Transcendent Philosophy;

The Islamic Intellectual Heritage in the Contemporary World

Short-Term Research Program 2013-2014 Guide Book

Tehran, Iran (December 28, 2013 to January 14, 2014)
Transcendent Philosophy;
The Islamic Intellectual Heritage in the Contemporary World

Under the Supervision of Ayatollah ‘Allamah ‘Abdullah Jawadi Amuli
Organized by Al-Mustafa International University-Tehran branch

In cooperation with
The Esra International Foundation for Revealed Science and Philosophy, Sadra Islamic Philosophy Research Institute, The Supreme Assembly of Islamic Wisdom, and the Iranian Institute of Philosophy

Tehran, Iran (December 28, 2013 to January 14, 2014)
Content

Introduction........................................................................................................... 4
Main Subjects......................................................................................................... 4
Al-Mustafa International University (MIU)............................................................ 4
MIU-Tehran ........................................................................................................... 5
The Biographical Notes of Seminar Lecturers....................................................... 7
Lecturers ................................................................................................................ 10
Outline of the lectures topic ................................................................................ 15
Terminology of Islamic Philosophy and Transcendent Theosophy: Dr. Seyed Mahmoud Mousawi................................................................. 15
Transcendent Philosophy; From Avicenian Paradigm to Sadraian Paradigm: Dr. Ahad Faramarz Gharamaleki ................................................................. 16
Irfan (Gnosis) and Sufi Thought in Transcendent Philosophy: Dr. Shahram Pazouki. 16
Mulla Sadra’s Scriptural Hermeneutics: as a Model for Contemporary Engagement with the Quran: Dr. Mohammed Rustom ........................................ 17
An Overview on Sadra Philosophy: Dr. Seyed Mohammad Mousawi ................. 18
Attendees ................................................................................................................. 21
Research Proposals .............................................................................................. 26
A Comparative Analysis of the Notion … : Muhammad Faruque ...................... 26
Catholicism and Islam – Two cousins that … : Andrew Ledford, USA ............. 29
Ali Shariati and the “tipping point”: roots … : Josef Schovanec, PhD, France .................................................................................................................. 30
Sadra and Contemporary Questions: Ezra Tzfadya......................................... 32
Questing For Feasibility Of Sociological Implication… : Hadi Kharisman.... 34
The Role of Reason in the System of Transcendent … : Basrir Hamdani ....... 38
Reconstructing Reason Framework: Benny Susilo ....................................... 40
Iran: On the notion of Synthesis and Syncretism in Religions: Hassan Arif... 44
Essential Happiness of Human Being in the View of Ibn Sina: Muhammad Rasid.................................................................................................. 45
al-Harkah al-Jauhariyah and Tajaddud Amtsal: Muhammad Nur Jabir ...... 46
Hikmah Muta’aliyah and Humanistic Sciences (ulumul Insani): Nano Warno ........................................................................................................... 47
Henry Corbin’s hermeneutics of Molla Sadra’s … : Alexandar Veselinov.... 48
Welcome to Iran ................................................................................................... 49
Introduction:

The importance of Transcendent Philosophy in one respect lies in its synthesis of theology, philosophy, mysticism and Islamic intellectual history, and in other respect, in the continuity of its learning and teaching in universities and religious seminaries. Therefore it is a living philosophical tradition. Based on efforts made during the last few decades, Mulla Sadra’s school of Transcendent Philosophy has become known internationally. Many professors and students of philosophy have varying degrees of contact with this school. The extension of comparative studies into Sadra’s philosophy and other schools of thought is further evidence of this phenomenon.

Sadra’s Transcendent Philosophy moreover synthesizes Quran exegesis and Hadith commentary widening the scope of his school from being strictly concerned with issues in philosophy to also explore questions in religious studies, thereby providing a model for an interdisciplinary approach to Islamic Thought.

The 3rd short-term course will tackle fundamental issues regarding the Transcendent Philosophy. The most unique characteristic of this course is that almost every attendees have one proposal of research and each of them have been linked to one of the professors and lecturers to guide them and to whom they can share their ideas and problems.

Main Subjects:
1. Revival of Islamic Intellectuality in the Modern World
2. Innovations and Peculiarities of Islamic Philosophy and Greek Heritage
3. Terminology of Transcendent and Islamic Philosophy
4. Introduction to the System of Transcendent Philosophy
5. Epistemology in Transcendent Philosophy
6. Relation between Islamic Theology and Transcendent Philosophy
7. Irfan (Gnosticism) in Transcendent philosophy
8. Principles of Sadra’s Exegetical Methodology
9. Feasibility Study of Socio-Political Effects of Transcendent Philosophy

Al-Mustafa International University (MIU)

It is with the support of the invaluable experience of many centuries of education and scholarship imbued in traditional Islamic seminaries—in their role as the standard bearers of religious guidance and the intellectual nucleus of Islamic civilization—that Al-Mustafa International University (MIU) was established nearly a quarter of a century ago. As such this educational institution has made it a priority to respond to the deep thirst for sacred knowledge in our times, and in so doing, it has aimed to take the steps necessary to increase the scope and depth of Islamic erudition in the modern world.

The goals of this scholastic institution can be categorized in the following manner:
- Training and nurturing of devoted and committed religious experts,
researchers, lecturers and disseminators of Islamic knowledge and virtues;

- Deep exposition of Qur’anic themes and ideas as would lead to a greater scope for and relevance of Islamic doctrines;
- Facilitating access to authentic Islamic teachings.

Some of the main policies of MIU are as follows:

- To emphasize intellectual vigor—unfolding ideas and opening new vistas of knowledge.
- To translate traditional Islamic sources into other languages.
- To adopt a research oriented educational approach.
- To respect human dignity in all interactions.
- To respect all Islamic schools of thought.

To the present day, nearly 34,000 male and female students from 108 different countries have enrolled at this center of learning and approximately 16,000 have graduated from its various levels. They have returned to their respective countries and are busy in centres of learning, research and culture. At this moment in time, nearly 18,000 male and female students are busy in their studies. Of these 10,000 are studying in Iran while 8,000 are acquiring their education in affiliated institutions in other countries.

**MIU-Tehran**

Al-Mustafa International University, Tehran Branch, is an educational institution which, while keeping to the general mission of Al-Mustafa International University and in congruence with its identity as a traditional seminary, takes a spiritual and civilizational approach to the Islamic sciences. As such, its mandate is to make the fullest use of the wisdom traditions of man and the profound potentials of the human intellect in the education of religious scholars from all Islamic schools of thought and hailing from all parts of the world. It also espouses to shed light on the teachings of Islam so as to meet the needs of the present-day world, especially in regards to religious proximity.
## Transcendent Philosophy and the Islamic Intellectual Heritage in Contemporary World

<table>
<thead>
<tr>
<th>N</th>
<th>Lecturer</th>
<th>Subject</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dr. Ahmad Ahmadi</td>
<td>Opening adress</td>
<td>28-12-2013</td>
</tr>
<tr>
<td>2</td>
<td>Dr. Seyed Mahmoud Mousawi</td>
<td>Terminology of Islamic Philosophy and Transcendent Theosophy</td>
<td>28-12-2013</td>
</tr>
<tr>
<td>3</td>
<td>Dr. Yahya Bonaud</td>
<td>Transcendent Philosophy and Contemporary Scientific Challenges</td>
<td>29-12-2013</td>
</tr>
<tr>
<td>4</td>
<td>Dr. Shahram Pazouki</td>
<td>Review Proposals and Discussion</td>
<td>30-12-2013</td>
</tr>
<tr>
<td>5</td>
<td>Dr. Gholamreza A’avani</td>
<td>Innovations of Islamic Philosophy and Heritage of Greek Philosophy</td>
<td>31-12-2013</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Scientific session in Iranian Institute of Philosophy</td>
<td>01-01-2014</td>
</tr>
<tr>
<td>7</td>
<td>Dr. Mohsen Miri</td>
<td>Possibility of Knowledge in Quran, from a Philosophical view</td>
<td>02-01-2014</td>
</tr>
<tr>
<td>8</td>
<td>Dr. Hamid Parsania</td>
<td>Assessing the Possibility of Social and Political continuity of Transcendent Philosophy</td>
<td>03-01-2014</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>Scientific session in sadra Islamic philosophy research institute (siprin) Iranology foundation</td>
<td>04-01-2014</td>
</tr>
<tr>
<td>10</td>
<td>Dr. Ahad Faramarz Gharamaleki</td>
<td>Mulla Sadra’s Transcendent Philosophy; “New Paradigm”</td>
<td>05-01-2014</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Visiting Tehran’s historical sites</td>
<td>06-01-2014</td>
</tr>
<tr>
<td>12</td>
<td>Dr. Shahram Pazouki</td>
<td><em>Irfan</em> (Gnosis) and Sufi Thought in Transcendent Philosophy</td>
<td>07-01-2014</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>Scientific session in Research Center for Human sciences and Cultural studies</td>
<td>08-01-2014</td>
</tr>
<tr>
<td>14</td>
<td>Dr. Mohammad Mousawi</td>
<td>An Overview on Sadra’s Philosophy</td>
<td>09-01-2014</td>
</tr>
<tr>
<td>15</td>
<td>Grand Ayatollah Javadi Amoli</td>
<td>Transcendent Philosophy</td>
<td>10-01-2014</td>
</tr>
<tr>
<td>16</td>
<td>Trip to Isfahan</td>
<td></td>
<td>10-01-2014</td>
</tr>
<tr>
<td>17</td>
<td>Return to Tehran</td>
<td></td>
<td>13-01-2014</td>
</tr>
<tr>
<td>18</td>
<td>Last Session</td>
<td>Finishing Proposals</td>
<td>14-1-2014</td>
</tr>
<tr>
<td>19</td>
<td>End of the course</td>
<td>End of the course</td>
<td>15-1-2014</td>
</tr>
</tbody>
</table>
The Biographical Notes

Supervisor of the 3rd Short-Term Course

Grand Ayatollah Abdollah Javadi Amoli

Grand Ayatollah Abdollah Javadi Amoli was born in Amol Township in 1933. (1312). Ayatollah Javadi Amoli after finishing the elementary school, entered Amol’s Hawzah in 1946 and until 1950 had studied there. After that, he went to Tehran’s theological school. After entering to Marvi’s school, studied “Rasa-el” and “Makaseb”, then learned “kefayatol usul”, “rational and transmitted sciences” (ulume aghli and naghli) and after 5 years he left for Qom’s theological school and has been there up to now. One of his cultural services is “the establishment of “Esra” publishers and research Institution in 1993. (1372). He was present in constituent assembly (majlese khobregan) of constitutional law and in the first and second period of constituent assembly of leadership. He also has been one of the teachers community members of Qom’s theological school and now he is head of the Esra International Research Institute on Revealed Sciences.

His mentors: Ayatollah Azizollah Tabaresi, Mirza Mahdi Mohi Aldin Elahi Ghomshei, Ayatollah Burujerdi, Imam Khomeni and Allameh Seyyed Mohammad Hossein Tabatabai, etc. He has many works such as: Tasnim, The commentary of Noble Quran, thematic commentary of Noble Quran, Rahighe Makhtom (commentary on Mulla Sadra’s transcendent Philosophy, Asrar Al-Salat, Sahbaye Hajj, Vilayat-e faqih, etc.

