

Abstracts

Analytic Examination of Mullā ʿadrā's View about Lauh Mahfuz, Lauh Mahw and Lauh Ithbat with Philosophical Approach

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One of the issues which has believed that it is of branches of the issue of the knowledge of God is His active knowledge. In the verses of the holy Quran and hadiths, these hierarchies are mentioned such as the divine decree (qaḍā) and the predestination (qadar), pen (qalam), etc. Mullā ʿadrā like other islamic scholars has tried to study these concepts with the philosophical approach to ontology. The outcomings of Mullā ʿadrā's speeches are he clarifies two ontological interpretations of the reality of the preserved tablet (al-lauh al-mahfuz), the tablet of effacement (al-lauh al-mahw) and affirmation (al-lauh al-ithbat) according to two principles of the ptolemaic heavens and gnostic notion of al-haqiqat al-Muhammadiyah (the Muhammadan reality). The author has attempted to analyze and study this attitude with analytic approach meanwhile presenting an accurate report of Mullā ʿadrā's look.

Keywords: *The preserved tablet (al-lauh al-mahfuz), The tablet of effacement (al-lauh al-mahw) and affirmation (al-lauh al-ithbat), Pen (qalam), Divine decree (qaḍā) and the predestination (qadar).*

Divisible Unconditioned Nature: Comparative Study in Philosophy and Usol (Fiqh Methodology)

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Separation between mental conceptions and analysis them, is an important issue, concerning about the nature consideration. Some Islamic scholars accept the actual plurality of it, but other believe to intellectual and subjective multiplicity of them. In this paper, in critical-analytical method, we have shown that the distinction between this conceptions is merely intellectual and subjective, our view can reduce the conflict between supporters and opponents of the multiplicity of this credits, plurality of this conceptions in mind has scientific and educational purposes and can not prove real divergence between them abroad.

Keywords: *Quiddity conceptions, Nonsense nature, Divisible unconditioned nature, Multiplicity of types, Union of types.*

The Explanation of the Science Features from the View of Qazi Sa'id Qomi

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The thoughts of Qazi Sa'id Qomi based on his particular gnostic-

philosophical look have been made. This issue has made him declare different theories in comparison to prior philosophers. The different clarification of Qazi Sa'id Qomi of science matter that it can be said it is in some great extent in opposition to Mullā ʿAdrā's thoughts on science gets the importance of studying this subject be multiplied. The present note which has been formed with direct examination of Qazi Sa'id's works and attitudes is an attempt to define the features of his thoughts in science issue which it can be counted the distinctive aspects of Qazi Sa'id's attitudes to other philosophers and opens new gates in the ontology and epistemology of science. Briefly, it should be mentioned that the majority of Qazi Sa'id's attitudes to science based on the explanation of believing in soul (nafs) in the comprehensiveness and universality being God's sign. He believes that ilm al-nafs (science of the soul) is neither presential knowledge (al-'ilm al-huduri) nor conceptual knowledge (al-'ilm al-husuli) and using the expression "huduri" for ilm al-nafs (science of the soul), he counts a figurative expression. He believes that for ilm al-nafs (science of the soul -self-) is the intellect vision on the universal (al-kullī) natures (al-ʿabāʾ) of things, therefore, presence (ḥāḍir) of objects before man meaning their unveiling for the intellectual soul (nafs).

Keywords: *Knowledge, Soul (nafs), Qazi Sa'id Qomi.*

Surveying the Theory of “Divine Science” in Sheikh Ishraq and Paul Tillich's Views

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The perspective of Suhrawardi and Paul Tillich can be compared about the divine science from different aspects. In this comparison, there are two aspects of the similarities and two aspects of differences. The aspects of relationships are: at first, both believe in sole meaning of Divine essence (dhat). Both believe in the necessity of the science to essence (dhat), both believe in the necessity of knowledge (the known) in essence (bi dhat) and believe that God by Its Own Essence is knower. This knowledge is also whether knowledge of Himself and of things. The differential aspects are: at first, their approach and base relating to God and God's knowledge of things is dissimilar; meaning, in Tillich's thought, the absolute (pure) Being requires God being non-existent and based on it, the knowledge of God should be thought symbolic and a new meaning for it should be imagined. But in Suhrawardi's thought, God has and existent extra-mental perfection and is existent. Meanwhile, God as the cause of causes ('illat al-'illal) has real knowledge to all things. secondly; the knowledge of pluralities in Tillich's thought does not mean the knowledge to past, present and future but from the view of Suhrawardi, God has been the knower of the origins of things and based on an 'illuminationist relation' (al-idafa al-ishraqiyya) He is aware of past, present and future of things by presential knowledge ('ilm huduri).

