

گزارش

اولین سمینار سالانه

مشترک بین دانشگاه صنعتی شریف و دانشگاه ایالتی سنت پترزبورگ

در سنت فلسفی و فرهنگی ایران

با همکاری بنیاد مطالعات اسلامی روسیه

آذر ۱۳۹۹



St Petersburg  
University



ФОНД  
ИБН  
СИНЬ



تهیه شده برای:

دانشگاه صنعتی شریف، بخش بین الملل

تهیه کننده:

دانشگاه صنعتی شریف، گروه فلسفه علم

1st Annual SUT- SPSU Joint Seminar on Iranian culture and philosophical traditions

---

1<sup>st</sup> Annual  
Sharif - St Petersburg Joint Seminar  
on  
Iranian culture and philosophical traditions



## فهرست مطالب

۵	تیم راهبری
۶	کمیته علمی و اجرایی
۷	اقدامات علمی و اجرایی در راستای برگزاری وینار
۸	گزارش روزشمار سمینار با برنامه، چکیده و یا خلاصه‌های سخنرانی‌ها
۸	برنامه سمینار
۹	افتتاحیه، خیرمقدم و سخنرانی دکتر آزادگان (روز اول)
۹	سخنرانی اول: هنر و معماری
۱۰	سخنرانی دوم: ادبیات
۱۱	سخنرانی سوم: فلسفه
۱۲	سخنرانی چهارم: فلسفه
۱۴	افتتاحیه، خیرمقدم و سخنرانی دکتر تومانیان (روز دوم)
۱۴	سخنرانی اول: هنر و معماری
۱۵	سخنرانی دوم: تصوف
۱۷	سخنرانی سوم: فلسفه
۱۸	پوستر



## گزارشی از اولین سمینار سالانه مشترک بین دانشگاه صنعتی شریف و دانشگاه ایالتی سن پترزبورگ در سنت فلسفی و فرهنگی ایران با همکاری بنیاد مطالعات اسلامی روسیه آذر ۱۳۹۹

برای آشنایی با افق های جدید در مطالعات فلسفی و فرهنگی ایران در اقصی نقاط جهان، معاهده ای جهت همکاری بین گروه فلسفه علم دانشگاه صنعتی شریف و دانشکده مطالعات فرهنگی و فلسفی شرق در دانشگاه ایالتی سن پترزبورگ منعقد شد که این سمینار نخستین خروجی از سلسله برنامه های آموزشی - پژوهشی مشترک ایران و روسیه در گروه فلسفه علم می باشد.

اولین سمینار مشترک بین المللی در پاییز ۲۰۲۰ و به علت همه گیری بیماری کوید ۱۹ در قالب وبینار در دو روز به انجام رسید. موضوع زمینه این سلسله سمینارها که سالیانه برگزار خواهند شد بر سنت های فلسفی، فرهنگی، هنر و تاریخ علم ایران تمرکز دارد که در اولین آن ها به دوره سلسله صفوی بین سالهای ۱۵۰۱ تا ۱۷۳۶م پرداخته شده است. دوره ای که در آن الهیات و کلام شیعی، هنرهای ایرانی و فلسفه و عرفان اسلامی، به میزان قابل توجهی رشد کرده و گسترش یافته اند تا حدی که امروزه می توان تأثیر اساسی آن را در فرهنگ و جامعه ایرانی دید. سخنرانان و مدرسین دعوت شده در این سمینار از اعضای هیئت علمی دانشگاه ها و بعضاً از فارغ التحصیلان و داوطلبان برجسته دکترا هستند.

