
The nature of the soul and its relation to the body from the perspective of Allāme Tabātabāii, with emphasis on the Al-Mizān Fi Tafsir al-Quran

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Abstract

Allāme Tabātabāii in his philosophical works hasn't extensively and independently discussed about philosophical psychology and only sometimes in some positions, have referencd to some of the mentiond topics. So the purpose of this paper that has been written with Descriptive-analytical method is to explain of his perspevtives based on Al-Mizān Fi Tafsir al-Quran. The result of the paper is that Allāme Tabātabāii in philosophical psychology followed the path of Transcendental Wisdom of Mullā Sadrā and it can be said that in some of the debates which he has proved them on the based of Holy Quran verses, he considers that Quran confirms the proof.

Keywords: Allāme Tabātabāii, soul, body, immortality, holy Quran

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Semantics of theology in verses and narrations

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Abstract

Qoran in 43th vers of Raad Sura has spoken about a man Who is the confirm of prophetic mission through holding the knowledge of universe. Sunnaite ulema called it as the knowledge of Old Testament and Bible and annaounced that its holders include Jewish and Christian and Muslims. Also the Shiaa ulema considering Meccan Sura and traditions called it the specific knowledge which can be the confimer of prophetic mission and at first step reserve to Imam ali and others after him.

Quran outlined three steps for divine knowledge which its two steps of prefect human and the other one is specific to the natur of Allah. The knowledge of profect human is accessible through reaching the heart of Qoran and grand name and that knowledge is essential for human to reach Imamate.

Keywords: knowledge- imam - the Grand name(isme aazam)- heart of Qoran(Baaten) - the Unseen (ghib

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***The relation between evil and will in human actions in
Augustine's Thought***

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Abstract

Augustine believes that there are some evils in the world so that no one can deny it. But, he encounters with difficulty in explaining evil in the world. He, on one hand, denies the Manichean belief in duality and on the other, believes that God is the supreme good (*summum bonum*) and cannot be the creator of evil. Augustine provides some solutions to this problem including of which is that the free will of man in the world is the source of any evil. In the article, the main issue is that the human free-will is not free after the Fall because we are received the original sin from our preceding generations. Augustine believes that the will is only and only free if it is blessed by the divine grace mediator of which is Jesus. The authors try to answer these questions: How does Augustine solves the contradiction between God, the Omnipotent, the Supreme Good, and the evil in the world? How can human beings do evils when they have not free will after the Fall? Does Jesus as the mediator of grace, possess free-will and which wills are enjoyed from the divine grace? According to the fact that the will is the source of evil and that it had not been created but by God, Is not God the creator of evil in the world? In his philosophy, Augustine answers these questions with the aid of Christian dogma, since in his thought, faith is superior to reason.

Keywords: will, good, absolute evil, relative evil, Original Sin , Divine grace.

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The Existence and Nature of the Human Soul

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Abstract

The aim of this dissertation is to present and explain the concept of the human soul as it is found in the writings of Saint Augustine. The soul of man was for Saint Augustine an object of life-long study and investigation., He was not particularly concerned about the soul as such, the plant soul, or the irrational soul of the brute, except insofar as a study of these might serve to throw some light on the nature and activities of the human soul. His interest in the soul of man was not actuated by mere curiosity to know for the sake of knowing, but he sought to know the human soul as a means whereby he might arrive at a clearer and better understanding of the Supreme Being. The concept of the human soul as it appears in the writings of Saint Augustine is not set forth in a systematic manner, but the elements that enter into its make-up are found widely scattered through his various philosophical, apologetical, polemical, exegetical, and dog-matical works. He wrote a few special treatises on the human soul, but he never attempted to construct an organized philosophy of the soul.

Keywords: Augustine, human soul, Dualism

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Based on Treatise of Three Principles

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Abstract

This research that has an overview to the subject of wisdom and true and false knowledge from the viewpoint of Molla Sadra, seeks to prove that pure science and thought are bigger threats than ignorance by fake literates. Most of the books written by Mulla Sadra in various intellectual, philosophical and mystical fields are in Arabic and have complex content and are deep and effective and are always about genuine religious matters and wisdom and rarely have marginal content. But in some of these works especially in the book *of Treatise of Three Principles* that is the only Farsi book of Mola Sadra we observe that he writes articles with bitter expressions to confront the naïve people and the stubborn scholars with the same heavy expression of the main text of the philosophical and mystical material. At first glance, this impression is not far from the viewer's point of view that why Mulla Sadra has degraded his scientific and spiritual position and used irony to oppose his opponents? But in this research, it has been attempted to quantify the wording of this treatise in order to prove that Hakim Mulla Sadra, by entering this type of material, has never been able to blow himself out of the field and prove the superiority of his scientific and philosophical personality. But he didn't want to enclose and imprison himself in the ivory tower, and to hunt down wise men and philosophers and mystics and as much as possible, consider the situation around himself and sit down with the average people to start a conversation with them. He talks with great verses and fluently in front of speech envy people and directs them from

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Inducing and freezing in thought and shortens his distance with them and he also encourages other scholars and wise men to keep the conversation forever with the average and ordinary people.

Keywords: Mulla Sadra, Naive, Knowledge, Philosophy, Sufism, Transcendental Wisdom