

ENGLISH ABSTRACTS

Ali ibn Mohammad ibn Anbasah and Narrations Attributed to Imam Riḍā (as)

Amir Hasan Khorvash¹

(Received: January 26, 2024, Accepted: December 03, 2024)

Abstract

Ali ibn Muhammad ibn Anbasah (d. approx. 330-365 AH) authored a book compiling narrations from the household of Abu Talib (as), which served as one of the sources for *'Uyūn Akhbār al-Riḍā* by Ibn Babuwayh Qumi (d. 381 AH). Ibn Anbasah claims to have transmitted unique texts from Imam Riḍā (as) through his ancestors, many of which have not been narrated through other sources. However, challenges arise in the chains of transmission and the texts of his narrations, casting doubt on the attribution of these narrations to Imam Riḍā (as) and even to Ibn Anbasah's direct teachers. Ibn Anbasah was criticized by Ibn al-Ghazāiri and Najāshi, but the precise reasoning behind their critiques has not yet been fully explored. This study examines the chains of transmission and the content of Ibn Anbasah's narrations, aiming to clarify their issues and identify the responsible party if these problems are acknowledged. Based on textual and transmission evidence, it appears that Ibn Anbasah himself is likely responsible for most of these issues. Many of his chains of transmission, as well as the names of some of his teachers and narrators, seem to have been fabricated by him.

Keywords: Ali ibn Mohammad ibn Anbasah, Dārim ibn Qubaysah, Ibn al-Ghazāiri, *'Uyūn Akhbār al-Riḍā*, Imam Riḍā (as).

1. Assistant Professor, Department of Quranic Sciences and Hadith, Faculty of Theology, Farabi Faculty, University of Tehran, Qom, Iran:
khorvashamirhasan@gmail.com

Reflections on the Phenomenon of the Prohibition of Hadith Compilation

Mohammad Hasan Ahmadi¹

(Received: October 07, 2024, Accepted: December 18, 2024)

Abstract

The issue of the prohibition of hadith compilation over a century-long period is one of the significant topics discussed in the history of hadith, often addressed under the history of Sunni hadith. The time frame of this period begins with the caliphate of the first and second caliphs and ends with the caliphate of Umar ibn Abd al-Aziz. The various justifications for this issue among Sunni scholars, on one hand, and the analyses of Shia researchers, on the other hand—regardless of the outcomes they seek—are subject to serious criticism because they are not based on a logically sound argument. The reformulation of the perspective on the prohibition of compilation is one of the results of this research. Avoiding the neglect of the political nature of this phenomenon as a dominant characteristic, and refraining from generalizing it to all possible issues, are among the most important reforms discussed. The relationship between the transmission and the writing of hadith, the concept of a book in hadith structure, and the distinction between official and unofficial books are considered the key premises of the article. Subsequently, the method of reasoning regarding the prohibition of writing hadith is examined in two forms: reasoning based on the position of narration and reasoning based on the meta-level of the narration reports. Overall, this article aids in reconstructing and reforming the historical concept of the phenomenon of the “prohibition of hadith compilation.”

Keywords: Prohibition of Hadith Compilation, Umar ibn Abd al-Aziz, the Second Caliph, History of Hadith.

1. Associate Professor, Department of Quranic Sciences and Hadith, Farabi Faculty, University of Tehran, Iran: ahmadi_mh@ut.ac.ir

Spiritual Components of Civilization with the Approach of “Monotheism in Actions” in the Qur’an with Emphasis on Surah Sabá

Hadi Bayati¹

Abdol Mehdi Feyzi Dizabadi²

(Received: December 24, 2024, Accepted: January 01, 2025)

Abstract

Given that human societies have been pursuing civilization in the sense of interpersonal behavior between humans and nature in their societies for centuries, but in the course of civilizational development and despite the accumulation of experiences and sciences, they have never been able to achieve it completely and flawlessly, and this indicates the shortcomings and gaps in those accumulations. This research aims to address the above issue with a descriptive-analytical method, relying on the semantics and structural interpretation of the verses and the author-centered hermeneutic approach, and to answer the main question: what are the spiritual components of civilization with respect to Surah Sabá? The results of the research indicate that Islam, with the approach of monotheism in actions with respect to Surah Sabá, completes the secular civilizational component and drivers and also strives to introduce some components. The fact that Islam is ahead of the West in expressing civilizational components is an expression of its position and applicability in the civilizational sphere of society. To the extent that the worldview of the Monotheism in Actions grows in society, considering its effects, society will witness the dynamism and movement of civilization-building.

Keywords: Surah Sabá, Monotheism in Actions, Components and Factors of Civilization.

