proposed by Paul Mozer, a famous Western epistemologist. According to him, human knowledge consists of two types of foundations: propositional and non-propositional. The non-propositional or non-conceptual foundations can serve as the foundations of propositional foundation with the help of a kind of coherentism, thus paving the ground for other kinds of human knowledge. He calls it 'moderate internalism'.

Having explained this conception, the author has compared it with the theory presented by Avicenna. It seems Avicenna believes in two kinds of foundations. On the basis of one kind of these foundations, one can call him as radical foundationalist whereas on the basis of another foundation, he can be called a moderate foundationalist like Paul Mozer. Another important issue is externalism of some kind found in both these philosophers.

Keywords: justification, moderate foundationalism, externalism, epistemic reasoning,shortened justification , mere intellectual foundation.

Mulla Sadra and Three Approaches to Intellection

Saideh Fakhar Nowghani

Mullā Sadrā has presented three different approaches in dealing with intellectual perception.The first approach deals with observing intellectual forms from a far distance. These intellectual forms are lights or active intellects. The second approach consists of emanation of forms through the active intellect. According to this approach, human soul gets united with intellectual forms as a result of which he attains intellectual forms. Based on the third approach, a wayfarer, who has attained union with God, finds his way into essences of things through annihilation in and merging into God. According to this kind of intellection which belongs to mystics, man himself creates the forms.

By studying Mullā Sadrā's words, the author tries to explain his last theory concerning intellectual perception which is nothing other than the third approach. Moreover, she has tried to show that the first two epistemic approaches are also in harmony with the principles of transcendental philosophy.

Keywords: intellectual perception, emanation, observation, annihilation, active intellect.

system that will pave the ground for reaching the real existence of a human being. It cannot be, however, denied that all the philosophers preceding them were particularly concerned with man and his capacities, though the perspectives presented by these two philosophers are utterly different from those of the previous philosophers.

The present article thus tries to study the similarities and differences existing between the theories presented by these two philosophers concerning the existential becoming of human beings.

Keywords: becoming,soul ,body ,free will , faith.

An Inquiry into the Relation between Islam and Islamic Philosophy

Hamid Khudabakhshiyan

Islamic philosophy is defined as a form of knowledge that concerns itself with absolute existence aiming to know the truth or reality of thing through the use of intellectual reasoning. Why is the adjective 'Islamic' added to philosophy? To answer this question, the author has first dealt with the possibility of Islamic philosophy, elaborating later on the peculiarities and components that, if taken together,make the formation of Islamic philosophy acceptable.

Elsewhere the author studies the Islamic aspect of what is presently called 'Islamic philosophy'. To reject the theory that the term 'Islamic philosophy' was coined by orientalists, the article provides its readers with the background of this terminology in the works of Muslim philosophers and goes on to carefully scrutinize the term 'Arabic philosophy'. He has enumerated the elements that are indicative of the Islamic character of the existing philosophy. Lastly it criticizes the theory that rejects the possibility of Islamic philosophy. Having collected different theories on the relationship between Islam and Islamic philosophy, he has presented standards that justify the attribution of Islamic philosophy to Islam.

Keywords: Islamic philosophy, divine philosophy, Arabic philosophy, Greek philosophy.

Moderate Foundationalism in Paul Mozer and Avicenna

Rahmatullah Rezaei

The disputes over the factors that justify a belief has given rise to different conceptions of foundationalism, of which one is 'moderate foundationalism',

known in the Western world. In the world of Islam too, there are Hermetic manuscripts that deal with matters related to mysticism,physics ,philosophy and occult sciences,about which no inquiry has been thus far made .

Keywords: Hermes, Hermetic works in the West, Hermetic works in the world of Islam,Hermetic manuscripts .

Existence in Transcendental Philosophy and Existentialism

Mahdi Husainzadeh Yazdi

The concept of 'existence', its place in man's philosophical thought and its relation with other concepts are faced with many ups and downs in the history of human thought. It is supervising that a concept that is considered as self-evident in many philosophical traditions undergoes such developments. Being a central concept in some ancient philosophical traditions, existence as such has been considered the subject matter of philosophy. This concept was marginalized during the later stages of human thought. During the past few centuries, this concept was once again resurrected by Transcendental Philosophy (in the East) and Existentialism in the West, opening thus new horizons to human thoughts. A glance at the issues touched by these two philosophical trends unveils the similarities existing among them in regard to the concept of 'existence'.

Touching some important issues related to the concept of existence in Transcendental Philosophy as well as some existentialists, the author has tried to open a new horizon for comparing between these two philosophical schools of thoughts.

Keywords: existence, concept of existence, essence of existence, existence, Transcendental Philosophy, Existentialism.

Mullā Sadrā and Kierkegaard on the Becoming of Human Being

Mahdi Khademi

No doubt, the issue of human being and his unstable essence is among the central philosophical discussions in Mullā Sardā and Kierkegaard, perhaps this being the most important similarity between the two philosophers. If one casts a glance at their works one will know that one of their aims was to know the challenges faced by the essence of man and then to establish a philosophical

Abstracts

An Inquiry into Kant's Moral Argument

Sayyid Abd al-Ra'uf Afzali

The present article aims at studying Kant's moral argument for the existence of God, which is a well-known argument in Western theology. To begin with, it reviews Kant's stance in regard with other arguments for the existence of God such as ontological arguments, cosmological arguments and teleological arguments. According to Kant, none of these arguments is valid and thus none of them is able to prove the existence of God. The writer then deals with Kant's moral argument – the only argument he relies on to prove the existence of God – in accordance with one of its well-known versions. Eventually, he assesses Kant's moral argument from different perspectives, concluding that Kant's moral argument, being one of the judgments of practical intellect, is unable to prove the existence of God as one of the judgments of theoretical intellect.

Keywords: God, Kant's moral argument, ontological argument, cosmological argument,teleological ar gument,practical intellect , theoretical intellect.

Hermetic Works

Reza Amiri

The popular theory about the origin of philosophy is that philosophy began in Greece with Greek works. However, Philosophers like Sheikh Ishraq are of the view that divine prophets and Eastern works particularly Hermetic works were the starting point for philosophy. Though Hermetic works have been developed in the course of time, they have their roots in ancient Egypt where they have found their way into Greece and later to Jewish and Christian worlds. Having identified Hermes as Prophet Idris, Muslim thinkers have got familiar with Hermetic works through the translation movement. Hermetic works have been written in many languages and some have been found to be written in hieroglyphics. Hermetic works can be divided into two groups: works with themes in occult sciences and works of philosophy that are to some extent