

In his second approach with a serious uncertainty, he criticized the materiality of imaginative perceptions. He affirmed in this position that imaginative representations (forms) should not be physical, unless with changing and evolution of body's parts and the capacity of these forms mean the imaginative faculty should be changed. But at the end, because of propounding the abstraction of soul (self) perfection and the restriction of its perception to rational generalizations the sheikh could not present the abstraction of the partial imaginative perceptions specifically. The last approach of Avicenna to the imagination and its perceptions should be investigated under his special theory of the unity of soul (self) and its different faculties and also his affirming the inability of the process of the abstraction in acquiring the prime stored perceptions of the imagination. According to this, the sheikh in different positions believes that the imagination has functions and specifications which necessarily make the imperfectness (incompleteness) of the imagination apparently (in a glance look).

Key words: *Imagination, The imaginative perceptions, Disengagement, Abstraction.*

Most of old (early) natural concepts can still be researchable. The vacuum (void) is one of three significant issues (space, single dimension and vacuum) which determines the place among Muslim philosophers and theologians. The vacuum has ambiguity in meaning and existence (it is unintelligible). There are different philosophers' and theologians' discourses in the definition of the vacuum and it is necessary to make clear and justify the reasons in proving or denying the existence or non-existence of it. This paper aims to reveal the concept from the two sides and distinguishes the vacuum from entity dimension.

Key words: *Vacuum, Motion, Level, Dimension, Occupying space.*

The Exploration of the First Flashes of the Abstraction of the Imaginative Faculty in Avicennanian Philosophy

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Ibn Sina's approach to the imaginative faculty (quwwah musawwirah, or khayâl) and its stored perceptions is without harmony. This paper tries to examine these different approaches and study this incoherence. In the first step, the Sheikh with respect to the principle thought of mashaei and the process of the knowledge abstraction to acquire self or soul (nafs) perceptions believes that it is necessary the materiality and its capacity for the distinction and recognition of partial imaginative perceptions and also believes the absolute (pure) materiality of imaginative perceptions and its capacity.

realm. With regard to rational essence of Islam, if the approaches of the philosophy of man (human) and world knowing (which have mentioned in the religious texts and sources) are adopted and defined we will access to the fundamental factors of Islamic philosophy. Hence, these researches and findings are one of the main Muslim philosophers' interests. Meanwhile, they believe that philosophy has a rational essence and is not specified to Islam, believing the reasoning bases of the religious thought; they were redirected to investigate such researches. Philosophical theism in the speech of Imam Reza (p.b.u.h) is a partial effort which is formed according to this belief and the manner of the scholars and has pointed out some of the most knowing approaches in Imam's speech. It consist of order, necessary, contingent, motion, substantial motion and nature arguments and argument of Oneness and unity of God, the argument on neglecting (not being essence), the argument of not being God matter, the argument of unity Being of God, the argument of pure Being, absolute unity, not being relying on the nature of Truth, names and attributes of the almighty Truth, the relation between the Creator and creation.

Key words: *Philosophical arguments (proofs), The arguments of the existence of God, The arguments of God's attribute, Imam Reza (p.b.u.h), The divine philosophy.*

The Concept of Vacuum (Void Space) and Reasons of Its Approval and Disapproval

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stating about the nature among those who have accepted. This paper has clarified and showed the special attitude of Allameh Tabatabaei about ontology of the nature perception, philosophical bases and its results. This note has revealed that Allameh according to his own philosophical principles and attitudes has clarified a new opinion and determined nature perception in an absolute Being which differs from other common philosophical system and without any necessity to their bases. In the negative side, the meaning of nature is neither ultimate (pure) rationalism which means the inherent nature perceptions as Desecrate has mentioned in his philosophy nor absolute humanism which means the nothingness (void) of human essence or human nature from any orientation and perception. From the positive view, the perception of being is limited to his own which is just belonging and related and coherent to absolute Being and man as soon as perceives his absolute limited perception affirms the priority of absolute Being in the universe and his expanded effects and also the stages of this perception.

