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# Critical study of the knowledge theory in Tafkik

Hamid-Reza Shakerin\*

## Abstract

Issues of knowledge theory are important in Tafkik literature. In this view, there are special views on the nature of science, its relationship with the soul, the value of science, and how to bring it up. These views can play a significant role in the logic of understanding of religion, religious epistemology, and the Islamic sciences. This article inatend to analyze and examine the most important issues raised in this topic. The result of the research is that the claims of Tafkik researchers in contrast of science and the soul are incorrect and its argumantion are distorted and leads to the incommensurability of knowledge.

**Keywords:** Seince, Knowledge theory, Incorporeity, Incorporeity of science, Contrast of science and the soul, Niewpoint of Tafkik.

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# Critical analysis of reasons to prove physicalism, using the foundations of Transcendental wisdom

Mohammad Foroughi\*

Hadi Vakili\*\*

Azam Ghasemi\*\*\*

## Abstract

In this study, we first begin with the general principles common to the materialist views and the opposite views of dualism, which we call them "advocators of materiality of perception"; these arguments are divided into two general categories: arguments which has been made in the rejection of substance dualism and those given for proving physicalism. Then we analyze these reasons. Finally, by examining various reasons, it became clear that two views of behaviorism and functionalism did not provide a philosophical reason for their claim; the reasons given for eliminative materialism and identity theory are not much serious because they are based on Induction or based on hope for the advancement of neuropsychological knowledge in the future. But it was shown that explanatory impotence, evolutionary history, neural dependency, drugs effect on consciousness proofs and the proof of split brain cannot be ruled out; however, with the view of Sadrul Motaleenin, based on being human soul Jesmania' tolHodooth and Roohania' tolBagha, these proofs are compatible.

**Keywords:** Perception, Materialism, Dualism, Physicalism.

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**New Essentialism**  
**in the contemporary philosophy of science:**  
**an important current but unknown**  
**in contemporary Iran**

Ibrahim Dadjo\*

**Abstract**

In the field of 'contemporary philosophy of science', we can distinction between two current: (1) the current of anti- essentialism, and the current of essentialism. The first current was lone rider of field from the time of Berkeley and Hume until before late forty years, and in late forty years it has been origin of forgetfulness the second current by way of positivists and linguistic and analytical philosophies. The second current has manifested in the late forty years, and in the oppositeness with Humean metaphysic it has strongly developed and supported essentialist metaphysic. Unfortunately contemporary Iran is unaware from second current to a large extent. In this article, I was tried to show that we and our Islamic philosophy, that, in it's principle, is essentialist and realistic, strongly needs to second current, and with taking and criticizing second current we can well to be placed on realist lines in the various fields of science and practice, in the fields like islamic philosophy, philosophy of science, islamic the humanities, religion science, Islamic- Iranian Pattern of Development, and in the scientific and management documents of superior, and in very other fields.

**Keywords:** Philosophy of science, Essentialism, Anti- essentialism, New Essentialism, Rebuilding Realism.

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# A defense of Ontological Realism without commitment to Epistemic Realism

Jahangir Moazenzadeh\*

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## Abstract

Scientific realism is viewed as the conjunction of three theses – a metaphysical, a semantic and an epistemic claim. Logical positivists as the dominant empiricist approach in the first decades of twenty century rejected these triple viewpoints in order to remove metaphysics from the realm of science. In the framework of Constructive Empiricism, van Fraassen, by having the same aim, and by introducing observables/unobservables distinction, accepts the realists' semantic view, but unlike realists, he defends epistemic and also ontological distinction between observables and unobservable theories/ entities. In this paper, we try to defend epistemic observable/ unobservable distinction while rejecting ontological observable/ unobservable distinction based on some doctrines in Mulla Sadra's philosophy and defend a kind of ontological realism, namely Existential Realism. To reach this aim, we first explain observable/unobservable distinction as the foundation of Constructive Empiricism and the main objections to it. Then, by briefly explaining Mulla Sadra's Existentialism, we will show that van Fraassen's epistemic antirealism viewpoint is compatible with Mulla Sadra's ontological realism approach.

**Keywords:** Constructive Empiricism, Observable, Unobservable, Mulla Sadra, Scientific Realism, Existentialism, Van Fraassen.

