



## Epistemological Geometry of “Social Theology of Islam”

Fayyaz Rostami Yekta<sup>\*1</sup>; Ali Allahbedashti<sup>2</sup>

<sup>1\*</sup> PhD Candidate of Islamic Theology, Qom University, Iran

<sup>2</sup> Professor, Department of Islamic Philosophy and Theology, Qom University, Iran

Email: f.rostamiyekta@gmail.com<sup>1</sup>; alibedashti@gmail.com<sup>2</sup>

\* Corresponding Author: Fayyaz Rostami Yekta

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### **Abstract**

In order to know a scientific discipline or to establish a scientific major, it is necessary to study and identify the epistemological geometry of that discipline or major. This includes categories such as definition, purpose, subject, duties and responsibilities, methods and issues. It seems necessary to establish the major of “social theology” in the science of “Islamic theology”, aiming at “presenting the social dimensions of doctrinal teachings”, “analyzing new social issues related to doctrinal principles” and “responding to the mass of social misconceptions about religious teachings”. The present paper explains and analyzes the epistemological geometry of Islamic social theology.

**Keywords:** *Islamic Theology; Social Theology; Epistemological Geometry*

### **1. Introduction**

Islam as an evolved religion and a systematic and interconnected set deals with all human affairs, including individual, social, worldly and otherworldly. In order to achieve the goals of Islam and reach all-religious guidance, all of Islamic aspects must be considered. Throughout Islamic history, Islamic sciences and theology have been established with the aim of studying, inferring, extracting and presenting the teachings of Islam in order to offer the divine teachings for human growth and development and to meet the scientific and spiritual needs of men at all times. Islamic thinkers' endeavors along the ages thus are a collection of great and glorious teachings that are available to the seekers of truth in the form of various Islamic contents. However, for a variety of reasons - which is beyond the scope of this article - what is available today as Islamic teachings is not all of Islam, and important parts of Islamic teachings in the form of conventional Islamic sciences and teachings have not yet been addressed. On the other, new needs, requirements, questions and misconceptions have arisen, especially in the present age, which must be answered through Islamic studies, though demand is in no way compatible with supply. Accordingly,

current Islamic disciplines should address new and appropriate topics. For example, jurisprudence should address a number of new needs such as medical, psychiatric, social, economic, artistic, etc., and extract and present Islamic rules in these areas. This can be done in the form of new disciplines or trends in jurisprudence.

This need is often seen in other Islamic sciences as well. Islamic theology as one of the most important Islamic sciences is a good case regarding this necessity. Islamic theology for various reasons throughout its history has often tended to individual issues and less to social ones. Of course, the social needs in the field of beliefs in the new era are much greater than the previous and dealing with them is in need. Accordingly, contemporary theologians have paid attention to socio-doctrinal issues and discussions, so that in their thoughts and works they have researched and studied these areas. For instance, the Martyr Morteza Motahari has entered such issues with a great sense of necessity. It seems that due to the socio-religious needs of human beings today and many questions and doubts on the one hand, and the existence of pure social ideas in Islam and in the works of some contemporary theologians as well as the motivation of theological scholars on the other, it is necessary to establish the social theology as a major of Islamic theology. For this purpose, inevitably its epistemological geometry, including categories such as definition, purpose, subject, duties and responsibilities, methods and issues should be taken in note and clarified in details.

## **2. Conceptual Framework**

Naturally since man cannot spend human life without belief, he/she naturally and intrinsically chooses some beliefs; In order to achieve his happiness life through beliefs, he has to know the correct beliefs and take good reasons at hand for accepting them (Allahbedashti, 2011: 19). Here is where the need for theology (*ilm al-kalaam*) is felt.

Before defining the Islamic social theology, it seems necessary to define the “theology” which is more general than the social theology which is indeed a branch of it.

