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Three Theories in Religious Language and Six Quran's Commentators

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Abstract

The three theories in religious language are equivocality of names, univocally and analogous which are more consistent with some of the Quran commentator's view. In this paper the ideas of six Quran's Commentators, which have different backgrounds, will be taken into consideration; i.e. Tabarsie, Zamakhshari, Fakhre Razih, Meibodi, and Tabatabaei. For this reason, at the beginning we will discuss about three above mention theories and criticize it briefly. Then, the view of six commentators about some Quran's verses will be explained. And finally, it will be shown that all these commentators rarely interested in equivocality of names, whereas they supposed that univocally of names, which is equal with analogous, to be the basic rule for understanding and interpretation. Moreover, those who are leaning to Sufism and mysticism prefer the first theory i.e. equivocality of names. Whereas Shiite's commentator like Tabatabaei, opposed this view. Finally, it can be said that the theory of analogous language can be a common view among all commentators with different religious languages or even, opposite backgrounds.

Keywords:

Analogous Language, Equivocality of Names, Quran, Religious Language, Univocally.

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The Possibility of Comparison between Mulla- Sadra and Existentialist Philosopher's Anthropology (with an Emphasis on Yaspers and Sartre's Ideas)

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Abstract

In both Sadra and existential philosophy which is the main topic of our discussion, the terms “existence” and “priority of existence to quiddity” are two essential key words which paves the way for a comparative study. Although with examination of concepts such as “man” and “human being” and considering the method that is used by atheistic existentialists (like Sartre) and theistic existentialists (like Jaspers) one can confirm the accuracy of this claim. The main characteristic of existentialism is its focus on human being, as a pivotal theme, and using phenomenological method as a reaction against abstract mode of philosophy; whereas in Sadra's anthropology man is oriented toward the proximity to God and try to attain his grace. Philosophical explanation of this sort anthropology presupposes an abstract method of anthropology which is based on foundationalism. But in Sadra's mystical anthropology, man is at the center of the world and whole of the universe serves him. A position is attained only in light of his proximity to God.

Keywords:

Anthropology, Existentialism, Jaspers, Mulla Sadra, Sartre.

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The Requirements to Reflect and Reasoning in Two Stages of Supposition and Proof for the Existence of God

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Abstract

As we know, for proving or confirming the existence of an object, like any optional act, first of all we need to suppose it or to have a concept of that object. But what is a supposition? It means bearing in mind what constitutes the essence of an object. So, for conforming the existence of God, firstly we should have a good supposition of it. Among the concepts that we bear in our mind in this respect, some are more clear than the others. For example, the concept of "being" is a clear and unique concept, but the concept of God needs contemplation in its supposition. Moreover, in confirmation of God's existence also we need to contemplation and proofs.

Keywords:

Acknowledges, Evidence, Imagine, Needs, Obviously, Reasoning.

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Criticism of Religious Study based on the Pragmatic Theory of Truth

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Abstract

Pragmatic theory of truth is one of the theories of the concept of truth. According to this theory, P is a true proposition, if and only if, P is useful in practice. This theory creates an Independent and different attitude in religious study. In this kind of religious study, instead of studying of correspondence or non-correspondence of religious teachings to the reality, practical works and objective results of these teachings will take into consideration. So, truth of the religious teachings is depending on their practical outcomes and objective results. But this approach should be criticized because it is incompatible with teachings of revealed religions. Some criticisms of this approach are as follow: cognitive relativism, humanism and removing the God-centerism, forgetting about the reality of God and setting "the concept of God" instead of it, lake of attention to revealed essence of religions, reductionism and reducing the religions to their practical and objective results, propagating a utilitarian and Instrumentalist attitude toward religions, neglecting from death and resurrection, disability to understanding of essence of religion and so on.

Keywords:

Humanism, Methodology of Religious Study, Pragmatic Theory of Truth, Religious study, William James.

