

The Position of Human in the System of Creation in the Point of View of Philo of Alexandria and Mulla Sadra

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Abstract

Philo of Alexandria was the philosopher, theologian and Great Jewish mystic in the first century. He has had great influence on afterwards philosophers, especially Muslim ones; Because he was the first philosopher who integrated philosophy and religion, he could be considered as the founder of religious philosophy. In the present investigation, Philo's viewpoint of The position of Human in the system of creation and the relationship between God and Human are stated. Mullasadra's viewpoints of the same subjects are reviewed as well, because there are resemblances in their methods and beliefs; although they belong to different times and religions. The philosophical theories of Philo and Mullasadra are formed by Reason, Revelation and Gnosticism.

They believed that human is a God-like being and the most important part of human being is the reason. The likeness of man to God is due to his spiritual aspect, Philo believed. They considered humans as the Small world, as the universe is a great man.

Both thinkers point out in their works that man has been created in the form of God. They see this idea as belonging to their religious sources. Philo narrates it from the Bible, and Mulla Sadra also quotes it from the Prophet of Islam (pbuh). But their views are a bit different. Mulla Sadra uses this statement about the perfect man, but Philo generally uses it for man.

They considered human being as the God's successor on the earth, And this is the most important issue that explains the relationship between God and man. Philo believed that God has blown from himself into the soul of man, so the human soul can meet God. Mulla Sadra also believed that human is the manifestation of all traits and divine names; this comprehensiveness of man is through the divine spirit blown up in him.

They also referred to the role of human truth as a mediator in creation; Mulla Sadra in this regard presents the truth of Muhammadi (PBUH) as the first creature and exported, and Philo attempts to clarify the problem of mediation by means of the concept of Logos.

Mulla Sadra speaks of a dignity titled "Ghorb-e- Faraez" and showed the status that God Manifests in his servant; In this case, the acts of God are attributed to the servant. He also mentioned the status in which the creation appears in the mirror of the God and the God hid to him, and he calls this position "Gorb-e-Navafel". At this level, man can capture the universe and beings with the help of his own efforts and to the extent of his closeness to

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the Lord, and able to conquer the universe. In this level, human conditions are interpreted as divine vicegerent.

Similar to this approach, though not with the depths of Mulla Sadra's discussions, Philo talked about the unity of the truth of man and God; So man become capable of conquering time and place.

Another common characteristic of Philo and Mulla Sadra is the mysterious look at the human being and that there is possibility for human to achieve divinity.

Therefore, it can be said that both thinkers express the dimensions that illustrate the relationship between God and man in the arch of descent, and the dimensions that explain this issue in the ascending arc. They pay attention to the fact that after entering the world, humans must constantly try to be like God, and on this path, should ask the perfect man to guide him. Of course, in all these issues, their expressions may be different, but what's important is that their viewpoints are enough the same. Finally, it can be said that, with 17 centuries distance, the ideas of Philo of Alexandria can be seen in the works of Mulla Sadra.

Key words: Philo of Alexandria, Mullasadra, the relation between God and human, Logos, God's vicegerent.

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