### **2-1. Theology (*ilm al-kalaam*)**

Theologians and thinkers have defined the theology in different sentences from the past to the present, some of which are as follow:

1. The science of reasoning and presenting rational arguments on religious beliefs and refuting the views of opponents (Farabi, 1991: 41; Ibn Khaldun, 1996: 934 and 935).
2. A science that discusses the beliefs and principles of religion (Bahrani, 1406 AH: 20).
3. A science that discusses the essence, attributes, divine actions and so forth (Jorjani, nd: 80).
4. Science that gives man the reasoning ability to prove religious beliefs (Eiji, 1325 AH: 7).
5. Knowledge of the religious rules of belief through certain reasons (Taftazani, 1409 AH: 165).
6. Theoretical profession proving religious beliefs and dispelling their doubts (Lahiji, 1425 AH: 41).
7. A science that rejects falsehood through argumentative reasoning and controversy (McDermott, 1993: 10).

Master Motahari's definition of theology is that theology is a science that discusses Islamic beliefs, that is, what Islam ought to believe in, in a way that it explains them, delivers reasons for and defends them (Motahari, 1989: 15). In other words, it is a science that discusses the principles of Islam, i.e. what is the principles of religion? How and for what reason are they proved? What is the answer to the doubts and suspicions about them? (Ibid: 22).

Elsewhere in his works on theology, he says:

“Theology is a science that has two functions: one is to defend as well as refute doubts and critiques to the principles and sub-principles of Islam, and the other is to express a series of affirmations for the principles and sub-principles of Islam (the old theology concerns all about these two parts) (Motahari, 2008: 284).”

In these sentences, expressing affirmations for the sub-principles of Islam and defending them against the doubts are also considered as part of the definition of theology. Therefore, the definition of theology can be presented in the view of Master Motahari as follows: It is a science, applying various methods, firstly, extracts, explains and proves Islamic beliefs and defends them, and secondly, in other areas of Islamic knowledge, as necessary, proves, confirms, and defends them against the doubts.

Motahari's collection of works is a perfect example of this definition of theology. In addition to explaining and defending Islamic beliefs, he has also given a logical explanation and affirmation of other Islamic teachings and has presented appropriate answers to the doubts. The books “the issue of hijab”, “the system of women's rights in Islam”, and “sexual ethics” are examples of such a theological activity. The superiority of this definition over other definitions, while it is as good as them, is that, first of all, it considers the explanation of Islamic beliefs as one of the duties of theology and a theologian; for the source of the doubts and protests of the opponents may be their misinterpretations of beliefs. So to defend religion and respond to such doubts it is necessary to explain and interpret religious concepts and beliefs correctly (Rabani Golpayegani, 2005: 65-66). Secondly, it considers the utter of affirmations for other fields of Islamic knowledge and defense of the doubts raised against them also as duties of Islamic theology. Based on this definition, the topics and tasks of theology cover a wide range of areas which will be discussed later in next sections.

Introducing and explaining the principles of religion as the first part of this definition is the most important proof, giving epistemological identity to theology (ibid: 65). This emphasis on the epistemological nature of theology in explaining religious teachings is related to its social concerns. It mentions the lack of a pure face of religion, especially Islamic beliefs in different periods of history, and entering superstitions to religious teachings with their negative effects on people's beliefs, as a blind spot (Motahari, 2001: 14). Regarding the second superiority of this definition, it should be said that no part of Islamic sciences is responsible for expressing intellectual, social, scientific, ... confirmations in order to prove the rationality of Islamic sub-principles. For example, the science of jurisprudence only seeks to extract and present the various rules of Islam. It is the duty of Islamic theology and a theologian to express the philosophy of rulings and to logically explain their rationality, as well as to defend them against various doubts.

