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Abstracts

The Relationship between Physics (Nature) and Metaphysics in Transcendent Theosophy

Ahmad Ahmadi, Zia'gol Rezaii

The present paper deals with two main points: 1- depicting the big challenge between physics (nature) and metaphysics in Plato and Aristotle's works, who are the founders of philosophy and theosophy in Greece; 2- reconstructing and remedying this defect by using the teachings of transcendent theosophy and providing a satisfactory and reasonable explanation of the strong relationship between physics and metaphysics in Mulla Sadra's thoughts. The grounds and contexts which can contribute to explain and analyze the relationship between physics and metaphysics by taking into consideration the principles of Sadrian theosophy are organized into "five principles" in this paper.

Key words: nature (physics), metaphysics, transcendent theosophy, Mulla Sadra, fundamentality of existence, oneness of existence, substantial motion.

God, Evil and Choice in Mawlana Jalal Al-din Rumi's View

Kazim Bazafkan, Amir 'Abbas Alizamani

Some believe that man's choice is the origin of evils; that is, what man conceives as evil and attributes it to God is nothing but acts and deeds resulted from man's choice. Man's transcendence and decadence is contingent upon his choice, which is regarded as the origin of most moral and natural evils. Essentially, the idea that events are evil traces back to man's ignorance and unawareness of hidden expedience of these events on the one hand and is due to choosing man's misuse of his choice, on the other hand. Mawlana's main approach is that absolute good God essentially never emanates something called evil, and that a part of what is called evil is due to man's misuse of his will. He believes that the existence of evils is contrary to the belief in attributes of God such as absolute goodness, because such a God cannot be the origin of evils.

Key words: good, moral evil, natural evil, Mawlana, choice, absolute goodness.

The Position of Attentive Control of Oneself in the Path of Sufism

Seyyed Ali Asghar Mirbagherifard, Mohammad Ali Abulhassani

One of the most important and necessary activities which should be taken into consideration in research on mysticism is the criticism, analysis and complete recognition of each stage of mystical journey. This can help us to get more acquainted with theoretical and practical principles of mysticism and better understand the minutes of mystical texts. Attentive control of oneself is one of the most important states and stages of mystical journey, which has an influential role in mystical journey. Mystical texts have broad topics on the definition and explanation of stages, degrees, signs and results of attentive control of oneself. These topics are so diverse and numerous that it is impossible to elaborate on the minutes of this stage without providing an exact

and systematic design. The present paper seeks to criticize and analyze this mystical state as a coherent design.

Key words: attentive control of oneself, mysticism and Sufism, mystical journey, path of Sufism, wayfarer.

The Nature and Types of Pleasure in Sohrewardi's View

'Einollah Khademi

In his different books and treatises, Sohrewardi proposes different definitions for pleasure. These definitions differ with each other in terms of the quality and quantity of the qualifications used in them. He believes that there is strong relationship between pleasure and light. In some of his works, Sohrewardi divides pleasure into sensory (physical) and spiritual pleasures, and in some others into bodily and heavenly pleasures. He refers to eternal pleasure in other occasions. On the other hand, he divides pleasure into sensory and intellectual and the latter into external and internal, and believes that internal pleasures are superior to external ones, and intellectual pleasures are superior to sensory ones. He explains these aspects of superiority by using peripatetic and illuminative methods. He also believes that pleasure is not univocal but equivocal. The present paper investigates the nature and types of pleasure in Sohrewardi's view.

Key words: pleasure, sensory, heavenly, eternal, intellectual, external, internal, Sohrewardi.

Moral Development and Its Principles and Methods in Plato's View

Zahra Khaza'I, Nasrin Ramadan

The present paper reviews and analyzes Plato's view on moral development. Although contemporary psychologists conducted the first scientific research on moral development and its relationship with intellectual development, historical evidence shows that it was Plato who first discussed the concept of moral development and its relationship with intellectual development. As a virtue-oriented philosopher, Plata explains his theory about moral and epistemic development through a normative perspective and regards moral development as the result of multilateral development of man's existential dimensions, while psychologists descriptively discuss about the way of mind development, man's moral judgments and their interrelationships. Considering virtues as the thrust of his theory, Plato tries to promote personal character by using the methods which are based on suggestion, habit, imitating models and narrating exemplary narrations in low stages of education, and deal with the development of the power of thinking and vision through teaching mathematics and dialectic in higher stages, so that an individual will be capable to differentiate correct from incorrect and actualize the correct. The present paper seeks to study the nature of moral development in Plato's view based on his moral and epistemic theory, and elaborate on the most important philosophical foundations, principles, factors and methods of his educational method.

Key words: Plato, moral development, intellectual development, moral education, character.

