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THE RELATION BETWEEN SCIENCE AND FAITH OF MULLA SADRA

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Abstract: God and man, always Mdh–And basic themes of human thought, as well as the close relationship that exists between these two together, had a great importance in human affairs. They are thus seen considerable part of religious teachings and the remaining works of thinkers, especially philosophers, is dedicated to this sector.

One of the subjects under the title fits well into this relationship, the relationship between science and faith.

Faith belonging to God and to express a more comprehensive, Ghybst, the responsibility of human beings to their Creator and Lord and science, in particular concerning human knowledge. Therefore, the receipt or Bhrh–Mndy of science and faith have to do with the question that necessarily needs to be answered.

After reviewing the concepts of "belief", "knowledge" and "communication", the position of faith and joy, from the perspective of two great Muslim philosopher, Ibn Sina and Mulla Sadra has been paid and the views of these two philosophers, in this regard, studied, analyzed and has been criticized.

Keywords: Science, Faith, Ibn Sina, Mulla Sadra, Science, Rational Soul

1. INTRODUCTION

Basically, when we speak of knowledge it comes, three categories of perception, evidence, and evidence come to mind. As a philosopher Mulla Sadra's ontology, epistemology argues that the principle of existence (degree) begins, and addressing the perception and the degree of branches are considered to be looked at her. It also Mulla Sadra and his school of followers and researchers have stated reasons and in different ways. Mulla Sadra's theory of substantial motion and speech defending the stability of the substance in the light of the knowledge driven.

Mnadard the many tools used to search for human life, including the tools, anything that fun and are looking to have fun. But we see that this pleasures, firstly, and secondly does not satisfy people from thinking only provide answers to the needs of non-religious people, even people who have not thought, come on. enjoy it. (Izadi, 1389, vol. 1, p. 290)

People also understand that people are not satisfied with the pleasures of the fleeting and the world, because this is a moment in thought, chat, ask yourself what happened next? We've got or what is nothing? And of these questions, one of which is for anxiety and lack of pleasure and the feeling of suffering and pain, enough. So explain what they should do to avoid conflict, just to cope with rising philosophy, implies that the commentators and thinkers who observed the social issues and the use of Islamic philosophy, to solve it.

-Tryf Science not the real but was released from the punishment.

Mulla said in one of their definitions of science: the science of matter and not celibacy as something negative, but it is

also not extra, not the actual existence of potential. And not any actual existence, but a) actual) Net non-disturbing is the lack of, and its intensity as much as Khlvssh the lack of knowledge. (Ibid., P. 297 (and in some cases also says science is the essence of perception is immaterial. (Izadi, 1389, vol. 1, p. 290)

The introduction of this means that, unlike a similar perspective that considers the physical and some are much knowledge. (Ibn Sina, 1985, p. 349) and it's among the fishes. (Ibn Sina, 2003, p. 568) of Mulla Sadra's view it is knowledge of the kind of existential Msavq and a variety of sensory perceptions into three categories, divided imaginative, and intellectual issues are considered unmarried. perception, fantasy, illusion and abstraction for intellectual traits and fragments, while perception becomes a way of being and existence to another is achieved. (Ibid.) The idea Mulla opened his knowledge of circuit theory of revolution. Mulla Sadra's philosophy is similar to the large revolution in knowledge achieved, meaning that if before he Arstvyv- philosophy of mind and the minds of the knowledge of the outside mirror was a passive or blank CD, In his opinion, the his own words: "Governors licking Kzalk, but Mma Zkrvh Governors vice versa." (al harani, 2003, p. 74)

In this state of mind or creative activity is great. The human soul is created in such a way that the ability to create material objects and abstract forms within itself. (Alazhvyyh per Maadi, 2003) (in this creativity is no difference between a sensational way and not imaginary. In this way, if there is a material with unique complications,

there is a sense, despite the formal non-interest situation that notable not intuitive; except that if the matter is external, and if it is similar to these to these forms Mhsvs-h and the existence of imaginary existence (which is similar to these with a sensational way) and non-contingent on the matter. about the perceived wisdom so Brdydgah famous 3, Mulla Sadra believes that this understanding intuitively Vashraq is the soul when it perceives intelligible essences light comes into view and it does not seem self-intelligible to the senses apart, but a how a trip to your breath is.

