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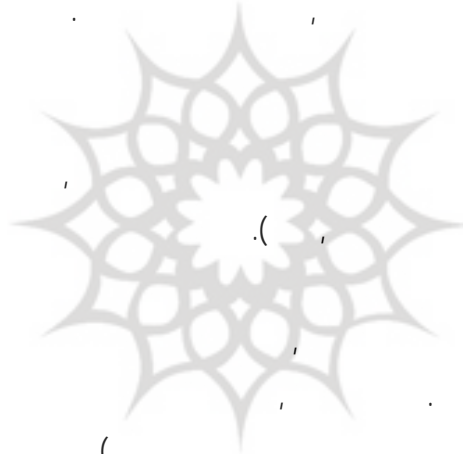
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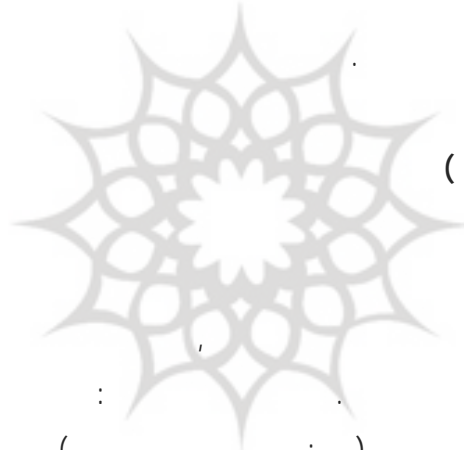
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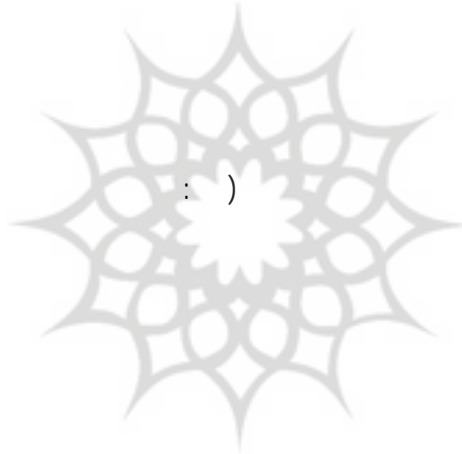


