

# Medieval cognitive system (The Impact of Greek Discourse on Christian Philosophy)

M.D. Mohamed Hato Aziz  
University of Baghdad/College of Arts/Department of Philosophy  
/ email /  
[mohammed.h@coart.uobaghdad.edu.iq](mailto:mohammed.h@coart.uobaghdad.edu.iq)

**Abstract:** This research shows how Christian philosophy in the Middle Ages was confronted with the Greek discourse. Christian philosophy is based on belief, revelation, and receiving revelation commands from Christ. As for Greek philosophy, it represents a strange woodcutter within the Christian knowledge, because its origin is ethnic, believing in the plurality of gods.

Certainly, the cognitive rules of Greece differ in this case from the Christian rules, and we noticed during the research and review of the history of the meeting between the two systems - Christianity and Greek - that Christian philosophy received the Greek discourse with great caution, and dealt with it, by applying measures of prevention, such as exclusion, and prohibition. And the determinants of the fear of the spread of Greek discourse that poses a threat to Christian philosophy, and by applying these procedures, Christian philosophy established a Christian Greek discourse in contrast to the purely Greek discourse.

**Keywords:** Greek philosophy, medieval, christianity.

## Introduction

Christian philosophy and the reasons for rejecting the Greek epistemological discourse. Greek philosophy arrived at the beginning of Gregorian history and was imbued with mental products far from the influences of revelation, and was free from the unseen secrets, and most of the problems raised in the Christian religion were disappearing when compared to Greek ideas such as the problem of the eschatological destiny and with the disappearance of these ideas myths about the gods collapse, or rather reduce them into historical stories, and such stories cannot be rationalized within the Christian monastery system, such as the stories of Homer, who wanted to revive the history of the late kings anew to play the role they had previously played.

Christianity was limited to simple people who were ignorant of everything about Greek sciences and their perception of the world. They were better able to understand proverbs and tales than they were to understand inferences based on arguments. Poverty, sorrows, grievances, and forms of persecution and abuse are evils that simple people are waiting to get rid of through the chosen. And the ones of God and the kingdom of the heavens, and the hope of happiness is the only dream that was inexhaustible in their minds amid the actual torment, so the historian of philosophy had to ask himself, how to compare the simple conception of Christian life and any theoretical vision based on reason for the universe and the gods, these issues. which were related to the history of philosophy.

We can start from the question ((What exactly, in the history of philosophical consideration, is the importance of the revolution of Western civilization, starting from the era of Constantine to a Christian civilization? We know the total number of answers given to this question in all its diversity, some of them went to say: That importance is non-existent, and this An opinion that can be issued from two different intentions: either to preserve the purity of evangelical Christianity, which does not include anything else but the duty of love, affection, and salvation through Christ, or to ensure the captivation and rule of rational thought.

The people of the first intention (the early Protestants) ((confirm that the section of Christian theology related to the origins of the faith that was inserted on the Gospel and St. Paul in the first five centuries, and in particular the meditations on the nature of the word and about the Trinity, was nothing but a dangerous addition from the Greek mental view on the original adage. As for those with the second intention, they hold that the actual progress of human thought in terms of mentality is linked to Greek sciences without Christianity interfering in the process that started from Greek mathematics to end with the calculation of the

small infinite, from Ptolemy to Copernicus, and this development is independent of the mind and it is possible Christianity can sometimes hinder it, but never help it, and this is the view of the theoreticians of progress in the second half of the eighteenth century.

On the other hand, the opinion opposing all these views sees Christianity as representing an important revolution in its perception of the universe, and the owners of this view were trying to find some common ideas between Greek and Christian philosophy and compare them.

On the one hand, the philosophers who tend to seek an internal debate in history note that Greek philosophy gives, in essence, an objective representation of the world, an image of the universe as an object of the thought that it contemplates, and in this issue it absorbs in a way the subject when it realizes complete knowledge and becomes, according to Aristotle's words, identical to the subject that it knows and The Greek philosophy see - is that the subject has no independence in full belonging to the object, and on the contrary, Christianity recognizes the existence of a self that is truly independent of the world of objects and whose positivity does not exhaust it completely, the rationality of the universe, a subject that has its own life, a life of passion and love that is not subject to To translate into the language of objective representation. Christianity has an original opinion, despite the presence of that crowding and a thick accumulation of opinions, and philosophical ideas that coming to it from the Greeks, and Christian ideas have an effective contribution to the development of human thought to this day, because the human emotional aspect of love, mercy and conscience was mostly missing in Humanism philosophy that was concerned with the holistic vision of the universe and the world, It was also possible under Christian civilization to develop idealism that made the intimate nature of the self the principle of the development of every reality and existence. On one hand, Christianity was pure, absolutely independent of Greek philosophical consideration, and that the Greek mental culture was an independent culture and disconnected from the spiritual life of the Christian, and on the other hand, Christianity came with a new vision of the universe, a dramatic universe, in which man is something other than the purified knowledge filtered by the world. Between (ancient) Greek philosophy and medieval (Christian) philosophy are paths of great connections that pass through the fathers of the church, and this name is given to Christian writers in the first centuries of Christian history who, because of their integrity and holiness of their lives, received the approval of the church.

This research is not possible in the matter of their study in itself, because such a study is one of the interests of patristic science, but it must be said briefly by preparing them for the medieval philosophy and with what conditions they prepared for, and from those conditions Christianity begins to deal with the Greek heritage to begin with the processes of establishing medieval discourse, establishing its data, defining its fields, and preparing for its encounter with usual or unusual means and observations, because it is an emergency, dangerous and unknown valley, which may be accepted or rejected according to its understanding and its suitability to the environment and Christian ideas at the time.

