

## **'Ulum al-Hadith in Neyshābūr During the First Four Centuries of Islam**

**Mahdi Hajjyan**

PhD Student in Islamic Theology and History, Islamic Nations History and Civilization, Islamic Azad University, Central Tehran Branch, Tehran, Iran

**Mehrnaz Behruzi**

Assistant Professor Islamic Azad University, Central Tehran Branch, Tehran, Iran

**Muhammad Sepehri**

Professor of the history of Islamic civilization Islamic Azad University, Central Tehran Branch, Tehran, Iran

### **Abstract**

The purpose of this study is to examine the state of Hadith science in Neyshābūr during the first four centuries of Islam, a city of the Islamic realm that, with its special geographical location and ideal environmental conditions, which brought together a large number of jurists, scholars and experts of hadith and became a great school in which many Hadith activities in the early Islamic centuries were done. We want to show the validity and prosperity of the science of hadith in Neyshābūr, due to the enlightenment of the experts of religion, such as Ali ibn Musā al-Reḍā (AS), and the correction of hadith collections and authentic and well-documented narratives, including the Hadith of the al-Silsilat al-Dhahab, along with the activities of the great and renowned Shiite and popular narrators. As we shall see, following the attempts made by hadith narrators of the Neyshābūr, many works were compiled by great scholars such as Muslim ibn Hajjāj, Faḍl ibn Shādhān and Ḥākīm Neyshābūrī. We will also see the popularity of works such as Ṣaḥīḥ Muslim, which in Neyshābūr have also become a pivotal point for new hadith compositions, such as books of Mustakhraj and Masānid.

**Keywords:** Neysahbur, 'Ilm al-Hadith, Hadith Narrators, Shiite Hadith, Dar al-Sunnah.

**The Historical Background of 'Ayn al-Quzāt al-Hamidāni's  
attitude towards the hadith "Utlubu al-‘Ilm wa law Bi al-Şīn"  
(Seek knowledge, even though it is in China)**

Javad Faramarzi

Assistant Professor. Department of Quran and Hadith Sciences, Quran  
University, Faculty of Quran Sciences, Amol, Iran

**Abstract**

The Sufis and Muslim philosophers have in many cases provided a different understanding of the traditions. Among such Muslim scholars is 'Eyn al-Quzāt Hamidāni (killed in 525 AH). He does so in discussing various traditions. For example, in discussing the narration of "Utlubu al-‘Ilm wa lu Bişīn" (Seek knowledge, even though it is in China) he says that the meaning of the narrative is to go to a spring called "Şād" to learn interior and secret knowledge, a source that implies a secretive meaning. It is appropriate to ask what historical roots existed in his time to cause him to have such attitude to this narrative . As we shall see, this notion is rooted in his Gnostic and mystical thinking. According to the Gnostic thought - partly on the path of its transmission through Christianity and Manoi to Iran and subsequently to Iran after converted to Islam - the material world and material science are worthless. Gnostics give authenticity to the metaphysical world and 'Eyn al-Quzāt was influenced by them as well. Another mysterious thought that 'Eyn al-Quzāt was influenced by is the one presented by Plato, who believed in the universe of the forms and that the principle of all things existed in the higher world and regard material objects as shadows and darkness. Although his viewpoints of hadiths have historical roots outside of the Muslim world, aspects of such beliefs can be viewed in various religions and schools of interest to esoteric interpretations of Shiite Islam in particular.

**Keywords:** 'Ayn al-Quzāt Hamidāni, Gnostic Ideas, Secret Ideas, History Of Sufism.

## The Role of al-Ghulāt (Extremists) In the Formation of Sab'at Aḥruf Traditions

Muhammad Etrat Doust

Assistant Professor, Department of Islamic Studies, Shahid Rajaei University,  
Tehran, Iran.

