

substance and physical (temporal). Fakhr al-din al-Razi studies and criticizes all of these proofs. Some of his criticisms seem incorrect and they have taken from insufficient careful examination (vision) to the Ibn Sina's bases. Because he confused the knowledge by presence (al-ilm al-huzuri) with conceptual knowledge (al-ilm al-husuli), unconditioned feature of quiddity with negatively conditioned feature of it, the activity of rational soul aspects with the ability to the rational soul aspects in his criticisms and he involved in confusion in their problems (matters). But some of his criticisms are true and reasonable like problems concerning to the imaginative faculty and its immateriality and Ibn Sina's principles are not able to answer them because some of his proofs prove the abstraction of the imaginative faculty but Ibn Sina believes it is material.

**Keywords:** *Ibn Sina, Fakhr al-din al-Razi, The rational soul (al-nafs natiqa), Mujarrad (abstract).*

He introduced the method of the logical definition and deduction into Usul science (principles of Islamic jurisprudence) and Islamic theology (kalam) science and created a glorious change in these two sciences. Understanding the logical views of Ghazali has a crucial role to perceive the views of the logicians after him specially Fakhr Razi. The role of Ghazali is undeniable (indisputable) in clarification of the high position of the logic science and enhancement of its acceptability among the Muslim believers of that time. Assent (tasdiq) being compounded and examining its differentiate from the knowledge, introducing the four logical relations (al-nisab al-arba), adding logic to usul fiqh, compounding logical principles with new innovative terms, usul and Islamic instances and extracting logical deductive reasoning from the holy Quran are of the new innovations and logical opinions of Ghazali which we are examined and studied in this paper.

**Keywords:** *The Quranic analogical reasoning (qiyās), Concepts (tasawwur) and assent (tasdiq), The real definition, The four logical relations (al-nisab al-arba), Ghazali.*

## **The Examination and Analysis of Fakhr al-Din al-Razi's Criticisms to Ibn Sina's Proofs about Tajarrud (Abstraction) of the Rational Soul (al-Nafs Natiqa)**

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**I**bn Sina has stated many proofs to prove the abstraction of the rational soul. By those he has proved that the intellect faculty is not

man's capacity to achieve the position of the vicegerent of God on earth. In these verses, Allah announces to the angels that He has appointed a vicegerent on earth with the creation of man and afterwards in order to clarify the position of the vicegerent of God on earth, He mentions that vicegerent of God on earth is who has the knowledge to the names of Allah (Asmaa'ul Allah). Therefore, there is a close and deep relationship between the knowledge of man to the names of Allah and the vicegerent of God on earth. The exegetes have determined several attitudes for the meaning of the names of Allah and how to achieve its knowledge. Mulla Sadra in his interpretation for this verse believes that the meaning of teaching the names of Allah (Asmaa'ul Allah) to Adam (peace be upon him) is the manifestation of man for the names and attributes of Allah and comprehending all man's knowledge and shows that how man's universality can make him be worthy of being the vicegerent on earth and achieving to the position of and Cosmic Guardianship (Vellayat Takvini - Creational Guardianship).

**Keywords:** *The vicegerent of God, The names of Allah (Asmaa'ul Allah), Cosmic Man, Cosmic Guardianship (Vellayat Takvini - Creational Guardianship), Politics, Mulla Sadra.*

## **The Approach of Ghazali to the Logic and Some of the Logical Matters**

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**A**bu Hamed Muhammad Ghazali is the first Islamic scholar who has obviously combined Aristotelian logic with Islamic sciences.

The question about the beginning of the creation and the first creature has been of the first human thought issue. It is an issue that has been more and less paid attention by human schools during the time and in some cases, they have stated the same thing. The Islamic traditions (ahadith) “the First of Created-Being (the first creature)” in Islamic teaching field with different statements have presented a collection with no harmony in apparent and the philosophical, gnostic and theological studies have attempted to determine, interpret and justify these Islamic traditions. This article with analyzing and comparison of two philosophical- mystical and akhbari approaches with these traditions meanwhile criticizing akhbari opinion has made clear that the philosophical and gnostic attitude has clarified (presented) a more systematic and logical interpret.