* * *

Dr Ahmad Ahmadi, The President of the SAMT Publication Institute

H. Dr. Ahmad Ahmadi was studied in both university and Islamic Seminary in Qom and Tehran. Among his masters in Islamic philosophy and jurisprudence were Ayatollah Ruhollah Khomeini and Allamah Tabatabai. He was graduated in Western Philosophy Program from Tehran University and currently is the president of SAMT Publication institute which publishes scholarly university books in different fields of Humanities and Sciences. He is the author of many books and articles specifically in Philosophy such as:
- Persian translation of “Meditation in first Philosophy” of Rene Descartes.
- “The Critique of Western Philosophical Thought”, Translation into Persian.
- “Selections from Islamic Philosophical Texts”, co-author

* * *
Ali Akbar Attaran Toosi head of MIU Tehran

- **Ali Akbar Attaran Toosi** is the head of the Tehran office of Al-Mustafa International University. He has studied at the Hawzas of Qum (the Islamic School of Theology) and Mashhad, obtaining his S.T.B., M.Div., and D.Th. degrees in Islamic Jurisprudence. He has been delivering lectures at Imam Khumayni Higher Education Centre, focusing on various Islamic Schools and Sects. He also holds great interest in Islamic Civilisation and cultures, Islamic History, Abrahamic Faiths and contemporary Islamic Thought.

Hassan Askari, Deputy of education at MIU-Tehran

- **Hassan Askari** is currently working on intercultural Philosophy and Iranian culture in view Mawlana Rumi and is also researching in the field of Islamic Philosophy, Logic and Western Philosophy.

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Seyed AmirHossein Asghari, V.P for Research, MIU Tehran

Scientific Secretary of the 3rd Short-Term Course

- **Seyed amirhossein Asghari** graduated from Middlesex University London, in Comparative Philosophy, (2011-2013) program. The title of his dissertation was “evaluation of ‘aql in the islamic theology based on an analytic study of mulla şadrā’s commentary on uṣūl al-kāfi.”

He has been for eight years in Balkans as Director of Saadi College in Albania and president of Rumi Research institute where he organized four international conference on Islamic philosophy and mysticism. He has been author of many articles both in Iranian and foreign journals. Some of his works and translations are as below:

- **Science of the Cosmos, Science of The Soul, Written by: William Chittick, (Translation from English into Persian), Ettelaat Publication, TEHRAN, 2009.**
- **FJALOR PERSISHT-SHQIPE, (The first Persian-Albanian-English Standard Dictionary) 1000Pages, Toena Publication, Albania 2010**
• *Isalm, Scince, Muslims and Technology*, Seyed Hossein Nasr in Conversation with Muzaffar Iqbal, (*Translation from English into Persian*), Ettelaat Publication, TEHRAN, 2012

• *THE ABSENT MAN, a short Survey on philosophy of Seyed Hossein Nasr*, (in Persian), Mosafer Publication, Tehran, 2013

His undergoing work is Persian translation of William Chittick’s “In Search of Lost Heart”.
**Lecturers**

**Ayatollah Dr. Seyed Mohammed Khamenei**

Ayatollah Dr. Seyed Mohammed Khamenei is the president of Sadra Islamic Philosophy Research Institute (SIPRIn) which is specifically devoted to Mulla Sadra’s Transcendent Philosophy and system of thought. Under his supervision most of Sadra’s Philosophical and religious works and commentaries edited and reprinted. His institution also organized three international conference on Sadra’s thought where many well-known philosopher from around the globe presented their investigation on Transcendent Philosophy. Ayatollah Dr. Seyed Mohammed Khamenei is educated both in Seminary and University. He is also editor-in-chief of *Kheradname Sadra* (philosophical quarterly). He has more than 70 articles and books. Most of his books and articles have been translated into English such as:

- Mulla Sadra’s Transcendent Philosophy
- Mulla Sadra’s Life, Character, and Philosophy
- The Qur’anic Hermeneutics of Mulla Sadra
- Asfar arbaah in Transcendent Philosophy
- Theology in Mulla Sadra and is Present Status
- Mulla Sadra’s Transcendent Philosophy

**Professor Dr. Gholamreza Aavani**

Gholamreza Aavani was born in Semnan in 1943. Graduated from University of Tehran, he is a renowned Professor of Philosophy and the director of Iranian Philosophical Association and was head of Iranian Institute of Philosophy. His awards and honors are including: Distinguished Professor of Shahid Beheshti University, 1993, Selected Professor at the first Conference on Lasting Personalities in Science and Culture, 2001, Honorary Professor at the newly established International University of China, since 2004, Distinguished Professor and Researcher of the Hua-Jung University of China, since 2004 (for two years). Aavani has many publications in distinguished international and domestic journals, and he is fluent in English, French, Arabic and Persian. His scholarship areas span a full scale of studies from Western Philosophy, Islamic Philosophy and Comparative Philosophy to Mysticism and Philosophy of Art.

* * *
Dr. Yahya Christian Bonaud

- **Yahya Christian Bonaud** was born in 1957 in a Christian catholic family in Fribourg Germany. His father’s job made him to live in Germany and Algeria for the first 10 years of his life, after that he moved to Strasburg France. He converted to Islam under the influence of René Guénon the French Muslim philosopher. He then started his studies in Arabic language and literature and Islamic sciences. While pursuing his studies he came to know the works of Henry Carbon. Under the teachings of Ahmad Hampate he chose Shia sect of Islam and changed his name to Yahya Alavi. Bonaud received the professeur agrégé position in 1987. He received his PhD form Suborn University in 1995 with dissertation title: theology in philosophical and mystical works of Imam Khomeini. His dissertation was chosen as the selected research of the year in 1999. Bonaud lived in Iran for fifteen years in order to carry out his research. Participating in classes held by Jalal Ed Din Ashtiani in Mashhad he learned about Islamic philosophy and mysticism. He is currently residing in France and working on the subject: “HEKMATE MOTAALIE Mollasadra, a response to Sadr Addin Ghounavi’s expectations”. He is also translating Holy Quran and its interpretation into French.

Selected Publications:
1. Islamic Sufism and mysticism
2. Imam Khomeini, the unknown gnostic of 20th century
3. Islamic revolution doctrine
4. Religion and thought in the snare of self-interest
5. Fighting ego or the great Jihad, a work of Imam Khomeini

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Hujjat al-Islam Dr. Seyed Mahmud Musawi

- **Seyed Mahmud Musawi** started his Seminary studies in 1977 at Meybod theological school. With the outbreak of Iran revolution he moved to Qom. At Feyzieh he enjoyed teachers such as Ayatollah Eshtehardi, Ayatollah Mohaghegh Damad, Ayatollah Mousavi Tehrani, Ayatollah Payani, and some of other great seminarians of Hawze. He finished SATH and then enrolled in USUL courses held by Ayatollah Vahid Khorasani. Beside Jurisprudence and Principles of Jurisprudence he learned philosophy and exegesis form Ayatollah Javadi Amoli and Mesbah Yazdi. He is also familiar with astronomy. He obtained his M.A. degree from Daroshafa Teacher Training Center in 1993, and his M.A. thesis title is “Translation of philosophical works of Etienne Gilson. He was accepted in University of Qom.
in 1998 and obtained his PhD in theology with a dissertation about comparative study of Ayatollah Motahari’s works with G. L. Macky’s work on the problem of evil. He has been a faculty member of Bagher Al Olum University, department of philosophy and theology, since 1999.

Publications:
1. Introduction to the philosophy of religion (Book)
2. Introduction to Christian philosophy
3. Encyclopedia of Islamic Mysticism Terms
4. Encyclopedia of Islamic Philosophy and Theology Terms
5. Meaning of Life
6. Introduction to the philosophy of religion (Paper)

* * *

Hujjat al-Islam Dr. Hamid Parsania

Hamid Parsania was born in Iran in 1958. After obtaining his BA honors in sociology from the University of Tehran, he went on to graduate from the Seminary of Qum, specializing in Islamic philosophy and mysticism. He has compiled, edited, and notified dissertations on the verbal discourses of the major authorities in the field in thirty volumes. He is the author of tens of books and articles and has taught numerous courses in various universities in Iran and the Seminary. His seminal work on the spiritual anthropology of Islam, Existence and the Fall, has been translated into English and Serbian. He was the chancellor and president of the BAqir al-‘Ulum University in Qum for five years and is currently a member and liaison to the Seminary of the Supreme Council for Cultural Revolution in Iran.

* * *

Dr. Abdolhosein Khosropanah

Dr. Abdolhosein Khosropanah is the president of Iranian Institute of Philosophy (IRIP) and lecturer in Islamic Philosophy and Theology. His philosophical education mostly has been obtained from institute of Imam Sadegh, Qom, Iran. He is also the head of philosophy department at The Institute of Islamic culture and thought. His popularity mostly gained for his intriguing idea which is called "philosophy of Islamic philosophy". He has more than 30 books and about 150 articles in various fields of philosophy specifically Islamic philosophy. “Modern Theology”, “Needs of the Man For Religion” and “Methodology of Religion Research” are among his works.
Shahram Pazouki was born at Tehran in 1956. He is graduated from University of Tehran, Department of Philosophy. He is a professor of philosophy and religious studies and head of the department of religious studies in Iranian Institute of Philosophy. He is also editor in chief of the Quarterly Rumi studies. His relevant subjects of teaching and research are including; Comparative philosophy: Western and Islamic, Comparative Mysticism: Islamic and Christian, Sufi studies: teachings, methods, art, history, modern era, philosophy of art and beauty. Main subjects of his publications are articles and books in Persian, English and Arabic on Maulana Rumi, Suhravardi, Shah Ni'matullahi Wali and his Sufi path, Mirfendereski, philosophy of art and beauty in Islam, dialogue among religions and comparative topics in Islamic and modern philosophy. Last published book: Islam, Iran, Erfan, A Collection of Essays on Suhravardi. He has supervised a number of thesis in M.A. and Ph.D.

Dr. Ahad Faramarz Qaramaleki was born in 1961 in Tabriz, Iran. He obtained his Ph.D. degree in philosophy from University of Tehran and currently is honored full professor and faculty member at the Islamic philosophy and theology department of the same university. His most interested field of research is Ethics also he is has done many works in Mulla Sadra’s Transcendent Philosophy where he made fresh interpretation of Sadra’s thought and system. Among his numerous articles and books one cannot oversees works such as:

and the united states. The International Journal for the phychology of religion, 12, 255-276.

Dr. Mohammed Rustom

Mohammed Rustom was born and raised in Toronto, Canada. He obtained a BA (Hons.) from the University of Toronto in Islamic Studies and Philosophy in 2004, and then obtained a PhD at the same institution in the field of Islamic Thought in 2009. Currently, Dr. Rustom is Associate Professor of Islamic Studies at Carleton University (Ottawa, Canada), and is also the Director of the Carleton Centre for the Study of Islam. He is the main editor of an anthology of Professor William Chittick's writings entitled, In Search of the Lost Heart: Explorations in Islamic Thought (SUNY, 2012), and is the assistant editor of The HarperCollins Study Quran (HarperOne, forthcoming), headed by Professor Seyyed Hossein Nasr. Dr. Rustom's own books include The Triumph of Mercy: Philosophy and Scripture in Mulla Sadra (SUNY, 2012), this book has been nominated for the book of the year 2014 in Islamic republic of Iran. An Anthology of Quranic Commentaries: Human Nature (Oxford University Press, forthcoming). Currently, Professor Rustom is writing a book on the famous twelfth century Sufi martyr ‘Ayn al-Qudat Hamadani.

