

A comparative study of the ethical thoughts according to Aristotle and al-Tusi

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Abstract:

This article is based on a comparative study of moral ideas and ethical thoughts of Aristotle and al-Tusi and the similarities between the two. As will be shown, moral values play an important role in achieving happiness. Happiness is the greatest good that every one, just for its own sake, pursues it. Al-Tusi like Aristotle thought that the ethics have their objective and real principles and bases. However, Aristotle believed that human reason alone was not able to reach all of these principles. In order to get full knowledge about the features of ethics, in addition to wisdom, one should resort to the religious law (shari'a). Moreover, by introducing the idea of the hereafter, religion opens our eyes to an unending life whose details are not known to the reason. However, according to al-Tusi, in order to live in such a world, religion is necessary. "Justice" as the source of human virtue and happiness, is the common ground in the ethics of Aristotle and al-Tusi, emphasized in their books. In their approach, the source— and not just part of it— of all virtue is justice and without justice, prosperity won't be possible.

Keywords: Aristotle, comparative study, ethics, happiness, justice, politics, Tusi.

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An overview of the origins and nature of early Heidegger's religious thinking

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Abstract

The turbulent social, political and cultural situation in Europe (and especially Germany) in the early twentieth century led young Heidegger to the question “what is the role and responsibility of the intellectual in society?” He maintained, in this regard, an important role to his own personal religious education, convictions and interests, because he believed that by creating interaction between religion and philosophy one can shape the unique intellectual and cultural heritage for the whole people of Europe, and thereby, play his own responsibility as an intellectual against that unfortunate situation. Accordingly, his response to this situation was Destruction Theology. It enables him to transform the past (i.e. the early Christian tradition) into both a critical measure of the present (i.e. uncertain philosophical and religious tradition of the West) and a possibility for the future life (i.e. authenticity). Therefore, the aim of this paper is to show that Heidegger's solution to create a unique intellectual and cultural heritage, which eventually leads to the formation of the destruction theology, causes, on the one hand, an empathy or dialogue with the early Christian tradition and some of its great characters (such as Paul, Augustine, Eckhart, Luther, Schleiermacher and Kierkegaard), and on the other hand, provides the ground for serious criticism of traditional philosophy and theology (or what Heidegger calls the Onto-Theo-Logical nature of the west).

Keywords: authenticity, destruction, destruction theology, early Christian tradition, Heidegger, traditional theology.

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Spiritual causes and methodological materialism

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Abstract

There are different approaches in philosophical justification of the influences of metaphysical or non-material causes on the material world. According to the approaches of the most Muslim thinkers, the non-material, spiritual factors are influencing the material world, however along with the natural and material causes. Accordingly, is it possible to propose a methodological materialism in sciences that regards the experimental method in methodology of science as sufficient to describe and explain the material world, despite the non-inclusivism of the existence in the material? This article is to prove the fact that, accepting the aforementioned principles, would not lead to a methodological materialism. Accordingly, neglecting the unseen world and the inner world, and analyzing the material causes while disregarding the non-material causes would provide an incomplete knowledge for human.

Keywords: material causes, materialism, methodology, spiritual causes.

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The experience of revelation and the notion of imagination according to Ibn-Al-Arabi

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Abstract

According to Ibn-Al-Arabi, the conditioned world or detached imagination is a presence of the graded divine presences in which both the material and non-material worlds appear. Perceiving such an appearance is possible through formal unveiling, because the creatures that appear in this realm, have both the delicacy of the non-material and the potentiality to become sensible like material things. Perceiving these creatures depends on the eternal hexeity of a given individual and his/ her essential requirements. Nevertheless, such an actualization is not distorted by what was already believed or possessed, and is independent of them. This idea stands in contrast to other ideas that either support pure abstraction of truth (such as Schleiermacher's view) or pure mentality (such as Gadamer's view). Therefore, the question of the imaginary and ideal perception of revelation is bound to the recognition of and a belief in a realm of existence, in which paradoxes come together, and despite the reconciliation between subjectivity and objectivity, it benefits from complete objectivity.

