

# **Englische Abstracts**



*Band and 'Ahd*  
**An Expression in the Story of "The Fisherman and Jinni"**  
*In Arabian Nights*

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(pp 1 to 21)

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**Abstract**

In one of the first stories of *Arabian Nights*, "The Fisherman and Jinni", there is an obscure expression in which the Arabic word 'ahd(عهد) should mean magic as plot of the story necessitates. In Arabic, 'ahd means oath, will, testament and so on, but never means magic. Whereas in the old Persian verse and prose, one can find the Persian word *band*(بند) meaning both oath and magic. Therefore, this Arabic expression and possibly the whole story could have an original Pahlavi or Persian version, translated into Arabic, and the Persian *band* mistranslated into 'ahd -instead of *sihr* (magic). Accordingly, the story of "The Fisherman and Jinni" could be one of the originally Persian stories of *Arabian Nights*, or at least the above mentioned expression may be counted as a rhetoric story-telling technique in the Iranian magic stories that its mistranslation has become prevalent in Arabian narrations once, and finally established in *Arabian Nights*.

**Keywords**

Comparative Literature, Persian Literature, Arabic literature, translation, *Arabian Nights*, Lexicology

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## Heğleh, Pavilions of Light for Commemorating the Dead in Shiite Iran

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(pp23 to 30)

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### Abstract

In this short contribution the author investigates a hitherto unnoticed aspect of Iranian material religion, namely memorial structures for the dead, especially young male martyrs. These illuminated pavilion-shaped structures are called *heğleh*, a term which refers to the *heğleh-ye 'arūsī*, the beautifully decorated bridal chamber, and evokes the commemoration of the young martyr Qāsem ibn al-Ḥasan, who could not consummate his marriage during the battle of Karbala. The devotional practice of setting up a *heğleh* for a specific period of time (three, seven or even forty days) either on the street in front of the home of the deceased or in front of the shop where he had worked apparently evolved throughout the 20<sup>th</sup> century or even earlier. This memorial structure, which is made by a specialised carpenter, shows formal resemblances to a pavilion as well as to a crown and is often embellished with mirror work and even with a portrait of the deceased. In addition to round structures, one finds rectangular ones with six columns. In the context of Shi'i piety, such richly decorated *heğlehs* become a materialisation of the commemoration of the dead.

### Keywords

Material religion, Shi'a, commemoration of the dead, light

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## Goethe's Cosmopolitan Idea of World literature versus Nationalist Thoughts

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(pp 31 to 44)

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### Abstract

The idea of global literature is one of the main pillars of Goethe's literary and artistic life. The formation and development of this concept is the result of the considerable devotion that he addresses to foreign literature and the need of reflecting the world literature in his own culture, by the acknowledgment of the capacities and abilities of other cultures. This idea, from a cultural and literary perspective, is in opposition to the extreme nationalist insights by its socio-political, and cosmopolitan dimensions. This argument, especially today, with the re-emergence of the new nationalism, in many countries around the world, has become more important. The following article, relying on the idea of Goethe's universal literature, compares his views with nationalist beliefs and concluded that Goethe emphasizes on "opening the gates of national literature to the literature of other nations, by desiring a mutual influence and inviting the world's thinkers and authors to participate in intellectual exchange, cultural dialogue and international connection". Goethe's ideas include some trans-national, trans-ethnic, and trans-regional dimensions.

### Keywords

World literature, national literature, cultural dialogue, cosmopolitanism, nationalism

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## The Historical Personality of Ḥāğ Bektāš Walī Based on Historical and Mystical Sources

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(pp 45 to 58)

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### Abstract

Ḥāğ Bektāš Walī Ḥurāsānī was one of the Sufī Sheikhs, who left his homeland Ḥurāsān after the Mongol invasion to Iran, and finally settled down in Anatolia. The written sources of his time considered him as a mystic (*'ārif*) and one of the *wāsilāns* of Ḥurāsān. Despite Ḥāğ Bektāš' relationship with the leaders of the sociopolitical uprising of Bābā'is, and the murder of his brother in that movement, he stayed away from them and focused on training and teaching his followers, who were called *Abdāls*. With the rise of the Ottomans, the Bektāšī order was organized and dominated in Anatolia. The anti-Seljuk nature of the Bābā'is uprising, leads the Seljuks historians to underestimate them. The historians have not tried to find the causes of Bābā'is uprising or address their thoughts. The Bektāšī order established after Ḥāğ Bektāš' death, and he was at the center of attention and interest of Bektāšīs; therefore, many miracles and unbelievable stories have been created about him, so that his true character could hardly be recognized. This article deals with the historical sources in which the formation of Bektāšīs are mentioned, as well as mystical sources related to the Sufī Sheikhs in Anatolia, and compares them to the mystical sources of Alevi-Bektāšīs, to shed light on the historical character of Ḥāğ Bektāšī Walī.

### Keywords

Ḥāğ Bektāš, Alevi-Bektāšī, Seljuqs, Anatolia

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## **An Explanation of the Prophet's Morals in Medina according to the Existential Approach**

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(PP 59 to 74)

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### **Abstract**

This paper tries to analyze prophet Muhammad's moral actions according to existential ethics. Adopting this approach, we rely on the unity of consciousness and virtue, and try to focus on the close relationship between the prophet's existential knowledge and his ethical actions. Therefore, many historical mistakes based on non-existential approaches could be corrected. Concepts such as his *lebenswelt* and *erlebnis* express a world tied with pre-scientific facts and lived experiences, and opposed to the view built on the centrality of subjectivity, in which only theoretical and scientific concerns are imperative. In other words, according to this approach, the prophet's cultural life is the central concept, which gives us a way to analyze his moral actions, especially when historical evidence is not available. Another result of this approach is that without falling prey to historicism, analyzing his lifestyle is achievable, and it grounds a history which can be considered in later historical stages, in Imam Ali and his progeny's thought, as the mystical Shiite thought, which according to Tabatabaei is the "source of mysticism".

### **Keywords**

Existential ethics, Falaturi, cultural life, Medina, minorities

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## Forming a Shii Fiqh Free of Ḥabar al-wāḥid: The Impossible?

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(pp 75 to 85)

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### Abstract

In Medina, the Imams of Ahl ul-bayt disseminated their knowledge through gatherings with their followers, known as the Shi'a. During these sessions, the companions of the Imams either recorded or memorized the sayings and teachings of their teachers. These recorded sayings were later known as *aḥbār* - traditions or reports - and since many of them were isolated reports they were later recognized as *aḥbār āḥād* (plural for *ḥabar al-wāḥid*). The legitimacy and authority of *ḥabar al-wāḥid* has been disputed since the formative period of Shii jurisprudence, some arguing for while others arguing against. Several contemporary Shi'i scholars have also called for the rejection of *ḥabar al-wāḥid*, inviting jurists to form a Shi'i Fiqh free of *ḥabar al-wāḥid*. But how realistic is this idea? How practical is forming a complete system of Fiqh without incorporating the thousands of *aḥbār āḥād*? Contemporary jurists have suggested that other legal tools can replace *ḥabar al-wāḥid*, such as the general laws of the Quran, numerous reports (*tawātur*), reason, and consensus. Will this not lead to the development of an entirely new system of Fiqh? This is what this paper will examine, which is part of an ongoing research on the role of *ḥabar al-wāḥid* in Shi'i jurisprudence.

### Keywords

*Ḥabar al-wāḥid*, *tawātur*, Shi'i Fiqh, Sayyid Al-Mortaḍā

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