

Verbal and Theological Topics in Western political thought

Keshishian (Mrs.) (PhD)

Jahanshahi, Hossein

Islamic Azad University –South Tehran Branch

Chapter 1:

Title: The word basis in Western political thought

2. Abstract: the science of word considered as knowhow in area of concern of Islam religion in which it discusses about religious principle, approach and worldview based on rational and narrative reasoning and answer to doubts that pose in this area; in Christianity and in general through all monotheism religions, it could be possible to use this method for religious reasoning, it could be say that science word and in particular, word of Christianity has been generated in confronting with spiteful people, enemies and Sophist in area of religion, by administrators of religion (Priest and ministers and etc....); questions such as, prove of God existence, original sin, matter of descending, rule of grace, return that will be discussed in this theoretical course. Researchers in science of word has been known as petitioner, in Christian works, it could be mentioned that the most reputable and highlighted petitioners are holy Agustin, Aquinas, Luther and Calvin. Present research has been conducted using library and text oriented hermeneutic and time limitations impacted to this method. In Agustin's interpretation, it could be observed that, the human after descending stage, in which natural desires of human plays role as main leader of individuals and the only grace could survive human from falling through a slope he is falling from, but in contrast in Aquinas interpretation, after descending of human, his wisdom has been remained as his leader and could lead him to his final destiny, that is generation a regular society to reach salvation.

Key words: Word of Christ, library, and text oriented hermeneutic, original sin, rule of grace.

4. Discussion: present research compiled in 10 sections, in which it has been attempted that to provide first precise definition about science of word, secondly, for this time discuss about dominant Christian petitioners in view of religious positivism, at third stage, we deal with inter religion challenging issue such as original sin, descending, return and etc, may be it could lighten up researchers in religious domain.

First session: 1. Title, 2. Abstract, 3. Key words, 4. Discussion, 5. Introduction, 6. Background, 7. Context, 8. Methodology, 9. Conclusion, 10. References.

2nd session: definition of science of word

3rd session: leading thinkers in science of word in Christ.

1. Saint Agustin (ancient time and early in middle age) (early in 5th century)
2. Thomas Aquinas (1225 – 1274)
3. Martin Luther (1483 – 1546)
4. John Calvin (1509 – 1564)

4th session: rule of grace

5th session: think of return in Christian word

6th session: Though and Christian word (relation of wisdom and faith)

7th session: difference in relation between intellect and faith in Christ and Islam

5. Introduction: the science of word is knowhow, in which it has been discussed to inference, compilation and description of religious educations and concepts and prove and justify through different methods for reasoning, including of arguments, controversy and discourse and answered to objects and doubts of opponent of religion.
6. Background: there is rare researches among internet sources that haves been implemented in this course, if any, have not been so comprehensive and extensive so that to draw opinions in details.
7. Context:

Second session:

1. The science of word definition: the science of word or knowhow beliefs defined within boundaries of Islam religious, in which believe principles and religious approach have been dealt with based on rational and narrative presumption and answer to doubts pose in this respect. The science (Technique) of word is account as Islamic science, in which, there is different approach. In some of mentioned approach, there is a strict emphasizing on application of wisdom and science in matter of believers and in other approach, narrative and audio aspects will be concentrated. The science of word is in opinion of being researchable of beliefs, nor

being imitative. The science of word deals about foundations of beliefs in a certain religion and opposition and discussion with other opinion posed in other thought. Some questions such as reason to prove existing of lord, creation or oldness of essence, particular and general prophecy, justice of lord, Imam, a place to return after death (in Arabic word: Maad) will be discussed here in this theoretical course. The scientists who involve in research in science of word called petitioners. In Islamic works, sometime clergymen in other religions also called as petitioners.

Definition by Mr. Motahari:

Mr. Motahari (martyr) has mentioned as definition of science of word that: the science of word is accounting a knowledge, in which Islamic beliefs, means what we should believe in and have faith to, in Islam point of view will be discussed, so that, describes, reasons and defense those (acquaintance with Islamic science, Science of word, theosophy, first lesson, Rabani Golpayegani, Ali, inferential beliefs)

Definition by Khosropanah, Abdolhossein) (PhD):

Considering conclusions in defining science of word, taken by contemporary scholars, it could be describe science of word as follow:

The science of word is accounting as a knowledge deals with inference, regulating and expression on religious educations and definitions and through different method of arguments such as reasoning, controversy, discourse and etc. , prove and justify believe statements and answer to posed different religious objection and doubts. (Khosro Panah, Abdolhosein, New science of word, Qum, Cultural researches and studies of religious school, 3rd edition, 1383, p.)

Subject of Science of word:

There are different theories provided with respect to science of word among which two theories seem to be more accurate as follows:

1. Topic of science of word is lord (prove his existence and act of God).
2. It refers to religious beliefs.

Most of contemporary researchers recognize science of word so that is subjected to religious beliefs.

Objectives and missions of science of word:

Considering conclusions, some petitioners have been taken, it could be mentioned the objectives of science of word as follows:

- a. Reach to reasonable and researchable faith with respect to religious beliefs.
- b. Prove of assumption and defaults and subjects of other religious sciences through science of word (that is till existence of God, resurrection and departure of messengers have not been proved in science of word and till relevant issues to purposefulness and obligations of human have not been investigated through said science, discussion through other Islamic sciences, such as interpretation, Jurisprudences, law and etc. will be meaningless and irrelevant.

- c. Leading who are seeking to faith and criticize sophists
- d. Defense of religious principles and beliefs.

(Rabani Golpayegani, Ali, an introduction to science of word, Qum, Darolfekr Publisher, 1378, p.37 - 44)

3rd session: great Christian thinkers in Science of word:

1. Saint Agustin (ancient time and early in middle age) (early in 5th century)
2. Thomas Aquinas (1225 – 1274)
3. Martin Luther (1483 – 1546)
4. John Calvin (1509 – 1564)

1. Saint Agustin:

Marcos Urious Augustinous called as Saint Augustinous accounts most influential philosopher and thinkers in Christianity during ancient age and early in middle age. He considered among who formed western Christianity sacrament (Catholic and Protestant)

The most important opinions and theories of Augustin:

Wisdom and faith: he mentioned that it should be considered two aspects with respect to wisdom and faith (in his view):

He meant by wisdom, illuminative wisdom, that illuminates real sciences from God to human.

In his point of view, two different types of wisdom and faith rose during two distinctive times in this life and described as follow:

Based on his first opinion it has been suggested that, first human should confess and after that his wisdom will be placed under domination of faith and as a result, the wisdom will be transform to a means that serves to faith and to better perception of Bible. Meanwhile, in his believe, faithless human, will be reach to some stages of science and fact, that is natural science, since we could observed that, for instance $2+2 = 4$, that is common belief between all mathematicians, whether Christian or non Christian ones. Consequently, faithless human could dealt to educate science, that is natural science and mathematics, but never could reach to truth, unless confess to Christ.

This first opinion of Augustin with respect to wisdom and faith is insofar, seems to be moderating. But another opinion that posed late in his life taking out from mediation state and led to some type of dogmatism.

Theories: investigations that have been conducted on Augustine’s work are in high importance in some different aspects; on one hand, he was a great philosopher and posed new references for wisdom and narration and believed in dominance of narration over wisdom and on the other hand, he was a skillful Priest and introduced new basis to Christianity, so far reputed as second funders of

Christianity. He played a significant role in theological disputes occurred at his time. He was a powerful theorist and raised many important theories among which his 3 opinions is noteworthy since significant influence it left to history of Churches.

