

# **ENGLISH ABSTRACTS**

## Abū Naṣr al-Dhabī, A *Nāṣibi* Narrator in the Chain of Narration of Ṣadūq Elders

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### Abstract

Ibn Bābuwayh, as the great narrator of the Shiite world, has always used many scholars and elders with different Shiite and non-Shiite ideas in his travels. In the meantime, the existence of one of the *navāṣib* mentioned by Ṣadūq with the meanings of "*mā ra 'yṯu anṣabu minhu*" (I have not seen a more unjust enemy than him) it occupies the minds as to why and how he uses these elders. "Abu Nasr Ahmad ibn al-Hussein al-Dhabi" with such a description is present in 4 works of Sadiq, but it is very unknown in the *Rijālī* works. This research aims to provide a better understanding of this character from the point of view of Ibn Bābuwayh and his contemporaries by analyzing Dhabī's works in a descriptive manner. Dhabī narrations have sometimes been cited by jurists - even *Imāmiyeh*- on various subjects, as the narration of the virtues of the Ahl al-Bayt can be seen in his narrations. This study introduces the narrations of Dhabī in Shiite sources from narrated hadiths that the followers of Sadiq have taken a Shiite orientation to these narrations only by looking at the source of Sadiq and have even used them in their jurisprudential sources. In this way, by exploring the environment and culture of Neishabour and the elders and students of Abu Nasr, it provides us with new information.

**Keywords:** Ibn Bābuwayh, Ṣadūq, Abū Naṣr Ahmad ibn al-Hussein al-Marwāni al-Dhabī, *Nāṣibi*, Neishabour, *Ṣalawāt Batrā*.

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**Validation of the Hadiths of Imam's Appointment in the Manuscript of *Sullam Darajāt* with an Approach to the Evidence and Sources of the Two Sects**

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**Abstract**

The appointment of the Imam by God is one of the issues raised in the Qur'an and narration sources. The manuscript of *Sullam Darajāt* by Ibn Mashhadi, the author of *Tafsir Kanz al-Daqāiq*, is one of the valuable sources in this field. According to the evidences and sources of the sects and the authenticity of the documents and texts of the four manuscript narrations in this regard, it was proved by a descriptive-analytical method that regardless of the documents of the hadiths whose validity is not agreed upon by the scholars of the sects; the content of the narrations has a concise frequency, and has the authenticity of issuance. And it is known that Imamate is a divine covenant that was given to Imam Ali (as) and his holy children after the Messenger of God (pbuh); and no individual, group or council can identify the Imam and Caliph after the Messenger of God or introduce an example for the infallible and purified Ahl al-Bayt (as); even the Messenger of God and the previous Imam do not have the authority to appoint anyone as Imam; because these examples have already been introduced by God and communicated to the Messenger of God (pbuh).

**Keywords:** Ibn Mashhadi, Manuscript of "*Sullam Darajāt*", the Appointment of the Imam, Validation, Evidence and sources.

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## The Evolution of the Meaning of "Moon Split" in the Interpretations of the Holy Qur'an

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### Abstract

One of the most controversial opinions among the commentators of the Qur'an is about the interpretation of the first verses of Surah al-Qamar and its reference to the occurrence of the moon during the life of the Holy Prophet or one of the signs of the Day of Judgment. Since one of the ways of processing texts is to pay attention to their historical course and their frequency in Islamic sources, the present article analyzes the roots and historical process of the emergence and growth of these theories. The information of this research is collected from written sources of narrative and interpretive and then analyzed by descriptive-historical method. Based on studies conducted from the time of the Companions and the followers to the fifteenth century, the results show that the theory of "splitting the moon in the future" did not exist in commentary books until the middle of the fourth century. The narrations cited by this group are all far from the age of revelation, as the two sects have doubted the authenticity of their authenticity. Other reasons put forward by this group have grown in proportion to the introduction of new ideas in society, so much so that in the present era, the unlikely occurrence of this miracle has received more attention with modern science. Of course, in contrast to this interpretation, the majority of commentators believe in the accuracy and sometimes frequency of the hadiths indicating the occurrence of the moon split as a miracle of the Holy Prophet.

