

The Problem of abrogation between the theologians of Judaism and Islam (Al-Qirqisani and Baqillani as model)

Abstract:

This research deals with one of the most important and most serious issues of Kalam thought, namely, the issue of abrogation, because it is related to the origin of the Islamic religion, which is the prophecy of Muhammad, which has been the subject of dialectic and discussion between the theologians of Judaism and Islam, since emergence of Islam until the current day, and it reflects the reality of kalam thought and its development throughout the ages in Islam.

I chose two models to study this issue: The first - a model for Jewish theologian, represented by: Al-Qirqisani, who believes that abrogation is forbidden by revelation only; and therefore denied the prophecy of Muhammad, and the second - a model for mutakallims of Islam, and represented by Baqillani, who thinks that abrogation is permissible; therefore Prophets and law are proved after Moses peace be upon him.

I dealt with this problem in the introduction, foreword, three sections ,and a conclusion, I talked in foreword about the influence of the controversy between Islam and Judaism in abrogation in the development of Kalam, and early controversy on the issue of abrogation between them, then concluded it a brief definition of the two characters of research: Al- qirqisani and Baqillani, and the first section - entitled: "The doctrine of the Jews in abrogation for Al-Qirqisani and the Baqillani", in which I presented the definition of abrogation for Al-Qirqisani and the Baqillani, then I showed the doctrines of the Jews in abrogation in general and doctrine of Al-Qirqisani in particular.

The second section, in which I showed Qirqisani's Proofs to forbidden abrogation the law of Moses and prove its eternity, then I mentioned Baqillani's discussion of these proofs and his criticism of it, in the third section I revealed about al-Qirqasani's attitude on the proofs of Muhammad's prophecy and his criticism of it, then I mentioned Baqillani's discussions and his responses to Qirqisani's views about the proofs of Muhammad's prophecy.

Conclusion :

* The issue of abrogation has proved the development of Kalam in Islam and its adjustment with reality and its vitality.

* Al-Qirqisani agreed with Al-Baqillani that the reason doesn't forbidden abrogation of law.; therefore, they criticized the mental

arguments of the deniers of abrogation, and their responses were very similar.

*** Baqillani's responses and his criticism of the arguments of the Jews in abrogation and prophet Characterized strength, mental consistency and durability; thus we found similar it in the work of his contemporary Mu'tazilite alqadi Abdul Jabbar, and He is distinguished from his contemporary alqadi Abdul Jabbar by discussing the suspicions of the Jews about the miracles of the Prophet, and his responses were characterized by strong argument and persuasion.**

Key words:

Kalam- abrogation- Judaism- Islam- Al- Qiqisani- Al- Baqillani- prophet- law.