

**Book of Abstracts
International Conference on**

**Convergence and Divergence;
An Intercultural-
Interreligious Dialogue**

**March 11-13, 2019
Institute for Humanities and Cultural Studies
Tehran, Iran**

Conference Organizer:

Institute for Humanities and Cultural Studies

In cooperation with

Iranian Society of Intercultural Philosophy

And Supported by

Alexander von Humboldt Foundation

The Address of the Conference Secretariat:

Institute for Humanities and Cultural Studies, 64th Street, Kordestan
Highway, Tehran, Iran.

Conference Website:

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Prologue

The subject of this conference is one of the key problems of the contemporary world. We are living in a world where most of the current processes are towards divergence, whereas facing crises which require convergence at different levels to be solved. Convergence does not mean to unite, nor does it mean to omit distinctions or ignoring differences, but its objective is to solve problems and encounter crises through collective effort. In the past, the concept of convergence has been put forward using the titles such as accommodate, cooperation, friendship and solidarity. Such concepts had specific meanings and connotations in the past and were related to the values and realities that strengthened the lives of different nations and peoples. However, we are facing a different situation in the contemporary world. People with different pasts have joined each other in the shade of global civilization and its norms, while the means to realization of past convergences has been weakened.

Running the conference on Convergence and Divergence is the first attempt for the participation of a group of philosophers and those studying in humanities to explain and describe a global problem. A number of significant Iranian and foreign professors along with a group of young researchers have participated in this attempt. The following articles are the first expressions of this very attempt. The articles are of varied subjects. This variety in itself is a sign of the different dimensions and aspects of this key issue. That's why the present conference is regarded as only the first step for further researches.

It is necessary to thank the many institutions and people who contributed to the organization of this conference. At the beginning, we would like to thank the Institute for Humanities and Cultural Studies and its respected director. We acknowledge Alexander von Humboldt Foundation that has supported this conference as a form of Humboldt Kolleg conferences. We'd like to thank the members of Iranian Society for Intercultural Philosophy who sincerely cooperated in organizing this conference. We hope that this conference will be a step toward strengthening convergence between intellectuals, cultures, and religions, and play an important role in exalting love, friendship and dialogue.

Aliasghar Mosleh
Conference Secretary
March 2019

Divergence and Convergence of the Believer and the Nonbeliever in Masnavi

Shahin Aawani

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Persian canonical literature holds a priceless treasure of narratives and apologues regarding divergence and convergence among religions which could be an inspiring source in the construction of convergence. The following article studies the same theme in Masnavi in 3 sections:

Section One: An explanation of the specific terminology such as: believer, nonbeliever, and ...

Section Two: A discussion regarding the necessity of the co-existence of conflict and consensus in the universe.

Section Three: Role of "Will" in faith and practice

Throughout Masnavi, Rumi has repeatedly indicated that the "Perceptive Mystics", devoted to revelation and avidity, walk a different path from the hypocritical highbrows, who are eternally estranged from the truth. He regards that there lies an immense disparity between he who holds genuine faith and true love at heart and the false claimant of love. The continuation and consolidation of this universe, Rumi believes, is based on conflict which is the incontrovertible quintessence of being. Among these conflicts is the dissimilarity of faiths, which: in its most extreme form is the discord between the believer and nonbeliever as two opposite poles.

The principle which could eradicate the conflict among men and reinstate it with peace and amity is that man must be aware of his aptitude and essential force and defeat his inner conflicts consciously. To Rumi, the conflict in the universe and specifically among men is not accidental but rooted in their inner nature, speech, conduct, and beliefs.

The two narratives of "Nonbeliever and Bayazid" and "The Ill-sounding Muezzin" are two exemplifications of the same theme.

He narrates this aspect from two thoroughly contrasting points of view. He observes that the pious and the impious, the believer and the nonbeliever, all achieve a certain level of theoretic wisdom. To Rumi, the essence is practice, yet practical wisdom requires will and man's will is limited.

The last section revolves around Rumi's conclusion. He invites man to challenge his Spirit of Lasciviousness so that the soul can be purged and inner refinement achieved. Each moment, man transforms into different states and stands through external conflicts and inner struggles. Thus, the difference of beliefs on certain themes creates divergence among some men and convergence among the same at other times. Nevertheless, to Rumi, man's journey, whether a believer or a nonbeliever is constantly towards the future, never to the past.

This article solely concerns itself with the "Mortal World" and does not probe the here-after, the "Eternal world".

Keywords: Convergence, divergence, believer, nonbeliever, peace, conflict, spirit of Lasciviousness, disparity, consensus

**Islam and Modernity: A Need for Inter-Cultural
Dialogue over International System of Governance
with special reference to Iranian Nuclear issue**

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Inter-cultural and inter religious dialogue is the most important method to engage and understand 'other' with a view to resolve the conflict for durable period. The method has mostly been applied between the two communities to resolve the conflict arising primarily from misunderstanding of each other's religio-cultural tradition. Rarely, the method has been applied to address to international conflict situations, partly due to pervasive understanding that nation-state constitutes a 'power discourse' and is solely guided by power consideration. This paper would argue that nation - state is also a cultural entity, in addition to its power configuration, and therefore the necessity of inter cultural- and inter religious dialogue is equally important to address the international conflict situation. It examines the potential of this method with reference to Iranian nuclear question. It argues that behind the international/western distrust of Iranian nuclear issue lies mono culture of modernity and modern international system, which has been established without having dialogue with other cultures and traditions. As a result modernity and modern international regimes examines the behaviour of non-modern entities with its own paradigm, value system and yardsticks of threat perception.

Theoretical Foundations of Convergence and Divergence in the Interactions of Muslims and Christians

Mojtaba Amiri

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The essence of divine religions is the belief in the Lord and the prophets who bring the heavenly truth to guide people. Life, based on the teachings of this heavenly truth, is a religious life that will lead to otherworldly salvation.

The encounters of religious people are of two types in life: interreligious encounters with co-religionists or other religions, and extra-religious encounters with disbelievers in religion and the message of salvation of the believers in the Hereafter. The action of the pious in their interreligious life usually stems from their understanding of religion. Human beings, including the pious, have differences with regard to the environmental, economic, social, political and cultural conditions in which they live; therefore, they turn to religion with different assumptions and try to promote and extend religiousness. This text explains the foundations of convergence and divergence of Muslims and Christians. It also puts forward the mystics' viewpoint as a kind of convergent religious viewpoint.

