

**From Rules and Exceptions in Prescriptive Syntax  
To Aesthetics  
And Semantics in the Quranic Order**

Hamîd ‘Ābedî Fîrûzjâ’î

**Abstract**

The holy Quran is a graceful linguistic phenomenon perceivable by the human mind and at the same time beyond human’s mental capability vis-à-vis its expressiveness and articulacy. To understand and demonstrate the features of such a linguistic phenomenon, semantics (rather than syntax) primes first and should be taken into consideration, as it obviously outweighs lexical structure when it comes to understanding and perception. Generally, structure and syntax (with deep roots in logic) receive more attention at the cost of miscounting semantics as the core of any linguistic process. This paper examines the inapplicability of prescriptive grammar in dealing with the rhyme, rhythm, and semantics of the Quran through presenting discussions on aesthetics, prescriptive and descriptive syntax, and carefully examining some Quranic verses.

**Keywords:** *Aesthetics, applied syntax, prescriptive syntax, pragmatics, rhyme, the Quranic order*

## Mawlānā Abul Kalām Āzād's View on Dhul-Qarnayn And its Impacts on Next Generation Interpreters

Jamshīd jalāli Sheyjāni

### Abstract

Dhul-Qarnayn has always been one of the most significant and yet controversial issues mentioned in the holy Quran (18:83-96) and the Old Testament (the Book of Daniel: 8). Since antiquity, this issue has attracted the attention of interpreters, historians and Islamic scholars and bewildered them with the historical personality of Dhul-Qarnayn and activities and attributes pertaining to him like dam construction, geographical references, Gog and Magog among others which all lead to a variety of interpretations and reflections. Abul Kalam Azad, a prominent researcher and interpreter of the Quran and the follower of the third view on Dhul-Qarnayn in our contemporary time, has addressed in his own commentary on *Tarjuman al-Quran* the solutions to the geographical and historical problems of this issue quite analytically and critically with reference to historical evidences and proofs. Although some scholars in Iran and worldwide identify Dhul-Qarnayn with Alexander, Abul Kalam Azad's view has noticeably influenced the opinion of Muslim interpreters and has opened new horizons in the interpretation of the Quranic stories.

**Key words:** *Quran, Cyrus, Alexander, Dhul-Qarnayn, Interpreters*

## Dream and its Types as Viewed in the Quran

Mohammad Rezā Hāġi Esmā'ili  
Zahrā Karīmī

### Abstract

According to the Quran, soul leaves body during sleep and rejoins its world. Depending on soul's detachment from the body one can have observations of that world. These observations are called dreams and are of two types: explicit and implicit. Muslim scientists regard dreams as undeniable facts, for instance, Al-Farabi and Avicenna defined dreams as observed events and images perceived by common senses through the conscious mind which are linked with soul and turn them into understandable, imaginary events by the power of imagination. Dream is a realm in which belief in afterworld and resurrection may occur. This paper aims to investigate and analyze the phenomena of dreams as stated in the Quran.

**Keywords:** *Dream, dreamer, Hulum - bad dreams, hadiths*

**The Muktib Narrators:  
Examining Islamic Biographical Data  
To Describe a Cultural Movement**

Ḥamed Khānī (Farhang Mehrvash)

**Abstract**

The history of education in early Islamic culture has been of ambiguity to some extent. Especially, the stages of elementary education are a more complex and unknown. Very little of the historical accounts have been remained about educational text books, curricula, teaching methods and strategies, and the social status and class of teachers of that stages at the epoch. Teachers of such low stages of education, known as *Muktib* usually were ordinary people, not prominent scholars or politicians to be of importance from the viewpoints of pre-modern historiographers. So, later historiographers have not ever been focused on data collection about their lives and affairs. However, some of these *Muktib* may have had a role in narrating Islamic traditions (*Hadiths*). It is probable to recover data about them from Islamic biographical literature – known as *rijal* books – which includes accounts on Hadith narrators. This study aims at examining textual criticism on *rijal* accounts in order to cast a light on the history of Islamic education and its staff at the earliest period.