Dr. Seyed Mohsen Miri

Dr. Seyed Mohsen Miri was the head of Institute for Studies of Islam and West in Indonesia for five years. He obtained his Ph.D. in Comparative Philosophy and graduated from Seminary of Qom. For many years he was known as researcher and lecturer and author in Comparative Philosophy, Epistemology and Islamic Studies. He is the faculty member of Al-Mustafa International University and currently is head of Research Institute of Islam and West in MIU. He has numerous articles and books. His recent work was “The role of Idos World in respond to contemporary Man’s challenges according to Henry Corbin”. He also is editor in Chief of international Journal of al-Mustafa University.

Dr. Seyed Mohammad Mousawi

Dr. Seyed Mohammad Mousawi studied Islamic Jurisprudence with high level in Islamic Hawzah (Seminary) as well as Islamic philosophy and mysticism. For many years he has been student of Ayatollah Ashtiani about whom Henry Corbin stated that he was Mulla Sadra of his own time. Currently he is the head of Islamic Philosophy department at Razavi University of Islamic Sciences, Mashhad. Among his publication are “Religion and thought” and critical editing of “The Secrets of Verses”.

14
Outline of the lectures topic

Terminology of Islamic Philosophy and Transcendent Theosophy
Dr. Seyed Mahmoud Mousawi

Philosophy as an academic discipline in its traditional sense (as opposed to its analytic sort in modern time) is a set of fundamental principles and systematic ideas that serve our purpose of better understanding the world and answering our grand and crucial questions. They constitute a given philosophical system and are products of one's reflections and intellectual activities. Islamic philosophy in general and Mulla Sadra's in particular are no exception. In confronting the perplexing reality Islamic philosophers like any philosopher made attempts to obtain a better explanation and thus deeper understanding for which they had to develop a terminology of their own. In virtue of their careers they tried to convey the content of rational and intellectual thoughts through concepts and terms without which any philosophical discourse is impossible.

As indicated by the subject-matter of the lecture, the focus will be on the terms and concepts they innovated or developed for philosophical systems the last of which is transcendent philosophy developed by Mulla Sadra. First and foremost of these is the concept as well as reality of "existence" by which the originality and cause of metaphysics in its traditional sense is advocated and doubts concerning the value of this domain of thoughts are removed. Univocality of the notion of being as is predicated of different things and its conceptual distinction from quiddity (essence) are among other subjects that drew Muslim philosophes' attention. Such problems are essentially related to the concept of being and as such are dealt with as preambles to truly philosophical discussions, namely necessity and contingency as real properties of existence but they helped Farabi and Avicenna to formulate a new original argument for the existence of God as Creator ex nihilo. Of the problems related to reality of existence in Mulla Sadra's philosophy are what he called the principality and gradation of being that constitute his distinct philosophical system. Through these two principles he could offer unprecedented solutions for both philosophical and theological problems including divine transcendence and immanence, and a ground for knowability of God through His Attributes and Names. Substantial motion and a totally new theory on human soul as "corporeally originated and spiritually subsistent" are yet to be appreciated as accomplishments of Mulla Sadra as a result of his reflections on existence. The list of intellectual inventions and contributions made by Muslim philosophers esp. Mulla Sadra is long and impressive.
There are multiple ideas to interpret Mulla Sadra's philosophical outcomes: combinative theory, Peripatetic philosophy with illuminative characteristics, apologetic (Kalam), Mysticism, compiling with pluralistic approach, meta-language approach, exegesis from philosophical point of view to revelation point of view.

I have already explained and criticized the first six ideas. The latest idea not only sees Transcendent Philosophy as a new philosophical system with a new epistemology, but rather a new epistemological paradigm which gradually pulls over the Aristotlian-Avecinnian paradigm and was dominated epistemologically.

By calling the Sadraian philosophical outcomes as "New Paradigm", some challenges and problems would be arisen: first, the methodological interpretation of Sadraian philosophy. Second, which attitude, method and model in inquiry does Transcendent Philosophy follow? How taking such a model will lead Transcendent Philosophy to become a paradigm? Discovering new interdisciplinary ways, i.e. methodological reductionism, and effective dialectic on approaches would answer these questions. An interdisciplinary approach, and confrontation to all outcomes have extolled the methodological capacity of Transcendent Philosophy. Methodological interpretation of Sadraian Philosophy shows the identity and role of arguments within its teachings.

Mulla Sadra's respond to the issue of Justification, is the most moderate and the most efficient theory of Justification in the history of Islamic Philosophy. He utilizes the capacity of all former theological systems—Theology, mysticism, Peripatetic Philosophy, illumination, exegesis, narrations—to obtain his own inquiry model.

The historical interpretation of prevalence of Transcendent Philosophy:

There is modest claim of innovation in Sadra's philosophy. Mulla Sadra's modesty is that he credits the origins of some his ideas to his formers and he claims nowhere of this New Paradigm. Mulla Sadra in his Asfar was committed to the Aristotlian-Avecinian model. One important point in this regard is that Mulla Sadra was almost unknown for about 150 years. He, like Kierkegaard, become famous after a long time. People came to know Mulla Sadra by the means of Ali Nouri. The language which Mulla Sadre uses in teaching of his ideas are as clear and easy as we cannot refer this 150 years to it. Some reasons, thus, could be mention as the causes of this New Paradigm and all of them are mixed with Transcendent Philosophy; From Avicenian Paradigm to Sadraian Paradigm

Dr. Ahad Faramarz Gharamaleki

One can easily find the Transcendent Philosophy of Mulla Sadra as a philosophical interpretation of a Sufi (mystical) thought reached to him especially through Ibn 'Arabi works. Ibn 'Arabi had contributed greatly to Sufism by creating a philosophical approach based on gnosis (Irfan) for it. Mula Sadra held Ibn 'Arabi in high esteem and his works like the Asfār are replete with references from the sayings of this Sufi sheikh. Many Sufi concepts, discussed by Ibn 'Arabi, like unity of Being (Wahdat al-Wujūd) and presential knowledge (Ilm Huḍuri) have been interpreted and systematically rationalized with a philosophical approach in the works of Mulla Sadra.

Concomitant with his theoretical Sufism, Mulla Sadra as a Sufi wayfarer (Salik) has also shown that the true spiritual path that provides the seekers of God with what they need to visit Him is the Sufi path. Especially in his only surviving work in the Persian language, Se Aşl ("Three Principles") he defended genuine Sufism and defined the concept of faith from Sufi viewpoint.

In the present discussion both sides of Sufism in Transcendent Philosophy, i.e., the theoretical (Irfan) and practical ones will be dealt with.
The famous philosopher Mulla Sadra, best known for the manner in which he revolutionized the Islamic philosophical tradition, was also an important scriptural exegete. Besides an incomplete but profound Hadith commentary, he left behind some sixteen works in the Quranic sciences. Although most of these texts are commentaries upon select Quranic chapters and verses, Sadra also penned several theoretical works on scripture, the most important of them being his Mafatih al-Ghayb (“The Keys to the Unseen”), which was written several years before his death.

In my lecture, I will first seek to demonstrate how the most important parts of the Mafatih with respect to Sadra’s scriptural hermeneutics actually date back to a much earlier period of his career. This indicates that Sadra’s understanding of the nature of scripture had already begun to crystallize even before he had completed his commentaries upon the Quran (almost all of which certainly predate his completion of the Mafatih). At the same time, since the Mafatih’s content developed over time, Sadra’s presentation of the theoretical underpinnings of his Quranic hermeneutics in this work does carry with it an added dimension of depth not to be found in his earlier “versions” of parts of this text. This explains why Sadra understood the Mafatih to have occupied a special place amongst his Quranic compositions. Taking as our point of departure the central importance of the Mafatih, I will then go on to explain how the hermeneutical perspective articulated by Sadra in this work is the result of his linking his ontology and cosmogony to his exposition of the intimate relationship shared between being (wujud), the Quran, and the human soul.

Having established Sadra’s theoretical vision of the Quran and its relationship to his understanding of the self and cosmos, the lecture will then address the question of idolatry and its link to contemporary approaches to the Quran. Sadra argues that since scripture and being are two sides of the same coin, those who remain on the surface of being, who have a particular idolized conception of the nature of reality, will likewise remain on the surface of scripture. Confined to the exoteric dimensions of being and scripture, one will naturally have an exoteric conception of God. Thus, people may avoid idolatry physically, but, with a superficial understanding of the nature of things, are likely to fall into the trap of what Henry Corbin calls “metaphysical idolatry.” Although most people will not be able to free themselves from their idolized mental images of God, some, Sadra maintains, will. In order to do so, he proposes that they penetrate being by delving deeply into the ocean of scripture, thereby shattering their intellectual constructs of the nature of reality, and, hence, God. Such a perspective, it will be argued, is the only manner through which any real and meaningful contemporary engagement with the Quran can take place.
The interest of Western world to study Islamic philosophy has been mostly emphasized on influences which Muslim thinkers exercised on the formation of Christian scholastic philosophy in the Middle Ages. With this view, the golden period of Muslim philosophy and philosophers came to end with the death of Averroes. Although it may be true for some Islamic societies, it does not mean that it ceased to be alive for Shiite and Persians, as well. This historical fact will immediately become clear if one takes the pain to peruse some of the latest works on the intellectual activity of Persian philosophers during past four centuries. Among them, the works of Mulla Sadra (1571-1640) constitute a peak mainly because he established a new school containing all elements of an independent philosophy in which intellectual idea and mystic views (irfan) are close and philosophical questions have a special and even mysterious profundity. Sadra philosophy is an all-encompassing system of thought, with which unfortunately many western thinkers are not familiar. His metaphysical system in its entirety is a solid conceptual construction resulted of philosophizing based on a profound mystical intuition of Reality. As a mystic, he was able to witness secrets of Being with his own spiritual eye. As a philosopher, equipped with a sharp analytic ability, he was able to examine former thinker's metaphysical ideas minutely and to reevaluate them in light of his own vision and then to put them in the form of his own scholastic system. This has duplicated his philosophy's difficulty and depth. One can feel the real taste of his philosophy only if he/she begins to learn within a strict setting between teacher and student and not by means of self-study. Nevertheless, a simple overview of his school is as follows:

Sadra believes that a real philosophy is a philosophy which corresponds with the development of the philosopher's spirit, and not some collections of terms and proofs contained only in the mind. One way to understand the importance of knowledge and the development of the human self-found within Sadra's thought is to quickly review the main chapters of his greatest book, known as al- Asfar al-Arba'a (The Four Journeys). The title refers to the four steps or four intellectual-spiritual journeys of a philosopher:

1) The first journey is from the created world toward the Truth:
   In the first step, the sage who intends to reach the Truth and to know Him spiritually passes across existence and related issues in which three problems are of more importance:
   A: existence is fundamentally real (Asalat al-wojud) meaning that the principle of the reality of everything is existence while quiddity (Mahyiah) is a mental concept which has been abstracted from limited existents.
B: substantial movement (al-Harakat al-Jawhariiah). Considering movement and time as metaphysical subjects, Sadra validated substantial time and substantial movement. According to him, mass, time and energy are the same in their real being although their concepts are different in the mind. All physical bodies have a general movement in their own essence. As our consideration, we abstract ordinary time from the movement of the earth while the real time is the same with the essence of all mass and it is considered as the fourth dimension of the material world.

