

Reading the socio-political problematics of Iran in the statement of the second step of the revolution

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(pp 1 to 22)

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Abstract

The statement of the second step of the revolution as a strategic and intelligent charter refers to three synergistic and interrelated axes, which are: „Theory of the revolutionary system, the capability of the Islamic Republic of Iran and the long-term horizon of the new Islamic civilization.“ The strengths of the Islamic Republic of Iran, such as the establishment of a religious democracy, political independence, national self-confidence, and the participation of the people in their political and security destiny, have a realistic focus on socio-political issues based on historical evidence. Using an interpretive approach and also benefiting from the technique of elite precipitation analysis, this article expresses the qualitative proposition that the most important socio-political issues of the Islamic Republic of Iran in issues such as deficit in inclusive justice, government dependent economy, transformation of genuine human-religious values and superficiality towards the enemy is summarized.

Keywords

Mysticism, the recognition of God, al-Tirmidhi, perception of the heart, Ibn ‘Arabī.

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The position of the dream interpretation in the political-social legitimacy of Nāder Šāh-e Afšār

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(pp: 23 to 38)

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Abstract

Nāder Šāh-e Afšār (1688-1747) was a person who used sleep and daydreams as a means to gain legitimacy from his power.

It had emerged from the legacy of the Safavid period and, by using the political-religious functions of the dream, which was also a category in the Safavid thinking, tried to legitimize this dynasty in its last days in the official, historiographical text and by means of the meaning of dreams, in the form of a dignified act, to take the place of the Safavids.

It is remarkable that even in the thinking of the masses, the fulfillment of a dream as a social product in connection with the legitimacy of the power of Nāder - at this point in a legend from Ḥorāsān - is integrated in the dominant political discourse, and Nāder is integrated with these two, in the face of one certain and widespread, general beliefs on the subject of dream images, the hidden-encrypted world and written truths, created a social thinking to legitimize the legitimacy of its power.

At this point, the topics of sleep and daydreams in connection with the problem of the expression of power and its legitimacy relate to a part that is clearly visible and to another missing, spiritual-spiritual part that was confronted with the nāder with regard to its representation of power .

Keywords

Nāder Šāh-e Afšār, dream, sleeping dream, daydream, legitimacy.

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On the Need for a New Translation of the Qur'an into German

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(pp: 39 to 57)

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Abstract

Every translation follows a certain approach which consists of a series of principles and a basic method. This idea also applies to the Translation of the Qur'an. The first point is to pay attention to the fact that the original meaning of Arabic words is first formed in tangible uses and then used in semantic changes for intangible purposes. On this basis, it is necessary to identify the tangible meaning of word roots and then search for this meaning in the Target Language. The examples and key terms mentioned in the first part of the article show that such an approach to understanding the Qur'an opens up new approaches from which a completely new translation of the Qur'an into German can be provided.

Keywords

Qur'an Translation, sensual usage, etymology, new method in translation, necessity of a new German translation of Qur'an.

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**Images of women and mothers in Goli Taraghi's stories in the
context of emigration**

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(pp: 59 to 76)

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Abstract

In the stories of Goli Taraghi, a contemporary Iranian writer, women play a key role in many cases. In her works, Mrs. Taraghi shows different faces of women, which despite the differences often have similarities or similarities. In addition, the stories and the female characters appearing in them, their actions and their reactions are in part largely influenced by the problems of migration and emigration. Elements and problems of „migrant literature“ are to be illustrated, highlighted and explained using examples from Goli Taraghi's stories, of three women and three life stories.

Keywords

Goli Taraghi, stories, images of women, migrant literature.

