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Tel: 88501064, 88743008- Fax 88764792  
P.O.Box: 13145-444. Tehran  
E-mail: [zehn@iict.ac.ir](mailto:zehn@iict.ac.ir)  
[www.zehn.iict.ac](http://www.zehn.iict.ac)



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# The systematic extraction model of the knowledge sources and tools from The Holy Quran

Ali Mowlaei\*\*

Mahdi Golshani\*\*

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## *Abstract*

The issue of the knowledge sources and tools and their proper separation from each other has always been discussed by the scholars of epistemology. Because of the supreme position of the Qur'an with Muslim scholars in explaining Islamic thought, paying attention to its teachings on this issue and acquiring the Quranic knowledge sources and tools, as well as other epistemic issues for Islamic epistemologists, will be especially important. In addition to using the usual methods in Quranic thematic studies to solve this problem, a new approach can provide more complete results in identifying and separating of the Quranic knowledge sources and tools. In this heavenly book, the use of words with epistemic load in a particular form provides us a model for the systematic extraction of knowledge sources and tools. In this research, first the structural unity of some of the Qur'anic expressions is shown in the use of words that are important from the aspect of epistemology in the Quranic terminology. Then the lexical and terminological meaning of the epistemological vocabulary used in this model is examined. Subsequently, by following this model in all verses, the Qur'anic knowledge sources and tools are extracted and then they are presented in classification form.

**Keywords:** Quran, knowledge sources, knowledge tools, Extraction model, Sign, Reminder, lesson, Proclamation.

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\* Ph.D. student of Quran sciences of Research Institute for Islamic Culture and Thought (IICT).

\*\* Professor at "Philosophy of Science Department" of Sharif University of Technology.

# Critical Analysis of Epistemological Principles of Cartesian Humanism Based on Allameh Mohammad-Taqi Ja'fari's Thoughts

Narges Aboul-Qasemian\*

Abdollah Nasri\*\*

Fazlollah Khaleghian\*\*\*

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## *Abstract*

Humanism, as the foremost outcome of modernism, owes its entity to Descartes' epistemological principles and methods to a large extent. The main feature of Cartesian Epistemology is to acknowledge the instrumental rationality. As Descartes opines, cognition of truth is possible through reason, without employing any of the five senses. On this basis, he recognizes himself as an entity whose existence is absolutely and undoubtedly certain. Though not being a humanist by its contemporary definition, Descartes' epistemological outcome portrays human being as the nucleus of universe, placing non-human entities beneath him. Allameh Mohammad-Taqi Ja'fari, the contemporary philosopher, has put forth different epistemological principles to criticize humanism. He validates the necessity of cognition in alignment with rational living system, believing that natural senses, pure reason, mystic intuition, and revelation are the means to knowledge. Aiming to conduct a critical analysis of Cartesian humanism, the current paper first sheds light on the principles of Cartesian epistemology, and then explains Allameh Jafari's opinion on each principle, thereby delineating the agreements and disagreements between the two scholars regarding each of the principles.

**Keywords:** Epistemology, Humanism, Descartes, Allameh Ja'fari.

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\* Ph.D. student of Imamites Theology Department" of Quran and Hadith University of Tehran Pardis.

\*\* Professor at "Philosophy department" of Allame Tabataba'I University.

\*\*\* Assistance Professor at "Imamites Theology Department" of Quran and Hadith University of Tehran Pardis.

