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Mehmet ATMACA

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20 OCAK 1994

MADDE YAZI ALANLARDAN SONRA GELEN BOŞLUKLAR SİLİNİNİZ

رکن آبادی، غضنفر

۴۵۱۲-*سیاست، دیانت و آیت‌الله کاشانی*، تهران: دانش و اندیشه معاصر، چاپ اول/ ۳۰۰۰ نسخه، ۲۲۸ ص، فارسی، رقعی (شمیز)، بها: ۹۰۰۰ ریال، منابع: ۱۸۷-۱۹۲، فهارس: وقایع ایام.

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Kajani Ayetullah

کنگره: DSR۱۴۸/K۲S۹

کد پارسا: B۲۲۸۳۴

عنوان به لاتین:

Religious - Politic and Áyatullāh Kāshānī

کاشانی، سید ابوالقاسم ـ مبارزات

گفتاری است در باره شخصیت و زندگی سیاسی - مذهبی آیت الله **کاشانی**. مؤلف ضمن تشریح زندگی وی، اقدامات و موضع‌گیری‌های سیاسی او در جریانات ملی شدن صنعت **نفت** و پیروزی ملت در ۳۰ تیر سال ۱۳۳۱ و نیز کودتای ۲۸ مرداد ۱۳۳۲ را تبیین می‌کند. مواضع سیاسی آیت الله کاشانی، مبارزات او با تفکرات الحادی و نقش وی در ایجاد اتحاد بین گروههای مسلمان از فصل‌های مهم کتاب است.

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20 OCAK 1994

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TEN DECADES OF ULAMA'S STRUGGLE, Tehran, 1985-1405. s 128-132. DN: 28837

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made to remove the Ulama from the political, social and national scenes and neutralise their combats by means of calculated plots. But the Ulama never surrendered to these schemes, and during the fifty years of the despotic rule of the Pahlavi dynasty, they manifested brilliant examples of their firm and indefatigable struggles against foreign colonization and internal despotism.

These combats were sometimes open, such as those of Modarress, Ayatollah Kashani, and the most dazzling of all, the combats of Imam Khomeini. In other cases, the struggles took the form of laying the foundation and paving the way, and preserving the principles and criteria of Islam, and the infinite power of Shi'ism, promoting the unity and solidarity of the Muslim nations and keeping them alert until their uprising and movement were suitably shaped for a more comprehensive struggle. The example of this may be found in the efforts of Ayatollah Boroujerdi and other contemporary religious authorities who have acted as guardians of Islam.

Ayatollah Kashani

The open and hidden combats of the Ulama in our contemporary period begins with the name of Ayatollah Kashani, and the point we mentioned before about the efforts of colonizing powers in giving a wrong picture of national and religious personalities is true of this A'lem, too. Ayatollah Kashani has a brilliant record in the history of national and Islamic struggles of our time, and is considered a committed and progressive crusader who because of his untiring endeavours for reviving the thesis of Islamic government and his theoretical and practical contribution in this field, has met the same fate of being accused by the plotters of the east and west. It is, therefore, not surprising that we come across many contrary statements and judgements about him.

He was the first fighting A'lem who, in spite of all the misleading propaganda about the separation of religion from politics which was carried on in the time of Reza Shah and reinforced by foreign colonizers and in the height of assaults against the sacred dictates of Islam by western pillagers, broke the silence of several years and valiantly rose up. At a time when suppression had reached a climax, he stood up and laid the foundation for the national Islamic movement, and led the Islamic combatants and self-sacrificing devotees.

Since for many years, calculated attempts by British colonizers and the dictatorial British puppet, Reza Shah have been made to remove the Ulama from the field of politics, one of the aims of Ayatollah Kashani was to break down this barrier between religion and politics, and encourage the Ulama to involve themselves seriously in

political and social issues.

Gaining political maturity at a very young age in the Islamic land of Iraq, where he came to learn how to fight despotism and colonialism effectively, when he began his activities in Iran, he was so heartily supported by various classes of people that his every utterance to them was a verdict which, they considered their duty to carry. The despotic authorities, were well aware of this fact.