Keywords: appearance, embodiment, eternal hexeity imagination, idea, religious experience, revelation, unveiling.

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Classification of the Qur'anic verses into "Firm and Ambiguous" and an illustration of the interpretation of "Ambiguous"

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Abstract

The subject of dividing the Qur'anic verses into "firm and ambiguous" and explaining the interpretation of "ambiguous" has been considered traditionally by the exegetes of the Qur'an, and three subjects have been widely discussed, namely: firm, ambiguous, and ta'wil (interpretation). The attempts to identify the meaning of "ambiguous" have been mostly discussed and, among them, two opinions have more advocates. 1) Ambiguous means the hidden worlds like: barzakh (interim period between life and resurrection) and the Path and so forth. 2) Ambiguous means predicate attributes which apparently indicate anthropomorphism of God. The latter is approved with in the present article. The word "ta'wil (interpretation)" has been applied in different cases in the Qur'an, for instance in explaining the mystery of the apparently disgraceful acts of Moses' company; elaborating on the mysteries of applying the divine law (shari'a); explaining the reality of dream; unveiling of all the realities of the Qur'an on the Day of Resurrection; and finally, interpreting "ambiguous". The position held here in this article in regard to the interpretation of "ambiguous" is to interpret the verse in the light of the firm verses. In another word, we leave Ifrādī appearance aside and focus on Jamalī appearance. When it is stated, for example, that: "We created the heaven and the earth with our hands", it means, according to the indications, rejecting any partner in the creation of the world. Or when it is said about Adam that: "I had created him with both of my hands", it refers to his creation. The instigators adhere to Ifrādī appearance and disconcert the minds of the people and propagate the beliefs on anthropomorphism of God, but those who have firmly rooted in knowledge have understood the reality of ambiguous verses and have firmly believe in both of them and are aware of their interpretations.

Keywords: ambiguous, firm, interpretation.

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Destruction theology religion in early Wittgenstein's philosophy

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Abstract

Ludwig Josef Johann Wittgenstein is one of the famous analytic philosophers of the 20th century . He holds that ethics and religion are beyond the boundaries of language. So, "whereof one cannot speak, thereof one must be silent." His notion about religion in the early period of his life is concise and ambiguous. For this reason, exponents and commentators of his writings adopted two different positions. Some draw a religious picture of him while some others regard him as an unbeliever. The aim of the present paper is to explore Wittgenstein's writings in the first period of his life in order to understand his stand point about God and religion. The main question of the article is what religion means from his view point? If religion is equivalent to the belief in God, or is it the practice of religious virtues as believers know, or is it something equal to ethics? Due to the conciseness of Wittgenstein's writings, we have tried to make use of the ideas of his commentators such as Norman Malcolm and Cyril Barrett.

Keywords: early Wittgenstein, God, religion, tractatus logico-philosophicos.

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The Mulla Sadar's principles in proving the existence of different stages in gaining the knowledge of GOD

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Abstract

One of the issues raised in discussing the knowledge of God, is the existence of different stages in this regard. Despite the unity and simplicity of God and apparent similarities among the knowers in existence, the question remains as why this plurality exists? According to his philosophical principles, like copulative existence of the caused (in regard to the cause), the ontological approach to knowledge, and the intensifying movement of the soul, Mulla Sadra believes that all creatures, including the soul, in all their stages have a kind of knowledge of God. He concludes that according to these principles, all humans have an understanding of God in their respective levels. This understanding involves a wide range of knowledge, including acquired and intuitive ones. This idea encountered some problems that will be investigated in this article.

Keywords: acquaintance and intuitive knowledge, copulative exists, intensified movement of soul, ontological approach to knowledge, understanding of GOD.

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