

ABSTRACTS

In Search of Sulaim b. Qays Hilālī

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One of the *rijālī* (biographical) issues which has since long attracted the attention of *rijālī* experts is the existence or non-existence of a person named Sulaim b. Qays Hilālī, to whom one of the oldest Shi'ite *ḥadīth* volumes is attributed and whose renown is greatly due to such attribution. *Rijālī* experts and authorities have expressed two different viewpoints on this issue: One viewpoint regards Sulaim b. Qays Hilālī as not only a real person but also an eminent and respectable personality and describes him with such terms as "high in dignity" (*jalīl al-qadr*), "one of Amīr al-Mu'minīn (A.S.)'s friends", etc. The other viewpoint considers Sulaim b. Qays Hilālī as a misnomer, forged,

and delusive who has never had a real existence, or viewed as a nickname employed by the Kūfī Shi'ites by way of dissimulation. According to the writer of this article, each of the above viewpoints is open to criticism. Perhaps a third viewpoint can be added here which might be closer to reality. Sulaim b. Qays Hilālī has neither been an eminent historical personality nor an imaginary and forged person but a mere *ḥadīth* expert who is to be studied in his proper context. The proper context for studying a *ḥadīth* expert is not the historical sources – as some have assumed – rather, it is the *rijālī* and *ḥadīth* sources. Research and inquiry into such resources clearly indicate that Sulaim b. Qays Hilālī, as an indisputable narrator (of *ḥadīth*) and the potential writer of the book attributed to him really existed.

Keywords: Sulaim b. Qays Hilālī, the book of Sulaim, *ḥadīth* expert, *tashīf* (misrepresentation).

The Role of Context in Discovering the Meanings of the Qur'an from the Viewpoint of the Interpreter of Al-Mīzān

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Grasping the lofty concepts of the Qur'an requires deliberation on verses before and after the verse in question and paying

attention to the overall trend of the discourse, i.e. *siyāq* (context). Defining a verse irrespective of its *siyāq* and the overall direction of the verses will have result but deviating and distancing from the real meaning of the verses.

Given the importance of the issue, the writer has proceeded to explain the meaning of *siyāq* and to delineate its status in *tafsīr* (interpretation), its role in discovering the meanings of the words and verses of the Qur'an, the acceptance and rejection of exegetical traditions, the traditions of revelation occasion, determination of the antecedents, as well as reviewing the opinions of the interpreters from the viewpoint of the interpreter of Al-Mīzān.

‘Allāmah Ṭabāṭabā’ī has made the employment of *siyāq* conditional upon actualizing the issuance (*ṣudūrī*) relation of the verses and their conjunction in meaning. No doubt, this employment is viable when the literal inimitability of the Qur'an, proportionality of the verses, and their order being *tawqīfī* (subject to scriptural ruling) are already proven. Nevertheless, that how the significance of the context and the order of the verses being non-*tawqīfī* – both accepted by the author of the Al-Mīzān – are compatible, is an issue which has been analyzed as corollary to this article.

Keywords: *siyāq*, overall trend of the discourse, *Al-Mīzān fī Tafsīr alQur'an*, Muḥammad Ḥusayn Ṭabāṭabā'ī, relation and conjunction of the verses.

The Issuance Occasions of the Traditions concerning the Seven Letters

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One of the significant foundations of Ḥadīth Studies is to identify the conditions and occasions of issuance of *ḥadīth*. The proper comprehension of the traditions concerning the seven letters (*aḥruf-i sab'a*) [the revelation of the Qur'an on the basis of seven letters] follows the same rule, too. According to issuance occasions, since the Qur'an learners are different from each other in various aspects – particularly in lingual and intellectual aspects – and since the Qur'an's methods of instruction have been formed on the basis of the two principles of its "oral and generative language" and the "psychological process of its learning", these traditions seek to explain and implement the principle of "simplifying" instruction of the Qur'an as the instruction of a language as well as spreading the expanse of Qur'an reading (*qarā'a*) (= morphology of the words, verses, and chapters) based on the maintenance and preservation of its regular structure and

single *qarā'a* in order to simplify the learning process of the "language of the Qur'an". Thus, these traditions do not represent the revelation of the Qur'an in seven different readings, or determination of seven Arabic accents and dialects, or division of the Qur'an into seven subjects, or the like.

Keywords: seven letters, seven readings, language of the Qur'an, instruction and promulgation of the Qur'an, Qur'anic sciences and interdisciplinary studies, conditions and occasions of issuance of *ḥadīth*.

