

Genealogy of the Mu'tazilites's Notions in Zoroastrian texts

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Abstract

We seek to use the genealogic method of Michel Foucault, the contemporary French Philosopher, in this article to find the roots of *Mu'tazilites* ideas in Zoroastrian texts. Foucault, due to his approach, peruses the real signs from the present time to the past and looks for the overturned history. It means that he takes his approach from the present time to the past and makes them connected. Accordingly, He uses the genealogic method in his analyzes. In the present article, we begin with the simple accusations which *Mu'tazila* faced with in discussions and debates with other Muslim sects. They were accused of being Zoroastrian, *Shu'ubi* and *Ahle Ta'vil*. They were also accused of being *Qadar-Garā* (the distribution of good and evil things between God and human being), rationalist and justice oriented. In other words, they accused them of interpreting Islam with Iranian teachings and excommunicated them. The question, which our article tries to answer, is: Were these accusations true considering political and religious motivations? Our findings are followed by these Historical, theological and religious manifestations: 1- Some of the *Mu'tazila* were from *Mawāli* (Iranian) and non Arab people. 2- *Qadriye* was the sect which made the backgrounds for the arrival of *Mutazila* and they believed that Human being is not under compulsion and God does not do evil things. The enemies of *Qadariye* referred to a hadith attributed to the Prophet of Islam against *Qadariya*. 3- *Mu'tazilites* believed that religiousness is not limited to performing religious rituals and religion needs rational-mental and theological foundations. In other words, they believed that Religion is based on a religious-theological system and the

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basis of this system is the mind. Zoroastrianism also has such a structure; the religious system of this religion is a God-centeredness and mind-based one and has a theological and religious structure as its foundation. Another part of religiousness in Zoroastrianism is performing the rituals and deed related to worship and praying. 4- The existence of theology among *Mu'tazilites* depended on argument and debate. Theological Arguments were much common in Zoroastrianism as well and the books *Matikan Hezar Dadestan* and *Dēnkard* are good examples of that. The mind that is the foundation of wisdom in the system of *Mu'tazilites* is indeed the mind dependant to morality or a control on good and evil and it has a same function in God and human being. In Zoroastrianism, mind or wisdom is one of the most important and fundamental concepts. According to the Words of Zoroaster in *Gathas*, it can be said that wisdom is the distinctive part of this religion from other religions. The importance of wisdom in this religion is so high that the meaning of the name of its main god is the lord of wisdom.

Keywords: Mutazila; genealogy; teodicy; comparative theology; zoroastrian texts

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