### **Abstract**

One of the specialized topics in the field of Quranic sciences and is the theory of the multiple revelation of the Holy Quran based on the Sab'at Aḥruf traditions (which claim that the Quran was revealed in seven different readings). Apart from the necessity to identify the context on which they were issued from the Prophet (peace be upon him), what is of great importance and has caused a great deal of controversy among the Shiite scholars, is the fact that such traditions also exist in Shia works which support this theory. There are some traditions with the same concept coming from Imam Sādiq and Imam Bāqir. Since these narrations seem to contradict the other narrations of Imams about the Qur'an and that it was revealed in a single reading, and considering the fact that such traditions provide the basis for the belief in the distortion of the Qur'an among the Shiites, this study attempts to, by using both criticism and Sandy analysis and considering the historical discourse prevailing in the era of Imams Sādiqain (AS), reveal the reasons for issuing these narratives and their relationship with the socio-religious currents of the early days of Islam and explain a new view to understand such narrations. Considering the activities of the Extremists, their motivation for discussing the Qur'anic controversy, and how Aḥl al-Bayt (AS) was exposed to these false ideas, are among the topics discussed in this article.

**Keyword:** Hadith Criticism, Reading Variation , Sab'at Ahruf Traditions, Qulāt Paradigm, Quran Distortion.

## Contemporary Quranic Approaches to Occasions of Revelation

Pezhman Qasemi

Master of Science in Quran and Hadith Studies, Shahid Chamran University,  
Ahvaz, Iran

### **Abstract**

The science of Occasions of Revelation is one of the oldest issues discussed in Quranic sciences and is related to the understanding of the Qur'an. In the contemporary era, despite the persistence of the views of the classical Qur'anic scholars, almost all the disciplines of this science have undergone changes. The present study, with a descriptive-analytical approach, examines the approaches of the Qur'anic scholars and the evolution of their views in this field. The present study shows that the continuity of the views of the past in the contemporary period is the result of factors such as the tendency to interpret based on narratives and, moreover, the tendency to imitate the interpretive style of the past. These changes are mainly due to the evolution of views on the nature of the Qur'anic text, the extent to which the Qur'anic text interacts with reality, a critical approach to the traditions, the belief in the need for a rigorous rethinking of the views of the past, and a comprehensive examination of religious heritage. Contemporary times appear to have been the era of debates about the causes of revelation, and have led to many views, whether views such as the independence of interpretation with regard to the causes and that it is not necessary for the definition of occasion of revelation to include the cause of revelation, the point that has been approved by most commentators. This study will detail the critiques of such commentators, as well as numerous other views that have been accepted by Muslim commentators.

**Keywords:** Occasions of Revelation, Context of Revelation, Contemporary study of the Quran, Contemporary Quranic Scholars.

## **Qur'anic words, Revelations or Dreams? Judgement between the two theories based on the Quran**

Sakineh ChamanPeyma

PhD student of Quran and Hadith Sciences, Central Tehran Branch, Islamic Azad University, Tehran, Iran

Abbas Himami

Professor of Quran and Hadith Studies, Department of Quran and Hadith Sciences, Central Tehran Branch, Islamic Azad University, Tehran, Iran

Ibrahim Kalantari

Associate Professor, Department of History and Civilization and Islamic Revolution, University of Tehran, Tehran, Iran

### **Abstract**

The theory asserting that the Quranic words and structure have been the outcome of Revelation is the dominant theory among Muslim scholars. This issue has been paid attention to in discussing the reality and quality of Qur'anic revelation since the beginning of revelation and the emergence of Qur'anic commentary and debate. However, some contemporary writers, in a strange view, believe that the Qur'an is the product of a spiritual encounter of the Prophet Muhammad in a dream world in which some truths were revealed to him and later he presented those truths in Arabic rhetoric and structure. This descriptive-analytic library study, relying on five groups of Qur'anic verses that explicitly or implicitly consider the Qur'anic text and words as well as the verbal structure of the Qur'an like its contents, as being revealed from God, tries to reinforce the claim that the doctrine of revelation of Quranic words is a solid theory and can be approved by Qur'anic verses, and the claim saying that Quranic revelation is dreamlike is incompatible with a large collection of verses.

