

ABSTRACTS

The Idea of the Seven Climates and the Examination of References to it in Traditions

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According to an ancient belief shared among various nations, the inhabited quarter of the world consists of seven parts, which is represented in Islamic culture as “Seven Climates”. Although we know that the most outstanding models of seven parts of the world have been those of the three Iranian, Indian, and Greek, it is to be admitted that etymologically the word “*iqlīm*” (climate) is a Greek term, rather than an Indian or a Persian one. Apart from the term itself, the Islamic idea of seven climates is originally related to the Greek pattern in

some aspects and to the Iranian in others.

Notwithstanding the Greek idea of seven climates, which opened its way into the Islamic sources after the Translation Movement, it is to be asserted that the idea of seven Persian countries was well known among Muslims in the early centuries of Islam. It is not precisely known how and when the idea of “seven climates” entered the world of Islam; and its history up to the second half of the 3rd/9th century has remained ambiguous as an idea which had been used as a rather inaccurate geographical term in that period. We know that, in the first two centuries after *Hijra*, the word *iqlīm* had not been common in the Arabic works, neither by itself nor in combination with “seven climates”.

In the aforementioned circumstance, what is of high importance in research about the history of this concept in the Islamic culture is its application in several Shi’ite traditions, mainly related from Amīr al-Mu’minīn (A.S.). Given the authenticity of the documentation of these traditions, it can be concluded that the idea of “seven climates” has been popular among Muslims before 40/660. It has been

since then that the documentary status of these traditions has taken on a great importance in the history of the “seven climates” idea.

Keywords: climate, documentation of traditions, attributed traditions.

The Advantages of Rāmyār’s *History of the Qur’an*

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Rāmyār’s *History of the Qur’an* is the first Persian volume on the topic, which enjoys abundant references and is firmly composed with a noble penmanship. Having reviewed sayings of scores of orientalist and researchers and observing the principles of research, the writer has closely and deliberately delved into the history of the Holy Qur’an. This article has displayed the advantages of the above book over other similar works.

Keywords: *the History of the Qur’an*, Maqūd Rāmyār, Qur’anic studies.

Ibn Ghaṣṣā'irī's Methodology in the Criticism of tradition transmitters

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The science of wounding and authentication (*'ilm al-jarḥ wa al-ta'dīl*) is a balance for the transmitters of *ḥadīth*, that if it weighs in their favor, they will be accepted as authentic, otherwise they will be rejected. There has been widespread discussion and much controversy in recent centuries concerning Ibn Ghaṣṣā'irī, one of the earlier great Shi'ite biographers, for his authoring a book in which he has introduced weak and blameworthy transmitters in the field of Shi'ite *ḥadīth*. Some of his opponents have criticized his method of biographical criticism and accused him of undue debilitation of transmitters of *ḥadīth*. Dealing with such views, the writer has argued that Ibn Ghaṣṣā'irī

has been a specialist in *'ilm al-rijāl* (scrutiny of transmitters) as per his focus on this single discipline, who has pursued criticism on transmitters with sophisticated deliberation and in terse and prudent words rather than hastily; and has followed the scholarly and consistent method of the ancients and has developed a methodology of criticism.

Keywords: Ibn Ghā'irī, the Shi'ite *ādīth*, transmitters of *ādīth* and their criticism, methodology.

A Research Concerning the Words *Ism* and *Allāh*

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In this paper the roots and meanings of the two frequently used Qur'anic words *ism* (name) and *Allāh* have been examined. First, various forms of the word *ism* in some Arabic texts have been touched upon and then the origin of its derivation has been dealt with. As for the word *Allāh*, at first

this word has been studied as being a proper name and as to whether it is improvisational or derivative in its properness, and then the roots posed for the word *Allāh* have been examined. In the end, different concepts of the word *Allāh* are discussed.

Keywords: *ism*, *Allāh*, derivation, improvisational, root of word.