1.1 The relationship between perception and science

Understanding, a knowledge which is overseeing aspects of the human animal. But science, refers to the special human knowledge. The two, however, of a family, but refers perception about the animals. That is why it is said, the document animal. But in the world of humans and animals from stepping in the world of science, its reflection (Hassanzadeh Amoli,1998). So between perception and science, there are general and specific relationship.

- Classification of votes in the definition of faith, according to Mulla Sadra

According to Mulla Sadra Dsthbndyay quotes, ideas about the meaning of faith in the common people of the Qiblah law, four categories.

Heart belief, language and action confessed to the organs: the heart and limbs and verbal acknowledgment considered an act of faith. Mu'tazilite sects, the Khawarij, Zaydi, and traditionalists in appealing. For this, a person who believes any effect on hypocrite and who has any effect on verbal acknowledgment, in the opinion

of some sects believe that this vote is an infidel. The difference this category, apart from the Kharijites, agree that everyone in practice porosity, has been unfaithful. Khawarij, this person out of faith and non-domestic know in disbelief. (Akbari,2012).

The great theologians such as Sheikh Saduq, such a definition of faith can be seen: the confession of their faith and belief in the language they know by heart and practice elements.

The same can be themed sayings of the Prophet (PBUH) and Imam Ali (AS) saw "faith understanding and speaking the language and practice with the body's organs" and "knowledge neophyte Balqlb, and confessed Ballsan, and act Balarkan" Some of Philologists also believe in the right to accept and acknowledge that it has been defined and the realization of social heart confess, confess and practice the language they know.(Akbari,2012)

- Heart knowledge and verbal acknowledgment Whether that fall into this category, faith and language to understand the heart.

- Public jurists of Abu Hanifa and public opinion scholars, faith, confession of language and knowledge of the heart. This sect, in fact, this epistemological dispute. Some have interpreted this knowledge to believe determinant, whether imitation, what scientific issued due to certain reasons. The group that imitates a Muslim majority opinion. The only other group of knowledge, science exported from the arguments considered. (Hussein Bin Mohammad,1429).

On the prestigious science in the realization of faith, science what it is, some speakers, knowledge of God and

His attributes, in the form of perfection and all that, the attributes considered. Rages between theologians and Takfiri groups by another, according to Mulla Sadra, of fairness, of whatever suggest that this is necessarily the religion of Muhammad (PBUH and prophet) is.

- Ashari and Meris(1400): people like Hasan al-Ash'ari and Ibn Ghiyath Meris human faith and the meaning of the judgment referred Subscribe to the heart and the language of the heart, is the verbal self-esteem.

- Sofia: third view of Sofia has been attributed to the congregation that confession of faith and devotion to the heart of the proposed language. Useful in his works, such a definition of faith is raised: "Faith, to acknowledge and confess heart language."

The dictionary definition of the number of lawyers, such as Dehkhoda and Jorjani, we have this definition of faith: "Faith in religion, the belief in the heart and confess language. Who is believed not to testify and practice, he has been unfaithful and every one witness is not, he is an infidel. "" Religious faith, the belief in the heart and confession of language. "(Dehkhoda,1994).

- Heart knowledge Another group, believing only they know heart surgery. This is expressed in different forms. Some believe that faith is the knowledge of God by heart. Thus, if one God with his heart and then with his tongue, he denied recognition and repentance before man, this person is a believer. In this regard, Ibn Safwan been attributed to Jahm.

The second group of people like Afzal Hussein ibn Jabal who believe it was a single authentication heart. "Seyyed Morteza" and "Sheikh Tusi" can be seen

from this group, it Seyyed Morteza, faith, according to the heart, means that if someone in Allah and what Allah has made it obligatory knowledge, assert a believer and need to confess language. Sheikh Tusi similar story about faith, and faith knows only a recognition of heart.(Mohammed ibn Hasan,1979).

