

Englische Abstracts

The Iranian Philosopher in the Eye of the German Mystic

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(pp: 1 to 20)

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Abstract

Ibn Sīnā was one of the most influential thinkers of the Middle Ages in the history of Islamic philosophy. His great art was to make the “existent” or “existence” the subject of philosophy, and thereby he established a solid geometric system in philosophy. In the Muslim world, not only did the Maššā’i (peripatetic) philosophers call him “Šeikh ar-re’is” and follow him, but in theology, Khāje Nasir ad-dīn Ṭūsī followed him. Khāje established Kalām (Islamic scholastic theology) with the arguments of existence and existent, so that the later theologians all followed him. The students of Ibn ‘Arabi’s school also welcomed Ibn Sīnā’s method in establishing a theoretical mysticism, something that had never been experienced in mysticism before. This article shows that Ibn Sīnā’s influence in the Christian world is also evident. After translating Ibn Sīnā’s works into Latin, great philosophers and theologians such as Albert the Great and Thomas Aquinas turned their attention to Ibn Sīnā. The focus of the present study is on Ibn Sīnā’s influence on Meister Eckhart. Unlike his earlier philosophers and even some Muslim scholars, Eckhart presents a mystical reading of Ibn Sīnā. In deriving many of his views about the existence in mysticism, he mentions Ibn Sīnā’s works.

Keywords

Ibn Sīnā, Ibn ‘Arabī, Meister Eckhart, existent, existence

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**The Wisdom of Illumination
On the Light Metaphysics by Šihāb ad-dīn Yaḥyā Suhrawardī**

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Abstract

In the context of Islamic illumination and metaphysics as a whole, the metaphysics of illumination of the Iranian mystic and philosopher, Šihāb ad-dīn Yaḥyā Suhrawardī (1154 - 1209), is undoubtedly a significant highlight. After a brief overview of Suhrawardī's life and works, this paper outlines the main features of his mystical-metaphysical theory of illumination. First, it is clearly indicated that the basis and starting point of Suhrawardī's metaphysics is the Qur'an. Then, in a first step, a brief overview of the classification of the lights is given. In a second step, the individual stages and orders of the manifestations and signs of the divine light are described. Thereafter, the views of lights and the steps on the mystical path to the divine light are presented. The attitude of the ancient Iranian religion and the Platonic-Plotinian philosophy mentioned by Suhrawardī are also taken into consideration.

Keywords

Illumination, Ishrāq, Šihāb ad-dīn Suhrawardī, Qur'an, Islamic mysticism

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A Look at Rhetorical Figures and Tropes in Persian and German Languages and Literature

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(pp: 45 to 66)

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Abstract

Rhetorical figures and tropes are seen in the language and literature of all nations. Each nation uses these techniques more or less based on its people's attitude and taste. These rhetorical figures, including tropes, are used for clarity, emphasis, variety, and beauty of speech. Familiarization with these figures and tropes is imperative for the accurate understanding of discourse meaning. It is necessary to enjoy the reading of literary texts and inevitable to study them as well. In this article, rhetorical figures and tropes of Persian and German languages and literature with their examples are introduced, accompanying with their equivalent in the other language and literature. Moreover, they are all briefly explained, analyzed, and studied from "rhetoric", "poetics" and "stylistics" points of view. Although Persian and German rhetoric, both have roots in the rhetoric of ancient Greek language, they are not similar in the manner of classifying figures and tropes.

Keywords

Rhetorical figure, trope, rhetoric, poetics, stylistics

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Hospitality Culture and Diplomatic Protocol and Etiquette in Safavid Iran, with Concentration on European Travel Literature (15th-18th Century)

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(pp: 67 to 96)

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Abstract

Out of Iranian hospitality culture in the Safavid era emerged some royal courtesy and etiquette which formed a basis for Safavid diplomatic protocol. However, the details of the protocol and etiquette, perhaps due to the familiarity or the insignificance of them in the eyes of Iranian people, are less documented in Persian historical records and should be tracked down to non-Iranian sources, in particular 15th-18th century European travelogues, whose writers were unaccustomed with Iranian formalities and therefore recorded them in their writings. For that reason, in the present study, efforts have been made to gather and classify the said protocol and etiquette rest on data extracted from European travel literature; various aspects of the formalities, including the date of entry and departure of embassies, the date and the place of the royal levee, order of precedence and the manner of receiving foreign delegations, the way of paying respect to Shah, seating arrangements, the manner of giving and receiving royal gifts, and gaining royal decree to leave the country, are all part of the diplomatic protocol and etiquette in Safavid Iran which differ significantly from their previous historical periods. The etiquette and protocol in the Safavid court led to the emergence of some titles and positions such as Mihmāndār and Mihmāndār-bāshi, whose owners were obliged to serve their international guests and foreign diplomatic delegations and show them high regard and respects from the moment of their arrival until the time of their departure.

