

Razi's Tafsir Kabir, especially in theological subjects. With the analytic-descriptive method and comparative approach the present paper has assessed the "divine word" from the view of these two scholars' attitudes and has found that the two exegetes think that God is a speaker and believe that word is two kinds. In spite of sharing a common view on the theological bases, there are differences in perception and method. Fakhr applies the rational proofs for proving or justification his claims but Alusi prefers the earlier scholars. Razi believes that "word" is two types: Articulated speech (kalam al-lafzi) which is composed of letters, sounds and created in time and Interior -mental- speech (kalam al-nafsi) which is divine self-existing (Qaim bil dhat illahi). Alusi has defined that the infinitive meaning of the word is to speak and its gerund is speech. He believes that the second meaning is real and has divided into two types: articulated speech (kalam al-lafzi) and interior -mental- speech (kalam al-nafsi) and thinks both are eternal. From Alusi's look articulated speech is a manifestation of interior -mental- speech and mujarrad (immaterial, abstract, disengaged) which God has shown in the imaginative and sensory forms.

Keywords: *Exegesis (tafsir), Divine word, Fakhr Razi, Alusi.*

before the stage of the natural world (matter). The knowledge and correct understanding of this issue have a considerable effect on many other matters such as the delegation (tafwid) of creatures' matters, the intermediary of the holy infallibles in the creation and some other infallibles' rights to the creatures. One of the ways to know this important thing is to study the narratives of al-nūr (the light) creation of Ahl al-Bayt (a) (Arabic: أهل البيت). In this note with library data collection, it has been attempted to determine the opinions of three great philosophers in the Islam world; Sadr al-Muta'alehin, Fayḍ al-Kāshānī and Allamah Tabatabaei, and within it to three hadiths. The outcomes are the three philosophers have accepted the light creation and its prerequisite is the first intellect objectivity and the light of the of khatam al-anbīyā' (the seal of the prophets) and Ahl al-Bayt.

Keywords: *Al-nūr (the light) creation, Khatam al-anbīyā' (the seal of the prophets), The first intellect (al-'aql al-awwal), Islamic narrations.*

Measurement and Harmony between Fakhr Razi's Opinion and Alusi's View in the Subject Matter of the Divine Speech

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Fakhr Razi's Quran commentary, Mafatih al-Ghayb and Alusi's Quran commentary, Rouh al-Ma'ani, are of the prominent exegeses in Sunni Islam. Some researchers believe that Alusi's Quran commentary, Rouh al-Ma'ani, is the second volume of Fakhr al-Din



but explicitly has discussed this subject in his several books and believes that the resurrection (ma'ād) is for all people and includes the deficient souls. The principles of Avicenna's anthropology strengthen this opinion. But concerning the quality (characteristic) of the resurrection and positions of these souls in the Last Day (Aakhirah), Avicenna's words are double-minded. Sometimes he agrees to those who believe that these souls join to heavens (al-aflak), sometimes he refers the fate of the deficient souls to the vast divine mercy, sometimes he places the deficient souls in the group of the prosperous, sometimes he believes these souls will not be assigned either to bliss or damnation and sometimes he generalizes the concept of the deficient souls and 'the synthesis of his optimistic vision and the problem of salvation he situates majority of people within this concept.

Keywords: *Avicenna, The resurrection (ma'ād), The deficient souls, The children resurrection (ma'ād) of children, The resurrection (ma'ād) of dunces, The resurrection (ma'ād) of insane persons.*

The Narratives of al-Nūr (the Light) Creation and the Position of Three Great Philosophers: Sadr al-Muta'alehin, Fayḍ al-Kāshānī and Allamah Tabatabaei

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One of the most important religious issues is the matter of the existential position of khatam al-anbīyā' (the seal of the prophets)

according to the principle of the congruity of cause and effect, the ordered effect originates from the All-Wise and All-Knower cause and the basis of similarity between things natural and human (man-made things and natural things) is not only analogy. From his point, the argument of Thomas is arranged in accordance with the objective system which is in the chain of purposes (goals) ends to the last purpose.

