



## A Comparative Study of the Relationship Between Divine Decree and Supplication from the Perspective of Imam Khomeini and Fakhr al-Din al-Razi

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### Abstract

The issue of divine decree is a significant and complex topic in Islamic philosophy and theology. It has been examined from various philosophical, theological, and ethical perspectives and is frequently accompanied by questions, particularly regarding the role of prayer. The central question this article addresses is: If God has decreed all matters, what is the role of supplication in this framework? If everything is predestined according to divine decree, does supplication hold any benefit for a person, or does it lose its impact because everything is predetermined? Imam Khomeini and Fakhr al-Din al-Razi are prominent scholars in this field, and this research uses a descriptive and rational analytical method to examine and compare their views. The conclusion is that both Imam Khomeini and Fakhr al-Din al-Razi acknowledge the efficacy of supplication within the system of existence and demonstrate that prayer is not in conflict with divine decree. While both scholars believe in the significance of supplication and its connection to divine decree, they differ in certain aspects. For example, Imam Khomeini links the acceptance of supplication to the fulfilment of certain conditions such as reflection on Qur'anic verses and traditions, while Fakhr al-Din al-Razi, being an Ash'ari theologian, is more inclined towards philosophical determinism, seeing supplication's acceptance as inevitable without such preconditions. Furthermore, Imam Khomeini views supplication as having different degrees, while Fakhr al-Din al-Razi does not hold this belief. This study highlights these differences.

**Keywords:** Imam Khomeini, Fakhr al-Din al-Razi, Prayer, Divine Decree, Predestination.

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## Introduction

The issue of divine decree is one of the most complex and profound topics in Islamic philosophy and theology, sparking debates among scholars. If the world operates according to a specific order, law, and unbreakable divine decree, does this mean human beings are compelled to follow these laws, with no influence over their own fate? In other words, in the context of free will and predestination, is there a contradiction between the workings (laws of nature) of the world and human free will? In this context, what is the relationship between supplication and divine decree? This issue is significant because it reflects on matters such as hope, motivation for change, and individual and social efforts. Thus, philosophers, theologians, and mystics have addressed this topic, offering various answers. Imam Khomeini and Fakhr al-Din al-Razi, representing two different schools of thought, are among the most important thinkers examined in this study. They were chosen due to their profound impact on the social and political currents of their time. Alongside being jurists, they were also philosophers, mystics, and theologians, embodying a holistic intellectual approach. While Fakhr al-Din al-Razi primarily examined this issue from a theological standpoint, Imam Khomeini approached it from both theological and philosophical perspectives. Moreover, the two centuries between their lifetimes gave theological and philosophical ideas plenty of time to evolve by the era of Imam Khomeini. Therefore, it is necessary to analyze their views to demonstrate the dynamic and evolving nature of knowledge in this area. The importance of this research lies in its detailed exploration of the theological and philosophical challenges surrounding divine decree and its relationship with supplication, while also highlighting the similarities and differences of between both their views.

## 1. Conceptual Definitions

To better understand the subject of this research and provide precise answers, it is essential to first define the key concepts involved.

### - The Concept of Supplication

#### Conceptual Understanding of Supplication (Du'a)

Raghib writes in his 'Mufradat,' "Du'a is like a call... and the Quranic verse: 'Call upon your Lord for us' (Quran 2: 68), means "ask Him" (Raghib Isfahani, 2013, entry on Du'a). Du'a means calling out and seeking help from God in resolving difficulties. In linguistic terms, 'Du'a' means calling, asking, naming someone, desiring something, and requesting from someone (Firoozabadi, n.d., vol. 4, p. 358). However, in terminology, 'Du'a' refers to requesting God's grace and favor, seeking help from Him, ultimately expressing need and helplessness before Him, and establishing a spiritual connection with the Creator

of the world and whispering to Him (Rezvani, 2007, p. 192). Supplication is one of the best acts that has been highly recommended. God in the Holy Quran calls believers to supplicate and promises them the acceptance of their supplications, reminding them of numerous instances where the supplications of believers and divine prophets were answered: “So We responded to him and delivered him and his family from the great distress” (Quran 21:76); “So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah]” (Quran 21:84); “So We responded to him and saved him from the distress. And thus do We save the believers” (Quran 21:88); “And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who disdain My worship will enter Hell [rendered] contemptible” (Quran 40:60). In religious teachings, supplication is considered a worthy form of worship and a proper request that is deemed effective. Supplication and worship are essentially the same. Any act done for the sake of God’s pleasure is worship; however, there are specific ways to express servitude, one of which is supplication. In verses of the Holy Quran, God encourages His believing servants to pray and says: “And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided” (Quran 2: 185-186).