در این وبینار از اساتید، دانش پژوهان و دانشجویان سراسر جهان بصورت رایگان ثبت نام به عمل آمد و در تاریخ ۲۶-۲۷ نوامبر ۲۰۲۰ میلادی برابر با ۵-۶ آذرماه ۱۳۹۹ هجری شمسی پذیرای بیش از یکصد نفر شرکت کننده بود. علاوه بر این سمینار تحصیلات تکمیلی که در آینده به صورت سالانه ادامه می یابد، یک کنفرانس بین المللی چهار روزه نیز در تابستان سال آینده ۱۴۰۰ هـ ش (۲۰۲۱م) به میزبانی دانشگاه صنعتی شریف در برنامه اجرایی این همکاری قرار دارد که طی آن علاوه بر ارائه و به اشتراک گذاشتن آخرین مطالعات دانشگاهی ایران و روسیه (دانشگاه ایالتی سن پترزبورگ) در این زمینه برای داوری مقالات دانشجویی نیز فراخوان داده خواهد شد تا به عنوان هسته پروژه های تحقیقاتی مشترک در آینده به درک متقابل بیشتری دست یافته و زمینه های آموزشی و پژوهشی دانشجویان را افزایش دهیم.



## تیم راهبری

با همکاری گروه فلسفه علم دانشگاه صنعتی شریف ایران و دانشکده مطالعات فلسفی و فرهنگی شرق از دانشگاه ایالتی سنت پترزبورگ روسیه تیم راهبری برگزاری این همایش طی ۸ جلسه (۳ جلسه فیما بین سنت پترزبورگ و شریف ۵ جلسه داخلی شریف - و نیز جلسات جداگانه با اساتید) که از مهر ماه سال ۱۳۹۹ تا پایان آذر ماه ۱۳۹۹ ادامه داشت (با حضور آقای دکتر تیگران تومانیان رئیس دانشکده مطالعات فلسفی فرهنگی سنت پترزبورگ، آقای دکتر ابراهیم آزادگان مدیر گروه فلسفه علم شریف، خانم دکتر رزانا پسحو استادیار گروه تاریخ فلسفه دانشگاه مردم شناسی مسکو، خانم مریم فرحمند دبیر نشست و آقای بهزاد خداقلیزاده دبیر اجرایی وینار) به تعیین زمان، مکان، محورها و انتخاب اعضای کمیته علمی سمینار پرداختند. طی این جلسات؛ زمان، مکان، محورها و سخنرانان علمی همایش به شرحی که در ادامه خواهد آمد برگزیده شدند.

زمان سمینار (وینار): ۵ و ۶ آذرماه ۱۳۹۹ شمسی برابر با ۲۵ و ۲۶ دسامبر ۲۰۲۰ میلادی

مکان سمینار (وینار): اسکای روم در قالب وینار

موضوع اولین سمینار سالانه (وینار):

### First joint graduate seminar on Iranian art, Philosophy and History of science during the Safavid dynasty 1501-1736

اولین سمینار مشترک تحصیلات تکمیلی هنر، فلسفه و تاریخ علم ایران زمین در عصر صفوی ۱۵۰۱-۱۷۳۶م

محورهای سمینار (وینار):

- هنر و معماری
- فلسفه
- تصوف
- تاریخ علم و فرهنگ و هنر



## کمیته علمی و اجرایی

### دبیران علمی سمینار:

- آقای دکتر تیگران تومانیان رئیس دانشکده مطالعات فلسفی فرهنگی سنت پترزبورگ از روسیه
- آقای دکتر ابراهیم آزادگان مدیرگروه فلسفه علم شریف از ایران

### سخنرانان:

- آقای دکتر تیگران تومانیان رئیس دانشکده مطالعات فلسفی فرهنگی دانشگاه سنت پترزبورگ از روسیه
- آقای دکتر ابراهیم آزادگان مدیرگروه فلسفه علم دانشگاه صنعتی شریف از ایران
- خانم دکتر روزانا پسحو استادیار گروه تاریخ فلسفه دانشگاه مردم شناسی مسکو از روسیه
- آقای دکتر سید سلمان صفوی رئیس آکادمی مطالعات ایران از انگلستان
- خانم دکتر صوفیا اوسه‌ایناوا مدرس دانشکده مطالعات فلسفی فرهنگی سنت پترزبورگ از روسیه
- آقای دکتر یحیی صباغچی استادیار مرکز معارف اسلامی و علوم انسانی، دانشگاه صنعتی شریف
- خانم دکتر طیبه میرمحمد حسینی، پژوهشگر پژوهشکده پویا فکر
- خانم دکتر مریم محمدقلیپور، پژوهشگر دانشکده معماری و طراحی شهری