Keywords: *The demonstration of order, William Paley, Thomas Aquinas, Javadi Amoli.*

The Fate of the Deficient Souls from the View of Avicenna

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The fate of the deficient souls (children, dunces and insane persons) is one the most challengeable issues of the resurrection (ma'ād) that from a long time ago has occupied the philosophers' mind because every answer to this subject confronts special problems. If we believe that these souls have the resurrection (ma'ād) then it is difficult to explain how these souls have the reward and punishment and if we negate the resurrection (ma'ād) of these souls then it is inconsistent with some other religious declarations (formal statements) and also with some philosophical opinions that believe these souls are the owner of the incorporeal soul. The aim of this research is to study Avicenna's opinions about the fate of these souls. Although Avicenna has not clarified the accurate and broad meaning of the deficient souls

that the whatness of colours is a composition of a process.

Keywords: *Colour, Knowing colour, Light (nūr), The potential attribute, Reflection, Avicenna.*



A Defense of the Demonstration of Order of Thomas Aquinas and William Paley (with Emphasizing Javadi Amoli's Opinions)

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Thomas Aquinas's purposeful argument and William Paley's watchmaker argument are the two prominent types of analogical commentaries that confront serious critiques. This research to answer these questions has been arranged: what is the difference between Aquinas's argument and Paley's one? Are the analogical speeches able to prove the existence of God? By applying the analytical-critical method these outcomes are achieved: Paley's argument is based on the spatial order and the structure of living things and the argument of Thomas based on temporal order and their functioning. Both arguments can be thought the samples of likeness (similitudo) of the analogical (similitude), approving arguments of order. Analogy or likeness has been applied in three positions: definition, approval (affirmation) and reasoning. According to Javadi Amoli's opinions, as well analogical (tamthili) commentaries are useful in the position of definition and the best debate in the position of approval it is counted a piece of a strict evidence for the existence of God, too. The sacred books such as the holy Quran and tradition prove this obvious matter. In this position

determining some problems and, in some cases, his statements have been analyzed and studied.

Keywords: *The world of images (mithal world), Suhrawardi, Kashf (unveiling) and shuhud (witnessing, contemplation), Allamah Hasanzadeh Amoli.*

Criticizing and Studying the Whatness of Colours with Emphasizing Avicenna's Opinion

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Most of the traditional and Islamic philosophers believe in the realism of colours and think that the colours are physical properties and according to the natural sciences of every period (era) and their philosophy science has examined and determined the whatness of colours. The theory of realism about the whatness of colours compasses the opinions of philosophers before Avicenna and his opinions himself about colours but since the sayings of Mashaei (Peripatetic), Ishraqi (illuminative) and muta'aliyah (transcendent) philosophers from Avicenna by now have not changed notably and with a little change the same statements, subjects and opinions of Avicenna about colours have been transferred to the next books, too. It is important (noticeable) to investigate Avicenna's opinions about the whatness of colours. Meanwhile presenting the traditional philosophers' sayings this paper studies and narrates the whatness of colours by emphasizing Avicenna's opinion; meanwhile, criticizing Avicenna's opinion about the whatness of colours it is presented a new hypothesis

a factor in the community scale (the agreement between two applications or more) that it is not necessarily “agreement” or “contract”.

Keywords: *Social ontology, Allamah Tabatabaei, Application, Constructs (i'tibariat), Cognitivism, Collective constitution.*

The Study and Analysis of the Viewpoint of Allamah Hasanzadeh Amoli about the ‘Separate World of Images’