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Analysis of the Semantic basis of Ibn Teymiyye in the Concept of "Salaf", Regarding to Narrative Attributes

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Abstract

Taqî ad-Dîn Aḥmad ibn Taymiyyah, for his declaration concerning new subjects and controversial judicial decrees (Fatwas), had to change the concept of some terms and define them in a way that he could use them according to his desire (Ijtihad). The most important term which its meaning was changed totally by Ibn Taymiyyah is Salaf (all the early Muslims). According to him, the term Salaf is only included the people who lived in the age near to the century when the Holy Prophet lived. In this way, he tried to restrict the concept of Salaf. According to this theory, Foghahaa (Islamic Jurists) and Islamic scholars descendent to Salaf are excluded from the circle of people who understand religious texts and the Holy book, and should correct their understanding in accordance with Salafs understanding, because only Salafs possess the superior understanding. The present research, is going to through the documents that will be presented, analyses fundamental basis of Ibn Taymiyyah, and demonstrates that Islamic scholars throughout history understand this term much more precisely than Ibn Taymiyyah; and that his interpretation of this term is not only incorrect, but a mistaken manipulation of the meaning.

Keywords:

Basis, Concept of Salaf, Criticism, Ibn Taymiyyah, Narrative Attributes.

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Explanation and Critique of Paul Tillich's Theory of Symbolic Language

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Abstract

Paul Tillich (1886-1965), was a German Christian theologian who supposed the language of religion as a symbolic language. That is to say that, the realm of religion is full of religious symbols. On Tillich's view, all religious statements are symbolic, except that "the existence of God"; because God is existence itself not a being among the others. Then he concludes that even there is some symbolic expressions in religious text, especially in the Holy Quran, although that does not mean totally the language of religion, but is the symbolic language. In this paper we will explain his theory and criticize it.

Keywords:

Figurative Language, Final Concern, Paul Tillich, Religious Symbols.

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Tabatabaee`s Theological and Interpretative bases in Predicative Attributes

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Abstract

The predicative attributes of the eminent God, is one of the interpretative and theological issues that is mentioned in both Quran and Revayat. Predicative attributes are those that intellect does not have a clear implication in them and they can attributed to God, only because in religious texts like Quran and Hadis attributed to God. Accurate and precise identifying of predicative attributes and achievement of human beings to this wisdom could leads to a better understanding of God. Explanation of these attributes has long been quarreled among theologians and it had consequences for Islamic nation. The history and the branches of Islamic thought hasve expressed this fact. Concerning predicative attributes, there are four general ways: 1. The theory of proving the predicative attributes with similarity; 2. The theory of stopping and resignation; 3. The theory of proving the predicative attributes with stipulating on non-quality; 4. The theory of paraphrasing. With explanation of predicative attributes in interpretation, it can be concluded that none of them believe in God`s corporeality. In this article we try to get the viewpoint of Alame-Tabatabaii, one of the major Shiit's interpreters. He believes that with following Ahl-al-Bait and taking their interpratative views, we should get the serious and final meaning of God`s speech in predicative attributes verses.

Keywords:

Al-mizan, Discourse, Interpretation, Paraphrase, Predicative Attributes, Principles, Resignation, Tabatabaii.

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The Substantial Motion of Human and Dasein's Self-projection in the Philosophy of Mulla-Sadra and Heidegger

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Abstract

Since human being is both receiver and addressee of religion, so anthropology is one of the most important issues in the philosophy of religion. On the other hand, according to our view toward human beings, our view to religion could change. The present article wants to compare the attitude of these two eastern and western philosophers. Mulla-Sadra with proposing the theory of substantial motion and locating it in the center of his philosophical system, tried to explain the relationship between human and the world. This scheme which is also based on the fundamentality of being, founds human progressive movement in universe stages and the creation of man in nature and worldly life. Against Mulla-Sadra, who speaks in language of classical philosophy, Heidegger attempts to create a new philosophical language, because in his view the classic philosophical language could not interpret the world according to new ontology. His philosophy is also based on the fundamentality of being and there are many similarities between his two thinkers. Heidegger believed that the man (or Dasein) is constantly in becoming and growing up and always is coming out from self and heading to future.

Keywords:

Dasein, Heidegger, Human, Mulla-Sadra, Projection, Substantial Motion.

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