

A Comparative Study of the views of some Philosophical and Religious Schools about the Philosophy of Creation

*Elahe Khani Arani**
*Mohsen Izad i***

DOI: 10.22096/rc.2025.2035808.1205

Received Date: 17/07/2024 - Accepted Date: 22/12/2024

Abstract

The problem of purposefulness or purposefulness of creation, which is referred to by terms such as "why creation", "purposefulness of creation", "purposefulness of creation", "philosophy of creation", is a deeply rooted problem in the history of humanity. This topic is discussed in philosophy, theology, mysticism, sociology, ethics, psychology, philosophy of religion, etc., and it is one of the key and fundamental topics of divine religions, especially the religion of Islam. In this context, two main questions are raised: Did the creator of the world have a purpose in creating it? In response to this question, different philosophical and religious schools have expressed different views. The schools of thought of ancient Greece, the schools of thought of the modern age, have engaged in intellectual exploration in this field. Abrahamic religions, especially Islam, have paid special attention to this. Among different schools, there are two general views: belief in the purposefulness of the world and belief in the aimlessness of the world. Believers in the purposefulness of the world have listed various goals for the creation of the world. The creation of the world to "serve mankind" and the creation of the world to "reach each of the creatures and beings of the world to their desired perfection" are the two main views of those who say that creation is purposeful.

Key words: philosophy of creation of the world; philosophy of human creation; purposefulness; creation; purpose.

* Assistant Professor, Faculty of Theology, University of Qom, Qom, Iran. (Corresponding Author)

Email: e.khani@qom.ac.ir

** Associate Professor, Faculty of Theology, University of Qom, Qom, Iran.

Email: mohseneizadi@yahoo.com



Bibliography

Holy Quran.

Nahj al-Balagha.

Ahmadi, Babak. *Heidegger va Tarikhe Hasti*. Tehran: Nashr Markaz. 2002. [In Persian]

Azargoshab, Firouz. *Translation and Interpretation of the Gathas, Hymns of Zoroaster*. Tehran: Forouhar. 2004. [In Persian]

Bagheri, Fariborz. "The Role of Teleology in Determining Criteria for Abnormality in Psychology Based on Materialist Perspective and Islamic Approach to Man and Existence." *Zehn* 13, no. 50 (2012): 7-68. [In Persian]

Descartes, Rene. *Discourse on the Right Way of Reason*. Translated by Mohammad Ali Foroughi. Tehran: Damon. 2006. [In Persian]

Falah, Mohammad Javad, and Atefeh Ghazizahedi. "A Critical Analysis of Anthropological Foundations in Naturalist Perspectives on the Meaning of Life with Emphasis on Teachings of Ahl al-Bayt." *Religious Anthropology Research Journal* 14, no. 37 (2017): 183-205. [In Persian]

Ibn Sina, Husayn ibn 'Abdullah. *Al-Isharat wa al-Tanbihat hamrah ba sharhe Khawaja Nasir Tusi*. Tehran: Nashr Ketab, 1983. [In Persian]

Jaspers, Karl. *Nietzsche*. Translated by Siavoosh jamadi. Tehran: Ghoghnoos, 2004. [In Persian]

Kant, Immanuel. *Naghde Ghovveye Hokm*. Translated by Abdolkarin Rashidian. Tehran: Ney, 2002. [In Persian]

Khatami, Mahmoud. *The World in Heidegger's Thought*. Tehran: Game nov, 2005. [In Persian]

Moghimi, Ebrahim. *Philosophy of Environmental Change: Based on Spiritual Epistemology*. Tehran: University of Tehran Press. 2012. [In Persian]

Motahari, Morteza. *Sharh al-Manzumeh*. Collected Works. vol. 5, Qom: Sadra Publications. 1995. [In Persian]

Motavazeh, Masoud. *Zoroaster, Cyrus and Human Rights*. Tehran: Cactus. 2011. [In Persian]

Nasr, Seyyed Hossein. *Religion and the Order of Nature*. Translated by Enshaollah Rahmati. Tehran: Ney, 2014. [In Persian]

Nasri, Abdollah. *Falsafeye khelghate ensan*. Tehran: Kannon Andisheh Javan. 2008. [In Persian]

- Perotti, James L. *Oloohiyyat va Heidegger*. Translated by Mohammadreza Joozi. Tehran: Hekmat, 1994. [In Persian]
- Razi, Fakhr al-Din. *Al-Mabahith al-Mashriqiyya fi Ilm al-Ilahiyyat wa al-Tabi'iyat*. Qom: Bidar, 1991. [In Persian]
- Saeedi Abu Es'haqi, Morteza, and Mahdi Zakeri. "Natural Purpose and Its Relation to Ultimate Purpose in Kant's Third Critique." *Humanities Methodology Quarterly* 27. no. 107. (Summer 2021): 83-94. [In Persian]
- Sartre, Jean-Paul. *Existentialism and Humanism*. Translated by Mostafa Rahimi. Tehran: Nilufar, 2001. [In Persian]
- Shajari, Morteza. *Khoda va afarinesh dar falsafe va erfane eslami*. Tehran: Taravat, 2009. [In Persian]
- Shirazi, Muhammad ibn Ibrahim (Mulla Sadra). *Al-Shawahid al-Rububiyya*. Translated by Javad Mosleh. Tehran: Soroosh, 1987. [In Persian]
- Stace, Walter Terence. *Falsafeye Hegel*. Translated by Hamid Enayat. Tehran: Elmi va Farhangi Publishing. 2002. [In Persian]
- Suhrawardi, Shahab al-Din. *The Complete Works of Sheikh al-Ishraq*. Tehran: Institute of Cultural Studies and Research, 1996. [In Persian]
- Tabataba'i, Muhammad Husayn. *Osoole Falsafe va Raveshe Realism*. vol. 2. Qom: Sadra, 1993. [In Persian]
- Tavana, Mohammad Ali. "The Critical Realism Paradigm Beyond Positivism and Hermeneutics: Toward Interdisciplinary Methodology." *Interdisciplinary Studies in the Humanities Quarterly* 7, no. 1 (Winter 2014): 27-56. [In Persian]
- Tusi, Muhammad ibn al-Hasan. *Tamhid al-Usul fi al-Ilm al-Kalam*. Tehran: University of Tehran, 1983.
- Amid, Hasan. *Farhange Amid*. Tehran: Amirkabir, 2010. [In Persian]