1. Assistant Professor of History, Department of Islamic Studies, University of Mazandaran, Babolsar, Iran (corresponding author): h.bayati@umz.ac.ir

2. Ph.D. in Islamic History, Culture, and Civilization Teaching, Shahid Beheshti University, Tehran, Iran: mahdifeizy@yahoo.com

An Analysis of the Relationship between the Teacher and Student of Sheikh Ṣadūq and Sheikh Mofīd

Seyed Mohsen Mousavi¹
Seyedeh Farnaz Ettehad²

(Received: August 26, 2024, Accepted: December 19, 2024)

Abstract

The differences and intellectual schools of Qom and Baghdad have been significant and controversial issues since the 4th century AH. Sheikh Ṣadūq and Sheikh Mofīd, as two main figures of these two schools, played roles in mutual scientific activities. Numerous disagreements between these two Imami scholars have been reported by experts and researchers. The level of reported disagreements is sometimes minor and sometimes significant and general. Studying the remaining texts of these two Shia scholars raises many questions in the researcher's mind. Among them is why, given Sheikh Mofīd's discipleship under Sheikh Ṣadūq, there is such considerable disagreement and opposition between them. Another point is the literature governing the discussions, which is full of harsh addresses and expressions, sometimes leading to scientific accusations. Indeed, if Sheikh Mofīd was truly a disciple of Sheikh Ṣadūq and the remaining texts were written by him, why is there such conflicting and opposing literature between them? This research, using a descriptive-analytical method, re-examines the meaning of Sheikh Mofīd's discipleship under Sheikh Ṣadūq through the analysis of texts narrated from Sheikh Ṣadūq by Sheikh Mofīd. As a result of the analyses in this article, it is concluded that the issue of Sheikh Mofīd's discipleship under Sheikh Ṣadūq is questionable, and he can be considered one of several narrators who received permission to narrate from Sheikh Ṣadūq.

Keywords: Relationship, Sheikh Ṣadūq, Sheikh Mofīd.

1. Assistant Professor, University of Mazandaran, Iran (corresponding author):
m.musavi@umz.ac.ir

2. Ph.D. Student in Quranic Sciences and Hadith, University of Mazandaran, Iran:
s.ettehad08@umail.umz.ac.ir

Comparison of Inhibiting Factors of *Taqwá* in the Qur'an and the Old Testament with Emphasis on Historical Roots

Ebrahim Ghorbani¹

Mohammad Reza Aram²

Mohammad Reza Adli³

(Received: September 23, 2024, Accepted: November 03, 2024)

Abstract

The concept of *taqwá* (piety or God-consciousness) has always been a central focus in Abrahamic religions, including Islam and Judaism, and has drawn the attention of religious scholars and thinkers. Maintaining *taqwá* requires understanding the factors that hinder it, as strengthening it is not possible without identifying these obstacles. The meaning of *taqwá* has undergone semantic changes over time, evolving from its historical context to its current understanding. In the Qur'an and the Old Testament, differences can be observed in the forms of worship, their execution, warnings, recommendations, and the intensity of confrontation with sins. By examining the dos and don'ts present in these scriptures, strategies for overcoming the obstacles to *taqwá* can be identified. A study of the historical roots of these inhibiting factors reveals that obstacles to *taqwá* have existed throughout history among various nations. Addressing these barriers necessitates understanding the elements that disrupt the development of *taqwá*. Through identifying and removing these obstacles, efforts can be made to preserve and enhance *taqwá*. The establishment and preservation of *taqwá* require the removal of its hindrances, as attaining *taqwá* is only possible through adherence to divine commands and avoidance of prohibitions.

1. Ph.D. Student in Quranic Sciences and Hadith, Faculty of Literature and Humanities, Central Tehran Branch, Islamic Azad University, Tehran, Iran:

tarjome.qurani@gmail.com

2. Associate Professor, Department of Quranic Sciences and Hadith, Faculty of Theology, Law, and Political Sciences, Science and Research Branch, Islamic Azad University, Tehran, Iran (corresponding author): mohammad.aram@srbiau.ac.ir

3. Associate Professor, Department of Religious Studies and Islamic Mysticism, Faculty of Literature and Humanities, Central Tehran Branch, Islamic Azad University, Tehran, Iran: moh_adli@yahoo.com

Keywords: Holy Qur'an, Old Testament, *Taqwá*, Obstacles, Historical Roots.

