

# Paradigm of religious dialogue, Mediterranean period of interfaith studies

## Abstract

Paper is a kind of historical sociology of religions for philosophical understanding of Al-Muhyiddin Arabi's research as a lasting paradigm in dialogue of religions. Mediterranean is place where greatest number of God's prophets were sent, and voice of prophecy of many prophets from Adam to Khatam can still be heard in that space. AL-Muhyiddin Arabi (1240), who started classical studies of religions, originated from Western Mediterranean and presented his works in eastern Mediterranean. His research has come as a paradigm that governs understanding of religions in their common subject, nature of prophets. Discussion of religions dialogue, in modern era, it is basically a question of oriental studies. Which Orientalism put it in two paradigms of Crusades and global unity of religions? Hypothesis of research is that dialogue between religions is an anthropological debate and is close to natural requirements of man. And good orientalist views are close to it. Discussion in paradigm of religions has a pattern of combination of philosophy and sociology, its origin is beyond science of religions. Dialogue of religions has a philosophical ontology in field of human existence and is a logical paradigm. There is a linear and circle approach to human history and in every attitude to history, religious dialogue, has a physical existence. Field of this philosophical opinion is anthropological process in history of sociology. In process of anthropology, there are at beginning of creation homogeneous group of people, without grounds of separation, and societies were homogeneous, and uniformity was their only characteristic, but societies also have secondary characteristics, which is essential necessity of change. And prophets who organize changes. Therefore, dialogue between religions has an existential place in societies, like reason for their existence, and it is a part of anthropology, and it has been investigated in combined science of philosophy and sociology in this research, and it shows that constant existence of dialogue between religions always has its own suitable contexts and has its own suitable contexts and discussion of religious dialogue in context of political issues is belonging complications of opposites orientalism circles, and in positive orientalism, attention is paid to ontological aspect of relationship between religions, and discussion of religions in this orientalism is closer to principle of ontology of religions, because religions are naturally for order. And the multiplicity of societies have arisen and their existence is rooted in people whose existential roots are of a uniform nature, and multitude of societies goes back to unity between people that existed in beginning because unit of society is Human(Nas). But according to historical Arrangement, in any way there are many societies.

**Keywords:** human, anthropology, religions, homogeneous group

Volume 7 Issue 3 - 2023

**Mohammadreza Shahidipak**

Department of Humanity, Islamic Azad University, Iran

**Correspondence:** Mohammadreza Shahidipak, Department of Humanity, Islamic Azad University, Central Tehran branch, Iran, Tel 09127468233, Email reza2017mrez@gmail.com

**Received:** June 01, 2023 | **Published:** June 13, 2023

## Introduction

### I. The emergence of three-religious societies and necessity of emergence of three religious theologians and dialogue between religions

**Sociology of composition of population that was discussed, formation of multi-religious and multi-racial societies:** A sociological phenomenon occurred in West of Islamic territories as a result of largest cultural military migration from East to West. This social phenomenon, which was accompanied by formation of demographic and racial composition, became subject of a long and deep discussion between religions. After conquest of Iberian Peninsula in Southern Europe, demographic change was last thing, and due to support and resistance of native Iberian people to Christianity, multi-racial societies (Khorasani- Iranians - Arabs - Berbers - native Iberian peninsula)- Christians, Jews, and Muslims were formed, which were constantly in There were times of peace and war, and there was a need for an way for a peaceful life together.<sup>1</sup> The first dialogues and encounters between religions took place in this region, and Church and Mosque and their scholars spent a thousand years of their time in divergent or convergent discussions and conflicts. An example was

divergent discussion in minor matters of Shariat (law of religion) and special rituals of three religions like thousand years of debate that Christians and Muslims did about purification, whether it is purified with water or with stones, lumps, and handkerchiefs, and it is still going on. And same-oriented debates such as theological debates that started by Lull of Spain and are still continuing and are included in books of contemporary theology. The present research has reached conclusion based on activities of oriental studies in mutual recognition and dialogue of religions, which started at end of middle Ages in Spain that orientalist have actively moved towards this issue in two paradigms and this article has explained and analyzed it to some extent., In the book Analytical History of Andalusia, it is mentioned that Iberia is best point of earth for the study of three religions, , and Ibn Saba 'in acted in this direction, and realization of three religions in Andalusia reached the stage of action, and Alfons announced that he had a letter from the Prophet of Islam that he is the leader and savior of the three Jewish religions, Christ and Muhammad in Hebrew and The scope of consolidation of three religions reached Tunisia, birthplace of St. Augustine. Loll who stayed in Tunisia for this research and announced that Caliph Hafsi Mostanser intends to Christianize Tunisia, and at time Louis IX and Lull predicted - the

