

Critical Survey of the Relation between God and Human (the Dualism of Mind and Body) in the Feminist Ideas of Daly, Irigaray, Jantzen and Anderson

Maryam Soufie^{1*}, *Mohammad Mohammad Rezai*², *Mohammad Taghi Karami*³

1. Ph.D. student in Philosophy of Religion, Tehran university, Iran

2. Professor of Philosophy, College of Farabi, University of Tehran, Iran

3. Assistant Professor in Women's Studies, Allame Tabatabai, Tehran, Iran.

(Received: August 4, 2015; Accepted: January 13, 2018)

Abstract

The present article is concerned with the importance of God in the feminist writings, the critiques of the feminist theologians and philosophers in regard to the concept of God in the context of monotheistic religions and their alternative solution to the relation of God and humans, in the feminist thinkers' writings such as Mary Daly, Irigaray, Jantzen and Anderson for this problem. Then their thoughts and solutions are discussed and the critics of persons like Hollywood, Anderson, Taliaferro, Byrne, Hauke and Coakley will be considered and finally Motahhari and Allame Javadi Amoli's points of view as the representatives of the Islamic standpoint about the divine attributes and the place of womanhood in religion will be highlighted.

Keywords: Daly, Irigaray, Jantzen, Anderson, Pantheism, Allame Javadi, Motahhari.

* Corresponding Author: Maryam.soufie@gmail.com

Pathology of "Religious Knowledge" in the Era of Ibn Rushd and Sadr al-Din Shirazi

Gholamreza Jamshidiha¹, Moslem Taheri Kal-Koshvandi^{2}*

1. Professor, Faculty Of Social Sciences, University Of Tehran, Iran

2. Ph.D. Student In Islamic Social Sciences, Faculty Of Social Sciences, University Of Tehran, Iran

(Received: December 7, 2016; Accepted: January 13, 2018)

Abstract

The present article reviews the status of "religious knowledge" during the time of two Muslim philosophers Ibn Rushd (595-520 AH) and Mulla Sadra (1045-979) based on two works, i.e. the "Chapter of Al-maqāl ..." by Ibn Rushd and the "Treatise of Three Principles" by Mulla Sadra. The aim of this study is to review each of these two philosophers' pathological position adopted in the face of the epistemological issues raised in the Islamic societies of their time, recording, however fragmentally, the status of thought at the time. This research is descriptive - analytic. In this article, we briefly discussed the socio-political situations of the eras of each of the two philosophers, then examined the position of each of these two men in the two books under study, comparing them to the existing currents in the contemporary religious thought. And then, the similarities and differences of thought and action of the two thinkers are being compared and at the end we have come to the conclusion that both the thinkers, with different criteria intended to identify the "obstacles to the attainment of a religious knowledge. Through adoption of the religious sciences such as jurisprudence, in the religious knowledge, according to Ibn Rushd the main damage comes from the lack of rational methods of deduction, and the adoption of the Hereafter in the religious knowledge, Mulla Sadra, lack of attention to "self-knowledge" and of the Apocalypse.

Keywords: religious epistemic, Ibn Rushd, Sadr al-Din Shirazi, fasl-al-maqāl, risaleh se.asl.

* Corresponding Author: muslimtaheri@ut.ac.ir

A Reflection on the Position of Religion in the Evolutions of Political Ethics in the West

Hossein Rahmatollahi^{1}, Omid Shirzad²*

1. Associate Professor, Faculty of Public Law, College of Farabi , University of Tehran, Iran

2. Ph.D., Public Law, College of Farabi, University of Tehran, Iran

(Received: September 26, 2016; Accepted: January 13, 2018)

Abstract

Religion as one of the most important components of a good life performs a special role in targeting in human life and modifying the present situation in order to achieve a better situation .Yet the role of social contexts in human life caused the thinkers to focus on the relation between society and the good life, and political ethics has classically had a responsibility in this issue and presented a result on the relationship between the state and the good life. This paper surveys the evolution of political ethics in the west, and after analyzing the Christianity's changes from medieval to contemporary era , will study the dominant political idea named neutrality of religion in regard to the state, and finally will study the critical approach called perfectionism that was revived by some Western perfectionists in the late twentieth century. This approach criticizes the plurality of ethics in the west and demands the revival of religion as a source of ethical norms and emphasizes the state's responsibility in regard to the good life.

Keywords: Religion, political ethics, neutrality, perfectionism.

