

ENGLISH ABSTRACTS

Analyzing the Scholars Opinions of *Rasm al-Muṣḥaf* in Ancient *Masāḥif*: Case Study Mushaf Number 1 of Āstān Quds Razavi Library (Muṣḥaf Attributed to Imam Ali (as))

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Abstract

One of the most famous manuscripts of the Qur'an, attributed to the handwriting of Amir al-Mu'minīn Ali ibn Abi Tālib (as), is dedicated to No. 1 in the central library of Āstān Quds Razavi. This Muṣḥaf is written in Kufic script and it is almost complete compared to other versions. In this research, we aim to identify the common and distinctive features of this Muṣḥaf by comparing it with the Muṣḥaf style. The basis for understanding the custom of the Muṣḥaf will be the opinions of Abu Amr Dāni and Abū Dāvūd Suleimān ibn Najah, and in this regard, the Amīri Muṣḥaf and the Libyan Muṣḥaf have been placed as references. This comparison will show, on the one hand, that there is a lot of correspondence between the Muṣḥaf under study and the Muṣḥaf, and on the other hand, it will show the points of disagreement, their nature, and their repetition and frequency. It should be noted that the majority of these differences (nearly 2000 differences were found in the style of the Quranic words) are related to the omission or excess of the letter *Alif*, as well as the difference in the writing of *Vāw* or *Yā'* or *Hamzah*, which distinguishes the calligraphy of this Muṣḥaf from the style of the Muṣḥaf.

Keywords: *Rasam al-Muṣḥaf*, Muṣḥaf No. 1, Āstān Quds Razavi Library, Muṣḥaf Attributed to Imam Ali (as), al-Muqnr^c, *Mokhtaṣar al-Tabyīn*.

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Study and Critique of Anal Historicism Approach in Arkoun's Quranic Opinions

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Abstract

Mohammad Arkoun is one of New Mutazilites who follows Anal historical school. Those who follows this school believe that in order of presentation of a commentary from a text, we should be aware of social, historical conditions and other cultural elements that have influence on the text.

This approach hasn't accepted the liner-traditional historiography and consider the history as a complicated relation among various social, political, cultural discourses and one of the problems of Islamic intellect is lack of historical view. Historicity of Quranic text and differences between written and oral Qur'an are some of Arkoun's opinions. In this research with analytic-descriptive method, the negation of Arkun's opinion that the revelation was not written in the Prophetic period is a part of Arkun's extreme vision and his lack of holistic analysis, disregarding the history-making role of the Holy Qur'an from Arkun's point of view, is one of the findings of this research and we have numerous critical points against arkouns opinions in this article. Also, accepting the claims of the Anal school is far-fetched, because it requires a rational and narrative proof that this school does not accept, and the change in the Qur'an from speech to writing, which is the claim of Arkun, has been rejected for various reasons.

Keywords: Qur'an, Historicism, Anna School, New Mutazelies, Arkoun.

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Historical Semantics of the Word "*Rizq*" in the Holy Qur'an

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Abstract

The word *Rizq* is used one hundred and nine times in the Holy Qur'an. Lexicographers and commentators have considered a wide range of material and spiritual meanings for this word; some of them have applied *rizq* to a material meaning only, others only to a spiritual meaning, and some to both material and spiritual meanings. This division of opinions among lexicographers and commentators has arisen while, based on linguistic evidence, *rizq* carried a limited and specific meaning in the pre-Qur'an era and in the era when the Qur'an was revealed. The authors of this article, with the aim of achieving the original meaning of this word in the Qur'an and using the historical etymology of this word, have shown that in the pre-Qur'an era, sustenance had a material meaning such as "food", "interest and share", "daily being" and "giving to others" is considered its most important component. During the revelation of the Qur'an and with the transfer of this word from Persian to Arabic, the same range of meanings was also introduced into the Arabic of the era of revelation. For this reason, in understanding and interpreting the verses in which the word sustenance is used, one should focus on the material meaning of this word.

Keywords: *Rizq*, Etymology, Semantic Components, Holy Qur'an

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Analysis and Criticism of the Views of Sunni Commentators in Different Centuries Regarding the Explanation of the Concept of *Mawddat* of *Dhi al-Qurbá*

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Abstract

The present article is a study on the historical evolution of the view of Sunni commentators in explaining the concept of *mawddat* of *Dhi al-Qurbá*. The word *mawddat* from the word *wodd* means to love something or someone and wish for its stability, and in the term means intense mutual love between people, which can be praised or condemned according to its subject and is so attractive that the lover makes it easy to imitate and follow the beloved. According to Imami scholars, *mawddat* of *Dhi al-Qurbá* is a concept that, if used in connection with the Holy Prophet (pbuh), only means *mawddat* and love along with following and guarding the Twelver Imams (as) and Lady *Zahrá'* (as). However, most public scholars do not accept this view and have offered other views on the concept. A careful study of the historical evolution of the views of Sunni commentators shows that in different centuries, various opinions have been expressed in explaining the concept in question to the extent that some have expressed the *mawddah* and love of the *Anṣār* to the Prophet (pbuh) and the Quraysh and many have expressed the *mawddah* of the Quraysh. They have chosen an independent vote for the Prophet (pbuh) and not being hostile to him. All this is while some have mentioned the duration towards the companions of *Kisā'* (as), the abrogation of the verse of the duration, the duration towards the Ahl al-Bayt (as), the peace of mercy and the duration and closeness to Allah the Almighty in explaining the concept of the nearness of *Dhi al-Qurbá*. Accordingly, the basic discourse of this article, while referring to the semantics of related words, based on library data, expresses the views of Sunni commentators in explaining the concept and examines and critiques these views.