#### **- Conceptual understanding of Qadha and Qadar**

Raghib, in ‘Mufradat al-Quran’ says the term ‘Qadha’ linguistically means making a final decision, whether through action or speech, whether attributed to God or someone else. Therefore, divine Qadha regarding the events of the world means that these events are determined and certain by God. The meaning of divine Qadar is that things have obtained their measure from God (Motahhari, 2016: p. 1066). According to Raghib al-Isfahani, Qadar is “the determination of the quantity of something” (Raghib al-Isfahani, 2013: p. 208). In terminology, Qadar refers to the transition of possibilities from non-existence to existence: one after another, in accordance with Qadha. Qadha is the scattered existence of possibilities in external reality after their conditions have been fulfilled (Sullabi, 1987: p. 513). In other words, Qadha is the general decree about the (different) states (or stages) of beings from the beginning to eternity, and Qadar is the specification of this decree by determining causes and allocating the creation of entities to appropriate times and circumstances based on their capacity and preparedness for occurrence. Thus, the essential meaning of divine Qadha regarding the events of the world is that the certainty of these events is from God, and the meaning of divine Qadar is that things have acquired their measure from God. Since God acts with knowledge, will, and intention, Qadha and

Qadar ultimately refer back to divine will, knowledge, and intention (Garjiyan, 1997: p. 31). The fundamental meaning of ‘Qadha,’ as Raghīb mentions in ‘Mufradat al-Qur’an,’ is making a final decision, whether through action or speech, and each of these has two aspects: divine and human. Divine Qadha, like the verse: “Your Lord has decreed that you worship none but Him” (Quran 17:23), means that He has commanded you not to worship anything other than Him (Raghīb al-Isfahani, 2013: p. 676). Hence, in lexicology, Qadha means to resolve a matter, which can be done either through speech or action, and both of these can have divine and human aspects (Raghīb al-Isfahani, 2013: p. 674). Imam Khomeini considers the mystical term of divine Qadha to be the most perfect system of the world, from beginning to end, from the divine perspective, which is the sacred grace and expansive existence. This, from the created perspective, is called divine Qadar and refers to the existence of entities and their manifestations in the external world (Imam Khomeini, 2002: vol. 2, p. 285). In another explanation, he defines Qadar in mystical terms as the manifestation of immutable entities in the rank (position) of ‘Wahidiyyah’ (oneness/unity) (Imam Khomeini, 1991: p. 290; Imam Khomeini, 2013: p. 31). After explaining the concept of Qadha and Qadar and elucidating their linguistic and terminological meanings, we will further explore the question of how, if Qadha refers to the certainty of events in divine knowledge and Qadar refers to the measure and extent of things determined by God, what is the role and position of human supplication (dua) in all of this? Does the certainty of events in divine knowledge conflict with the act of supplication and the request of servants from God? Since supplication means that a servant is dissatisfied with the conditions that affect him or other creatures, and by supplicating, he seeks to change the circumstances of his life, does this not contradict the certainty of events as determined by divine Qadha and Qadar? In the following passage, we will address this question and its possible answer from the perspective of two Muslim thinkers. The first of these thinkers is Fakhr al-Din al-Razi, a Sunni theologian from the Ash’ari school, who is an influential and important scholar. The second thinker is Imam Khomeini, a philosopher with a strong foundation in philosophical thought. Comparing these two thinkers is important for two reasons: first, it showcases the response to the compatibility or incompatibility of human supplication with divine Qadha and Qadar from two intellectual traditions, Shia and Ash’ari; and second, it explores the response to this question from the perspectives of Ash’ari theology, represented here by Fakhr al-Razi, and Shia philosophy and mysticism, represented by Imam Khomeini.