1. Church: to investigate idea of church, it shall proceed to events occurred prior to Augustine's time. Within 3rd century, due to vast of torture and injuries he imposed to people, during year of 250, many Christians has taken out of their faith and when time of peace returned to them, they sought to be accept again by churches. Noachian, head of Priest in Church of Roma, believed that, who have been taken out of religion could not participate in sacramentary (religious ceremony). Roma bishop was in controversy with him and support clemency. On year of 311, one of them, who has taken out of religion, elected as Carthage Bishop. The disciplinarian group elected a priest, who has resisted against tortures more and not taken out of religion as opponent bishop. His deputy was someone so called Donatus that charged in Arles council, leading by Constantine. From this time afterward, his followers called as Donatists, that recognized the only theirs as holy church and called themselves as the saints. One century later, Augustine attempted to take into discussion with them and in year of 411, a congress established for this purpose. Augustine expressed, there in the situation of Catholic Church. He believed that church is servants as to means of grace and receiver of holy indications, if has faith to, however is an incompetent Priest, will receive for sure validated holy indications. At this time and place, church is not complete, but rather is an indication to what it would be. Through the church we have both good and evil, but the only church has power to purification and there is nothing out, it may someone considered as holy sacred, but has not yet been illustrated that they selected, the only God could arbitrate about selected ones.

The Donatists has been imposed by torture of church, till they disappeared once Arabs came to north of Africa. Through the mentioned definition about church, Augustine caused to unity of Church, but as Juan Greedy said, this was one of the factors enabled Catholic Church to remain stable, during immorality and political collusion time, that passed through a dark history.

It could not be able to know he first Church as to have regulated divinity. In fact, main part of evolution occurred in training of Church, emerged in Patristic time. Share of Augustine among these evolutions is included of making combination of Christianity thoughts and basis and theories of theism, that most of them adopted by Catholic Church.

It was going to be forgotten the training of Augustine, till after religious reformation, Protestants once again proceed with basis of Augustine and renew and extend his beliefs through world of Christianity.

2. The God; Augustine was in belief for the first time about God that, Jesus is a God in position of God and holy Spirit has been generated equally from both of them. Before him, all know God the father in higher position than son and Holy Spirit, but he suggested that, in world of divinity, the father is not older than son is, but rather both are same and equal and Holy Spirit also existed to make communication between people and God and in addition to crease relation

between father and son. Today, however, all three God(s) have been known equal and this theory of Augustine has been vastly challenged.

3. Grace of God: his other theory held about grace of God and he called due to this theory as master of grace. Discussion about grace of God commenced from the point that: late on 4th century, Pelagius came from Britain to Roma and started to preach. He stated that, human will be qualified to receive God's grace and mercy with his own effort; if intention of human is not completely free, there is no sin to him, The human sin merely injures him not to all generations; if human select the right way, could live sinless and this has been held, even before Jesus Christ. As Juan Agreedi, in Pelagius point of view, basic and foundations of Christianity has been a spiritual effort to excellence and in view of Augustine that is leaving everything to God. Pelagius, through his pure character, understood that the theory of Augustine smells immorality.

Works: among his most important works it could be pointed out to the following topics:

Concessions: that comprised his philosophic and believes biography. This first work is considered as his biography that has been written in west.

About holy trinity: this important work dealt in typically to express beliefs about holy trinity.

City of God: that is text book about philosophy of history and policy. Augustine accounts as funders of philosophy of policy in west.

2. Thomas Aquinas: He was born in 1225 in a castle in Rocasca palace, in south of Italy. He was youngest son of Randolph Aquino and has blood flowing through his vessels comprising of two races of Roman and German. If we wish to judge him based on his nickname (Dumb Bull), it would be said that he was relatively fat. (McGrath, Alister, Christian theology, Hadadi Behrous, Qum, Theology faculty, 1384, p. 99). Williams James Durant says: that his friend called him Sicily Dumb Bull.

Aquinas entered to St. Benedict monastery in Monte Casino when he was 5 years, while his family Priest well hopes him to be once a Priest. Nonetheless, Thomas turned in 1244 and at the end of juvenile age to Dominican cult, to who called as preaching cult, was spreading, and decided to join them.

But his mother and father oppose to his decision. They wished him to be a benedict and may be eventually head cleric of Monte Casino that was one the most creditable situations in existing Church in middle age.

Hence, his brothers jailed him for one year (perhaps for two years) into one of the familiar castles, perhaps to discourage him from his thought, but Aquinas, despite strict opposition of his family, take his way and became eventually one of the great religious thinkers in middle age. Meanwhile, one of his teachers narrated that roar of this bull once will be heard over the world.

He started studies in 1248 in Paris and prior to his journey to Colony and then returns to Paris again to study Theology and after 4 years passed, allowed to teach theology in Paris universities, Roma,

Naples, Viterbo and Bologna. He, in December of 1273 and after 20 years passed, announced that he is no longer able to write. He (as said), after a mystic revelation that faced expressed that: it seems that all I have written yet, comparing to what I have received now, is similar to straw that is not amounted any value.

But in view point of others it is probable that this was due to some type of disabilities that occurred as result of ever working. After that, Aquinas commence to interpret one of the mystic text as Ghazal of Ghazal, but it has not been lasted that passed away in 1274 (Foroughi , Mohammad Ali, Wisdom in Europe, Hermes Publisher, Tehran, 1383).

Thomas in 13 century Church

From the time of Charlemagne in 9th century, Church paid particular attention to construct schools to train juveniles. That was due to increasing growth of Muslims in scientific area that occurred in light of Islam and mostly through establish classes in Mosques and consequently church observing this, used the same method. Teachers of these schools discuss about different issued and not only studied some old textbooks like Vulgate and Creeds and works of Aristotle and Plato and etc., but also they started to author new books themselves. Once a teacher reputed in effect of his written texts, youth who motivated to receive knowledge, proceed to the school he has been teaching in. The rational born in these schools in middle age was a scientific method that called as teacher wisdom. The teacher of wisdom that reached to its ultimate flourishing through 1200 to 1500, in that focused on rational justification of beliefs and religious faith and regulated providing of these beliefs.

In context of teaching movement, some great authors and teachers emerged, through which the greatest one was Thomas Aquinas.

Opinions of Aquinas:

Among key topics in which Aquinas discussed about Theology, following points are in particular importance and deserve to be pointed out concisely:

1. 5 ways to prove existence of God;
2. Junction between wisdom and faith;
3. Principle of allegory that is a theological maxim in recognizing of God through creations.

5 ways to prove existence of God;

In brief, theology suggests 5 ways to prove existence of God, upon which, the basis of its reasoning laid in follow up chain of causes to their source and its unity with God.

1. Theology says that: the first and most obvious way is moving argument, since it is impossible at all, that something would be both stimulant and mover simultaneously, hence it should be dealt with stimulant first that everyone knows that is God.

2. The second way passes through sufficient causes; means that this is impossible something would be its own cause, hence, we must confess to first sufficient causes, that all called it as God.
3. Third way is derived from possibility and incumbency, so it is necessary to confess a creation that is subsistence that is called God.
4. Forth way relying on gradation that would be found on objects, that is something causes to all goodness and excellence we called him God.
5. Fifth way concluded from regulation of world that suggested there is intelligent creation that leads natural things to their destiny and we called him as God.

