

and existential principles of his thought. In the first step, Mulla Sadra acknowledges that due to mixing of the representation of sensational and imaginary perceptions with the deficit and the existential honor of the representation of the intellectual perceptions and also due to existential lowness of the soul that requisite its physical creation, it is possible that the perceptions of the soul become ambiguous and unclear and remain in the stage of *pima facie* and phenomena of the things. But in the final step, with an emphasis on the real nature of knowledge, he thinks that the intensity of the soul and its excellence from the stinginess corporeality owes process of the unity of the intelligent and intelligible. Sadra believes that the more the soul become extended in the process of unification with its perceptions, the more it become excellent from the existential deficits and cognitive concerns and as a result, it achieve the perceptions that gained from noumen and the reality of the things and noumenal representatives.

Key words: *Knowledge, Unity, Thing in itself, Intensity.*

intellect). Understanding of every level of reality requires referring to a degree of reason which appropriate with it. With this approach and entering to the detailed issues of religious knowledge, he explains the characteristics of his thought and come to prove the claim of compromising of the reason and tradition. This writing deals with examining the intuition as the basis and reasoning as the confirmation for understanding truth and its proportion with the revealed teachings in Sadraian philosophy and in his intellectual system. This fact not only does not reduce the validity of revealed teachings but also solves the problems and doubts of knowledge in the field of religion.

Key words: *Ratiocinative reason, Intuitive intellect, Revelation, Illumination, Guardianship.*

Considering and Explaining the Cognitive Generality in Transcendental Philosophy

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Due to acknowledging in failure of the soul in achieving the noumen of things in the tradition of Islamic philosophy, the issue of the cognitive generality becomes more apparent. But Mulla Sadra's approach towards this issue is distinct. Sadra in his general thought, according to the disposition of the people, puts into question the ability of the human soul in achieving the noumen of things. However, he ultimately provides some solutions and propounds the concern of this issue in his final approach based on some cognitive

principality of the existence is cited to the Peripatetics and principality of the quiddity to Sheikh Ishraq. Now the question is that does Sheikh Ishraq believe in fiction of existence in the sense in transcendental philosophy? What reached after research is that Sheikh Ishraq does not believe in principality of the quiddity and fiction of the existence in the sense in transcendental philosophy. So, we cannot regard him as an essentialist. In this research, two reasons about the essentialism of Sheikh Ishraq have been criticized and some evidences have been provided for his existentialism.

Key words: *Sheik Ishraq, Principality of existence, Meanings of existence, Quiddity.*

A Reflection on the Methodology of Understanding in Philosophy of Sadr al-Muta'allihin

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Since Sadra's concerns in intellectual discussions has often been the coordination of philosophy with religion and philosophy and he has sought to draw a rigorous system of thought in religion, so studying his methods to understand the truth in his philosophy requires analysis of the place of the reason and its application in discussions of religion. On the other hand, this method is linked with his intuitive way of thinking and on the other hand, it makes his intellectual system a multi-hierarchical system in which there is multi-hierarchical reason for understanding the truth. There is harmony among its degrees (ratiocinative reason and intuitive

modern era, scholar Isfahani in relation to the issues such as convention, courage to dare on the lord and... in the principles of the jurisprudence has claimed that the good and evil and moral propositions are fictitious, and following him, Allameh Tabatabai has developed and explained the theory fictions in a coherent way in philosophy and philosophy of ethics. Basically, it can be argued about good and evil and moral statements in three types: the concept of the meaning, epistemology, ontology and there are questions in three areas that this article attempts to state their ontology from the view point these two scholars and their different approaches to prove their fiction. The Scholar Isfahani citing to the words of Avicenna and other philosophers has included those propositions among conventional ones that have no reality except the consensus of rational men and his statements consists with the two realistic and unrealistic approaches, but Allameh Tabatabai has considered them fictions with a realistic approach.

