

Englische Zusammenfassungen der Beiträge (چکیده انگلیسی مقالات)

Peter Gerdson examines the characteristics of religion and mysticism and their ›being related to each other‹ by showing how they are necessarily related to the existence of man and how their characteristics complement each other. Religion and mysticism are, according to Gerdson, expressions of the transcendence of man. Transcendence ultimately means that man has his origin in a sphere outside our world, which is characterized by space, time and matter. In secularistic times, when religion and mysticism are pushed to the edge of society, people lose their inner support with the consequence of living in a peaceless and cold society.

Harald Seubert starts from the understanding of mysticism as ›Scientia Dei experimentalis‹, which he introduces in contrasting Jewish and Christian mystical traditions. While the former (Kabbalah) are more mythologizing, the latter are looking for a unity in the Trinity, a gaze that brings the paradox of faith into a practice of practice that detaches itself from the ›statutory dogma‹ and the inadequate concepts of logic, and at the same time transcends thought and being. This is exemplified by Seubert in Meister Eckhart's search for the One in the poem ›Granum sinapis‹ and in the accomplishments of becoming one, becoming empty and breaking through, which are paradigmatically laid out in Eckhart ›Deutscher Predigten‹ (IV). This trace into the absolute reaches far into the religious and thought history of modernity, as Seubert concludes: it opens the central kerygmata of Christian mysticism to the searching dialogue of religions and beliefs.

In **Wolfgang Gantkes** contribution, which is strongly oriented towards the diagnosis of time, the emphasis is on the importance of a unified mystical approach for the spiritual development of modern man, who in various contexts is currently coming up against the limits of a 'world view' that is unilaterally transcendental and limited to the finite and controllable. The interreligiously verifiable message of unity mysticism, which reminds of the eternal in man and nature, is suggested as a possible way out of the entanglement in the fetters of the

especially ecologically fatal subject-object division. The contribution is at the same time a plea for the necessity of a stronger promotion of spiritual education in profane times.

Mohammad Ghorbanpour Delavar deals with the origin of the Alevis, such mystical and Sufi groups that are native to Turkey and the Balkans. The Alevi community is one of the largest religious groups, which with Shiite Islam, Sufism and the Ahl al-Bait occupy an important position in the Shiite world. It is not easy to research the Alevis' basis of faith because of their historical and current affiliation to different nations. Most Alevi groups see themselves as Shiite Twelve, although they have deviated from the original teaching in the course of time. A lack of practical compliance with some laws led to a gap between Alevis and other Islamic denominations. Ghorbanpour Delavar describes the roots of the Alevi and mystical movements and the Shiite influence on their intellectual and spiritual schools of thought.

In his contribution, **Hamid Kasiri** addresses the question of non-violent dialogue in an interreligious context. According to Kasiri, the Christian-Muslim dialogue that is conducted today in the Orient as well as in the West has a long tradition and is as old as these regions themselves. Positive as well as negative experiences made in the past on both sides should be helpful for the needs of the present from the point of view of Islam as well as of Christianity. For this reason, all parties involved should coordinate, organise and exercise their fragmented efforts non-violently in order to fulfil their responsibilities in the world on the basis of non-violent dialogue.

Special contribution to ›Spektrum Iran‹

Hamid Reza Yousefi compares the instructions of Imam Ali to Malik Ashtar with the Constitution of the Islamic Revolution in Iran, which also describes a component of the Iranian constitution. The mission shows that Imam Ali wants to eradicate the tyranny of his time on all levels of society through justice and rational action. It shows an ethical-political governance that is, as it were, designed with the people in mind. In his mission, as Yousefi describes, rights as well as duties of man are integrated, which command everything that promotes man and prohibit everything that stands in the way of man's self-development. Religion comes into play in this mission as a conscience of society and thus characterizes the essence of Shiite Islam, whose approaches can be observed in the political system of contemporary Iran as a center of Islamic civilization.