



Research Paper

A critical examination of the three foundations of the Teleological argument, from the perspective of John Hospers

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Abstract

The Argument of Order is one of the simplest and most general arguments for the existence of God. This argument consists of two premises and a conclusion, and in Islamic texts, especially in theological discussions, it is more supported and supported than other arguments. On the other hand, some Western philosophers have questioned the validity of this argument. This research is dedicated to examining and analyzing the criticisms of Dr. John Hospers, head of the Department of Philosophy and professor at the University of Southern California, regarding the three main pillars of this argument (the concept of order, the order of the world, and the design of order). In addition, the lack of attention to his works also adds to the importance of this issue. John Hospers has brought the most serious problems to the field of theology in two books, "The Philosophy of Religion" and "An Introduction to Philosophical Analysis". The following research analyzes and examines John Hospers' criticisms of the three pillars of the Argument of Order. The method of this research includes data collection, library studies, and critical analysis of the materials based on the sources available in John Hospers' works. According to the findings of this research, it is clear that Hospers' criticisms of the three pillars of the argument from order do not seem acceptable from a logical and scientific perspective, because "order" has a clear concept that does not need a definition, and it is possible to reach the designer of a phenomenon from the order of it, even if its designer has not been observed.

Extended Abstract

1. Introduction

The argument of order is one of the arguments of theology and one of the proofs of God. This argument has various versions. The history of the argument for order dates back to a time when thinkers understood order in nature and introduced it as evidence for the existence of a Creator. This argument has been popular among Islamic theologians. In the West, the history of the argument from order dates back to ancient Greece and Plato's book "Timaeus". In the Middle Ages, the last of Thomas Aquinas' five

arguments is this argument from order. Other philosophers who defended this argument after Paley include Tennant, Swinburne, John Barrow and Frank Tipler, who presented a new version of the argument. In contrast, people such as Hume, Kant, Dawkins and Voltaire stand in opposition.

The English philosopher David Hume can be considered one of the greatest opponents of this argument. In his book "Discourses on Natural Religion", he has stated five objections to this argument. In contrast, Muslim and non-Muslim thinkers have responded to these objections. For example, Professor Motahari has responded to the objections raised by Hume in his book "Reasons for the Tendency to Materialism".

Following his predecessors, John Hospers rejects the argument from order. He believes that in this argument, natural artifacts are likened to human artifacts. Also, order is produced by the inherent property of matter, not by an external cause. In addition, the argument from order is consistent with the plurality of God and the regulator, and despite this order and regulator,



the existence of evil cannot be justified. The necessity and reason for choosing John Hospers from among other thinkers in the Western world is the controversial and challenging nature of John Hospers and his theory among atheists, so that key and main theories are proposed in his works. Another aspect is his clear and straightforward speech. This article examines his arguments using a rational-philosophical method, based on John Hospers' most famous book, "The Philosophy of Religion" and "An Introduction to Philosophical Analysis."

2. Research Methodology

The present article uses the library method and describes the subject matter using primary and important data resources

3. Research findings

According to him, the argument from order is considered the most popular argument for proving the existence of God. This argument consists of two premises (minor and major): the first premise is sensory-empirical and the second is rational-demonstrative. The argument from order can be summarized as follows:

1. The world has order;
2. Every order refers to a designer and planner;
3. The conclusion is that the world has a designer and planner.

Hospers introduces three basic objections to the argument from order. The first objection concerns the definition of order; the second objection concerns the first premise; and the third objection concerns the second premise of the argument from order.

- a) The concept of order is unclear
- b) The world does not have order

- c) Order is not the result of planning

4. Conclusion

The findings of this article are as follows:

1. Following the great philosophers, Hospers has considered the issue of evil as a reason for rejecting the argument of order. Hospers' scientific method is such that he first explains the argument of order and then undermines it in detail.

2. The inference of John Hospers' arguments in rejecting the argument of order was explained under three headings: "The concept of order is not clear", "The world does not have order", and "Order is not the result of design".

3. An examination of John Hospers' arguments under the above three headings leads to the conclusion that his view cannot be accepted; because first, it seems that the concept of "order" initially has a clear concept or does not need a definition. Hence, Hospers' words here are not precise. Also, it is possible to reach the designer of a phenomenon from the order even if its designer has not been observed. Hence, it can be concluded that Hospers' view in rejecting the argument of order itself is considered rejected.

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Authors' Contribution

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Conflict of Interest

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