

Englische Abstrakte

Die Theorie der konzeptionelle Vermischung und Ibn 'Arabys mystische Lesart der Erzählung vom Stab des Moses

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Ahad Faramarz Gharamaleki²

(pp 1 to 16)

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Abstract

This essay contributes to the explanation of how the Qur'anic image of atheism emerges in Ibn 'Arabi's symbolic interpretation. In *The Bezels of Wisdom* (*Fusus al-hikam*), the transformation of Moses' staff into the serpent is viewed as the transformation of the atheism and rebellion (*ma'siya*), into theism and obedience (*a'at*). Ibn 'Arabi's reading of the discussed Qur'anic narrative, this essay suggests, achieves a particular imagination and creativity through Conceptual Blending, a theory proposed by Fauconnier and Turner. This essay follows a cognitive linguistic approach, which would help understand how Ibn 'Arabi's interpretation connects the factual and religious elements in the blending as the only way in which the complicated religious messages and moral values emerge from the patterns related to accessible human experiences in the natural world.

Keywords

conceptual blending theory; cognitive semantics; Qur'anic narrative; moral values; Ibn 'Arabi.

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An Analysis of Nader Shah Afshar's Similarity to Timūr Gurkānī

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(pp 17 to 42)

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Abstract

There were recurring patterns regarding state-building and the performance of political elites during the pre-modern era, with Nader Shah Afshar following Timūr Gurkānī's model being the most prominent example. In this imitation, which naturally entailed a type of political-military idealism, it was Timūr Gurkānī's idealism, which emerged from a Mongolian-Turkish background, that had such a great influence on Nader Shah Afshar to an extent that he followed Timūr beyond his political and military world. Given that they emerged from Greater Khorasan's culture, which for many periods was influenced by the dominance of Mongolian-Turkish culture, Nader's imitation of Timūr was investigated based on the understanding of Timūr's idealism. Based on Sufi traditions, One Thousand and One Nights stories, Timūr narratives, legends, and his great attempts to present an ideal image of himself, a firm foundation was provided over a 300-year period from which Nader benefited, and in terms of political and military aspects, but not governance, Nader prospered like Timūr and perpetuated his name in history.

Keywords

Nader Shah Afshar, Timūr Gūrkānī, Government, Idealism.

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**Globalized localized - localized globalized? Modern works by Goli
Taraghi**

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(pp: 43 to 60)

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Abstract

The subject of “globalization in literature” is often difficult to assess. When can a literary work be called “globalized” and to what extent is it? The works of the modern Persian writer “Goli Taraghi” have on the one hand characteristics of globalization, on the other hand they are deeply rooted in the “local”. The two-sided nature of these works and their boundary between “global” and “local” is illustrated in this article using examples and explanations. On the one hand, these works can be described as global literature due to the translations in different languages and also the living conditions of the writer, who studied as a young girl in the USA and has lived mainly in Paris for more than forty years, on the other hand, they are deeply rooted in childhood memories Taraghis and the traditions of a wealthy Tehran family and Iranian culture. In some narratives, both characteristics are found to be parallel and interwoven, elements of modern western life that partly influence the traditional of Iranian culture, partly form a strong contrast and seem incompatible.

Keywords

globalization of literature - local literature - nostalgia - modern narratives - Goli Taraghi.

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Henry Corbin's Creative Approach to the Shiite Tradition

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(pp: 61 to 82)

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Abstract

This article discusses some aspects of Henry Corbin's engagement with the Shiite tradition. This will be achieved primarily on the basis of four thematic complexes. First, the basic concern of Corbin's work will be outlined in general; then his phenomenological-hermeneutic method will be discussed. Subsequently, Corbin's creative understanding of tradition will be illuminated and the typology of Shiite spirituality, which can be reconstructed from his works, will be presented. Only against this background the question can be answered, what Corbin saw in the Shia and why he was attracted to Shiite religiosity in such an extraordinary way.