## Conceptual metaphor of hearing and ear on verses of Quran

Sayyed Mahdi Mirzababaei\*

### *Abstract*

In cognitive semantics, conceptual metaphor is the mapping of the realm of origin to the realm of destination, along with the equations (conceptual mappings) between the origin and destination domains. In this way, by means of conceptual metaphor, through the empirical realm, there is another way in which the empirical domain is constructed. In this case, the second realm is partly understood through the first realm. This article analyzes the two words "hearing" and "ear" (ozon) by means of conceptual metaphor in verses of Quran. The word hearing is used in the noun and the verb in the Quran, which in nominally is always pronounced in singular form. In the word, various meanings for this word are mentioned that ear is one of those meanings. The verses of the Quran express the ownership of hearing metaphorically. The theory of Conceptual metaphor in cognitive semantics is intended to provide a better and more correct understanding of the destination domain in accordance with the mappings between the origin and destination domains. As is the case in external objects, ownership is an abstract thing but price and sell are considered true affairs, God as owner of the hearing is considered as true. Creation of hearing in the verses of Quran is presented in such a way that, while expressing the creation of this Perceptual tool in the mankind, the creation of this part is to be distinguished from other human physical systems. The Qur'an does not pay attention only to the physical dimension of the nature of hearing in the separation of this power from other powers. In the conceptualization of the Qur'an, the hearing is introduced completely independent of vision, Reason, Fuad and heart. Even the verses Qur'an separate hearing of ear, and distinguished them. The word "ear" in the Qur'an is presented as a tool in the hearing sensory system. The Quran mentions obstacles for this part of the hearing sensory. If an obstacle is imposed on the ear, although the person is not deprived of hearing any kinds of sounds, he will not listen to the truth.

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\* Assistant Professor and Researcher at "The epistemic foundations of the knowledge of Theology Department" of the Research Institute for Quran and Hadith.

**Keywords:** Hearing, Ear, Conceptual metaphor, Hearing sensory.

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# Al-Farabi on Induction and Experience

Zahra Esmaeili\*

Sayyaed Mohammad Hakkak\*\*

## *Abstract*

The Induction Problem is a problem that many philosophers have tried to solve. To acquire a certain and universal knowledge by observing particular instances has puzzled philosophers of all ages. Al-Farabi, the Muslim logician who introduced Greek Philosophy to Islamic World for the first time, also walked down this path and tried to reshape induction in the form of deduction to attain results with certainty but he soon found out about the inadequacy of this method, therefore he combined induction and analogy in effort to suggest a new method.

In this paper, first Al-Farabi's review on Aristotle's induction in *Analytica Priora* is discussed. Next, Al-Farabi's notions in Al-Qyas book are reviewed. Then "Naghlah", the integrating result of analogy and induction, is introduced as his proposing solution for The Induction Problem. Most of Muslim philosophers and logicians has discussed Naghlah under the category of analogy in their works, but it seems that they have been influenced by "Motekallemin". Since Naghlah method makes a broader knowledge possible, it is more adequate to solve The Induction Problem.

After that, Experience in Al-Farabi's works is discussed and then by analyzing Al-Farabi's notions on deducing the induction, it is concluded that deduction is inanely distinct from induction, so it is not an appropriate tool to justify induction and though "Naghlah" provides a much more profound knowledge about the subject, it is unable to yield the truth either.

**Keywords:** Al-Farabi, induction, Naghlah, Inference from present to absent, Experience.

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\* Ph.D. Student of Philosophy of International University of Imam Khomeini Of Qazvin.

\*\* Associate Professor at "Philosophy Department" of International University of Imam Khomeini of Qazvin.

**The structural model of development of  
knowledge and its implications  
from the point of view of  
the implications of the Quranic Verses**

Hosein Ramezani Hosin-Abad\*

***Abstract***

The “Development” in its concrete form is the subordinate of the expansion and transcendence of thinking and action geminately. In the same vein, the development in social reality has a mutual relation with the development of the system of knowledge and science. The structural and value model development of knowledge and science is influenced by the epistemological principles governing the individual and collective attitude of the creators of science as well as their experiences. This means that the way knowledge and science are developed is influenced from the presuppositions that come with the acceptance of a structural pattern. Therefore, each epistemic system, must based on its foundations, identify the pattern of the development of the knowledge and science system, and have a methodological approach to the development of knowledge and science. From the perspective of this necessity, the present article uses the principles of transcendental theosophy (Hikat-e-Motaalie) to reflect on the structural pattern of the development of the system of knowledge and science based on the implications of Quranic verses. The purpose of this paper is not to draw a general pattern of knowledge classification, but its aim to identify and explain the way of development of knowledge and science by identifying the basis of knowledge in the system of human relations from the point of view of the implications of the Quranic verses.