Keywords: *Self-knowledge, Knowledge of things, Scientific forms, Symbolic language, 'Illuminationist relation' (al-idafa al-ishraqiyya).*

Studying the Consistency of the Demonstration of the Disjunction “al-Fasl” and Conjunction “al- Wasl” with the Peripatetic Philosophy “Hikmat Mashā’”

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Among the various opinions about the motion (harakat) from denial to absolute approval, the persistent step and reasonable is the opinion of potentiality (quwwa) and actuality (fi'l) of Aristotle. He believes that the prime matter is also substance (jawhar) which it only contains potential and beside bodily substance forms body' (jism). The Islamic philosophy has expressed some proofs for this issue. Sometimes, these evidences have been severely criticized that it has caused the denial of the thought of potentiality. Meanwhile defending and differentiating between the consistency of the thought of Aristotelian quwwa and the peripatetic philosophy (mashā' hikmat) and with studying the critiques on the demonstration of the disjunction “al-fasl” and conjunction “al-wasl”, this note attempts to show its high capacity for accepting the Sadrian's editing among the proofs for proving matter (hayula). The importance of the issue is for stabilizing the position of the peripatetic philosophy (mashā' hikmat) in one of the most important philosophical doctrines meaning potentiality (quwwa) and actuality (fi'l) that from one side, it is a ground for interpretation of the realm of the substantial motion (al-harakat al-jawhariyya; also translated as transubstantiation or trans-substantial motion) and from the other side,

it is influential in the philosophical interpretation of some religious teachings which are related to human's everlasting fortune like intermediate (barzakh) perfection.

Keywords: *The prime matter, The demonstration of the disjunction “al-fasl” and conjunction “al-wasl”. The peripatetic philosophy (mashā' hikmat), Inward consistency.*

The Critical Analysis of Mullā □adrā's Burhan al-Siddiqin “the Proof of the Veracious” Based on Two Approaches

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Burhan al-Siddiqin, the Proof of the Veracious is an argument among other arguments for proving the existence of God. According to the principles of hukama (Islamic philosophers), this demonstration is ‘the firmest and most concise proof’ (burhan-e asadd akhsar) ones for proving the existence of God and in this proof it is not argued by other than God for proving God. Mullā □adrā has advanced an exposition of Burhan al-Siddiqin based on the primacy of existence (asalat al-wujud), graded unity of being (wahdat-i tashkiki-i wujud) and possibly ontological poverty (faqr) of the existent things and he claims that his demonstration has the provisions of Burhan al-Siddiqin but different Explanations of his demonstration have been put forward and different critiques have been provided such as this proof contrary to its claim has several preliminaries. This paper is going to study and

analyze Mullā ʿadrā's Burhan according to two approaches means graded unity of being (wahdat-i tashkiki-i wujud) and the individual unity of the existence (al-wahdat al-shakhsi wujud) evaluates this proof. This examination shows that Mullā ʿadrā's Burhan al-Siddiqin based on the approach of the individual unity of the existence is closer to the mentioned conditioned demonstration. But in this case, the demonstration faces other problems.