-Aqrar Language: They believe they know just verbal acknowledgment. Adherents to this view of several sections:

The first group have said the same language confession of faith, but faith is the condition of this verbal acknowledgment, the acquisition of knowledge ;. After cognition, verbal acknowledgment of the faith is the condition. This view of the Ghylan Ibn Muslim Rqashy been attributed Damascus and grace.

The second group said that faith is merely verbal acknowledgment. This quote is attributed to Kramyh. Pndashthand the hypocrites, for they Sryrt believer and unbeliever. Therefore, the verdict devout hypocrite in the world, and in the next sentence is an unbeliever.

The division four by Fakhr Razi in the interpretation Mfatyhalghyb after his speech and other sources have been quoted.

Mulla Sadra, after expressing different views about faith in their judgment and in the judgment of the majority Shiite scholars theory, principle to heart knowledge knows, (Javadi ,1997).

1.2 Arbitration theories and determine key element in the definition of faith

According to Mulla Sadra how to report and classify the opinions of theologians and mystics suggests that different definitions of the past in the presence or

absence of three main elements verbal acknowledgment, solemn belief and practice. First, the ideas, all three elements are present. In analyzing the second action element is absent. Third category only element of their design knowledge and a fourth heart, faith is seen only verbal acknowledgment. Mulla Sadra's ideas mentioned in the analysis attempts to clarify the role of these three elements in the concept of faith. At the beginning of the analysis, the three elements of education, states and actions debate and says:

"Know that faith and other religious officials and law Malm Sydalmslyn (PBUH and his progeny) is organized exclusively on three things. (Ibid., Vol. 4, S1287-1286). Education, circumstances and actions. But education, fundamentals of religion as a result of circumstances and conditions apply on the leaves.(Ibid., Vol. 4, S1287-1286.) The meaning of education, knowledge of God, His attributes and acts, divine books, messengers, and the Last Day and the meaning of circumstances, cutting and cutting pollution and carnal instincts and common temptations such as lust, anger, arrogance, conceit world ambitions.He describes his faith and other religious officials from education, life and acts may be formed. Asvland education and create conditions for civil actions to follow their lead.

The first of these three aspects of science that elsewhere patience, repentance and sugar, the difference Software, is described, Mulla Sadra's discussion of faith, from the realm of science and education to learn the basics knows them. His education knowledge of God, His attributes and acts, books and messengers of God and knows resurrection and in that capacity, it acts to belong to the definition of education. The same attributes and elements of the

faith that is in other positions to the principles of their faith has learned.

The second dimension of the circumstances that constitute Tali Science and Marfnd and influenced by the presence of Prime. Accordingly, when the light of knowledge and losses they were sins, repentance in the hearts of raging fire makes sympathies in the heart of the phenomenon.

Is followed by recognition of the deprivation of God and unobtrusive latest popular, burning fire of love in the heart and the spirit of repentance after the science. This dimension can be made for sugar and wait and be discussed. The negative aspect is Gvayk-h civil realm, as in the case of faith, purpose and motives curtailment of natural and carnal temptations such as lust, anger, arrogance, conceit, love, ambition and the authorities.

The third realm, the realm of actions and activities. This aspect also, some evidences this way is about faith, prayer, charity, Day, Tawaf, jihad, in other words, do whatever the Lord has commanded, and avoiding everything that God has forbidden it in the realm of actions, faith is considered.(Ibid., Vol. 2, p. 83).

Therefore, in the second part of the analysis we can say on the one hand, science, and had had to make in order to make action and are regarded as objective science then. But in the second course of action is to ensure the realization Similarly, had the aim of achieving the goal of science is the science of life and activities. Mulla Sadra these two garlic, garlic to two "primary" and "return" mentions. In the course of elementary, status, education and enforcement branches, and fruits are the results. But in the course of

references, good practice, amend the conditions of the heart and purify it from impurities and the tendency is to the right and straight path. Correction of this condition the heart, for it is also it has revealed that the attributes of God and the spiritual teachings about God and His attributes and actions are reflected in it. (Ibid., Vol. 7, p. 148).