The foundations of convergence and divergence can be summarized as follows:

Convergence principles:

- Belief in God
- Belief in prophets
- Living based on the teachings of the prophets
- Express affection to people
- Belief in returning to God
- God's awareness of visible and invisible affairs
- Ultimate judgment of God

Foundations of divergence:

- Neglecting the principles and essence of religion and addressing the phenomena and secondary principles of religion
- Argument in a way that is not best, based on differences rather than commonalities
- Establish your understanding as the base instead of finding a shared ground with the opposing side.
- Calling others to yourself without recognizing another identity
- Ignoring the personality and cultural differences which forms the identity of us and the other.

The motive and stimulus of these divergences among religions and non-religious people and the avoidance of functional convergence with them can be sought in three arenas in human societies:

- Official custodians of religion and their special understanding of religion or their specific interests in society (cultural arena);
- Those in power and political establishments governing societies (political arena);
- Owners of wealth, custodians and promoters of the economy and the free market (economic arena).

Keywords: Convergence, divergence, Christianity, Islam, mysticism

A Ground for Dialogue: Culture or Metaphysics?

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The issue of encounter of cultures has become increasingly problematic recently due to globalization as well as the emergence of extreme identitism and the prevalence of violence caused by them. The key question is on what level should this dialogue take place? By adopting a pluralistic perspective, the intercultural approach, casts serious doubts on the notion of integration, due to various bitter historical experiences (ranging from the colonialist integration of the Westernization of the East to the suicidal attempts for the Islamization of the West).

The present article attempts to trace the possibility of forming this shared ground, not in the field of culture (which is precisely the domain of difference and plurality), but in metaphysics (which is based on unity and commonality). The claim of this article is that by learning from the past and accepting some of the requirements of pluralism, one may be able to reach some sort of understanding and commonality in metaphysic's dimension without turning into a kind of reductive and repressive unitism.

The specific case of this research is the relation between "us" (Iranian-Islamic culture) and the West (Secular-Christian culture). These two worlds have two shared aspects: The first aspect is religion. Both the Muslim world (secular or non-secular) and the Christian world (secular or non-secular), as Abrahamic religions, have a lot in common in terms of their religious teachings, principles and beliefs. The second aspect is philosophy. Islamic philosophy (including Ishraqi or the illuminationist, Mashaei or the Peripatetic, and Sadraei) and Christian philosophy (with all its derivatives, ranging from medieval, to modern and postmodern) have taken a considerable part of their terminology, intellectual frameworks, and basic presuppositions from Greek philosophy. Consequently, these two philosophical worlds are but two distinct philosophical understandings

of the Greek philosophy (for example, there is no such commonality among other cultures such as East Asia, Central and South Africa, and Native Americans). The metaphysical ground has thus the potential to be the ground of dialogue between the two worlds. The fact that why the present ground has not been used in this way has to do with political, economic and civilization reasons which was formed based on the binary of contempt-rapture rather than on philosophy and understanding. This paper will provide arguments to defend the claim that it is only through this approach that we can make this dialogue possible (real dialogue, not a series of monologues), and perhaps we can speak of a new "us" in its light. A kind of a dialectical "We" that simultaneously maintains and extends the two sides while neglecting both.

Keywords: Metaphysics, dialogue, intercultural, platform

**Das Erbe der Aufklärung: „Aufgeklärte“ Reisende in
den Orient und ihre Reflexionen zur Religion am
Beispiel der Orientreise Herzog Bernhards III. von
Sachsen-Meiningen 1872/73**

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Der Beitrag beschäftigt sich mit Grundprinzipien aufklärerischen Gedankengutes in der Beziehung zum Islam und dem Orient. Es soll vor allem auch die Widersprüchlichkeit der Aufklärung aufgezeigt werden, die vermehrt in den letzten Jahren von der Forschung untersucht wurde. Davon ausgehend wird deren Wirkung, vor allem im Hinblick auf die Bildung von Stereotypen, thematisiert und an einigen Beispielen verdeutlicht.

Im Zentrum der Ausführungen steht die große Reise von Herzog Bernhard III. von Sachsen-Meiningen (1851-1928) in den Jahren 1872/73. Bernhard's Erziehung und Vorbildung basierte auf einem aufgeklärten, preußisch-christlichem Leitbild. Sein Reisebericht bietet eine Vielzahl von Reflexionen und Gedanken nicht nur zum Islam, sondern auch zur religiösen Alltagspraxis im Osmanischen Reich des 19. Jahrhunderts. In seinem Bericht versucht er seiner Familie, und damit dem Hof von Meiningen, einen Einblick in eine fremde Welt zu bieten, nicht ohne diese nach seinen Standards zu bewerten.

Der bisher unveröffentlichte Reisebericht gibt einen interessanten Einblick in die Wahrnehmung des „Fremden“ und damit in die Geistesgeschichte des deutschen Adels, der eine besondere Faszination für den Orient hegte. Ganz in der Tradition der Aufklärung ist diese Faszination mit vielen Widersprüchen behaftet.

“Dasein” and the possibility of religious convergence

Mandana Chegeni Farahani

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Queries on the reality of man alongside questions on the essence of religion are both early questions in the history of philosophical thought, each with its own numerous, various answers. This article aims to analyze the relation between these two questions and focus on the plurality of religions and also the diversity of believers in the second question.

It also compares these two answers while concentrating on the idea of religious convergence: The answer to the question “What is man?”, in other words, to get free of the essence-oriented metaphysics, question on the truth of human existence, and the answer to the question on the nature of religion regarding the interrelation of believers.

Yet, the focal point of this article is the relation of “Dasein” and the possibility of religious convergence. It questions whether by accepting Heidegger’s ideas on Dasein, “mitdasein”, “Fürsorge”, “Öffentlichkeit”, and “Authentizität”, one can address the possibility of interreligious understanding of believers. In other words, what is the relation of Heidegger’s ideas on “Dasein” and the consent or the conflict among the believers? Can one adopt Heidegger’s ideas on “Dasein”, mode of being of Dasein and Dasein’s existentials to discuss an essential prospect in order to deliberate and comprehend different human states, namely, the religious dimension?

