

## Englische Zusammenfassungen der Beiträge (چکیده انگلیسی مقالات)

**Hamid Reza Yousefi** introduces Sartoscht's teachings. He shows that Sartoscht most likely was the first teacher, thinker, philosopher or religious founder to directly address the function of life and thinking modes in the life of a human being. Yousefi discusses Sartoscht's thoughts on the meaning of the human thought process in six areas: firstly, the meaning of practical reason, secondly, the triad of practical philosophy ›good thoughts‹, ›good speech‹ and ›good action‹, thirdly, the world and human image; fourth, the positioning towards polytheism and monotheism, fifth: the demand for truth and absoluteness as well as tolerance and intolerance, and sixth: the importance of Sartoscht's teachings in History and Present.

**Lea Danialy** reports on the history of the Jews from its beginnings until the Present. She initially takes upon the historical period of the Jews. Their history begins with the end of the Jewish rulership in Israel in the year 722 before Christ. Salamanassar VI. had sent the Jews as prisoners to Samaria. These involuntary emigrants were the first to reside in Old Persia. The history of their lives in this country has been influenced through several historical events that connected their own language and culture with the regional culture and language. Later in the article, she deals with the survey of the social circumstances of the Jews in the different historical periods of Persia, their liberties, their securities and their progress regarding the conditions of the rulerships, in order to outline a conclusion and judgement. It becomes clear that the Jews for Iran belong to the most important and mostly established peoples in the world.

**Anahid Yahyamasihi** describes the history of the Armenians and the teachings of their religion in Persia and Iran of today. The religion of the Armenian Christians has, after the first immigration of the peoples from Armenia to Persia, since the period of the Ascarsids, continually existed. The oldest Armenian churches that had first existed in Armenia were later situated within the Persian borders. The Armenian invaders built churches in Persia according to Yahyamasihi, followed the teachings and traditions of their ancestors, and also, during their long history of followers of a monotheistic religion, always – alongside the Iranians – gained mutual respect. The church ›Vank‹ in Isfahan,

›Kara Kelisa‹ and ›St. Stephanos‹ in the province of Azerbaijan show that the Iranian Armenians alongside the Iranian peoples are an inseparable part of the Iranian peoples.

**Tahereh Hajebrahimi** and Vali Abdi describe the situation of the Assyrians in Iran. From the historical point of view the Assyrians in Iran are regarded as one of the oldest Christian communities in the East. Regarding the religious teachings, Hajebrahimi and Abdi describe Saint Thomas, one of the 12 Apostles, as the founder of the Assyrian church. After the conviction of Nestorius in the 5<sup>th</sup> century, his followers emigrated to the East and to Edessa. Since that time the term ›Assyrian‹ is identical with ›Nestorians‹. This has remained until our times today. In the course of time, they migrated from Edessa into other regions, like Iraq, Lebanon and Syria. After the First and Second World War, the Assyrians settled in other provinces and cities.

**Tahereh Hajebrahimi** focusses on the Mandaeans and the teachings in Iran. Eventhough the origin of these peoples is being debated upon in fields of research it is presumed that the Mandaeans originate from Jordan and Palestine. The Mandaean religion belongs to the gnostic religions, whereby their relation to God, to the world and to human beings resembles other modes of thinking. Austerity and asceticism are – from their point of view – senseless. Their main pillar is the ablution in the flowing water. Mandaeans believe John the Baptist to be the greatest teacher and saviour and have great respect for him and honour him accordingly. Hajebrahimi emphasizes the meaning of history, worldview and religion of the Mandaeans for the understanding of the early Christian history, like also for the early events in the regions of Palestine and Mesopotamia, which are said to be the origin of civilisation and the monotheistic religions. Their viewpoint shows the influence of the Mandaeans towards the development of monotheistic religions.

In the West it is generally emphasized that the relation between the Sunnis and Shiites in Iran is marked by disputes. Sunni scholar **Shahbaz Mohseni** proves that in the case of Iran the opposite is true. When describing the role of the Sunni Islam in Iran he delves into the Sunni law schools and the lives of the Iranian Sunnis, on the other hand he also envelops their history and methods of thinking as well as their political and cultural activities. Mohseni stresses the active participation of the Iranian Sunnites in elections and political decisions of the present Iran. Because he values the inner Islamic dialogue very much, he highlights the striking similarities between the Sunnites and Shiites in Iran without ignoring existing differences.