In discussion about wisdom and faith, Anselm, great theology-ist lived in 11th century, that believed faith are preference to understanding and has said: Believe to understand. But Aquinas proved through his investigation that instinctive wisdom and faith are as different stages of creation that are supplementary and complementary to each other. In his point of view, wisdom can only reach to some facts like existence of God, God's will and so on, but could not obtain some reality as God imagination, trinity and so on and merely through faith it makes possible to achieve to oracles and Bibles.

The fundamental thought in discussion about God is maxim of allegory. For instance when we say The god is our Father, Aquinas believed that, it means that in some aspect, The God is similar to our humankind father and from different point of view this is not so.

Most of theories of Aquinas, however has been rejected or faced doubts, like in one hand he says, nothing that is not admissible to wisdom, could not accept through faith (Nass and John B, P. 660)m but in other case, he admitted such beliefs as trinity and imagination merely by means of faith, whereas those are in contrast with wisdom, but it should not neglected that Aquinas, spent many effort to rationalize trinity and was the first one that attributes trinity to wisdom. With respect to 5 ways to prove God, some criticizers in middle age like Dons and Agmi, introduced some critics upon.

Works:

Aquinas has authored many works. His works is including of interpretation on Bibles, Philosophical and Theological article and some interpretation on Aristotle's works, but among these, two works of him are in high importance.

1. A set against infidels: this book has been written to clientages of non Christian schools and funded on wisdom and philosophy and invoke to Bible, when in question subject has been proved by wisdom. In this respect, Aquinas ascertains God and his attributes and proves that anyone who admitted Aristotle and his logic should believe in Jesus, since Aristotle logic and Christianity Theology are similar to, duplex house, in which, Aristotle's philosophy constitute basis and first stage and Christianity implies as second stage.
2. Summa Theological that account as his most important works, express Augustinian Theology through Aristotle's philosophical terms and concepts.

Church after Aquinas: it should not devalue influence of Thomas Aquinas on history of thinking of Catholic Church. He, through his unique opinion that posed, could well establish opening in Catholic Church. His influence and domination in combining logic and religion was so that in 19th century, when Roma Catholic Church was seeking to answer new critics of religion, 13th Leo (death in 1904), recognized study of Aquinas' works as best and most effective way, by which Catholic Theology could cope with issue posed in new world. (Mary Joe Weaver, An introduction to Christianity, Ghanbari, Hassan, Theology University, 1381, p. 152).

Among his other important works, which are now included in the best written of Roma Catholic Church, are as: Generals in rejection of pagans, and generals of theologies. Aquinas in first book provided some important evidences in ascertain of Christian Faith in benefit of preachers, those have been involve preaching among Jewish and in second book, he has provided comprehensive assess about important aspect of Christian Theology.

At present, all memorize Aquinas as one of the Saints of Catholic Church.

3. Martin Luther:

Martin Luther (in German word), (born on 10th of November 1483, in Eisleben, Germany, death, on 18 February 1546), was a neologism priest and translator of Bible to German language and a religious reformer. He was among most influencing characters in history of Christianity religion and accounted as one of leaders in Protestants reforming movement. His tomb located in Wittenberg County.

Martin Luther in late in his life turned to anti-Semitic and recommended in his literature that house of Jewish should be destroyed, their synagogues shall be burnt, their properties should be confiscated and taking them to jail. This hand written caused him to be a challenging character today.

Fame of Luther: Investigation of Luther's life and its events is in high importance since he was the first revolutionary leader, who could raise the flag for reforming of religion. As Christian Theologian; Alister McGrath says: greatness and brilliance of Luther is not confined by history of Christian Church, but in addition to that, comprising history of thinking, politic and society of Europe. Albeit, he appears in some aspect as a sinister face that committed in obvious arrogance and explicit failures. (McGrath, Alister, an introduction to religious reforming movement thought, Hadadi Behrouz, Qum, Theology Faculty, 2nd edition, 1387, p. 122)

He was involving within 1512 to 1519 to teach Psalm Book, Roman epistle, Iberian epistle and Galatians' epistle. During this period of time, his theology undergoes by set of evolutions in particular in conjunction with forgiving. In this period, there were disputes occurred that caused Luther to achieve pervasive reputation. One of these quarrels was advocacy of Jewish, who were yet under torture and enslavement of Christians and he to develop his objectives attempted to attract their support. He has suggested that he has born Jewish from the beginning and they should respect to Jewish particularly. The other disputes arose was about sales of letter of forgiveness. Tetzel who was salesman of letter of forgiveness assigned from Mainz bishop side, inflamed Luther's anger. Hence, Tezel wrote a letter to Albert (Mainz bishop) and objected to his behavior and 95 clauses. Luther, in opposition to incorrect

behavior of Church wrote 95 clauses and hung over gate of Faculty. Albert also forwarded Luther's 95 clauses incorporating a claim to Roma. But, due to relative weakness of Pope, Luther has not been recalled to Roma, but rather investigated in his living area and avoided to withdraw his claims. But Church did not stop examination and as a result, in Leipzig, debate commenced between Luther and Johan Ak, that leads to two results; first it has proven that both Pope and General Councils failed, secondly, Luther supported Yan Hus (a bohemian reformer that previously charged for Jesuitism) and charges Church for their failure.

Reformations of Luther: in 1520 Luther published his 3 works, in which he provided his plans for reformations as follows:

1. An article to German Nobles: at first he wrote an article to German nobles in which contended on necessity to reform Church with excitement. He in this work requested governors and Princes to act against oppressions and extortions of Church to his responsibility as governors. He showed that Princes and Governors, who are Christians, shared in position of Priests who belong to all believers. Therefore, he, in his theory for reform exploited assistance of Princes more. (Lin Tony, Christian thinking history, Robert Aserian, Tehran, research and Publisher of Farzan Rouz, 1386, 3rd edition, P 259).
2. Babylonian extortions established by Christian Church: the success he achieved in his first work, encourage him to complete it with other work, in which he contended that annunciation of Bible has been extorted by Church and Church manages Bible, whereas should serve to it.
3. Liberty of Christian one: In his work, in addition to emphasizing on liberty and obligations of believers, dealt with investigation consequences of forgiving trainings by faith in Christians' life.
4. Extortion of intention: Luther has been in such belief as to disability and incompetency of human intention within matter of surviving and in fact similar to Great Augustine, believes in some type of determinism. This excited critics of theologians at that time, so Erasmus authored a book so called willing against the theory of Luther. In contrast, Luther wrote the book so called extortion of willing. Luther has known this book as his best works, but the main problem faced in this book was included of dogmatist and extremist against posed matters.

In same time, Pope issued a letter and put him in incrimination rigorously and even ordered to burn his books. In contrast, Luther not only neglected to admit his order, but also, firing letter of Pope in public increase extremity of situation. In this time, Luther and his follower accused to heresy, but he denied the charge and suggested that, even formal decree of Pope, however has been strict and cruel, stressed that someone in my book are harmless, however I sentenced them through an amazing decree. If I agree to reject them, have not I criticized the fact that all friend and enemies believe to? (Van Worst Robert, Christianity in contexts, Baghbani Javad, Rasoul Zadeh Abbas, Qum, Imam Khomeini institution, 1384, p. 311 – 312).

One of the Princes that was friend of Luther, hide him in Wartburg Palace. Luther also embraced his isolation period in that palace and involved with review of religious sacraments and translated Bible, or other reforming epistle. In 1522 and after quittance from Wartburg return to Wittenberg and has undertaken leading of religious reforming movement therein.