Ayatollah Kashani was born in 1303 of the Hijrah about a century ago in Tehran. In 1319, as a young adolescent of 16, he accompanied his father to Iraq and continued his studies at Najaf. He was a disciple of the late Akhund Mulla Muhammad-Kazem Khorassani and had won a lofty position among the pupils of that peerless teacher. He attained the rank of a theological expert by the age of 25, a fact which proved his authentic spiritual Islamic spirit and his religious thoughts.

In 1914, when World War I started and English soldiers attacked the region of Iraq, he took part in the fight, and with much effort and admirable self-sacrifice, supported by other crusading Ulama and the Iraqi nation, they were able to stop the advance of the invading forces at the Koot-el-Amara zone.

Among the defenders of the Islamic zone of Iraq, could be found outstanding figures such as Ayatollah Sayyed Mustafa Kashani, Ayatollah Sheikh-al-Shari'a Isfahani, Ayatollah Sayyed Ali Damad, and Ayatollah Sayyed Muhammad Sa'id Hobuji, all Ulama and religious authorities of the first rank. Ayatollah Kashani showed a greater zeal as a young man than others and was in the first line of battle, facing many hardships but never yielding to the end of the war. The struggling Ulama ordered the nation of Iraq to mobilize, calling then to the front and leading them to fight foreign forces and defend the Islamic lands. The active part of Ulama in this fight roused the enthusiasm of the people encouraging them to enhance their efforts, and through extraordinary dynamism and guerilla operations, they crippled the powerful British army.

When the war ended, Ayatollah Kashani continued his struggles, this time against western colonizing powers which intended to strangle weak nations especially Islamic ones. With this goal in mind, he returned to Iran, and resumed his extensive combats against the western powers especially Britain which had expanded its sphere of influence and colonial operations in Iran. His active and untiring efforts in Iran, too, are noteworthy, and in one sense he may be considered as the forerunner of anti-British colonization conflicts in Iran. A noted figure he was dreaded by foreign powers, was arrested and imprisoned by the English who had prepared extensive plans for purging their opponents when Iran was occupied by Allied forces. For two years he was kept prisoner in the towns of Arak, Rasht and Kermanshah (now called

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Kaşani Ayetullah

social change. Like many of his contemporaries, who combined western European training with an Islamic education, he developed a focus on interpreting Islam as a "unitarian" ideology (*towhidi*) for economic and cultural independence from the West, based on the notion of divine unity.

Bani-Sadr lived in exile in Europe from 1963 until 1979, as a result of his political activities at Tehran University. In Europe he became one of the most important activists of the National Front in Iran and abroad and a key organizer of Iranian students outside Iran. He came in contact with Ayatollah Khomeini first in 1972, in Najaf, and later in France where Khomeini spent his last days in exile. In 1980, Bani-Sadr became the first president-elect of the Islamic Republic of Iran with 75 percent of the vote. He did not represent any organization or political party. In contrast, his opponents in the Islamic Republic Party (IRP) were well-organized and made advances in the parliamentary election, and in the spring of 1980 they dominated the parliament. In 1980 and 1981 effective power shifted to the IRP parliamentary majority who named Prime Minister Raja' I ignoring Bani-Sadr's candidates for the cabinet. He later lost his presidency to conservative rivals in the IRP, as a result of a parliamentary vote of incompetence and impeachment. Later he fled the country and once again joined the exiled opposition in Paris.

See also **Iran, Islamic Republic of; Revolution: Islamic Revolution in Iran.**

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Mazyar Lotfalian

ABU 'L-HUDHAYL AL-'ALLAF (750–C. 850)

Muhammad b. al-Hudhayl b. 'Ubaydallah al-'Abdi was the first philosophically minded theologian of the Mu'tazilite school. Born in Basra around 750 C.E., he lived in the neighborhood of foragers (*'allafun*), where he spent the early part of his life. He was a student of 'Uthman al-Tawil, who was one of the disciples of Wasil b. 'Ata, the founder of al-Mu'tazila. He moved to Baghdad in 818 and lived a long life, as various dates between 840 and 850 are given for his death. Abu 'l-Hudhayl opposed some views of his contemporary theologians, such as the skeptic dualism of Salih b. 'Abd al-Quddus, the determinism of Dirar b. Amr, the physics of Abu Bakr al-Asamm, and the ethical theory of Bishr b. Ghiyas al-Marisi. He also engaged in polemical discussions with the followers of other religions, especially those of the ancient Iranian beliefs. His nephew and critic Abu Ishaq al-Nazzam as well as Yahya b. Bishr and Abu Ya'qub al-Shahham were among his closest students.

