

A Study of the Rhetorical Style of the Term “Mā Adrāka” in the *Quran* Applyig the Historical Linguistics Method

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Abstract

One of the literary styles of the Qur'an among the religious texts is the usage of the term "Ma Adrāk". Given its old history, it highlights the importance of rereading the meaning of this expressive style in light of the differences of commentators in its literary structure. One way to get rid of interpretative differences about the concepts of Qur'anic terms is to use historical semantic. In this paper, we use semantic analysis of the term "Darā" and its derivatives to arrive at a detailed analysis of the literary structure of "Ma Adrāk" by using historical linguistic methods such as etymology and Semitic language studies. The result shows that the meaning of "knowing" in this "verb" is much older than the root of "Alima" in the Arabic language. This plays a key role in resolving the differences between the literary experts and commentators on the literary analysis of the derivative of "Dari" and its derivatives in the Qur'an, especially in the "Ma Adrāk". In explaining this verb, the litterateurs and commentators have compared it with the verb "Alime" (to know), while they have two different literary structures. This Qur'anic style discusses the resurrection and its circumstances and divine destinies, and its expressive function in terms of the result of the material ontology of the "Dara" paying attention to the root of the verb includes concepts such as "Tahwīl" "Tafkhīm" and "Ta'dīm".

Keywords: The Style of “Mā Adrāk”, Literary Structure, Etymology, the Verb “Dara”.

**Al-Wāqidi's Influence of Quranic Exegesis
Study Case, the Verses related to Uhud Battle**

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Abstract

Abū Abdullah Muhammad Ibn Wāqidi was a 2nd century AH historian, who in his book "Al-Maghāzī" at the end of studying each battle of the Prophet based on the Quran's Surahs, commented on the details of the story and clarified the words like a commentator who explained the meaning of the verses. Repeated references of different commentators to his book in various times in the history shows that it is not only an important source in the Islamic history, but also a trusted reference for the commentators. The present study, with an analytical – descriptive approach case study of the Battle of Uhud, tried to find different forms of Wāqidi's explanations in interpretation and the stances of other commentators from the third to the tenth century AH in three different areas of narrating, referencing, and rejecting his explanations. Based on the findings of this study, Wāqidi's narrations in commentaries of 17 verses from 22 verses especially in illustrating historical details based on Quran's verses, Hadiths, and verses form were accepted by commentators. His narrations are traced in other references according to the time and the audiences, as his interpretations are more significant in narrative and Ijtihādi commentaries of the sixth century AH.

Keywords: Quranic Exegesis, Wāqidi, al-Maghāzī, the Battle of Uhud, Surah Āl-ʿImrān.

A Review of the Exegetes' Views of the Third to Fifth Centuries Regarding the Reproach of the Surah 'Abas

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Abstract

The opening verses of Surat al-Abbas rebuke a person who had frowned because of the presence of a blind. The ambiguity of the verse regarding the identity of the frowning person has caused the commentators to express different views. The results show that Ṭabarī, a Sunni commentator in the second century, has narrated numerous Hadith regarding the revelation of Sura Abbas and that it was about the question of Abdullah Mahktūm, a question after which the prophet (pbuh) frowned, resulting in the revelation of the verse to the Prophet. He considered these traditions to be true. Subsequently Sunni commentators have also cited and commented on the same Ṭabarī's narratives as a reliable historical document. Shi'ite commentators believe in the Prophet's infallibility, so they do not regard the narrations as worthy of the Prophet's character and do not consider them correct. But there don't narrate any Hadith about the reason such Sura was revealed. They know the dignity of the revelation about Abdullah Mahktūm, but they say that the person in question cannot be a prophet and based on a Hadith from Imam Sādiq they attribute the rebuke to someone else, someone from Banī Umayyeh or 'Uthmān. According to an innovative opinion, the first Verse refers to the person other than the prophet who had left the meeting after the entrance of Abdullah Mahktūm, while the following verses which contain a kind of mild reproach refers to the prophet for not paying attention to the events. A reproach which would not negate his infallibility.

Keywords: Sura al-'Abas, Frown, the blind, the Prophet, Abdullah b. 'Um Mahktūm.



