

# **ENGLISH ABSTRACTS**

## Rereading the Meaning and Reference of "*Tāghūt*" in the Holy Qur'an by the Historical-Etymological Approach

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### Abstract

Muslim commentators and lexicographers have not reached a coherent opinion about *tāghūt*, neither from literally, nor semantically, nor figuratively, and this has also caused a lot of confusion about this concept in the exegetical works. Using the etymological method, this article aims to clarify the historical meaning of this concept by illustrating the structure of this word and its origin. According to the research done in this article, it was found that *tāghūt* is derived from the common Semitic root "Ṭ<sup>Y</sup>/Ṭ<sup>GY</sup>" which means "to make mistake, go astray". Based on the use of this word in Jewish Aramaic texts and Christian Abyssinian texts, which are the origin of this concept entering the Arabic language, two references for *tāghūt* can be found. The first reference is idols, which is borrowed from the Aramaic language, and the second reference is Kahins (shamans), which is borrowed from the Abyssinian (Ge'ez) language. In the Holy Qur'an, the same two semantic spectrums are also reflected; both idol and god-like *tagūts* are mentioned, and human *tāghuts* (which are shamans) are also mentioned. In addition to these two, *tāghūt* is also used in the Qur'an in its general meaning in Semitic languages.

**Keywords:** *Tāghūt*, Etymology, Idol, Shaman, Semitic Languages

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## **Criticism and Analysis of the Duty-Oriented Role of the Concept of *Ṣalāh* in the Selection of Surah Ḥamd as the First Revealed Surah**

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### **Abstract**

The topic of the first revealed verse and chapter is one of the controversial topics in the field of Quranic sciences. The obligation of prayer at the beginning of the Prophet's mission is one of the strongest indicators, which has been used in the preference of Surah Ḥamd as the first revealed Surah. In this article, which is organized by the analytical descriptive method, the narrative evidences about the obligation of prayer at the beginning of the mission, and the elemental role of Surah Ḥamd, which formed the content of this concept, are challenged as a pre-established assumption. Therefore, in order to discover the first revelation of the Qur'an, other evidences and proofs should be sought and another method should be suggested. What is this evidence? And which is this method? The answers to these questions are the approaches of this article. Therefore, in this research, instead of just relying on controversial topics of narration, paying attention to the special characteristics of the Holy Qur'an; like its textuality and the property of being a book, it is suggested as a valid and reasoned method to measure the validity of the sayings related to the category "*Awwala mā Nuzila*" (the first thing that was revealed).

**Keywords:** *Ṣalāh*, Surah Ḥamd, *Awwala mā Nuzila*, Textuality.

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## **The Method of *Al-Maqtal* as an Answer to Sectarian Needs; Case Study: "*Tasmīatu man Qutila ma'ā al-Hussein (as)*" by Fuḍail ibn Zubair**

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### **Abstract**

Understanding the components of Zaidiyya's narration of the event of 'Āshūrā is one of the topics that is considered in the field of Islamic history. Among these, the analysis of the narration of Fuḍail ibn Zubair in his book *Tasmīatu man Qutila ma'ā al-Hussein (as)* is of particular importance due to the age, narrative individuality and special character of the author. This research seeks to find out what purpose or goals were Fuḍail aiming to achieve by formulating *Tasmīatu man Qutila ma'ā al-Hussein (as)*? Therefore, the present essay is based on analysis and comparison of data extracted from original and original sources in order to first introduce the personality of Fuḍail ibn Zubair by referring to historical sources and then presenting the documentary, structural and content characteristics of the book and by rereading the text to identify political and religious currents related to that era, reveal the author's hidden motivations. In order to respond to the sectarian needs of the Zaydis of that day, Fuḍail intelligently selected, produced and arranged his desired content, and in this regard, he began to stimulate emotions and attract sectarian groups by reminding Imam Hussein (as) and the issue of 'Āshūrā and by claiming to rise to the *saif* of Imam Sajjād (as) on the day of 'Ashura he went ahead to meet the needs of Zaydiya thinkers.

