

وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

سرشناسه

: رضایی هفتادر، حسن، ۱۳۵۶ -

Rezaee haftador, Hasan

Orientalists and the Qur'ān/ Hasan Rezaee Haftador.:

عنوان و نام پدیدآور

: قم: دانشکده اصول الدین، ۱۳۹۲ = ۲۰۱۳ م.

مشخصات نشر

: xiv، ۵۶۰ ص: ۱۴×۲۴ س م.

مشخصات ظاهری

بها: ۱۸۰۰۰۰ ریال

ISBN:978-600-5311-56-3

وضعیت فهرست نویسی: فیبا

یادداشت: انگلیسی

آوانویسی عنوان: الفبائیست ز..

موضوع: قرآن -- سببی و شناخت

موضوع: قرآن -- تحقیق

موضوع: خاورشناسان -- نظریه در قرآن

موضوع: خاورشناسان -- سرگذشتنامه

شناسه افزوده: دانشکده اصول الدین

رده بندی کنگره: ۱۳۹۲ ۴ الف ۶۵/۴ BP

رده بندی دیویی: ۲۹۷/۱۵۹

شماره کتابشناسی ملی: ۳۱۲۶۲۰۸

دانشکده اصول الدین

Orientalists and the Qur'ān

www.ketab.ir

Dr. Hasan Rezaee Haftador
Assistant Professor of University of Tehran

اصول الدين انتشارات دانشكده
اصول الدين

نام کتاب : Orientalists and the Qur'an
مؤلف : دکتر حسن رضایی هفتاد
نظارت : معاونت پژوهشی دانشکده اصول الدین
ناشر : انتشارات دانشکده اصول الدین
طراحی و صفحه آرائی : مسلم عبدالهی حیدریباغی
نوبت و تاریخ چاپ : اول / بهار / ۱۳۹۲
تیراژ : ۵۰۰
چاپ و صحافی : نینوا - قم

مراکز پخش:

- انتشارات دانشکده اصول الدین: قم. تلفن: ۷۷۳۵۲۰ داخلی ۱۴۰، ۱۵۲ و ۱۲۵ نمابر
۷۷۳۵۳۸ صندوق پستی ۱۱۵۹-۳۷۱۹۵.
- مؤسسه علمی فرهنگی علامه عسکری (ره): قم. خیابان شهید باهنر، ساختمان بعثت،
تلفن ۷۷۴۴۹۹.
- دفتر مرکزی تهران: خیابان پاسداران، خیابان گل نبی، خیابان شهید ناطق نوری،
بوستان کتاب واحد ۱۳. تلفن: ۰۲۱-۲۲۸۵۷۷۴۹۵۰.
- کتابفروشی دار المصطفی: قم، خیابان ارم، پاساژ قدس، پلاک ۹۲ تلفن ۷۷۳۷۶۱۹.

<http://www.osool.ac.ir>

نشانی سایت دانشکده اصول الدین

ISBN 978-600-5311-56-3

شابک 978-600-5311-56-3

Acknowledgment

Glory and encomium be to God, who caused this humble servant to taste a droplet of the infinite and sweet ocean of the Qur'anic knowledge, and bestowed on me the grace to accomplish this research project.

I express gratitude to all people who helped me accomplish this work.

Besides, I am indebted to Dr. Mohammad Ali Mahdavi Rad and Dr. Fatho Allah Najjarzadegan whose words of advice were helpful in the selection and the arrangement of the discussions. At the end, I wholeheartedly thank Mr. Moslem Abdollahi Heydarbaghi and Ms. Razieh Aboolian who toiled to write the initial drafts of the texts.



Contents

Introduction.....	1
PART I.....	3
SCIENCES OF THE QUR'ĀN	
1	
Traditional Disciplines of Qur'ānic Studies.....	5
The Qur'ān, the noblest of the sciences?.....	6
The origins and development of the sciences of the Qur'ān.....	7
Books on the topic or with the term "sciences of the Qur'ān" in their title.....	13
A survey of Qur'ānic sciences based on the Itqān of al-Suyūṭī.....	25
Final remarks.....	34
Bibliography.....	36
2	
Ambiguous.....	44
Similar verses.....	45
Similar verses and the inimitability of the Qur'ān.....	45
Mutashābih meaning "ambiguous".....	46
Ambiguous verses and the abrogating and abrogated verses.....	47
Ambiguous verses and the authority to interpret the Qur'ān.....	48
Ambiguous verses as those that should not be interpreted.....	49
Ambiguous verses as those that may be interpreted.....	51
Ambiguous verses and the inimitability of the Qur'ān.....	52
Bibliography.....	54
3	
Abrogation.....	56
Al-Shāfi'i's theory of abrogation.....	59
Abrogation and divine knowledge.....	60
The qur'ānic evidence.....	62
Theological objections to the interpretation.....	63
Variant readings.....	64
Abrogation and the law.....	65
The third type of abrogation.....	66
Conclusion.....	69
Bibliography.....	69
4	
Forgery.....	71
Bibliography.....	73
5	
vision and Alteration.....	74
Bibliography.....	78