**Keywords:** Interpretations of the Qur'an, the Splitting of the moon, Miracles, Resurrection.

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**Determining the Example of the Verse *Shirā'* in *Jame' al-Bayyan* by Tabari and Comparing it with the Shiite Interpretations of the Fourth to Sixth Centuries**

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**Abstract**

Verse 207 of Surah Baqarah, which is known as the verse *Shirā'*, tells of a person who sells his life for the sake of God. The cause for the revelation and determination of the meaning of the verse is the place of disagreement of the commentators. This article compares the narrations of *Jame' al-Bayyan* by Tabari as the first commentary written by Sunnis with the view of important Shiite commentaries in the fourth to sixth centuries AH, including *Tafsir Qomi*, *Furat Kufi*, *Ayashi*, *al-Tibyan fi Tafsir al-Qur'an*, *Majma' al-Bayan fi Tafsir al-Qur'an*, *Rawḍ al-Janān*, *va Ruḥ al-Janān*, whose authors died between the fourth and sixth centuries. Tabari has narrated nine narrations in the interpretation of the verse *Shirā'* which classifies them into three parts. Narrations that have spoken about the revelation of the verse about certain Meccan *muhajirān*; narrations that have spoken about the revelation of the verse about the general *muhajirān* and Medinan *anṣār*; and the narrations that have considered the revelation of the verse to be general. Most of Tabari's narrations have been repeated in Shiite commentaries; except for the narrations which indicate that Umar, Abu Bakr and Abu Hurayrah have determined the case and have not been considered by Shiite commentators. In Shiite commentaries, there is a different narration that the reason for the revelation of the verse is related to Imam Ali sleeping in the bed of the Holy Prophet and has not been taken into account by Tabari. This research has shown that determining the example of Shiite commentators is preferable to other opinions; because it fits perfectly with the context of the verse, and although Tabari did not speak of this revelation, many later Sunni commentators have confirmed it.

**Keywords:** *Shirā'*, Tabari commentaries, Shiite commentaries, God's pleasure, Soul

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## **Recognition of the Personality of Ḥaḍrat Abulfaḍl al-‘Abbās (as) in the Light of Two Historical Documents of the Pilgrimage and His Sermon of the Ka‘ba**

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### **Abstract**

One of the surest ways to be aware of the existential and personality aspects of religious leaders is the content and words that have been uttered by the Infallible Imams (as) about the person in question. On the other hand, the words and works that are left in the form of speeches, writings or wise short words of the mentioned person, can be effective in introducing him as much as possible. This article intends to use descriptive and analytical methods to analyze phrases from the pilgrimage of Ḥaḍrat ‘Abbās (as) which are expressed in the blessed words of Imam Ṣādiq (as) and also relying on the passionate sermon of Ḥaḍrat Qamar Bani Hāshim (as) to recognize the historical character and high status of Ḥaḍrat Abulfaḍl al-‘Abbās (as).

**Keywords:** Historical recognition, the Pilgrimage of Ḥaḍrat ‘Abbās, the Sermon of Ḥaḍrat ‘Abbās, the Position of surrender and acknowledgment, the Position of fidelity and advice.

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## Comparative Study of the Orthography of the Tashkent *Muṣḥaf* with the Rules and Historical Narrations of the *Muṣḥaf*

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### Abstract

This science speaks of the rules and methods that have been made available by scientists from the ancient *Muṣḥafs*. The books *Al-Muqni‘* and *Mukhtaṣar al-Tabyīn* are the most important sources of *rasm al-muṣḥaf* which are used in writing most of the *Muṣḥafs* in the world. As the authors of these two books have been referred to as "two sheikhs of the science of the *rasm al-muṣḥaf*". This article tries to compare the orthography of the Tashkent *Muṣḥaf* as the most famous *Muṣḥaf* in terms of attribution to the third caliph and then evaluate the degree of conformity of the reports of the *rasm al-muṣḥaf* with the orthography of a sample of the ancient *Muṣḥafs*. The orthography of words in the Tashkent *Muṣḥaf* is divided into three categories in comparison with the quotations from these two books: 1- Orthographies that are compatible with the quotations of both; 2- Orthographies that are compatible only with the quotations of one of the two sheikhs; 3- Orthographies that are not compatible with the quotations of both sheikhs. Orthographies that are incompatible with the quotations of the two sheikhs in the Tashkent *Muṣḥaf* can be divided into two parts: A. Orthographies that other scholars have quoted in their reports; B. Orthographies for which no report can be found in any of the sources. The result of the present study indicates that the reports of the science of *rasm al-muṣḥaf* should be completed and corrected in some cases by referring directly to the old *Muṣḥafs*.

