

is impossible and both sides of the connection must be realized in the realm of the realization of connection and qualification. If the qualification is in the mind, the sides must be in mind and if the qualification is in outside, the sides must be outside.

**Keywords:** *First intelligibles, Logical secondary intelligibles, Philosophical secondary intelligibles, Occurrence, Qualification.*

quantity. So, in fact distinguishing factor and common factor goes back to one thing. Referring of the distinguishing factor to common factor in the nature of the body means that there is gradation in the substantial nature of the body. Believing in gradation of bodies is result of believing in gradation in substance and this belief is the result of believing in gradation in essence which is regarded as one of the features of the thinking of Suhrawardi and the School of Illumination. Since the analysis of Suhrawardi point of view about the nature of the body helps understanding of the reality of the material world and knowing things from his perspective, this article analyzes this issue and his view of the nature of the body.

**Keywords:** *Suhrawardi, Body, Quantity, Gradation, Substance, Essence.*

## **Solving the Problem of the Philosophical Secondary Intelligibles by Sadr Al-Mutallehin and Its Result**

□ *Sayyed Muhammad Mousavi Bygi (Assistant professor at Razavi University)*

□ *Mojtaba Rahmanian (An MA student of Islamic Philosophy & Theology)*

The discussion of the philosophical first and secondary intelligibles place in issues about science but it has been raised more as ontological point of view among Muslim scholars and they had the concern of determining of how these terms were applied. Almost all the philosophers before Mulla Sadra made the external fulfilment of these concepts impossible and believed that when one of these concepts is applied to an external thing, there is actually a relationship between a mental and an external matter, but Mulla Sadra believes that the connection between the mental and the external matter

## Theoretical and Practical Reason

- *Muhammad Eshaq Arefi (A PhD student of Islamic philosophy & Theology)*
- *Hussein Ghaffari (Associate professor at University of Tehran)*
- *Azizollah Fayyaz Saberi (Assistant professor at Ferdowsi University)*

**R**eason can be divided as its expounded scope. One of its divisions is due to its epistemology and its activity. In this respect it is divided into theoretical and practical. There are different views about that they are one faculty that has two names or two faculties and if they are two, how they work? In this paper, we have explained and considered these views and finally proved that they are two faculties; one of them is solely a matter of theory and knowledge and the other is the matter of understanding of universals and the inference of the particulars concerning of the action and also makes work based on its perception.

**Keywords:** *Reason, Theoretical reason, Perception of the universal, Perception of the particular, Source of stimulation.*

## Body, an Equivocal Substance in View of Suhrawardi

- *Mustafa Momeni (Assistant professor at Neyshabur Univ. of Medical Sciences)*
- *Muhammad Javad Akhgari (An MA of Philosophy & Islamic Hikmah)*

**A**lthough the famous view of philosophers about body is that it is a composite of the tow essences of the mater and form, the nature of body is nothing but quantitative part of substance in view of Suhrawardi and philosophical school of illumination. Accordingly, bodies are sharing in this quantity and their differentiation is also in that

The term “industry” is one of the most commonly used concepts in the field of Islamic civilization which has had different applications. Usage of this term in human industry has been part of its general meaning. Muslim scholars and philosophers have raised major issues in the industry that today using that model we can open new areas in this subject. The issue of this research is a philosophical look at the industry and the explanation of its philosophical foundations based on the opinions of Islamic philosophers. The issue of philosophical look at the industry despite its importance and necessity in contemporary times has not yet been studied seriously in terms of philosophy and Islamic philosophers. Analyzing the worldview dominating on industry in the eyes of Islamic intellectuals, we will analyze and explain these foundations in this article. Awareness of these basics is important for understanding the attitudes of Islamic intellectuals to industry in order to be clear the process of the world view of Islamic philosophers in traditional industries and this enable us in defining the philosophical foundations of the industry based on the attitude of Islamic philosophy. The imitation of the industry from nature, the primacy of nature on the industry, univocal attitude towards industries, diversification of industries based on wisdom, the metaphysical explanation of the necessity of industries, the spiritual attitude towards industries, the quality method, the variety of the method, are the most important philosophical principles governing the old industry.

