

نشریه علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

نقد و بررسی مسأله غایت‌مندی افعال الهی از دیدگاه رنه دکارت با تکیه بر منابع اسلامی

سیدمجتبی جلالی

چکیده

غایت‌مندی افعال الهی از جمله مباحث مهم دینی در میان اندیشمندان است. اعتقاد به علم، حکمت، قدرت و عدالت خداوند، غایت‌مندی افعال خداوند را اقتضا دارد. پژوهش حاضر با محوریت دیدگاه رنه دکارت پیرامون پاسخ به شبهه تشخیص غایت‌مندی افعال الهی و با روش توصیفی-تحلیلی انجام شده است. در یافته‌های پژوهش ضمن تبیین دیدگاه دکارت در دو حوزه؛ اصل غایت‌مندی افعال الهی و امکان شناخت غایبات افعال الهی، ضمن تأیید حوزه اول دیدگاه وی، در حوزه دوم و براساس قرائن برون دینی (عقل) و مبانی درون دینی (قرآن و روایات)، شبهه مطرح شده مورد نقد و بررسی قرار گرفته شده است. نتیجه پژوهش بیانگر آن است که دکارت به رغم اعتقاد به غایت‌مندی افعال الهی، دسترسی و شناخت علت غائی در افعال الهی را به دلیل محدودیت‌های انسان امری ناممکن می‌داند، حال آنکه در نقد و تقابل با این مطلب و براساس شواهد خارجی و آموزه‌های دینی قرآنی، افعال الهی نه تنها از غایت‌مندی برخوردار بوده، بلکه شناخت آنها نیز امکانپذیر بوده و در موارد گوناگونی بدان اذعان شده است.

واژه‌های کلیدی

غایت افعال الهی، شناخت غایات، رنه دکارت، نقد و بررسی، مبانی (درون و برون دینی).

استادیار گروه معارف اسلامی، دانشکده ادبیات و علوم انسانی، واحد شهرکرد، دانشگاه شهرکرد، شهرکرد، ایران.

نویسنده مسئول:

سیدمجتبی جلالی

رایانامه: s.m.jalali@sku.ac.ir

استناد به این مقاله:

جلالی، سیدمجتبی (۱۴۰۲). نقد و بررسی مسأله غایت‌مندی افعال الهی از دیدگاه رنه دکارت با تکیه بر منابع اسلامی. فصلنامه علمی قرآن و معارف دینی، ۲(۴)، ۱-۱۶.

<https://quran2020.journals.pnu.ac.ir/>

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

Critical Review of Purposefulness of Divine Actions from the Point of View of Rene Descartes, Relying on Islamic Sources

Sayed Mojtaba Jalali

Assistant Professor, Department of Islamic Education, Faculty of Literature and Humanities, Shahrekord Branch, Shahrekord University, Shahrekord, Iran.

Correspondence

Sayed Mojtaba Jalali
Email: s.m.jalali@sku.ac.ir

ABSTRACT

The purposefulness of divine actions is an important religious issue among thinkers. Belief in God's knowledge, wisdom, power, and justice requires the purposefulness of God's actions. This research is based on Rene Descartes' view on the answer to the question of determining the purposefulness of divine actions, which has been carried out through a descriptive-analytical method. In findings chapter, it explains Descartes' point of view in two areas of "the principle of the purposefulness of divine actions and the possibility of knowing the goals of divine actions. While confirming the first area of his view, in the second area and based on extra-religious evidence (reason) and internal religious foundations (Qur'an and hadiths), the raised misconception has been criticized and investigated. The result of the research shows that despite believing in the purposefulness of divine actions, Descartes considers it impossible to access and know the ultimate cause in divine actions due to human limitations, while in criticizing and confronting this matter and based on external evidence and teachings in the Qur'an and religion, divine actions not only have purpose, but also their recognition is possible and it has been acknowledged in various cases.

KEYWORDS

Purposefulness of Divine Actions, Knowledge of Purpose, Rene Descartes, Critical Review, Foundations (Inter and Extra Religious).

How to cite

Jalali, S.M. (2023). Critical Review of Purposefulness of Divine Actions from the Point of View of Rene Descartes, Relying on Islamic Sources. Quran and Religious Enlightenment, 4(2), 1-16.

© 2023, by the author(s). Published by Payame Noor University, Tehran, Iran.

This is an open access article under the CC BY 4.0 license (<http://creativecommons.org/licenses/by/4.0/>).

<https://quran2020.journals.pnu.ac.ir/>

Introduction

Revelation and Qur'anic teachings described the existence system as a manifestation of God's existence and signs. They considered it according to God's wisdom and justice: "Blessed is Allah, the Best of the Creators" (Mu'minūn: 14). Examining this system is an important religious and belief issue, the importance of which is worthy of attention in several ways: on the one hand, belief in the wisdom, knowledge, and justice of God requires the creation of the universe system. On the other, the question of the purposefulness of this creation, as well as, the possibility of knowing this goal or goals, are matters that are discussed and investigated among thinkers. Accordingly, the research about the doubt of the principle of purposefulness and the possibility of knowing it from various aspects, especially in the philosophical and religious field and the western and Islamic perspective around it, is of great importance.

Research Background and Necessity

Regarding the background of the research, in general, separate researches have been conducted in examining the opinions of different thinkers about the ultimate cause of the creation system. Books such as:

- The Glimpses of God by Zenozi (2002) (a course on the discussion of transcendental wisdom in the style of Sadruddin Shirazi).

- The course of philosophy in the world of Islam by Fakhri (1993) (examining the history of Islamic philosophy until its gradual course from the beginning of the introduction of Greek philosophy to its consolidation as an independent philosophy based on Islamic teachings).

- The Story of Philosophical Thought in Muslim World by Dinani (2006) (a large philosophical encyclopedia with criticism and

analysis of the growth process of Islamic philosophy from the beginning to today).

- God's City by Augustin (2010) (a book in the field of Christian philosophy that was written in the early fifth century AD).

- Reflections on Prime Philosophy by Descartes (1990) (description of Descartes' opinions about the existence of the soul, God, and existence).

- History of Western Philosophy by Russell (1974) (a critical description of the history of philosophy in Western countries from the first millennium BC to the middle of the twentieth century).

- Nezam Ahsan in the Thought of Islamic Wises and Leibniz Alireza by Alireza Ghaemina (2008) (Leibniz's argument against Nezam Ahsan as the same as the argument of Islamic wises in the discussion of favor, with the difference that it lacks its solidity).

And articles including;

- "Philosophical responses of Mulla Sadra and Augustine to the problem of evil" by Seyyed Morteza Hosseini Shahroudi & Kokab Darabi (2016) (discusses the philosophical responses of Mulla Sadra and Augustine to this issue and their comparison).

