

## Decoding Quranic and Hadith References in *Jahāngushā*'s History Mongol Invasion of Iran and its Effects on Iranians' Self-Esteem

Nīmā Owrāzāni

Mortezā Mūsavī

### Abstract

After the Mongol invasion, several historians began to chronicle the event. One of the important works of this period is the History of Jahāngushā Juvēnī. This work has been especially in the limelight because of its widespread references to the Quran and Hadiths in order to justify the invasion of the Mongols as if the author has tried to use all his Quranic awareness to regard the bitter consequences of Mongol invasion as natural consequences of people's acts. He has used Quranic references to God's wisdom and mercy as his evidences and concluded that Mongol invasion was a divinely determined fate which could not be evaded. In this study, we will try to give a psychological outline for Juvēnī's attempt to justify the invasion. We will also attempt to answer this question why Juvēnī and other Iranian historians of this era, used their religious knowledge as a relieving factor in face with such a tragic catastrophe. For this purpose, we will resort to the Attribution Theory developed by F. Heider and Cognitive Dissonance Theory suggested by L. Festinger. Accordingly, we will look into the historical event through social, psychological approach on the one hand, and will point out the effect of the exegete's mentality and social events on his understanding of the religious texts on the other hand. As it will be concluded, the application of religious teachings for the purpose of psychological adjustment led to the stabilization of Mongols' authority.

**Keywords:** Aṭā Malik Joveynī, Attribution Theory, Cognitive Dissonance Theory, Self-Esteem, Hermeneutics, Sociology of Cognition.

## The Methodology of the Commentary *Ta'vīlāt Ahl al-Sunnah*

‘Abbās Hemāmi

Somayye Khalīlī Ashtīyānī

### Abstract

Al-Māturīdī is one of the theological divisions of Islam, which still has followers from the adherents of legal school of Ḥanafī. The founder of this theological sect is Abū Maṣṣūr Muhammad b. Muhammad al-Māturīdī (d. 333 AH) who is the author of several works, including a Quran commentary titled *Ta'vīlāt Ahl al-Sunnah*. In this work, applying mild intellectual and textual reasoning, he elaborates on the bases of his theological school as opposed to the ones of Ash'ari and Mu'tazila schools. In his theological discussions he gets involved in issues such as necessary intellectual cognition of God before the prophets being assigned, the belief in the creation of faith which results in belief in the creation of human acts, his special approach to the possibility of sighting God, which can be seen everywhere throughout his commentary. This study aims at identifying the methods and approaches applied in this commentary, a work reflecting al-Māturīdī's views as an exegete with theological presuppositions. Also, we seek to notify the differences and similarities of his methods from those of his contemporaries. As it will be indicated, he is more like a theologian than an exegete in his work, a fact that has caused the work to lack other aspects of exegesis such as linguistic, historical and legal discussions.

**Key words:** al-Māturīdīyah, Abū Maṣṣūr al-Māturīdī, *Ta'vīlāt Ahl al-Sunnah*, Mu'tazila, Ash'ari, History of Quranic Exegesis.

## **Al-Kulaynî's Approach in Selecting the Hadīths of al-Kāfī**

Mahdī Akbar nezhād

Jamāl Farzane wahy

Najmīyye Gerāvand

### **Abstract**

The book al-Kāfī is one of the most significant Shiite Hadīth collections. Throughout the history, the Shi'as have always regarded the book as a corpus including the authentic narrations of Imam Bāqir and Imam Şādiq. Accordingly, it is worth studying the causes creating such exalted status. Undoubtedly, one of the causes for its sublimity is the method applied by its author, Muhammad b. Ya'qūb al-Kulaynī in selecting and collecting the Hadīths in the book. The present study aims at introducing the method and criteria of al-Kulaynī for considering the Hadīths as worthy and thus inserting in his collection by reviewing some of sample Hadīths reflected in the book and referring to recent views expressed by some scholars. Also, we will discuss the extent to which these measures have remained in effect by al-Kulaynī and will identify the strength and weakness of each of the criteria.

