



the practical reason to be the sole agent of action and the temptation of it. (Bahmanyar's view, Qutb al-Din al-Razi, and al-Ghazali's in Miar al-Elm). The present article, by explaining the angles of these three perspectives and analyzing the speeches in this regard, argues that the right view is the second view and that the practical reason is two kinds. One deals with generalities, which is the equivalent of theoretical reason, but understands general practical understanding. Another deals with details that understand both the practical details and how to do and deal with them.

**Keywords:** *Practical philosophy, Theoretical reason, Practical reason, Practical generalities, Practical details, Volition act.*

and philosophical method, but in the entropic argument it is proved by the second law of thermodynamics or the principle of entropy enhancement. In addition to the critiques of the non-eternity argument, it can have criticisms to the primary premises of the entropic argument, which include the end of the universe and the transfer of energy from the immaterial environment to the material system.

**Keywords:** *Entropy, Second law of thermodynamics, Entropic proof, Thermal death, Origination.*



## Quiddity and Practical Sentences Understanding Potency Functioning

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There have been several views by Muslim scholars on the quiddity of theoretical and practical reason and how they function in the understanding of practical sentences. One view considers theoretical reason; the understanding of the basis of all general theories, including theoretical and practical reasons, and practical reason considers the principle of partial practical and also determinants of action (Ibn Sian's view). The other view considers the theoretical reason only as the understanding of the theoretical sentences and considers the practical reason as the understanding of the general and partial practical sentences and considers as the instigator the act's doing. (Al-Tusi's view and al-Ghazali in Maqasid al-Falasifa). The third view considers theoretical reason as both the theoretical and the general and partial practical sentences, and considers



## Investigation of the Entropic creation Argument

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The entropic argument is a proof of God which proves the creation of the world by using physical laws and from the creation of the world goes to prove the existence of God. This scientific premise is known as the Second Law of Thermodynamics or the Law of Entropy Enhancement and is an empirical law according to which in natural processes, the entropy of the system is increased and continues to reach its past value at which the past thermodynamic equilibrium occurs. By extending this rule to the whole universe, it can be anticipated a future in which the universe undergoes thermodynamic equilibrium and thermal death occurs. Using this law, it can be argued that if the universe has an endpoint, it must necessarily have a starting point and that the universe has a beginning from which it can be interpreted as the occurrence. By proving the premise that the universe is an accident and the creation of the universe has a beginning, an argument can be made to prove the Creator. By proving this premise that the universe is an accident and the creation of the universe has a contingent accident, an argument can be made to prove the Creator. The structure of the entropic argument is similar to that of the theorists' argument, except that the proof of its first premise in the argument of the hadith is theological and philosophical, but in the entropic argument, by the second law of thermodynamics. The structure of the entropic argument is similar to the topologists' creation argument, although its first proof is in the theistic

Mulla Sadra, on the basis of the principality of existence, the unity of the dubiety and the substantial movement and Ibn Arabi, on the basis of the unity of existence, believe in congregation in the meaning of the distinct manifestation of interiors of creatures such as plant, animal, and human in the resurrection and after death on the vast earth that deserves the manifestation of divine light and the angels and prophets' intuition that they bring together all creatures and creatures in different groups. They also believe that the distinct manifestation of interiors in congregation is due to this fact that the interiors of creatures are the result of acts effect and also acts originating from the sensual uses (passion), which these goals as a result of repetition of acts which penetrate to the inside and outside achievemently. Mulla Sadra has been greatly influenced by Ibn al-Arabi in expressing and commenting on congregation positions such as intercession and path, so that in his writings there is no new talk except the expression of philosophical terms and arguments, but in contrast to such debates; the debates as well as various groups of people in congregation, the position of the Resurrection and auditing, apart from the limited influence he has received from Ibn Arabi, has given many new and detailed views in the form of philosophical arguments, and about transpiration position he is the only one describing it.

**Keywords:** *Congregation, Resurrection, Path, Intercession, Mulla Sadra, Ibn Arabi.*

A rational interpretation of the resurrection has always been one of the major concerns of Muslim philosophers, including Mulla Sadra who was one of the first to take an important step in the rational explanation of physical resurrection by his eleven principles. After Sadra, some Islamic philosophers, such as Allameh Tabataba'i and Khomeini, while accepting Sadrian principles, rejected some of his conclusions and offered a new comment. Imam has accepted only three of the eleven preliminaries of Sadra and speaks firmly about the human body after a seemingly death without a material hylo, and despite Mulla Sadra, explicitly believes that the similitude body is created an example within the body of the mundane. And it is impossible for the hereafter body to be created by the soul Allameh Tabataba'i, while accepting the Zonuzi's speech, believes that the human body will be revived in the hereafter and move towards the soul and joining it and by this interpretation, has given the soul a more prominent place. Therefore, since Imam Khomeini's point of view needs less preliminaries and lacks the bodies' incorporation into the soul's objection, it is advantageous.

