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Address: Farabi College, University of Tehran
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Creational Agency from Mulla Sadra and Avicenna Viewpoint

Yahya Kabir, Ph.D
Hosein Hojjatkah

(Date of Receipt: 26 November 2013; Date of Acceptance: 29 April 2014)

Abstract

In contrary to Aristotle, who settled the "metaphysical difference between matter and form" as a fundamental basis of his philosophical system to attain the difference between sensible and non-sensory world and finally to the unmoved- mover, that is a natural agent; Avicenna chooses the "metaphysical difference between existence and essence" to reach the difference between necessary and contingent and prove the Divine agent, namely creational agent cause and pure being that is Allah Almighty. On the other hand, Mulla Sadra discussed about objective reality of existence and its gradational degrees, instead of discussion about example of existence and conformity of the concept of existence on them, to settle the fundamental basis of his philosophical system "primacy of existence over quiddity" or "principality of existence". This article explains various views about agency of Allah Almighty and finally concludes that Avicenna believes in Allah Almighty as agent-by-foreknowledge in the first sense, but Mulla Sadra believes in Allah Almighty as agent by self-manifestation and, in his another view, as agent-by-foreknowledge in the second sense.

Keywords:

Agent-by-Foreknowledge, Agent by Self-Manifestation, Agent Cause, Divine, Creational Agency, Natural Agent, Principality of Existence.

Necessities and Barriers of Shi'ite Rationality According to Mulla Sadra's Transcendental Wisdom

Seyed Abdorrahim Hoseini, Ph.D

(Date of Receipt: 16 December 2013; Date of Acceptance: 29 April 2014)

Abstract

Rationality is the most prominent action and characteristic of humanity and different schools of thought and branches of philosophy have found the Key of their reputation and survival in it. This article is going to answer to this question that how the Transcendental Wisdom, as the highest symbol of Shi'ite rationality, could draw basic conditions of just thinking and wise intellection; and on what elements it is based? Moreover, according to Transcendental Wisdom, for achieving the truth and opening up the bright horizons against humanity, which principles are mandatory to appeal on it? By examining the works of Mulla Sadra it is obtained that he strictly emphasizes on the rules and scientific principles of Transcendental Wisdom and believes that for observing them and discovering a new horizons for obtaining a larger world, appealing to wisdom is inevitable. Some of these principles and rules are as such: reason– pivot, faith, sainthood, wisdom, freedom, refinement of body from filth by Shari'a and purification of heart from inappropriate thoughts; are positive criteria. While, principles and rules such as inherent defect, concealment of consciousness, and being away from favorable goals, are negative points in this respect.

Keywords:

Barriers, Favorable Goals, Rationality, Transcendental Wisdom.

Rationalism in Imamiyya of Baghdad and Mu`tazilites of Basreh's School

Reza Berenjkar, Ph.D
Reyhaneh Hashemi

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Abstract

Reason for Mu`tazilites of Basreh is defined by expressions like knowledge, prohibition, thought, and opinion that opens a strict way to achieve knowledge and apprehension of religious duties. They were the first group of Sunnis that: 1. used the advantageous of speculative reason in cognition of religion; 2. argued for good and evil of deeds through practical reason, 3. rejected vile action of Allah, 4. argued for doing the religious obligation. In Imamiyya of Baghdad's School, Sheikh Mofid and Sayyed Morteza have attributed the reason to a faculty which demands for differentiation; and Sheikh Tousi has defined it as a collection of sciences. This school, in fact has accepted the practical and speculative functions of reason. Also, Sheikh Mofid like Kufa theologians and in contrary with Mu`tazilites, believes that Reason in his activities in fact depends on Revelation; while Sayyed Morteza and Sheikh Tousi do not accept such needs. Both Mu`tazilites and Baghdad School did not present any argument on behalf of authority of reason, as if they supposed it to be an axiom, and reason is practically used as a source as well as an instrument.

Keywords:

Authority, Imamiyya, Mu`tazilites, Practical Reason, Reason, Speculative Reason.

Rationality of Faith from Swinburne's Viewpoint

Hassan Ghanbari, Ph.D

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Abstract

In this article, first of all, we will point out to two conception of Reason. Then Swinburne's comprehension of reason that is in accordance with the first conception of reason will take into consideration. Moreover, it is shown that from Swinburne's viewpoint religious faith and popular creeds are both rational. After defining the ordinary definition of Knowledge near epistemologists, we will answer to the question that: "what is relation between religious Faith and knowledge?" In this respect, we will consider the principles that Swinburne has mentioned for rationality of belief. At the end, we will point out to special definition of Faith that is used in Islamic Kalam (speech), as "internal and heartily verification". So we should conclude that according to Islamic definition of faith, the concept of Faith contains a kind of certainty and could be considered as knowledge; while according to other definitions from faith (and also Swinburne's), it is not knowledge.

