

## “City of God” and “Umm ul-Qura”

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### **Abstract**

The religious centrality has been concreted in several forms. One of these concrete forms and in fact the best one is the “City of God”. The ideal aim of establishing the “City of God” has been to make the connection between human beings and God. This ideal has been manifested either in ambiguous form in the old times, in the nations’ myths or more clearly in the holy scriptures. Sometime we see the realization of this ideal in physical form. In the course of the religious thought, this sublime and collective ideal, has linked with the divine convenient and the name of the great prophet Abraham and has realized as “Umm ul-Qura”, meaning the universal and religious metropolis and the cradle of the Holy House of God, to develop the world security and transcendence.

**Keywords:** Religious Centrality, City of God, “Umm ul-Qura”, Mecca

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## Some Considerations on Editions of Tarikh-e Bayhaq

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### **Abstract**

Tarikh-e Bayhaq, one of the most important local histories, is written by Abu-AL Hasan Ali ibn Zaid Bayhaqi in Persian in the mid-sixth century Ah. The critical edition of the work was published in 1317 by Ahmed Bahmanyar and once again in 1347 by Kalym Allah Hosseini. Despite the introductions and valuable comments of editors, there are still significant shortcomings and ambiguities in both edits, which were neglected by researchers in the areas of history and historiography. This study is allocated to recognize and remove the shortcomings and ambiguities in Tarikh-e Bayhaq. Findings of this study shows that the most of shortcomings and ambiguities of the book is due to the fact that the author did not present final version of his book.

**Keywords:** Local histories; Tarikh\_e Bayhaq; edits of Tarikh\_e Bayhaq, Ali ibin Zaid Bayhaqi.

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## **From Confrontation to Interaction: An analytical Survey on Relations between Yidrim Beyazid and Madrasa Graduates**

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### **Abstract**

Although, in the Ottoman dynastic historiography, Bayezid I. was described as the mighty and warrior figure, this Sultan also was in his behaviors and policies under the influence of the influential political-religious currents in Ottoman territory. Using the motivation of Beyazid I to raise his stature as Muslim Sultan and pretender in the Islamic world after victory at Nicopolis war in 797/1396, the current of Madrasa could change the situation to its favor. When the Yildirim Beyazid tried to dominate throughout Anatolia, the Madrasa graduates forced him to repent from committing of illicit acts and by this way they renewed, like previous periods, their political status in Ottoman rule. However, attempts of the Madrasa current had failed to peacefully resolve the conflict between Beyazid I and Tamerlane. Following the defeat in the Battle of Ankara in 804/1402, the reign of Yildirim Beyazid came to end and the Ottoman Empire was on the verge of collapse and disintegration.

**Keywords:** Religious movements in Ottoman Empire, the Islam of Madrasa, Ilmiyye class, Beyazid I, Tamerlane.

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## The Immigration of Chechens and Circassians to Zarqā: cultural and political Consequences

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### Abstract

The aim of the present study is to investigate the background and causes of Chechens and Circassians' immigration to Syria (Al-Shām). In the wake of Russia's expansionist policies in the Muslim regions of the North Caucasus and the Black Sea coastal towns, the Russians seized these regions in 1281 AH. The consequence of the occupation of these regions was the displacement of a large number of Circassian and Chechen Muslim tribes. On the other hand, the Ottoman state in 1296- 1327 AH due to a conflict with Russia, accommodated a number of Chechens and Circassians's refugees in Syria (Al-Shām) with the aim of using them in various parts of economic, political and military activities. The refugees, thanks to the supports of the Ottoman Empire, founded the city of Zarqā near the headwaters of Zarqā River. They improved the economic-commercial situation of Zarqā and served in World War I as the Ottoman forces. After the World War I, they turned Zarqā into a haven for independence seekers and even some of them were killed for the freedom and independence of Jordan

**Keywords:** Zarqā, Russians, Ottoman state, Circassian and Chechen tribes, Jordan.

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## **Influence of the West on Military Music of Iran (From the Middle of Naseri Era to the End of Qajar)**

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### **Abstract**

Following political, social and cultural developments in Qajar and the establishment of Dar ul-Funun and numerous trips of Naser al-Din Shah and Mozaffar al-Din Shah to Europe, the west culture influenced Iranian culture and extended in Iran. One of the elements of Iranian culture which was influenced by these developments was music and more especially military music. Using descriptive-analytical method and relying on library documents and resources, this article aims to answer the question: how did the integrated scientific and practical methods of Western military music influenced the military music of Iran (Naqareh-khaneh) and Iranian artists? The findings suggest that Western military music entered Iran from the middle of Naseri era and it gradually continued its influence and extension to the end of Qajar era and by using its special features became a serious competitor for military music. Although the efforts of some Iranian musicians and members of the literary societies were effective for synchronization of both the western and Iranian music styles and led to innovations in the field of this art, many of the old music styles were forgotten and the Western patterns in music (items such as solfège, harmony and orchestration) overshadowed Iranian patterns.

**Keywords:** Naqareh-khaneh, military music, Naser al-Din Shah, M. Lemaire, Western music.

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## **The Influence of Pilgrimage Caravans and Burial of the Dead in the Holy Shrines on the Relations between Iran and the Ottoman Empire (1343-1264 BC)**

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### **Abstract**

With Second Erzurum Treaty (1263 AH / 1847 AD) between Iran and the Ottoman Empire, it was thought that the disagreement between the government of Iran and Ottoman on border issues and also the problem of pilgrimage to the Holy Shrines would be resolved. But the traffic of Iranian pilgrimage caravans to the Holy Shrines, which sometimes carried the dead bodies, made new problems in the relations between Iran and the Ottoman Empire. Ottoman officials at borders prevented the dead bodies and kept the passengers into quarantine in Khanaqain, because of their fear of spreading diseases such as cholera, typhoid, plague, etc. Using the analytical-historical method, this article deals with political, economic and social problems of carrying the dead bodies to the Holy Shrines in relations of two countries.

**Keywords:** Atabat Aliyat, the Holy Shrines, Iran, the Ottomans.

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## **A Survey on Relations between the Delhi Sultans (602/1205-932/1525) and *Chishtiyya* and *Suhrawardiyya* Masters**

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### **Abstract**

The Sufis had a great role in Islam promulgation in India Subcontinent when they migrated to India. *Chishtiyya* and *Suhrawardiyya* are considered as the first Sufi sects that entered into this land. Contemporary with the Delhi Sultans power peak in 7<sup>th</sup> and 8<sup>th</sup> centuries, they obtained great spiritual influence among the people from different strata. This caused the majority of Delhi Sultans to have close and respectfully relations with Sufis. They tried to attract them toward their courts to obtain legitimate and support for their reigns, from both political and governmental aspects. The masters of these two sects had different stances, whereas most of *Chishtiyya* masters refused entering into political and governmental affairs, *Suhrawardiyya* masters accepted some responsibilities such as “Sheikh- ul- Islam”. In this essay the relations between the mentioned Sufis sects and Delhi Sultans, and especially the most important changes of their relationships, are studied in details.

**Keywords:** India Subcontinent, Delhi Sultans, Sufism, *Chishtiyya*, *Suhrawardiyya*.

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