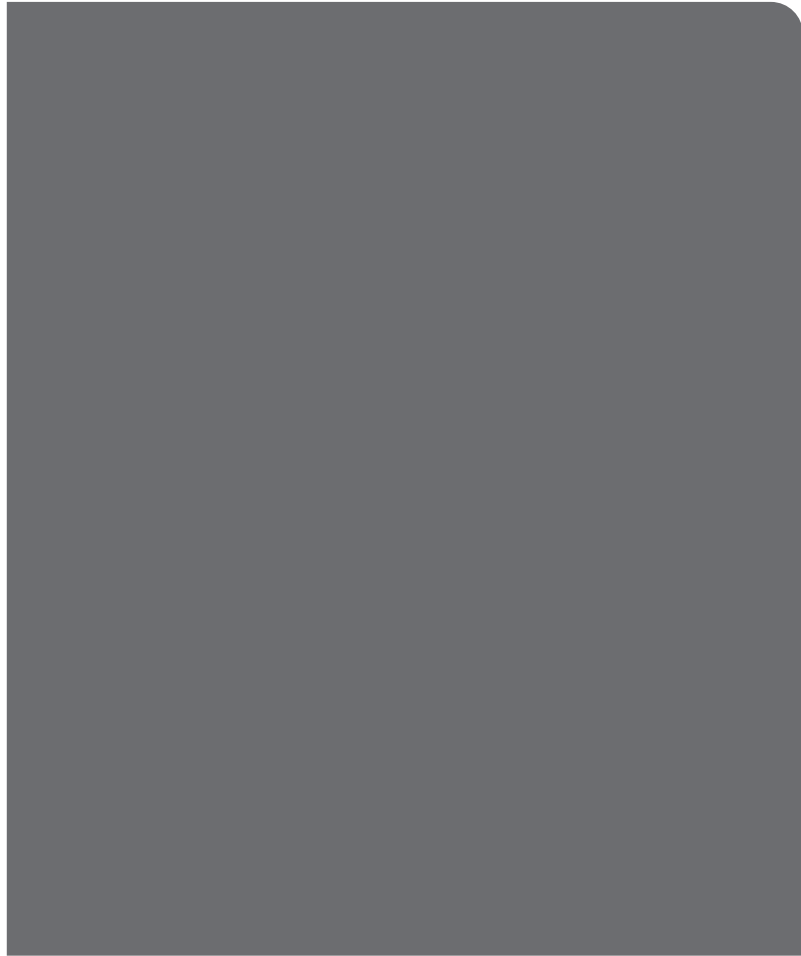# Summaries of Researches and Articles

Post-Morality and Post-Virtue

Noura Bohnash[1]

This research seeks to deeply examine the term "post-morality" which was formed as a result of man's accelerated steps toward evading all regulations and norms. For this reason, questions related to post-morality always suffer from an internal distrust of the normative ethics which give value to a thing based on a set of concepts such as good and evil, admirableness and abhorrence. This research examines the topic of post-morality by elaborating on the meaning of "post-" and referring to the intersection of denotations between meta-morality and post-morality. The research also sheds light on the post-modern self in the midst of moral decay, and points to the relationship between post-morality and the philosophy of the body.

Keywords: Post, Morality, Individuality, Post-Morality, Meta-Morality.

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[1]   Professor of Ethics and Philosophy of Value, University of Constantine 2, Department of Philosophy, Algeria.

The Origin and Generated Principles of Human Rights[1]

Sheikh Mohammad Taqi Mesbah Yazdi

This research sheds light on human rights from the perspective of Islam and other schools of law, and strives to answer the following questions: What are human rights? How are they gained? What is their origin? In order to realize the desired goal, the author addresses the subject through two main points. The first point deals with the origin of human rights where he presents natural and generated human rights and then concludes with an examination of human rights from an Islamic perspective. The second point tackles the generated principles for human rights and lists a set of principles such as: the principle of monotheism, the principle of God's great wisdom, the principle of the immortality of the spirit, and the principle of the link between the worldly life and the hereafter.

Keywords: Human Rights, Islam, Generated Rights, Natural Rights, Generated Principles.

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[1]   An excerpt from the book *A Brief Glimpse into Human Rights from the Perspective of Islam* in Farsi. Translation: Hashem al-Milani.

