

Abstracts

The Relation between Knowledge and Happiness (Bliss) from the Viewpoint of Mulla Sadrā

Juma Khan Afzali

It goes without saying that man's main concern on this earthen globe is to attain happiness. Happiness has different meanings and manifests itself in various forms with every one having an image of it in one's mind. Just as there are different conceptions of happiness, there are different ways to attain it. Imaginary happiness has its own ways just as real happiness has its own routes. The present writing seeks to explain the meaning of happiness from the perspective of Transcendental Theosophy' and show the mechanisms for reaching this lofty summit.

Based on the investigations made, according to Sadra, real happiness is bound to reaching the stage of actual intellect and the mechanism for achieving this goal is to acquire intellectual sciences and contemplate intellectual forms, in addition to purifying one's soul. It is through removing the obstacles and acquiring intellectual and philosophical knowledge that man attains perfection. This process proceeds until the soul assumes an intellectual form. By reaching the stage of actual intellect and assuming an intellectual form, soul receives maximum possible pleasures which are not comparable with sensual pleasures. The fact that how intellectual knowledge leads to human perfection, preparing the ground for turning man's soul into actual intellect, can be understood through the reflection on Sadra's view of the essence of knowledge and its relation with the knower.

Keywords: knowledge, happiness, theosophy, actual intellect, pleasure, perfection, perfect immateriality, perception of existence, soul .

Philosophizing Theology: an unjustified approach or an inevitable process

Sayyid Muhammad Mehdi Afzali

There are different views concerning the justifiability of philosophizing theology ranging from negation to affirmation. Without noting various meanings of philosophizing, one cannot prove the accuracy or inaccuracy of these views. Philosophizing theology means using a philosophical methodology in explaining religious doctrines, adopting a particular philosophy as a framework for explaining revealed knowledge, applying philosophical arguments to prove religious doctrines or comparing revealed doctrines to human findings etc. The opponents of this process fall into two groups. Some are basically opposed to any rational approach to explaining religious knowledge. Keeping in mind the negative consequences of this approach, others are opposed to rational approach on some negligible grounds. The advocates too

have expressed different views. Some have considered it correct in methodology while others have verified it both methodologically in methodology and in content. The author claims and proves that the process that applies revealed doctrines to human findings, arbitrarily interpreting or even denying some religious doctrines is unjustified whether it is rooted in applying a philosophical methodology or in any other meanings. However religious teachings and theological identity require the creation of a cross-cultural reliable conceptual system through capitalizing on the established conceptual system. Theologians have resorted to both of these approaches, though it is groundless to be content with any particular philosophical system or any other conceptual system. [It must also be noted that] philosophizing theology did not play a part or at least a significant part in waking philosophy stagnant.

Keywords: theology, philosophy, philosophizing, rationalism, textualism, theological trends, theological identity, exegesis, interpretation .

Causal Necessity: implications of its acceptance or denial

Ahmad Saedi

Causality is one of the important – or perhaps the most important- discussions in first philosophy (philosophia prima). Causality is characterized by causal necessity or the necessity of the existence of effect when perfect cause exists, about which various important disagreements have emerged. The link between causality and causal necessity is so strong that some philosophers have equated causality with causal necessity, considering the acceptance or denial of causality as the acceptance or denial of causal necessity.

Whereas most of the advocates of this theory fall within the rank of philosophers, most of its opponents are theologians and the scholars of the principles of jurisprudence. The present writing has taken a critical approach to some of the arguments presented by philosophers in favor of this rule. It also deals with criticisms made by theologians and scholars of the principles of jurisprudence against this rule. Thus the present article seeks to highlight the vague points in the views of the disputing parties rather than present a new solution for this old dispute.

Keywords: causality, necessity, urgency, cause, effect, causal necessity .

Knowledge and kinds of certainty

Abbas Arifi

Knowledge and certainty are two key terms in philosophy, logic and epistemology with various applications. The present article seeks to cast light on the relation between these two terms. It deals first with the applications of knowledge and certainty and then with its kinds (intuitive (mystical), tendency (faith based) certainty general (general dogmatism), particular (foundationist)

certainty and more particular (necessary) certainty).

