ENGLISH ABSTRACTS

Historical Approaches to Quran and Hadith Studies, vol. 78, year 30, spring 2024

Reflecting the Changes of Iranian-Islamic Culture in the Data of Social History; A Case Study of Hadiths of *Musnad al-Riḍā* (as)

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Abstract

Musnad al-Riḍā (as) is a collection of hadiths of Imam Riḍā (as) which, apart from the validation of hadiths, contains valuable data about social history, especially the daily life of Iranians, Muslims and Shiites. This research with a library method and a descriptive-analytical method and using the social history approach to recognize, extract and analyze social history data including daily life, i.e. happiness and mourning, leisure and entertainment, naturalismand the environment, health and grooming, clothing and food in this work and based on the conceptual framework of Bourdieu's discourse fields. This research has shown that the behaviors of Iranian culture in the first two centuries of Islam were widely reflected in this work and except for the cases of a number such as drinking wine, consumption of pork meat, games such as chess and backgammon are not limited by Islamic behavior and are not limited by specific elements such as the promotion of rituals and religious occasions such as *Ghadīr* holidays and the mourning of Imam Hosein (as), and in general, in other cultural and social aspects, there has been harmony and compatibility between the ancient culture of Iranians and the preaching culture of the Islamic religion or the two fields of Iranian and Islamic discourse.

Keywords: *Musnad al-Riḍā* (as), Iran, Discourse Field, Social History.

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The Concept of Historicity and Its Role in the Issuance Causes of Conflicting Narratives

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Abstract

The influence of historical conditions on the issuance of hadiths, throughout the history of the specialized use of hadiths, with titles such as reasons for issuing hadiths, authority for issuing hadiths, real and external cases, temporal and spatial requirements, has always been the focus of hadith scientists. However, despite the fact that one of the consequences of such an influence is the conflict in issuing hadiths; this topic has never been followed in a coherent way in hadith studies; and scholars of hadith sciences, when faced with the conflict of narratives, since they did not consider it to be authentic, they identified some causes as the causes of the conflict of narratives with the sole purpose of resolving the conflict. And although in the end they showed these causes completely, but they never investigated the root of their occurrence. Therefore, in this research, in addition to the practical explanation of the concept of historicity, its role in the causes of narratives conflict can be summarized in the four headings of rejection, perceptual conditions of the audience, and functional conditions of the audience; and it was found that the cause of these causes can be searched in the concept of history.

Keywords: Narratives, Historicity, Causes of Issuance, Conflict of Narratives.

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Historical Analysis of *al-Wasīlah Sermon* and *al-Ṭālūtīyah Sermon*

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Abstract

Al-Wasīlah Sermon and *al-Ṭālūtīyah* Sermon are two famous long sermons attributed to Imam Ali (as) in the Book *al-Kāfī*, which despite the strangeness of their *isnads*, no research has been done on their validation and rooting. Therefore, the question of the article is to what extent do the *isnads* and textual evidences confirm the authenticity of the collection of these texts? According to the results of the research, the texts and *isnāds* of the main narrator of the two sermons, Mohammad ibn Ali ibn Maʿmar, have many strange things, and among other things, in these sermons, through unknown narrators, he narrates themes contrary to Sunni beliefs from the Sunni celebrities through the unknown narrators. In terms of language, both sermons contain late words from the first century. The inconsistency of the introduction of the account with the text of the sermon, the anachronism of the date of the sermon, the lack of connection and disconnection of many parts of the sermon are other problems of the *al-Wasīlah* Sermon, and to some extent it can be seen in the *al-Ṭālūtīyah* Sermon. The sermon texts are a combination of a collection narratives, only some of which were attributed to Imam Ali (as); the formation of the final structure of those two probably has a single root and it was around the lifetime of ibn Maʿmar.

Keywords: Mohammad ibn Ali ibn Maʿmar, *al-Wasīlah* Sermon, *al-Ṭālūtīyah* Sermon, Dating.