## **2. Supplication from the Perspective of Imam Khomeini**

Muslim mystics, including Imam Khomeini, have always emphasized the

importance of supplication and prayer on the path of spiritual journeying towards God, primarily within the domain of practical mysticism. However, in written works on theoretical mysticism, one can also find important questions and issues that are explained and analyzed solely based on mystical principles. From Imam Khomeini's perspective and that of other Muslim mystics, the essence of supplication is worship, and they consider supplication as turning towards God Almighty and seeking from the source of divine grace, which is based on the rank of servitude and the spiritual states and beliefs of the supplicant. By supplicating, that is, by turning toward the divine lordship and the Creator of existence, a person sees all causes and effects in the material world as being under the control of God's power and His absolute will, and with this belief, he asks from God (Javadi Amoli, 2019: pp. 235–239). In supplication and asking from God, the supplicant believes that the object of the supplication is the Creator and Lord, and that life, death, happiness, and misery are in His hands. In fact, the main pillar of supplication is attention to monotheism in creation and monotheism in lordship (Abedi, 2003: p. 29). In supplication, we ask the powerful Creator, the only effective force in existence, to - with regard to His lordship and the servant's position of servitude - decree the best states and conditions for the servant, and if a bad fate or end has been determined for him due to his sins, to change it by virtue of His lordship for His sinful and guilty servant. From this perspective, supplication is a means to change one's destiny from a bad end to a good one, and this change happens along with the forgiveness of sins.

#### **- Imam Khomeini (RA) on Decree and Measure**

Imam Khomeini, in his position as a Muslim philosopher and using a philosophical expression, considers 'decree' (Qadha) to be rational immaterial forms that are connected to intellect or Platonic ideals. (Ardebili, 2006, vol. 2, p. 285). Based on the philosophical foundations in the statements of this divine philosopher, the reality of divine decree is the same rational immaterial forms connected to intellect. However, ultimately, referring to the terminology of some mystics, he views the divine decree as the sacred outpouring of the expansive existence. He also mentions various types of decree (Qadha) and 'measure' (Qadar) stating: 'Decree' and 'measure' are either definitive or non-definitive; and they are either knowledge-based or actual. Furthermore, he believes that 'decree' and 'measure' oversee divine knowledge and are among the secrets of the Sharia. According to Imam Khomeini, 'decree' and 'measure' manifest in different stages, and their rulings differ based on these stages. The first stage of 'decree' is in the knowledge of the Truth (Haq-God) (Imam Khomeini, 1991, p. 326). Imam Khomeini also distinguishes between two types of 'measure': scientific (theoretical) 'measure' and actual (tangible) 'measure.' He considers

'decree' to be a prior ruling and 'measure' to be a posterior ruling in the stages of divine knowledge. He says, "'Measure' is not purely abstract forms like the suspended examples in pure abstraction or the forms imprinted in partial celestial souls. This 'measure' is scientific, while actual 'measure' is everything that is in reality, including its matter, time, and place. Thus, natural 'measure' is the actual 'measure'" (Ardebili, 2006, vol. 2, p. 285).

Types of Decree and Measure According to Muslim Thinkers:

1. Definitive and Non-Definitive Decree and Measure: Divine 'decree' and 'measure' are divided into two categories: definitive and non-definitive. Definitive 'decree' is a fixed 'decree' that is unchangeable. Therefore, when events are considered with their complete causes, they fall under the category of definitive divine 'decree.' However, when events are viewed with incomplete causes, they fall under non-definitive divine 'decree,' which is referred to as 'measure.' (Tabataba'i, 1973, vol. 11, pp. 380-384). Imam Khomeini, referring to both definitive and non-definitive 'decree' and 'measure,' believes that the realities present in the realm of divine knowledge, and by extension in the stage of the Pen and the abstract Tablet, are immutable and unchangeable; these are the definitive 'decrees.' However, the realities that exist in the world of the Imaginal Realm, the natural world, and the Tablet of 'Measure' are changeable and transformable; these are the non-definitive 'decrees' (Imam Khomeini, 1991, pp. 326-327).

2. Cosmic and Legislative Decree and Measure: The complete cause of beings does not occur without divine will and intention, and the necessity and certainty of beings are due to divine will. 'Cosmic decree and measure' refer to the specific amount and measure of each being in divine knowledge, which arise from their causes and are bestowed by divine grace. However, 'legislative decree and measure' pertain to God's legislative acts. Legislative 'decree' means that the ruling of human actions in terms of mandatory and prohibitive rulings is subject to divine will, and each of these rulings comes with specific features and conditions, in which case it is legislative 'measure' (Tabataba'i, 1973, vol. 13, p. 79 and vol. 16, p. 321).