## **2-2. Islamic Social Theology**

In his book “the future of the Islamic Revolution of Iran” while discussing the duties of religious seminaries, Professor Motahari points to the need for the establishment of a new theology in which new issues must be addressed. Topics such as: causes of the emergence of religion from the point of view of psychologists and sociologists, the future of religion, Mahdism (or Messianism) in Islam, revelation and inspiration from the perspective of modern psychology, re-examination of the evidence of Monotheism regarding to new confirmations and objections and doubts of new materialists, Imamate and leadership in the social aspect, philosophy of history according to the old and new schools, Islamic education, Islamic economics, philosophy of society in terms of adaptation and expression of the social principles of Islam,

and the ideal Muslim society (Motahari, 2008: 284 and 285). To some extent he studied and discussed many of these issues.

It seems that the rational-social approach in these issues is the most important feature of their modernity, and hence the proposed new theology can be called social theology, which of course has a single identity rather to traditional. In other words, it is a major of Islamic theology, containing commonalities and distinctions with traditional one. Its commonalities are such that they form a single science, and the distinctions often include new issues. The general end of social theology is the same as that of Islamic theology, and of course, in line with that general end, it has more detailed ends and specific tasks and missions. Thus, social theology is a branch of Islamic theology. The premise of Islamic social theology is that Islam has a maximum realm; i.e. religion is a set of divine knowledge intervening in various individual, social, worldly and otherworldly aspects of human beings and offering various programs, guidelines and instructions in all these aspects. The adherence to this collection besides intellect and science is necessary for human growth, perfection and happiness in various fields. For many reasons, which have been proven in their place, limiting religion to the Hereafter or only individual Hereafter and worldly life, is incompatible with the obvious rational arguments and religious teachings, and will deprive man of the true happiness. The main origin of the view of the minimal realm of religion - of which secularism is manifested in various senses - is the Western and the Christianity in its distorted form. In addition, although some thoughts in the Islamic world have defended this view and raised the misconception of the minimal realm of Islam, this attitude is incompatible with the truth of Islam. One of the contemporary factors helping to strengthen this misconception is the lack of proper explanation and presentation of Islamic social issues by Muslim thinkers. However, many Islamic teachings have a social nature and according to Imam Khomeini, “the relationship between the social issues of the Qur’an and its devotional verses is more than one hundred to one percent” (Imam Khomeini, 2000: 11). According to Motahari, “Islamic rules are social in nature. Even in the most individual rules, such as prayer and fasting, there is a social concern” (Motahari, 2010: 116). However, along the history of Islamic sciences, much attention has been paid to the individual teachings of Islam, but social ones have not been properly and scientifically explained, of which the Islamic theology may not be excepted.

Accordingly, if one regards to provide a clear definition of the Islamic social theology, he must say: “The Islamic social theology is a branch of Islamic theology that firstly extracts, explains, proves and defends the social beliefs of Islam. Secondly, in other Islamic social areas also - as necessary – it explains, proves and defends. Thirdly, it analyzes and takes a precise theological position on new and emerging social issues. And fourthly, it clarifies the function of doctrinal teachings in the social life.”

### **3. Goals and Visions**

From the fore-mentioned definition to the Islamic social theology, its aims are also clarified as follow:

- Research and analytical knowledge of the social aspects of Islamic beliefs;
- Recognition of new and complex social misconceptions against Islam and its teachings;
- Explaining and presenting Islam with the current today language for effective guidance of new converts;
- Defending the totality of religion and Islamic knowledge through efficient and effective methods;
- Responding to new misconceptions, using a variety of tools and effective methods.

#### 4. *Subject and Issues*

The subject of theology is debated here firstly in order to determine the social theology for the next discussions.