- "The relationship and distinction between the proof of order and the ultimate proof and the best system of existence" by Farah Ramin (2011) (the study of order in the world of creation based on the coordination of the components of a set (the proof of order), on the circuit of the ultimate cause (the final proof) and the best system (the proof of the best system of existence), the connection and distinction of these three types of reasoning).

- "Nezam Ahsan from the point of view of Leibniz and Ibn Sina" by Akbar Arouti Mowafaq&Abulqasem Asadi (2006) (two philosophers agreed on the issue that evil is a real thing, but it is a small evil because of the

lack and necessity of the realization of a great deal of good. According to Ibn Sina, the creation of a good system is based on a philosophical necessity, while Leibniz considers it possible among all systems and the necessity here is only moral).

Some definitions and explanations overlap with the current research, but in a special way and with regard to the follow-up, in the explanation and criticism of René Descartes' ideas in the field of the purposefulness of divine actions and answering the doubts surrounding it, based on Qur'anic teachings, researches have not been extensively done, especially compared with Islamic thought.

One of the necessities of this research is to revise the issue of purposefulness in the creation of the world, especially in the field of divine actions, in order to enlighten the public mind and provide a background for facing possible doubts.

In this study, an attempt has been made to compare this point of view with what is stated in Islamic sources about the purpose of divine actions, which naturally, familiarity with their basics will be very important and effective in presenting philosophical thoughts and theological positions. The research seeks to answer the question of the purpose of divine actions and, accordingly, the question of the possibility of man reaching the ultimate cause and answering the doubts surrounding it. Among the hypotheses of the research, it may include such things as; A. Purposeful creation of the universe. B. The wisdom of God Almighty. J. The lack of purposefulness of actions contradicts divine wisdom and human reason. D. He pointed out that it is possible to understand the ultimate causes through Sharia law and reason.

This research is based on the discussion of the purposefulness of divine actions with a

critical approach, based on the French Rene Descartes and with a fundamental and descriptive analytical method.

Research Theoretical Foundations

The issue of the purposefulness of God's actions is an important issue in the field of Qur'anic religious education, especially theology: "Alla lahu al-khalq wa al-amr tabāarak Allah Rabhu al-Alameen" (A'rāf: 54). For every curious and active mind, this question can be asked whether divine actions are related to the purpose? Especially in the field of creation, which is considered the most important act of God, is it possible to draw a goal for God's creation? If the answer is yes, what is the purpose? Islamic thinkers have put forward several views about the purposefulness of divine actions, some of them have considered divine actions as having a finality and the negation of the finality in divine actions requires many problems, according to the pre-existing foundations of rational acceptance of goodness and ugliness. Imami Theologians, Mu'tazilis, and Matiridiz are among this group. Others, such as the majority of Ash'aris, have rejected the purpose of God's actions and other groups, due to the non-acceptance of the rational rule of goodness and ugliness (see: Shojaei, 2018: No. 1/207).

Based on this, it is necessary and necessary to have a brief acquaintance with the owners of thought and the way of thinking of the thinkers who will be analyzed and criticized.

1- Concepts

1-1- The Goal

The goal, end, or esoprup is what the existence of something is for, and it refers to the last limit that the intellect stops at, and to the completion and perfection that is desired to be realized, and to the end that is reached. In other words, the

goal is also referred to the purpose and aim, which is called the final cause. It is the thing for which the action of the subject is to do the work. This goal exists for every actor who works with intention. The goal has three parts of close, far, and much far. It is opposite to tool (Saliba and Saneei, 1987: 487). This word has come to mean the result, purpose, and effect of something, meaning to purpose and benefit. According to the philosophical concept, it means "something that thing is because of it." When the effects and results of a verb cause the action to issue from the subject, those effects and results are called the purpose and the ultimate cause of that action; That is, the subject performs the action to achieve those results (Sajadi, 2000: 369).

Philosophers refer to the end as something that the action leads to. They even set goals for the forces of nature, while the forces of nature do not have intention or consciousness. For example, they have said: "The purpose of the teeth is to chew food and the purpose of the stomach is to digest it." The end is used in two meanings: one is the end of the action in time and its final limit is in opposite to the beginning. The second is the purpose for which the subject performs the action and the direction that the subject is directed towards in his movement and motivation, which is in opposition to the means (Saliba and Saneei, 1987: 487). But the goal is attributed to the end, and the cause of the end is the cause for which something was created. For example, the ultimate cause of education is the growth of intellect and the increase of human power over nature. The ultimate cause is the opposite of the active cause, and their difference is that the active cause is inherently prior to the effect, while the ultimate cause is after the means of action, although it precedes it in the world of imagination (ibid: 487-488). Therefore, in the

general sense, the end is the final goal that is defined in the form of the cause that is considered and drawn before the action of the subject and will be acted upon in the practical process: "And to Him will return all actions" (Hūd: 123).

1-2- Divine actions

Afāl, the plural form of *fi'l*, is a theological expression. Theologians have used it in order to express what the actions of God Almighty were like. Is it a type of action? And did He have a purpose in his actions? And if it is purposeful, will the profits go to Him or to the servants? Basically, is his act of invention or creation? (Sajadi, 1994, 1: 253). The Imamiyyah believe that God's actions are all good, and nothing is without goal or wisdom, so the goal is the benefit of the people, for being purposeless is futile and considering one's own benefit is contrary to God's status (Meshkat, 1960: 37). On this basis, the actions of Allah are free from any defects and faults, considering that they originate from the source of absolute perfection and glory. Therefore, the possible defects that are placed in the eyes of humans and are negligently attributed to God are due to a lack of understanding. All aspects of the matter are in the realization of an event: "What is the result of goodness is from God and what is the result of evil is from your soul" (Al-Nisā': 79), because sometimes the lack of ability of the recipient or the presence of possible obstacles in the realization of an agent or event prevents an action from happening, even though God Almighty is the main cause of the realization of events.

2- Purposefulness from Descartes' point of view

Rene Descartes' theories in explaining the purpose of divine actions can be based on two axes: the principle of purposefulness of divine actions and the possibility of knowing divine

actions. However, this point is very important that such keywords are not directly mentioned in Descartes' philosophy, intellectual history, and his thought, but in some cases, some points can be deduced from the meaning of his words.