Manuscripts of the Qur'an and the Qur'anic *Ruq'as* in Reza Abbasi Museum

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This paper presents a research on the calligraphy of the Iranian manuscript copies of the Qur'an dating from the early centuries to the seventh century AH (۷th to ۱۳th centuries CE) preserved in Reza Abbasi Museum. It is tried here, with reference to the historical and artistic course of development in Islamic calligraphy, to figure out the origins, the role of Iranian dynasties and royal supporters, and the presence of Iranian calligraphers and their complementary role in the aesthetic development of this art in

Iran, etc. A study of the hand-written copies of the Qur'an preserved in museums, libraries, and private collections, etc., may bring to light some forgotten secrets and facts that would enlighten the way for the researchers and experts of this sacred art; and hereby, many manuscripts of the Qur'an could enjoy more complete, accurate, and scholarly identification than they did in the past.

Keywords: Iranian manuscripts of the Qur'an, Reza Abbasi Museum.

Words and Diacritical Marks of the Verse of *Wuḍū* from Bigotry to Reality

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One day in the Translation Techniques class some students inquired about the translation of verse ٦ of chapter Al-Mā'ida, "Wash your faces and your hands up to the elbows, and wipe a part of your heads and your feet unto the ankles.", asking why with the existence of such straightforward verses, Muslims differ so widely in taking ablution (*wuḍū*). This question provided the ground for writing the present article with the following conclusions:

Diacritical marking of *arjulikum* has been rationally criticized from the syntactical point of view and the impossibility of

referring *arjulikum* to *wujūhakum* was proved with plenty of evidence from the Qur'an and Arabic literature. Similarly, the phrase *ilā al-marāfiq* has been considered with a fresh look.

The two words *ighsilū* and *imsaḥū* have been surveyed from various angles, rejecting viewpoints of those who consider the two words as being synonym. Furthermore, it is proved that washing the feet instead of wiping them with moistened hands (*mash*) is for various reasons contradictory to the context of the Qur'an, and merely bigotry has led to such misinterpretation of this verse. Also attributing wiping (*mash*) of shoes rather than the feet to the Prophet (S.A.W.) has been rationally refuted.

The syntactical rules do not by any means confirm the washing instead of *mash* of feet. Thus, attribution of washing feet to the Prophet (S.A.W.) and that Gabriel has revealed the *mash* of feet but the *sunna* of the Prophet (S.A.W.) had been washing them is thoroughly baseless. Also in this article, those who maintain that washing the feet is closer to hygiene than their *mash* are reasonably responded to. In conclusion, a brief history of the beginning of disagreement concerning *wuḍū* is also presented.

Keywords: diacritical marks of the verse of *wuḍū*, *'aṭf-i nasaq* (simple coordinating connection), synonymy, *mash* of feet, washing of feet, the *sunna* of the Prophet.

Traditions Concerning (Human) Nature

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The Shi'ite *ḥadīth* heritage consists of a series of traditions that apparently imply the discrepancy and duality of human beings in creation, touching upon the relation of faith and disbelief to human nature and evolutionary structure.

Since time immemorial, the scholars of *ḥadīth* and researchers have criticized such traditions in view of their chain of transmission or from their textual aspects. Some have discredited the issuance of these traditions, while others have taken their content as dissimulation (*taqiyya*), yet others have viewed their content as consistent with the Qur'anic and *ḥadīth* texts and attempted to provide rational explanations and interpretations for them.

Mawlā Ṣāliḥ Māzandirānī, Fayḍ Kāshānī, Āqā Jamāl Khwansārī, Sayyid 'Abd Allāh Shubbar, and 'Allāma Ṭabāṭabā'ī (*ra*) are considered as among the third group.

The writer has tried to briefly – rather than in detail – review and somehow criticize these approaches with a comprehensive outlook to specify that the traditions concerning human nature enjoy a meaning consistent with the Qur'an and other traditions. Although the article is still far from solving all the contextual

challenges, the writer supposes that this issue has taken a new direction in prompting the readers to more contemplation and deeper exploration in this respect.

Keywords: *t̄inat*, traditions concerning *t̄inat*, felicity and atrocity, *illiyān*, *sijjīn*.

Muwallidun in Islamic Spain

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Political integrity and social stability in Islamic Spain, which consisted of various religious, cultural, and ethnic groups, required the statesmen to have discreet interaction with three major Muslim groups there, namely the Arabs, Berbers, and Muwallidun. However, since Andalusian rulers mostly pursued a lateral policy, this community was always facing political strains and social conflicts.

The present article has addressed Muwallidun and examined their role in these conflicts, stating that this group has reacted in two ways in their confrontation with the discriminatory policies of the Arabs ruling in Andalusia: first, they turned to politico-military measures with which they raised their status in society; then, they took advantage of the intellectual and propagational activities.

Keywords: Islamic Spain, Arabs of Andalusia, Muwallidun.