Attribution of the Book of *al-Dhu'afā* to Ibn al-Ghaḍāirī

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Abstract

Ahmad ibn Husain ibn ‘Ubaydullāh Ghaḍāirī has been the author of books on Rijal and bibliography. His views and his works were considered by two great scholars of his age, Sheikh Ṭūsī and Najāshī. In addition to Najāshī, later on, a large number of elders from the school of Hilla and Jabal ‘Āmil and their followers also narrated from copies of his works and cited. However, from the Safavid period to the recent era, doubts have arisen in his credibility, which was not due to the doubt in the book's authenticity. But in the contemporary era, some have been turned into Ibn al- Ghaḍāirī by the wrong ideas about the effects of the book, or the incorrect foundations of authentication. Meanwhile, the documentation used to disregard the authenticity of the book did not take into account much of the requirements for validating books and general terms of the editions. Historical reports related to Ibn Ghazaeri and his statements merely confirm the relation of al- Dhu’afā book to him. In addition, the comparative study of the content of the book with various indications in different parts of Rijal also indicates that the author of Imāmiya’s book is cautious, and his qualities are applicable to Ibn Ghazaeri.

Keywords: Ibn- Ghaḍāirī, the book of al- Dhu’afā, Najāshī, the Evaluation.

The Archetypal Analysis of Yusuf's Dream Based on Semitic Symbols and Myths

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Abstract

One of the most important analytical areas in the study of the literary text of the Holy Qur'an is Archetypal analysis that interprets and explains the contents and concepts of this sacred text in relation to the psychological and cultural structures of its audience. This approach has been mostly influenced by Karl Gustav Jung's theories of the collective unconscious and archetypes, and is regarded as one of the most important approaches in contemporary literary criticism. The purpose of this study is to explore the dream of Yusuf (AS) with the help of this approach and discuss its archetypal angles. The main question in this study is whether the dream of Yusuf (AS) can be studied from the perspective of analytical psychology and the archetypal critique approach, as mentioned in the Qur'an or not; and whether it can be Interpreted and understood why they have been used or not. It is probable that the prostration of the sun and the moon and the stars have been derived from the central core of archeology that can be seen in mythology. If so, what this verse recounts, though it is a dream, reveals the collective spiritual truth of the people of the time of Yusuf (AS).

Keywords: The Criticism of Archetypal Analysis, Psychological Analysis of the Quran, Dream, Yusuf.



The History of the Discipline “Tanāsub al-Āyāt” (The Verses Coherence)

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Abstract

The Discipline of “Tanāsub al-Āyāt” was introduced as a science in the eighth century, and what is stated in the books of the Qur'anic sciences as the history of this science is focused on the works of this century and afterward in which they explicitly have mentioned the kinds of relation and connection between verses and suras. The present study aimed to answer the question that what was the reason of the proportion idea and what was the path of Muslim scholars to convert the proportion between the Quran's verses and suras into a scientific concern? This idea is rooted in the area of the I'jāz of the Qur'an order and the concept of order from the third century. According to the commentators, the conversion of the relation between the words to the relation between the verses is the turning point of this path, which is seen in the Bāqilānī's works. Then, in the fifth century, the introduction of a relativistic attitude to commentary books such as Sheikh Tusi's commentary, al-Tibyān, was also a ground for the knowledge proportion. Finally, in the sixth century, the intersection of the commentary science with the subject of the expressive I'jāz of the Qur'an, which was particularly raised in the interpretation of the Zamakhsharī, al-Kashāf, became the beginning of the growth and acquisition of this knowledge among commentators and scholars.

Keywords: The Relationship of the Quranic Verses and Surahs, Inimitability of the *Quran* in order, History of The Discipline of “Tanāsub al-Āyāt”, The Coherence of The *Quran*.

A New Look at the Concept of Hadithic Collection

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Abstract

Writing the Jāmi' books (Comprehensive Collection of Hadith) and the attempt to introducing these books are new areas of study in the field of the history of hadith sciences. Definitions are different in introducing such hadith books, so that none of them are comprehensive. Few books and articles on hadith books only introduce important Shiite and Sunni hadith books and seem to have no acceptable definition or even a clear picture of the concept of such style of books. In this study, while reviewing the historical course of comprehensive Hadithic writings among Shiites and Sunnis and the definitions offered in introducing the characteristics of Hadithic collections, while presenting the views on Hadithic collections and critiques of the books they have authored, the most comprehensive definition of the term will be offered. As we shall see, the optimum definition for the book is the one which considers comprehensiveness for the book which includes most religious subjects, a feature which cannot be found in some comprehensive Shiite books, although great Shia authors of such books have emerged since the emergence of hadith.