**Keywords:** al-Kulaynī, al-Kāfī, Aşhāb al-Ijmā', Usūl 'Arba' Mi'ah, The history of Shiite Hadīth.

## **Rituals of Dhikr in Islamic Traditions And Their Status and Social Functions**

Hāmed Khānī (Farhang Mehrvash)

### **Abstract**

One of the most common religious practices among Muslims, which has been emphasized in Islamic traditions, is saying "Dhikr" (invocation). Aside from the fact that, based on Quranic teachings and Islamic traditions, some important Islamic rituals such as daily prayers are perceived as clear examples of Dhikr, Muslims have various ways of implementing this practice in their daily life. They sometimes call the sermons and other religious gatherings "Dhikr Assemblies". For instance the ceremony for "Dhikr-i Ahli-l bayt" and the ceremony for "Dhikr-i Muşibat" are popular rituals held in contemporary Iran. In this study, after reviewing some of the remained evidence of how different ways of Dhikr became popular, the relevant rituals will be elaborated. Also, based on the historical evidences, functions and theoretical outcomes of these practices will be explained. The purpose of such study is to identify the fundamental elements of Dhikr in Islamic culture and to determine which of the apparent or hidden functions of these rituals have led to the popularity of some of the common practices in Islamic culture. Such study may contribute to the better recognition of the concept of Dhikr which has been repeated in a wide variety of Islamic eras and will facilitate for the chronology of Islamic traditions.

**Key words:** The history of the idea of Dhikr, Dhikr-i Muşibat (mourning ceremony), The Majālis of Dhikr, Function of Dhikr, Satan, Islamic lifestyle, Leisure.

## **An Introduction to the Philosophy of Ḥadīth**

Aḥmad Zāre‘ Zardīnī

### **Abstract**

The present era is a time of vogue for various scientific disciplines with a focus on applied philosophy which is usually referred to in Iranian culture as "combined philosophy". In a general classification, the combined philosophies are of two kinds: in some sorts, there is a combination between philosophy and another discipline and in the other, there is a link between philosophy and an objective reality. The purpose behind all combined philosophies is to develop, evolve, deepen and finally revise the material discussed in the relevant discipline or subject. The present study is an attempt to establish a theoretical basis for a new philosophical system, i.e. Philosophy of Hadith, a combined philosophy which is a philosophy as combined with an objective reality. For this purpose, first we will discuss about the nature of Philosophy of Hadith, then the concept of "selection" as a pivotal element in formation of Hadīth literature will be reviewed and finally we will elaborate on the two stages of Hadīth formations: "subjective realization" and "verbal realization". In subjective realization, the psychological and sociological elements plus the narrator's understanding are regarded as the factors influencing in the formation of Hadīth at this level, and in verbal realization different regional and social dialects and the physiological features of language will be introduced as effective elements.

**Keywords:** Ḥadīth, Applied Philosophy, Language, Linguistics, Hermeneutics, Textual Criticism.

**Dispersion and Consolidation of Shiite Scholars  
As Reflected in Ijāzāt al-Ḥadīth  
From the Age of al-Shaykh al-Ṭūsī to Al-Shaykh Al-Bahā'ī**

Farāmarz Ḥāj Manūchehrī

**Abstract**

Al-Shaykh al-Bahā'ī (d. 1031 AH) is the inheritor of the ups and downs of the imāmiyyah theological, legal and Hadīth thoughts occurring in a few centuries prior to his time starting from the fourth century in general and eighth century in particular. He was living in an era when the dispute between the Akhbārīs and Usūlīs had reached a peak and the excessive bipartisan between these two groups and the penetration of the Sunnis' approaches toward Hadīth into Shiite circles had caused the dispersion of the views regarding Hadīth and led to the creation of new sources of Islamic traditions. Al-Shaykh al-Bahā'ī like his predecessor, Al-Shaykh al-Ṭūsī (d. 460 AH) who had also lived in a period when a wide variety of Hadīth sources and approaches existed, understanding the precise conditions of Shiite circles, attempted to consolidate the dispersed opinions among Shiite scholars. In this study, after reviewing the historical process of generation of such disputes on the one hand and Al-Shaykh al-Bahā'ī's measures on the other hand, I will attempt to display his specific method of consolidation. As it will be indicated to achieve such unification, he resorted to the common way of Hadīth permissions (Ijāzāt al-Ḥadīth). Also in this study, I will discuss the function of these permissions in creating this consolidation and will notify the extent to which his attempts have been successful.