Luther's credit tarnished:

Thereafter, there occurred events imposed serious injuries to Luther's reputation and fame:

1. In 1525, serious criticizing on Erasmus (Humanist religious reformer), he separated from Luther and he lost some part of Humanist followers.
2. During 1525 wars of Farmers, Luther contended that Feudal masters to extinguish farmers' revolutions reserved all rights, including application of cruelty as necessary.
3. The most important problem, dispute happened between Luther and Zwingli about nature of Jesus's presence in ceremony of Eucharist. Strict believe of Luther to actual presence of Eucharist was in serious controversy with symbolic approach of Zwingli. After a while, quarrel between them, eventually in 1529 Marburg Conference has been held; so since it has been frustrated, caused to ever separation two movements of reform (German and Swiss branches) while political and army consideration and increasing, necessitate their cooperation.

Concise study on causes to create religious reform movement:

Prior to erection of Luther's reforming Luther, there some preparation implemented that caused to emerge this movement. Hans Kung, who is one of the old members of Catholic Church, in this respect, pointed out to following matters:

1. Collapse of worldwide state of Pope and its division to two parts of east and west;
2. Failure of reforming councils (Constance, Basel, Florence and Lantern) in making reforms in Church and its member
3. Establishment of some type of monetary economic instead of transactional based economic, Printing invention and public acclamation to training and education and Holy Books;
4. Focus orientation of Pope's system and its immoral behavior, uncontrollable financial policy and vigorous resistance against reform, in particular business of letter of forgiving.
5. A method, by which, the Church and theology filled with religious rules in extremist manner.
6. High level customization in head of bishops.
7. Serious criticizer of Church like Wycliffe, Hus and Marcellus
8. Increasing consciousness in university sciences as power and criticizing references against Church;
9. And other factors that could be revealed through accurate investigation on history of movement (Hans Kung, Great Christian Thinkers, Translators group, Qum, Theology university, 1386, p. 161, 162)

Therefore it could be said that Luther's concerns were not new and unheard issue, that is Luther the most creative persons among other reformers, who could best do it.

Luther's important perspectives:

Martin Luther left some important ideas among which, some idea left significant influence on history of Church as follows:

1. Forgiving through the faith: Luther at first was in the thought that The God is righteous, but human is sinner and preconditions for surviving from sins is to act based on justice and purifying, but since human is sinful and God is righteous, then human will go to hell. But after thinking about that, he receive an revelation that was based on his personal memory and insofar disordered and distracted (McGrath, Alister, an introduction to thought of religious reform movement, p. 229) that incurred him in Tower of Augustin Church. Luther, that previously studied Augustine's work, encouraged that a sinner one is not able to do something to be righteous and regards justice of God as a punishment justice, but in his book, in biography section explained that how he has reached to a new concept about God, a justice that lord granted to sinner. It means, whatever is required to survive sinners, The God itself, upon his grace and compassion granted them.
2. Holy sacraments; though Catholic Church recognized formally 7 holy sacraments, at first, Luther recognized 3 sacraments as (Baptism, Eucharist and repentance), but after a short time, he recognized only two sacraments (Baptism and Eucharist) as to have validity, since a sacrament to be holy, it is suffice and important to attribute two implications; that would be word of God and that have traditional and explicit implications, so repentance could not be accounted among holy sacraments since it has not explicit implications.
3. Church: Luther regards Church as a place, in which word of God has been wined and real annunciation has been established, caused to obey from God. He emphasized that differences between priests and publics is based on their function, not for existence. He believed that all Christians regard as Priests due to virtue of sacrament, faith and annunciation. This doctrine called as to all believers are Priests.

Doctrine of two kings: this has been posed by Church while battle of power with Kings and claimed that there are two trances; the first is spiritual trance that is assigned for Priests and the other is physical trance that is for public. Therefore, Priest and Bishops have been allowed to intervene in both material and immaterial affairs, whereas public could only enter into physical matters. Luther also, opposed this doctrine and knows all people as to have equal situation. (McGrath, Alister, an introduction to religious reforming movement thought, p. 223,345,392,423)

End of Luther followers:

After Luther passed away, reform movement emerged in different countries and in every region was subjected to vast of changes; insofar that today, variety of Protestant Churches counted as some thousands. (Term of protest refer to opposition and since actives in movement of reform, opposite to current situation at that time, called them as Protestant). Lutheran Church also arose as a dominant church of protestant that has significant followers.

4. John Calvin;

The history has showed that sometimes, not much important, generates fundamental and crucial evolutions in history of human, so that, consequences of some of these evolutions and as well their influences on different domains could not been imaged by pioneers thereof.

For instances, once Paulus changed his religion and started to interpret Christianity, never thought that his interpretations about Christianity passed over time and place's borders and take world of Christianity to a different stage.

One of these impressive people, whose life events, has drawn new ways in front of Church, was Calvin.

Theologian, Jurisprudent

John Calvin, a Frenchman, who was born in 10th January 1509 in Noyon Diocese (near to Paris). His father was clerk in financial affair of local Diocese. Young Calvin, educated to Paris University and after end of his course in Latin Grammar, entered to College de Montague as assistant to Maturin Cordia and after (McGrath, Alister, Christian theology, Hadadi Behrou, Qum, Theology faculty, 1384, p. 99). His extensive study in field of civil law, make him familiar with thought that later when he has been known as crusader, used these thoughts. He studied Greek language in Orleans and in 1529, understanding of Andre Alessati reputation (Italian Great Jurist) went to Burges. After his education in law course, returned to Noyon for his father's decease, but local council of Church excommunicated him and for this, he return to Paris to continue to his studies, but attract strongly to reformation thoughts of Looter, that newly has been paid attention by people. This is while authorities seriously hated him.

Therefore Calvin inevitably left the Paris and in 1534 went to BAL for living, meanwhile, prevent danger of French, who opposite with reformation. In BAL, exploiting the leisure time he has taken, published important literature, but his most important services was collecting training of peacemakers in his famous book. The book he published influenced critically on religious reformation movements. He, for the first time, published the Basis for Christianity in 1536 that was included of regulated description on basic support of faith in Christianity. This put Calvin in center of others' attention that within remained of his life, made significant changes therein and extended its original text from 6 sections to 80 sections in 4 volumes. This book, later on accounted as first important classic book during religious reformation period, in which basis and beliefs of Protestants have been described and interpreted with ultimate explicit and transparency. This book establishes basics for one of the Protestant system so called Presbytery.

Young John, decided to depart to Strasburg to involve with research there, but due to war occurrence, the direct route has been closed and inevitably going across a longer way that passes through Geneva and went to Strasburg.

In Geneva, that Bishop has been excommunicated leading by two young reformers, recently, was in unrest situation. Guillume Farrell (a French reformer leader) asked Calvin to stay in Geneva and John admitted to do hesitantly. But his residency has not been endured and after a short time in 1538 fired out.

Calvin reached to Strasburg with 2 years delay and quickly started to write his works in area of Theology and in 1541 he published the first French translation of Basics.

At that time, again he has been asked to return to Geneva, but the Calvin that has come back there, relatively was more skilled and matured from 3 years past, to undertake highest responsibility. Therefore, he erected in Geneva divine sovereignty and formally started to oppose with authorities, till in his last decades of life he has decided about religious matters over there freely. To establish regulation in Church, erected Council of Priest and funded Geneva Academy to train Priest for reformed Church.

Finally, Calvin passed away in 1564 due to his breathing decease and upon his will, buried in public graveyard, without any tombstone placing over.

Calvin's theories:

Some of Calvin's theories have significant influence on reforming movement, quoting those theories here will be beneficial.