Keywords:Dasein, mitdasein, Fürsorge, Öffentlichkeit, Authentizität, interreligious understanding

The Loneliness and Boredom in the city of modernity and the pain of being undeveloped in the modernistic era

Reza Davari Ardakani

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In old societies the individual and the collective were not against each other. In Athens, the individual was a member of the Polis and his individuality became meaningful by his membership in the Polis. However, in the new society which is based on freedom, despite the existence of the individual in society, his individuality is not defined in relation to it, but he is an individual because of being free. The individual knows that his freedom is restricted by society's law and at the same time the society provides him with security and sanctuary. The existence of "I" and the "other" and the contrast between them is proposed by the transformation of man to self-consciousness and confirmation of his freedom. Until the moral force between the two, establishes balance and mutual understanding, the question of "I", "you", the "other", and "self" has not been put to discussion. Since almost a century ago, this relation has become weak and unstable and has gradually turned into a question and is constantly being more complex. In other words, an aspect of weakness and frailty has got access to the structures of societies since the early 20th century and has lost the firm rope (Habl-ol-Matin) people who had once appeal with it. And hope of the future and the moral force is no more powerful in their souls in order to led them to peace and confidence. This is the condition of the modern society.

"Politik des Betrauerns" als Nährboden für die Divergenz

Reza Dehghani

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Divergenz wird immer von den Dichotomien wie die Teilung des Globus in betrauerbares und unbetrauerbares Leben, in der „die Politik des Betrauerns“ gespeist und verankert sich darin. Diese Teilung ist ein wichtiges affektives Moment für die Rechtfertigung des Krieges und der staatlichen Gewalt, die als Ausdrücke einer bestimmten Zuspizung von Souveränität zu verstehen sind. Normative Verhandlungen über betrauerbares und schützenswertes Leben sind Bestandteil der Kriegsführung und Politik der Identität der fundamentalistischen Staaten. Hegemoniale Normen teilen die Weltbevölkerung in diejenigen, deren Leben als betrauerbar und daher schützenswert erachtet wird, und diejenigen, deren Leben nicht in gleichen Maße als schützenswert erscheint. Um die betrauerbaren Leben zu schützen, erscheinen die Gewalt souveräner Staaten und die damit verbundenen Verluste des nicht betrauerbaren Lebens als legitim oder zumindest als hinzunehmendes Übel. In diesem Vortrag wird versucht, die Politik des Betrauerns im Zusammenhang mit dem US-amerikanischen "Krieg gegen den Terror" und auch auf den Israel-Palästina-Konflikt und im Kontext der Politik der fundamentalistischen Staaten in Frage zu stellen.

Selbst-Bild
Kalligraphie als *Ort* der formlosen Form innerhalb
Nishidas Philosophie

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Nishida Kitarô's Lebenswerk lässt sich nicht nur von seiner Philosophie her verstehen. Sein Denkweg war stets durchdrungen von der –bung des Zen-Buddhismus. So sind sein kalligraphischer Nachlass sowie seine Waka-Dichtungen ein Zeugnis wechselseitiger Befruchtung seines philosophischen Weges mit seiner Zen-Praxis.

Der Vortrag teilt sich in zwei aufeinander bezogene Teile. In ihnen spiegelt sich gleichsam die zirkuläre Textstruktur der Schriften Nishidas und die dialektische Bewegung innerhalb der Selbstbildung.

Im ersten Teil wird die Konstitution des Selbst-Bilds im Sinne Nishidas auf dem Hintergrund absolut widersprüchlicher Selbstidentität in Bezug zur wahren Realität und Reinen Erfahrung dargestellt. Der Aufbau seiner dialektisch bewegten „Inneren Welt“ ist gebunden an die formlose Form des Selbst, welche den Ort des Nichts (beim frühen Nishida Reine Erfahrung genannt) braucht, um in diskontinuierlicher Selbstbejahung, die zugleich Selbstverneinung ist, zur Anschauung zu kommen. Innerhalb dieser Anschauung bleibt das Selbst selbst formlos. Ein Blick in das Spätwerk Nishidas (NKZ10.1) zeigt, dass er dort mit der gleichen Denklogik, die natürliche Welt und deren Räumlichkeit (*kûkan* 空間) und Zeitlichkeit die ideellen Formen (*keisô* 形相) bildet, die zudem begrenzt werden. Da diese Formen der Intellektuellen Anschauung zuzuordnen sind, zeigen diese sich in der Handelnden Anschauung als Gestaltungsakt der diskontinuierlichen Kontinuität von Welt, als Welt-Bild. Deren Handlungsakt gründet auf der Gerichtetheit des Leibes innerhalb dieser Welt.

Der zweite Teil überträgt diese Bewegung der Selbst-Bildung auf den Akt des Kalligraphierens. Darin wird der leibliche Selbst-Ausdruck betont, in welcher der Schatten (*kage* 景) des Selbst-Bildes in

Erscheinung tritt. Der Tuschestrich selbst ist demnach nicht der Ausdruck des Selbst, sondern die Spur einer autopoetischen Reflexion im Selbst, die sich durch Handelnde Anschauung darin in seiner Form (katachi 容) als „Lebens-Bewegung-des Selbst“ veräusserlicht.

Keywords: Selfimagination, pure experience, reality, formless form, space (basho 場所), nothingness, emptiness, calligraphy, image-space, Nishida Kitarô

Religious Truth in Raimon Panikkar's View; a Place for the Convergence of Religions

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Regarding the debates about the relationship between theory and practice in philosophy, it should be acknowledged that various perceptions of Religious Truth play a significant role in the convergence and divergence of religions. One of the thinkers whose ideas is considered vital in this field is an Indian-Spanish Philosopher and Theologian, Raimon Panikkar. To Panikkar, the Truth is Pluralistic, because Reality is Pluralistic intrinsically. The Reality isn't an objective entity for a human to overcome, but rather we ourselves are part of the reality; so, we are not merely the observers of the Reality, but we are agents or even creators of it. Having such perceptions of Truth, for Panikkar the Other plays a pivotal role. According to him, "the Truth to me is what is perceived as the truth from my viewpoint, so in this context, dialogue provides an opportunity to conceive other truths arising from other viewpoints. Therefore, I need the Other to know another aspect of the Truth". By giving delicate distinctions between Pluralism and multiplicity of the six attributes of pluralism, Panikkar describes the Truth in general and the religious truth in particular. Eventually, he claims that we should speak of a polar truth without any center which is defined in the ratio between the world and man. Due to the dependency of truth on human and the participation of all humans in the formation of what we call Truth today, we must speak of an "interfaith" in which, by constituting common land and language, intercultural and transreligious dialogue can be provided. Finally, to him, mere leniency is insufficient for solving the problem of intrareligious dialogue; and he states that by holding a different view of Truth, humans' understanding of the world gets a better reception of Other.

Keywords: Raimon Panikkar, religious truth, convergence, pluralism, tolerance, intrareligious dialogue.