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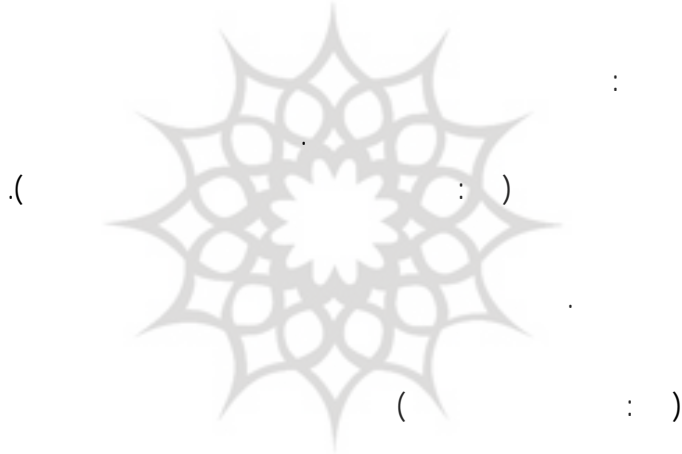
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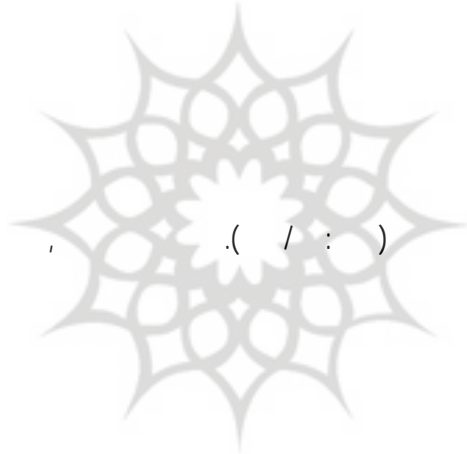
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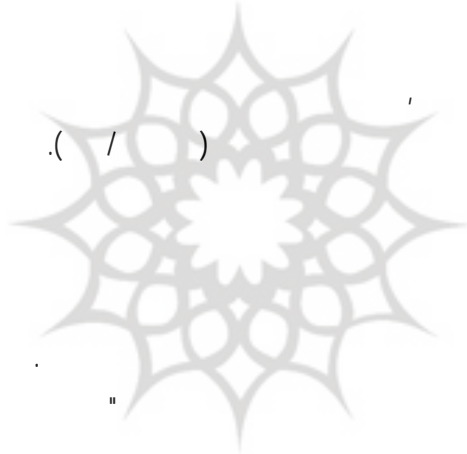
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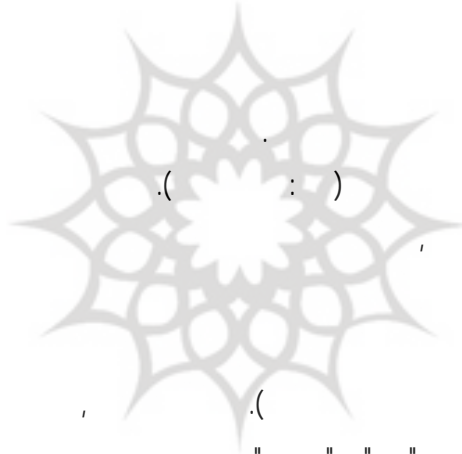
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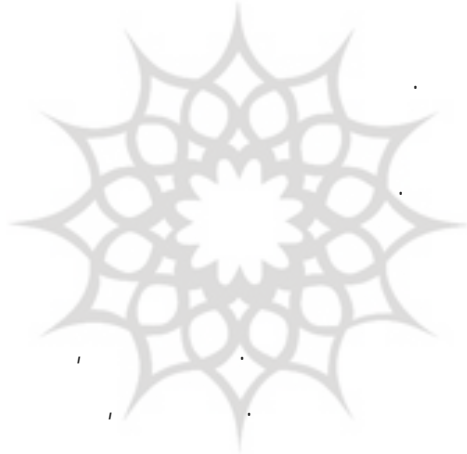
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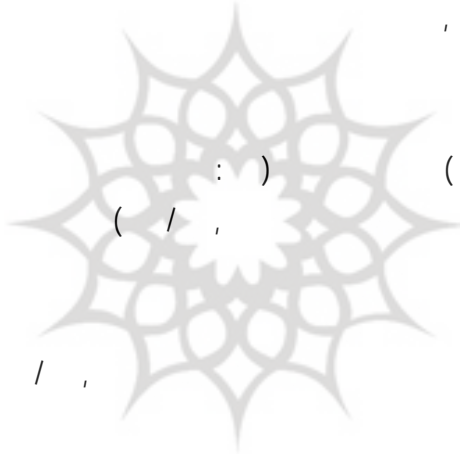
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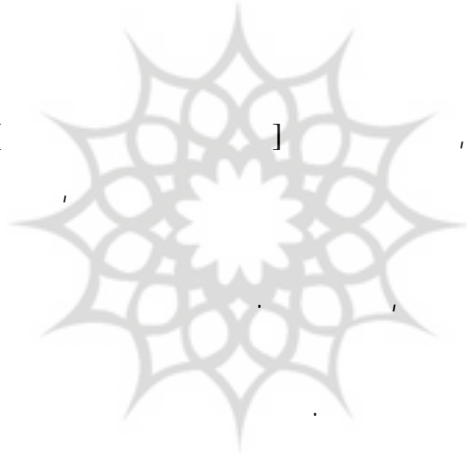
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Islamic Philosophers and the Lord's knowledge of Material Beings

Amir Shirzad*

Assistant Professor of Razi Universit

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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.

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