result of the movement from power to action, it is not dedicated to the natural world and is present in all things and manifestations of existence. The time (aeon) that surrounds the time existentially, is with being time and not with being time. everlasting (sempiternity), the circumference to aeon and its esoteric aspect, and these three containers are located along each other in the existential levels (ranks) of the system of existence. Time has been used with various words in the Holy Qur'an, including verses related to the expression of Divine attributes and actions and the description of the world. A philosophical understanding of these verses, which is obtained in comparison with the views of philosophers, shows that time in Qur'anic events in proportion to its level of existence, has a meaning beyond time in the material world and has taken on a aeon and everlasting (sempiternity) truth.

examined in a comparative way with the graded unity theory of Mullā Ṣadrā. The graded unity of existence has a significant impact on ontology as well as philosophical epistemology and is a factor for linking sciences with each other, explaining the relationship between the parts of the universe, analyzing human's liberty without contradicting the divine will, explaining the beginning of the world and answering other ontological ambiguities. It is shown in this research that Hawking's philosophical questions can be answered with Mullā Ṣadrā's theory of unity of existence.

Keywords: *Theory of great unity, Quantum physics, Hawking, Metaphysical ontology, Graded unity of existence, Mullā Ṣadrā.*

Comparison of the Views of Philosophers and the Holy Quran in the Discussion of Time, Aeon and Everlasting (Sempiternity)

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The purpose of this study is to express the issue of time, aeon and everlasting (sempiternity) in the view of philosophers and verses of the Holy Quran, which seeks to express a philosophical understanding of time-related verses in the Holy Quran through descriptive and comparative analysis. Time is a restlessness existing that has no beginning and no end. The nature (quiddity) of time seems obvious, but in expressing nature (quiddity) is one of the most difficult issues. Philosophers have made great efforts to discover the truth of time in the material world and beyond in eternity. Although time is the

(extensional) method, it is shown how the basis of the unity of soul and body in Islamic wisdom in the jurisprudential issue of soul monarchy has an effect on the body and its subdivisions (extensional, branches) such as amputation, transfer, donation, deprivation of life, etc., and can be considered a new argument for denying domination to members.

Keywords: *Islamic philosophy, Relationship between soul and body, Unity of soul and body, Domination over members, Philosophy of jurisprudence.*

Critical Study of
the Results of Hawking's Theory of Unity in Physics
Based on Mullā Ṣadrā's Graded Unity

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Stephen Hawking, a contemporary theoretical physicist, considered the discovery of a unifying theory in physics to be very effective and he claims the existence of the theory of great unity by claiming the three possibilities. He considers the works and benefits of ontology such as; the possibility of recognizing and describing the laws governing the universe, knowing how the extreme small universe works at the beginning of creation, answering questions about the beginning, the cause of creation, and the role of God as the Creator of the universe for the theory of unity. The metaphysical results and implications of the theory of unity in this article are extracted and

place in the course of dialectical motion, and a sign of the potential for the emergence of absolute thought, which is thought to move by moving from lower categories to the absolute image and has interpreted this as a dialectical course of contradiction.

Keywords: *Contradiction, World, Dialectic, Mullā Ṣadrā, Hegel.*

The Effect of the Legal Basis of the Unity of the Soul and the Body on the Jurisprudential Fatwa on the Ownership of the Soul over the Body

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Fatwās are based on titles and topics. Although the customary attribute (conventionary) prevails over jurisprudential issues; but there are many ways to identify issues, and some issues are based on rational principles, reasoning, analysis, experience, and referring to expert opinions belong to fatwā. The jurist thinks and deduces based on his intellectual foundations, and the philosopher jurist must rule on real subjects based on his foundations in theology, cosmology, or anthropology. Body, limbs and external powers based on the unity of soul and the body that the jurists following the transcendent wisdom are required to do are considered as the hierarchy of the truth of the soul and they are united with it in terms of existence and the body is the appearance of the soul in a natural order (degree), and the ruling of not dominating over the souls will spread to it. Now the question is whether the acceptance of this basis will affect the jurisprudential fatwā related to the issue? In this article, with analytical-example

The Principle of Contradiction in the World from the Point of View of Ṣadrā and Hegel

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Conflict, meaning disturbance and incompatibility, has always attracted the attention of human beings and they have faced the question of why there is some kind of war and conflict and even numerous differences between the parts (components) of the universe. The present article seeks to make a comparative study of this issue from the perspective of two philosophers of East and West, Mullā Ṣadrā Shīrāzī and Georg Wilhelm Friedrich Hegel and to express the similarities and differences between their views. This is explained by their intellectual, theoretical and philosophical foundations. In such a way that Ṣadr al-Muta'allehin considers contradictions and conflicts to be due to multiplicity; because wherever there is multiplicity, there is no escape from contradiction. He considered contradiction as a necessity of the world of possibility and has a graded unity that reaches its maximum in the material world, and then there is the realm of archetypes (archetypal realm, mundus imaginalis, world of archetypal images) and intellects, in which contradictions are minimized due to the intensity of ontological status and appear as differences. Hegel considers it as something in the nature of objects that takes place during the dialectical movement by stating the principle of contradiction as the most important principle of dialectical principles and imagines it as something in the nature of things that takes

