
***The Literal and Idiomatic Analysis of the phrase
“Critique of Pure Reason”***

Yousef Nozuhour*

Behzad Hassanpour**

Abstract

The “*Critique of Pure Reason*” is the title of Kant's philosophical masterpiece. Kant revolutionized the history of philosophy by composing this work, altered the philosophical thoughts and also influenced many later philosophers and thinkers as well. Although this work is considered as one of the masterpieces of the history of philosophy but the title of this masterpiece “*Critique of Pure Reason*”, in the words of Hans Vaihinger and Norman Kemp Smith the two greatest exegetes of Kant’s transcendental philosophy, has some ambiguities.

In this paper, we have examined the following components which include critique, pure, Reason and pure Reason. Considering the term “*pure*”, we mentioned its nature and differences with the term “*priori*”. The term “*Reason*” briefly investigated historically and geographically in the Muslim world and in the West. Then, studying the Kant’s viewpoints about the reason, it is reminded that the term “*Reason*” has three different meanings. Studying the phrase “*pure reason*”, we mentioned the triple ambiguities of this adduct and have concluded that *Reason* in its broad sense, is the subject of critical enquiry and in its narrowest sense, is object of

* Associate Professor, University of Tabriz

** M.A in West Philosophy, University of Tabriz

critical enquiry. Finally, we concluded that The “*Critique of Pure Reason*” aims at solving two fundamental questions/problems:

1. General question/problem: How and to what extend the reason, independent from experience, could provide us cognitions, or in another word, does the metaphysic plausible?
2. Specific question/problem: How priori synthetic judgments are possible?

Keywords: Kant, Critique of Pure Reason, Critique, Reason, Pure Reason, and Pure

Self in Ghazali's Viewpoint

Naser Furuhi*

Gader Faghih**

Abstract

The issue of Self has long been noted by scholars especially philosophers and each scholars explained the issue in terms of their own viewpoint. Abu Hamed Imam Mohammad Ghazali is among the scholars, who put the issue into consideration and deliberation. In this paper it is endeavored to explain and analyze different aspects of the Self based on his views and also to show the stance of peripatetic philosopher especially Ibn Sina in Ghazali's viewpoint. Ghazali, in his works, benefited from the intellect, Islamic traditions and verses and nicely proposes the wisdom along with the religious. Ghazali, unlike some previous speakers, considers the Self apart from the article and has a lot of religious and intellectual reasons to prove it.

Keywords: Ghazali, Sense of Self, Incorporeity of Self, Power of Self, Occurring of Self and the immortality of Self.

* Assistant Professor, Department of Theology and Islamic Studies, University of Tabriz

** M.A in philosophy and Islamic Theology

Logical Positivism and Metaphysics

(Was the doctrine of logical positivism able to push out the metaphysics?)

Hassan Fathi *

Sakineh Gharibi **

Abstract

The principle of verification is the most basic principle of logical positivism. It could be claim that its importance is such that the other principles of positivists are rooted in this principle. The verification means that a statement is meaningless until an empirical study could have done. Since this principle has necessities which the most important principles are the rejection of metaphysics and the subsequent rejection of religious propositions; and the fact that even after the defeats of the principle of verification, some philosophers like R. Carnap attempted, by their own method which is the logical syntax and language, to remove the metaphysics. In this paper, the researcher endeavored to show that metaphysic, in a way that positivist believe, cannot be put aside neither by the principle of verification nor by logical syntax.

Keywords: Logical Positivism, Metaphysic, Verification, Logical Syntax and Language

* Associate Professor of Philosophy, University of Tabriz

** M.A in philosophy and theology, University of Khwarizmi

A Study and Analysis of Self in Islamic philosophy

(With an Emphasis on Avicenna and Mullah Sadra's Views)

Ahmad ShahGoli*

Abstract

The state of definition of self is based on the philosopher's principles of Self-knowledge and his philosophic system. This principle is fundamental in the explaining of essence and interpretation of Self. The plurality of principles is due to the disagreement in the definition and explaining the objects. In this paper three famous definition of the Self in Islamic Philosophy is mentioned. Each of these definitions views the Self from different angles and discussed a specific point of it. The most of the Islamic philosophers have accepted the famous definition of self (the first perfection of the natural organic object) which by adding an adverbial allocates to human being. This definition, aside from principles is insufficient, is incompatible with the findings of prominent scholars. The second definition is the Avicenna's definition which defines Self in general term. The third definition is the common definition in Islamic Philosophy. In this article each of the definitions are mentioned and the level of their efficiency is investigated.