### **The conflict of intellectual concepts between the Christian system and the Greek system**

It is not possible to know the circumstance that determines the reasons for the arrival of Greek and Hellenistic philosophies into the Christian atmosphere, but it can be attributed to the barbarian invasions that left Europe in ruins and poverty.

And we should not forget the Islamic conquests that made it more difficult by confining the Mediterranean Sea, thus disrupting its trade with the East and forcing it to contract itself. These and other reasons could be the reasons that weaken the belief in the defense of its ideas that were fortified, and the work of trade and an attempt to compensate for the destruction that befell Europe and the increasing cooperation between European countries allowed the ancient ideas to infiltrate the Christian faith, We must not forget that the philosophy of the Middle Ages had begun precisely from the ninth century to the end of the fourteenth century AD, and it was called the (Patriarchs) period or (the age of the patriarchs), because thinking in this period was limited to the church fathers who tried to defend On Christian faith or religion against the violent raids that emanated from the ideas of neo-Greek philosophy (Neoplatonists). It is for the observer to describe the case of the collision of Greek philosophy and wisdom with the evangelical faith suddenly, while heedlessly, and without any justification, a title can be assigned to it. It is not possible to describe this case gradually, as the lines are devoid of any meaning for the gradation of

Greek ideas into the Christian faith, Soon the Church Fathers were distributed in random situations and in touching the closest Christian idea that can be encountered with the incoming Greek ideas. For some fathers have cast aside the whole legacy of the pagan philosophers, Others have endeavored to save without harming the faith, and these and those, each in his own way, served the cause of philosophy, including, of course, those who fought it, for here it appears how true the saying of (Pascal) \*: “Mockery of philosophy is the truth of philosophizing.” The fathers served medieval philosophy from two sides: they brought to it an abundant part of the wealth of ancient thought, and they also laid down a large number of issues on which philosophical thinking was based in the medieval era.

This collision between Greek philosophical thought and the Christian faith can be explained in more detail, when dividing the stages in which the Christian faith confronted the ancient Greek ideas as follows. 1-The emotional stage and its tools: poverty, ignorance, and cultural decadence: This stage is considered one of the harshest stages that Europe has gone through, as it was characterized by low production, increased poverty, outbreaks of diseases, and the prevalence of despair and anxiety among the European public and private people, and this is attributed to the barbarian invasions that befell Rome and its empire. The resulting dangerous social revolutions resulted in the destruction of schools and libraries and the destruction of all their books, and the spread of new ideas, and the inability to arm themselves with their response or rejection because of the weakness of the patriarchal position and the spread of those ideas in an unnoticeable manner.

2- The stage of self-review and its tools: laying new foundations for traditional thought: we called it a stage of collecting the remnants of heritage and trying to reduce the juices of ideas stuck in the minds of the fathers, to preserve the Christian self from drifting towards extraneous ideas, so the number of schools increased, And scientists excelled in it, and then the ninth century witnessed a prosperous scientific movement, where social life stabilized and commerce and industry flourished, as well as the arts and literature.

This renaissance was the cause of the emergence of a large number of theologians and polemicists who presented wonderful literature influenced in its late stage by Greek literature mixed with an evangelical tinge, as well as that stage of interest in Aristotle’s books and their teaching in schools and interest in the books of Muslim philosophers (such as Al-Kindi, Al-Farabi, Ibn Sina, Ibn Rushd).

The actual stage of Christian self-making (medieval discourse).

As for this stage, it is one of the most important stages in which medieval philosophical discourse was distinguished. It is the stage of circumventing Greek ideas and comparing them with the ideas and instructions available in the Bible, and removing the most important strange ideas from the reality of Christianity, ethnicity, the idea of destiny, and the myths that were spread from the stories and epics of Greek writers (Homer) for example, and about the return of the departed kings to life to be able to rid the world of the evils emanating from, these ideas cannot settle within the Christian system, especially since it is a system concerned with the idea of God, the fate and the optimistic salvation that man awaits, and ultimate happiness, life after death, revelation, and the idea of Christ, these ideas cannot be compared with Greek ideas based on religious ethnicity, unknown destiny, and the materialism of the first principle. This stage can be considered the stage of the beginning of liberation from Greek ideas.

The emergence of Christian philosophical discourse in its Greek form What distinguishes the basics of medieval discourse is its submission to the Jewish and Christian idea, which says: God guaranteed the revealing of the basic truths of human beings, and he did so for the first time in what only Jews and Christians believed when he was embodied in the person of Jesus Christ, So how can he doubt the word of God without violating the truth?

There are, according to a set of facts proven by the Church Fathers, from which they set out to discuss everything that is new and incoming, and everything that is verifiable within the system of their religious beliefs.

So let us go back to know those facts which are determined that some of them are theoretical and others are practical, just as the task of theology - as it is well known - is to pay attention to the sacred books, to examine them and compare between their passages and watch over their explanation. Therefore, in all fields, we must seek models of truth - according to Christian beliefs - in those holy books.

Among those facts, “God did not send down to humans everything that they can know, and did not detail the results of the principles that He put in place, and did not show how these principles are compatible with each other. Therefore, and this important point, it is the responsibility of human beings to accomplish a task that they should by their own thinking. To fill the gaps left by the revelation, to link the issues that can be linked to each other, and to derive from them what it includes for this work, philosophy must act, and the human mind as well.

We can identify the roots of medieval discourse, starting from its relationship with revelation to the stage of disposition after the stage of revelation. The Christian discourse attributed the issue of the existence of gaps in the Bible to revelation, in order to strip it of some sanctity, and add it to the humanity of churchmen, and the important point, he attributed to itself. The ability to bridge the gaps of revelation with its added holiness, and thus could be the source of decisions and judgments and determine the life of the Middle Ages and the culture of society through church men because they are the only familiar with the holy books, and even those who are keen to reveal the facts guiding the lives of peoples, and it was the first stage of the formation of Discourse is the self-confirmation after revelation (men of the church), and the conferring of holiness on them.