A Survey of Sufi Principles in Understanding and Interpretation of the Qur'an

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As viewed by all Muslims, the Holy Qur'an is the most significant source for getting to know the Islamic ordinances and *ma'ārif* (knowledge). However, they came to disagreement as to how to understand the divine words, with various Muslim sects and groups trying to comprehend its meanings in their own approaches and views. In this respect, the Sufis with a different viewpoint from that of the

traditionists and jurists have sought to understand and interpret the Qur'an and regarded the esoteric way as the proper procedure for understanding it, viewing other exegetical methods as proving to be of little avail. On the other hand, the traditionists and jurists have considered the Sufi way of understanding the Qur'an as innovative and inadvisable. The present article reviews the principles of the Sufis and mystics as well as their opponents' positions in respect to understanding and interpreting the Qur'an.

Keywords: Sufism, exegesis, esoteric interpretation (*ta'wīl*), the Qur'an.

A Search into the Life and the Works of the Late Maqāmūd Rāmyār

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There have been, here and there, talks about and writings concerning the life and works of the well-known Qur'an scholar and religion researcher, the late Ma'mūd Rāmyār, Professor of Mashhad University. These writings, however, are mainly incomplete, not well founded, and at times incorrect or overrated. Hence, the present writer has attempted to portray the personality, state of mind, and half a century of dynamic endeavors of this erudite professor through a survey of his books and articles, careful study of his dossier preserved in the archives of Mashhad University and the Faculty of Theology, and also by relying on his own information as well as views of some of his colleagues contemporary to the late professor. It is hoped that this article will be fruitful to both the contemporaries and the posterity.

Keywords: Ma'mūd Rāmyār, Qur'anic studies, the history of the Qur'an, Faculty of Theology, Ferdowsi University.

The Tradition of Writing '*Arba'īn* and an Exquisite Manuscript in Exposition of Forty □*adīth*s

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The holy Prophet (S.A.W.), in the famous □*adīth* of '*arba'īn*, which has been narrated in different styles by both *Sunni* and *Shi'ite* scholars, strongly emphasized the compiling, recording and preserving of such □*adīth*.

This □*adīth* is the main focus of "writing '*arba'īn*" and has been the most important factor in motivating Muslims to write '*arba'īn* books. In these books, forty □*adīth*s attributed to the infallible Imams (A.S.) conveying a wide range of ideological and ethical issues, have been compiled, explicated, and annotated by the scholars. This body of meritorious traditions was so deeply rooted as to influence Persian literature as well. Such compilations entitled as *chehel □ū□ī*, *chehel fa□l*, *chehel nāmūs*, *chehel bāb*, *chehel □abā□*, etc. are typical examples of the influence.

One of these books, “*Al-‘Arba‘ūna ʿadīthan*”, dating back to the early 11th/17th century, was written by a great philosopher named Mīr Muḥammad Zamān Simnānī, a contemporary to Sheikh Bahā’ī.

Keywords: *‘arba‘īn*, *ʿadīth* of *‘arba‘īn*, writing *‘arba‘īn*, Muḥaddith Simnānī, *Al-‘Arba‘ūna ʿadīthan*.

A Historical Account of the Qur’anic and ʿadīth Studies in Transoxiana

(From the Fall of Samanids to the Invasion of the Mongols
(389 - 616/992 - 1219))

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The land of Transoxiana belonged to the last portions of the ancient Iran, which was taken over by Muslims in the late 1st/7th century. Based on *Sunna* and *Jamā‘a*, Islam was very rapidly embraced and the Islamic sciences welcomed by the people of that region. Their great interest in the Islamic

sciences, particularly in the Qur'anic and *ḥadīth* sciences, is noteworthy and thought-provoking. Having resulted from the predominance of thought and religious sanctity over all their aspects of life, this led to a general inclination towards the study, research, memorization, comprehension, and narration of the Qur'anic and *ḥadīth* sciences as two sacred disciplines. This, in turn, led to the emergence of great scholars and the appearance of voluminous writings some of which have remained renowned and universally authoritative even to date.

