



"ZAR UNIVERSE" FROM THE PERSPECTIVE OF THE CONFIRMERS AND DENIERS

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ABSTRACT

The issue of man and various aspects of his knowledge are the subject of various sciences, psychology, sociology, ethics, history, medicine, and so on. These are sciences that each deal with a particular perspective on human thought. "Zar Universe" is one of the subjects that has long been the subject of struggle between Confirmers and Deniers and has been studied in various sciences. Therefore, in this article, we are going to look at the positive and the neglected words and, given these, we can take a small step to make it clear.

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INTRODUCTION

The promise and the covenant of God to His livelihood in "Zar Universe" of have been issues that, among the commentators, even in the first century and at the time of the infallible Imams, have been and have been raised so far, and the great scholars of every religion and profession have tried, According to their religion, they respond to it: from the appearance to the kindred and from the inner world to another. From the fourth to fifth and sixth centuries, then the likes of Tusi (385-460), Tavassi (548 AH), Abu al-Fattah Razi (533 AH), Abu Hamed Ghazali Ash'ari (505 AH) The Mu'tazilite's Zamekshri (548 AH), IbnShahi Shi'ite Shahi (588 AH), Fakhr Razi Ash'ari (544-606 AH), and some other Shi'a and Sunni commentators, They deny life and life other than the world and the hereafter, and carry the verse ("Zar") to the monotheistic nature, which is related to it. And their mysteries and testimonies describe the self as the language of the present and the allegory, which is believed to be abundant in the verses of the Shari'ah. The first discussion of this universe was made in the Holy Qur'an of Ayah 172 verse. And consequently, the commentators and Islamic scholars have spoken around and around it, and since this discussion was at the beginning part of the discussions of Islamic theology and beliefs, in this article, the discussion is from the positive and neglected point of view we will follow.

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Confirmers of "Zar Universe"

Appearance

Among the Shia and Sunni commentators, they interpreted the verse in an apparent sense. Abolhassan Ali ibn Ibrahim Qumi acknowledges the validity of this universe and its details and the reality of the covenant, according to the narrations, and says that God extracted the sins of Adam from the rigors of Adam, and these males had a special appearance and the universe The Signs of Knowledge were quite similar to "AllamZar" of the world we are living in, and quotes Imam Sadiq as saying that the sons of God were placed at the time of the covenant and referred to the "Alstrobekum" as "They answered, and they came to the knowledge of the Lord on the day of the Covenant, and Qumi, peace be upon him, points out to another point that it is precisely Zaghi The main Shiite rises, and the testimony Zryat to the Lordship of God and also to the prophet Muhammad and the legitimacy of Imam Ali and his son, and he is content to cite tradition states (Qomi, ibid., P 246). Like the same idea from the Allameh Majlesi, the deceased of 1111, and Aqa Jamaluddin Khansari (d. 1125 AD)

Problems of perspective of Appearance

The form of the theorist and tradition of the hadith is that in contrast to the verses of verse 172, the A'raf and the rebuking of my son are the same as the other. For he says: "The Lord

has received the covenant from the descendants of Adam, and not from Adam himself, and said: "I am born again", that is, from the soles of Adam's sons and not from Adam. This form has been entered by the deniers of the universe by means of Sheikh Tusi and Amin al-Islam Tabaresi and FakhrRazi from the Sunni commentators and contemporary commentators AllameJavadiAmoli and others.

Answer to problems

Although the author of this essay does not seek to defend the theorists' viewpoints and those of the hadith, these forms, which were not expelled from the back of Adam, but were expelled from the back of Adam's sons, apparently did not create uniformity, as according to Seyyed Morteza, They are rigid people, even though they originate from their own accord, and are allowed to do likewise and do not spoil. In other words, the verse is an expression of the proclamation of the covenant of all human beings, so as not to be illusioned, the covenant is taken only from the descendants of Adam. To say that the disbelievers of the universe confirm that the appearance of the verse of Araf 172 should not be interpreted and justified, and if we have obtained such material from the traditions, in order to resolve the conflict, the hadiths and traditions must be adapted and adapted to the verse 172 Araf made justification and revelation, and not the revelation of the verses. So the meaning of the verse was to remove the sons of Adam to the last person of humanity (to the end of the world) as smaller particles than Adam, while having enough reason and intelligence to speak and respond, and were subject to the true addressing (Altârbarmâm?) They returned to Qalawa (Araf: 172), and on the day of the Covenant and the covenant of the covenant they came to the knowledge of their Lord. This theory is not acceptable due to numerous errors and opposition to the appearance of verse 172, and the need for reincarnation, which is one of the other flaws in this view, is not acceptable, although some of the bugs have not been addressed and we have responded.

