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TÍTULO: Desafío de Abolhassan Ash'ari en la interpretación de los rasgos intrínsecos de Dios y sus consecuencias en la interpretación de "Al-Rahman Ali al-Eshra Estevi".

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RESUMEN: Esta investigación utiliza el método descriptivo-analítico para evaluar el punto de vista de Ash'ari acerca de los rasgos inherentes de Dios y sigue el resultado de sus puntos de vista en la interpretación del verso 5 de Surah al-Ta'ah (al-Rahman al-al-Ersh- e Stu). A efecto del significado, los rasgos intrínsecos de Dios se encarnan en tres categorías generales: ciencia, vida y poder, y en segundo lugar, la evaluación de las opiniones de Ash'ari se basa en la referencia a los fundamentos intelectuales chiítas. Al analizar y reflexionar, los pensamientos de Ash'ari quedan atrapados en tres derrumbes básicos: a) su pensamiento no conoce la posición central entre el silencio y el habla, y parece estar vagando entre teorías obvias, debido a la falta de base lógica; b) esta actitud, influenciada por su base cautelosa en la presentación racional de los atributos divinos, no proporciona un criterio consistente, coherente y decisivo para diferenciar entre Dios y la creación, y c) como resultado de dos errores anteriores, es posible interpretar la percepción de Ash'ari en la interpretación del verso en cuestión como una consecuencia consecuente u opcional de su base en la interpretación de los rasgos inherentes del derecho.

PALABRAS CLAVES: la semejanza, la temporalización, los atributos divinos, el ashismo, el lenguaje chiíta.

TITLE: Challenge of Abolhassan Ash'ari in interpreting God's intrinsic traits and its consequences in the interpretation of "Al-Rahman Ali al-Eshra Estevi".

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ABSTRACT: This research uses a descriptive and analytical method to evaluate Ash'ari's view about the inherent traits of God and follows the result of his views in the interpretation of verse 5 of Surah al-Ta'ah (al-Rahman al-al-Ersh-e Stu). For the purpose of the meaning, the intrinsic traits of God are embodied in three general categories: science, life and power; and, secondly, the evaluation of Ash'ari's views is based on reference to Shi'i intellectual rationales. By analyzing and reflecting, Ash'ari's thoughts are caught up in three basic landslides: a) his thought does not know the central position between silence and speech, and seems to be wandering between obvious and theoretical theories due to the lack of logical basis; b) this attitude, influenced by its cautious basis in the rational presentation of divine attributes, does not provide a consistent, coherent and decisive criterion for differentiating between God and creation, and c) as a result of two previous slips, it is possible to interpret Ash'ari's perceptibility in the interpretation of the verse concerned as a consequential or optional consequence of its basis in the interpretation of the inherent traits of the right.

KEY WORDS: likeness, temporalization, divine attributes, Ash'arism, Shiite language.

INTRODUCTION.

The subject of God's intrinsic traits, an ancient subject, is still debatable. As far as possible, with the turning point of attention to the subject of theology, as the main argument in religious research, the

continuous priority of this question was acknowledged. In this sense, the breadth of the results of drawing God's attributes in other religious matters and beliefs, the question of how to attribute attributes to the essence (and in the following verbs) of God as the starting point and the stable pillar of the discussions of the Old and New Worlds. Also, the history of the Qur'anic interpretation shows that the discussion of the attributes of God, and especially the seemingly physical attributes of God in the language of the Holy Quran, and how their correct interpretation of the controversial and controversial issues among the divine word commentators has been.

Meanwhile, the history of religious thought testifies that determining the role of reason in understanding the common aspects and privileges of divine attributes of humanity is a controversial issue and the challenge of scholars in the field of religion and rational / transcendental theologians in various theological ways.

As we observe in the history of the two theological sciences and the Qur'anic interpretation, the Ash'arite's profession, relying on religious appearances and by avoiding intellectual rationalization and minimizing the role of human wisdom, is a principally originalistic approach to understanding the attributes of God and to interpret the verses associated with these traits in advance. has taken. On the contrary, we see the rationalist approach that, with the trust of the core of human reason, it is permissible to interpret the divine attributes based on rational holdings. The recent group, considering the appearances of narratives and caution in utilizing the definitive findings of intellects, equates to entangling in a standstill of shutting down and stopping.

