

Abstracts

Studying the Relationship between the Soul and Faculties from the View of Ibn Sina

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Man has different faculties such as nutrition, growth, reproduction, perception and thought. Some believe that every human being has various nufūs to act towards their fulfilment. Some others think that human being has one nafs which solely acts toward their fulfilment. Ibn Sina believes that every man has an incorporeal soul (nafs) which has created faculties. nafs does its acts through them. The present research with pivot of Ibn Sina's books has been performed and it presents the relation between human self with its faculties. It has resulted that from the perspective of Ibn Sina, nafs is the cause, subjecting and all-inclusive faculties and faculties being effect, subjected and employed by nafs. Although he believes that the faculties from the concept and meaning aspect are not as nafs but all acts of faculties are attributed to nafs. This attribution is not fault if it is metaphor but if it is real his attitude is not true and it does not success in proving the unity of divine acts of nafs.

Keywords: Soul, Faculties, The relationship between soul and faculties, Nafs being a ligament and gatherer, Ibn Sina.

The Examination of Wagner about the Illusion of Conscious Will with Relying on the Bases of Mulla Sadra

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One of the contemporary challenges in free will which has been advanced based on some findings of experimental sciences is the challenge which has been propounded by Wagner

about folk intuition about free will. Under the impact of some findings of neuroscience and psychology, he has resulted that intuitions conscious will is an interpretive and indirect intuition from the causal force of will and consequently for this reason it has no cognitive value. In his opinion, the experience of conscious will is deception which has been created by our mind through a psychological process. After stating Wagner's attitude about the Illusion of Conscious Will, this paper has investigated it with using the bases of Mulla Sadra and has resulted that the proofs which have been presented by Wagner to achieve his goal are not absolute and do not prove his claim. In Hikmat al-Muta'aliyah (transcendental theosophy), human science to Conscious Will is a direct intuition (shuhud) and with no means and Wagner's attitude about this intuition as being interpretive is merely a claim which it has no authentic proofs, therefore, it cannot stand out against this experiential knowledge ('ilm al-huzuri) of man to Conscious Will.

Keywords: Conscious will, Empirical will, Phenomenal will, Causality, Experiential knowledge ('ilm al-huzuri), Wagner, Mulla Sadra.

The Critique & Examination of the Possibility or Impossibility of the Cognition of God

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The subject of the cognition of God is one of the most fundamental issues which have involved (preoccupy) the scholars' thoughts and minds. It makes them adopt a particular attitude toward this issue (stand on this issue). Some have followed the viewpoint of denying and believe that the cognition of the Dhāt (essence) of God is an impossible. In contrast, some others believe that the gnosis or knowledge of God is possible but through knowledge to God's attributes. The author has tried to draw a perfect form of reasons and proofs of both attitudes and determine the critiques which have been presented by one group against the other one and with the pivot of Mulla Sadra discourses, it is going to judge and evaluate their discourses.

Keywords: The Dhāt (essence) of God, God's attributes, Cognition, Mulla Sadra, Impossible, Possible.

The Role of Imagination in the Embodiment of Deeds from the View of Ibn Arabi

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The existential relationship between the reward of the hereafter and human deeds which has been stated the embodiment of deeds is one of the most important subjects of the hereafter (ma'ad). Before Sadraeians, the specification of this relationship especially in the language of Muslim mystics specifically Ibn Arabi has been shaped. Muhyi al-din with his innovatory opinions about imagination, divisions, and its decrees has created a precious help to the perception of the embodiment of deeds in the hereafter worlds. From his point, the imagination is an occasion for the subtilization of ma'āsūsāt sense-perception or the embodiment of meanings. The path to perceive these embodied meanings in the 'alam al-mithal is the faculty of imagination which has been given by God and he believes the relationship between 'alam al-mithal and the faculty of imagination is possible through sleep and mokashefeh (unveiling). As man in sleep and mokashefeh has journeyed from the external senses to internal senses and observes heavenly knowledge. in addition to two mentioned ways, Muhyi al-Din implies to the creation of objects in the external world' (fi'l-kharij) by Himmat (the spiritual energy), as the creation of the concrete objects in this world is specified to the saints of God (awliya' Allah) and in the hereafter, it will be the characteristic of all men and will cause the creation of the divine or evil forms by the soul. Barzakh immateriality of the faculty of imagination is one of the introductions to prove the embodiment of deeds which it can be got from some Muhyi al-Din's statements.

