
***Study of the quiddity of philosophical theology and its
comparison with Islamic philosophy***

Ghorban-Ali karimzadeh Gharamaleki*

Armin mansouri

Abstract

The science of theology is from the ancient Islamic sciences, which was created almost with the advent of Islam. But philosophy came from Greece after many years of spreading Islam to the world, but its indigenous forms quickly developed by Islamic scholars. Perhaps the nativeization of philosophy can be regarded as one of the fruits of the influence of these two sciences on each other. Of course, the cause of this influence must be sought in the historical evolution of these two sciences. Today, the close relationship between philosophy and theology is such that few can deny this mixing. While this relationship should not be denied, it must be acknowledged that these two sciences have different distinctions in different fields.

In the present article, it has been tried, in addition to a review of the subjects of these two sciences, the meaning of philosophical theology, historical background, features of the philosophical theology, some of theological issues in which they were used philosophically, and finally, by examination their differences and similarities are compared to philosophical theology with Islamic philosophy.

Keywords: Islamic philosophy, theology, philosophical theology, non-philosophical theology

* Assistant Professor, Department of Islamic Philosophy and Theology, Tabriz University

Explaining and criticizing the philosophical faith of Carl Jaspers

Habib karkon birag*

Abstract

Against religious faith Karl Jaspers uses the term philosophical faith and describes it in a negative way and says it cannot be a credo; its thinking is not dogmatic, not based on anything concrete and finite in the world; its essence is merely historical and cannot be anchored in the universal. Philosophical faith is forever immersed in a dialectical process of fusion and negation. Its principles, as follows: 1- God is. 2- There is an absolute imperative. 3- The reality of the world subsists ephemerally between God and existence. None of these principles are demonstrable and remain in the suspension of nonknowledge. Also reason is an essential element of philosophical faith and strengthens the relationship between humans for attainment truth; therefore, philosophical faith can be also called faith in communication. Finally, philosophical faith is man's faith to his potentialities. This article is written in a descriptive-analytic method, explaining the pros and cons of this above-mentioned viewpoint.

Keywords: faith, philosophical faith, freedom, existence, transcendence

*Assistant professor of the Azad University of Tabriz

***Philosophy and Gnosticism as Seen by Ayatollah Ja'far
Subhani and Mulla Muhammad Kazem Hazarjeribi
Astarabadi***

Ali Ghanbariyan*

Abstract

Gnosticism (*'Irfan*) and philosophy are among the disciplines which deal with topics such as monotheism, universe, resurrection and so forth. What these two branches of knowledge offer has always been contended, debated and compared to textual sources such as the Quran and narration. While using the text, some scholars have simultaneously made use of philosophy and gnosticism, and they have even taken recourse to these disciplines to explain, clarify and interpret some verses and traditions. Generally speaking, there are three main views discussed in connection with gnosticism and philosophy: The extremist view known as *takfiri* perspective, the opinion of the school of separation (*tafkik*) and the opinion of the school of *ta'dil* (lit. adjustment).

In this study, the opinions and the thoughts of two prominent scholars namely Ayatollah Sheikh Ja'far Subhani and Mulla Kazem Hazarjeribi, who have authored books on different Islamic disciplines, are examined concerning gnosticism and philosophy. This is an analytical – descriptive research based on library resources.

Keywords: Ja'far Subhani, Muhammad Kazem Hazarjeribi, gnosticism, philosophy.

*PhD student Teacher Training in Islamic studies of Tehran University
(ghanbarian.howzeh@yahoo.com)

Averroes' influence on "the Problem of the Relation between Religion and Philosophy" in Middle Ages

Hassan Fathi*

Aatefeh Dehghani**

Abstract

This Article is an attempt for (1) explaining Averroes' view on the relation between Religion and Philosophy, according to his *Fasl-al-Maghal*, and (2) describing how it influenced the philosophy of the Middle Ages. Averroes sees no real inconsistency between revelation and reason. He gives systematic way for removing the apparent inconsistencies between these. He interprets the verses of Quran to show that revelation and reason not contradict, but complete each other. At Middle Ages, on the other hand, a group of scholars saw in Averroes the most faithful interpretation of Aristotle. The view of this group on reason-and-revelation was influenced by Averroes' view. But the Christian Church opposed these adherents of Averroes on "the Problem of reason and revelation" and nicknamed their solution "double truth".

