

way of dealing of transcendent philosophy with the ecstatic angels in this paper in a descriptive-analytic way and we have shown that even though Mulla Sadra has not propounded the ecstatic angels in transcendent philosophy, his dealing with this issue is digressive and has not given for it an appropriate ontological explanation on his philosophical foundation.

Key words: *Ecstatic spirits, Ecstatic angels, Transcendent philosophy, Gnosticism, Philosophy.*

God, Prophets and Imams in the Quran and traditions.

Key words: *Mulla Sadra, Soul, Knowledge, Transcendent, Perfection, Intellectualization.*

Ecstatic Angels

in Religious, Gnostic and Philosophical Texts

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Revealed texts and epistemic teachings of Shariah can be as the raw material of thinking for intellectuals and as an inspirational motivation for them in different sciences. These teachings remarks have been much beneficial in directing thought to the reality and their fertility has brought together useful blessings and fruits. The condition of entrance and acceptance of a subject in an intellectual system is that it can explain it ontologically and epistemologically on its principles and foundations and give a logical explanation for it and consistent with its other principles. It is in this case that the religious teachings and concepts be organized in a coherent way and their existential and cognitive explanation is valuable and auspicious. Ecstatic spirits and angels is one of these issues that has been first propounded in traditions and then accepted by Gnostics and explained its essence and degree by them. Following them, Mula Sadra has propounded it in the intellectual system of transcendental philosophy. Comparative studying about ecstatic angels in tradition, Gnosticism and transcendent philosophy and giving an appropriate summing up, we have explained and criticized the

The Role of Existential Attitude of Sadra to the Knowledge in Transcending of the Soul

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Glancing at the Mulla Sadra's initial definition of the knowledge in this paper, we explain that how he has presented a new image for the existential ascending of the soul in philosophy based on using principles such as "principality of existence", "Its analogical gradation", and "substantial motion" and also based on his existential attitude to "knowledge". According to this theory, the gradations of the perfection of human being will be specified on his existential gradation and the existential gradation of the soul will be determined by its grade perception. Therefore, every person will achieve existential ascendance in his grads perception in such a way that the lower grades of the perception become a place for the upper grades of the knowledge and consequently the higher grades of the existence and perfection. Then, issues such as real and unreal knowledge and the "being relevant" or "instrumental" will be considered. However, the prominent result that can be achieved from this discussion is that: If reaching to the highest grade of perfection and transcendent depends on having the highest grade of perception, namely intellect, whatever the intelligible has the more existential grade the more perceiving it has of the soul. For this reason, thinking about God, His attributes and acts, Books and prophets of God reach human soul to the highest existential degree. That is the fact that has come under the title of the place of "knowing"

Ontological argument of Anselm is an a priori argument that proves the existence of God through the concept of existence which on the base of Plato idea it is identical with the real existence. Anselm has given two versions of this argument: one is that the concept of God is a concept that nothing greater than it can be thought, so this concept must be in the external world, otherwise it won't be the greatest concept that can be conceived. The second one is that the concept of God is a necessary concept that its non-existence is inconceivable. So it must be in the external world, otherwise its non-existence is conceivable and it is a contradiction. Gaunilo has two objections on this argument: one is that we have no experience of the concept of God, so it is inconceivable. The second is that if this argument is correct, we must be able to prove every non-intelligible thing in the external world. The main objection of Aquinas is that Anselm believes that the external existence of God impress on becoming greater of the mental concept of God, while the concept of greatest conceivable thing that has real existence is not greater than when it has not real existence. Objective realization of a concept in the external world has no role in becoming greater its conceptual content. The fundamental objection of Anselm's argument is the rejection of his ideas about universal concepts, confusing between logical and philosophical necessity, confusing between concept and reality, and between primary predication and common predication, and identifying them with each other in their rules.

Key words: *Ontological argument, Anselm, Mulla Sadra, Conceiving the greatest thing, Mental concept, Mental existence.*

the ears of contingents and in such a way the world has just emerged from words but rather it is identical with the words and all kinds of existents of the world are correspondent to their twenty eighth degrees and positions of in merciful breath. Mulla Sadra thinks that merciful breath is identical with “unfolded existence”, an existence that its comprehensiveness is widespread like a shadow over the body of all beings: “Have you not considered your Lord, how He extends the shade?” Mulla Sadra has compared the merciful breath to the “right of creator of the creatures” and “reality of realities” and says that its fulfilling concerns to the grade of uniqueness, plane of Names and oneness of union. Some of the followers of Mulla Sadra have also identified it with the “Ama” which is interpreted in the language of Shariah into Muhammadian light. On the other hand, Mulla Sadra regards the merciful breath another interpret for what the Gnostics has called universal matter, phoenix and notes. Of course, it is different with the prime matter or primary matter in philosophy. He introduces the sayings of the great Greek philosophers about prime matter as a symbol for this existential and unfolded emanation that corresponds to the expanding grateful mercy in divine name “Al-Rahman”.

