

A Review of Greek History about "al-Wahid" Principle and the Quality of passage and its Critique in Islamic philosophy

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Abstract

According to Muslim philosophers thought of the divine agent, issues from the One except one. It discusses the history of philosophy from the first principle to Pre-Socratic era. They hold that one thing, everything comes and used about natural agents. But Muslim philosophers inspired by the teachings of Plotinus, the "al-Wahid" principle of a pseudo-Greek philosophy adopted and it is without placing it among the philosophical issues, determining criteria, it is God's divine agent. Muslim philosophers to prove "al-Wahid" principle the argument presented which can be criticized. This article aims with regard to the historical development of this discussion; we review how it is from the Greek context to Islamic philosophy and criticism from the Muslim philosopher's viewpoint.

Introduction

The well-known principle of "al-Wahid la YosdarAnho Ella al-Wahid" in Islamic philosophy is one of the philosophical rules that have historically rooted in ancient Greece. In Greece, this rule can be considered the remains of Anaximander, and in the Islamic world it also begins with Farabi and turns into IbnSina's argument. "al-Wahid" in the Islamic world is also one of the controversial rules in philosophy, which faced theologians' disbelief, and their reason was the limitation of the absolute power of excellence by this rule. This matter became so important that even those who agreed to this rule treated in a non-rational manner with opponents, some of whom would be referred. This is while the Greek scholars have discussed the referral of diversities in the early principle of the One oral-Wahid in natural subjects. But Muslim scholars have spoken in real simple one, namely, the Divinity (Divine Agent), and have stated that nothing but an Effector First Intellect, is not exerted from it. The provisions "al-Wahid" are that it does not arise from a single cause for more than one direct and indirect Effect because it is the one. This article seeks to criticize the common view on the rule of al-Wahid by distinguishing between divine subjects and natural subjects and that each one has its own rulings. In this paper, the historical course of this discussion in Greek and Pseudo-Greek philosophy and the Islamic world is discussed.

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