It also deals with other divisions of certainty such as logical certainty and essential certainty proposed by Muslim philosophers and objective certainty (proposed by Shahid Sadr), metaphysical certainty and moral certainty (proposed by Descartes), subjective certainty and objective certainty (proposed by Wittgenstein), psychological certainty and epistemic certainty which in turn is divided into a priori certainty and a posteriori certainty (proposed by Chisholm), and logical certainty and psychological certainty. (Proposed by Misbah-e Yazdi) Similarly the article looks at the relation between kinds of knowledge and kinds of certainty.

In addition to the above mentioned items, it explains the need to separate logical aspect of certainty from its epistemological aspect .

Keywords: knowledge, certainty, knowledge by presence, knowledge by acquisition, intuitive certainty, tendency-based certainty, general certainty, particular certainty and more particular certainty, logical certainty, psychological certainty, epistemic certainty, subjective certainty, objective certainty, moral certainty, metaphysical certainty .

A Critical Remark on Epistemological Views Concerning Mental Existence

Hujjat Kothariyan

What is notable in mental existence from an epistemological perspective is whether mental form signifies what exists in the external world and whether the essence of mental form is identical with the essence of an external thing. Having presupposed knowledge as self-evident, Muslim philosophers have dealt with the issue of mental existence. Thus their answer to the first question is positive whereas some believe in essential identity in regard with the second question. To prove their claim, they have resorted either to self-evidence or to argument. Some have presented the theory of signifying apparitions through which mind can know about the external world. However the criterion they give to show that mind comes to know about the external world is not clear. Also in some cases it fails to explain the nature of perception. The theory of essential identity gives a more vivid explanation of the way mind signifies external world this theory is liable to two objections: ۱) it is not based on solid grounds and ۲) there are certain inconsistencies in this theory and in relation to other philosophical views such as the fundamentality of existence and ideality of quiddity. Being inspired by the way we know God and using the views presented by early philosophers, the author has interpreted the perception of things as knowing their attributes, properties and effects.

Keywords: mental existence, epistemology, self-evidence of knowledge, essential identity, apparitions .

The Relation between Mental Existence and significance of Knowledge from Professor Mutahhari's point of view

Ahmad Ali Niyazi

Is the essential unity of mental forms with external realities and the verisimilitudinous character of perceptions the only way to prove correspondence between mind and the external world, such that with the denial of this unity the road to the knowledge of the external world is barred and as a result we get into sophistry, or there is another way too to prove this correspondence?

Professor Mutahhar's point of view in this regard is of two parts. The first part puts the claim that knowledge by acquisition is the presence of the essences of things in the mind. This is the ontological aspect of the matter under discussion. The second part puts an epistemological claim, saying that the only way to proving correspondence between mental being and external realities is the presence of the essences of things in mind. Casting a cursory glance at the historical development of the question under discussion and referring to others' views in this regard, the present writing seeks to explain and gives some critical remarks on professor Mutahhari's opinion in this connection.

Keywords: mental existence, essence, correspondence, significance of knowledge, knowledge by acquisition, professor Mutahhari .

An Introduction to Uncertainty and Skepticism from the Perspective of Reason and Inspired Transmission

Husain Hashimnijad

The present writing has studied the essence of uncertainty and skepticism from the perspective of reason and the holy Qur'an. To meet this goal, it has dealt with issues such as nature of uncertainty and skepticism, kinds of uncertainty and skepticism, background of skepticism, arguments for skepticism, criticism of the argument for skepticism and skepticism from Qur'anic perspective, roots of skepticism and ways to encounter it. It has also paid assiduous attention to the fundamental problem of uncertainty and skepticism' that is' the possibility or impossibility of gaining knowledge.

Keywords: uncertainty, skepticism, science, knowledge, certainty, relativity, sophism, doubt .