**Key words:** *Islamic schools, Kuttāb, History of Islamic education, elementary education, Maktab.*

## Language and Discourse Principles of Sharif al-Murtaḍā In Interpreting the Quran

Bāgher Ghorbānī Zarrīn

### Abstract

Various methods and principles of analysis are utilized in the interpretation of the holy Quran. From the early Islam to the modern days hundreds of Quranic commentaries are put forth each through the certain viewpoint of its writer and commentators. Language and discourse interpretations are unquestionably of a higher value. Sharif al-Murtadha Alam al Huda (965 - 1044 AD) was one the greatest scholars of his time who interpreted various Quranic verses while compiling and writing his books. His approach towards the interpretation of the Quran was that of a language and discourse nature, applying semantics, lexical, Arabic poems and logical and discourse argumentations. This paper aims to examine the language and discourse principles of Alam al Huda through some instances and cases it presents.

**Keywords:** *Quranic interpretation, Sharif al-Murtadha Alam al Huda, literature, discourse*

## The Authenticity of 'Ubayd Allah al-Ḥalabi's Book

Majîd Ma'âref

Amîr Rashîdî

### Abstract

One of the most well-known traditional Shiite's books on hadith claimed to be written at the time of Imam Ja'far al-Sadiq <sup>(PBUH)</sup> is the book by Ubayd Allah Ḥalabi. To some, Ḥalabi is known as the first Shiite author. This research was an attempt to evaluate Ḥalabi's work. Reports on Ubayd Allah and his family and friends, and narrated traditions about him were collected through traditional resources, and by meticulous content and documentary analysis were carefully evaluated against conceptual evidence. Unmistakably, ascribing such a book to Ubayd Allah Ḥalabi is a serious mistake and the idea is totally rejected. In other words, the study revealed that a book based on the provisions of the Islamic jurisprudence, containing Ubayd Allah Ḥalabi's narrations and even narrations from other apostles and disciples is compiled and ascribed to him, and in order to validate the idea, it is even claimed that Ḥalabi presented this book to Imam Ja'far al-Sadiq <sup>(PBUH)</sup> and he had endorsed it, but the claim actually proves to be ill-founded.

**Keywords:** *Ḥalabi's book, Ma'mūlun 'Alaih, ascribed to him, Ibnabi Umair*

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## نشانه‌ها و اختصارات الف - نشانه‌های فارسی

بی	به بعد
ج	جلد، جلدها
د	در گذشته در سال...، متوفا در سال ...
رک	رجوع کنید به ...
ش	هجری شمسی
شم	شماره
ص	صفحه، صفحات
(ص)	صلی الله علیه و آله
(ع)	علیه السلام، علیها السلام، علیهما السلام، علیهم السلام
ق	هجری قمری
قس	قیاس کنید با
ق م	قبل از میلاد
م	میلادی
همان	مأخذ پیشین (مقاله یا کتاب)
همانجا	همان مأخذ پیشین از همان مؤلف، همان جلد و همان صفحه
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به بعد	ff.
همان اثر و همان صفحه	ibid
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صفحات	pp.
نگاه کنید به	Vide
جلد	Vol.
جلدها	Vols



### Arabic & Persian Transliteration Table

Arabic	Persian	Letter	Arabic	Persian	Letter
ṣ	ṣ	ص			ا
ḍ	z	ض	b	b	ب
ṭ	ṭ	ط	p	p	پ
ẓ	ẓ	ظ	t	t	ت
‘	‘	ع	th	Ṡ	ث
gh	gh	غ	j	j	ج
f	f	ف	-	č	چ
q	q	ق	ḥ	ḥ	ح
k	k	ک	kh	kh	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	sh	sh	ش
	’	’			
	a- i - u	a-e-o			
	ā-ū- ī	ā-ū- ī			
	aw - ay	ow - ey			

همزه (ء)  
مصوت‌های کوتاه (َ) (ُ)  
مصوت‌های بلند (آ - او - ای)  
مصوت‌های مرکب



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