At that stage, it is possible to determine what the procedures of the Christian discourse are. For example, if there is a difference between theology and philosophy, the latter will be wrong, because philosophy first is not opinions stemming from the Holy Books, and its first sources are not from revelation, and thirdly, the human mind cannot, in fact, surpass the divine revelation, and that the human mind has not attained the holiness granted to the men of the church, and this will establish for us new procedures to monitor the discourse and limit its spread.

I mean the Greek discourse, and I will speak successively about those procedures that are set as tools for exclusion in the field of knowledge, and what is related to the issue of taboos and what is related to medicine, for example, the law..etc.

Accordingly, according to those basic procedures of Christian discourse, and in order for knowledge and what is related to the interpretation of the world, and all that entered into Christian culture from Greek ideas and philosophies to be acceptable and realistic, it must derive its principles from the holy books of the men of the Church, and as soon as these principles are distinguished, their task is limited to extracting the results of it are by means of standard deduction, Accordingly, a double fetishism arose: the fetishization of the method of consideration, reference and argument, and its baptism touches the truth in the Holy Books and compares it with extraneous ideas and different philosophies and determines what is correct and acceptable from them, and the fetishism of the deductive method, i.e. resorting to trial and giving a decision instead of allowing extraneous or additive observations that oppose judgments and decisions Because the formation of knowledge is linked to decision-makers who judge ideas based on issues derived from the Bible and the ideas added by the churchmen’s beliefs to fill the gaps in the Bible, and thus this fact raised the character of exclusivity in the absolute value of the Bible, and proved the sanctity of the beliefs derived from churchmen in their sanctifying capacity.

The widespread discourse in Christian circles was: Preoccupation with non-religious topics is shameful curiosity. The Christian philosopher does not study all philosophical problems, but limits himself to a select group of them, and he is like any other philosopher who has the full right to be concerned with the circle of all these problems, but he In fact, he is preoccupied above all with those problems that affect the behavior of his religious life.

As for the rest of the problems, he does not care about them. That is why we find that all the research that has a tinge with the idea of divinity is related to the idea of God, the proof of his existence, the truth of his attributes, his relationship with man, the idea of his salvation, God’s relationship with the world, and this means that all the problems of Christian philosophy are limited, so there is no danger from the spread of those ideas, if compared to the ideas, problems and questions brought by Greek philosophy, Which posed a danger to that stage, and it was necessary to catch that discourse and limit its spread, but rather absorb it within the systems of exclusion, dissolve it and reduce its risks. One of the most prominent features that distinguishes Christian philosophy is its total connection with the Christian religion, which does not leave any room for the passage of philosophies that do not stem from revelation, meaning that the rational consideration in the Christian religion is dyed with the Christian

character, and on this basis there is no difference between the logic of revelation and the logic of reason. Because the principles of reason are originally derived from the religious text, and the mind here is a subordinate system formed from the religion itself, so every Christian philosopher should have a Christian philosophy, and the Christian philosophical discourse is based on revelation as an indispensable aiding factor for the mind.

### **Christian prohibition practices of Greek philosophical discourse.**

The discourse - as it is clear in the first section - is a set of texts that seem organized in a way, interconnected and strong, and have strength and impact in a social context, and they draw the limits of practice in all areas of culture so that they change our sense of reality according to the strength of their influence, and that is why the Greek discourse has a very big impact on the Christian reality, which was limited to some doctrinal issues related to the Bible and the idea of Christ, And the embodiment of the Lord in the person of Christ to save man from his sin, and the idea of the Holy Trinity, these are the most important ideas around which Christianity revolves. As for the issues brought about by Greek philosophy, such as issues: the first principles of the world, the theory of ideals, the idea of reincarnation, and issues related to logic and nature,

It was considered one of the serious issues from which the Christian system feared that it would disintegrate because of it, and it is natural that these issues face rejection and sometimes try to compare them with Christian issues that can agree with them and perhaps accept what is capable of solving some unclear issues in Christianity that need intellectual contemplation.

On the level of the Fathers of the Church in particular, in matters concerned with the Catholic faith in morality, Guillaume de Conch says: ((It is not permissible to oppose any one of the Holy Fathers, unless the authority of the heavenly books requires it) - then quickly de Conch adds: (But if they commit Some mistakes in the subject of philosophy, it is permissible to say a different opinion, because even if they are older than us, they are still human beings like us.

It is understood from this saying that it is necessary to discuss or contradict the holy fathers in matters for which they are not responsible as long as they are not descended from heaven (the sacred books), but in philosophies that they are not aware of, they must be opposed and discussed with them, but this will leave an impact on their souls, for their fear of a change Beliefs and instructions that they had a great share in clarifying and explaining, and they also form a part of it, in the sense of the most accurate basics of medieval discourse.

If we try to contrast the Christian creed with the Greek discourse and the way in which the Greek discourse is excluded, and there are many examples in that, we find that (John of Scots), one of the men of the ninth century AD, was well acquainted with Greek culture, and one of his greatest works is a book in Greek on the division of Nature, in it he goes to what Plato went to, that the universal meanings come before the particulars, and he introduced into nature what does not exist besides what exists, so nature is based on the division (John) falls into four sections:

1. What he creates and does not create.
2. What creates and creates.
3. What creates, but does not create.
4. What is neither created nor created.

Although John was influenced by Platonism, he did an exclusionary measure, which is to destabilize the origin of the idea and empty it of its Greek content to use it within the Christian content, by transforming the change of the meaning of the Greek idea into a Christian signifier, for example, the first section (what creates and does not create), which is God did not want the word God is in Plato's writings, and the second section (what he creates and creates) corresponds to the Platonic proverbs, and the third section (what he creates but does not create) which is the things that happen in space and time, and the fourth section (what he does not create and does not create) indicates God not as a creator but as being the end and the end of all things, and the bridge that connects one to plurality is the Logos.