Regarding the subject of theology, some have considered it a science without a subject/matter, but it is common that it has a subject/matter. Those who believe in matter for it are divided into two main groups, each of which has different views:

The first group: those who believe that theology has a single subject. In this single matter, there are differences of opinion:

- Existing to what exists (*mawjoudun bimaa huwa mawjoud*) (Taftazani, 1422 AH: 76; Hilli, 1419 AH: 12; Lahiji, 1425 AH: 3).
- Special knowns (knowledge that are used for proving religious beliefs" (Jurjani, 1419 AH: 7).
- Existence of God and the existence of possibilities (cf. Taftazani, 1422 AH: 42).
- The essence of God and his attributes (Sobhani, 1411 AH: 17).
- Beliefs of faith (Ibn Khaldun, 1996, 2: 932, 933 and 947) or the situation of Sharia (Rabani Golpayegani, 1999: 30).

Since theology, like any other sciences, has evolved, it may have been a matter at one stage which has been replaced by something else at a later stage. Accordingly, some have considered the subject of theology in the view of the earlier scholars as the situation of Shari'a and in the view of the later ones as existing according to the way of Islamic law (Lahiji, 2004: 42 and 43).

The second group: those who recognize the subject of theology as various. They believe it is not necessary that every science has a single subject, but some sciences due to their special nature have several subjects, of which is the science of theology that a comprehensive factor makes unity between its different subjects. Khajeh Nasir al-Din Tusi and Motahari say like this view; Khajeh recognizes the unifying factor as "attributing to God the Almighty and His knowing", i.e. theology has many subjects, but the unifying factor of all is that it discusses the knowledge of God the Almighty and His attributes (Hilli, 1984: 211 and 213). But Motahari believes that the unifying factor is the purpose of this science. He considers the topics of theology to be much broader than what Khajeh Nasir and others say. He believes that in addition to the fact that the principles of religion and doctrinal issues are among the topics of this science, considering its defensive identity that as one of its important tasks defends the religion in various fields of doctrinal, jurisprudential, historical, moral, etc., its subjects are also numerous and not limited to a certain extent. It may be explaining and proving doctrinal teachings and defending them as well as a set of subjects that are incorporated into the religion through proposed misconceptions. So as time goes, new topics emerge in human thought, and the possible misconceptions in various areas of religion arise, the topics of theology become even broader as well. But what finally unites between varied subjects is the purpose of theology (Motahari, 1996, 3: 62 and 63).

Motahari's reasoning that the theology does not have a single subject is based on this fact that its issues have a conventional unity. He believes theology does not have a single subject just like philosophy; for single matter belongs to those sciences whose issues are inherently unitary, while the sciences whose issues have a conventional unity cannot have a single subject. Theological issues have a conventional unity and may not have a single subject like the sciences whose issues have real unity (ibid).

Thus, theology, is a collection of materials to defend the sanctity of religion, to prove its rules and to reject the views of opponents. This collection can be provided from anywhere and from any science, and thus, the theologian can stand on the sociological, psychological, moral, legal, etc. issues, and look at

them regarding their connections to religion. If there are results in these issues against religion, he should examine them with his special tools. The theologian extracts Islamic beliefs from the main texts of religion, namely the Qur'an and Sunnah, and then explains them. Afterwards, he rises up to defend them through rational justification, and, confronting the false ideas, proves the soundness of religious beliefs, without any restriction in this passage. In addition, in other areas of religion, such as individual and social rules and regulations and individual and social ethics, he proves and defends them as necessary. Therefore, whatever is in the field of the goal of theology is one of its issues, which should be researched and argued by the theologian, whether it is related to the principles of religion or sub-principles (for defending them). The late professor Motahari does not consider theology to have a single subject due to its breadth. The issues mentioned above are all linked by a single conventional union, and so it is futile to look for a single subject for theology (Beheshti, 1994: 87).

Focusing on Motahari's opinion on the subject of theology, the subject of social theology will also be multiplied; any subject that is in line with the purpose of social theology could include in this major. Therefore, the following topics may be mentioned as part of those of Islamic social theology:

- Social teachings of Islamic beliefs;
- Social misconceptions;
- Intellectual foundations of new social movements.

