2023 SCHOLARLY MONOGRAPH AWARD

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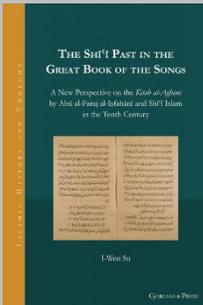
得獎專書

The Shīʿī Past in the Great Book of the Songs: A New Perspective on the Kitāb al-Aghānī by Abū al-Faraj al-Iṣfahānī and Shīʿī Islam in the Tenth Century, New Jersey: Gorgias Press.

書名中譯：《伊斯法罕尼《詩歌集》中的什葉派歷史：十世紀的歷史書寫與教派身份》

得獎簡評：

　　The Shīʿī Past in the Great Book of the Songs 以歷史、文學、宗教等跨領域的視角，研究阿拉伯詩歌文學經典 *Kitāb al-Aghānī*，除了考訂其編者，也研究編者的什葉派背景如何反映在該書的編輯與詮註中，並扣合十世紀伊斯蘭宗教史的脈絡，探討當時遜尼派與什葉派如何從複雜的歷史變化中發展建構出伊斯蘭兩大宗派傳統。本書運用豐富文獻史料、新的研究視角、合宜的研究方法，作出細緻的分析，具有重要而創新的學術貢獻。本書不僅是華人學界罕見之古典伊斯蘭歷史文獻之專著，且深獲國際學術同儕的肯定與重視。

得獎人簡歷：

　　蘇怡文，現任國立政治大學阿拉伯語文學系伊斯蘭研究領域的教授。2016 年，她在愛丁堡大學以不到三年的時間獲得伊斯蘭和中東研究的博士學位。自 2017 年 2 月以來，她任教於國立政治大學。她在 2019 年獲得吳大猷紀念獎以及 2023 年獲得政治大學學術研究特優獎。最初，她的研究探討作者觀點和歷史記憶建構之間的交互影響，著作包括 2018 年發表於牛津大學《伊斯蘭研究期刊》的〈阿布·法拉吉·伊斯法哈尼的家族歷史〉及獲獎專書《伊斯法罕尼《詩歌集》中的什葉派歷史》（2021）。目前專注於聖訓研究，探討八、九世紀聖訓學者中

各種派別如何透過再現早期社群記憶達成教義上的共識。她也研究早期聖訓科學的發展，特別是聖訓批評學，涵蓋了一些迄今未受到學術重視的早期聖訓學者。其研究發表於頂尖期刊，如 2023 年發表於《伊斯蘭研究期刊》的〈十個被應許進入天堂的人〉與發表於《穆斯林世界》的〈早期聖訓批評學的曖昧性〉，以及 2022 年發表於《美國東方學會期刊》的〈走向遜尼派的共識〉（請參閱：https://www.hadisu.com/）。她的研究探討教派身分的複雜性以及身分認同如何透過歷史記憶來表述。雖然目前學界對此的了解非常有限且缺乏系統性研究，但這些卻是關於伊斯蘭信仰與社會早期發展的重要議題。

Dr. I-Wen Su is Professor in Islamic Studies, at the Department of Arabic Language and Culture, National Chengchi University. In 2016, she received her doctorate in Islamic and Middle Eastern Studies, completing her thesis on a 10th century historical literary text, which passed thesis defence without corrections, from the University of Edinburgh, in less than three years of study. Then, she was offered a full-time position at NCCU, where she has been teaching courses on Islamic history, Islamic scriptures, and classical Arabic literary and historical texts, besides taking on important administrative responsibilities, since February

2017. She won the Classical Islamic World Book Prize in 2018 and received Ta-You Wu Memorial Award in History in 2019, NCCU Research Excellence Award in 2022, and NCCU Research Distinction Award in 2023.

Previously, her research focused on the formation of early Islamic historiography, addressing the impacts of the authorial voice on the writing of history in relation to the emergence of sectarian identities in the first four centuries of Islam. She has published extensively on the intersections between the articulation of author-compilers' perspectives and the formation of historical memory, including: "The Family History of Abū al-Faraj al-Iṣfahānī" by *the Journal of Islamic Studies* (2018), and the award-winning monograph, *The Shīʿī Past in the Great Book of the Songs* (2021).

