

## **ABSTRACTS**

### **Comparative Contemplation of The seal of sanctity in view points of Ebne Arabi and Sayyed Haidare A'moli**

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Khatme valayat is one of the important matters of mysticism that numerousness of the great mystics discussed on that's variant aspects.

Sayyed haydar amoli is one of the greate mistics that not only controversise precisely this question but contrary to others that try to accounting for the viewpoint of the celebrated mystic Ebne Arabi he explicitly opposed with him and rejecting his belief that majesty jesus is the Khateme valayat and demonstrates with several rational traditional and mystical argument that Amir o Imomenin is the

Khateme valayate motlagheh and majesty Maida is the Khateme valayte moghaiadeh.

**Key words:** Absolute Sanctity, Particular Sanctity, Seal of Sanctity.

**Barahameh, as reflected in the works of  
Muslim scholastic philosophers**

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In the works of Muslims on heresiography and theology, those who disbelieve in prophecy are referred to as those who believe in suspicion of Barahameh. In such works, Barahameh are the people who do not believe in prophecy on rational grounds. Muslims do not have a sound knowledge of Barahameh. In fact, within the Hindu tradition, they are not regarded as disbelievers in prophecy, the way it is understood by Muslims. It is not clear why Muslims have regarded Barahameh as disbelievers in prophecy; every opinion depends on ifs and buts.

**Key words:** Barahameh, Scholastic philosophers, Hindus.

**A study of the origin of religion**  
**As viewed by Durkheim and Tabatabaee**

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Religion has been a powerful and effective factor in all human societies throughout history. For this reason, scholars have always been faced with the question of the origin of religion: What has driven men to religion? Is the reason rational, psychological or social? Sociologists are among the scholars who have provided answers to this question, and the most prominent sociologist who has expressed a theory in Emil Durkheim. He argues that religious phenomena cannot be proved rationally and that, to explain them, we should look for social and psychological factors. For him, society is the cause of religion. Tabatabaee considers the intellect and the conscience as the sources of religion, but he does not ignore the role of the society. He argues that while society has played a great role in the emergence of religion, it should not be considered as its cause.

**Key words:** God, Sociology of religion, Religion, Origin of religion, Society, Totemism, The one ummah, Fitrah.

### **Ideal Man from the Viewpoint of Far East Religions**

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The characteristics of "ideal man" in the opinions of the three great religions of far east, as Daoism, Confucianism and Shintoism, are discussed as follows:

1 - Ideal man from the viewpoint of Daoism.

- Lao Zi's opinion on ideal man.

- Zhung Zi's opinion on ideal man.

2 - Ideal man from the viewpoint of Confucianism.

- Confucius's opinion on ideal man.

- Mencius's opinion on ideal man.

- SunZi's opinion on ideal man.

3 - Ideal man from the viewpoint of Shintoism.

At the end, the mentioned opinions have been compared with each other.

**Key words:** Daoism, Confucianism, Shintoism, Confucius, Lao zi.

### **To change and to reduce fallacies**

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Teachers of philosophy have long been faced with the vexed question of distinguishing between various types of fallacies. In this article, the writer has tried to reduce the number of fallacies, without excluding any. He has shown that the fallacy of non causa pro causa is not a distinct type of fallacy and that the fallacy of accent and the four fallacies of division, composition, and a dicto simpliciter ad dictum secundum quid are in fact varieties of the same fallacy.

**Key words:** Fallacy of non causa pro causa, Amphiboly, Fallacy of division, Fallacy of composition, Degeneration of matter and form, Fallacy of petition principii, Fallacy of a dicto simpliciter ad dictum secundum quid.

### **The Contemporary Epistemological Tendencies and the overcoming of the Religious thought**

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Since the Enlightenment, the appearance of epistemological

attitudes like empiricism, scientism, positivism and so on, fortified the epistemology which makes rational support of religious thought more difficult. In the twentieth century, specially in the second half, the diverse versions of new epistemology appeared which despite of their different bases, focus on one point: positivistic concept of epistemology which claim certainty, objectivity and one truth can not be more dirensible. In this article, I will try to show what are these versions of contemporary post – positivistic epistemology, and how it could open the new space for the religious thought which is not more necessarily irrational.

**Key words:** Epistemology, Religious thought, Scientific thought, Convergence, Certainty, Truth.