C: the unification of intellect, intelligent and intelligible. This term refers to an important and complicated issue in Sadra philosophy, which is a main basis in his Eschatology and understanding the quiddity of human soul. It is used in reference to two cases: one referring to the case of multiplicity within unity meaning that the "existence" of the object perceived are involved in the very "existence" of that perceiver on a high level of his/her soul. The second refers to unity within multiplicity in the sense that the "active light" of the perceiver's soul pervades all the objects perceived without lifting from its lofty stage.

2) The second journey occurs within the Truth: Immersing into the Real Existence and travelling in His qualities and manifestations, which appear in all creatures, a philosopher should observe God and perceive His Attributes as far as it is possible for a human being (Theology).

3) The third journey is from the Truth toward the created world: This is a return to the world and the creatures, but not with an ordinary view. Having known God and His Attributes in the second journey, the sage does not observe the created world as something totally separated from God but he witnesses it as God's manifestation and a depended thing in its very essence to Him. In fact, this journey is in the Truth's acts and engages in proving that His acts is not just this material world but there are also non-material creatures who are in a higher level of existence. Sadra believes that the created world consists of three different levels: The highest level is Pure Intelligences (Al-Jabaroot). The world of Similitude (Al-Malakoot) comes in middle so it resembles both: one degree lower than Intelligence and one level higher than mass which is the lowest level of existence.

4) The fourth journey is among the creatures: In this last journey, human soul and what happens to it on the Day of Judgment is brought to view (Eschatology). One of the most important issues in this journey is the relation between soul and body. Sadra believes that the human soul is a material thing at the beginning of its existence but it develops slowly in its inner essential
movement (al-Harakat al-Jawhariiah) toward non-material existence and becomes completely a non-material thing.

Sadra thought constitutes a peak of Muslim-Persian erudition, which has much to say even to a modern and post-modern western philosophical audience. In the present world, we need spirituality based on intellect and not a kind of spirituality that denies rational discussion. Sadra philosophy is a needed type of thinking, which brings together rational argumentation with religious faith.
Attendees:

Professor Baharudin Ahmad, Malaysia

- **Baharudin Ahmad** is an Associate Professor and Senior Academic Fellow at International Institute of Islamic Thought and Civilization and at International Islamic University Malaysia. He has received his doctoral degree from Temple university, Pennsylvania, USA. He is currently working as associate professor in post graduate center, ASWARA, Kuala Lampur.

  He has many publication, among which we can mention:

  3. Baharudin Ahmad, He also has translated many of Seyyed hosein Nasr’s books:

Dr. Josef Schovanec, France

- **Josef Schovanec** was born in 1981 in France. He has obtain his Ph.D. in philosophy and his thesis was Heidegger and Middle Eastern Mysticism. He participated in first short term course at Al-Mostafa University in Tehran. He has permanent affiliation with Paris school of social sciences (EHESS). He has participated in a Persian language course at Dehkhoda Institute and he is familiar with Persian language and culture. Recently he had a lecture about Dr. Ali Shariati’ in Beirut, Lebanon.
Andrew Ledford, USA

Andrew Ledford was born in Germany. He is Ph.D. student at Princeton University and his dissertation is Islamic Studies specifically within sociology of Modern Iran. The similarities between Islam and Catholicism (the oldest within Christianity) which is the result of an examination in Thomism (philosophy of Thomas Aquinas) and the core philosophies of Islam, as he claims, can be mentioned as his main concern.

Ezra Tzfadya, USA

Ezra Tzfadya was born and raised in Miami, Florida USA. He obtained a BA (High Honors, Cum Laude) from Dartmouth College (New Hampshire, USA) majoring in German and Arabic language and culture. He was a Fulbright Scholar at the Free University of Berlin in Arabic and Islamic Studies in 2007-2008. He is the author of "Living the Truth of a Free Europe. Community, Philosophy, and Responsibility in the Writings of Franz Rosenzweig and Walter Benjamin" which appeared in the Rosenzweig Yearbook, 2008.

Dr. Surapong Nimkoetphol, Thailand

Surapong Nimkoetphol was born in 1971 in Bangkok. He has received his M.A. degree in Buddhism studies. He has been doing research and textbooks of Buddhism studies. “Production Buddhism” is one of his publications. He is now working as lecturer at Suan Dusit Rajabhat University.

Thanaphon Tanariyacai, Thailand

Thanaphon Tanariyacai holds a master in Buddhism philosophy and theology from Buddhism university. He has two books in Buddhism: 1. A history of Buddhism in Thailand Islamic 2. Philosophy of Buddhism.
Muhammad Faruque, Bangladesh

Muhammad Faruque was born in 1989 in Bangladesh. He is studying Islamic Philosophy in University of Tehran. He has earned his B.Sc. in economics from the University of London but his eager to comprehend the nature of Ultimate Reality and solve the enigma of self-identity changed his direction and brought him to Iran. His philosophical interests are grounded in Transcendent philosophy and his thesis is on Mulla Sadra and Qaysari comparing the notion of “Absolutely Unconditioned Being” in their respective metaphysics.

Hassan Arif, Pakistan

Hassan Arif was born in 1979 in Lahore, Pakistan. He graduated from Concordia University, Montreal, Canada and he obtained his M.A in philosophy of religion. Currently he is studying Ph.D at faculty of World Studies university of Tehran. He is very interested in religious syncretism and intended to look into the nature of revelation and manifestation that may provide us interesting insights regarding the notion of universality and particularity of various religious traditions. He received his BS in computer sciences at National University of Computer and Emerging Sciences, Lahore, Pakistan and he worked full-time as an IT consultant at Bell Canada 2006-2012.

Hadi Kharisman, Indonesia

Hadi Kharisman was born in Garut, Indonesia in 1984. He has a B.A. and M.A. in Islamic Philosophy and he is currently a Ph.D. student of Islamic Philosophy at Islamic College for Advance Studies in corporation with international Jami’a Musthafa university. He has a number of works in the field of philosophy especially Islamic philosophy:

- Translation (Indonesian) of ‘The Spirit and Core Messages of the Quran’ by Prof. Amsar Bahtian, serial paper of Imam Husayn’s Aniversary, published by Sadra International Institute.

He also participated in a number of seminars and conferences as member, participant or speaker.
Benny Susilo, Indonesia

- **Benny Susilo** was born in Bangka, Indonesia in 1972. He has received his M.A. in Islamic Mysticism and is currently a Ph.D. candidate of Islamic Philosophy at Jami’at al-Mushtafa university. He has a number of articles in the field of Sufism and Mysticism. Some of his articles are as follow:

  - Understanding the Science of Letters in the Light of the Sufism of Ibn ‘Arabi (thesis of master degree)
  - Kabbalah Telaah Teologi Islam (Reviews on Islamic Theology)
  - Mu’tazilah Sains Dalam Mistisime Abjad dan Angka (Scientific Aspect in The Mysticism of Letter and Number)
  - Theory of Sainthood (Walâyah) in Ibn ‘Arabi’s View

He is now working as lecturer at STFI Sadra Jakarta Indonesia (for bachelor degree) and as lecturer at ICAS Jakarta.

Muhammad Nur Jabir, Indonesia

- **Muhammad Nur Jabir** was born in Makassar, Indonesia in 1975. He has received his M.A. in Islamic philosophy. His thesis was “Wahdatul wujud of Ibn Arabi in Mulla Sadra Thoughts”. He is currently a Ph.D. student at at Jami’at al-Mushtafa university and is working as lecturer and researcher in Islamic College Jakarta. He has translated two philosophic books from Persian to Bahasa and has some articles.

Basrir Hamdani, Indonesia

- **Basrir Hamdani** was born in Lombok, Indonesia in 1979. He has received his M.A. in Islamic philosophy with the thesis: “A Critical Study of David Hume’s Idea on Causality with Reference to Muhammad Taqi Misbah Yazdi’s Thoughts”. He is currently a Ph.D. student at at Jami’at al-Mushtafa university and is working as lecturer and researcher in Islamic College Jakarta. He has translated “History of Muslim Philosophy” by M.M.Sharif.

Nano Warno, Indonesia

- **Nano Warno** is a Ph.D. student at Al-Mustafa University. He has published a number of articles in philosophy among them:

  - Esoterism Interpretation of Quran, Sadra Journal
  - Descent of Man in Mulla Sadra theodicy, Kanz Journal
  - Philosophy and Argument, Koran Pelita (National Newspaper)

He has done some editorial works and translations.
Niran Patharakit, Thailand

- Niran Patharakit was born and raised in Thailand in 1957. He holds a Ph.D. in philosophy from Assumption University, Thailand. He is an Assistant professor in Mahidol University and the subjects he teaches are categorized under Ethics, Religions Esoterism Interpretation of Quran, Sadra Journal
- Islamic Philosophy and Theology are among his specialties.
- His field of interest is Applied Islamic Teachings and he has done some research in this respect, e.g. Applied Islamic Teachings to solve the crisis of southern of Thailand.

Mohammad Rasid, Indonesia

- Mohammad Rasid was born in Nepa-Nepa, Indonesia in 1982. He has received his M.A. in Islamic philosophy at Sadra Islamic College, Jakarta and is currently Ph.D. student at Al-Mustafa university. He is now working as Secretary of Director of Sadra Islamic College Jakarta.

Artan Sadiku, KOSOVO

- Artan Sadiku was born in Peja, Kosovo in 1984. He has received his M.A. in Psychology at Prishtina University, Kosovo and is currently Project officer in his homeland in field of social hearth. He has translated books including:
  - Book Co-translator, Turkish – Albanian, 2011
    - Ahlul Bayt – The arch of salvation, Mubarek Erol, Published by Prizreni Graf
  - Book Translator, English – Albanian, 2010
    - What do Religions say to each other, William Stoddart, Published by LOGOS – A
- He has also obtained some national and international awards and currently is translating Attar’s “The Conference of the Birds”.

A Comparative Analysis of the Notion of "the Absolutely Unconditioned Being" in the Metaphysics of Mullā Šadrā and Dāwūd Qayṣarī (in Light of the Distinction between the Concept and Reality of Existence)

Muhammad Faruque
Bangladesh

The present piece of research aims to analyze the notion of “the absolutely unconditioned being” (wujūd lā-bishart maqṣamī) in the metaphysics of Dāwūd Qayṣarī and Mullā Šadrā, which forms the heart of their respective philosophical systems. The absolutely unconditioned being refers to that mode of being in the “pyramid of existence” (hiram-i hastī) which resides at the very apex, the zenith, which consequently pervades all the other infinite points all over the pyramid. This study commences with the distinction of the "concept and reality" of existence because any discussion of wujūd lā-bishart maqṣamī ought to base itself on this distinction, and Qayṣarī to my knowledge, is the first person to draw our attention to such a distinction. However, Qaysarī does not offer sufficient arguments as to why existence must have a reality (vis-a-vis its concept) whereas Šadrā on his part demonstrates how the reality of existence derives logically from its concept. Second, Šadrā believes the reality of existence to be singularly unified modulated being or wahdat tashkīk al-wujūd (at least one reading of Šadrā suggests that) in which wujūd lā-bishart lies on top of the pyramid of existence, whereas Qayṣarī and the Sufis generally contend that the reality of existence is a singularly unified individual being (wahdat shakhsiyyat al-wujūd), which does not leave room for tashkīk, and what’s more, the reality of existence is itself the Divine Essence and there is no possibility of hierarchy or modification in it. However, the crucial thing to note is that "haqīqat al-wujūd" is an equivocal term so I explain all the different instances in which it is applied. Furthermore, Qaysarī affirms tashkīk in the manifestation of being (zuhūr) rather than in Being itself and vehemently opposes the peripatetic notion of gradation/modulation which is “gradation in concepts” (tashkīk dar maḥfūm). In any event, tashkīk is not a fundamental concern of the Sufis.