Eighth Crusade led by Louis IX and Tunisia became place of many religious discussions of military occupation and anxiety. The process of religious debate and dialogue was popularized by Hafids in Tunisia and had many results, one of its effects was conversion to Islam of one of the messengers in the court of Ahmad Hafids. Abdullah was called a special translator for Sultan Ahmad Hafids.<sup>2</sup>

## French orientalism, a pioneer in Islamic and comparative studies

French Oriental Studies is a pioneer in Arabic-Islamic studies with seven thousand Arabic manuscripts, and published the first book on Islam and Muhammad, and has dozens of libraries and Arabic research centers in Paris and French and North African cities. In 1671, they published the book character Muhammad, the first book by the French about the Prophet of Islam, who introduced him as the blessing of the Arabian Peninsula, and the first comparative work of D. B. Storit, a book on the comparison of three eastern religions of Confucius, Islam and Zoroaster in 1788 for more closing has been compiled between these three religions.

## II. Convergence of religions in historical statements and faith such as: I believe in order to understand

### The importance and unique place of faith in acquiring knowledge

According to many researchers, this sentence is the common point of Abrahamic religions and all religions, and the key sentence of the systematic theology of religions in the middle ages is in the statement of Saint Augustine.<sup>3</sup> This sentence ruled the theological and philosophical thought of the Christian West for centuries, regardless of the amount of logical validity and numerous criticisms that were raised especially in the modern period. Discussion and deepening and philosophizing in this sentence is the capital of cooperation in religions. It is similar to that in Islamic teachings, which says in the Qur'an.

The people were a single nation; Therefore, God raised up prophets as givers of promise and warning, and sent [His] Book with them in truth, to judge between the people in what they differed with. And except for those to whom [the Book] was given - after clear reasons came to them - because of the oppression [and jealousy] that existed among them, [nobody] differed in it. So God guided those who believed to His success, to the truth of what they differed on. And God guides whom He wills to the right path.

### Comparative theology from true trinity to credit trinity

In the book of Godology in systematic Islamic theology, the divinity of Tawi is explained, which leads to the valid trinity.<sup>4</sup> In the interpretation and interpretation of the trinity, there are grounds for divergence and convergence between Islam and Christianity. This debate happened in the past as a result of the clash of Christian and Islamic ideas from the beginning of the conquests and caused the emergence of new ideas in Christianity about the nature of Jesus.

### Convergence in historical propositions

Some orientalists like Ms. PATRICIA CRONE have tried to follow the same course of divine concepts in Abrahamic prophets. This concept is also found in Islamic teachings. It has been narrated from the fifth Imam, Bagher (a.s.) that: before Prophet Noah (a.s.), there were people who lived according to unity and God-seeking nature and walked with the torch of wisdom; And since God knew the need of

mankind for the growth and perfection of the heavenly mission and religion, he raised up the prophets among them to be the messengers and the warnings, and in the Qur'an, which is a single nation, meaning the followers and descendants of Adam. He is a prophet: Some others are of the opinion that what is meant by the single nation is Adam (pbuh), who was the leader and leader of his generation, and God raised prophets among his generation.

## III. The beginning of orientalism's attention to the dialogue of religions

### Establishment of Arabic schools and recognition of knowledge in ancient times

Toledo is a city that was the Sunni capital of Spain and where several schools were established to teach the Arabic language and transmit Islamic knowledge. Seville and Valencia are other centers for the establishment of Arabic schools. Great people even learned Arabic from monks from Iberia and Europe during these days and got to know the Islamic religion. The most active people were the Jews. Some non-ecclesiastical centers also attracted the attention of Christian people and they studied in those places. Christian scholars such as Pope Sylvester studied in the Arab community of Zaitouneh and became familiar with Islamic teachings.<sup>5</sup> At the same time, France is a pioneer in establishing Islamic knowledge centers and teaching Arabic language.

