Abstracts

The Review of Epistemology of Ethics in the View of Farabi

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The epistemology of ethics is one of the foundations of morality. and cognitivism and moral non-cognition as one of the most important views of moral epistemology. Ethical cognition refers to a theory that believes in the recognition of some fixed and external moral sentences in the epistemology of ethics. Moral sentences are fixed when they have either objective or definite facts or are based on objective and stable reality. To determine the value of recognition, the type of recognition path is determined in epistemology. This research seeks to provide the epistemology of al-Farabi's ethics with a new regularity, interstitial way. Moral cognitivism includes Farabi because he Introduces recognition ways and introduces several ways to understand moral judgments. Farabi believes in the Argument of ethical sentences and the existence of moral self-evident judgments and Rejects ethical relativism.

The Distinction between Being and Existant Being in Boethius, Compared with the Distinction between Being and Quiddity in Farabi

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Aristotle's theory of being and existent have been interpreted and investigated throughout the history of philosophy. Among the important and influential commentators of Aristotle in this issue (in Christianity and Islam) are Boethius and Farabi. The distinction between being and existent in Boethius is a commentary of Aristotle's theory with a Christian approach, which can be said to be an attempt to justify Trinity; and the distinction between being and quiddity in Farabi is a basis for the distinction between necessary existent and contingent existent, to prove then the existence of necessary existent, i.e. God, and to justify the creation by the theory of emanation. In this article, after the explanation of the issue of distinction, we will try to show the motivations of these two philosophers for establishing these distinctions and the consequences of them in their philosophy and in the history of philosophy.

Principality of Existence; A Self-Evident or Speculative Issue

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The issue of principality such as is presented in some lately centuries, was begun from Mulla Sadra s age. And from that time, the self-evidence of this issue, had been presented. We have surveyed in this article, with analytic method to this issue, and we have indicated, because the speakers of principality of existence say the existence is simplicity, the self-evidence of this issue from these things those are around us, is unjustified leap an existence with those characters. A view point that say the existence is principality and quiddity is objectivity, is disagreement with our observes. And we have mentioned in this articles cases of existence, those they can grasps for philosophers, those believe the principality of existence.

Keywords: *Principality of existence, Self-evidence, Notion quiddity, None self-evidence.*

A Study on the Notion of "I" and Consciousness from the Transcendent Theosophy and Neurosciences' Viewpoints

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One of the most important philosophical discussions is on the notion of "I" and consciousness. Mulla Sadra, like other Islamic philosophers, attributes the notion of "I" and consciousness to the soul, but contrary to earlier philosophers, he tries to present a monist explanation for the body mind relationship to solve the problems arising for the earlier philosophers because of their dualist explanation for the body mind relationship. For him, human being is a moving substance, who transcends from a wicker mode of being named "body" to a stronger mode of being called "abstract soul". While according to neurosciences, consciousness is attributed to the brain, and "I" comes out of consciousness. But neuroscientists have not yet presented a complete explanation of the consciousness. Hence they justify their theory by using the idea that brain damages are the cause of certain changes in consciousness or of losing it. But, since the Transcendent Theosophy does not deny the role of the brain in the process of consciousness, it does not consider their reason sufficient to justify their theory. According to the Transcendent Theosophy, though the interactions of the brain is preparing the ground for the consciousness, it cannot be merely reduced to the matter (brain); consciousness or "I" is an immaterial issue which unifies various perceptions, and is able to analyze and compare them, while in neurosciences, there is no explanation for such an issue.

Criticism of Fakhr Razi's Theory of Individual Essence

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Investigating the nature of body is one of the oldest philosophical interests. Democritus believes that the bodies have an atomic nature. In his atomic theory, he mentioned that the bodies are some combination of infinite atomic articles. Aristotle in an opposite view, believes that the body have a continues nature and he criticized the Democritus view. In Islamic tradition, "Fakhr al-Din Razi" has arguments on proving the atomic nature of body. His argumentations are based on the composition of movement from the infinite parts and composition of time from infinite times and has some geometric arguments. In this research we prove that the argumentations of Razi are fallacious in using the active and passive division and geometric shape contacts.

Keywords: *Atomic essence, Fakhr Razi, Body, Movement, Time, Point.*

"The Essence of Meaning", Accounts & Criticisms

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The "Essence of Meaning" theory, sometimes referred to as "Setting words for general meanings", has a mystical-philosophical origin and is considered by the scholars as a solution for solving the Quran verses and Hadiths ambiguities. Exploring the books of mystics, philosophers and commentators, shows that many famous Islamic scholars have

used this theory. Some of them called this theory as "the main key of understanding" or "the principle of understanding the secrets of Quran". According to this prominent theory, The meanings of the "Words" are wider and more general than what is supposed to be. The result of this semantic generalization is to achieve deeper layers of meanings while adhering to the Apparent meanings of words, free of figurative elements and metonymy. This article seeks to answer the question of What are the different versions of this theory and can it be methodically analyzed and proved or not?

Practical Wisdom; What Are Its Components and Its Types

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Practical philosophy is a discipline due to assessment of human conducts bearing to happiness, and its main goal is to access to the truths and employing them to reach into happiness. In practical philosophy the questions are to know voluntary conducts and characteristics, thereby to achieve some general rules, and to regulate human behaviors in accord with them. Practical philosophy's foundations composed of necessary propositions, because it amount as demonstrative discipline. The criterion whereof it has been divided in ethics, domestic politics and national politics shows that it contains every discipline dealing with demonstrative humanities knowledge. So, it not includes the discipline of socially ritual rules containing

religious instructions, but they are its foundations. Khuaja Nasir al-Din Tosi maintains that practical philosophy absolutely differ from the disciplines associated with religious jurisprudence and social rituals, because it depends on rational and empirical manners. This utterance is cannot be understood as inflexible with superiority of religious instructions and depending of practical philosophy on it.