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Name Of God*

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Rama Krishna's Reformation and his disciple: Vivekananda in India

Abstract

Rama Krishna's Reformation in 19th century created a tremendous change in the socio-religious life of India. Through the influence of various religions and cultures, Rama Krishna could present new didactics to the Indian society. Although his intellectual principles are rooted in Hinduism, his (and his disciples') coherent intellectual system became a method to develop his thoughts in the contemporary world. Which attitude caused this reformation to have a universal dimension? By explaining two theories including monotheism and existential unity, he not only achieved the experience of the spiritual life, but also could make a new interpretation of the aspects of socio-religious life based on believing in all religions' unified existence (religions' unity) and the only truth (God), so that he recognized the divine love and kindness towards humans as the only way of men's peace; and then his disciples developed his intellectual principles about theology, human, world and the Hereafter. In this article, we describe in a descriptive and analytical research, the ideas of the founders of this movement and we critique their similarities and differences.

Keywords: Rama Krishna, Vivekananda, Reformation, India

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The Study and Analysis of Metaphor in Divan e Shapur Tehrani

Abstract

Metaphor, which is a compact form and an analogue, is one of the fantastic expressions of expression in literary language. Hindi style poets have a lot to do with the explanation and ambiguity that exists in the structure of metaphors. Shapurt Kharani is one of the poets of the style of India in the eleventh century, who, in proposing his themes, has a great deal of metaphor, as he has used 2166 metaphors in total. Of these, 1613 metaphors are diagnostic types, which have a great effect on imaginative and tactical visualizations. This research, using descriptive-analytic method, examines the various aspects of metaphor and its location in the city of Soupour Tehrani The poet must have a strong tendency to make the painting through accompanying it with other imaginative rhetorical practices, including likeness, poetry, inspiration, recruitment and exaggeration. The value of the metaphorical images in his poetry is more that he has been able to extend the meanings of the words in many cases, and introduces new metaphors, including the use of combinational metaphors. The metaphor of metaphor is to link the metaphor with the exception of the discontinuity. Although the poet has metaphorically metaphor in many cases, sometimes even imparts the construction of the beats, but this method does not cause confusion and ambiguity in the images.

Key words: metaphor, metaphor, metaphor, metaphor, metaphor, metaphor, metaphor, metaphor.

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Study of the Maya doctrine in the Hindu tradition

Abstract

One of the important issues in the hindu tradition is the Mayan doctrine. Our purpose in this research is to show the different functions, attributes and meanings of the Maya in the Hindu tradition, which is essential for the understanding and understanding of the religious, philosophical and epic texts of India. But in Vedas, Upanishads, Behgavad Gita and Pourans, this concept has different meanings and sometimes contradictory meanings. Among other things, Maya is the special force of the gods (Dewas) and anti-gods (asuras), which is used for various purposes. Maya is also a creative force and camouflage Brahman. In Gita, it has a positive aspect, and the negative aspect, and the cause of Krishna's emergence and the mercy of it is in the right of the world, and in the Puranas is a gracious wife of Ishvara and the main tool in the work of creation. The term Maya plays the pivotal role in the School of Vedanta Sankara, which is often referred to as Maya Vada (Maya teaching). This research was conducted using a library and analytical descriptive method.

Keywords: Maya, Veda, Upanishads, Gita, Hindu tradition.

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A survey on the Influence of India's Political Power framework on Seyyed Ahmad Khan's political Thoughts, Emphasizing the Knowledge-Power Theory of Michel Foucault

Abstract

The religious reformist discourse seeks to present and re-interpret Islam in accordance with the circumstances and conditions of the time, in order to relieve it of its distortion and dogmatism. This discourse in the Islamic world, in addition to the effects of changes from the new intellectual and practical processes, is heavily influenced by the building of the political power of its place of birth and evolution, in the sense that the religious reformist ideas of a period of time with consideration Their place of birth and evolution are distinct from each other. Sayyid Ahmad Khan's political thought as one of the religious reformers in India is also heavily influenced by the construction of political power in the country. Thus, the question of this paper is how did the construction of political power in India affect Sayyid Ahmad Khan's thinking? The construction of India's political power, which is an outcome of British colonial rule over its political, social, and cultural processes, seems to have been influenced by Sayyid Ahmad Khan's intellectual orientation toward religious reform in order to improve the situation of Muslims in the Indian community. This paper seeks to assess the hypothesis by using Foucault's knowledge-power theory and using a descriptive-analytical method based on bibliographic and reference materials.

Keywords: Foucault, Knowledge, Power, Sayyed Ahmad Khan.