Key words: *Good and evil, Moral propositions, Conventional propositions, Realism, Essential.*

Contemplation on the View Point of Sheikh Ishraq about Quiddity

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In the history of Islamic thought, the question of the principality of the existence or quiddity has been propounded in transcendental philosophy for the first time, but what is famous is that the

the nature of things, because nothing has the worthy of coming in response of quiddity unless they have existential or conceptual independence. This means that quiddities are removed and come under the scope of the concepts. Quiddity in the meaning of “that comes in response of the nature of the thing,” requires independence in concept, while the copulative truth of the contingent things takes the independence of them. Thus, what is said about essences is attributed to the concepts. On the base of the principality of the existence, quiddity in the meaning of “thing in itself” also includes only the existence and it is outside of the realm of quiddity.

Key words: *Concept, Quiddity, Copulative existence, Mulla Sadra.*

Ontological Studying of Good and Evil and Moral Statements from the View Point of Scholar Isfahani and Allameh Tabatabai

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One of the most fundamental issues that have been on the focus of the scientists of the sciences of theology and ethics for a long time and it has also been a theme for topics such as rightness of the obligation, evil nature of the cruelty and sin, divine justice, punishing without explaining, ugliness of imposing on man what is beyond his power and the rule of the correlation between reason and religion, etc. is the question of good and evil and the involved statements such as “justice is good and oppression is evil”. In the

that he believes in reincarnation. Being stating the opinions of orientalist does not mean that he is in line with them necessarily. Emphasis on the divine reincarnation that it is acceptable and attention to the createdness of the soul with body at the same time represents the rejection of reincarnation in his view.

Key words: *Body, Soul, Reincarnation, Hikmat al-Ishraq, Divine reincarnation, Suhrawardi.*

Sadraian Analysis of Causality and Removing of Quiddities

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Proving the principality of the existence and the fiction of the quiddity by Mulla Sadra, the existence became the focus of the disputes, but the effects of the quiddity discussions can be seen among these topics. Mulla Sadra has provided a division of two sides from the existence based on the principality of the existence and the causal relation and he has divided the existence into copulative and inhering existence based on this rule. Copulative existence is the same as relation to its cause and in reality it has a connective nature and has no independence of its own. This analysis will have consequences on philosophical issues, including the complete alteration of the situation of the quiddity, because all possible existents that the quiddity is abstracted of them will become the applications of the copulative existence and have no independence of its own. So, they cannot be mentioned in response to the question of

to study and analyze his view with an interpretative, narrative and philosophical approach. At the end, we reached to this conclusion that the decree as well as destiny happen in degrees of the existence and the difference between the two is only due to of rational consideration. At the end of the article, we have mentioned the consequences of the writer choice as well as the whole conclusion.

Key words: *Scientific decree, Scientific destiny, Objective decree, Objective destiny, Will, Providence, Material world, Immaterial world.*

Reviewing Suhrawardi's View on Reincarnation upon the Text of Hikmat al-Ishraq

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“**R**eincarnation” is defined as the soul goes out of body of an individual and belongs to the body of someone else, whether human or non-human beings. Some believe that Sheikh Ishraq has not explicitly announced his view about the acceptance or rejection of the theory of reincarnation or at least he has not rejected it explicitly. However, with the help of some documents and evidences, including his belief in his works before Hekmat al-Ishraq, we can say that he like other Muslim philosophers believes in invalidity of reincarnation. Explaining this kind of reincarnation, he postpones his view of reincarnation to another time. Insufficiency of the reasons of the opponents of reincarnation and his belief in suspended forms in a sense it is intermediate world does not mean

Abstracts

Analytic Studying of

Allameh Tabatabai's Idea about Destiny and Decree with Interpretive-Narrative-Philosophical Approach

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While Allameh Tabatabai contrary to the common philosophical approach has not confined the divine ordinance to immaterial world but he has spread it to the world of matter as well and he has gone a new further step from this perspective and has established a higher compatibility and affection between current philosophical point of view and the perspective of the Quran and Hadith, he has given up this generality in ontology of the issue of determination and attributed it only to the material world. In this article we have tried