Explaining Ṣadrā's Response to
Joseph Levine's Explanatory Gap Riddle
Based on the Doctrine of Abstraction of Perception

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Considering Ṣadrā's view on the abstraction of perception and the arguments he has put forward, a reasoned answer to the riddle of the explanatory gap is provided. Ṣadrā's explanation of perception and the soul is included in the dualistic interpretation, but his interpretation justifies the issue of perception and its quality more coherently, considering the abstract dignity of the soul and the fact that the soul is the source of any consciousness. On the other hand, Levin emphasizes the distinction between the nature of pain and the neural process by formulating the riddle of the explanatory gap. In his view, an explanatory gap is created between the realization of the phenomenon of perception and the similar neural processes that this gap cannot be filled based on existing neural data. The purpose of this study is to investigate the success of transcendent wisdom (Ḥikmat al-muta'aliya) in providing a reasoned answer to this issue and filling the above-mentioned explanatory gap through the rules of transcendental wisdom. Ṣadrā's view of the abstractness of perception seems to provide a reasoned answer to the riddle of the explanatory gap by presenting it in a dualistic interpretation and by looking at the soul as a truth distinct from the material body but at the same time united with it.

Keywords: *Abstraction of perception, Explanatory gap, Dualism, Levels (degrees) of perception.*

The issue of the abstraction of the soul has always been considered by Muslim thinkers and philosophers due to its fundamental role in philosophical topics such as anthropology, epistemology, teleology, etc. The question of the present study is whether the discussion of the abstraction of the soul is in line with the view of the Qur'an? This article examines the interpretations (exegeses) of the verses cited for abstraction as well as the narrations included in these verses, explaining the Qur'an's view on abstraction by emphasizing narrative interpretations. Four categories of verses have been cited on the abstraction of the soul: First, the verses that express the creation of the Souls. The second category of verses that refer to the relationship between the Souls and God. The third category of verses refers to inner actions, especially verses that indicate its perception and levels. The fourth group of verses related to purgatory and resurrection, which state that after death and the destruction of the body, the truth of man, taken away (cause to death) by the divine angels, remains and has observations. Many narrations also confirm the abstraction of the soul. The cases in which the appearance of the narrations contradicts the abstraction of the soul can be justified and interpreted for definite and documented reasons. This article deals with this issue with a documentary-library method and with a descriptive-analytical approach.

Keywords: *Soul, Abstraction, Quran, Narrative interpretations (exegeses).*

Theoretical Analysis of the Perceptual Position of Imagination and Related Basic Concepts from Mullā Ṣadrā's Point of View with the Perspective of Cognitive Psychology

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Cognitive psychology is one of the important branches of psychology in which it deals with important concepts related to perception, language, comprehension and how information is processed. Since Mullā Ṣadrā is a thinker who has had many opinions about man; therefore, it is possible to extract his views in various fields of psychology. In this regard, this article deals with the issue of imagination as one of the important concepts in cognitive psychology and has shown that the concepts of common sense (sensus communis), imagination, fear, memory, modifying (faculty of disposal), imaginative (faculty of imagination) and cogitative faculty places in the perceptual system of imagination and determines the mechanism of each.

Keywords: *Imagination, Cognitive Psychology, Mullā Ṣadrā.*

Analysis of Quranic Arguments on the Abstraction of the Soul on with Emphasis on Narrative Interpretations (Exegeses)

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□ Zohreh Borghei (Assistant professor at University of Qom)

One of the most important and fundamental issues in the field of ascending act of creation (arc of ascent) is the issues related to the end of the ascension arc and the issue of annihilation in God. In the present article, we will make a comparative study of this issue from the perspective of the leaders of the three important schools of Islamic philosophy, namely Ibn Sina, Suhrawardī and Mullā Ṣadrā. The two issues of the substantial motion of the soul and unity (whether the identity of subject and object or the union of the soul with the active intellect) are considered as the most fundamental principles influencing the quality of explaining and drawing annihilation in God. It cannot be considered true annihilation for Ibn Sina; because of the negation of the substantial motion of the soul and the negation of unity (unification), as well as the implicitness of its mystical expressions. Similarly, Suhrawardī has similar principles to Ibn Sina, and by not explicitly believing in the substantial motion of the soul and by denying unity, offers a special and unreal meaning of annihilation, and means it as the intense attention of a pure man to the supreme principles and the loss of a spiritual state with intense passion and a state of immersion (absorption). But Mullā Ṣadrā, with his own basics and principles (including proving the substantial motion of the soul and accepting unity), accepts annihilation in a real way and, in addition, considers the end point of the ascending act of creation (arc of ascent) to be something higher than the view of Ibn Sina and Suhrawardī and believes in the real annihilation in God.