Keywords

Henry Corbin, Shiite spirituality, tradition and recreation, phenomenology, hermeneutics

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How Hafez and Heidegger can compensate for the shortcomings of modern culture?

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(pp: 83 to 98)

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Abstract

Martin Heidegger considers poets and thinkers as saviors overcoming the crisis caused by modern technology. According to him, this crisis arises from subjective thought. They are the ones who have their relationship with objects, earth and sky, etc. based on avoiding subjective thought. Seyyed Ahmed Fardid, a contemporary Iranian thinker, has considered avoidance of thinking based on subjectivity in Heidegger's philosophy as equivalent to "slickness or cunning" [rendi] in Iranian mystical culture. He believes that Hafez has well outlined the characteristics of this path. Hafez is the bilateral point of balance of the Dionysian and Apollonian cultural trends in Iranian culture.

Keywords

Martin Heidegger, Seyyed Ahmed Fardid, Hafez, cunning (rendi), down-to-earthness, serenity.

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**Progress as self-hazard?
On the rise and fall of civilizations**

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(pp: 99 to 138)

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Abstract

There is no obvious answer to this question: "What determines the rise and fall of civilizations?". This is a question that has been confronted for thousands of years of research. The discipline of universal history, which today is almost forgotten, was ultimately responsible for the same task as the classical, especially ancient-historical historiography of past centuries mostly felt obliged to a practical benefit. In this paper, an attempt is made to offer a hypothesis based on which the causes of the rise and fall of a civilization be determined.

Keywords

Progress, Self-Hazard, Rise and Fall of Civilizations, Universal History, Progress Operations.

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The Role of Youth and Elites in the “Declaration on the Second Step of the Revolution”

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(pp: 139 to 152)

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Abstract

For over 40 years, the Islamic Revolution has been pursuing progress and excellence with the leadership of the leader of the Islamic Revolution and the efforts of Islamic warriors and generals such as Lieutenant-General Martyr Hajj Qassem Soleimani and other Mujahedin on the right path. The most important system and concern of the supreme leader of the revolution in the alternate step of the revolution is to produce a platform for the conformation and reanimation of the ultramodern Islamic civilization, and this will only be realized with the part of youth and academic elites, counting on the beliefs and converse of resistance and stability.

The role of the elites of each country in the dignity and independence is obvious. The question that comes to the mind of any conscious person is how the role of youth, elites and government will be achieved in this direction?

Many variables play a role in this, one of them is the skilled and creative human force, which we refer to as the elite. Perhaps the importance of the existence of youth and elites in a society is not obvious to us. Consequently, our main question in this research is to explain this role and position.

Keywords

youth, second step statement, revolution, management, elites.

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The Death of Jesus in earliest Persian Translations of Quran up to the 12th Century

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(pp: 153 to 166)

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Abstract

The Quran was written in Arabic in the late 6th and early 7th centuries and is considered by Muslims to be a direct revelation from God to the Prophet Muhammad. The similarities of concepts between the Quran and the Bible are so numerous that no one doubts that the Quran was written in continuation of Judeo-Christian tradition. Nevertheless, the denominations of Islam living today differ from Christian denominations in fundamental beliefs, of which the crucifixion of Jesus is one of the most significant. The most important document of this belief is verse 157 of Sura Nisa in the Quran, which is very open to interpretation.

After the Prophet died, Arab Muslims attacked their northern neighbor, the Sassanid Empire, in 633. They were victorious, and since then, Persians adopted Islam as the state religion. Therefore, it was necessary to translate the Quran into Persian. To the extent that they have survived to the present day, these translations provide valuable insights into the early phase of Islamic culture. The analysis of translations into Persian will show that in all of the surviving six translations up to the 11th century, the death of Jesus was accepted, but later theological developments in the central area of the Islamic world led to a different interpretation of verse 157 of Sura Nisa, and this new interpretation was able to establish itself as the standard interpretation. The theological controversies are left aside here, and this article deals with the issue of the presentation and analysis of the Old Persian translations of this verse. These syntactic and pragmatic analyses show that in the ancient translations of the Quran into Persian, the death of Christ was accepted.