Third, I differentiate the methods of Sufi metaphysicians from that of philosophers in general and Sadra in particular, and also explain what ‘metaphysics’ means in the context of philosophical Sufism. Finally, I deal with all the different problems encountered with the notion of wujūd lā-bishart, which corresponds to epikeina tes ousias or Beyond Being in Plato:

I. Mystics say "nothing can be said of it" and yet they do say a good deal.
II. They affirm the ineffability of Beyond Being which leads to the "problem of predication."

III. Qayṣarī or Sufi metaphysicians in general do not proffer adequate philosophical reasons why it is called Beyond Being in contrast to Plotinus and Pseudo-Dionysius.

IV. If it is nameless, formless and an absolute indeterminate, then we are caught up with the problem of "how to worship" it.

V. If it is beyond form, matter and knowledge and can only be spoken by double negation (via negativa) then eventually mystics end up grasping zero which leads to the problem of "metaphysical nihilism."

VI. Beyond existence or Being does not imply "nothing" as Etienne Gilson claims in his Being and Some Philosophers.

VII. The problem of "knowing" wujūd lā-bishart maqṣamī: both Qayṣarī and Ṣadrā are in agreement that one cannot know it ordinarily, i.e. through representation, but they even go further by asserting that even kashf/shuhūd of the mystics is unable to trace it. However, there are passages (both in Ṣadrā and Qayṣarī) which seem to say otherwise. In any case, Ibn Ḥarīm mentions in the beginning of the Fuṣūṣ in the first sentence that the Haqq wanted to know Himself through others, and hence we are faced with an apparent paradox - on the one hand the Real wants to know Itsle while on the other, wujūd lā-bishart maqṣamī or the Ultimate Reality is unknowable and beyond all reach. Moreover, there are passages in the Fuṣūṣ (as well as throughout Sufi literature) that say the ʿabd is also the rabb. In short, Sufi literature provides ample non-dual statements concerning the nature of consciousness (in Sufi parlance sirr or akhfā) while at the same time, it speaks of the Dhāt as if it is absolutely unknowable. Furthermore, we know "insān al-kāmil" is the manifestation of ism aʿzam, Allah and that the "intellect" is both created and uncreated and the first entification (taʿayyun) is wujūd munbasit (although there are divergent views concerning this) which is none other than the haqīqa muḥammadiya as Logos. Also, according to Ṣadrā, there is an identical relationship between the names and qualities of God and the Dhāt much like existence and essence in that the latter exists only secondarily. So what is the inmost nature of man and what happens to the ego in the mystical experience of fanāʾ?

Thus, I reconcile all these contradictory facts through what I call "knowledge by identity." I try to argue that wujūd lā-bishart maqṣamī is knowable through an identity of consciousness (I show evidence of this from the texts) which is only realizable in the culminating experience of fanāʾ and when man reaches the highest stage of perfection in which both the Divine and human nature (e.g., as we have the two natures of Christ in Christianity) intersect. To put it succinctly, there are not "two" so that one can speak of the one knowing the other, that is, the subject and object "are" (are in Eternity) are ultimately one. I argue philosophically that it is an identity of "consciousness only," to give an analogy, for example, there is a world of difference in terms of "awareness" between a realized sage and a mediocre person and yet the latter can know/identify the former through his own consciousness that he is a human being. I offer other reasons as well.

Finally, in my opinion, the project of Ṣadrā extends way beyond that of Qayṣarī not only in terms of the breadth of vision but also in terms of its philosophical rigor. Mystics, all the way from Ibn Ḥarīm to Qayṣarī, sometimes present their views in a
philosophical garb, but their arguments at bottom are not as rigorous as that of a philosopher like Avicenna or Ṣadrā. The premises are often vaguely stated and also not fully justified (notwithstanding, Qayšarī exhibits very good philosophical acumen). However, what saves the mystics are their kashf-based epistemology and presentation of intuitive metaphysical ideas. In any event, there is nothing in Sufism or for that matter in any mysticism, that prevents the mystic to become a full-fledged philosopher while being a first rate mystics simultaneously—Plotinus, Shankara, Suhrāwardī and Ṣadrā demonstrate that point adequately.
Andrew Ledford, USA

Princeton University, Department of Near Eastern Studies

Introduction: Of the major religions of the world, there is a ribbon of similar philosophy that weaves its way through each. Amongst these major religions, there is also a disparity on core beliefs. Within the field of Christian religions, Catholicism (the oldest within Christianity) holds some of the most conservative beliefs. St Thomas Aquinas, also known as the “Doctor of the Church,” provides a few of the pillars on which Catholic philosophy was built. Although “Thomism” has its roots in transcendent philosophy, there are several characteristics that provide a unique understanding of social phenomena, which correlates well with Islam.

Proposal: An examination of Thomism as developed by St Thomas Aquinas, compared alongside the core philosophies of Islam produces a positive correlation in similarity between the two major religions. The similarities between the core philosophies between Catholicism and Islam outweigh their disparities.

Methods: The use of qualitative comparative analysis will be made to align the similarities and highlight the differences between the philosophy as professed by St Thomas with those of Islam as spelled out in the Quran.

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The specific branch of philosophy and social sciences that deals with history as a dynamics, and which is usually called “philosophy of history”, is confronted to a paradoxical situation in non-European contexts. On one hand more elaborate forms of philosophy of history than the mere cyclical time are clearly non-European (e.g. the long Biblical history, which marks, if I may use Mircea Eliade's terminology, the complex shift from an archaic “cosmical” and cyclical religion to a more subtle monotheism). But on the other hand there is probably no field of philosophy and social sciences in which the traditional Eurocentrism of philosophy reaches such a level of hegemony.

In the case of the Muslim world, “modernity”, not merely as a concept, but chiefly as the very possibility of “modernity”, thus could be understood only as a replica of Western-European philosophical systems. Great figures such as Abduh and Al-Afghani devoted their best efforts to the importation of Western or science-based philosophies of history; later, on a more practical way and with a certain level of concealment of sources, the “Baath” Arab rebirth movement did not fundamentally break free from the old scheme of European philosophies of history. Interestingly enough, the Muslim world was trying to implement European concepts at a time when Europe did not believe in them anymore (“post-modernity”, as Foucault defined it, is precisely the moment in history when usual philosophies of history lose their meaning).

My research proposal will focus on the moment of creation of a non-European philosophy of history by Ali Shariati. This research proposal has been selected for a conference which will take place at the University of Balamand (Lebanon) in November 2013.

The first point of the research project could deal with the intellectual mechanisms that led Ali Shariati to the, at that time highly unexpected, idea to create a philosophy of history based upon non-European religious thought. Critics and commentators usually bring forward three hypothesis: Shariati may have reformulated in Islamic terms then popular concepts, such as Liberation theology and Third-Worldism; he may have been part of a more global trend, so to say pushed by a “Zeitgeist”, as almost everyone else was at that time; or his philosophy of history may stem into a new exegetical work of the Quran. As a religious scholar, I would of course like to focus more on the last option, and see whether Shariati's exegesis can be compared to the, very slow and stretching over centuries, Christian or Jewish interpretation of the Bible, which extracted a philosophy of history out of the Holy Scripture.

Next, I would like to investigate if Shariati's introduction of a “tipping point” or “rupture” concept in philosophy of history, besides obvious political consequences
which have been studied at depth by many prominent scholars, also had an impact upon scientific and technological growth in Muslim countries. I still do not know what my conclusion will be, but I will probably argue that scientific growth cannot be understood “in abstracto”, but, long story short, only as part of a cultural and religious environment (Weber, Nasr, etc). Whether Shariati managed to create such a framework, a system of values, similar to what Europe had at the beginning of its industrial revolution will be one of the challenges of my project. Philosophy of history is not neutral, and has far-reaching consequences: Hegel, considered one of the founding fathers of this concept in philosophy, already noticed the disturbing analogy between his Philosophy of history and his History of philosophy, as if the latter were an effect of the former.

As a conclusion, I acknowledge that I will probably not reach some research breakthroughs with this project on a portion of Shariati’s work: countless publications, especially in Iran, have already been devoted to him. Yet he remains widely unknown in the West. Thus, I may only try to discover his thought with my Western and European look.
In assessing the relevance of Sadra’s transcendent philosophy for contemporary questions, it is necessary to grapple with the practical consequences of Sadra’s synthesis between knowledge of a perfect transcendent God and the existential realities of daily life. Put otherwise, if the divine is to retain a robust degree of transcendence but nonetheless permeate an individual’s conscious existence at all times, how can social and political life reflect, encourage, and manage the flourishing of such a dialectical process? As Sajjad Rizvi has noted, Sadra’s philosophy is meant to allow the individual believer to free himself from all coercive mental shackles and contemplate divinity from within the bounds of worldly existence. Sadra’s philosophy, while sharing some of the qualities of classical Islamic mysticism, does not share the goal of allowing the individual to utterly transcend the bounds of this world. Instead, the believer engages in intellectual life in order to allow for a richer and more immediate contemplation of divine transcendence, which in turn engenders a level of existential knowledge that transforms the ontology of everyday life. Sadra follows in the illustrious line of illuminationist philosophers who believed that the consciousness of the cognizing subject, along with the illumination emanating from essences cognized, allow for the creation of an intermediary world of imagination between the “ordinary ideas of our world and the purity of the world of ideas.” (Oliver Leaman, Introduction to Islamic Philosophy). Furthermore, the transcendent immanence of the divine can become a tangible concept even though such a dialectical notion appears hostile to the dominating rationalization of knowledge characterizing modernity.

In my session, I wish to engage voices from the Jewish intellectual tradition dealing systematically with the theme of “transcendent immanence” and place them in conversation with Sadra and his Islamic interlocutors. Given that the current conference focuses on applying the lessons of transcendent philosophy to contemporary problems, my session will introduce the philosophy of the German-Jewish philosopher Franz Rosenzweig. Rosenzweig, building on German philosophers such as Schelling, viewed the concept of “transcendent immanence” as originally emerging from the creation of the world. He postulated that the world was created through God contracting onto himself and withdrawing from a remnant of his being. This remnant is the very world we live in. Thus divinity is infused into the world, even though God’s essence remains outside of it. God reenters the world through the miracle of revelation, an act which mimics creation in that insists on the violent creation of an entirely new normative order based on God’s will. That is why Rosenzweig defines the miracle of divine revelation as a “Vergeweltigung Gottes,”
literally translated as “God making himself world.”

This German linguistic formulation mimics the word for miracle in Hebrew: Nes. For the root of the word is also present in the word for rape- Ones (Vergewaltigung). Thus the revelatory miracle is to be considered a violent penetration of the world by a transcendent God. Rosenzweig posits such a violent penetration of normativity as a challenge to philosophy. The philosophic tradition, according to Rosenzweig, is profoundly afraid of the miracle because it presents the challenge of an entirely new normativity as mandated by a divinity. In Mullah Sadra’s thought, however, philosophy is allowed to coexist in peace with the revelatory miracle. I would like to explore precisely how Sadra and Rosenzweig’s systems of philosophy allow this to occur.