3. Scientific and Actual Decree and Measure: Scientific 'decree' refers to divine knowledge that gives certainty, completeness, and necessity to things. This completeness and necessity sometimes relate to the scientific existence that corresponds to divine knowledge and precedes the existence of things, and sometimes it relates to actual existence, which is called actual decree. Likewise, 'measure,' like 'decree,' refers to things in divine knowledge as scientific 'measure' and, in terms of their actual realization, is called actual 'measure' (Mulla Sadra, 1989, vol. 2, p. 50; Motahhari, 2016, vol. 6, pp. 1064-1068).

Imam Khomeini also divides 'measure' into scientific 'measure' and actual

‘measure,’ saying that scientific ‘measure,’ according to the Peripatetic school of thought, consists of partial forms that adhere to partial souls in the celestial spheres (Imam Khomeini, 2002, vol. 2, p. 284). These partial forms in the Peripatetic philosophy resemble the forms that are depicted in the imagination of humans. In the Illuminationist philosophy, scientific ‘measure’ refers to the Imaginal Realm, which is also called suspended examples (Muthul Mu’allaqah). However, based on the mystical foundation, Imam Khomeini considers scientific ‘measure’ to be the fixed entities (Ayan Thabitah), where the capacities and potentialities of things appear through the manifestation of the Holy Grace. Through these potentialities in the fixed entities, the actual ‘measure’ of things is realized in accordance with the times and conditions of each thing, which is referred to as actual ‘measure’ (Imam Khomeini, 2013, pp. 31 and 54). Therefore, actual existences and natural forms are the actual ‘measure’ (Imam Khomeini, 2002, vol. 2, p. 285).

#### **- Imam Khomeini (RA) on the Doctrine of ‘Between the Two Positions’**

Imam Khomeini, distancing himself from the extreme doctrines of compulsion (jabr) and delegation (tafweedh), adheres to the doctrine of ‘between the two positions’ (Amr Bayn al-Amrayn), the belief of the Imams of Ahl al-Bayt (as), and presents a theory for it. This doctrine means that while human beings have influence, causality, and agency, they are not independent of the action of the Creator. Every action of the possible beings is in reality the action of God, and He has the complete power to create. When an action is performed by a servant, it is, in truth, God who creates the action, although through the will of the servant. Nevertheless, this action remains the servant’s action. This is the concept of ‘between the two positions;’ thus, in Imam Khomeini’s view, both ‘jabr’ (compulsion) and ‘tafweedh’ (delegation) are false, and ‘between the two positions’ is affirmed, where influence is established, but independence is negated (Khomeini, 1992, p. 646). In Imam Khomeini’s view, man has no power except through God’s power, and all wills and intentions are under the shadow of the will and intention of the Truth (God) (Imam Khomeini, 1991, p. 365). God has dominion over all things, and everything is under His power. He has full sovereignty, ownership, and authority over the world (Imam Khomeini, 1995, p. 94). The only effective force in the universe is God, and there is no power except Him. All beings in the universe are manifestations of His power, and this is the reality of ‘between the two positions’ (Imam Khomeini, 1999, p. 68). One key issue to consider, given the aforementioned principles, is the topic of this article: How does prayer align with ‘decree’ and ‘measure?’ We mentioned that in Imam Khomeini’s view, humans have no power except through God’s power, and all wills and intentions occur under the will and intention of the Truth. God has dominion over everything, and even human requests and prayers are under

His power. He has complete sovereignty, ownership, and authority over the world, and God is the only effective force in the universe. Therefore, when a servant presents a need before God and prays, they are actually pleading to the All-Powerful God, the One who has decreed and determined everything. The servant begs God that if their request and the substance of their prayer are not part of the definitive and immutable 'decree' in the Divine Preserved Tablet (Lawh Mahfuz), to change their need, which is another form of determining divine 'measure', in favor of the servant. This aligns with certain religious teachings such as 'between the two positions' (Amr Bayn al-Amrayn) and 'Bada' and with some elements of divine wisdom, such as 'scientific decree' and 'actual decree.' There is no contradiction between prayer and divine 'decree' and 'measure.' Definitive and immutable 'decree' exists in the divine realm, while the servant's prayer takes place in actual 'decree' and the realm of divine action. According to divine wisdom, this creates no conflict. From Imam Khomeini's perspective, prayer is a way of turning toward God and seeking mercy and help within divine wisdom and knowledge.