Keywords: definition of Self, First Perfection, Organic, Avicenna and Mullah Sadra

* Ph.D. Candidate of philosophy and Islamic Theology, University of Qom

***Becoming (Seyrurat) in the Islamic Philosophy and
Modernism***

(In terms of Morteza Motahari and Marshall Berman)

Abdol Ali Shokr*

Mehdi Mohammadi Ghanateghestani**

Abstract

Becoming has a very important stance in the idea of Islamic philosophers and also modern Western thought. Becoming in Islamic thought means the evolution and this evolution means approach to God. The issue has a more detailed discussion in Mullah Sadra's philosophy regarding the substantive motion; because, continually, the potentiality turns into actuality. The thinkers like Allameh Tabatabayi and Motahari as Transcendent Wisdom exponents, following this theory, have discussed about the sense of becoming. In the West, becoming and movement in any field considered as development and evolution. This attitude has created a huge conflict in the West; So that at the present time, people are the victims of permanent becoming of modernity. Marshall Berman is a thinker who seeks a way to save the modern man from this conflict, employing the ideas of Marx. The present study compared the Motahari's idea with Marshall Berman's thought about becoming from Islamic perspective and modernity.

Keywords: Becoming, Modernity, Motahari and Marshal Berman

* Assistant Professor, Department of Philosophy, University of Shiraz

** Ph.D. Candidate of Philosophy, University of Shiraz

***The Mediators of Cognition in Allameh Tabatabayi's
viewpoint***

Fourough al-Sadat Rahimpour*

Soudeh Yavari**

Abstract

The epistemology is the science which argues about the human knowledge, evaluation of its different types and benchmarking their truth or falsity. Although this topic, as an independent and a branch of philosophy has no antiquity in the history of science, but most scholars have never failed to recognize the issue of cognition, its value and importance and addressing this topic is not limited only to recent decades. In the Islamic philosophy and logic also epistemology is discussed and distributed in various aspects and most of their nature is ontological not the epistemological. Allameh Tabatabayi in his works, sometimes directly and sometimes during other philosophical debate and in the manner of the ancients, has been introduced the issues of epistemology and cognitive mediators. The present study investigates the cognitive mediators from the Allameh Tabatabayi's viewpoint.

He, like other scholars of *Transcendent Wisdom*, endeavored, following the Sunnah of the Prophet and the Imams, to regard the interconnectedness of mysticism, philosophy and the Koran, in terms of understanding the truth and to use and align, at the same time, the three means of knowledge such as religious (oracle), intellect and heart. Based on the Allameh's view the mediators of cognition are feeling, intellect, instinct and intuition which also encompass oracle, inspiration and dream.

Keywords: Allameh Tabatabayi, Cognition, Feeling, Intellect, Instinct, Intuition, oracle, inspiration and dream

* Assistant Professor, Department of Theology, University of Isfahan

** M.A in Theology, University of Isfahan

The Stance of Justice in Allameh Tabatabayi's Thought

Furuzan Rasekhi*
Saeideh Saeidi**

Abstract

Regarding the unique stance that justice has had in different fields, this argument is also drawn to philosophy and has allocated itself a part of philosophical space. In addition, many philosophers have not neglected to investigate the issue. Among the recent scholars, Allameh Tabatabayi is a scholar who has put a part of his endeavor on the topic. The author of the present paper has endeavored to image a part of these attempts. To this end, the four generals of justice including the moral, social, political, and theological perspective has investigated. The result shows that Allameh Tabatabayi believes that justice is a complete virtue which exists in all affairs and the excellence of justice is a credential affair. About the relationship between justice and freedom, he holds that the freedom must be within the frame of ethics and justice.

Keywords: Morality, Wisdom, Justice, Freedom and Allameh Tabatabayi

* Professor, Department of Philosophy and Theology, University of Al-Zahra

** M.A in Theology, University of Al-Zahra