

*In the Name of God*



*Faculty of Theology & Islamic Studies  
Tehran University*

**Adyān va ‘Erfān**  
(Maqalat va Barrasiha)

*The Scientific & Research Journal of the Faculty of  
Theology & Islamic Studies*

*Vol. 49, No. 1  
Spring And Summer 2016*



# Adyān va ‘Erfān

(Maqalat va Barrasiha)

*The Scientific & Research Journal of the Faculty of  
Theology & Islamic Studies*

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- **Executive Manager:** Azar Aghamirza
- **Layout:** Arezoo Dezhhoostgank
- **Printing & Binding:** Tehran University Press
- **Address:** Faculty of Theology & Islamic Studies, Motahhari St. Tehran, Iran, PB:  
15766 - 4411
- **Website:** <http://jrm.ut.ac.ir>
- **Email:** [jrm@ut.ac.ir](mailto:jrm@ut.ac.ir)
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*English*

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## **Buddha in the works of contemporary French researchers**

**Mohebali Absalan<sup>1</sup>**

*(Received: 10 February 2016 – Accepted: 14 December 2016)*

### **Abstract**

In the 19<sup>th</sup> century, the first monograph on the legend of the Buddha is published by Senart. In this context, Biography of Shakyamony became a symbol and myth. Many French Indologists studied and analyzed the spiritual and legendary life of Buddha by referring to Buddhist scriptures of Pali Canon and Sanskrit. But, they faced with ambiguous character of Buddha, because of his historical and mysterious character. Who is Buddha? Why his complex character has occupied the mind of many scholars? French researchers have expressed four different views about Buddha. First group knew him materialist, according to his notice to perceptible phenomena. The second group emphasized on his legendary life. Third group has denied his legendary character and affirmed rationalist approach to his life, and the fourth group has pragmatic looking to his figure.

**Keywords:** Buddha, legend, materialism, pragmatism, rationalism.

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1. Assistant Professor of Religions & Mysticism, University of Sistan and Baluchestan, Zahedan. Email: m.absalan@theo.usb.ac.ir



## The components of positive psychology in the stories of *Mathnawi* and their usage in adolescence period training

Azam Asefnia<sup>1</sup>, Afzal-ul-sadat Husseini<sup>2</sup>, Mojtaba Zorvani<sup>3</sup>

(Received: 19 September 2016 - Accepted: 14 December 2016)

### Abstract

Positive psychology has been established not only to expand and improve the abilities of individuals, but to promote endurance, to improve life quality, and to create a shield against psychiatric symptoms. An enhancement in abilities and positive attributes should be the permanent factors in all treatments, because these Interventions decrease disease symptoms, prevent their reversion, and improve skills of individual and social life. This study aims to analyze and evaluate the factors of positive psychology in Mawlana's stories, and its use in the training of adolescents. The results of the study indicate that the components of positive psychology (such as: hope, optimism, happiness, satisfaction, moral virtues, forgiveness, appreciation, meditation, and seeking meaning) in the stories of *Mathnawi* cause prosperity, development of internal and mental capabilities, and obtaining moral virtues. The mentioned factors would help teenagers to resolve difficulties, crises and other undesirable events. They cause the physical and mental health and improve the individual, familial, and social relations.

**Keywords:** Positive psychology, *Mathnawi*, adolescence period, adolescent training.

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1. Phd. Student of Philosophy of Education, University of Tehran.  
Email: a\_asefnia@ut.ac.ir
  2. Associate Professor of Philosophy of Education, University of Tehran.  
Email: afhoseini@ut.ac.ir
  3. Associate Professor of Religion and mysticism, University of Tehran.  
Email: zurvani@ut.ac.ir



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## Postmodern Religiosity and National Alienation

Behzad Hamidieh<sup>1</sup>

*(Received: 23 January 2016 - Accepted: 6 June 2016)*

### Abstract

Religion is no doubt an effective and determinative part of national identity. Therefore, we may conclude that the postmodernization of religion, has a huge impression on the identity. In this article we try to examine analytically the relation between postmodern religiosity and national alienation. Postmodern religiosity is very superficial, consumer, denominationalist and secular. Besides, it is so that we can call it "self-religion". It means that postmodern religiosity is concentrated on self-realization and self-centralization. These characteristics result in national alienation, because they destroy social, cultural and religious patterns. They also obscure the common goals and deprive the society from solidarity which is infused by religion. Pluralism is another result of postmodernization of religion that amplifies the razzle-dazzle of identity and supports the national alienation.

**Keywords:** Postmodernization of religiosity, new religious movements, national identity, secularization, denominationalism.

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1. Assistant Professor of University of Tehran. Email: hamidieh@ut.ac.ir



## **Worship houses of people of the book in Imami jurisprudence viewpoint.**

**Morteza Rahimi<sup>1</sup>, Mehdi Hamidi<sup>2</sup>**

*(Received: 14 August 2015 - Accepted: 14 December 2016)*

### **Abstract**

In Islamic jurisprudence, the worship houses of people of the book are considered as an important issue and Jihad is allowed to maintain these temples. Because, they are the representatives of rituals as remembrance of God and aggression against them is prohibited. to pray in these houses of worship is permitted and swearing can be done in these temples. In case of loss of their residents, their belongings can be used in mosques and if converted to mosque, minimum alterations (like building the altar) are permitted. In brief, some of the provisions of the mosques are applied for these houses of worship. Severity of some of the jurists about the temples is mainly because of required charities to avoid the sin and injustice and error of the people of the book. Some other jurists allowed dedication to the people of the book due to philanthropy reasons and possibility of their conversion to Islam.

