

An Intellectual and Religious Studying about position of "National Brand of Islamic Country"

Davood Feiz¹ / Sayed Mohammad Mirmohammadi² / Azim Zarei³ / Mohammad Mehdi Izadkhah⁴

Abstract

Brand, is the perception about one thing in the mind including product, corporation, city and nation and takes shape over time. Nowadays more than 50 countries have focused efforts on their brands to create better brand position in the minds. In this way they use a lot of medias to increase their brand position like TV channels, social medias, public relation and a lot of other medias. This paper had surveyed the views of nation brand and related concepts, and then using religious methods have offered ideal position of Islamic state brand. It seems, Prophet Muhammad had a lot of great efforts to improve the perception about Islam nation brand at the international environment. And we can find a lot of examples of those efforts in governance, war management and their association with people of other faiths. Therefore, this research wants to present ideal essence of Islam nation brand based of religious method.

¹ Associate professor at Semnan university.

Feiz1355@semnan.ac.ir

² Professor at Allameh Tabatabaei university.

Mirmohammadi@atu.ac.ir

³ Associate professor at Semnan university.

a-zarei@semnan.ac.ir

⁴ Phd student at Semnan university.

Izadkhah.mehdi@semnan.ac.ir

Determinism and Free Will in the process of moderate rationalism of Hafiz Shirazi

Sayed Ahmadreza Shahrokhi¹ / Hasan Ahmadi²

Abstract

One of the matters that has always involved, especially in the contemporary era, the minds of Hafiz-researchers in the area of Hafiz-research has been the issue of determinism and free will in the Eye of Hafiz Shirazi. Considerable groups maintain that Hafiz is like many other people of Fars region in that time of the pure Asharite opinion and based on many of his compositions followed the determinism school. Some consider him as a moderate Asharite and some know him of the free will thought and few people thought that he was of the view of Intermediate position. In this paper, using analytic descriptive method and also extracting notional bases of Khajih in the area of ontology, anthropology and teleology and similarly utilizing the present concepts and contexts and expressed matters we tried to grasp his view in the topic of determinism and free will. The end of this research is to reinforce and confirmation of the idea that knows Khajih's stance on the issue of determinism and free will along with Imamiyah School and stresses on his moderateness view and his intermediate position in this matter.

Keywords: Hafiz, destiny, determinism, free will, intermediate position.

1 Assistant professor at Oom university.

s.ahmadreza.shahrokhi@gmail.com

2 Phd student at Qom university.

amin1980306@yahoo.com

Comparative analysis of epistemological foundations based on the views of Motahari and Javadi Amoli

Shirin Rashidi¹ / Soosan Keshavars² / Saeid Behheshti³ / Akbar Salehi⁴

Abstract

The purpose of the research is to compare the epistemological foundations based on the views of Motahari and Javadi Amoli. The comparative method has been used to extract the differences and similarities between epithetic foundations of Motahari and Javadi Amoli. The findings of the research indicate that both thinkers have the same views about the possibility of knowledge, and, in accordance with Javadi Amoli's criteria for the truth of knowledge Motahari, have suggested that they are in accordance with Allah. Also, according to Motahhari, the sources of knowledge are: nature, reason, heart and history, but from the perspective of Javadi Amoli, are: sense, reason, refinement, book Monir and revelation. In addition, the means of knowledge from the perspective of Motahari are: sense, argument, and cultivation of the soul, but from the point of view of Javadi Amoli are: sense, imagination, ambiguity, reason and heart. From Motahari's point of view, the types of knowledge are: acquired knowledge and personality, general and detailed knowledge, and so on. But the types of knowledge from the perspective of Javadi Amoli are: host sciences and guest sciences, non-educable sciences and educable sciences. From the perspective of Motahhari, the levels of cognition are: sensory, imaginary and rational recognition. But the stages of recognition for Javadi Amoli are: observation, various assumptions about observed objects, returning to nature, testing the hypothesis, and returning to mind. Comparative analysis,