An Evaluation of Applying Probabilities Arithmetic in the Argument from Design Based on Mohammad Baqir Sadr's Exposition

Farah Ramin

By laying down the principles of probabilities arithmetic, Mohammad Baqir Sadr tried to offer a new reading of argument from design to be efficient for proving the Necessary. The concept of probability has particular complexities and dual meaning from its very initial proposition (statistical probability and epistemological probability). This duality caused different interpretation of probabilities arithmetic. Based on his own basic principles and by using such concepts as non-detailed knowledge and subjective certainty, Sadr regarded the probability the degree of rational belief which is based on external evidence. Having differentiated between conditional and independent probabilities, he scientifically-inductively arranged the hypothesis of believing in God. Thinkers, especially some contemporary Muslim thinkers, criticized the application of probabilities arithmetic in the argument from design. Some thinkers essentially disagreed with the empirical nature of this argumentation and others permitted the application of probabilities arithmetic not only in proving the existence of God but also in the scope of conceptual intellect by referring to the principle of non-difference and sameness of members of a probable set, but reject it as making certainty. Having reviewed the concept of "probability" and its different interpretations, the present paper seeks to provide a criterion for selecting a proper definition. Then it exposes Sadr's argument and tries to find appropriate answers for criticisms and doubts cast on this kind of argumentation.

Key words: probability, logical interpretation of probability, conditional probability, subjective certainty, non-detailed knowledge.

A Review of Temporality or Eternity of Soul in Mulla Sadra and Plato's View

Zohreh Sadat Naji, Reza Akbarian

The present paper mainly seeks to elaborate on how the problem of soul and its temporality or eternity occupied Mulla Sadra and Plato's minds. What reasons made Plato to believe in eternity of soul? Why Muslim philosophers, especially Mulla Sadra, did not face such constraints in spite of the fact that they did not accept these reasons? To this end, the present paper reviews not only these two thinkers' works but also their social status and intellectual concerns, which resulted in developing their specific thoughts. It seems that the problems related to the issue of soul cannot be solved except with Muslim philosophers' existential view and particularly with Mulla Sadra's innovations in philosophy.

Key words: eternity of soul, soul, temporality of soul, Mulla Sadra, Plato.

An Analysis and Criticism of Ibn Taymiyyah's Intellectual Principles in Interpreting the Quran

Ali Ahmad Naseh

It is of particular importance to study the principles and views used by Ibn Taymiyyah, the greatest figure and leader of Salafiyyah sect, in interpreting the Quran in order to recognize and show the effect of his intellectual views

and principles on his interpretation. The present paper brings into view the most important principles and foundations accepted by Ibn Taymiyyah and the effect of these principles on his interpretation of the Quran. It concludes that relying on and adherence to such principles as literalism, prohibition of esoteric commentary in its common meaning, avoiding rationalism, excessive reliance on audience's understanding at the time of revelation of Quran, rejection of metaphor and figure of speech and extreme reliance on conventional meanings have wrong and deviated consequences which reveals themselves as inappropriate interpretations of Quranic verses in the form of belief in corporality of God and visioning the Presence of Truth, proving direction, hand, foot and face and other perceptive tools for God, and belief in the augmentation of attributes over essence, etc.

Key words: Ibn Taymiyyah, Salafism, literalism, prohibition of esoteric commentary, belief in corporality of God.

Divine Names as the Keys for Mystic Journey

Ro'ya Moosavi Garmaroodi

The present paper seeks to find the effects of divine names as the keys for mystic journey. Since traversing the path towards God in order to attain nearness to God requires some stages and each divine name has its own particular features which appear as manifestation and concretely existing things, the effects of divine names in ascending arc of creation can be regarded as the agents of preparatory disposition, which are related to wayfarer's capacities and inner aptitudes, and different manifestations to the wayfarer's heart can be regarded as some of their effects. Therefore, this paper discusses the ways of counting divine names and attributes at a theoretical level and by taking into consideration the prescriptions of the experts of this field along with explaining the concepts of attachment, realization and assumption of traits. To this end, seven common stages of mystic journey are selected among those intended by famous mystics of third through ninth century ('AH') and the implied or implicit names in each of these seven stages are searched for by relying on the Quranic verses which Khawjah Abdullah Ansari had selected for these stages in his book, Manazil Al-Sa'erin (the stages of wayfarers) in order to find the divine names and their effects on mystic journey by inverted explanation of the stages of mystic journey.

Key words: attachment, realization, assumption of traits, mystic journey, divine names, God's attributes.

In What Sense, Are Emotions Cognitive?

Zeynab Al-Sadat Mirshamsi

Emotional modes are among man's most important behaviors and influence all his behaviors and decision makings due to their particular features. Martha Craven Nussbaum is a contemporary western philosopher who has put on her agenda the philosophical study of emotion. He tries to define emotion, which is a human component, as a basis for ethics in contemporary western where ethics has lost his main bases. To this end, she formulates the value- cognitive theory of emotions and studies emotions as human component. The present paper seeks to investigate the question how emotions are cognitive. What are

the parameters and features of emotions as considered cognitive? Does the fact that emotions are cognitive mean that they are conscious and reasonable? Emotions are neither conscious nor reasonable; rather, they are the outcome of unconscious affairs in man's mind. Social norms, physical conditions, metaphysical beliefs, language and everyday habits along with individual's emotions, historical perceptions and sensory comprehensions form some values for him/her, which result in issuing value-seeking orders.

Key words: Nussbaum, emotion, consciousness, reasonability, cognition, value.