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Platonic or Aristotelian Aspects of Life: A Harmonious World in Farabi's Utopian Thinking

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(pp: 77 to 90)

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Abstract

Plato and Aristotle introduced the worlds of knowledge which established a proper background for various philosophical schools for about 2500 years albeit a Platonic and an Aristotelian dimension have always been discernible in each human being usually revealed in literature, philosophy and art. Both Plato and Aristotle have exercised a great influence on Islamic culture and civilization in which both „concrete particulars“ and „abstract entities“ are equally important in their places. This equality, or harmony, between the earthly and heavenly dimensions of the human being, is inspired by teachings of Islam, particularly, a verse from Quran that admires the „middle nation“ (II: 143). Farabi (873? - 950), the author of *The Virtuous City* (951) and the founder of Islamic philosophy was strongly influenced by Plato and Aristotle's philosophical views. Despite the difference between these two philosophers, Farabi, in his *The Harmonization of the Two Opinions of the Two Sages: Plato the Divine and Aristotle* try to demonstrate that although their views might seem different, they have the same nature. In other words, Farabi believes that Plato and Aristotle's ideas are two sides of the same coin, and the harmony between them creates the appropriate social conditions for human beings. In his *Virtuous City*, he has described in detail the features of this utopian „city“. How to unite the Platonic and Aristotelian dimensions in human beings and to preserve the harmony between them at the same time, and blend them with an understanding of Islam is still a question and, certainly, a challenge for contemporary Iranian culture. The present study attempts to show how Farabi tries to create such a harmony between Plato and Aristotle's ideas grounded on Islamic culture.

Keywords

Farabi, Harmony, Intercultural Utopianism, Islamic Culture, Utopia.

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The Manifestation of Iranian-Islamic Identity in Qajar Women's Clothes Designing

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(pp 91 to 110)

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Abstract

Undoubtedly, one of the ways to know any culture in the past is to analyze the history of its nation's clothing. Because the history of clothing is part of the history of a civilization, which is linked to the culture of its people, studies in this area will provide a clearer picture of the cultural-artistic conditions that dominate them. Given the fact that the Qajar era coincided with intellectual and industrial changes in Europe along with Iranian courtiers' trips to the West and increased relations between Iran and the West, the following question raises: „How were Qajar women's clothes designed and produced on the basis of Iranian-Islamic identity features since they differed from the Western wear culture in the illustrated historical documents?“ The findings of qualitative analysis showed that: Because the clothes were designed and produced based on four national, religious, humanistic and social approaches, all their components and accessories were derived from the model, common patterns, textiles and decorations among the nation. Thus, Iranian-Islamic identity manifested itself in women's clothing.

Keywords

women, Iranian-Islamic identity, Qajar, clothes designing.

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Faḥraddīn ar-Rāzī über den Körper: *ḥifẓ al-badan*

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(pp 111 to 128)

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Abstract

Works of Islamic medicine in Persian have been underresearched. The present study deals with a work by Faḥr ad-Dīn ar-Rāzī, which is to be described as a manual of medical knowledge and medical therapies.

Keywords

Faḥr ad-Dīn ar-Rāzī, Islamic Medicine, Persian Medicine, Handbook.

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On the model of prophecy at Avicenna

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(pp 129 to 148)

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Abstract

In some of his writings, Avicenna deals with the question of prophecy and points to it as the highest human-divine level. In these writings, prophecy is regarded as a part of the system of Avicenna's practical philosophy and as an expression of the necessity of one's goodness and happiness, especially since the prophet is the one who leads man to salvation. In Avicenna's eyes, prophecy is to be regarded at the same time as the continuity of the creation process and as the highest degree of reason. It has a divine nature, embodies holy reason and represents a person who alone makes up the model on which people depend. Avicenna's analysis of prophecy is also tied to a political perspective. Therefore, it can be assumed that such a model goes shoulder to shoulder with its Jewish-Greek counterpart and thereby becomes a symbol of an ideal person in the Iranian imagination. The common point of Avicennian analytics in all the indicated aspects is the inconsistency of his approach in the sense that he moves from a philosophical method of analysis to an eschatological hermeneutics and his prophetic guiding figure suddenly does not serve the local life, but above all a moral model for the hereafter. In this article, we will first try to examine various aspects of Avicenna's various perceptions regarding prophecy in order to then show the inconsistencies that exist between each of these perceptions.

Keywords

Avicenna, Prophet, Prophecy, Prophetic Paradigm, Prophetic Intellect, Sacred Intellect, Consciousness.

