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## *Principles of Philosophy, Truth, Life and Action*

**Mahmud Navali\***

### *Abstract*

Man who lives in the world and particular circumstances has thought; that means he has the ability to create various imaginations and deductions and confirmations. This ability of man's mind is not obtained without motivation and base. Man's main motivation is his "desire to know" and that he understands his ignorance and foolishness. This "desire to know" appear as question, research and study.

Among the various questions and answers, those answers which should be answered by reason bring philosophy into existence. So philosophy is a discursive science which is reached from the kind of thinking, culture and inference of the people. All people have philosophy, and the man is naturally a metaphysical and philosophical being (Lalande 1972,615); that means he searches for causes and reasons behind the phenomenas and inevitably whatever he does has a philosophy or reason.

Another stimulus and more fundamental basis beside "desire to know" is set naturally in man and it is the desire of "self-preservation" and its so many various kinds. Humans according to values which they find with inculcations and personal inferences go after respectable preserving of their "selves" which is created according to various situations and various values. That means the quality of choosing good and bad, nice and ugly, true and false and various pleasures and pains. So there is various ways for respectable preserving of the self and therefore planning, motion and action toward transcendence appear in different ways. These different ways too create the base of the motion and also make

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\* Professor Emeritus of the Department of Philosophy of the University of Tabriz

indispensable the quarrels between peoples and cultures according to various valuations and interpretations.

Considering the above-mentioned subjects we will study the origin and quiddity of philosophy, the role of man in arising of the philosophy, values and their bases and finally quality and manner of interpretations and the meaning of the truth as the human's discoveries (Heidegger 1386, 383). The ultimate goal is to reach the conscious and the self-initiated action which is accompanied with sufficient and elective reasons and also the fair and sincerely acceptance of this reality that because of the accompaniment of the human beings permanently and inevitably they will have dispute and quarrel. Well-being and prevalence and cheerfulness and joy of our life necessitates the acceptance of the fair wisely solutions and freeing ourselves from the indecisive and weakening deadlocks.

**Key Words:** Philosophy, Humanity, Truth, Life, Action

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## *Vision and Ideological Bias in Schumpeter's Methodological approach*

**Mas'ud Mansuri\***

**Jalal Peikani\*\***

**Ali Mahdaviyye\*\*\***

### *Abstract*

This article studies the concept of contribution of Joseph Alois Schumpeter, the economist and methodologist of social sciences, on the issue of the pre-assumptions and the judgments of the value in the social sciences. By considering the definition of "vision", "ideology" and "ideological bias" from Schumpeter's point of view, the authors have tried to open a chapter into his view in this issue and ascertain its weak points and fairnesses. After studying the potential harms arising from the pre-assumptions, the methods of limiting the damages are investigated. We have chosen the examples from Schumpeter's economic thought which is the main area of his theoretical activities, and also we have adapted his teachings to the current state of economics. The result of this paper is that though Schumpeter's teachings have some weak points on the subject of ideology and its presence in social analysis, his "contribution" is worth of consideration and can help the current economy.

**Key Words:** Vision and Ideological Bias, Methodology, Joseph Schumpeter

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\* Assistant Professor of Orumiyye University

\*\* Assistant Professor of University of Payam-e Nur of Azerbaijan

\*\*\* MA Student of Orumiyye University

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## ***Kant's Views on Descartes' Theory of Self***

**Reza Mahuzi\***

### ***Abstract***

Historians and commentators of philosophy acknowledge Descartes' theory of Self one of the first sources of the contemporary philosophical thinking about this subject and other topics abstracted from it. However the approach of the philosophers after Descartes is not merely a description or extension of his views. Among these, Kant has offers serious and valuable considerations in this regard. His transcendental approach has defined the deficiencies of Descartes' theory of self and has offered some remarkable solutions. This article first analyses Descartes' theory and then, according to the various dimensions of his theory, studies Kant's disputations and arguments which are mostly offered in his paralogisms.

