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## *Epistemic Elements of Allameh Jafari's Philosophical System*

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### *Abstract*

As human is the central in Allameh Jafari's thought, he takes serious epistemic problems. In this paper, concentrating on certain aspects of his philosophical system, which hives epistemic importance and implication, we try to illustrate the main elements of his epistemology. He emphasis that philosophy elevates our knowledge and for this reason he investigate contemporary philosophical and scientific theories, including theory of evolution and hermeneutics. But his approach is not purely positive or negative but is critical. His main problem is human reasonable life and therefor he tries to present an independent epistemic approach.

**Key words:** Allameh Mohamad Taghi Jafari, Reasonable Life, Epistemology, Understanding

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***Study of the Incorporeity of the Soul and its Perceptual  
Dimensions in Philosophical Approach***

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***Abstract***

The problem of incorporeity of the soul is one of the most important issues in the divine system, especially in Islamic philosophy. This issue has been regarded by the Muslim philosophers from different perspectives. In Islamic philosophy, the Islamic and rational reasoning is expressed to prove incorporeity of the soul. Proving the incorporeity of the soul would have various cognitive effects including immortality, the incorporeity of the knowledge and perception, the unity of wise and reasonable, proving the resurrection, explaining the immortality of the verses of Quran, and the perception of time. The present study, with a descriptive and analytical orientation, has studied the issue in a philosophical approach and the consequence is a deep understanding of the issue, and especially explaining the various dimensions of the incorporeity of the soul.

**Keywords:** Soul, Incorporeity, Supra-incorporeity, Time, Wise and Reasonable, Immortality

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***Study and Critique of “the Religion of Minimalist and  
Maximalist” about the Immortality of Quran***

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***Abstract***

One of the miracles of the Quran is its immortality that some scholars have raised doubts about the immortality of the Quran. Hence, it is necessary to do a serious research in order to explain the correct perspective on immortality and authority of this holy book for all eras, and to study and analyze the most important doubts raised in the realm of immortality of the Quran and this question should be answered that regarding the immortality of the Quran and view of the Maximalist religion, what doubts has been raised in this regard? The present paper, after clarifying the realm of the religion in various dimensions of politic, hygiene, moral, law, and economic, has studied and criticized the existing doubts in each perspective and has concluded that the Quran as an eternal word will not lose its authority until the Day of Judgment and the religion is not a personal matter but is linked with all aspects of human life. Although there are many instructions and guidelines in the Quran for a better life but the majority of people make mistakes in diagnosing them. If the Quran and the other religious texts were indifferent to the man's worldly affairs, the people probably were in a worse situation. So it is necessary that the Quran, as a global-scale

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program, to pay attention to all aspects of human life until the Day of Judgment.

**Keywords:** Quran, Immortality of the Quran, the Realm of Religion, Time Expansion, Instructions and Guidelines of the Quran, Religion, the Maximalist Religion, the Minimalist Religion

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***Semantic analysis of a good moral concept from R. M.  
Hare viewpoint and it's criticism***

**Mortaza ZareKanjarodi – Robabe Manafe – Mohammadhossin Mahdavenejad**

***Abstract***

In moral semantics, it has been tried to survey semantic analysis of moral concept as one of the segments of meta-ethics. The main question in this field is that whether moral concepts bear the same meaning in morals as immorals? Whether these moral concept are independently identifiable or not are quite two different viewpoint. Ethical naturalism believes that we can define a moral concept without referring to another moral concept. On the basis of naturalism viewpoint moral judgment are different expression about reality. Therefore, we can interpret all of moral proposition into some propositional which are witness to the reality and provable. Ethical non-naturalism believes that one or several concepts are required for defining each moral concept, and for avoiding the problem of vicious circle, at least one of these moral concepts must be regarded evident. Hare analyzes this matter by segregating the initial and secondary meaning of a good word. Hare by emphasizing on prescriptivism or directionism in the field of behavior consider initial meaning and good value as it's commendable. He also considers descriptive value of a good word as it's secondary meaning. He believes that by segregating criterion and good meaning, we can introduce a way for achieving a good moral concept meaning and identifying it's applications. In this papers, we try to semantically analyze good moral concept from Hare viewpoint and it's appraisal.

**Keywords:** moral semantics, ethical naturalism, good meaning, good criterion, Hare.

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***Physical Resurrection in the View of Imam Mohammad  
Ghazali and Khajeh Nasir al-Din Tusi***

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***Abstract***

The Muslim scholars agree on the principle of the Resurrection but disagree on its quality and status. The physicality or spirituality of the Resurrection is the most important and significant differences between Muslim scholars. The present paper has studied the view of Imam Mohammad Ghazali and Khajeh Nasir al-Din Tusi on the base of their main works and it is presented that both of the great scholars believe in the physicality of the Resurrection, however, they disagree with the explaining and reasoning.

**Keywords:** Physical Resurrection, Ghazali, Tusi, Restoration of the Non-Existent

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## *The Theological Necessities for Constitution of Islamic Government*

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***Abstract:***

Constitution of government, is an innate, natural and necessary affair of human society. Because establishment of law and order in society demands that the government is formed in order to achieve these purposes. In Islam, the government is not an aim but a means of administrating the law of Allah. These questions will be answered in this article that what are the theological arguments for necessity of constituting the Islamic government? It was argued to theological-rational and theological – traditionary arguments due to the attitude of the intellectuals and the need for implement Islamic commandment in three theological terms include integrity, immortality and religious universality. In consequence it leads to constitute of Islamic government because not only the divine law must be existed for administration of Islamic commandments but also it needs administrators to administrate the divine law accurately. It is not realized unless with constitution of government.

**Keywords:** theology, Islamic government, necessity, rational, traditionary