

**Keywords:** fallacy, forged Dilemma, non-repetition of the middle term, incorrect predication, taking universal in place of particular, incorrect compilation, material fallacy, considering as a cause what is not a cause, fallacy of omitting what is not repeated, the fallacy of petitio principii.

### **Hamliyya Muraddat al-Mahmul Proposition**

#### **Asadullah Fallahi**

Hamliyya Muraddat al-Mahmul (a categorical predication with alternate predicate is a predicative proposition whose predicate contains disjunction. Hamliyya Muraddat al-Mahmul must not be confused with disjunctive conditional proposition. This is because sometimes Hamliyyat Muradda al-Mahmul holds whereas disjunctive conditional proposition that corresponds with it does not. In an article, Ibrahim Bazargani and Askari Sulaimani Amiri have fully elaborated on this kind of predicative proposition, enunciating its history and peculiarities. Having specified the innovations of their work, the present article shows its flaws and tries to remove them. Similarly, it further unveils the characteristics of Hamliyya Muraddat al-Mahmul with the help of modern logic and compares it with various kinds of adjunctive predications.

**Keywords:** Hamliyya Muraddah, adjunctive predication, conditional predication, Muraddat al-Mahmul, conditional disjunctive proposition, conditional adjunctive proposition.

### **Shafi'is and Logical Studies**

#### **Ibrahim Noai**

The turbulent movement of logic among Shafi'is has not been thus far studied seriously. Though some leading Shafi'is have praised logical studies to the extent that they have bound the attainment of everlasting happiness to learning logic and discredited the knowledge of those who are unaware of this science, many Shafi'is have rejected logical studies on at least nine grounds most of which are not of juristic origins. Having studied and analyzed these grounds, this article shows that these arguments are weak and insufficient to prove their claim.

**Keywords:** Logic, Shafi'is, consensus, innovation.

## **Nature of Phase Logic and the Reason for Muslim Thinkers' Inclination Towards It**

**Sayyid Amir Sakhawatiyan**

As a modern logic, phase logic began to emerge in mid-twentieth century. The development of this way of thinking was faced with various reactions among scientists of various sciences. Some began praising it extremely whilst others termed it as mere imagination that resulted in the destruction of pillars of sciences. This form of logic has only been recently introduced to Iranian scholars. Most of the research works done in this connection are technical, and there is not an extensive literature on philosophical issues in Persian. Most of the interpretations of phase logic are idealistic, though readings that are more recent tend to be realistic. The forerunner of this latter reading is Lutfizadeh, an Iranian professor at the University of California. There are many reasons for Iranians' inclination towards phase logic. Some have accepted it because they are fond of Western culture whereas others have accepted it because they have found it as a new science. The present article seeks to study the reasons why some religious thinkers show inclinations towards this science. To shed light on the issue under discussion, it will review the history and fundamentals of phase logic. The term 'religious thinker' in this context may refer to those who are not committed to Islam as a religion, for it is possible that some people like scholars of Sadrian philosophy have been, in a way or other, influenced by Islamic thought, despite not being committed to Islam.

**Keywords:** uncertainty, ambiguity, statement, truth, two valued logic, multi-valued logic, set, fluidity.

## **A Commentary on the Treatise of 'Fourteen Fallacies in Persian Language'**

**Askari Sulaimani Amiri**

The present writing is a short treatise on some fallacies in various scientific issues and the answers given to them. This treatise is a manuscript obtained from Qazi Khusrawbeig Library in Sarajevo (Bosnia Herzegovina). Unfortunately, the author of the treatise and the date of its compilation are not known. The text contains eleven fallacies and the answers given to them whereas the margins also contain some more fallacies. On the whole, it contains fourteen fallacies. These fallacies are worthy of our attention as some of these fallacies are epistemic in nature.

even rejected by them. The present article tries to confirm his theory and to reject the objections raised against it, explaining also the consequences of such a theory based on clear evidences.

**Keywords:** acquired knowledge, ideas, self-evidence, Fakhar al-Rāzi, textual ambiguity, Khawja Na sīr al-Dīr terms ,proof .

### **Definition**

**Author:** Rezil Abelson

**Translated and criticized by:** Rahmatullah Rezaei

The issue of definition began with Socrates and continues to exist throughout the ages with many ups and downs. The author has tried to divide the existing theories on definition into three main groups: essentialistic, prescriptive and linguistic. Philosophers like Plato, Aristotle, Kant and Husserl belong to the first group whereas philosophers like Pascal, Hobbes, Russell, Quine, Nelson Goodman and most of the contemporary logicians go to the second group and some such philosophers as John Stuart Mill, Moore and most of the members of analytic school are included in the third group. After relating the opinion and views of each one of these scholars, the author assesses them, coming to the conclusion that the determination of the kind of definition in each case is in accordance with that case.

According to the translator, the author's classification and analysis of the issue of definition are quite note-worthy. That is the reason why this article is frequently referred to by researchers. Yet, it suffers from certain flaws and shortcomings, including lack of a distinction between kinds of definition among Aristotelians. Based on this, the author asks certain questions about essentialism – questions that apparently emerge due to its inefficient explanation. This has cast shadow of doubt over the whole article. The translator has tried to eliminate these flaws, explaining Muslim logicians' opinions, which are somehow influenced by Aristotle's point of view.

**Keywords:** essentialism, prescriptivism, linguistic theories, perfect definition, justification, essential causes, real knowledge.

## **Abstracts**

### **A Critical Assessment of Epistemic Justification of Alvin Goldman**

**Reza Amiri**

Justification is part and parcel of the definition of knowledge. There has never been a consensus of opinion among epistemologists on the issue of justification. Plato used it to mean logos, an already ambiguous term. When Gettier rejected the definition of knowledge as a justified true belief through his counter-examples, epistemology entered its new era of anarchism. After Gettier, philosophers tried to improve the definition of knowledge especially the element of justification included in the definition of knowledge. Alvin Goldman was among the first thinkers who introduced new theories about knowledge and justification. In the beginning he dealt with the causal theory of knowledge. Latter on he treated reliabilism which is the main rival of foundationalism and conherentism. The main element in all theories put forth by Goldman is the reliable belief-making process and the causal relation between a belief in reality and the reality itself, both of which are refutable .

**Keywords:** Goldman, justification, causal theory, externalism, reliabilism, certainty, a thing that fades away .

### **Self-evident Ideas: a Defensible Theory**

**Sayyid Mahdi Pourmusawi**

The feasibility of acquiring knowledge is an important issue in epistemology and hence it has always been the focus of the attention of scholars. Though Muslim thinkers have never totally rejected the feasibility of acquiring knowledge, some Muslim scholars have openly rejected the feasibility of acquiring certain kind of knowledge. The present article defends the theory that casts doubts on the acquisition of ideas. This theory goes to Fakhr al-Rāzī, Imam al-Mushakkikin (Leader of the Doubters). According to him, it is impossible to acquire ideas. Therefore, he considers all ideas as self-evident truths, a theory which had no advocates among the scholars after him and it was