

Ontological argument is one of an important philosophical argument that constantly has attracted philosophers during the philosophical history. The central gravity of the ontological reason is that God, supposing that he is existed, means that he is not from that kind of existents that have existed suddenly. This conception of God can be shown by resorting to the worldview of Jewish, Christian and Islamic traditions and this is performed through empirical considering of the attitude of these traditions towards Gad. Anselm is who propounded the ontological argument first and then Gaunilo, Aquinas, Hume and Kant have considered it. In modern philosophy, Descartes and Leibnitz are the most well known defenders of the ontological argument. Among contemporaries, Hartshorne and Malcolm have given a new statement.

Key words: *Ontological argument, Philosophy, God, West, Islam.*

Subject of Metaphysics

- *Dr. Jaafar Shanazari*
- *A member of academic board of Esfahan University*

Knowledge and human sciences are divided and separated according to the subject, method and purpose. Early philosophers have classified the whole knowledge to theoretical and practical and each of them into three parts. They have divided and regulated the theoretical theosophy and knowledge in regard to its relation to material and spiritual existence into theology (Divine knowledge, supreme knowledge, and metaphysic), natural sciences and mathematics. They have given different ideas about the subject of theology or metaphysics. After propounding the issue and stating the views in this article, we have reached to this result that the subject of this science in both parts of the theology in general and in particular is one, that is, reality of existence or pure being. Those who understand existent as the subject of theology in its general meaning but God as the subject of the theology in its particular meaning have chosen the incorrect path and this distinction is incompatible with the philosophical foundation of the philosophers.

Key words: *Existent, Metaphysics, Subject, General, Particular theology.*

Ontological Argument in Philosophical Theology of the West and Islam

- *Valiyollah Abbasi*
- *A researcher of Qum Seminary*

its real meaning that establish by Islamic religion is a journey to the Truth. It is obtained through theoretical reason (certain knowledge) and practical reason and illumination of the spirit (intuitive certainty) and (truth of certainty). The sources of Islamic Gnosticism are divine book and issued hadith of the innocent Imams. Gnosticism of Mulana Jalal A-din Rumi (604-672 A.D.) is founded upon the unity of existence and Divine Love. He believes in unity of being and existent and unity in multiplicity. He says that the life and existence of all existents are based on love and the attraction of the love and loveliness is flowed in whole the world. Hakim Sabzevari (1212-1289 A.D) also believes in unity of existence and he was under the influence of Ibn Arab and Mulana and he has a commentary on Mathnavi and this exposition shows his complete knowledge of the Gnostics' ideas and those traditions and verses that have been ratiocinated and witnessed in the books of researchers. Applying theoretical and practical Gnosticism and unity of being, Mulana interprets existence. He believes that the reason has different meanings: praised reason; interdicted reason; partial reason; universal reason. Off course he denies the philosophical reason. Mulana and Hakim Sabzevari both found their theoretical Gnosticism on Unity of Existence, Divine Love and perfect man and use the method of intuition, but their interpretation of the unity of existence is different. Sabzevari authenticates ratiocination and philosophical reason but Mulana denies it.

Key words: *Mulana, Sabzevari, Gnosticism, Philosophy, Love, Unity of existence, Reason.*

Innate Disposition and Its Role in Epistemology

- *Dr. Hussein Ghaffari (Associate professor of Tehran University)*
- *Gholam Ali Moghaddam (A PhD student of Islamic philosophy and theology)*

The question of previous knowledge and tendencies of man is an important issue in anthropology and philosophical epistemology which have been mooted among east and west thinkers. Some have accepted the existence of these perceptions for man and some have denied them entirely. It has been interpreted in religious language into innate disposition. Muslim thinkers have explained their existential and epistemological analyses about the innate disposition and its quality. Given to the importance and crucial and determinative role of innate disposition in human issues and epistemology, it is necessary to analyze and explain the Muslim thinkers' views in this field. Explaining the role of the nature in epistemology, this article has considered the theory of Separation School about natural knowledge in viewpoint of philosophers.

Key words: *Innate disposition, Natural knowledge, Separation School, Natural perceptions, Natural theism.*

Mental Foundations of Mulana and

Hakim Sabzevari in Mysticism and Philosophy

- *Dr. Hussein Behravan*
- *Assistant professor of Sabzevar Azad University*

Gnosticism is a knowledge that is based on a spiritual and indescribable state in which man observes directly the absolute existence and percepts it by taste and conscience. Islamic Gnosticism in

management, union. The writer believes that the subject of the dispute is just union and the other kinds are out of discussion; relationship of the principle of cognation with this dispute; and at end, the writer has given a solution for solving this problem on the base of some principles.