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Belief in or a lack of belief in the existence of the world of images (Arabic: *عالم المثال* 'alam al-mithal) which is, in reality, the intermediate realm and barzakh (highest heaven) between the realm of intellect (Arabic: *عقل* aql) and the material universe is of the important issues and basics which is originated from the philosophical notion and particular method of every philosopher. Some of the philosophers believe in the existence of this world and some others have negated and have been about to deny it. Allamah Hasanzadeh Amoli is of the philosophers who believe in the existence of the mithal world and tries to prove it. He like Mulla Sadra has believed that the reason which Sheikh Eshraq has presented for proving' (ithbat) this world is inadequate and incomplete. Moreover, he has tried to answer some contradictors (deniers) of this world. This is understood from his meeting with Mulla Abdul Razzaq Lahiji's opinion. In this respect, this paper has tried to present a perfect and clear image of Allamah Hasanzadeh Amoli's opinion around the mithal world meanwhile

emerge differentiation (polarity) between these two attitudes. Even though the critical look of both philosophers is lacking the criticism of positivism from the point of anthropology.

Keywords: *Positivism, Habermas, Martyr Motahari, Experience, Cognition, Social sciences.*

The Social Ontology of Allamah Tabatabaei Based on Constructs (I'tibariat)

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Social ontology is a field under applied metaphysics that studies the quiddity and attributes of social ontology. The main question is how the social world has been constructed which itself encompasses two questions: what are the constituent components of the social world and what factors have been established it? Allamah Tabatabaei has opinions about the issue of constructs (i'tibariat) and especially constructs after society (conventions) that seems to have a strong relationship with the subject matter. This article has aimed to extract his potential answers to this question from terminology and the conceptual structure of thinking. In this respect, it is firstly abbreviated Allamah Tabatabaei's attitude about the formation of the social categories and then his opinion is compared with the existing theories. It seems that Allamah Tabatabaei believes that the components which constitute a community are the non-social components including constructs (i'tibariat) and mental states of the community such as cognitivism and thinks the factor which establishes social categories is

substance and also, the unity of the moving body and mover in nature that can indicate Avicenna's tendency to accept trans-substantial motion (al-harakat al-jawhariyyah).

Keywords: *Avicenna, Al-Taliqat, Motion, Trans-substantial motion (al-harakat al-jawhariyyah), Temporal origination (hudūth), Time.*

The Comparative Study of the Critical View of Martyr Motahari and Jürgen Habermas to Positivism

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Positivism as a specific notion to the realm of science and knowledge (ma'rifah) has been criticized by many philosophers. Among this, the critiques of martyr Motahari and Jürgen Habermas to positivism as philosophers with a realistic view in their period have been observed by others and have strengthened the critical approach to positivism in philosophy, humanities and social sciences. In this research with the comparative method, it has been investigated the evaluation of the origin, methods and the prerequisites of these two scholars' critiques to positivism in three domains: epistemology, methodology and axiology and this result has been achieved: from one side the unification of the realistic opinion of both thinkers to the issue of knowledge has established the commonalities between these two thinkers in their critical views to positivism and the requirements and results of this opinion and from the other side the differentiation in the origin and the way of their critical opinions to positivism causes to

A Particular Reading of the Theory of Trans-Substantial Motion with the Extension of the Theory of Emanation (al-Fayḍ) in Avicenna's Philosophy

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The theory of trans-substantial motion (al-harakat al-jawhariyyah) has been established based on the methodical principles of al-hikmat al- muta'āliyah (transcendent theosophy) such as the primacy of existence (asalat al-wujud) and tashkik (gradation) in objective truth (reality) of wujud (existence). Although Avicenna has never attempted to justify the integrated theory named the theory of trans-substantial motion (al-harakat al-jawhariyyah) but it seems that the pivot theory of emanation (al-fayḍ) which is counted as the most important theory in the centre of the philosophical thought can present a modern image of trans-substantial motion (al-harakat al-jawhariyyah). In Avicenna's innovated image, the motion of the material world is the extension of the constant and continuous emanation (al-fayḍ) of almighty God and successive origination in the material world shows itself in the form of motion. Also, according to Avicenna's opinion, the problems such as the consecutiveness of moments (atalî anat) or adherence of causes at the same time make the theory of generation and corruption confront main problems as it cannot be considered the transformation of forms in substance (jawhar) without imagining a gradual matter or at the same time. There are statements that directly imply motion in

