

Englische Abstrakte

Culture of Peace from the Perspective of Ḥwāğeh Naṣīr al-Dīn Ṭūsī

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(pp 1 to 16)

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Abstract

Peace is one of the manifestations of civilization and culture. From the point of view of Islamic philosophy, „culture” is not just a way of thinking or a life style, customary morality and archaic and time- honored norms, but rather defines the „second nature of man” and the collective identity of the Muslim community (Ummah) on which the foundations of theoretical and practical values are established which make possible peaceful coexistence with other nations and communities.

Ḥwāğeh Naṣīr al-Dīn Ṭūsī (597-672 AH) compiled the *Aḥlāq-e Nāṣerī* in 633 AH./1235 AD. This book is considered to be one of the important sources of Iranian-Islamic philosophical ethics. The chapter on practical philosophy which comes after the chapter on the refinement of morality, consists of five parts: 1. Household and its essential elements; 2. Management of properties (amwāl) and nutriments (aqwāt); 3. Management of the household members; 4. Education of children; 5- The right policy of administration of servants and slaves.

The present article is about the culture of peace from Naṣīr al-Dīn Ṭūsī's viewpoint and how it can be of value in the present- day discussions about peace. In addition the question is raised whether Ṭūsī's theory can be utilized as a virtual model in the present situation.

With a view to the fact that peace is jeopardized both by the „western globalization” and the „Islamic extremism”, the problem at issue is how peace and security can be restored to the present human community?

Keywords

Ḥwāğeh, Ṭūsī, Peace, Mongols, Wisdom Philosophy, *Aḥlāq-e Nāṣerī*, civil policy.

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Do you see the city? Remarks on the description of „oriental cities“ in German-language travel reports from the 19th century

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(pp 17 to 34)

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Abstract

The article is about German-speaking travelers of the 19th century, who traveled to the so called „Orient“. In particular the remarks point out the description of oriental cities in the reports as the central theme. Based on comparison between text passages of different authors the main features and similarities will be presented. It will be stated, that the description of cities is strongly influenced by stereotypes and wrong expectations. That emerged from the lack of objective literature and informations about the characteristic of oriental cities. In addition to that the authors report from a eurocentric perspective. The idea of a superior occident compared to the orient dominates also the description of the visited cities. Only in one of the cited reports this element is largely missing. The author was interestingly in contrast to the others not an envoy or scholar. He was a pious journeyman.

Keywords

orientalism, eurocentrism, stereotypes, 19th century, travel reports, german travelers, Ottoman Empire, Iran, Qajars.

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Logos or divine word from the perspective of Origen of Alexandria and Feyz Kāshānī

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(pp: 35 to 56)

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Abstract

The concepts of „Logos” or „Word of God” are central to Christian and Islamic theology and their interpretations also affect other theological elements. This descriptive-comparative study attempts to reconcile the views of Origen of Alexandria and Feyz Kāshānī

in this regard. They sought to equip theology with rationality on philosophical (Neo-Platonic or Aristotelian) grounds and believed in a system of divine manifestations based on mystical (gnostic or sūfi) contexts. They regarded the Logos or the Word as one of the names of the deity which was issued by God on the basis of „grace” or „feyz/luṭf” and was manifested as the truth of Jesus or the muḥammadiyyah truth. This fact, at a later stage, has led to a very low level of creation and has been manifested in the realms of being worlds and humanity. Also the Logos, or Divine Word, protects the universe and directs the creatures to return to God. The similarity of the interpretations of Origen and Feyz in particular shows: the Shī‘a mystical understanding of the position of Jesus Christ, based on the speech of the ma‘sumīn (pbuth), matches with a type of „Christology” in the pre-councils history of Christianity.

Keywords

Word, Logos, Human, Origen of Alexandria, Feyz Kāshānī.

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Comparative distinctive synonymy as an alternative and supplementary model to the bilingual translation dictionary. An attempt based on Persian and German examples.