6	Inimitability.....	79
	The Qur'ānic and early Muslim context.....	81
	The intellectual environment of the discussion of the Qur'ān in early and medieval Islam.....	85
	Classical theories of i'jāz al-Qur'ān.....	87
	Bibliography.....	93
PART II.....		97
HISTORY OF THE QUR'ĀN		
1	Revelation and Inspiration.....	99
	Revelation before and beyond scripture.....	99
	Scriptural revelation prior to the Qur'ān.....	100
	Wahy.....	101
	The experience of revelation: For the Prophet.....	104
	The experience of revelation: For the people.....	106
	The process of revelation: tanzīl.....	107
	The "occasions" of revelation.....	109
	The role of Gabriel.....	110
	Verbal inspiration.....	111
	The complexity of the understanding of revelation in the tradition.....	113
	Bibliography.....	115
2	Occasions of Revelation.....	117
	Bibliography.....	122
3	Verse(s).....	124
	The Qur'ānic imagination of a verse.....	124
	Where is the notion of a verse to be located in this process?.....	128
	Verses alluded to and verses quoted in the Qur'ān: basmala and FātiHa.....	131
	Typology of the Qur'ānic verses.....	134
	Monopartite verses.....	134
	Pluripartite verses.....	136
	Clausula verses.....	137
	Bibliography.....	139
4	Sūra(s).....	140
	Early Meccan sūras.....	143
	Qur'ānic texts and liturgy.....	145
	Later Meccan surās.....	149
	Salvation history.....	150
	Types of Medinan sūras.....	153
	Sūra — parashah — perikope.....	155
	Bibliography.....	156
5	Readings of the Qur'ān.....	159
	Readings before the general acceptance of the 'Uthmānic muṣḥaf.....	160
	Readings accepted after the general authorization of the 'Uthmānic muṣḥaf and those that were not.....	162
	Spread and occurrence of the accepted readings.....	170
	Registration of the readings.....	171
	Bibliography.....	174

6	Reciters of the Qur'ān.....	176
	Politics.....	176
	Devotional recitation.....	177
	Famous reciters.....	180
	Technique of Qur'ān transmission.....	184
	Modern research.....	186
	Bibliography.....	187
7	Collection of the Qur'ān.....	189
	Legal rulings and the 'Uthmānic muṣḥaf.....	190
	The muṣḥaf of the Companions.....	191
	The collection of the muṣḥaf.....	194
	The 'Uthmānic muṣḥaf.....	196
	The isnād of the muṣḥaf.....	197
	The extent of the Companion muṣḥafs.....	200
	The final review of the text.....	202
	Bibliography.....	204
8	Orthography.....	206
	Bibliography.....	212
	PART III.....	213

HISTORY OF THE EXEGESIS

1	Exegesis of the Qur'ān: Classical and Medieval.....	215
	Etymology and significance of the Arabic words tafsīr, ta'wīl, and related terms.....	215
	Legitimation of Qur'ānic exegesis.....	218
	The beginnings of Qur'ānic exegesis.....	219
	The formative period.....	223
	An intermediary and decisive stage: the introduction of grammar and the linguistic sciences.....	228
	Constitutive Ṣaḥīḥ corpora based upon traditions and later development.....	232
	Special legal exegesis.....	238
	The exegesis of the dialectical/speculative theologians (mutakallimūn).....	238
	Khārijite and Shī'ite exegesis.....	242
	Mystical exegesis.....	246
	Conclusion.....	249
	Bibliography.....	250
2	Exegesis of the Qur'ān: Early Modern and Contemporary.....	256
	Aspects and limits of modernity in the exegesis of the Qur'ān.....	256
	Kinds of publications containing exegesis of the Qur'ān and discussing exegetical methods.....	257
	Main trends in the exegetical methods and their protagonists.....	259
	1. Interpreting the Qur'ān from the perspective of Enlightenment rationalism.....	259
	2. The so-called scientific exegesis of the Qur'ān.....	264
	3. Interpreting the Qur'ān from the perspective of literary studies.....	268
	4. Endeavors to develop a new theory of exegesis taking full account of the historicity of the Qur'ān.....	273
	5. Exegesis in search of a new immediacy to the Qur'ān.....	278
	6. Conceptions associated with the thematic interpretation of the Qur'ān.....	279
	Problems of gaining acceptance for new approaches to the exegesis of the Qur'ān.....	281
	Bibliography.....	283