The present article, by looking at this historical background and assuming rational superiority in understanding divine attributes, attempts to strengthen its hypothesis by critically analyzing the views of Abu al-Hasan Asahari (as the oldest and most prominent supporter of the opposite approach) and making it possible for rational reasons. According to the author, the critique of the rationalism approach to understanding the inherent traits of God is the first step in consolidating the

foundations of rational theology. This rational consolidation is also a reliable contribution to the rational interpretation of the Holy Qur'an. As it is a turning point for future and detailed discussions between the companions of rational theology and the late rationalization of the faithful and modern spiritualists, and so on.

In the next chapter, after the basic phrase of the article, by the words of Ash'ari and theologians of the Imamate on the subject of these three traits, we will discuss and, following the consequences of his vote in the interpretation of the verse, "Al-Rahman Ali al-Ersh-e Sviyah", criticized the principles of Ash'ariyya's thought and concluded its end-point. We give up the debate.

DEVELOPMENT.

Terminology.

In the history of theology, the term "God's intrinsic traits" has been introduced into two meanings. In the first statement, which is the same view, the inherent attributes, regardless of the present issue of divine verbs, regardless of the relation of God to his creatures, are given to the Most High.

While the present traits are bound to the assignment of a particular verb to God, they find themselves in the relation between God and creation and after the actual pursuit of creation on the side of the right of meaning (Hell, 1422: 393 and 417). According to the second definition, the inherent traits, the qualities that Neglecting them from God and attributing them to God is not permissible even for a moment, but the attributes of the verb are negate or attributable to God (whether they are negative or permanent or temporary) (Jorjani, Beita: 114).

In both definitions, the three attributes of life, science and power are among the inherent traits of God, and consider other traits, such as creativity and secrecy, in the line of current traits. Of course, there is a controversy about the attribute of will and its interpretation as a trait of essence or verb. As entering into the discussion of additional attribute traits can also accommodate another type of attribute in the middle of the two above divisions. Regardless of the debates on the methodology and

order of divine divine expression, in this article, we have considered the inherent attributes of God only in three traits of life and science and power, and we will evaluate the view of Abolhassan Asahari about these three traits from the perspective of the Shi'i rational theology.

Life.

Abolhassan Ash'ari tries to analyze his traits of life and criticize the viewpoint attributed to the Mu'tazilites about it, to approach his chosen election (Ash'ari, 1411, p. 1: 261-262). Ash'ari believes that, contrary to the opinion of the companions of the hadith, the word regarding attributes and Divine verbs are not innovations and innovations, but this knowledge is meant as a way to better understand God of the transcendent (Ash'ari, 1344: 87-88). However, he sees the deviation of the right path in the sense that a person is confident in his powers He speaks of a subject in which the prophet did not speak (88). As a result, Ash'ari emphasizes that the verdict of intellectuals and music is separate and the confusion of these two ways is permitted (Ibid: 95).

Ash'ari believes: "If God is like any other thing, this is the similarity, or in all aspects of God's existence, or in some aspects of His being. If God is like objects in all its aspects, it is all-inclusive in all its aspects, and if it looks like objects in some respects, it is in the same way as it is. Because the two-fold rule-in the same resemblance-is in all directions. Therefore, it is impossible to be old and old. Hence, the holy and transcendent God said: "Lys is the object of the object" and "and Lam is one of the blessings of Allah" (the same: 92).

He regards the way of proving the attributes of God as the signification of reason based on divine acts, not observing and seeing the transcendence (Ash'ari, 1413: 120). From the point of view of Ash'arī, God has the attributes of life, power and knowledge, knowledge and will and speech and spiritual and sensible. He says that God called himself these traits, and this is the Qur'anic verses and Prophetic traditions, which all testify to Allah, along with the implications of divine acts on the attribution of these traits to the Lord (121).

Knowing Ash'ari's position on the subject of the life of the Supreme Personality, we focus on the Imam's theological thought in this subject. In this view, God is the absolute and consistency of life in his life (Sabzewari, 2007: 238). In fact, one of the first ways to trace the divine life is to refer to the efficacy of this trait for creatures, and especially for human beings. In the words of Allamah Tabatabai, the real life of man is to take the path of innate guidance, and consequently, to be a wise and religious person. For this reason, the Holy Quran considers religion as human life, because the religion of the right, which is the same as Islam, it is a requirement of divine nature (Tabataba'i, 1374, 10: 51-52).

