

THE EFFECTS OF PHILOSOPHY BETWEEN PAST AND PRESENT AND ISLAM'S POSITION TOWARDS IT

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1. INTRODUCTION

Undoubtedly, since the creation, man has sought to meet his essential needs and thinks about issues such as hunger, thirst, cold, fear, and sex, which he cannot avoid or express as unnecessary. These issues are instincts that exist in human nature and force him to pay for it. Human life continued and from the beginning of its creation, man started to think about how he should act according to his desires, dreams and comfortable life, and his simple lifestyle with the passage of time through imitation, work and continuous pursuit towards better life has changed and it is no secret that this progress is due to the deepening of human thinking. The Greeks called it philosophy, as the Muslims called it wisdom. Many people thought that philosophy is a Greek queen and that they are its creators, those who think like this are wrong; Because philosophy originates from human reason, which God has given to him, and reason was not limited to the Greeks, but everyone had their share of it. God the Almighty says: «قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ نَسَاهَا» (Surah Shams/9-10); It means: whoever cleanses it will definitely be saved and whoever makes it dirty will definitely lose.

Due to the great importance of this topic in the belief in God and Islamic belief, after following many sources of philosophical books, we chose to write this research on the nature of philosophy and mention the opinions and perceptions of philosophers. Despite the beauty of philosophy and the superiority of some of them over others and the emergence of intellectual men including Greek philosophers among them, we saw that some of them had delusions and disagreements in expressing their views, especially the description of God Almighty; As they have had differences in discovering the knowledge of God and the unseen, therefore we concluded that despite this, they still have little knowledge, as God says: «يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا» . That is: They ask you about the soul, say: The soul is from the commandment of my Lord, and you have not been given but a little knowledge" (Isra': 58). From the beginning to eternity, no one has been able to and will not be able to reveal the truth of the soul, no matter how much they reach their peak in science and philosophy, that is why to write this research article with the help of God to explain the subject and nature, we were interested in the reality of philosophy, its usefulness, and the responses of Muslim scholars, including Imam Ghazali, who wrote the book "Tahaft al-Falasefeh" and explained the illusions of non-Muslim philosophers and some of them.

2. THEORETICAL LITERATURE

2-1 Definition of philosophy in words and terms

2-1-1 Definition of philosophy in words

The root of the word philosophy is derived from two Greek words Philo-Sofia, the first word (Philo) in Arabic means love or altruism and the second word (Sofia) means wisdom (1), some researchers believe that this word was translated from Greek to Arabic and is composed of two words (philosophy) (philo sofia) which means lover of wisdom (2). Dr. Hossam Alousi believes that the word sofia was used for the first time by the Greeks alone, because (Sophos) in the sense of sages is used by Miros in the Iliad for a skilled carpenter. But (philosophia) with this combination was not



known among the Greeks in early times (3). Dr. Alussy says that the different definitions of philosophy depend on the difference in meanings during ages. The British philosopher Russell believes that "it is not possible to provide a reliable and agreed definition of philosophy that corresponds to the views of philosophers, because the different definitions are nothing but expressions that the subjective opinions of some thinkers at a time explains to us about what should be, and some of them are accurate and comprehensive, and at the same time, it seems incomplete, which expresses the philosopher's personal position about his era and the accumulation of different opinions that have ruled over him, and he plans it with his own taste and deals with it (3). Dr. Ali Al-Jabari says: "Prior to this research, the answers of later philosophers were different in terms of methodology, results, and goals, and the sophists made philosophers a kind of verbal manipulation, so doubt spread and the truth disappeared, and in fact, the goal of the philosopher was only controversy." (4).

2-1-2 Definition of philosophy in the term

- In the definition of philosophy, Socrates says: Philosophy is the rational search for the truths of things that lead to good, and searches for natural beings and the beauty of their order and their first cause.
- In its definition, Plato said: Philosophy is the search for the truths of beings and their beautiful order to know the first creator, and philosophy has the honor of presiding over all sciences.
- Aristotle said: Philosophy is a general science and in it all the subjects of science are known, so philosophy is the knowledge of beings and their causes, their inherent principles and their first cause.
- Descartes says: "Philosophy is a special way of thinking in which a person is committed to the general view of the world and its relationship with it."
- In its definition, Farabi said: Philosophy is the knowledge of beings and what they are. His definition is not different from Aristotle's definition, but he agrees with him in the meaning of philosophy. -Kennedy defined it as follows: philosophy is the science of the truth of things and these truths are general; Because philosophy does not seek knowledge of details, because details are infinite and science does not encompass infinity.
- Ibn Sina says in the definition of philosophy: "Wisdom consists of perfecting the human soul with the shortcomings of affairs and confirming theoretical and scientific truths based on human capacity."