**Keywords:** *Physical resurrection, Bodies' incorporation into the souls, Allameh Tabataba'i, Imam Khomeini.*

## **Background of Sadr-ol-Mote'allehin's Theory of Congregation in Ibn Arabi's Mysticism**

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has not been independently debated in the Islamic philosophical tradition, it has been dealt with in the works of Muslim philosophers, including Mulla Sadra, with the specific philosophical language of that era which is different from that of contemporary epistemology. In this article, after presenting various theories about the justification and expression of the opinions of Muslim philosophers and theologians on the number of basic propositions, Mulla Sadra's view on basic propositions is examined. Mulla Sadra does not consider the number of axioms to be unique and dyadicly, and believes that axioms are not things that are absolutely and completely fixed. For example, he states that inherent and intuitive premise are relational principles, and vary according to the minds, times, and characteristics of the concept and affirmation. When Mulla Sadra explicitly refers to the number of self-evident propositions, he considers the types of axioms to be the six most famous ones, but he deviates from his beliefs when discussing various issues. His deviation is sometimes in the form of an increase in the number of axioms, and sometimes it offers a new division in which some of these six types fall under other types.

**Keywords:** *Epistemology, Justification, Foundationalism, Basic Statements, Axiomatic, Mulla Sadra.*

## Physical Resurrection from the Perspective of Imam Khomeini and Allameh Tabataba'i

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philosophers. Sadr-ol-Mote'allehin mentions three meanings for “unity” and argues that “identity of subject and object” cannot be substantiated in the first two sense by the same argument of Bu Ali, but the third meaning of unity is not only possible but it is also the realization of science at all levels. Sadra says that Bouali accepted the third meaning of unity only in “The Book of Al-Mab-da and Al-Ma'ada” (The Book of Origin and Resurrection), and then doubted that he would obtain the original view of Bu Ali. But the truth is that Boali has never spoken contradictory. But the truth is that Bo Ali has never spoken contradictory. It is not permissible to state his true view in “The Book of Healing” and “Al-Isharat” and to speak in “The Book of Al-Mab-da and Al-Ma'ada” (The Book of Origin and Resurrection) according to the philosophers. Understanding Bu Ali's main point of view is only in the light of a detailed understanding of his system of thought which is the way we have come and have showed is the third meaning of unity that is the permanent belief of Bu Ali, and there is basically no difference between Bu Ali and Mulla Sadra.

**Keywords:** *Unity, Possessor of intellect, Object of intellection, Bo Ali, Sadr-ol-Mote'allehin.*

## **Mulla Sadra's View of the First Pillar of Foundationalism: The Number of Basic Statements**

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**O**ne of the most important epistemological theories is about the justification of foundationalism theory. Although this theory



denouncers of God used this as a proof against the existence of God in order to oppose the religion. So the answer to the problem of evil has occupied the mind of every thinker. One of the philosophical concerns of philosophers throughout history has been to answer this question, and each has sought to solve it with its own intellectual apparatus. One of the views expressed is that evil is negative entity that philosophers have come to terms with different meanings. Ibn Arabi in theoretical mysticism and Mulla Sadra in transcendent wisdom are among those who regard evil as negative entity. As one of the Jewish philosophers, Spinoza holds that evil is a negative entity, but each has a different view of evil as negative entity. In this article, we will examine and compare the views of these thinkers and provide an analysis of each person's ability or inability to solve the problem of evil.

**Keywords:** *Ibn Arabi, Mulla Sadra, Spinoza, Evil, Negative entity.*

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## Identity of Subject and Object

### in the View of Ibn Sina and Sadr-ol-Mote'allehin

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The “identity of subject and object” is one of the few issues that has been met with the disagreement of two great philosophers. Abu Ali as the main denial and Sadr-ol-Mote'allehin as a serious proponent. Bu Ali rejects identity of subject and object in “The Book of Healing” and “Al-Isharat” but argues in “The Book of Al-Mab-da and Al-Ma'ada” (The Book of Origin and Resurrection). This difference in the approach of Bu Ali has been questioned by later

own immediate apprehension to the truth of his own essence is not fixed and can be improved and improved from the level of imaginary self-consciousness to the higher level of intellectual self-consciousness and even higher. Imaginary self-awareness means the psyche's imaginary immediate apprehension, which, at the same time being immateriality, is subject to the effects of shape, size, and so on. And the rational self-awareness is the perception of complete immateriality and pure psyche. Each of these hierarchical degrees has requirements that will have important implications for human knowledge and act. The most important philosophical foundations of this theory in Sadr ol-Mote'allehin wisdom are: the theory of apprehender-to-apprehended unity, the theory of substantial movement, and the way of being particular existence of the human soul rational in Mulla Sadra.

