

## ABSTRACTS

### Jarr According to Proximity in the Holy Qur'an

Dr. Murtaḍā Īravānī, Associate Professor

Faculty of Theology, Ferdowsi University of Mashhad

Some grammarians and philologists believe that some words with reduced endings (*majrūr*) are not so on the basis of the rules applying to words with reduced ending; i.e., neither there is any of the letters of reduction prior to them nor have they been posed as annexed or as subordinate to a word with reduced ending. Thereby, such a word should have diacritics other than *jarr* but is read as *majrūr* (with reduced ending), and the reason for this diacritical mark is its proximity to a *majrūr* word.

Due to the belief in the authenticity of proximity, some scholars have accordingly justified certain readings (*qarā'āt*) of the Holy Qur'an. In the present discussion, some instances in which proximity is claimed are dealt with and the scholars' views are studied and critically reviewed. As it will be clarified during the discussion, what the believers in proximity say does not seem to be so much as what they have imagined to be.

**Keywords:** jarr, proximity, justification, *qarā'āt*, Arabic application.

### A Study of Synonymous Terms in *Nahj al-Balāgha*

Dr. Ḥāmid Ṣidqī, Associate Professor

Tarbiyat Modarres University, Tehran

Ṭayyiba Saifī, M.A. in Arabic Language and Literature

**S**ynonymous terms are among terms which have taken up a large bulk of the old and new Arabic and non-Arabic lexicons. Similarly, Arabic language is among the languages which due to their containing synonymous terms are distinguished from other languages, to the extent that the existence of such terms in Arabic is a characteristic feature of this language and inseparable from it. Undoubtedly, identifying these terms and proving the existence of synonymy among them, or stating the differences between them, causes a better and more accurate understanding of the old texts and books in all languages, especially in Arabic.

The present paper is organized in three axes: the first examines viewpoints of the old and contemporary researchers and linguists concerning synonymy; the second is dedicated to studying the opinions of the commentators of *Nahj al-Balāgha* regarding proof or disproof of synonymy and, given the number of apparently synonymous terms in *Nahj al-Balāgha* and disagreement of the

commentators in this regard, this issue is briefly examined; and finally some other of those terms are pointed out.

**Keywords:** synonymy, *Nahj al-Balāgha*, Imam ‘Ali (A.S.).

### A Critical Review of the Qur’ān Interpreter’s Approach to the Christian Ritual of Baptism

Dr. Sayyid Kāzīm Ṭabāṭabā’ī, Associate Professor

Faculty of Theology, Ferdowsi University of Mashhad

Masumeh Khatami, MA in Qur’an and Ḥadīth Sciences

*I*n many of its verses, the Holy Qur’an has addressed “People of the Book” or pointed out their beliefs and customs. It seems, however, that the interpreters have in some cases spoken of those verses in a way inconsistent with reality due to their lack of accurate and comprehensive knowledge concerning their beliefs and customs. For instance, Almighty God has pointed to the Baptism Ritual in verse 138, Surat al-Baqara: “The baptism of Allah, and who baptizes better than Allah?” Among the interpreters who have realized this notion, some like Farra’ and Tusi have talked about “baptism of children” and others such as Zamakhshari, Maybudi, Nayshaburi, and Nasafi have spoken of “baptism of the Nazarene children in yellow water”; whereas, neither baptism of

the People of the Book is restricted to children nor is the water for baptism of a particular color.

In this article, the writers have critically reviewed the words of interpreters in the interpretation of “*Sibgha*” (as an example), and suggested that such interpreters as Zamakhshari have upon observing the Christians of a particular region baptizing their children in yellow water, attributed the custom to all Christians and the subsequent interpreters have repeated the same after them. It may be said, therefore, that the theology of these interpreters is not well-researched, scholarly, and systematic. To compensate for this shortcoming, accurate, scholarly, and well-documented knowledge of the beliefs and rituals of “People of the Book” should be added to “fundamentals of interpretation”.

**Keywords:** tafsīr Qur’an, Holy Qur’an Interpreters, Sibgha, baptism, Zamakhshari.

### Al-Shaykh al-Ṭūsī and his Commentary Sources in *Al-Tibyān*

Murtaḍā Karīmīniyā

The Encyclopedia of Islam Foundation, Tehran

*Al-Tibyān fī Tafsīr al-Qur’ān*, by al-Sheikh al-Ṭūsī (385-460/995-1067), is the first complete Shī‘ī *tafsīr* which has been written in

Baghdad during Buwayhid reign. This work is different in many aspects from other brief Shi'ī *tafsīrs* (prior to al-Sheikh al-Ṭūsī) such as al-'Ayyāshī, al-Furāt, and 'Alī b. Ibrāhīm al-Qummī, as well as Sunnī *tafsīrs* such as al-Farrā', al-Ṭabarī, and al-Jubbā'ī. The same method of commentary writing of al-Ṭūsī can be noticed in later centuries among renowned exegetes such as al-Ṭabarsī, Abū al-Futūḥ, Mawlā Faṭḥullāh al-Kāshānī, and 'Allāma Ṭabāṭabā'ī. With a review of al-Ṭūsī's commentary sources and methodology in *Al-Tibyān*, the present article clarifies that this work has been a product of al-Ṭūsī's dynamic, critical, and comprehensive mind in his own age in Baghdad. The overall collection of temporal and spatial circumstances of 4<sup>th</sup> and 5<sup>th</sup>/9<sup>th</sup> and 10<sup>th</sup> centuries in Baghdad, despite the requirements, restrictions, and difficulties of the time, has rendered al-Sheikh al-Ṭūsī's *Al-Tibyān fī Tafsīr al-Qur'ān* totally different from all the *tafsīrs* preceding that of al-Ṭūsī so that we may obviously consider it as a selected synthesis of the most important Shi'ī and Sunnī literary, philological, theological, and exegetical works and thoughts concerning the Qur'an in the age of al-Sheikh al-Ṭūsī.

