

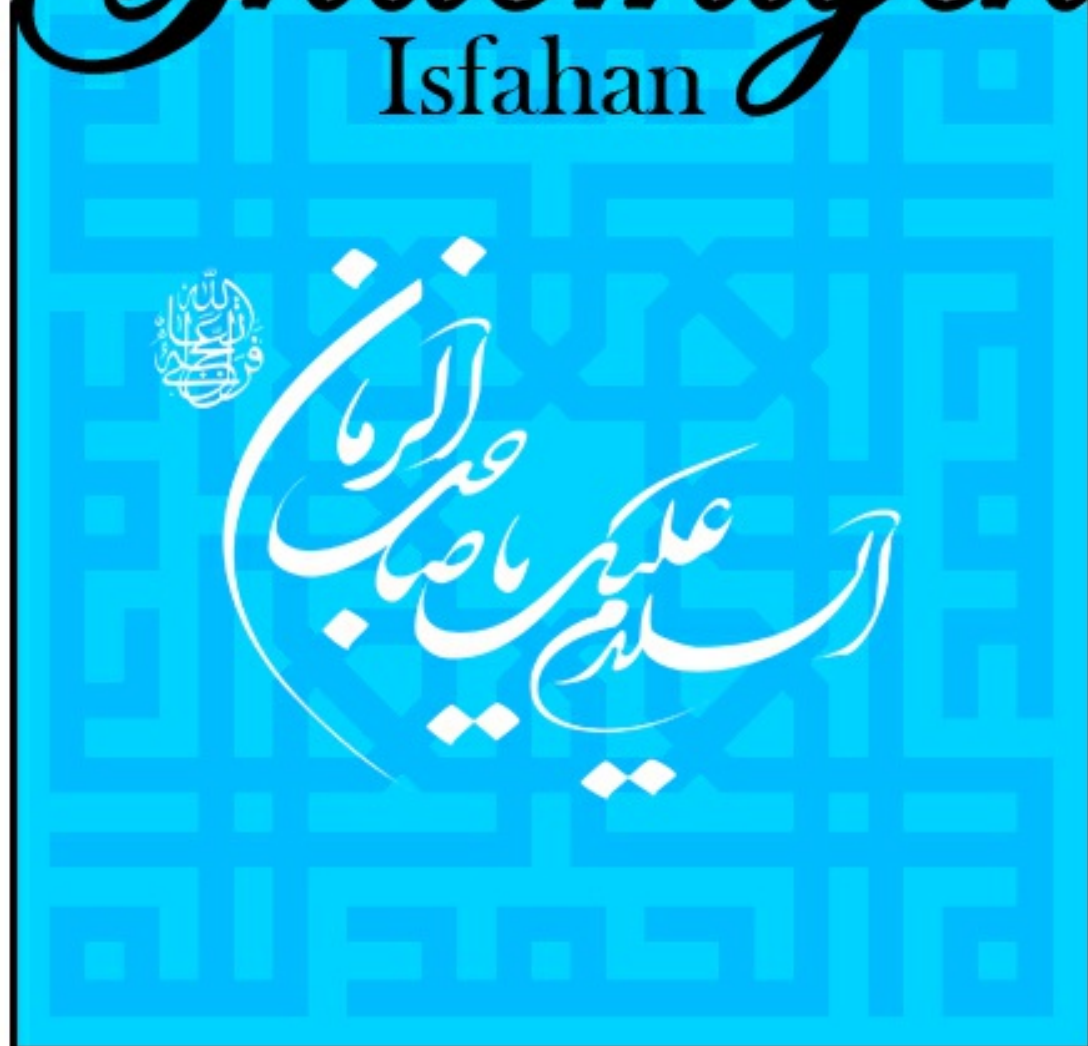
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The Epistemological Fundamentals of Religious Science Production
(Ali Akbar Khatibi)

The Significance of Religious Texts according to Neo-Mutawallians
(Muhammad Ashtorini)

