The Method Applied by Wittgenstein to the Non-Cognitive Quality of Religious Language

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Abstract

Defining faith and fideism of the Faithful (Muslim, Chistian, and Jew) and dividing fideism into extreme and moderate along with the investigation of the fideism and skepticism, The article at hand sets out to analyze Wittgenstein's fideism. Wittgenstein's religious view emphasizes the non-cognitive quality of religious language and at the same time, considers religious beliefs to be mostly uncaused. Due to the accuracy of his fedeist interpretations or his religious language, the philosophers who somehow have been affected by him doubt the belief that he has been an unrealist. Because of the convenience concerns, we summerize Wittgenstein's fedeism in three points: uncausedness of religious beliefs, non-cognitive interpreation of them, and unrealistic interpretation of religion.

Keywords: Extreme and moderate fideism, Religious language, Wittgenstein.

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The Investigation and Criticism of the Metaphysical Foundations of John Hick's Theodicy based on Augustine's Opinions

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Abstract

Various opinions and theories have appeared about the ontological question of good and evil from the time of Aristotle to now. This issue got more sensitive from the time it was considered to be a variable against the existence of God and his attributes. Some deem the existence of evil as the main and the only reason to deny the existence of God, while others have a view contradictory to this belief. In the eyes of John Hick and Augustine, evil is an existential entity. Influenced by the Irenaean theodicy, Hick gives in a new form to the definition of evil. Hick believes that evil is the lack of good and God is not the cause of evil, and introduces evil as a negative entity within a causal specification framework. With the provision of this theory, the casual principles also achieved special importance. In the study at hand, we investigate and criticize the metaphysical question of evil and its relationship with the existence of God from the viewpoint of John Hick. To this end, first the principles of good and evil are presented and then, the important question of "the role of evil in the causal structure of creation" in Hick's and Augustine's perspectives is examined. The purpose of this study is to assert that the main and hidden reason for the existence of evil cannot be justified and understood and as Hick notes, we should confess that the world of being in general and evil in particular are mysterious.

Keywords: God, Theodicy, Moral evils, Natural evils, Soul-making Theodicy, Augustine, John Hick.

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John Hick and the Epistemological Validity of Religious Experience

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Abstract

John Hick, the renowned contemporary philosopher, is known by his theory of religious pluralism. It should be noted, though, that one of the main principles of Hick's pluralistic theory is the religious experience and the role such an experience has in the validation of the religious beliefs. In fact, he bridges the plurality of religious experiences to the plurality of religious beliefs. In order to show the epistemological validity of religious experience, Hick adopts some principles such as the criticality of having belief in the object associated with the religious experience, the principle of critical trust, the principle of testimony, and the principle of spiritual and moral outcomes. The article at hand analyzes and criticizes these principles. Moreover, the diversity and plurality of religious experiences are discussed and Hick's view in this regard is investigated. In line with this investigation and criticism, we will extensively talk about Hick's epistemological principles for pluralism. At the end, we conclude although paying attention to the consequences of religious experience can be promising, no rational, undisputable argument similar to the traditional arguments for the verification of the existence of God can be extracted from them.

Keywords: Religious experience, Epistemology, Criticality of having belief in the existence of God, Principle of critical trust, Principle of testimony, Principle of desirable spiritual and moral outcomes.

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A Reflection on the Nature and Reasons for the Negation of Divine Attributes from the Viewpoint of Qazi Sa'id Qomi

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Abstract

One of the main discussions in theology is the relationship between the Divine Essence and Attributes. Various propositions have been made in this regard. One of these is the negation of attributes denoting the essence, which has been called the negative theology. Qazi Sa'id Qomi is among the main figures promoting this view. The article at hand reviews the negative theology from the viewpoint of Qazi Sa'id Qomi. It first presents the concept of the negation of attributes and provides three definitions given for it, though all are disputed. The inability to resolve the problem of the extraction of multiple attributes from the indivisible essence, an incorrect understanding of the meaning of attribute (i.e. equaling it to augmentation and difference from the described phenomenon), avoiding the analogy trap, and the inability to compromise the narrations are the main reasons that caused Qazi Sa'id to tend toward negative theology. The result of the examination of his viewpoint toward the topic of Divine Attributes is that he has not been so successful in this regard, i.e. he has not provided a defendable definition of the negation of attributes nor has offered a robust reason for it.