Keywords: epistemological, foundations, Motahhari, Javadi Amoli

1 Phd history and philosophy of education.

rashidi.shirin@gmail.com

2 Assistant professor at Kharazmi university.

ss.keshavarz@yahoo.com

3 Professor at Allameh Tabatabaei university.

beheshti@atu.ac.ir

4 Assistant professor at Kharazmi university.

salehihidji2@yahoo.com

The Intellect in viewpoint of Mirza Mehdi Esfahani and Mohammad Reza Hakimi

Habibollah Daneshshahraki¹ / Hasan Yaghoobi²

Abstract

The question of what kind of intellect is in Tafkikian is one of the most important issues. Comparing the views of the two influential characters in the Tafkik school is that Esfahani regards mind as an abstract individual, in contradiction to science and philosophy, and with other sensible ones. It is a fact that discontinuity and certainty are valid if they produce the acquired knowledge. Also, the belief in the intellect and the knowledge of both knowledge is similar to the Ash'arite's view. Hakimi, however, believes that there is no equality between the philosophical and theological sciences with the divine teachings, and in the event of a conflict between reason and appearance, he does not interpret the meaning and does not convey the power of reason. The essence of the perception of the eternal will be on the rational and original wisdom of the religious foundation. Their opinions differ in the method of using intellect and intellect.

Keywords: Esfahani, Hakimi, Tafkik school, intellect, soul, science

1 Assistant professor at Qom university.

2 Phd student at Qom university.

daneshshahraki@qom.ac.ir

yaghobi.h.110@gmail.com

manifestation of justice in the holy Hadith of Golden Chain relying on transcendental philosophy

Azam Iraj¹

Abstract

Analysis of continuous efforts to achieve well-being of mankind throughout history suggests that achieve full prosperity is not possible without following the perfect man. The perfect man is Imam in this article that knowes himself the same poverty to great God and that he would understand the deep understanding that poverty is associated with the recognition namely the knowledge of God leads and put him on the equinox theoretical and practical reasons. Hadith of Golden ChainIn deals to moderation of imam and proportionality of the condition (following of imam) and conditional (monotheism) and shows imam is the perfect example of divine morality and only one who have a divine ethics and failure to follow him causes to belief and obedience not in their place and because of this refusal, which is contrary to justice falling in hell. This article analyzes the moderation of imam and proportionality of the condition and conditional.

Keywords

Imam Reza Peace be upon him, justice, theoretical and practical reasons, hadith of Golden Chain.

1 Assistan professor at Mashhad university.

airajinia@um.ac.ir

A Critical Analysis of the position of reason in Theology From the viewpoint of Ibn Taymiyya and Allameh Tabatabaie

Ali Allahbedashti¹ / Mohsen Pirhadi²

Abstract

One of the important issues in understanding religion is the position of reason in comprehending religious cognitions. In the following investigation, efforts have been put on analyzing of position of reason from the viewpoints of Ibn Taymiyya and Allameh Tabatabaie, somehow that the strength and weak points of two points of view could be clarified. Ibn Taymiyya believes, as well as all knowledges and actions derived from Intellect is called reason, so reason sometimes refers to a power that human, reflects with it, and this perception is a consequence of “First Intellect” ! Acquiring cognitions of religion in the viewpoint of Ibn Taymiyya doesn't need reason if there are enough evidence from Quran, narrations and human nature. And if there is a conflict between religion and reason, then the priority must be given to religion. And those who make reason superior to religion, according to him, are mistaken. Allameh Tabatabaie also believes that, what it is meant intellect in human, is perceptive soul of him and that is an initiative level those all universal concepts and general rules lead to that! Indeed Allameh refuses both extreme viewpoints, the one that doesn't give a role to reason for understanding religion and also that view which considers reason self-sufficient in this regard! instead he believes that reason is located between those to above mentioned extremes! Reason is one of the significant sources in religious cognition which never goes wrong! there is no conflict between Intellect and religion, therefore, in contrast to Ibn Taymiyyah, reason in the viewpoint of Allameh Tabatabaie has an especial role in acquiring religious cognitions

Keywords: reason, religion, Ibn Taymiyya, Allameh Tabatabaie

1 Associate professor at Qom university.

m.pirhadi22@gmail.com

2 Phd student at Qom university.

Alibedashti@gmail.com

Reason and Religion

Biquarterly journal of Institute of Dinpazhoohi-e – Alavi, volume 9, Number 16

concessionaire: Ayatollah Ahmad Beheshti

Managing Editor: Mohsen Izadi

Editor in chief: saeid Beheshti

Executive Manager: mahdi Behshti

Editorial Board

Ahmad Beheshti: professor, Tehran university and Howzeh.

Saeid Beheshti: professor, allameh tabatabaei university.

Ahmad Abedi: Associate professor, Qom university.

Ahad Faramarz Gharamaleki: professor, Tehran university.

Ghasemali Koochenani: Associate professor, Tehran university.

Mohammad Mohammadrezaei: professor, Tehran university.

Fathollah Najjarzadegan: professor, Tehran university.