Certainty in the Illuminative Philosophy/Mirza Meshkini

Comparative appraisal of Karl Mannheim's sociology of
knowledge and T.S. Kuhn's theory/Chokan Pouran, Mughaddam Mirzaei

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(Abulqasim Adcock, Alena Quirinova & Muhammad Hussain Khatibi)

Pathology of the Continental philosophy of language

(Muhammad Reza Amini & Mohammad Rezaei Jafarini)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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point

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The Epistemological Fundamentals of Religious Science Production

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Abulqasem Alidoost, Alireza QaemiNiya and Muhammad Hussein Rafeei/

Pathology of the Continental philosophy of language

Mohammad Reza Asadi and Mohammad Raayat Jahromi/

Abstract

The author of this article is about to present the epistemological fundamentals of .religious science production

He supports the claim by presenting a specific model in the epistemology of science entitled “The Religious Realistic Theory”, composed of two processes as “linear– .vertical” and “lateral–horizontal” based on eight principles

At the final part of the article, he designates the functions of intellect in religious .science production in details

Zehn Quarterly Journal and the author of the article welcome any opinion or criticism .about the article’s claims

Keywords: Religious science, Religious realistic epistemology, The process of .knowledge formation, Religious knowledge, Functions of intellect

Abstract

From the beginning, religious text including the holy book (holy Quran) and tradition were considered as two main and major cognition sources of Islam and there were consensus over the authority of the holy book and the authority of the real tradition (against narrated tradition) among the Shia and Sunni scholars (although Akhbari scholars consider the understanding of the book restricted to the Infallibles). But while we perceive the book and tradition in the view of many Neo–Mu'tazilites, we can see that it received criticisms from many sides, both in the quality of forming and survival; and not only many doubts were raised for the authority of many of its teachings, at least after the time of the holy prophet, but it has been denied. In this article, we only criticize and examine the fluidity respect of the signification and the meaning of religious texts from Neo–Mu'tazilites' perspective. It is only the divine book and narrative texts available for us which is carrying and narrating the tradition. From their perspective, the signification of the texts, including religious texts, are fluid and dependent to the time context not to the state and intention of the author, and the meaning of the text will change during the pass of time and thus religious teachings would be bound to historicism and time. Examining this problem in philosophical hermeneutics and mentioning Neo–Mu'tazilites' remarks, this article is to express criticisms against this Idea for its influences on some Neo–Mu'tazilites. Explaining the main source of some of these Ideas which can be found in philosophical hermeneutics, it has been tried, in this article, to draw appropriate responses. It is noteworthy that some of the Neo–Mu'tazilites who hold the signification as to be fluid, in addition to hermeneutics, are influenced by linguistics and semiotics and other .discussions in language which are not investigated in this article

.Keywords:Religious texts, Fluidity of meaning, Signification of text, Historicism

P:γ

Abstract

The problem of certainty is one of the most fundamental problems of epistemology, to the extent that there is no important epistemological school, which, affirmatively or negatively, do not discuss on the definition of certainty and its possibility and conditions. In general, Islamic epistemology, including Suhravardi's epistemology, is a certainist school, so that it does not consider uncertain knowledge as a true knowledge.

At a glance, certainty has two types: epistemological certainty and psychological certainty. By epistemological certainty I mean what logically and philosophically considered as certain. Epistemological certainty has also many types: Rational certainty and intuitive certainty. Rational certainty is the result of reasoning and argumentation, and intuitive one is the result of human's direct experiencing of objective or subjective reality, without mediate any mental form. But the nature of psychological certainty is mainly a sort of conviction and it is not considered as certainty logically and philosophically. This article discusses about epistemological certainty and its sorts in Suhravardi's thinking, with a glancing mention to his view about psychological certainty.

Suhravardi speaks of both epistemological and psychological certainty. He, in perpetetic stage of his thinking, similar to other perpetetic philosophers, regards certainty as a result of reasoning and argumentation (Al burhan). However, he finally, in Illuminative stage of his thinking, regards certainty as a result of hearty intuition (Al Shohud). Some of thinkers criticize Suhravardi's view, but this criticism can be answered by attention to his writings.