### The first Christian orientalists and the project of dialogue and scientific understanding of religions<sup>6</sup>

- 1) John of Seville, half of the twelfth century, Jew June de sevilla (June de Abendaud) Yohanna Daoud, the Spanish Jew, the victorious translator of the works of Ibn Rushd - the bishop of Talitla -
- 2) M. Martini - Raymond Martini 1230-1284 In Tunisia, he became fluent in Arabic and mastered the Qur'an and memorized, Muslim and Bukhari. His book, "Khanjar al-Iman fi Al-rad al-Yhud wa Musalmin" was a model and paradigm for the debate and dialogue between the religions and jurists of Islam, Christianity, and Jews during the Jundin century. It was published in Paris in 1651.
- 3) Albert the Great - - Albert de Grand 1280-1206, He wrote a detailed book entitled Fadaya Philosophie and Theology based on the opinions of Ghazali, Ibn Sina, Farabi and Ibn Rushd, which was used for centuries. He used Jewish, Islamic, Christian and pagan knowledge to compile this work
- 4) Thomas Aquinas - 1274-1225 A large collection of theological knowledge remained from him, which according to him, he benefited from Al-Farabi's Ghazali, Ibn Rushd, Ibn Sina, Ishaq Israeli, Ibn Jabirul, and Ibn Maimon.
- 5) Roger Bacon 1274-He learned Torah and Hebrew from Jewish scholars 1294-1214
- 6) Remond Lowell 1314-1235- R. Lullo,

The Franciscan monk, known as Sufi Nasrani, wrote many books on dialogue and refutation of Jews and Muslims. With him, the high point of research on three religions approached its classical stage, and he memorized the Qur'an and was fluent in Arabic and had an Arabic school in Aragon and the Institute of Islamic Studies in Madrid and research centers in Spain. In the east, he forced and encouraged Arabic, Islam, Jews, and Hebrew language in European universities, and he established a chair in learning and teaching Arabic, Hebrew, and Chaldean in four European universities, Oxford, Bologna, Paris,

Salamanca, and the condition of working in the church, he made the translation of texts into Hebrew, Arabic and Chaldean against the opponents of religion. He wrote a book titled “The Three Wisdoms” in which a Jew, a Christian, and a Muslim talk about the virtues of their religion. And he met the book Ta’amolat fi Allah and mystics and great mystics such as Ibn Saba’in, Ibn Arabi and Talmsani.

### **The practical effects of crusades in dialogue of religions: mystical causes of crusades**

After the Crusades, the Christians practically imitated Muslims in their clothing, house building, and architecture, such as the architecture of houses and castles. In military clothing, slogans, signs, arrows, shields, and Carrier pigeon, the use of military music and crusade writers The dignity and human qualities of Muslims and the effectiveness of the Crusaders have been acknowledged by them after the Crusades, and even Will Durant in the 20th century, under the influence of those reports, wrote that Muslims had more capacity and tolerance than Christians in the Crusades. Although Muhyiddin Arabi was present in Shamat, during the crusades and encouraged the Islamic front to fight, his ideas are the theoretical basis of a wise view of war between followers of religions.

The word followers of religions should be mentioned, not the war of religions, religions do not fight each other, and Moses and Jesus, who are greedy for the world and are followers of the religion of Christ and Moses, fight with each other in the name of Moses and Jesus, who are actually in absolute peace. And two hundred years of classical crusades lasted only for the greed and worldliness of European princes. These true principles of Muhyiddin about the unity of religions and the war of the followers have been written in Farsi by Rumi. The color of the true religion was captured by the color of the worldly church and became a land grabber. And the rest of them were just to secure the interests of the princes who promised their troops fertile lands and.. In the east and changed the color of the Crusader for God and painted crusades for the world.<sup>7</sup>

#### **IV. Philosophy and mysticism are common ground between religions - reason, mysticism and intuition for convergence and dialogue of religions - paradigm of Mohiuddin Arabi**

### **The originality and Islamic origin of dialogue of religions based on mysticism and philosophy - Ibn Arabi's model in diverse and plural society of Andalusia - Ibn Arabi's model of mysticism –editing unity of prophets in Fusus al-Hikm<sup>8</sup>**