In Sadra's interpretation, life has a moral and spiritual aspect. In this view, life is considered as a common attribute between God and man, but the life of God is intrinsic to human life, and this life is granted on the condition of good use and movement towards the realization of genuine life and true happiness to man (Sadr al-Din Shirazi, 1981, p. 6: 417). In this statement, Allameh Tabatabai explained States that the truth of the realization of life in God means that the excellence of all traits that requires these characteristics and works has the same (Tabataba'i, 1374, p. 2: 328-329). In fact, while God possesses many attributes, and it has a privileged life. Thus, with the advertising of the path and destination of human recognition, the moral aspect of life is recognized, and with this view, the human being recognizes God as the source and purpose of life-which in the life of the other distinguishes the other traits of universality and pure merit.

In the words of Mulla Sadra, whenever there is an adjective of existential perfection, God is qualified for it. Because in the necessity of existence, the dignity of loss is not possible; therefore, any trait that is conceivable to him is definitely available to him. (Sadr al-Din al-Shirazi, 1981, p. 6: 418) In fact, in order for a rational necessity to exist, it needs existence and life to create an external effect (critical, 1434: 133) Therefore, in the Shiite thought: "Every able-hearted entity and knowledge is definitely alive, and since God is capable and wise, then He has the attribute of life" (Heli, 1422:

287); therefore, the school of the Shi'i theology has introduced life as adjectives to God's primacy. Considering the ethical aspect of this divine inheritance, the Shi'i school of thought reflects this trait in human life: a) human consciousness to existential poverty; b) his passion for prosperity to the last degree of spiritual perfection; c) the connection of man to the source of eternal and eternal life.

Science.

Ash'ari says: "If anyone says: Why did you know the Lord Almighty? It is said in response: because the tight acts are tied up only from the attribution area to the universe with the description of wisdom ... then, when we have found man with a thing that is tune in wisdom - from the life that goes on for him to the ears and the anxiety And the tools of eating and drinking that are independently assigned to themselves and fully deployed within the human being, as well as the condition of the flock, the shams, the moons, and the stars and galaxies - all indicate the situation in which they are located. Which is not the result of the quality of the universe and their mites" (Ashari, 1995: 124).

Ash'ari emphasizes that the virtual recognition of attributes such as knowledge for God means to say that God is the world without knowledge and ... (the same), in his account, the Mu'tazilites justify the attributes of God in this way: It has these attributes, not really that it has the power of knowledge, power, science, and power ... (Ash'ari, Beita: 41-42). He considers science as non-universe as impossible, as does the science without knowledge in the row of cases has introduced. He believes, that before the advent of Jahmaiyyah, Mu'tazila and Haworriya, there was essentially a consensus among the Muslims that the Lord of the world with science without degradation - and hence other qualities of perfection and without degradation - exists. Hence, he emphasizes that one who denies these attributes to God is outside the Muslim circle (ibid., 42)

From Ash'ari's point of view, one has to ask: How can we call God the world and the living and capable, the disciple, the covetous, the courageous, and the like, while not really conforming to these traits? (Ibid.: 44) In completing this argument, Ash'ari says that God To give success to believers to

servants, one has to have a number of sciences. (As), therefore, from Ash'ari's point of view, the proper interpretation of attributes such as knowledge is that God is the world to all that knowledge is capable of (Ash'ari, 1995: 47).

From the Shi'a point of view: "The rules of the world and the divine essence of matter and the citation of the existence of all beings to God are the causes of divine knowledge" (Heli, 1422: 397). Mulla Sadra's account of divine knowledge can be considered in three stages: a) the science of God in its essence; b) the knowledge of God before the creatures before their creation; c) the knowledge of God to the creatures after their creation.

In the expression of Sadra, the science of God is intrinsically present in science itself, as the science of the human soul to itself is the science of presence. In fact, the existence of the beings, while the action of God, is also among God's knowledge and belongings of his science. On this basis, there is no difference between the abstract beings and the material beings, because they are all the disabilities and the acts of God, and their reality is related to divine existence. In this way, they are all in the presence of God (the same: 178).

The power.

In addition, two attributes of life and science, Ash'arī also describe the power of, the power to God. In his view, God has the power of truth in terms of truth and being free from the permissive or attributable - as claimed by Jahmineh and Mu'tazilites - (Ash'ari, Bitā, p. 41-42). Because the reasoning and observation of divine verbs are testimony to this fact (Ash'ari, 1413: 120).