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Dating of Surah Ṭāhā Based on the Concept of Emigration in the Story of Prophet Moses (as)

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Abstract

Surah Ṭāhā was revealed in Mecca according to the consensus of commentators and Qur'an scholars. According to the lists of the order of revelation, Surah Ṭāhā was revealed after Surah Maryam, while other historical narrations and *ijtihādi* lists and some historical evidences state the priority of revelation of Surah Ṭāhā compared to Surah Maryam. In this article, after examining different viewpoints in this field and with a critical approach to the lists of the order of narrative descent, the verses of Surah Ṭāhā, especially the story of Prophet Moses (as), have been analyzed using the method of content analysis. Examining the historical sources and referring to the content of the Surah as the most accurate tool in dating shows that the story of Prophet Moses (as) and the part related to his emigration with the Israelites is related to the emigration of Muslims to Habasha indicates that this surah was revealed before the emigration to Habasha. In addition, the discovery of the connection between Surah Ṭāhā and the emigration of Muslims to Habasha played an effective role in evaluating the lists of the order of descent and is considered one of the important achievements of this research.

Keywords: Surah Ṭāhā, Chronology, Lists of the Order of Descent, Prophet Moses (as), Emigration to Habasha.

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Narrative-*Rijāli* Personality of Mohammad ibn Isa ibn Ubaid with Emphasis on His Herritage in «*Kashī's Rijāl*»[1]

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Abstract

There are no traces left of the Shia chain of narrators (*Rijāl*) before the 4th century before, and other than the titles of the books, there is no report of their contents. The thought of early *Rijāli* scholars recount the *Rijāli* evaluations taken from and influenced by the Imams' opinions about the companions. Mohammad ibn Isa Ubaid is of influential textualist *Rijālis* whose *al-Rijāl* used to be a source for Mohammad ibn ʿUmar al-Kashī in authoring his *Rijāl*. This research is to come to an understanding of Ubaidi's *Rijāli* thought. Therefore, the criterion for reliance or weakness in the two general groups is complimentary or reproaching reactions of the Imam toward the narrator as well as the latter's characteristics, in each of which group there's a meaningful relationship with the type of the criteria. In disagreement points, it does not contain any weak *Rijāli* leaders (*Mashāyīkh*). It has preferred scientific relations to in-sectarian disagreements. Whatever is gathered here is an outcome of a geographical stretch of Iraqi school as well as the works of *Fataḥīs*, *Ghulāt*, *Wāqifīs* and weak and reliable narrators, also works unrelated with *Rijāl* such as *Nawādir*.

Keywords: Mohammad ibn Isa ibn Ubaid, *Ikhtiyār Ma'rifat al Rijāl*, Mohammad ibn ʿUmar al-Kashī, Criterion for Reliability or Weakness, Retrievance, Source Finding, Early *Rijālis*.

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Determining the Origin of the Assimilation of Jesus and Mahdi with the Dating of Narratives

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Abstract

In various religions, the concept of the Expected Savior has been ingrained as the culmination of the End times. According to Islamic sources and some non-Islamic references, the Prophet (pbuh) foretold the appearance of a Savior, although there are different perspectives on his identity. Some claim that the anticipated Savior foretold by the Prophet (pbuh) would not arise from within the Islamic community, but rather the return of Jesus Christ was prophesied. However, over the course of a continuous transformation, Muslims marginalized Jesus and replaced him with the familiar designation of Mahdi. One of the documents supporting this perspective is the narrative of al-Mahdi is Jesus son of Mary. The article seeks to investigate the claim of attributing this narrative to the Prophet (pbuh), and through various methods of historical dating, including exploration of the oldest sources and textual-authenticity analysis, it has been established that this belief was introduced by Hasan al-Basri in Basra at the end of the 1st century Hijri, and later disseminated through ascetics, often with a background in Christianity or familiarity with it. In the 2nd century, it was attributed to the Prophet (pbuh) by Mohammad ibn Khalid al-Jundi for further credibility, and it spread in lands such as Iraq, Egypt, Sham, Hejaz, and Palestine.

Keywords: The Expected Savior, Narratives of Jesus and Mahdi's Assimilation, Dating of Hadith, Hasan al-Basri.

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