Keywords: Averroes (Ibn Roshd), Reason, Religion, Averroism, Middle Ages

* Associate Professor in the University of Tabriz

** Master of Art from the University of Tabriz

Motion in accidents with Emphasizing on Mulla Sadra and Shahid Morteza Motahari' Views

Zaynab Shaverdi *

Abstract

For motion with various respects, some divisions have been mentioned. The most important one is as categories into which the motion occurs. The division of motion to motion in accidents and motion in substance is the one that the motion takes place relying on it. The division of motion in respect of category was developed by Avicenna in *the book of healing* as well as Fakhr al-Din al-Razi in *Almabaheth almashraghiyeh (the discussion of the east)* and most of discussions described by Mulla Sedra in his book *Four Journeys*, are based on these two books. Shahid Motahaari, as a neo-Sadarian philosopher, had brought the discussions of motion to attention in the seventies. This paper, relying on Mulla Sdra's accounts and writings of Shahid Motahaari, aims to deal with the motion in accidents issue.

Keywords: motion, category, accidents, substance, intensify

*Faculty at Shahid Chamran University of Ahvaz

Explain the principle of human dignity in islamic anthropology from Allameh Jafari

Hamidreza sarvarian*
Parvaneh zeinali**

Abstract

Anthropology of the basic foundations of the human sciences in such a way that different principles in explaining human nature and her features, the humanities oriented production, linked. The principles of human dignity is the most important religious anthropology to explain it to spill over in the humanities, as the mother, can change in the human sciences, such as economics Bnyanyyn, political science, psychology and ... make In this study, analytical method, with a focus on contemporary philosophy and Islamic scholar Allama Jafari we seek to gain a sense of human dignity. The first two types of Allameh Jafari human dignity inherent dignity that separates him from other creatures Waters is the inalienable dignity of the features, Based on certain principles of religion, foremost of which is the Caliph Azmkhlvq God being God-man, a man of knowledge, a trustee of man and the future of man. And type II acquired the authority and dignity of human endeavor in the light of reason and faith in God and obedience to God's commands and has certain criteria are achieved. This kind of dignity, a criteria that is most important is faith in God and everything associated with him, Tawhid and devotion and piety and good deeds done this type of dignity, personal and social effects and accessories are the most important ones are: Security, peace and justice and freedom of the individual and society.

Keywords: Originally, anthropology, Islamic dignity, the innate, adaptive, Allameh Jafari

* Associate Professor, Lady Masuma -peace be upon her- University

**Master of Philosophy and Islamic Theology, University of Tabriz

How is it possible to overcome nihilism?

Mahmoud Sufiani*

Afshin Mohammadi**

Abstracts

One of the most serious subjects in Friedrich Nietzsche's works was his controversy with Nihilism problem. If we take Friedrich Nietzsche's works as a philosophical theory, we would be in the big wrong study, because it is not only as a theory but he interpreted it like a possibility that proceeds on two level: First, as a denial and negation of life and to make transcendental values accessible. Second, as a debasement and decadence of these high values that life was neglected for them, but perception of Nihilism as a possibility of creating of the new values depends on the reviewing of dual means of "will of nothing". Nietzsche in one his subjects called "Ascetic Ideal" shows that Christianity while was a totalitarian valuator structure, finally with leading to moral concepts like the truth, the honesty and confession of the sin has aimed at God and after of his (God) death, Christianity was transformed into devaluing structure. Nihilism for Nietzsche is not only the spoiling of Christianity values but his more basic mental disturbance is this spoiling that should not be a decadence of the possibility of creating of new values, thus the redemptive aspects of nihilism could not have been abandoned, because Nietzsche deeply did believe the redemption.

*Assistant Professor, Department of Philosophy, Tabriz University

**Specialist in Philosophy of Tabriz University