And the highest rank of science, education, faith and good deeds is possible to refine the appearance and inward purification that condition is realized, in order to achieve these teachings and perfect happiness and true comes to the sciences. The same science that it has been interpreted to light. The accuracy of these statements, gradation of the Science and consequently the gradation of the faith appears. (Ibid, p 445).

So far in the role and actions of the three elements, civil, and education, in his view, the earliest among these three elements of knowledge and science, although he does not consider any scientific, but science and the best creature, God and superiority Mlayk-h-constitutes an essential element of faith. Thus, a central concept in the analysis of faith, science is, it is of special meaning.

Mulla In this expression refers to the means of science and differences between these two kinds of primary and refer to the difference between the two meanings of science returns. A kind of early in the course of which it is named, as a means to higher goals, such as Status and actions. The mean dose minister Obaid science and practical science that is the object of the quality of life and exercise or physical exercise and heart. This science, "the science of the transaction" and Qasim is the knowledge that constitutes the client

rulers and kings and other levels; it is science "of Revelation" is.

The highest science, education Aymanyand of them are Mkashfhayand that the knowledge of God's names and attributes of God and the knowledge and actions of Allah. The science, because it's the ultimate goal, to refine the look by applying and refining backend, however, occur and thereby achieved prosperity, but the same can be said of the knowledge of good and happiness and joy are final.

Mulla Sadra explicitly stated, the knowledge that the principle of faith, not an adverb that knowledge is free and does not belong to others as well. In comparison with the other disciplines of science, servants and Khadmand and other sciences, only to achieve the science, Mtlvband. The science itself, its principles grants and proves your issues and principles, reasons and objectives of your content.

Provides. In this position, Mulla Sadra expressly word "theology" in the process. The reason for this is that the science of the virtues of Mulla Sadra, scientific degrees and each is useful in the knowledge of God and with less vehicles will lead to knowledge of God, is better.

The evidence, as mentioned, the concept of faith, was equal to science. But sometimes faith Mulla product of science, degree of knowledge or science of the ungodly, for example, says: Sadthay head eternal, true faith because of a certain knowledge of divine things and states of origin and the Resurrection.

In short: Mulla his analysis of faith, is presented in four parts, the first section, analysis of the above-mentioned three,

the sciences, life and deeds. The second part introduces two basic courses in how to sequence these issues and refer to each other. The third part of the goal of better understanding the process and see it. The fourth and final section to explaining the intention and purpose of science in which the distinction between "science Deal 'and' apocalyptic science" science of expression and revelation, is considered the ultimate object and to refine the appearance of doing good deeds and purification of conscience on the biographies of, all in order to achieve these teachings are recommended.

1.3 Arkan Faith in Mulla Sadra

Different definitions represent by Sadra in faith, we can say that the main pillars of faith from the perspective of his "heart knowledge and verbal acknowledgment" is. This is precisely the same phrase Tusi which says "faith Certification Balqlb and Allsan and Laykfy starters and La seconds 1 ... 1 ..." the two pillars of one's faith believes Subscribe to heart "and other" verbal acknowledgment "and to the inadequacy of any one of them alone, the verses of the Quran, argues.(Jamaleddin,1407).

Mulla Sadra in his first debate, the only valid knowledge in faith and in a manner discusses the circumstances and actions completely outside the domain of faith. The definitions are based on the certainty of faith and science can be simply acknowledged as an observer at this stage. But Mulla Sadra's discussion ended here, he is not to say that the element of certainty in faith and verification is obtained. Sadra "action" according to verse 37 of Surah Saba 'explicitly' faith and good deeds to the right adductor factors considered, is important. And benefits reform act to amend the heart, the heart of the development and benefit reform raises

the glory of God, the Exalted and attributes and actions. The usefulness of action in correlation with refined interior condition, puts it, as he says: "That, science and practice Bylm interest, are not there better than that" such an act of faith and sometimes the condition is the result of faith and sometimes it out of the realm of faith knows, so that, in his view, faith without works is the ability to achieve and therefore the act of faith to those who know, know distorted.