Sheikh Mufid (413 AH)

As we mentioned earlier, the Confirmers views of the ZarUniverse are unique to the tradition of the hadith scholars and theorists such as AbulHasan Ali ibn Ibrahim Qummi from the Shia commentators and the scholars of the third century, and the Prophet b. Sulayman of the Sunni commentators of the second century AH and some other commentators and subsequent theologians aligned with They are not, and if passed, this view has faced many challenges and mistakes that were expressed. Therefore, the Sheikh Mufid, who accepted the principle of the universe of matter in a genuine and progressive way, and assumes that the small particles have come out of rigid humanity, and God shows these particles as human beings to Adam (pbuh), but I am addressed (God blesses) and The answer to the (QalawaYa) is carried on, and it denies the fact that such a statement in the language of the carpet and the certification and receipt of particle in the same language denies the conversation. The phrase "Sheikh Mofid" from Bihar al-Anwar states: "The news and the narrations that Adam's tongue was made in the form of a rhetoric, and then confessed to the divine covenant. These news are part of the transcripts." (Majlesi, 1403, p. 5, p. 262; Sobhani, 1385, p. 1, p. 91). In criticizing the mufid's theory, it should be noted that the difficulties which have arisen in the two Confirmers views of AllamZarand those of the hadith and the portrayalists and

on the other hand in the discussion of the future of the theory of the denial of AllamZarand the carrying of the verse are allegorical and that it is stated that There are also drawbacks in this theory.

Sayyid Murtada's theory known as Alam al-Hoda (5th century AH)

He has disputed those commentators who relied on the narratives of "Zehri" to interpret the appearances of the verses of verse 172 of the Ayurus, which is between the appearance of the verse and the narrations of incompatibility. It seems that he was the principle of the departure of the dead and that the congregation, the descendants of the idolaters who had been idolatrous, derived from the descendants of Adam and the descendants of Adam, and completed their wisdom and maturity and, in the language of the apostles, confessed to divine mercy. Is accepted. But the disadvantage is that, firstly, it is opposed to the explicit appearance of the verse, which states that all the descendants of Adam (as) were removed from the world of the world, not just the descendants of the idolaters, and other forms that the purpose of the treaty was beyond the completion of the proof, and that pledge of piety and Knowledge of the Lord and the like that the end of the proof is from its functions and processes, which, if such a covenant was not taken from all males, left the excuse and excuse for humans, which we were unaware of were knowledge of falsehood or fathers We had polytheism (cf. Karim, the same, p. 127).

The views of the disbelievers of the universe

Contrary to the Confirmers views of the Zar Universe, the disbelievers do not essentially believe in the Zar Universe that are used to represent the Qur'anic verses and the Almighty symbolizes and symbolizes the divine messages and admits that Adam and his creature are considered as allegorical, and there is no covenant from God It has not been with humans. And essentially human with such a natural and material property that he has once lived in the world before the world, with the same human and material qualities, and then returns to Adam's rigidity in order to reach his gradual withdrawal, is not in principle reasonable, then essentially such The truce and testimony of these sins and the true answer have not been made. But the verse is meant that God, by giving many blessings and giving wisdom to man and prophets and apostles as extraterrestrials, recognizes and confronts all this blessing and confronts him, and this man is also alive and The essence of this virtual message has been said by God. The proponents of this theory, although carrying Quranic verses in their natural and allegorical aspects, have controversy in the natural and allegorical perspectives, which, before referring to it, require a glimpse of the essence.

Fitrah: Fitrahin the Qur'anic term means the special nature of human creation. And innate affairs, that is, what kind of creation and creation of man are in need of it and common to all human beings. And the nature of the Qur'an is beyond logic. The terms in logic, which refer to the meanings of essences and axioms and necessities, are mere concepts that are known to have acquired knowledge and are abstracted from the outside of human nature and nature. As if the whole is more sentimental than the component, or justice is good, cruelty is bad. These innate affairs are the foundations of human thought and knowledge and are part of the implicit and

definitive concepts of acquired knowledge, in that the natural truths that lies in the nature and essence of mankind are mixed with the creation of man. Like the science of the presence of self and the science of the cause of the single man, and the characteristics of these concepts and truths, it is evident from the degree of the existence of the visible existence of the external world, and the same essence of man and the text of his conscious spirit, created with the human soul They are But significant points in the view of some of the proponents of nature and allegory, with regard to the perspective of the different among these individuals, are likely to be in the sense that they are referring to the dilemma which derives from the acquired sciences; that such knowledge And the acquisition of knowledge does not conform to the appearance of the verse. In addition, there are several other forms of conflict that are incompatible with the appearance of the verse, which are discussed in the narrations of the followers of this theory. The disbelievers of the universe and the theory of fitrah As noted, the proponents of this theory did not accept the divine covenant with the servants in the universe, and there was no dialogue between the language and the language in the world called God between the Lord and the people, and the discussion of the covenant is an innate and genuine matter, and the carrying of the famous verse The parable of the parable is empty.