Abu 'l-Hudhayl's numerous works are not extant, though some of his views are quoted in early *kalam* sources. His metaphysics of created beings, indivisible atoms, motion, and the cause-effect process of generation (*tawallud*) provoked intellectual discussions and controversies among Mu'tazilites. In order to protect the unity (*tawhid*) of God as the main principle, he denied the essential nature of things as well as the potentiality of being prior to its existence. He also rejected a division between the essence and attributes of God. Abu 'l-Hudhayl found no contradiction between the authority of God and His doing good actions with wisdom, since it is unthinkable that God does evil or injustice with a total absence of deficiency in Him. Therefore, He would only create the best and the most convenient (*aslah*) circumstances for His creatures.

Abu 'l-Hudhayl's atomistic ontology and highly philosophical terminology shaped the mind of later Mu'tazilites, and his systematic reflections on theological topics make him one of the most influential thinkers of Mu'tazilite thought at the beginning of its classical age.

See also **Mu'tazilites, Mu'tazila.**

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M. Sait Özervarli

ABU 'L-QASEM KASHANI (1882–1962)

Born in Tehran, Abu 'l-Qasem Kashani studied in Najaf and became a *mujtahid* (religious scholar) at the age of twenty-five. He began his political activities in Najaf against the British domination of Iraq. In 1916, Kashani's father was

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THE ENCYCLOPAEDIA OF ISLAM (New Edition), Vol.IV, 1978 LEIDEN.pp.

