

# **ENGLISH ABSTRACTS**

## Historical Analysis of Upheavals for Knowledge of Miracle of the Holy Qur'an, a Case Study of 13th Century

Hamid Haji Esmaili Ardakani<sup>1</sup>

Kamal Sahraie Ardakani<sup>2</sup>

Ahmad Zare Zardini<sup>3</sup>

Najaf Yazdani<sup>4</sup>

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### Abstract

Miracle of the Holy Qur'an has started since the end of the third century and the knowledge derived from this subject has changed over the centuries and after the widespread decline in the 13th century, it has grown gradually in the 14th century. It seems that social factors have more role than other factors in making mentioned changes. In this research, with descriptive-analytical method and using the sociological approach of knowledge, and in the direction of the convention of the development of miracle of the Qur'an to obtain the validity of the above hypothesis, the effective social components in the process of knowledge of the Qur'an such as the institution of religion and politics and structures such as sufis and other common discourses have been studied, and the effect of these factors on the transformation of the miracle of the Holy Qur'an is considered for analysis and for future use. The study shows that the efforts of the religion institution in the development of paying attention to the new dimensions of the miracle of the Qur'an as a scientific miracle has helped to strengthen the attention to scientific issues and create a feeling of inferiority.

**Keywords:** Holy Qur'an, Miracle Science, Analytical History, 13th Century.

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1. PhD in Quranic Sciences and Hadith, Maybod University, Maybod, Iran  
(corresponding author): hhajismaeeli@chmail.ir

2. Associate Professor, Department of Quranic Sciences and Hadith, Faculty of Theology, Meybod University, Meybod, Iran: sahraei@meybod.ac.ir

3. Associate Professor, Department of Quranic Sciences and Hadith, Faculty of Theology, Meybod University, Meybod, Iran: zarezardini@meybod.ac.ir

4. Assistant Professor, Department of Islamic Philosophy and Wisdom, Faculty of Theology, Meybod University, Meybod, Iran: yazdani@meybod.ac.ir

## **Criticism of the View of the Influence of the Limitation of Human Existence Dimensions in the Historicity of the Holy Qur'an**

Morteza Jafari Honarmandi<sup>1</sup>

Alireza Kamali<sup>2</sup>

Seyed Hasan Mohammadi<sup>3</sup>

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### **Abstract**

The problem of this research is about the historicity of the Qur'an and the existential limitation of the Prophet (pbuh). Those who say that the Qur'an is historic, consider the nature and understanding of man to be variable and limited to time and place, and in the case of the Prophet (pbuh), they consider him to be the same as other human beings in all respects, and consider the nature and understanding of the Prophet (pbuh) to be the product of the upbringing and culture of Arab history, and as a result, they consider the Qur'an as the literal word and meaning of the Prophet (pbuh) and do not consider his understanding sacred. Opponents of the historicity of the Qur'an believe that man has the capacity to learn the spirit of revelation and the truth of all names and has a single soul that has the ability to be transtemporal and transhistorical; and this very high scientific and spiritual capacity causes him to surround and control everything. This is certainly true for the Holy Prophet (pbuh); in such a way that all the knowledge of the Prophet (pbuh) is beyond history, and the Holy Qur'an is, in this sense, a heavenly divine Book. The most important achievements of this research are the undocumented reasons for the limitations of human nature; man's divine nature is due to his divine and spiritual dimension - which has the ability to go beyond time and beyond history - and the Prophet's receiving of the Qur'an with God-sent knowledge.

