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# Explaining and evaluating the inductive foundationalism for certainty in viewpoint of Shahid Sadr

Mohammad Mohammadrezaei\*

Sayyede Hoorā Mousavi\*\*

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دین

## *Abstract*

The Shahid Sadr's inherent epistemology, after designing the stages of the cause of its induction and its certainty, has drawn on his system of foundationalism based on it. In regard to the theoretical proposition, the degree of probability with the criterion of the truth of "deductive contentment" and the degree of affirmation of certainty in these propositions is also criticized by the criterion of truth "co-ordinating with other certainty." In self-evident propositions, by passing the certainty of conscientiousness and the ineffectiveness of the inductive path in it, the first proposition and the possibility of implementing the cause of induction in the relation between subject and predicate were examined and the result was that the test of the first propositions, including propositions of predestined and the foreign is -with condition the existence of the subject outside, and the reason of induction is that it is not performance on test is not possible. In case of execution, it is also a psychological criterion. On the other hand, the criterion of the truth of the first self-evident from the point of view Shahid Sadr, is the coordination and non-contradiction with other certain affirmation that associate coherentism. The turning point of this article for evaluation of Sadr's view includes on the explanation of the epistemic (probabilistic) bases in the moderate foundationalism of Shahid Sadr and its critique on no need for reason of induction to the principle of rational causality as before.

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**Keywords:** Modest foundationalism, Self-evidence, Theoretic, Induction, Foundations of knowledge, The principle of consistency, Coherentism.

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Professor at "Philosophy of religion and Islamic Philosophy department" of Tehran University (Farabi Pardis).

\* MA of Islamic Philosophy and Theology from Tehran University (Farabi Pardis).

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## Certainty in view point of Al-Farabi

Mahdi Abbaszadeh\*

### *Abstract*

Al-Farabi's epistemology is a certainist school; he does not consider uncertain knowledge as true knowledge. Certainty is broadly of two types: psychological and epistemological certainty. Psychological certainty is largely a matter of satisfaction and is not considered logical and philosophical certainty. But from the standpoint of logical and philosophical thinking epistemological certainty is the certainty and is of two types: special and general. Special or necessary (absolute and permanent) certainty, has eternal and permanent character, but general or unnecessary (conditioned and non-permanent) certainty, may be destroyed in some time; so first type is the only real certainty. Firstly, certainty in Al-Farabi's thinking, primarily related to the Judgment and while Judgment is a kind of acquired knowledge, but his view on certainty concerns with presential knowledge also, since presential perceptions can also be in the form of Judgments and statements expressed or represented or interpreted. Secondly, certainty in his thinking, is of the kind of rational certainty and this certainty, either is obtained by the knowledge of rational self-evident Judgments or by demonstrative syllogism (based on rational self-evident Judgments). It seems that, Al-Farabi's view on certainty is totally rationalist, justified and exact, although it may be faced to the criticism that, he despite of study of all kinds of certainty, even certainty in the presential perceptions, does not give an account of certainty in the intuitive perceptions of mystics (and Illuminationists).

**Keywords:** Al-Farabi, Knowledge, Certainty, Conjecture.

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Assistant Professor at "Epistemology Department" of the Islamic Research institute for Culture and Thought (IICT).



# The inevitable interference of presuppositions on understanding in judgment of reason and Qur'anic verses

Mohammad Arabsalehi\*

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## *Abstract*

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Gadamer's most important claim of philosophical hermeneutics is the historicity or the historicity of understanding. In the book of truth and method, Gadamer considers different modes of understanding, including the generality mode of understanding, the synthetic mode of the understanding and the mode of the essential adherence to the understanding of fluid preconditions. His purpose of enumerating and analyzing each of these modes is to prove the historicity of understanding as a infinitival meaning of understanding (= to understand) that as a consequence the understanding of meaning of the gerund (= conceptual understanding) will also be historicity. This article first analyzes the notion of inevitable involvement of presuppositions in understanding, and then presents rational and analytical critique of this view. In the third part of the article, Gadamer's view is quantified in the scale of the implications of Quranic verses. Although the Qur'an is not an epistemological book, but the Qur'anic view of the subject can be inferred in the use of some verses. Here, the implication of the verses has been proven contrary to his claim.

**Keywords:** Quran, philosophical Hermeneutics, Understanding, Historicity, Presuppositions.

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Associate Professor at "Logic of understanding of religion Department" of the Islamic Research institute `for Culture and

\* Thought (IICT).

# General perceptions from the perspective of Mulla Sadr and Allameh Tabatabai

Abolhasan Ghaffari\*

## *Abstract*

The discussion of general concepts and their formation is one of the most important issues in epistemology. Mulla Sadra, in contrast to the method of obtaining partial concepts, does not consider the general concept to be the product of self-creation, but believes that it is due to the intensity of the substance of the soul and the perception of the intellect. This theory is accepted by most scholars of the Transcendental wisdom, but Allameh Tabatabai, accepting the principles of Mulla Sadra's philosophy, has a controversy over Mulla Sadra on this subject, including in the issue of latitudinal intellects and masters of all kinds, and seeks to transpose the problem from latitudinal intellects to longitudinal intellects, complete the epistemic geometry of Mulla Sadra. In this article, from the point of view of important points and ideas on how to formulate general concepts, we will analyze and compare the views of Mulla Sadr and Allameh Tabatabaii.