**Keywords:** Quranic Words, Dreamlike, Abdulkarim Soroush, Experiencing Revelation, Religious Experience.

**Ibn al-Ghaḍāirī's al-Rijāl**  
**In the viewpoints of the Rijālī scholars**  
**Since the fifth Century AH.**

Muhammad Reza Aram

Associate Professor, Department of the Quran and Hadith, Central Tehran Branch, Islamic Azad University, Iran

**Abstract**

Ibn al-Ghazāirī's book, titled al-Ḍu'afā, has always been the subject of controversy in terms of its validity, influence, and its different hadithic and jurisprudential views stemmed from it. This was the motivation for the present study and, in an analytical-historical way, explaining different views about the book, and the evaluating the rate of Ibn al-Ghazāirī's reliability, this question was explored that to some extent this figure was trustworthy among the Rijāl scholars since the fifth century. This research found that Ibn al-Ghazāirī's mistrusting is in conflict with the credentials given to him by the renowned scholars, and this claim that he was excessive in mistrusting the trustworthy transmitters was not confirmed. It was also revealed that Ibn al-Ghazāirī had judged the Hadith narrators by correct criteria. Research has shown that from the 5<sup>th</sup> century onwards, scholars such as Najāshī, 'Alāmmah Ḥillī, and Ibn Dāwūd Ḥillī, and later scholars such as Muhammad Tunikābunī, Muhammad Taqī Shūshtarī, and Abdul Hādī Faḍlī and Khānsārī, have trusted Ibn al-Ghazāirī and have been influenced by his sayings.

**Keywords:** Kitāb al-Ḍu'afā, Ibn al-Ghazāirī, Trusting and Mistrusting of the Transmitters, Evaluating, History of Rijāl.

## Syntactic Challenges of Ḥamzah's Style of Reciting And its Historical Origins

Ruhollah Najafi

Assistant Professor Department of Quran and Hadith, Kharazmi University,  
Tehran, Iran.

### Abstract

Ḥamza-t bin Ḥabīb Zayyāt is the prominent Qārī of Kufa in the 2<sup>nd</sup> century AH. His reading of the Qur'an has always been the subject of scholarly attention. Ḥamza's reading, however, with all its significance and credibility has some syntactic flaws that sometimes provoke protests against him. The reading of the term "al-Arḥām" with I'rāb al-Jarr in the first verse of Surah Nisā, reading of 'Lā Yaḥsabanna' in the form of third person, in verse 9 of Surah al-Anfāl, reading of 'Yukhāfā' in form of passive in verse 229 of Surah al-Baqara, reading of 'Yubaliqāni' in deuteronomy from in verse 23 of Surah al-Isrā' and reading of 'Thalāthami' in verse 25 of Surah al-Kahf, without Tanwin, are some examples of syntactic alienations presented by Hamzah. The present study seeks to elucidate the mystery of this phenomenon by the fact that Hamza's commitment to the Ottoman's Mushaf and his simultaneous inclination to Ibn Mas'ūd's manuscript have led him to such challenging readings. In this type of examples, although, Ibn Mas'ūd's Mushaf provides a sympathetic account of the reading of Hamzah on the one hand, but on the other hand, his belonging to the Mushaf of Ibn Mas'ūd is what challenges Hamza.

**Keywords:** Reading Variation, Ottoman Muhaf, Muhaf of Ibn Mas'ūd, 'Uthmani handwriting.

## Table of Contents

- **Syntactic Challenges of Ḥamzah's Style of Reciting and its Historical Origins**  
Ruhollah Najafi
- **Ibn al-Ghaḍāiri's al-Rijāl in the viewpoints of the Rijālī scholars Since the fifth century AH**  
Muhammad Riza Aram
- **Qur'anic words, Revelations or Dreams? Judgement between the two theories based on the Quran**  
Sakineh ChamanPeyma  
Abbas Himami, Ebrahim Kalantari
- **Contemporary Quranic Approaches to Occasions of Revelation**  
Pezhman Qasemi
- **The Role of al-Ghulāt in the Formation of Sab'at Aḥruf Traditions**  
Muhammad Etrat Doust
- **The Historical Background of 'Ayn al-Qudāt al-Hamadāni's Attitude Towards the Hadith "Utlubu al-'Ilm wa law Bi al-Ṣīn" (Seek knowledge, even though it is in China)**  
Javad Faramarzi
- **'Ulum al-Hadith in Neyshābūr during the First Four Centuries of Islam**  
Mahdi Hajiyan  
Mehrnaz Behruzi  
Muhammad Sepehri