The Experience of Religious Convergence in (200-300) AH

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One of the most important issues of the current era crises caused by religious fundamentalism is migration, identity, and the issues arising from the contact of globalization (unification) and regionalization (preservation of differences) ideas. There are encounters among today's different cultures, willing to preserve and survive and affected by some political prejudices, that are usually divergent and create crises which solving them is very difficult and time-consuming. So, the question is whether these divergences can be converted into convergence. Referring to the history seems to be a way to get the answer by finding out if it is possible to find the periods that different religions and cultures interacted and there was a convergence between them. This article seeks to provide some examples of the possible convergence between cultures and religions, such as the Bayt al-Hikma, the Hunayn School and etc. in 200-300 AH.

Keywords: Religious convergence, intercultural interaction, Bayt al-Hikma, The Hunayn School.

Religious truth, what is that?

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Truth and religion are both problematic terms. In a First part I will show that the European term religion in different cultures or societies stands for phenomena which are extremely different in character. For some of this one can doubt whether they have any aspiration to something like truth. However religion, not only in the abrahamic tradition is closely bound to reliability, trust. In a philosophical interpretation also to reason, but in different ways. Many concepts of truth have already etymologically an affinity to reliability, in different cultures and languages too. There is however also a very different concept of truth in the oldest Greek tradition, it can be compared to concepts in other cultures. This concept may be described as openness. Openness is closely connected to the concept of revelation. So in conclusion I shall examine the concept of truth as seen in religions who are based in men's relationship towards a self-revealing good.

Hermeneutik des Dialogs in der Formulierung von Abdoldjavad Falaturi; Ein Weg für die Konvergenz der Religionen

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Professor Abdoldjavad Falaturi (1926-1996) schloss sein Studium an mehreren islamischen Hochschulen in Maschhad/Iran mit dem Grad eines Rechtsgelehrten [mudschtahid]. 1954 kam er nach Deutschland, wo er 1962 in Philosophie über Kant promovierte. Von 1974 bis zu seiner Emeritierung 1991 lehrte er an der Universität Köln Islamwissenschaften. Als Kenner der Philosophie und Theologie des Abendlandes und seine Methoden förderte Falaturi das Gespräch des Islam mit den anderen Religionen.

In diesem Artikel wird im Angesicht falaturis Erfahrungen, die sich in seinen Schriften spiegeln, auf die wichtigsten Elemente des interreligiösen und interkulturellen Dialoges hingewiesen. Falaturi ist der Meinung, dass mit der Hilfe einiger Kriterien, man zwischen den lebendigen, weiterführenden Dialogen und den unproduktiven Scheindialogen unterscheiden kann. Falaturi nennt diese für die Erläuterung dieser Maßstäbe notwendigen Bemühungen Hermeneutik des Dialogs und will sie in zwei Bereichen d. h. die subjekt- und inhaltsbezogenen Differenzierung ausführen.

Mit anderen Worten, basiert ein Dialog einerseits auf Einstellung, Absicht und Verhaltensweise der Gesprächspartner und andererseits auf inhaltlichen Differenzen eines Dialogthems, das sich auf die Ähnlichkeiten und die Überlappungen bezieht. Sie deuten zunächst auf einige Zusammenhänge und Gemeinsamkeiten an, die aber je – wenn man mehrerer Schichten sieht- ihre eigenen Ursprünge und ihre besonderen Umfelder haben. Sie können ohne die Betrachtung dieser Unterschiede zum Vertauschen verschiedener Ebenen der Theologien und Überzeugungen führen.

Falaturi ist der Meinung, dass eine absolute Vertrautheit mit den theologischen Überzeugungen der Religionen und insbesondere denen des Islams und des Christentums und ein daraus resultierendes rein theoretisches Interesse am Dialog, einen Gegensatz zu den Zielstellungen der interkulturellen Dialoge darstellt. Falaturi hat erwähnt, dass die phänomenologische Methode bei interreligiösen Dialogen ein wichtiger Ansatz ist, weil er die Art und Weise der Erscheinung der religiösen Phänomene auf die Gläubigen in Betracht zieht und die Gefühle der überzeugten Menschen einschließt und in Rechnung stellen will. Trotzdem hat sie bis jetzt keine hervorragenden Errungenschaften auf dem Gebiet der religiösen Studien erzielt.

Falaturi ist fest überzeugt, dass die Entwicklung einer neuen theologischen Struktur, die auf den Wurzeln der erwachenden menschlichen Empfindungen beruht, kann natürlich auf die Maxime „Liebe“ im Christentum und die Maxime „Barmherzigkeit“ im Islam Bezug nehmen. Diese Gedanken müsste auch Anlass für Hoffnung sein, dass die Dialoge sich nicht den politischen und habsüchtig ausgerichteten Zwecken unterwerfen und demnach den Boden des Lebens möglichst für die Annäherung der Religionen fruchtbar machen

Interkulturelles Denken als mögliche Bedingung für interreligiöse Verständigung

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Die reale und prägende Präsenz der Religionen in der Symbiose gegenwärtiger menschlicher Gemeinschaften hat sich, wider mancher früheren Erwartungen und Voraussagen, überdeutlich in den Ereignissen der letzten Jahrzehnte sichtbar gemacht, sowohl in Gestalt von Divergenz und Konfrontation, als auch in – leider viel selteneren – Bestrebungen nach Konvergenz und Interaktion.

Die Gemeinsamkeit der Religionen besteht in ihrer “Sinnsuche” für das menschliche Leben im Bezug zum Göttlichen und zur Welt, während sie bei der “Sinnfindung” in verschiedenen Hinsichten Differenzen, bzw. Divergenzen aufweisen. Die notwendigen Erfordernisse eines Zusammenlebens in einer gemeinsamen Welt, das Neben – bzw. Untereinanderleben in multireligiösen Gemeinschaften, leiten Angehörige verschiedener Religionen unausweichlich zur Anerkennung der Existenz anderer Glaubens auf der intra – und interreligiösen Ebene, sowie nichtreligiöser Versuche auf dem Weg dieser Sinnsuche. Konfessionelle, ökumenische und interreligiösen Annäherungen spiegeln diese Notwendigkeit wider.

Andererseits haben sich auf philosophischer Ebene Denkrichtungen, wie die interkulturelle Sichtweise entwickelt, die neue Horizonte im Bereich kultureller Begegnungen eröffnet haben. Die Kernfrage dieses Vortrags ist, inwieweit die bisherigen Einsichten und Errungenschaften dieser Sichtweise ihre Auswirkungen auf die Probleme der intra- bzw. interreligiösen Verständigung haben und welche Möglichkeiten sie für die Behebung von Barrieren in diesem Bereich bieten können.

