
***studying the role of humanities in the creation and
continuity the intellectual dominance of Western
civilization (by focusing on sociology)***

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Abstract

the present study by accepting this fact that some human sciences trends are affected by polarization of the universe and Created to justify the prevailing conditions, asked that Why does sociology connect with domination? So The authors by using the analytical method examined the hypothesis that the creation and development of **dominion - based** philosophical approach and passivity of sociology from it has led to create approaches in sociology to justify the creation and continuity of domination in the world.

The researchers concluded that Sociology is influenced by Positivism and Relativism Philosophy and has developed some New approaches as Structural – functional, Behavioral sociology and postmodernism theories which interact with the civilization of domination and are in line with its aims In all periods of time.

so if Don 't pay any attention to the philosophical foundations of conventional sociology and its Interaction with the domination system its application in islamic societies Provides conditions for the acceptance of Western values and hegemony of domination system, destroys

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intellectual independence and Make ideological and political contradictions. so , nowadays , any delay in the regeneration Sociology behind the teachings of Islam increases contradictions and creates problem to establish Islamic civilization.

Keywords: Intellectual dominance, Philosophy of domination, humanities, Sociology

*Study of the issue of sight of God from the point of view
of Ash'ari, Mu'tazila and Imamieh*

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Abstract

The discussion of the vision of Allah Almighty and how it is seen is one of the most important and outstanding issues among different theological sects. Of course, theologians do not believe in the sight of God with eyes of human in the world. "Ash'arion", because they did not care about the intellect and only believed in the appearance. Like "Ahle-Tashbih" and "Ahle-Hadith" and "Ahle-Tajsim" did not consider the interpretation of the verses, they believe that the true believers of God will be able to observe and see their God in the hereafter. The Mu'tazilias have considered any kind of sight to be invalid, and they have tried to reject it, and have considered God to be clean and glorious of any kind seen. For the sake of faith alone, they believe in God's belief in heart. "Imamieh" with the help of Quran and the narrations, like the Mu'tazilias, have emphasized the denial of God's sight with the eyes, while at the same time emphasizing the presence of the heart in both the world and the hereafter. The present paper discusses this issue through a descriptive and analytical approach.

Keywords: Sighting, Ash'ari, Mu'tazila, Imamieh

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The meaning of body and soul distinction in Cartesian dualism

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Abstract

The theory of differentiation or unity of body and soul has been one of the most important philosophical topics in the field of anthropology from ancient Greek times to the present day. The main issue in this study is to examine Descartes' attitude to the relationship between the two, as there is a disagreement with the Cartesians. Some insist on Descartes' dualism that Descartes has emphasized the distinction between body and soul in his thought, and so he should be regarded as a radical-modest dualist in the sense of distinguishing between body and soul, and he does not believe in a real union between them. On the contrary, some also argue that Descartes is a modest hardliner and at the same time a moderate moderator; that is, he considers man to be soul and body, in such a way that the true distinction between them cannot be judged. In this article, these two views on Descartes are examined in various ways, including Descartes' meaning of substance, and his classification of different types. The result of the study is that in Descartes' thought the soul and the body, although conceptually distinct, are the same in concept and are not separate. So we must seek to confirm the idea that Descartes is concerned with these two notions of the extremist monotheist and the moderate dualist.

Keywords: Descartes, soul, body, monotheistic, dualistic, distinction, concept, object

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