**Keywords:** *Immediate apprehension, Intensification, Soul, Perception, Imagination, Intellect.*

## **The Comparative Analysis of the Evil Issue from the Perspective of Ibn Arabî, Mullâ Şadrâ and Spinoza**

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**T**he question of evil is one of the most important philosophical issues that have always been raised among the religions to answer the conflict between monotheism as the origin of objects, and the existence of evil in the system of existence. On the other hand, the



Qur'anic verses with different names and attributes. According to rational arguments and narrated hadiths; divine attributes are of His own essence and their difference is conceptual. But the problem is that in some of the narrated hadiths of Imam Reza (as), the volition is considered as attribute of action. By presenting a philosophical-theological interpretation of these hadiths, Mulla Sadra does not regard them as incompatible with the attributes of God, but according to Allameh Tabataba'i, these hadiths are explicit in the existence of the attribute of the volition. In the present research, by using philosophical-theological analysis of these hadiths and the help of other hadiths of Imam Reza (as), it is proved that these hadiths are not inconsistent with the natural intrinsic of the volition and the interpretation of Allameh Tabataba'i does not appear to be correct.

**Keywords:** *Volition, God, Imam Reza (AS), Mulla Sadra, Allameh Tabataba'i.*

## **A Deliberative on the Meaning of the Signified and the Foundations of the Theory of the Intensification of Psyche Immediate Apprehension to Its Essence in Transcendent Theosophy**

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Mulla Sadra believes that the immediate apprehension of the soul is intensification to its essence. This is one of Mulla Sadra's innovative theories and one of the results of his ontology and psychology. This theory implies that the degree and the level of one's



and referring to the philosophers' words will reveal that this citation is not portable. To philosophers, the first intellect is a comprehensive sense of the possible perfections and the issuance of lower religious possibilities from the first intellect is in order to include collective on detailed. Also, the adjustment of the first intellect to the divine allies is only sensible in the sense that the ally after complete worship, contemplates the fullest of possible perfects and unites with the first intellect on the basis of identity of subject and object. This unity of body connection sense is not the merging or dissolving of one into another; but, it is achieved on the basis of perfect understanding completely. The result is that the teaching of first intellect and the issuance of possibilities lower than that do not support the notion of the conferment of the exaggerators. Also, the adjustment of the first intellect to the (perfect human) allies is meaningful only on the basis of identity of subject and object.

**Keywords:** *First intellect, First issue, The same origin, Conferment of creation, Mohammadiyyah light.*

## **The Essence or Existential Challenge of the Will of God from Imam Reza's Viewpoint according to Mulla Sadra's Philosophical Interpretation with Criticism of Allameh Tabataba'i's Theory**

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**O**ne of the most important issues in the Shi'ite theological foundations is divine attributes which is mentioned in various

them. The late Khaje Nasir by drawing a chart in Asas al-Eghebas book has calculated aspects of connection and has shown what each of the four quantified propositions, whether essentiality, accidental, or presumption of a present fact, is used to express what kind of connection it is and from this chart, negative connective conditional proposition application cases has been known. The image provided by this chart appears to have some drawbacks in the available versions which in this paper, while explaining the types of connections between the two objects and how they are illustrated by conditional propositions, a correct picture of the chart is presented.

**Keywords:** *Companionship, Presumption of a present fact, Essentiality, Accidental, Essentiality of negation, Negation of essentiality.*

## A Comparative Study of the Position of “First Intellect” in Philosophical Thought and the Notion of “Conferment in Creation”

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Conferment of the Exaggerators, in the sense that God has delegated his work to another, is examined conferment in creation, religious law, forgiveness, audit and volition depending on its objects. Conferment in Creation has been invoked as an audible and rational arguments. In the rational reference to this notion, the teaching of first intellect is applied to the divine allies. And in this aspect, the possibilities of the first intellect are also portrayed as the efficient cause. Studying this process on the basis of rational analysis



this research, it has been tried to analyze in a descriptive-analytic way and relying on Mulla Sadra's comments and his philosophical explanation of innate theology, in order to ascertain the place of the theory of effected existential poverty in his expression. Mulla Sadra has provided an ontological analysis of this Qur'anic doctrine, relying on the extra-illumination principle of possibilities to the obligatory, which proves the presence of creatures before God and the presence of God for all creatures. According to the ontological explanation of innate theology, there is also a conflation between the existential poverty and the immediate apprehension of the creatures to God and how the verse of innate nature is implied in the course of self-knowledge to theology.

**Keywords:** *Theology innate nature, Mulla Sadra, Existential poverty, Immediate apprehension, Fitra verse.*

## **Possible Relations between Two Objects in Outside and Their Conditional Propositions which Are Indicated from Them**

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**T**he analysis of conditional propositions is one of the most important logical issues. It seems that the linguistic analysis of the propositions, regardless of the facts that the propositions they indicate to, is not a complete analysis. By relying on the knowledge of the realities of the universe and their categorization makes the way easy for understanding the propositions which are indicated from

## Abstracts

### The Position of the Theory of Existential Poverty Theory Effected in Explaining Mulla Sadra's Indigenous Theology in the Verse of Fitrat

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Among the proofs of God's proof, the reason of indigenous is one of the most important theological reasons which imply on the gnosis of God is indigenous in all creatures (especially human beings). One of the most explicit verses of the Qur'an in reference to innate theology is the verse 30 of Ar-Rum Sura. This verse reveals that the structure of human existence is linked to knowing God. Inspired by the Qur'an and hadith and using his rational and philosophical foundations, Mulla Sadra has justified this religious proposition. In