

The Epistemology of “Nature” from the Perspective of Mulla Sadra and Allameh Tabatabai

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DOI: 10.22096/EK.2022.526564.1337

[Received Date: 19/11/2019 Acceptance Date: 18/04/2020]

Abstract

When we want to examine the discussion of "epistemology of nature" in the intellectual apparatus of Mulla Sadra, despite his positive approach to Plato's parable, which is the basis of instinctual perceptions, we get a different result; Because Mulla Sadra believes in the a posteriori nature of perceptions based on substantive motion and does not accept pre-sense affirmations.

He believes that According to the ranks of intellect that the lowest rank of which is pure talent and devoid of any perception, the soul and consequently nature, due to their hierarchical nature, have both indestructible affairs (rank of completely immaterial intellect) and have perishable affairs (ranks of solid, vegetable and animal).

Allameh Tabatabai considers the obtaining of perceptions both through external senses (five senses) and through internal senses (faculties of soul) and believes that obvious perceptions such as “neediness of caused to cause” although not obtained through external senses, but they are rooted in the

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internal senses; because our inner faculties need the soul, and this suggests the concept of “causality”.

Therefore, according to the views of Mulla Sadra and Allameh Tabatabai, knowledge is an establishment, not a reminder. On this basis, we are allowed to redefine "nature" and deny the a priori existence of obvious perceptions, and to believe that innate perceptions mean: all perceptions, assuming they are a posteriori.

Keywords: Epistemology; Nature; Obvious Perceptions; Mulla Sadra; Allameh Tabatabai.

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