Ash'ari emphasized that if God does not have these traits, he will be capable of without power and the universe without knowledge and ... (124); therefore, he considers the science of the world without power, without power and ... (Asahari, Bitā: 42) In his view, the industries in the universe are indicative of God's knowledge, and of course, the reason for his divine power (ibid., 43) here. It

should be emphasized that essentially how can we read God as the world and the living and capable, the disciple, the sincere and the courageous, etc., while not really fitting these attributes? (44).

From Ash'ari's point of view, with the link between science and power, it must be concluded that whatever Divine science attaches to it, it is attached to the divine power and moves into the stage of existence (Ash'ari, 1995: 47). In other words, he argues for the power and life of the transcendence. It is similar to the evidence of God's knowledge. While God must have a life of reason and religion to live in his creatures, the right of the beings to the beings will also entail the true conformity of God to the attributes of science and power (Ibid., P. 29).

The qualities of God can be better understood when it comes to the words of Allamah Tabatabai: "The attribute of perfection is something that solves a kind of needs of existence and overcomes the defect. Such as the attribute of science, which clarifies the darkness and makes it clear to the world, and such as the power that has the power of the intentions and desires of a person that makes him possible and allows him to dominate them, and like adjectives, life and surroundings, and so on. Our conscience judges that the creator of the universe; that is, the one who is the world and the world originates from him, and demands whatever he supposes that he will eliminate, and that he will give him all the blessings and perfections-all the qualities of perfection, because From the point of view of reality, one can never imagine that one can eliminate the pleasure that he himself is enduring" (Tabatabai, Beita: 78).

This philosophical basis is also remarkable in the words of Allamah Tabatabai: "His transcendental nature, the truth of existence, is merely a single unit of the unity of the trick, the defect and lack of which does not enter into it. Hence, no perfection exists in the universe of creation and the extent of its existential system unless it is the highest and most honorable syntax of it ... So, whatever we are beside him is for him (excellence) in the supreme universe, as a detailed knowledge in the same; a concise and concise statement is made at the same time" (Tabataba'i, 1424: 351).

In the remainder of this article, we will refer to the particular Ash'arite's commentary on the interpretation of the verse of Eta'a, which according to the following explanation, is a factual expression of the direct result of the incomplete Ash'ari's reflections on the inherent traits of God.

Interpretation of "Al-Rahman Ali Ali-Esh Stoi".

Ash'ari believes that the Sunni and the companions of the hadith of the Lord are neither bodies nor objects. He is on the throne, as he said: al-Rahman al-al-'Arish steve. Here Ashari believes that the equator is without quality. He says that Allah is Light as He said: Allah is light, Almount and Al-Arz, and He has the form, as He has said: and there are two forms of Rebak and two hands, as He said, Bidi's creation has two eyes, as He said: Nevertheless, on the Day of Resurrection, he comes along with his angels, as he said: and the place of Rebak and Al-Molk is Sa'afā Safā, and he, as it is mentioned, is sent down to the world of heaven (Ash'ari, 1411, 1: 285).

Ash'ari, Allah, as He has said, is on His Throne. In this discussion, Ash'ari writes about the denunciation of those interpretations that, by presuming the presence of God everywhere, they deny any monopoly on the throne of God's equator, interpreting this interpretation in a virtual way. According to him, if it is lawful to say that God exists everywhere, then he must be in the midst of Mary and elsewhere, and this is contrary to the necessity of religion (Ash'ari, Beita: 34).

He interpreted Ali al-Aramaid's stew, along with the interpretation of the layer Yasad Al-klam al-Tay'ib has come to them, and this has resulted in the tallness of God and his superiority toward the creatures (Ash'ari, Bitā: 13). One of the reasons for the Ash'ari to prove the Lord's throne is that he says there are narrations that say that God sometimes he comes to the earth from the throne and gives his sins and takes prayers (35).

Ash'ari says that the sky is non-Earth, and the heavens of the Lord in heaven cannot at the same time mean the presence of him on earth; therefore, it must be concluded that God is in the heavens and on his throne equals. (The same) then, the interpretation of the equator is rejected. In his view,

God has attributes like motion and descent, because the implication of explicit narratives implies that the interpretation of these texts is not documented. It must be accepted that according to the explicit statement of the Qur'an, God is super-sect and is a standard on the throne and super-land (Ash'ari, 1413: 129-131). According to him, the owners of these opinions-that is, Sunnis are real-have found nothing other than what they find in the book or they have not understood the narration of the Prophet (peace be upon him and his family) (Ashari, 1411, p. 1: 285).

