

# **Englische Abstracts**



## Joseph von Hammer-Purgstall's Contribution to Introduction of Persian Literature in Qajar Era

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(pp 1 to 7)

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### Abstract

Two hundred years ago, the first comprehensive work on Persian literature titled the *History of Persian Literature* was published in Vienna. The author was student of a school founded by Maria Thereza, named the Royal Academy of Eastern Languages, or in short, "School of Translators". The famous orientalist and royal interpreter, Joseph von Hammer-Purgstall (1856-1774) worked for 25 years to publish this book. By publishing his works in the first half of 19<sup>th</sup> century, he made a major contribution to acceptance and efficacy of Persian literature in German-speaking world. The present paper studies the backgrounds of publication of this book, and especially its seventh chapter, which discusses Persian language in Qajar era.

### Key words

History of Persian Literature, Joseph von Hammer-Purgstall, Literary Riturn (Bāzgašt-e Adabi)

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## **A Glimpse of the individual eschatology in Gnostic and Manichaean Beliefs**

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**Sayyed Toufigh Hosseini<sup>2</sup>**  
(pp. 9 to 28)

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### **Abstract**

Gnostic religions have been widely expanded in various parts of the ancient Mesopotamian lands, also in northern Syria. This distribution of thoughts, according to many scholars, influenced the great religions such as Jewish and Christian. Manichaeism is one of the most important religions in the ancient world that developed in Mesopotamia; hence, many of Mani's thoughts are combined with Gnostic ideas. One of the intricate and mysterious Manichaean beliefs is the universal eschatology and the story of life after death. Studying and comparing Gnostic thoughts of individual eschatology, leads to the idea that the Gnostic beliefs affected the formation of the eschatological beliefs of Manichaeism. This paper mainly studies the presence of Gnostic thoughts in Manichaeism; and through descriptive-analytical approach, examines gnostic thoughts and beliefs of the individual's eschatology in religious texts. Finally, by analyzing and comparing Mani's thoughts, the influence of Gnosticism on Manichean thought is rebuilt.

### **Key words**

Gnostic religions, Manichaeism, eschatological beliefs, individual eschatology, universal eschatology

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**Šāh Ismā‘īl, a King with Many Visitings of the Qur’an  
On the Phenomenon of Forging the Colophons of  
Old Kufic Qur’ans in the Name of Shi‘ite Imams**

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(pp 29 to 53)

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**Abstract**

This paper studies a set of Qur’an fragments in Kufic, at the end of which some colophons attributed to the script of one of the Shi‘ite Imams have been added. The author first introduces ten manuscripts, their physical features and the contents of these Qur’anic manuscripts along with their pictures. Then, analyzing of the colophons of the manuscripts, the author shows that the colophons attributed to Imams have been added later than the original time of the manuscripts. All of these colophons come with sentences signifying the visiting and sealing of manuscripts by the Safavid king, Šāh Ismā‘īl (rule 1487-1524 A.D.). The author shows that this is also a kind of forging occurred later than the Šāh Ismā‘īl era in order to increase the financial and spiritual value of manuscripts.

**Key words**

Qur’ans attributed to Imams, History of Writing of Qur’an, Safavids, Old Kufic Qur’ans, Šāh Ismā‘īl

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**Transcendent Wisdom as a Method of Exegesis  
or Ṣadrā's Commentary on Kulainī's *Kitāb al-Kāfī* Revisited**

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(pp. 55 to 62)

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**Abstract**

Mullā Ṣadrā's commentary on Kulainī's *Kitāb al-Kāfī* deals with three of the eight books of its *uṣūl* part – *Kitāb al-'aql wa faḍā'il al-'ilm*, *Kitāb al-tawḥīd*, and *Kitāb al-ḥuḡḡa*. The discussion is dominated by several principal themes: the nature and manifestation of God's unity, His essential and active attributes, creation of the world and its constituents, modulation of existence, substantial motion (as the pivotal feature of the corporeal and psychic world), human knowledge and its salvatory role, prophethood and imamate. This paper shows that like al-Ġazālī, in his exegesis, Ṣadrā treads the path of wide generalizations and approximations, but places these in the context of Twelver Shī'ism. However, the principal difference between al-Ġazālī and Ṣadrā consists in the latter's endorsement of philosophical demonstration (*burhān*) as a valid method of unification (*tawḥīd*). According to Ṣadrā, logical reasoning can point to the uniqueness of the source of existence – however, it falls short of providing the unifier with a vision of the individual oneness (*al-waḥda al-shakhṣiyya*) of existence.

**Key words**

Mullā Ṣadrā, Kulainī, *Kitāb al-Kāfī*, exegesis, Transcendent Wisdom, *tawḥīd*, demonstration, Ġazālī

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## Early Responses to al-Ḥaira

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(pp. 63 to 71)

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### Abstract

Ibn Bābawaih's *al-Faḳīh* has received much attention by scholars in the field of Shi'i studies, especially, Western-language authors. However, his several other collections of the Imams' *ahādith* have received less attention. Focusing on Ibn Bābawaih's *Kamāl ad-Din* and '*Uyūn Aḥbār ar-Riḍā*, texts assembled in the first suggest that what seem today to be some very basic points of Twelver Shi'i doctrine were, in fact, both disputed within the community and under challenge from other discourses outwith that community. According to this study, portions of the second (*'Uyūn Aḥbār ar-Riḍā*) suggest that some segments of the community were coming out of the period of *al-Ḥaira* addressed by *Kamāl*.

### Key words

Aš-Šaiḥ aš-Šadūq, Bābawaih's, *hadith*, al Kulainī, Šaiḥ aṭ-Ṭūsī, Abu Sahl an-Nawbaḥṭī

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## Revivalism or Reformation: *Iğtihād* in Modern Times

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(pp. 73 to 86)

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### Abstract

New issues and contingencies have forced Muslim jurists to engage in fresh scholarly research and *iğtihād*, so as to order to provide timely and relevant guidance to their followers. This paper will initially examine the arguments of various contemporary Muslim thinkers who call for a re-evaluation of traditional *iğtihād* and devising new strategies for a new form of *iğtihād*. These scholars have also called for a rethinking of the epistemological basis and hermeneutical tools inherent in Islamic legal theory (*Uşūl al-Fiqh*). Jurists who argue for the renewal of *iğtihād*, also maintain that the interpretations of Islamic revelation were interwoven to the specificity of those times and places. Jurists can only pronounce general principles, not rulings that are to be enforced at all times and places. For them, the real test for any legal system is its practical implementation in the community of believers. The applicability of Islamic law in modern times needs to be explored in the light of its relevancy in the context of the contemporary reality of nation-states which insists on the equality of all citizens regardless of their religious and ethnic affiliations. Many scholars also argue that hermeneutical principles within *iğtihād* allow for a different and more vibrant interpretation of the Islamic message.

### Key words

*Iğtihād*, Imams, *Uşūl al-fiqh*, *fiqh*, *Tūsī*, ‘Allāma al-Ḥillī, *Aḥbārīs*, *taqlīd*

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