Key words: *Soul, Body, Stating the subject of the dispute, The principle of cognation, Vapory soul.*

The Idea of Mulla Sadra and Ibn Arabi about the Range and Scope of the Reason in Knowing of Reality

- *Dr. Behzad Murtezai*
- *Assistant professor of Tarbiyat Modarress University*

The main issue in mystical attitude of Mulla Sadra and theoretical mysticism of Ibn Arabi is to know Divine Names, attributes and actions of God Almighty. In this attitude Mulla Sadra like a real Gnostic attempts to find the way of knowing Truth. He believes that as there is no creature without God Almighty, no knowledge without knowing God Almighty is possible for creatures. So, intuition of truth and perception of intellectual universals are requisite to loss of egoism. Mulla Sadra in his most Gnostic works and writings has followed the Gnostic way and method of Ibn Arabi and believes that there is a limit and a boundary for the reason in knowing Truth and his Names and Attributes that who is seeking truth must know this limit.

Key words: *Ibn Arabi, Mulla Sadra, Reason, Knowledge, Truths.*

that body returns to the soul and not soul to the body and this is against others views. Allama has accepted this idea about the attachment of the bodies to the souls, although he is not in agreement with him completely in some details.

Key words: *Bodily Resurrection, Attachment of the bodies to the souls, Universal soul, Position of the souls, Modarres Zenuzi, Allama Tabatabai.*

Reviewing the Question of the Relationship of the Soul and Body

□ *Dr. Asgar Dirbaz (Assistant professor of Qum University)*

□ *Ahmad Shahgoli (A PhD student of Qum University)*

One of the most difficult problems of philosophy is explaining the quality of the relationship of the soul and body. With all researches that have been done about this discussion, it still needs be discussed. At the beginning, the ideas of some philosophers about relationship of the soul and body have been considered in this article. Given to the importance of the idea of Mulla Sadra, his view has been emphasized more and has been proved that his idea, despite some disputes, is the most successful one in solving the problem of the relationship of the soul and body. Then, the nature of the vapory soul and its function in the theory of Mulla Sadra and the rate of the attachment of his view to this idea has been shown. At the end, following issues have been reconsidered: clearing the subject of the discussion, five statements can be given, which the basic pivot of each of them is: relationship, impressing and being impressed, combination of one natural kind from matter and spirit, attachment and

Suhravardi and Kant, who both of them were well known among philosophers of their age, in addition to compare them with each other and also with other experts. The importance of this question appears when we pay attention to their ideas about principality of the existence and essence. Despite their share in this idea that has led to be in agreement in issues like individuation, consciousness, will, unity, simplicity, denying the identification of the substance with the self, survival and the like, they differ in some other issues like negation of the relation of the conceptual distinction of the two things with their objective distinction, non-exclusiveness of the soul to the thinking substance, pure being of the soul, intellectual knowledge, intuitive knowledge, consciousness of the soul to the external world, clearness and ambiguity of the perceptions of the self. These were discussed here in detail.

Key words: *Soul, Body, Kant, Suhravardi, Philosophy.*

Bodily Resurrection in Viewpoint of Agha Ali Modarres Zenuzi and Allama Tabatabai

- *Dr. Reza Akbarian (Associate professor of Tarbiyat Modarress University)*
- *Muhammad Eshaq Arefi (A PhD student of Islamic philosophy and theology)*

The Principle of Resurrection is one of the definite principles of Islam and bodily resurrection is regarded as a necessity in Islam. Hakim Zenuzi and Allama Tabatabai are jurisprudents and scholars who have new words and theory about bodily resurrection. What is distinct the idea of Hakim Zenuzi from others in this regard is that he says about the attachment of the soul to body in the Day of Judgment

Abstracts

The Nature of the Soul and Its Relationship with Body in View of Suhravardi and Kant

□ *Dr. Sayyed Murtaza Hoseini Shahrudi*

□ *Associate professor of Ferdowsi University of Mashhad*

Philosophy of the self is regarded as one of the subsets of the philosophy today and great philosophers of the east and the west have analyzed and explained it and they have written many works about it. Among the predecessors, even though philosophers like Plato and Aristotle have discussed about psychology not self, every great philosophers after them, in particular, Ibn Sina a, Mulla Sadra, Suhravardi, Descartes, Hobbes, Locke, Berkley, Hume and Kant have propounded different issues about the self. However, the well known question of the soul and the body in the west has begun from Descartes and still is continued. This article considers the idea of