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scholars, its calligraphers, its administrators (known by the *nisba* Kāshī, Kāshānī, Fīnī, Rāwandī, etc.) and its glazed ceramics (*haft rang* or *minā'ī*), it was relatively spared by the Ilkhānids, the Tīmūrids and the Turcomans, who derived profit from its craftsmanship (pottery, brassware, textiles). It enjoyed its greatest prosperity under the Ṣafawids; a true cultural capital of Islamic Iran in the 10th/16th century, it was favoured by Shāh ʿAbbās and his successors who embellished it with a palace, gardens, avenues and covered bazaars. From 4,000 to 5,000 hearths in 1524 (Tenreiro), it counted 5,000 to 6,000 in 1565 (Mestre Afonso), and Chardin enumerates 6,500 houses in 1673 (counting 5 to 6 persons per hearth or house). The town was then renowned for its gold brocades (*zar baft, zarī*), its silks (thread and fabric), its velvets (*makhmal*), its wool or silk carpets (sometimes embroidered with gold and silver), its painters and calligraphers, its scholars and theologians and above all its famous *kāshī* [*q.v.*] widespread in the Islamic world. After having suffered the Afghān and Afshārid domination, with their massacres and exactions, the town was destroyed by an earthquake in 1192/1779 in the time of Karīm Khān Zand. Although reconstructed by this sovereign and "embellished" by Fatḥ ʿAlī Shāh Ḳādjār, it has only recently recovered a part of its prosperity (modernization of the textile industry, improvement of the roads and railways, of which the Tehran-Zahidan line is in the process of completion). After the depression of the 18th century (*ca.* 15,000 inhabitants at the beginning of the 19th century), the city was repopulated (*ca.* 30,000 inhabitants in 1840, *ca.* 50,000 in 1908). Nevertheless, the development of the oasis has been checked, mainly due to the transfer of the axial N. — S. route to the W. of the median chain. While the census of 1956 reflects the exodus towards Tehran (*ca.* 46,000 inhabitants), that of 1966 seems to indicate an improvement (58,468 inhabitants). Numerous authors have stressed the enthusiasm for work and natural disposition of the Kāshīs for the arts, literature and philosophy, as well as their spirit of independence. Although their devotion to the *Ahl al-Bayt* and the twelve Imāms may be generally attested since the Saldjūḳid period, the majority of the settlements of the district were Sunnī at the time of the conquest of Shāh Ismāʿīl, and the faith of the people of the town itself also poses a problem (see B. Scarcia Amoretti, in *AIUON* (1969), 263-8; M. Mazzaoui, *The origins of the Ṣafawids, Šīʿism, Ṣūfism and the Ġulāt*, Wiesbaden, 1972, 31, n. 3). The ancient Jewish community of the town, which served as a refuge to the Jews of Iran under Nādir Shāh, is now in decline (2,000 persons in 1907, 525 in 1956). As elsewhere in Iran, factionalism divided the social body there, practically until the end of the Ḳādjār period. Despite natural destructions and sackings, the town has preserved a part of its historic architectural appearance: from the Saldjūḳid period, a minaret of the Djumʿa Mosque dated 466/1074, the solitary Zayn al-Dīn Minaret with a height of 47 m, the remains of the Djalālī fortress and a part of the fortified double surrounding wall; from the Mongol period, the Khwādja Tādj al-Dīn Mausoleum; built in 867/1463, the Masdjid-i Mīr ʿImād or Masdjid-i Maydān-i Fayḍ (constructed over a more ancient building, of which the *miḥrāb* dated 632/1235 is in the Berlin Museum); from the Ṣafawid period, the Imāmzāda Ḥabīb b. Mūsā shelters the tomb of Shāh ʿAbbās the Great (*miḥrāb* of the ancient mausoleum dated 668/1270 in the Tehran Museum); from the Ḳādjār period, the Madrasa-i Sulṭānī or Masdjid-i Shāh, the Mosque and the Madrasa-yi Āḳā Buzurg, the present garden palace of Fīn. Among numerous *imāmzāda*s, the town notably shelters the mausoleums of the Shīʿī poet Muḥtasham Kāshānī (d. 996/1588) [*q.v.*] and of the Shīʿī theosophist Mullā Muḥsin-i Fayḍ Kāshānī (d. 1091/1680).

Bibliography: Apart from the works cited, see for the Arab geographers Schwarz, *Iran*, repr. Hildesheim — New York 1969, 568-76 and index; Le Strange, 209; Barbier de Meynard, *Dict. de la Perse*, 434-5. Persian sources: *Taʾrīkh-i Ḳum*, ed. Sayyid Djalāl al-Dīn Tihrānī, Tehran 1313 sh., 74 ff. and index; *Ḥudūd al-ʿālam*, tr. Minorsky, 133; Ḥamd Allāh Mustawfī, *Nuzha*, 67-8 and index; Amīn Aḥmad Rāzī, *Haft iḳlīm*, ed. Djawād Fāḍil, Tehran, ii, 445-6; ʿAbd al-Djalīl Ḳazwīnī Rāzī, *Kitāb al-naḳḍ*, ed. Muḥaddith, Tehran 1331 sh., 168-70 and index (*Kilīd-i naḳḍ*, Tehran 1336 sh.); Mīrzā ʿAbd al-Karīm Ḍarrābī, *Mirʾāt-i Ḳāsān yā Taʾrīkh-i Kāshān*, ed. Iradj Afshār, Tehran 1341 sh. Travellers: A. Baiao, *Itinerários de Índia a Portugal po terra*, Coimbra 1923 (Tenreiro, 23; Mestre Afonso, 164); Michele Membré, *Relazione di Persia* (1542), ed. G. Scarcia, etc., Naples 1969, 52; T. Herbert, *Some years travels . . .*, London 1665, 232-3; Chardin, *Voyages*, ed. Langlès, Paris 1811, ii, 461-3, iii, 1-11; Olivier, *Voyage*, Paris 1807, iii, 94-7; Ouseley, *Travels*, London 1819-23, iii, 86-94; Morier, *Second Journey*, London 1818, 161-2; Mme. Dieulafoy, *La Perse*, Paris 1887, 194-212; De Sercey, *La Perse en 1839-1840*, Paris 1928, 226-9; Watson, *A History of Persia*, London 1866, 130-1; E. Aubin, *La Perse d'aujourd'hui*, Paris 1908, 263-8. Studies: L. Lockhart, *Persian Cities*, London 1960, 120-6; Minorsky, *Calligraphers and painters*, Washington 1959, 30-1 and index; *Farhang-i Djughrāfiyāʾī-yi Irān*, Tehran iii, 222-4; H. Narāḳī, *Taʾrīkh-i idjtimāʿī-yi Kāshān*, Tehran 1345 sh.; idem, *Āthār-i taʾrīkhī-yi Shahristānhā-yi Kāshān wa-Naṭanz*, Tehran 1348 sh. (J. Calmard)

