

ENGLISH ABSTRACTS

The Historical Authenticity of *Kitāb al-Kāfi*, Historical Pathology of Criticism

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Abstract

Al-Kāfi of Kulaini has been known as an authentic book by Imami scholars for a long time. But in the current period, some have denied the authenticity of the existing versions of *al-Kāfi*; Accordingly, considering the very important position of *al-Kāfi*, this research answers the question, what evidence weakens or strengthens the authenticity of *al-Kāfi*? According to the results of this article, the very high compatibility of *al-Kāfi isnāds* with *Tahdhīb*, the abundance of *al-Kāfi* narration documents, the high attention given to it in different classes and the similarity of the narrations of the hadith books and *Fihrist*s from Kulaini with the existing *al-Kāfi* are among the reasons for the authenticity of the *al-Kāfi* version. The criticisms on the authenticity of *al-Kāfi* are based on wrong foundations, which consider the authenticity of ancient books to be only dependent on the age of the manuscripts or the connection of the *isnāds*. On the other hand, incorrect perceptions about the comprehensiveness of the old sources, has caused them to think that the totality of *al-Kāfi* should be quoted in sources such as *Tahdhīb*. This research, while explaining the Defects of critics' reasons, has shown that they have neglected extensive evidence to prove the authenticity of *al-Kāfi*, as they have neglected the evidential aspects of their own documents, and have presented wrong analyses.

Keywords: *Al-Kāfi*, Kulaini, *Tahdhīb*, Historical Validation, Manuscripts.

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A Study of Fatemah Mernisi's Historical Approach to the Holy Qur'an: Case study of 34:4

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Abstract

In recent centuries, with the increase in social presence and level of literacy of women in society, many conversations, challenges and even conflicts about women and their place in Islam and Islamic jurisprudence have been emerged. Believing in the misunderstanding of interpreters on verses related to women, some new thinker Muslims known as Islamic feminism, have emphasized the need to reconsider these verses and offer different readings through various approaches, including historical analysis. Among these, verse 34 of Surah al-Nisá is the most challenging verse in which issues such as supervision of men over family (*Qawāmūn*), the superiority of men, the obedience of women to their husbands, and the permission of women to be beaten by men have been raised in its understanding. This article presents and analyzes the historical attitude of Fatemah Mernissi as one of the prominent figures of Islamic feminism through a descriptive-analytical method. After explaining the two different approaches of Mernissi to Islam and Mernissi's specific attitude towards the Qur'an in the later period, his views on verse 34 of Surah al-Nisá and the character of Sakina bint al-Hussein (as) have been expressed and analyzed. One-sided analysis and not referring to valid documents are among the most important drawbacks of Mernissi's historical attitude.

Keywords: Verse 34 of Surah Nisá (4:34), Fatemah Mernisi, Islamic Feminism, Historical Analysis, Historical Contextualization.

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The Common Recitation in Iran in the Fifth and Sixth Lunar Centuries: A Case Study of Strong Recitations in Astan Quds Razavi's *Masāḥif*

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Abstract

In order to discover common recitations in the 5th and 6th centuries of Iran, this research has investigated the recitations recorded in three Qur'ans from the fifth century and three Qur'ans from the sixth century in the library of Astan Quds Razavi. Therefore, a table containing 1000 words was prepared. After preparing the statistics of the degree of similarity of the reading of these words with each of the ten readings as well as the remaining cases from Abu Hatem's authority, it was concluded that the calligraphy of this book is most similar to the script of *Būm* of Basrah, and then Kufah. It has the least resemblance to the Shami script. In this sense, there has been no change compared to the fourth century. Examining the "field of the letters" (*farsh al-ḥorūf*) of the Qur'an and comparing it with the ten recitations also shows that these Qur'an were not subject to a single reading, but they contain an authority, one of the criteria of which is the approval of more reciters. In general, the recitation of these books is similar to the recitation of *Āṣim* and then *Khalaf*". In comparison with the fourth century, the common recitation has turned away from being more similar to Abu Amr's Basri recitation and is inclined to the Kufic recitations, especially the *Hafs* narration of the *Āṣim* recitation.