Keywords

Diplomatic protocol, etiquette, Safavid, travel literature

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**Essense of Love from Viewpoint of
Richard Rolle and Aḥmad Ġazālī
with an Emphasis on *Fire of Love* and *Sawāniḥ al-‘uṣāq***

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(pp: 97 to 112)

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Abstract

This study compares the views of Richard Rolle (ca. 1300- 1349), an English hermit, mystic, writer and Bible interpreter and Aḥmad Ġazālī (ca. 1060-1126), an Iranian mystic, writer and preacher on love. These mystics have spoken of love in detail in their works, *Fire of Love* and *Sawāniḥ al-‘uṣāq* and have shared their mystical experiences with readers. Topics on love in these two books include the essence of love, the beloved, characteristics of a lover, essentials of love, and results of love. Re-examining these categories illustrates the differences and similarities between the two mystics' views on the concept of love. The ideas of Rolle and Ġazālī are overlapping in the nature of love, but their views differ significantly on other topics. From Rolle's point of view, love can not be realized except through the religious context and Christian ethics, and it only makes sense in relation to God, Christ, and the Trinity. However, in Ġazālī's view, the ontological and psychological aspects of love are more intense, and it is capable of being experienced in relation to God and his creatures. The present study compares the view of this two mystics on the Essense of love in detail.

Keywords

Richard Rolle, Aḥmad Ġazālī, *Fire of Love*, *Sawāniḥ al-‘uṣāq*, love, mystical love, divine love

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Damāvand in Geographical Texts and Islamic Historical Maps

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(pp: 113 to 142)

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Abstract

Mount Damāvand, as a national symbol of Iran, has a profound historical background in the Persians' beliefs, and their archeological, geographical, and historical findings and texts. In fact, this national symbol has not been a merely geographical feature and it raised the greatest myths on its skirts. Several studies have been conducted on the name, mythology, history, geology, and geography of Damāvand, but the location of the mountain in the historical maps and geographical texts has not been studied thoroughly. The present paper tries to locate Damāvand with the help of historical and descriptive research methods. The study shows the Persians and Muslims have correctly located Damāvand in their historical maps and geographical texts as the highest mountain of Iran and mentioned its associated mythical and respectable beliefs. Although they have gone astray in a few cases, the considerable magnitude of Damāvand and its distinction from the Damāvand region has repeatedly been recognized in their works.

Keywords

Damāvand, Mount Damāvand, Islamic historical maps, geographical texts, travelogue

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Comparing the Notions of “Khalīfatullāh” and “‘abdullāh” with an Environmental Approach

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Abstract

The widespread and rapid destruction of the environment poses a serious threat to the future of the Earth and the life of living things. Religious teachings can aid to develop a proper attitude amongst the followers. The doctrine of the “khalīfatullāh” in Islamic theology is an extreme human-centered notion that considers man as the successor of God on earth and above all creatures. He, like God, can rule the world and its beings without the need for responsibility. In the present article, relying on the sources of Islamic theology and the method of content analysis and hermeneutics, it has been shown that the teaching of the khalīfatullāh has no place in the main sources of Islam including the Qur'an and Sunnah. This doctrine has been shaped and evolved by the political aims and desires of the Umayyad and ‘Abbasid caliphates. Gradually, the term khalīfatullāh appeared in Muslim interpretive, theological, historical, philosophical, jurisprudential, literary and mystical texts. The position of man in the Qur'an and Sunnah is “‘abdullāh”. Man in the position of ‘abdullāh does not consider himself superior to other beings and adopts a modest and humane attitude towards nature. The greater one's sense of servitude to God, the more respectful and humble he is to God's creations. ‘Abdullāh, unlike khalīfatullāh, saves natural and environmental sources.

Keywords

Qur'an, khalīfatullāh, Banī umayya, Banī ‘bbās, taṣawuf, ‘abdullāh, environment

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