The followers of this theory have come up with a few examples and witnesses of the Quranic verses to explain them. Like the verse 11 / Yours: The Laha and the Lazar of Ayatiya Touaa are the kings of Qala'tatiya Hayyin. When the Lord said to the earth and the sky, return to Me, whether by tendency or obedience, or by compulsion and disobedience, and the earth and the sky were said, but with desire and obedience. Obviously, God has not spoken verbally to heaven or earth, nor did the earth and the heavens speak any promise. And this is in fact the same allegory that the verse has used, including the verses in the parable of verse 21 / "The Holy Qur'an of Ali Al-Jabel-la-Rita, "You would surely see the mountain from the power of God, the softener and the collapse." Next, he says: "You cannot imagine these examples to the people." Among these deniers, commentators from the early scholars such as Sheikh Tusi, Sheikh Tabarzi and Fakhr Razi and some other great commentators, as well as later scholars like Sayyid Qutb and Rashid Reza, as well as contemporary commentators such as the verses of Islam, Javadi Amoli, Mesbah Yazdi and Sobhani And Makarem Shirazi and others pointed out that we are going to examine the views of this group of villagers in this section of the article.

Review - The Viewpoint of the disbelievers of the universe

This theory, although out of the many mistakes of its positive theory, is one of the most important forms of opposition to the appearance of divine words, and the meaning of the verse (and the rebuke of ...) does not help it. As the late Allameh Tabatabai, in Al-Mizan, says that the term "meaning" when interpreted in the Arabic literature on the occurrence of this story in the past and the past, and even can be said in this story related to us before the world and before The residence of human beings in its earthly and earthly life, and there is no meaning in interpreting the "remission of rebak". Another aspect of this view is that, with regard to the appearance of the words of verse 172, "Getting Rebak" and "Ashhahedam" and "Alest Barakmam QalawaYa", this Robbery Covenant has really come true, and the Adam's deed is actually a divine call

to "Alstroebkam "They heard and" QalawaYa "in response to the divine covenant, confessed and confessed to divine loyalty, and according to the view of the disbelievers, all these words should be carried on and allowed to be paraphrased, and this is not compatible with the appearance of the words of the verse.

The third forms that see the disbelief of the world are that if this divine covenant was established in the world through the establishment of monotheistic reasons and in the nature and understanding of human reason, then the backbone of the theory of deniers returns to the acquired and argumentative knowledge of mankind that observes The universe and the divine verses follow the Creator of the universe and such knowledge based on acquired knowledge firstly deprives the appearance of the verse of the controversy. Secondly, the acquisition of a covenant which God has taken from human beings according to the theory of knowledge gained from his humanity is never It is not decisive to excuse man at the resurrection, then, under the verse, "He is Almighty, We have testified that, on the Day of Resurrection, we would not have forgotten it. " The fourth forms that have entered the view of the disbelievers. If the purpose of the verse is to discuss with God with the innate and intellectual talents created in man, to God, we should instead testify to them instead of my own.) Tells them (the perceiver recognizes them against themselves), and instead (yes, Shoddna = yes, they testified) to say (yes, Sufnak = yes, they know the paste)Fifth forms. If we accept that the address (Altârbâmmâm) is a developmental one and that man is led to God according to the innate talents that are true and correct, and that it is definitely acceptable and in the right place is correct and appropriate. But it should not be forgotten that a determinative reason or determinant in the verse is not the place to prove the point of view of the deniers of the universe. In view of the drawbacks of this verse, which is known as Zarr, we regard the views of those who disliked it.

Conclusion and outcome

Summary and Abstract The view of the disbelievers was that they denied the existence and realization of such a world as the world of the world, and considered the divine covenant with human beings as natural and developmental, and a flow that occurred during the worldly materialization of materialism, and addressed to divine Man, is not I your Lord? And the answer of man, to (yeah) you are our Lord; it is not a true question and answer; it is transmitted to permissible and analogous. Examples such as such an analogy are permitted in the Qur'an, such as Sura al-Zushta, verse 11, which is Allah The earth and the sky said, Return to me, whether by desire or obedience, or by compulsion. And the earth and the sky said, We came with desire and obedience. Of course, are the proponents of this theory in what is the date and time of this virtual and allegorical Covenant? There is a controversy that we have already mentioned that the batches of this treaty are considered to be in the midst of the Amathah, and some of its home countries consider this treaty as flourishing and maturing of human reason that the promise was well-known, and some such as Master Javadi Amoli, the home of this treaty before the assignment and By conferring reason as the internal proof and the apostles as external proofs, it is the duty of man to make manifest the divine knowledge and covenant that we have in examining the point of view and the expression of the mistakes and shortcomings of this view and the opposition to a few of the The appearance of verse 172 is not compatible with Arafah, as well as with narratives that are in the quality and nature of the universe. Therefore, we disregard this view and

consider the other theory among philosophers and mystics who have been referred to as an independent theory of the world, and then explain the view of Allamah Tabatabai in al-Mizan in the end, and, in the opinion of the author, the lines of vote and the views of the owner Al-Mizan is more justified. Before the view of Allamah is stated, the views of philosophers and mystics need to be explained in a succinct and concise way.

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