Keywords: Hadith, Jāmi' books (Comprehensive Collection of Hadith), Hadithic Texts, Thematic Comprehensiveness.



The Discourses Governing Ibn Bābiwayh Era
and its Effect on the Concept of Ghaybah
Based on the Book of *Kamāl al-Dīn wa Tamām al-Ni'mah*

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Abstract

Ibn Babiwayh's era is one of the most prominent periods in the history of Imamiyah Shiite. Imam's absence from direct access, along with other doubts, challenged the people. In this situation, Ibn Babiwayh, by writing the book *Kamāl al-Dīn*, attempted to address the most important discourse challenges of his era which had led to the widespread astonishment about the Imam (as). In such a situation, Ibn Babiwayh, one of the greatest scholars of the Imami, began to write the book of *Kamāl al-Dīn wa Tamām al-Ni'mah*. In this book, he attempted to scrutinize the most important discourse challenges of that period, which created the perplexity and ambiguity surrounding the Mahdi's Doctrine. Since these challenges are not explicitly mentioned in the book, this study attempts to understand this case by analyzing the data of *Kamāl al-Dīn wa Tamām al-Ni'mah's* book. The result of this study shows that Ibn Bābwaih has tried to discuss three issues: 1) Proof of Divine Hujah as the son of Imam al-Askari; 2) Imam's absence and non-conflict with Imam's duties; 3) The longevity of Imam.

Keyword: al-Shykh al-Ṣadūq, al-Mahdi's Doctrine, *Kamāl al-Dīn wa Tamām al-Ni'mah*, Major Occultation.

Historical and Cultural Semantic Approaches to the Qur'anic Term of "Sabil"

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Abstract

According to Qur'anic verses, "Sabil" is considered as the most frequent term conveying "Path" or "Way" in the context of revelation. Due to different usages in the wide range of textual contexts, the term "Sabil" has attracted the attention of Muslim lexicographers and exegetes. That's why the specialists in "al-Wujūh wa al-Nazā'ir" have mentioned 14 meanings for "Sabil" in the Holy Qur'an. However, Muslim scholars have had not any information about the process of meaning-formation of "Sabil", its semantic components and the features of this type of way in the context of revelation. Applying historical and cultural semantic approaches, this study attempts to explain the accurate meaning of "Sabil" at the time of revelation. According to this study, the homonymous root "SBL" has two different origins: on the one hand, the root is formed by adding the performative /S/ to the stem "BL", and on the other hand, it is formed by adding the affirmative /L/ to the stem "SB". Moreover, the present research proves that the term "Sabil" had a couple of unique features in Qur'anic Arabic: (1) Private roads that were not definite, transparent and visible. (2) Roads which could not be passed through on without experienced guides.

Keywords: Path, Way, Qur'anic Terms, Historical Semantics, Cultural Semantics, Etymology, Homonymy.



Quranic Readings; from the Literary Approach to the Traditional Approach
A Comparative study of Quranic Readings
in the *Ma'āni al-Qur'ān* by al-Farrā' and *Ma'āni al-Qur'ān* by al-Zajjāj

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Abstract

In the transition from the third century to the fourth century, we are witnessing a change in the approach of the Scholars towards the Quranic readings. The Quranic readings, which were previously used as a literary tool and with the least of limitations, at the beginning of the fourth century, relied on the use of traditional patterns and used numerous instruments of authentication for the hadith. This paper presents one of the evidences of this change of approach, comparing two "maani al-Quran"s, one of them by Farra and of the early third century, and the other by Zajjaj, which belonged to the early fourth century, and concluded that Farra, who in The period of prevalence of rationalism and moderate temperament has lived, in addition to semantic use, has used Quranic readings as a means to advance its literary debates. But Zajjaj that lived during the time of the Dominant of the Ashab al-hadith and itself belongs to this way of thinking considers the Quranic reading to be a "tradition," and in all its interactions with the readings, is affected by the "Sunnah" as a key term.