### دبیران اجرایی سمینار

- خانم مریم فرحمند، کاندیدای دکتری فلسفه علم دانشگاه صنعتی شریف
- آقای بهزاد خداقلیزاده کارشناس ارشد فلسفه علم دانشگاه صنعتی شریف



## اقدامات علمی و اجرایی در راستای برگزاری وبینار

برنامه‌ریزی تعیین محورها و انتخاب موضوعات پیشنهادی به سخنرانان هماهنگی با ایشان، طراحی و ساخت صفحه ویژه همایش در سایت دانشگاه، طراحی پوستر، استخراج تاریخ تطبیقی دوره صفوی و عصر جدید یا دوران مدرن نخستین، تهیه کلیپ‌های آموزش ورود و استفاده مدعوین و شرکت کنندگان و نیز ثبت نام از ایشان، همچنین تهیه کلیپ‌های بین برنامه و طراحی گواهینامه‌های حضور مدعوین از جمله اقدامات انجام شده پیش از سمینار است. فیلم این وبینار نیز آماده شده و از طریق صفحه اصلی سمینار قابل دسترسی است.





گزارش روزشمار سمینار با برنامه، چکیده و یا خلاصه‌های سخنرانی‌ها

برنامه سمینار

Tehran Local Time	11-11:30	11:30-13	14-15:30	16-17:30	18-19:30
First day	Inauguration	Architecture and Art	Literature	Philosophy	
26 Nov 2020	Ebrahim Azadegan	Maryam Mohammadgholipoor	Akram Karimzadeh Isfahani	Seyed Salman Safavi	Tayebeh Mir Mohamad Hoseini  Yahya Sabbaghchi
		From the therapeutic Safavid architecture color system to the development of today's Iranian color palettes.	Representation of King in Persian Stories; A wide picture from Safavid to Pahlavi Era	Fundamentals of Mulla Sadra's Political Philosophy	Philosophical peace theory in the Safavid era based on Galtung's approach Case Study: Philosophy of Mulla Sadra
Tehran Local Time	11-11:30	11:30-13	14-15:30	16-17:30	
Second day	Inauguration	Architecture and Art	Sufism	Philosophy	
27 Nov 2020	Tigran Tumanian	Sofia Useinova	Maryam Haghi	Ruzana Pskhu	
		Siyahmashq: Its Origins and Development through the Ages	Examining the idea of opposition between Jurists and Sufis before early Safavid era	Two approaches for Mulla Sadra's Transcendental Philosophy: S.H. Nasr vs S. Safavi	





• روز اول

این وبینار با معرفی اولیه همکاری ایران و روسیه و سلسله سمینار جاری و و نیز تاریخچه تطبیقی مختصری از دوران صفوی با شرایط دنیا در آن روز شروع شد و پس از افتتاحیه دکتر آزادگان با موضوعات معماری و هنر، ادبیات و فلسفه ادامه یافت.

افتتاحیه، خیرمقدم و سخنرانی دکتر آزادگان

دکتر آزادگان در مقام ریاست گروه فلسفه علم دانشگاه شریف، ضمن خیرمقدم و خوش آمدگویی به حضار، از همکاری بین دانشکده مطالعات فرهنگ و فلسفه شرق دانشگاه ایالتی سن پترزبورگ و گروه فلسفه علم دانشگاه صنعتی شریف ابراز خرسندی نموده و اظهار امیدواری کرد که این برنامه راهگشایی برای برگزاری نشست‌های بیشتر در این حوزه با همکاری‌های بین المللی مشترک بیشتر میان دانشگاه‌ها شود. سپس به موضوع مقتضیات ایران در زمان صفوی و تغییرات پیشرفت‌ها و تأثیرات مثبت و منفی آن بر کشور تا این زمان پرداخت.