Being started in 3rd/9th century, this dynamic movement continued inexhaustibly and uninterruptedly until 616/1219. The present article intends to provide, from a historical viewpoint, a perspective of this scholarly movement and its outcomes as a social, scientific, and religious civilizing movement in Transoxiana in the 5th – 6th/11th – 12th centuries through a study of firsthand sources, some of which have been authored within that area or elsewhere.

Keywords: Transoxiana, Islamic sciences, exegesis, reading (*qirā'a*), tradition (*adīth*), memorizer (*āfi*), reciter (*muqrī*).

Semantics and Pragmatics of *anīf* in the Qur'an

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The term *anīf* and its plural, *unafā*, have been used in the Qur'an twelve times and in the historical and narrative texts in various meanings. In this paper, the author is first of all dealing with the etymology of the term. Upon educating its literal meanings and explaining its course of development in Arabic language, he goes on to state that considering the Qur'an and the Prophet's traditions as well as the extant evidence the term *hanīf* has been used figuratively in early Islam. However, it has over time been applied terminologically as

meaning “Muslim”.

Keywords: □*anīf*, □*unafā*, religion, culture, the *jāhilī* Arabs.

Brevity and Delineation in Traditions

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Among the significant issues in *Fiqh al-□adīth* (science of traditions) to be taken into consideration is the relation between brevity and delineation in traditions. The foremost principle concerning traditions is their explicitness and non-brevity. However, for some reasons many of the traditions enjoy a kind of brevity, which may be categorically divided into two types of substantial and accidental. Each of the above types includes other subdivisions which are dealt with in the present article, while the most important ways of explaining brevity are touched upon as well.

Keywords: brief, obvious, homonyms, analogy, allegory, truth, paraphrase, scansion of a □*adīth*, issuance occasion, verbal and figurative contexts.

The Nag Hammadi Finds and Reevaluating the Canonized Gospels

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The Nag Hammadi Library was discovered over a half century ago in Egypt. The texts incorporated in that collection belong to a Gnostic community that retired from the main body of the christianity to Egyptian desert. In various respects these finds are very important, especially for religious and even Islamic studies. In them we find some old Gospels that are older than the canonized Gospels. It is well-known that the Qurān indicates that the true and original Gospel is other than one of the extant Gospels. In Nag Hammadi Gospels, there is doctrinal differences from what the christians did and do believe. As well, they represent similarities with the Quranic teaching, but one can not trace these cases back to the Old and New Testaments. However, the present writer doesn't claim that the Gospel to the which the Holy Quran draws attention

is decisively one of the Nag Hammadi Gospels. But he can not help expressing that the Gospel of Thomas, which is in that library, may be older than the Canonized christian Gospels.

Keywords: Gospel, perversion, the people of the book, Old and New Testament, Gnostics, Nag Hammadi Library, Christianity.

Backgrounds of Monotheism in the Arabian Peninsula in the Pre-Islamic Period

Remarks on Nestorians (Eastern Syrian Christians)

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There is no question about the importance of understanding the history of monotheist communities present in the Arabian Peninsula in the first six centuries CE and the impact of this understanding on various branches of Islamic studies. Similarly, knowledge about the religious tenets and doctrines of the Jewish and Christian communities may guide the researchers through a

deeper understanding of Qur'anic reports, Qur'anic studies, and recent intellectual trends in this relation outside the world of Islam.

In this paper, the writer intends to provide a general perspective of the history of the Christians' presence in the Arabian Peninsula, their diaspora, as well as their key centers. In this respect, due to the more widespread presence of Nestorians and their cultural and evangelical activities, a brief account of the history of the Nestorian Church and their main cultural center and church in ܩܝܪܐ is given here.

Grasping the monotheistic tenets of the Christians would be impossible without knowledge about the essential Christian doctrines, trinity, incarnation, and Christology. It was particularly due to Christological contentions that the Syriac Christianity broke away from the main body of the Church. A brief report on these contentions from the perspective of the Church history could be functional in comparative studies.

Keywords: monotheism, Arabian Peninsula, Nestorians, Eastern Syrian Christians, Christology.