Keywords: *Mullā ʿadrā, Burhan al-Siddiqin, Graded unity of being (wahdat-i tashkiki-i wujud), Individual unity of the existence (al-wahdat al-shakhsi wujud), The unity of being (wahdat al-wujud)*

The Semantics of Quiddity in Mir Damad's Metaphysics

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The deliberate and explicit cognition of intention and the meaning of terms which have been applied by philosophers is one of the basic steps in cognizing theories and perceiving philosophical texts. It prevents to move towards the paralogram of homonyms. Mīr Dāmād is of the philosophers who has added new terms to the collection of Islamic philosophy terms from one side and from the other side, he has used some old and all-purpose terms in new meanings. Quiddity (māhiyyah) is one of these important terms in Mīr Dāmād's thought. It is impossible to be declared a true understanding and description of Mīr Dāmād's philosophical system without knowing the purpose of Mīr Dāmād in applying it. In the view of Mīr Dāmād, the meaning of

quiddity is that by which something is what it is (mā bihi huwa huwa). Therefore, quiddity is the criterion of the identity of a thing and everything in primary prediction (haml awwali) being applicable to a thing forms its own quiddity (māhiyyah). The position of the essence of māhiyyah is the level of hypothesis and presumption and when it has actual quiddity without any change and conversion, it leaves the hypothetical level and turns to real and fixation. The infinitive sense of wujud is taken solely from the level of reality of quiddity.

Keywords: *Quiddity (māhiyyah), The hypothetical quiddity, The real quiddity, Fixation, Essential primary prediction (haml awwali dhāti), Mīr Dāmād.*

The Role of the Subject Matter of Simplicity or Combination of Derivation in the Formation of Shaykh Ishraq's Proofs for the Being Mentally Posited and Its Answers

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Shaykh Ishraq is the upholder of the mentally Posited (i'tibārī) of existence (wujud). He represents three arguments to prove this issue according to the binary of simplicity (bisatāt) or the combination of derivation. Sadr al-Muta'allihin with presenting a new analysis of the combination (tarakob) of derivation (moshtaq) and separating the boundary of the conceptual specifications from existential characteristics freed himself from all Suhrawardi's difficulties. Muzaffar tries to base the simplicity (bisatāt) of derivation to answer Suhrawardi's proof but far from many problems which deal with the

theory of simplicity (bisatat) of derivation, on the supposition of simplicity (bisatat) of derivation, Suhrawardi has found out problems for the external realization of Being (Wujud) which should be answered. Allameh Tabataba'i believes that the origin of Suhrawardi's evidence is wrong and therefore, any attempt to answer it is approving a kind of wrong proof in philosophical tradition. The mentioned argument and every argument of language foundation makes us involve in intermingling reality with mental consideration and in general it is not expected metaphysic matter of the mentally posited issues.

Keywords: *The mentally posited (i'tibàri) of Existence (Wujud), The simplicity (bisatat) of derivation, Suhrawardi, Sadr al-Muta'allihin, Allameh Tabataba'i.*

Typology of the Names of Allah Almighty in Du'a Arafeh and Reconciling It with the Gnostic Issues

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One of the deepest subjects in the epistemology is the subject of the names of Allah Almighty that it is the root and base of Tawhid (the Oneness of God) and knowledge of God. It is mentioned and interpreted by Du'a Arafeh of Imam Hussein (p.b.u.h) in a best form. This article attempts to present the opinion of Imam Hussein (p.b.u.h) about the quality of the characterization of the names of Allah Almighty in Du'a Arafeh. Because the content of Du'a Arafeh has more congruence with the issues of the theoretical gnosis (Irfan). At first, it has declared the subjects of the theoretical gnosis about the

names of Allah Almighty and its types and then it has determined subjects which have more congruity with the parts of Du'a Arafah. At the end, types and kinds of the names of Allah Almighty (the all-comprehensive name, the most famous and most frequent names, names relate to His essence -asma' al-dhat-, names relate to His attributes -asma' al-sifat-, names relate to actions -asma' al-af'al-, the names of beauty -Jamāl-, the names of majesty -jalāl-, the affirmative -thubutiyya- names and the negative -salbiyya- names and it has been studied with a gnostic approach in Du'a Arafah.

