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Dialectic between *Jamal* and *Jalal* in Ayn Al Qodat Hamadani`s thought

Zahra Khodayari¹, Rahman Moshtaghmehr²

(Received: 24 June 2015 - Accepted: 6 October 2015)

Abstract

Ayn Al Qodat Hamadani has created a unified thought system through *Jamal* and *Jalal* and the dialectic between them. It is impossible to perceive his mindset without a deep understanding of this thought system. He relies so heavily on this duality and other dualities that jumping to conclusions while studying his thought might mislead us to think that he is dualistic. *Jalal* and its emanations in his thought and *Khorasan`s* mystics has resulted in misunderstanding their beliefs and even in some cases has cost their lives. They are the followers of *Maqian* wisdom and express their ideas in symbolic ways. The *Maqian* wisdom is the key to unraveling these symbols. Moreover, theoretical mysticism is very useful in explaining their symbols.

The current paper focuses on introducing this thought system and explaining its symbols through theoretical mysticism.

Key words: Ayn Al Qodat, black light, dialectic, *Jalal*, *Jamal*, *Maqian* wisdom

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A study in identifying the sources of the book of *Pand-e piran*

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Abstract

Pand-e piran is of the mystical texts from fifth century of Hegira whose author is unknown. This work contains a set of parables with various subjects. One of the most prominent subjects in this work is Sufism and mysticism. The source of this work's parables which is on famous sophists of third century and their life styles is unknown. So, in this study we aim to find the origins of these parables with an analysis of Arabic and Persian sources. According to the findings of the study, the parables of this work in Arabic sources and some ancient Iranian sources which have been previous or contemporary to it, are quoted. This suggests that *Pand-e piran's* author has not composed all of the parables with his own talent but with use of previous sources. Also these parables in sources after *Pand-e piran* are quoted with some detailed changes which indicate that this is a common process which has been existed in the very past literature and doesn't belong to a special period. Also, we can find the traces of the parables of *Pand-e piran* as one of the old texts in the later Iranian sources.

Key word: *Pand-e piran*, Sufism, third hegira century, source study, Arabic and Iranian sources

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Criticism of Sufism in the Works of Sufis prior and After the Mogul Invasion

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Abstract

The formation of Sufism in the 2nd century is the origin of many evolutions in different social eras. Simultaneously, this school is affected by different thoughts and ideas which led to some challenges. While this school was developing, Islamic societies were attacked by Moguls which affected all cultural- economic layers of those societies. This article aims at investigating and comparing the criticism of Sufis in the 5th and 6th century (before Mogul's attack) with 8th and 9th century (after Mogul's attack) to achieve better understanding of the effects of this attack. At last, we can observe that this attack did not affect Sufism directly.

Key words: criticism, Mogul, mysticism, Sufism.

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Fowler’s Faith Development Theory as a Frame for Religious Education

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Abstract

Psychologists have stated helpful models for understanding cognitive, behavioral and psychological development, but Dr. James W. Fowler a theologian noted that there aren't any specific models dealing with faith development. He built his theory on the foundations laid by the developmental theories Piaget, Erikson, and Kohlberg plus the theological discussions of faith by Tillich, Niebuhr, and Smith and called his theory as faith development spaces. Fowler’s model emerged as he listened to the life stories of 357 individuals interviewed between 1972 to 1981. After several interviewing, fowler concluded that faith development, that is, growth in meaning making, is a universal, human phenomenon. It is somehow innate and Instinctive. Fowler demonstrated that faith development follows a predictable, cognitive, conceptual and development trajectory. Although this theory has been considered by many international researchers, but the complexity of this theory has led to a lot of theoretical, ethical and practical challenges. Because this theory remains very obsolete in Iran, this review article attempts to provide a better understanding of this theory. So At first the definition of faith according to fowler is presented, then the stages of faith development is studied in detail and ultimately the criticisms of this theory has been proposed. It seems that the theory Which includes one pre Phase and six Phase, be helpful As a framework for Codification religious- faith Development theory__In accordance to Islamic teachings.