PART IV 287

UNDERSTANDING OF THE TEXT

1

Language and Style of the Qur'ān.....	289
Various general positions on the language and style of the Qur'ān.....	290
The theological thesis on the language of the Qur'ān.....	292
The general formulation of the theological thesis.....	292
The Qur'ān on its own language and style. Does the Qur'ān really say it is in "a clear Arabic tongue"?.....	294
The superiority of the Arabic language and the excellence of the Arabic of the Qur'ān.....	298
The "Challenge Verses".....	299
The foreign words.....	301
The problems of Qur'ānic grammar.....	303
The mythical narratives on the superiority of Arabic.....	303
The "creation" of a Prophet against his competitors (poets, soothsayers, orators, story-tellers, etc.).....	305
The hypotheses of the Arabists.....	309
From language to style.....	314
The theological thesis on the style of the Qur'ān.....	315
The positions of the Arabists on the style of the Qur'ān.....	317
Some positions until recently.....	317
The ancient Christian or Syriac connection.....	321
Bibliography.....	326

2

Form and Structure of the Qur'ān.....	333
Preliminary reflections about the redaction and canonization of the Qur'ān.....	333
Methodological dilemmas.....	333
Canonization and the problem of the sūra as a unit.....	334
Reflections of a canonical process.....	338
Linguistic, stylistic and literary character of the Qur'ān.....	340
Diversity of views.....	340
The problem of periodization.....	341
Rhymes and verse structures as a criterion of relative chronology.....	342
Proportions between verse groups as a criterion.....	343
The clause phrase.....	345
Orality, scriptuality and the canonical process.....	346
The "enjeux" or building blocks of the sūra ("Gesätze," structurally definable verse groups).....	348
Oaths and oath clusters (introductory and intra-textual sections).....	349
Eschatological passages (introductory and intra-textual sections).....	353
Clusters of idhā-phrases.....	353
Eschatological processes.....	353
Flashbacks.....	354
Signs (āyāt).....	354
Signs implied in nature.....	354
Signs implied in history: retribution legends.....	356
Salvation history narratives (occurring as complete sūras and central sections).....	357
Debate.....	358
Apologetics (closing sections, sometimes intra-textual).....	359
Additional "enjeux" to be found in Medinan sūras.....	360
Regulations.....	361
Evocations of events experienced by the community.....	361
Contextuality: Synopsis of the literary and the communicational development.....	361
Types of early Meccan sūras.....	361
Types of later Meccan sūras.....	362
Types of Medinan sūras.....	363
Bibliography.....	364

3	Difficult Passages	368
	Bibliography	370
4	Polysemy in the Qur'ān	371
	Wujūh al-Qur'ān	372
	Levels of meaning in the Qur'ān	373
	Bibliography	376
5	Foreign Vocabulary	378
	Why foreign words?	378
	The theory of foreign words in the Qur'ān	383
	Muslim treatises on foreign words in the Qur'ān	386
	The exegetical conception of foreign languages	389
	Foreign vocabulary and the Qur'ān in modern scholarship	392
	Bibliography	395
	PART V	397

SCIENCES OF THE RHETORIC

1	Rhetoric and the Qur'ān	399
	The Qur'ān and its local literary forerunners: Kāhin and shā'ir speech	401
	The "kāhin-model": Oath clusters, idhā/yawma clause-clusters, etc.	403
	Yawma/idhā clause-clusters, isolated oaths and later khabr-annunciations	409
	Further rhetorical characteristics of early texts	410
	The "poet-model": similes and metaphors, structures of discourse	414
	The qaṣīda and the sūra	416
	The Qur'ān and the Bible: refrains and cadenzas	418
	Bibliography	421
2	Literary Structures of the Qur'ān	424
	The Qur'ān as text in the prophet Muḥammad's lifetime	426
	The Qur'ān as text after the prophet Muḥammad's death	426
	The sūra as a unit	427
	The prose of the Qur'ān	430
	Phonology	433
	Transtextuality	434
	Imagery and figurative language	437
	Bibliography	443
3	Simile	445
	Uses and examples	446
	Commentators on simile	449
	Bibliography	453
4	Metaphor	454
	Definition	454
	Use and interpretation	456
	Bibliography	460
5	Rhymed Prose	461
	Bibliography	473