There are other definitions of philosophy, and mentioning all of them will make the article long. But modern philosophy, two approaches have appeared in it:

The first approach: this is the Baconian empirical tendency, according to the English philosopher Francis Bacon (died 1626 AD), who defined philosophy as follows: (a science born of the mind and giving us a meaning of the world through observation and experience) (5). The second approach: Cartesian mental tendency represented by the French philosopher Descartes (died 1650), who explained: (Philosophy is a tree whose roots are beyond metaphysics, its trunk is nature, and its branches are medicine, mechanics, and ethics. Therefore, philosophy means knowledge of the basic principles and general knowledge (6). And he defined it as follows: it is a general knowledge of all sciences, which is the basic elements of every science, whose existence is worthy of existence or gaining knowledge of everything that can be known, that is, discovering a first and higher principle that we deduce the reality of any science by analogy (7).

Regarding contemporary philosophy, several philosophical schools have emerged, the most important of which are:

1. Logical positivism: it is a school that accepts lexical analysis in its curriculum, one of the pioneers of this school is the English philosopher Bertrand Russell (1907), who defined philosophy as follows: Some are interested and do not deal with science without other science and consider the answer to these problems to be philosophy).
2. Pragmatism, in a practical sense, but in terms of terminology, is a philosophical religion that believes: the mind will not reach its goal unless it leads its owner to a successful action, so a



correct idea is a successful idea that is obtained by experience and the sincerity of the idea is measured only by its practical results).

3. Existentialist school: This school is led by Jean-Paul Sartre, a French philosopher whose philosophy is (passing from the study of existence to the individual) (5).
4. Empirical trend: The most important thing that represents this trend is the philosopher David Hume, Jules Lowell and John Stuart Mill and their entry into philosophy as a study of the mind and human nature (8).

Through these examples of the definitions of philosophy, it can be said that it is not possible to provide a specific definition of philosophy, but it can be defined through its topics. This is an opinion that many researchers have accepted and it has been preferred. But Kolbe presented a definition and Dr. Alousi also chose it, and it is that: (Philosophy in general is the search in all ages to reach a single theory of knowledge (sensual or intellectual) and the search about God and the origin of the world (its age or occurrence) and whether it is material or spiritual or whether it is both, and the origin of the human soul and whether it will be eternal or not, and the value of moral actions and human behavior, whether it is free or forced, and similar topics) (9).

2-2 The origin of the origin and development of philosophy

Historians have two views regarding the origin of philosophy and its history:

The first point of view was the origin of philosophy in Greece at the hands of Thales (died 546 AD). Aristotle accepted this view and said: Philosophy started in the sixth century BC by Thales and many Western and Arab scholars such as Nietzsche and Ziyar and one of the modernists, Terrarand Russell, have accepted this theory. We find this contradictory view of Russell in the book "Wisdom of the West", which says: Ancient Egypt and Babylon acquired knowledge that was later borrowed by the Greeks (10). And then he says that this knowledge is not science and philosophy and he attributes it to the lack of genius of these peoples on the one hand and the social situation on the other hand, and I see that both reasons are not convincing, and if in the first text, he stipulates that philosophy begins with a general question, so we ask him a question that Dr. Zakaria Ibrahim raised, where he said: Isn't it really strange that humanity has remained without philosophy for a long time (11) until someone in Asia Minor raises a general question. Although many Arab researchers have confirmed this point of view and followed it, except that they did not have sufficient reasons and they somehow enjoyed the existence of philosophical notes among the Orientals, the consequences of which are different from one civilization to another and from an era to era (12). Nashar, Aburian, Karam, Badavi and Meta are among these researchers.