Keywords: The Difference between the *Masāḥif* of Different Countries, the Tradition of Authority, the Manuscript *Masāḥif*, the Ten Recitations, the *Āṣim* Recitation.

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The Historical Course of the Objectives of the *Shari'ah* and its Interpretive Achievements with an Emphasis on Ibn Ashur's Point of View

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Abstract

After the Holy Prophet and some of his companions, people like Tirmidhi, Abu Bakr Qafal and Sheikh Ṣadūq were among those who paid attention to the purpose of Sharia and this thought went through ups and downs after these people. In the contemporary era, Ibn Ashur is one of the commentators who paid great attention to this important issue in his Qur'anic commentary. Ibn Ashur started writing this commentary in pursuit of a kind of scientific revival, religious renewal and liberation of the nation from stagnation based on accepted religious and intellectual methods and through reforming beliefs, thought and action while respecting the acceptable achievements of the predecessors. This article, with a descriptive-analytical method, investigated the historical course of the purposes of the Sharia and sought to discover some important interpretative achievements of the thought of the purposes by emphasizing the view of Ibn Ashur and found that his firm belief in the application of the knowledge of the purposes of the Sharia led to the creation of a link between The purposes and divine verses of the Holy Qur'an became clear, and finally, after about four decades of efforts, a commentary of the divine book was established that could show this convergence and add significant achievements to the knowledge of interpretation.

Keywords: The Objectives of the *Shari'ah*, Commentary, Ibn Ashur, *Tafsīr al-Taḥrīr va Tanwīr*.

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A Critical Study of the Application of *Dhul-Qarnayn* to Historical Figures, Based on *Dhul-Qarnayn's* Personality in Shiite Interpretive Hadiths

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Abstract

The Holy Qur'an and Islamic traditions have mentioned *Dhul-Qarnayn* as a historical figure. Commentators have considered finding the historical example of *Dhul-Qarnayn* to be useful and a proof of the authenticity of the verses and hadiths. Two adaptations have received attention more than other theories: Adaptation to Alexander and Cyrus. The main reason is to pay attention to historical data about the lives of these two characters. The issue of the present research is whether there is evidence for these adaptations in Islamic traditions focusing on Shiite traditions. In the beginning, the historical period of life, name and ancestry, history, extent of power and travels of *Dhul-Qarnayn* are reported. Then, the opinions of the commentators have been examined according to the historical data and then the traditions about these comparisons. Findings: None of the two comparative theories are compatible with the character introduced by *Dhul-Qarnayn*. His existence and attributes are among the hidden news in history, which were mentioned by revelation, and there is no need to match them to any of the past kings.

Keywords: *Dhul-Qarnayn*, Alexander, Cyrus, Abul Kalam Azad, Stories of the Prophets.

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**Historical Explanation of the Character and Social Behavior
of the Wives of the Messenger of Allah (pbuh)
(With an Emphasis on the Holy Qur'an and the Historical Context of
Early Islam)**

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Abstract

According to the religious foundations, the Prophet's women generally share the rulings related to ordinary believing women, but their special prohibition of things such as: "attachment to the world, talking flirtatiously with men and ostentation as in the period of ignorance", and re-orders regarding the general duties of women. The re-injunctions regarding the general duties of women, such as staying at home, as well as threatening them with double punishment if they are found to be prostitutes, indicate the fact that at least some of them, which caused the revelation of some of the verses related to this are rules, that are in a high place in terms of faith. The only sentence that some scholars and commentators consider to be the praise of the Prophet's wives, and consider it as an obligation to honor them, is the verse: "... and his wives are their mothers..." (Aḥzāb, 6) It is based on some rhetorical teachings and Qur'anic reasons, including the verse: "It is forbidden for you, your mothers..." (Nisá, 23) and the verse: "... You should not offend the Apostle of Allah, nor may you ever marry his wives after him." (Aḥzāb, 53) It should be said that this verse did not actually honor them and only emphasized the sanctity of marrying them after the death of the Holy Prophet (pbuh) in a simile.

Keywords: The Holy Prophet (pbuh), the Wives of the Prophet (pbuh), Al-Taḥrīm, Al-Aḥzāb.

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