The Subjective Reason of Evil from the perspective of Qur'an

Gorbanali Karimzadeh Garamaleki[*]

Abstract

The issue of evil is considered as one of the fundamental issues in the systems of Theology. The issues with different approaches has noted by Muslim scholars. The inter-religious approach is one of the most important approaches in the issue of evil. The issue of evil in the Quran is concerned from different aspects. The subjective reason of evil and assigning it to God is one of the issues which are mentioned in the Qur'an. The Qur'an, recognizing the evils in the nature (the world of creation), in describing the concept of evil and its applications, has modified the humans' perspectives and provides a comprehensive analysis of the reasons of evil and its Philosophy. The Qur'an, in one hand, attributes the goods and evils of the world, from the existential point of view, to a unified resource which is God and, on the other hand, mentions the factors and human subjects such as sin and ignorance which play a role in realization of the evil. This explaining and describing of these two subjects is the findings of the study.

Keywords: Evil, Good, Advantages, Disadvantages, Reason, and Absurdity

[*] Professor Assistant, Department of Theology and Islamic Sciences, Tabriz University

Evolution in the Day of Purgatory from the point views of Wisdom and Hadith

Naser Furouhi[*]
Samaneh Arjomand manesh[**]

Abstract

Death is one of the man's essential topics in the returning to the God by which the soul leaves the body and settles in the purgatorial world, the world which is wider, more detailed and more subtle than this world. The soul after disconnection from the body enters into the purgatorial body which is in the accordance with the laws of purgatory. An example in the form of sleep is somehow the conductor of man's overview of his existence and nature of purgatorial body. On the other hand, based on the substantial motion, his soul is moving toward perfection. According to this point of view, soul depleting its physical form and entering the purgatorial world continues its purgatorial life.

The question is that whether or not the perfection of soul ends by entering the purgatorial world or continues. It could be proved, referring to the wisdom and Hadith, that soul continues its perfection in its model body in the accordance with that world. This kind of perfection does not disagree with the singleness of soul, motion in the material system and fulfillment of religious duties and obligations. In fact, purgatorial perfection for believers is coming out of the veils and preparing to enter the heaven and for pagans is approaching the purgatorial punishment and preparing to enter the Hell.

Keywords: purgatorial world, purgatorial perfection, perfection of soul, Substantial motion, and Model body

[*] Professor Assistant, Department of Theology and Islamic Science, Tabriz University
[**] M.A, Department of Theology and Islamic Science, Tabriz University

The performance of conventional wisdom in the methodology of Aristotle

Ishaq Taheri Sarteshnizi[*]

Abstract

Believing in the performance of conventional wisdom relying upon it by Aristotle had different positions on the part of the scholars. Theodor Gamperts critics the Aristotle complaining that he indulged in application of features of the methodology. Bertrand Russell points out that it results in unreliability of original part and Aristotle's non- Platonic philosophic thought. But in opposite, Henry Vych and Nussbaum believe that application of this methodology, resulted in durability and mortality of Aristotle's thought and provided the possibility of conversation with the different generations. This article investigates the features of this methodology and its consequences.

Keywords: Methodology, conventional wisdom, General beliefs, and Discourse capacity

[*] Associated professor, Department of Theology, Isfahan University

The Existence and its Hierarchy from Point of views of Plato and Ibn Arabi

Morteza Shajari[*]
Nahid Najafpour[**]

Abstract

Plato holds that the world of example is real. In fact, he considers the goodness as best and highest example. He also believes that world of sense which constantly changes, is not stable and has no interest from real existence but the world of reason and rational which is eternal and everlasting is stable and real. Ibn Arabi point out that the essence of God is the truth of existence and believes that real existence do not belong to existing objects in the universe but borrows their existence from the God. The Plato mentions that goodness example is beyond the existence and in fact, the goodness example of Plato is beyond the reason and rationality. But Ibn Arabi mentions that truth of existence is the first source of existences and believes that there is nothing without that source but only its manifestation. Plato believes that world of sense is superior to world of imagination but Ibn Arabi considers the world of sense is the lowest level in the universe.