Analysis of the Synonyms of "Love" in the Historical Development of Qur'anic Exegeses (*Akhdān*, *Walījah*, and *Ḥannān*)

Ali Mohammad Mir Jalili¹

Mohammad Faker Meybodi²

Nasrin Alavi Nia³

(Received: December 03, 2024, Accepted: December 20, 2024)

Abstract

This article employs a descriptive-analytical method with library tools to explore the synonyms of the word "love" in the Qur'an (*akhdān*, *walījah*, and *ḥannān*). Some lexicographers define *akhdān* as a general term for friend and companion, while others interpret it as a form of friendship driven by selfish desires. The term applies equally to both males and females, referring to a kind of secretive friendship that does not lead to family formation but rather satisfies sexual instincts. Most classical interpreters have supported this meaning. *Walījah* refers to a friend, companion, and confidant, and is used both in singular and plural forms. It often implies secretive relationships intended for deceit or trickery. Numerous scholars have interpreted this term as *baṭānah* and some as *dakhīlah*. *Ḥannān* is used to denote mercy, affection, and tenderness. Most interpreters associate it with *rahmah* (mercy), and some have described it as tenderness and compassion.

Keywords: Holy Qur'an, Historical Development, *Akhdān*, *Walījah*, *Ḥannān*, Love.

1. Professor of the Qur'an and Hadith Department, Faculty of Theology, Meybod University, Meybod, Iran: almirjalili@meybod.ac.ir

2. Professor of the Qur'an and Hadith Department, Al-Mustafa International University, Tehran, Iran: m-faker@miu.ac.ir

3. Seminary Student, Level 4, Al-Noor Higher Education Institute, Shiraz, Iran (corresponding author): na.alavinia@yahoo.com

Table of Contents

- **Ali ibn Mohammad ibn Anbasah and Narrations Attributed to Imam Riḍā (as)**

Amir Hossein Khourvash

- **Reflections on the Phenomenon of the Prohibition of Hadith Compilation**

Mohammad Hasan Ahmadi

- **Spiritual Components of Civilization with the Approach of "Monotheism in Actions" in the Qur'an with Emphasis on Surah Sabá**

Hadi Bayati

Abdol Mehdi Feyzi Dizabadi

- **An Analysis of the Relationship between the Teacher and Student of Sheikh Şadūq and Sheikh Mofid**

Seyed Mohsen Mousavi

Seyedeh Farnaz Ettehad

- **Comparison of Inhibiting Factors of *Taqwá* in the Qur'an and the Old Testament with Emphasis on Historical Roots**

Ebrahim Ghorbani

Mohammad Reza Aram

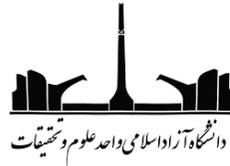
Mohammad Reza Adli

- **Analysis of the Synonyms of "Love" in the Historical Development of Qur'anic Exegeses (*Akhdān*, *Walījah*, and *Ḥannān*)**

Ali Mohammad Mirjalili

Mohammad Faker Meybodi

Nasrin Alavi Nia



Historical Approaches to Qur'an and Hadith Studies

Vol. 81, Year 30, Winter 2025

Managing Editor: Mohammad Sharifani

Editor in Chief: Mohsen Ghasem Pour Ravandi

Editorial Board:

Shafique N. Virani (Distinguished Professor of Islamic Studies, University of Toronto), Abraham H. Khan (Professor of Faculty of Divinity, University of Toronto), Mohsen Ghasem Pour Ravandi (Professor of the Department of Qur'anic Sciences and Hadith, Allameh Tabatabai University), Mohammad Reza Aram (Associate Professor of Islamic Azad University, Science and Research Branch), Seyyed Babak Farzaneh (Professor of Islamic Azad University, Tehran South Branch), Ahmad Hasani Ranjbar (Professor of Allma Tabatabayi University, Tehran), Mohammad Sharifani (Associate Professor of Allma Tabatabayi University, Tehran), Mahdi Moti^c (Associated Professor of Isfahan University), Mahmud Karimi Bonadkuki (Associate Professor of Imam Sadiq University, Tehran), Ahmad Pakatchi (Associate Professor of Institute for Humanities and Cultural Studies, Tehran), Abdolmajid Talebtash (Associate Professor of Islamic Azad University, Karaj Branch), Seyed Kazem Tabatabai Pour (Professor of Ferdowsi University of Mashhad), Ali Nasiri (Professor of University of Science and Technology).

Scientific Advisors:

Asghar Bastani; Firuz Harirchi; Majid Maaref, Mohammad Ali Mahdavi Rad, Abbas Mosallayi Pur; Akbar Rashād.

Internal Manager: Mohammad Reza Aram

Translator: Mohammad Reza Aram

Editor: Mohammad Reza Aram

The authors are responsible for the content of their articles.

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

Tel: 0098 – 21 – 44867232, Fax: 0098 – 21 – 44861791

Email: Chiefed.jsm@gmail.com

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

In the Name of Allah, the Almighty