**Keywords:** Al-Shaykh al-Bahā'ī, Al-Shaykh al-Ṭūsī, Ḥilla School, Safavids.

## Table of Contents:

- Dispersion and Consolidation of Shiite Scholars as Reflected in Ijāzāt al-Ḥadīth From the Age of Al-Shaykh Al-Ṭūsī to Al-Shaykh Al-Bahā'ī  
Farāmarz Ḥāj Manūchehrī
- An Introduction to the Philosophy of Hadīth  
Aḥmad Zāre' Zardīnī
- Rituals of Dhikr in Islamic Traditions and Their Social Status and Functions  
Ḥāmed khānī (Farhang Mehrvash)
- Al-Kulaynī's Approach in Selecting the Hadīths of *al- Kāfi*  
Mahdī Akbar nezhād, Jamāl Farzane wahy,  
Najmīyye Gerāvand
- The Methodology of the Commentary *Ta'vīlāt Ahl al- Sunnah* 'Abbās Hemāmi, Somayye Khalīlī Ashṭiyānī
- Decoding *Quran* and Hadīth References in *Jahāngushā's* History: Mongol Invasion of Iran and Its effects on Iranians' Self-Esteem  
Nīmā Owrāzānī, Morteżā Mūsavī

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(ب) نشانه‌های لاتین		الف) نشانه‌های فارسی	
d.	در گذشته در سال ...	-	تا ...
ed.	به کوشش ...	بی	به بعد
et.al	و دیگران	ج	جلد، جلد‌ها
ff.	به بعد	جم	جاهای مختلف
ibid	همان اثر و همان صفحه	ح	حدود سال ...
id	همو	حک:	حکومت از سال ...
no.	شماره ...	د	در گذشته در سال ...
p.	صفحه ... / صفحات ...	رک:	رجوع کنید به ...
tr.	ترجمه ...	ز	زنده در ...
vol.	جلد ...	ش	هجری شمسی
		شم	شماره ...
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		(ص)	صلی الله علیه و آله
		(ع)	علیه السلام، علیها السلام، علیهما السلام، یا علیهم السلام
		ق	هجری قمری
		قس:	مقایسه کنید با ...
		ق م	قبل از میلاد
		م	میلادی
		مق:	مقتول در سال ...
		همان	مأخذ پیشین (مقاله یا کتاب)
		همانجا	همان مأخذ پیشین از همان مؤلف، همان جلد و همان صفحه
		همو	مؤلف پیش گفته
		هم	همین منابع

جدول علایم آوانگاری فارسی و عربی به انگلیسی  
Arabic & Persian Transliteration Table

Arabic	Persian	Letter	Arabic	Persian	Letter
ṣ	ṣ	ص	ʾ	ʾ	ا - ء
ḍ	ḍ	ض	b	b	ب
ṭ	ṭ	ط	p	p	پ
ẓ	ẓ	ظ	t	t	ت
ʿ	ʿ	ع	th	S	ث
gh	gh	غ	j	J	ج
f	f	ف	-	Č	چ
q	q	ق	ḥ	ḥ	ح
k	k	ک	kh	kh	خ
g	g	گ	d	D	د
l	l	ل	dh	z	ذ
m	m	م	r	R	ر
n	n	ن	z	Z	ز
h	h	ه	-	Ž	ژ
w	v	و	s	s	س
y	y	ی	sh	sh	ش

  

Arabic	Persian	Letter
a - i - u	a - e - o	مصوت‌های کوتاه (َ) (ِ) (ُ)
ā - ū - ī	ā - ū - ī	مصوت‌های بلند (آ - او - ای)
aw - ay	ow - ey	مصوت‌های مرکب



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