philosophy or it is to a more limited extent than it. The present note with the descriptive-analytic method aims to study the philosophy program for children in relation to and at the level with the position of the philosophy science with emphasizing two components of meaning and subject of philosophy. Also, from the point of the Islamic teaching which teaching system of our country with following and influence of it is formed, it examines its necessity or unnecessary of philosophy teaching for children and its priority, too. The result shows that the philosophy meaning and subject matter in “philosophy for children” is different from its current meaning and subject matter in philosophy science which is being qua being. The subject matter of philosophy in philosophy for children is not going beyond the natural and social environment. Because this program emphasizes not paying attention to metaphysic subjects and issues. While metaphysics and its issues such as the issue of God have been of the basic subjects and it is the pivot of Islamic education. Also, the outcomes of the research show that there is no direct recommendation and order for philosophy teaching in Islamic education. But from the other side, it is not prohibited philosophizing. However, the priority of teachings in Islamic education is not philosophy teaching; the priority is to teach. but the priority is to teach the fundamental beliefs of Islam, religious beliefs, Islamic ethics and manners and training children. Therefore, philosophy for children is not in priority in the Islamic educational system.

Keywords: *Philosophy for children, Meaning, Subject matter, Philosophy, Islamic education.*

intellect from the viewpoint of Sheikh Eshraq. He has created the conceptual definition method in the moral semantics and has argued some ethical concepts but he has not mentioned how to get the meaning which constitutes the compound concepts and has not presented a solution for the semantics of the simple moral concepts for those who are not able the witnessing perception of the simple concepts. The solution alternative to this opinion is to notice the attributes of the philosophical concepts that the moral concepts are of these concepts. The most important attribute of the philosophical concepts is comparative and they are achieved by the mental attempt. It is important for the semantics of the moral concepts to compare between the act or the optional feature with the moral goal that the meaning of the mentioned concepts is obtained from this comparison.

Keywords: *Sheikh Eshraq, Semantics, Moral semantics, Perfection, Bliss.*

Philosophy for Children at the Level of the Philosophy Science and the Authorization of the Islamic Teaching

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Matthew Lipman, the founder of the concept of philosophy for children, has selected the title of philosophy in the philosophy educational program for children different from the general philosophers' understanding (perception). As far as it can be said that this concept basically cannot be situated in the semantic sphere of the



principle and this science also based on the philosophical principles and bases of Muslim physicians has been compiled and promoted. With applying the content analysis method this note with studying and analyzing the medical sources derives and determines the philosophical premises which have been paid attention to and utilized consciously or unconsciously by them or if they have not explicitly been in the pivot centre of their study or attention but they have comprised the foundation of their scientific explanation.

Keywords: *The sciences of Islamic civilization, The medical science in the Islamic civilization, The philosophical principles of sciences, The relation between science and philosophy, The philosophical premises of sciences.*

The Semantic Study of Ethics by Sheikh Eshraq

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Ethics studies the principles of conceptualization and assent of the science of morality that includes the four following subjects: moral semantics, moral epistemology, moral ontology and the logical subjects of ethics. Moral semantics provides the study and semantic analysis of the concepts and moral propositions. Considering that the meaning of the sentence relates to the concepts of the sentence components meaning its subject matter (Arabic: موضوع *mawdūʿ*) and predicate (Arabic: محمول *mahmul*), the major subjects that are stated in the moral semantics are to study concepts of the subject matter and predicate of the moral sentences. This paper aims to survey the semantics of the mentioned concepts with the analytic method through

Abstracts

The Philosophical Premises of the Medical Knowledge in Islamic Civilization

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All sciences such as the natural sciences are based on the essentials and philosophical principles. The imagination (conception) that man has of existence and the general relation between phenomena is influential in his different activities, especially in the cognition of phenomena. Despite the impact of these philosophical principles and bases on the scholars' mind and thought but in the natural sciences itself they are not debated but their existence (being) is considered (thought) to be accurate and assumed. Medical science in the Islamic civilization is one of the most successful and notable natural science that is not an exception to this