

The Making of Gods: The Religious Status of Society in Durkheim

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Abstract

Anthropologists and sociologists have advanced various theories to explain the origins of religion among early humans, including that of the French sociologist Émile Durkheim, who attributed the emergence of religion to society itself, arguing that society creates its own god to worship—namely, society in its collective form. To assess the scientific value of this theory, the study first clarifies the concepts of religion and society in both language and technical usage, then examines Durkheim’s account of the social genesis of religion as presented in his writings. It further considers the main objections to the theory, whether related to its foundations, its methodology, or the evidence upon which it rests. The research also addresses Durkheim’s position on whether there are indications that primitive tribes adhered to monotheistic beliefs, as well as his explanation for the presence of such beliefs, followed by a critique of his interpretation. The study concludes by identifying the key findings reached through this inquiry, relying throughout on the principles of critical analytical method.

Keywords:: origin of religion, society, social school, primitive tribes, Durkheim



Divine Simplicity: A Comparative Study Between Christianity and Islam

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Abstract

This study offers a new investigation in contemporary thought on the question of divine simplicity, approached through a comparative analysis of Christianity and Islam. It addresses theological discussions seeking to establish the simplicity of the divine essence and its unity in relation to certain aspects of tawḥīd, such as essential unity and the multiplicity of attributes, while presenting rational and scriptural proofs for the oneness of the Necessary Existent. This stands in contrast to the Christian doctrine of the Trinity and its implication of plurality within the divine essence. Structured around an analytical and critical comparison, the research is organized into four main sections and a conclusion: the first lays the groundwork by clarifying the meanings of transcendence, composition, and Trinity both linguistically and conceptually, with a brief history of the Trinity debate; the second presents the proofs for divine transcendence, including essential unity, the relation between multiplicity of attributes and simplicity of essence, and rational as well as scriptural arguments; the third, forming the core of the study, critically examines the Christian arguments for the Trinity, outlining their main formulations, assessing their coherence, and refuting them at the levels of both substance and evidence; the fourth develops the comparative analysis, highlighting points of convergence and divergence between the two traditions, and uncovering the epistemic and methodological premises underlying their reasoning. The study concludes with a summary of the principal findings and an overall synthesis of the results achieved.

Keywords: divine transcendence, simplicity, composition, trinity, comparison



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The Speculations of Anthropological Atheism in Ludwig Feuerbach: A Critical Study of the Deification of Man in Nineteenth-Century Western Thought

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Abstract

This study offers a critical examination of nineteenth-century Western attempts to deify the human being, efforts that sought to dispense with God under the pretext of restoring dignity and grandeur to humanity, reflecting the dominance of atheistic currents in that century. The German philosopher Ludwig Feuerbach was one of the most prominent exponents of this atheistic wave that swept across Western Europe, articulated in the call for the “humanization of God” or the “deification of man.” This movement claimed to recover the essence of humanity and rescue human dignity from what it portrayed as divine projection, whereby man regains what had been taken from him and ascribed to the transcendent God. Feuerbach’s thought profoundly influenced later atheist philosophers such as Marx, Freud, Stirner, Nietzsche, and Sartre, while also finding contemporary resonance in modern Arab thought, underscoring the importance of a critical engagement with it. At its core, anthropological atheism reduces all divine attributes to human ones, arguing that the sacred is an illusory and imaginary construct when compared with human reality. Thus, in Feuerbach’s perspective, religion was transformed into an anthropological issue. He vigorously attempted to reject the transcendent and unseen God in favor of the deification of man, and sought, though unsuccessfully, to abolish religion in the name of humanity—an effort contrary to human nature, which continuously yearns for religiosity.

Keywords: atheism, anthropology, theology, Feuerbach, deification of man, humanization of God

Iḥbāt: A Theological Study (Part Two)

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Abstract

Among the most debated theological concepts is that of iḥbāt—also called taḥābuṭ or ḥabṭ—often paired with takfīr in the expression “iḥbāt and takfīr.” Many theological works discuss whether the nullification of deeds through iḥbāt is possible, with the dominant position of the Imami Shi‘a rejecting it in contrast to the Mu‘tazila, who defended it. Shi‘i theologians have produced various arguments against the doctrine, refuting the proofs advanced by the Mu‘tazila and other proponents while also reinterpreting Qur’anic verses that, at first glance, appear to support iḥbāt. Since the issue is closely tied to the broader discussions of reward and punishment, the first part of this study examined the essence of iḥbāt, the different positions regarding it, the rational proofs against it, and a critique of the rational arguments offered in its favor. The present second part turns to transmitted evidence, focusing on Qur’anic verses—which are the primary sources for this debate—and traditions from the Ahl al-Bayt. The article discusses how theologians have interpreted these verses and reports, presenting the proofs used to support iḥbāt and the corresponding responses to them.

Keywords: iḥbāt, nullification, reward, punishment, action.



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The Proof of the Truthful and Its Demonstration of God's Existence: A Critical-Analytical Study of the Multiple Formulations of the Proof of the Truthful

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Abstract

This study examines a type of rational argument that seeks to establish the existence of the Divine directly through itself, namely the Proof of the Truthful, which has been regarded as the most fitting interpretation of a range of Qur'anic verses, prophetic reports, and supplications, such as the statement of the Imam, "O You who point to Your essence through Your essence." The article traces the historical development of this proof, its diverse formulations, and the scriptural and traditional indications that support it, while also clarifying preliminary considerations useful for showing the innate character of belief in God and the various positions taken toward it. By surveying the history of the discussion and the different paths leading to this recognition, the study concludes that affirming God is innate to human nature, and that the Proof of the Truthful occupies a central place among the arguments advanced for His existence. The proof thus functions as a rational reminder of the naturalness of belief in God, calling toward knowing Him and His oneness by directing reflection to the reality of existence itself rather than to the traces of design and order.

Keywords: doctrinal positions, innate belief, proof of the truthful.

Contemplation and True Knowledge as the Heart and Mind of Faith

Shaykh Hasan Ahmad al-Hadi

Abstract

Contemplation is the gateway to human knowledge; without it, one cannot perceive the truths of existence, recognize one's authentic identity, or attain the sought-after perfection of humanity. Its status as an act of worship, praised in the Qur'an and tradition, lies in its role as the key to true knowledge and thus as the entry point to faith in God and His attributes and actions, and in the hereafter. This study, drawing on Qur'anic verses, transmitted reports, and reason, examines contemplation and knowledge in Islamic thought as the necessary path for realizing belief in God at all its levels and for shaping human life in accordance with that belief. It argues that before faith can be reconciled with practice, it must be grounded in reflection, learning, and knowledge, while also informed by the divine disposition (fitra) with which humans are created. The analysis addresses several crucial dimensions—reflection on God's attributes and actions, on his blessings, on the human self, and on the purposiveness of creation—in order to clarify how faith emerges from knowledge, how it is realized in relation to God, and how it is linked to righteous action. In the end, the research demonstrates how religion, religiosity, and faith intersect, while distinguishing between them and highlighting the centrality of true religion.

Keywords: : faith, religion, contemplation, knowledge, heedlessness, divine attributes, divine blessings, human self, purposiveness of creation, religiosity, righteous action



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