The second point of view is the origin of philosophy in the ancient East, and a number of researchers have accepted the opinion that archaeological discoveries (13) helped them to confirm their opinion. These archaeological studies proved the existence of sciences, knowledge and philosophies, which ancient eastern civilizations, such as Babylon and ancient Egypt were based on. The followers of this point of view have cited the following reasons: (1) The researches of orientalist indicate the existence of a thriving Eastern Babylonian civilization and in it, for example, we find opinions about the creation of the world from water (14). (2) The hieroglyphs of the papyrus papers called (Rhiud paryrus) in the British Museum revealed the knowledge of the Egyptians in mathematics (15). Other discoveries also prove the progress of the Babylonians in astronomy and the Egyptians in geometry. Also, many Greek philosophers such as Thales, Pythagoras and Plato received mathematical knowledge from the Egyptians, so the Eastern intellectual in these sciences was earlier than the Greek thought, and many scholars also found that Greek art took its origin from the Orientals, so their philosophy should also be extracted from Orientals (3). In the words of philosophers before Socrates, there are words in Eastern myths about fate, justice, etc., and these ideas together play a serious role in philosophical thought and mythological thought.

2-3 ideas of ancient philosophers and before them

2-3-1 The beginning of the philosophy and science of the predecessors and before them

The origin of philosophy was in the gap between two different periods of human history, i.e. the age of gods and the age of humanity. In the first period, all natural and social phenomena were



attributed to the gods, and the lives of human beings were dedicated to satisfying them and their sons from the kings that priests were mediators in this work. After the emergence of philosophy, man was noticed, but this transformation required a lot of time, the thinking before philosophy was represented in myths, as we said, science was manifested in magic and art in the practical application of the experiences of the past, and this system was a consistent thought with the political and economic system ruling in those ancient times that the divine monarchy in the name of the powerful and dominant gods over the necks of the servants could subjugate the aggressors in the name of the gods and lead them towards the confirmation of the unity of the country and the stability of the organization. social and inherit experiences and create a civilization that requires the rule of security, order and stability of generations, which was enough to create big projects, form government agencies and build social systems, so the dominant feature of this system is the protection of old customs.

The priests, the bureaucracy, the harsh punishments and the absolute submission to the will of the gods, as shown in the will of the kings and the gods, were all sufficient to stabilize the system with the help of a mythological religious culture that answered every question about existence, creation, gods, kings, human beings, natural phenomena and social organization, and they considered it as a manifestation of the will of many gods, each of whom is a manifestation of the manifestations of nature, and their actions in these manifestations are only under their absolute will, which is not limited and it is not permissible for humans to doubt its wisdom because it is beyond their understanding and the objection of slaves to the will of the gods is not correct.

- ***The emergence of real thinking***

When reason rebelled against the pervasive imagination and philosophy emerged as the ruins of myth, the greatest revolution in the history of the human race erupted. Man found himself able to challenge the mysteries and ambiguities of existence with the weapon of reason, and he did not feel that rejecting myths weakened his ability to deal with nature or reduced the possibility of discovering the truth, but from the joy of this weapon which revealed many phenomena to him and removed the fear of the unknown and natural phenomena from him, was underestimated and began to meditate on the universe and compare and scrutinize the secrets that encouraged him to search and think and realized his ability and value (16). If reason has helped man to find himself, then he has realized that he is a being at the forefront of the world. By doing this, he feels that he is an individual, and then a group, and his long life immersed in power of group is finished and it can feel independent from others until it finds out that its thinking may contradict others or that it thinks its thinking is better than theirs. In this way, a person is forced to think about all issues from the beginning instead of accepting the group's opinions and submitting to their embrace.

His thinking led him to the fact that he should think according to a specific system and not let imaginations fall apart and harmonize with myths. This system of thinking is what we now call "logic" and it was the first thing that philosophers realized that the discovery of truth is the first characteristic of peaceful thinking. This logic, as shown in the discussions of early philosophers, shows that every subject of thought has a principle and an end, and this principle dictates that everything has an origin from which it starts or the basis on which it is built, and we must reveal this principle before we begin to think because every beginning has its right path. The goal is the destination or the intention that we are looking for, we don't hit blindly and we don't just think for fun or waste time in mental mathematics, but we think to reach the truth that is important to us. There is a path between the principle and the goal that governs the rules of correct thinking, and the most important of these rules is the definition of the meanings of words and the safety of moving from one idea to another and trusting the validity of each idea separately to the correct goal or result that the mind is easy to reach and not find anything contrary to it because it is compatible with the principles and nature of its activity.