* Corresponding Author: hrahmat3667@yahoo.com

Schellenberg, Hick and Swinburne in Confronting the Divine Hiddenness

Mohammad Tavakolipour^{1}, Amir Abbas Alizamani²*

1. Member of Faculty of Islamic Scholarship, Payame Noor University

2. Associate Professor, Department of Philosophy of Religion, Tehran University,
Iran

(Received: August 31, 2016; Accepted: January 13, 2018)

Abstract

The problem of divine hiddenness is the problem considered as the important argument now for atheism. We, in this essay, consider the view of three philosophers of religion, namely John Schellenberg, John Hick and Richard Swinburne on the divine hiddenness. John Schellenberg suggested that divine hiddenness is inconsistent with the divine Love and believed that the divine love entails that God should provide sufficient evidence for his existence for humans yearning for his presence and have the capacity for it. The availability of this evidence means that God is not hidden. But on the view of Schellenberg God does not do so and thus God does not exist. In the view of Hick the preservation of human cognitive and moral freedom entails that God should be hidden. Richard Swinburne believed that the divine hiddenness gives us the chance to choose our own destiny. Therefore, according to Richard Swinburne, the divine hiddenness is necessary for our genuine choice of destiny. The results inferring from the considerations of this article are as follows: the problem of divine hiddenness doesn't justify atheism. Yet Hick and Swinburne's arguments in justifying divine hiddenness cannot show that the non-existence of divine hiddenness would be inconsistent with the human free will.

Keywords: Divine Hiddenness, Theism, Atheism, Schellenberg, John Hick, Richard Swinburne.

* Corresponding Author: tavakkolipoor@yahoo.com

The Idea of Hagarean Origin of Islam; Analysis and Critique

Saeed Karimpur¹, Ali Rad^{2}*

1. Ph.D. student, College of Farabi, University of Tehran, Iran

2. Associate Professor, College of Farabi, University of Tehran, Iran

(Received: September 13, 2016; Accepted: January 13, 2018)

Abstract

Patricia Crone and Michael Cook, in their theory of Hagarism, have claimed that Islam has had a Hagarean origin. The theory says that the origin of Islam, was not in Mecca and Medina, but was in an area in the northwestern part of Arabia, a place which historically was known as the settlement of the Hagareans and Ishmaelites, especially according to Jewish documents. They rely in this claim upon the similarities of the Mahgraye and Muslims, identifying some biblical names with Islamic places, and by referring to the fact that Petra was the first Qiblah of Muslims. This article shows that their arguments are weak, from both of these viewpoints: understanding the texts, and finding the cause of non-exact orientation of Mihrabs of the early mosques.

Keywords: Hagarism, Hagareans, Islam, qiblah, Petra, Bible.

* Corresponding Author: ali.rad@ut.ac.ir

Comparative Study of Motahhari's Doctrine of Fitra and Jung's Theory of the Archetype of God

Mohammad Javad Amir Ahmadi^{1}, Omid Arjomand², Hosein Hooshangi³*

1. Master's student of Islamic Philosophy and Kalam, Imam Sadiq University, Tehran, Iran
2. Ph.D student of Islamic Philosophy and Kalam, Shiraz university, Iran
3. Associate professor at the department of philosophy, Imam Sadiq University, Tehran, Iran

(Received: September 27, 2016; Accepted: January 13, 2018)

Abstract

The question of the origin of religion is raised in modern times and like many other novel issues is stemmed from the transition to modernity. This topic is related with so many other sciences like psychology of religion and sociology of religion, anthropology and the history religions. The explanation of Jung and Motahhari are from the most well - known ones. The former employed the psychological concept of the unconscious and the latter borrowed the concept of fitra (innateness) from the Islamic thought. The generality of the archetypes and of fitra, unconsciousness of the archetypes and the potentiality of innate ideas and inclinations and the occasionality of both, are similarities of the two doctrines.

Keywords: Jung, Motahhary, origin of religion, innateness, archetypes.

* Corresponding Author: moallem_rabe@yahoo.com

Mulla Sadra's View, as a Philosopher, on Jurisprudence and the Rationality of its Propositions

*Ibrahim Noei**

Assistant Professor at the faculty of Theologies and Religions, Shaheed Beheshti
University, Tehran, Iran

(Received: May 27, 2016; Accepted: January 13, 2018)

Abstract

The philosophical prominence of Sadr al-Mutallihin Shirazi outweighs his jurisprudential expertise. His works on different philosophical, exegetical, hadith and ethical subjects can better depict his juridical mastery. He has a full command of the lexical, technical and the traditional meanings of jurisprudence, its subject matter, its basic prevailing concepts such as obedience and defiance and the well-known five types of the Islamic rulings. Furthermore, he realizes the position of jurisprudence compared to other sciences, its relation with the ethical and doctrinal propositions and the difference and commonalities of sharia [the divine law], with tariqa [path], and haqiqa [truth]. He not only recommends that all should abide by the jurisprudential propositions but also adheres to the necessity that the juridical propositions should be explained. He attempts to rationalize the juridical propositions. According to him, these propositions do not contradict one's reason; rather there are some expediencies in the actual world that considering them, Allah sanctions different rulings. These expediencies lie beyond the reach of human intellect. Mostly, the human struggle in this regard is characterized as unproductive. For they either prefer their personal interests to the public or their worldly benefits to that of the real profits [of the hereafter]. Relying upon these facts strengthen one's submissive attitude towards Allah. Though these propositions lie beyond the reach of one's intellect; there are still rational arguments that can attract one's attention and reliance. For certain juridical propositions have been issued from a source that intellect bears witness to its flawlessness. Relying upon the true nature of these propositions is followed by the rationalization of those propositions.