Currently, her research passion lies in hadith, exploring the formation of Sunnism in the first three centuries of Islam, specifically, how various groups among hadith scholars came to agree upon a number of articles of faith based on the narrative of the first Muslim community, such as the concept of the four rightly guided caliphs and the hierarchical virtues of the Companions of the

Prophet. She is working on her second monograph, *The Formation of an Islamic Doctrine: the Four Rightly Guided Caliphs* (Edinburgh: Edinburgh University Press, forthcoming). Additionally, she also closely studies the early disciplinary development of hadith science, hadith criticism in particular, as the doctrinal compromise among hadith scholars needs to be understood within their scholarly dynamics. Her work thus covers a number of early hadith critics, who have hitherto received little scholarly attention. Her publications in the top-tier academic journals attest to the fruitful results of such hadith studies research, such as: "The Ten Promised Paradise" by *Journal of Islamic Studies* (2023); "The Ambiguity of Early Hadith Criticism" by *The Muslim World* (2023); and "Toward a Sunni Consensus on the Rightly Guided Caliphs" by *Journal of American Oriental Society* (2022) (for her complete CV, go to: https://www.hadisu.com/).

In summary, her research explores the complexities of sectarian identities and their articulations in the representation of the past of the Muslim community. These are fundamental questions about the early development of Islam and Islamic

societies which are however still only very poorly and unsystematically understood.

得獎著作簡介：

　　這項研究始於一個問題，即《詩歌集》是否表現了作者伊斯法罕尼的什葉派觀點。從這個問題出發延伸到兩個議題：如何證明一本關於詩與歌的書反映出什葉派論述？再者，如果《詩歌集》反映了作者的教派傾向，那對我們理解這本著作與什葉派歷史發展又有什麼影響？先前關於《詩歌集》的研究探討過伊斯法漢尼的什葉派傾向，但這些研究否定或淡化了他的教派信仰對於作品的影響，然而這些研究缺乏系統性的方法。本研究採用修訂批評方法來處理研究問題。修訂批評檢視編輯者的選擇與對於文獻材料的編排與重複使用。這種方法不僅提供了分析架構，也避免過去研究草率的文本閱讀與分析方式。分析結果顯示，《詩歌集》在一定程度上是以作者伊斯法罕尼的什葉派觀點呈現過去。這個結論也表示《詩歌集》可以用來作為理解作者的什葉派思想之文獻，而其什葉派思想是無法被歸類在現在與當時所知的什葉派教派分類的任何一種類別。這不僅突顯了什葉派伊斯蘭的多樣性，還提供新的視角來檢視伊斯法罕尼的贊助者，穆哈拉比在早期布葉王朝扮演的角色。

　　影響修訂批評的應用有兩個因素：第一，《詩歌集》的文本

狀況；第二，作者可以選擇的文獻之重建。儘管《詩歌集》存在文本缺陷，原始的篇章順序也不復存在，但透過比較手稿與印刷版可以發現每一篇章的結構有許多相似之處，因此可認為《詩歌集》文本很大程度保留作者的編輯決定。本書也詳盡檢視作者伊斯法罕尼可選擇的文獻資料，以重建他的編輯選擇，而這也是理解他如何重現過去的重要指標。

透過分析《詩歌集》中對什葉派、阿里後代及其敵人27篇的生平傳記，本研究指出修訂批評的侷限性，因為《詩歌集》中的敘述、文本缺陷和現有的文獻不利於我們重建作者的編輯決策，因此無法明確確定該篇章是否透露作者的什葉派傾向。然而，修訂批評確實表現了伊斯法罕尼作為編輯者在《詩歌集》表現的多重觀點與面向，並且，儘管什葉派歷史再現並不是他唯一關注的主題，但《詩歌集》確實是根據伊斯法罕尼的什葉派觀點編寫的。作為一本關於詩歌與音樂的書，伊斯法罕尼優先考慮收錄的輕鬆有趣的敘述，而不是沈重的主題。除了對特定音樂流派的關注外，他對某些人物的個人偏好也超越了他教派觀點。此外，本研究的分析也確認了伊斯法罕尼作為編輯者的角色，也就是，他受到了現有文獻的限制。通過修訂批評分析，他的編輯干預揭示了他試圖負面呈現反什葉派的人物，同時強調阿里的合法性和他的後裔的特殊地位。通過研究伊斯法