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(pp: 57 to 76)

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Abstract

The conventional bilingual dictionary is based on the concept of helping the user interested in selective dictionary consultation to find the information he is looking for as quickly as possible. Accordingly, the dictionary prepares the vocabulary of the languages concerned strictly according to the alphabet and is thus consequently characterised by atomistically juxtaposed individual words and phrases, whereby the predominant principle of translation plays a profile-shaping role in conjunction with the translation equivalent. While such a concept offers the dictionary user quick reference and translation success through access to individual information, it also withholds the possibility of comparing the presented vocabularies in larger lexical contexts and identifying structural differences beyond the isolated individual information. In the following article, the traditional dictionary conception will be subjected to a critical analysis on the basis of selected Persian and German synonymous lexemes. The aim is to arrive at an alternative dictionary model or one that complements the traditional bilingual dictionary, in which the incongruities and asymmetries that naturally exist between two lexical systems are appropriately brought to bear and which thus helps the dictionary user to compare vocabularies critically.

Keywords

bilingual lexicography, distinctive synonymy, lexical anisomorphy, semasiology, onomasiology, translation equivalent, word field.

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Richard Wagner and Hafiz; Hafiz and the Hafiz reception in the West

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(pp 77 to 84)

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Abstract

Interest in the Persian poet and mystic, Hafiz (1315-1390) increased in the 18th century in the West with the translations of Sir William Jones (1746-1794) in England. The German translation by Baron von Hammer-Purgstall inspired Goethe in the 19th century to write the West-Eastern Divan (published in 1819). The poetry of Hafiz made Goethe so enthusiastic that he referred to Hafiz as „Holy Hafiz“ and „Heavenly Friend“. Inspired by Goethe's „West-Eastern Divan“, a number of German poets, such as Rückert and Graf Platen, wrote poems based on the model of Ghazal, a poetic form that Hafiz had perfected in Persian literature. Wagner's friend (and later enemy) Friedrich Nietzsche can also be counted among the German thinkers who were influenced and fascinated by Hafiz. After investigating these historical statements, the article elaborates on how Wagner benefited from the form and content of Hafez's poetry.

Keywords

Hafiz, Wagner, The religion of Wagner, Parsifal, the mysticism of Meister Eckhart.

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Utopian Literature in the Middle East: Subversion or Submission in Sa'di's Political Views in Atābakān and Mongol Periods

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(pp: 85 to 110)

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Abstract

Based on Sa'di's complete works, the *Bustān*, the *Golestān*, *Qaṣāyed* (Odes), *Moqatta'āt* („Fragments”), *Rasāel* („Treatises”) and *Ġazaliāt* („sonnets”), the present article examines his political views and their relation to his contemporary rulers in two periods, the era of Atābakān-e-Fārs, from 1257 to 1264, the year of Abshkhātoon's accession to the throne, and from 1264 that coincides with the decline of Atābakān to the domination of the Mongol rulers to 1291 or 1292 when Sa'di died. What distinguishes Sa'di and consequently his views from other mystics is that he has a keen eye for politics in addition to individual morality. From Sa'di's point of view the core of an ideal state or a utopia is its ruler, and it is impossible to found such a state without a wise ruler. Sa'di believes that the role of a wise ruler is crucial to reform a society. Thus, rulers are the butt of his criticism in significant parts of his works among which his political treatise called *Naṣiḥat al-moluk*, meaning „advice for rulers” directly addresses rulers and their executives. To highlight the fundamental role of the rulers in the improvement of societies, the *Golestān* begins with „of the Customs of Kings” as the first chapter. Similarly, the first two books of the *Bustān* are concerned with „justice” and „benevolence”. To establish „social welfare”, „security”, and „peace” in society, that is the most significant duty of a government towards its people, Sa'di, as a utopian mystic and poet, criticizes the current situation of his time, turning the spotlights on the rulers first. This study presents how Sa'di's political views are reflected in his works criticizing the current situation, and at the same time, proposing desirable alternatives.

Keywords

Sa'di, Political Views, Social Reform, Submission, Subversion, Utopia.

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Emperor Frederick II. of Hohenstaufen und Islamic Mysticism

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(pp 111 to 138)

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Abstract

The Holy Roman Emperor Frederick II. of Hohenstaufen (11215-1250), one of the most important ruler figures of the Middle Ages, has appointed scholars from Europe and the Islamic world to his Sicilian court to promote science. After a brief overview of the emperor's life, the article deals mainly with his spiritual connection within the Islamic world. This connection culminates in questions which the emperor asked the Muslim scholars in Arabian language, which he spoke excellently. These questions were answered by the Andalusian scholar and mystic Abd al-Ḥaqq ibn Sab'īn (1216/1217-1270) in detail. His answers, the so-called „Sicilian Questions (al-masā'il al-ṣiqilliyya)“ are thoroughly analyzed in the essay. The most important questions deal with 1. the eternity of the world, 2. the Divine science – mystical knowledge, 3. the Aristotelian categories, 4. the immortality of the soul, 5. the interpretation of the hadith: „The heart of the believers is between two fingers of the Merciful“. These questions themselves are a unique symbol on intellectual relations between medieval Christian Europe and the Islamic world. Nāṣir ad-Dīn al-Furāt wrote about a hundred years after the death of Frederick II. of Hohenstaufen: „It is said that the emperor was secretly a Muslim, but God knows his condition and his faith better“.

