

The Place of God in Philosophy of Nishida Kitaro

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This article tries to show the place of God in philosophy of Nishida Kitaro. Thus, religious aspect of philosophical thought of Nishida has been considered in four themes, namely, God as the ground of reality, absolute nothingness, divine love, and religion. Nishida interprets God in mystical vocabulary which it is similar to theory of pantheism. He explains relation between God and the creatures as manifestation of God. For him, God is the ground of reality and according this opinion, there is not any separation between God and world. He also believes that God is not being, but He is absolute nothingness- of course it is not the same nothingness in Islamic philosophy that we know- and consciousness of this nothingness is equal with love of God and love of self. We intuit God from within and divine love lies in us.

Key words: God, Religion, Reality, Absolute Nothingness, Divine Love, Nishida Kitaro

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**Virtue Rationality and Religious Beliefs: with an Emphasis
on Theory of Sosa**

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Virtue epistemology is a new recent approach to epistemology that gives to epistemic or intellectual virtues an important role. Having many similarity with Externalist Reformed Epistemology, Virtue based view can be used as a new model in religious epistemology. We can define religious virtue and religious perspective that produce true apt beliefs. These presuppositions lead to a new concept of rationality that can defend the rationality of religious beliefs. Therefore we can hold the possibility of religious knowledge against skepticism and its rationality against atheism.

Key words: Virtue Epistemology, Intellectual Virtue, Epistemic Perspective, Virtue Rationality, Comprehensive Coherence, Safety

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**Critical Survey of Mulla Sadra's Viewpoint in Explanation
of Compatibility between Divine Foreknowledge and Human
Freedom**

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Mulla Sadra, on the one hand, proves detailed foreknowledge of God based on the rule of “simple reality is whole things” and using the rule of particular gradation in existence. On the other hand, from his standpoint, sometimes freedom is coextensive with willingness and sometimes relying on the same rule of “simple reality is whole things” – that analyzes causality in the form of epiphany – is equivalent to the subjectivity of God. In this philosophical system, the conflict between divine foreknowledge and human freedom is resolved with regard to activity of divine knowledge—rather than passivity of divine knowledge—and, also, belonging of divine knowledge to the voluntary human action gets resolved. But it seems that Mulla Sadra’s antecedents and favorite solution is not very effective.

Key words: Divine Foreknowledge, Freedom, Simple Reality, Particular Gradation, Mulla Sadra

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The Rafi'ee-Qazvīnī's Solution to the Sadraian Problem of Return

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According to the principles of transcendent philosophy (*Al-Hikmat Al-Mutaāliyah*), the human soul as a contingent existence after being created in this world (*Hoduth*) has a continuous motion from an actuality (*Fi'liyyah*) to another one until becoming immaterial (*Mujarrad*). This means that he leaves his body and continues to his evolution immaterially. According to the principle of "Impossibility of Return" (*Imtinā'-i-Tarāju'*) it seems impossible for human being to return to the mundane life after his death. This belief is apparently inconsistent with the Islamic doctrine of "dead human beings' return to the life" (*Raj'ah*). So, since transcendent philosophers reject the doctrine of reincarnation on the basis of the principle of "Impossibility of Return", they should explain the doctrine of *Raj'ah* in a consistent way. Sayyed Abolhasan Rafi'ee-Qazvīnī is one of the few transcendent philosophers who have taken this issue into account. Although he validates the principle of Impossibility of Return, he asserts that it does not include the doctrine of *Raj'ah*. He tries to defend the doctrine of *Raj'ah* and differentiate it from the doctrine of reincarnation through a couple of philosophical principles. For example he accepts that Coercion does not last (قسر دائمی نیست) and every existent has its exclusive existential influence which is necessarily emergent (هر موجود، اثر وجودی لازم البروز خاص خود را دارد).

Key words: *Raj'ah*, Soul, Body, Substantial Movement, *Tarāju'*, Transcendent Philosophy (*Al-Hikmat Al-Mutaāliyah*), Abolhasan Rafi'ee-Qazvīnī

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Allamah Tabatabaee on Divine Attributes of Acts

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In Allamah Tabatabaee's works there are found at least three apparently different views about the relation of Divine essence and His attributes of act: 1. the unity of God's essence and His attributes of act; 2. the ontological distinction between His essence and His attributes of act and 3. the impossibility of attribution of such properties to God's essence. In this paper we try to establish that these three views are essentially consistent. Our analysis shows that each one of the above-mentioned positions can be considered from a special aspect. The first view is based on considering the mere reality (Haqiqah) of such attributes while in the second view we are just concerned to the appearance (Raqiqah) of them. The third view, however, is a result of a pluralistic analysis of the attributes of act.

Key words: Divine Attributes, Attributes of Act, God's Essence, Allamah Tabatabaee

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Alliance of Philosophy and Religion from Farabi's View

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The present article is trying to study the alliance of religion and philosophy, from Farabi's view, by citing to his works. In this regard, first, we analyzed the historical reasons for the need for philosophy, then we will introduce the Farabi's purposes for constitution of this alliance, through which the necessity of this alliance becomes clear. The main claim of the article is that Farabi correlates the two through two different ways. The first depends upon the historical procedure of the emergence of the language. Accordingly, philosophy would be chronologically prior to religion. And in the second way, he explains the relation between the two, by considering their methodological distinctions, toward pedagogy. Then we can claim that the first way is criticizable but the second is defensible.

Key words: Religion, Philosophy, Demonstrative Method, Persuasive Method, Imagination, Intellection, Farabi

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Reconstruction and Feasibility of Religious Science Based on Traditionalist Theory of Sacred Science

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Sacred Science is one of the traditionalists' principles among them some philosophers like Sayyed Hossein Nasr, Frithjof Schuon, and Rene Guenon can be noted. Having this principle, a theory of science, and a religious theory in general an Islamic one in particular, can be explained and reconstructed. This reconstruction reveals that traditionalists can be considered as advocates of religious science. In this paper, concepts like sacred science, and tradition and traditionalism are explained, criteria of classification of religious science's theories are mentioned, and theories of religious science are analyzed as minimal, maximal, and median ones, and also as reductive, established, and mixed theories. Reconstruction of traditionalists' account shows despite of differences among scholars' view, it is possible to accept religious science in a reductive approach based on sacred science, and traditional sciences can be shown as examples of religious science. Particularly, it can be said, in Sayyed Hossein Nasr's view, sciences with Islamic attributes are realized, and they have to be recognized in contemporary age; in other words, Islamic sciences must be revived.

Key words: Religious Science, Traditionalism, Sacred Science, Sayyed Hossein Nasr, Frithjof Schuon, Rene Guenon

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A Critical Explanation of Modarres Zenozi's Theory about Corporeal Resurrection

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One of the most important problems in philosophy especially after Mulla Sadra is Philosophical explanation of corporeal resurrection. Aqa Ali Modarres as a post Sadraian philosopher has a new theory which is based on some philosophical principles among them we can mention these: Soul by departure from body leaves some features in body components which are in harmony with its existence. These features create a substantial motion in body components and put them in an existential evolution. Finally a new body which is made up through this existential evolution connects to the soul again in hereafter. The substantial motion of body is in a way that every body solely matches its own soul which had in its previous life. So, on the basis of Modarres' theory it will be possible to have a new perspective on life after death which is more compatible with Quran and Sunna and is away from the difficulties of Dashtaki's theory.

Key words: Corporeal Resurrection, Soul, Body, Substantial Motion, Aqa Ali Modarres, Mulla Sadra