

# The Relation of the First Emanation with the Creation of the Universe from Sheikh Eshraq's Perspective with an Emphasis on the Correspondence of the Physical and Metaphysical Concepts of Light

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## Abstract

No doubt Sheikh Eshraq is the most prominent Illuminationist figure in the Islamic thought. Based on his deep understanding of the Qur'an and the light of wisdom of ancient Persia, as well as the influence of the Neo-Platonic philosophers Hihkmat al-Mashriqayn and big scholars such as Ibn Sina, he built a very coherent and profound system of light, left in the history of Islamic philosophy as his legacy which has no likeness neither before him nor after him. This article is focused on the First Emanation in Sheikh Eshraq's intellectual system of Illumination, first studying the correspondence between the physical and metaphysical concepts of light. The main concern of the article is to bridge the gap between the sensible and the intelligible, or the sensible light and intelligible light. That is why he tried to begin his discussion with the physics of light. In fact, this is to mean that the inward is not the opposite of the outward in the Illuminationist Wisdom. Physics is not at odds with the metaphysics but is the last level where the metaphysical reality or the inward appears.

**Keywords:** Light of Lights, Light, Closets Light, First Emanation, Reason, Sheikh Eshraq.

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# A New View on the Kantian Concept of the Good Will

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## Abstract

In this article a new concept of Kant's good will is considered, a concept that is the outcome of reflection on his theory of radical evil. According to Kant, all human beings are evil because of the propensity to evil in them. Although human beings are intelligent creatures, but because of their sensible nature, are limited and these limits make them prefer sensuous incentives over the moral law and lead to evil. This way Kant place the birth of evil in the world. But here the question is whether a person can overcome the propensity to evil placed on the willingness. Can one, despite the propensity to evil, achieve moral perfection? Kant believes that human beings can't overcome evil alone and to achieve that they need the assistance of God. But in order to receive the divine grace, one must get prepared for it. One must create revolution in oneself. This revolution leads to the formation of good will, but the good will that comes from revolution against radical evil and as reaction against it. The formation of such a will is one of Kant's reasons for the existence of God, because if God did not exist, man could not be the owner of such a will.

**Keywords:** Radical evil, moral maxim, grace, good will, revolution.

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# Epistemological and Methodological Study of Probability in the Islamic Economics Based on Sadra's Philosophy

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## Abstract

Probability calculus is one of the issues that have a major role in economics. Contemporary economics has distinguished between objective and epistemological probability and frequently has used the objective one in economic theories. But now in the wake of the criticism of subjectivism on the objective probability, the orientation of the economics is towards Bayesian probability and epistemological probability. By studying the position of the probability calculus in different fields of economics, it is suggested to explain the principles of Islamic economics on the basis of theories of Islamic philosophers. The Transcendental Wisdom sees the objective possibility as some sort of psychological probability and only regards the logical certainty as valid. With the theory of e'tebarat, Allameh Tabataba'i has continued this way. Accordingly, the probability is a subjective expectation that no matter how much conformity it has to law, it does not exit the psychological probability. With its different levels, psychological probability is subject to the provisions of practical reason, and in some cases it can be followed in the absence of logical certainty. The application of this view benefits the Islamic economics in epistemological and methodological area. The Islamic methodology in economics uses probability calculus as a way of verifying economic theories in the absence of certainty. Also where the action is based on probabilities, we could use the calculus. Probabilistic prediction is also another way of using this calculus in Islamic economics when we have no certainty. The interpretation of Shahid Sadr for probability based on elm-e ejmali lacks discovery, because it doesn't reach the logical certainty. However, Shahid Sadr's theory can be deemed valid under the provisions of practical reason by doing some modifications.

**Keywords:** calculus of probabilities, Islamic economics, objective and psychological probability, theory of conventions.

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# The Possibility of the Islamic Human Sciences According to the Qur'an Based on Tabataba'i's View

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## **Abstract**

The possibility of Islamic human knowledge is the most fundamental issue in the Islamic humanities. This is a controversial issue; many have accepted it, and some have denied it. According to their understanding of the two categories of science and religion, both groups have their own reasons. In his valuable Qur'anic commentary *Al-Mizan* and other works based on the Qur'anic verses, Allameh Tabataba'i has stated that the link between human science and Islamic thought is possible. He does not accept the remarks of the opposition, because they have not gone through the right path in their understanding of science and religion. In this article, we try to examine the most important reasons for the oppositions to islamize the humanities. The main reasons for the opposition are the following: the variation of science and religion in the method, language, purpose, subject and issues, as well as the claim of minimal interference between religious and scientific matters or the claim of the contradiction between the propositions. These claims have been examined from the perspective of Allamah to study and criticize, in the light of his words, the claim of the impossibility of Islamic human knowledge.

**Keywords:** humanities, possibility, language of religion, purpose, method. realm.

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# The Comparison between Farabi's Concept of the Necessary Being with Plotinus' One

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## Abstract

In Plotinus' thought based on certain grounds like the infinity of Ahad, the denial of its immanence, the meta-existence nature of the interpretation of causality in emanation, God is the wholly other, neither nameable nor describable. Plotinus's Ahad is not conceivable, neither by intellect nor by intuition. The only way to grasp him is to go beyond intuition, where the dichotomy between the observer and the observed becomes clear. Farabi, according to the Plotinian theory of grace, gives a description of the Necessary Being that despite some similarities that it has with the idea of the One in Plotinus, under the effect of the Islamic teachings and theories, namely the metaphysical distinction between being and essence, differs a lot from the Plotinian thought. Therefore he regards the Necessary Being as the being whose nature and essence are necessary, and that the assumption of their non-existence is impossible. He needs no other being to necessitate his being but is himself the cause of all beings. So, he is simple and non-composite. And because it is simple, it is not definable. Since God is simple in nature, his attributes are one with nature and the universe's creation was invented.