سخنرانی اول:

Art & Architecture

*Dr. Maryam Mohammad Gholipour*

*Department of Architecture and Environment Design, International Islamic University  
Malaysia*

**From the therapeutic Safavid architecture color system to the  
development of today's Iranian color palettes.**

This topic was based on the observation that contemporary Iranian architecture is colorless while Iranian traditional architecture is colorful. The industrial revolution, the growth of the population, phenomena of urbanism, and interaction with the West brought the new concept of color construction and new material to contemporary Iranian architecture. while there was a "color pattern" in Iranian architecture around 400 years ago in the "Safavid era" that not just had a system but also it was therapeutic. This system has NATURAL and DUAL characteristics and CONTEXTUAL meaning which will be produced in a form of the palette to be used in contemporary architecture and industries.



## Literature

*Akram Karimzadeh Isfahani*

*PhD candidate of History of Iran, University of Tehran*

### **Representation of King in Persian Stories; A wide picture from Safavid to Pahlavi Era**

In different historical periods and texts, different images of kings are depicted. In fictional texts in the Safavid period, the Shah has special characteristics, some of which are taken from the literary and historical-cultural tradition of previous periods and some of which have been added according to the legitimacy factors of the Safavid period. Among the attributes of the king, we can mention justice, generosity, patience, intellect and wisdom, purity, honor, courage, bravery, and glory. Also, in these texts, Safavid king is a perfect guide, the vicegerent of twelfth imam of the Shiites, the perfect Shah of Iran and the stabilizer of the country of Iran.

During the Qajar period, this image changed slightly. Although the Qajar kings tried to gain legitimacy by associating themselves with the Safavid kings and displaying similar characteristics, this was not possible due to the special national, regional and international political conditions, and their image in literary works and the minds of people were represented differently. The defeat of the Qajar kings from Russia and Britain in their wars, the connections and travels of Nasser al-Din Shah to abroad, constitutionalist ideas in Iran, post-constitutional events and the First World War are the reasons for the changes in this picture.

During the Pahlavi period, this image was updated and many of the features that were considered for the Shah according to Iranian tradition were removed. These include personal and physical characteristics, military actions, religiosity, and dealing with rivals and opponents. Also, in this period, a new representation of the kings of ancient Iran, Safavid and Qajar eras was made.

سخنرانی سوم:

## Philosophy

*Dr. Seyed Salman Safavi*  
*London Academy of Iranian Studies, UK*

### **Fundamentals of Mulla Sadra's Political Philosophy**

In this article, the Fundamentals of Mulla Sadra's political philosophy are explained based on his book titled “al-Shawahid al-Rububiyyah fil Manahij al-Sulukiyah”. This book is one of the last works of Mulla Sadra written after al-Asfar al-arba'ah.

According to Mulla Sadra, there is a mutually inclusive relationship between wisdom, Shari'a and politics. Politics is generally divided into two categories independent of Shari'a and in interaction with Shari'a.

The decrees of the real Shari'a are based on rational wisdom that considers real benefits and harms. "Sublime politics" is politics that results in the development and excellence of the material and spiritual life of society. Justice is the foundation of social relations and politics. If politics does not lead to progress and justice in society, that politics is not in accordance with Sharia, even if it rules under the banner of religion.

Politics that does not follow the values of “Perennial Philosophy” which has been sent by the Absolute Wise (God) through the prophets cannot build a balanced society that provides for the needs and requirements of life in this world and also the next.

Establishing justice, preventing war, and providing conditions for spiritual progress are amongst the goals and objectives of government in Mulla Sadra's political philosophy. He is of the opinion that building a spiritual society is not possible without establishing social justice and social security. He considers politics minus the presence of the values of the Supreme Wise (the law of truth) as a soulless corpse.