PART VI 475

SCIENCES OF THE ḤADITH

1	Hadīth and the Qur'ān	477
	(1) General introduction.....	477
	(2) The beginning of the divine revelation.....	485
	(3) The collection of the Qur'ān.....	487
	(4) Traditions on the seven qirā'āt or ahruf.....	491
	(5) On recitation.....	493
	(6) Tafsīr traditions in general; Ibn 'Abbās' role.....	496
	(7) Traditions on some Qur'ān-related prescriptions.....	499
	(8) Historical reports, in particular so-called "occasions of revelation".....	501
	(9) Traditions with praises of particular sūras or verses.....	504
	(10) Other ḥadīth literature related to the Qur'ān.....	506
	(11) Shī'ī ḥadīth sources.....	508
	Bibliography.....	510
2	Sunna.....	512
	Bibliography.....	515

PART VII 517

SHIITE STUDIES

1	'Alī b. Abī Ṭālib.....	519
	Bibliography.....	520
2	Fāṭima.....	521
	Bibliography.....	522
3	Shī'a.....	524
	Bibliography.....	526
4	Shī'ism and the Qur'ān.....	527
	The attitude of the Shī'a to the Qur'ān.....	527
	Principles and methods of Shī'ī exegesis.....	532
	Major Shī'ī exegetes and their works.....	541
	Bibliography.....	543



Introduction

The orientalist have presented the results of their research projects regarding Qur'ān to the world of science in the form of books and Encyclopedias. There is an undeniable necessity to identify these works and ideas regarding Qur'ān. The necessity of true identification of Qur'ān-researching in west increases when we remember that the past Muslim scholars bound themselves to respond the criticisms and objections coming from Jews and Christians; one of the ways of acquaintance with the works of western Qur'ān researchers and the ideas noted in those works is to learn English language. Therefore, in this book, a set of texts in the Qur'ān and Ḥadīth studies area is collected from Encyclopedia of the Qur'ān to be taught in the specific English course for the students of the Qur'ān and Ḥadīth studies major.

This set of texts collected by the writer involves the following characteristics:

1. The mentioned texts are written by the famous western Qur'ān researchers who are teaching and making research regarding qur'ānic studies in the European, American, and Canadian universities. So, the mentioned texts enjoy high levels of originality and reliability.
2. The cited texts have been edited scientifically and literarily.
3. The collected texts help students increase their vocabulary range and get familiar with the synonyms of a word which are related to the discussions of the Qur'ān and Ḥadīth studies. For example, if in one instance the word "exegesis" is used to mean «Tafsīr», and later in the text the word «Tafsīr» is repeated for any reason, the word "exegesis" is not used again and instead of that, its synonym, "commentary", is employed.
4. Instructing the terminology employed in the Qur'ān and Ḥadīth science: when the English translations of the qur'ānic texts are examined, it is seen that the translators have transcribed some of the qur'ānic science terminology using English alphabet. For example, the word

«Naskh», is written as “Naskh”. In the texts collected by the writer, the authors have tried to find exact equivalents for the terminology employed in the Qur’ān and Ḥadīth science. As we know, the words “corruption” and “interpolation” are used as equivalents of the word «Thrif». Through the use of the mentioned English vocabulary, Students will learn which word should be used to express “deviation by means of addition” and which word should be used to express “deviation by means of deficiency”. In other words, students will understand the exact differences between the used English equivalents for the Qur’ān and Ḥadīth science terminology.

5. Instructing the true method of transcription of qur’ānic verses by means of English alphabet: students will learn the true linguistic system of transcribing the qur’ānic verses using English alphabet in the concerned texts. In fact, they will learn how to distinguish the Arabic alphabetical letters – such as ح (h), هـ (h), ث (th), س (s), ص (s), ذ (dh), ز (z), ض (d), ظ (z), ت (t), ط (t), ع (‘) – in English.
6. The objective of presenting the mentioned texts is not just to instruct new words and terminology of Qur’ān and Ḥadīth science, but besides, there has been a concern for the acquaintance of the students with the viewpoints of western Qur’ān researchers regarding the discussions of qur’ānic studies. Special in this regard is that some of the mentioned texts have been summaries of other books which the present writer has put in the used texts. It is worth noting that the content of the cited texts is not in a manner to raise controversial and problematic misgivings in the minds of students nor to cause them intellectual deviation.
7. The writer of each text has presented the used references at the end of that text. Therefore, students will get familiar with the books and articles of western Qur’ān researchers after they read each text and its relative bibliography. This will extremely help the problem that the students face regarding bibliography.
8. The content of the cited texts is selected based on the topics authorized by the Ministry of Sciences, Research, and Technology for the students of the Qur’ān and Ḥadīth sciences major. These texts are presented in seven parts, including: Sciences of the Qur’ān, history of the Qur’ān, history of the exegesis, understanding of the text, the sciences of the Rhetoric, sciences of the Ḥadīth, and Shiite Studies. Each part includes some chapters that contain the related discussions.