**Key Words:** Self, Substance, Transcendence, Paralogisms, Descartes, Kant

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\* Assistant Professor of the Department of Philosophy of Shahid Chamran University

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## *The Analysis of the Purposefulness of Creation in Mulla Sadra's Thought*

Alireza Farsinezhad\*

Abd al-Ali Shokr\*\*

### *Abstract*

The purposefulness of the creation is one of the main subjects of the muslim philosopher and theologians. Having goal is one of the inseparable necessities of the action of the wise creator. One group of the philosophers has exonerated God from having a goal, since they have treated purposefulness as deficiency or need. But the other group has proved the necessity of having goal for the actions of God, because of the wiselness of the creation. According to the teachings of the transcendent philosophy (Hekmat-e Mota'aliyye) there is no contrast between these two views, since goal is beside the nature and the Supreme God is innocent from it; but if the goal should not be beside the nature there is no objection. So the ultimate goal of the God's action is his nature which the muslim philosophers have tried to define and prove. Some think that the claim of the muslim philosophers in defining God's nature as the goal of creation though proves the act's goal of God's nature, on the other hand denies the creator's goal. This paper, by using Mulla Sadra's ideas, reveals the incorrectness of this view and proves that God's nature is both act's goal and creator's goal.

**Key words:** Purposefulness, God's actions, Mulla Sadra, creator's goal, act's goal

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\* Assistant Professor of Shiraz University

\*\* Assistant Professor of Shiraz University

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## *The philosophy of the Life of Human in the Realm of Religion*

Abbas Abbaszade\*

### *Abstract*

There is no doubt that the purpose of life is to live with purpose; but the fact that: what is the purpose of life? what purpose the human beings have? what purpose they must have? is an eventful story. Man from the beginning has encountered with this important and hard question: "what is the quiddity and purpose of life?", a question with many answers, and better to say, without answer. We always have a goal in our minds that justifies the enduring of pains and the acceptance of the troubles and defines what I do want from the life? or better to say, what does life want from me? in order that we do not feel a void in ourselves. Sometimes man has passed these questions with a superficial answer, and sometimes he has scrutinized them deeply, but his efforts for finding the purpose of life in the nature has never reached an answer, and it is necessary to have a look on metaphysics for finding the real meaning of life. This metaphysics is the ultimate and the material life is considered as the route for reaching it; and it is obvious that till the goal is not defined the route has no definition. In other words, believing in origin and resurrection is necessary and adequate for giving meaning to life. This article aims to define the ultimate goal of life beside defining the life itself.

**Key Words:** Life, Purpose, Perception, Action, Worship, Favor.

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\* Assistant Professor of the University of Tabriz

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## *Time and Permanence from Descartes' Point of View*

Seyyed Mostafa Shahr-Ayini\*  
Milad Nuri\*\*

### *Abstract*

Descartes believed that apart from the mind there is nothing except matter and motion. Qualities of objects are all things that our mind adds to the objects and the time is one of these qualities and Descartes has claimed that it is nothing except a condition of our thought.

If we divide the views of philosophers about the time into realistic and non-realistic, Descartes will be one of those whose view about time is non-realistic and he considers it as a condition of our thought.

The objects have permanence and it is understood by the comparison of them with each other, and this comparison makes a condition of thought to which Descartes gives the name "time".

There are two subjective and objective views toward time from the beginning of the history of philosophy. Aristotle took the time into account as the counting of the motion and a manner of the understanding of the motion. His great teacher, Plato, took it into consideration as an objective fact which is current from the beginning. In this matter Descartes, unlike his general thought which is against Aristotle, is inclined toward him. On one hand, like many philosophers, he believes time as a subjective matter, and on the other hand, he explains it according to his own views. In this article by an investigation into time from the point of view of the philosophers before and after Descartes we will explain his views.

**Key words:** Time, Permanence, Objective, Subjective, Motion

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\* the Department of Philosophy of the University of Tabriz Assistant Professor of

\*\* MA Student of the Department of Philosophy of the University of Tabriz

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## ***The Ontology of Science in Mulla Sadra's Philosophy***

**Mohammad Reza'i\***

### ***Abstract***

Since the main stress in Sadra's philosophy is on the ontological arguments and also because the ontology of science can be an introduction to the epistemological subjects and also because in most epistemological arguments in Islamic philosophy and especially in Sadra's philosophical thought the ontology of science connects with the epistemological subjects, this article defines the ontology of science from Sadra's point of view. The Author tries to explain the subjects that relate to ontology of science and with a proper understanding of Sadra's views about episteme he will help to prevent mixing of subjects of ontology of science and epistemology

**Key Words:** Ontology, Epistemology, Science

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\* Assistant Professor of the Department of the Philosophy and Theology of the Azad University of Ardabil