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Arabic & Persian Transliteration Table

Arabic	Persian	Letter	Arabic	Persian	Letter
ṣ	ṣ	ص	ʾ	ʾ	أ ـ ء
ḍ	ż	ض	b	b	ب
ṭ	ṭ	ط	p	p	پ
ẓ	ẓ	ظ	t	t	ت
ʿ	ʿ	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 (ـَ ـُ ـِ)
ā - ū - ī	ā - ū - ī	مصوتهای بلند (آ - او - ای)
aw - ay	ow - ey	مصوتهای مرکب

نشانه‌ها و اختصارات

الف) نشانه‌های فارسی

ـ	تا ...
به	به بعد
پ	پانویس/ پانویسهای شمارهٔ ...
پ	پشت برگه (در نسخهٔ دست‌نویس)
ج	جلد، جلدها
جم	جاهای مختلف
ح	حدود سال...
چ	چاپ ...
حک:	حکومت از سال ...
د	درگذشته در سال ...
ر	روی برگه (در نسخهٔ دست‌نویس)
رک:	رجوع کنید به ...
ز	زنده در سال ...
ش	هجری شمسی
شم	شمارهٔ ...
ص	صفحهٔ .../ صفحات ...
(ص)	صلی الله علیه و آله
(ع)	علیه/ علیها/ علیهما/ علیهم السلام
ق	هجری قمری
قس:	مقایسه کنید با ...
ق م	قبل از میلاد
م	میلادی
گ	برگ شمارهٔ ... (از نسخهٔ دست‌نویس)
مق:	مقتول در سال ...
همان	مأخذ پیشین (مقاله یا کتاب)
همانجا	همان مأخذ و همان جلد و صفحه
همو	مؤلف پیش گفته
هم	رک: خود همین منبع در فهرست منابع
هم	رک: همین منابع (منابع همین مقاله)، ذیل ...

ب) نشانه‌های لاتین

d.	درگذشته در سال ...
ed.	به کوشش...
et.al	و دیگران
ff.	به بعد
ibid	همان اثر و همان صفحه
id	همو
no.	شمارهٔ ...
p.	صفحهٔ .../ صفحات ...
tr.	ترجمهٔ ...
vol.	جلد ...

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The Role-Playing of "Man" and "Mā" In the Historical Context of the Emergence of Quranic Readings

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Abstract

To understand the historical contexts of the emergence of Qur'anic readings, it is important to examine the repetitive patterns of reading differences. For this purpose, in the present article, we will look at the position of "Man" and "Ma" in the difference of readings, and by examining various evidence of the differences among the readers, we will recognize the role of "Man" and "Ma" in the emergence of readings. In the readings of the Qur'an, the various pronunciation of "Man" as Man or Min is repeatedly seen . On the other hand, sometimes in readings outside the official Muṣḥaf, "Man" is replaced by "Ma". In addition, the hesitation between considering the wording or the meaning of "man" or "ma" has led to differences in the masculine or feminine readings of some verbs. In the present study, we want to defend the hypothesis that the flexibility of Arabic language structures, along with the fact that the official Qur'an was devoid of punctuation and Arabic symbols, led to the emergence and development of differences in readings.

Keywords: Quran recitation, causes of the difference in recitation, Arabic symbols, history of Quran.

Defending the Attributing the Book "Taṣḥīḥ al-I'tiqādāt" to Sheikh Mufīd

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Abstract

It has long been common to describe and critique the works of scholars of different sects, especially in theological subjects. However, some of these books have been lost or have not received much attention throughout the history of Islam. Sheikh Mufīd's book, "Taṣḥīḥ al-I'tiqādāt", which is a commentary on Ibn Bābiwayh's al-I'tiqādāt, was less considered in the Middle Ages, and this, along with some of the opinions contained in this book, has caused some contemporaries to doubt the authenticity of the book and even make it unoriginal and faked which was made in the late period. In this study, by criticizing the documents of the deniers of the authenticity of the work, we have sought evidence that confirms the attribution of the book to Sheikh Mufīd. Among them, Ibn Shahr-e-Āshūb's repeated reports of a version of the Sheikh Mufīd's work; A version whose contents are mentioned as a commentary on Ibn Bābiwayh's al-I'tiqādāt. Also evidence confirms that the book entitled Jawābāt Abi Ja'far al-Qumī wa al-Ra'd 'alā Ibn Bābiwayh, which is mentioned by Najashi and Ibn Shahr Ash'ub, among the works of Sheikh Mufīd, is probably this book. This book is highly consistent with the works of Sheikh Mufīd in terms of sources, principles and literature.

