

## Faithful Encountering God in Response to the Existential Hazards

Hossein Saberi Varzaneh<sup>1\*</sup>, Ghorban Elmi<sup>2</sup>

1. Assistant Professor of University of Tehran

2. Associate Professor of University of Tehran

(Received 20 January 2018 –Accept 08 May 2018)

### Abstract

Men are encountered many hazards in their life, including –beside environmental- internal, existential and emotional ones. Such hazards are basic causes of psychological suffering, which mainly psychologists, philosophers, and mystics were busy by them, and have made different responses for it. Mowlana, the muslim mystic and Kierkegaard the Christian theologian in their deep reflections, have paid attention to the internal and existential crisis of men. So, in this article we have tried to explain their views about the essence of men's existential hazard, and have analyzed their treatment for this problem. In each part, we have said some points about their unity and distinction in thought. Our method in this investigation is descriptive-analytic with comparative approach. We have showed that both Mowlana and Kierkegaard believe that the men's essential hazard is their souls distance from infinite aspect of Being and say that the only way for freedom is faithful and true encountering God. Also, both of them have discussed about the types of encountering God and by criticizing the wrong ones, finally have chosen the passionate, individual, subjective and risky faith in response to the problem.

Mowlana believes that the soul has experienced the sense of unity with spiritual aspect of Being, before his Being created in this material form. So this distinction that is the main origin of suffering must be vanished by reconstructing the lost existential unity. To do this, human being must encounter God faithfully. But, this encountering can take several form and some of them are surely nonsufficient, so he tries to introduce the true and sufficient one. In his view, imitative faith that is based on speech can't be enough for the aforesaid end. Furthermore, philosophical and ascetic encounter aren't responsible. The good one is inward faith that has three aspect: 1- annihilation of self and selfishness, 2- using innate and essential knowledge and 3- expanding the true love. In this state, the aforesaid distinction will be disappeared, and the suffering will be finished. In his view, environmental hazards have their origin in wrath of God and not natural causes, and this wrath is because of the selfishness and sins of human beings. So the good faith can be the treatment of both existential and environmental hazards.

Kierkegaard -in some aspects like Mowlana- believes that human beings

---

\* Corresponding Author, Email: h\_saberi\_v@ut.ac.ir

because of original sin, are in the state of distinction between their finite aspect of soul and the infinite God. The reconciliation of these aspects has been possible by the incarnation of God in Jesus. So, the Christians can treat this distinction by true faithful encountering God. Kierkegaard like Mowlana knows that this encountering can take several forms that some of them aren't sufficient for the reconciliation. In his view, imitative and philosophical encountering the truth of Christianity can't be enough and functional. The historical approach to this truth is also imperfect, because of its lack of true certainty. So he introduce the subjective encountering that includes some aspects: 1- the subjective and not objective encountering God, 2- passionate longing to God as our final happiness, and 3- abandoning the finitude to receive both of infinite aspect of Being and finite aspect of soul together. By this faith, the distinction will be disappeared. Kierkegaard, unlike Mowlana, has no discussion about environmental hazards, but because of his Christian heritage and tradition, he sees this sort of being in this world as the result of original sin, although he will accept the scientists' views about the near causes of natural accidents and hazards.

**Keywords:** Mowlavi, Kierkegaard, Existential and Environmental Hazards, Faith, God.