سخنرانی چهارم:

## Philosophy

*Tayebeh Mir Mohamad Hoseini,*

*PhD, Transcendental wisdom, researcher in "Pooya Fekr" research center*

*Yahya Sabbaghci,*

*PhD, Philosophy of Religion, Assistant Professor, Center for Islamic Studies and Humanities, Sharif University of Technology*

### **Philosophical peace theory in the Safavid era based on Galtung's approach Case Study: Philosophy of Mulla Sadra**

Preventing war and striving for peace has always been a concern of social scientists and thinkers. This concern is more acute today than ever before due to the escalation of wars and violence. Analyzing the causes of violence and dividing and examining the factors that destroy peace is one of the ways that can be used to get out of conflict and violence. Norwegian sociologist Johann Galtung considers the triangle of violence to include *direct*, *structural* and *cultural* violence. Against these factors, in the philosophy of the Eastern philosopher Mulla Sadra, one can find principles, each of which eliminates examples of such violence.

Although the issue of peace and violence was not raised independently in his time, principles can be found in his philosophy that form the basis of his theory of peace. Sadruddin Mohammad Shirazi, mostly known as Mulla Sadra, philosopher, sage and great commentator of the 16th-17th century, is the founder of the philosophical school of transcendent wisdom, one of the most important philosophical schools in the Islamic world. He explained his philosophical system in his most important book, *The Transcendent Wisdom in the Four Mental Journeys*. After him, the Shiite intellectual tradition was influenced by his teachings, and several philosophers, including Mulla Hadi Sabzevari and Allameh Tabatabai, described his ideas.

One of the important elements of Mulla Sadra's philosophy is rationality, which he divides into theoretical and practical rationality, and considers the concept of practical rationality to be the emphasis on moral virtues in life. An individual or

a society that does not have the tolerance, patience, compassion and mercy for opposing thoughts and actions will not be able to make peace. The authenticity of moral virtues versus moral vices can be used to eliminate *direct* violence.

Another peaceful principle in Mulla Sadra's philosophy is the principle of justice. Justice, which has been addressed as an important principle in Mulla Sadra's philosophy, is the need of societies to eliminate *structural* violence from Galtung's perspective. Galtung sees injustice as an important example of structural violence and believes that eradicating it will be a crucial step towards lasting peace. According to Galtung's theory of structural violence, lasting peace is achieved through all-round justice and the guarantee of the rights of all human beings. Mulla Sadra also considers social justice as a basic need of societies to eliminate violence.

In Galtung's view, *cultural* violence is used to justify or legitimize direct or structural violence and therefore has an underlying role in the formation of violence. Numerous intellectual foundations in Mulla Sadra's philosophy are at odds with cultural violence and violate the legitimacy of violence. Inclusiveness, human dignity, God's vast mercy, and man's vicegerency are important principles and foundations of Mulla Sadra's philosophy, with which religious violence loses its legitimacy and can no longer be used against others under the pretext of their false beliefs. As scholars such as Galtung, Cavanaugh, and Hick have argued, considering yourself right and invalidating others has been one of the most important and pervasive intellectual sources of wars and, according to Galtung, cultural violence throughout history. Although Mulla Sadra is a Muslim, he does not consider all non-Muslims to be misguided and hellish, and he considers the vast divine mercy to include not only Muslims but all those who seek truth in their religions without stubbornness and enmity. According to his principle of movement in essence, all human beings will be subject to salvation in the Hereafter to the extent that they enjoy good knowledge and virtues, excluding those disbelievers whose disbelief arises from their stubbornness against truth. The result of this attitude is the loss of legitimacy of violence against people of other beliefs. Also, believing in inherent dignity for human beings is very effective in creating proper human relationships and mutual respect. Finally, Sadra considers man as the vicegerent of God, whose mercy has

surpassed his wrath, and he expects all human beings to strive as much as possible to move toward divine morality; Such mercy minimizes the extent of oppression and violence and replaces it with peace, love, and friendship.