Keywords

Emperor Fredrick II. of Hohenstaufen, Abd al-Haqq ibn Sab'īn, Sicilian Questions, Divine science – mystical knowledge, Islamic mysticism, Relations between medieval Christian Europe and the Islamic world.

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Analysis of the Concept of „Life“ in Hofmannsthal’s Poem „The Ode of Superficial Life“ and Spehri’s Poem „Footsteps of Water“

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(pp 139 to 158)

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Abstract

The concept of „life“ in literature is portrayed in different forms and from various viewpoints. This concept is not described comprehensively and exhaustively in literature. Since every author sees and describes the concept of „life“ from his own point of view, one cannot observe a complete image of it in every single literary work.

In the present article, the various and different images of „life“ both in „The Ode of Superficial Life“ by Hugo von Hofmannsthal (1874-1929), the famous poet of symbolic literature of the early 20th century in Germany, and life-related verses of „Footsteps of Water“ by Sohrab Sepehri (1980-1928), the contemporary Iranian poet, are examined. Although both poets have experienced one world war in their lives, the negative effects of war and its consequences can be noted in their poems with a different description of the concept of „life“. For instance, Sepehri enjoys life and its moments and events, while Hofmannsthal complains about it. The present article tries to show the variety and plurality of the descriptions of this single truth, i.e. „life“, using a comparative analysis of the aforementioned poems.

Keywords

life, Hofmannsthal, Sohrab Sepehri, time transition, experience.

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Acquaintance of western artists with oriental and Islamic culture and art through international exhibitions (1951-1910)

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(pp 159 to 180)

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Abstract

The direct contact of Europeans with the culture, arts and crafts of the Orient and the Islamic nations was limited until the middle of the 19th century and insufficient knowledge was available about the existence of these works.

There was uncertainty about the distinction between the works of art from different oriental countries, their characteristics, their epoch, as well as their production methods, performance and quality.

It was only from the second half of the 19th century that international exhibitions and the merging of industries and works of art from different orient country, as well as their cultural characteristics and depths, became possible in the west Differentiate structures.

Direct contact with these works not only contributed to the fact that European elites became acquainted with Oriental art, but also aroused the interest and desire of European artists to examine the characteristics of Islamic art, to copy its patterns, ornaments and shapes, to approach their artistic methods and to be influenced and inspired by them. The research question of this essay is: 1why European countries organized international exhibitions on industry, culture and art from the middle of the 19th century?

2 How were European artists influenced by oriental art when they visited these exhibitions? 3 What conceptual and fundamental changes has it brought about for European artists?

The essay's hypothesis suggests that while European countries, in line with the possibilities of their post-colonial policies, organized these exhibitions to gain knowledge of the countries' cultural and industrial capabilities, artists in their direct confrontation with Islamic and Oriental art, were influenced by it in their style and performance of their works, so that it led to a change in their artistic attitude. The research methodology of this essay is a qualitative historical analysis of the data obtained by collecting library documentary material, citing the priorities and supporting the hypothesis.

Keywords

Orientalism, European artists, international exhibition, Islamic art.

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Can poets separate their origins from their poetry? Feeling in Farsi, writing in German

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Abstract

Language is the most important element needed to survive in a different society and with a different culture - mainly a mental survival, far away from one's own native culture.

I frequently write in a language that is not my mother tongue, this does not mean, however, that I have lost the connections to my original culture. On the contrary, the longer I live in a different culture and the older I get, the more my longing within me grows for my homeland.

In my texts I often come back to the lost paradise, to the eternal condemnation, that human beings have been expelled from the paradise. This thought is coming back to my mind when I feel lost and when I ask myself whether the anxieties in life are not related to the eternal fear and whether the longing for home originates there. The events in the real life can arouse ancient collective feelings in myself and merge with metaphysical experiences.

Keywords

paradise, homeland, homesick, longing, earthly, divine, metaphor, mysticism.

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