

نشریه علمی - پژوهشی
فلسفه و کلام اسلامی
(مقالات و بررسیها)

ناشر: دانشگاه تهران

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نشانی دفتر مجلات تخصصی: تهران، خیابان شهید مفتح، تقاطع خیابان شهید استاد مطهری،

دانشکده الهیات و معارف اسلامی

کد پستی: ۱۵۷۶۶۱۳۱۱۱

صندوق پستی: ۱۵۷۶۶-۴۴۱۱

تلفن: ۰۲۱-۴۲۷۶۲۱۵۱

دورنگار: ۰۲۱-۴۲۷۶۲۹۵۱

نشانی پایگاه: <http://jitp.ut.ac.ir>

آدرس پست الکترونیکی: jitp@ut.ac.ir

فهرست

<u>صفحه</u>	<u>عنوان</u>
۱	تبیین وجود شناختی حمل از نظر ملاصدرا و علامه طباطبایی سیاوش اسدی، رضا اکبریان، محمد سعیدی‌مهر، لطف الله نبوی
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۳۱	دفاع از نظریه معنی‌داری هوریچ در برابر برخی انتقادات سیدمحمدعلی حجتی، هومن محمدقربانیان، لطف الله نبوی، ارسلان گلفام
۴۷	تفسیری نوین از رابطه عالم ماده و عالم دهر و نقش آن در حل معضل ربط ثابت و سیال ابراهیم خانی، رضا محمدزاده
۶۳	نقد جان مکی بر واقع‌گرایی اخلاقی سمیه ربیعی، حمیدرضا ضیائی
۸۱	توحید افعالی در نظام فلسفی ملاصدرا علی محمد ساجدی، فاطمه زارع
۱۰۳	تصحیح رساله‌ تحریر الدلائل فی تقریر المسائل اثیرالدین ابهری مهدی عظیمی
۱۴۷	امکان انتزاع مفاهیم کثیر از حیثیت واحد در مسأله توحید صفات، از دیدگاه صدرالمتلهین محمدحسین وفائیان، حسن ابراهیمی

In the Name of God
Falsafe va Kalam-e Eslami
(Philosophy & Kalam)
Semi-Annual Academic Journal
Faculty of Theology & Islamic Studies
University of Tehran
New Period, Vol. 47, No. 1, Spring/Summer 2014

Publisher: Faculty of Theology & Islamic Studies, University of Tehran

Managing Director: Seyyed Muhammad Reza Imam

Editor-in-Chief: Abd al-Rasul Kashfi

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● **Design and Typesetting:** S. Mazaheri

● **Layout:** Z. Ostovari

● **Print:** Tehran University Press

● **Address:** Faculty of Theology & Islamic Studies, Motahhari St., Tehran, Iran

● **P.O.B:** 15766 – 4411

● **Website:** jitp.ut.ac.ir

● **Email:** jitp@ut.ac.ir

● **Phone:** 098-021-42762151

● **Fax:** 42762951

“Philosophy and Kalam” has been licensed as a scientific research semi-annual academic journal since October the 11th, 2010 by the Commission for Evaluation of Iranian Scientific Journals, The Ministry of Science, Research and Technology through the letter numbered 3/11/2795

“Philosophy and Kalam” has been indexed in international website of “Philosopher’s Index” since June the 13th, 2012. All the articles of this journal and their abstracts can be accessed through this website. The website address is: <http://philindex.org>

Philosophy and Kalam can be accessed through the following domestic websites:
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CONTENTS

Ontological Explanation of “Predication” in Mulla Sadra and Allameh Tabatabaei's points of view	1
Siavash Asadi, Reza Akbarian, Mohammad Saeidi Mehr, Lotfollah Nabavi	
The Dependence of Denotation on Volition in Avicenna and Khajih Nassir Tusi's View's	2
Fardin Jamshidi Mehr, Alireza Kohansal	
In Defense of Paul Horwich's Theory of Meaning against Critics	3
Seyyed Mohammadali Hojati, Hooman Mohammad Ghorbanian, Lotfollah Nabavi, Arsalan Golfam	
Relation of Material World to <i>Dahr</i> World: A New Interpretation	4
Ebrahim Khany, Reza Mohammadzadeh	
J.L. Mackie's Critique on Moral Realism	5
Somaye Rabiei, Hamidreza Ziyaei	
The Unity of Divine Acts in Mulla Sadra's Philosophical System	6
Alimohamad Sajedi, Fatemeh Zare	
Introduction to and Edition of al-Abhari's Tahrir al-Dala'il fi Taqrir al-Masa'il	7
Mahdi Azimi	
Mulla Sadra's Views on the Possibility of Extracting Multiple Concepts from a Single Aspect in the Theory of Unity of Divine Attributes	8
Muhammad- Hossein Vafaiyan, Hassan Ebrahimi	