Keywords: al-Shaykh al-Mufīd, Taṣḥīḥ al-I'tiqādāt, al-Ra'd 'alā Ibn Bābiwayh, Narrations of Ibn Shahr-e-Āshūb.

Al-Ahadith al-Tiwal in the Written Heritage of the First Century AH

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Abstract
Long Hadith texts or Ṭuwāl Hadiths have been an old but still challenging issue in Hadith research. Long Hadiths remained from the first century are faced with many ambiguities. Perhaps the most important of these is how these Hadiths were recorded and, if they were not such long texts in the beginning, how the present texts were formed. Perhaps one of the best examples is the long narrations of Sulaim ibn Qays al-Hilali, which includes most of these challenges. In this study, in order to better understand the problem and find a solution, by reviewing the features and format of written narrations at the beginning of Islam, we will deal with the types of situations that led to the creation of long Hadiths and more examples from the same period will be reviewed to conclude how some traditions in narrating Hadiths among earlier Muhaddithin and historians led to a misunderstanding of these long Hadiths in later generations. Finally, we can use the results of this discussion to understand the structure of the texts of ancient books such as Kitāb Sulaim.

Keywords: Long Hadiths, Isanad suspension, aggregation of Hadiths, compound Hadiths, Sulaim bin Qays Hilali.

Ḥafṣ's Narration from ʻĀṣim's Qur'anic Reading
A Critical Study of the Authenticity of the Isnāds

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Abstract

In the present era, on the one hand, the reading style of Āsim ibn Abi al-Nujūd according to the narration of Ḥafṣ ibn Sulayman has become widespread in many Islamic countries, and on the other hand, it has been claimed that the *Isnad* of this reading ends up to Ali (AS) through Abū ʻAbdul Raḥmān Sullamī. From the historic point of view, it is appropriate to ask what evidence can be found for the connection of this *isnad*; Is this *isnad* a ceremonial and fabricated one that has been enacted to validate this reading and distinguish it from other recitations? or does it really indicate the exact transfer of this reading from the time of the Companions of the Holy Prophet (PBUH) to later periods? To this end, in the present study, we will evaluate the authenticity of the *isnad* of this reading based on various historical evidence; Evidence that can be obtained from Rijāli's description about the condition of the narrators, the status of the narration in terms of individuality and conflict with other narrations, the general approach to accepting or rejecting the narrator, the multiplicity of teachers and narrators, and the general conditions prevailing in the era of Qāris.

Keywords: Reading of Ali b. Abi Talib, Critique of Readings, Forgery of Reading Isnād, Reading of Ḥafṣ by Āsim.

Compilation of Moral Narrations in Hadith O' Abazar

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Abstract

"The Testament of the Prophet to Abū Dharr al-Ghifāri" is one of the long Traditions narrated in Amāli of al-Ṭūsī (d. 1067) containing dozens of phrases, each one expresses an ethical advice to Abū Dharr. This article concentrates on the whole format of this Hadith and by tracking each of its separated components in other antecedent Islamic corpora, elucidates that this Testament in its present format is a fabricated Hadith; its major part (more than 60%) has been configured by selecting and combining some of pietistic and renunciatory Hadiths from Kitāb al-Zuhd written by Abdullāh Ibn Mubārak al-Marwzī (d.797). Furthermore, it is shown that the fabricator had access to an unalike version of Ibn al-Mubārak's book and placed the chosen Hadiths in a similar order to Kitāb al-Zuhd by omitting the chain of transmission and editing the texts to provide the Testament to Abū Dharr al-Ghifāri. Besides, the article sheds light on the biographical evaluations of accused narrators of Hadith(Rowāt) to conclude the whole of this unveiling, as an exterior evidence for the accuracy of Shia biographical evaluators' (Rijālī) reports.

Keyword: The testament to Abū Dharr, al-Amāli, al-Ṭūsī, Kitāb al-Zuhd, Ibn-Mubārak, Abu al-Mūfadzal al-Shaibāni.