### 3. Views of Fakhr al-Din al-Razi on Supplication

Fakhr al-Din al-Razi, in his various works, delves into the analysis of supplication (du'ā) and its significance, particularly its relationship with divine fate and destiny. However, his views differ from those of Shia scholars, which will be elaborated upon below.

#### **Fakhr al-Razi on Supplication:**

In the view of Fakhr al-Razi, supplication and its fulfilment are forms of asking and requesting from God. He believes that when one asks something from God, it must be granted, since God states that if someone supplicates to Him, He will answer (Fakhr al-Razi, 2000, Vol. 5, p. 2172). Razi sees the essence of supplication as seeking help from God (Fakhr al-Razi, 2002, Vol. 5, p. 265). He regards supplication as the greatest form of worship, believing that the supplicant receives the response to their request directly from God, but only when the request aligns with divine wisdom and fate. Since Fakhr al-Razi holds that everything in existence has already been predetermined by God's knowledge, and this decree is fixed and unchangeable, he explicitly rejects the Shia doctrine of *badā'* (the idea that God can alter a preordained fate). Therefore, Razi struggles to provide a rational explanation of how supplication can change one's fate within the framework of divine decree. His interpretation presents a form of determinism, where supplication is not a means to alter fate but rather a display of submission to divine will. According to Fakhr al-Razi, divine decree mandates that humans are compelled to act in certain ways, and this compulsion is part of God's overarching plan.

### **- Proponents and Opponents of Supplication**

Regarding the practice of supplication, some people, due to ignorance about how supplication affects the change of fate, have fallen into the misconception that any kind of supplication to God is futile. In contrast to these individuals, some believe that any supplication or invocation that purifies the soul is beyond the sphere of the causes and effects of things. Islamic traditions and narrations mention that supplication is part of the causes and factors behind the occurrence of events, and like other events, it has a specific effect on the occurrence of the result. It must be understood that the Almighty is closer to the essence of every possible being and is its Creator, meaning that all possibilities exist because of Him, and He is closer to every essence than the essence itself. Additionally, making existence 'existent' is impossible because it is an essence, and it is impossible to attribute essence to description (Fakhr al-Din al-Razi: 1953 AD, pp. 121-123). In his 'Tafsir al-Kabir,' Fakhr al-Din al-Razi considers those who view supplication as useless and ineffective as ignorant and examines the reasons behind their ignorance. He presents the most important arguments of those who oppose supplication as follows:

1. If what we request and ask of God was already known to Him from eternity, then there is no need to supplicate and ask God for it, because it would already be known to God as something that must happen. If what we ask of the Almighty is impossible in His knowledge, it will not occur, and thus supplication would not be needed.

2. The occurrence and creation of events in this world must ultimately lead to the original and self-sufficient Cause, or else an infinite regress or circular reasoning would ensue, which is impossible. Similarly, the occurrence of an event without a Cause that is self-sufficient is also impossible. Thus, it is clear that all events and beings ultimately lead to the Necessary Being and the original Cause. Therefore, whatever this original Cause has willed to exist based on eternal existence, its occurrence is necessary, and if it has not willed it, it will not happen. The Prophet Muhammad (peace be upon him) said, "God has decreed the measures of all things before creating creation by such and such a number of years," and it is also narrated from him, "The pen has dried on what is to be," and "Four things have been finalized: life, sustenance, creation, and character" (Al-Suyuti: 1954 AD, p. 71, quoting Fakhr al-Din al-Razi: 2000 AD, vol. 5, p. 2176).

3. All matters related to supplication have already been determined by the divine decree and destiny, and supplication has no effect on them. Therefore, what is the need for supplication? God has known from eternity all of our intentions, desires, and goals. He knows what we want and what we do not want, so when this is the case, there is no need to supplicate.

4. Supplication is similar to commanding and forbidding, and such an act by a servant towards a gracious and merciful master is considered disrespectful.