From these, various issues are derived, of which the followings may be raised up as part of Islamic social theology:

- Social monotheism, social guardianship, social justice, etc.;
- Misconceptions such as women's rights, Islamic criminal rules and human right violations, the inefficiency of the Islamic government, the need for an Islamic renaissance, etc.;
- The intellectual foundations of new civilizations and schools and the position of Islam towards them;
- Fundamentals of new technologies and scientific achievements and the position of Islam towards them;
- The basics of new social media and the position of Islam towards them;
- and so forth.

## **5. Duties and Responsibilities**

### **5-1. Extracting Social Beliefs from Religious Texts**

As explained in the introduction, Islamic theology for various reasons along ages has often tended to individual issues and less to social issues. In cases where in the texts of earlier theologians it looked at the social beliefs, they have been often dealt with theologians of later periods in the same style or with a slight change, neglecting to extract and deduce different dimensions of social beliefs based on the Qur'anic verses and narrations. The emergence and growth of social needs in the field of beliefs in the modern era has increased the need to extract social beliefs from religious texts in order to meet the appropriate needs.

### **5-2. Explaining and Proving Religious Teachings with Efficient Reasoning and Modern Literature**

Rational explanation with comprehensible literature for today's human beings is also a very important point that is especially evident in the written works and statements of Motahari regarding the presentation of Islamic knowledge. As stated in the definition of theology, Motahari added "explanation and clarification" to the definition of theology, so that his collection of works is an objective example. It

has a special place in expressing deep issues in simple but beautiful language, as well as considering the requirements and needs of the time. The influence of his expressions is very deep and wide. His ideas, lectures and writings are based on understanding the needs of the time. He is well acquainted with the society of his day. He understood the concerns of modern man and touched the pain of society well. He sought to answer the geometry of needs from the context of true religion.

In the Faculty of Theology and Islamic Studies of the University of Tehran, he was assigned to teach theology, the main text of which was “Sharh Tajrid al-'Itiqad”. Instead of reading the text of “Kashf al-Murad” and literary surgeries of the old interpretations and sentences of the book, he discussed his students’ and his concerns at class. Motahari as a Muslim theologian and familiar with the Islamic sources on the one hand, and aware of the doubts raised in his time that had troubled the minds of young people on the other hand, by considering these sources and facilitating a new reading of religion, dispelled the doubts of that day and answered the students’ questions (Alizadeh, 2006: 24). In his view, the theologian cannot ignore the evolution of the mind, language and life of the audience of Revelation and all human beings in the world. He must maintain the originality of Revelation in responding to the needs by understanding and accurately recognizing the needs, problems and intellectual problems of human beings in the modern world; for Islamic revelation has the ability to solve new problems, relying on the Revelation and new tools, methods and principles, and through paying attention to the fact that the linguistic and theological culture of the professions is different. So whenever a theologian is familiar with these special cultures he will be more successful. Philosophers, for example, have special words and expressions; Doctors, political scientists, sociologists, psychologists, etc., while all have a common language, but each has a specific language and culture. The use of special culture and language plays an important role in the success of a theologian in order to fulfill his theological mission. In contrary, if he does not know the special audience’s language, he should use a common and general language. He must avoid using his own language which is unknown and unfamiliar to the audience. Professor Motahari usually used general language in his theological discussions, especially in verbal discussions, and spoke simply and unpretentiously. He either did use technical terms, or utilized them in simple language. That is why his arguments, although deep in nature, were expressed in clear and simple language. This feature played an effective role in the success of that wise theologian in fulfilling his theological mission (Rabani Golpayegani, 2005: 73).

The importance of this issue becomes clearer when we consider the flood of anti-religious propaganda these days, with a variety of attractive literary methods and all possible arts. On the other, we must consider the inefficiency of traditional religious literature in explaining religion to new generations of societies and in answering to various doubts. Therefore, a social theologian, while preserving the truth of religion and adhering to religious traditions and the depth of Islamic teachings, must strengthen this art in himself in order to be able to explain these deep teachings in a modern and attractive language. Therefore, the correct explanation of religion with comprehensible literature will have an important place in social theology, for as stated in the definition of theology, the source of misconceptions and objections of opponents may be their misinterpretations of beliefs. Then, in order to defend religion and respond to such doubts, one has to explain and interpret religious concepts and beliefs correctly and exactly.