Keywords: Truth of existence, Example, Goodness example, and Essence of God

* Associated Professor, Department of Philosophy, Tabriz University
** M.A student, Comparative Philosophy, Department of Philosophy, Tabriz University

Types of Example and Imagination in Mulla Sadra's point of view

Seyyed Hassan Saadat Mostafavi[*]
Mohammad Mostafayi[**]

Abstract

The talk of world of example and imagination plays an essential role in self-knowledge, understanding the Resurrection day and the issues of assembling day which each results in theoretical and practical fruit. The world of example and imagination was always the spot for conflict of philosophers' ideas which some of them were remained just as common term. It means that although they have been applied the common term of the world of example and imagination but each used the term "meaning" differently and had different definitions. Being also on the arc of ascent or descent, in other words, being attached or detached of this world had been different forms in the point of views of philosophers. Avicenna had not admitted these two types and basically, had not accepted the abstraction of example and imagination. The definition which Sohravardi has mentioned about world of example and imagination coincide the definition of detached example and imagination; and the definition which Mulla Sadra has stated coincides the definition of attached example and imagination, but Sohravardi has not accepted the definition which Sadr al-Motaahellin has stated.

The question is that, whether or not the Mulla Sadra believes in detached example as Sohravardi states. In this essay, the researcher endeavors to find an answer to the question.

Keywords: Mulla Sadra, Exemplification, Imaginary perceptions, Knowledge of presence, and Self

[*] Professor assistant, Department of Philosophy, Tehran University
[**] Ph.D. student, Department of Philosophy, Tehran University

The Difference between Prophet and Philosopher in the Cosmology of Avenassar Alfarabi

Golamreza Jamshidiha[*]
Abolfazl Morshedi[**]

Abstract

Avenassar Alfarabi is one of the first Islamic philosophers who seriously faced with Greek philosophy and endeavored to adjust the philosophical thought with Islamic intellectual tradition. He, as a founder of Islamic philosophy, has been thought about the relation of philosophy/religious and wisdom/revelation and also providing the philosophical interpretation of revelation and prophecy, considered the proper philosophy as criteria for the religious. The commentators have been interpreted the relation between philosophy/religious and Prophet/philosopher in the philosophy of Alfarabi in different forms. The some of the commentators blamed the Alfarabi for he had preferred the philosopher to the prophet.

This article endeavors to provide a balanced view via studying the different notions. In this article besides the introducing the anthropology of Alfarabi, it will be argued that in the philosophy of Alfarabi, the Prophet is a philosopher whose mission is to direction and guidance of people.

Keywords: Islamic philosophy, Revelation, Philosopher, Active wise, Prophecy, speech power, Thinking power, Reasoning, and Rhetoric

[*] Associated Professor, Department of Social Science, Tehran University
[**] Ph.D., Department of Social Science-Cultural Theoretical, Tehran University

Explaining the Relationship between the World of the Unseen and the Testimony in the point of view of Mulla Sadra

Ali Arshad Riyahi[*]
Parvin Iranpour[**]

Abstract

The world of testimony is the natural world and the world of unseen is the supernatural. In the philosophy of Mulla Sadra, the world of testimony surrounded by the world of unseen and world of testimony is immediate relevance to the world of unseen. Therefore, there is a formative and close relation between these two worlds.

In this article, the relation between these two worlds is investigated based on the documentary method and analysis of the content. It is concluded that, the contradictory attributes of these worlds do not prevent the causal relation between them.

Keywords: world of Testimony, World of Unseen, Causality, Old (outdate), and Constant

* associated Professor, Department of Theology, Isfahan University
** M.A in Islamic philosophy, Department of Theology, Isfahan University