The Philosophy of Human Rights from the Perspective of Ayatollah Jawadi Amoli[1]

Author: Hamid Parsania[2]

Translation: Hasan Ali Matar

Human rights are founded on epistemological and non-epistemological existential grounds. Epistemological existential grounds are theological premises or principles which include ontological, anthropological and epistemological bases. The philosophy of human rights may be defined in two ways. The first definition of this field of knowledge is that it is a second-rate science which examines the link which connects human rights to theological premises and principles. In this sense, this discipline is part of the foundational methodology of human rights. The second definition holds that the philosophy of human rights is a science which revolves around the theological and metaphysical premises of human rights and evaluates their accuracy or inaccuracy. The philosophy of human rights in the latter sense is part of metaphysics.

This essay first examines the minimum theological foundations necessary for the universal codification of human rights before moving on to study the ontological, anthropological, and epistemological principles of Islamic human rights. Following this, the article identifies the sources and principles derived from those fundamentals, and then conducts a comparative examination which demonstrates the superiority of Islamic human rights when compared to the Universal Declaration of Human Rights.

Keywords: Philosophy of Human Rights, Theological Foundations, Metaphysics, Islamic Human Rights, Epistemology, Anthropology.

The Possibility of Moral Epistemology? Evaluation of Russ Shafer-Landau's Critical Theory in the Field of Error Theory[1]

Mohammad Said Abdolahi[2]

Mohammad Ali Abdolahi[3]

Defenders of the error theory maintain the impossibility of finding any moral knowledge. They consider morality to be merely a pleasant legend inherited from our ancestors. The famous contemporary moral philosopher Russ Shafer-Landau believes that what the defenders of the error theory pursue is not only an attack on a specific moral point of view, but they seek to render the entire moral theory ineffective. According to Russ Shafer-Landau, in order to defend their claim, the proponents of the error theory must show that first, the acceptance of ethics depends on commitment to moral objectivity and the absoluteness of moral arguments, and secondly, even in the assumption that ethics is based on these two presuppositions, at least one of these two assumptions is false. By examining the strongest arguments against moral objectivity from Russ Shafer-Landau's point of view and revealing their ineffectiveness, this essay demonstrates that the arguments of the defenders of the error theory against objective morality are, at their best and strongest, futile, and therefore skepticism and the impossibility of moral epistemology is not a correct view of morality.

Keywords: Error Theory, Moral Epistemology, Russ Shafer-Landau, Moral Doubt.

Religious Ethics and Moral Realism[1]

Muhammad Legenhausen[2]

The purpose of this paper is to explore the relations between various forms of moral realism and some views about religious ethics, particularly, religious ethics in the Islamic tradition, although much of what is said will apply to ethical views in other religious traditions as well. First, there is a brief historical review of the rise of moral realism in the twentieth century. Second, the major types of moral realism are distinguished. Third, it is argued that for each of the major types of moral realism, from robust moral realism to minimalist moral realism, religious views of ethics can be formulated that are compatible with both realism and its denial. In each case, however, the religious ethicist must pay a price for taking on realism or its denial. Finally, it is argued that the position taken by major Muslim philosophers in the tradition of Ibn Sina through Mulla Sadra is one that concurs with the non-realist position on a number of significant points.

Synopses of Essays in Issue 33 of Al-Istighrāb

The "Good Life" (*al-Ḥayāt al-Ṭayyibah*): A Comparative Study Between Islam and the West

Hasan Khalil Rida[1]

This essay draws a comparison between the solid foundations of the divinely inspired Good Life established by Islam on one hand, and the human experiences accumulated by the West on the other. To address this topic, the essay answers a set of questions: What is the epistemological paradox between the Good Life which is based on Islamic teachings and the favorable life espoused by the West? How can we explain the superiority of the Islamic Good Life which looks toward a metaphysical future, and the favorable life of materialism in the West? What is the difference between the metaphysical systems established by Islam and the metaphysical systems established by the Western mind? What is the peculiarity of the transcendent values which Islam proposes in its quest to purify the individual, the family and society in preparation for founding the Good Life as compared to the values that Western society is keen on instilling in its members in the domain of thought and conduct?

Keywords: The Good Life, Islam, Revelation, West, Human Experience.

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[1]- **University Professor, Lebanese University.**