Truth in political ethics

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Truth plays a key role in Christian political ethics. It is regarded to be a basic value of any human community together with justice, solidarity and liberty. While the need for justice, solidarity and liberty are not questioned, the claim for truth as basic value is looked with suspicion in liberal societies. How does the claim for truth as basic value and freedom of opinion and free speech for example go together?

In the first place the notion „truth“ needs to be clarified with regard to theology, philosophy and politics. Different notions of truth have to be discussed; truth as theological notion is to be differentiated from truth as philosophical notion. Finally truth as a notion of politics: with regard to political ethics the relevance of truth as ethical basis of social life is to be distinguished from the struggle for truth in the political debate; as we understand political debates as a necessary and open struggle to find an adequate solution to concrete problems of social life. The presentation will attempt to ask for the interconnection between the different notions of truth.

Towards a Dialogical Self. Metaphysics of Light as Philosophical Perspective for Interreligious Encounter.

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The current representation of our phenomenal self corresponds to the characterization of the self given by Ludwig Wittgenstein with regard to solipsismus (*Tractatus* 5.64 and 5.641): a contracted point without extension, not constituting a part, but a limit with respect to the world. This paper attempts to stimulate attention towards metaphysics of light as providing a possibility of abandoning the aforesaid, in itself antidialogical representation of self, on the basis of which any interreligious experience would be hindered. In the perspective of metaphysics of light the authenticity of human self is perceived as residing in a non-localizable, spiritual (that is noetic or intelligible) reality that, transcending soul and body, consists in an immediate unity of consciousness and being, of which the self-transparency of spiritual light is considered evident manifestation. In *Enneads* V 8 (31).4.4-11 Plotinus describes this self-transparency as revealing the plural unity of the spiritual (that is noetic or intelligible) world, in which every being encompasses every being in the full consciousness of its own self and contemplates all beings through all beings. In other words, spiritual selves are eminently, unconditionally relational selves, comparable to points of spiritual light building a sphere of spiritual light transcending space and time (see for example *Enneads* V 8.9), in which every component through manifesting its own self immediately manifest the centre, every other component as well as the totality of the sphere: manifesting their own identity, spiritual selves manifest unconditional openness to alterity, building therefore the paradigm of every authentic dialogicity. As important Persian Platonists like, for example, ibn-Sînâ and al-Suhrawardî show, in this perspective – which has been influencing and still influences both eastern and western philosophies and

theologies – human selves are perceived as images of spiritual selves, and evident attestation of their spiritual nature is given by their phenomenal self-transparency, self-awareness and self-comprehension. In this context, the experience of phenomenal self-consciousness does not assume any solipsistic implications; on the contrary, being evidence of a spiritual reality, it becomes paradigm of every act which leads to the comprehension of other beings, that is of any authentically dialogical act. Since no reductionism or eliminativism will be ever able to really confute this spiritual perspective – otherwise it should eliminate any confidence in the possibility of formulating theories as well as in the self formulating them –, for every religious perspective the spiritual foundation of human self through metaphysics of light could be worthy of consideration: not only in order to achieve a solid foundation of its own identity, but also in order to manifest the originally and eminently dialogical essence of spiritual and religious identity in itself.

A False Trilemma: Exclusivism, Inclusivism, Pluralism

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John Hick divided the different approaches to salvation into three categories: Exclusivists who believe that only members of their own religion can be saved; Inclusivists who allow individuals outside their own religion, for example religion R, to be saved according to their own internal criteria R; and Pluralists who believe that individuals of different religions can be saved on the basis of common criteria. The idea that these alternatives are exclusive and comprehensive has become a common concept in religious diversity issues. In my opinion, this trilemma is false, in other words, there are other alternatives. In particular, I propose a non-reductive religious pluralism that allows members of different religions to achieve eschatological success with different criteria. However, the trilemma is misleading not only because it unjustifiably restricts the various positions on religious diversity to the same three categories; but also because it concentrates on the issue of salvation and then assumes that evaluations of religious truth and morality should follow this pattern of soteriology. Finally, I suggest that the trilemma gives the false impression that there is an absolute evaluative standpoint that can be made to rule out issues pertaining to religious diversity. On the contrary, although one's evaluative standpoint doesn't need to be fixed by a normative tradition, there is no transcendental position that makes it possible to justify the value judgments required in the study of religious diversity.

Keywords: Salvation, exclusivism, inclusivism, pluralism, non-reductive religious pluralism

Meet Again Differently: A Poetic Grammar in Line with Convergence

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The origin of the concept of Convergence goes back to Laotian reflections and Pythagorean mathematics. Throughout the history of philosophy, Iranian and European thinkers have always tried to present some forms of convergence to make a “good” civil life more credible. In recent decades, the idea of “civil dialogue” has been raised for intercultural or global convergence. The question, however, is the “method” or approach that has to be taken to make such a convergence possible. This article proposes that the “Conference of the Birds” (منطق الطير) poem written by the Iranian mystic (عارف) poet F. Attar Nayshapori in times of crisis and divergence in Iran of the late 12th century (6th A.H) can be considered as an approach that is both civil and interculturally convergent.

Keywords: Divergence, convergence, Simorgh, intercultural, friendship, civil mysticism (Erfan Madani).

The Convergence and Divergence of Religions and the Question of its Necessity in the Present World

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Although "religion" encompasses all human beliefs in supernatural affairs and there is a lot of commonality among such beliefs, by limiting the scope of this term to the Abrahamic religions, We, Simply, encounter a lot of similarities and differences between them. These cases exist both in the theoretical and in the practical domain of these religions. This paper, by selecting one case in the theoretical field and one in the practical field, discusses the doctrine of the "savior" on the one hand and the discussion on "Eid al-Adha" as one of the religious traditions, on the other hand, from the perspective of the three monotheistic religions of Judaism, Christianity and Islam, then talks about the similarities and differences of these religions with respect to the mentioned cases, and finally questions the necessity and impact of these two religious doctrines in today's world.