**Keywords:** Man in the Qur'an, Anthropology, Historicity of the Qur'an, Existential Dimensions of Man.

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1. Level 4 scholar of the Specialized Center for Modern Islamic Civilization and lecturer at the higher levels of Qom Theological Seminary, Iran: [morteza124770@gmail.com](mailto:morteza124770@gmail.com)

2. Assistant Professor, Department of Quranic Sciences and Hadith, Qom University of Islamic Education, Iran: [Kamali@maaref.ac.ir](mailto:Kamali@maaref.ac.ir)

3. PhD in teaching of Islamic Studies and lecturer at the University of Tehran, Iran (corresponding author): [s.h.mohammadi@ut.ac.ir](mailto:s.h.mohammadi@ut.ac.ir)

## Historical Semantics of the Quranic Word *Rashad*; With the Approach of the History of Lexicography and Etymology

Parviz Azadi<sup>1</sup>

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### Abstract

The Qur'anic word of growth (*rashad*) is one of the words that are the source of disagreement among the commentators in the interpretation of the Holy Qur'an. The concept of growth and its derivatives are used in Islamic education as well as in psychology. For this word, commentators have proposed the meanings of guidance, faith, good, right, seeing the good, knowledge, reason, insight and persistence in religion. On the other hand, in the dictionaries, they have stated the opposite meanings of astray and aberration (*ghay va dalāl*), the guidance, steadfastness in the right path, and good. Clarifying the exact meaning of this article provides more accurate interpretations of the verses of the Holy Qur'an and leads to a better understanding of some issues raised in Islamic tradition and culture. *Rashad* is one of the roots that has a history in the ancestral languages of the Arabic language, and the way it is formed goes back to the root of *thanāī* in Afro-Asiatic and Semitic languages. In this article, first, the history of lexicography is examined and analyzed, then the interpretive differences are presented in a categorized form. In the following, by looking for dichotomous roots in the two roots *rash* and *shad*, three methods of word formation (pre-formation, post-formation and fusion) and its multiple meanings were investigated.

**Keywords:** Semantics, Etymology, *Rashad*, History of Lexicography, Stabilization, Continuous Guidance.

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1. Assistant Professor, Department of Quranic Sciences and Hadith, Imam Khomeini International University (ra): azadi@isr.ikiu.ac.ir

## Examining the Position of Ali ibn Ubaydullah and His Biographic (*Rijāli*) Personality in the History of Shiite Hadith

Mehdi Akbarnejhad<sup>1</sup>

Mojtaba Mohammadi Anvigh<sup>2</sup>

Mohammad Reza Hoori<sup>3</sup>

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### Abstract

Ali ibn Ubaydullah is a companion of Imam Kāzīm (as) and Imam Riḍā (as). He narrated a book on Hajj from Imam Kāzīm (as). Considering Ali ibn Ubaydullah's position among the Bani Hashim, the Zaidiyyah have tried to attach him to them and have therefore published incorrect historical and biographical reports about his being a Zaydi, as these reports have led to Ali ibn Ubaydullah being accused of deviation from the religion by many Shiite biographers. The mistake in stating his father's name has led to him being introduced as Ali ibn Abdullah in some hadith and biographical books. The present study has sought to explain Ali ibn Ubaydullah's position in the history of Shiite hadith by using a descriptive-analytical method and to provide a reasonable answer to the question of whether Ali ibn Ubaydullah, as many biographers say, had deviation from the religion or not? The results of the research indicate that the claim of some biographers that Ali ibn Ubaydullah was a Zaydi is rejected, considering numerous historical and hadith evidences; in such a way that he is not only a right believing person, but also did not do anything in the Alawites uprising without the permission of the infallible Imam and forbade his relatives from joining the uprising. The existence of an authentic text from the Infallible Imam (as) regarding him and his family as being in Paradise in the Hereafter, along with the mention of specific biographic words and phrases about him, indicates the high status and approval of Ali ibn Ubaydullah among the Shiites.

**Keywords:** Ali ibn Ubaydullah, Ali Ṣālih, Shiite Scholars, Narrator's School, Zaidiyyah School.

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1. Professor, Department of Quranic Sciences and Hadith, Ilam University, Ilam, Iran: m.akbarnejhad@ilam.ac.ir

2. Assistant Professor, Department of Quranic Sciences and Hadith, Ilam University, Ilam, Iran: mo.mohammadi@ilam.ac.ir

3. PhD student, Department of Quranic Sciences and Hadith, Ilam University, Ilam, Iran (corresponding author): mohamadreza.hory@gmail.com

## **Examining the Influence of the Andalusian Interpretive School on the Interpretive and Scientific Trends of the Middle Maghreb in the Middle Islamic Period**