Keywords

Quran translations, translation studies, semiotics, crucifixion, Persian language, 11th and 12th centuries.

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On Immortality of Man's Soul
Answers of the Greek philosopher Priscian of Lydia to questions of the
Persian great king Khosroes I.

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(pp 167 to 184)

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Abstract

In the introduction to this essay, the biographical data of the Persian King Khosroes I and the Greek philosopher Priscian of Lydia are presented, followed by the report of the closure of the Athenian Neoplatonic school by the Byzantine Emperor Justinian in 529. This closure was the occasion for seven Neoplatonic philosophers to emigrate to Persia, where they were welcomed by Khosroes I. After a brief overview of the Neoplatonic doctrine of the soul, of the questions the king addressed to Priskianos, the question about the human soul and his answers are examined in detail. "Priscian's answers to King Khosroes of Persia (Solutiones)" have survived only in an inadequate Latin translation. Despite this inadequacy, the basic ideas of Priscian's answers can be thoroughly demonstrated: the soul is a substance, the soul is incorporeal and separate from the body. Finally, the connection between soul and body and the immortality of the soul are presented. From the intellectual point of view, the Latin translation of the questions can be considered as the fragment of a significant cultural encounter between Persia and Greece based on Neoplatonic philosophy.

Keywords

The Persian king Khosroes I., Priscian of Lydia, the Byzantine Emperor Justinian, Priscian's answers to King Khosroes of Persia, Athenian Neoplatonic School, Neoplatonism, the human soul as substance, the soul is incorporeal and separate from the body, immortality of man's soul.

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**Between language genealogy and language contact:
Hybrid or hereditary / loanword pairs of German and Persian**

Part II

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(pp 167 to 184)

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Abstract

In the tradition of historical-comparative language or linguistics research, either the common word pairs of any language pair, which are counted as descendants of a hypothetical original language are examined, for example Indo-European (hereditary word pairs) due to a genetic relationship, or a kind of secondary relationship due to indirect/direct proven geographical contact (foreign or loanword pairs). Of course, this is quite apart from the coincidental coherences, which are usually only sought in the formal area, which is the case, for example, with the false friends or certain onomatopoeia and interjections. Furthermore, there is one seldom researched incident, which can be placed between the common hereditary and loanwords of a language pair in etymological research. When it comes to a single intralingual hybrid word, which consists of inherited and borrowed or different (other language) elements at the same time, one speaks of "hybrid formations" (Kluge 2011: XXIf.). But if we take up this topic from a language-pair-related perspective, we are dealing with interlingual hybrid word pairs, which on the one hand can be hybrid in every single language involved in the language comparison process and on the other hand in comparison to one another, i.e., not even interlingually pure or show an equally bilateral or multi-sided orientation. In view of the fact that the interlingual hybrid word pairs as a linguistic topic have so far been occasionally neglected in the absolute majority of the relevant studies and almost within all (any) language pairs, the present research has dealt with this topic using the example of the genealogically related German and Persian languages that came into contact with each other at times.

Keywords

hereditary word pair, loan word pair, hybrid word pair, internationalism, German, Persian.

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The importance of media coverage of the event of the Arbaeen walking, In the mirror of the opinions of media experts

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Seyed Mohammad Hosseini

Abstract

Arbaeen walking ritual is considered as a religious event, a transnational phenomenon, and the largest human community, But the problem is that due to the media's relative lack of awareness of the importance of this phenomenon, it has not been covered by the media as it should be (either the media of the Islamic world or the Western media).

The present study aims to resolve this ambiguity and ignorance by asking the question "What are the reasons and necessity of media coverage of Arbaeen?"

With an exploratory look, she went to the media elites of this field and answered the mentioned question by interviewing them and in the form of a method of detailed analysis of the interviews (content analysis method).

It was found that religious, political-social and news reasons make media coverage of Arbaeen important and necessary.

Keywords: Arbaeen walk, media coverage, media experts, importance.