So apparently his view, the act of faith and full of faith, "action" is necessary. However, the action of the other terms he is also clearly valid in faith.

As noted above, Mulla Sadra on how to sequence the life and deeds of Education, provides detailed explanations. According to him, in between acts, each act to increase heart clearance, is Azky. The criterion is that the act of obedience and disobedience, Revelation closer or farther to the heart. Worship, sins of Mratband and these levels and degrees, relative to the time different.

At this point, Mulla after the separation of elements in the concept of faith, to defend their position in relation to other elements of Ghymhvry. It defines key concepts. He examines every element of every vote and any way with the very conception of science and acknowledge links. In his theory, even though none of the other elements reached the rank of science. But each in relation to science, have a special place.(Ibid., Vol. 1, p. 252).

Sometimes verbal acknowledgment, "faith" or "recognition" is called. If this verbal acknowledgment associated with doubt or ignorance, literal belief is not true. Otherwise, verbal confession of

faith can be considered. Logicians have divided the case into two parts theorem and the theorem verbal intelligible. This division also refers to the literal case. By this point, Mulla Sadra also knows that science is an essential element in the definition of faith, all definitions that confession of faith considered part of the language, the traditions narrated from Imam Reza (PBUH) in his theory, considers justified and acceptable. Sadra, six-way prove that faith into science and acknowledged, that some of these funds Mfatyhalghyb Fakhr Razi in the interpretation as well.

The first: In the Quran, God, faith is added to the heart and it is considered the heart of the action. Therefore, faith is not bodily Mqvlhayjvanhy. Mulla In this way the multi-verse indicates that they believe have been attributed to heart.

The second way to prove Subscribe to the heart of faith, using coupling deeds of faith is expressed in the Qur'an, the verses, a central aspect of heart Subscribe to prove faith in the Shia scholars. In this way, it is argued that if the good deeds of the consistency and the nature of faith, good deeds coupling to believe, repeated and vain.(Helli,1415; Aldalh, R SM Rajai,1409)

The third means that in many cases in the Qur'an, the believers, accompanied sins were mentioned and spoke of the believers commit sin. Cited verse, verse 178 of Surah Baqarah.

Fourth verse 256 of Surah Baqarah means by which God says: "no compulsion" of Mulla Sadra these verses and sayings like "licking neophyte Baltmny and La Baltjly" reveals that belief and faith in the necessity and duress can be performed Affairs and if the faith of the physical

acts such as prayer and fasting would realize it could be algebra and desires.

In the fifth aspect, Mulla Sadra argued that the principle of faith should be something that can not be overridden and the decline in science or confirming certain characteristics found.

The final aspect, the literal meaning of faith. In addition, it should mean a departure from the norm for believers, was well-known and frequently looked at, is it not the case. The original meaning of faith and the issue remains crushed.

Mulla Sadra these reasons concludes:

Faith in religious practice, all we have is the recognition of necessity of religion, our Prophet understood. And therefore heart verification element axis is the definition of faith. Accordingly, two other means to express human element (verbal acknowledgment) and bodily function, built-in consistency and not of faith. He admits he does not know the language involved in the nature of faith so that if one is reached, according to the heart but he is not and has died, her faith is judgment. Another element is the bodily action has been more controversial. Mulla Sadra has spoken on this issue in more detail and work on different terms, operating out of the nature of faith knows, as was seen in the funds mentioned in the proof of verification of faith, second, third and fourth funds, refers to the act of knowing the nature of faith.(Ibid., Vol. 2, S88-87).

- Completing faith

In view of Sadra believed components include education, life and actions. He explained elsewhere Usul al-Kafi, in support of theology and the relationship between these components together, said:

"Faith and every position of trust, and other officials, such as patience and

sugar, from education, life and discipline will be applied. After all the knowledge, but practical while leaving each and yields. The opposite is also true, however, that any action to effect or self-led and traits, which leads to the knowledge of the other. After each of these issues both Hollande and the last three. So have a prior self, but not as far impossible, because it is the first thing, other than what is at the end of the number and quality of Precedence and cause and effect in a two-way, non on the contrary it is what it is because prior knowledge on the present and by its action, the priority inherently and naturally (because of) the subject of the verb priority and primacy through its action on the present and the knowledge and identifying priority is essential. Such as the primacy of the popular talent come after him." (Ibid., Vol. 3, p. 2).