Undoubtedly, Mohi al-Din Arabi and his mystical and philosophical method, the special combination of philosophy and mysticism by him and his contemporaries such as Ibn Saba’in, is the established model of religious illusionism. Mohi al-Din Arabi, the philosopher from Andalusia, Shia twelve imams, who has deep interpretations about Shiism, is the root of mysticism, philosophy, and ontology of dialogue of religions. In his book Foss al-Hakm, Prophethood and Imamate, he has depicted the branch of (guardianship) Wilayat, and it as a ring. Whose jewels are prophets, and all of them are same reasons for knowledge, guidance, and light, and an example of this is the difference between one of my messengers. His book Fusus has started with preliminary philosophical discussions and is based on the essence of existence. The pattern and paradigm of Muhyiddin, who lived in a three-religious society, was first traced and discovered by orientalist, and one of them, who had many meetings with Ibn Arabi and his followers, and Islamic philosophers and mystics of his time, is, Lullol. He is strongly influenced by ibn- Arabi, and his Sufism has made him strong, and he is called a Christian Sufi level. Also,

Muhyiddin studies is at top of knowledge of mysticism by circles of oriental studies, and today, UNESCO has established an active chair of Muhyiddin studies. Muhyiddin’s ideas have been expressed in eras after him with Sufi, mystical and philosophical concepts. The topics of nature of prophethood and guardianship and the appearance in end of time and necessity of Imam and Expected Man and the mystical nature of each of the prophets are discussed in the book, which are the common theoretical foundation. Foundations of expression of religions and spiritual capital of dialogue of religions for coexistence and convergence. A careful consideration of the order of the Prophets in the chapters of al-Hikam is a solid foundation and a solid paradigm in the dialogue of religions. He is a model for contemporaries in his style called philosophical Sufism which is well explained in Arabic and Persian by Sadr al-Din Qonavi and Maulana Rumi in Mufatih -al-Al -ons and Fusus al-Hakm. The interpretation of book and its naming by Muhyiddin is from unity of prophets to gems of knowledge in Persian. Rumi’s poetry is a light, and in crystal container, each one is a color, and as Ibn Arabi says, each one is in shape of a gem. This is just in ocean of Ibn-Arabi’s wisdom. He has left nothing of nature, ontology, and reality of unity of religions, he has discussed issue of bigotry in religions and considered prophets to be a divine essence and bigotry in dealing with the followers of religions is against basis of unity of existence. Two features of anbya community in words of Ibn -Arabi and Molvi are factors of convergence:

- a) Essence of anbya,
- b) Ascension of anbya for nearness to the truth.<sup>9</sup>

### **Averroes and the model of coexistence of religions in the multi-religious plural societies and three-religious theologians - global philosophy project**

Ibn Rushd’s thoughts and his influence in the Christian West and Iberian Jewish community are proof of the authenticity of Islamic teachings in the dialogue of religions. He actually presented a model whose absolute acceptance reached true unity of religions. Ibn Rushd, whose best student in Spain is Musa ibn Maimon, a Jew, the author of the theological text Dalala t- al-Haareen, which has a common background of three religions. Ibn Rushd, influenced by Ibn Arabi and his contemporary, had meetings with him, and he developed the philosophical aspect of the theory of the unity of religions, and in his works that are based on the combination of Sharia and truth, he is trying to present a plan for the coexistence of religions in Andalusia. And world philosophy is the format of his plan, rationalism and philosophical thinking is Ibn Rushd’s method in dialogue of religions, philosophy is a means of dialogue.<sup>10</sup>

### **The crusading paradigm of confrontation between religions instead of dialogue**

#### **The contemporary French oriental priest and the crusade instead of dialogue**

According to Kahn, the emergence of Islam and the religion of Prophet Muhammad, which destroyed all the interests of Christianity in the East and threatened the West, was followed by the Christian world in the form of the Crusades. In this observatory, the dialogue between the two world religions can be examined on the sidelines and in the form of the Crusades. In the crusade paradigm, religions diverge.<sup>11</sup>

#### **Bernard Lewis, clash of civilizations**

Lewis has replaced the clash of civilizations with dialogue. This Jewish orientalist has assessed the nature of civilizations as



confrontation and conflict. One of the first works on the clash of civilizations, which is a subset of Fukuyama's theory, is Lewis's book *Clash of Cultures and Civilizations*.<sup>12,13</sup>

