



## Ethics, Religion and Mysticism

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**Rank:** Commendable in the Adult Section

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**Research Title:** The Gap between Moral Knowledge and Moral Action in the View of Qāzi 'Abd al-Jabbār and Abūhāmid Ghazālī

**Type of Research Work:** Doctoral Dissertation



### About Researcher

Hossein Khandaghabadi is born in 1979 in Tehran. He received his B.A. in Law and Islamic Jurisprudence from Shahid Motahari University (Mirza Hossein Sepahsalar) (2001), and his M.A. in Islamic Theology and Philosophy from the Institute for Humanities and Cultural Studies (2003). In 2016 he succeeds in obtaining his Ph.D. in Religious Studies under the title “The Gap between Moral Knowledge and Moral Action in the View of Qāzi 'Abd al-Jabbār and Abūhāmid Ghazālī” from the University of Religions and Denominations-Qom. Some of his research works are “Story-teller of Mysticism: A Sight in Life and Work of Annemarie Schimmel” and “Javdan-Namah: Index of Persian Works on Traditionalism”. His Persian translation of “Logic and Transcendence” by Frithjof Schuon was recognized as a commendable work at Iran's book of the year awards. Aside from some encyclopedic articles in “Encyclopedia of the World of Islam”, Some of his articles are: “A Review of Abu Hamed Ghazali's View about the Internality of Practical Obstacles of Realization of Moral Act”, “The Connection between Spiritual Authority and Worldly Power in Traditional Thought: Examination of Seyyed Hosein Nasr's Views on Religious Governing”, “Historical Textualism: A Look at Aminah Wadud's Interpretive Method Focusing on 4: 34”, and “Bibliography of Dr. Dariush Shayegan”. Khandaghabadi researches on religious and Islamic studies. He is faculty member of department of Theology in Encyclopedia Islamica Foundation. He also is the editor of “Encyclopedia of Shi'a” and editor of Persian translation of “Encyclopedia of Quran” (Brill Publishers).

### Abstract

One of the most important questions in examining human moral action is that why human beings doesn't sometime act according to their knowledge of good and bad. This subject is known in history of philosophy as the gap between moral knowledge and action. The Mu'tazilite theologian, Qadi 'Abd al-Jabbar Hamadani (935-1025), believed that knowing bad action and believing that there is no need to do such action will prevent doing bad action. Therefore, in the first place, his opinion can be considered close to that of Socrates and those who believe in the impossibility of the existence of this gap, which, in their view, human knowledge of the bad action, prevents man from doing the act. But on the other hand, Abd al-Jabbar believes that the direct and full effect of moral knowledge on moral action is not accepted, because it leaves no room for human free will. In the other side, the Ash'ari scholar, Abu-Hamid

Muhammad Ghazali Tusi (1058-1111), believed that whenever one can receive special knowledge (Kashf) from God, the action according to it also arises, but on the other hand, he says that the attainment of this knowledge is not in the possession of man, and man can only expose himself to it by overcoming his lusts and self-will. Thus, within the scope of human free will, Ghazali's opinion can be considered close to Aristotle's opinion and those who believe in the possibility of a gap between moral knowledge and moral action, which consider moral knowledge as a necessary but insufficient condition for moral action accordingly. Thus, in spite of their different attentions to free will, we can say that they eventually recognized the possibility of this gap. Of course, their different theological and psychological approaches have led to relatively different recommendations for overcoming this gap.