Therefore, Mulla Sadra, along with the patience of faith, repentance, thanksgiving, trust, Reza to divine judgment and.... put them to the authorities and elements of religion and religiosity, belief and certainty to the band.(Ibid., P. 83, Vol. 3, S994-993, vol. 4, S1171-1172. 1286, vol. 7, S143-142).

These things to be remembered facts Drvnshnakhty faith and the meaning of their internal affairs and in the subjective domain and the human passions, have reality and human cognition are discussed. So internally and to their knowledge, they can Drvnshnakhty the facts cited.

Mulla Sadra, faith does not units, but more than seventy supreme testimony to the unity of the faith believes that God and the lowest fixed teasing, out of the way of others. He likened this to the man himself as a unitary entity that is

not more than seventy of the highest and lowest heart and soul of the skin.

Then states that this example is comparative to some commonly attributed to faith because they believe in the truth of human nature is perfect in wisdom, but to those who are firmly rooted in knowledge, faith, the same is true of man be. Someone of faith, just Shahadah suffice without obtaining ethical practices and habits are to be made, very close to the loss of faith. For if faith, not.... With divine ethics, certain heart and every faith can not be certain that originally the heart, not fixed and Frvsh in the exercise, was not published, in the event of changing circumstances and taking life by the archangel Ahval to the Resurrection, the sequel will not last, so malnourished.

As passed, the selection of three have discipline, including science, present and practice the teachings, life and actions are interpreted. These things are associated with each other and accept each other mutual interaction.

2. DIFFERENT -TABYR FOR FAITH

In Mulla Sadra, the concept of faith with extensive Shkbbhay related concepts. As mentioned earlier, this is the most important science concepts and the most famous sentences about faith, while science knows it. But it is not the only element faith, science and knowledge, but also a vast network of concepts, knowledge and faith surrounds.

Sadra in the definition of science, sometimes by logicians and philosophers of Islam, both in terms of facts and science forms the essence of things knows that wisdom now. And sometimes independent opinion and raises its innovative science knows mode. Of course, Mulla Sadra does not

know all of it at once, but according to their religious principles, the virtue of holy beings and intelligible Svryhy single from evil and change and decay, like God and the angels, pure spirits knows, believes, Science attributes and names.(Ibid , vol. 1, 249- 250).

He and the knowledge of God's actions. Such a science, faith and the principle of non-adverbial and it also does not belong to the science and other sciences Khadmdnd dose and only to achieve the science, are desirable. Mulla Sadra, Science and verification duly faith, science and authentication.

Rational, logical and verified for full compliance with the certainty suggested that indeed, can not be changed deterioration. He believes that the purpose of its recognition and reward his beneficent is preceded by the actions and circumstances. Such a science in itself, its principles and issues grants to prove themselves, and the principles and arguments and provide your end. Science is based on the perception of the building faith in the afterlife and the resurrection and the dissemination of knowledge and knows the spirits and bodies of knowledge.

Mulla Sadra in terms of frequency and sequence of the concept of science and faith is spoken. He stated, "Believe, only science and acknowledgment."(Nasr,2002).

Mulla definition of faith, science imitation to Yqyn- not terminate, but other interpretations are also believed to work for a few Mybrd.hr As noted above, the definition of Mulla Sadra, it defines faith, science . "Neophyte and Anne abstract nature of Science and Certification"

- Definition of faith with knowledge: Mulla, elsewhere suggests that

knowledge of the truth and belief in the existence of hell and heaven learnings, they should know that CL; In this sense, he is considered a form of knowledge of science and faith. It also speaks to the fact that the best of science and education in the faith:

And no doubt that education superior knowledge about God and His attributes and actions books and messengers and the Last Day is that this [knowledge] is what is the meaning of faith ... and perhaps irony of faith is an absolute science tricks. Elsewhere, emphasized that the principle of faith is the heart knowledge.