The division of things that create and create, and the additions identified by the Greek discourse, such as the first causes or the Platonic proverbs, and the group of these first causes is the word (the Logos), and the world of the ideals is eternal and yet it is created, and adds (John): Through the action of the Holy Spirit,

these first causes are a reason for the emergence of partial things, although the materiality of these partial things is an illusion, and when it is said that God created things from nothing, then this nothing must be understood as God Himself, In the sense that it transcends all knowledge, so creation is an eternal process; The component of things limited by space and time is God; The creature is not a being distinct from God, but the creature is in God, and God reveals Himself in the creature in a way that is beyond description, and (John) concludes this speech by saying: ((The Holy Trinity loves Himself in us and in Himself, and He sees Himself and moves Himself)).

John goes further than that, for the word in the Christian faith defines it (by Logos), which is the principle that refers plurality to unity, and man returns to God, for the word is therefore (the Savior of the world), and with the union of man with God, his part that brings about the union becomes a divine part. It turns out that (John) tries to highlight the personality of Christ in all his writings, and tries to draw boundaries for the Greek discourse so as not to go beyond the boundaries that were drawn for him within the Christian discourse.

There were four men in the church who were called professors of the Western Church, and they are: (St. Ambrose, St. Jerome, St. Augustine, and Pope Gregory) and the first three belonged to one age, and the fourth (Pope Gregory) lived in a late age, and each of these had the same discourses, in dealing with the Greek epistemological discourse.

The life of Ambrose, Jerome, and Augustine flourished in the short period that occurred among the supporters of the Catholic Church in the Roman Empire, Saint Ambrose was bishop of Milan, the capital of the Western Empire in the late fourth century, and what matters to us is the ideas in which Saint Ambrose defined the Greek discourse As a rhetorical practice within the Christian Church, he was famous for the spirit of doubt that he had taken from academics, and he mentioned in one of his sayings: ((Even if I categorically refused to surrender the reins of my sick soul to these philosophers, because they did not have the name of Christ, which is the way of salvation).

In the Book of Confessions there is a very interesting chapter. St. Augustine compares Platonic philosophy with Christian teachings. He says: “God prepared for him at that time a range of Platonist books translated from Greek into Latin, and in it I read the following: ((In the beginning was the word And the word was on the side of God, rather the word was God: and say that with Himself about God in the beginning, for He is the Maker of everything, and without Him nothing was made, and what God made is life, and life is the light of man, and the light shines in the darkness, and the darkness did not comprehend the light; Although the soul of man witness the existence of light, it is not the same as that light, but he is God (the word) of God, which is the true light that illuminates every person who came to the world, and that he was in the world and he is the maker of the world, and the world did not know him, However, it spread within himself, and the inside of himself did not receive it, for everyone who received it, God gave him a power by which he becomes a child of God, and even he gave this power to those who believed in his name. It is noticeable that the text was not Platonic, so that Plato did not mention the word “light” in one of his texts, but rather the word “shining” appeared in most of it. And as we note, it is a Christian text par excellence, however, which Augustine attributed to the Platonists. He found (Augustine) among the Platonists the metaphysical doctrine, which says the word (Logos), but he did not find in them the doctrine of embodiment, nor did he find the doctrine that branched from embodiment, which is the doctrine of human salvation, But because he is a Christian, the word (the Logos) remains to represent Christ with his faith and the doctrine of Christianity.

Augustine’s idea does not stray from that of John of Scots, who says: “With the body, the final limit is reached in the process of descent, and from the body itself, from this point, the movement of return will proceed, In a way, a realistic form, man was previously returned to his principle in Christ, for the Incarnate Word, in fact, when it adopted the whole of human nature, it saved that whole nature [...] And at the end of times, mankind will follow the path set for it,

By the Word, and the stages of ascension will be in the opposite direction, which is the stage of descending itself, and after death and resurrection, the human body becomes a pure soul. It is difficult to notice the various procedures of exclusion that take place within the field of discourse (discursive evidence). Cognitive history urges communication and exercises its temporal successive role that Saussure talked about, and these

procedures can only be observed through practice and the deliberative field in which they appeared. Cognitive rhetorical statements in medieval discourse.

The truth, whether conscious or unconscious, is a productive reality, and it is produced within discursive formations, which depend on a method of interpretation of reality and things, and the events and circumstances around it have proven that truth is a social production produced by the contracting peoples, and it is not something that can be described as a transcendent reality.

For these reasons, there is no discourse based on a void, but rather we find it in conflict with other discourses, which negates the character of factual truth about it, as the value and truth of each discourse depends on its ability to exclude other discourses, and even that value becomes a practice within social institutions.

Rather, this new discourse makes things and reality appear as a physical reality. Medieval discourse is one of those kinds of discourses that define the practice of Greek discourse within Christian social institutions. It may be said that reason and faith are philosophical terms, but the concepts that reside within them are what defines and excludes what it encounters from other concepts. Reason and faith are exclusionary tools that will determine the Greek mental discourse. At the beginning of its coup from the Hellenistic era to the Christian era, the Christian establishment was not concerned with the concept of reason, but rather with the issue of prohibiting all that came from Greece, and it included an absolute rejection of all strange ideas. However, after the stage of the fathers, it began to disintegrate and weaken to the attempt of comparison and approximation, and to take everything that agrees with the other discourse. For this we will try to clarify the exclusionary measures that were used in the practice of epistemological rhetoric in medieval discourse.