Key words: *Nature, Nature intuition (perception), Allameh Tabatabaei, Conditional (limited) being.*

Philosophical Theism

in the Speech (Word) of Imam Reza (p.b.u.h)

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Some have denied the reality of Islamic Philosophy because inductive reasoning and philosophy are not dedicated to the Islamic

and cruelty is evil (ghabih) relate to their definition and whatness and the way of their perception and understanding which have mentioned in the writings of philosophers and theologians dependently (incoherently) and can be seen uncertainty, ambiguousness, sophistry and confusing in different fields. Among them Hakim Lahiji is one of the few philosophers who precisely has explained the debate and analyzed with an artistic separation of conceptology, ontology and epistemology fields of the ethical propositions and correction of antecedents' beliefs. Meanwhile, it indicates the preliminaries and record of the issue, this paper tries to criticize and explore Hakim Lahiji's attitude which the most important one is the certainty of good (husn) and evil (qubh) and its included propositions.

Key words: *Hakim Lahiji, Good (husn) and evil (qubh), Rationally, Ethical propositions.*

Human Nature Intuition (Perception) from the Point of Tabatabaei Perspectives

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Human nature is one of the significant issues in the philosophical ontology and is a base for human orientation in his perception and tendency which approval or disapproval of it follows many impacts and existential and knowledge necessities. There are different attitudes which determine nature perceptions, its realm and results. Some have generally denied nature perceptions and tendencies and some others have accepted. There is not an equal

believed the doctrine of the gnostic unity of Existence which the reality of Being just and only is The Almighty Truth (Haqq). The multiplicities are theophany, manifestation, illuminations and revelation of that Truth. Hence, the Creation is neither identical with the reality of Being nor the likeness or inequality. Some of those who believe the revelation have thought that the Gnostic unity of Being is identical or likeness of the Creator and Creation (the equivalent of the Creator and Creation) and severely oppose and quarrel with it because they thought it is contrary to the revelation and intellect school. This paper firstly clarifies a clear exegesis of the unity of Being then the affirmations are examined from the Quranic verses and Islamic traditions and answered to the questions.

Key words: *The unity of being, The unity of ambiguity, The taste of ultimate reality, Manifestation, Irreversible process, Illumination, Identical with, Likeness.*

The Examination and Critique of Hakim Abd al-Razzaq Lahiji in Good and Evil (Husn wa Gubh) and Included Propositions

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One of the most controversial issues in theology, ethic, ethic philosophy and the principle of Islamic jurisprudence sciences which scholars from the ancient Greek by now has noticed is good (husn) and evil (qubh) and the propositions which are comprised. All things have been said about the clauses like justice is good (hasan)

the applying of this more effective issue in all high processing of Sadra and the followers of the transcendental philosophy (al-hikmat al mutaaliya). The expanded realm of this subject has extended to include epistemology And ontology of the self and in these key arguments and controversial subjects such as the unity of soul and body, the circumstance of creation of science, the knowing for self and its created (huduth) and eternal (qidam) and other coherent issues it has a crucial role.

Key words: *The real existent (haqiqah) and intangible existent (raqiqah) doctrine, Self-knowledge, Ontology.*

The Critique and Examination of Gnostic Unity of Being in the Sources of Revelation

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One of the most important human specifications is the power of knowing (cognition). one of the highest and most effective knowing (cognition) is ontology. Men with respect to ontology and the Creator and Creation have divided into different groups. Some have accepted the separation (inequality-differences) between the Creator and Creation. Some others have propounded the equality all the Creation with the Creator and some others have mentioned the unity of the Creator and denied the multiplicities. Among the philosophers who believe the ambiguity unity of Being, the highest and best interpretation of the Unity and Multiplicity is the philosophical method which has been proved by Mulla Sadra. But in the process of the perfection, he

Abstracts

The Applying of the Real Existent (Haqiqah) and Intangible Existent (Raqiqah) Doctrine in the Knowledge of the Soul (Self)

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Growing process of Islamic philosophy handed it to Sadr al-Mutaallhin and his followers to guarantee its flourishing. The interdisciplinary which was published by Sadra resulted to guarantee the strength of other homogenous courses for his philosophy. Like this category is the gnostic interests and the applying of the real existent (haqiqah) and intangible existent (raqiqah) doctrine in order to solve the different issues of ontology, theist and self-knowledge. Presenting a coherent Weltanschauung (world view) is the result of