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Thesis Title	Beauty According to Muslim Sophists Selected Characters		
Year	٢٠٠٩		
Abstract	<p>Abstract</p> <p>Beauty is given by God to human beings. We all can sense and see it, and it is around us in every place, in nature, in the works of poets and in the touches of artists. Beauty is within souls and it attracts our love and admiralties. Poets have always dealt with it since ancient times; it filled the souls of creative and inspired people and they were confused with it. All opinions had agreed that beauty is from God. The sophists' opinions had come to emphasize this truth, and that the beauty of the universe and all the things is a reflection of the Divine Beauty because God is the source of love. To achieve the purpose of this thesis, it was divided into a foreword, three chapters, an introduction and a conclusion along with a list of references.</p> <p>The foreword deals with specifying the concept of beauty according to linguists and philosophers in Greek philosophical thought and in the Islamic one along with a general look beauty according to the Muslim sophists.</p> <p>Chapter one deals with Rabia Al- Adwia and Ibn Al- Fareth, it consists of two sections:</p> <p>Section one deals with beauty and its connection with divine love according to Rabia Al- Adawia.</p> <p>Section Two deals with beauty and its connection with divine love according to Ibn- Al- Fareth.</p> <p>This chapter talks about beauty according to Rabia Al- Adawia and Ibn- Al- Fareth. Rabia Al- Adawia sees the beauty of all the things that exist in this universe as a part and a reflection of an ultimate beauty.</p> <p>Rabia loves God for his beauty that is represented in the beauty in this universe. Ibn- Al- Fareth emphasize that the beauty of this universe is a reflection of the ultimate divine love.</p> <p>Chapter two deals with beauty according to Ibn- Al- Arabi; it consists of three sections:</p>		

Section one deals with divine love and its connection with the beauty of the things that exist in this universe.

Section two deals with beauty and its connection with divine love.

Section three deals with the truth of beauty and the divine magnificence.

Ibn- Al- Arabi clarifies that beauty is only to God since he is righteousness and the reflections of this beauty appear in the creation of creatures.

The transmission of this beauty is from God to the creatures in the same way sun beams are transmitted to places.

Chapter three deals with beauty according to Abdul- Karim Al- Jaily; it consists of two sections:

Section one deals with divine love and its connection with the things that exist in the universe.

Section two deals with divine love and its connection with the perfect human being.

Abdul- Karim Al;- Jaily also clarifies that beauty and existence belong to God and he has given them to creatures.

The researcher concludes that all the Muslim sophists had agreed that ultimate divine love is the source and agreed that ultimate Divine love is the source and the origin of all beauties in this life and that all Kinds of beauty in this world are reflections or parts of ultimate Divine Love Beauty according to the sophists is connected with divine love because they see that beauty in this universe is originated from the ultimate divine love. Sophists love ultimate divine beauty of love they had loved physical beauty; so their love of physical beauty is a love to ultimate beauty from here divine love had originated in sophistry.