2-1- The purposefulness of divine actions

Reflecting on the themes of his book, "Meditationes de Prima Philosophia, in Qua Dei Existentia et Animæ Immortalitas Demonstratur", which is considered the result of Descartes's deep meditations and introspection, shows that in the third meditation, he informs about the connection of his imperfect sensual perfections to absolute perfection. In reaching God, he believes in mixing intuitive knowledge, innate self-evident awareness and rational reasoning: "Now it is clear with the same natural light that the active cause and the total cause must contain reality at least as much as its effect, because where does the effect get its reality, except from the cause? If the cause does not have the reality in itself, how is it possible to transfer it to the effect? (Descartes, 1990, 42: 36-33).¹ In discussing the existence of material objects and the real contradiction between the soul and the human body, he repeatedly talks about the existence of an end in nature (ibid: 110), which clearly shows that every part of nature is created for a specific purpose.

If somewhere it was deduced that Descartes denies the existence of an end in nature or metaphysics, it means that we cannot be surrounded by all the real ends and purposes of God, not in the sense that it is thought that God is omniscient, nature is useless and He created without purpose (ibid: 110). Therefore, it means that we are not able to discover God's intention and purpose in the creation of a certain being or a certain group of beings, and there is a difference between our inability to perceive

something and its non-existence (Adam Al-Wijdān lā Yadullu alā Adam al-Wujūd). Therefore, it does not mean that he denies the end, because God's omniscience, as well as being perfect and wise - which Descartes also believes in - requires that God's actions are not without an end and purpose. An action without end is intended to cancel and is not compatible with God's attributes of absolute perfection and wisdom.²

2-2- The ability to perceive the purpose of divine actions

Although Descartes accepted the principle of purposefulness, he considered it impossible to reach the ultimate cause in divine actions and emphasized this matter in the materials quoted from him (see: Descartes, 1990: 75; Foroughi, 1965, 1: 172, 159). In discussing the purposefulness of divine actions, Descartes' explanation is that "God's purposes are hidden from us" (Kenny, 1987: 84). If we consider a cause as the ultimate cause of creation, this is considered a kind of analogy with the soul. In other words, the ultimate causes that we attribute to creation are all analogies to ourselves, and we should not compare God's work to ourselves. In fact, our thinking is unable to understand why God created the universe and what He means by these events (Foroughi, 1965, 1: 172). Therefore, it is not possible to express an opinion and draw a goal about God's goal in actions.

Descartes believes that "if my intellect is unable to understand the purposes of God's actions, I should not be surprised that I may (in experience) come across many other examples that I do not know their God. For what and how He created. I will have no reason to doubt the existence of God. Because after realizing that my nature is extremely limited, and conversely,

1. Ranjbar Haghighi, 2006.

2. See Soleimani et al, 2016.

God's nature is vast, unencompassable and infinite, I can easily find out that God is capable of infinite things whose causes are beyond the reach of my knowledge" (Descartes, 1990: 75). It seems that this reason is enough for him to conclude that the awareness of the cause (e.g. ultimate) regarding physical or natural objects has no useful application (at least for him personally). Therefore, trying to deeply understand the complex and impenetrable symptoms of God and trying to discover, he considered it a kind of arrogance that was beyond his power and as if it was useless (see: Descartes, 1990: 75). What seems prominent in Descartes' opinion is the impossibility of achieving the goal of creation by humans, which is probably mentioned in his words as well as the words and analyzes attributed and related to him.

3- Analysis and review of Descartes' point of view

In the analysis of Descartes' point of view, the extent of the influence of the church's teachings on his ideas will be examined and then based on the Qur'anic teachings, it will be criticized and answered.

3-1- Catholic Christianity's approach to the idea of the purposefulness of divine actions

A noteworthy point in the field of thinking of thinkers in epistemological teachings, including the purposefulness of divine actions, is the possibility of the influence of the basis and religious thought in their philosophical opinions, "All people work on their forms" (Isrā': 84). Because the way of religious thinking and the type of chosen religion play an important role in guiding ideas.

As for Descartes' point of view, the issue that can be raised is the possibility of the effect of skeptical thinking as an obstacle to accepting the ultimate cause in God's actions. Because he

clearly raises his doubt and ambiguity regarding the ultimate cause and considers it to be defensible due to the lack of human presence in God's decision and will, save for factors such as: the opinions of Tycho Brahe, Koepler, Copernicus, Galileo, about delegation, printing industry, etc., the conquest of Constantinople, the emergence of new philosophical schools such as: the experimental philosophy of Francis Bacon (Descartes, 1990: 3-4) which it has been mentioned in the creation and calendar of Descartes' type of thinking. Another point about his views is his type of religious orientation; Catholic Christian tendency or not (Descartes: 2009)) can be influential in motivating, pushing, and creating his insight regarding the impossibility of knowing the ultimate cause of divine actions.

2-3- The role of Catholic Christianity¹

The heads of this school believe that Catholic priests are the true representatives of God on earth, and the Pope is at the head of these authorities while other people are His representatives (Van Vorst, 2004: 139). They believe in original sin, baptism, sacrifice, confession to the priest. The priests of this sect do not marry (Zibaeinejad, 2004: 247). This group believes in the Trinity; That is, there are God the Father, God the Son, and the Holy Spirit, and although they consider them to be three. They believe that they are one. They also believe that the Pope is free from error (ibid, 245). The religious sources of Catholics include such things as: 1. Holy book 2. Three universal creeds 3. Opinions and resolutions of the Council of Trent (1564 AD) 4. Confession about faith in Trinity (1564 AD) 5. Roman questions and answers (1566 AD) 6. The

1. It is one of the three prominent sects in Christianity, meaning authentic, comprehensive, far-sighted, free, from the Greek root "Katholikos" which implies "related to the whole" and "comprehensive" (Graidī, 1998: 38).

opinions and approvals of the Vatican Council (1870 AD) (ibid. 247).

According to the investigation, concepts such as general resurrection, physical resurrection, and purgatory world (Thiessen, nd: 325) have been proposed and explained in the literature of the Catholic Church. But in the context of the creation of man and its purpose, no material was found in the existing four gospels, although in the Torah, for two reasons of showing God's glory (Thiessen, nd: 115) and finding His glory (ibid) are mentioned as the reason for the creation of man.

Descartes considered himself a devout Catholic (Rome, 1992: 510), while Pascal considered him an atheist, saying about him: "I cannot forgive Descartes, for he tries in whole philosophy to separate himself from God. In his philosophy, he believed that God has no other use than to refer creation to Him (Descartes, 2009). Martin Shock believed in Descartes' atheism, and the Catholic Church denied Descartes' connection with Catholic Christianity in 1663 due to Descartes' corrupt beliefs. He burned all his works and ordered to prohibit their use (Edward C, nd: 16).

According to the opinion of thinkers such as Martin Heidegger, Descartes made a great effort to free humanity from the revealed truth of Christianity and the teachings of the Church (Ingraffia, 1995: 126). Such different theories in the field of Descartes's beliefs can reflect his thought process, i.e. belief in the purposefulness of creation or not. So, any approach to the above theories will require accepting a certain vote in his opinions and thoughts.

