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Original Article

The function of inferring the best explanation of Peter Lipton in solving the conflict between science and religion

Kokab Darabi*[1], Hamed Alizadeh[2]

[1] Assistant Professor of Islamic Philosophy and Theology, University of Mazandaranm Babolsar, Iran
k.darabi@umz.ac.ir
[2] Ph.D. student of Hikmat Mota'alieh, University of Ferdowsi, Mashhad, Iran
d.alizadeh63@gmail.com

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Abstract

So far, the problem of Evil has been raised based on nature's originality or existence. In the second case, it was either based on the explanation of entities or the establishment of existence. However, many philosophical issues, such as the problem of Evil, were covered with the design and proof of Mulla Sadra's theory of personal unity of existence. Based on this theory, since existence is the truth of a personal unit, the world of existence is related to God and is one of his affairs. The evil interpretation of beings is based on the fact that existence has multiple instances, while according to the personal unity of existence, existence does not have a second instance. When existence has only one instance, Evil will be negated. According to Sadra's point of view, the appropriate answer to the problem of classification of beings will be obtained through proper knowledge about fixed essences and entities and the rules specific to them. The essences that lack existence will possess it with the generosity of God. Therefore, the return of numerous condemned things along with evils and sins are fixed to the same essences and nobles and are considered one of their essentials, which, in the downward course of the truth of existence, has caused conflict between them and the occurrence of Evil. Therefore, the return of all good deeds is due to God, and God's forgiveness is free from shortcomings, and the defects return to the nature of things and their inherent aspect.

*Corresponding Author: Kokab Darabi
Address: University of Mazandaranm Babolsar, Iran Email: k.darabi@umz.ac.ir

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Extended abstract

1. Introduction

The existence of Evil in the world and the quality of its connection with the existence of God, who is pure good, is a problem that has long plagued the minds of the theists in the discussion of believing in one just God and also the objectiveness of the world. This issue is one of the most important challenges that threats the rational belief in the existence of a benevolent and omnipotent God.

Many atheists consider the existence of Evil as proof against the existence of the benevolent and perfect God of religions, and by relying on the logical incompatibility between the existence of God and Evil, they turn the existence of God into an improbable matter. In the meantime, theist thinkers and philosophers, each in their own way, have made efforts to provide a reasonable answer to this issue and resolve the existing doubts surrounding it. Islamic philosophers before Mulla Sadra also put forward theories in this field. However, with Mullah Sadra's design and proof of the theory of personal unity of existence, many philosophical issues, such as the problem of Evil, were covered by this innovative theory. With this statement, the current research seeks to explain the problem of Evil based on the personal unity of existence- as the ultimate goal of Mulla Sadra's ontology- in Sadra's philosophy.

2. Findings

Based on the theory of personal unity of existence, since existence is the truth of personal unity, the world of existence is the object of connection with God and is one of his affairs. The evil interpretation of beings is based on the fact that existence has multiple instances, while according to the personal unity of existence, it does not have a second instance. When existence has only one instance, Evil will be negated.

3. Result

By designing and proving the theory of personal unity of existence by Mulla Sadra, many philosophical issues, such as the problem of Evil, were covered by this innovative theory. Based on the theory of personal unity of existence, plurality is removed from the truth of existence and given to its objects and manifestations, and emergent plurality replaces existential plurality. According to this theory, existence is the truth of a personal unit, and the essence of supreme truth, pure goodness, is the only example. Therefore, there is no room left for a problem called Evil. Because the world is related to God and is one of the causes and has no identity other than disability and is his manifestation, Evil is a nonexistent thing and cannot be attributed to pure good. The problem of Evil is caused by the neglect of being related. Suppose we correctly understand the interrelatedness of beings and the simplicity of the supreme truth; in that case, we can solve the problem of Evil and the doubts surrounding it. If the collection of the universe is related to God, who is a personal unit and absolute and pure good, Evil will no longer mean anything.

According to Sadra's point of view, Almighty God, with the abundance of existence, invites the essences that do not have a share in existence, and the reprehensible multiplicity, along with Evil and sin, is one of their inherent accessories. Therefore, defects and Evil will return to the limitations of essences that do not have a share in existence. Hence, all good things return to the existence of God and the light of his existence, and the existence of the Prophet is free from shortcomings and low affairs, which goes back to the nature and inherent dignity of things. In other words, the appearance of Evil in the universe and the occurrence of sins by some servants

are due to the inherent defects of the fixed nobles and the nature and Evil of their talents and abilities. This meaning of Evil belongs to the world of nature, but if we consider it a defect, it includes all other things and even extends to the material field.

Almighty God is good in essence, and Evil is pure non-existence. Therefore, God, who is the truth of existence, is not characterized by additional good and evil. The additional good and evil are related to his appearances and developments, which have no existence, and their attribution to existence is virtual.

Based on the theory of the personal unity of existence, just as the plurality of the truth of existence is taken away and given to its objects and manifestations, the emergence of plurality replaces the existential plurality. In the problem of Evil, Evil is deprived of the truth of its existence, and evidence is given to its manifestations, in which some perfections have not appeared due to limitations and shortcomings. Therefore, they are described as being evil, and in fact, the evilness of such things is a negative description of these objects.

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