



Research Paper

Criticism of Abul Hasan Ameri's View of the Grace System

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Abstract

One of the fundamental issues, especially for those who believe in the unity of God, is that by maintaining the unity of God, how is it possible for many beings to be created by the Supreme Being? Different scientists, especially those who believe in divine monotheism, have tried to solve this problem. Although Abul Hasan Ameri has not clearly said anything about the Grace System in his available works, it can be seen from all his works that he paid attention to this discussion in two ways: through the upper and lower worlds. He introduced the world of abstracts as part of the upper world and the world of matter and nature as part of the lower world. Ameri's statement about the hierarchy of beings can be seen as his view on the Grace system. He has placed God at the head of the chain of beings and believed that God is the Creator and All-Knower who surrounds all beings, and after him are the intellects, which cannot be experienced and divided and surround the stages after them. In the third stage, there are souls, which are natural and dualistic matters, and in the final stage, there are natures and bodies, which lack life and are under the control of souls and their superior causes. Of course, based on Ameri's existing works, it is not possible to accurately know his views about longitudinal and transverse intellects, the number of intellects, and the relationship between intellects and planets, as well as plant, animal, human, and celestial beings.

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Extended Abstract

1. Introduction and statement of the problem

While there were sages who believed in a specific God and considered that this specific God is one and only, this question has been raised assuming that this specific God is one, how did these many beings come from him? Plotinus, one of the Greek philosophers, and Farabi, one of the advanced Muslim philosophers, tried to answer this question.

Ameri is also one of the philosophers after Farabi and before Ibn Sina and the present research tried to answer this main question from his words: How is the Grace System drawn from Ameri's point of view? To answer this main question, answering these secondary questions is necessary: How did Ameri depict the upper and lower worlds? What order did he draw among the creatures? What characteristics did he enumerate for God, minds, souls, and nature?

2. Research Methodology

In writing this article, the author tried to see first, based on the method of description, how Ameri described the Grace System. Based on the analysis, the author can judge between this scholar's descriptions of the Grace System.

3. Research findings

The findings of the study are:

Ameri has proposed the upper and lower worlds in three absolute ways, in relation to human beings and in a binding way. When he used the upper and lower worlds in an absolute form, he meant the upper world as the world of abstracts, and the lower world as the world of nature or matter. When he talked about the upper and lower worlds of man, by mentioning the upper world, he meant the human soul,

and by mentioning the lower world, he meant the human body. Therefore, human beings can be considered a purgatory between the upper and lower worlds. If one refers to some examples of the upper world, such as minds and angels, or some examples of the lower world, such as the human body, or the sky and animals, then the meaning of the upper and lower world is limited.

Ameri draws a hierarchy for creatures. He introduces the second order as the Pen, which he may consider reason based on philosophical interpretation, or existence based on mystical interpretation. Ameri introduces the third order as the Throne and Divine Tablet. Of course, his statement about the second and especially the third order is not clear. According to the philosophical interpretation, by mentioning the Tablet, he may mean the soul of the whole, and by mentioning the Throne, he may mean the soul of the heavens.

The fourth order is the primary planets and objects. Of course, it is necessary to remember that it is not clear whether by mentioning primary objects, he means the same primary elements or other matters.

The fifth order is things that arise from primary elements, such as minerals, plants, animals, and humans.

Of course, the hierarchy that is mentioned is from superior to inferior. If one goes from inferior to superior, the opposite of this hierarchy will happen, that is, the fifth order is placed in the first rank and the first order is placed in the last rank.

In his writings, Ameri has listed some of God's attributes, such as agency and creativity, knowledge of all beings, and vast mercy.

He has also mentioned both negative and positive characteristics of intellect.



Ameri introduces the negative characteristics of intellect as follows:

Intellect cannot be decomposed and is not a bone. Neither is it a body, nor one of the powers of the soul. Besides the negative limitations, Ameri also mentions evident limitations for the intellect, which are: being surrounded by beings lower than oneself, possessing knowledge and deliberation, things that are in the mind, general things, and the unity between wise and reasonable, which is true about intellects.

Soul has the following characteristics:

The soul is inferior to the intellect; compared to the intellect, the soul has more pluralism and differentiation.

Ameri assigns the lowest rank to the natures of objects and bodies; therefore, objects and natures are not eligible for celi-bacy.

4. Results

From the discussed topics, it was found that:

First of all, according to Ameri, the number of longitudinal intellects is not

clear although, before him, Farabi established a connection between intellects and heavens and therefore spoke of ten intellects and nine heavens.

Secondly, from Ameri's point of view, the number of souls is not clear, but the advanced Muslim philosophers talked about different souls -plant, animal, human, and celestial; however, they did not clearly state anything about these souls.

Thirdly, in Ameri's existing works, the connection between the Grace System and nature cannot be understood. Nevertheless, before him, Farabi established a close connection between the old nature and the Grace System.

Fourthly, based on Ameri's existing works, two different analyses of the Grace System can be seen, which are:

- A. On the one hand, he divided the whole world into two categories: Upper and Lower world.
- B. On the other hand, he established a five-fold hierarchy among beings based on the Grace System.



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