**Keywords:** *tafsīr*, history of Shi'ī *tafsīr*, al-Sheikh al-Ṭūsī, *Al-Tibyān fī Tafsīr al-Qur'ān*, Mu'tazilite *tafsīrs*.

### Al-Dhahabī and Imāmiyya Interpretations

Dr. Sayyid Riḍā Mu'addab, Assistant Professor

Qum University

**M**uḥammad Ḥusayn al-Dhahabī is among the Sunnī scholars who in his *Al-Tafsīr wa al-Mufasssīrūn* dealt with *tafsīr* (exegesis) and its methodology along with introduction of exegetical books of the Islamic sects, which induced reviewing Imāmiyya traditional interpretations and determining the status of the exegetical traditions of the infallible Imams (A.S.). He believes that many fabrications and interpolations have found their way into the Imāmiyya exegetical traditions, with the "distortion traditions" being of this type. The traditions of the Shī'a infallible Imams do not have any exceptional validity and are similar to other sayings and works of the *tābi'īn* (Successors to the Prophet's(S.A.) companions). al-Dhahabī, in his classification of exegetical methods, regards Imāmiyya traditional exegesis as among the invalid type and believes that the *baṭnī* exegetical traditions (i.e., those transmitted through generations of the same family) concerning the Qur'anic verses are also invalid and have been merely used to prove the authority of the Imams of Imāmiyya.

In the present paper, the viewpoints of al-Dhahabī in relation to

the above issues are critically reviewed and responded as to their falsehood.

**Keywords:** exegetical traditions, *batnī* traditions, praiseworthy and blameworthy traditions, distortion traditions.

### The Mu‘tazilite Interpreter and the Exposition of a Shī‘ī Book

Dr. Sayyid ‘Alī Riḍā Wāsi‘ī, Assistant Professor

Iran University of Science and Technology

**R**esearch on the personality and thoughts of Ibn Abī al-Ḥadīd and a glance at his *Sharḥ-i Nahj al-Balāgha* seems to be worthwhile and even essential due to his reliability in religious studies. He is well-known particularly among shī‘ī writers and scholars, and his knowledgeable data have received much attention by them; his attitudes and analyses are highly significant both theologically and historically, as well as in terms of transmission of *ḥadīth*. However, this attention has occasionally been accompanied by a critical approach and even some books have been written in its refutation, but there has been much trust in his views and judgments especially in some instances of dispute with the opponents, to the extent that some authors have launched

arguments with Sunnīs invoking his words in support of their views, claiming that shī'ī beliefs have followers, or at least proponents, even among the very Sunnīs. Therefore, it seems befitting to take a glance, however cursive, at his personality and thoughts as well as his *Sharḥ-i Nahj al-Balāgha*, which is the most outstanding book left behind by him, and to study the value of his data.

The main questions that initially preoccupy the researchers' minds are "Who is Ibn Abī al-Ḥadīd?", "What scholarly, political, and social status did he enjoy?" "What was his personality like?" And "What motivations and elements prompted him to create his *Sharḥ-i Nahj al-Balāgha*, and what status and significance does it have?"

Answering these questions will undoubtedly pave the way to answering some other questions, too. In light of such discourse, in particular, the extent of validity of traditions, narrations, and information brought up in his work can be verified to some extent. To achieve the above goal and to answer the aforementioned questions, this article provides discussions in two separate sections: first, it examines Ibn Abī al-Ḥadīd's personality and his political, social, and scientific status, and then reviews his *Sharḥ-i Nahj al-Balāgha*.

**Keywords:** *Nahj al-Balāgha*, Ibn Abī al-Ḥadīd, *Sharḥ-i Nahj al-Balāgha*, Imam Ali (A.S.), the Mu‘tazilites.

### **The Status of ‘Ukāz Market and its Function in the Arab Social Life in Pre-Islamic Era**

**Dr. ‘Alī Ghufrānī, Assistant Professor**

Faculty of Theology, Ferdowsi University of Mashhad

**I**n pre-Islamic Arabian Peninsula, which is referred to as *Jāhilliya* era, commercial activity was the most important component of Arab life. A great part of the Arabs' trade was carried out with neighboring lands, which was considered as foreign. However, in the month of Shawwal and the holy months toward the end of the lunar year when the Ḥajj period would draw near, i.e., the months of Dhu'l Qa'da and Dhu'l Hijja, Arabs would gather in certain regions of Hijāz and by taking advantage of the occasion and setting up various seasonal markets, engaged in bartering their merchandise. Among such gatherings, ‘Ukāz Mrket enjoyed a special significance, as besides commercial transactions, other cultural, social and literary activities were also taking place and some problems and difficulties of the Arabs were dealt with and resolved there, which had remarkable impact on the social life of the pre-Islamic Arabs. On the other hand, this market displayed a

thorough image of the social life of the Arabs before the advent of Islam. In the Islamic period, ʿUkāz Mrket was in operation until 129/746.

**Keywords:** ʿUkāz Mrket, Arabian Peninsula, Arab culture and literature, Fujār.