Mojtaba Ghorbanian Ghahfarokhi<sup>1</sup>

Mostafa Sharifi Azarkharani<sup>2</sup>

### **Abstract**

The migration of Andalusia's elders to the Middle Maghreb's from beginning of seventh century and their establishment in areas Tlemsan and Bejaieh, welcoming the kings these areas, created a different figure of interpretation, in the scientific prosperity of this interpretive school and its commentators. The wall played an effective role. By teaching the Andalusians, the Maghreb expanded the interpretation of way that was limited to the meanings of verses with traditions to topics of sentences, subordinates, and gestures. Andalusian also sought to promote their specific methods in teaching in the Middle Maghreb's. Algerian elders participated in a significant brilliance with the announcement of Andalus. These partnerships have a variety of forms such as the most famous Andalusian interpretive works, as well as their teaching. Therefore, the Middle Maghreb's scholars were easily aware of Andalusian interpretive writings and thus connected to school of commentary. This research will be conducted by library and analytical method, and the will try to examine the most important interpretation of Andalusian interpretation in the Middle Maghreb and to introduce their compilations to examine the impact of Andalusian scholars' views in the Middle Maghreb on the subject of interpretation and the effects and results of Explain this effect. it became clear that the most important areas of influence are rhetorical topics, science, jurisprudential and mystical topics, the result of which reinforces the Middle Maghreb's interpretive school.

**Keywords:** Andalusia, Tafsir Movement, Middle Maghreb, Tlemsan, Bejaieh.

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1. Assistant Professor, Department of Quranic Sciences and Hadith, Isfahan University of Quranic Sciences and Education, Iran: m.ghorbanian@quran.ac.ir

2. Master of Quranic Sciences, Isfahan University of Quranic Sciences and Education, Iran (corresponding author): mostafa.sharifi3@chmail.ir

## Modeling of Kolayni Documents to Interpretive Narratives of Hamad ibn Othman

Atefeh Zarsazan<sup>1</sup>

Majid Maaref<sup>2</sup>

Marzieh Ghodosi<sup>3</sup>

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### Abstract

Hammad ibn Othman is one of the Companions of *Ijmá* and one of the narrators with many narrations of the interpretive narratives in the book *al-Kāfi*. Like other religious scholars, Kolayni also has a fixed model or document for the narrator's narrations, the discovery of which is an effective step in the science of understanding the narration and the narrator. Therefore, in the present research, the first narrators who took the hadith from Hamad ibn Othman have been introduced and examined with a descriptive, analytical and comparative method, then the fixed pattern that Kolayni had to Hamad's narrations has been discovered; after that, this fixed pattern has been compared with the hadith documents and the ways of other biographers, and it was found that almost half of all the narrations of Hamad ibn Othman in the book *al-Kāfi* were narrated by ibn Abi Umayr, Hasan ibn Ali Washa, Abi Nasr Bezanti and Yunus ibn Abdul Rahman, which refers to the strong role of the narrators of the school of Kufa and Baghdad in the interpretation of the verses compared to the narrators of the school of Qom. For this reason, the model of their narrations is more important than other narrators. In addition to that, more than half of the obtained patterns correspond to the methods of *rijālis* (religious biographers) such as Tusi, which in addition to giving credibility to hadiths, by referring to them the shortcomings of other documents such as *irsāl*, *tashīh* and *ta'liq* were also removed.

**Keywords:** Hamad ibn Othman, Modeling, Documents, Kolayni, Interpretative Narratives.

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1. Associate Professor, Department of Quranic Sciences, International University of Islamic Religions, Tehran, Iran (corresponding author): zarsazan@gmail.com

2. Professor of the Department of Quranic Sciences and Hadith, Faculty of Theology, University of Tehran, Iran: maaref@ut.ac.ir

3. PhD student in Quranic Sciences and Hadith, International University of Islamic Religions, Tehran, Iran: marziehghodosi@gmail.com

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Address: 4th floor, No. 5, North side of Niavaran Square (Bahonar Square), Qur'an and Etrat Research Institute, Tehran, Iran.

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