Based on the above and with the issue of the present research, Descartes believes:

"I understand that I should not be surprised by God's actions because I cannot explain them. I should not doubt his existence just because I understand that sometimes I cannot understand

why or How did he make something? I know that my nature is weak and limited, and that God is limitless, incomprehensible, and infinite. So, I can infer that He can do countless things, the reasons for which are unknown to me. Accordingly, I consider the usual method of explaining everything according to its purpose in physics to be useless, because I know that it is foolish for me to discover God's purposes from creation. So, I cannot discover his purposes with my own limitations." (wright.edu/cola/descartes/meditation3)

From Descartes' point of view, God is not the guarantor of discovering or showing the truth, but it is man who understands, discovers, and produces the truth with the power of his own independent reason (Lovitt, 1977: xxv-xxvi). It seems that in some cases Descartes is a Christian, a Catholic who break the norms. Although he has accepted the teachings of the Bible, the mere fact that the Bible is holy was not the reason for his acceptance of its teachings. He rejected everything he had doubts about in his beliefs and accepted everything he found based on reason. One of these topics is the discussion of the purposefulness of divine actions.

He accepted that the world has a creator and this creator is ultimately perfection, but because he could not understand the purpose of beings from an intellectual point of view, he considered the matter to be in doubt and for reasons such as; Man's weakness in understanding the divine actions and the unlimitedness of the divine essence has made the knowledge of the divine actions impossible. This matter is based on the belief of Catholic Christians (based on the fact that God created everything and guides it by his own hand, so everything is for a purpose). It is created but we do not understand the science of creation (Akin: 2004).

3-3- Analyzing the purposefulness of divine actions in the Bible

In the study of the Bible, there is a point of view about the purpose of divine actions, which is that God created everything with a purpose, but whether the purpose of divine actions can be understood by humans or not? Two views are presented in the Bible:

The first view is that God did not want man to be aware of God and His actions; "The wise God did not think it good for man to know him and his actions with his logic and wisdom" (Sayar, 2008, First Letter/Part 21)¹. Found elsewhere: "God has prepared things for his friends that no human has ever seen, heard, or thought of" (Ibid, First Letter/Part 6). In one case, we read: "People invent stupid ideas about God and His will. Therefore, their ignorant minds have become dark and confused" (ibid: Part 21).

The second view believes that God, according to Christians, God the Son, Jesus (as) expresses the understanding of his actions. Therefore, it is possible to understand the purpose of God's actions or to ask him to grant understanding to man: "No one can understand the thoughts and plans of God except the Spirit of God...Thus the Holy Spirit tells us these truths, but an unbeliever is not able to understand the thoughts and secrets of God" (Ibid: Letter I/Parts 9 and 14). Or we read: "We constantly pray and ask God to help you to find out His will and give you wisdom to understand the purpose of His spiritual affairs" (Ibid.: First Letter/Part 9).

Somewhere in the explanation of some final examples, it is considered as follows: "Everything that is in heaven and on earth, visible and invisible, was created by Christ, and He is the visible face of the invisible God. He created the world, the spiritual world with their rulers and

thrones. Their commanders and elders were all created by Christ and the goal of all creatures is for His glory" (ibid: Part 16); "God's wisdom is great and His understanding of our needs is great.... God's great plan from the very beginning was to choose us to become His" (Ibid: Part 11); "But if anyone among you seeks wisdom and understanding to understand God's will and desire for creation, he should pray and ask God; Because God bestows wisdom and understanding on whomever He wills" (Ibid: Part 5). According to such themes mentioned in the Bible, it seems that the purposefulness of divine actions is accepted from the point of view of the Bible, although there is a difference in human understanding of the purposefulness of divine actions. Therefore, the purposefulness of divine actions in the Holy Bible is accepted.

3-4- The purposefulness of divine actions in the Catholic School

Catholic Christians have a deep belief in the Bible and consider it to be from God and believe in everything that is contained in it. Based on this, it can be said that Catholics believe in the purposefulness of divine actions, but in examining their belief in the purposefulness of creation, it can be said that they believe that God the Father created the heavens and the earth and the purpose of that is the glory of God the Son of Christ. They believe that God's beloved son is everything and everything was created through him and for him; The purpose of his creation is his actions, his actions have an end, and the end is his essence, and everything was created for his essence. According to his belief, the end of the world is that which was created for the glory of God.²

The First Vatican Council explains that the true God, from his goodness and supreme

1. The first letter of Paul to the Christians of Corinth, the part of Christ, the wisdom and power of God.

2. See: Kung, History of the Catholic Church, Hassan Ghanbari, 2005: 61 and Graidi, Christianity and Heresies, Abdur Rahim Soleimani Ardestani, 2005: 38.

power, created not to increase His happiness and perfection, but for perfection with the absolute freedom of creatures. So the ultimate goal of creatures and its ultimate cause is that God, Who is the Creator of everything, has willed that all will eventually become one and enter into the essence of God. They believe that God created the world on the basis of wisdom and willed that creatures share in His existence, wisdom, and goodness. God exists in the essence of the creatures He creates, and says about humans: "We live and move and have Our existence in him." God created creatures for an ultimate purpose and protects them so that they reach their ultimate goal. The world is in a state of travel and is moving towards the ultimate perfection that God has destined for it. God created and protects all things by His providence and He has set a final goal for everything, even for things that do not yet exist. (See: Tawfighi, Hossein, 2005: 197; Van Vorst, 2004: 139)

According to Catholic Christians, God with unlimited power can always create something better, but with infinite wisdom and goodness He freely willed to create the world in a state of "journey towards its ultimate perfection". In God's plan, this process of becoming is the appearance of certain beings and the disappearance of others. The existence of the more complete alongside the forces of perfection, both constructive and destructive, of nature. (See Zibaeinejad, 2005: 245-247; Bostani: 2005: 247) God is not the cause of evil in any way, directly or indirectly, but he allows evil to exist because he respects the freedom of his creatures and wants them to choose evil or good by themselves. His methods of providence are often unknown to us. Only when our relative knowledge ceases (to see God face to face), will we fully know the ways in which God has

guided His creation and this is the reason for the creation of the heavens and the earth.¹

According to the themes explained in the Catholic religion, it can be said that the Catholic school regards the purposefulness of divine actions as the purpose of creation, and considers the creation of every creature to have a purpose that can be recognized. Therefore, the creation of everything with a purpose indicates that this school has not only accepted the purposefulness of divine actions, but also considers these goals to be knowable. Descartes's views on the purposefulness of divine actions are not compatible with Catholicism, because there is a clear difference of opinion in the possibility of knowing the ultimate cause with the above school, and he ruled out the possibility of knowing the ultimate cause in divine actions, unlike the Catholic religion.

