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Semantics of The Protected Plate in Qur'an

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Ali Sharifi***

Abstract

One of the words used in the semantic field of your writing in the Qur'an is "protected tablet". The word "protected tablet" is a fundamental concept and has been mentioned in this fashion only once in the Qur'an, and over the years, this has led to disagreements among Qur'anic scholars in terms of the nature of the term. Philologists used Torah, Qur'an and the sources related to the Age of revelation to study the meaning of the Protected Table. they stated that its meaning is taken from Moses' plates, the woods of the ship and anything that you can write on. The present study, using synchronous semantics explained the semantic scope of the Protected Tablets. The words the mother of Book, well guarded Book, the manifest Book, on Book, the guardian Book and the knowledge of book have a common textural structure with the verse "the Protected Table" and are placed in the semantic scope of "the Protected Table". The analysis of syntagmatics and the texture of the verses of these words represents God's knowledge having been originated with a variety of terms. If the knowledge of God has been interpreted as the Protected Table, book, etc, It's because of the common language of Qur'an and the use of trope in it. this knowledge of God is interpreted as trope in terms of both place and the present time. In addition, the condition of science in the age of ignorance and the main aspect of the miracle of the Quran Indicates that the Protected tablet means God's knowledge.

Keywords: The Protected Table, The mother of Book, God's knowledge, Syntagmatics.

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Reflection on the Relationship between Gadamer's Philosophical Hermeneutics and Natural Science

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Abstract

Several criticisms have been made about Gadamer's position on the natural sciences. First of all, his conception of natural science is positivistic. Second, his image of natural science is caricatured and does not come to our day, and third, Gadamer does not disregard the hermeneutic nature of natural science. This paper will attempt to demonstrate that these criticisms are the result of focusing solely on Gadamer's "Truth and Method" and disregarding Gadamer's approach to the natural sciences affected by the Husserl idea of crisis. Taking a collection of Gadamer's works into account, the hermeneutical nature of natural science is depicted. In the first step, it shows how Gadamer approach to natural sciences is shaped based on the gap between the "lifeworld" (lebenswelt) and the "scientific world", and then in the second step, by showing the hermeneutical nature of natural science, linkage of science world into lifeworld is discussed. In other words, both Commonalities and differences between natural science and lifeworld are explored. Finally, it is concluded that the lifeworld has primacy over science world and science must be able to find its place in the lifeworld. Besides, by criticizing Gadamer's on natural science based on the collection of his work, the horizon of hermeneutics of natural science is explored.

Keywords: Gadamer, Philosophical Hermeneutics, Natural Science, Lifeworld, Hermeneutics of natural science.

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The proof of the outside world in view of Allameh Tabatabai'

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Abstract

The proof of the outside world, or of a world independent of evidence, has been a major, controversial, and streamlining issue in the world of thought, and has had important implications for human social life. Fugitives such as sophism, ideology, and various types of skepticism and the underlying flows of them originated from the kind of interaction of scholars with this problem. Denying or diminishing reality to mental affairs, as well as the psychological habit that causes skepticism, requires a rigorous response. Hence, in this article, the author seeks to study Allameh Tabatabai's views on this subject. The four arguments are based on the proof of the outside world of mind that Allameh has addressed to them in various works. At first, we will look at the views of philosophers and scholars of the name in this field, and then examine the view of Allameh Tabatabai. We will put the expression of his arguments, the examination of arguments in terms of scope and domain, as proof of whether their arguments are merely corroborating the physical world or beyond, will be discussed in this paper.

Key words: External world, Principle of causality, Nature, Allameh Tabatabai, Sensibility.

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The criterion of the validity of Qur'anic propositions with emphasis on the political propositions of the Quran

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Abstract

Regarding the validity of the Qur'anic propositions, especially its political propositions, there are two positive and affirmative issues. Are these propositions valid and has an epistemic value? If valid, do we have any metrics for knowing their epistemic value? The subject of the paper is the affirmative discussion of the "criterion of validity and the capability of truth" of this proposition and the positive argument based on it is answered. In this paper, the criterion of the validity of said propositions is introduced, then the question is answered, are these propositions realize and realistic? Then, in order to clarify of degree of correspondence between the political teachings of the Qur'an and the real, the following three approaches are considered: Invalid of value of the knowledge obtained from the appearances of the Qur'an, the relativity of the value of knowledge obtained from the appearances of the Qur'an and the maximum adaptation while possibility of mistake.

