Philosophy of parapsychology from viewpoint of Avesina

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Abstract

Parapsychology, in the eighteenth and nineteenth centuries, have considered, by physicists and philosophers,by institutes which formed ,and In the twentieth century, especially during the post-modern age, as means of critic and break the materialistic and physicalistic view of modernity, is more important. Review this subject, in the Islamic culture, breasting our with researches of Avesina that with tow experiencial and philosophical approaches has studed the parapsychological matters. In his discussion, in the framework of the active and passive corporeal and animated causation and correlation with various types, precognition, psychokiknesis, efficiency of Celestial bodys in the things and the subject of death and next life encountered in the analysis of avesina from this subgects,is separating the non-natural from supernatural, non-divine and divin supernatural, unrepeatable and repeatable divine prophetic supernatural. And the human soul with elements such, constitution and acquisition, can be considered as the main cause of this subjects. The matters of parapsychology in the philosophy of Avesina, over which such discussions of postmodern as tool to prove the supernatural and spiritual, is philosophical and spiritual part of a system that based on a system of knowledge, that finding itself philosophical explanation .

Keywords:

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The relationship between intellect and faith as viewed by Mulla Sadra with emphasis on Sharh osool Kafi and Mafatih ul ghayb

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Abstract

Intellect and faith are of the most important issues in the field of philosophy of religion which can solve many other ph ilosophical problems. Hence, investigating the relationship between intellect and faith and understanding their conflict or compatibility require a careful consideration. We, in this study, investigate the relationship between intellect and faith to identify their harmony or disharmony. But first of all we have to mention two important notes which help us: First, the conflict between intellect and faith appear just when the intellect exceed its d efined limits and enter the area of unseen world (ghaib) which is the area of faith, because the unseen world can be attached by faith and when the intellect itself understand its own limitations. Then intellect feels the need to fa ith and pu t aside perspective faculty and known information as Imam Ali says: 'the admission of ignorance is the perfection of wisdom'; second, the conflict is in theoretical beliefs not in practical provisions. Because, Islamic practical provisions is in the a rea of unseen world (ghaib) where the perception of intellect has no authority. Intellect just can infer religious statements indirectly.

Keywords:

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Examining the secular ethics philosophy and the methodology of its contrariety with the religious ethics

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Abstract

Secular ethics, which is known as th e de-religionized, human, or conventional ethics, contrasts the religious and divine ethics. Its roots are in humanistic thought that adapts itself to the needs and the di rection of the society. Therefore, the contraction and dilation of secular ethics will be unstable, gradual, and accidental. Moreover, it is not possible to expect this thought system to present mysteriousness, divine worldview, and generality. In the dis cussion about the two foregoing thoughts, the objective is to criticize the foundations of the secular thought through the Muslim open-minded thinkers' ideas in a case study and particular affirmative proposition manner based on our society's present day ethical harms, and then, to present the epistemic principles of the religious ethics. In the dir ect discussion between these two approaches, first the secular ethics arguments will be presented through the Iranian open-minded scholars' words in some theme-based categories, and then, th ey will be c riticized briefly in a cas e study manner. Next, a more general confrontation regarding the prin ciples and factors of the secular ethics will be provided.

Keywords:

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Criticism of functional approach in religious study

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Abstract

Religious study and pro pagation has different methods. One of th ese methods which accepted by educational and cultural institutions in recent years is re ligious functionalism. This approach which has dev eloped by sociologists follows the p ractical results of religious beliefs. Functional approach is accepted by educational and cultural institutions because of simplification of religious beliefs, charisma of citation to sc ientific findings and evidences and managing of rel igious institutions by graduates of sciences. Functional religious education is very harmful and w eakens the religiosity of soc iety. Critiques of functional religious education are th is approach is based on unacceptable pragmatic theory of truth, possibility of unreliability of religious beliefs if an alternative has been found, forming a secular value system in the believers' minds and formation an antireligious ideology for believers. Correct and appropriate model in religious education is finding of functions instead of functionalism. Functionalism is ex clusive in practical results but in model of "finding of functions" believers learn the rightfulness of religion by rational and traditional approaches then search to functions of r eligious teachings. Also learn that the fundamental basis of religious beliefs is rational principles and d iscovered functions have no influence in determine of validity of religion.

