Heidegger on Language in the”Holderlin and the Essence of Poetry”

Dr. Marzieh Piravi Vanak*

Abstract

Heidegger considered the history of metaphysics as the history of disregarding the Thruth (altheia, disclosedness) and Being. He believed that in this needy time (modern time) paying attention to poetry (poesis) can help us to think of Being. In “Holderlin and the essence of poetry” he regards poetry (poesis) as the essence of language and all arts. In this work, he investigates the relation between poetry (art) and language and the Holly dimension. Here, he uses five statements of Holderlin poems and explains them. In Heidegger's view, poetry is the most innocent of all occupations that is completely harmless and, at the same time, it is ineffectual. It has nothing about it of action but it is like a dream that connect men to Divine. The language is the field of the most innocent of all occupation and poet through “naming”, play an important role in disclosedness of things. In poetry - that is the essence of art - beings show themselves as they are. This is the beginning of naming of Divine. Poet through a poetic thinking and preparing himself for openness of divine, begins an authentic dialogue with Divine. Poet, on the bases of this dialogue, can name every thing. Since the field of poetry is language, so the essence of poetry is conceived only through the essence of language, for this is language that names beings or the essence of things. Poetry is the “saying” that, for the first time, names every thing that we say. Then opetry is the first language of a nation and poet stands between earth and God. Poet stands out of everydayness and do the dangrous work for disclossedness of Being. These statements shows the important role of language in Heidegger’s thinking.

Key words: Heidegger, Holderlin, Poetry, Language, Art, Divine, Disclosedness.

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Judgment and Knowledge
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Abstract

According to the common view, as we know, knowledge, in the entire history of western epistemology, was defined as the justified true belief that the judgment is one of its constituents. In this essay, however, considering some philosophical writings of Descartes and John Lock, we will show that this is not a correct view. Then, we will illustrate that it was only after Emanuel Kant that the connection between knowledge and judgment has been occurred. We also emphasize that in spite of the fact that in many cases, especially in the sciences realm, propositional knowledge is the only type of knowledge that can be accepted, there are many cases that propositional knowledge is not efficacy.

Key words: Propositional knowledge, Judgment, Intuitional knowledge, Descartes, Emanuel Kant, Tomas Reid.
Were the Ancient Logicians Aware of Material Implication and Its Truth Condition?

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Abstract

The truth-functional conditional compound $P \rightarrow Q$ that is named, in modern logic, as material implication, and is equivalent to the truth functional $\sim P \lor Q$ and $\sim (P \land \sim Q)$, has made satisfactory results in the complex mathematical arguments.

Were the ancient logicians (Avicenna and his followers) aware of it? This is the question that its answer can influence many comparative discussions in different areas of Ancient and Modern logic. The central aim of this paper is to review different answers to this question and evaluate them. Some believe that the Etefaghieh is the same as material implication. Some believe that the definition of Mottaseleh (that is divided to Etefaghieh and Lozomieh) is the same as the definition of material implication. Other logicians believe that the condition of truth of Mottaseleh is the same as the condition of truth of material implication. But, for others the awareness of Avicenna from material implication and its truth condition is subject to debate. The truth condition of Ettefaghieh-áám, for some logicians, is the same as the truth condition of material implication. Ultimately after analyzing these views, the aim of this paper is to bring to light the fact that material implication and its truth condition is different from those of conditionals explained in ancient logic, and each system; ancient logic or modern logic is independent from the other.

Key words: Conditional, Material implication, Truth condition, Ettefaghieh, Lozomieh, Mottaseleh (maghsami), Ettefaghieh-áám.

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Beauty in Hume's Viewpoint

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Abstract

Although Hume, regarding his basic ideas, explicitly identifies beauty as a sentiment, but in some passages it is introduced not as a sentiment but as a real quality. In some other passages, it also seemed like a secondary quality. Some interpreters, just by referring to these unclear passages in Hume’s writings, offered a kind of interpretations from Hume’s basic idea of beauty that finally is incompatible with his entire philosophy. We attempt, in this paper, by presenting the Hume’s theory of beauty as sentiment and its different from the making -beauty qualities, to explain the reasons of these misinterpretations.

Key words: Beauty, Hume, Sentiment, Making- beauty quality.

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On the Mathematics and Reality

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Abstract

In this article, accompanied by introducing recent backgrounds of intensifying historical concern in the relation of mathematics and reality, we try to reconsider this concern by separating the different viewpoints about the necessity and certainty of the mathematical propositions. The ones who consider mathematics as non-certain and non-necessary, think about this relation just as that of other sciences, either realistic or anti-realistic. On the contrary, those who I name them syntheticalists (Platonists and Kantians), are, on the one hand, somehow realist (though with a different definition), and on the other hand, analyticalists are anti-realist. At the end, we will point to a defense of realism, founded on applicability of mathematics.

Keywords: Mathematics, Reality, Synthetic, Analytic, Applicability, Plato, Kant.

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The Philosophical Basis of Reformism in the viewpoint of Paul Tillich

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Abstract

Paul Tillich is certainly regarded as one of the most prominent theologians of the twentieth century. His fundamental concern is reconciling religion with the contemporary culture. Religion, in his viewpoint, must correlate with the present culture. This correlation happens through the questioning and the answering process. The present culture presents its fundamental questions and problems to the religion, and then, religion answers them in terms of its own genuine symbols. The principle condition of religion for answering to the questions depends on rereading the religion's genuine concepts. The traditional language cannot answer to the modern questions. In fact, neither the traditional method of Karl Barth nor the demythologizing methodology of Rudolf Bultmann are able to answer to the new and modern questions. Against these two approaches, there is the Tillich's attitude that interest in the rereading of religious concepts and categories on the basis of original content of Bible.

Systematic and methodical rereading of religious concepts is certainly regarded as the essential components of religious reformation. This essay deals with the philosophical foundations of Tillich's religious Reformations.

Key words: Religious reformation, Systematic theology, God as pure being prophecy, Eschatology, Visible and invisible church.

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A New Analysis of the Analytical Philosophy’s Essence

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Abstract

Analytic Philosophy, as the current philosophical movement in contemporary Anglophone world, against its rival, i.e., Continental Philosophy, has gone through a great crisis in the process of rediscovering its identity. Analytic philosophers, instead of trying to achieve their methodological goals as if, are concerned with understanding its essence. In this essay, first of all, we articulate and assess different attitudes toward the essence and origins of analytic philosophy, and finally represent our chosen approach on the issue. According to our findings, all declared attitudes on the essence and origins of analytic philosophy have a common strategic mistake; meaningly, considering margins as the text. Analytic philosophy, most of all, is an extension of Philosophy. And since philosophy is as such a standpoint of the truth of objects, and truth itself is a function of Zeitgeist, hence, the analytic philosophy and its methodological approach should be understood in terms of the contemporary meaning of truth.

Key words: Analytic philosophy, Philosophy, Truth, Origin, Essence, Contemporary.

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