Thanks to the abundance of thought, argument and friction of minds, static mental thinking completed its reform system with a formal logic compatible with stable political and economic life repeated without change. In the light of this logic, philosophical sciences emerged in the great effort of Greek philosophers, especially Aristotle, to record an encyclopedia of human knowledge in



a philosophical formula within which the common concepts would be ideally perfected. It was natural that this philosophical encyclopedia was shaken by the intellectual revolution that dominated the human mind as a result of geographical, astronomical and biological discoveries and the emergence of the middle class that imposed its realism on reassuring philosophical thinking, so the revolution of doubt began to address all the old things and adopted a research method for it, so he revised the heritage of ancient philosophy and the new philosophy began to lay the foundation for building a new and changing era based on the results of experimental sciences and surprised people with amazing discoveries and amazing (17).

- ***The value of philosophy***

Bertrand Russell wonders about the value of philosophy and why it should be studied, because many people under the influence of science or scientific aspects think about its value and say about philosophy that it is nothing but limitations useless of things that are impossible to know. Russell believes that this false view of philosophy stems from a misunderstanding of the goals and the kind of good that philosophy strives to achieve. And if natural science, through its inventions, apparently benefits those who know it and those who are ignorant of it, philosophy benefits those who study it, directly or indirectly, because of its influence on the lives of all people. They make a mistake when they do not recognize the material needs of human beings and forget the need of reason for food, a need that can only be understood by those who know its value.

The goal of philosophy is firstly the knowledge that exists and organizes a group of sciences that results from a critical examination of the foundations of our beliefs and our previous judgments, although it differs from science in that it seeks certain answers that he is satisfied with it because it fulfills the conditions of certainty for him. But philosophy, its certainty is through access, because it raises questions, including those related to the spiritual aspect, to which our minds are now unable to find a definite answer. Philosophical questions therefore arise for every new mind, such as: Is the universe unified in its structure or purpose, or is it a group of wandering atoms? Is good and bad important for the universe or only for humans? And...

However the hope of arriving at an answer is weak, the duty of philosophy is to continue to investigate such questions, to make us understand their importance, to extend all their premises, and to keep alive the interest in thinking about the universe so that if we only limit ourselves to the circle of certain knowledge, this interest will not subside. Therefore, despite the fact that philosophy reduces our sense of certainty about what things are, it also increases our knowledge about what these things can be. In addition to its utility in providing us with unexpected possibilities, philosophy has another value, which is perhaps its essential value, and that is through the great things we think about and through the liberation from limited personal goals that are also liberation comes from thinking about something higher than small desires, which represent nothing but a small and narrow world surrounded by a large world (18).

2-3-2 The influence of philosophy in building humanitarian methods

Philosophy should influence the construction of human curricula. If we think about human nature, it is not hidden to us that at the beginning of creation, he searches for his essential needs such as eating and drinking, and tries to prevent harm from himself, and over time, the body and his mind grows and there is no doubt that he searches for his needs and begins to think about ways of life. This stage is the beginning of his commitment to activate his senses, meditation and thinking. According to the requirements of his life, in the light of his intellectual approach, man will rise in order to obtain the satisfaction of his body and his fullness, and to keep himself safe from cold, heat and fears, and he searches for ways to express them. If we take a look at how civilizations have been built since the beginning of man on earth until today, we will find that history and ancient works show how man thinks and evolves over the centuries, as well as the philosophical influence in the theoretical and methodological construction of society appeared. In fact, a person cannot refrain from thinking about life and what can lead to it because of a rational reason, such as death or the joys and temptations of life. This truth has been experienced by all people of all races and in all ages since ancient times.

When human existence and the duration of his stay in life are determined based on two opposite conditions, one of which neutralizes the other, life and death (birth versus destruction), then the question of the meaning and destiny of life becomes inevitable as much as it helps to create the idea of searching for a way for eternal survival in human imagination. This anxiety, which is tied with the delicate threads of hope for the continuation of life and love for survival, is what motivated the first man to seek wealth and possessions after making a living from the prey he hunted with difficulty during the day to seek possessions in life and look at destiny with the little tool of your knowledge and ability to imagine. The fate that awaits him after all the hardships he faced. So, with his innate intelligence, he created his own totem out of anxiety and darkness, brutality and dense emptiness, in the hope that (this totem) will grant her happiness and immortality and prevent her from death and eternal troubles that tormented her every day in a bitter and continuous struggle with the cruel nature and its monsters.

