

A critical examination of the rationality of religious knowledge, its criteria and consequences from Sidan's point of view based on the principles of transcendental wisdom (Javadi Amoli)

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Abstract

Javadi Amoli considers rationality in religion to mean the disciplined use of the rational-philosophical method in it and considers it to have inherent validity. Sidan also emphasizes the rationality of religious knowledge, but he does not consider it permissible to use the rational-philosophical method in it. It seems that the rationality of religious knowledge and its criteria from Sidan's point of view do not have the necessary alignment and overlapping in the top and bottom of his topics. The adoption of natural or explicit reason as a criterion has ambiguity and brevity in what it is. From the ontological and epistemological point of view, such an intellect will not have a real relationship with religious knowledge. Because reasoning in religion has no meaning other than using valid logical reasoning and definite proof. As a result, the claim of rationality in religion by ignoring such a method is self-defeating. Such an approach will cause disruption in the understanding of the book and tradition and its explanation to others. In this article, we will explain what rationality is - its existential and cognitive connection with religious knowledge and the criterion of its rationality in a comparative manner from the perspective of each of the two sides, and we will express the problems arising from the foundations of the separation view in each part.

Key words: what is rationality; scope of religious knowledge; existential and cognitive connection between reason and religion; standard of rationality.

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