
(// : // :)

(, :)

(, :)

:)

(/ ,

(, :)

(, :)

(:)

:
,
:
/ :)
.(

()

:(:)

:

.(:) , .

.(:)
:

, .

, :)

(/

: .

, .

, (/ :)

.(/ :)

.

.

:

.(/ :)

.

.(:)

(:)

:

.(:)

:)

.(/

,

.

()

(:)

(/ :)

(/ :)

(/ :)

:

: / :)

.(/

, :

.(/)

" "

...

(/)...

:)

.(/ ,

: (/)...

.(/ ,

:)

:)
:

.(/

.(/ :)

(/ :)

:

(/ :)

:

(/ :)

:

(/ :)

“ ” “ ” “ ” “ ”

:

:)

(/

:

(:)

...

(/ :)

:

(/ :)

:

.(:)

(/)...

...:

(/)

(/)

()

(/

:)

(:)

(:)

: " " " "

()

:

()

, () « »:

,

.

,

,

.

.

,

,

,

.

,

,

.

,

.

,

.

.

.

,

.

,

,

,

,

” ”

.

,

,

.

(:)

(/ , :) (:) /

(/ , / , :)

(/ :)

(/ :)

»:

...

«

()

(/ :)

[]

Islamic Philosophers and the Lord's knowledge of Material Beings

Amir Shirzad^{*}

Assistant Professor of Razi Universit

(Received: 5 Sep 2005, Accepted: 26 June 2006)

Abstract

Some Theosophists believe that any abstract being, through intuitive knowledge has knowledge of it and as a result is known through intuitive knowledge to itself. Others hold that the intuitive knowledge of the abstract being is limited to the knowledge of its essence, and some others present that as more general than the knowledge of its essence and the knowledge of its cause or effect. These scholars do not agree as to whether the known object of the abstract being should necessarily be abstract nor can a concrete being be known through intuition to the abstract being as well. This disagreement leads us to two opposing groups of theosophists: those to whom material beings as they are, are not present to God in their essence and those who hold that material beings as they are in essence are known to God's intuitive knowledge. This paper, while recounting the relevant ideas of theosophists from Avicenna to Tabatabaee and presenting the reasons, which are used to support the two conflicting ideas, argues in favor of the second idea through evidence from religion and mysticism. Finally, the possible overlap between the two ideas will be explored.

Keyword abstract, material, presence, knowledge of the Lord.

Bibliography

1. *Holly Qura'n*.
2. *Nahj Al_Balaghah*, translated by Shahidi.
3. Aamoli, Seyyid Haydar, *Jame Al-Asrar*, Edited by Corbin and Osman Yahya, Elmi VA Farhangi, Tehran: 1368 A.H.
4. Aashtiani, Mahdi, *Taliqah bar sharh Al. Manzumah*, Edited by Falatori and Mohaghegh, Daneshgah Tehran, Tehran, 1367 A.H.
5. Avicenna, *Al. Elahiah*, Edited by Hasan Zadeh Amoli, Tablighat Islami, Qom, 1376 A.H.

* Tel: 0831-8363627 - Fax: 0831-8355770

Email: Shirzadam@razi.ac.ir

6. Ibid, *Al. Elahiah*, Edited by Hasan Zadeh Amoli, Tablighat Islami, Qom, 1376 A.H.
7. Ibid, *Al. Ta'aliq*, Edited by Badavi, hozeh Elmie, Qom.
8. Khomeini, Rohollah, *Chehel Hadith*, Farhangi Raja, Tehran, 1368A.H.
9. Sabzevari, Hadi, *Asrar Al. Hekmah*, Mowla, Tehran, 1361 A.H.
10. Ibid, *Sharh Al. Manzumah*, Entesharate Dar al. elm.
11. Ibid, *Taligah, Al. Hekmah Al. motta'alieh*, Dar al. Ehia al. Turath al. Arabic, Beeyroot, 1410 A.Q.
12. Sadr Al-dine Shirazi, Mohammad Ibn Ibrahim, *Al. Hekmah Al. motta'alieh*, Jeld 2,3,6, Dar al. Ehia al. Turath al. Arabic, Beeyroot, 1410 A.Q.
13. Ibid, *Al. Mabda Va Al. Ma'ad*, tran's by Ardakani, Edited by Noorani, Markaz Nashr Daneshgahi Tehran, 1362 A.H.
14. Ibid, *Al. Shawahid Al. Roboobiah*, Edited by Ashtiani, Markaz Nashr Daneshgahi, Tehran, 1360 A.H.
15. Sohrawardi, Shahab Aldin, *Al. Talvihah and Al. Masharea Va Al. Motarehat*, Mosanafat Sheikh Eshragh, jeld yek, Edited by Corbin, Moasseseh Motaleat Va Tahghighat, Tehran, 1372 A.H.
16. Shabestary, Mahmud, *Golshan Raz*, Edited by Saber kermani, Ketabkhaneh Tahoori, Tehran, 1363 A.H.
17. Tabatabaee, Mohammad Hossein, *Nahaya Al. Hekmah*, Edited by Mesbah Yazdi, Al. Zahra, Tehran, 1363 A.H.
18. Ibid, *Tafsir Al. Mizan*, Jeld Yek (translated by Makarem), Sizdah, Panzdah, Hegdah (translated by Mosavi), Nashre Farhangi Raja.
19. Ibid, *Taligah, Al. Hekmah Al. motta'alieh*, Dar al. Ehia al. Turath al. Arabic, Beeyroot, 1410 A.Q.
20. Molavi, Jalal Al-din, *Masnavi*, Nashr Tolu', Tehran.