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Analytical study of Mohammadi's path, shari'a and position in Fih-e-Ma-Fih

Arezoo Ebrahimi Dinani ¹, Mohammad Ali Khazanedarlu ²

(Received: 13 January 2014 – Accepted 28 January 2015)

Abstract

Fih-e-ma-Fih is one of the most important works of Molavi in which there are deep issues about holy Mohammad and his position. This paper tries to analyze the Molavi's distinct attitude toward Mohammad by comparing him to other prophets in Fih-e-Ma-Fih, a fact which can analyze Molavi's point of view thoroughly about this subject at two parts: first, Mohammad's path and Mohammad's shari'a and distinction between them and the unity of religions will be explained; and second part will study Mohammad's position in five important principles: *velayat*, seeing (of God), gentility of Mohammad's existence as a first creature and logos, divine love and manifestation of God's names.

Keywords: Mohammad; Molavi; Fih-e-ma-Fih; the path; shari'a.

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Peter Berger's Influence on Approaches in the Sociology of Religion in Recent Times

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Abstract

Peter Berger (1929), is among sociologists who has examined religion from sociological and theological perspectives, and has been the source of many impacts on the sociology of religion. Berger is the pioneer of the theory of secularization and perhaps the most effective one in this regard; and his ideas is still used by many proponents of secularization. However, the change in his position on secularization has also - because of the importance of his stands – influenced greatly on the decline of secularization process. The elaboration of his views on diversity in the modern world has influenced new perspectives in the sociology of religion. Berger's ideas about the symbolic world have been widely used by interpreters of Holy Scriptures and sociologists of religion. This article is trying, citing original sources, to investigate Berger's position and ideas in four categories: secularization, the decline of secularization, pluralism and the symbolic approach to religion.

Keywords: Peter Berger, sociology of religion, secularization, pluralism, symbolic world

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Political Sovereignty in the School of Separationism (Itizal) Emphasizing the thought of Qazi Abd al-Jabbar

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Abstract

The present paper tries to review the basic components of political sovereignty from the viewpoint of the school of Separationism based on Qazi Abd al-Jabbar's point of view. Therefore, it has been tried, using an analytic-descriptive approach to the data collected by library method, to look at the roots of the thought of political sovereignty and to present the view of the school of Separationism, in spite of the different interpretations in this school, to government and the position of the ruler. Besides, the issue of the necessary features of the rulership and its principles and also the issue of inerrancy in the thought of Separationism are dealt with. The plan of separating higher and lower *Imamate* and the inclination of *Mutazilites* of Baghdad to the necessity of higher *Imamate* is one of the leaps of thought in the schools in Separationism among Sunnis. In the idea of Separationism, the way to access Imam takes sample from the method of selection, and since there is the possibility of error in the behavior of the ruler of the society, some conditions for enjoining the good and forbidding the evil in proportion to its levels are explained in intellectual system of *Mutazilites*. The results of recognizing the ideas of *Mutazilites* play a role in explaining the components and features of sovereignty in the critical analysis of the degree of loyalty of this movement to the slogan of rationality and the importance of this issue is clear regarding the idea of the dominance of this thought in the early centuries of the history of the Islamic thought and the different kinds of reactions to the method and approach of Separationism.

Key Words: Separationism, Imamate, Selection, Separation, Political Theology

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The Effect of Ibn Sina's "Risalah al Ishq" (Epistle of Love) on Mulla Sadra

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Abstract

Mulla Sadra Shirazi, by his fundamentals like fundamentality of existence, existential gradation and the unity of being, believes that love equals being and explains how the love moves in all particles in the universe. He maintains that love is divine thing in the nature of human being and it has its wisdom. Although the description of love by the theory of Fundamentality of existence is the feature of Sadra's philosophy, Ibn Sina before him has presented the subject of love in "Risalah al Ishq" and its particles that is similar to the point of view of sages and mystics. His explanation has been affected by Avicenna's view point of love. His transcendent wisdom is based on principles and fundamentals which are less known before him as a philosophical system infrastructure. Fundamentality of existence, existential gradation, equivalence of being with knowledge and life, unity of reason, rational and reasonable, connective being, are some of the fundamental principles of Sadra's wisdom. This paper examines the position of these fundamentals bases on Mulla Sadra's knowledge of love.

Key words: fundamentality of existence, existential gradation, Risalah al Ishq, interest, love, unity of existence.

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Ontological transformation of human being in the Quran and the New Testament

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Abstract

One of the important issues in the monotheistic religions is the felicity and perfection of man. This felicity in Islam and Christianity is the felicitous transformation of the person so that one becomes near to God or achieves proximity to Him. From the perspective of the Noble Qur'an and the New Testament, this is a real ontological transformation, although it is gradual. According to these two holy books it is a "new life and new birth", "Migration to the Lord" and "illumination". However, in spite of these common points, given the fundamental differences between Christian and Islamic theology and anthropology, especially those Christian teachings based on the writings of Paul, these two traditions also have points of difference. In Islam, the entire discussion centers on the approach to God. However, in Christianity, what is meant by proximity is union with Christ or God, presence in the family of God or becoming a child of God. In Islam, on the other hand, proximity is usually based on faith and good works, while in Christianity the emphasis is on the divine grace through which faith and proximity are given.

Keywords: Imitation to Christ, Nearness, New life, Ontological Transformation, Sanctification, Son of God, Union with God.

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A Reflection on "Straight Way" in the View of Ibn Arabi and some Commentators of his theories

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Abstract

Straight Way is a challenging issue which has been attended to in various fields by the researchers, experts and commentators. Mystics, especially Muhyiddin Arabi and the mystics after him, have paid special attention to this issue. This paper studies the mystical perspective of Ibn Arabi and some commentators of his mystical theories on Straight Way which have been proposed with regard to the mystical approach to verse 56 of Hud Surah. This study was a descriptive-analytical study. Interruption in the punishment of hell residents without departing from hell, the division of Straight Way to Behavioral and Existential, and the distinction between "the Straight Way" (Allah's way) and "Straight Way" (god's way) are among the topics discussed in this study. The findings of this inquiry shows that, according to the opinion of mystics, the Existential Straight Way, existing in the Descending Arc of creation, is related to all entities with no distinction and differences; while, "the Behavioral Straight Way" is related to the Ascending Arc of creation and is restricted to humans; it is what distinguishes humans from other creatures and also determines the position of each human being in achieving his perfection. In addition, punishment is eventually removed from hell residents because the mercy of God is prior to his wrath; despite their residence in hell, the residents are released from its pains and punishments.

Keywords: Allah, mystic, punishments , Straight Way, Muhyiddin Arabi

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Theory of “The First Designation” in the school of Ibn-Arabi: Analysis and Review

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Abstract

The Philosophical-theosophical theory of “The First Designation” is macro-theory about instance of the “Phenomenon of Existence” and the formation of emanation of multiplicities from the Unity. This subject is one of the fundamental and hardest problems in “Islamic mysticism”. Since Ibn-Arabi is the father of theoretical mysticism in Islamic world and his view about one-ness of existence is the foundation of his theoretical mysticism, that has been formed by “The First Designation”. Therefore, it is important to study precisely. Since this term in review of Ibn-Arabi’s work, especially in his great book (Al-Futuh al-Makkiyya), is not clear, in this research effort will be made to determine a equivalent for this term. His conception of it, also, will be explained. All of these issues will be studied in descriptive-analytical method.

Keywords: Ibn-Arabi; First Designation; Islamic Mysticism; Reality of Realities;

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