Keywords: Validity, Criterion of the validity, Qur'anic propositions, Political propositions.

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Analysis of the relationship between soul and body in viewpoint of Aristotle and Avicenna with emphasis on the vegetative and animal soul.

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Abstract

According to general consensus among scholars, the main distinction between Aristotle and Avicenna in their philosophical analysis of the reality of soul and its relation to body finds its expression in the way in which each of them treats human rational soul and its relation to body. Upon this view, there is no considerable difference between their standpoint about vegetative and animal soul because both of them construe these two kinds of soul as the imprinted form in body. But, considering their metaphysical bases and different interpretation of the relationship between form and matter in the viewpoint of these two philosophers, one can infer an apparent distinction between their interpretation concerning the relation of the animal and vegetative soul to body. Aristotle, does not believe in the substantial separation of the soul from the body. As the result in his viewpoint soul and body are two different aspects of one substance which is called living being. Contrary to Aristotle, Avicenna, in the light of his theory about form and matter, considers the soul and body as two different substances united together. Consequently, in his viewpoint living being is a composition of two different substances.

Keywords: Vegetative soul, Animal soul, Body, Living being, Avicenna, Aristotle, Form, Matter.

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The role of conceptual metaphor for understanding of verses with adaption of metaphor of "life is commerce"

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Abstract

Conceptual metaphor is one of the semantic theories that, by easing of comprehension of extramaterial concepts, has aimed at achieving the conceptualization process of a text. The Holy Qur'an is a divine text and contains wise explanations to convey to the addressee. These explanations are such that, with the help of conceptual metaphor, it is possible to some extent to discover some conceptualization of the Qur'an. In the scope of metaphorical application of Qur'an, It seems that the metaphor of "the life is commerce" is a good model for illustrating the truth of human life and facilitating and preparing role of metaphor for understanding the complex meanings of the Qur'an. The mapping from the field of origin to the field of destination constitutes the main framework of the present research and And assumes that the real profit and loss of life depends on the relationship with the Supreme. The end of humans in the commerce of living and dividing them into three groups of believers, infidels and hypocrites, and the proportion of the profits and losses of each one, is one of the things that the author has done.

Keywords: Qur'an, Conceptual metaphor, Commerce, Mapping.

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Aesthetics in Islamic thought

with emphasis on truth, criterion and source

Mohammad-Reza Jabbaran*

Absract

The correct understanding of beauty is one of the foundations of the spiritual perfection of man and aesthetics is one of its most effective perceptual systems in confronting the outside world. The correct belief about rational truth and the proper criteria of beauty can familiarize us with its origins universe and modify the moral system of man. For this reason, the modern discourse tries to bring beauty from the realm of reason to the sensual and reduces it to a certain extent from the senses and biological experiences of humans. This article inatend to determine the existential perfection as the correct criterion for the recognition of beauty against the criterion of conformity built upon by Aristotle and its followers, and on the other hand, criteria such as desire, habit, pleasure and benefit, which the theory of citation for the beauty to man's soul Have provoked, proving the relationship between beauty and existence, thereby proving that the source of beauty is the most Holy Essence of God, which is itself Absolute Beauty.

Keywords: Beauty, Being, Perfection, Conformity.

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Evaluating the common views on the "mind-body" problem in two issues: "the quiddity of knowledge" and "the relationship between mind and body"

Hosein Motallebi Karbekandi*

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Abstract

The mind-body problem, which has been raised as soul-body in the field of Islamic philosophy and Ancient Western philosophy, has long been one of the central issues in philosophy, especially among the late philosophers of mind. In the meantime, two issues of the "quiddity of knowledge" and "the way of the relationship between mind and body" can be regarded as the most fundamental and pivotal challenge to the various views of the mind-body problem. In this study, we have tried to test the different perspectives on the mind-body problem in confronting these two fundamental challenges. For this purpose and in the first step, we introduce the eleven perspectives that are commonly views in the Islamic and Western philosophical fields and then each of these perspectives was faced with two fundamental challenges, namely, "providing a proper analysis of the quiddity of knowledge" and "Appropriate justification of how the mind and body communicate," and brought each response to these fundamental questions and We have judged these answers. Finally, by analyzing the results of this comparison, we conclude that the only particular view of the "Hekmate Motaalie" is successful in confronting both of these issues.

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Keywords: Mind, Body, Soul, Brain, MullaSadra.

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