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# The Relation between Language-Games, Forms of Life and Human's Social Life in Late Wittgenstein

Mahdi Dahaqeen\*

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## Abstract

In his later philosophy, Wittgenstein proposes the use theory of language, in which connects the meaning of words to their usage in the current of life. He thinks that language is a public and social thing and the private language is impossible. The usage of language takes place in the form of language-games and the language-games make the form of life. The form of life in turn is related to the structure of social life of human being. This article tries to discuss the relation between the usage of words and the form of life and to show that how a language-game is made by using the words. In addition it will assess the relation between the forms of life and the human natural history from one side and the human social life from other side and it will shows that though the relation between these elements is acceptable, but because of the lack of harmony between the changes in each one of them in relation to the changes of others, it cannot be confirmed absolutely.

**Keywords:** The use theory of language, Language-games, Forms of life, Social context, Human natural history, Wittgenstein.

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# Foundationalism in Naturalist moral reductionism

Behrouz Mohammadi-Monfared\*

## Abstract

According to ethical naturalism, ethical properties are reduced to natural and experimental immoral features such as pleasure and prosperity. In this approach, beliefs that are the basis for justifying of ethical beliefs, rely on immoral observations. This claim is based on the acceptance of " Inference of ought from being" and its extension to the field of Moral epistemology. I believe that this approach, with the title of non-intutional ethics fundamentalism, has responded to the regress argument, although it faces with challenges that are addressed in this paper, in addition to its emphasis on moral justification. The consequence of explaining the present approach is that there is a link between normative and ethics and meta - ethics, in such a way that the discussion justifies the ethical belief that influences the identification of the domain of the instances of moral normative theory, in particular utilitarianism and naturalistic self-egoism.

**Keywords:** Ethical naturalism, Justification of moral belief, Moral foundationalism.

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## The Radial Network of the meaning of faith from the perspective of Islamic thinkers

Ali Reza Qaemania\*

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### Abstract

Faith is one of the most important religious concepts. From this term and its derivatives, more than 800 verses from the Holy Qur'an are mentioned. This self-importance indicates this meaning in the Quran's worldview. A Survey on the Change in the Meaning of Faith Regarding the views of individuals and using the radial network theory in cognitive semantics to organize the meanings. Different Faith helps the radial network of the graphical model to organize the different meanings of a word. It is about a central meaning. The central meaning is called the prototype. The basis of the radial network and in this research is based on a variety of semantic changes that the term finds in different ways. Change the meaning with attention. Different perspectives are one of a kind of change. The meaning of the word faith is also according to the viewpoint of Terminologist and Islamic theologians and commentators.

The prototype meaning is chosen from the different meanings of a word, and its criteria can be the first Acceptable meaning, superiority in semantic network, relationship with other meanings of words, grammatical prediction and comfortable imagination.

The prototype meaning of faith is the recognition of a heart that is divided into four semantic categories: 1- Faith with action, cardiac approval, in addition to the component of action, 2- Faith without heart, Cardiac approval without components The heart 3- the result of faith, 4- The equal meaning of faith is knowledge.

**Keywords:** Faith, Heart recognition, Radial network, Prototype, Meaning change.

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# The critical assessment of Putnam, Dennet and Searl approach to philosophical significant of AI

Mohammad-Hosein Mohammad-Ali Khalaj\*

## Abstract

This paper has two main parts. The first part is devoted to the following problem: what is the philosophical significant of AI? By scrutinizing Putnam, Dennet and Searl's views on the topic, I will suggest that, from the philosophical point of view, there are at least two canonical questions which are closely associated with AI researches: 1. The question in the philosophy of science: would it be plausible to think that AI programs can pass the unrestricted Turing test? 2. The question in the philosophy of mind: If it is the case that an AI program can pass the unrestricted Turing test, would it be reasonable to think that the program has mind? With this framework in mind, in the second part, I will discuss the main problems which we face when we want to respond the questions at issue. In order for responding the first question in a positive way, it is necessary to find a solution to the so-called frame problem which concerns how an AI program should manage unexpected events. I put forward that the frame problem was originally formulated in Dreyfus's phenomenological research, before it became a central topic in AI. Also I discuss three arguments i.e. Homunculus fallacy, Chinese room argument and arguments based on Godel's theorem, each of which poses a problem for responding second question in a positive way. I will end up by suggesting that connectionism is in a better position to encounter with the arguments.

**Keywords:** AI, Putnam, Dennet, Searl.

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