Keywords: The Savior's doctrine; Eid al-Adha; Abrahamic religions; the status of religious doctrines in the present world

Convergence of "I" and "the other" in the conditions of "Power" dominance

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Convergence is the way of being-together and co-exist, while the differences remain, thereby, without neglecting or eliminating differences. It entails the coexistence of "I" and "the other", without disrupting each other. Therefore, convergence ought to be pursued in the light of all the discussions regarding "otherness", and then, there should be an enquiry on the link between "I" and "the other" in different degrees. In the pre-modern era, the "reality" of every culture has originated from the processes of identity formation and the emergence of different types of co-operation and unity. But in the modern era, with the gradual reversal of the values, rooted in those established realities, an idea of convergence based on the pattern of Leviathan, which is in fact, the convergence emerged from the "will of power", replaced the truth-based idea. Therefore today, in order to discuss the idea of convergence, one has to pose questions regarding the link between "I" and "the other" in the conditions of dominance of "power" and permutations of "reality".

In this article, referring to the conceptual framework of some of the intercultural philosophers, the relationality-requisite between "I" and "the other" will be put forward, and then, based on the work of thinkers like Nietzsche and Foucault, the conditions of convergence in the sense explained above and in the realm of power dominance will be discussed.

Keywords: Convergence, the Other, Power, reality, intercultural

The Role of Mystical Discourse in Creating Cultural-religious Convergence

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In the mystical view, being is based on the foundation of "love" and love exists in all parts of the universe; and it is the reason of the bond and unity of being and creatures.

In this approach, love is often equal to being, and inevitably, like being, there is a suspicious truth, with many dimensions and manifestations; which its highest degree and manifestation is the Lord, and the whole being is the manifestation of its disclosure, although its existence in human beings is overwhelming, hence it can be considered as the divider between the human beings and other beings of the universe.

Love can lead the wisdom from plurality to unity of thought and it can lead the heart from schism and disunity to unity. Based on this view, the lover is the beloved and the beloved is the lover, and both of them reach unity in love, so any duality will come to an end.

Such a romantic approach to the being can eliminate the distance between "me" and "the other", which in its essence embraces the duality. The distance is assumed from the beginning between conventional dialogues and also philosophical dialogues, therefore, the ultimate philosophical discourse between me and the other reaches a temporary, often superficial consensus.

In other words, in a love-based view that forms the basis of most religious and secular mystics, the owner-slave relationship between me and the other is rejected, thus it can provide the basis for some kind of religious and cultural convergence.

The Other is considered "self" in somewhere else, which should be listened to, talked to, loved, and ultimately liked as "self," so attempts should be made for his joy.

The present paper seeks to present a different way for religious-cultural convergence in the current uneasy world predicated on a discourse that is based on the mystical approach of love to Other.

Keywords: Mysticism, love, the other, duality, unity, religious-cultural convergence

Greek Virtues in Islamic Philosophy

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Different theories of virtue were transmitted to philosophers living in the medieval Islamic world by a number of Greek texts translated into Arabic. In this paper I would like to propose a provisional list (which I will distribute at the session) of these Greek texts translated into Arabic (Plato, pseudo-Plato, Aristotle, pseudo-Aristotle, Galen, Porphyry, Iamblichus, Proclus) and I will describe briefly the various theories of virtue which they contain. I would then like to refer to works by al-Kindi, al-Farabi and Miskawayh in order to examine ways in which these varieties of Greek philosophical ethics were made use of by early Muslim philosophers in developing their own ethical theories.

Meaning and Intercultural Relations

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Intercultural relations have existed since past times in the history of human thought and will continue to exist. These relations take shape through the perception and transfer of *meaning* from one culture to another. There are different views on the nature of *meaning*. Which one of these views makes such relations possible? The views which reduce *meaning* to other human existential dimensions? The views which give *meaning* soul and identity but bind its concrete application to existential, cultural, and historical grounds? The views which believe in the presence and inclusion of absolute and unconstrained meanings, and hold that without such meanings the very perception of other meanings is impossible? The author sees only the third view as acceptable.

Keywords: Intercultural Relations, meaning, culture

Monotheismus, Wahrheit und Gewalt

Zu Jan Assmanns Theorie, nach der die Unterscheidung von wahr und falsch sowie die daraus resultierende Gewalt ihren Ursprung in der Religion hat

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Mit fortschreitender Säkularisierung finden im „christlichen Abendland“ Debatten über den Wahrheitsgehalt von Religionen nur noch unter Theologen und vereinzelt zwischen Theologen und Naturwissenschaftlern statt. In den Focus öffentlicher Diskussionen und wissenschaftlicher Forschung ist dagegen – verschärft seit den Anschlägen in New York am 11. September 2001 - ein anderes Thema geraten: der Zusammenhang von Religion und Gewalt in Form von Terrorismus und kriegerischen Auseinandersetzungen.

Im ersten Teil meines Vortrages werde ich die Thesen des Ägyptologen Jan Assmann vorstellen, wonach die Wahrheitsfrage mit der religiösen Legitimierung von Gewalt in einem engen Zusammenhang steht. Im Entstehungsprozess der monotheistischen Religionen als vom Propheten Moses begründeter Gegenentwurf zum ägyptischen Polytheismus seien – so Assmann - mit der Unterscheidung von „wahr“ und „falsch“ Feindseligkeit und Gewalt in die Welt gekommen. Der anfängliche „Monotheismus der Treue“ (im Bund mit Gott) habe die Existenz anderer Götter zwar noch nicht kategorisch ausgeschlossen, sich jedoch im Laufe der Zeit jedoch zu einem exklusiven, die Existenz anderer Götter leugnenden „Monotheismus der Wahrheit“ gewandelt. Damit verbunden war die Unterscheidung von Freunden und Feinden Gottes, wie sie in der Bibel ebenso wie im Koran an vielen Stellen getroffen wird. Diese implizit oder explizit Gewalt legitimierenden Passagen bezeichnet Assmann als in allen drei Religionen enthaltenen sprachlichen „Sprengstoff“, der bis in die Gegenwart – vor allem im islamisch etikettierten Terrorismus - seine fatale Wirkung entfaltet.

In Fachkreisen und darüber hinaus hat Assmanns Theorie kontroverse Diskussionen ausgelöst, worauf dieser in weiteren Publikationen mit Modifikationen und Ergänzungen reagierte. Um diese Debatten und ihre Relevanz für populäre Auseinandersetzungen mit der Beziehung zwischen Islam und Gewalt in Medien, Politik und interkulturellen Dialogen geht es im zweiten Teil des Artikels.