#### V. Paradigm of the philosophical and inherent unity of religions in oriental studies

#### Corban and cognitive, ontological and philosophical approach to Islam and Christianity-global theology

Corban has turned to comparative theology and has addressed the common points of the systematic theology of Islam and Christianity. Theology is one of the first branches of science in the field of higher education in the Christian Western civilization, which was formed along with medicine and law in the first universities of Europe, in Sorbonne, France, in Salerno, Italy, and in Oxford, England, under the influence of the Islamic Word, and like the Islamic Word, its task is to defend the faith. He was a Christian using the tools of philosophy and reason.<sup>14</sup>

On this basis, comparative theology has been the most important subject of oriental studies in Europe, And in European Orientalism and recently in American Orientalism, they have dealt with it in detail, and an advanced version of it has been presented in the field of Orientalism in Ireland and England. "Henry Carbone's" enthusiasm and scientific enthusiasm is a great example of it in the study of the teachings of Hazrat Ali (a.s.); Among the orders of Hazrat Ali (pbuh) to Kamil bin Ziyad; There are many sermons and letters of Hazrat Ali (A.S.), which are a rich source of teachings that are examples of which are mentioned in the mystical book of the Bible. The first Imam (a.s.) said in a conversation from which the teaching of the Bible is clearly understood; "Whoever has seen me has seen God" is fulfilled in one of his sayings: in the first morning, a light appeared and shone on the monuments of monotheism, the common source of comparative, Christian and Islamic theology is holy history, and holy history is a common concept. These are two areas that were formed by the nature of sacred history in the view of "Hanry Corbane", an example of the comparative theology of Islam and Christianity, has a trans-historical nature and is a collection of sciences and knowledge. It is called the legacy of the prophets, the teachings of the prophets, the teachings of the guardianship, and the teachings of the Ahl al-Bayt, and it is reflected in the Shia teachings of the twelve imams. Hazrat Ali (a.s.) has drawn the highest level of comparative theology in the creation sermon, the first sermon of Nahj al-Balagha; The knowledge of prophecy in this sermon is the knowledge of the geometrical position and real place of prophecy in the general process of creation, which has a common place among religions in global theology and in trans-historical ontology of prophecy. The drawing of Hazrat Ali (PBUH) in the sermon is the creation of the universal level of ontology and ontology of prophecy, which according to Carbone is the future of "general theology of the history of religions". Among the common and comparative points of Christian and Islamic theology, which have a point of departure and a common goal and a single method. Is; the existence of twelve successors after the prophets is essential. In the first sermon, Hazrat Ali (a.s.) says: After the creation of Adam, God chose prophets from among his descendants and made a covenant with them based on revelation, and this process continued for centuries, like "Ali, and his descendant. Glory be to Muhammad (pbuh). sent, and then he mentioned the unique position of the Prophet's family (twelve imams) along the course of prophecy and mentioned the ontological and ontological position of the family of guardianship and guardianship as the pole of possibility and that the orderly course of guardianship in the historical moment Succession and transmission of prophecy has survived its but in the expression of Corban in the framework of

comparative theology, the common concept of Wilayat in both Islamic and Christian spheres is a trans-historical concept that the common task of the twelve Shiite Imams and the twelve Christian Imams is to transmit the legacy and message. Prophecy is a transhistorical function. And according to the Imamate of Muhammad, the totality of the sacred history is in the existence of people who represented on the earth the highest level of the Twelve and the prophetic religions that they guided to its interior, find a complete integration and logical relationship, and Shiism, as the esotericism of Islam, is the complete end of all beliefs. It is esoteric, and the threshold of legislative prophethood is closed, but the threshold of guardianship is open until the Day of Judgment.<sup>15</sup>

#### Eckhardt (1327-1260) German and mystical unity of religions

Convergence with the principles of Ibn Rushd's rationalism became a model and reached Eckhart. Based on the Aristotelian philosophy of Masha, he established a kind of theoretical mysticism in the field of Christianity. His works are a symbol of the convergence of Islam and Christianity in divinity. Which leads to the greatest convergence. Eckhart has a special explanation of divinity and God, which is in the framework of Christian systematic theology and converges with the concepts of Islamic mysticism. Meister Akhara is a German mystic influenced by Ibn Rushd and Ibn Sina, and the degree of accuracy of this content is in the expansion of the book called: (Birth of German Mysticism from the Spirit of Islamic Philosophy) which shows the degree of adaptation of Islamic and Christian theology. Eckhart's theoretical mysticism can be traced in the works of Mohiuddin and Rumi, and it is the greatest point of convergence of Islamic and Christian divinity.<sup>16</sup> Some mystical sentences of akhart.