### **Cognitive exclusion in the duality of reason and faith.**

This stage is one of the stages that was characterized by the emergence of men who were called the professors of the Middle Ages, the most famous of which is Saint Augustine, the founder of Christian Platonism, and the intellectual of the Middle Ages, with his books rich in literature, philosophy and theology.

Augustine's concerns were primarily theological, and even in cases where he was concerned with philosophical questions, his greater goal was to reconcile the teachings of the Bible with the philosophical heritage of the Platonic school, and in this he pre-empted the legacy of theologians who defended the faith with rational argument. Nevertheless, his philosophical reflections are important in and of themselves, and they reveal the presence of a degree of depth in his thinking.

Faith according to Augustine is not a vague emotion and an idle belief from rational causes, but rather a rational acceptance of facts, if they are not perceived in themselves like scientific facts, then they are supported by the testimony of witnesses worthy of credibility. With miraculous signs, faith is not alienated from criticism of reason, but faith can only be found in reason. In other words, reason cannot be remedied by faith, as long as reason has a mission after faith. Understanding religious beliefs, In this case, the intellect was stripped of all the sciences that the Greeks enumerated, from logic, nature and beyond nature to the process of understanding faith. For this reason, faith precedes reason regarding the existence of faith before the process of understanding it by reason, (believe to be sensible). Therefore, Augustine with his knowledge that reason and faith are distinct in themselves. He did not set a principle that guarantees the preservation of this distinction, but rather he combined them in a holistic wisdom that shows us the reality of existence, and points us to our true goal, and this end is only in Christianity. It seems that the dualism of reason and faith is nothing but a way of setting limits on knowledge and does not allow Greek knowledge to extend beyond that, and it cannot be said that medieval philosophy is an extension of Greek philosophy, so what do these conflicts and rhetorical practices mean. The mind in the Christian reading is placed in the second place after faith, which is the second part of the duality of reason and faith, if it is placed in the encyclopedic classification of medieval philosophy. For example, reason and faith according to (Thomas Aquinas 1225-1274)\* are based on the realization of a set of facts, and the facts of faith are first above the mind, and the role of the mind here is its attempt to believe the divine truth according to the will that is motivated by divine grace, The mind in faith moves for

ratification through the act of choice in which it voluntarily biases one side instead of another, in response to external evidence by virtue of the influence of divine grace.

We do not encounter with (Thomas Aquinas) of the correct philosophical spirit, except for a few, as he does not start arguments - like the Platonic Socrates - intending to follow it as it goes, and he does not occupy himself with a search whose result is impossible to know in advance, but sees him before he begins philosophizing, knowing the desired truth, because it is a truth revealed by his Catholic creed - if he finds arguments that appear to have the nature of rational evidence to support the parts of the creed, then it is good - and if he does not find it, there is no need for him to do more than refer to the revelation, which shows us the unnecessary status of reason according to Aquinas.

And that which is related to the Catholic Christian faith is the highest status of issues of reason. The objective view sees that the facts of faith present themselves to the mind, as facts that demand the mind to penetrate to its essence in a progress that has no limits, which can add new knowledge, deepen our ability to believe, and even prove a dynamic and unlimited relationship between reason and faith. Therefore, we see that the same relationship is limited to (Thomas Aquinas), Specifically statically, there are faith facts that go beyond the ability of the mind, and if inference in the field of faith remains possible nonetheless, it is because the whole basis of inference is to derive results from the revealed facts of faith in the status of premises, without any attempt to prove these same facts. In this way, it is possible to prove the necessity of divine grace by arguing that without it, the fate of the supernatural man would have been impossible; But it is inevitable that the existence of this supernatural destiny will be revealed to us through revelation. The static vision of the relationship between reason and faith in Aquinas becomes clear, not because faith is limited to communicating with knowledge of reason, and not because the comparison between them resulted in a new vision that entered the field of Christian philosophy, but because medieval discourse is based on the exclusion of what is outside the Christian system. Therefore, the principle of conceptualization of the relationship between reason and faith cancels out one of the most powerful engines of philosophical thought in previous centuries - those contradictions between reason and faith that, in an attempt to harmonize them - result in an effort towards reconciliation that is for philosophical thought as a generator. Saint (Thomas Aquinas) proceeds from this principle, that the truth cannot contradict the truth, which requires that no truth of faith can nullify a fact of the mind, or vice versa, but since the human mind is weak and debilitating, And since the intellect of the greatest philosophers, when compared to the intellect of an angel, is much lower than the intellect of a simple peasant when compared to the mind of the philosopher himself, It follows from this that whenever a fact of the mind appears to us as if it contradicts one of the facts of faith, then we have to be confident that the alleged fact of the mind is nothing but error and misguidance, then philosophy remains in the discourse of Christian philosophy in the position of servant of faith, not because faith seeks help from it to enlighten itself and understand itself, not because it weaves the cohesion of its proofs from rational proofs, but because theology dominates and prevails over it by declaring its inability to prove anything that contradicts faith.

(Saint Thomas notes that only a few people and after a long time, and a mixture of many errors, arrive at the truth about God by using human reason, and when Saint Thomas says that it is desirable that even those facts about God which have been rationally proved should be posed as objects of faith, That is, to be accepted by the power of faith, he affirms in fact the practical requirements of many more than he confirms the theoretical inadequacy of metaphysics as such, but he agrees that error is often confused with truth, either because of excessive haste and jump to conclusions or because of the influence of passion, emotion or imagination.

It is possible that he himself could not apply this idea with complete consistency, according to Aristotle, and was more willing to explain Aristotle in the sense that most agrees with Christian doctrine. So the truth remains as it is, and it is his acknowledgment of the weakness of the human mind in its current state.