Keywords: Imagination (khayal), The embodiment of deeds, Sleep, Mokashefeh (unveiling), The spiritual energy (himmat).

Comparing between the Method and Teleology of the Interpretation of the Holy Scripture from the Point of the General Hermeneutics and Hikmat al-Muta'aliyah

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Comparing the interpretation method of the Holy Scripture in two different schools is

important because it has a remarkable effect on the scholars of its period and after it. With attention to the epistemology & comparative subjects between the western and Muslim scholars, the necessity of the examination of the method and teleology of the interpretation of the Holy Scripture as a part of these two western and Islamic notions has been selected in detail. Meanwhile, it is an introduction to reply some theological and epistemological ambiguities such as the relativism of the religious epistemology and the interpretations based on personal opinion. The meaning of the method of the Holy Scripture interpretation is the way to apply different tools and methods for determining the meaning of the Holy Scripture and the meaning of the purpose and cause of the interpretation is the goal which the addressee aims at his scientific research to determine its meaning. Therefore, the present note is going to answer this main question what differences and similarities are between the opponents of the general hermeneutics (which is a branch of the hermeneutics) and Hikmat al-Muta'aliyah in the method and the purpose and cause of the interpretation of the Holy Scripture

Keywords: The purpose of the interpretation, The method of the interpretation, The general hermeneutics, The regional hermeneutics, The Philosophical hermeneutics, Hikmat al-Muta'aliyah, Semantics, An understanding of the text.

Comparative Study of the Conceptual Independence of the Dependent Existence in Mulla Sadra and Spinoza

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The relationship between mind and external world (exterior to it *kharij al-dhihn*) is one of the most important philosophy issues. Types of existence at external world are the origination of the occurrence of mimesis and mind imaginations. In the thought of Mulla Sadra, the existent in itself indicates the predicative existence and the dependent existents have no conceptual and imaginative existence. Spinoza also believe that it is impossible the conceptual independent of attributes and moods without regarding the essence. With analytic method, this note has performed a comparative study of these two philosophers' attitudes. Meanwhile determining the sameness and similarities of these two opinions, it has defined the real difference as a common subject in the comparative philosophy and has

shown that Mulla Sadra and Spinoza have been led to other obligations of this notion by this thought.

Keywords: Mulla Sadra, Spinoza, The unity of being (wahdat al-wujud), Substance, The dependent existence, The difference in reality.

Critical Analysis the Badā' Theory (Revealing after Concealing) Based on Matter (Hayūlā)

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Badā' is one of the most theological Islam teachings and is of the Shia school specifications. In spite of being written dozens of works about Badā', but Mir Damad was the first scholar who has explained how it happens with the approach based on the philosophical worldview, Sadr al-Muta'alehin and Hakim Sabzevārī followed (continued) him. But by the examination of these three attitudes, it has been revealed that their determinations include not only faults but also some of their faults attitudes besides arguments have been rooted in their world view. For the determination of Badā', it should be firstly determined the tablet of effacement (mahw) and affirmation (ithbat). The tablet of effacement (mahw) and affirmation (ithbat) is of the stages of the divine knowledge and it is incorporeal. So, it should be explained in a way that it is incorporeal and also changeable. But according to the belief to matter -hayūlā- (which is one of the important pillar of the Muslim philosophers' world view), the change and evolution is restricted to matter and it is impossible in the separate intelligences (mujarradat). Beside the annulment of the theory of the Ptolemaic model, it causes that there is no opportunity for the tablet of effacement (mahw) and affirmation (ithbat) in the world view of these three philosophers. This problem is not only relating to these three philosophers but also it is because of the world view based on matter -hayūlā- which is current in Islamic philosophy. With critical analysis of the determinations of these three philosophers as three notable Muslim philosophers, This paper believes that the true determination of Badā' in the Islamic philosophy depending on abolishing the belief of matter -hayūlā-.

Keywords: Badā', Hayūlā, Mir Damad, Sadr al-Muta'alehin, Hakim Sabzevārī.