4-2 Human perceptions in the religious dimension, including the perception of the Islamist philosopher Sadraddin Shirazi

2-4-1 Islamic wisdom and concept of philosophy

As we can see, the term "wisdom" is a Quranic term that corresponds to the term "philosophy" in Western thought, and this can be deduced from the occurrence of the term "wisdom" in the Qur'an with meanings such as reason, knowledge, understanding, and correctness in speech (19). The Islamic concept of philosophy - which is presented in the concept of wisdom - starts from the fact that wisdom is one of the attributes of divinity, as God says: "And God is Mighty and Wise" (Al-Ma'ida: 38) and therefore, the first result of the application of the concept of monotheism (monotheism of God) is the attribution of absolute wisdom to God Almighty, and therefore the attribution of absolute wisdom to someone other than Him is polytheism in divinity (scientific or religious polytheism). Therefore, if, in the Islamic sense, we want to apply the attribute of Hakim to a specific person, describing him as "Al-Hakim" a sage - a philosopher - is not permissible for any person, with the explanation that divine wisdom is absolute and human wisdom is limited.

According to the Islamic concept of philosophy based on the concept of wisdom, wisdom has two forms:

- **Formative wisdom:** its content is a cognitive activity whose purpose is to try to solve problems caused by a specific reality, but at a certain level that is characterized by generality and abstraction and through an approach that is characterized by rationality, logic, criticism and systematic, and it is what is opposite to philosophy in Western thought, and the concept of creative wisdom can be extracted from the Holy Qur'an and books of interpretations. God says: «يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا» (Baqarah: 269). Ibn Abi Najih quoted Mujahid as saying: The meaning of wisdom is to speak the truth and right. Leith quoted Mujahid said: Wisdom is not only prophecy, but science, jurisprudence and the Qur'an. Ibrahim Nakhai said: Wisdom means understanding. In the interpretation of the verse, Ibn Kathir said: «وَلَقَدْ آتَيْنَا لَقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ». The wisdom that God gave him was jurisprudence, intellect, and correct speech.
- **Obligatory wisdom:** It consists of absolute rules with which the revelation was revealed. Many verses have mentioned obligatory wisdom, including: «ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ» (Al-Isra: 39); These are some of the wisdoms that your Lord revealed to you.

What has been said about wisdom focuses on its relationship with philosophy in terms of content, but philosophy in terms of its form (word or term) is okay to use as long as this use has a meaning that is consistent with the absolute precepts of revelation in a way that has already been explained. Because the scholars have said that there is no difference in using the term and the content is valid, not the form, just as the Holy Qur'an contains dozens of words of foreign origin such as "Sandus, Kursi, and Istbarq" (20). Also, many Islamic scholars have used the term philosophy without embarrassment. Imam Ahmad bin Hanbal says: "Shafi'i is a philosopher in four things: in words, differences between people, meanings and jurisprudence" (21).

2-4-2 Effects of transformation in philosophy in the light of Islamic philosopher's ideas (Sadr al-Din Shirazi)



Islamic philosophy is distinguished by the call to rely on reason based on the pillars of the Islamic religion, and the term philosophy in the Islamic religion corresponds to the term wisdom and is one of the most important intellectual movements that has emerged since the time of the Prophet (PBUH) Salam) has been under the banner of Islam and has developed and expanded due to the emergence of some internal and external factors, including the emergence of conflicts and the plurality of sects. Therefore, it is necessary to be familiar with Greek philosophy in order to respond to the contradictions between it and Islamic thought, as well as the difference of opinion after many people entered Islam in the societies that Muslims conquered. Muslim philosophers appeared in Islam after the era of translation, such as Kennedy, Farabi, Ibn Sina and Ibn Rushd. Their approach was to follow the approach of Aristotle, the most famous Greek philosopher, who tried to adapt the Greek philosophical approach to Islamic thought, but they could not confirm some of the controversial issues in conflict with the texts of the Qur'an regarding the issue of soul, soul and body, and rely on reason and interpretation in the interpretation of verses.

After Ibn Sina, Muslim philosophers emerged, the most prominent of them in Islamic philosophy and the most prominent among them is Sadr al-Din Shirazi, who was born in the year 980 AH in Shiraz City in the southwest of Iran and died in the year 1050 AH in the city of Basra, Iraq. His most famous books are "Al-Hikma fi al-Asfar al-Aqliyah al-Araba". This philosopher was known as Mulla Sadra, and later he was nicknamed Sadr al-Mutaheen because of his method and the book "Al-Mubadd al-Ma'ad" in philosophy, and his philosophical system became famous in the book "Al-Hikma al-Muta'aliya fi al-Isfar al-Aqliyyah al-Arba'a". Shirazi proved in his theory (the originality of existence and attention to essence) that existence is the same as existence, that is, something that is outside, except existence in itself, and in the case of essence, it is united with it in some way and that the distinction between them is in perception, not by eye, in the sense that the mind understands a meaning for every creature that we extract from it and degrades it according to reality with that meaning (22).