Ontological Explanation of “Predication” in Mulla Sadra and Allameh Tabatabaei's points of view

Siavash Asadi ^{1*}, Reza Akbarian ², Mohammad Saeidi Mehr ³, Lotfollah Nabavi ⁴

(Received: 27 May 2013; Accepted: 23 Sep. 2013)

Abstract

This paper intends to find an answer to the problematic description of the difference between Mulla Sadra and Allameh Tabatabaei's views on the ontological explanation of “predication” and also, tries to find the origin of this difference. Since subject and predicate are different degrees of one existence in Mulla Sadra's philosophical structure, the reality of predication is the union of two things with one existence; moreover, the sufficient condition for a valid predication is a kind of causal relation between subject and predicate. But in Allameh's philosophical structure, the in-itself existence of the subject differs with the predicate's one; so, they are not unitary existence. But the “existence for something-else” of predicate is united in “existence for-itself” of subject and makes a relationship between them through copulative existence.

Keywords: Allameh Tabatabaei, copulative existence, existence by itself, Mulla Sadra, predication.

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The Dependence of Denotation on Volition in Avicenna and Khajih Nassir Tusi's View's

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(Received: 10 April 2013; Accepted: 23 Sep. 2013)

Abstract

Some logicians as Avicenna, Khaja Nasir al-Din Tusi, and Dabiran Katebi believe that denotation (dilala) is dependent on volition (irada), and as long as there is no volition, there is no denotation. Some others like Qutb al-Din Razi completely reject this idea and maintain that denotation merely depends on "knowledge of designation" (al-ilm bi al-wad'). Some of Methodologicians of jurisprudence have presented a new interpretation of Avicenna and Khaja Nasir al-Din Tusi's views. This article tires to check these views and shows that Qutb al-Din Razi's view is right.

Keywords: Avicenna, denotation, Khaja Nasir al-Din Tusi, volition.

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In Defense of Paul Horwich's Theory of Meaning against Critics

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Arsalan Golfam ⁴

(Received: 21 Feb. 2013; Accepted: 23 Sep. 2013)

Abstract

To complete “the use theory of meaning”, Paul Horwich put forward a new thesis upon which some usages of a word have explanatory role and justify the overall use-regularities of that word. These specific usages have a basic acceptance property which makes them believable in user's belief system and, like a semantic axiom, make other usages justified. But, there are still some usages that cannot be explained. In this article, at first, through conceptual and logical method, we prove that although acceptance property justifies main usages of the word, for non-usual usages of the word, some properties similar to acceptance property can be assumed. Secondly, we try to find some connection between these properties through suggesting that manifestation of acceptance property has a crucial role in determining common meaning of a word and its other meanings. Finally, we make a distinction between acceptance property and other properties of a word by supposing that only acceptance property is non-intentional.

Keywords: acceptance property, non-intentional property, Paul Horwich, theory of meaning usage.

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Relation of Material World to *Dahr* World: A New Interpretation

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(Received: 25 Feb. 2013; Accepted: 23 Sep. 2013)

Abstract

In this paper, we try to determine the status of the relation between *Dahr* world and material world. The conclusion shows the subjective duality and objective unity of *Dahr* and material entities. Two interpretations of this duality can be suggested. In the first interpretation, this unity, and the duality supposed, are explained on the basis of different intellectual cognition of immaterial and material creatures. Concerning the deficiency of this interpretation, a second interpretation is offered in which on the basis of the role and contribution of the concept of manifestation, the real unity of *Dahr* entities and those of material world would be explained.

