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Editorial

Artificial Intelligence in the Mirror of the University of Tabriz: A Reflection as Vast as the World

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Undoubtedly, when compared with the great revolutions in human history, whether in science, in industry, or in other domains of culture, artificial intelligence (AI) possesses a unique characteristic that none of those revolutions enjoyed: it has become the infrastructure of every aspect of our lives. This characteristic has granted it such pervasive dominance that it appears to have become a full-fledged agent in our lives. Today, we recognize AI not as an object standing over against us, but as another standing alongside us. We and AI are moving toward a form of coexistence, becoming co-stewards of a planet on which the manner of our collaboration will determine the way we live.

With the publication of the special issue *Artificial Intelligence in an Interdisciplinary Horizon* as No. 56 (Autumn 2026), the Journal of Philosophical Investigations of the University of Tabriz now holds up a mirror to the world, one that reflects AI from a variety of perspectives

and to whose making scholars and specialists from across the globe have contributed substantially.

According to Michael Peters, AI, in its capacity as our epistemic infrastructure, can interconnect the diverse disciplines of knowledge within universities. This interconnection and unity of knowledge recalls ʿAṭṭār's tale of the Simurgh, in which the birds, having traversed the seven valleys and arrived at the threshold of the Simurgh, discover that the Simurgh, that is, truth, is nothing external to themselves: "When those thirty birds looked, they saw at once / that these thirty birds (*sī murgh*) were, beyond doubt, that Simurgh." The birds had set out under the guidance of the hoopoe (read: philosophy, or the philosopher), believing that at the end of their journey they would find the Simurgh, or truth; yet what they ultimately beheld was their own image. Were we to reread this tale in contemporary terms, it is as though the hoopoe says to them: "Look at yourselves; you are thirty birds. Now join wing to wing." And when they do so, he tells them: "Through this very solidarity you have become the Simurgh; you have constructed the Simurgh, or truth, through your own collaboration." Truth, then, is to be constructed rather than discovered, and this is a message that may also be drawn from Professor Peters's article. Nevertheless, the dominance of AI in our time must not blind us to its dangers, among them the erosion of the grounds of moral accountability, a point that Professor David Boje also addresses in his article, at times implicitly and at times explicitly. Robert Hanna, for his part, advances emotional intelligence, which is contingent upon human embodiment, as a counterweight to the dominance of AI. AI cannot, by its very nature, replace natural human intelligence; human emotional intelligence always remains one step ahead of it, which shows that AI is our shadow, not we its shadow.

In this special issue, authors such as Michael Peters and Slavoj Žižek offer philosophical elucidations of the nature of AI, which indicates that our view of AI must always remain a critical one. AI systems can attain coexistence with human patterns, but such coexistence requires ethical design and sound governance of this relationship.

Mention must also be made here of the view of Professor Žižek, who has published two articles on AI in this special issue. For this philosopher, the issue is not merely one of containing AI; rather, one must address the social, economic, and political, and even cultural and artistic, structures within which the development of AI takes place. Like Heidegger, Žižek examines thinking and AI in relation to one another; we, too, hold that critical thinking must always remain spread like an umbrella over AI.

Nor should it be forgotten that the relationship between ethics and AI is a matter of vital importance to us, not only today but also in the future, and several articles in this special issue are devoted to precisely this subject. As AI advances, the question of ethics becomes more salient by the day; nevertheless, we shall never recognize AI as a moral agent.

Moreover, AI has made its way into the realm of economics, where it now holds considerable sway, a prominent dimension that must not be overlooked. In his other article, entitled "From Cybernetic Capitalism to Digital Hypercapitalism," Michael Peters addresses this subject and demonstrates that AI is not merely a technology but a profound transformation in the economics and politics of the present century.

In addition, the legal dimensions of the use of AI must also be noted. In their article, Dr. Farajpour and Professor David J. Gunkel emphasize that, rather than focusing excessively on the question "What is the machine?", the legal system must clarify who is accountable for the

machine's decisions or actions. In this way, AI has also entered the various dimensions of our lives through the domain of law.

Under such conditions, it is only natural that our psyche and our unconscious should not remain immune to the influence of AI. In his second article, Slavoj Žižek approaches this subject from a Lacanian perspective. In his view, AI belongs to the symbolic order, yet it is a form of the symbolic that has turned into a subjectless machine, a machine driven not by human desire but by the drive to know (*Wissenstrieb*). Accordingly, he holds that the internal contradictions of AI must be laid bare through a Hegelian approach. We must recognize that the use of AI does not abolish human responsibility; ultimate responsibility always remains with human beings.

The articles published in this special issue convey a message from the Journal of Philosophical Investigations of the University of Tabriz to the entire world: in the coexistence of humans and AI, human limits and boundaries must be safeguarded, and AI must never be allowed to attain absolute dominion over us.

In closing, I extend my gratitude to all the authors who have contributed to this special issue, especially to the distinguished professors from universities around the world: Professor Michael Peters, with three articles; Professor Slavoj Žižek, with two articles; and Professors David J. Gunkel, David Boje, and Robert Hanna. I wish them all good health and continued success.

Sincerely,

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