## نشانه‌ها و اختصارات

(ب) نشانه‌های لاتین		(الف) نشانه‌های فارسی	
d.	در گذشته در سال ...	-	تا ...
ed.	به کوشش ...	بب	به بعد
et.al	و دیگران	پ	پانویس / پانویسهای شماره ...
ff.	به بعد	پ	پشت برگه (در نسخه دست‌نویس)
ibid	همان اثر و همان صفحه	ج	جلد، جلد‌ها
id	همو	جم	جاهای مختلف
no.	شماره ...	ح	حدود سال ...
p.	صفحه ... / صفحات ...	چ	چاپ ...
tr.	ترجمه ...	حک:	حکومت از سال ...
vol.	جلد ...	د	در گذشته در سال ...
		ر	روی برگه (در نسخه دست‌نویس)
		رک:	رجوع کنید به ...
		ز	زنده در سال ...
		ش	هجری شمسی
		شم	شماره ...
		ص	صفحه ... / 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 شماره ... (از نسخه 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 ...

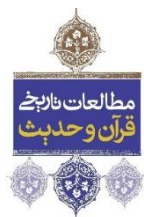
جدول علایم آوانگاری فارسی و عربی به انگلیسی

Arabic & Persian Transliteration Table

Arabic	Persian	Letter	Arabic	Persian	Letter
ṣ	ṣ	ص	ʾ	ʾ	ا - ء
d	z	ض	b	b	ب
ṭ	ṭ	ط	p	p	پ
ẓ	ẓ	ظ	t	t	ت
ʿ	ʿ	ع	th	<u>S</u>	ث
<u>gh</u>	<u>gh</u>	غ	j	J	ج
f	f	ف	-	Č	چ
q	q	ق	h	h	ح
k	k	ک	<u>kh</u>	<u>Kh</u>	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	<u>sh</u>	<u>Sh</u>	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



Cultural Department of Islamic Azad University

### **Historical Approaches to Quran and Hadith Studies**

Vol. 64, Year 24, Winter 2018

**Managing Editor:** Ebrahim Kalantari

**Editor in Chief:** 'AbdolMajid TalebTash

#### **Editorial Board:**

Mohammad Reza Aram (Associated Professor of Islamic Azad University, Tehran Central Branch), Seyyed Babak Farnaneh (Professor of Islamic Azad University, Tehran South Branch), Ahmad Hasani Ranjbar (Professor of Allma Tabatabayi University, Tehran), Ebrahim Kalantari (Associated Professor of Tehran University), Mahdi Moti' (Associated Professor of Isfahan University), Mahmud Karimi BonadKuki (Associated Professor of Imam Sadiq University, Tehran), Hamed Khani (Associated Professor of Islamic Azad University, Gorgan Branch), DelAra Ne'mati Pir'Ali (Associated Professor of Islamic Azad University, Karaj Branch), Ahmad Pakatchi (Associated Professor of Institute for Humanities and Cultural Studies, Tehran), Forugh Parsa (Associated Professor of Institute for Humanities and Cultural Studies, Tehran), Soheyla Piruzfar (Associated Professor Of Ferdowsi University, Mashhad), 'Abdolmajid TalebTash (Associated Professor of Islamic Azad University, Karaj Branch),

**Scientific Advisors:** Asghar Bāstānī; Fīrūz Harīrchī; Majid Ma'aref, Moḥammad 'Ali Mahdavi Rād, 'Abbās MoṣallāyīPūr; Akbar Rashād.

**Translator:** Mahdī Ḥabībollāhī

**Managing Director:** Hosey Moradi

**Executive Manager:** Hamed Khani

**Editor:** Hāmed Khāni (Farhang Mehrvash)

The authors are responsible for the content of their articles.

**Address:** Ayatullah Hashemi Rafsanjani Building, Central Organization of Islamic Azad University, North Sattari High Way, Tehran, Iran.

**Tel:** 0098 – 21 – 47916754

**Fax:** 0098 – 21 – 47916772

**Email:** Chiefed.jsm@gmail.com

**Web site:** <http://jsm.journals.iau.ir>

**In The Name Of God**