KĀSHĀNĪ, ĀYATULLĀH ABU 'L-ḲĀSIM, an Iranian *mudjtahid* who played a role of some importance in the events of the early post World War II period. Born in the late 19th century, Kāshānī went at an early age to Nadjaf, where he studied under two of the *mudjtahid*s prominent in support of the Iranian constitutionalist cause, Muḥammad Kāẓim Khurāsānī and Mīrzā Ḥusayn Khalīlī Ṭihrānī. In 1919 he was sentenced to death *in absentia* by the British for opposing the mandate in ʿIrāḳ, but escaped to Iran. Throughout the reign of Riḍā Shāh he abstained from political activity, but was exiled in June 1942 by the British military authorities for alleged contacts with German agents. His postwar political career began in 1948 with the organization in Tehran of demonstrations against the establishment of a Jewish state in Palestine. With the beginning of the campaign for the nationalization of the oil industry, Kāshānī's importance grew as he came to be one of the chief organizers of mass support for Dr. Muḥammad Muṣaddiḳ's National Front. He had, too, a number of representatives in the Madjlis, a group known as the *Mudjāhidīn-i Islām*. Personal differences arose between Kāshānī and Muṣaddiḳ, and Kāshānī became alarmed, moreover, at the militant irreligiosity that showed itself in the last days of Musaddiḳ's rule. He therefore supported the royalist coup d'état of 19 August 1953 that overthrew Muṣaddiḳ. Kāshānī's remaining years were uneventful, and his death in 1962 passed largely unnoticed.

حدائق الأنس

في نوادر العرب والفرس

موسوعة نفيسة علمية، فنية، ادبية، فريدة في بابها، وحيدة
في موضوعها، بديعة في نوعها، طريفة في اسلوبها، جامعة
لكثير من العلوم والفنون والآداب، كالتفسير والحديث،
والسير والتراجم، والامثال، والمواعظ، والقصص،
والحكايات، والاشعار، والالغاز، والطرائف،
والظرائف، واللطائف، والنوادر، والنكات،
والحكم، وغيرها من المطالب المتنوعة الكثيرة
التي تستلذ منها الاسماع، وتميل اليها
الطباع، تروح الخاطر عند الملال،
وتشحذ الاذهان عند عروض الكلال

تأليف

السيد العباس الحسيني الكاشاني

(الجزء الاول)

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دار الآفاق العربية

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312. RICHARD, Y. «Base idéologique du conflit entre Mosaddeq et l'âyatollâh Kâshâni». *Le cuisinier et le philosophe. Hommage à Maxime Rodinson*, Études ... réunies par J.-P. Digard, Paris 1982, pp. 263-274.

Cet article vient compléter utilement l'analyse de Yann Richard sur la carrière politique de l'Ayatollâh Kâšâni dont on peut se demander dans quelle mesure il fut un précurseur de la république islamique (cf. notre c.r. de l'article de l'A. dans *Abst. Ir.* 5, n° 739). Reprenant certaines réflexions de M. Rodinson sur «le réveil de l'intégrisme musulman» (d'autres préfèrent parler de «fondamentalisme»), l'A. propose d'expliquer la surprise des occidentaux devant ce phénomène (du moins en ce qui concerne l'Iran) «par leur ignorance d'événements qui font partie de la mémoire nationale iranienne et dont la Révolution islamique est un aboutissement par continuation ou par réaction». En faisant référence à tout l'imbroglio d'événements ayant pour cadre la Révolution constitutionnelle (1905-1911), puis au mouvement nationaliste, à la révolte religieuse contre la «révolution blanche» et à son aboutissement dans l'avènement de la République islamique, il esquisse une «généalogie» de deux tendances politiques du mouvement nationaliste entre 1949 et 1953.