Fakhr al-Din al-Razi briefly and concisely critiques and analyzes the arguments of those who oppose supplication. In response to the first argument, he states that human intellects are incapable of understanding the nature of divine decree and destiny, and that the secret behind them is hidden. He quotes the Prophet Muhammad (peace be upon him), who said: “Know that each is facilitated towards that for which he was created” (Al-Saduq: 1978 AD, p. 356). The Prophet (peace be upon him) informed humans about what has been decreed and obliges them to act accordingly as a form of worship. The benefit and fruit of the act lie in this predetermined decree (Fakhr al-Din al-Razi: 2002 AD, vol. 5, p. 265). In response to the second argument, Fakhr al-Din al-Razi explains that the purpose of supplication is servitude, humility, and returning to the Almighty, not making a declaration (Ibid., p. 266). In response to the third argument of those who oppose supplication, he states that if the purpose of supplication is to express humility and acceptance of divine decree, this is one of the highest spiritual stations a person can attain. If servitude is considered, it becomes the key to answering most of the objections. Fakhr al-Din al-Razi considers supplication to be something beyond asking for needs; it is a form of worship and a duty. In this case, even if no request or need is mentioned in the supplication, it is still considered a station of servitude (Ibid., p. 267). In other words, Fakhr al-Din al-Razi offers a specific interpretation of supplication that distinguishes its essence, function, and philosophy from other practices. He summarizes the arguments of those who oppose supplication and then presents the arguments of those who support supplication. He adds that a larger group of wise people say that supplication is one of the most important stations of servitude and lists the textual evidence supporting the practice of supplication. God has mentioned questions and answers in various parts of the Holy Quran. Some of these relate to fundamental beliefs, while others pertain to branches of jurisprudence. Examples of verses related to fundamental beliefs include: “They ask you concerning the soul...” (Quran 17:85), “They ask you concerning the mountains...” (Quran 20:105), and “They ask you about the Hour...” (Quran 7:187). Regarding jurisprudential matters, examples include: “They ask you what they should spend” (Quran 2:215), “They ask you concerning the Sacred Month” (Quran 2:217), “They ask you concerning the spoils of war” (Quran 8:1), and “They ask you concerning Dhul-Qarnayn” (Quran 18:83) (Fakhr al-Din al-Razi: 2000 AD, vol. 5, p. 2177). In response to these questions, God commands the Prophet Muhammad (peace be upon him) to say “Say” in some instances, and in one instance, “Then say.” When the Almighty states, “They ask you concerning the mountains,” the question is about their eternity or

creation, which is a matter of fundamental belief. Therefore, the Almighty says: “Then say: My Lord will scatter them as dust” (Quran 20:105). In other words, He commands Prophet Muhammad (as) to answer the question without delay because doubting this matter is disbelief. The explanation of the answer is that everything is possible, and the possibility of non-existence indicates the impossibility of them being always present (Qadeem). Other questions are jurisprudential matters, which is why the letter ‘fa’ (then) is not used. However, in the third instance, in the verse: “And when My servants ask you concerning Me, I am indeed near,” God does not say “Then say: I am near.” This emphasizes the importance of supplication from several aspects:

1. The Almighty says that, unlike other times, during supplication, there is no intermediary between Him and His servant.

2. The verse “When My servants ask you about Me” emphasizes the connection of the servant with the Almighty.

3. The Almighty says, “I am near to him,” not “The servant is near to Me.” This indicates that, since humans are possible beings and exist in the realm of non-existence and annihilation, they cannot become near to God. However, the Almighty can become near to His servant through His grace and mercy. Thus, He says, “I am near.”

4. Proximity is achieved for a human being when they become immersed in the knowledge of the Almighty and their mind is not distracted by anything other than God. Otherwise, in reality, they are not truly supplicating to the Almighty but are veiled from Him. Therefore, it can be said that supplication brings a person near to the Almighty, and hence, supplication is the noblest form of worship.

#### **- Fakhr al-Din al-Razi and Divine Decree and Measure**

Belief in the universality of divine decree (qadhā) and measure (qadar), and the rejection of *badā'* (the idea that God can change His will), has led to Fakhr al-Din al-Razi, like other Ash'arites, being regarded as a fatalist.

1. Fakhr al-Razi believes that whatever God foreknows will happen or not, must occur as such (Fakhr al-Razi, 1993, p. 533). If it were otherwise, it would imply that God's essence and attributes are contingent, which is impossible (Fakhr al-Razi, 1340, vol. 2, p. 62).

