

**Abstract**

Doubt and certainty, body and sprit, substance and accidence, motion and rest, cause and effect, Latend and appananc, finite and infinite.

### **Abstract**

Nazzam lived and thought on philosophical Problems about thirty years before al-Kindi who has been commonly called the first Muslim philosopher. Nazzam, learned philosophy from different sources, especially from Greek philosophical books which had been translated to Arabic in his time but he built his philosophical thoughts on the broad speculative basis of natural philosophy. So the Muslim writers of theological and philosophical history have classified him rightly as more a physicist than a metaphysician. Nazzam was fairly skilled not only in the philosophical lore but also in literature and Scriptures of other religions. Like other Mutazilitites, he maintained that reason is the real criterion of truth, and revelation only confirms the dictates of reason<sup>1</sup>. This article is devoted to his philosophical ideas. Nazzam thought about most of the philosophical problems of his community and his time, problems such as doubt and certainty, body and spirit, substance and accident, motion and rest, cause and effect, latent and appearance, finite and infinite, being and nonbeing, potentiality and actuality, leap, interference causality, conclusiveness and miracles. Taking the above mentioned facts into consideration, it is quite justifiable if we credit Nazzam with being the first real Muslim philosopher.

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1. I have discussed his biography, literature, and theology in the following paper: Jahangiri M., "Nazzam: A Theologian Literate Mutazilite" in the Journal of the Faculty of Literature and Ruman science's University of Tehran (forth coming).

**Abstract**

From the One issues but the one.

Nothing except what is one can emanate from That which is one. This is one of the Important and The famous Principles of The Islamic Philosophy which is called an abbreviated way “The rule of one unity” According to this rule, since the Necessary Being is one and simple in all respects, it is impossible for something multiple to emanate from it, irrespective of whether it is immaterial, such as The horizontal Intellects, or material Things.

Thus, in the first step, it is necessary That one simple intellectual being, emanates from the one (God), and Then the intellectual being and so an so as to rise to the emergence of enough different specters for the emanation of multiplicity.

**KeyWords** : imanation – One – multiple – hierarchy of being kinship between cause and effect.

**Abstract**

This paper aims to shed light on the issue of emanation. Divine emanation of creatures in infinite. Islamic philosophers believe that divine emanation infinitely endures in time, but however they prove the finite dimensions of the corporeal universe in respect to divine emanation as to the receptivity aspect of the universe. The author supports the view of finitude of the corporeal universe and infinity of divine emanation at each and every moment of time.

**Keywords :** Divine Emanation, infinitude of events, finitude of dimensions, corporeal beings

**Abstract**

The aim of this paper is to demonstrate that in Hegel's philosophy, social reformation depends upon transforming the religious domain through a variety of reforms. Since it is in the sphere of "ethical life" (Sittlichkeit), that the religious mentality encounters the social convention. If the supreme essence of the monotheistic religions is their conception of God (divinity, Gottheit), different understandings of this matter, affects all aspects of their life. The object of religion, as Hegel puts it, is the same as that of philosophy; it is the eternal verity itself in its objective existence; it is God. Consequently, philosophy in revealing religion merely reveals itself, and in revealing itself it reveals religion. The task of philosophy here is to overcome any kind of alienation and bifurcation between religious and worldly issues, as the "dichotomy (Entzweiung) is the source of the need of philosophy".

**Key words:** Judaism, Christianity, Islam, Reformation, Absolute Spirit, Freedom.

**Abstract**

Problem and mystery are two fundamental concepts in the philosophy of Gabriel Marcel. He uses them in a particular way which is different from their usual usages. By differentiating between mystery and problem, he attempts to separate most of the traditionally philosophical topics from the specifically scientific ones. In the first section of this article, I explain Marcel's conception of problem, its characteristics, and the primary reflection. Then I describe his conception of mystery. The third section is concerned with the range of mysteries, and finally the nature of knowing mysteries, participation as an approach to them, and the secondary reflection are considered.

**Keywords** : mystery, Problem, primary reflection, secondary reflection, reduction.

**Abstract**

By referring to the thoughts of Jacques Derrida (pertaining to the description of Education) and Paulo Freire (in relation to the classification of Education), this paper concisely examines the problem regarding "The essence and the method of Teaching Philosophy ", across two brief but interrelated sections, and will help generate a more sufficient, though not necessarily complete or definitive, examination of this significant problem. To do this, I draw from Derrida in the first section of this paper to explore the most important characteristics of the essence of education and his conception of the ethics of responsibility in education. I argue, with the help of Cahen, that the Derridian deconstruction moves the whole bundle of questions on the subject of education, concerning the teaching of philosophy, and in relation to philosophical teaching, from the plane of techniques and methods to a level which is profoundly concerned with the ethical, and with the destination of life, history, and humanity. The second section of this paper has been constructed with the help of Freire's books Pedagogy of the oppressed and Pedagogy of hope and his conception of banking education and participatory education. I argue that, according to Freire, banking education defy dialogue; participatory education considers dialogue as essential to the act of cognition which discloses reality. Banking education treats students as objects of assistance; participatory education makes them critical thinkers.

**Keywords:** Ethics of Responsibility, Participatory Education, the Other, Derrida, Freire

**Abstract**

Philosophers have always had an intense interest in language, one of the key issues for philosophers of religious language is how we can speak meaningfully of God. Obviously, all we have at our disposal is human language, but we are attempting to speak of something that is drastically different from the ordinary realities we humans encounter. That creates the problem.

In this article, I propose two views about that problem, one is posed by logical positivists, who found that religious language failed to meet their verifiability criterion. Another is Wittgenstein's approach to language.

**Keywords** : religious statements criterion of meaningful language games, verification principle, functional analysis, language game of religion.