Hakim Iranshahri's Notion of " The Unity of all Faiths"

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The Iranian religious philosopher of the 9th/3rd Century Hakim Abu'l Abbas Iranshahri believed that all religions are fundamentally one , for their founders are all messengers of one God. The differences that we observe in the doctrines of different faiths, however, are brought about not by the founders of those faiths but by the "believers" or the followers of the prophets. Thus the doctrinal differences between Zoroasterianism, Judaism, Christianity, and Islam are not caused by Zoroaster, Moses, Christ, and Muhammad, but by the Zoroasterians, the Jews, the Christians and the Muslims, particularly by the priests, or the clergymen and the theologians of these religions.

Despite the unity of the fundamental message in different faiths, there is a difference in the exposition and expression of the faiths, a difference which is effected by the messengers or founders of the faiths. Different nations of the world speak different languages and the messengers that are sent to them must by necessity speak the language of his people. Hence Iranshahri believed that the message of the Prophet Muhammad was expressed in Arabic because he was sent to the Arab people. Likewise, the messenger that was sent to the Persians must have spoken Persian, otherwise the message would not have been heard. In fact, God did send a messenger or rather messengers to the Persians after the Arab prophet Muhammad. This messenger according to Iranshahri, was Salman-i Parsi, a Zoroasterian who had converted to Christianity and then to Islam.

For Iranshahri, Salman, whose Persian name was Ruzbih, was not only a follower and one of the companions of the Prophet Muhammad, sent to Iranshahr in order to deliver Muhammad's divine message to the Persians, but he represented by his life and the course

of his actions the fate of the nation of Iranshahr and her spiritual life. Thus Salman's short autobiography which is modeled after the story of Bhudda and included in the hagiography of the Prophet Muhammad represents the fate of the nation of Iranshahr. In his spiritual Odyssey, he leaves his father's house and goes to a Christian church in Esfahan, where he is attracted and consequently converted to Christianity, then he travels to different cities in Syria and finally goes to Madina to find the truth or the wisdom (Sophia) he was seeking in the message of the Prophet Muhammad. Finding Islam through Christianity in a spiritual journey which starts off with Zoroaster's faith and is stationed by Christian faith shows the fundamental unity of these religions.

Social Innovation, Cultural Innovation, Religious Innovation

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Social innovation stands for the development of new products, processes, organizations or services that tackle unmet social needs and very often are developed through a bottom-up process by the prospective users and beneficiaries. Cultural innovation can be understood as the outcome of complex co-creation processes that involve the reflection of knowledge flows across the social environment while promoting inclusion of diversity within society. Religious innovation is a currently project that is being carried out at the Fondazione Bruno Kessler-Institute of Religious Studies (FBK-ISR). The institute dedicates particular attention to the dynamic texture of religious communities and traditions, while considering religion as neither intrinsically nor de facto always opposed to change. The dynamics of the religious sphere is particularly visible in the transformative impact of religious diversity in contemporary societies. Today's disruptive visibility and renewed activities of different religious groups in the public sphere and their compresence with secular actors are provoking tensions and struggles but also an increase in reflection and awareness that induce new and multiple configurations of modernity. This said, it seems of utmost importance to avoid reductive conceptions with regard to both religion – including religiosity – and innovation.

A Contemplation on the Possibility and Necessity of Convergence

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What is convergence and how can be made possible? It is required to raises some questions to reply to these sort of questions such as:

What is the relations between convergence and the human essence and reality? Are we intrinsically convergent beings or divergent ones? In other word, are human beings basically like the individual Islands which means that they are essentially separated from each other or, on the contrary are they united and integrated intrinsically, from the same root and interconnected?

In the modern era, this question has been formulated as: which one is original, individuals or the society?

Is it the individual or the collective that has originality? And this originality is an abstract concept, or conversely is the individual an abstract concept and the society something real having a separate nature form individuals and possesses reality and originality?

We know that 'Individualism and Collectivism' are created to answer those questions! Despite the differences of the two schools, they are similar in their understanding of human nature as subjective.

If we do not consider the human nature as subjective, we can think of the possibility of ontological convergence.

The way to understand such possibility passes through criticizing these subjective assumptions and the subjective understanding of human nature. Such a critique will widen our view toward human nature.

Contrary to the modern view of human nature as a subject which is considered as the originality of an individual or the society, in the traditional point of view, humans descend from the same place

(according to Ferdowsi), therefore convergence is a natural phenomenon among them.

At the same time in the pre-modern societies we have witnessed that the tribal and ethnic divergences which have to do more with grounds related to beliefs, culture, religion, and self rather than having a deeply ontological knowledge base. It seems that the consistency and stability of convergence and abstaining from divergence requires an ontological understanding of the human essence.

Ethical Convergence in the Virtual World Using the Holy Qur'an

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The new worldwide communication technologies have created a simultaneous link among various cultures. By focusing on the ethical doctrines of the Holy Quran about "نَاسٌ" which means human beings, regardless of their religion, culture or belief, this article attempts to develop a convergent system of intercultural ethics, regardless of certain religious faith, that focuses on human commonality to secure a trans-religious and trans-cultural communication of the users of the virtual world by a pre-religious and precultural manner.

These pervasive ethical principles are based on Quran anthropological foundations, including the pure nature of all human beings and their brotherhood and equality that provide convergent ethics, such as public mercy, unity, security, and peace. As a result, the ethical principles based on the innate commonality of all human beings should be constructed in a way that in each of the principles, the common ethical backgrounds, as well as the Quran Anthropology's foundations, should be present; thus, a coherent ethical system for simultaneous communication between the citizens of the virtual world is formed. This ethical approach is based on the commonalities of all human beings, which can be used as an example of the Quran verse "unified human Ummah"

«كَانَ النَّاسُ أُمَّةً وَاحِدَةً»

These universal and timely ethical principles, based on human reverence and altruism can establish trans-religious and trans-cultural empathy and fraternity among people (justice seekers and virtuous ones) in the era of communication and information; also it can prevent and eliminate the racial, religious, geographic, and historical discrimination in human societies. In this convergent ethics, in addition to divine virtues and vices, human rights are also observed in

a unified approach between «الله»and«ناس» , namely between Creator and creature, in such a way that the human right is not in conflict with the divine-based virtues.

Keywords: Convergence, virtual world, Quran, ethical commonality, intercultural ethics.

Convergence and Divergence in Arba'een Pilgrimage as an Intercultural Event

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Arba'een Pilgrimage is an annual commemoration which dates back to the 14th century and until the last two decades it was only commemorated by Shia society. However, the existing situation in Iraq after the overthrow of Saddam's regime has turned Arba'een Pilgrimage to one of the world's greatest human gatherings with more than 20 million participants. Technological developments of media and social networks on the one hand and tourism facilitation and international trips on the other have caused many people from different countries, cultures or even different religions participate in this congregation.