1. Forgiveness: Calvin in this doctrine discussed about matter of human descending and forgiveness afterward. He made distance from Luther, as he said faith causes to make unity with Jesus and after that leads to forgiveness, in addition believed that believer, not due to forgiveness, but rather for unity with Jesus, find another life and recognized both resulted from unity with Jesus.
2. Eternal purpose: Augustine was who raised theory of Eternal Purpose, that is The God knows someone to deserve receiving his grace and does not punish others, but only despise their redemption. In Calvin's view, this doctrine is included of permanent decree of God, for which, he determine how he wish to create everyone, since he does not create all in an equal position, but hold for someone everlasting life and for others permanent curse. Therefore in his view, select either survival or curse.
3. Holy sacraments: Calvin emphasizing that every sacrament should be based on order and promise, negated 5 sacraments out of 7 and just preserved two sacraments of Baptism and Eucharist.
4. Nature of Church: in view of Calvin, the Church is where word of God will be announced and preached and implements sacraments accurately.
5. Calvin, despite all controversies he had with catholic, agreed them in two points:
 - A. Obedience of Church and
 - B. Non indulgence and toleration in religion area. This is, in fact a type of difference in Calvin's sacrament with other Protestants.

The most features of Calvin that of course not accounted as his theories, was regulated vision to Theology.

Calvin's challenges:

Calvin, during his reformism life, many times caused to believing challenges that in some cases, it resulted to murder of his opponents. Presence of this background in his religious memoir illustrated him as a vanished face.

1. In 1531, local Church of Noyon excommunicated him.
2. In 1538, due to disputes with Geneva authorities fired out of town.
3. In second period of his residency in Geneva, have quarrels with Sebastian Castellon about accurate interpretation of descending of Jesus in hell and authenticity of book of Ghazal of Ghazals.
4. There was a public challenges with Jerome Busk about doctrine of Eternal purpose. Finally both Castellon and Busk had no alternative but to leave the Geneva.
5. There were more vigorous challenges between Calvin and Michael Servetus. Servetus observed while study of Bible that matter of trinity has not been prompted in Bible and for Nicene Cree it has been believable for people. Calvin accused him for heresy and Servetus escaped to France, but followers of Calvin arrested him and in 1553 burnt him alive in fire. This last event, harmed to character of Calvin that McGrath, Christian Theologian says: matter of Servetus also blemish Calvin as a Christian leader.

Calvin's work: since Calvin educated in university, many works remained from him among which the most important works are as follows:

1. Basics for Christianity: about importance of this book, it suffices to say that it extended from 6 primarily to 80 sections. Calvin, himself express his aim to write this book as: my main purpose in this book is to prepare and train students of holy Theology to study word of God, enable them to access it easily and to proceed with without any problem.
2. Reply to Süddoldot; Cardinal Süddoldot, in a handwritten to the people of Geneva, asked them to return to the Roman Catholic Church, and Calvin responded to him in this book, defending the principles of his religious reform appropriately.
3. An explanation on Roman's epistle. [3]

Calvin proponents:

The main aim of Calvin in reforms he cause, more than others, was to modify morality and worship of Church, but in contrast Luther wished to reform beliefs of Church, therefore they separated from each other. Calvin Church called reformed Church but it should be truly said that such followers of Calvin, criticized and modified his thoughts very intelligent (McGrath, Alister, Christian Theology, P. 134). At present, follower of reformed Church, mostly are living in Switzerland, Scotland and Germany and in world of English language, the only important Church is Calvin Church.

Chapter 4:

Rules of Grace:

Comparing grace in Christianity and Shia (most of context here in, summarized from an article that has written with title of grace before Aquinas and In Shia word, author by Valeh, Hossein (Mr.), Naghd-o Nazar triplets, Islamic advertisement office, Qum Theology faculty, 3rd years, no. 1, winter, 1375, p. 166).

Considering extension of matter in Christianity, here we sufficed to investigate opinions of famous Christian petitioner, Thomas Aquinas.

Course evolution of Grace in Christianity:

The word of grace derived from Greek language of Charis and in Persian, perhaps translated to bless (Feiz). (Persian encyclopedia, Masaheb Gholam Hossein, Vol. 2, p. 1970). Feiz (Grace) in Christianity Theology means as bless of God that is necessary to survive of humankind. This term means as attention of God to humankind, is as its result, and defines as a force that derived from God and causes to forgiving human's sins and to surviving him. Different interpretation about nature of grace located in this category.

Early famous Christianity petitioner that is Saint Paulus, provided description about context of grace; he, regarded epiphany in Jesus (peace be upon him), human burden and his crucifixion, as grace of God that guarantee sins and endless life of Jesus, provided that to join Church and believe in Christ.

Grace of God is an instance for kindness and lavish intervention upon surviving and salvation against sins. Paulus, emphasized on faith and inwardness, in reflect to sanctimonious formalism and mostly artificial of Jewish cults in his time, in particular Pharisees and introduced grace beyond application of religion in perfection of mankind.

In second century that separation has been occurred between two religious group (West and East Church), Saint Augustin influencing on west Church, recognized human as a permissive creation that influence of original sin, hanged chain on his free will and surviving, only is possible through grace of God.

In his view, grace of God, is one of side of triangle of will and evil. Grace is a force that help human to open him facts and domain his will against his intention to evil.

3rd interpretation, from Christian middle age philosopher, St. Aquinas has been conducted. He attempted to combine Bible with Aristotle wisdom and make Christian faith obvious, tried to rationalize religion perception from grace.

Aquinas, students of Aristotle school and influence by Mashayi philosophy of Avicenna, wrote an article with topic of "An article about grace", here in we mentioned some parts of the epistle.

Whether grace is involved in recognition of fact from human side? Text of Bible and clarification of Church fathers implies that there is no cognition achieved without grace of god, whereas, human mind due to his creation is able to recognition something. He, stated about combining religion context and rational philosophy: human mind is independent to recognize some of natural objects, but supernatural recognition will not possible without grace.

Whether, human could do any good work (virtue)? In view of Augustin, the original sin, enslave mankind and deprive him from application of his power without grace of God to do virtue. Aquinas

expressed that, neither first human (prior to original sin), was neither needless to God intervention nor human of today, absolutely and thoroughly needs to God intervention in his will and virtue.

Whether or not human, without grace of God, has power to do his duties in compliance with religion. He answered that, prior to original sin, human could do his duties absolutely against what he has mission for, but doing his duties in this course with intention to approach God, without grace of God is not possible to him, whether prior or afterward of original sin.

Whether or not reach to bliss is possible without his grace? He stated in this respect that: since no causes can't create any effect greater and higher than itself, and bliss is drastically greater than all virtues of human, then without grace of God, reaching to bliss will not be possible.

Human survive from original sin is possible only with grace of God. Forgiveness from eternal punishment also is possible only if God wishes. Piety and avoid sins is a mistake without grace of God and only relying on religion, however, is possible.

What is the nature of grace?

From the time of Augustine to the enlightenment period, Christians generally supposed about grace of God, is a divine force and independent from human that influences him. Aquinas also reached to a position to rationally express this imagination.

Whether or not grace to whom deserved for, enhances something and is this added to matter of pleasure? While the creator favors his grace to creation, since he knows virtue in who he has blessed, therefore, obliges him, but with respect to grace of God to creation, the grace itself is an indication of emerging virtue in who he has favored with.