Indeed, Sadra is especially important to consider alongside Rosenzweig due to the latter’s critique of Islam. Rosenzweig believed that the Islamic conception of miracle was too much akin to magic, as it excluded any conception of divine, human, or worldly contraction. I would like to explore how Sadra’s unique conception of spiritual gnosis can push back against these claims made by Rosenzweig. These are preliminary thoughts, but this is where I am heading with my presentation for the upcoming short-term course.
One of the most crucial issues we face today is concerning the occurrence of several crises in our world, including the crisis of humanity in its various forms. The loss of thousand innocent lives that put at stake but several group of people for the cost of their material interest, or power, or to find some establishment from the chaotic situation they made which cannot be equated with the value of humanity appears before us. The value of human life, and humanity itself, is often roughly devaluated and objectified behind back under some people’s interest for their communal domination.

An human voluntary action, is always preceded by a decision, which in turn is preceded by a set of consideration, that is in turn is influenced by how his/her understanding of life, of himself, of the other of the world. The objectification of humanity cannot be separated from a kind of one understanding concerning the reality, a world view. This world view is one of the internal factors that influence how one put himself in the reality and what modes of relation that will he develop with the other. Considering that the mode of an action something is influenced by ones perception, so in the same way we can say that the occurrence of crisis of humanity around us, –and also the way how we put ourselves among others and other selves among us, and what relation that should we make relation with the other, with our neighbor, different race, people of different nations and religion — could not be take apart from the problem of their worldview.

Is there any paradigm that can give us a positive consideration for a better and emphatic social relation and global human interconnection that is I want to discuss in this paper. Here, I would like to present a very brief view concerning how the relation of human is put into consideration by some of philosophers in Western modern philosophy and finally put Sadra as an alternative view that possible to have a philosophical contribution concerning this issue.

In this proposal I would like to give some brief reviews:

Firstly, in spite of the plenteous contributions to the progression in the field of science and technology and physical achievement, Western modern thoughts does not automatically advance our horizon, notably, concerning human and whole understanding concerning universe in general. Modern consciousness was formed on some worldviews or perspectives, one of them, and initially, is Cartesianism.

The Cartesian notion of Cogito, interpreted in such a way, give an philosophical consequences, one of them is, that the thinking subject (“I”) becomes a centre to which the other is subordinate in so far as it is realized by the conscious I. At the moment that
the existence of subject is established as a centre of the whole world of his own, it draws another notion which is related to it, the object (of “I”) which is subordinate to the subject. It, in such a way, leads to another point that the relation of subject and object is put in such a domination, objectification, in such a way in which the subject dominates and the object is dominated by the subject. This understanding to the Cartesian philosophy pave the way for legitimating the ego-centric modes of attitudes Western which is indicated by the arising of individualism. In this mode of consciousness, the relation made by human in any scale, being communal or global, is merely in appearance, has a secondary and accidental nature due to its establishment on the individualistic and self-centered spirit. The relation with others is meaningful in so far as it has benefit for the self.

Unfortunately, in the midst of this widespread ego-centric spirit in the mode of modern western consciousness, the progression of scientific knowledge in modern age has been accompanied by the arising of Positivism that provide us a reductive account on universe, life, and whatever exist in it, including on human being. Positivism considers human being in the same way it considers inanimate things that work mechanically like a machine and can be explained merely by a quantitative approach, disregards the qualitative aspects in human being and considers it has no no-objective but subjective reality. Human is only quantified considered. Here human being is threatened a dead object of investigation which lose his/her feeling, meaning, being objectified as if it has no differences with a stone except in his/her quantitative aspect. This consciousness accompanied by previous ego-centralistic spirit will put human being (the others) in a lower degree, being objectified to no more than a thing—but has much more complex structures than a machine—for the Cartesian Subject. In such a kind of consciousness, the relation of an individual subject to other individual has an instrumental nature which would properly described in the relation “I-It”.

Some criticisms have appeared concerning the Cartesian along with and Positivistic Paradigm which leads to a reification of human being and its phenomenon, so then if there is a relation built according to this framework, the relation should be in the mode of putting the other as the object of the conscious “I”, has instrumental property, and including some objectification to other human being, disregarding the qualitative aspect of human being which is living, has a feeling, involving a set of meaning in their live, etc, all of the things that show the peculiarities of human existence over the other existence. Martin Bubber proposed other kind of relation beside “I-It” relation which is proper for humanistic and has a dialogical nature, that is “I-Thou” relation. Differs to the I-It relation, the relation of “I-Thou” does not objectify any “It” but rather acknowledges a living relationship between one subject to another subject. Habermas calls the rationality underlying the way Positivism considers and acts to human being as instrumental rationality a “purposive” and “subject-centered” rationality which had made possible the more effective and ruthless manipulation of nature and human beings themselves. Overcoming this kind of rationality implied in Positivistic account to human being, besides the whole nature, Habermas puts forward another kind of rationality which he calls it as communicative rationality whose features are sincerity and autonomy, not egocentrism,

Even though the reaction from some philosophers are strongly directed to the view...
of human being and the whole of their phenomena and modes of relation in the positivistic thought concerning, their criticism is lack of open for the primordial human inquiry, that is to the investigation of the meaning of being, so their answer remains lack of a rooted philosophical basis. One of the Western Existentialist philosopher, Heidegger, doing inquiry on human nature from question of the meaning of Being and thus Being as such, and from it as the starting point he departs to the question of human being. In this regard, one of Heidegger’s emphasizes on the authenticity of human being. What Heidegger wants is that human is not to be alienated from his own world, as what Positivism had made human being alienated so they live in adaptation to the technology, and not on the other way, but be an authentic existence who is aware of the meaning of being.

To be an authentic human is to be a subject who realize that he is unique, acting and living based on his own full consciousness, who acting and living based on his own full consciousness and being not merely subjected to external factors that can obstruct him from doing, act and expressing things according to his own full consciousness. But the notion of authenticity of human being in Heidegger would mean that the authentic subject should be separately from society.

His notion of authenticity become blocked when it faces the fact that human being is also being-in and being-with. The notion of human’s authenticity in Heidegger, and some Western existentialist philosopher, cannot be in accordance with the possibility of the development of human inevitably social interrelation with other. In this regard, the relation with other will put human authenticity at stake and put human mode of being in impurity and existential degradation.

In a dead-lock solution for the tension between human authenticity and his/her interrelation to other in Western Existentialism, it is interesting for us to go in quest of the feasibility for the solution for this problem in Islamic existentialism, that is Mulla Sadra’s Transcendent Philosophy. The issue concerning possibility of inquiring the problem of human authenticity Mulla Sadras thought has appeared once in the Islamic College-Jakarta, delivered by Husain Heriyanto, in a discussion about 3 years ago in which I am one of the committee.

Mulla Sadra, as Heiddeger, has the same serious attention to the question of Being. Both are share in that the Being is merely possible to understand phenomenologically through a kind of existential involvement. However, while Heidegger face a kind of dead-lock when it come to the application of his notion about human authenticity to the social domain, the domain of interconnection with-other, which is inevitable for human being, Mulla Sadra’s existentialism seems has no any barrier in this case. The relation weith other is not a threat and not considered as the source of human impurity and existential degradation. The possibility to put human authenticity and its possibility to be with the other, even with the wholeness, at once can be found as one of the implication of some basic principles of Mulla Sadra’s philosophy, such as ashabab al-wujud, wahhab al-wujud, dan tasykik al-wujud, that leads to Sadra’s notion of wujud al-rabith. By elaborating the philosophical consequences of the last notion into the notion of human authentic mode of being in relation to the wholeness existence as wujud al-rabith, we might find the result that is in contradiction to the application of Heidegger’s existentialism into social life. The long elaboration could be fit to this this proposal, so here, I just would like to make it summarized in a brief words, that is while the other philosophers try to make the human interrelation possible in very emphatic way—in contrast to Positivistic view that put the relation into,in Bubber words, “I-it” that is instrumental and manipulating—but they are fail to base it in a more rooted foundation, that
is from the primordial human inquiry, from the investigation of the meaning of being, in one side, and some Western existentialist thinkers tried to put it in an investigation of being, but face some difficulties and rather they feel it impossible to put both human authentic existential mode and their interrelations to others, in another side, Mulla Sadra’s philosophy can be a new candidate that departs from Being as such, and —by some elaborations and drawing possible implications from his basic principles into problem of human authenticity and their interrelation with other— provide us the ontological basis for the possibility social relationship, and even a ecological and cosmological one, in such a such kind of relationship which is not merely accidental but even essential to human being, so it lies in the innermost human existence and for that reason, this kind of relationship has no any manipulating tendencies but full of sympathy.
Introduction

Rationality is a question that has been always connected and inherited with Islamic teachings, even never could be separated one from another. This claim can be seen when Islamic teachings take the significant place in favouring the role of reason (‘aql) for human in living their lives and performing their religious life. This has been elaborated in the Holy Qur’an and the Traditions of Prophets; there many verses of Qur’an mention the words which imply the greatest functions of the intellect or reason, such as tafakkur (thinking), tadabbur (contemplation), looking at the world, etc. Rashīd Ridha remarks that: “… the intellect is referred to approximately fifty times by name in the Noble Qur’an; the phrase ‘people of insight’ [ulu’l-alba‘b], which is to say, ‘people of intellect’, appears more than ten times, while ‘people of discernment’ [ulu’l-nuha] is also to be found, once, at the end of Surah al-Tha‘ha>. Furthermore, these Qur’anic references mostly apply to God’s signs [aya>], and to the fact that those who are addressed by them, who understand them and receive guidance through them, are the intelligent [‘uqala‘]. Most of these verses pertain to the physical universe, which point to God’s knowledge, will, wisdom, and compassion”.

However, since the development of Islamic thought in 8 century (A.C.), the challenges for rationality came out to divorce it from Islamic teachings. There arose the theological thought which came to promote anti-rationality called by fundamentalism which took a part from rational analysis in interpretation of al-Qur’an or known by textual interpretation (ahl al-hadits). They claimed that the verses of al-Qur’an were clear enough (mubîn), in such a way we no need to use any metaphysical (rational) interpretation to the Qur’an. From here, Islam and rationality seem to go to separated way. Another challenge for rationality also came from Sufis in 9 century (A.C.) who did not give the role to reason or ‘aql in figuring out the reality. They say that reason has no capacity to know reality. They underestimated to the capacity of reason in acquiring knowledge of reality. The other one came from Peripatetics school of philosophy in 10 century (A.C.) which was very under influence of Greek Philosophy. This school came with secularization, that is that religious and philosophical methods are absolutely different and can not be confused. It held that religion emphasizes on revelation (wahyu), while philosophy is based on rational (logical) demonstration. Both will never hand in hand together.

In modern time, the challenges have not been end even come to be bigger and more terrifying. Besides those challenges which regarded as internal challenges, there is another one comes from western modern science. This also come out to proclaim the...
secularization between religious and scientific methods. Western scientists put the faith aside from scientific reasoning and analysis. They held that religion cannot be verified objectively, since many religious propositions are not scientific propositions, even more they are just illusive propositions.