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The Effects of Theoretical Mysticism in Persian Versified Epics of Ramayana

Abstract

Ramayana is the oldest Indian epic composed between 3-5 centuries B.C. and later has been restored to Persian through the composed Sanskrit text in both verse and prose forms by Valmiki. Although at first glance this story looks epic, but it's overfilled with moral teaching and mystical contents. Theoretical mysticism concepts including: pantheism, manifestation and the perfect man are found plentifully in all four versions quadruple of Ramayana, and are due to be surveyed there is need to investigation. Persian authors of Ramayana, in processing the theoretical mysticism concepts, in addition to utilization of the Hindu mysticism, have used Islamic mysticism. Also affected by India geographical environment during dominion of Gurkani rulers, they have posed discussions on Persian epics of Ramayana that express the peace and reconciliation between Hindu and Islamic mysticism. In this research, investigation of the mentioned concepts in translations of Ramayana will be studied and the position of mysticism and Hinduism ideas will be shown.

This research will be a library study and at first, introduces theoretical mysticism discussions and then the effects of theoretical mysticism will be extracted from and checked within the mentioned works.

Key words: Persian Epic Ramayana, Islamic Mysticism, Hinduism, Fundamentals of Theoretical, Myth.

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The introduction and analysis of Mathnavi's endings, the effect of the Divine Mufti of the Cannelle Division

Abstract

Jalal al-Din Mohammed Balkhi did not end his majesty Masnavi with the sixth office, and the spiritual Masnavi remained unfinished. At the end of the sixth office, Maulana begins two stories that include the story of the Inzorbat and the story of the three sons of Sahal - the first as the main story and the second - as an inner story, but without stashing it to the end, it stops the open masnavi. With silence, he waits for the silence to end the reader. Perhaps there was a purpose and purpose in this endlessness, and Mowlana wanted to tell his followers that the path to paths and the discovery of truths is a never-ending path that should continue.

For this reason, after Mowlana, some people have tested themselves, as the seventh office or the closing ceremony of Masnavi, they try to compose verses in the Masnavi style of spiritual life. One of these efforts is a systematic work titled Mathnawi's termination of the culturally divine narration by the mystics of India in the 12th century AH . In this research, by comparative analysis, introducing the owner of the termination, the structural and semantic analysis of this work and its comparison with spiritual mathnaically are discussed. The results show that the closing of the Divine Mufta has many similarities with the spiritual Masnavi, and the Divine Mufti has been able to bring its work closer to Masnavi in terms of its narrative and semantic structure.

Keywords: Mathnavi's end, Divine Mufti, Ingusa's Fort, Structural Analysis, Semantic Analysis.

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Investigating the Literary, Historical, and Political Relations of Iran and the Subcontinent During the Period of Indian Asfaghahian and Talpuran Sindh

Abstract

One of the most prominent features of Iranian history is the dating of the history of civilization, which has astonishingly retained its characteristics throughout the course of time, and in every age it has regained its freshness, and there has always been a sense of steadfastness and steadiness. Neighborhood and relations between Iran and the subcontinent have, throughout history, brought about racial, linguistic, ethnic, cultural, beliefs and foundations of belief from the old to the present. The introduction of Islam to the peoples of the subcontinent through the mystics, scholars and religious scholars of Iran until the formation of Shi'a governments in Dehkan and Sindh, reveals the relations that exist between Iran and the subcontinent. These facts justify the necessity of examining such research. The critique of these relationships and the persistence of it until today is a fundamental question that this article seeks to answer. The method and method of the research in this paper to achieve a logical and scientific response, the selection of written sources, the selection and scanning of the relevant and relevant issues of research, critique, analysis and analysis of them in line with the policies of the two Shiite governments, Asefjahian and Talpuran And attempted to study the policy and methods of these two governments to secure the key to the continuation of good relations between Iran and the subcontinent. The ultimate goal of this research is to find out the characteristics of these relationships and how the influence of Iranian culture and Persian literature on the court of these two governments and its expansion in the territories under their jurisdiction, as well as clarifying their historical and political characteristics.

Key words: Iran, Indian Subcontinent, Shiite, Asef Jahyan, Talpuran.

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Criticism descriptive – analytical four mystical Description Divan of Hafez Based on the Sonnet Elixir

Abstract

Divan commentary on the course of these years after his death began and Commentators unlock the mysterious bin eunuchs of Shiraz Everyone easier and make it possible to utilization of this great and unique cultural treasure. These efforts, not only in Iran but also outside the borders, it is also in terms of number wasper formed far greater. Khatmi Lahori, Khishegy Kasori and Akbar Abadi Indian Subcontinent and Bagherian Movahed These commentators were part of great group. In this study, the samples and with Descriptive method, has been discussed comparative-analytical commentary on Sonnet Elixir Divan-e-Hafez. The results show that four commentator regardless of the literary beauty and Just have analyzes the mystical viewpoint this sonnet. In the meantime, the mystical aspect of the Khatmi Description compared to the other Description of higher-old, was stronger than the other commentaries and closer to the elders Sufis interpretations and Akbar Abadi and Bagherian Movahed, have done do nothing but retelling other interpretations.