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The ShahidSani` view about nature of faith (according to "HaghaeghAl`iman" book)

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Abstract

The respected author believes that true faith is actually a logical assertion of faith [within] or entrenched certainty towards the objects of faith. Naturally this logical assertion can only be considered as faith while it doesn't accompany denial of the objects of faith. He believes that the freedom to choose faith is related to the freedom to choose when faith first comes about and whether it lasts. In his view the lexical definition of faith is the logical assertion that the religious definition of faith is more specific than its lexical definition. After analyzing and critiquing this theory we arrive at the conclusion that the reality of faith, whether it be its lexical definition or its religious definition, is a kind of nonscientific acceptance or submission that is predicated upon confidence or `urfi certainty. Also, the faith of one who follows others qualifies as faith.

Keywords:

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Semantic considerations in explaining the unity or difference of concepts of attributes of God from the perspective of Avicenna and Mulla Sadra

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Abstract

Avicenna argued that the concept of God's attributes are identical, and Mulla Sadra stresses on the unity of attributes in concept and difference of them in real and rejected the perspective of the Avicenna. This article is trying to begin with the two competing views can be explained by on the base of some of the topics in the semantic and then analyzed its foundation, and results. Avicenna's theory on the meaning of the words stresses on use. However, for Sadra the meanings of words when enacted is more important. According to the descriptive theory of meaning the theory of unity of divine attributes can be meant to correcting our vision about characteristics of the Self-existent. With separating primary meaning of the words and their applications with emphasis on Alston's functionalism we could pass from primary meanings of words provides a flexible way to change language and ultimately unite the meanings of God's attributes. In addition, to abandon the extreme views of the deniers and supporters of Synonymy and choose the middle path of unity difference (sequence) to maintain the concept of the divine attributes. Thus Avicenna's view is a corrective theory about the semantics of Divine Attributes that enhance the knowledge of the divine decree in determining the meaning of words but Mulla Sadra's theory is descriptive theory that with attention to difference of concepts of Attributes stresses on correcting attribution and usefulness of it.

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Shi'a Mysticism and its attributes

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Abstract

Revealed Mysticism or Shia and Ahl al-Bayt[1] mysticism is a collection of introversive and innate knowledge which is explored and produced directly and independently from the holy book (Quran) and Islamic tradition, based on a specific logic. The main problem here is that, what is Shi'a Mysticism? In this article we hold that revelation in the form of Quran and hadith (Thaqalayn[2] knowledge) have the capacity to produce theoretical and practical mysticism in the realm of knowledge-attitude, method-tendency and behavior-action. This mysticism is the production and outcome of "the perfect intuition of Prophet Muhammad (SAWA)" (al-kashf al-tammal-Muhammadi) and Shi'a Mysticism is based and founded on the perfect intuition of Prophet Muhammad (SAWA) which has many attributes. In this we referred and addressed to four central attributes.

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1. Ahl al-Bayt is an Arabic phrase meaning, literally, "Family of the House". Within the Islamic tradition, the term refers to the family of the holy prophet Muhammad (SAWA).

2. Literally means "the two weighty things." In Hadith al-Thaqalaynholy prophet Muhammad (SAWA) referred to the Qur'an and Ahl al-Baytas the two weighty things.

A comparative study of innate knowledge of God from the perspective of Ayatollah Mohammad Baqer Maleki Mianji and John Calvin

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Abstract

According to A yatollah Maleki Mianji, In monotheistic religions, the knowledge of the nature of God is not suspect and the unknown; Rather the knowledge of God in the hearts and lives has been entrusted. On the other hand, according to the theology of Calvin lot of effort to reject and repudiate the existence of God and living without him, is the witness to Desire and inclination to God. Ayatollah Mohammad Baqer Maleki Mianji and John Calvin Emphasize on the existence of innate knowledge of God in human nature. In this ar ticle we have tried to ex amine the sim ilarities and differences of these two views.

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