Key words: *Merciful breath, Transcendental philosophy, Mulla Sadra, Unfolded existence, Universal matter, Grateful mercy.*

Ontological Argument of Anselm and Criticizing It on the Foundations of Mulla Sadra

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truth, Mulla Sadra believes that there is no contradiction in their common territories. However, the degree of the importance of each of these sources in corresponding view of each is different. The intellect in the Gnosticism of Ibn Arabi is just a recipient of divine manifestations and it is in this subjective role that it is limitable, namely that its subjectivity and production become limited and finite. While in Sadrian philosophical system, the reason is in the position of gaining knowledge in the process of substantial motion of the soul and ascending to the world of universal intellect and through intuition, it gains the subjective and emanative power.

Key words: *Mulla Sadra, Ibn Arabi, Cognitive sources, Intellect, Intuition, Revelation.*

Merciful Breath in the Mirror of Transcendental Philosophy

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In this paper, we state the foundations and results of Mulla Sadra's ideas about Merciful Breath in a descriptive-analytic way. Mulla Sadra believes that man is the best sign of God and his characteristics and powers are the appearance of divine perfections. So, as the human breath through passing points of articulation produces various sounds and many words, the merciful breath also like an existential emanation fulfills the possible truth in the world and while it is unique and simple, it is the source of infinite divine words in the world of manifestation. The word "Be" is the first word that splits

reason does not deny the intuition and it can be as a criterion for the correctness and incorrectness of the fact. It seems that the epistemology of Mulla sadra in all its fields has much interrelation with the issue of the unification of the intelligent and intelligible. Combining this theory with the ontological intensity of the soul in the process of the substantial motion, Mulla Sadra claims that there is maximal interaction between rational and intuitive knowledge.

Key words: *Rational knowledge, Gnostic knowledge, Conceptual knowledge, Intuitive knowledge, Mulla Sadra.*

A Comparative Research about the Authority and the Role of “Cognitive Sources” in the System of Thought of Mulla Sadra and Ibn Arabi

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Recognition of the nature and the reason of the combination three cognitive sources: intellect, intuitive and revelation in Sadraian philosophy and in the system of thought of Ibn Arabi makes more useful the analysis of the cognitive achievement of these two systems. Despite the fact that Ibn Arabi has chosen the heart and its achievement as the principle in his epistemology, he has also regarded an important role for the intellect. He has used revelation as an epistemological foundation in addition to reason and intuition. Confirming the existence of certain territories in the form absolute generality and peculiarity or generality and peculiarity in some respect for rational, heart and revealed methods in reaching to the

because of his various understandings from Razi's words and is the result of different attribution to him. Reviewing the works of these two thinkers and comparing them approve the attribution of reincarnation to Razi and emphasizing on its denial by Shiekh Ishraq. Based on his philosophical foundation, Razi accepts the ascending reincarnation for animal souls and one of two kinds of corresponding reincarnation and descending one for human soul in disjunction negation. In contrary, after weakening the arguments of the parties of the conflict, Suhrawardi wipe out the motivations of acceptance of the reincarnation through initiating a new plan for physical resurrection based on accepting the imaginal world.

Key words: *Reincarnation, Suhrawardi, Zakariya Razi.*

The Quality of Interaction of Rational and Gnostic Knowledge in Epistemology of Mulla Sadra

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Despite differences in way of reaching to the knowledge through rational and Gnostic knowledge which in one of them is through reason and in the other through intuition, they are not two categories separate from each other and they interact with each other. In view of Sadra, the mere intuition without reason is not enough. On the one hand, what the narrator had achieved through reason he has witnessed it with intuition. On the one hand, the reason is not able to percept the real nature of the things and the nature of the things can be achieved by gnosis and on the other hand, the mere

Abstracts

Studying the Correctness of Attributing the Issue of the Reincarnation to Suhrawardi and Zakariya Based on Their Works

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The problem of “reincarnation” has not had a strong base among Islamic philosophers and the followers of this idea were always the least. Meanwhile, the attitude of the Iranian philosophers and thinkers were more considered than all; one of them was the founder of the philosophy of illumination and the other was a physician and philosopher of Ray. The role of Zakariya Razi as a representative and one of the pioneers of the idea of reincarnation has been shown in Islamic thought and the importance of Suhrawardi position is