

Muslims have been scattered into many sects. Meanwhile, we can refer to two main sects: Shiite and Sunnite who have begun their life from the advent of Islam. Despite having many similarities, being monotheists, having a single prophet, praying towards one Kiblah and having one Book that are the grounds of their union and their continuity, they have also some differences. One of their disagreements is the dispute on the problem of Imamate which Shiite believes that it is a divine principle and the appointing and introducing of Imam must be by God and His messenger, but Sunni says that it is not a divine principle and the people should elect them. This article attempts to consider the Shiite idea on Imamate based on Sunni books and sources.

Key words: *Imamate, Shiite, Sunni, The principle of the religion, Religious Law.*

Soul and body relationship is regarded as one of the most important and difficult issues of the inner knowledge soul. This problem appears from this question: how can human abstract souls have any relation to material body and become united?

This research shows that this problem cannot be solved based on viewpoint of Ibn Sina and Sheikh Eshragh and only it may be solved based on the philosophy of Mulla Sadra.

Key words: *Soul, Body, Soul and body relationship, Unified relation, Abstract soul, Mulla Sadra.*

Alston and Epistemology of Religious Experience

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Religious experience is one of an important discussion of the modern philosophy that there are several attitudes towards it. Justification of religious belief on the basis of religious experience is one of them that are interpreted as epistemology of religious experience. William Alston, an outstanding modern philosopher of religion, is a pioneer and an important theorist in this field. For this reason his viewpoint in defending from the epistemological position of religious experience is explained and criticized in this article.

Key words: *Religious experience, Justification of belief, Foundationalism, Epistemological justification, Normative justification.*

Criticizing the Idea of Mulla Sadra by H. Sabzevari

(Combination of the Form and Matter,

Union of the Intelligent and Intelligible,

Perception of the Universals and Nominal Createdness)

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Although Hajji Sabzevari is the commentator of Mulla Sadra's philosophy, but there are some differences between them in some philosophical subjects that we refer to four of them in this paper.

The First one is the combination of matter and form which Mulla Sadra believes it is as unification but Hajj Mulla Hadi believes that it is a composition by way of annexation.

The second is the union of the intelligent and the intelligible by mutual - correlation. what Mulla Sadra proves the union of the intelligent and the intelligible through mutual correlation, but Sabzevari says that mutual correlation theory is not enough for this unification.

The third is the perception of the universals.

The forth is one is the nominal contingent.

Key words: *Matter and form, Unification, Mutual correlation, Union of the intelligent and the intelligible, Perception, Nominal contingent.*

The Principle of Imamate in the Theology of Shiism

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Beliefs have an especial effect on the life of man and the many distinctions among men return to their beliefs. For this reason the

Nature of Body

in Viewpoint of Philosophers and Theologians

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Obviously, there is no doubt about the existence of the bodily substance, but rather the main dispute is about its quality. Some says that it is combined from substances that are undividable. Some of them like Nazzam believes that these atoms are infinite and some others like most of theologians believe that they are finite. Some like most of philosophers have said that this continuous substance is infinitely divisible. Some like the author of Melal and Nehal believes that it is finitely divisible in number and then it cannot be divided. Some like Democritus say that it is not divisible absolutely. Some like Plato, Stoics and Suhravardi believe that body is a simple substance and has extension in three points and this continuity is quantity and also self-subsistence. Some like Aristotle and his followers concluding Farabi and Ibn Sina believe that body is a combination of two substances: form and matter. Some like Suhravardi in Talvihah says that body is a combination of one substance and one accident.

About the fact that this continuous form whether it is quantity or not, we should say that the meaning of this continuity is that body essentially divisible and this division is hypothetic and contingent. This quantity is not that one which occurs to bodies in external world, but rather it is the definition of mathematical body not the reality of the

natural body.

But regarding to compatibility of philosophers' idea with today science and its comparison to the Democritus' idea, we should say that we can state two ideas here about the nature of body and its continuous substance. One is that the science has proved that the sensible body is not continuous, rather it is formed from atoms that have body and the space among them are many times as much the extension of their body. Thus, this theory agrees with the idea of Democritus and disagrees with idea of philosophers.

On the other hand, body is a combination of the form and matter and infinitely dividable. For the fact that the science divides atoms infinitely, it agrees with the philosophers' idea.

There is a second idea here that says the continuity of bodies is because of their spaces and places that have been occupied by them. Every body that has occupied an especial space and place, in respect to that space and place we say that it has continuous form, even though it is in regard to its essence it is a combination of atomic parts. So we can settle the old disputes between theologians and philosophers and between philosophy and science.

Key words: *Body, Bodily substance, Philosophers, Theologians, Indivisible part, Substantive continuity.*

Analysis of the Body and Soul Relationship from the Viewpoint of Mulla Sadra

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imagination as a material faculty and believed in non-permanence of the imagination and imaginal form, even though there are some tendencies in some of his works to the abstractness of imagination.

Suhravardi could solve many problems and especially could compromise between the religion and philosophy, intuition and proof, and tradition and reason. Despite of following Ibn Sina’s idea in materiality of the imagination, he has regarded the imaginal forms as an abstract thing that subsists and exists in great imaginal world or discrete imagination. Thus, he has advanced an argument for the existence of such a world that called absolute imagination or lower intermediate world, from one hand, and on the other hand he has believed that the faculty of imagination and other faculties of the soul except intellectual faculty are material. He has not kept the cognition of the perceiver and perceived and believed that the soul can view the imaginal forms in the absolute imagination.

Contrary to the previous philosophers, Mulla Sadra believed that the imagination is an abstract faculty -imaginal abstractness- and subsists with the continuance of the soul and more exactly we can say it is the agent of the subsistence of the soul after its separation from body. In his idea, all imaginal forms are in the soul itself and forms which the soul creates can not be in the absolute imaginal world. The Paradise that Adam descended from it is an absolute imagination and the Paradise that has been prepared for the pious persons is an ascending intermediate world not descending one. The relation between imaginal forms and imagination and imaginative faculty is the relation of cause to effect not the other relations. The

subsistence of the imaginal forms by the self is originating subsistence not immanent is subsistence and the intelligible forms are created by the soul and the soul is the origin of the forms. To prove the peculiarity of this idea to Mulla Sadra and criticizing the idea of Suhravardi and Ibn Sina based on the philosophical results and effects of each one of them is the main purpose of this article.

Key words: *Imaginal world, Faculty of imagination, Descending intermediate world, Ascending intermediate world, Su hravardi, Mulla Sadra.*

Examining and Criticizing the Quantum Physic about the Principle of Causality

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The principle of causality that is the most evident principle which has been accepted by all human beings during the history and has a crucial role and without alternative in forecasting the natural and metaphysical happenings, has faced with challenge in quantum physics. The mechanical theory of Newton that was regarded as one of basic foundation of mathematics had been accepted for centuries, but its correctness and authenticity has been questioned because of scientific developments in new years especially after propounding the theory of Quantum in physics. This article attempts to consider and examine the idea of Quantum in physics about the principle of causality.

Key words: *Principle of causality, Quantum, Physics, Mechanical theory, Self-evident.*

Abstracts

The Faculty of Imagination and the World of Imaginal Form

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In the history of the Islamic philosophy from Farabi up to now, the issue of imagination has a very important and effective role in solving many problems and could help solving more difficult issues like the problem of epistemology, eternity and createdness relationship, and eternal life so that some theorists have regarded it as an advantage of Islamic philosophy. Farabi has denied the abstractness of the imagination whether in arc of ascent or arc of descent, rather believed that that all the faculties of the soul except intellectual faculty are material. Ibn Sina also has regarded the