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The Analysis of Avicenna's Theory on the Irrefutability of (Ineffectiveness of Using the A Priori Argument for) God's Existence

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Abstract
Avicenna considers God's existence as irrefutable. His intention of the word argument is the a priori argument, also known as absolute argumentation. In the article at hand, firstly the various types of arguments and their epistemological values are discussed and then, Avicenna's stance toward the irrefutability of God's existence and his reasons are examined. This analysis reveals that not only Avicenna's proof of the righteous is an a priori argument, but also the creature-oriented arguments, in which the created is used to argue for the creator, are a priori arguments based on the accepted principles of logic. Since these arguments do not directly prove the existence of God, they are essential a priori arguments with regard to their own outcome, and are accidental causal arguments with regard to the existence of God.

Keywords: Refutable, Irrefutable, A priori argument, A posteriori argument, Proof of the righteous.

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The Nature of Social Mysticism based on the Perfect Man Concept from the Viewpoint of Imam Khomeini (May God be Well Pleased with Him)

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Abstract

Social mysticism is the natural descendant of the Islamic and Ahlulbayt-oriented mysticism and an essential necessity of our era, especially with regard to the development and evolution of the modern Islamic civilization. In the mystic knowledge based on the Qur'ān and Sunna, the social mysticism is not only against personal mysticism, but the wayfarer of mystic path moves from the first mystic journey (journeying from people to God) through the second mystic journey (journeying from God to God with God) to the third mystic journey (journeying from God to people with God) and finally to the fourth mystic journey (journeying among people toward people with God). In fact, after reaching the perfection of self, he takes the responsibility of completing and perfecting the people and helping them, which can be expressed as three components, i.e. intellectual guidance, moral-spiritual education, and social justice. These responsibilities are taken up in the first place by the perfect human accompanying the Infallibles and in the second place by the perfecting man. Therefore, the main question of the present article is that "what is the nature and position of the social mysticism based on the Perfect Man concept from the viewpoint of Imam Khomeini?" Adopting a narrative-intellectual method, this article has analyzed and attributed the nature of social mysticism to the position of the Perfect Man in the universe and the social positions or the sociopolitical guardianship of the divine mystic.

Keywords: Social mysticism, Perfect Man, Four mystic journeys, Social guardianship, Justice, Theoretical and practical mysticism.

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The Evolution of Hindu Theism

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Abstract

The main subject of this article is the investigation of the evolution of Hindu theism. The article has first examined theism among the Indo-European tribes and then has studied various theistic orientations (such as nature worship, polytheism, henotheism, monotheism, and monism) in *Vedas* as Aryan' oldest written works. The *Upanishad* theology with its monotheistic theme and the concept of God in Gita in the three viewpoints present in it are the next discussions of the article. The stance taken toward God in *Darśanas* (the Hindu schools of thought), especially in the two schools of *Vedanta* and *Nyaya* that pay a special attention to divinity are the last issues discussed in this paper. All in all, it seems that despite its various experiences with theistic perspectives in the different stages of its history, the Hindu thinking has never settled conclusively and comprehensively in any of these perspectives.

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Richard Swinburne's Response to David Hume's Criticisms of Miracle

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Abstract

An argument that has been used for long to prove the correctness of the prophets' claims or even at times to prove the existence of God is miracle. However, the conditions that give miracle such a power to prove its claim or more basically the phenomenon that can be proved by miracle are topics that have not been gone unnoticed by the skeptic, empiricist view of David Hume. In response, Richard Swinburne has tried to answer these criticisms to defend Christianity and natural theology. With regard to the fact that it was from 17th century – that is, after Hume – that the notion of violating the natural laws was imported into the definition of miracle and Swinburne himself stipulates that Hume also believed in this definition of miracle and in fact considered it as the key point in the definition of miracle, the review of the opinions of these two philosophers will be worthwhile. After the presentation of the opinions of both philosophers, the article at hand evaluates them to see whose ideas are more acceptable by Islam.

Keywords: Miracle, David Hume, Richard Swinburne, Violation of natural laws.

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