

ENGLISH ABSTRACTS

Validation of Hadith Sources Using the Thematic Analysis Method (A Case study of the Book *Kifāyatul Athar*)

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Abstract

The Prophet's (pbuh) Hadiths are one of the valuable sources in explaining the basics of Islam and its true interpretation. In the meantime, the hadiths that were issued in expressing the virtues and position of the Ahl al-Bayt (as) have a special value and position, and it is necessary to study and examine them more carefully. A major part of these hadiths is collected in the book "*Kifāyatul Athar* of the Texts of the Twelve imams" written by Khazāz Rāzi, which unfortunately has been neglected throughout the history of Islam, and some even consider its hadiths to be weak. In this article, in order to validate the text and content of the hadiths of this book, using the thematic analysis method, we have tried to extract the themes and categories of the hadiths of this book and explain the network of their themes. The results of the research indicate the extraction of 575 basic themes from the 125 hadiths quoted in this book, which can be classified into five categories of organizing themes and two overarching themes: "explaining the general position of the Ahl al-Bayt (as)" and "introducing prominent imams". In the first part, the name, number and general characteristics of Ahl al-Bayt (as) are introduced; in the second part, some characteristics of prominent Imams such as: Imam Ali, Imam Hassan, Imam Hussain, Imam Mahdi and Lady Fatimah Zahrā (Peace be upon them) has been introduced, that the report of these cases is stated in the article.

Keywords: Criticism of Hadith, Validation of Hadith Books, Hadiths of Ahl al-Bayt (as), Thematic Network, Thematic Analysis Method.

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Analysis of the Theory of *Taşrîf* in the Field of Collecting the Qur'an in the Era of the Caliphs

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Abstract

After the invention of the theory called the *Taşrîf*, some authors have tried to link this theory to the history of collecting the Qur'an. On the basis of the theory of *taşrîf*, the Prophet (pbuh) was encouraging all his companions to alter the sentences structure and vocabulary of the Qur'an and the Prophet (pbuh) was doing it himself too. The claim of linking this theory to the history of collecting the Qur'an has been explained that the Prophet's act of expanding the companions' *taşrîf*, led to the disagreement about the imagination of some *taşrîf* as the Qur'anic verses and after the death of the Prophet (pbuh), the second caliph offered Abu Bakr to collect the Prophet's *taşrîfs* and prevent people from accessing those *taşrîfs* and finally 'Uthmān destroyed all the *taşrîfs* to make the text of all codices the same. With the aim of preventing the prevalence of false and baseless theories, the article criticizes the claim that the theory of *taşrîf* is linked to the history of collecting the Qur'an and shows that this claim, like the principle of the theory, is based on the Sunnis' foundations, weak narratives, false inferences, contradictory claims and distortion of the many traditions and historical reports.

Keywords: Writing, Collecting the Qur'an, Readings, *Taşrîf*.

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Historical Study of the Interpretation of the Covenant Verse from the Beginning of Islam to the Age of Seyed Haider Amoli

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Abstract

The Treaty of *Alast* and various interpretations of the verse of the Covenant, ie 172 of Surah A'raf, have been influential in many literary and mystical works, and in addition to creating beauty in these works, it has provided comments and interpretive views of the verse of the Covenant. Meanwhile, two of the greats in this field, whose views have been significantly reflected in their later works, especially in literature and mysticism, are Mohi al-Din ibn Arabi and Seyed Haider Amoli. Ibn Arabi, entitled "*Sir al-Qadar*", who he believes is one of the most valuable sciences, and Amoli, with his special definition of knowledge, link this verse to mysticism, discovery and intuition, and the views of these two worlds in other opinions and interpretations. Their mystical foundations are reflected. In this research, with an analytical method, the interpretive point of view of these two mystics has been examined specifically about the verse of the Covenant. The result is that both interpret the verse to emphasize the world of monotheistic talent and innate nature based on their abilities. The theory of nature considers all human beings to be created on the basis of the same natural instinct and knowledge on which they were created; but ibn Arabi and Seyed Haider Amoli have considered the talents and abilities to be varied, and they have interpreted the perfection of everyone in achieving the same innate ability and talent on the basis of which he was created.

Keywords: The *Alast* Covenant, *Sir al-Qadar*, Knowledge.

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Re-Examination of the Beginning Month of the Lunar Year Based on Quranic-Hadith Culture and Historical Sources

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Abstract

The lunar year is based on the migration of the Prophet (pbuh) from Mecca to Medina. There are two popular views on the month of the beginning of the lunar year, one of which considers the month of Muharram and the other the month of *Rabī'ul Awwal* as the first month. Based on research, both views seek to prove their point by relying on historical accounts. But it seems that the historical argument, because of the contradictory reports and the flaws in both views, cannot be useful in determining the first lunar month of certainty and even certainty. In this article, with a descriptive-analytical approach, with a new look at the issue and relying on Islamic culture based on the Qur'an and hadiths, as well as presenting different reasons such as the signing of the Arab calendar by the Prophet (pbuh) and the rule of grace, it is proved was the Holy Prophet (pbuh) and signed Muharram as the first month of *Hijrī* history.

Keywords: The Beginning of the Lunar Year, Hijrī Date, Culture, *Muḥarram*, *Rabī'ul Awwal*, *Nasī'*.