2. He views God's eternal knowledge as the cause of the occurrence or non-occurrence of events (ibid, p. 491).

3. Fakhr al-Razi interprets the hadith of the Prophet, which states: “The heart of a believer is between two fingers of the fingers of the Merciful” (Saduq, 1398, vol. 2, p. 604) in a manner more aligned with fatalism. According to him, the occurrence or non-occurrence of an act by a servant depends on the inclination to either do or refrain from it, meaning that supplication is an act of

submission to divine decree (qadhā') (Fakhr al-Razi, 1364, p. 243). He argues that God's control over human hearts is akin to human control over something in their hands (Fakhr al-Razi, 1407, vol. 7, p. 173).

4. In 'Ma'alim Usul al-Din,' Fakhr al-Razi presents a rational argument that is more compatible with fatalism: "The agent of the cause is also the agent of the effect. Therefore, the actions of servants are created by God" (Fakhr al-Razi, 1993, p. 76).

5. Fakhr al-Razi believes that God is the sole creator and cause of all things, even the outward and inward actions of servants. He says: "There is no originator, no creator, and no maker but God" (Fakhr al-Razi, 1440, vol. 17, p. 273). In his view, even love and hatred in the human heart are beyond human choice. Once enmity is placed in a person's heart, they can no longer comprehend the truth, which is a form of fatalism (Fakhr al-Razi, 1420, vol. 15, p. 411). Some Sunni thinkers, including Fakhr al-Razi, consider it inconsistent with God's exalted status for a person to request a change in their fate. For instance, Fakhr al-Razi believes that the fate governing us is predetermined, and humans are unable to change their fate. He holds that the divine decree (qadhā') is such that humans are compelled beings, and it is not the case that every action we perform is due to the decree and measure (qadar) of God; rather, it is the divine decree (qadhā') that dictates that we perform a specific action.

#### **4. Comparison of Imam Khomeini's Views with Fakhr al-Razi**

The Holy Qur'an states: "Say, my Lord would not care for you were it not for your supplication" (Quran 25:77); if not for supplication, the Almighty would not pay attention to you. Therefore, it can be said that supplication is one of the laws governing the universe and falls within the realm of divine decree (qadhā') and measure (qadar), without contradicting it, because it is God's command. The objections raised regarding supplication stem from the misconception that it exists outside the domain of divine decree and measure, while it is actually a part of it and can even prevent certain decrees and measures. To clarify, decree and measure are of two types: definitive and non-definitive. Definitive decree pertains to actions beyond human control and cannot be altered, whereas non-definitive decree pertains to human actions, which occur through human will and choice. In other words, supplication and its response are factors within the system of existence and are not outside the divine decree. All voluntary human actions are within God's knowledge. In general, every action in the universe falls within the realm of divine decree (qadhā') and measure (qadar). If a person encounters danger, whether by accident or intention, it is due to divine decree, and if they survive, it is also due to divine decree. In other words, divine decree and measure are the laws of God, and supplication is one of God's laws, with

every event in the universe happening according to divine law.

Taking into account what has been discussed, it can be concluded that the philosophical explanation of supplication in the thought of Imam Khomeini and Fakhr al-Razi is, first and foremost, influenced by commonly accepted philosophical principles within a philosophical system. Principles such as divine decree (qadhā') and measure (qadar), and causality have enabled both thinkers to address the issue of supplication with a rational approach. Muslim mystics, including Imam Khomeini, consider supplication a secret of servitude, because poverty and need, which are intrinsic to the creature, are directed only to the Creator, and only God can provide assistance, and the creature must seek only from the Creator.

### Conclusion

By examining the views of Imam Khomeini and Fakhr al-Razi on the relationship between divine decree (qadhā) and measure (qadar) and the supplications of servants, after discussing the issue and providing conceptual clarification, we have presented the perspectives of these two thinkers, one Shi'i and one Ash'arite. The conclusions from the foregoing discussion are as follows:

1. Both Imam Khomeini (r.a.) and Fakhr al-Razi believe in the influence of supplication on human destiny and regard it as part of divine decree (qadhā') and measure (qadar), not something outside of it. Both thinkers consider supplication to be within divine decree, but Fakhr al-Razi, due to his distance from the teachings of Ahl al-Bayt (a.s), subscribes to a form of philosophical fatalism. He interprets supplication and its acceptance as part of the complete causes necessary for the creation of something, and thus rejects the Shi'i doctrine of 'badā.' Imam Khomeini, however, does not hold this view and accepts the influence of supplication and the occurrence of 'badā' as part of divine decree (qadhā) and measure (qadar).