**Keywords:** Universal, Perception, Soul, Mulla Sadra, Allameh Tabatabai.

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Assistant Professor at "Philosophy Department" of the Islamic Research institute for Culture and Thought (IICT).



# The nature of sensory perception and its validity from the perspective of rational-revelational wisdom

Abolhasan Hasani\*

## *Abstract*

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Sensory perception is one of the most important issues in epistemology. The main issue of this paper is to examine the nature and validity of sensory perception in the context of truthfulness. In this article, some revelatory findings have been used. Although today these findings are not so much hidden as citation for revelation is necessary, but one of the aims of the paper is to show that if the Muslim thinkers were paying attention to these findings, we could achieve the findings of this article more than a thousand years ago. In this paper, a new analysis of the nature of perceptual perception and its validity is presented. Perhaps the most fascinating finding of the article is that, without denying the personalities of personal concepts, they are considered as the result of abstraction, and reason is the agent for this abstraction. The author attempts to prove two things: first, sensory perception is the perception of the natural object through the sensory organs during its natural effect on one of the sensory organs; second, the sensory perception, in the sense of the preliminaries, of the same object is perceptible. Sensory perception is preceded to previous brief perception of the same object. Meanwhile, a new analysis of the types of concepts is presented.

**Keywords:** Perception, Sensory perception, Personal concept.

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lecturer of Experts without academic paper.



# Mystical-psychological analysis of contradictory discovery based on light and color

Mohsen Hasanzadeh\*  
Reza Elahimanesh\*\*

## Abstract

The mystics go on their own paths and authorities, each of which has its own works, including the fact that when the mystic arrived at the contemplation of heart and received a colorful representations for him, this representations informs the state and his position. Color is one of the most important elements in the symbolic language of mysticism, which mystics use to analyze the teachings and the realities. The traveller intuitis through his spiritual path different colors, which appear to contradict each other. On the other hand, in the psychology of colors, each color has its own psychological and epistemological effect, which sometimes contradicts each other and brings two opposing forms together for the traveller. Now, the question arises as to the psychology of colors, is it possible for mystic in a position to arrive at two different and contradictory modes? And does this have an account of his ecstatic or it has to analyze it in another way? In this study, by expressing some of these events, we are going to analyze these figures; in the way that the traveller was at the beginning of the journey has been on state of "change and turning from one state to another" (talvin), each of Divine Name and Attributes are unveil for him by his own specific color. on the other hand, the prportionlity and harmony between the different color leads the mystic to the pleasure of the intuition of the Divine Names and Attributes to the pleasure of the intuition of the Divine Essence. He does not pay attention to his worship and prayer when he reaches the state of stability (tamkin) and the colors are no longer visible to him, and he has come to the state of annihilation and the intuition of Divine Essence, which shows with black light and color; therefore, various colored representations that at the same time intuitioned by the

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Ph.D student of Islamic Sufism and Mysticism of University of Religions and Denominations.

\* Assistant Professor at "Islamic Sufism and Mysticism Department" of University of Religions and Denominations.  
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mystic, tells of his state, and that he is at the beginning of the journey rather than being contradicted and ecstatic by him.

**Keywords:** Clour, Intuition, Ecstatic, Stability, Talvin, Tamkin.

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# Review Intertextuality of Moral Contents of Qoran with Arabic Sonnets of Divan Shams

Ali Sayadani\*

## Abstract

The learnings each person is reflected in their discourse whether or not and everyone's speeches are subject to the changes and influences that the previous texts and doctrines dictate to him in the use of various sources. The poets, who have always been one step ahead of others in discovering hidden objects, are no exception to this phenomenon; But the poet's poetry and poetry are dramatically reflective of the various doctrines they have learned. In the meantime, the Qur'anic doctrines form a large part of the subjective hypotheses of the poets. In the works of Rumi, one can also observe the objective of these moral teachings of the Quran; Including in the Divan of Shams, a large part of which is formed by Arabic couplets. The present article seeks to show how Rumi has expressed the mystical meaning of the verses, and used the analytical and descriptive method to explain this issue, and this coincidence of themes of the Quranic verses with Rumi's discourse in his Arabic sonnets poem is depicted by referring to the intertextual of contentes and. The result of this article is summarized in two respects: first, Rumi has repeatedly used the word and contents of Qur'anic verses in his Arabic sonnets; secondly, the subtle changes in words, meanings, and music of words have been created to better can send the message to its addressee.

**Keywords:** Intertextuality, Quran, Shams-e Tabrizi, Arabic Sonnets.

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Assistant Professor at "Arabic Language and Literature", Azarbaijan Shahid Madani University.