## • روز دوم

روز دوم این وبینار نیز با معرفی کلی سمینار جاری و و نیز تاریخچه تطبیقی مختصری از دوران صفوی با دوره مدرن نخستین (پیش از رنسانس) شروع شد و پس از افتتاحیه دکتر تومانیان با موضوعات هنر، تصوف و فلسفه ادامه یافت.

## افتتاحیه، خیرمقدم و سخنرانی دکتر تومانیان

دکتر تیگران تومانیان در مقام ریاست دانشکده مطالعات فرهنگ و فلسفه شرق دانشگاه ایالتی سن پترزبورگ، ضمن خیرمقدم و خوش آمدگویی به حضار و تشکر از دکتر آزادگان و دست‌اندرکاران دانشگاه صنعتی شریف بابت برگزاری این سمینار از همکاری بین آن دانشکده و گروه فلسفه علم دانشگاه صنعتی شریف ابراز خرسندی نموده و به توضیح معاهدات همکاری‌های مشترک میان دو دانشگاه و برنامه‌های پیش رو پرداخت.

سخنرانی اول:

## Art & Architecture

*Dr. Sofia Useinova*

*Senior lecturer, Department of Philosophy and Culture of the East, Institute of Philosophy, St.-Petersburg State University*

## **Siyahmashq: Its Origins and Development through the Ages**

Siyahmashq, literally meaning "black practice", has left its original narrow context of practice sheet to become one of the most important genres of



calligraphic writing in Iran. This seminal transformation had occurred in the reign of the Safavid dynasty, thus marking one of its many artistic achievements; since then, its seemingly endless possibilities had been vastly developed in the Qajar epoch, and principles of *mashq* compositions lie at the base of much of modern-day creative calligraphy. The phenomenon is certainly not unknown in the West, having been mentioned in numerous works dealing with Islamic calligraphy, but its aesthetic, religious and philosophical underpinnings are rarely discussed at length (if at all). This presentation will then present a humble attempt at putting together an overview of this exceedingly impressive calligraphic genre.

سخنرانی دوم:

## Sufism

*Maryam Haghi*

*Ph.D. candidate, faculty of theology in University of Tehran*

### **Examining of the Idea of Opposition between Jurists and Sufis before the Early Safavid Era**

In many cultural communities in contemporary Iran, it is widely renowned that throughout the history of Islam, jurists (*fuqahā'*) were opposed to Sufis and there was an irreconcilable opposition between jurisprudence (*fiqh*) and Sufism. This idea faces a great many counterexamples. Until the second Safavid era, it seems that the most important contrary to Sufi institution among Muslim jurists were some Salafi Sunnis. But, many Shiite and Ash'arī Sunni jurists were not fundamentally against Sufism, notwithstanding their criticisms of certain Sufi beliefs and manners, and were even sympathetic with the bulk of Sufi views.

In this research, we have considered a 500-year period (from 500 A.H./1106 to 1000 A.H./1591), which was the pinnacle of Sufi strands in the Islamic world. We have identified jurists from a variety of Islamic denominations (Shiite, Ash'arī, and Salafi), and instances of their views, fatwas, and relations with respect to prominent Sufi institute and figures.





It has been found that Ash‘arī Sunni jurists were fully harmonious with Sufism. Thus, there have been people in Egypt who were at the highest rank in both jurisprudence and Sufism; that is, they were at the same time, both *Qādi-l-Qudāt* (Chief Judge) and *Shaykh al-Shuyūkh* (Chief Master) in Khānqāh. Such examples still exist in Egypt today; for instance, the present grand imam of al-Azhar is also the leader of a Sufi path.