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A Historical Analysis of Views on the Role of Ḥajjāj ibn Yūsuf Thaqafi in Establishing the Final Text of the Holy Qur'an

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Abstract

In the books of Quranic sciences, we see numerous and sometimes contradictory materials about the role of Ḥajjāj ibn Yūsuf in the recognition of the current text of the Holy Qur'an. Ḥajjāj's character and especially Sajestāni's narrative of his eleven changes have become an excuse to doubt the authenticity of the Qur'an. In this article, we collected, criticized and analyzed the sayings of Muslim scholars and orientalist with descriptive-analytical method and analyzed what Ḥajjāj did in relation to the Qur'an and what was his motivation for this work. According to this research, Sajestāni's narrative is acceptable by providing explanations and does not contradict the validity of the Qur'an. The main work of Ḥajjāj has been promoting the 'Uttomān *Muṣḥaf* and completing the project of *Tawḥīd Muṣaḥaf* and eliminating incorrect recitations, especially the recitations of ibn Mas'ūd. A goal that Ḥajjāj, like 'Uthmān, could not fully achieve. His motivation was also the love of 'Uthmān and the hatred of the *Qariyans* and *Mawālī* for appearing in the war of ibn Ash'ath; A war that was about to destroy not only Ḥajjāj and Banī Umayyad but also the Islamic Caliphate forever.

Keywords: History of the Qur'an, the Historical Reliability of the Qur'an, Authenticity of the Qur'an, *Tawḥīd Muṣaḥaf*, Ḥajjāj ibn Yūsuf Thaqafi, Ibn Mas'ūd.

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The Function of the Early Meccan Surahs along with Historical and Intellectual Evidences in Understanding the Quality of the Prophet's Invitation at the Beginning Years of His Mission

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Abstract

There has been a dispute about the quality of the Prophet's mission in the first three years of his mission. The common view is that the Holy Prophet secretly invited people to Islam during the first three years. On the other hand, some researchers do not accept this point of view and believe that the Islamic invitation was done publicly from the very beginning of the mission. Among these differences, dating and analysis of the early Meccan surahs in a descriptive-analytical way, along with paying attention to the authentic historical narrations and interpretive traditions, is very facilitator and shows that the invitation of the Prophet (pbuh) was not secret. The clear and decisive theme of the first Quranic surahs in dealing with the polytheists and the strict command to the Holy Prophet to boldly confront the enemies confirm the public invitation of the Holy Prophet at that time. The hiding of Muslims mentioned in the narrations is related to the special situations of some of the Prophet's companions who, due to the lack of proper social support, were not able to make their belief public, and to avoid conflicts and possible harm, they kept their faith secret until the situation improved.

Keywords: The Holy Prophet's Mission, Dating of the Qur'an, Early Meccan Surahs, Secret Invitation, Public Invitation.

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A Historical Analysis of the Phenomenon of Antinomianism among Islamic Sects and Intra-Religious Currents

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Abstract

“Antinomianism” is a kind of spirit or mindset according to which, man allows himself to disregard the limits and rules of *Shari'ah* and to violate the boundaries of *Halal* (lawful) and *Haram* (unlawful). Therefore, the groups that consider some illegal acts as permissible and commit them are called “*Ibāḥīyyeh* (antinomian people)”. Using a descriptive-analytical method and paying close attention to the roots and studying the current of Antinomianism among the Islamic sect, we found out that the main roots of Antinomianism are wrong and corrupt beliefs which are in sharp contrast to the true belief of monotheism; thus, among the causes of the emergence of Antinomianism, we can refer to the infidels' unbelief or negligence of religious people. The prevalence of extreme and exaggerated beliefs of the enemies of a religion, and showing it upside down, and misinterpreting the truths of religion, are among the grounds for the formation of this erroneous doctrine. Among the dangerous effects of this heretical thinking we can refer to destroying and defiling the face of Shi'a, forging some false hadiths, and accusing many narrators of exaggeration, laziness, boredom, being indifferent to divine duties and commands, as well as fearlessness and audacity to disobey divine commands and prohibitions. Infallible Imams (peace be upon them) strongly opposed this wrong thinking; and using some methods such as cursing, and recommending the people to be pious and conduct righteous deeds, they showed their disgust towards the antinomian people.

Keywords: Antinomianism, Imam Ṣādiq (as), Islamic Sects, Intra-Religious Currents, the Exaggerators.

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Table of Contents

- **Validation of Hadith Sources Using the Thematic Analysis Method (A Case study of the Book *Kifāyatul Athar*)**

Mohammad EtratDoost
Sayed Mostafa Ghahari

- **Analysis of the Theory of *Taşrīf* in the Field of Collecting the Qur'an in the Era of the Caliphs**

Hamed Sharifi Nasab

- **Historical Study of the Interpretation of the Covenant Verse from the Beginning of Islam to the Age of Seyed Haider Amoli**

Soghra Radan
Seyed Hatem Mahdavi Noor

- **Re-Examination of the Beginning Month of the Lunar Year Based on Quranic-Hadith Culture and Historical Sources**

Mohsen Fazel Bakshayesh
Kamran Oweysi
Mohammad Hadi Mansouri

- **A Historical Analysis of Views on the Role of Ḥajjāj ibn Yūsuf Thaqafī in Establishing the Final Text of the Holy Qur'an**

Hadi Gholamrezii
Kavus Roohi Barandagh

- **The Function of the Early Meccan Surahs along with Historical and Intellectual Evidences in Understanding the Quality of the Prophet's Invitation at the Beginning Years of His Mission**

Mojtaba Mohammadi Anvigh

- **A Historical Analysis of the Phenomenon of Antinomianism among Islamic Sects and Intra-Religious Currents**

Marziyeh Sa'emi
Seyyed Mohammad Razavi
Amir Tohidi



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