In contrast to the Ash'ari's apparent approach, Allamahalli has interpreted the equatorial attribute and, in general, the attributes that are meant to be suppressed: "The necessity of the existence of the existence is also to be neglected. This is the ruling most consensus agrees with, and only the statue is opposed to it. The reason for this is that if the Almighty God is interrupted, the accident will not be absent from Akan, and that whatever happens is not an accident, it is the act itself and, as its passage passes, any event is possible and cannot be obligatory, and this is the consequence of this. The negation of negation is associated with the rejection of physicalness" (Heli, 1422: 406).

Allamah Tabatabai's expression also contains the same rational decree, which is based on the rational ruling, in the direction of the image of Ash'ari's movement, influenced by the rational interpretation of Shi'a from the inherent traits of God. It is stated in al-Mizan's commentary: "Eva'a is on the throne of the inspiration that his property encompasses all the world, and he is the master of the affairs of all the world in his hands, and this meaning of the divine altar, as it is worthy of his royal and holy land, is the advent of his reign on the world, and the establishment of the mercenary on objects, to regulate their affairs and to correct them.

The equator of the right of eternity and glory on the throne requires that his property be surrounded by all things, and that his possessions over the objects of both heaven and earth, whether small and large, whether important or not, are exalted; therefore, the Almighty God, it is a thing and the only thing in Rabbits, since the purpose of the paste is not anything other than the owner and the master;

therefore, following the equator on the throne, the story of his ownership of everything and his knowledge of everything is expressed, which is the same aspect of the explanation and it is a controversy for this equator" (Tabataba'i, 1374, p. 14: 166).

Critical evaluation.

In the rational theology of Shiism, there are two ways to know divine attributes: one is the implication and reason of the essence of God on his traits, and the other as the consideration of creatures as the mirror of God's attributes (Tabataba'i, 1380, 5:174).

At the same time, the lexical and causal arguments; that is, the movement from the disability to the cause and the movement from the cause to the disability, to achieve a definite and vivid recognition of the divine attributes. As a result of this reflection, Allameh Tabatabai writes: "Allah-Ezz al-Simas-essence contains all the perfections and innocence of all defects, and all its attributes are the same, and this is the legacy of the past religions that the previous prophets invited it to, and that is what comes from the teaching of the divine philosophers of Egypt, Greece, Iran, and other areas, and that is what the great scholars of Islamic philosophy ... " (Tabatabai, 1395: 32-33).

In the Shi'a thought, the promise that the obligatory presence in the form of composite is dependent upon its components, which is contrary to the premise of the obligatory, has become a definite and relatively obvious lesson (Kr. 1434: 132) and hence "one of The meanings indicated for a document, as the description of the Lord, is that no object dies from him and avoids him" (Useful, 1414, 1: 54). In the words of Allamah Tabatabai: "Obviously, stronger logic and argument, it will be more prerequisite, and in this scientific court, a healthy and non-contaminated conscience will be the referee, and this is an expression of the openness of the *ibn-i-takhad* which is in the religion of Islam, imitation and imitation, from the gate of *ijtihad* closed in place of human thought and reason and no way to get the truth, condemned and wrong" (Tabatabai, 1392, vol. 3: 27).

In this view, of course, the size of reason is also clear: in Lahiji's words, "good reason: it was keeping the size and amount that was in the work, and in the discussion of the desirable truth, in order not to neglect the internal and external credibility" (Lahiji , 1372: 675). Consequently, the understanding of the divine domain, of course, requires the preparation of the necessary preparations and the development of the associated power. In the words of Allamah Tabatabai, whose "surface is much higher than the surface of matter and body, if it is blamed and scratched, it will be completely violated by the understanding of the general people who are not tangible and unreasonable ... Therefore, in any case, the mysteries of the transcendental nature, and we must say the matter to the wisdom of the material world behind the curtain" (Tabataba'i, 2014: 47)

As can be seen, Shi'a thought about divine attributes firstly supports rationality, secondly, it focuses on the teaching of revelation (at the right time) in the form of shari'a and the restraint of reason, and thirdly, the difference between the two universes and the composite world-or the universe Monogamy and materialism - are carefully observed. This is in contrast to Ash'ari's approach, which despite the purport of purity claiming to use religious resources and by limiting reason in recognizing the attributes of the right, effectively blocked the detailed recognition of the right that could be based on a reasonable faith. As an elaboration of this critique, three important points in the Ash'ari approach are related to the discussion of the inherent traits of God; these three critiques are an extract of the present article on Ash'ari's theory on the subject of discussion:

A) The blurring of the obvious and theoretical theorems; In Ash'ari's thoughts, where reason is considered to be ineffectual, talk about the clarity of the difference between God and creation, and the quality and manner of plotting the differences of levels remain silent. In fact, he sees the principle of difference as self-evident, and refrains from plotting the argument about the principle of difference, which itself involves drawing the quality of difference. This is the same blunder of the obvious and theoretical theorems in logic, because according to rational theology, man has the power

to perceive the existence of God and his attributes with rational reasoning and as a theoretical, not obvious, issue. Here, we articulate the alternative thinking of the Asahiyah in the teachings of the Transcendental wisdom, and we explained the difference between God and the people in the statement of Sadra and his commentators.

B) Indignation in the trance and not knowing the boundary between God and the people; Ash'ari's thought seems to be overwhelming; this excess is also based on his previous basis, which considers the attributes of God as an obvious and indisputable theorem. Ash'ariyah knows God with his indissoluble qualities. As a result, the negation of any sharing between God and the people-except in the appearances of words-has caused him to abandon the indifferent commonalities between God and man, and not to expand God (as a purely universal being), but as a fundamentally different being and unconscious. This silence and shutting down to inherent traits are more vulnerable to the current traits.

(C) The apparent interpretation of divine attributes; Ash'ari's distrust of reason and limiting the domain of the rule of intellectual intelligence led to a vice versa for his thoughts. The attribution of strange words to Ash'ari for the sake of God, and the possibility of seeing Him on the Day of Resurrection, etc., all of which are documented in his explicit statements (Ashari, 1411, p. 1: 283), base their theoretical and intellectual foundations on this erroneous intellect Ashari have earned. Where reason does not have the right to incite knowledge to the inherent disposition of the Prophet, stopping in the appearances of religious texts and accepting God as an incarnated entity, of course, is a documentary result, but it is based on falsehood. In any case, it cannot be denied that this result of a void derives from an irrational basis in the drawing of the efficiency of reason and on the appearances of words in the context of subjectivity in the literal sense.

In the words of Allamah Tabatabai, the things that "their level is much higher than the surface of matter and body, if it is blameless and scratched, it will be completely violated by the understanding of the general people who are not tangible and unreasonable" (Tabatabai, 1393: 47). The question is, why is Ashari referring to what theoretical basis would be able to remove the veil from the word and swallow the spirit of meaning?

As we have seen, in the interpretation of God's equator, he did not find any way beyond the peripheral interpretation and motion in the face of the explicit path of reason. By reviewing his positions about the inherent traits of God, it will not be difficult to affirm that Ash'ari in his theology and his interpretation made the reason of reason short of understanding religion. He pausing and shutting down and moving between trance and similitude, and of course, claiming loyalty to the text of the Holy Qur'an, deprived of providing a rational interpretation of the equatorial attribute, and in the form of what is wanted or unwittingly meant to restrict the divine nature and harm it to nature It is a time of excellence.

CONCLUSIONS.

Ash'ari, by plotting his own ideas on the subjects of God's life and knowledge, has considered these traits in a literal way between God and creation. However, the doctrine of the existence of existence and the promise of spiritual fellowship is a solid and unmistakable teaching in the formulation of the common and distinct aspects of God and creation.

The underlying mischief of Ash'ari is more than anything else about his cautious position on the domain of the legitimacy of reason. He also, by stopping in the pursuit of the right to excellence and delaying reason in actuality of the cognitive power of man, ultimately chose the standpoint of silence in recognizing the truth and practically did not express the word of knowledge about the inherent traits of God.

As a result of his rationalization, Ash'ari's movement can be interpreted as an apparent manifestation of the apparently physical attributes of God as the result of his weak base in the interpretation of the inherent traits of the right, where God is not recognizable in its intrinsic traits, and reason remains open from the description of the coordinates of these traits, the stops in the appearance of the Qur'an and hadith and the failure to escape from the prison, in the words of the hidden meanings, is the same illness that the Ash'arist school is involved with.

The extension of this impenetrable one can be found in the interpretation of the equatorial verse, which binds the Asahari font to the construction of the divine domain and illustrates the consequences of its rationalization in the interpretation of the inherent traits of the right.

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