

body, although it is present in physical world, it is not material but corporeal i.e. has intensive dependency in material. This genuine body has a weak immaterial entity. This kind of immateriality has been allowed to be in physical world.

**Keywords:** *Body, Tangible body, Genuine body, Light body, The issue of body, Soul and body relationship.*

## Human Being and the Generality of the Divine Representation

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**D**ivine Representation of Adam (PBUH) is one of the matters that is ascertained among all Islamic sects and religions and explicitly mentioned in the Quran, too. What is well known commentators of the Holy Quran is that the divine representation has not been dedicated to Adam and is common to all human beings. But in the meantime, some contemporary authors believe that what is certain, in accordance to the verses and traditions, is that only Adam and eventually other prophets and imams are infallible and extending the caliphate to mankind, despite its reputation in less than a century, has no rational and religious reason. In this article, we review the claim and attempt to prove the generality of human representation with rational and religious arguments, and investigation in the works and sayings of Islamic scholars.

**Keywords:** *Divine Representation, Adam, Generality of caliphate, Human being.*

influential role in the history of philosophy, especially in connection with the rationalist philosophers. Aristotle has linked certain knowledge with recognition of cause. Accordingly, it appears that in accordance with his principles, the whole certain knowledge, at least in a part of the first philosophy, the realm of Insensible immortal substance, has faced with epistemological and logical difficulties.

**Keywords:** *First Philosophy, Substance, Certain knowledge, Proof, Cause, Form.*

## **Identity of Body in the View of Mulla Sadra**

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**T**he identity of the body due to one side of the body and the soul and the body in question is the wisdom Sadraee Because body is one side of the soul-body problem in Sadraian philosophy, its identity should have an important role to explain the relationship between them. And perhaps one of the reasons for multiple interpretations of the relationship between soul and body in transcendental philosophy is its lack of focus on the body. Analyzing the content of Mulla Sadra phrases, we can provide several titles and three images of the body. Body, sensible body, the genuine body, light body and steam spirit are titles that Mulla Sadra uses them to refer to identity or physical entities of body, but he draws three different nature of the body beyond these titles. One of them is tangible body that is just a combination of elements, the other is steamy spirit, in spite of having soft entity, it is material, and the last one is the genuine body or light

the meantime, the views of Tusi and Hilli due to the new situation in the types of conventional propositions and understand its heteronym have a unique feature. The most important approaches can be seen in the definitions of the commentators of “Shamsiyya”. They have used the most important issues in the definition of conventional propositions from their perspective. Qutb Razi refers to the first reaction of people to these views. Taftazani pay attentions to the the different value of certainties and conventional propositions and Sialkoti expresses his idea in a new style by studying the commentators of “Shamsiyya”.

**Keywords:** *Whatness of conventional propositions, Concept of “genus” of conventional propositions, Idea, Public confession.*

## **Studying and Analyzing the View of Aristotle on Certain Knowledge in First Philosophy**

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**I**n a Socratic legacy of belonging knowledge to the universals, Aristotle along with Plato has criticized the viewpoint of the sophists and skeptics. According to Aristotle’s ideas, not only it is possible to achieve certain knowledge, what is given in first philosophy through philosophical propositions are also have the feature of certainty. Criticizing the Plato’s views and establishing the formal logic and deductive method, Aristotle has a prominent and

widespread universal, perception of the conceptual universal that is purified from imagination, perception of conceptual universal with the help of imagination and perception of imaginative form that is applicable to many.

**Keywords:** *Mulla Sadra, Universal, Perception, Archetypal abstractness, Intellectual abstractness, Imaginative form.*

## **Historical Evolution of the Quiddity of the Conventional Propositions among Muslim Logicians**

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**T**his study aims to examine the historical development of conventional propositions among Muslim logicians. The findings shows that Farabi and Ibn Sina believe that the concept of “genus” of conventional propositions has the idea of surmise and they refer to the ultimate function of conventional propositions in practical field. The next logicians have chosen the proposition as the concept of genus of conventional propositions that may show the change of their position about the concept of proposition and its scope. Logicians before the seventh century have proposed definitions similar to the definition of “Nejat” and “Esharat” of Ibn Sina. Logicians of the seventh century have used from the word of “yahkom” that such an approach is the result of the issues of necessity of judgment, criteria and factors of conventional propositions in the scope of innateness. In

regarded as a kind of intuitive knowledge not conceptual knowledge. In this paper, at the first, it has been presented the ideas of these two philosophers about sense perception and then, the accuracy of these two views has been critically reviewed and it has been stated that the problem of sense perception can be resolved based on Mulla Sadra's theory but the arguments of the theory of Allameh and its implications is untenable.

**Keywords:** *Sense perception, Creation of the forms, Conceptual knowledge, Imaginal world, Mulla Sadra, Allameh Tabatabaei.*

## **Types of Perception Universal Based on Sadraian Psychology**

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Mulla Sadra is a philosopher who has new ideas about “universal” and the manner and conditions of its perception. Mulla Sadra's view about universal and its perception is based on some issues as follow: principality of existence, ambiguity of existence, substantial motion and Platonic Ideas. He uses the term “remote viewing” for perception of universal which has two interpretations with regard to his phrases and perhaps only one of these two interpretations can be considered as his final opinion in this issue. Perception of universal and its conditions have also different expressions in his works. The write with regard to the principles of Sadra in this regard attempts to gather these various expressions and believes that the perception of universal has hierarchical degrees in Sadraian philosophy that Include the following: perception of

Mulla Sadra's idea through purifying the attributes from mental aspects. Finally, proof of the veracious of Ibn Sina is pseudo-prior reasoning, befit to public consequences, some kind of posterior reasoning and this proof is responsible for proving the existence of their attributes, sequence and definition.

**Keywords:** *Veracious argument, Divine attributes, The sequence of traits, Ibn Sina, Mulla Sadra.*

## **Explaining and Evaluating the Sense Perception from the Perspective of Mulla Sadra and Allameh Tabatabaei**

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**A**ccepting the immateriality of the soul, one of the important issues in the philosophy is that while the soul is incorporeal, how does it know sensible things and how is the process of perception? Mulla Sadra's view on the issue is very different from the view of the philosophers before him so that in his idea, the sensory scientific forms are incorporeal and the soul itself creates these forms and the forms of the material things become known for the soul through these forms. Thus, the soul observes the forms of material things in the continuous imagination. Allameh Tabatabaei explains the sensory perception in another way. According to his idea, there is an immaterial archetypal thing in discrete imagination versus a material thing that the soul in sense perception observes the archetypal thing in imaginal world through immediate knowledge. Thus, the sense perception

## Abstracts

### **Proof of the Veracious and Its Impact on the Theory of Divine Attributes Sequence in View of Ibn Sina**

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**T**his article examines two main issues raised by Ibn Sina in his works, the proof of the veracious and sequence characteristics, and the relationship between them and it will be clear that the proof of the veracious begins with reality of existence and the claim of Mulla Sadra that the argument of Ibn Sina begins with the concept of being is flawed. The sequence of characters, a criticized and non-accepted theory by Mulla Sadra, was investigated and be clear that this theory contrary to the conceptual multiplicity of attributes, is superior to