Those challenges are in emergency to answer through comprehensive thought and with deep consideration that cannot lead us to big blunder by accommodating one (Islam or faith) but losing another (reason) or vice versa. This kind of answer, according to the author, can be found in the transcendent philosophy which proposed what we known as hollistic system of view. This system tends to and emphasizes on integration between some methods and points of view, that is revelation (wahyu), intuition (kashf), and reason ('aql). However, here reason has very significant role which does not only play in the context of discovery of knowledge (tashawur) but also in the context of justification (tashdiq), and in this case (context of justification), only reason can play this role according to the system of Transcendent Philosophy. Mulla Sadra, the Founder of this school of philosophy, when emphasized on the validity of reason and criticized those who ignored it, said that: “How absurd the people who considered that the reason has no validity on what outside of its range as well as what inside of its, while they never know that the requisite of the true demonstration can not be from ignorance of [validity] reason …”

This research tries to analyse the role of reason in the system of transcendent philosophy in the scheme of answering to the challenges for rationality in Modern Islamic World.

**Thesis Statement (Hypothesa):**

In the system of Transcendent Philosophy, reason has a significant role to play in scheme of holistic and integrative way by which the secularization (religion vis a vis rationality) can be solved.

**The Problem of Research:**

What is the role of reason in Transcendent Philosophy?

How it can solve the problem secularization?

**Objective:**

To know the role of reason in Transcendent Philosophy by which we can solve the problem of secularization.

**References:**


A. Background

Reason as the one and only instrument of knowledge which possesses the ability conceiving and assenting so it plays the most important role in acquiring knowledge.

We can say there are two modes of reason in obtaining knowledge, through intermediary or without any intermediary. First mode of obtaining knowledge is without intermediary, reason by itself discovers reality as it is like impossibility of getting together between two contradictories, fundamentality of causality, etc. The second mode is through intermediary. The intermediary may be senses (hiss), if it relates to tangible objects; or tradition, if it relates to religious affairs; or heart (qalb), if it relates to spiritual experiences.

Another thing that makes reason supreme over all other knowledge instruments is the reason is that discovers the validity of other instruments and the area of their validity, and even more the reason can discloses its own validity and the area of its validity.

We names the reason with this characteristic as reason in general meaning (‘aql bi al-ma‘na al-am). Reason by this meaning is commonly applied in daily life, or at least amongst scholars, although they are in difference concerning the area of validity of each instrument.

What we want to deal with more is the reason in another meaning, that is specific meaning (‘aql bi al-ma‘na al-akhas), namely demonstrative reason (al-‘aql al-burhani). Reason by this meaning is applied only in Philosophy, particularly Islamic Philosophy, due to the aim of philosophy is disclosing reality as it is.

Such a reason, demonstrative reason (al-‘aql al-burhani), is applied in philosophy for it is the only way could bring us to a certainty with specific meaning (al-yaqin bi al-ma‘na al-akhas) which is cutting of (jazm), true and corresponding to reality and permanent and unchangeable (thabat wa la yataghayyar).

Fundamentality of demonstrative reason (asalat al-‘aql al-burhani) in disclosing reality has been being maintained by Peripatetic philosophers since Aristotle (4th century BC) until now.

Shihab al-Din al-Suhrawardi (549-587 AH), the founder of Illuminative philosophy, deviated from this way and claimed that reason is not sufficient in acquiring the certainty with specific meaning (al-yaqin bi al-ma‘na al-akhas), rather it must be accompanied with a mystical unveiling (al-kashf al-irfani). Moreover he stated that whoever does not possess such a mystical way of unveiling he will be cheated by
doubtfulness. Regarding his works, he affirmed that ones who would take benefit from his book are those that possess the divine flash.

Mulla Sadra (979-1050 AH), stepped forwards more and added the third instrument beside demonstrative reason and mystical unveiling, that is religious texts (al-nusus al-diniyyah). We can easily find his statement concerning the gathering of these three independent instruments as the only way of disclosing reality.

Nevertheless, Mulla Sadra agreed with al-Ghazali concerning the area of reason’s frame works in which reason is valid. In other words, it may be areas which are possible before reason but reason cannot access those realities by itself. In other place of his work, Mulla Sadra stated that mystical unveiling without demonstration is insufficient, on the other hand rational discourse without mystical unveiling is a defect. In one occasion he blamed philosophy if the pillars were not corresponding to the Book and the Tradition.

It should be noticed here, we can only preserve the consistency of the statements of these two latest philosophers, shaykh Ishraq and Mulla Sadra, concerning fundamentality of reason if we apprehend their statement related to each specific level (maqam), subsistence level (maqam al-thubut) or the assertion level (maqam al-ithbait). Their claim of incapability of reason in specific areas is related to subsistence level (maqam al-thubut). In the assertion level (maqam al-ithbait) there is no way of argumentations (al-istidalal) save demonstration (al-burhan). It does not make sense to say the gathering of three methods, demonstration (al-burhan), religious texts (al-nusus al-diniyyah) and mystical unveiling (al-kashf al-irfani) as a way of argumentation at the same time claim it as philosophical discourses.

If we proceed to subsistence level (maqam al-thubut) and leave back the assertion level (maqam al-ithbait), let say in the epistemology system of transcendental philosophy, we will find the three independent instruments playing their own role in discovering reality. In this regard, we know that following Mulla Sadra all prominent figures of transcendental philosophy claim that Mulla Sadra has been successful in gathering the three instruments, burhan, irfan and quran and founding new philosophy, namely the transcendental philosophy (al-hikmah al-muta’aliyyah). Yet, some dilemmas come regarding the claim.

The dilemmas depart from such defects related to two of the three instruments in relation with the certainty with specific meaning (al-yaqin bi al-ma’na al-akhas), religious texts (al-nusus al-diniyyah) and mystical unveiling (al-kashf al-irfani). The defect of religious texts (al-nusus al-diniyyah) related to us, not related to the Prophet (peace be upon him), is that for us the religious texts a sort of the acceptable (al-maqbulat). The defect of mystical unveiling (al-kashf al-irfani) is its particularity and personality (juz’i shakhsi). In the assertion level (maqam al-ithbait) these two kinds of defect make them idle in demonstration.

5. See: Shaykh Ishraq, Majmu’ Musannifat Shaykh al-Ishraq, vo.II, page 13
There are two ways out, first is steadily use that the acceptable (al-maqbulat) and particularity and personality (juz’i shakhsi) in silogisme (al-qiyasad) which results to pseudo certain (shibh al-yaqin) conclusion or second to accept other ways to acquire the certainty with specific meaning (al-yaqin bi al-ma’na al-akhas) other than demonstration (al-burhan).

These dilemmas need answers. Without answering those dilemmas by establishing sufficient arguments, that claim remains a claim which is only valid for those who follow Mulla Sadra with good opinion (husn al-zann), but the claim cannot be evident (hujjah) against who are in the opposite of them.

B. Problems of Research

1. Identification of Problems

If we scrutinize the statements scatter behind the dilemmas, we find that the cause of dilemmas rises from unclear conception of the meaning (mahiyyah) of gathering the three instruments. Then, a notion that invalidity of reason face to face with religious texts (al-nusus al-diniyyah) and mystical unveiling (al-kashf al-irfani). This brings effect to rejection of the validity (hujjiyyah) of gathering. So, solving this problem must be started from this critical thing how to describe the position of reason amongst the two other instruments.

2. Formulation of Problems

The problems can be formulated as through questions as follows:

1. What is the meaning (mahiyyah) of gathering the three instruments?

2. What is the argument of validity (hujjiyyah) of gathering the three instruments?

3. Where is the area of validity (dairat al-hujjiyyah) of gathering the three instruments?

4. Are each one of the three instrument is fundamental (asil) or there is only one fundamental and the others follow?

5. If there is a conflict between the results of each instrument how to solved it?

6. Is the gathering the three instruments something new that previous philosophers had never done it?

C. Objectives of Research

1. Reconstruction reason framework in epistemology of transcendent philosophy (al-hikmah al-muta‘aliyyah)
2. Acquiring a clear meaning of gathering the three instruments in epistemology of transcendent philosophy (al-hikmah al-muta’aliyyah)

D. Benefits of Research

Giving a general guidance for those who deal with religious texts (al-nusus al-diniyyah) and mystical unveiling (al-kashf al-irfani) claim when they are superficially in conflict with reason.
Iran with its geographical situation has always been at the crossroads of different civilizations and currents of thought. It shaped and informed almost all major religious traditions including Islam, Christianity, Judaism, Buddhism and Hinduism. In today’s world of decreasing physical distances and increasing interaction through media and internet, people belonging to different religious traditions have been brought together to live in a close proximity of each other. This proximity raises the possibility of an inter-mixing of various religious traditions together, making an inquiry into the notion of synthesis and syncretism of religions particularly relevant. Iran, who has been dealing with diverse religious influences over centuries, provides an interesting case to study this inter-mixing which is quite relevant for a globalized world of today. I intend to compare religious traditions that have been shaped and informed through the land of Iran in order to find out whether a certain inter-mixing can be regarded as a synthesis or merely a case of religious syncretism. I am interested to look into the nature of revelation and manifestation that may provide us interesting insights regarding the notion of universality and particularity of various religious traditions.
Essential Happiness of Human Being in the View of Ibn Sina

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ABSTRACT

There are some factors which can influence the characters and mindset of human being. One of the factors is world view or the principle owned in the life, therefore, that principle also influences the human’s life in the world. Human beings as the being that have free will, all of voluntary actions are effect from the knowledge and willingness. Furthermore, both good and bad deeds are sourced from the knowledge and willingness.

We can analyze the phenomena of human’s actions by the way of seeing the knowledge they have. Some of human beings have believed that the happiness is laid on the material things. This viewpoint encourages them to achieve the happiness with any ways they use. In this sense, the viewpoint of the happiness causes human actions such as consumerism, terrorism, corruption, and abusing of drugs, meanwhile those actions do not match and correspond to the rationality of human being as the differentia from the other species.

By this foundation, the concept of happiness should be re-conceptualized, which happiness that coordinates to the rationality of human being. In this case, the worldview regarding the essence of human being and the goal of creation determines the actions that will be executed.

Ibn Sina that represents the philosophy of peripatetic in his works has described and established the argumentations regarding the essential happiness for species of human being. The happiness will be achieved, if human being can actualize the final goal of the creation. The final goal of one species can be seen from the differentia of the species. Therefore, the essential happiness for human being is the actualization of the rationality; theoretical and practical reason.

This thesis aims to describe the viewpoint of Ibn Sina deeply regarding the essential happiness for human being and how to achieve that happiness through the realization of final goal of human being as the rational animal which becomes differentia from other species.

Ibn sina is consistent with his foundation of philosophy through the demonstration method of exposing the existence of something. The method of demonstration used by Ibn Sina is unique characteristic in the philosophy of peripatetic. For example, the resurrection of body, Ibn Sina refers to the information of prophecy (al-sharī‘ah) because the body is material and will be wrecked. Therefore, the topic researched in this thesis in the view of Ibn Sina is appropriate to be examined in the academic world.
Introduction

As we know that the notion of substantial motion is one of the important issues in the philosophy of Mulla Sadra. In the views of the earlier philosophers, the problem of motion has been only understood as an accidental category. So does Sadra, he believes that motion occurs in the accidents, but he believes also that motion happens in substances. The theory of substantial motion can solve many philosophical problems such as Ittihad Aqeel wa ma’qul, the relation between fixed and changed entities, the perfection of the soul, and many others.