According to what Al-Shirazi considers in his work "Al-Hekma al-Mu'ta'aliya fi al-Asfar al-Aqliyyah al-Araba" from the nine parts in which he collected all his philosophical opinions, he sees that Shirazi has not deviated from their general philosophical framework who has surpassed the owners of other philosophical schools before him, its views on two important principles (originality of existence) and (fundamental movement) are in conflict with all the philosophers who have surpassed him over time, which is the result of disagreement with the rest of the philosophical teachings on several issues. He has proved both principles with his rational argument, according to the first principle, he sees that everything that can impose cosmic effects on assets is the result and consequence of the existence of assets, not their essence, the burning caused by the existence of fire not its essence, and suffocation is the result of the presence of smoke, not the nature of smoke. But the second principle (intrinsic motion) has been proved by reason: the first reason is that accidental movements are caused by their nature, and the natural cause of motion must also be mobile, and therefore, since essence is the cause of accidental movements, it must be mobile. The second reason is that the existence of an event is not an independent existence, but a stage of the existence of substance or one of the stages of its existence, and thus a change is achieved in the events, and this indicates a change in the essence, in the sense that any change in the occurrence of the object of the reason depends on the change in its inner and essence, and according to this, if the widths are renewed, their essence must also be renewed. The third reason, the meaning of this reason is to define the reality of time as a dimension of a diagonal series of beings from the dimensions of material beings.

As the world philosopher proposed issues that are associated with various forms and ambiguities, including the issue of physical resurrection, which is considered one of the most important complex issues among philosophers, theologians, and philosophers together. But the problem between the two groups of theologians and philosophers is that the resurrection is spiritual or physical, or spiritual and physical? Then the difference between those who said is whether the resurrection is by restoring the origin of beings or by creating bodies like it? Shirazi addressed this issue and with his intellectual innovations, with the help of understanding the Qur'anic verses that indicate the



proof of the Resurrection and its manner, he tried to address and solve the problems. Al-Shirazi has written a book (Al-Mubadad and Ma'ad) which has a special feature in methodology and insight. The book includes theology and natural sciences. The origin and resurrection are not the subject of philosophy, but the points of transcendental wisdom.

Shirazi believes that the resurrection is a high emergence of existence that comes from the movement of the innate integration of the human soul on the path of ascension and returning to the first principle from which the spirits descended and whose characteristic is the soul, which is distinguished by its own movement and what moves by itself cannot die, so resurrection is not death for humans, but a transition from one origin to another. Where the House of the Hereafter or the House of Resurrection has true life, in the sense that it is more alive and present, therefore the simple moving soul is not subject to destruction in the House of Resurrection, but it is the same as it was in the House of this world (23). The issue of resurrection is one of the issues that is deduced from the origin of intrinsic movement, Shirazi did not claim at all that it is possible to explain the issue of resurrection in all its details as it is stated in the divine religions, especially in Islam. Here, Shirazi emphasizes on growth and transformation in the sense of self transformation, not outward transformation. Shirazi proposed several premises and concluded that the soul and the body will be gathered together in the Day of Resurrection so that everyone can witness that body (24).

2-5 Conclusion

In this research, we tried to extract several definitions of philosophy and its origin and nature, and explained the nature of reason and its relationship with philosophy. I mentioned the most famous non-Muslim and Muslim philosophers and expressed their views and opinions and addressed the issue of the relationship between philosophy and religion and the position of Muslim scholars in relation to it. And the most famous of them is the Islamic philosopher Sadr al-Din Shirazi, who is one of the most famous scholars of Islam, who strongly defended the religion of Islam with narrative and intellectual arguments, including the compatibility of reason with narration. And as for the way of single reason, according to changing conditions, it has variable meanings, while the way of faith has fixed meanings that are connected to the heart and connected to the strings of the sky, and if some people like Aristotle, Ibn Rushd and Thomas Aquinas think that man lives only through reason, they are wrong, because reason only understands the boundary between things, but does not penetrate the essence of things, so there must be another force other than reason and higher than it. It is the same narration that is Shirazi's method.

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