The eye with which I see God is exactly the same eye with which God sees me. My eye and God's eye are one eye, one seeing, one knowledge, and one love. If I put aside my special will and put it in the hands of my Lord and do not want anything for myself, then God must want it for me and if he ignores me in this case, he has ignored himself. And therefore, in every case that I do not want anything for myself, God wills on my behalf. When I empty myself of will, he must necessarily want for me whatever he wants for himself, neither less nor more.. and if he doesn't do that.. he will neither be righteous nor will he be God. Molana wrote it.<sup>17</sup>

#### Discussion and conversation and result

Philosophical, theological, political, social and cultural fields are in the form of an article, book, cinema, about dialogue of religions and their conflict, and they should be chosen according to the conditions and requirements of time and place. These discussions have been presented in two forms: extra-religious and intra-religious content. In this page, both extra-religious data and ideas were examined, and intra-religious views were also used, and it was concluded that the materials for inter-religious dialogue the essence is within religion, and religion itself is the banner of dialogue between religions. The religious texts of some religions have a physical section for the subjects of religions, and they have examined, described and criticized the past religions. In the religious text of the Qur'an, a special section is dedicated to the history of the prophets. The names of many surahs of the Qur'an are named after Jesus, Moses, and the Holy Mary, and in these surahs, the nature of prophets is discussed. Therefore, the discussion of religions in Islamic thought and philosophy is an intra-religious discussion, and it is the only characteristic of the modern period that religion has been examined as a philosophical and sociological topic, and the topics of religious discussion are extra-religious matters. Of course, Islamic

philosophers and theologians in the medieval period have devoted independent topics to the dialogue of religions from an extra-religious point of view, which is reflected in Persian and Arabic literature. This research also deals with the topic of inter-religious dialogue from a non-religious point of view. Today, it is a big problem in many religions that the discussion of religions is facing a serious ban within the religion. And the followers of these religions have to use extra-religious tools to understand the dialogue between religions.

## Achievement

Still, the international circles should have a much broader approach to the teachings of the unity of religions in the words of Ibn Arabi and Ibn Rushd, so that their culture-building effects appear more in educational and research centers and in the form of an intellectual infrastructure in different spaces, both real and virtual, in the fixed structure of cultures.

## Acknowledgments

None.

## Conflicts of interest

The author has no conflicts of interest to declare.

## Funding

None.

## References

- Shahidi Pak Mohammad Reza. Analytical history of Andalusia. 1389.
- Qom Sarai book of Shahidi Pak Mohammad Reza. Hafsian government 1382-1384-1395-1397. Islamic culture and civilization in the era of Hafsids. 1395.
- Medieval Philosophy. Scientific and Cultural. Tehran; 2022.
- Harrey Wollfsen. Philosophy of Theology. Harvard university press; 1976.
- Shahidi Pak Mohammad Reza. The role of Toledo in the transmission of science and knowledge to Europe. 2019.
- Najib Al-Aqiqi. Encyclopedia of Orientalists. Egypt; 1999.
- Shahidi Pak Mohammad Reza. The Crusades. Qom Bookstore. 1401.
- Shahidi Pak Mohammad Reza. Philosophical and theological evolutions of the Hafsian era. Sufism and mysticism of the Muhdain and Hafsian period-from Mohiuddin to Mulla Sadra. 1397.
- Masnavi. Corrected by Abdul Karim Soroush based on the Konya version-with his signature. Tehran; 1376.
- The causes of the consequences and results of the eight classic crusades. Tarikh Mah Magazine. 2004.
- Philosophical and Theological Developments of the Mohedin. Philosophical and Theological Developments of the Murabat Era. Islamic History Magazine. 1378.
- Louis Bernard. Clash of cultures and civilizations. Tehran; 2017.
- Amir Kabir Carbon. History of Islamic Philosophy. Tehran; 1377.
- Nahj al Balagheh. Fars news agency, the global measure of comparative theology. 2018.
- Abd al Rahman, Bedoui Misr. Middle Ages Philosophy. Cairo; 2020.
- Systematic Theology. Tehran; 2010.
- Meccan trade and the rise of Islam. 2204.