Motion is a matter of nafsul amriyah, therefore, this problem is not only discussed in philosophy but also in other disciplines, such as physics, theology, and even Irfan. In Irfan, the problem of motion is understood as the existential motion. In other words, Irfan believes that this motion occurs in both the material and non-material (immaterial). In the view of Irfan, motion is based on the principle of wahdat al-wujud which held that the unity in existence originates the concept of tajalli (manifestation of God). The First Tajalli (ta’ayyun Awwal) is the beginning of everything from which the others come out, that is, from the inward to outward in which plurality (katsrah) occurred. This stage of outward (Zahir) of the first plurality is called ta’ayyun thani (the second ta’ayyun). The process of coming out from the first ta’ayyun to the second one which necessitates a kind of change is regarded as motion or movement. The process of motion from inward to outward happens in all entities from ta’ayyun Awwal to ta’ayyun Khariji which the lowest stage is the material entities. This continuous change from inward to outward (batin to Zahir) is called tajaddud amsal in Irfan.

Unlike the motion or tajaddud amsal in Irfan, the substantial motion can only be explained well in the field of the material, while in non-material it is difficult to explain due to philosophers have made the demarcation of those two regions from beginning, material and non-material, where there is no motion in non-material since it has no potential (quwwah/hayula).

Based on this case, there are some questions related to those two approaches regarding the substantial motion and tajaddud amsal as below:

1. Is tajaddud amsal possible to interpret as motion?
2. Can substantial motion be improved into existential motion?
It is crucial to redefine the perspective, value, orientation, and principle of humanistic science which is in accord with human qua human. And *hikmah muta’aliyah* has capacity to reconstruct the humanistic Sciences, i.e. absolute humanistic sciences. Since the object of humanistic Sciences is human itself or affairs of human. Therefore here we try to return the human to its nature and its spirit from its definition as technocrat, democrat, and birocrat and its cetera which given by modern humanistic.

Western humanistic Sciences (*ulumul Insani*) in many aspect is not accord with the Islamic view, since their paradigm is based on humanistic paradigm which stress also on dichotomy of subject and object. *Hikmah Muta’aliyah* is a good source to shape a humanistic sciences (*ulumul Insani*) in its perspective, values, orientation and principle. Especially for *ulum* sciences which related with social sciences such psychology, economic, politic and it cetera.
Henry Corbin’s hermeneutics of Molla Sadra’s metaphysics of Resurrection

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In the works of Henry Corbin (1903-1978), one of the greatest western researchers of Islamic spirituality in Iran, an important place take the investigation and the explanation of the lofty mental paradigm of Molla Sadra (1571-1640), the brightest Shiite theosopher in the last four centuries.

According to Corbin, the problem of the metaphysics of Resurrection, as a whole, and its explanation by Molla Sadra, has enormous impact, because the understanding of its theosophical and mystical dimensions makes possible the permanent revival of Tradition, that is to say the return to the primordial essence (fitrat) of Man and to his ontological status of heavenly Adam, who simultaneously is Image of God (Imago Dei) and Image of Universe (Imago mundi).

Henry Corbin is convinced that Molla Sadra is authentic theosopher (hakim mutaallih) of the integral shiizm, for his profound personal spiritual experience and detailed conceptions prove that all his efforts are directed towards total spiritual and existential realization, attainment of Great Resurrection when absolutely the exoteric (zahiir) and esoteric (batin) aspects of Reality are united. More than that, Corbin demonstrates in a marvelous manner that the culmination of Molla Sadra’s metaphysics of Resurrection is an act of existence which is a presence in the world beyond the death (au-dela de la mort). As Corbin points out, this is as well the metaphysics of Presence.

We are aware that this topic is extremely rich with delicate symbols, and for this reason we find out once again how proficient and exact are Corbin’s conclusions of the inmost motives of Molla Sadra.
About Iran

Iran as one of the oldest ancient civilization of the world has influenced different parts of the world from the Nile River to Europe via its culture. It is located along the historical trade route of the Silk Road, the world oldest route; imagine that used to train of camels passed through the route. Iran enjoys a great legacy of ruins and hallowed stonework. Culture is integral part of Iranian civilization. The art, music, architecture, poetry, philosophy, traditions, and ideology of Iran have made it a continuously important nation in the global community. In fact, many Iranians believe their culture to be the one and only reason why their civilization has continuously survived thousands of years of plethoric calamities. Iran with respect to its geographical condition is a paradise for all of the nature lovers. It is four seasons country; tourists can enjoy winter sports in the mountains while others can bathe in the warm waters of the southern shores, both within a few hours’ drive from the main cities. If you are lucky enough to fly into Iran, be sure to ask for a window seat, you might be surprised by what you see.

People

Iran is a diverse country consisting of people of many religions and ethnic backgrounds cemented by the Persian culture. The majority of the population speaks the Persian language, which is also the official language of the country, as well as other Iranian languages or dialects. Turkic languages and dialects, most importantly Azeri language, are spoken in different areas in Iran. Additionally, Arabic is spoken in the southwestern parts of the country.

Religion in Iran is dominated by the Twelver Shi’a branch of Islam, which is the official state religion and to which about 90% to 95% of Iranians belong. About 4% to 8% of Iranians belong to the Sunni branch of Islam, mainly Kurds and Iran's Balochi Sunni. The remaining 2% are non-Muslim religious minorities, including Bahá'ís, Mandeans, Hindus, Yezidis, Yarsanis, Zoroastrians, Jews, and Christians.

Culture

The Culture of Iran is a mix of ancient pre-Islamic culture and Islamic culture. Iranian culture has long been a predominant culture of the Middle East and Central Asia, with Persian considered the language of intellectuals during much of the 2nd millennium, and the language of religion and the populace before that. The Sassanid era was an important and influential historical period in Iran as Iranian culture influenced China, India and Roman civilization considerably, and so influenced as far as Western Europe and Africa. This influence played a prominent role in the formation of both Asiatic and European medieval art. This influence carried forward to the Islamic world. Much of what later became known as Islamic learning, such as
philology, literature, jurisprudence, philosophy, medicine, architecture and the sciences were based on some of the practices taken from the Sassanid Persians to the broader Muslim world.

The Iranian New Year (Nowruz) is an ancient tradition celebrated on 21 March to mark the beginning of spring in Iran. It is also celebrated in Afghanistan, Republic of Azerbaijan, Uzbekistan, Turkmenistan, Tajikistan, Kazakhstan and previously also in Georgia and Armenia. It is also celebrated by the Iraqi and Anatolian Kurds. Nowruz was registered on the list of Masterpieces of the Oral and Intangible Heritage of Humanity and described as the Persian New Year by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 2009.

Fast Facts

Iran is a country in southwest Asian, country of mountains and deserts. Eastern Iran is dominated by a high plateau, with large salt flats and vast sand deserts. The plateau is surrounded by even higher mountains, including the Zagros to the west and the Elburz to the north. Its neighbors are Turkmenistan, Azerbaijan and Armenia on the north, Afghanistan and Pakistan on the east, and Turkey and Iraq on the west. Tehran is the capital, the country’s largest city and the political, cultural, commercial and industrial center of the nation. Iran is a regional power, and holds an important position in international energy security and world economy as a result of its large reserves of petroleum and natural gas.

Climate

Iran's climate ranges from arid or semiarid, to subtropical along the Caspian coast and the northern forests. On the northern edge of the country (the Caspian coastal plain) temperatures rarely fall below freezing and the area remains humid for the rest of the year. Summer temperatures rarely exceed 29 °C (84.2 °F). Annual precipitation is 680 mm (26.8 in) in the eastern part of the plain and more than 1,700 mm (66.9 in) in the western part. To the west, settlements in the Zagros basin experience lower temperatures, severe winters with below zero average daily temperatures and heavy snowfall. The eastern and central basins are arid, with less than 200 mm (7.9 in) of rain, and have occasional deserts. Average summer temperatures exceed 38 °C (100.4 °F). The coastal plains of the Persian Gulf and Gulf of Oman in southern Iran have mild winters, and very humid and hot summers. The annual precipitation ranges from 135 to 355 mm (5.3 to 14.0 in).

History

Recent archaeological studies indicate that as early as 10,000 BC, people lived on the southern shores of the Caspian, one of the few regions of the world which according to scientists escaped the Ice Age. They were probably the first men in the history of mankind to engage in agriculture and animal husbandry.

Though the history of Iran is long and complex, its shape is determined by the rise and fall of successive dynasties - with intervals of chaos and confusion

Language and literature
Article 15 of the Iranian constitution states that the "Official language (of Iran)... is Persian...[and]... the use of regional and tribal languages in the press and mass media, as well as for teaching of their literature in schools, is allowed in addition to Persian." Persian serves as a lingua franca in Iran and most publications and broadcastings are in this language.

Next to Persian, there are many publications and broadcastings in other relatively popular languages of Iran such as Azeri, Kurdish and even in less popular ones such as Arabic and Armenian. Many languages originated in Iran, but Persian is the most used language. Persian belongs to Iranian branch of the Indo-European family of languages. The oldest records in Old Persian date to the Achaemenid Empire, and examples of Old Persian have been found in present-day Iran, Iraq, Turkey and Egypt.

In the late 8th century, Persian was highly Arabized and written in a modified Arabic script. This caused a movement supporting the revival of Persian. An important event of this revival was the writing of the Shahname by Ferdowsi (Persian: Epic of Kings), Iran's national epic, which is said to have been written entirely in native Persian. This gave rise to a strong reassertion of Iranian national identity, and is in part credited for the continued existence of Persian as a separate language.

**Iranian Calendar**

Iranian official calendar, regulate according to Solar year & Iranian months. 21 March, equal 1 Farvardin, is beginning of Iranian New Year. Also in Iran, Lunar calendar announce officially. Lunar year is 10 days less than Solar year, so days of performing religious rites, that adjust according Lunar calendar, each year is different from next & former years. Therefore it recommended to tourists that arrange their proper traveling time with related agency. Especially in Ramadan month that Muslim Iranian, are fasting and in Muharram are mournful, so these situations influence on daily & current activities and some days in these two month is public holiday. Friday is official holiday.

**Traditional Food**

Cuisine of Iran is of a wide variety and the culinary of Iran reflects the tradition of the country and the region in a great way. Cuisine of Iran comprises of both cooked and raw foods. The cooked foods are mostly non-vegetarian and the raw foods comprises of fruits and nuts, herbs and vegetables. Cuisine of Iran speaks of the wide variety of appetizers and desserts that is more famous all over the world. Cuisine of Iran goes bland without the spices used in a special way in most of the dishes.

Some of the major dishes that Cuisines of Iran extensively and importantly consists of are the rice, bread. There are varieties of rice preparation, the preparation differs with region and course of the meal. Chelow, Damy, Pollo and Kateh are the most common rice preparation famous in Iran. The bread are referred to as Nan. Iranian Cuisines also stands famous because of the wide range of drink that they make from
several fruits. The traditional drink that Iranian people have with the meal is known as Doogh. Sharbat and Khak sheer are the types of drink that is popular and famous in Iran.
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Notes:
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- Eighth Seminar: Eighth Seminar at Dr. Pazouki
- Tenth Seminar: Tenth Seminar at Dr. Mousawi
- Esra International Foundation for Revealed Science and Philosophy
- Lodgment in Isfahan: Lodgment in Isfahan
- Visiting historical and religious places