

## Englische Zusammenfassungen der Beiträge (چکیده انگلیسی مقالات)

Using a pellucid language style and as it were meticulously philological, **Seyed Hossein Nasr** introduces the entity of the Shiite Islam. To avoid misunderstanding, he neither means a comparison with Sunnite influences nor the analytical representation of the founding principles of Shiite doctrines. Aim of the author is to present a solid Shiite concept of Islam. Nasr reveals the difference between Sunna and Shia as not only being political but also theological. His work deals with the school of the Twelvers and their spiritual life, which is divided into four periods.

**Seyed Javad Varaei** discusses the question for causes of the spreading of the Shia during the Safavid period and the reasons for their interaction with the Safavid state. According to Varaei, the attachment to the Safavid dynasty from sides of the Aladic family, i.e. from the children of Ali b. Abi Talib, is one of the reasons that have led to the spreading of the Shia and their acknowledgement during the Safavid period. Another reason for the spreading is the mutual collaboration between the Shahs and the scholars. The search for a power center, which could replace the Qizilbash, who were involved in a power struggle, the need for the influence of the scholars towards the public, the incompleteness of the mystical teachings to the administration of the society, the need for an Islamic practice of law in the administration and the acquisition of the religious legitimization, belong, according to Varaei, to the reasons why the religious scholars did not participate in the discourse.

**Sedigheh Khansari Mousavi** analyzes the question of God's justice in the Shiite philosophy. The five basic principles of Shiite Islam also include God's justice 'Adl. God's justice is one of the main terms that differentiates the main principles of the Sunnite from the Shiite. Mousavi considers and interprets God's justice regarding the Shiite way of thinking from four different perspectives. Firstly is mentioned the creation of the actions, secondly God's knowledge, thirdly the evil and the good and fourth the power of prayers. In this article the above mentioned aspects are outlined in reference

to the three Shiite-Iranian philosophers which are Nasir ad-Din Tusi, Mir Damad and Molla Sadra.

**Mahdi Esfahani** addresses and scrutinizes possible interpretations of the word ›Imam‹ in the Holy Qu'ran by following the interpretations of the Iranian philosopher Allameh Seyed Mohammad Hossein abatabai. From a hermeneutic viewpoint, he shows that a certain mystical understanding is given upon the Qu'ran especially regarding the historical fact that many of these interpretations of Quranic verses are available and apply to a feasible mystical interpretation of the Qu'ran. Esfahanis aim is to show the position of the Imam and certain verses in reference to the term and to elucidate it within the overall picture of this mystical viewpoint.

According to **Mohammad Ghorbanpour Delavar** the roots of the Shiite school of law trace back to the period of the prophete. In the course of time the Shiite scholars attempted to preserve the legacy of the Shia and to outline the religious science. Thanks to valuable Shiite studies, like ›al-Ghadir‹, ›A'yan asch-Schia‹, ›al-Mizan‹, ›al-Muradji'at‹ and ›al-Hayat‹ the reason-rooted school of law gained new impetus. Alongside the description of the ›Shiite Islam‹ and their valuable ›heritage‹, Delavar specially seeks to emphasize the influential works of this school of law and is attempted to present the ›Shia‹ and their heritage upon scriptural sources and religious science.

**Seyed Ali Moujani** delves into the developmental history of the ›ISIS-movement‹, of the so-called ›Islamic State in Iraq and Syria‹, which has meanwhile been shortened to ›IS‹, the ›Islamic State‹ among international terminology since its influence by far exceeds both countries. Of great interest is thereby not only the personal viewpoint of the author, who is a personal member of the Shiite religious movement that worldwide extremely suffers under attacks and massacres of this group, but he also regards the historical starting points of the newer age by identifying the roots of this phenomena. Thereby Moujani hints at the increasingly commanding role of western imperialism which started in the 19th century, whose impact has most intently been influencing the habits of the region since the First World War.