



## ABSTRACTS

### Avicenna logic for Translating Greek Philosophical Terms into Persian

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In accordance with the above title the existence of Avicenna method for translating Greek philosophical terms is presupposed. Now with having this supposition in mind I want to explain its content. Firstly, our title supposes Avicenna more as a philosopher than as a translator. Therefore he has a special relation with translation and translators. Secondly, my focus is on Persian philosophical terms, namely the terms of non-philosophical fields are not my focus and Persian language not Arabic one will be considered. Thus I do away with Greek terms outside philosophical sphere. Also I will not attention to the Greek terms that are not translated into Persian. Thirdly, term of *pattern* is my mediation between Greek –Persian philosophical terms. But more important is the word *logic* at the beginning of the title, I have done it intentionally for Avicenna considers logic as the *balancing method of mind*. Thus generally the philosophical Persian terms should have equivalency with their Greek pairs and also ordering our mind. Therefore we can say that logic as a method is mediator between these two language spheres that belong to a similar root. This approach has more affinity with a more Aristotelian philosopher and through it words as the medium of thought are purified and bettered. With regard to the above-mentioned statements as a hypothesis we can say that Avicenna as a philosopher for translating Greek philosophical terms into Persian attends synthetically and synchronically to: attention to / distancing of translators; Greek root; and his special style and then puts all of them in the formal logic.

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#### Humayun's sojourn at the Safavid court and its bearing on the formation of Mughal court ceremonial and taste

The importance of Emperor Humayun's sojourn at the Safavid court during his exile from India (1540-55) for the formative phase of Mughal court ideology and patronage has been stressed by several authors. However, few efforts have been made to explore the issue in detail. The present paper's aim is to evaluate the elements in Mughal court ceremonial and in the domain of artistic choices which may be associated with Humayun's Iranian period – as well as those which are more likely the bearing of his Timurid ancestry but have not so far been acknowledged as such.

### Herrschaftslegitimation aus der Sicht Firdausis (Machtergreifung iranischer Könige im Schahname)

Nosratollah Rastegar

Ausgehend von Firdausis expliziten Aussagen im Schahname über die überlieferten Herrschaftsformen im vorislamischen Iran wird versucht, die in den 50 Büchern des Schahname dargestellten und in vielen Fällen divergierenden Herrschaftsmodelle typologisch zu systematisieren. Dabei soll die Rolle des Militäradels und der Großen des Reiches, aber auch die der Bevölkerung bei der Akzeptanz oder Ablehnung des jeweiligen Herrschers erörtert werden. In diesem Kontext wird anhand der in den 50 Königsbüchern des Schahname jeweils dargestellten Legitimation der Herrschaft, und zwar nach einem oder mehreren Kriterien wie *königliches Farr* (= das Vom-Gott-mit-Herrscheraura-Versehen), *übermenschliche Kraft*, *königliche Abstammung*, *Erbfolge-* bzw. *Erstgeburtsrecht*, *militärische* und/oder *staatsmännische Überlegenheit*, der Versuch unternommen, Firdausis idealtypische Ansicht über die Herrschaftskompetenzen eines gerechten und beliebten Königs im Kontrast zu jenen der von ihm verworfenen willkürlich herrschenden Despoten zu rekonstruieren. Dabei werden insbesondere jene Textpassagen aus dem Schahname behandelt, in denen

1. der Herrscher unmittelbar nach der Machtergreifung und Thronbesteigung sein Regierungsprogramm dem Volk verkündet und
2. in Zeiten des Machtvakuum bzw. im Falle eines Interregnums im Reich nach einem neuen König gesucht wird.

Abschließend wird die Frage nach der Aktualität der von Firdausi dargestellten Kriterien für eine gerechte Machtergreifung und -ausübung behandelt.