

intellect. Ibn Sina and Mulla Sadra both believe in divine soul that by his strong conjecture reach to all ineligibles, cognitions and rational forms without learning and they call such a soul a prophet. Ibn Sina believes that revelation is through divine intellect but Mulla Sadra thinks that the rational faculty of the prophet in the degree of the acquired intellect united with the active intellect. In this study we examine these two ideas.

Key words: *Ibn Sina, Mulla Sadra, Active intellect, Prophecy, Visions, Revelations.*

modernism. Rudolf Bultmann is one of these theologians. By accepting the modern worldview unquestionably, he tries to coordinate it with the existential needs of modern man through presenting an ontological interpretation from religion. As a Christian theologian, he believes that the teachings of the New Testament are mythological and they are inconsistent with the worldview of the modern science. His solution is to demythologization from religious teachings and interprets them ontologically. One of the doctrines that have been strongly rejected by Bultmann is miracle. This paper has considered the position of Bultmann in this subject.

Key words: *Miracle, Myth, Demythologization, Worldview, Modern science, Ontological analysis.*

The Role of Active Intellect in Prophecy from the View of Ibn Sina and Mulla Sadra

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The role of active intellect which is to reach human being to happiness and ultimate perfection is seen in the works of philosophers such as Ibn Sina and Mulla Sadra. In one hand, the ultimate human gradation in happiness and perfection is the degree of prophecy. A prophet is a person who has strong and authentic conjecture and his theoretical and practical intellect has been actualized in light of her relationship with active intellect and thereby worthy of receiving revelation. Revelation which is inspired by the active intellect helps the development of the theoretical and practical

that has always attracted the attention of philosophers. The main question of this paper is to explain Farabi's perspective on happiness and influence of policy on it. The policy is the duty and strategy of the president of utopia and this definition is based on religious teachings that finally bring happiness to all the people of Medina. In Farabi's view, elements such as reasoning, rational faculty and active intellect are establishing the foundation of the politics and therefore leads to prosperity. According to his view, utopia is shaped on the base of its head. Due to his knowledge and connection with the active intellect, he is responsible for the happiness of the people of medina is prosperity. Farabi speaks of a civil science that deals with the study of actions and Ethics to explain this point that spreading of the moral norms among people is possible for a government that do this action only due to force of serves and virtue. The result of this serves is politics and the purpose of the politics is discussing of practical human happiness. Therefore, politics determines the human happiness.

Key words: *Happiness, Politics, Farabi, Rational faculty, Active intellect, Utopia.*

Criticizing and Considering the Perspective of Bultmann on Miracles

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Many contemporary Christian theologians have attempted to show the consistent of the religious teachings with the ideas of

Historical Approach to the Issue of Epistemology in the Philosophy of the West & Islamic Philosophy

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Entering Sophists into the Greek thought, the possibility of knowledge became dubious. However, Plato was the first one who specifically examines the epistemological issues so he can truly be called the founder of epistemology. From this period onwards, most philosophers have considered the epistemology and ontology perception. This has continued until the modern era, although it has never realization in its special meaning. The subject of knowledge has been discussed by Muslim philosophers, but epistemology in its today's meaning has not been seen before transcendental philosophy. The authors will attempt to consider a complete history of epistemology of ancient Greece to the early modern era and from the beginning of the Islamic philosophy till before transcendent philosophy.

Key words: *Epistemology, Knowledge, Perception, Ancient Greece, The middle ages, Islamic philosophers.*

Relationship between Happiness and Politics in Farabi's View

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Because of expressing the highest position and the purpose of the fullest sense of human being, happiness is a philosophical issue

philosophy such as the principality of the existence and its gradation. This separation makes appear that many of the objections to the rule of cognation of the cause and effect in fact refer to the maximum meaning and the minimum meaning is accepted by most philosophers.

Key words: *The principle of causality, Cognation of the cause and effect, Principality of the existence, Gradation of existence, Copulative and predicative existence.*

Analyzing and Criticizing Mulla Sadra's View on Resurrection

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Resurrection is one of the issues that Muslim scholars are disagreed about it and its argument. Mulla is one the philosophers that on the base of his philosophical view has presented the most innovative idea about it and has proved it on the base of intellectual argument. His theory on this subject has had a lot of opponents and proponents that has been criticized or approved by them so that the proponents have considered it as the most accurate one and opponents have regarded it as false and misleading one. It seems that many of these criticisms are not defensible it is due to lack of understanding of the philosophical foundations Mulla Sadra.

Key words: *Resurrection, Body resurrection, Quranic physical resurrection, Imaginal physical resurrection, Imaginal body, Hereafter body.*

differential diagnosis come back in to the realm of epistemology and attitudes toward existence and that what is the origin of the knowledge. Expressing opinions and views about the categories, this paper has dealt with the criterion of the being substance and accident of categories.

Key words: *Substance, Accident, Categories, Quiddity, Existence, Criterion of the substance and accident.*

Analyzing and Criticizing the Mulla Sadra's View about the Cognition of the Cause and Effect

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An important branch of the principle of causality is the rule of the cognition of cause and effect. Discussing the issues of causality, philosophers have paid more attention to the principle of causality itself and causal and caused necessity and have paid less attention to this rule. Mulla Sadra has explored this issue more than his previous philosophers and has given new subjects on the base of his philosophical system. This historical and analytical paper has dealt with the nature, explanation and scope of the rule cognition of cause and effect in Islamic philosophy, especially in philosophy of Mulla Sadra and at the end, it has concluded that that the cognition of the cause and effect has two maximum and minimum meanings. The minimum meaning is explained on the base of the philosophical system of before transcendent philosophy but the maximum meaning is explained in regard to the special foundations of transcendent

Abstracts

The Criterion of Being Substance and Accident of Categories

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The controversial division of the existent into substance and accident is the primary divisions on the contingent being. Although philosophers like Aristotle, Ibn Sina, Mulla Sadra, Descartes, Kant and... altogether defined the substance and the accidents into “existent without subject matter” and “existent in need of subject” respectively, there are disagreement about their types and numbers. However, some sensationalist and empiricist philosophers have denied the existence of substance altogether. Philosophers say that the diagnostic criteria for substance and accident are in the understanding of the essentials and the accidentals and their