Keywords: Ibn Mas'ūd, Hadith, The Redaction of The Manuscript, Farrā', Zajjāj, Tradition, Reading.

The Historical Evolution of the Concept of “al-Ghuluww” In the Three Shiite Schools of Kufa, Qum and Baghdad

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Abstract

The issue of exaggeration (ghuluw) and its typical examples has always been discussed during the history of the Imamiya, and there has been a discrepancy about the extent of its existence. Some of their beliefs were sometimes considered Ghuluw and sometimes were regarded as the standard Imamiyah doctrines. In this paper, try to investigate the Historical evolution of the concept of Guluw in the three schools of Kufa, Qom and Baghdad, and find the origins of the differences existing in them. Besides that, we seek to know which important characters were in these schools, and why their views were accused of ghuluw. In this article, some characters such as, Jabir ibne-Yazid al- J’ufi, Mufadla ibne-Omar, Ibne-Abiya’four, and Hisham ibne- Hakam from the Kuffah and, Sheikh Saduq, from Um school and, Sheikh Mufid from Baghdad school were studied. The research was conducted in a descriptive and analytical as a library one. As a result, It seems that Some of these figures who quoted special Hadiths which Ahl al-Bayt would narrate them only to their very close companions (who shared secret facts with Imam) , caused people to call them Ghali. Also, some beliefs, (such as Sahv Al-Nabi) were considered ghuluww in a school while in another one, it was not ghuluww.

Keywords: Ghuluww, Sahv Al-Nabi, Ghali , Sheikh Saduq, Sheikh Mufid.



The Evolution of the Meaning of “al-Ahl”
From the pre-Islamic Period to the Era of the Revelation of the Holy *Quran*

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Abstract

Studying of the semantic evolution of the Quranic vocabulary from the pre-Islamic era to the later periods is a necessity task and it is not possible to understand the meaning of the verses without it. One of the most influential elements in the meaning of the Quranic terms is their relation to each other in the text, especially the syntagmatic relations of the words. In this research, the focus of the "Ahl" synthesis has been discussed. The "Ahl" syntheses are used only in the form of additional combinations in the *Qur'an* and, in terms of syntactic structure, have been synthesized with the appearance and the pronoun. Among the names of appearances, the term " Alktab " and the names of the places are most synthesized. Also, the names of the Prophets have the most synthesis as the reference to the pronouns associated with the Ahl. According to the Syntagmatic Relation of the meaning of "Ahl" in the four categories of categories, as well as the relation between "Ahl" and "Al". This research focuses on one of the components of semantics to explain the concept of the word "Ahl" and its semantic domain in the *Qur'an*.

Keywords: *Quran*, Allah , Ahl, semantics, Syntagmatic Relation.

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ed.	به کوشش ...	به بعد
et.al	و دیگران	پانویس/ پانویسهای شماره ...
ff.	به بعد	پشت برگه (در نسخه دست‌نویس)
ibid	همان اثر و همان صفحه	جلد، جلدها
id	همو	جاهای مختلف
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		همان مأخذ و همان جلد و صفحه
		مؤلف پیش گفته
		رک: خود همین منبع در فهرست منابع
		رک: همین منابع (منابع همین مقاله)، ذیل ...

جدول علایم آوانگاری فارسی و عربی به انگلیسی

Arabic & Persian Transliteration Table

Arabic	Persian	Letter	Arabic	Persian	Letter
ṣ	ṣ	ص	ء	ء	أ - ء
ḍ	ḍ	ض	b	b	ب
ṭ	ṭ	ط	p	p	پ
ẓ	ẓ	ظ	t	t	ت
ع	ع	ع	th	S	ث
gh	gh	غ	j	J	ج
f	f	ف	-	Č	چ
q	q	ق	ḥ	ḥ	ح
k	k	ک	kh	Kh	خ
g	g	گ	d	D	د
l	l	ل	dh	z	ذ
m	m	م	r	R	ر
n	n	ن	z	Z	ز
h	h	ه	-	Ž	ژ
w	v	و	s	S	س
y	y	ی	sh	Sh	ش

Arabic	Persian	Letter
a - i - u	a - e - o	مصوت‌های کوتاه (َ)
ā - ū - ī	ā - ū - ī	مصوت‌های بلند (آ - او - ای)
aw - ay	ow - ey	مصوت‌های مرکب



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