

of those changes and developments, they have tried to share others in finding the desired style of life. Before making any use of those research data, they are to criticize them in order to demonstrate the degree of their worth and value. From among such efforts are the anthropological studies by prof. Ni'matu al-allah Fazali published in his *The Experience of Modernity*. He holds that the Iranian society has experienced modern style of life. He tries to recount this development in the light of the *modernization* of culture. The book shows ceaseless efforts of the author, for the reader will come across huge amount of related matters and anthropological analysis. This work, however, is open to some serious criticisms.

This article is a critical study of that book. The summary of criticism is that the author has narrated the Iranian experience of renewal of the style of life of yesterday; a style that is not old enough and alien to the Iranian ancient culture and thought. In the course of their Islamic revolution, the Iranian decided to throw aside the imported style of life and experience a new Iranian and Islamic one instead.

Keywords: to be modern, culture, the Iranian society, the experience of modernity, the West.

the judges, the pictures were displayed to the students who were thus to issue their judgments. The analysis of data suggested that looking at beautiful women increased the threshold of perception of men making them more fastidious. The use of nice dressing jewelry and heartwarming perfume would add to their attraction.

The result of the research indicated that the veil of women prevented the threshold of perception of men from increasing because the veil had covered the attractions of women from one side and had decreased the diversity of female dressing letting not show their jewelries and not spread out their perfume from another side. As a result, the veil would protect the foundation of family life from falling keeping the mental health of society more and more.

Keywords: threshold of perception, Islam, veil, cover, make-up, jewelry, perfume.

That The Style of Life Can Be Outdated

A Criticism on *The Experience of Modernity*

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Human societies have always been changing and developing slowly or quickly. In this course, man has experienced various styles of life, some of which caught, for their kernels, the attention of intellectuals. Through understanding and explaining the logic

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to the current concerns. Mullah Sadra's principles on conceptual analysis of the style of life are: his particular metaphysical and anthropological approach, large and comprehensive outlook at the web of being, analysis of identity and its ties with the style of life, teleological outlook at the issue, highlighting the contents of style of life and the requirements of a desired style of life. Considering his above principles, Mullah Sadra's style of life can be demonstrated as: man's relation with Allah Almighty, with himself, with other human beings and the environment, all under divine governance towards a definite aim coming from man's essence and characteristics, beliefs, values, accepted views, and also properly real desires and inclinations and global positioning.

Keywords: the style of life, conceptual **analysis**, Mullah Sadra, transcendental metaphysics, human identity.

The Effect of Veil on the Mental Health of Society

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In what follows, the author has examined the increase of threshold of perception of men when coming across female physical attractions. A random sample of 2000 male and female students was selected from five different universities of the country. Having prepared the necessary pictures with their alignment to the rank of

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establish a fair and just distribution. As a result, the Islamic style of life of economy is much better than that of a welfare-committed government, for the concurrent efficiency justice and endurance.

Keywords: the economic style of life, the Islamic economy, a welfare-committed government, production, distribution, consumption.

Mullah Sadra

on Conceptual Analysis of the Style of Life

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Ahmad Muhammadi Peiru²

In what follows, the authors have gone to analyze the style of life in the light of Mullah Sadra's philosophy. The main question is, what approach Mullah Sadra has assumed in analyzing this concept and what his definition is in the end. Mullah Sadra has not specified any room for this term as an independent concept; nonetheless, looking descriptively and analytically at his celebrated principles, one can open a door to the subject proposing solutions

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The Desired Economic Style of Life in Islam (A Functional Analysis)

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The schools of thought of economy have suggested different analysis of the function of economic style of life. In what follows, the authors have critically examined the function of the desired economic style of life in contrast to that of a welfare-committed government. According to the preferred theory of the article, the Islamic style of life of economy encourages useful production, sufficient but not extravagant consumption, and donating the extra; this economy works more efficiently fairly and enduringly than that of a welfare-committed government. According to the research data, for its parallel encouragement in both production and consumption, the style of life a welfare-committed economy puts much pressure on the economic resources that leads to constant lacks of redistribution. On the contrary, the Islamic style of life of economy concurrently encourages useful production and donating the extra for the sake of Allah and controls consumption in limits of sufficiency. This pattern not only multiplies the efficiency and helps preserve the bioenvironmental resources, but also relocate the extra production of the rich to the poor through the least expenses thus helping

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religious, social, political, and economic fields. Accordingly, the style of life is a pattern coming from all the above and a process dealing with all man's angles of life.

The most brilliant and comprehensive style of life is the one coming from divine teachings and revealed ideas. In the course of their academic and philosophical approaches and along with their findings, Muslim intellectuals have presented their desired style of life. Referring to his ideas from Islam and his inner visions, Sheikh Ishraq al-Suhrawardi has specified some instructions helping man reach the spiritual and desired life. The style, obviously, of life deals with man's behavior which however is determined by the findings, thoughts, and beliefs. The roots of mystic-illuminationist style of life are two significant issues I may call them as the discourse of self-knowledge and asceticism.

In what follows, the author has explained the self-knowledge and asceticism (the ladder of this spiritual and inner journey) as the basis of illuminationist style of life. Referring to al-Suhrawardi's works, he has gone to examine the warp and woof of the two above-mentioned issues ending in concrete examples of asceticism needed by the modern world.

Keywords: the Illumination metaphysics, the style of life, self-knowledge, asceticism.

school of thought to analyze teach and introduce their ideas. The principles and constituents of art and religious media pave the way for Muslim scholars to introduce the Islamic style of life. Knowing the constituents of religious concepts as the contents in the structure of films as the form helps us present the religious style of life. It is possible then to represent the style of life in the form of film; however, there must be sound understanding of the constituents of represented contents in the film and a logical relation between the form and content.

Keywords: religious style of life, representation, imitation, modern media, religious art.

The Self-knowledge and Asceticism Discourse On the Mystic-illuminationist style of life

Muhammad Beheshti¹

In order to reach happiness and perfection getting the individual and social aims in the process of overcoming material and nonmaterial difficulties, humankind has since long been looking for the desired style of life. The style of life comprises a set of standardized and systematic principles of the life of mankind, individual or social material or spiritual; principles such as insights, inclinations, inner or outer behaviors in different cultural,

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The Constituents of Religious Style of Life in Ayatu al-allah Jawadi Amoli's Point of View

(Presentation of this View in Modern Media)

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As an outcome of worldview and the foundation of a school of thought, the style of life deals with human practices. The style of life reads through the ontological foundations and ideology (oughts and oughts-not) of any school of thought. Our individual and social practices are formed according to our ideology (oughts and oughts-not) which in turn depends on our views in ontology. Consequently, the relations managing individuals and societies of any school would vary according to the ontology of that school. Considering its ontological foundations, Islam has suggested a set of systematic oughts and oughts-not for humankind to walk through those strategies to reach the goals of perfection and transcendence. A religious comprehensive view dependant on the intellect, Holy Scripture (the Qur'an) and mysticism is the only method to offer some relatively harmonious understanding of religious sources, and some confidence in putting that understanding into practice. From among Muslim thinkers in Islamic studies, mention can be made to Ayatu al-allah Jawadi Amoli whose original and rich works, including *Mafatih al-Hayat (the Keys of Life)*, prove to be valid references for the study of the style of life. Ayatu al-allah Jawadi is one of the best and greatest knowledgeable Muslim scholars in different fields of Philosophy, Shari'a and hadith, and mysticism.

Modern media, in particular cinema and TV, as one of the most efficient and significant means, can be used by the scholars of any

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