4- Criticizing and reviewing Descartes' opinions based on extra-religious bases

Regarding the examination of Descartes' point of view, several extra-religious bases can be found;

a. doubt (Cartesian doubt); Any belief about which there is no absolute certainty is considered a fallacy. The method of doubt requires that we assume all our previous beliefs to be false and believe only in something that we are absolutely sure of. So, the slightest doubt about its correctness is enough to set it aside. One of the things that distinguished the rationalist Descartes from the empiricists is his emphasis on the degree of fallibility and unreliability of the senses as the source of awareness of the world (see Mokhber, 2017).

b. dualism; Descartes' belief that he can be sure of his existence as a thinker more than a being with a body indicates the separation of mind and body. The mind or soul is the real

1. vatican.va/archive/ccc_css/archive/catechism/p1s2c1p4.htm

Descartes or anyone else whose body may or may not exist. The mind can survive the destruction of the body. This decisive separation between mind and body or soul and body is known as Cartesian dualism (see: Olya, 2003).

c. Cartesian circle; A title that is sometimes referred to a problem in Descartes' thought system. Therefore, clear and distinct ideas are reliable sources of knowledge that a benevolent God who does not deceive people, bestows them; But God's existence is proven only by relying on the knowledge obtained from clear and distinct ideas (see: Alam, nd). In discussing nature's finality, Descartes believes that it is wrong to say that the soul leaving the body causes death, but on the contrary, death causes the soul to leave the body, and the cause of death is the corruption of the body (Foroughi, 1963, 1: 163).

To criticize such bases, it seems that the method of systematic doubt incites doubts about anything that can be doubted, but the reality is something else. In this regard, Descartes does not doubt that the meanings he intends from the words are the ones he had in mind at the last time he used those words. However, in Descartes' opinion, this is not a serious problem, and Cartesian doubt remains a new form of skepticism. Regarding the second basis, one of the most serious problems that this theory gives rise to is the explanation of the meaning that interaction between an immaterial mind and a material body is possible. So it seems to be a form of Monotheism, i.e. a theory that says it has only one type of essence, in comparison with the dualism theory. It is more realistic, and in the third basis, Descartes is caught in the circle (see: Kazemnejad Vaqfi, 2011).

To examine this statement, the question that may be raised is whether the cause of the soul's liberation from the body and what is the soul's next destination? Is the departure of the soul from the body without human knowledge of the

main purpose and to what extent is the final reference of the soul believable and convincing for the audience?" (Does anyone has doubt on Allah, Who is the Creator of the Heavens and the Earth?)" (Ibrahim: 10)¹. Human sound intellect will naturally realize the existence of many natural and unnatural causes by considering the various events around him and also by realizing the cause of other side phenomena. Now, such causes are accessible through rational exploration, or human minds have not yet reached it. However, the blocking of science in this area and the impossibility of knowing the ultimate cause is not something that human rational powers can easily accept and become indifferent to (sde Nūr: 61²).

Therefore, human reason is always confident in the existence of the law of cause and effect throughout the world, and considers this to be applicable in various fields, including the end of the world. The extensive effort of thinkers to discover hidden and invisible causes is a witness to the truth of this matter (See Qāf: 6³). Therefore, the impossibility of knowing the ultimate cause is against reason and is in clear contradiction with the axioms and certain things of human rational powers and the way of thinking. In addition, philosophers have never denied the purpose of beings and the world of existence, but they have considered the purpose and the final cause as one of the pillars of the origin of all actions and works in the world of existence. According to them, even creatures without consciousness have goal in their actions (see: Khademi, 1994: 54; Asrā': 44⁴).

Mullah Sadra, by proposing this problem, how can God, even though He has no intention towards possibilities, yet all possibilities have

1. أَفَبِي اللَّهِ شَكُّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ
 2. يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ
 3. أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ
 4. وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ.

arisen as a result of planning and decrees? He believes that although God does not have an ultimate cause in His actions (the subject does not have an end other than His essence) and He does not perform His actions for the sake of known or unknown interests and benefits on our behalf (our ignorance in the subject of the interests of God's actions is greater than what we know), God Almighty is the essence from Whom things are not issued except in the best and most complete possible way. All the actions issued by Him have interests (purposeful actions), but some are necessary and some are unnecessary (from the point of view of humans). In any case, God is aware of all open and hidden matters (Sadrudin Shirazi, 1999: 142-143).

5- Criticizing and reviewing Descartes' opinions based on inter-religious bases

Regardless of the rational criticism of the view that believes that the ultimate cause cannot be known, through looking inside the religion and by referring to the original religious teachings, we are faced with many cases that explicitly or sarcastically, in addition to assuming the ultimate cause, explain its examples as well;

5-1- The purpose of divine actions from the Islamic point of view

It seems that the discourse of lack of knowledge regarding the purpose of divine actions is debatable, at least in Islamic religion, and the position of Islamic teachings regarding this issue is clear. Study of the purposefulness of divine actions in Islam depends on the examination of verses and hadiths;

5-1-1- Qur'anic opinion

5-1-1-1- Purposefulness of creation

In the Qur'an, Almighty God clearly considers the creation of the world to have a purpose and far from nullity;

a. Creation is not void; “And We created not the heaven and the earth and all that is between

them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!” (Sād: 27) This reasoning is through the ends, because if the creation of the heavens and the earth and what is between them (even though they are created things and temporary ones, they come into existence one after the other, and become mortal), does not lead to a permanent and fixed end, it will be void. Void, which means anything that does not have an end, is impossible to be realized and exist outside. In addition, it is impossible to issue such a creation from a Wise Creator, and there is no question about the creator being wise (Tabātabā'ī, 1995, 17: 196).

b. Creation is not a toy; “We created not the heaven and the earth and all that is between them in play” (Anbīyā': 16; Dokhān: 38). Since other verses reflected the fact that the unbelieving oppressors did not have a purpose for their creation other than pleasure and drink, and in fact they thought the world was purposeless, the Holy Qur'an refuted this way of thinking. It proved the existence of a valuable purpose for the creation of the whole world, especially humans (Makaram Shirazi, 1995, 13: 369).

c. The truth of creation; In some cases, this creation is considered as a matter of truth: “They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.” (Ahqāf: 30) The origin of creation reminds us that We did not create the heavens and the earth and what is between them except with truth, referring to the fact that something in vain is outside of Our holy area. What is created is true, right, and stable, and its existence in the world system is necessary and true. For everything from the parts of the world, as well as for the whole world and the social body, there is a certain period, which is in the world of justice. It is divine and is

determined in the reserved tablet that after a certain period it will be suspended and dissolved (Banouye Isfahani, 1982: 13: 120).