Things are different when it comes to Salafī jurists; for example, Ibn al-Jawzī in Iraq deprecated Sufis and Khānqāh. In Egypt and Levant, Ibn Taymiyya praised the “true Sufis,” while in practice he had acute confrontations with many of his contemporary Sufis, excommunicated them, and likening them to the Shi‘a.

In contrast, many high-ranking Shiite jurists of this period, such as ‘Allāma Ḥillī in Iraq and al-Shahīd al-Awwal and al-Shahīd al-Thānī in Jabal Amel, treated mysticism and Sufism alike, referring to some prominent Sufi figures with reverence and praise, permitting endowment (*waqf*) for Khānqāhs, and disapproving some radical actions against Sufis. They directed their objections at the conducts of some “pseudo-Sufis” (*al-Mutaṣawwifa*), not at Sufis (*al-Ṣūfiyya*) and the whole Sufism.

The serious antagonism between Shiite jurists and Sufis began since the 11<sup>th</sup> (17<sup>th</sup>) century when Sufi Qizilbash, that is, the main military forces of the Safavid dynasty at the time disobeyed the government and posed a political threat.

As it seems, it was in this period that the word “Sufi” lost its positive meaning in the religious literature of the Shi‘a, and an anti-Sufi literature was developed. The antagonism between prominent Shiite figures and Sufism is traced back to al-Muḥaqqiq al-Karakī in the 10<sup>th</sup> (16<sup>th</sup>) century, and sometimes to the period of Shiite Imams in the 2<sup>nd</sup> (8<sup>th</sup>) and 3<sup>rd</sup> (9<sup>th</sup>) centuries. As far as I have surveyed, however, evidence for this is not historically accurate, and cannot be extended to all instances of Sufism throughout the history.

سخنرانی سوم:

## Philosophy

*Ruzana Pskhu*

*DSc., Professor, Russian Peoples' Friendship University (RUDN-University)*

*Moscow, Russia*

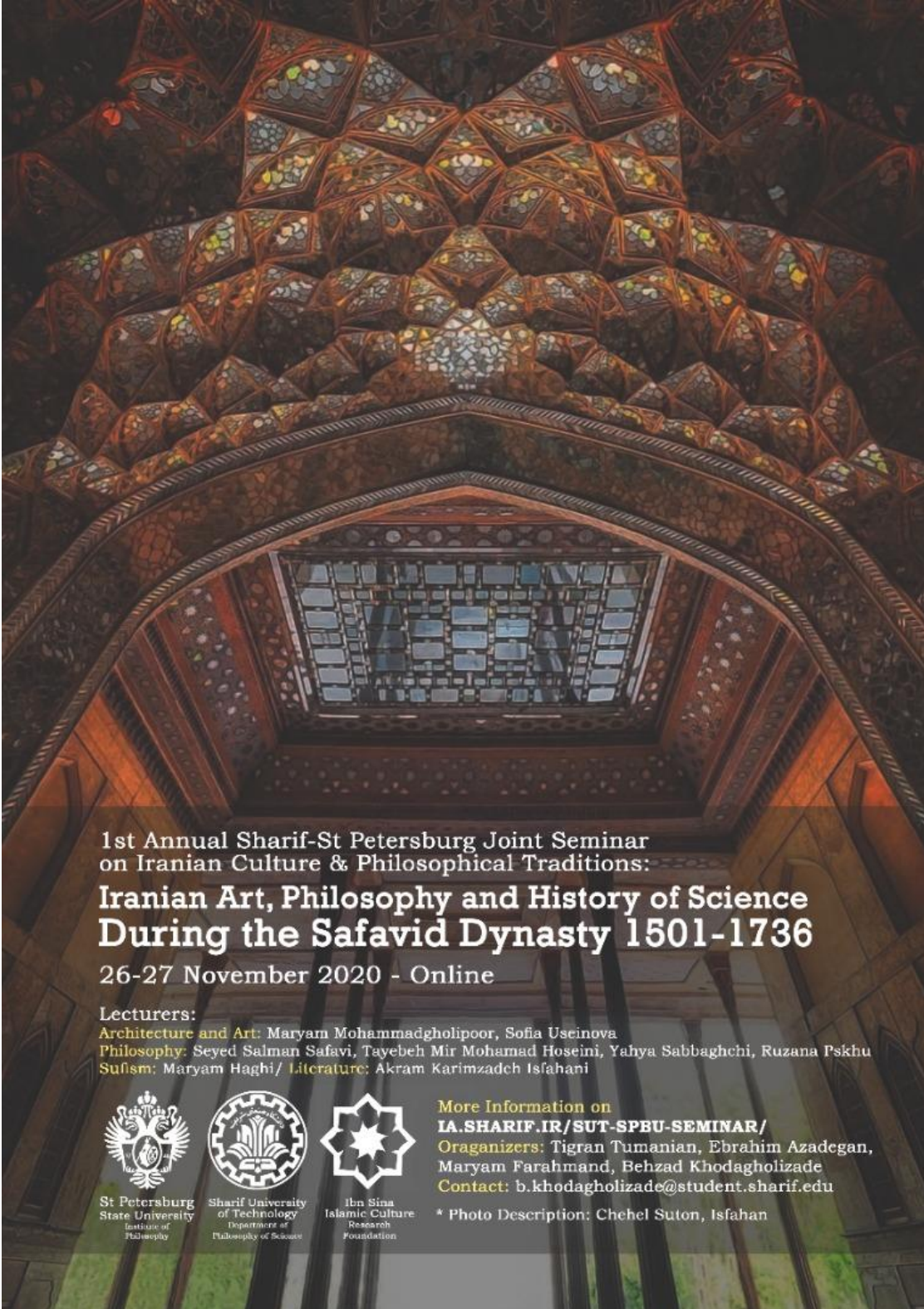
### **Two approaches for Mulla Sadra's Transcendental Philosophy:**