Keywords: *Imam Hussein (p.b.u.h), Du'a Arafah, Types and kinds of the names of Allah Almighty, Theoretical gnosis.*

The Unity of Acts “Tawhid Afa'ali” in the Light of the Unity of Being “Wahdat al-Wujud” from the View of Aqa Ali Modarres

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The insight based on Tawhid (Unity of Allah) and believing in Tawhid is the fruitful core of the action and reaction of the monotheists. All monotheists' growth and movement will pivot based on this axis. Scholastic theologians of Islam (mutakallimun) in the theological procedures have gradually argued Tawhid in essence (dhat) and attributes and God's acts and have strengthened the theological purposes by it. Islamic philosophers have analyzed Tawhid issue with different bases and methods and with innovation have left deep matters. In their powerful look, the essence of Tawhid

is sincerity (al-ikhlas) and it should be revealed in all actions and reactions of the monotheists. The Unity of acts (Tawhid afa'ali) is the title which contains this meaning. Islamic philosophers with this title are going to determine the proportion of the effects and acts to contingency (mumkin) and a necessity (wajib) in relation to real longitudinal not latitudinal or figurative relating to both parties. Among this, muta'li philosophers with considering Tawhid criterion obtained from the revelation prophets have transcended the longitudinal ratio and with the criterion of a mediating position between determinism -fatalism- and absolute free will (al-amr bain al-amrain) and with observing Unity of Being (Tawhid wujud) have established a new position. In this regard, Hakim Aqa Ali has stated his concern about Tawhid in Resale-E-Tawhidiyeh with the high and ingenious statement. In addition to the book "Badayi' al-Hekam" which he has written about the principles of the Unity of Being (Tawhid wujud) in details, in this brief paper, he has skillfully studied the principles which are led to the Unity of acts (Tawhid afa'ali). Through this, every of the general Tawhid, special Tawhid and more special (particular) Tawhid has a special position for him not to be mingled together the lowest with highest. The deliberate analysis in his Tawhid attitudes in addition to remove the accusation of his opposition to the Unity of being (Tawhid wujud) help to get high understanding of Tawhid teaching.

Keywords: *Aqa Ali Modarres, The Unity of acts (Tawhid afa'ali), The Unity of Being (Tawhid wujud), A mediating position between determinism -fatalism- and absolute free will (al-amr bain al-amrain).*

The Critique of Fakhr al-Din al-Razi's Reasons for Non-Teleology for Divine Acts

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The teleology of an agent or a thing is one of the most important theological (kalami) and philosophical issues that one of its most preeminent branches is the purpose of the divine acts (afa'al). Fakhr al-Din al-Razi has propounded several arguments for the voidance of God's purposing that they are stated in three categories. In the first group, God's purpose is inconsistency with some of His attributes such as perfection or being the absolute power and act being temporally created and in the second group, it is incompatible with human attributes such as the boundary of asking question, limitation in understanding and being under obligation. The third group, it is believed that purposiveness establishes paradox. In this paper, meanwhile criticizing every argument, on the whole it is obtained that more arguments has invalidated the Mullā tazila's opinion about the purposing extraneous to the divine essence not essential purposiveness as philosopher like Ibn Sina (Avicenna) has put forward.

Keywords: *God Almighty, Purposiveness, Fakhr al-Din al-Razi, Man, Creation.*

The Origins of Practice From the View of Mullā

□ adrā and Fārābī

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The issue of the origins of practice is one of the most principle subject

in the area of the theory and practice. Mullā ʿAdrā and Fārābī have studied this issue among some philosophical issues. They in determination of the process of practice believe that man's acts have some origins in respect to stages and the process of creation. These origins in a short look from remote to proximate are: imaginative potential (quwwa al-khayal), the faculty of yearning (shawq) -appetite-, voluntary and practical faculty of the soul (quwwa ʿamaliyya). Imaginative potential (quwwa al-khayal) “the remote principles” and the faculty of yearning (shawq) -appetite-, voluntary “intermediate principle” and the practical faculty of the soul (quwwa ʿamaliyya) “proximate principle” are of human practical activities. The relation between these three potentials is hierarchical and longitudinal. The imaginative potential (quwwa al-khayal) arouses the faculty of yearning (shawq) -appetite- and the faculty of yearning (shawq) causes voluntary and voluntary is the agent of the practical faculty of the soul (quwwa ʿamaliyya). Practice as one of human deeds from the stage of idea and knowledge (maʿlūm rifa) to the stage of practice and objectivity passes the aforementioned stages. These two philosophers have some different attitude to this field. Meanwhile presenting both philosophers opinions, it analyses and compares them.

Keywords: *The origins of practice, Act or action, Human being, Fārābī, Mullā ʿAdrā.*