In other verses, some goals are also exemplified, such as creation of the world for man, increasing human knowledge, and Resurrection and Justice, which are clearly. These verses clearly mention the creation of the world.

5-1-1-2- Creation of the world for man; "Who hath appointed the earth a resting-place for you, and the sky a canopy..." (Baqarah: 22). Ibn Bābiwayh narrated in his chain of narrations from Imam Hasan Askarī (as): "Imam Zain al-Ābidīn (as) said regarding the verse: 'God made the earth compatible with human nature. He made it suitable for humans' bodies so that it is not too hot to burn, not too cold and dry to freeze...' (Boroujerdī, 1987, 1: 121).

5-1-1-3- Increasing human knowledge; "Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge" (Talāq: 12)," meaning that should be aware of the fact that knowledge of God Almighty is over all things, whether it be pre-existence or after. It surrounds all details and generalities, without change or difference (Sharif Lāhijī, 1994, 4: 508).

5-1-1-4- Resurrection and Justice; "And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned. And they will not be wronged" (Jāthīyah: 22). The fact that creatures are truth requires the existence of other world beyond this world, in where beings will become immortal. The justice of the creation also requires that every soul be given the reward it deserves; the good deed be given a good reward, and the evil deed be given a bad reward. Since this world does not have the

capacity for such a reward, it must be in another world (Tabātabā'ī, 1995, 18: 262).

In addition to these points, there are many other verses that indicate the purposefulness of the world of creation and the reasons for the creation of man have been discussed there. They criticized the view that creation has no purpose: "Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?" (Mu'minūn: 115). In some cases, the reasons of the creation are mentioned, such as; A. Testing: "Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving" (Mulk: 2), B. Worshiping: "I created the jinn and humankind only that they might worship Me" (Dhāriyāt: 56), C. Mercy: "Save him on whom thy Lord hath mercy; and for that He did create them" (Hūd: 119), D. Divine meeting: "Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence)" (Inshiqāq: 6), "Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning" (Baqarah: 156).

5-1-2- Narrative view

In narrations, we see several contents that not only consider the purpose of Divine actions as necessary, but also explain goals for creating man, such as: worship and obedience, revealing power and obliging obedience, bringing benefits, and guiding to the blessing.

5-1-2-1- In some narrations, the existence of a purpose for human creation is generally mentioned; The Messenger of God (PBUH) said: "Act as all human beings are prepared for the purpose for which they were created" (Majlisī, 1403 AH, 67: 119).

2-5-1-2- In some narrations, the necessity of having a special purpose for creation is mentioned; In another hadith, Imam Sadiq (as) answered the question about the reason for creation, saying: "God, the Blessed and Exalted,

did not create His creatures in vain and did not leave them carelessly, but He created them in order to reveal His power and make them responsible for Him. He created obedience (to His commands) so that they may gain the pleasure of God (and be promoted to high positions). He did not create them for the sake of gaining benefits for Himself and to ward off harm and loss from Himself, but He created them to give them benefit and guide them to eternal blessings” (Ibn Bābiwayh, 1425 AH, 1:13). Also, Ibn Abi 'Umayr quoted from Imam Musa al-Kazim (as) who said: “Allah, the Greatest, created the jinn and mankind so that they worship and obey Him, not that they disobey Him. This is what He says: ‘And we created the jinn and the human being only for worshiping’ (Dhārīyāt: 56). Since He created them for obedience, He has made the path easy and smooth for them to reach this goal...” (Qumī, nd, 8: 747). According to the mentioned verses and traditions, it can be said that based on religious teachings, Islam clearly accepts the finality and purposefulness of God's actions and assigns a purpose to everything created and every God's action.

In the discussion of the purposefulness of Divine actions and regarding the finality of creation, several reasons have been mentioned; Things like: power, wisdom, goodness, mercy, grace, love, love for nature, will, knowledge and care, knowledge, the existence of a human being or a perfect human being, and the essence of the Almighty. The formers mention the essential attributes of the Almighty as the ultimate cause of creation. The latter cases but consider knowledge and the essence of the Almighty God, which all return to the essence of the Almighty (see: Farsi Nejad, 2016: 106). Accordingly, these indicate to the fact that the purposefulness of Divine actions is generally accepted, and in addition to the discussion on proving the purposefulness of divine actions by

accepting and stating the evidence of the purposefulness of divine actions, it is also proved in confirmation. However, in the adaptation and explanation of Descartes' words, it seems that religious and sectarian thought could not have an effect on his constructive rationalism. His philosophical opinions are independent and separate from his religious beliefs. It seems that rational beliefs are different from his religious beliefs as they could be separated from each other.

Conclusion

The goal is defined as the intention and purpose. It is also called the final goal, which means the result and effect of something and the purpose and benefit, which is sometimes used in religious teachings regarding the actions of God Almighty. Purposefulness in René Descartes' point of view is discussed and explained in two aspects: the principle of the purposefulness of Divine actions and the possibility of knowing the ultimate cause. He accepts and confirms the principle of Purposefulness of Divine actions, while regarding the possibility of knowing the ultimate cause, he believes that it's impossible to access it due to the limitations of man, as if he considered reaching the purposefulness of creation to be beyond the reach of human minds, thoughts, and ideas. Reviewing and criticizing this idea, based on external and internal (Islamic) religious foundations, this research proves that not only Divine actions have special goals, but also in religious teachings (based on verses and traditions) many cases of these goals are clearly mentioned which are necessary for it, requiring the knowledge for the ultimate causes. Therefore, such evidences and documents, contrary to the opinions transmitted from Descartes, indicate to the possibility of knowing the purposefulness of divine actions.

