How 'Luck' Influences Action in the Views of Thomas Nagel and Martyr Muṭahharī

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Abstract
Ethical discourse requires that moral agency and the voluntary nature of human actions be first established. However, in light of external factors and events, various approaches to the question of whether human actions are voluntary or involuntary have been taken. Thomas Nigel is a moral philosopher who, due to the observation of human actions being influenced by certain external events over which the person taking the action has no control, regards them as influenced by an event he calls "luck". Having identified four kinds of moral luck—resultant, circumstantial, constitutive, and causal—he includes all human actions in these four categories and opposes the idea of human beings' free will. In contrast, the study of Muṭahharī's views and opinions on the issue in question show that even though he puts forward a meaning for luck different from that of Nigel, in his discussions on predestination, causality, etc. he takes notice of some external events in what he makes mention of as circumstantial, constitutive and causal (moral) luck. In addition, his anthropology and cosmology enable us to deduce his view on resultant moral luck, as well. This article shows that both thinkers confess to the existence of luck, though, unlike Nigel, professor Muṭahharī, having elaborated on the issue in question and drawing upon ample evidence from the Holy Qur'an, conscience and knowledge, strives to establish that human beings act on their own free will.

Keywords: moral luck, Thomas Nigel, , free will, predestination

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A Critical Study of the Presuppositions of the Traditional and Modern Science with Emphasis on the Views of Professor Muṭahharī

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Abstract
Having been put aside the purely positivistic view of science, the role that non-empirical data plays in empirical science came into focus. Nowadays, it is known that empirical science is based on particular epistemological, ontological, and axiological principles which have a crucial role in the formation of science. According to the well-known view, modern science is opposed to traditional science, each naturally having different presuppositions. This article first makes a comparative study of the presuppositions of modern and traditional science and shows some of their points of contrast. It goes on to make a judgement in this connection based on the works of professor Muṭahharī and shows that their common shortcoming is their going to extremes, something that can inflict great damage on society. To avoid these biases and prejudices, the best way is to make use of the comprehensive teachings of Islam. It can be shown that the role of Islamic teachings in the development of natural sciences and the formation of modern science is essential. Thus, an attempt has been made in this article to put the ideas of professor Muṭahharī as an introduction to the attainment of presuppositions and ideal principles of science on the basis of Islamic teachings.

Keywords: classic science, modern science, natural science, presuppositions of science

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Freedom of Belief in Islam and in the Universal Declaration of Human Rights in Professor Murtaḍā Muṭahharī's View

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Abstract
One of the most important aspects of freedom is the freedom to choose a religion and hold a belief. Given that man is existentially created free, freedom of thought is an intrinsic need, towards the fulfilment of which many efforts have been made throughout history. In the West, the suppression of the freedom of belief in the Middle Ages and the prevalence of the religious fanaticism of the Church, led to certain articles of the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights (ICCPR) being adopted by the United Nations General Assembly, and consequently the categorical recognition of the freedom of belief in regards to choice, expression, propagation, and change. Drawing upon a descriptive-analytical method, this research work deals with the question as to what similarities and differences exist between freedom of thought and belief in Islam and in the Universal Declaration of Human Rights. The same issue is also explored from the viewpoint of Professor Muṭahharī using a library research method. Professor Muṭahharī expresses his agreement with the Universal Declaration of Human Rights in regards to the principle of freedom of belief. However, he has his own particular view, dealt with in the article, of the ways in which a belief is acquired, the ways of respecting all beliefs, limits of expression, and how one can convert to a new religion or accept a new belief.

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The Evolutionary Course of History from Muṭahharī's Viewpoint

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Abstract
From among the subjects raised in Islamic civilization studies is historicization. Assuming that the ascription of an 'evolutionary' quality to human history is even possible to begin with, the consequent question that arises is whether the actual course of human history is an evolutionary one or not. Martyr Muṭahharī's studies on the philosophy of history can be of great help in answering this question. At the outset, drawing upon the views of Muṭahharī, the evolutionary nature of history is explained on the basis of the general principle of causality, the divine dimension of history, and the consideration of truth and falsehood. The article goes on to deal with the constituent elements of realism in the interpretation of history and attempts to respond to some of the objections raised against the idea of the evolutionary course of history. Finally, in considering Muṭahharī's emphasis on the role of man in choosing his own destiny, the article concludes by positing the human capacities pertaining to the evolution of history.

Keywords: history, evolution, general principle of causality, tradition, right, wrong

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'Argument from Guidance' in Islamic Tradition with an Emphasis on Professor Muṭahharī's View

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Abstract
Historical studies of traditional, exegetical and theological source works show that the main lines of 'the argument from guidance' can be found in the *Nahj al-Balaghah*, the tradition known as *Tawhid of Mufaḍḍal* and certain other traditions. Only Fakhr al-Dīn al-Rāzī in his book *al-Tafsīr al-Kabīr* has explicitly referred to this argument and considered it to be an independent argument for the existence of God. In the contemporary period, nobody has paid as much attention to this argument as martyr Muṭahharī. Having brought many examples to the fore along with mentioning principles such as adaptation to the environment and restructuring, Muṭahharī holds that, in addition to the existing design and order in the structure of living entities, there is at play a certain mysterious guidance and they manifest unique functions which do not come from their physical and mental structures. He cites the maxim "the bestower does not bestow a thing it lacks" and concludes that life has been bestowed to material entities by a being having life of a supernatural kind. Roughly speaking, one can say that the argument from guidance is an innovative version of the argument which falls within the category of teleological arguments.

Keywords: argument from guidance, argument from design, teleological arguments, Fakhr al-Dīn al-Rāzī

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Abstracts

Martyr Muṭahharī on the Principality of Existence: A Historico-Analytical Perspective

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Abstract
Like his teacher ʿAllāmah Ṭabāṭabāʾī, martyr Muṭahharī expounded and defended his own particular perspective on the principality of existence. He also had some insights on the historical development of the subject as well as the main proof that Mullā Ṣadrā brings to bear in support of it. In this article, three issues will be addressed: First, martyr Muṭahharī's historical views will be scrutinized by putting forth some historical evidence. Second, the issue of the principality of existence in Muṭahharī's view will be raised showing that there is a distinction between the view of Mullā Ṣadrā and that of martyr Muṭahharī in this regard. Finally, the main proof for the principality of existence according to Muṭahharī will be expounded and it will be shown that this proof rests upon the preservation and identity of quiddity in both its mental/subjective and its external/objective modalities.

Keywords: quiddity, existence, principality of existence, Mullā Ṣadrā

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