Based on the author's observation and experiences as well as some published memoirs, posts or documentaries related to this gathering, the present article attempts to firstly introduce Arba'een Pilgrimage as an intercultural event and adjust it with the proposed criteria and features in intercultural philosophy, and secondly to propose some points with regard to the aims of intercultural philosophy dialogue.

Keywords: Arba'een Pilgrimage, culture, intercultural philosophy, religions dialogue, polylogue

The Necessary Extent of Convergence for the Beginning of Understanding, in Light of Glock's Criticism about Davidson's Principle of Charity

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According to thought experiments of Quine and Davidson, the radical translator/interpreter begins her work (understanding the other and communication) from scratch, that is she tries to get into communication with people that doesn't know anything about their language and culture. For such situation, both of them put forward the principle of charity, but the extent of this principle is broader in Davidson's version. Davidson regards this principle not as a recommendation or a heuristic maxim that increases the chances and hopes of a good interpretation, but as an essential principle to the correctness of an interpretation. That is, without this principle understanding of the "others" and to get into communication with them is not possible. This principle, in Davidson's version, assumes maximum rationality for "the others", i.e. for people we get into communication with them, and assumes, as a result, maximum convergence in all truths and beliefs, between the two sides of the communication.

Here, with reference to Hans-Glock's criticisms about Davidson's principle of charity, and by adopting a Wittgensteinian approach, it is illustrated that assuming this extent of convergence is not a necessary assumption to make a dialogue or communication possible, but it is a hindrance. It will be shown that based on Hans Glock's Wittgensteinian approach, what level of convergence and divergence makes a communication possible.

Keywords: Radical translation, radical interpretation, principle of charity, convergence, divergence

Fundamental Moral Virtues; the Basis of Cultural Convergence

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Regardless of the various definitions that have been presented for culture, the existence of inner beliefs and external actions as the two constitutive parts of culture is irrefutable. On the one hand, based on Islamic principles, the basis of belief and action is the soul's temperamental quality which forms beliefs internally and actions externally. On the other hand, based on the innate goodness and intellectual self-evidence of fundamental moral virtues, these virtues are shared between different cultures and religions. By accepting this view regarding fundamental virtues, a shared basis can be found for cultures. In this view, people are not divided according to their beliefs, but rather the criteria for humanity has to do with the realization of fundamental virtues of which some are personal and some social; qualities like compassion, generosity, chastity, veracity, and so on. Based on this view, to bring cultures closer to each other, one must promote and propagate fundamental moral virtues; in other words, human beings' external peace is tied to their inner peace. In a further step, it can be illustrated that beliefs are the products of human moral growth because belief is a faith in the heart and until the heart is not pure of moral vices and adorned with moral virtues, it is not intellectually possible for a correct heartfelt belief to be formed.

Keywords: Fundamental moral virtues, inner beliefs, external action, heartfelt faith.

Religion and Human Sciences From Divergence to Convergence

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Some contemporary interpretation of the relationship between Religion and the Human sciences, under the domination of the Enlightenment discourse of the Eighteenth century, as the origins of the modern Human sciences, which are Basically the nineteenth-century phenomenon, to confront and break with Religious thought. References to Main Ideas of the pioneers of the philosophy of Human science Auguste Comte (1778-1857) is well represented by Religious Implications (religion critique) and the science (and Human sciences) as a alternative for Religious thought. through the experience of Modern philosophy and science and entering into Western contemporary philosophy and serious critiques of the experience of Modern science and its implications for contemporary culture and man, the foundations of confrontation between Religion and the Human science be broken heard . In contemporary Philosophy, some Philosophical trends such as Hermeneutics, Phenomenology, Existentialism, and even Postmodern trend, Propose serious critiques of Eurocentrism and its Foundations, seem to open up a landscape of Dialogue and to Convergence between the Religious and Human science. This essay discuss the possibilities and limitations of some of these currents of thought - with emphasis on the Hermeneutics of Wilhelm Dilthey (1911-1833).

Keywords: Religion, human sciences, contemporary philosophy, hermeneutics, Wilhelm Dilthey, divergence and convergence.

Transcendent Theosophy and Possibility of Convergence

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Transcendent theosophy is based on the fundamental principle of the principality of existence: the existence in the transcendent theosophy is one with origin of the effects. To exist is having the external effects. Saltiness of salt, sweetness of sugar, sourness of sour-grape, altogether are effects of a single truth. The one truth of the existence, due to the longitudinal polarization in the highest order of Being, leads to the Simple Truth, and by virtue of the transversal polarization, the multiplicity of beings in the various levels of Being, forms the levels of Being. Transversal polarization in the world of nature causes a variety of effects of beings. Sadr-ol-Mote'allehin, based on the concept of existential poverty or the relational existence, has explained the relationship between the beings of the world and the origin of Being, but in his expression, the interrelation between the transversal multiplicities remains unthinking. He does not provide a clear perspective on transversal polarization, and that how the variety of effects of transversal multiplicities is compatible with the unity of the truth of existence. This article tries to explain this issue under the concept of "co-relational existence" - which its place is empty in the thoughts of Sadr-ol-Mote'allehin. In the light of this concept, it appears that convergence is an ontological base, and in contrast, divergence is also explainable on the basis of the opposite foundation, that is, principality of Quiddity.

Interreligious Dialogue in the Post-truth Age

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One of the major obstacles in establishing dialogue and harmony among members of faith communities is the conflicting truth claims. Some members of faith communities conceive the truth in its exclusivist way, and accordingly do not allot any space for acknowledging other truths. Such exclusivist outlook would hinder the progress of interfaith ecumenism, which is of significance for the world-peace, at the macro level, and for the sustainability of nation-building, at the micro level.

The emergence of post-truth age complicates the nature and future of interreligious dialogue. This new age pays more weight on personal beliefs and emotions rather than on facts in valuing information, most notably in social media. A piece of information is considered truth if it is in accordance with the belief and emotion of the people. Hence, the post-truth age intensifies the fragmentation within the society, due to the polarisation of truth conceptions.

This paper is concerned with three problems: (a) In which ways the post-truth age challenges the interfaith dialogue? (b) What kind of strategies and trajectories should be taken in order to meet the challenges of interfaith dialogue in the post-truth age? (c) What are the prospects for interfaith ecumenism in the post-truth age?

Keywords: Interreligious dialogue, trajectory, prospect, post-truth, truth-claim.