The matter of veneration of faith over reason was not confined to Saint Augustine. Almost all periods of the Middle Ages detract from the role of reason, and degrade its ability if it is not based on faith, (Saint Anselm), who tries to establish a more stable balance between faith and reason, and despite his Belief that the Torah and the Gospel impose beliefs on faith in that period, such as the belief in the existence of God and embodiment, There is no ascension for man to these beliefs through other than through reason, and



reason is incapable of being guided by them, so that balance remains subjective, because Saint (Anselm) cleared that when faith is found,

In addition, man tends to rationalize beliefs, and to research their causes, and it is clear that Saint Anselm, with the power of his genius, and his contemplation of Saint Augustine's writings, He recalls some of the Platonic argument, for the movement that leads from faith to reason and from reason to insight is closely related to this argument, which leads from belief to deductive reasoning and from deductive reasoning to rational intuition.

That belief becomes faith, a divine virtue and its three pillars in Christian theology (faith, hope, and love), which come to man except by the grace of God, and in that case even rational intuition becomes the divine vision that those chosen by God's grace come to, otherwise. The human mind remains incapable of achieving the goal to which it wants to rise.

The balance sought by Saint (Anselm) means that he must think and decide his discussions outside his belief, and this matter and thinking outside the founder can only be done for those who were an atheist or did not believe in Christianity, as for other than that we cannot talk about a balance between reason and faith in his philosophy. Reason in its conception receives from the outside, from faith what it has to understand, but without this given, the mind does not require anything other than the dialectical sharpness of the mind, which Aslam sought to impart to his students with strict and specific exercises. Certainty, if it is separated from faith, is as far as possible to put the saying in what is (apparent to me).

We cannot say that Saint (Anselm) has reached a balance in his syncretistic philosophy between reason and faith, because by reading his philosophy and the evidence that he puts forward, he was inclined to the weight of faith, and lays it as a basis for reason, if he says: ((I am not trying to understand to believe, I believe in order to understand, because I also believe that I cannot understand if I do not believe." And he also says: "I desire that my mind may reach, in some way, the truth which my heart believes and loves." The same thing is found by all Christian philosophers in the various periods of the Middle Ages, the acceptance of reason as a condition of faith, yet reason is faith, so how if the matter is related to the sciences of nature, is the mind stripped of its conclusions from nature in favor of faith, and it is known that the investigations of nature and its subjects are not steadfast, Faith requires stability and certainty, and this is not available in the natural sciences, unless it is interpreted by interpretations stemming from the Christian faith as it is in, (the natural embodiment) of God in the person (Christ). From this point of view, natural science can enter the field of faith, but where do we find the position of the mind In that mentally unjustified embodiment.

It is certain that these phrases in medieval discourse are among the certainties that govern the philosopher, and that his sense of reality stems from those certainties. That is the form of discourse if we want to form its essence, and it is not considered a development as the communicative history of philosophy talked about, but rather it is a discourse governed by the mechanisms of its time that sets limits to philosophy and philosophical practice.

Let's go for a moment with the Christian philosopher (John Danes Scott), who is called the Accurate Professor. (Scott) sees that the philosopher or metaphysician is incapable of attaining any certain knowledge about God, and that we can by our natural power know some facts regarding God, and he goes on to explain that Many things philosophers can learn about God by studying the divine effects. One can, by means of the natural force of reason, conclude that God is one, good, transcendent, but one cannot conclude that God is in three.

Dans Scott believes that the Christian must emanate from revelation, and make it the focus of his doctrine, according to the opinion of (Augustine, Anselm, and Bonaventure), and this opinion has applications or results that he boldly derives, first: he turns the theory of Aristotle And Saint Thomas, in Knowledge Upside Down, says: ((Revelation teaches us that our ultimate goal is to see God in Himself, and God is the Absolute Existent,

It is necessary to say with Ibn Sina - in contrast to Aristotle and Thomas Aquinas - that the special subject of our intellect, which is equivalent to it, is the absolute being, not the essence abstract from the sensible, and that the existence upon which post-natural science revolves is not a meaning abstracted from partial beings,

Rather, it is an authentic meaning, and Ibn Sina was a Muslim and a believer, and his belief in seeing God in

the Hereafter is what led him to this opinion, while Aristotle described the state in which the mind is, as we realize it by referring to ourselves, so he said: The special subject of our mind, which is equivalent to it, is the essence that is abstract from the sensible, He did not teach me anything about our ultimate goal, nor did he know that our mind is competent; Because he comprehends God in himself, so the situation that he thought of as the first is in fact the lowest of the two situations, it is the state of the fall with Adam's sin, which revelation foretells about us. As for before the fall and in the life of immortality, it is the nature of the human mind to realize the Absolute Existence, even though we are not guided to that by reason as it seems natural, and the meaning of the existing that occurs in us is like a sign that the Creator has imprinted on his creation."

For the purpose of avoiding delving into the problem of reason and faith, and to get out of this predicament, (Scott) argues that the correct subject of philosophical contemplation is the truth, or unlimited existence, but he did not specify the tool that reaches that unlimited existence, such as the infinite existence or God. But it is due to comparing the mind with that contemplation, and it seems that he replaced the concept of faith with the concept of contemplation, in contrast to the mind, which it sees as constrained in its attempt to establish metaphysics, by having to derive its knowledge from the sensible, in order to define - even as an approximation - the formal and material differences of the subjects of metaphysics, as metaphysics in his opinion is an abstract science.

It exists in the field of one existence, whose aspects are differentiated, on the basis of formal differences, and these differences do not amount to actual differences, but they are not merely a product of mental activity.