Grace of creator to creation, once favored to all and is included of all creations (that is the same as kindness of God by which, objects have been created) that is not relevant here, and once particularly favored (attention on human and enhance him from border of nature). By this concept, grace, even by the first meaning increasing something in human and that (virtue) is actual that one side grounded in essence of fact (God) and one side linked to spirit of creation, that is in essence of fact (God) as substantive appearance and in creation as extrinsic. (An epistle about grace, Aquinas, second session, second chapter, answer to second problem)

Following to these matters in this epistle, subjects as "whether grace is the same as virtue? Whether matter of grace is spirit itself or one of its forces? Whether subjective cause of grace is exclusively the God or creation could favor the grace too? Whether or not grace of God entitlement is limited to preparation in individual through his intentional acts? Whether it is possible that favoring grace in someone has been higher than anyone else?" Have been discussed.

In the last session of epistle, matter of grace and merit, whether, basically it could be said that human is deserved something from God? Aquinas expressed that thought of deservingness in real meaning is supposed to be for two equal creations, therefore, between God and human, there is not supposing to be such these merit, but another type of deservingness that existed in relation between master

and servant and father and son, is supposed to be with respect to Human and God so that the master hold deservingness for servant, when servant do his obligation that master held. In this case, though everything that is in servant, in fact derived from master, in meantime, he could qualify for necessary conditions that stipulated in contractual deservingness.

Aquinas expressed that, without grace of God, it is not possible to know someone deserving bliss and everlasting life. If someone entitles to receive grace of God, not for his natural acts he does, but rather due to spend his effort in obedience and according to mentioned contract, he reaches to some type of merit.

Yet, we just pointed out to a few speeches from some of Christian petitioner about grace of God. To complete the discussion it must say that, Christian petitioners of middle age, followed related discussion about grace with courage and motivation. Up to 18th century, all Christian petitioners preserved imagination of divine and supernatural forces about grace. While rising enlightenment era and emersion of rationalism and believe in human abilities, thought of divine force put aside and human introduce as well wisher (philanthropist) inherently, and suggested that, evils he committed regards as a result of social immortal training, for that, grace of God has perceived as his wisdom and will.

The latest theory is combination between existentialism anthropology and historicism, by which some contemporary petitioners such as Tillich, Taylor de Chardin and Runner impressed by thought deep space about grace. The image that this petitioners provided about grace, substituted awareness horizon of human to act, force and intervention of God, so that the God intervention takes action to lead essence to the direction that both previous plan and future destiny are the same as God.

In this way, grace finds fluent essence in context of universe. Tillich, has been reached to the believe that source of evolution, in biology and morality not controlled by Gens but are in hands of God, that is, grace, has not supernatural entity out of tangible and real life of human, but grace co-present with God both in domain of human awareness and horizon of history extension (Naghd & Nazar, p. 173, narrated by Religion encyclopedia, about Grace).

In this stage of interpretation, divine grace, have been revived and its limitations in creation of wisdom and will removed, but colored by its supernatural paints and smell thoroughly and transforms to contextual and interpretational system within real and objective world.

Comparison:

Similarities:

1. In both points of view, grace is intervention of God in human life that has been implemented to his salvation. This is never being in conflict with will of people. Imagination is a force that motivates spirit of people to virtue which is very close to imagination of Shi'a from success.

Assistance, approach of slave to obedience is to protect him against sin. These two perceptions eventually are in unity, though there are some distinctions in detail.

Meanwhile, perception of Christianity about story of creation, crucifixion, resurrections and Jesus ascension titles as inspirations and grace and benevolence of God to salvation of people in permanent life and make him free from original sin, in its general approach, neglecting features that in Christianity is main object, such as visualization, trinity and crucifixion are different narrations about main instances for grace of God that is included of excitement (in Arabic word: Be-sat), obligation and Canonization (grace of receiver) and Canonization act of God to final salvage of human (grace of approach), without those, in point of view of Shia petitioners, vast of virtues pass from human (objectives of creation and objectives of obligation).

2. In view point of Aquinas, human is not able to reach virtue more appropriate than his spirit could do. In Shi'a word, also grace means as dispatching of messengers and canonization (grace of receiver) and regards as the unique way that human can reach through to highest perfection that introduced as final destination in creation of mankind. Through a little extension, it could be said that both system allows human to achieve his normal and natural need aiding his wisdom but in this way, he would not be able to recognize the best virtue for himself, without grace of God.
3. Bliss, in view point of both systems, is only possible through grace of God.
4. The last similarities here; necessity and need of mankind to Emamat, is that additional grace in Aquinas point of view means grace which is not related directly to salvation of individuals, but appointed him as a means to save others and display illustration including of miracle, receiving something from prophecy and talking with other and different languages, with a little negligence is comparable with canonization grace that means dispatching holy books, dispatching of messengers and even appointment of Imam(for) for leading of people. Mentioned features also in Shia are characters that Imam(s) has wholly.

Here, it could be concluded that the main core in thought of grace in both systems, commonly have two main elements: expression of divine attention to human through election of messengers and revelation and continual assistance to mankind in line to make him success to reach virtue, aiming to his salvation that is final destination of creation.

Divergences:

1. In Shi'a, main aim is to rational proving of necessity of grace and resolve ambiguities and doubts, but in Christianity, to prove grace, there would not been any significant attempts.
2. Aquinas, in justification of quality and quantity, nature and properties of grace that is a divine issue and will be increased or decreased, discussed in details, but in Islamic words, this issue has not been discussed extensively, perhaps, there were no necessity for.
3. Since the word basis of these two points of view is different, it caused to make conflict in context of discussion about grace. For instance, about interpretation and nature of revelation, tradition, relation of God with mankind, divine names and properties, relation of world and

afterword, so grace in view of Aquinas, is very close to original sin; it means, the human committed in original sin is hopeless to salvation, unless reform through grace of God, but in Shi's there is not any of these thoughts. Islam does not believe in original sin. In discussion about repentance, equalization and balance between sin and virtue (in Arabic word; Eibat) and removing the sin with virtue (in Arabic word: Takfir), that in view of criteria could be closed to terms of reformation in Christianity, there is no discussion about rule of grace.

Chapter 5:

4. Through of revert in Christianity (second coming):
 1. Revert:
 2. Nature of reversion of Jesus
 3. Steps of reversion in Christianity
 4. Purpose for revert of Christ

Revert: first Church was many interesting in training about reversion of Jesus. All prophets also expect Jesus to revert in their time and their next generation too, preserved this glorious hope. The expectation continues to third century, but from Constantine there after subject to negligence, till all mostly took it aside. In 19th century, the Church again has been awoken and paid attention to fact of reversion of Jesus. Mostly in all annunciated Church, reversion of Jesus regards as a matter of inevitably. In recent century, this Christian fact again has been emphasized in Church. Even, in new world of Theology, it can be observed that discussion of God death substituted gradually with hopeful theology that discussed about future affairs. (Seyed Mohammad Adib Al-e Ali – Christianity, Published by School of Theology, Qum).

Nature of Christ reversion:

There are some conflicts between Christians about nature of Jesus reversion. A protestant author writes that: there are many points in Bible to reversion of Jesus. He announced that he will come back himself (Johanna: 14, 3, 21, 22, 23) suddenly while nobody expected (Matthew: 26, 24, 28); with glorious of father along with his angels (Matthew: 16, 27, 19, 28) and through the victory (Luke: 11:19). The author also pointed out to other interpretation provided about Jesus reversion, such as descending of Holy Spirit, believing of human, demolition of Jerusalem, time of death and faith of world and regards them as incorrect thoughts.