Après avoir dissous le parti Tude et les Fedâ'iyân-e eslâm (auxquels Kâšâni était lié), le pouvoir pahlavi dut affronter l'opposition du Front national dont Mosaddeq se révéla sans conteste le leader. Après un bref exil, Kâšâni retourna en triomphe à Téhéran (juin 1950) où il soutint d'abord la politique de Mosaddeq (nationalisation du pétrole, lutte pour le pouvoir). Pour diverses raisons, les deux leaders jouissaient d'un soutien populaire. Après avoir utilisé, à l'instar de Rezâ Khân, le «truc» de la démission (juillet 1952), Mossaddeq revint en force. Quant à Kâšâni «qui avait en quelque sorte le mérite de la victoire», il n'obtint pas le rôle qu'il escomptait. Le pouvoir pahlavi profita du malentendu et même de l'inimitié qui s'installa entre les deux hommes qui finirent par s'entre déchirer. Kâšâni aurait sans doute préféré que le coup d'état du 28 *mordâd* (19 août 1953) n'ait pas dû son succès à l'aide de la C.I.A. Néanmoins, il partageait avec le général Zâhedi une ancienne amitié (une appartenance commune à une organisation pro-nazie). Contrairement à Mosaddeq (qui ne chercha pas à noircir son ancien allié), il garda un profond ressentiment envers celui qui venait de tomber et dont il réclamait la mort («Mosaddeq a trahit, il m'a trahi et a trahi son pays parce qu'il a voulu accaparer les trois pouvoirs» : cf. p. 269).

Comme le constate judicieusement l'A., l'opposition entre Kâšâni et Mosaddeq fut surtout une divergence entre deux systèmes de pensée. Le fossé n'a d'ailleurs cessé de se creuser entre ces deux systèmes pour aboutir à des positions totalement irréconciliables dans la République islamique. L'analyse rétrospective, tant de la carrière de Kâšâni (p. 270s.) que de celle de Mosaddeq (p. 271ss.) montre clairement qu'il pouvait difficilement en être autrement. J. C.

18 EKIM 1985

Abst. Ir. Supp. 6. 1983 Leiden. s.84

Kâšâni Ayatullah

321. DEHNAVI, M., ed., *Estedrâkât-e majmu'e-i az maktubât va payâm-hâ-ye âyatollâh Kâšâni be eżâfe-ye ejâzât-e marâje', maktubât-e maqâmât-e dowlati va ... gozârešât-i dar bâre-ye âyatollâh Kâšâni (az 1286 h.š. tâ 1340 h. š.)*. Vol. 5, Tehrân, Câpaxš, 1363, 318 p., 28 photographies h.t.
[Documents sur ... l'ayatollâh Kâšâni]

En complément aux volumes précédents (voir *Abstr. Ir.* VII, 372), Md. Dehnavi apporte quelques documents intéressants sur la vie politique de Kâšâni, depuis 1907 (Premier *majles*) jusqu'à sa mort en 1961 ; notamment sur les événements de 1920 en Irak, quelques lettres (rares, et moins importantes que les deux qui manquent toujours, évoquées dans *Abstr. Ir.* VII) sur l'époque de Reżâ Šâh, documents épars sur ses rapports au Front national et à Moṣaddeq, sur son projet panislamiste au retour du *ḥajj* en 1952, etc. La plupart des documents sont reproduits en fac-similé, le texte étant transcrit lorsqu'il est difficile à déchiffrer. L'ordre chronologique est (à peu près) respecté. Origine des documents : archives publiques iraniennes et collections privées.

Y. R.

Abst. Ir. Suppl. 8, 1984 Leiden. s. 375

18 EKIM 1990