From these examples, it is evident that the concept of development for the history of philosophy is an ideological concept, because it reflects to us the apparent images, and highlights the concepts that some imagine that the history of thought is in a permanent development, but a careful consideration and abandonment of the historical methodology, shows us that this history is the history of the conflict of discourses. It is not easy for the discourse to abandon its ground to allow other discourses, and to displace its capabilities and the systems and institutions on which it was based. We cannot decide that here and in the Middle Ages a complete epistemological rupture occurred, because the rupture in the concept of (Foucault) means that at certain moments in a culture developments occur that were not related to rhetorical structures, which were not in a moment of conflict and justification for previous discourses.

### **Conclusion**

The knowledge system in the Middle Ages is one of the philosophical systems that were self-sufficient, and like all systems that maintain their bases on which they are based in the interpretation of the world and nature, and because the knowledge system in the Middle Ages believed in the issue of the Holy Trinity, so the universe, nature and life were interpreted through that system. It is based on religious belief, and one of the most prominent ideas that we find in medieval philosophy is the issue of the search for happiness, salvation from the sin that they carried from Adam to the appearance of the Savior, and this is the idea from which came the issue of belief in salvation through the death and resurrection of Christ. And when that Christian system came into contact with the pagan ideas that it composed from the country of Greece, during the wars and invasions that the Western countries went through, which contributed to the entry of these ideas, and a rift occurred within the Christian discourse, for this reason, the reaction was initially very violent, according to what the fathers of the Church said. However, the power of ideas, logic, and the deep epistemological argument in the country of Greece was too powerful for that closed Christian system to confront,

Because it brought the Christian belief closer to the sense of the world and deepened the area of religious conscience in the souls of Christian thinkers, and Christian philosophy found its lost in some ideas that do not contradict its usual ideas, (such as the word) in Christian philosophy expresses the Logos in Greek philosophy, and the idea of asceticism that I found in Pythagoreanism and Orphism, and the idea of reconciling faith and reason, for this reason Christian philosophy found an echo of its ideas in Greek philosophy, which contributed to its exit from the shell of boring trusting belief to an understanding of belief based on reason and freedom.

---

### Search Margins

Brehier , Emile, The History of Philosophy (Hellenistic and Roman Philosophy), see: George Tarabishi, Dar al-Nabaa for Printing and Publishing, Beirut - Lebanon, 1, 1982, pp. 288-289.

See the same source, pp. 289-290.

Same source, pg.290

Same source, pg.291

See the same source, p. 291.

See the same source, p. 293.

Patristic: This name is given to Christian writers in the first centuries of Christian history who, because of their integrity and sanctity of life, received the approval of the Church. Goto, Edward, Medieval Philosophy, T: Ali Zayour, Dar Al-Andalus for Printing and Publishing, Beirut - Lebanon, 2nd Edition, 1979, p. 30.

See Goto, Roles, Medieval Philosophy, p. 30.

Abdel Qader, Maher, and Harbi Abbas look at Studies in Medieval Philosophy, Dar al-Maarifa al-Jami'iyya, Egypt, Balat, 2000 AD, p. 11.

See Juno, Edward, Medieval Philosophy, pp. 30-31.

Abdel Qader, Maher, and Harbi Abbas look at Studies in Medieval Philosophy, p. 11-12.

See the same source, pp. 12-13.

Crisson, Andre, looks at currents of philosophical thought from the Middle Ages to the modern era, see: Nihad Reda, Dar Oweidat for Printing and Publishing, Beirut - Lebanon, Blat, 2017, pp. 20-21.

Same source, p.21

See the same source, p.21

See the same source, p.21

Aweidah, Kamel Muhammad Muhammad: Christian Philosophy in the Middle Ages, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, 1, 1993, p. 3-4.

See the same source, pp. 5-6-7.

Juno, Edward, Medieval Philosophy, 41.

John of Scots (? - 1877): His name is John Scott of Arigina, of Irish origin - knowing that the word Scotland, meant Ireland in the ninth century - and of the philosophers of the ninth century AD, the first school philosopher contemporary to the Canadian Islamic philosopher, one of his most important works: ( in divine selection, the division of nature). Karam, Youssef: A History of European Philosophy in the Middle Ages, Hendawi Foundation for Education and Culture, Cairo - Egypt, Balat, 2012, p. 70.

Russell, Bertrand, History of Western Philosophy, see: Zaki Naguib Mahmoud, General Egyptian Book Organization, Cairo - Egypt, Vol. 2, Blat, 2012, pp. 156-157.

See the same source, p. 157.

Same source, p.158

See the same source, p. 158.

(Ambrose, Jerome, Augustine, and Pope Gregory): They are called the professors of the Western Church, and they belonged to one era, in the middle of the fourth century AD, and Pope Gregory joined them, as he lived in a later age than them in the sixth century AD between (540-604) Their lives flourished in the period between the victory of the Catholic Church in the Roman Empire and the invasions of the barbarians. They had a prominent role in laying the foundations for the relationship between church and state. Russell, Bertrand: The Wisdom of the West, see: Fouad Zakaria, The Knowledge World Series K, The National Council for Culture and Arts, Kuwait, Volume 1, i 1, 1983, p. 196.

See the same source, p. 53.. Same source, p.73

Same source, pg.73

See the same source, p. 74.

Juno, Edward: Medieval Philosophy, p. 61.

Look, Melis, Sar: Al-Khattab, see: Ghareeb Iskandar, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1, 2012, p. 66.

Karam, Youssef: A History of European Philosophy, in the Middle Ages, p. 11

Russell, Bertrand, *The Wisdom of the West*, p. 300.

Karam, Youssef, *The History of European Philosophy in the Middle Ages*, pp. 30-31.

Saint Thomas Aquinas (1225 - 1274): a Catholic philosopher and monk, born in southern Italy, received a professorship in theology, and became a professor at the age of thirty-one. His major works are: *Explanation of the Divine Names of Dionysius*, and the *Platonic Book* as it is known, as well as a book on *Sadr al-Mawjūd*, and it was adapted from Avicenna's "Healing in Beyond Nature" part. Karam, Youssef: *A History of European Philosophy in the Middle Ages*, p. 141-142.

