

Review of pluralism, and radicalism

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Abstract One of the important issues of the second half of the twentieth century is the religious philosophy of religion, religious pluralism, or pluralism that is raised to heal the pain of religious and sectarian strife. The pluralists believe that it is not that only one particular religion reaches the truth. They make the general public prosper in various religions, and this is not the difference between Jews, Christians and Muslims. Multiplicity is the opposite of partisans. Any idea that leads to absolute and absolutism, by virtue of its own utilization of political power, leads to the radicalization of its ideology and its own ideas. Radicalism is a radical and radical means, Who are in favor of political reform and rapid and fundamental changes in society, and urgent, hard and radical steps to improve the society. The Iranian thinkers have discussed and analyzed many of these ideas. However, they are less likely to criticize these opinions in the works of the great Persian literary scholars, including Naser Khosrow. This article brings his words to this approach. In Naser Khosro's stomach, we are faced with an outrageous theologian whose most frequent blasphemies are religiously denigrating, denouncing the appearance of religion, provoking religion, political and philosophical herds, as well as blaming court jurists. He proceeds to interpret verses and hadiths based on his esoteric teachings. Contradiction and paradox are so evident in its place that it confronts the reader with several different nazarites. The political look and ideological prejudice of Naser Khorsrow have shone on his thoughts and made him a dogmatic one. Naser Khosrow, with a partisan approach, has crossed the path of Khamdharoor and has reached self-knowledge and, with extremes, has led to the caliphate.

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