

ENGLISH ABSTRACTS

Historical Overview of the Interpretation of the Qiblah Verse (Focusing on the Viewpoint of Yusuf al-Gharbaghi in the 10th Century AH)

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Abstract

One of the most controversial and widely discussed Quranic verses is Verse 144 of Surah Baqarah, known as the Qiblah verse, which marks the change of the direction of prayer (Qiblah) in Medina by the Prophet Mohammad (pbuh). With the expansion of Islam eastward and westward across the world and in later centuries, this verse also entered into various fields of knowledge such as Tafsir (Quranic exegesis), history, geography, astronomy, mathematics, jurisprudence, theology, and even philosophy and mysticism. The historical development of the interpretation of this verse requires a separate study; however, in the 10th century AH, a Muslim scholar named Yusuf al-Gharbaghi made a notable contribution to the history of the exegesis of this verse by interpreting it in relation to the direction of the Qiblah in the region of Transoxiana (Mawarannahr). This article, employing a method of logical analysis of primary sources and library research with reference to manuscript materials, examines a viewpoint from the 10th century AH within the geography of Mawarannahr. The study demonstrates that Quranic verses, as living entities within culture and history, continue to exist and influence Muslim thought and life through specific reasons and scientific approaches. They have contributed to the advancement of various sciences and knowledge in Islamic civilization.

Keywords: Qiblah Direction, Qiblah Verse, Mawarannahr, Safavid Era, Yusuf al-Gharbaghi.

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A New Reading of the Dating of Surah Shu'arā with Emphasis on the Stories of the Prophets (as)

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Abstract

Surah Shu'arā is unanimously agreed upon by commentators and Quranic scholars to have been revealed in Mecca. A significant portion of this surah is dedicated to the stories and narratives of the prophets (as), making it challenging to determine its precise time of revelation. This research focuses on analyzing the content of these stories, aligning them with historical sources, and relying on the continuity of revelation to establish a well-documented timeline for the surah's revelation. The present study demonstrates that the recurring and prominent themes in the stories—such as threats of expulsion from homelands, threats of murder, disobedience to divine commands, ingratitude for blessings, emphasis on the concept of migration (*hijrah*), and the emphasis on kinship ties between prophets and their people—show a meaningful correlation with the harsh conditions and pressures during the boycott in the Valley of Abu Talib (Shaib Abi Talib). The alignment of these analyses with historical evidence, as well as the placement of Surah Shu'arā in the chronological lists of revelation, strengthens the findings of this research. It is worth noting that the direct and assertive tone of the surah's verses, particularly in the stories, suggests that it was revealed during the days of Hajj. Overall, based on the content of the verses and the narratives, Surah Shu'arā was revealed around the seventh year of the prophetic mission (*Bi'thah*) during the Hajj season.

Keywords: Surah Shu'arā, Quranic Narratives, Prophet Moses (as), Dating, Shai'b Abi Talib.

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Dating of Verse 11 of Surah Ma'idah Based on a Historical Evaluation of the Narrations on the Cause of Revelation

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Abstract

Jalal al-Din al-Suyuti, under verse 11 of Surah Ma'idah, presents three narrations regarding the cause of revelation (*Asbāb al-Nuzūl*). The first narration attributes the revelation of the verse to the rescue of the Prophet (pbuh) from a murder plot in the incident of Banu Nadhir, which indicates the verse was revealed in the fourth year of Hijra. In contrast, the second and third narrations link the cause of revelation to the Ghazwah of Ghatafan and a murder plot against the Prophet (pbuh) by a person from Banu Muharib in the third year of Hijra. This paper attempts, using a descriptive-analytical method, to answer the question of the role of history in evaluating the narrations on the cause of revelation and in dating verse 11 of Surah Ma'idah. First, the timing of each event mentioned in the cause of revelation narrations is historically identified. Then, relying on the narrations of the order of revelation—considered a type of historical report—the timing of the verse's revelation is examined. A historical approach is then applied to the text and sources of the cause of revelation narrations to check their compatibility with the timing of the verse's revelation in order to date the verse accurately. The dating of each event, based on the text and sources of transmission, attention to historical-textual contradictions, and determination of the verse's revelation time relying on historical reports, reveals that the timing of the events in none of the narrations aligns with the verse's revelation date. Therefore, it must be concluded that none of the presented causes of revelation are acceptable due to the lack of temporal compatibility with the verse. Moreover, the study highlights the very important and independent role of historical reports in dating Quranic verses and their related narrations on the cause of revelation.

Keywords: Cause of Revelation, Dating, *Lubāb al-Nuqūl* by al-Suyuti, Verse 11 of Surah Ma'idah.