Keywords: Suhravardi, Certainty, Knowledge, Argument, Intuition, Self evident, Illumination

Comparative appraisal of Karl Mannheim's sociology of knowledge and T.S. Kuhn's theory / GholamhosseinMoghaddamHeidari

Abstrac

In Ideology and Utopia(۱۹۳۶), Mannheim expresses the constituents of sociology of knowledge. He believes that the process of knowledge is influenced by social processes that is social process penetrates deep into perspective of thought. Sociology of Knowledge is the theory of the social determination of knowledge except scientific knowledge

In The structure of Scientific Revolutions(۱۹۶۲), Thomas Kuhn uses similar method to study of scientific knowledge. He shows sociological constituents have a big effect on the formation and development of science. This article is comparative study of Kuhn's theory about scientific knowledge and Mannheim's sociology of knowledge

Keywords: Gestalt- Perspective- Paradigm- incommensurability- communication
.breakdown- relativism- Relationism

Immediate knowledge a solution for some problems in primary propositions – A view of Mr. MuhammadTaghiMesbahYazdi's theory / AmirhosseinZadyousefi and DavoodHosseini

Abstract

Among contemporary Islamic philosophers Mr. Muhammad TaghiMesbahYazdi, sporadically, in some of his works has explored the truth of primary propositions. In this paper firstly we will extract, coherently, a theory from his works and present the theory in three steps. These three steps have designed to answer three questions: What are primary propositions? , Why primary propositions are true? Why primary propositions are universal? We will see that immediate knowledge has important role in his theory. Secondly, we will explore of immediate knowledge role in his theory and show that there are different kinds of immediate knowledge in his theory. Thirdly we will argue that in order to being a successful theory, these immediate knowledge are not sufficient for the theory and we should add some other kinds of immediate .knowledge to his theory

Keywords:Primary propositions, immediate knowledge, truth, philosophical secondary .concepts, Mr. Muhammad TaghiMesbahYazdi

**Typology of Quranic concepts and areas of common understanding /
AbulqasimAlidoost and AlirezaQaemiNiya and Muhammad Hussein Rafeei**

Abstract

One of the current theories in the language of the Qur'an, is the common language. Regardless of whether the language of the Qur'an is of a Specific or general norm, at first glance, it seems obvious that the verdict of the language of the Qur'an and the explanation of all areas and aspects of the "norm", do not get us close for benchmarking in the language of the Qur'an. In this process the forms and different types of Qur'anic concepts also should be considered, since all the Qur'anic concepts are not from a conceptual domain and area, so that a single verdict could be issued about the common language and as a result claim the possibility of common understanding from the language of the Qur'an. Thus, in determining the language of the Qur'an, first, different types of concepts and then the validity of the common understanding (whether specific or general) must be identified in those types. In this paper we follow the issues in two discussions: In the first topic we discuss about the analysis, evaluation and definition of the word "common". In the second, we identify different types of Qur'anic concepts and terminology and determine the validity of common understanding from each type. From our perspective, the realm of common sense or understanding contains only some of the Qur'anic types of concepts, not all of them. Thus, for understanding the other types we must refer to other conceptual .and interpretation resources

Keywords: Custom, Common sense, Qur'anic concepts, The scope of common .understanding, Norm

**Pathology of the Continental philosophy of Language / Mohammad Reza Asadi and
Mohammad RaayatJahromi**

Abstract

Regardless of any geographical and historical boundaries between two main domains namely analytical and continental philosophies on one hand and challenging nature of authority of science in its empirical conception, historicism, anti-metaphysics and systematization current on the other hand, which caused to theoretical diversion between that domains, the language is a common field. The innovation of this paper is the theory of “Continental philosophy of language”. This paper intends to peruse the contemporary approaches to philosophy of language

.Keywords: Truth, Language, Culture, Continental, Analytical philosophy

About center

In the name of Allah

هَلِيسَتْوَ يَالَّذِيَتَعْلَمُونَ وَالَّذِيَتَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

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Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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