Keywords: *Dahr* world, material universe, Motion, Mulla Sadra.

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J.L. Mackie's Critique on Moral Realism

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(Received: 27 Nov. 2013; Accepted: 7 May 2014)

Abstract

One of the most significant issues in Meta-ethics is moral realism, which has been criticized so much. One of the main criticisms of it has been offered by J.L. Mackie. He believes that moral properties depend upon our feelings and emotions and they don't refer to reality; so, they have no causal explanation and cannot give us any knowledge. Therefore any judgment about moral properties is fundamentally wrong. In this article, at first, Mackie's "error theory" will be considered. Then, considering the conceptual and existential assertions, which are the bedrocks of his idea, and also the "error theory" that John Locke had developed before him, Mackie's theory will be examined. In addition, it will be shown that the subjectivism of moral values faces many different challenges.

Keywords: Mackie's error theory, Moral realism, Moral values, primary qualities, secondary qualities.

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The Unity of Divine Acts in Mulla Sadra's Philosophical System

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(Received: 11 May 2013; Accepted: 23 Sep. 2013)

Abstract

In this research, the methodology of which is descriptive-inferential, our problem is the role of the unity of divine acts in Mulla Sadra's transcendent philosophy and the evaluation of his arguments on it. In this regard, after explaining the concept of "unity of divine acts", we show that since the boundaries of Sadra's philosophical system approaches speculative mysticism, Sadra's system in solving the Unity problems transcends Avicenna's philosophical system. Finally, we prove that the corollaries of the theory of unity of divine acts, such as the theory of union of existence, free will and divine foreknowledge, and etc., are appropriately explained by Sadra's philosophical system.

Keywords: Avicenna, Mulla sadra, transcendent philosophy, unity, divine acts.

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Introduction to and Edition of al-Abhari's *Tahrir al-Dala'il fi Taqir al-Masa'il*

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(Received: 23 Oct. 2013; Accepted: 7 May 2014)

Abstract

Athir al-Din al-Abhari has a treatise bibliographies have called "Thamani 'Ashra Mas'ala fi al-Kalam" (i.e., 18 Problems in Theology) or "al-Mas'il" (i.e. The Problems), but our findings show that its real name is "Tahrir al-Dala'il fi Taqir al-Masa'il" (i.e. The Introduction of Arguments for the Establishment of the Problems). The treatise, which is presumably his only writing in Kalam, contains 18 theological problems that are more-or-less compatible with the 20 problems which al-Gazzali introduces in *Tahafut al-Falasifa*. In most of the problems, al-Abhari defends Ash'rite school against Muslim Philosophers and Mu'tazilites. In this article, on the basis of Ibn Taimiyya's testimony, Abhari's style of writing, and his philosophical thoughts, I prove the authenticity of his treatise. Also, I edit it through the median method according to the Raghıb Pasha 1461, Majlis 1830, Mar'ashi 35/59's manuscripts all of which presumably have been copied in 11th century A.H.

Keywords: al-Mas'il, Athir al-Din al-Abhari, Tahrir al-Dala'il fi Taqir al-Masa'il, Thamani 'Ashra Mas'ala ti al-Kalam.

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Mulla Sadra's Views on the Possibility of Extracting Multiple Concepts from a Single Aspect in the Theory of Unity of Divine Attributes

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(Received: 22 Jan. 2013; Accepted: 7 May 2014)

Abstract

The identity and unity of the Divine attributes in Mulla Sadra's view is based on the possibility of extraction of multiple concepts from a single aspect of an instance. This possibility is not compatible with the unity of the concept with its referent and is not also compatible with the denotation of concepts. In this article, the unity of God's Essence and attributes is the main assumption behind the possibility of extracting multiple concepts from a single aspect of an instance. This article investigates Sadra's views concerning the reference of God's attributes to a single mode of expression. Then it deals with the debate of extracting multiple concepts from a single aspect of an instance and the contradiction in which Sadra himself is involved. Next, the possibility of the extraction of multiple concepts from a single aspect in the discussion of God's attributes-using an analytic method-is demonstrated.

Keywords: extraction of concepts, mode of absoluteness, mode of causation, mode of determination, Mulla Sadra.

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