Keywords: Criticism descriptive – analytical, mystical Description, Divan of Hafez , Elixir.

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Investigation into Akbar Abadi's Badr al-Sharruh on hafez's Lyrics Based on Jauss Perception Aesthetic Theory**Abstract**

Perception theory emphasizes the unique position of the reader and social factors in continuity of reading the text. Akbar Abadi's book, Badr al- Sharruh, was written in India in 1835, in the early years of the British Empire. Considering the significance of the historical cultural and literary relations between Iran and India, and the structural differences and similarities of the two societies, in this paper it is attempted to explain Akbar Abadi's perceptions influenced by the Literary and social paradigm and structure of the Indian society. Findings indicate that the Persian literature space in India in the 13th century was influenced by the two cultural space of Iran and England. The cultural literary space of Iran has led to Akbar Abadi's mystical impression of Divan-e-Hafez. The England's cultural paradigm space has led to Akbar abadi's realistic and non-idealized impression of the characters such as Preacher, Sheikh, and Ascetic. Moreover, it caused his attention to historical details and narratives, as well as, the dignity of the descent of some verses. Therefore, among the 4289 detailed and annotated verses, Akbar Abadi considers 14 verses as having dignity of descent, and 50 verses as related to mystical and historical narratives. Akbar Abadi has benefitted from literary, rhetorical, verbal and logical points. Finally, the influence of the Iranian paradigms on this description is more than other paradigms.

Keywords: Reception Aesthetic, jauss, Hafez' Lyrics, Badr al- Sharruh, Akbar Abadi, paradims, Horizone of expectation.

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A comparative study of the nature of the world and its link with suffering in Islam and Buddhism

Abstract

The nature of the world is one of the important issues that have been mentioned in various schools. Based on the Qur'anic doctrines of the Islamic narrative, the nature of the world is defined by various titles as an example; the dependent nature of God, the testament, the combination of suffering and happiness, and in narratives with very beautiful similes to explain the nature of the world. For example, The world is characterized by examples such as bridges, clutches, travels, and travelers, guesthouses, etc. In all of these cases, it refers to the instability of the nature of the world. Buddhism, as one of the spiritual schools, has introduced the world into three signs in the universe that is similar in some respects to Islam, such as the acceptance of suffering in the nature of the world and the origin of suffering in the nature of the world and in different ways, such as the difference in the origin of creation The world and the differences in the origin of suffering in the world, and ... The present article is descriptive-analytical with comparative approach. It seeks to express these similarities and differences in their points of view in two views of Islam and Buddhism.

Keyword: the nature of the world, Islam, Buddhism, suffering.

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Comparative Comparison of Iran's Human Development Indicators with Sub-Continent Countries of India over the past 35 years using the Vikor Model

Abstract

Each year, the United Nations Development Program publishes a Human Development Report, in which the index is calculated for each country and ranked accordingly. Iran has always been one of the countries that has not been well positioned in terms of human development. In this regard, the main objective of this study is to compare the comparative indices of human development in Iran with the countries of the subcontinent of India during the period of 2015-2018. The type of research is applied and its method is descriptive-analytical. The method used to analyze the data and information is also used by the Vikor method. The findings show that compared to the countries of the subcontinent of India, Iran is in the first place with a balanced status in most courses, only in one period (1985) with a Vikor coefficient (0.347) in an unbalanced position and fourth rank it is located among countries. Among these countries, India and Pakistan have somewhat balanced and semi-balanced status in terms of human development indicators, and Bhutan has an unbalanced situation in most of the courses

Keywords: Human Development Index, India Subcontinent, Vikor Model.

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Iranian Physicians at the Gurkanian Court in India

Abstract

During the Safavid period, many artists, scholars, poets and artisans proceeded to India to settle in a country where Gurkani kings were known for their support of literary and artistic people. Among these classes, there were also some Iranian physicians who were able to move up the steps with medical skills and expertise, and they could be found in the specialty physicians in that court. Some of these physicians also known poetry, and sometimes wrote their own compilations in the field of medicine in a disciplined manner.

The present research, developed by descriptive-analytical method and using library resources, attempts to introduce Iranian physicians by examining the causes and factors of their immigration to the subcontinent and their performance. The necessity of this research is that so far no independent research has been conducted on the Iranian Safavid physicians at the Gurkanian court in India.

Keywords: Safavid, physicians, Gurkanian of India, Migration.