It would be taken from Bible's versus that while resurrection, first cruel and immortal people will not been made alive, but they will punish preliminary for thousand years, till the time for great resurrection and they receive their final punishment. In some of books and versus it has been stated that Devil and his man will be imprisoned in deeps for thousand years and in these period martyrs make alive and Jesus govern all over the world and peace and virtue established over the world (Henry Thyssen, Christian Theology, p. 338, 339, 344, 380, 367, 327 and 333)

Steps in Jesus reversion in Christianity:

In general, it could be categorized events of apocalypse to some important matters:

a. Preliminary regression of Jesus

The first step of Jesus reversion is included of seizing Church (believers). In a blink and suddenly and without any delay, Jesus seized who are ready for his reversion, but he will not come to earth and holy ones meet him at heaven, they will gather to meet him in heaven. The believers after meeting with Jesus during seizing will go to heaven and judge over there to receive his rewards. Judgment of Church will not relate to matter of survival, since Church survival appeared in Jesus cross, but believer will receive their rewards for the services they served. In this time, junction between Jesus and Church will be reach to excellence. (Soleimani Ardestani, Abdolrahim, an introduction to comparative theology of Islam and Christianity, p. 207, 209).

b. The time for great disaster: between first and second stage of second coming of holy Jesus, there is time of great disaster. When years of calamity going to its end, there are spirits who come out from mouth of dragons, (Vash and False prophet) and all kings over the world gathered together for making a war. They, gathered to occupy Jerusalem and Jewish will slave Palestine. But in same time they are going to win, Jesus will descend from heaven with his army and in final fight their leaders will trap and throw to Fire Lake. The Devil will be imprisoned for thousands of years.

c. Kingdom for 1000 years: Jesus after his second coming governs over the earth for one thousand years. Perfect fair and justice are among properties of such this sovereignty and Jesus will be worshipped as worldwide governor. At the end of this period, there will be a revolt conducted by Devil that freed from jail and incites many people against Jesus. Those who make revolt against Jesus leading by Devil surround holy city and try to occupy it, but fire will attack them from heaven and destroy them all. With demolition of mentioned army, Devil itself throws down to Fire Lake.

d. Arbitrations about evils:

Jesus will proceed with arbitration in two stages. First arbitration will be implemented at first of millenary kingdom on the earth in which all people will be gathered. During this proceeding, it will be hold for righteous everlasting life and for evils permanent suffering. But in second arbitration (last judgment) that will be conducted in heaves and only allocated to dead men, the letter (of their acts) will be unfolded. In this arbitration, there is only Fire Lake. In this duration, demolition of earth, heavens and creation of new earth and sky, life will be continues in new format. In this new situation sorrow and sadness would not been emerged. Isalah expressed about this case that: in this period Wolfs with Sheep and Leopard with Goat will be lived together in peach and calmness.

Purpose of reversion of Jesus: it has been narrated in Bible that: clear purpose of Jesus to coming back to earth is to erect kingdom of heaven over the earth. In Christianity also and major objective of emergence and returning of Jesus is librating oppressed people from injustice of tyrants and evils and erect just and fair sovereignty over the world.

Christians believe that Jesus will come back not for spirits separated from bodies, but he will come to judge perfect human. While investigating on resurrection in Christianity it will be identified that, there is

not conflict about main purpose of reversion of Jesus between Christians and only there are some disputes about details, such as time of his reversion, duration of his kingdom and quality to destroy oppressive and evils (Zibae Nejad, Mohammad Reza, Comparative Christianity Theology, Soroush, 1384).

Reversion of Jesus in view of current Christianity:

In point of view of current Christianity, reversion of Jesus is too closed to resurrection and Final judgment, so that it seems that his reversion will not occurred in the world. But appearance of versus in New Testament is in conflict with and someone, in particular in first decades, entitles the expectations for this world. It is clear that Father of Church assure about his reversion soonest. The God has said that believers must always be waiting and the Church supposed that Jesus will be returned over that period of time and said so to others. In this case, that was the only Father of Alexandrians who has rejected some of other basic doctrines. It could be said that first Church has been continuously in hope of Jesus return and for that, in literature of Fathers of Church, there are not many pointing out to Great disaster. In addition it is not surprising that scholars in middle age keep silence in this respect. While, Constantine believed in Christianity and admission of Christianity as formal religion, Church interpret versus from Bible those related to return of Jesus free of charge, meanwhile through such this type of interpretation about period of millinery, great disasters as well interpreted virtually or forgot wholly. Church conciliators admitted training about reversion of Jesus, but emphasized on survival more, rather than recognition of other world. Then, there is no advanced occurred in history of Church in this respect. Nevertheless, it should be known that training of Christianity established based on Bible, not according to historical beliefs in last generations. With respect to these training, our only reference and source is Bible, so we must always establish our teachings based on that. There are many reasons in Bible that show Jesus Christ will be return to his believers prior to great disaster happening. (Zibae Nejad, Mohammad Reza, an introduction to history and word of Christianity, Eshragh Publisher, Qum, p. 137).

Chapter 6:

Thought and word of Christianity (correlation between wisdom and faith)

One of lingual disputes and challenges in word of Christianity is correlation between wisdom and faith. In this quarrel and dispute, on one side we face Fideism and on the other side with other ism as rationalism that each has extensive range of proponents and followers, in fact such this extensive dispute, emerged along with evolutions occurred in new era (modern time) and in particular after age of enlightenment in which wisdom and mind have been raised and included a more wide range domain in social life and as a results of Metaphysic concept in religion has been under question and doubt. Now, in this dispute between wisdom and faith, which theory is based on fact and reality? And which one is incorrect? This is a question that could not been neglected and claim to its certainty so prideful.

Fideism: this is an religion and ideal that in evaluation of religious and believe concepts system that attributes originality and fact to existing faith in spirit of human as a religious and intuitive and recognize religious fact as something that is expressible and justifiable by faith, but wisdom could not perform efficient in exploration and express of religious fact. Based on that, beliefs and religious concepts do not

admitted contentions and wisdom based arguments. Michael Peterson writes in this respect that, Fideism is an approach that do not subject religious beliefs systems to rational evaluation and measuring, for instance if say that we are believe in God and his love to human, in fact it has been said that we admitted this fact independently from any reason or contention and reject all effort spent to prove or rejection of Love of God to human. The reason and argument the fideism provide based on that religious belief systems are arguable or provable, is not that faith oriented rejects wisdom just for obstinacy or blindly grudge, but he argues that every reasons rely on previous assumption in its induction that forms the basis and primary bases for his reasoning and contention. Therefore, without presumption and such this origin and primary bases, or negating such this assumed base and foundation, there will not happened any agreement. Now, if the fundamental basic have been itself arguable and reasonable, this results in concatenation and could not be continue this procedure up to the end. Hence, it is required to admit fundamental assumptions and basics without out any argument and reasoning that is in some type rely on and confidence and not subjected them to rational reason and argument. In Fact, in philosophy, fundamental principle regards as an axiom that is not arguable. In the other world, our cognitive structure will not been regular without invoking to fundamental principles that regard as axioms. Therefore, Alvi Plantinja calls this approach as foundation orientation that in fact caused to generate such this thinking among Faddists. Since system of religious beliefs and concepts are not arguable then could be accounted as basics and foundation of cognitive and rational system. As a result, we must believe in it. Basically such these systems of concepts shall be believed. Therefore, according to view of faddists, the main point is that, in point of view of real believers, basis for assumption could be fin in system of religious beliefs itself. Religious faith is basic for private life, but if so, in this case, thinking about examining and evaluation of faith by rational and external criteria is an snafu, a failure that probably suggested to lack of real faith to reason itself, for that sometimes it has been expressed that if we arbitrate or measure word of God with our knowledge and logic, in fact, adore knowledge and logic, nor God. As a results, faddists that emphasize on real faith more than everything else, are not optimistic to wisdom and argument, mostly consider faith as a private religious experience. For this reasons, faddists and proponent to religious faith do not believe to any consistency between wisdom and Faith. Even more, in view of some faddists, when comparing wisdom and contention against religious beliefs, the faith will be no more meant.

