

***The Historical Survey of the Influence of Sohrevardi
on Schools after his Death***

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Abstract

Short and sadfull life of Shaykh Eshragh is resembled to Einolghozate Hamedani and Hallaj. In spite of short lifetime he has prolific life. After his death he has got the same value of Avicenna. The works of Shaykh Eshragh is a mixture of all Islamic Persian Zoroastrian Aristotlian and Platonian knowledge.

This mixture clarifies not only works of Shaykh Eshragh but also his personality and mentality.

It is the mystery of attraction and resistance of his philosophy. That attractivness penetrates in all sects of society of thinkers whether philosophers or theists or sophist from Khaje Nasir until Mirdamad and Mullasadra

During recent century after his death the comments of outstanding interpreters, his thinking is more extended so that his genius transmitted to the West and provoked admiration of men of letters and West thinkers. The main idea of this article is to consider historically how the quality and position of this philosophy continue.

And also how it travels through far lands and it is immortal for ever all the time.

Keywords: Shaykhe Eshragh, Hekmatoleshragh, Shahrzory, Mullasadra, Hanry Korban

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The Position of Language in Political Philosophy of Wittgenstein

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Abstract

This article attempts to emphasize the importance of language in political philosophy of Wittgenstein.

As we know, authority is one of the basic subjects of political philosophy, and it was considered as a philosophic concept in modern philosophy. From this point of view, we have to refer to the language in order to understand the meaning of power as an important concept of modern philosophic thought. Language has its basic impression in Wittgenstein Philosophy. The present paper is going to study pertinence of language and linguistic turn through Philosophy of Wittgenstein.

Keywords: Wittgenstein, Language game, Conception of meaning, private Language, Analatic Philosophy.

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***A Surrey on: Ongoing Creation from Ebn-Arabi and
Hakmet Elahi's Perspective***

Mortaza Shajari (Ph.d) *

Abstract

In Ebn-e-Arabi's opinion, He is busy in creation every day (Alrahman/ 29). It signifies that any kind of change and steady alterations are inevitable. God's manifestation is seen on human beings and surely, it is ongoing and not stoppable. Accordingly human beings' birth and death processes are not stable. This perspective is against those who have some doubts of creation.

Molla-Sadra who feels a great affinity with philosophical thought and admires Ebn-e-Arabi found most of Ebn-e-Arabi's ideas compatible with sharia. He tries to strengthen mystical perception with intellectual reasoning. He believes in consistency of ongoing creation, a theory which relies on mystical perception. As a result, in many cases, he points out Ebn-e-Arabi's words on Essential Motion which is specific to material world as a proof for Essential Motion. However, he tries in some cases to represent some proofs for ongoing creation which includes both material and non-material existence.

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***The Surrey of the Argument of Cosmology in Allameh
Tabatabaie's Works***

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Abstract

The arguments which have been used to prove the existence of God consist of vast collection of arguments that among them cosmological, ontological and teleological arguments are older. Because cosmological arguments have been noticed by the philosophers from Plato's time until now, this research has tried to survey these arguments in the viewpoint of Islamic contemporary philosophy. In order to do this research, the new writings of Allameh Tabatabaie as the great philosopher and representative of Islamic present age on these arguments, are surveyed especially in three arguments: cause and effect, movement, and order. The basis of his philosophy on these writings and his philosophic innovations in writing of this argument and also the strengths and weaknesses of his arguments have been explained. In this regard, most of Allameh's arguments are found to be in the high level of stability.

Keywords: Argument, Proof, Cosmological, Cause and Effect, Movement, Order.

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Seeing God in Mysticism and Kalami Islami

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Abstract

Seeing God has been one of the issues that has embarked debates among philosophers, mystics, and theologians throughout history. Everyone of them has made an attempt to prove their own ideas with different reasoning so the debates strived to develop diverse religious sects.

This paper sheds light on the issues of seeing God in different areas of Islamic kalam (Motazali, Ashari, and Shiee). Also, it is a comparative research based on Islamic mystics' theories and perspectives regarding briefly the historical trend in Mosavi and Isavi's religions.

Needless to say that focusing on fundamental learning and main thinking structures in different religions, particularly Islam may lead to deep understanding in kalam beliefs. It also presents new outlooks in solving all historical and ideological confusions.

Keywords: Seeing God, Kalam, Motazelian, Ashari, Shiaian, Islamic Mysticism

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***Seeing God and its Relation with Knowledge and
Delight: Ghazali`s Perspective***

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Abstract

Theorem of seeing is of controversial theorems which has been a pretext for argument among different sects in history. This subject is so important and notable which can comprise everyone's belief and sect. Whether those who protest seeing or those who believe in seeing God try to make their belief to be accepted and this is interesting that in order to prove their allegation, both groups in the short run refer to those signs of Koran which has a word in relation to seeing God and interpret the sign in question according to their language (kalami) mood. They sometimes interpret it along with theosophical view and zeal. Ghazali who has an important role in preaching Ashariyyat, besides the analysis of seeing theorem from Ashaereh position, relates it to concepts such as knowledge and zeal and characterizes its relation to these two. Therefore, his beliefs are new in some way.

Keywords: Ashaereh, Mo`tazeleh, Shia, Seeing, Knowledge, Affection, Appetite.

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The Hierarchy of Existence in the Works of Mulla Sadra and Allamah Tabatabai

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Abstract

In this article the hierarchy of existence and its features in the works of Mulla Sadra and Allamah Tabatabai are compared with each other. This hierarchy is studied by both of these two scholars with different subjective considerations and philosophic gnostic approach. Although some matters are not original with them and are discussed in gnosis. But the purpose of this article is the discussion on matters about the hierarchy of existence found in the works of Sadra and Allamah. In the transcendental theosophy, on the basis of correspondence between man and world, creatures are ranking in three degrees: the world of intellect, the world of similitudes and the natural world. They are all one single reality, but of multiple degrees. To sum up, there is no considerable difference between these two scholars in this theme. Although Sadra was influenced by great gnostics, such as Ibne Arabi, he divided existence to different hierarchy.

Keywords: The first Emanation, Intellect, the World of Similitudes - soul - unfolded existence.

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