罕尼的編輯決策，並以他的時代脈絡來衡量，本書突顯了伊斯法罕尼作為編輯者的巧妙創造力。《詩歌集》某程度上是被其編者的教派觀點所影響，這個結論也表明，《詩歌集》這部作品可用於定義伊斯法罕尼的什葉派身分認同。

This study began with the question of whether the *Kitāb al-Aghānī* embodies al-Iṣfahānī's Shīʿī perspective. From this question, two further enquiries follow. How can one demonstrate that a book of songs should be seen as Shīʿī discourse? And, if the *Aghānī* reflects al-Iṣfahānī's sectarian tendencies, what are the implications? The question of al-Iṣfahānī's Shīʿism has been addressed by previous studies on the *Aghānī*, which deny or play down a sectarian impact upon the work, but their lack of a systematic approach does not lead to confidence in their conclusions. This study employs redaction criticism to address this question. Redaction criticism— an approach mainly concerned with editorial interventions—is used here as a means to examine the compiler's selection, repetition, and arrangement of the material, in addition to editorial notes and articles' profiles. This approach not only provides us with a framework for analysis, but it also helps us avoid a random reading of the texts, as conducted in previous studies. The results of the

analyses show that the *Aghānī* to some extent presents the past in accordance with al-Iṣfahānī's Shīʿī views. This conclusion suggests that the *Aghānī* has potential as a source for understanding al-Iṣfahānī's Shīʿī thinking, which does not fit in any Shīʿī sects categorised by the heresiography. This not only highlights the multifariousness of Shīʿī Islam, but also offers new perspectives into the role of al-Iṣfahānī's patron, al-Muhallabī, in the early Būyid era.

There are two important aspects to this use of redaction criticism: first, the textual status of the *Aghānī*; second, the transmission of the source material in relation to al-Iṣfahānī's selection of reports. Despite textual defects and the loss of the original order of the articles in the *Aghānī*, the comparison of the manuscripts with the text in the printed edition reveals similarity in terms of wording and structure within a given article. Furthermore, the *Aghānī* displays a number of the characteristics of Schoeler's *Syngrammat*. Thus, structural analysis of the *Aghānī* can very likely reveal the compiler's editorial role. As for the source material available to al-Iṣfahānī, this study identifies the narrators whose information, in all likelihood, can be used as indicators of al-

Iṣfahānī's selection process. In addition, this study also suggests that the material that cannot be proven to have been available to al-Iṣfahānī is still useful in the sense that it has the potential to offer insights into the general discourse with which he was engaged. These deductions form the hypothetical basis for the application of redaction criticism to the *Aghānī*.

The analyses of 27 articles about Shīʿīs, the ʿAlids, and their enemies show the limits of redaction criticism, as the source material and textual problems in the *Aghānī* prevent us from reaching a firm conclusion as to al-Iṣfahānī's editorial decisions. However, redaction criticism does illuminate al-Iṣfahānī's multiple perspectives. The *Aghānī* was indeed compiled in accordance with al-Iṣfahānī's Shīʿī perspective, although this is not the only concern of his. As a book of songs, al-Iṣfahānī prioritises light-hearted reports about Sukayna over al-Ḥusayn's martyrdom. Apart from his concern for genre, his personal preference for certain figures, such as Ibn al-Muʿtazz, also supersedes the assertion of his sectarian perspective. In addition, the analyses also confirm al-Iṣfahānī's role as a compiler—he is constrained by the existing pool of information. Thus, al-Iṣfahānī presents his subjects, such as al-Walīd b. ʿUqba,

similarly to other compilers, but it is not known whether al-Iṣfahānī agrees with such presentations. That said, analysis of his editorial interventions reveals his attempt to present the anti-Shīʿīs negatively, while accentuating the legitimacy of ʿAlī and the special standing of his offspring. This effect is achieved by the deliberate selection of reports, including rare and special sources, the use of repetition, and the insertion of his own comments. Furthermore, analysis through redaction criticism illuminates the intricacy executed by the compiler's editorial hand. Through careful examination, al-Iṣfahānī's editorial decisions, when read in their contexts, highlight the ingeniousness and creativity of the compiler.