Key words: religious education, James Fowler, faith development theory

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Evil Eye in the Middle of Magic and Religion; an Ethnographic Study of Evil Eye Beliefs and Practices in Pirbala Village, Eastern Azerbaijan, Iran

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Abstract

The aim of current study is to investigate customs, traditions and beliefs related to evil eye according to anthropology of religion and beliefs. Some differences have been always distinguished between religious rites and magical rites in anthropology of religion. In this study, we first present determined definitions of religion and witchery from anthropological perspective and then based on presented definitions, a set of beliefs, traditions and customs of evil eye are studied in Pirbala village located at East Azerbaijan. It also tries to analyze integration of magical and religious elements in such rites and beliefs. Pirbala village has been located in 18 kilometers of Southwest of Marand town (East Azerbaijan). The research data collected by field observations and interviewing the village residents and analyzed in above mentioned research framework. According to findings of current study, distinctions between religious and magical elements were not much identified and highlighted in practice and daily life and results of present study indicated considerable integration among them. The origin of believing in evil eye is now a religious nature for Pirbala villagers, originating exactly from religious discourse governing Shiite culture. That is, while ethnographic evidences reveal that behind such religious belief and at a lower level, some behaviors, rites and instruments appear to repel evil eye which oversteps religious rites, requiring humanistic and experimental confrontation with evil forces.

Key words: evil eye, religion, fetish, Pirbala village.

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A Survey of Encounter between Protestant Churches of Germany and Nazi Regime

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Abstract

The appearance of Nazism, rising to power and bringing about 2nd world war, raised a difficult situation for people in Europe and Germany. German churches found themselves in a trial in this period and their theological points of strength and weakness revealed. The behavior of protestant churches is noticeable. Two movements, German Christians and Confessing Church, were shaped that respectively were adherent and opponent of Nazi regime. Roots of some protestant churches' submission to state and hostility to Jews can be traced to Luther theology and his two kingdoms doctrine that affect on their function in this period. Some theologians and pastors tried to remove these defects; Karl Bart and Dietrich Bonhoeffer were of key figures and writing Barmen Declaration was an important event in this regard. Failure in protecting Jews was an obvious weakness in the operation of churches. However the appearance of Nazi regime was instructive for German churches and had some consequences for them. The conflict between fear and faith was explicit in collective and individual level. A tradition, based on reading and exegesis of bible, was established in this period and has been useful for the Europe churches after that.

Keywords: German Protestant Churches; Protestant Theology; Christianity and Nazism; Confessing Church; Barmen Declaration; Karl Barth; Dietrich Bonhoeffer

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The relations between Shia and Mutazele in the fourth century

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Abstract

Since the second half of the first century AD onward, various verbal sects and cults began to flourish. One of the currents, thought was Mutazelite that had no desirable relations with Shia until the middle of third century AD. Therefore, at this point of times many leaders of two groups wrote so many refutations in the case of each other, that their purpose was to defend their beliefs against each other, which in many cases were associated with prejudice and condone of the fact. But , since the second half of the third century AD, this thought went otherwise. Especially with coming of Ale Boyeh Shiite government, intellectual relations of Mutazelies and Shiites were closed to each other. So that, many Shiites gained so much knowledge from Mutazele's masters. Some of Mutazelies like Ravandi and Abo Isa waragh joined Shiism. The term Shiite Mutazelite in this era, was the most common term that referred to mutazeles that were tending to Shiism. Many Shiite leaders established various interactions with Shia thought leaders like sheikh Mofied, nobakht's families and ... and these interactions were never lead to violence and both groups heard the theories of each other with tolerance. In general overview it must be said that in the fourth century AD, Mutazele and Shia, especially Zeydi Shia had mutual effects on each other.

Keywords: Ale-Boyeh, Fourth century, ghazi Abdul Jabar, Mutazele, Sahebe bne Ebad, Shiite.

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Asceticism and its Legitimate Limits in Infallible Imams' Arguments against the Sufis of their Time

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Abstract

Although the term *Riyadha* in the minds of many refers to the extreme ascetic practices of Sufis, however in its true religious sense it is the hidden aspect of *Shari'ah* and the standard method of *tariqa* and the only way for overcoming the evil desires and ascending toward proximity to the Almighty. The difference between superficial Sufi concept of *Riyadha* and the true religious concept of the term is not on the necessity of *Riyadha*, rather the difference lies on its motivations and dimensions. When the Prophet says that the “*Riyadha* of my Ummah is jihad”, he does not intend to reject *Riyadha*, rather he wants to reject the false understanding of the concept and replace it with its correct understanding. The fact that Islam is a social and universal religion, does not limit *Riyadha* into its individual aspect, rather it extends it into the higher social aspects. Thus, although it decreases the bodily harms of *Riyadha*, however it intensifies its blow on the idol of the ego. In this paper by referring to the arguments of infallible Imams against some Sufis of their time, I try to present religious concept and criteria of *Riyadha*.

Keywords: Asceticism, monasticism, poverty, government, family, community.

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