#### **S.H. Nasr vs S. Safavi**

In my paper I will considerate two investigations on Mulla Sadra's Transcendental Philosophy. Both of them I have translated into the Russian language and they are already published in Russia. My interest is focused on two points. The first one is to look how the worldview of a scholar can be mirrored in his representation of Mulla Sadra's philosophy. And the second one is to compare the methodological approaches of investigation of Mulla Sadra's doctrine in S.H. Nasr's "Sadr al-Din Shirazi and His Transcendent Theosophy: Background, Life and Works" (1977) and S. Safavi's "The Philosophy and Life of Mulla Sadra" (2013)

حسن ختام این برنامه اجرای مناجاتی از دکتر صفوی بود و وینار با پیام‌های محبت آمیز مخاطبین به پایان رسید.  
تصویر نمونه‌ای از پوستر این سمینار به پیوست ارائه می‌شود:







**1st Annual Sharif-St Petersburg Joint Seminar  
on Iranian Culture & Philosophical Traditions:**  
**Iranian Art, Philosophy and History of Science  
During the Safavid Dynasty 1501-1736**  
26-27 November 2020 - Online


**Lecturers:**  
**Architecture and Art:** Maryam Mohammadgholipour, Sofia Useinova  
**Philosophy:** Seyed Salman Safavi, Tayebeh Mir Mohamad Hoseini, Yahya Sabbaghchi, Ruzana Pskhu  
**Sufism:** Maryam Haghi/ **Literature:** Akram Karimzadch Isfahani

**More Information on**  
**IA.SHARIF.IR/SUT-SPBU-SEMINAR/**  
**Organizers:** Tigran Tumanian, Ebrahim Azadegan,  
Maryam Farahmand, Behzad Khodagholizade  
**Contact:** b.khodagholizade@student.sharif.edu

**\* Photo Description:** Chehel Sutun, Isfahan

  
St Petersburg  
State University  
Institute of  
Technology

  
Sharif University  
of Technology  
Department of  
Philosophy of Sciences

  
Ibn Sina  
Islamic Culture  
Research  
Foundation