### **5-3. Answering the Misconceptions against the Religious Social Teachings**

One of the important tasks of theology and the theologian is to recognize new misconceptions and respond to them. Today the one who has extensive information about the latest theories and views and various scientific societies in the world on the one hand and individuals, groups and social media on the other, can be familiar with the types of doubts that enter the religious teachings in different ways. In modern society, many doubts are raised in different ways and through various media, leaving anti-religious effects in the minds and hearts of the audience - even the audience of Islamic societies. Theologians unfortunately are not even aware of them. In social theology, in addition to the traditional methods for recognizing misconceptions, the theologian should be aware of the methods in order to firstly, knows the types of doubts quickly and, secondly, gives appropriate answers to them by new

literature and tools. He must even welcome new doctrinal doubts and sees them as an opportunity to present more and more the deep social foundations of religion. As professor Motahari states in his book “The System of Women’s Rights in Islam,”: “Unlike many people, I am not sad for the skepticism and suspicion arising in Islamic matters, contrary to all my interest and belief in this religion. I do not grieve at all, but I rejoice in my heart because I believe and have seen in my life through experience that this sacred heavenly ritual whenever has been most attacked it became stronger. This is the nature of truth that doubt helps to it to become clarified.” These require of course the complete familiarity with religious teachings and theological traditions.

#### **5-4. Correct Analysis of Schools and Emerging Social Issues and Explanation of the Position of Religion**

Many different schools in the fields of epistemology, philosophy, politics, sociology, social psychology, etc., emerging in the new era and their number is still increasing, have tremendous effects on the thoughts, tastes and feelings of new human beings. Also, various social issues and categories in the modern and contemporary era based on doctrinal tenet or somehow related to doctrinal and theological foundations; new categories such as modernity, development, technology, globalization, freedom, human rights, democracy, etc. These schools and these types of issues may not necessarily appear or be raised directly as misconceptions or enmities against religion, but the lack of proper analysis of them may pose fundamental long-term threats to the doctrinal and social foundations of religion. It is necessary for the social theorist to take theological positions and analyses on the epistemological foundations of such schools and new categories. He needs even to observe the type of modern human thought in order to make predictions about what new socio-doctrinal issues will be raised in the future, so he may achieve epistemological readiness to explain and analyze them correctly. Motahari’s analyses of schools such as Marxism and categories including social freedom, social justice, human rights, etc. are regarded as such activities.

#### **5-5. Explaining the Function of Doctrinal Teachings in Social Life**

In social theology, the benefits and functions of the doctrinal teachings in human life, and especially in social life, must be explained. This issue can affect the tendency of more and more human beings to religion. For example, a correct explanation of the “effect of the doctrine of Monotheism on human life” is provided. Of course, it is clear that God the Almighty is not only introduced and considered as a subject for worldly usefulness (as in Pragmatic thought such an attitude prevails over the subject of God), but Islam, by presenting a broader concept of life, considers God as the axis and basis of existence. Accordingly, man’s total happiness in the world and the Hereafter belongs to the true faith and belief in God Almighty. Looking at this fact, one should not fall into the trap of pragmatist thought. But explaining the benefits of believing in God, as a complementary aspect of the philosophical and theological proofs of God - especially for the general public - will be quite useful; especially since many purely philosophical and theological arguments are heavy for them. It seems that through attaching functional issues of the existence of God to those arguments, one can add to the sweetness of theological arguments in order to take a step towards human’s greater use and maximum benefits of these topics by the mass.