**Keywords:** *Industry, Nature, Philosophical foundations, Islamic philosophers.*

## A Comparative Study of the First Intellect and the Unfolded Existence in Peripatetic Philosophy and Mysticism

- *S. Ali Husseini Sharif (A member of academic board at Ferdowsi University)*
- *Gholamali Moqadam (A PhD student of Razavi University)*

The order of the system of existence and the quality of its issuance and its relation to the origin is important issues of mystical and philosophical ontology. In this regard, the mystics believe in unique mode and unfolded being and peripatetic believe in arranged intellects. Both philosophy and mysticism claim showing reality and principality of the uniqueness of the reality represents their convergence in this issue. The common view has attributed the success of this unison to Mulla Sadra and less paid attention to peripatetic philosophy. In this paper, we have shown in an analytic-comparative method that although there has not been for peripatetic philosophy in this matter a direct interaction conflict with theoretical mysticism, viewing the principles governing of their thoughts it can be proved that they are consistent with Sufism, Show their confirmations and answer the possible problems in this regard.

**Keywords:** *Unfolded existence, First emanated, Peripatetic philosophy, Mysticism, Transcendental philosophy.*

## Philosophical Foundations of Industry (With Emphasis on Islamic philosophers' Views)

- *Ahmad Shahgoli (A PhD of Islamic Philosophy & Theology)*
- *Askar dirbaz (Associate professor at University of Qom)*
- *Abdolhussein Khosrowpanah (Professor at Islamic Research Institute-Qom)*

## The Philosophical Foundations of Sadr al-Motallehin in Proving the Knowledge of All Creatures to God

- Ruhollah Zeinali (*Assistant professor at Hakim Sabzevari University*)
- Aliraza Najafzadeh Torbati (*Assistant professor at Ferdowsi University*)
- Sayyed Morteza Husseini Shahrudi (*Professor at Ferdowsi University*)

Mulla Sadra has spoken of the knowledge all creatures to Allah in his works. This view has been established on the base of his special foundations in transcendental philosophy. Other than the principality of existence, which is the basis of transcendental philosophy in all matters, other foundations have been considered in this discussion: Gradual unity of existence, pure relevance of effect to cause, equality of knowledge with existence, and non-philosophical ways (verses and traditions). His explanations corresponding to the basics mentioned are different. He has explained his views in several ways that considering the rule of knowledge to effect just obtained through the cause and the simple knowledge is one of them. While he proves the knowledge of all creatures in Allah, sometimes negates the knowledge of material thing in God which is apparently paradoxical. Though Mulla Sadra has attempted to resolve this conflict, it should be said that according to his principles, such a conflict will not occur.

**Keywords:** *Copula existence, Equality of knowledge with existence, Gradual unity of existence, Rule of those who have causes, Non-philosophical foundations, Knowledge of materials.*

problem in different aspects. The path that the paper goes through is contrary to the claim of proof of excellence and the expression of benefits and invalidating of counterpart view and proving the chosen opinion. This line is based on these points: evolutionary explaining of the rival theory and reducing it in some foundations and dimensions, criticisms of rival theory based on an incomplete and unverifiable version of it, negating the characteristic of being dependent from the concept of knowledge, denial the intuitive knowledge, and discussing the ideas that are not related to the subject matter of the article, and the most surprising is the assignment of his opinion to narratives to the extent of direct understanding of the title and content from the narrations and the rejection of the opposite opinion, and choosing the selected opinion as the inventive title of the “knowing without known” without the genealogy of its creators. Despite trying to show the superiority of the selected opinion in the title of the article, refutation of the denial of the claim of characteristic of dependency from the concept of knowledge and courageous attachment of his opinion will be limited to the infallible Ahl al-Bayt (AS). Critical review of this article and systematic measure of its claims with precise criteria can be a way to protect the legacy of metaphysicians and avoid externalism in theology.

**Keywords:** *Pre-creation knowledge, Collective knowledge while it is clear in detail, Knowing without known, Theology of separatists.*

## Abstracts

### Challenges of the Notion of “Knowing without Known” in Explaining the Quality of the Knowledge in Things before They Are Created

□ *Muhammad Reza Ershadinia*

□ *Associate professor at Hakim Sabzevari University*

The article “Knowledge of God in things before they are created; the superiority of the view of knowing without known over the theory of collective knowledge while it is clear in detail”<sup>1</sup> attempts to prove the supremacy of the notion of “knowing without known” in explaining the quality of knowledge before being created is faced with

---

1. Moein al-Dini & Nasiri, *Philosophy Of Religion Research*, The 12<sup>th</sup> year, The First Issue (23), Spring & Summer 2014, pp. 165-188.