Keywords:

Certainty, Faith, Knowledge, Rationality, Swinburne.

Relationship between Creature and Creator from Reason and Inspired Transmission Viewpoint

Hoseyn Oshshaq, Ph.D

(Date of Receipt: 26 January 2014 ; Date of Acceptance: 29 April 2014)

Abstract

There are three main ideas about relation between creatures and creator: One of them is the "theory of separation", according to which there's not any homogeneity between creatures and creator. It means that the essence and existence of creatures is totally different from creators. The second one is the "theory of oneness", according to which creatures and creator are united in their essence and in their existence; although creatures aren't in homogeneity with God in their existence degrees. And the third one is "theory of pure unity", according to which creatures don't have any reality except creator's (God's) reality i. e. God is existence and creatures are only his appearance. According to the reasonable and traditional proof, the first and second theories are false and the third one is correct.

Keywords:

Appearance, Creatures, Essence, Existence, God.

A Critical Review about Criteria and Principles of Religious Language Understanding according to Mulla Sadra`s View

Sayyed Morteza Hoseyni Shahrudi, Ph.D

Vahideh Fakhar Noghani, Ph.D

(Date of Receipt: 18 February 2014; Date of Acceptance: 29 April 2014)

Abstract

The issue of religious language and its understanding has been one of the main issues among many Islamic thinkers at past and Mulla Sadra is among the scholars that presented certain criteria and principles for understanding the implications of religion language. The collection of these criteria and principles, indicates his view concerning the religion understanding. In this inquiry, the criteria and principles of religion language from three essential dimension is taken into consideration: first of all, "special features of religion language"; secondly, "Ontological principles of religion language"; and finally, "linguistic principles of religion language". And as we know, Mulla Sadra in the light of these three dimensions could attain to implications of religion language. Moreover, in some cases, in the light of these criterias, we had a comparative study about Mulla Sadra's method of understanding from implications of religion language and other thinkers method. At the end, we tried based on the theory of extension words implication, present a new explication of understanding religion language.

Keywords:

Criteria and Principles, Implication Extension, Religion Language.

A Study of Antony Flew's Conversion: Proponents & Opponents

Ali Fathtaheri, Ph.D
Esmail Sharafi

(Date of Receipt: 23 February 2014; Date of Acceptance: 29 April 2014)

Abstract

After about 60 years attempting in denying of God, Antony Flew the famous analytic philosopher, announced that by appealing to some scientific evidences he finally convert his manner and believes in God. According to Flew, his conversion was due to fulfillment this popular principle in his life: "follow evidence, wherever it leads you". When he was an atheist, he tried to challenge the views of theists with certain issues such as the existence of evils in the world, and the meaningfulness of the religious statements; and according to the presuppositions of atheism, he never tried to accept the responsibility of offering reasons for his claims. But on the other hand, he had the same view toward the atheists. Accordingly, he neither considers himself as a theist nor positive atheist. But He considers his position as a negative atheism. Hence his belief at that time could be considered as a provisional position. As a result, in the light of new findings in the field of genetics and on the basis of the principle of his reason, he declared that he believes in God. But his opponents, chiefly on the basis of their prejudices, sought to consider his return from atheism as stemmed from his old age, weakness of memory, and defect of his knowledge. In this article, while referring to the basic thought of Flow in both periods, the authors try to carry out a critical study of the views of the opponents and prove that his conversion did not contradict with his basic principle.

Keywords:

Antony Flew, Conversion, Deism, Evidence, Negative and Positive Atheist, Theism.

Philosophical Study on Feasibility of Strong AI According to the Different Views on Mind-Body Problem

Hossein Motallebi Korbekandi
Behrooz Minaei, Ph.D
Asgar Dirbaz, Ph.D

(Date of Receipt: 18 March 2014; Date of Acceptance: 29 April 2014)

Abstract

Following the emergence and extraordinary growth of computers in the middle of the last century, it is supposed that with the same methods which are used in computers, scientists could reconstruct Human intelligence as the artificial intelligence, and computers soon or later will be able to do the things that human intelligence is capable to do. Among computer scientists this project was called "Artificial intelligence" (AI), and various theories were propounded about the feasibility of its success. There is wide range of opinions in this case so that you can find significant differences between them. Some of this scientist deny its possibility and others extremely believe that the project will be succeeded in the future, and even now computers are as intelligent as a Human being. There are two main approaches in the field of artificial intelligence: "Symbolism" and "Connectionism". This article will attempt, in addition to explaining the most eastern and western common philosophical views on mind- body problem, evaluate the feasibility of substantiation of AI according to two above mentioned approaches in Islamic and western thought.

Keywords:

Artificial Intelligence, Computer, Connectionism, Mind-Body Problem, Symbolism.