Abulmufḍḍal al-Shaybāni's Approach to Hadith

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Abstract

Abulmufḍal Sheibāni (d. 387 AH) is an Imami narrator whose numerous narrations have remained in various sources, but his method of gaining Hadith has been less explored so far. Despite all the efforts made by Abulmufḍal to receive and transmit the Hadith heritage, the early Shiite and Muslim narrators and translators have accused him of various forms of forgery and theft in the Hadith. We know that he has made many efforts in transmitting the Hadith heritage of the Imams and Zaydis, and many important Shiite works and narrations have been narrated through him. The importance of his legacy has even caused the popular Muslim narrators not to ignore his narrations. Accordingly, it is necessary to study the approach of Abulmufḍal Sheibāni to narrate Hadiths. This study is done for the same purpose. By studying the evidence from the narrations of Abulmufḍal, we want to find out whether it is possible to make a judgment based on the narrations of Abulmufḍal,himself about the accusation leveled against him by the narrators. Also, we want to know what kind and to what extent his possible additions in the narrations, and what was the reason for these possible insertions; Was he possibly influenced by the currents of thought of the *Qulāts* that were active during his lifetime, or was he influenced by other factors? The hypothesis of this study is that Abulmufḍal,, aware of the interference and insertions of rival sects in the narration of Hadiths, has sometimes done such changes in Hadith as a retaliation.

Keywords: Abulmufḍal al-Shaybāni, Ghadiriyeh Seremon, Ibn Rustam al-Ṭabarī, Mohammad Ibn Jarīr Ṭabarī, Abbasid Shiism.

'A'isha and Traditions of the Companions: The First External Criticism of Hadith

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Abstract

Aisha, the wife of the Holy Prophet (PBUH), is known as one of the most important transmitters of Hadith in terms of quantity, due to her long life with the Holy Prophet (PBUH), her great influence among the companions, and the meeting of many of her followers. In addition to narration, she also played a role in understanding and criticizing Hadith; To the extent that she was considered one of the serious critics of narrations. Aisha, who introduced herself as one of the most knowledgeable in the tradition of the Prophet (PBUH), also dealt with the pathology of narrations. Some of these refinements are related to the identity and totality of the Hadiths, which are called external criticism in textual criticism. This descriptive study deals with her efforts in this field; The one that was later categorized in the science of Hadith with the term Ja'l wa Waḍ' (forgery), and was also included in the discussions of the 'Ilal al-Hadith (problems of Hadiths). Criticisms can be expressed in this classification: confronting the entry of Arab superstitions, confronting the myths of neighboring regions, confronting false citations, correcting narrations about religious rulings, as well as opposing narrations that could weaken the position of women in society. The result of the article, in addition to showing the role of Aisha in the critique of Hadith and her verbal and practical confrontation with the narrations that some of the companions quoted inappropriately from her point of view, can show the first rules in the field of Hadith criticism.

Keywords: Problems of Hadith, Critique of Hadith, External Criticism, History of Hadith, Conquests, Cultural Dissemination, Abu Hurayrah.

How to find Criteria for Dating Surahs In the Chronological Interpretation of the Qur'an

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Abstract

The historiography of the Qur'an is considered a suitable criterion and tool for correcting or confirming many narrations, the causes of revelation, the order of revelation, determine the place of revelation in Mecca or Medina, and the Prophet's biography. The following article, with an analytical and descriptive method and with the aim of getting acquainted with the correct and effective principles and criteria of the history of the Holy Quran, examines the dating methods of the commentators so that the solutions and possibility of writing new interpretations can be examined based on the order of revelation. The result of this research is that these theories alone cannot offer a comprehensive method for dating the Holy Quran. The preferred view focuses on this combined ijtihad process, which can pave the way for the dating of Sur by completing Rijālī, rational, historical studies in terms of statistical and mathematical probabilities.

Keywords: Historiography, discount method, futurism, historical context, cause of revelation, descriptions of revelation.

Polysemy of the Words al-Waliyy and al-Mawlā in Quran

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Abstract

The words "Walī" and "Mawlā" and their derivatives possess a high frequency in the Holy Quran. Muslim scholars have enumerated different meanings for each and have interpreted the related Quranic verses based on them. It seems, however, that there is some excessiveness in assigning these meanings and we can reduce the practical meanings of these words based on analyzing semantic components of their root. In addition, the most frequent meaning of these words implying guardianship and patronage on the one hand and obedience and submissiveness on the other, which has an important role in Quranic discourse, has not attained its deserving place in Quranic-lexicography literature and other Quranic scholarships. Furthermore, "Mawlā" has had various cultural senses in pre-Islamic era which should be taken into consideration when analyzing its meaning in some Quranic verses. The author has profited from certain semantic ideas in accomplishing this study and besides consulting lexicography literature, has not neglected the cultural senses of the terms in the Arabic culture contemporary with the advent of Islam.

