

چکیده نامه انگلیسی

حسین زحمتکش

Abstract:

Religious experience is a fundamental concept in modern theology investigating many areas of this newly introduced science. The word “experience” has a Greek root suggesting how important experience is for the Greeks. Defining religious experience is not an easy task. For example, William James endeavored to present a comprehensive definition of this expression, but was not successful in doing so; therefore, he could only conceptualize it. In the end, intellectuals came up with a relation between an individual and excellence; similar assumptions of this expression can be found in the word of thinkers like Kant, Otto, Buber, Schleiermacher, Luther, Eliade and others containing phrases such as Sublime, Numinous, The Holy, Sacred, etc. Essentially, this is where religious experience and mystical experience come together. James Alfred Martin who is a skillful writer in theology has well analyzed the relation of this concept - religious experience - with different points of view and has come to a firm conclusion. In this article, he lays the base of his work on the theological approach of Bhagavadgita (one of the most important holy books of the Indians) and restores the relation between the religious experience and the mystical one through Devotion and divine love (Bhakti). Also, Martin pays attention to theology in western philosophy, Abraham religions, Protestant new movements, Buddhism, Eastern Asia religious groups, Islamic Sufism and even atheistic philosophical schools.

Keywords:

religious experience, mystical experience, excellence, Bhagavadgita, Protestant movement

* An author of religious encyclopedia articles; edited by Mircha Eliade

** A Hawza high level alumnus and an MA holder in theology

The etymology of “ha,vav,jim” in the holy Koran regarding Arabic literature

*Amir Hossein Yazdani

Abstract:

“ha,vav,jim”, a root in Arabic language, like other Tholathi roots has six applications which are usually used in the Arabic literature. It is of significance to say that “havaja” is the only root used in the holy Koran and one word, for instance, derived from this root is “Hajah”. This word and its near synonyms in Arabic language share one meaning. This word connotes necessity, extreme need, wish, desire and entreaty. Besides, anger and rancor are the other connotations of this word. Of course, there are some differences which will be discussed here.

Keywords:

holy Koran, Arabic literature, the root “ha,vav,jim”, Hajah, meaning, similarities, differences

* A Hawza first grade alumnus

The description of “Hafeziat” in discredit and ameliorating (Jarh and Ta’dil) of the transmitter of a tradition (Ravi)

*Mahdi Ghoochani

Abstract:

One of the important issues in science of Draye is expressing the general and specific attributes of the Ravi (a person who quotes) and this issue is a foundation in the subject of the Ravis status and the quality of the traditions quoted by them. It also shows whether the quotes are authentic or not. One of

these attributes is called “Zabte Ravi” which is directly related to his Hafeziat. Though some religious scholars believe that Hafeziat is a sign of the Ravi’s words authenticity, others regard it as his weakness. Basically, “Hafez” is a person who knows the prophet’s and Imam’s way of living very well in addition to the versions which may differ or agree on the subject matter, and should be completely aware of the other Ravis’ background and elders of tradition. Apart from elaborating on some terms and expressions like “Hafez”, “Hafezan lel-Ahadith” “Hafezon Hosn al-Hefz” and “Hafazah” which are frequently seen in the word of Rejal (studying biographies of the transmitters of tradition) and tradition and Draye scholars, the way these expressions are referred to in the Rejali octad books and “Mo’jam Rejal al-Hadith” book will be scrutinized.

Keywords:

Rejal, Draye, discredit and ameliorating, Zabet, Hafez

*A Hawza high level alumnus

Temptations of Satan and the ways to stand against him regarding Ma’sooms’ traditions

*Mohammad Reza Alipoor

Abstract:

What is important to notice about Satan is the relation of this perilous and mysterious creature with wickedness and villainy. In the Islamic thought, Satan is considered a jinn created by the almighty God and is mostly known as Iblis. He cannot meddle with the world affairs since his power is limited to the realm of mind; therefore, he can only tempt humans. So the way Satan tries to affect human’s behavior is worth contemplating. Hence, focusing merely on a few particular traditions about Satan are not enough to meet our needs in this regard. This goal cannot be achieved unless a series of homogeneous traditions as well as the methods applied by Satan to tempt people are thoroughly examined.

Keywords

: science of traditions, Satan, vices, temptation, the evil force in the world

* A Hawza high level alumnus

A critical and scientific study on the possibility of God cognition in Islamic philosophy

*Hamed Vafsi

Abstract:

The aim of this study is to find an answer for this question: To what extent is the cognition of God possible? Islamic philosophers believe that because the existence is an equivocal truth, science, power and life regarded as existential attributes as well as existential perfection are equivocal too. Therefore, any being in its existential level possesses some knowledge. But wisely speaking, the way God knows Himself and His own essence and nature is a kind of cognition which is not possible for other beings to gain and this is also true for human beings. So if we see in some traditions that we are forbidden from thinking about the divine essence, this ban is advisory and consultative because no one can reach this cognition. In the event that they go after it, they will get nothing but remaining in a quandary. However, cognition has some other levels: 1- It can be acquired by understanding and identifying God’s creatures and His favors. 2- Intellectuals and thinkers reach higher levels of this cognition through obtaining the required skills and training as well as nurturing their minds. 3- Those who can reach the utmost and ultimate levels of the possible cognition through self-purification and God-consciousness as Moses came to the level of “Conversing with God” (Kalimollah) and the prophet of Islam came to the level of “or even nearer” (Aw Adna).

Keywords:

divine cognition, knowledge, philosophy, mysticism, Necessary Existence

* A Hawza high level teacher

Abstract:

Mosheh ben Maimon and Thomas Aquinas are two prominent philosophers in the history of Judaism and Christianity who think alike in many subjects. Based on the subjects that these two scholars had talked about and according to their ideas – such as the relation between religion and wisdom, attributes of God, divine providence, world and creation laws – other intellectuals concluded that Aquinas was mostly influenced by ben Maimon. In order to clarify the similarities and the differences of Mosheh ben Maimon's ideas and those of Thomas Aquinas about the aforementioned subjects, a comparative study has been carried out.

Keywords:

comparative study, Mosheh ben Maimon, Thomas Aquinas, wisdom and religion, interpretation, apophatic theology, natural theology

*A Hawza first grade alumnus and a PHD student in theology

The similarity and analogy between human and areal region (Sogh'e Robubi) in Ibn-e Arabi's mysticism

*Mohammad Amin Zare

Abstract:

Explaining the analogies and similarities between human aspects and areal region levels is the key issue in this research. The way the different levels of existence are associated and how these levels of existence join divine theophanies to the divine essence are of high importance in Islamic mysticism. The levels of the divine essence divided into the most hidden (Gheib al-Ghoyub), Unicity (Ahadyat) and Oneness (Vahedyat) are all called "areal region" (Sogh'e Robubi) and this areal region is in complete relation with human who is famous as "synthetical being" (Kown-e Jame) among mystics and who is positioned in the fourth level of Out (Kharej) after the levels of Divine Empire (Jabaroot) and Angelic World (Malakoot) and Corporeal World (Molk). That human is the full representation and theophany of divinity demonstrates the relation between divine and human aspects. It is worth mentioning that this similarity or this kind of analogy has been noticed in Ibn-e Arabi's works. This research shows that such issues can be categorized in a systematic and adaptable theory concerning the teachings of this Islamic mysticism ideology.

Keywords:

areal region, the most hidden, Unicity, Oneness, synthetical being

* A Hawza first grade alumnus and an MA holder in theology

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