**Keywords:** Development, Thinking, Action, Knowledge, Sciences, Hikmat-e-Motaalie, Quran.

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



# The Nature of Intuition and its Characteristics in Kant's Epistemology\*

Ali Fath Taheri\*\*

## *Abstract*

Kant's philosophy is based on the distinction between two faculties of knowledge, namely intuition and thinking or sense and understanding. These two faculties are necessary for knowledge and neither of them could be reduced into the other. Out of these two faculties the former is more important, for the content and objectivity of knowledge are attained through it. In Kant's view intuition possesses two characteristics of singularity and immediacy which are juxtaposed with universality and mediacy of the concepts. Concerning the meaning and importance of these characteristics Kant's commentators have different views. In this article after referring to the meaning of intuition and its characteristics based on Kant's epistemology, its different readings will be assessed critically and at the end of the article the author's view will be presented.

**Keywords:** Kant, Intuition, Sense, Singularity, Immediacy, Mediacy, Generality.

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\*\* Associate Professor at "Philosophy Department" of International University of Imam Khomeini.

# Critical investigation of Sheikh Ahmad Ahsai's Criticism to the power of imagination and its foundations in transcendental wisdom

Mahmoud Seidi\*

Hasan Moradi\*\*

## *Abstract*

The power of imagination and its perceptions are the most important issues of transcendental wisdom which Mulla Sadra has devoted a lot of discussions to them. Some of his views in this field like the subject of soul in perceptual and imaginal perceptions and immortality of imagination are unprecedented and it was first presented by Mulla Sadra. Sheikh Ahmad Ahsaei gives many criticisms about Mulla Sadra's reasons and challenges them. These critiques about the immortality of the imagination, its subject matter to the imaginary images, the intrinsic incompatibility of Mulla Sadra's perspective on this issue, and the intensification of imaginary perceptions during death and in the hereafter. The present study has proved that such criticisms stem from the lack of attention paid to Sadra's principles in this regard like the unity of the existence, substantial motion, the unity of knower and knowing and Ahsaei has fallen viciously in his critique.

**Keywords:** Mulla Sadra, Ahsaei, the power of imagination, perception.

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\* Assistant Professor at "Islamic Philosophy and Wisdom Department" of the Shahad University.

\*\* Assistant Professor at "Islamic Philosophy and Wisdom Department" of the Shahad University.

# Reviewing the syntactic, semantic and pragmatic functions of the apposition structure in the Holy Quran concerning Meyer and Quirk theoretical approaches

Bahman Gorjian\*

Farangis Abbaszadeh\*\*

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## *Abstract*

The recognition of linguistic and metalinguistic contexts have been considered in the study of the Holy Quran for understanding the concepts of lexicon and texts. The Holy Quran is a rich source of literary devices and ethical idioms in terms of linguistics. In the present study, Meyer and Quirk et al's theoretical approaches were used in order to analyze syntactic, semantic and pragmatic functions of appositions. Both approaches were used to analyze the structures of appositions. The results of the analysis made a classification of various kinds of appositions in the Holy Quran. These types of appositions can give semantic information to the readers as a literary device which connects the coherence between the dependent and subordinate clauses in the verses of the Holy Quran. The function of appositions in the sentences is to give linguistic and semantic meanings which can give elaborative information to the readers. The findings of the present study showed that the functions of appositions in the Holy Quran can make a relationship between syntactic and semantic structures and results in pragmatic functions of those appositions. These pragmatic functions are representatives, expressives, commissives and directives which are used in verses concerning the God's emphasis on giving advice, alarming, awakening the believers and threatening the unbelievers regarding the Day of Resurrection.

**Key words:** Apposition, Pragmatic functions, the Holy Quran.

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\* Associate Professor at "Linguistic Department" of Abadan Branch, Islamic Azad University, Abadan, Iran.

\*\* Ph.D. Student of Linguistic of Abadan Branch, Islamic Azad University, Abadan, Iran.