References

- The Holy Qur'an.
- Ibn Bābiwayh (Sheikh Sadūq). Muhammad Ibn Ali (1425 AH). *Ilal al-Sharā'ī*. Qom: Al-Haidariya Library.
- Ibn Duraid, Muhammad bin Hassan (1988). *Jumharat al-Lughah*. Beirut: Dar al-'Ilm lil Malā'in.
- Ibn Sīnā, Hussein bin Abdullah (1996). *Ishārāt*, Qom: Al-Balāqa Publications.
- Abu Jaib, Sa'dī (1408 AH). *Al-Qāmūs al-Fiqhī Lughatan wa Istilāhan*. Damascus: Dar al-Fikr.
- Aburayān, Muhammad Ali (1993). *The basics of the Ishrāq philosophy from the point of view of Sohrawardi*. Tehran: Shahid Beheshti University.
- Ismail Sini, Mahmud (1414 AH). *Al-Miknaz al-Arabī al-Mu'āsir*. Beirut: Lebanon Publishing House.
- Association of Cultural Works and Monuments (2008). *Atharafarinan*, Tehran: Atharafarinan Research Project.
- Ashtiani, Seyed Jalaluddin (2002). *Description of Zād al-Musāfir*. Qom: Islamic Propagating Office.
- Augustine (2010). *God's City* [translated by Hossein Tawfighi.] Qom: Publications of the University of Islamic Religions and Schools.
- Augustine (2000). *Confessions* [translated by Sayeh Meithami.] Tehran: Sohrwardi Research and Publishing Office.
- Boroujerdī, Sayed Mohammad Ibrahim (1997). *Comprehensive Interpretation*. Tehran: Sadr Publications.
- Bostani, Fu'ad Afram (1996). *Abjad Alphabet Dictionary*. Tehran: Islami.
- Tawfighi, Hossein (2008). *Familiarity with Major Religions*. Tehran: Taha Cultural Institute.
- Tahānawī, Muhammad Ali bin Ali (1996 AD). *Kashāf Istilāhāt al-Funūn wal-'Ulūm*. Beirut: Lebanon Publishing House.
- Thiessen, Henry (nd). *Christian Theology* [Translated by Michaelian.] Np: Eternal Life Publications.
- Juhāmī, Jīrār (1998). *Mawsū'a Mustalahāt al-Falsafa 'Inda al-Arab*. Beirut: Lebanon Publishing House.
- Hosseini Shahrudi, Seyed Morteza; Darabi, Kawkab (2016). "The Philosophical Answers of Mulla Sadra and Augustine to the Problem of Evil", *Comparative Theology*, 7(15): 1-14.
- Hosseini Ardakani, Ahmad bin Muhammad (1996). *Mir'āt al-Akwān* (the explanation of Hidāya of Mulla Sadr Shirazi). Tehran: Mirāth-e Maktūb.
- Khademi, 'Ain Allah (1994). "Comparison of the opinions of theologians and philosophers on the purpose of God's actions". *Kayhān-e Andīshe* 54: 159-168.
- Descartes, Rene (1990). *Reflections on the First Philosophy* [translated by Ahmad Ahmadi.] Tehran: Academic Publishing Center.
- Dinani (1987). *The Radius of Thought and Intuition of Sohrawardi's Philosophy*. Tehran: Tehran Wisdom and Philosophy Association.
- Dinani (2006). *The Story of Philosophical Thought in the Islamic World*. Tehran: New Design.
- Russell, Bertrand (1974). *History of Western Philosophy* [translated by Najaf Daryabandari.] Tehran: Pocket Books Publications Company.
- Rāghib Isfahānī, Hossein (1412 AH). *Al-Mufradāt fī Gharīb al-Qur'an*. Damascus; Beirut: Dar al-'Ilm; Dar al-Shāmiya.
- Ramin, Farah (2011). "Relationship and distinction between the argument of order and the ultimate argument and the best system of existence". *Comparative Theology* 2(5): 93-108.
- Ranjbar Haghghi, Ali (2006). "The purposefulness of existence and man in the fields of knowledge". *Ma'rifat* 101: 32-48.
- Zenouzi, Abdullah (2002). *Luma'āt Ilāhiya*. Tehran: Research Institute of Hekmat and Philosophy of Iran.
- Zibayinejad, Mohammad Reza (2005). *Comparative Christianity*. Tehran: Soroush.
- Sajjadi, Seyed Ja'far (2000). *Mulla Sadra's Dictionary of Philosophical Terms*. Tehran: Ministry of Culture and Islamic Guidance.
- Sajjadi, Seyed Ja'far (1994). *Islamic Teachings Dictionary*. Tehran: Tehran University Press.
- Soleimani, Mehdi; Khormoji Melayousefi, Majid; Ali, Sedaqat (2016). "Critical examination of Descartes' view on non-finality in physics". *Philosophical Reflections* 16: 117-85.
- Sayar, Pirouz (2008). *Bible: New Testament (New Testament based on the Jerusalem Bible)*. Tehran: Ney Publishing.
- Shujaei, Ahmed (2019). "The purposefulness of divine actions from the point of view of Islamic theologians". *Shiite Comparative Theology Journal* 1: 207-231.
- Sharif Lāhījī, Muhammad bin Ali (1994). *The Commentary of Sharif Lāhījī*. Tehran: Dad Publishing Office.
- Sheikh Ishrāq, Yahya bin Habash (2009). *Al-Talwihāt al-Lawhiya wal-'Arshiya*. Tehran: Research Institute of Hekmat and Philosophy of Iran.
- Sāhib, Ismail bin 'Abbād (1414 AH). *Al-Muhīt fī al-Lughah*. Beirut: Ālam al-Kitāb.
- Sadrudin Shirazi, Muhammad (1313 AH). *Sharh li Hidāyat al-Athīra*. Np.
- Sadrudin Shirazi, Muhammad (1975). *Al-Mabda' wal-Ma'ād* [introduction and correction by Seyed Jalaluddin Ashtiani.] Tehran: np.
- Sadrudin Shirazi, Muhammad (1982). *Interpretation of the Holy Qur'an* [Corrected by Mohammad Khajawi.] Qom: Bidar.
- Sadrudin Shirazi, Muhammad (1984). *Mafātīh al-Ghaib*. Tehran: Movla Publications.
- Sadrudin Shirazi, Muhammad (1984-A). *Asrār Āyāt* [translated by Mohammad Khajawi.] Tehran: Institute of Cultural Studies and Research.
- Sadrudin Shirazi, Muhammad (1987). *Tafsir of the Holy Qur'an*. Qom: Bidar Publications.
- Sadrudin Shirazi, Muhammad (1988). *Sharh Usūl Kāfi* [translated by Mohammad Khajawi.] Tehran: Institute of Cultural Studies and Research.
- Sadrudin Shirazi, Muhammad (1999). *Answers to Questions* [edited and research by Dr. Abdullah Shakiba.] Tehran: Sadra Islamic Wisdom Foundation.
- Sadrudin Shirazi, Muhammad (2003). *Commentary on the Theology of Shifā'* [edited by Najafqoli Habibi]