#### **5-6. Attempt to Social Roles of Doctrinal Teachings**

The social theologian should not be engaged only in theorization. He is more aware than anyone of social beliefs and how they affect and shape society and social institutions. Therefore, he must take on social responsibilities, especially cultural responsibilities, as much as possible, so that he can use social Monotheism to help create a monotheistic society, social justice, and so on.



## 6. Method

Theology, unlike philosophy which is a monolithic science and uses only argumentative reasoning (Rabani Golpayegani, 1999: 94), has several methods and uses different arguments to explain and prove its purpose. The following are some of the major factors that make it impossible to consider a single method for theology:

A) Broad subject: As mentioned in the discussion of the subject, theology - especially according to Professor Motahari - is not a single subject (mono-subject) and this factor makes it impossible to deduce, explain and prove those issues in a same way.

B) The multiplicity of ends and tasks: This, especially in the field of defense, causes the theology to use any philosophical, historical, experimental, narrative, etc. method.

C) Multiplicity of some theological issues: Some theological issues have different dimensions that are discussed in different sciences. So understanding and inferring, explaining and clarifying, arranging, proving and defending them require attention to all aspects of the issue and different lineages of the subject in various branches of science. In this case, in order to properly perceive and defend it, we need various methods in which the branches are proposed. For example, according to Professor Motahari, the issue of determinism and free will can be traced in the two fields of anthropology and theology (Motahari, 2007: 336, 345, 504 and 531), or divine justice is considered both in theology and in Islamic jurisprudence (Ibid: 504 and 531; cf: Faramarz Gharamaleki, 2004: 11-104).

D) Different approaches: Muslim theologians have utilized different methods in understanding, explaining, arranging, proving and defending due to different approaches, such as rational-narrative, textualist, rational, and so forth.

E) Different levels of audiences: Theology is one of the sciences whose audiences are not on the same level in terms of intellectual power and understanding of religious issues. So in this science there should be different methods being suitable for different people in terms of spirits, thoughts and beliefs.

Thus theology is a knowledge that benefits from various methods. However, among the methods, the rational and narrative methods prevail over others and throughout the history of this science have had a special and noteworthy place (Kashefi, 2008: 41-43).

As for the Islamic social theology, due to the breadth of topics, issues, goals and tasks, the interdisciplinary nature, as well as its many diverse audiences especially these days, it is necessary to apply different methods towards the desired theology, however, the main method is the rational-narrative. For instance, it uses the rational and narrative method to identify and deduce the social aspects of Islamic beliefs from religious texts. In recognizing new social misconceptions, according to the origin of that doubt in different sciences or schools, it utilizes different methods of those sciences and schools. To defend different teachings of social-jurisprudence, social-moral and religious politics, it uses the common methods in those sciences as well. It also uses various psychological, sociological and literary methods in explaining and presenting Islam in the language of the day.

## Conclusions

The plan of "Islamic Social Theology" is necessary to systematically explain the Islamic social teachings, especially in the current age when the misconception of the minimal realm of Islam and many social doubts aim to threaten Islamic knowledge and isolate it from social affairs, provided that the social teachings of Islam should not be studied as distinguished from other Islamic teachings. Such an affair is observed in the thoughts of some contemporary thinkers who have often presented socio-political analyses of religion and neglected or downplayed its philosophical, spiritual and mystical aspects. Indeed,

it must be analyzed as part of a whole and a systematic plan. Therefore, dealing with the social aspects of Islam means that due to neglecting the social teachings of Islam in many aspects, scientific measures should be taken to revive them. This will meet the various intellectual needs of the existing Islamic system and the promised Islamic civilization. Social Islam is the most important part of the social aspects of Islam, for the most important part of Islamic theology is its fundamental and doctrinal principles.

Explaining the epistemological geometry of Islamic social theology, one concludes that Shiite theology has high capacities to play its role in clarifying social monotheism and establishing a monotheistic society and new Islamic civilization. It of course requires a scientific endeavor aiming at creating such a branch of theology.

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