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**Between Cultural Conflict and Cultural Dialogue:
On Foreign Cultural Policy of the Islamic Republic of Iran in the West –
or on Iran’s Image since 1979**

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(pp 149 to 163)

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Abstract

The subject of the present article is the foreign cultural policy of the Islamic Republic of Iran towards the Western world consisting of commonwealth countries with equal value bases. Although the author’s main focus in selecting instances to study Iran’s cultural interaction and confrontation with the West is not on a specific Western country, in all instances he has a glimpse of the Federal Republic of Germany due to the extent and antiquity of the country’s relations with Iran before and after the Islamic Revolution. The aim of this article is to examine the political events that have not only been of historical importance, but also, from the viewpoint of cultural policy, played a significant role in shaping the more or less negative image of contemporary Iran in the Western world and its media empire. The author has attempted to neutrally portray Iran’s official attitudes and stances toward controversial political-cultural events with the West to a Western and specifically German-speaking audience. The analytical framework of this article is formed by the events after the Islamic Revolution of Iran as the most historic moment in the contemporary history of Iran under the influence of the colonial powers and the turning point of the return to Islamic identity of this country.

Keywords

Foreign cultural policy, cultural clash/conflict, intercultural dialogue, country image, Islamic Republic of Iran, Federal Republic of Germany, Western world.

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Iran as an origin: On Mahmoud Human's controversial theses about the beginning moments of Iran's history

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(pp 165 to 191)

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Abstract

Mahmoud Houman is one of the most important Iranian intellectuals in contemporary Iran. His prominence does not only lie in the diversity of the scientific fields he has approached, or the unique works he has left behind in these research areas, or the relevance of his research questions, or his critical view toward his research subjects, but also in his unique radical theses about the early period of Iran's history. He has three theses: the first one is about the Iranian foundation of Mesopotamian civilization, the second is about the origins and roots of Aryans in Iran, and the last one is about the age and continuity of pre-Achaemenid Iranian history. What gives these three theses an internal coherence, is the basic idea that Iran is not just an old civilization like the others, but it is also one of the highly creative origins of world civilization. The present article deals with these three theses by Mahmoud Houman and the arguments that substantiate them.

Keywords

Mahmoud Houman, Ancient History of Iran, Susa, Mesopotamia, Sumer, Kengi, Gutu, Kassites, Hittites, Aryans.

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Understand and be understood; Persian authors in Germany

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(pp 193 to 206)

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Abstract

The article „Iranian Writers in Germany“ deals with a small part of Persian literature that arose outside of Iran in Germany after the Islamic Revolution in 1979. In the meantime, this type of literature has found its place in the field of global migration literature. Iranian literature outside of this country has its own character, which of course has a special connection with Iranian culture and society. This article attempts to answer the following questions: What are the motivations for Iranian writers to write abroad? What is the impact of the sphere of influence of Iranian writers' lives abroad on Iranian literature? What elements of Iranian cultural components have become the subject of this type of literature? Under the influence of social and cultural environment, what new forms and compositions will the intellectual and spiritual structure of Iranian writers outside the country take? Finally, what impact did all of these factors have on Iranian literature abroad?

Keywords

alienation, tradition, modernity, homeland, immigration literature, Germany, Iran, understanding.

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Death from the perspective of Jaspers and its comparison with the view of 'Aziz Nasafi

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(pp 207 to 228)

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Abstract

Jaspers' philosophy is a philosophy between man and God. His philosophy addresses man on the one hand, as existence and on the other hand God as transcendence. Man is getting closer and closer to God, and this relationship is also evident at a special moment of death. By paying attention to death, man learns to know the highest possibilities within himself, possibilities that were previously vague and obscure. At the same time he finds the opportunity to explain his relationship with God. The human being, who goes through four stages on the way to transcendence (existence, consciousness in general, spirit, existence), faces death, which is a way to transcendence. Nasafi regards the appearance of heaven and hell for people as dependent on their level of existence. These levels can be empirical senses, intellect, and love. Hence, the behavior of the human soul in the worlds of the universe is the basic principle that enables us to understand concepts such as resurrection, paradise and hell. Accordingly, man's joy and suffering in the hereafter depends on his joy and suffering in the world. As death threatens the whole human existence, the question of making meaningful life in the shadow of death becomes very important. This article examines and compares the relevant views of two thinkers, Jaspers and Nasafi.

Keywords

existence, consciousness in general, soul, death, transcendence, hell, paradise, wisdom.

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