- according to Sayed Mohammad Khamenei.] Tehran: Sadra Islamic Wisdom Foundation.
- Sadrudin Shirazi, Muhammad (1408 AH). *Risālat Hudūth al-‘Ālam* [Translated and corrected by Mohammad Khajawi.] Tehran: Movla Publications.
- Sadrudin Shirazi, Muhammad (1419 AH). *Al-Hikmat al-Muta‘ālīya*. Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Sadrudin Shirazi, Mohammad (1990). *Al-Hikmat al-Muta‘ālīya*. Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Saliba, Jamil; Sanei Dareh Bidi, Manouchehr (2007). *Philosophical Dictionary*. Tehran: Hekmat Publications.
- Tabātabā'ī, Sayed Mohammad Hossein (1995). *Al-Mīzan fī Tafsi'r al-Qur'an* [translated by Seyyed Mohammad Baqir Mousavi Hamedani.] Qom: Islamic Publications Office of the Qom Seminary Society of Teachers.
- Tabātabā'ī, Sayed Mohammad Hossein (2014). *Commentary on Al-Nihāya* [Correction of Gholamreza Fayazi.] Qom: Publications of Imam Khomeini Educational and Research Institute.
- 'Ālim, 'Abdur Rahman (nd). *History of Western Political Philosophy*. Tehran: Ministry of Foreign Affairs.
- Aruti Mowafaq, Akbar; Asadi, Abulqasem (2006). "The better system from the point of view of Leibniz and Avicenna", *Shiraz University, Religious Thought Quarterly*, 21: 51-72.
- Olya, Masoud (2003). *Translation of Classical Works of Philosophy*. Tehran: Qoqnoos.
- Farsinejad, Alireza (2016). "The purposefulness of creation from the perspective of the Holy Qur'an and the sublime wisdom". *Bi-quarterly journal of Intellect and Religion* 15: 91-120.
- Fakhri, Majed (1993). *The Course of Philosophy in the Islamic World* [Translated by Nasrullah Pourjavadi.] Tehran: Academic Publishing Center.
- Foroughi, Mohammad Ali (1965). *The Course of Wisdom in Europe (similar to the translation of Descartes' speech)*. Tehran: Tehran Mosavar.
- Fayoumi, Ahmad bin Muhammad (1414 AH). *Al-Misbāh al-Munir fi Gharib al-Sharh al-Kabir lil al-Rāfi'i*. Qom: Dar al-Hajra Institute.
- Ghaemini, Alireza (2008). *Better System in the Thought of Islamic Wises and Leibniz*. Qom: Tebyan Cultural and Information Institute.
- Qurashī, Ali Akbar (1992). *Qur'an Dictionary*. Tehran: Dar al-Ketab al-Islamiya.
- Qumī, Abbas (nd). *Safinat al-Bihār*. Tehran: Osveh.
- Carbon, Henry (1982). *Mulla Sadra; Great Islamic Philosopher and Thinker* [Translated by Zabihullah Mansouri.] Np: Javidan Publications.
- Kong, Hans (2005). *History of the Catholic Church* [Translated by Hassan Ghanbari.] Qom: Religions.
- Kazem Nejad Vaqfi, Shahram (2012). *The Thought and Theories of Rene Descartes, the French Philosopher Descartes; in the Dilemma of Doubt and Certainty; elixir management information website*; <http://shvaghefi.blogfa.com/post/37>
- Grady, Javan, O (1998). *Christianity and Heresies*. Abdur Rahim Soleimani Ardestani. Qom: Taha.
- Lahiji, Abdul Razzaq bin Ali (2004). *Gohar-e Morad*. Tehran: Sayeh Publications.
- Majlisī, Muhammad Baqir bin Muhammad Taqi (1403 AH). *Bihār al-'Anwār*. Beirut: Al-Wafā' Foundation.
- Mokhber, Abbas (1998). *Translation of Western Liberalism, Rise and Fall*. Tehran: Markaz.
69. Morteza Zubaydi, Muhammad bin Muhammad (1414 AH). *Tāj al-'Arūs, min Jawāhir al-Qāmūs*. Beirut: Dar al-Fikr.
- Misbah Yazdi, Mohammad Taghi (1999). *Teaching Philosophy*. Tehran: Islamic Propagation Organization. International Publishing Company.
- Makarem Shirazi, Nasser (1995). *The Commentary of Nemooneh*. Tehran: Dar al-Kutub al-Islamiya.
- Musa, Hussein Yusuf (1410 AH). *Al-Ifsāh fī Fiqh al-Lugha*. Qom: Maktabat 'A'lām al-Islāmī.
- Mehna, Abdullah Ali (1413 AH). *Lisān al-Lisān: Tahdhīb Lisān al-Arab*. Beirut: Dar al-Kutub al-Ilmiya.
- Van Vorst, Robert E. (2005). *Christianity through the Texts* [Translated by Javad Baghbani and Abbas Rasulzadeh.] Qom: Institute of Imam Khomeini.
- Herawī, Muhammad bin Yusuf (1387). *Bahr al-Jawāhir (encyclopedia of natural medicine)*. Qom: Jalaluddīn.
- Elahi Qomsha'i, Mehdi (2001). *Translation of the Qur'an (Elahi Qomshe'i)*. Qom: Fatima Al-Zahra Publications.
- Akin, Jimmy (2004). "Evolution and the Magisterium". *This Rock*. Archived from the original on 2007-08-04.
- Allen, Richard (2009). *Augustine and the Nature of Evil*, Harvard, Harvard University.
- Aquinas, Thomas (1992). "Summa Theologica", from *The Great Books of the Western World*, Mortimer, Adler (ed). Chicago: University of Chicago Press.
- Bruno, Leonard C. (2003). *Math and Mathematicians: The History of Math Discoveries Around the World*. Baker, Lawrence W. Detroit, Mich.: U X L. p. 99. ISBN 0-7876-3813-7. OCLC 41497065.
- Descartes, René (2009). *Encyclopædia Britannica. Encyclopædia Britannica 2009 Deluxe Edition*. Chicago: Encyclopædia Britannica.
- Edward C. Mendler (n.d). *False Truths: The Error of Relying on Authority*.
<http://www.wright.edu/cola/descartes/meditation3.html>
Descartes original meditation 3 translation.
<https://www.porseman.com> Counseling and Response Department of Supreme Leader's Representative Office in the University:
- Ingraffia, Brian D (1995). *Postmodern theory and biblical theology: vanquishing God's shadow*.
- Kenny, Antony (1987). *Reason and Religion*. New York: Basil Blackwell.
- Lovitt, Tom (1977). *introduction to Martin Heidegger's The question concerning technology, and other essays*.
- Porter, Roy (1999). "The New Science". *The Greatest Benefit to Mankind: A Medical History of Humanity from Antiquity to the Present* (paperback edition, 135798642 ed.). Great Britain: Harper Collins. p. 217. ISBN 0-00-637454-9.
- Rome and the Counter-Reformation in Scandinavia (1992). *The Age of Gustavus Adolphus and Queen Christina of Sweden*.