Farabi and Gadamer's Interpretation of Plato's Philosophy
Seyyed Murteza Husseini
Farabi elaborates on Plato's philosophy through Aristotle language and method, and uses formal logic in his interpretations, but Gadamer believes that Plato's dialectic philosophy can be understood by nothing but his own dialectic. Farabi is a peripatetic philosopher but, in his works, refers to the difference between Plato's dialectic method and Aristotle formal method. In formulating his new philosophy, Farabi takes into consideration the reconciling thought of Islamic civilization which requires the unity of the basis of philosophical thought. His new division of sciences and the same origin of religiosity and philosophy in his thought refer to this point. Finally, Farabi concludes that Plato and Aristotle's philosophies and methods can be reconciled (gathered together). Contrary to Farabi, however, Gadamer tries to answer the hidden questions which Plato seeks to answer by combining his horizon of thought with text based on hermeneutic question and answer. In his view, text in a stranger that giving question and answer mode to it is its lively status, real dialogue and existential manner. This reference to text necessitates a hermeneutic cycle, but Gadamer believes that hermeneutic cycle is not formal and is free from problems attributed to theoretical methods. Gadamer believes that differences between Aristotle and Plato are the results of former's formal method and way of explanation. Therefore, Gadamer also concludes that Plato and Aristotle's philosophies and methods can be reconciled (gathered together). The present paper shows that Farabi (based on formal method) and Gadamer (based on philosophical hermeneutics) draw the same conclusion, that is, the reconciliation between Plato and Aristotle. No doubt, equalizing Plato and Aristotle views with philosophical interpretations is a rival for merely historical-empirical approaches in which Farabi's philosophy is regarded a combination of Plato and Aristotle views.

Key words: Farabi, Gadamer, Plato, philosophy of Greece, utopia, philosophical hermeneutics, method.

An Account, Comparison and Analysis of Two Letters of Beliefs
Furough Al-Sadat Rahimpoor
Oral or written presentation of religious principles of faith is an old tradition among Muslims. The aim of these letters of beliefs is to preserve and transfer the basic and common principles of every sect. However, they include some of the writer or narrator's personal views and beliefs which should not be confused with those common principles. The issues and discussions presented

by a writer in his/her treatise show not only the basis of his religion but also his way of thinking, insight, nature and character. The present paper elaborate on, analyzes and compares Sheikh Baha'i' and Majlesi's letters of beliefs. In his treatise, Majlesi is more concerned with recommendation and prescription, and his imperative language likens his treatise to jurists' practical treatises. In contrast, Sheikh Baha'i' absolutely describes and explains his views and does not criticize or anathematizes the opponents. He allocates two third of his treatise to the explanation of practical issues of Islam, but Majlesi allocates most of his treatise to the explanation of the principles of faith and considers the explanation of preliminaries of acts and moral recommendations sufficient in terms of acts.

Key words: Sheikh Baha'i', Majlesi, treatise on the principles of faith.

The Question of Existence: Kant's Problematic View and Failure of Fregean Approach

Mirsa'eed Moosavi Karimi

In his previously published article, the author of the present paper proves that Kant's approach to the question of existence has at least two problematic results called "the problem of contradiction" and "the problem of nonsense", by referring to Jeromy Shafer's analysis. Based on the first problem, Kant's statements result in the fact that the predicate of "existence" is both real and unreal. Based on the second problem, Kant's view necessitates that either the subject of propositions has never exact external instance or no predication is real. This paper begins with explanation on these two problems. Then it elaborates on Edgar Moirsher and J. William Forgie's views called "Fregean approach". Based on the fact that "existence" is not a feature of things and as a second predicate it only predicates to concepts, these two philosophers try to solve aforementioned problems. The analysis and criticism of their views prove that their solutions which are said to be the best of their kind are not satisfactory and efficient.

Key words: Kant, Ferge, existence, real predicate, the problem of contradiction, the problem of nonsense, analytical proposition, combined propositions, second degree predicate.

A Revelatory Criticism and Analysis of the Idea that an Annihilated Thing will bring back in Resurrection

Seyyed Hassan Bathaii Golpaigani

Muslim philosophers and theologians have long taken into consideration the question of resurrection, especially bodily resurrection, and have faced some problems in providing rational explanations for it, because man's afterlife is an unseen matter. As a result, some theologians conceived death as nonexistence and resurrection as the instance of bringing back an annihilated thing exactly, and considered it possible because they believed in afterlife. Others conceived death as dispersion of material parts of body and, referring to Quranic verses which show the annihilation of universe, believed that accepting bodily resurrection is contingent upon the possibility of bringing back the similar of

an annihilated thing. Reminding theologians' view about the idea of bringing back of an annihilated thing and its relationship with man's afterlife, the present paper explains that death is not nonexistence, according to revelation; rather, it is a kind of transition from one mode of being to another mode of being, and that the annihilation and destruction of men and phenomena in the world means dispersion and instability of their bodily parts in worldly life and their final return to God. Therefore, accepting bodily resurrection is not related to accepting or rejecting the bringing back of an annihilated thing.

Key words: bringing back, bodily resurrection, death, destruction.