- Definition of faith with wisdom: the wisdom interested in singular definition says: "Wisdom is to achieve the right by virtue of knowledge and wisdom."

He considers the reality, wisdom, self completion of the rational order of the world - the measure of human ability - to be like God. One of the interpretations that Mulla Sadra applies to faith, "Wisdom" is. According to him, every wise man, a believer and every true believer, Wise. These two concepts of equal Msavqand him. For the wisdom of the true knowledge of things in terms of human capacity Hey coma, and the things of God Almighty and the angels messengers and books to him.

It also says elsewhere: He who believes only for people with certain arguments, and maketh the science reached achievable. This faith in the wisdom and science.

- Definition of faith with light: Another concept that Mulla Sadra sees it as faith is the light. He knows that faith in the light of Divine Light from Allah the Hearts of His servants He pleases, is imparted. And the heart of the believer with the light due to the effort and discipline imparted the ability to find

and exits from the darkness of imitation. And things as they are, observes. As he says, "sometimes the word of faith ... and sometimes refers to himself the true faith for believers remain light until the Resurrection, which is already running in the opposite direction and they are right. He believes this light, the philosophers, sometimes called theoretical philosophy, theoretical reason or branch perfection sometimes no, sometimes actual reason, sometimes briefly called simple reason.

- Definition of faith with unity of Mulla Sadra, unity of so-called Sufism, another name for the truth of faith. In this sense, a group of theologians, "and al-Tawhid al-Adel companions" were called, and theologians, "scholars Unity" were read. to follow.

- Definition of faith with reason: reason and faith is the equivalent concepts. the term is synonymous with faith. "

-Tryf Faith with the light of reason "rational consumer" is also a sense of faith in the works of Mulla Sadra is known:

Quranic verses indicate that faith is rational light. In the secrets of trout to the verses 257 of Surah Baqarah, 19 and 12 of Surah Hadid, as well as verse 11 of Sura divorce, faith optical rational - that philosophers former as "actual reason" was later to know. By this light, the human soul from and failure to actualize branch out and evolve and escape from the world and the world of lights and darkness, bodies and spirits will be upgraded and prepared to meet and visit God. the essence of the soul by practicing certain intellectual knowledge, sacred and as a result, light God and of the angels.

In short: Mulla Sadra believes in the analysis, the Report Available shape, its

preliminary ruling, which is based on the core concept of faith, science and authentication certainty, puts it cites several reasons but then as the Quranic literature, philosophy , and mystical faith retelling uses. In the context of many other concepts such as unity, light, wisdom, knowledge and wisdom are well into the concept of religious faith.

So we see in the body of his work, faith, science and certify knowledge and faith in other places with other concepts such as light, wisdom, understanding, and unity is defined. there Baghaee seems otherworldly.

3. CONCLUSION

Faith in the law of Mulla Sadra, the affirmation of everything that necessarily from religion Messenger (pbuh) as the screw. Knowing what the truth is the truth and the life and full of Ashraf, the tastiest and most noble science and Dlchsbryn them. The noblest and greatest that the nature of God and resourceful origin of the universe, then the tastiest science, science to him. Hikmat so that the speculative component is better than the Mlyst. Wisdom of Mulla Sadra all kinds of theoretical physics, and theology Tlymyat efforts for rational knowledge and such knowledge can be a man of substance and material interests him away and lead to happiness.

As a philosopher Mulla Sadra believed the most fundamental basis of ontological, existential, that originality is a universal truth that Msavq with unity, a unity that far or to speak Dhu Dhu emerging. Jsmyo human nature and archetypical form turns out the "I" at the beginning of the principle of universal truth "his" epistemic relativism in human form in the entire universe

creates and in the later stages (Mulla said in Nshy^o second and tertiary) relativity of human knowledge of another human Given that detect and clean differ, it can be said that characterizes the identity of the "I" is the person being reserved in the transfer and postures, but the rates are different.

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