See Ziada, Maan, *The Arab Philosophical Encyclopedia*, Arab Development Institute, Beirut - Lebanon, Volume 1, i 1, 1986, p. 170.

See Russell Bertrand, *History of Western Philosophy (Catholic Philosophy)*, Vol. 2, p. 243.

Brehier Emile, *The History of Philosophy (The Middle Ages and the Renaissance)*, see: George Tarabishi, Dar Al-Tali'a for Printing and Publishing, Beirut - Lebanon, 1, 1983, pp. 173-174.

See the same source, pp. 174-175.

Copleston, Frederick, *History of Philosophy (from Augustine to Dan Scott)*, tr: Imam Abdel Fattah Imam and others, The National Center for Translation, Cairo - Egypt, Vol. 2, i 1, 2010, pp. 41-42.

(Saint Anselm 1033 - 1109): He is a theologian and one of the first scholastic scholastics in the Middle Ages. He was born in Italy. He was Archbishop of Canterbury. He was one of the most philosophers who established a balance between reason and faith, which is one of the important problems in the Middle Ages Brehier , Emile, *History of Philosophy (The Middle Ages and the Renaissance)*, p. 48.

See Brehier Emile: *History of Philosophy (The Middle Ages and the Renaissance)*, pp. 48-49

See the same source,

Juno, Edward, *Medieval Philosophy*, p. 72.

(John Danes Scott 1266-1308): Franciscan theologian, of Scottish origin, and this philosopher is the link between the thirteenth and fourteenth centuries, he taught theology at Oxford and as a precursor, he criticized the theology of Thomas Aquinas, and asserted that faith is a speculative affair, and a work of Will, among his most important works: *Questions in Metaphysics*, the *First Principle of All Things*, and *Problems of Symmetry*. See Jobo, Edward, *Medieval Philosophy*, pp. 145-146.

Copleston, Frederick, *A History of Philosophy from Augustine to Scott*, vol. 2, vol. 2, pp. 285-286.

Karam, Youssef: *A History of European Philosophy in the Middle Ages*, p. 182.

Kamel, Fouad and others, *The Concise Philosophical Encyclopedia*, The Anglo-Egyptian Library (The Thousand Book Series), Cairo - Egypt, Balat, 1963, p. 190.

(Michel Foucault 1926-1984): a contemporary French thinker and philosopher. He is the first to use the concept of discourse in its contemporary form. He limited his interest to the study of knowledge, sex, and madness. There are many, the most important of which are: the history of madness, words and things, the history of sexuality, the birth of the clinic, the discourse. Horex, Chris, and Zoran Jiftik, I present to you Foucault, see: Imam Abdel Fattah Imam, (I present to you series Book 16), the Supreme Council of Culture, Cairo - Egypt, 1, 2002, p. 5.

See Melis, Sarah, Al-Khattab, p. 73.

### List Of Sources

1. Brehier , Emile, *History of Philosophy (Hellenistic and Roman Philosophy)*, see: Georges Tarabishi, Dar al-Nabaa for Printing and Publishing, Beirut - Lebanon, 1, 1982.
2. Brehier , Emile, *History of Philosophy (The Middle Ages and the Renaissance)*, see: George Tarabishi, Dar Al-Tali'a for Printing and Publishing, Beirut - Lebanon, 1, 1983.
3. Guto, Edward, *Medieval Philosophy*, Tar: Ali Zayour, Dar Al-Andalus for Printing and Publishing, Beirut - Lebanon, 2nd Edition, 1979.
4. Bertrand: *The Wisdom of the West*, see: Fouad Zakaria, The Knowledge World Series K, The National Council for Culture and Arts, Kuwait, Volume 1, i 1, 1983.
5. Russell, Bertrand, *History of Western Philosophy*, tr: Zaki Naguib Mahmoud, The Egyptian General Book Organization, Cairo - Egypt, Volume 2, Blat, 2012.
6. Ziada, Maan, *The Arab Philosophical Encyclopedia*, Institute of Arab Development, Beirut - Lebanon, Volume 1, Edition 1, 1986.

7. Abdel Qader, Maher, and Harbi Abbas, *Studies in Medieval Philosophy*, Dar Al Maarifa Al Jamia, Egypt, Balat, 2000 AD.
8. Aweidah, Kamel Muhammad Muhammad: *Christian Philosophy in the Middle Ages*, Dar al-Kutub al-Ilmiyya, Beirut - Lebanon, 1, 1993.
9. Kamel, Fouad and others, *The Concise Philosophical Encyclopedia*, The Anglo-Egyptian Library (The Thousand Book Series), Cairo - Egypt, Balat, 1993.
10. Karam, Youssef: *A History of European Philosophy in the Middle Ages*, Hindawi Foundation for Education and Culture, Cairo - Egypt, Balat, 2012.
11. Cresson, Andre, *Currents of Philosophical Thought from the Middle Ages to the Modern Era*, see: Nihad Rida, Oweidat House for Printing and Publishing, Beirut - Lebanon, Blat, 2017.
12. Copleston, Frederick, *History of Philosophy (from Augustine to Dan Scott)*, tr: Imam Abdel Fattah Imam and others, The National Center for Translation, Cairo - Egypt, Vol. 2, i 1, 2010.
13. Melis, Sar: *Al-Khattab*, tr: Ghareeb Iskandar, Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, 1, 2012.
14. Horex, Chris, and Zoran Jeftek, *I present to you Foucault*, see: Imam Abdel Fattah Imam, (I present to you the book series 16), the Supreme Council of Culture, Cairo - Egypt, 1, 2002.