2. Both thinkers, in their works, emphasize the significance and role of supplication, its virtues, and its relationship with concepts such as free will, divine decree, and measure.

3. The system of existence is based on cause and effect, and every cause has an effect. From the perspective of Imam Khomeini and Fakhr al-Razi, supplication is one of the essential links in this chain of cause and effect. Both thinkers have examined the relationship between supplication, acceptance, and divine decree and measure, and both cite Quranic verses and hadiths to support their positions.

4. Regarding the issue of divine decree (qadhā) and measure (qadar), both Imam Khomeini and Fakhr al-Razi believe in their universality.

5. Imam Khomeini, when discussing supplication, focuses more on practical mysticism, viewing it primarily through the lens of practical action.

6. Fakhr al-Razi considers supplication a form of asking and requesting from God, which must be accompanied by an acceptance from God (Fakhr al-Razi, 1379, vol. 5, p. 2172).

7. A difference in understanding between Imam Khomeini and Fakhr al-Razi arises in the conceptual meaning of supplication. Imam Khomeini considers the acceptance of supplication to be contingent upon fulfilling the practical conditions of supplication, such as reflection and contemplation on Quranic verses and narrations. Fakhr al-Razi, being an Ash'arite theologian, could not escape philosophical fatalism and has fallen into it.

8. Imam Khomeini does not express his views on supplication as explicitly as Fakhr al-Razi, but sees supplication and asking for needs from God as a way to keep the door of hope open for humans, freeing them from submission to ignorance and base desires. He views the language of supplication as beyond traditional philosophy and mysticism.

9. Imam Khomeini sees supplication as having different degrees, each with its own ruling. He categorizes supplication into three levels: supplication through aptitude, which is closer to acceptance, as when a being has the aptitude to receive grace and perfection, God will bring them to their goal (using Quranic verse 50:20 as evidence); supplication through one's state, which is lower than the first because it is transient; and verbal supplication, which, although not as profound as the other two, still retains its devotional nature. Fakhr al-Razi, however, does not differentiate levels of supplication and interprets it as simply asking and requesting from God.

10. Imam Khomeini (r.a) interprets the verse "And when My servants ask you about Me, I am indeed near" as 'nearness' meaning the passing through various stages. The passing from the stage of the Divine Presence (Hazrat-e Elahiyeh) to the stage of the Oneness (Hazrat-e Ahadiyat-e Jam'i), where all presences dissolve into it, and all determinations (ta'ayyunat) become annihilated in it. At that point, God grants complete and absolute ownership. Therefore, reaching this station requires ascending the ladder of determinations; nearness in the literal sense means getting closer to God, but here nearness means being emptied of all determination and limitation. Imam Khomeini (r.a) does not consider 'nearness' to mean proximity, but rather sees it as passing from the material and imaginal worlds and arriving at the world of abstraction, which is the pure world of abstract entities.

11. Fakhr Razi also does not consider 'nearness' to mean spatial proximity and states that if God's nearness were spatial, it would imply that God has a location and is subject to sensory indication, which is impossible.

12. In reality, both thinkers agree on the meaning of nearness, but they have a slight difference in expression.

13. Fakhr Razi, in his work *Al-Muhassal*, one of his most important books, presents the arguments of both the proponents and opponents of supplication, discussing whether supplication affects our destiny. However, Imam Khomeini (ra) does not explicitly mention the proponents or opponents of supplication in his works.

14. Imam Khomeini (ra) acknowledges different levels for divine decree and destiny, each with distinct rulings. The discussion of decree and destiny, along with related topics, explains the relationship between God and the universe and humanity, holding great importance. On the other hand, Fakhr Razi finds the theory of delegation (*tafwid*) to be incompatible with the universality of divine decree and destiny, as he believes that all our actions are directly attributed to God. Although Fakhr Razi leans toward determinism, he criticizes absolute determinism in certain cases.

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