**Keywords:** Imami jurisprudence, temple, aggression, alteration, houses of Worship.

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1. Assistant professor of University of Shiraz. Email: mrahimi@shirazu.ac.ir  
2. PhD student of University of Tehran





## Typology of mystical interpretations of Horuf-e-Moqatta'e in Quran

Mahmoud sheikh<sup>1</sup>, Morteza Zare'dar<sup>2</sup>

*(Received: 7 November 2015 - Accepted: 6 June 2016)*

### Abstract

The purpose of this article is to identify the various mystical interpretations of Horuf-e-Moqatta'e (separated letters) in Qur'an. Ten mystical interpreters-the Qur'an-al-Azim, Haghayegh-al-Tafsir, lata'ef- al-Esharat, Kashf-al-asrar, Ara'es-al-Bayan, Ta'vilat, Rouh-al-Bayan, Manzum e Safi, Bayan-al-Sa'adah- have been selected from several centuries and their explanations, after entries about Horuf-e-Moqatta'e in twenty nine Sura's of Qur'an, are classified in two levels. The first level is all about mystics' findings on the nature of the Horuf-e-Moqata'e and the second concerns the semantic aspects of their contents. The former includes seven views: Similarities among the Horuf-e-Moqatta'e; Secrecy of these letters; Concerning eloquence aspects; Assuming them as God's oaths; Assuming them as titles of Quranic Sura's; Assuming them as prophets' names; Assuming them as names of God encompassing His High Name. In the latter, however, semantic aspects based upon similarities and forms of these letters and their mystical concepts are explained.

**Keywords:** holy Quran, mystical interpretation, Horuf-e-Moqatta'e, mystics' findings, semantic aspect

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1. Assistant Professor of University of Tehran.  
Email: ma.sheikh@ut.ac.ir
  2. M.A. in the Islamic mysticism and Sufism.



## Mystical Explanation of Divine Hearing from the Perspective of Abdul Razzaq Kashani

Abdollah Salavati<sup>1</sup>

*(Received: 8 May 2016 - Accepted: 14 December 2016)*

### Abstract

From the Perspective of Abdul Razzaq Kashani, hearing of extra-sensory has different types that include: acceptable and binding hearing, hearing of interpretative, hearing of Guidance and hearing of Divine. The purpose of Divine hearing is that in which God is heard in each of His revelation. this research's question is: How can Divine hearing in Kashani's mystical thought is to be explained? The results of this study are as follow: According to Kashani there is relationship between the manifestation of Allah (and Divine hearing. It has two versions. In that stage, the contrast between the forces of the soul and its instruments is removed and any of the powers and instruments, and every particle of human being do the rest. One can hear by all of them.

**Keywords:** Heaing, Divine heaing, Manifestation of Allah , Abdul Razzaq Kashani.

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1. Assistant professor,n Shahid Rajae Teacher Training University.  
Email: a.salavati@srttu.edu



## The femininity in Ibn Arabi's cosmology

Fatemeh Vafaei<sup>1</sup>, Hasan Ibrahimi<sup>2</sup>

*(Received: 11 January 2016 - Accepted: 14 December 2016)*

### Abstract

Many scholars and researchers have studied about the importance and status of woman in the mystical system of Ibn Arabi so far. Many of them claim that Ibn Arabi considers the femininity as the fixed and permanent determination of gender. But studying Ibn Arabi's works, notably *al-Futuhāt al-Makkiyya* and *Fusus al-hikam*, shows that Ibn Arabi doesn't look at femininity only as a form and determination of femininity in contrast to masculinity, but employs it widely to explain his mystical understanding of God, universe, and human to the extent that he considers the Divine essence and some of His attributes, like power and will, to be feminine, and sometimes give it superior position in comparison to masculinity. This study shows that femininity is used in Ibn Arabi's mystical ontology in the meanings of passivity, receptivity, and motherhood. Each usage manifests an aspect of various aspects of the being. Femininity is so woven in the warp and woof of the mystical ontology of Ibn Arabi that without it, his system of thought seems to lack the necessary coherence. This understanding is also possible that Ibn Arabi deems the gender to be a relative affair and maintains that the beings have both aspects of femininity and masculinity which in different situations they display one of these aspects of gender.

**Keywords:** Gender, femininity, masculinity, Ibn Arabi, cosmology.

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1. M.A comparative religion and mysticism.

Email: [Fatemeh.vaffaei@gmail.com](mailto:Fatemeh.vaffaei@gmail.com)

2. Associated professor of University of Tehran.

Email: [Ebrahim@ut.ac.ir](mailto:Ebrahim@ut.ac.ir)