Keywords: jurisprudence, the fundamentals of religion, the secondary issues of religion, tariqat [path], haqiqat [truth], rationality, Sadr al-Mutallihin Shirazi.

* e_noei@sbu.ac.ir

Ibn Rāvandī's Atheism Mu'tazilites' Positions on Ibn Rāvandī 's Denomination

*Abbas Mirzaei**

Assistant Professor, Shaheed Beheshti University, Tehran, Iran

(Received: October 13, 2014; Accepted: January 13, 2018)

Abstract

Ibn Rāvandī is one of the Mu'tazilites converting to Shi'ism in the third century AH. The Sunni sources portrayed him with a negative image. The origins of these reports usually refer to the Mu'tazilites. The main question is why Ibn Rāvandī was attacked by the Mu'tazilites? Is it true that the philosophical trends of Ibn Rāvandī and his converting to Imamyā on the one hand, and his special kind of criticism on the Mu'tazilite theological doctrines on the other have been influential in this regard? It is hypothesized that the reason of such allegations is based on the interreligious transactions and contrasts, and intellectual currents in his era. It seems that in addition to his philosophical trends, the cause of these severe damages is his diatribes on Mu'tazilite ideas about *tawhid* and *'adl*.

Keywords: Atheism, Mu'tazilites, Mu'tazilites converted to Shi'ism, Ibn Rāvandī.

* A_mirzaei@sbu.ac.ir

The Description of the Order of the Islamic City Based on the Islamic Principles

*Asghar Molaei**

Urban Development Doctorate, Lecturer, University of Islamic Art, Tabriz, Iran

(Received: October 16, 2016; Accepted: January 13, 2018)

Abstract

The order in the Islamic city could be defined by the natural order. Order is a natural and obvious necessity in the divine creation that in different dimensions of the social and cultural, physical, environmental and natural systems is believed to be studied. The natural order is constant and unchangeable, based on the principles of the Qur'an. The conventional principles are fixed in Sadra philosophy and theory Tabatabai Sadra philosophy is developed, called principals attending the other rules should also be compatible with the principals of the situation. Order as a fundamental basic characters of God's creation and has great role in Islamic principles spatially Quraan and Hadis. Order in Islamic city is affected from fundamental principle, Unity and is emerged in social, cultural, physical, geometry and natural dimensions. In Islamic city, every order related to dynamic and unified system. These systems related to Islamic principles or were compatible with them that be in muslims life. Regard to these principles and laws as natural beliefs' muslims is obvious. Respectance to existant order of Islamic city that and attention to it in planning are necessary. Life and sustainability of Islamic city is cooperated with order and Unity. Chaos in Urban order will create crisis and collapse of Islamic city.

Keywords: Order, Islamic city, Islamic principles, nature.

* molaei.2488@gmail.com

Arguing the Differences of Belief in the "Divine Revelation" in Islam and Christianity from the Sociological Perspective and the Theological Differences Arising from it

*Mohammad Hosain Zarei Mahmood Abadi**

Ph.D. in Religious Studies and lecturer at the University of Farhangian College of
Shahid Paknejad, Yazd, Iran

(Received: August 7, 2016; Accepted: January 13, 2018)

Abstract

In comparison between Islam and Christianity in regard to revelation two major questions are to be discussed: First, different views of the two religious traditions in respect to the nature of revelation are primarily derived from where? Another question: this difference leads to what other theological differences and what is its force of argumentation? The first question is in the field of sociology of religion and the second question is in the field of philosophy of religion. The answer to the first question is that since the Greek cultural paradigm by the advent of Christianity was the paradigm of polytheism and the belief in gods who were humanoids, the top Christian thinkers in order to develop and promote it - according to the dominant cultural paradigm of that day Greece, gave a reinterpretation of the nature of Jesus and Christianity that to this day continues. The cultural paradigm by the advent of Islam was also based on paganism, but factors such as the victory and domination of Islam throughout the Hijaz in a short time, the gradual revelation of the Qur'an, over a period of 23 years, *rasm* as a final arbiter and the presence of the Imams after the death of the Prophet led the paradigm of monotheism without any change into acceptance, and to fully replace the polytheistic paganism. The answer to the second question is: the two different perspectives on the nature of revelation, bring about a series of different theological results on the nature of faith, the nature of the prophet, the nature of the sacred texts and as how to achieve redemption and guidance, some of which has been referred to. The proofs for these theological results in Christianity is more difficult than in Islam.

Keywords: Christianity, revelation, non-propositional revelation, propositional revelation, Islam.

* h.zaree@gmail.com