

In the Name of God

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- 2. The essays should not already be published in another journal.**
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The Impact of Sin on the End and Function of Reason in al-Ghazali's Thought

Zahra (Mitra) Poursina¹

(Received: 26 October 2013 - Accepted: 6 May 2014)

Abstract

The important issue of epistemic impacts of sin addressed in the contemporary epistemology may be studied from different aspects. One is related to the actual impacts which sin has on the securer of knowledge and the other on the relation of human being and God as the emanator of knowledge. In this article we address the first aspect in an analytic method from al-Ghazali's viewpoint. This impact is a fundamental one on the end and function of reason and also on the process of knowledge and its product. Here we only discuss the impact of sin on the end and function of reason in its three aspects: the impact of sin on the existential end of reason, its impact on the quality of turning reason towards the truth, and its impact on the emotion and the will related to the comprehension of truth. The impact of sin on the process of knowledge and its product won't be discussed in this article.

Keywords: Sin, End, Function, Reason, Al-Ghazali.

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Critical Thinking; The Analysis and Criticism of Some Definitions

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Abstract

“Critical thinking” is a way of thinking and also is a title for an area of knowledge stemmed from Dewey in the philosophy of education. In this article, after analyzing and criticizing some of the most notable definitions of critical thinking, we will show that most thinkers believe that critical thinking, as a general area of knowledge, is possible. Finally, arguing for the plausibility of the approaches that focus on critical thinking as a process, and the idea that the “differences” between views are not “oppositions”, we conclude that Richard Paul’s view is the most comprehensive position. And the suggestion (made implicitly) is that critical thinking is not just a pedagogical matter, and demands some philosophical discussions.

Keywords: Critical thinking, Pedagogy, Logic, Creative thinking, John Dewey. Philosophy of education.

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The Doctrine of “Bada” in the Qur'an, Shiite Theological Ideas and the Works of Rumi

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Abstract

“Tashbih” and “Tanzih” (Immanence and transcendence of God) are the most enduring dispute in great religions. In this regard, an important question is: may God’s power, knowledge, and free-will alter like that of human beings. According to some holy religious texts, it seems that a personal God is found to be subject to change.

This paper indicates that, contrary to Asharite determinism, Molawi believes in the infinite generosity of the Lord which may perpetually be applied for creatures. Molawi argues that lack of alteration in the divine will, namely, “Bada”, makes human’s praying useless. He regards resurrection as an arena of alteration in the divine will and human destiny and entitles the other world as a trade city. This sort of belief results in humans’ continuous and infinite hope and prayer.

Keywords: Monotheism, Jalal al-Din Muhammad Rumi (Molawi), Bada (alteration in the divine will), Theology of Shiism, Grace of God.

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Supreme Bliss in al-Ghazali's Thought

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Abstract

In this research, my problem is what the major criteria of Supreme Bliss in al-Ghazali's Thought are. The methodology in this investigation is analytic-descriptive. In his works, al-Ghazali offers different criteria, such as knowing God, Proximity to Him, meeting Him, to love Him and so on. To actualize the last one, al-Ghazali suggests two methods: one: interruption of concern with mundane world and abandoning any love but love to Him, and the other is to increase the knowledge of God. He, also, believes that the supreme bliss, theoretically speaking, is to discover Divine Glory and, practically, to have good beliefs and morals. I think that, al-Ghazali's criteria are not exclusive, but they are compatible.

Keywords: Ethics, Morality, Supreme bliss, al-Ghazali.

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Virtue Epistemology: Its Nature, Origin and Approaches

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Abstract

Virtue epistemology is a class of recent approaches to epistemology that, in contrast with analytic epistemology, focuses on epistemic evaluation of persons' properties, rather than properties of beliefs. This paper seeks to explain the nature of virtue epistemology as well as its main approaches. Explaining the nature of epistemic virtue as a reliable belief-forming faculty and the character traits led to two approaches in virtue epistemology: reliabilism and responsibilism. Since the nature of virtue epistemology is better understood according to the nature of epistemic virtue, this element will be focused more than the others. This paper first addresses the origin of virtue epistemology and, finally, after referring to some critiques, including divergent accounts of epistemic virtue, insists that understanding the nature, importance and complication of virtue epistemology requires a more comprehensive, flexible and reasonable definition of epistemic virtue.

Keywords: Virtue epistemology, Analytic epistemology, Epistemic virtue, Reliabilism, Responsibilism.

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Obsolescence of the Indication *per nexum* in Islamic Logic and Authoritativeness of Verbal Text and Concept in Jurisprudential Principles: A Comparative Study

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Abstract

Comparing the Islamic logic and jurisprudential principles, and based on the separation between minor and major authorities (*hujjiyyat sughrawi wa kubrawi*), it can be proved that (1) minor authority of suitable verbal text *per nexum* (*al-mantuq al-muwafiq al-iltizami*), minor authority of suitable concept *per nexum* (*al-mafhum al-muwafiq al-iltizami*), and minor authority of contrary concept (*al-mafhum al-mukhalif*), if authoritative are not incompatible with obsolescence of the indication *per nexum* (*mahjuriyyat dilalat al-iltizam*). (2) Major authority of suitable concept *per nexum* (*al-mafhum al-muwafiq al-iltizami*) and major authority of contrary concept (*al-mafhum al-mukhalif*), in the sense of argumentation for *per nexum* significant of the premise, is incompatible with obsolescence of the indication *per nexum*. (3) Major authority of contrary concept, because of rationality of significance, and major authority of suitable concept, due to existence of circumstantial evidence over prerequisites' instantiation, are out of obsolescence of the indication *per nexum*.

Keywords: authoritativeness, indication *per nexum*, concept, verbal text.

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Mulla Sadra's Responses to Shaikh al-Ishraq Criticism on the Theory of "Primacy of Existence"

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Abstract

The Mulla Sadra's ontological system and all his innovations in this field is based on the theory of the "primacy of existence" and "non-primacy of quiddity". The accuracy and validity of this theory depends on the soundness of his arguments for primacy of existence and his responses to the criticism and related doubts. Through an analytic approach, this article addresses Sadra's responses to the Shaikh al-Ishraq's criticism on this issue. The article shows that Mulla Sadra's responses to Shaikh al-Ishraq's criticism are not successful.

Keywords: Existence, Quiddity, Primacy, Non-primacy, Shaikh al-Ishraq, Mulla Sadra.

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Double Truth and Averroes's Theory of Material Intellect

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Abstract

Averroists are accused of believing the "Double Truth" theory, based on which a proposition might be true in religion, and, at the same time, its contradict is philosophically true. In this article, at first, the history and significance of this theory is investigated, second, the Averroes' view about the post-mortem existence of the soul is studied, and, third, through investigating his views, in his philosophical and theological works, we show that his points of view on material intellect and its being common and single for all human beings in the afterlife (unity of Intellect) in his Philosophical works do not contradict his views on post-mortem existence of individual souls in his Theological works.

Keywords: Truth, Double truth, Material intellect, Soul, Unity of intellect.

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