Chapter 7:

Distinction between wisdom and faith in Christianity and Islam:

The Christians account science and human mind and faith as two distinctive things that perhaps results of human wisdom and knowledge is in conflict with that faith discrete, that is human mind says something is so, but faith says this is not so, that in this case they say you should rely only on your faith not your mind. The faith is a stage in this meaning that is beyond wisdom and also science. Basically they know faith as an intuitive and illuminating. In holy Quran, intuition and illumination have not been negated, but rather admitted. What you have red it as “al-elmo Nour-o Yaghazafallah fi Ghallbe man yasha” (this is Arabic worm; means The God lighten heart of who believe with knowledge) is just narration that is not something more than narration. Perhaps, someone says that I do not admit the narration, but in holy Quran it has been said about matter of revelation and illumination and spiritual light that inspire into heart of human, but not in this form, and matter of knowledge and human mind is another thing that order you leave your mind if wish to reach faith.

Consistency between faith and wisdom in holy Quran:

Holy Quran has never ordered you: to leave your mind and wisdom if wish to reach faith (since it confines faith). Holy Quran does not know these two in conflict with each other, it says step forward from your wisdom point of view and in same time pure your spirit, in this case you will for sure reach to your wish (faith). There are verses in holy Quran that invite mankind to achieve knowledge (means exploration of natural regulations) and know these rules implication on existence of God, but in same time holy Quran has said that ; (in Arabic word) if you believe, God illustrate you something for distinction. This is the same as inspiration light, but has never said that if wish to reach this, leave the others. When in poems you see it has told that: who relies on reasoning are many disables (Molavi, Masnavi Manavi, first book, versus 16) is an implication to this matter. It does not wish to stipulate any inconsistency between reasoning, illustration and intuition, but means that who relies on illumination and intuitions is going on his feet in contrast who relies on reasoning that is same as who to go with a wooden feet and this is not been ordered personally, since there is probability to fall down and immorality. He wishes to say that reasoning is prone to be false. He wishes to say from mystic view to philosophers that relying merely on philosophy is fallible, not to negate that the way is fault. Of course a wooden foot is better than no foot. He does not negate that going somewhere with wooden feet is better than when we have no foot to go there, but expresses that wooden foot is not similar to human foot at all. Then he does not negate this fact.

If, reasoning introduced as to inconsistent with religion categorized in two types; in first group you understood something through reasoning and in second group you found the matter then follow with reasoning. The second way is of course correct. It means that, never an inventor started to reasoning to know, how does electricity create, rather his mine sparking then he seeks to it reasoning and results in to create a device. Everything that explored over the world followed this practice. Pasteur did not perform prejudice but rather his mind sparks that there must be something to transfer disease from someone to another, he sought his thought, took trouble and explored factors. Or in other case, in a geometrical theorem, this was not so, that at first some reasoning drew to mind of someone, and he thought about his causes and effect and then it has been proven to him. What we pointed out about reasoning is applicable to whom he just wishes to learn something, it means to illustrate something passed, clear to him through reasoning. In geometric, we bring some initiation then deduce something from that. This is applicable for what has been proved previously. When a solution has been found, order to people to pass through. If he (Molavi) says that the feet of who wish to make reasoning is like wood means that, if someone wish to prove existence of God based his own contention, you will never reach to your goal, So, you must pay attention to great fact in world of existences, perceive the God and then seek for reasoning (Molavi Speech is implying to this matter). There is a story about one of my teachers who has been now died, but at that time has taught us mathematics. He has ever told us that "I wish you sense the matter not speak based on reasoning. Perhaps at that time, we criticized the Teacher but this is the fact that at first we should sense things, and then seek about its causes, whereas, if you wish to make reasoning without having sense about that, this would be same as wooden feet.

There is also a school about theology deals with combination of reasoning and evidence on one hand and intuition and revelation on the other hand and believes that: these two shall confirm each other. Molla Sadra believed to this assumption and said: In theology, who merely suffice to reasoning did not reached to their goals and who claims to exploration and inspiration, while could not prove what they claims to perceive through illumination and intuition, they should not been considered, these two shall confirm each other; as an instance, if something perceived by imagination, wisdom also perceive it, since what human say through imagination and illumination is something inspired in his heart, but his mind also wish to apply his measures and say: what you found, I measured by my scales and this is correct. This is a good expression, but if we supposed that intention of poet would be so, is a little doubtful, since what the poet says before and afterward, it could be concluded that he wished to express something else. At the time when the poet sang, people who relied on reason or who relied on

intuition walk through distinct ways and criticized each other. The early ones expressed that: your all explorations is based on your imaginations and your assumptions have not had any foundations, but the later suggested that your all reasoning are too weak. Therefore what the poem says here, means in no way combination of these two thoughts (reasoning and revelation); if you left the piety and spirituality and do not wish to be close to God practically and continually intend to explore God through thinking, rationalism and reasoning, your are same as who wish to walk with a wooden feet, so who has wooden feet and wish to walk, the wooden feet will not under his control and for this, there are many dangers to fall down and immortality to him.

8. Methodology: the method that has been used in his research is text – oriented Hermeneutic method.
9. Conclusion: (in Arabic word: En tatagholalh Yajel Lakom Forghana (Enfal 29) it means if you reach to piety with respect to God, he will supply in your heart something for distinction. That is same as intuition, but he never said that if you want to reach faith, leave wisdom.
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11. (McGrath, Alister, an introduction to religious reforming movement thought, p. 223, 345, 392, 423)
12. (McGrath, Alister, Christian theology, Hadadi Behrouz, Qum, Theology faculty, 1384, p. 139 to 142)
13. (McGrath, Alister, Christian theology, Hadadi Behrouz, Qum, Theology faculty, 1384, p. 134)
14. (Seyed Mohammad Adib Al-e Ali – Christianity, Published by School of Theology, Qum).
15. (Henry Thyssen, Christian Theology, p. 338, 339, 344, 380, 367, 327 and 333)
16. (Soleimani Ardestani, Abdolrahim, an introduction to comparative theology of Islam and Christianity, p. 207, 209).
17. (Zibae Nejad, Mohammad Reza, Comparative Christianity Theology, Soroush, 1384).
18. (Zibae Nejad, Mohammad Reza, an introduction to history and word of Christianity, Eshragh Publisher, Qum, p. 137).
19. (<http://tahoor.com>)

20. (in Arabic word: En tatagholalh Yajel Lakom Forghana (Enfal 29)
21. (<http://www.adyan.porsemani.ir>)
22. Molavi, Masnavi Manavi, First book, versus 16)
23. (47 epistles about grace, Aquinas, second session, second chapter, answer to second problem)
24. (most of context here in, summarized from an article that has written with title of grace before Aquinas and In Shia word, author by Valeh, Hossein (Mr.), Naghd-o Nazar triplets, Islamic advertisement office, Qum Theology faculty, 3rd years, no. 1, winter, 1375, p. 166).
25. (Persian encyclopedia, Masaheb Gholam Hossein, Vol. 2, p. 1970). Feiz (Grace) in Christianity Theology means as bless of God that is necessary to survive of humankind.
26. (Naghd & Nazar, p. 173, narrated by Religion encyclopedia, about Grace).