**Keywords:** Ancient *Muṣḥafs*, Qur’an orthography, *Rasm al-Muṣḥaf*, Tashkent *Muṣḥaf*.

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## Readings Attributed to Ahl al-Bayt (as) and *Rasm al-Muṣḥaf*

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### Abstract

The two sciences of readings and *rasm al-muṣḥaf* are among the factors of understanding, researching and reading the Holy Qur'an, which are greatly influenced by each other and have always been considered as challenging topics in the Qur'anic sciences. In the meantime, although the readings attributed to the Ahl al-Bayt (as) are among the abnormal readings, they are of special importance due to their attribution to the infallible Imams and their interpretive aspects. According to Ibn al-Jazari (833 AH), one of the conditions for the correctness of the readings is that the reading corresponds to the orthography of one of the Ottoman *Muṣḥafs*, even if it is possible. The question is to what extent do the readings attributed to the Ahl al-Bayt (as) comply with this condition? The research method of this article is descriptive-analytical-case using the written sources of these sciences. This study focuses on 500 readings attributed to the Ahl al-Bayt (as), of which at first glance, 312 readings are considered completely in accordance with the orthography and 188 readings are contrary to the orthography. However, in the re-examinations through the seven methods of achievement of this article, the other 55 readings, according to Ibn al-Jazari's view, are considered in line with the orthography.

**Keywords:** *Rasm al-Muṣḥaf*, Abnormal readings, Readings attributed to the Ahl al-Bayt (as), Ancient *Muṣḥafs*, Contemporary *Muṣḥafs*.

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## ENGLISH ABSTRACTS

### **Evaluating the Views and Methods of Orientalists in the Historical Literary Criticism of the Qur'an's Text**

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(Received: September 05, 2021, Accepted: February 17, 2022)

#### **Abstract**

Today, it is an undeniable necessity to know the exact and basic critical views of Orientalists and their research methods about the Qur'an and the scientific critique of these views based on solid religious and intellectual principles. The method of historical literary criticism is one of the critical methods that orientalists have used about the Qur'an. In this regard, the present study intends to use a descriptive analytical method to explain and evaluate orientalists' views on the application of historical literary criticism to the text of the Qur'an. Orientalists' literary critiques of the Qur'an are presented in a total of three ways: The late temporal identity of the Qur'an; the emergence of the Qur'an in the context of the Judeo-Christian sect; the polemical nature of Quranic verses. These views are problematic in terms of the way of looking at the identity of the science of history, being affected of the Qur'an from previous monotheistic texts and the lack of attention to the textual features of the Qur'an, such as non-discrepancy in expression, correction and call to positive debate.

**Keywords:** Qur'an, Orientalists, Literary criticism, Text latency, Sectarian environment, Controversy.

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## The History of the Concept of the Term "Companions" and the Typology of Different Approaches to It

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### Abstract

Research in terms, especially ancient terms, is one of the most important and difficult issues that human beings have faced. The term "companions" is one of these ancient and widely used terms in the texts of Islam, which has been disputed since the beginning of Islam in such a way that this issue has become a point of contention and it has become difficult to identify the examples of the companions. Using the method of historical theory, this research has tried to carefully examine the semantic changes and evolutions of the term Companions throughout the history of Islam in historical reports. The results show that there is no evidence in the Qur'an or hadiths to indicate the definition of a companion or the people to whom a companion refers. In the definitions presented over different centuries, two approaches have been emphasized that the dominant approach has been the approach of narrators. In the definitions presented over different centuries, two approaches have been emphasized that the dominant approach has been the approach of narrators, but the definition of the fundamentalists has preceded the definition of the narrators. Differences in the lexical meaning of "Companion", the precedence of the discussion of justice over the definition of Companion, and the presentation of a specific definition of Companion by the fundamentalists and narrators, have been among the factors that cause differences in the definition of Companion.

