

Fundamentals of knowing God

In greek philosophy and divine religions

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About the author:

About the book:

In this book effort has been made to discuss and compare the genuine foundations and basic fundamentals of knowing God and ways of gaining the knowledge of God and the ways of gaining the knowledge of God in divine religions and in Greek philosophy.

Studying this book can help us to understand better the monotheistic religions have exhibited a new logic in the mar'refat of God which the like of it has never been found in the human sciences.

This book consists of three chapters which each one classified into different parts. The first chapter is proving God, in Greece, in Judaism, in Christianity, in Islam.

The second chapter is about philosophical theology.

The third chapter is dealing with definition of God in divine theology, birth-place of definition God and outcomes of definition of God. It also talks about reminding and argumentation in religious theology. Severance, signs, argumentation and worship. Submission and faith in divine theology and obstacles and stimulations of submission and outcome of submission are the last parts of this book.

To become more familiar with this book I take the advantage of this book introduction to have a brief look over the book.

The history of Islamic contemplation and culture has witnessed diverse conjunctions. As we know, after the spread of the geographical domain of Islam which was accompanied with the attachment of various tribes and nations, different thoughts and reflections entered

the domain of Islam. Amongst them were the thinking's of Indians, Iranian and Greek philosophers and Gnostics and the beliefs of Zoroastrians, Jews and Christians. The transfer of Greek philosophical books into Arabic gave momentum to the above matter.

In the meanwhile, the Muslims who saw themselves as alien to the numerous thoughts and beliefs. These reactions can be summarized into three important pivots and inclinations:

A. Some of the Islamic scholars did not pay attention to these exotic elements since most of them did not consider as permissible, any kind of research and investigation in ma'aref and beliefs; not even with regard to the divine works. They use to remain silent in front of the literal meanings of Quran without any examination and analysis. They suggested this as the only way of solution.

B. Some others were showing a passive reaction before the alien thoughts. They form a more wider spectrum. Some, exhibited their reaction in the form of submission and acceptance and some others who enjoyed relative freedom and had the ability to do ijtiḥad too by taking possession over the alien elements and adoring them over the foundations of religion gave entry to them in the headstock of Islamic culture.

C. Another tendency to which we shall now refer is the course which has been referred to by most of the theologians, jurisprudence and thinkers among the shia and some parts of the ma'refat too has

been acted upon. But on the whole and in the form of one united system, it has been less exposed to public view.

There is no doubt that till today various methods have been born in the thoughts and reflections and in the human culture and civilization. These methods, from the viewpoints of policy, principle and consequences possess common and contrast points.

Undoubtedly the fitrat or the natural marefat is one of the fundamental structures of religious ma'aref. However, regretfully in the past philosophical and theological discussions much attention has not been given as was required.

It is necessary over here to have a general outlook and a brief review over the discussions of this book.

In the first section while comparing briefly the usual prevailing over the Greek reflection on the one side and the basic foundation of divine religions on the other side, we shall reach to this conclusion that the real differences of these two inclinations should be linked for in their roots and essence. A deeper investigation will take us towards this direction that the real foundation and the corner-stone of differences of these two schools of thought will return back to one basic and foremost principle and that principle is collateral proof. In the Greek reflection, the prevailing inclination is this that every knowledgeable matter has been manifested as mental complication and naturally the mind should undergo autopsy with the knife of logic and philosophy so that henceforth it is either approved or rejected. The concept of God and

proof of his existence too, like the other mental concepts is an unknown and irresolute affair which one has to achieve with mental laboring and after passing through various stages of examination and discussion. It is clear that except for some specific group of people and thinkers for all the others, this rational behavior is forbidden and restricted.

The principle of collateral proof in its turn, relied on two other foundations; one is imagining God in the mechanism of abstraction and separation and the other is its confirmation with a definite method which Aristotle was successful in explaining that for the first time. By making use of the matter of abstraction of collective concepts and jurisdictions he was able to explain the method of rational collateral proof. In the first section this logical method will be evaluated and analyzed and in the second section the kind of its functioning in theologies and knowing God will be revealed. In the second section the Greek philosophy and its theologies will be discussed in five stages. These stages are: it includes period of fantasy, period of commencement of philosophy, theology of Socrates, of Plato, of Aristotle.

The real emphasis is on Plato and especially Aristotle and thus while examining the fundamental of their theologies we shall in contrast briefly refer to the religious fundamentals.

On the other hand, the inclination towards the divine prophets and the ma'refat of God is mooted not as one rational affair and that too unknown and uncertain, but as one clear mysticism and ma'refat in the

heart and innate disposition of all the human beings. Thus if at times, this ma'refat is not having the required divulgence and manifestation it is due to inattentiveness or human negligence and external hindrances and factors where the tarnished dust settles over the mirror of fitrat and deprives man from its remembrance. Therefore the cornerstone of the upright religion consists of the norm of innate definition.

On this basis, the divine prophets put into operation the innate ma'refat through elegant methods. These methods were reminding and notifying the very same ma'refat. Therefore reminding was the real path of the divine evangelists and is the second stage from the stages of divine theology. However, in as much as man is the bearer of free will and power and is in the position to express obstinacy in front of the reminders, so the third stage of divine theologies the matter of submission is set forth.

These three stages form the logic and the real fundamentals of religious theology which will be discussed in order in the third chapter of this book.