

المستخلص

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The thesis we have presented bears the title “The Arguments of God’s existence between Descartes and Leibinz: A Comparative Study. In our subject, we tried to prove that God exists philosophically before his religious existence. Our proof came through a number of rational Arguments which in turn intensifies our faith and convinces those with doubts and without faith. We chose this subject for its high importance on many levels, including humanitarian, religious, and philosophical.

On the humanitarian level, the importance comes when a person believes in God’s existence. This belief creates safeness and spiritual happiness, because the person feels safe as he realizes that there is someone he can depend on, someone who can make his life much easier when difficult days come. Also, we can see how this belief eases out the anxiety of after death as the person believes in the existence of another life: an eternal and spiritual life in which he lives in peace. As a result, all these matters have their impact on the way people with faith think and increase their ability to tackle life’s obstacles.

On the religious level, the importance emerges when God’s existence is proven philosophically, because it supports all the Unitarian religions (Judaism, Christianity, and Islam), especially in modern and contemporary times when doubtful and atheist currents increase and spread in Western communities and also as people depend more on science to the extent that a believer cannot refute suggestions made by atheists with reference to religious texts only. Thus, there has to be a source to support the religious dimension and this source is the philosophical dimension. For this reason we have to stand up for atheists and

the currents of doubts and atheism by proving God's existence philosophically before proving that religiously.

On the philosophical level, the issue of divinity occupied a remarkable position in the field of philosophy in general. A considerable attention was paid to the issue of divinity during the era of ancient Greek philosophy, although the idea of a unified God had not been reached at that time. The attention continued to be paid to the extent that many of Muslim and Christian philosophers followed a suit in the Middle Ages. But it is important to note that most of the philosophers of that time used to pay attention to the issue of divinity only to defend their religious beliefs. However, the connection between philosophy and religion started to fade away after the Renaissance: namely with the philosophers of the Modern Ages. Having mentioned that, God-related subject has remained as significant for modern philosophers and the idea of proving God's existence philosophically represented an end for them rather than a means to achieve religious goals as it was the case with the Middle Ages philosophers.

As a result of all what have been said, we have chosen this subject for its high importance on the levels of humanity, faith, and philosophy.

The reasons behind choosing Descartes and Leibniz from the believing philosophers are two: first, because they both share close Arguments regarding Gods existence. The second reason is that both philosophers share a similar culture of one historical era and as a result they were both exposed to the same social and religious circumstances.

The approach we have chosen in presenting the Arguments is (comparative approach), in other words we tried to deal with every Arguments of each philosopher in a comparative way without presenting all the Arguments of each philosopher

separately and in a general way. We have also realized that before dealing with the Arguments provided by those two philosophers, we had to review the traditional Arguments of God's existence in the history of philosophy which preceded those two philosophers. The reason is to show to what extent those philosophers were influenced by previous philosophers. In addition, we have realized the significance of reviewing historical circumstances and the doctrinal reference of both philosophers to demonstrate the influence of the religious doctrine of each philosopher.

Our research for this study required that we divide the paper into three chapters. Each chapter, in turn, is divided into either three or four sections. The first chapter bears the title "Descartes, Leibniz, and the Great Theological Issue." The chapter contains three sections: the first one carries the title "Arguments Provided to Prove God's existence in General." The section reviews (The Ontological Argument, The Cosmological Argument with its three branches [the Argument of motion, causality, and necessity ad possibility], and the teleological Argument). The second section is called "Descartes and Leibniz: The Theological Side of their Lives." This section deals with the theological side of each philosopher's life and demonstrates the impact of religion and doctrine on their personal and philosophical lives. While the third section bears the title "Descartes' and Leibniz' ways of Reaching God," which deals with the mechanism by which Descartes and Leibniz realized God's existence. As it is known, both philosophers did not start their philosophy by presenting Argument for God's existence. Rather, there was a certain way followed by both of them until they reached that. For example, Descartes' way is represented by (The Methodical Doubt), while Leibniz's is represented by his idea about (The Monad and its types).

The second chapter bears the title of "The Ontological Argument between Descartes and Leibniz," and it consists of

four sections. The first section is with the title “The Ontological Argument of Descartes.” I have dealt with the Ontological Argument of Saint Anselm, and then I have reviewed Descartes’ Argument. After that I have investigated the types of Argument, which are: (ʿ) The perfection Argument, (ʿ) Argument from the-Eternal truths, because they both derive their origins from the Ontological Argument. In the second section I have investigated the Ontological Argument used by Leibniz and its types: (ʿ) the Argument of the best possible worlds and (ʿ) Argument from the-Eternal truths and for the same reason. I have devoted the third section to compare between both philosophers’ Ontological Argument to demonstrate the similarities and differences between the two philosophers in presenting their Argument. I have decided to conclude this chapter by critiquing this Argument to make the idea of the Argument clear to the reader. Thus, in the fourth chapter I have exposed the Ontological Argument to the critique of Monk Jonilon, Saint Tomas the Aquinas, and the German philosopher Kant.

The third chapter carries the title “The Cosmological Argument between Descartes and Leibniz,” which has four sections. In the first section, “The Cosmological Argument of Descartes,” I have dealt with Descartes’ Cosmological Argument. I have realized the importance of discussing this Argument in two stages: the first one demonstrates the dilemma of the self and the second one demonstrates the idea of time according to Descartes. The latter is a significant section to discuss the theory of continual creation which is considered the base on which Descartes established the Cosmological Argument , although he did not call it like this. I have found that it was important to conclude this section by dealing with the theory of continual creation according to Muslim scholars to demonstrate the similarities between the two theories.

The second section has the title “The Cosmological Argument of Leibniz ”, in which I have dealt with the mechanism

by which Leibniz reviewed the Cosmological Argument. As we will see, Leibniz presented this Argument in two forms: the first form is the Argument of sufficient reason in which he demonstrated the impossibility of the chain of causes to continue endlessly. The second form is the Argument of pre-established harmony, in which he explained the means by which the monads gather in harmony by an act of God. While the third section bears the title "The Consequences of God's existence According to Descartes and Leibniz".

It goes without saying that after the two philosophers proved the existence of God by use of rational Argument, they presented a number of divine characteristics as a result of God's existence. However, Descartes not only presented divine characteristics as a result of God's existence but he considered the idea of proving the outer world an additional result of God's existence. The fourth section has the title "The Cosmological Argument between Descartes and Leibniz: A Comparison." In this section we compare the review of Argument of both philosophers to demonstrate the similarities and differences.

I have closed the research with a conclusion in which I briefly review what I have worked in all the three chapters and the results I have come to realize.