**Keywords:** *The first creature (the First of Created-Being), Primary Issuance’ (awwal al-sawàdir), The Islamic tradition “the First of Created-Being (the first creature)”, Intellect (aql).*

## **God’s Vicegerent on Earth, Cosmic Man and Cosmic Guardianship (Vellayat Takvini - Creational Guardianship) with Relying on Mulla Sadra’s View**

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Man with going on to perfection can be the symbol of the names of Allah (Asmaa’ul Allah) and the vicegerent of God on earth. The holy Quran in Baqarah chapter, verses 30-33, has presented the

the defense of philosophy, religion and ethic against materialists. The examination of contingent perceptions and knowledge to their epistemological requirements not only prevents the fallacies but also creates a great effects on the realm of active intellect perceptions specially in the field of moral science. In the theory of contingency in the theoretical issue (discussion), he has presented the origin of necessities and prohibitions and the mechanism of imaginary validation in the practical position and has proved a kind of relationship between the nature and natural feelings of conscious beings and contingent perceptions. This relation according to the view of some persons (without proof) cannot make the ethical principles be fixed and absolute during the flow of time and environmental changes but it causes the moral propositions involved relativity and instability. This note tries with a careful study to determine the activity of the system of the imagine validation and the quality of its relation to necessities and natural feelings, the circumstance of the birth of the ethical propositions from the human contingents and it also tries to study the absolutism or relativism of the principles of these propositions.

**Keywords:** *Allameh Tabataba'i, Contingent perceptions, The moral propositions, Husn (beauty) and qubh (ugly) or Morality or Immorality of deeds, The eternity or relativity of moral principles.*

## **The First Creature in the Islamic Traditions and Two Different Approaches**

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- *Gholam Ali Moghadam (A PhD student of Islamic Theology & Philosophy)*

“perfection and welfare” in its positive meaning is in the ultimate degree but it does not exist in this meaning for the other souls like absolute perfection, the Sadrian’s view must not be perfect (complete) to justify the death happening and its opponents’ view meaning the current view of the followers of Zahir, naturalist doctors and materialists should be chosen that they believe the senescence (the breakdown of the physical body) is the sole cause for death happening. According to this attitude, if the correlative faculty of body is taken away we should be confident to the eternal worldly life and no metaphysic factors transmit the souls to the eternal life. To strengthen these problems (difficulties), it has not been paid attention to the teleology (purposiveness) of souls and innate otherworldly of man and materialistic approach to the death happening has been strengthened. This paper tries to clarify some of those problems.

**Keywords:** *The life and death studies, The philosophy of the death and life, The purpose of soul, The innate idea of death.*

## **The Fixation (Absolutism) and Relativism of the Moral Propositions from the View of Allameh Tabataba’i**

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- Muhammad Mahdi Kamali (*A PhD student of Islamic Theology & Philosophy*)
- Muhammad Hadi Kamali (*An M.A of Islamic Theology & Philosophy*)

**A**llameh Tabataba’i planned (aimed) to prove a type of fixed (absolute) and unchanging perceptions during the passing of time that in the light of them, he was able to provide preparations for

capacity of the prophet, active intellect or the “giver of forms” (wahib al-suwar), celestial souls and their knowledge to the details of the natural sphere, the continuity of the prophet’s soul to the imaginal world (al-’alam al-mithal) or contiguous imagination and the same root (origin) of the revelation and ro’ya (dream). In the following paper, each of the mentioned principles have been examined (analyzed) and the role of each of them in the revelation-ology system of Sadr al-Muta’alihin has been argued.

**Keywords:** *Revelation, Mulla Sadra, Soul powers, Active intellect, The imaginal world (al-’alam al-mithal), Guess, Imaginative faculty (quwwa mutakhayyila), Holy intellect, Celestial souls.*

## **The Justification of the Sadrian Transcendent Philosophy for Death Happening**

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**T**he essay “A Critique of the Theory of Perfection of the Soul, the Reason of Its Separation from the Body” published in the precious magazine “Islamic Philosophy Doctrines” of Razavi University of Mashhad (vol. 15, pp. 99-118)” is comprised of unproved, unreasonable and unclear claims in the way to criticize the Sadra’s view in the justification of death from the point of the view of the transcendent theosophy. In that mentioned paper, the most important ambiguity which causes the recurrent doubt (uncertainty) on Sadra’s view is the confusion between “perfection and actuality”. The article has suspected (imagined) that every actuality the same as

## Abstracts

### **The Philosophical Principles of the Revelation in Mulla Sadra's Thought**

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- *Masoud Rahbari (A PhD student of Hikmat al-mut'aliyyah)*

**S**adr al-Din al-Shirazi (Mulla Sadra) benefits from the different principles and assumptions in the philosophical clarification of the phenomenon of revelation. In this essay, the author has tried to extract these principles and assumptions from the texts out of Mulla Sadra's writings and has tried to explain the relationship between each of them with the revelation. The philosophical principles of the revelation-ology of Mulla Sadra are: believing in God and ascribing some special attributes to Him, the combination of the soul and the body, the existence of the powers of perceiving the revelation knowledge, the longitudinal system of the universe and the personal