The conclusion that the *Aghānī* is permeated by its compiler's sectarian views suggests that this work can be used to define al-Iṣfahānī's *tashayyuʿ* and, by extension, that of his co-religionists. Against previous literature, which views al-Iṣfahānī as a Zaydī, based on al-Ṭūsī's claim, the present volume argues that the term Zaydiyya does not convey a united and homogenous identity in reference to this period, and, based on textual evidence derived from al-Iṣfahānī's *Maqātil* and *Aghānī*, he cannot be identified with this group. Rather, the kind of Shīʿism embraced by al-Iṣfahānī

emphasises the veneration of virtuous ʿAlids without any commitment to a specific lineage of imams and takes a moderate stance towards the Companions, including the first three caliphs, although it does differ in one way or another from the outlook of early Sunnīs and other Shīʿī sects, including the Imāmīs and Ghulāt.

This Shīʿism, when situated in al-Iṣfahānī's own context, sheds light on the role of his patron, Abū Muḥammad al-Muhallabī, the Būyid vizier in the service of Muʿizz al-Dawla. We have presented the socio-economic circumstances in Baghdad with regard to the Ḥanbalī movement before the advent of the Būyids. Congregating together under the banner of a set of moralistic or sectarian ideals, as well as through ethnicity, profession, or blood ties, the rise of various social groups exacerbated instability, making it difficult for the Būyids to establish their rule. As the groups that came into power with the Būyids struggled to build up their own forces (by co-opting either newcomers like themselves or existing forces), al-Muhallabī was no exception. The way he dealt with the Ṭālibids and the conflicts between Shīʿīs and early Sunnīs, as well as the activities of the Ghulāt called ʿAzāqiriyya, seem to dovetail with the ethos of al-Iṣfahānī's Shīʿism. It is not clear whether this means

that al-Muhallabī shared the same sectarian belief with him, but the patron–client relationship their shared in this specific context implies that al-Muhallabī was eager to rope in the Ṭālibids and the elite via sympathy for the ʿAlids. That is, al-Iṣfahānī was a potential bridge by which he could reach these groups. By synthesising the results of analysis through redaction criticism, this study presents a new perspective on the historical context of the text, in the hope of providing further insights into the early Būyid period.

得獎感言：

　　本書是改編自我在 2016 年提交於愛丁堡大學的博士畢業論文。在書寫論文的過程，我獲得很多人的幫助，特別是我的指導老師 Andrew Marsham 教授。而我之所以有機會在英國攻讀博士學位，除了愛丁堡大學的獎學金之外，最重要的是盛愛雲慷慨無私的支持與贊助。在獲得博士學位之後，我一直很希望可以出版此論文，但我拖延多時才開始出版的準備，因為畢業論文改編的專書在現行的升等體制中不受重視。但在2018年，本書的初稿獲得The Classical Islamic World Book Prize第二名的獎項且在獲得科技部（現國家科學及技術委員會）的計畫經費（108-2410-H-004-049-）後，我開始著手改寫與校稿，並有幸在計畫結束前完稿，而專書也在 2021 年初順利出版。這

約三年的過程，我想要感謝給予我空間與時間投入工作的家人，也對於我時常缺席或心不在焉感到抱歉。最後，我想要特別感謝在本書書寫過程中佔據書桌、擋住螢幕、用尾巴掃走文具並且咬破校正稿的蘇東坡還有蘇波波。很遺憾的是，蘇東坡在今年九月四日離世，因此無法跟我分享獲獎的喜悅與財富。我想要把這個獎獻給他，因為，在學術生涯中有他給予的陪伴與純粹，是我九生有幸。