Keywords: *Annihilation, Annihilation in God, Anthropology, Unity (unification), Ibn Sina, Suhrawardī, Mullā Ṣadrā.*

main purpose of these narrations is an appropriate explanation of authority without uncertainty and causal necessity, so that it does not require chance and coincidence and the person is responsible for the indefinite will and the resulting action. Among these lectures is the "theory of the authority of the soul" which has been proposed by some scholars of the principles of jurisprudence such as Mohaqiq Naini and Shahīd Ṣadr, and some contemporary philosophers such as Professor Fayyazi have tried to introduce it in the field of philosophical thought. The most important weakness of these statements is their lack of proper confrontation with philosophical principles and rules, including the rule of causal necessity; because most of these maladaptive statements require the refutation or particularization of rational rules. This article, after critically examining the most important statements of the theory of the authority (dominion, sovereignty) of the soul and expressing their drawbacks has reconstructed this theory and presented a new statement of it based on Mullā Ṣadrā's philosophical principles, in which the drawbacks of other statements are no longer discussed.

Keywords: *Causal necessity, Authority, Responsibility, Theory of soul monarchy, Mullā Ṣadrā.*

A Comparative Study of Annihilation
from the Perspective of
Ibn Sina, Suhrawardī and Mullā Ṣadrā

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criticized so much that they have led to the denial of the idea of "power". This article examines this issue regarding the proofs of the substance that carries the power; that is, it deals with the "rule of temporal contingency", which shows that there must be a power and readiness that is in the material essence before any temporal phenomenon. The author thinks that by separating the superstructure problems from the infrastructure and answering the problems of the first category, the coherence of the Aristotelian thought with the peripatetic wisdom can be defended and can be explained and answered according to its high capacity to accept Ṣadrā's editing. The importance and necessity of this issue to establish the position of peripatetic wisdom in one of the most important philosophical teachings; that is, it is "power and action" that itself is the basis for explaining the realm of substantive motion as one of the most important foundations of transcendent wisdom and provides the infrastructure for the philosophical explanation of many religious propositions, especially in the interval between the soul and the resurrection.

Keywords: *Power (faculty), Primary matter (materia prima), Rule of novelty (contingency), Peripatetic wisdom, Inner consistency.*

Reconstruction of the Theory of the Authority Based on the Principles of Mullā Ṣadrā

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Inconsistent statements of authority are those that are presented on the basis of incompatibility of causal necessity and authority. The

explanations are not acceptable. Acceptable explanations were then divided into two categories of specific and general explanations. Specific explanations include: trying to write a comprehensive book, transmitting Sunni theories to Shiite books, and using other people's contents to consecrate, guarantee, and adapt popular phrases. General explanations are also: the prevalence of unsourced quotations in philosophical texts, the instrumental view of theoretical wisdom, the need to maintain the didactic aspect in the expression of topics, the confirmation of one's own opinions by quoting others, and the avoidance of phrase reprocessing. Accordingly, not all expressions in Mullā Ṣadrā's works are necessarily his own, and researchers must be more careful in their attribution.

Keywords: *Quotation, Piracy, Mullā Ṣadrā, Adaptation, Plagiarism, Sources of works.*

Rule of Novelty (Contingency);
From Adaptation to Peripatetic Philosophy
to Improvement in Transcendent Wisdom

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Aristotle's theory of "power" was a lasting and moderate step among the various theories of motion, from denial to absolute proof (ascertainment). He also considered the primary matter (materia prima) to be a substance which is the only carrier of power (faculty) and together with the formal substance, constitutes the body. Islamic philosophy argued against this. Sometimes these arguments have been

a state of ambiguity, and various interpretations have been mentioned for it, the present of which deals with the interpretation and evaluation of the most important ones. It becomes clear through this article, that Ṣadr-ol-Mote'allehin, using the principles of transcendent wisdom (Ḥikmat al-muta'aliya), especially the realization of philosophical concepts and their state of joining closely in essence (Arabic: اندماج), has provided a profound interpretation of this theory, while accepting the conceptual change of attributes and essence and denying the negative representation of positive attributes knows them as the very existence of essence and its incorporation mode.

Keywords: *Objectivity of attributes with essence, Abundance of attributes over essence, Deputyship of essence from attributes, Real attributes.*

A Study of
Mullā Ṣadrā's Method of Use of Various Sources and Explanations that Can Be Proposed about It

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In this article, by categorizing the methods of referring Mullā Ṣadrā, evidence of the similarity of his statements with the works of others has been shown, which has led to the accusation of piracy (plagiarism). An attempt has been made in this research to explain the causes of this event in his works. For this purpose, with the analytical-historical method, seventeen different explanations about the reason for adapting Mullā Ṣadrā from the expressions of others have been proposed and evaluated and it has been shown that some of these

Abstracts

Evaluation of Readings of the Theory of Objectivity of Attributes with the Sprit with Emphasis on Ṣadrā's Approach

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The most important challenge that has long been the focus of the theologians of the Abrahamic religions is the qualification (attribution) of the Sprit to the real positive attributes and how it is compatible with the simplicity of the essence in response to such views as "abundance of attributes over essence", "deputyship of essence from attributes" and "objectivity of real attributes with essence" has been raised. The recent view, which has been accepted by many thinkers in Jewish, Christian and Islamic theology, has always been in