**Keywords:** Grace, One/ Ahad, necessary being, Plotinus, Farabi.

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## Artistic Theology or Theology of Art (A Critical Study of George Pattison)

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### Abstract

In the following paper, we explore George Pattison's ideas, and focus on his theory about the art-religion relationship. It seems, he designs a new way and prepares a new idea about religious dimension of art, which he has called 'theology of art'. In constituting this new idea, Pattison refers to Zen Buddhism, with some contents of Existentialism, and distances himself from Romanticism and Postmodernism. According to him, art can provide an aesthetic view, can cultivate its receptors, and finally can lead human kind to the spiritual journey. But if we consider his approach, it is obvious that he couldn't succeed to reach an authentic and reliable viewpoint. It seems we can call his theory an artistic theology, in contrast to theology of art.

**Keywords:** Art and religion, aesthetic experience, spirituality, modern theology.

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# Problem of Evil in the Process Theology and Transcendental Theosophy

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## Abstract

Philosophers of religion, in most of the issues about the problem of evil as raised in western philosophical and theological arguments, are focused on the theoretical dimension of this subject. Most of these issues take the inconsistency between evil and the God's attributes as a very important challenge for the believers of theistic religions. Advocates of process theology like Alfred North Whitehead and others in the Chicago School, try to reformulate the problem of evil in another form by offering different descriptions for God and his attributes. Most of their important principles are: denying God's omnipotence and omniscience and his knowledge of future, different interpretation of the relation of God to the world, and distinction between the apparent evil and the real evil. In this article, we try to critique the philosophical and theological principles of process theology, based on the Islamic philosophical and theological principles of the Transcendental Theosophy.

**Keywords:** Problem of evil, process theology, Transcendental Theosophy, Molla Sadra, Whitehead, Omnipotence.

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## An Evaluation of the Theodicy of Protest in Response to the Problem of Evil

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### Abstract

The theodicy of protest is a theodicy that arose in post-holocaust theology. The theodicy of protest is going to reinforce hope of removing evil through faithful protest and complaint and address God whose power is not limited by any rational rules and only depends on his absolute will. The theodicy of protest's expectation is that God will change the circumstances in favor of the people who are suffering. In this article we try to analyze and criticize the theodicy of protest. The theodicy of protest in comparison to other theodicies has advantages and disadvantages. Unlike other theodicies which undertake maximalist approach to discover God's reasons and motives, it takes an average and skeptical approach. It also has a pragmatic and victim-oriented, rather than a theoretical, approach; it provides a response to the emotional problem of evil; and it pays attention to historical events; it is going to solve the human problem through a human approach, rather than solving the philosophical and theological problems of evil. However, this theodicy has faced several criticisms: pessimistic eschatology, its opposition to divine beneficence, the contrast between human freedom and divine interference, the contradiction between divine love and divine power, the denial of hope in God, incorrect generalization of its efficiency. Some theologians and philosophers have criticized this theodicy including: John Hick, David Ray Griffin, and Stephen T. Davis and D. Z. Phillips.

**Keywords:** theodicy of protest, problem of evil, post-holocaust theology, John Roth, the book of Job.

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# An Inquiry Concerning Hegel's View on the Relationship between Science and Religion

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## **Abstract**

For a long time, there has been a severe struggle between some Western scientists and theologians on the domain and reliability of science and religion. During the past centuries, each of these domains has refused to acknowledge the other one as the source of knowledge containing reality; so they have put forward many arguments to condemn each other. For example, most of the scientists, clinging to the supremacy of their own domain, go on maintaining the fiction that there is an antagonism between science and religion, and that religion has nothing to do with reality. Although, at the same time, there have been scientists who had a positive attitude toward religion. In this paper, the viewpoint of Hegel, one of the most influential philosophers in the Western metaphysics, will be taken into consideration. According to him, in the history of the world, human being's knowledge has risen up gradually and in each period, there has been a parallel dialogue and interaction between science and religion of that time. The reason is that as science has developed in the process of history, religions have also gotten more rational and complicated. So, according to Hegel, science has not led us to a secular and naturalistic or a materialistic orientation in the 21st century and the story of antagonism between science and religion is a factitious and fabricated story

**Keywords:** science, religion, Hegel, antagonism, dialogue and interaction.

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## Definition, Objectivity and the Number of Divine Substance Attributes in Spinoza's Thought

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### **Abstract**

The problem of God's attributes, with its semantic, epistemological and ontological aspects, has very important position both in theology and philosophy. Spinoza as a 17th century rationalist philosopher that has based his metaphysics upon the idea of God as the First Cause, and the only substance, says that to conceive God's essence is nothing more than conceiving his attributes. In this article I have tried to make some systematic responses to the questions about definition, objectivity and the number of God's attributes in Spinoza's philosophy. My method of research is descriptive-analytic. In short, it can be said that Spinoza in his final thoughts, believes that the attributes of God are knowable (by the intellect), objective and infinite in being and number. He also makes distinction between attributes of God and his properties and negates some attributes that theologians ascribe to God in order to avoid anthropomorphism.

**Keywords:** Spinoza, attributes of God, intellect, objectivity, infinity.

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