**Keywords:** Fundamentalists, History of hadith, Companions of the Prophet (pbuh), Narrators.

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## **Investigating the Historical Semantics of the Word Infidelity in the Qur'an**

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### **Abstract**

Infidelity is one of the most important and key issues in Islam, and this word seems to have a common meaning in the Qur'an. This word has a special sensitivity in the current situation in the research and political circles of the world, especially the Islamic world. The word infidelity has been used more than five hundred times in the Qur'an in various forms and meanings, which includes different effects and rules. Examining the semantic evolution of the word infidelity from the pre-Islamic period to the text of the Holy Qur'an, under the title of historical semantics, using ancient sources and dictionaries, helps to gain an understanding of the meaning according to the linguistic and situational context of words. The result of this research shows how according to the rule of semantic change and expansion, the basic meaning of this word has evolved and expanded from the period of ignorance to the period of revelation of the Holy Qur'an in such a way that the concept of faith has changed from its original meaning, which is the feeling of peace and security, to believing, confirming and acknowledging, and infidelity has turned from the meaning of covering to denying God or denying blessings and ungratefulness to God.

**Keywords:** Infidelity, the Qur'an, Semantic change, Historical semantics.

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## Examining Mullā Ṣadrā's View of the Previous Worlds as a Turning Point in the Historical Evolution of Theories and its Comparative Comparison with Shiite Narrations

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### Abstract

One of the important theories that has been expressed about the pre-worldly worlds for the creation of man is the theory of Ṣadr al-Muta'allehīn, which is an important turning point and a great innovation in the historical evolution of theories. By accepting the principle of the previous creation of man, he returns it to the independent intellectual identities which, in a pre-material world, were extracted from their rational causes and confessed to the Lordship of God in the present language. On the other hand, referring to more than 130 authentic narrations received from the Shiite Imams (as) about the previous worlds, shows that at least three positions of the spirit world, the world of the first particle and the world of the second particle can be traced and observed in the narrations with full intensity and appearance, which refers to the presence of human beings in these situations and their confessions. Ṣadr al-Muta'allehīn's theory can to a large extent explain the narrations of this chapter based on the structure of transcendent wisdom; But it is felt that it has shortcomings in both directions and it cannot be considered completely consistent with the system used in the narrations.

**Keywords:** Mullā Ṣadrā, Previous Worlds, Narrations, Historical Theories, World of Spirits, World of Darkness, World of Particle.

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## ENGLISH ABSTRACTS

# Written Sources, Methods of Obtaining Hadith and the Multiple Role of Narrators in the Validation of Imamiyeh Hadiths

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### Abstract

Many believe that for centuries, the memory of the narrators has been the repository for the preservation of Imamiyeh hadiths, and languages have been the cause of their transmission and dissemination; However, the study of historical evidence proves that written works have taken on the important task of protecting and transmitting this hadith heritage. To preserve these works, the narrators made them available to other students and narrators at the request of the seekers of knowledge. This method of transmission required listening and reading for a variety of reasons, such as ensuring that the newer versions matched the original text. Over time, some other methods of obtaining hadith were added to these two methods. Most narrators were obliged to mention the narrators of the sources, their authors and the narrators of the hadiths in the source at the beginning of the hadiths in order to observe the method of citation. The various roles of the people involved in the transmission of hadiths require that attention be paid to the validity of the narrations and the extent to which they are effective. This article tries to indicate the reasons for the emergence of the methods of obtaining hadiths and the historical course of the changes that took place in this process, to show that it is necessary to give different evaluations to the validity of hadiths based on the various plans of each influential narrator.

**Keywords:** Hadith sources, Validation of hadiths, Narrators, Methods of obtaining hadith, Recitation, Listening, Permission

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**In the Name of Allah, the Almighty**