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Evolution of Perspectives on the Knowledge of the Infallibles (as): A Historical and Comparative Study in Quranic and Hadith Texts

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Abstract

The knowledge of the unseen, meaning awareness of hidden matters beyond sensory perception, is an important topic attributed to the Infallibles (as) in Quranic verses, narrations, and historical sources. Despite the general affirmation of this ability for the Infallibles, the scope of their knowledge of the unseen presents contradictions in transmitted texts. Some verses and narrations assign the knowledge of the unseen exclusively to God, while others confirm its realization for the Infallibles within a specific framework. This study, using a descriptive-analytical method and drawing on both primary and secondary sources, seeks to clarify the scope of the knowledge of the unseen attributed to the Infallibles without exaggeration or understatement and to synthesize the differing viewpoints. The findings indicate that God's knowledge of the unseen is inherent, independent, and actual, whereas the knowledge of the unseen possessed by the Infallibles is dependent on divine will, not independent, and conditional upon particular circumstances. This review, while emphasizing the importance of transmitted evidence, analyzes the views of Islamic scholars and offers a comprehensive approach to the subject. The outcome of this research provides a better understanding of the status of knowledge of the unseen in Islamic thought and its relationship with divine will.

Keywords: Knowledge of the Unseen of the Infallibles, Scope of Knowledge of the Unseen, Quranic Verses and Narrations of the Infallibles, Contradictions in Transmitted Evidence, Analysis of Islamic Viewpoints, Historical and Comparative Study, Knowledge of the Infallible.

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The Historical Development of Confrontations with the Concept of *Raj'at* until the End of the Minor Occultation: A Historical-Hadith Study

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Abstract

The Shiite concept of *Raj'at* (return) faced rival interpretations and confrontations since the first century AH. This study, employing the history of ideas approach and textual analysis up to the end of the Minor Occultation, explores the historical development of these confrontations. Findings indicate that the confrontations began in the first century with critiques of the extremist Sabaeen belief in the *Raj'at* of Ali (as) and the necessity of *Taqīyyah* (precautionary dissimulation) by a special group of followers concerning the concept of the *Dābbat al-Arḍ* (Beast of the Earth). The second century witnessed, alongside the efforts of the Two Sadiqain (as) to provide Quranic foundations and the formation of Shiite identity around *Raj'at*, an intensification of confrontations (including attacks by Sunni narrators, denials by the Zaydis and Ibādiyyah sects, and theological debates), as well as the active role of the special followers. The third century and the Minor Occultation period marked the era of compilation of defensive Imami works (such as by Fazl ibn Shadhan), the peak of systematic confrontations (excommunication by Sunnis, refutation of Zaydis, disputes with the Mu'tazilah), and concurrently, the consolidation of interpretive works (Qummi Tafsir) and reconstruction of the concept (*Hidāyat al-Kubrā*). This study, focusing on the historical process of these confrontations, reveals their role in refining and consolidating the concept of *Raj'at* within the Imami school.

Keywords: *Raj'at*, Theological Confrontations, History of Ideas, Extremists (*Ghulāt*), Sunnis, Mu'tazilah, *Taqīyyah*, *Dābbat al-Arḍ*.

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A Historical Analysis of the Injustice Inflicted upon Lady Fatimah al-Zahra (peace be upon her) with Emphasis on Narrative Sources

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Abstract

Lady Fatimah al-Zahra (peace be upon her), the unique daughter of the Prophet (pbuh) and the most revered woman in the history of creation, occupies an unparalleled position as the epitome of divine perfection among the female gender. Given her exalted status, she deserved to be continually honored, revered, and respected—especially by the community of her father. However, history bears witness to a contradictory reality: instead of receiving the veneration she was due, she was subjected to injustice and oppression by the very community from whom the highest respect was expected. She eventually passed away in anger and estrangement from those in power. This study employs a descriptive-analytical method to examine the historical trajectory of the injustices inflicted upon this noble lady. The findings indicate that the roots of the oppression she suffered trace back years before, when a covert movement within a segment of the Muslim community sought to usurp the Prophet's position of authority. This ambition ultimately culminated in the seizure of leadership from her appointed guardian and successor. Confronted with the resistance of the Prophet's own flesh and blood, they found no recourse but to eliminate the defender of legitimate Imamate. Thus, the foundations of her oppression were laid. Furthermore, successive regimes and their supporters have perpetuated this injustice through various means—most notably through the concealment and distortion of historical events—so much so that the title “the Oppressed One” has become inseparably linked to her name alongside the honorific “Martyr.”

Keywords: Lady Fatimah al-Zahra (as), Historical Trajectory of Injustice, Prophet's Martyrdom, Political Assassination, Fadak, Suppression of Truth, Historical Distortion

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