Keywords: al-Walī, al-Mawlā, *Quran*, Lexical concordance, Polysemy.

Analysis of Common Rules in the Methods of Criticizing the Hadith of Muslims And the Methods of Dating the Hadiths of Orientalists

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Abstract

Hadith is considered by Muslims as one of the most important sources of religious teachings and rules of Sharia, and the validity of the Hadith means that it is correctly attributed to its main speaker, Muslims have examined the authenticity of the Hadiths, not determined the date of their origin. However, correcting or falsifying a Hadith is implicitly related to the issue of time. Counting correctly means accepting the issuance at the time of main speaker, but there are two possibilities in ruling that the narration is fake: being made by a person at the time of the main speaker; Forgery at a later time. Western scholars consider Hadith as a historical source and the important issue for them is to determine the temporal and spatial origin of Hadiths, they have invented methods for this purpose that have evolved over time.This study with the view that what evidence of attention to the issue of time and geographical origin of the narrations in the methods of critique of Muslim Hadith can be found by analyzing a part of the Hadith heritage has concluded that some rules and points considered by scholars and Muslim narrators share the rules and points that orientalists have used in various ways of dating. Among these cases. examining the writings and different methods of a Hadith, paying attention to the common narrator.

Keywords: Methods of Criticizing Hadiths, Historiography of Hadiths, Isnad, Text, Muslim Scholars, Orientalists.

Evidence of Preferring al-Kisā' ī's Reading in Q: 66: 3 And its Role in Debunking the Interpretation of Quranic Verses

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Abstract

The commentators have disagreed on the meaning and reason for the revelation of the first verses of Surah Tahrīm, The narrations do not cause the revelation of the first verses of this surah in a way that eliminates this difference; Because in addition to the fragmentation of votes and the existence of signs of forgery and distortion in most of them, he has not clearly interpreted this phrase. In this article, we have shown that the recitation of Kasāī, narrated by Abu Bakr ibn 'Ayyāsh, paves the way for understanding and interpreting this part of the verse. The emphasis of the narrators of this recitation on the fact that it is the same recitation of Imam Ali (as) shows that it is cited by the Ahl al-Bayt. Therefore, this reading, both in terms of document and semantics and its conformity with the verse, is preferable to the common reading, and the authority of this reading, from accepting the narrations, causes the false revelation of the Sunnis that the secret of the Prophet was announced by Abu Bakr and Omar knows, as well as the Shiite narrations, which were probably forged in contrast to the Sunni narrations and introduces the secret and the head of the Prophet (PBUH) as the guardianship of Imam Ali (AS), and removes the ambiguity in the verse.

Keywords: Narrations of Occasions of Revelation, Surah Tahrīm, Kasāī's Reading.

The Position of Imam Sādiq's Narrations In Mystical Exegesis on the *Quran* as Whole

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Abstract

Imam Ja'far Sadegh (AS) is one of the personalities whose narrations can be seen in various interpretations of Shiites and Muslims. Shiite scholars, of course, have expressed his views in their Quran commentaries, considering the position of that Imam and the large volume of his narrations. However, the narration of Imam Sādiq's (as) interpretive sayings is not exclusive to Shiite commentators. Among the Sunnis commentators, the most inclined to Sufism and the creators of mystical interpretations have shown a tendency to quote the narrations of this Imam. For example, Abu Abdul Rahman Sullami (d. 412 AH) in his commentary has included a considerable number of interpretive narrations of Imam Sādiq (AS). So far, the difference between these interpretations in terms of the amount of citation to the sayings of the Imam has not been explored. Therefore, with the present study, we want to know how much attention has been paid to the narrations of Imam Sādiq (AS) in mystical interpretations, what is the approach of mystics-oriented commentators to these narrations, and when did such attention begin, and what ups and downs did it have over time? Among mystical interpretations, we only examine complete interpretations; Interpretations that include all chapters of the Qur'an.

Keywords: Interpretation, Abu Abdul Rahman Sullami, Sufism, Shiism, Mysticism.