**Keywords:** Historiography of 'Āshūrā, *Maqtal a-Hussein (as)*, *Tasmīatu man Qutila ma'ā al-Hussein (as)*; Fuḍail ibn Zubair, Zaidiyyah.

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## Historical Analysis of the Meaning of the Word "*Hubuk*" (حُبُك) in the Verse «وَالسَّمَاءِ ذَاتِ الْحُبُكِ» in Interpretations and Persian and Latin Translations

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### Abstract

The difference of philologists in the meaning of the root "*h b k*" (ح ب ك) has also been extended to the difference of commentators about derivatives of this root, including the word *hubuk* (حُبُك) in verse 7 of Surah Dhāriyāt. Philologists have defined this root as cutting the flesh to the bone, fasten and strengthening, and moderation, establishment and good skill in something. But the historical course of the interpretation of the verse 7 of Surah Dhāriyāt shows that the commentators have given twelve interpretations of the word *hubuk*, which are: 1. Good creation; 2. Beauty and excellence; 3. Ornament; 4. Stars; 5. Strong foundation; 6. Strength; 7. The seventh heaven; 8. ways; 9. Crease in things 10. Ali bin Abi Talib (as); 11. Curly hair; 12. Wideness. There are many narratives in this field, which mostly have weak chain of documents. In addition, the difference of commentators has also affected the Persian and Latin translations of this word and has caused different translations. This research was done with the library method and the new semantics approach (use of substitution relations) to reach the correct meaning and finally accepted the meaning of the stars.

**Keywords:** *Hubuk*, Stars, Ways, Constellation, Return.

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## The Historical Course of Interpretation of Surah Yūsuf (Focusing on the Two *Tafsīrs Sūr-Ābādī's* and *Kashf al-Asrār*)

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### Abstract

In this article, Yūsuf's interpretation is examined in the historical course, because of its special content, it has a special status in different interpretation and commentators with different approaches and tendencies have interpreted and described verses of the Surah. *Sūr-Ābādī's* interpretation from a sociological point of view are *Kashf al-Asrār* interpretation from a mystical point of view are among the most prominent Persian interpretation. The two important hypotheses if the research are that, firstly, religion or the interpretation of commentators have a special place in its interpretation, secondly, from different perspectives of sociology or psychology, it has been interpreted as tasteful and mystical or normal. The research method is analysis – descriptive or discourse analysis of the commentators and it has been examined from the point of view of semantic sign and action sign or the purpose of identifying the context of the interpretation.

**Key words:** Interpretation, Surah Yūsuf, Historical Course, Interpretation Trends.

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## **Genealogy and Study of the Semantic Evolution of the Quranic Word "*Sarad*"**

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### **Abstract**

According to some thinkers, *sarad* is one of the words entered into the Arabic language. For this word, upon entering the Arabic language, a semantic evolution has occurred. The importance and necessity of this research is due to the fact that this word has an Iranian origin and has changed its meaning in the Arabic language, and understanding it is effective in understanding the divine word and its miracles. With the historical and analytical method, this research analyzes the historical and genealogical origin of the word *sarad*, the course of its semantic evolution in the Arabic language, and the historical application of the derivatives of the word *sarad* in the context of the verses of the Qur'an. The results of this research show that the word *sarad* is from the Persian root of "armor" and using the historical use of the word armor in ancient Iran and its widespread use in Iranian cavalry from the first dynasties and also the powerful evidence of the *Shāhnameh* in describing the Iranian armorers, it can be said that *sarad* is a Persian word with a military origin. In the Arabic language, this word has evolved into the concepts of "piercing and sewing leather", "weaving armor" and "consecutiveness of something". The word *sarad* is used in the Holy Qur'an as a single use and in the sense of "rings of armor".

**Keywords:** *Sarad*, Armor, Word Entered in Arabic Language, Genealogy, Historical Application, Semantic Evolution.

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