Keywords: Historical Evolution, Sunni Interpretations, Duration, *Dhi al-Qurbá*, the Prophet (pbuh), Views.

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A Look at the Interpretation of *Nasī'* with the Help of Calendrology

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Abstract

Understanding the meaning and strong message of Quranic verses depends on understanding the words and terms used in it. One of these terms that is an ignorant observer; It is a tradition that the Qur'an has declared invalid. It shows a review of interpretative sources and vocabulary; The truth and process of this concept are in many uncertainties for Muslim Quran scholars. With the aim of filling this research gap, relying on the knowledge of calendrology and descriptive analytical method, this research tries to discover the hidden angles of this outdated *Jāhīli* tradition. For this purpose, in addition to interpretative-lexical investigations, we have noted the leaping and using calculations and tables, how and according to what goals they used They used the "solar-lunar calendar" which sometimes led to thirteen months of the year and the shifting of the forbidden months in such a way that every three years, two or three years of *Dhul-Ḥijjah* were replaced again. He was coming back. We have also tried to analyze the reason for banning the Quran according to the goals and consequences of this tradition.

Keywords: Qur'an, *Nasī'*, Triple Calendars, Solar-Lunar, Lentils, *Ḥajj*, Hijri Lunar.

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Analyzing the Meaning of *Faḍāḥikat* (فَضَحِكْتَ) in the Verse 71 of Surah Hūd in Interpretations and Persian and Latin Translations Based on a Historical and Comparative Study

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Abstract

The word *Faḍāḥikat* (فَضَحِكْتَ) in the Qur'an (Hud: 71), is one of the words that commentators and translators of Persian and Latin have not provided the same meaning for it.. The commentators have expressed various meanings such as laughed, menstruated, surprised, etc.; but the translators have given only 4 meanings for *faḍāḥikat*, which are: laughed, menstruated, surprised and scared. Among these meanings, the two meanings "laughed" and "menstruated" have the highest frequency in interpretations and translations. Narratives have also been narrated in the meaning of *faḍāḥikat* which has become the basis for a group of commentators and translators. This research was carried out with the analytical method and comparative historical approach, with the aim of finding the causes and origins of the difference in the meanings of this word in the process of time and presenting a meaning that is close to correct. Examining the lexical sources and poems of the Jahili, Mokhazramin, and Islamic eras, as well as the historical course of interpretations and analysis of the traditions, and the examination of this issue in the Old Testament together with the etymology of the word "ḏ ḥ k" in Hebrew shows that the philologists, commentators and the translators were not careful in the meaning of the word and did not provide an accurate translation. The results indicate that of the two common meanings, "laughed" is closer to the correct meaning, and the meaning "menstruated" is the result of a wrong adaptation from the Old Testament.

Key words: *Faḍāḥikat*, Laughed, Menstruated, Qur'an Translations, Old Testament.

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Analyzing the Historical Discourse of the Qur'an of the Title *Maqām Ibrāhīm*

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Abstract

The term *Maqām Ibrāhīm* is used twice in the Qur'an, in verses 125 of al-Baqarah and 97 of Āl-i 'Imrān, The main question of this article is whether these two verses, in the context of their revelation, only wanted to convey a message to their audience about Abraham's stepping stone, or were they looking for another discourse by choosing the title *Maqām Ibrāhīm*? In this research, by analyzing the linguistic structure of *Tajrīd*, it was revealed that the Qur'anic title *Maqām Ibrāhīm* has undergone a change of meaning throughout history, in the form of narrowing of meaning. This Quranic title is used in the context of revelation, in the meaning of Abraham's place of worship and for all Ka'bah, not just "stepping stone". Therefore, the Qur'an has called the House of Allah the Almighty, the place of Abraham (= the place of worship of Abraham) and with this title, in order to establish the context of the order to change the Qiblah (in verse 125 of al-Baqarah) and theoretical support for this order (in verse 97 of Āl-i 'Imrān), against the criticisms of the Jews. Madinah and their speech was from Bait al-Moqaddas.

Keywords: *Maqām Ibrāhīm*, Qiblah Change, Historical Interpretation, Imagination (Idea), *Tajrīd*.

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Hadith and Historical Criticism of the Orientalist views on the Emergence of Shi'a

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Abstract:

Contrary to the common belief and opinion of Shiites, who believe that the origin and emergence of Shiism was in the time of the Prophet (pbuh) and coincided with the emergence of Islam, a group of orientalists, based their own ideology, consider the Shiite religion as a historical event after the death of the Prophet (pbuh) which emerged during the *Saqifah* of Bani Sā'idah process; and some of them also consider the Shiism to have been fabricated by the Iranians against the Muslim Arabs' domination on Iran. Other orientalists acknowledge the Arabic origin of Shiism, but believe in the influence of Iranian culture on this religion. The present research seeks to prove the Shiism is the original Islam and its emergence is on the third year of the prophetic mission simultaneous with the slogan of monotheism by using the Qur'an verses and *Nahj al-Balāghah*, narrations, evidences, and historical documents. This paper criticizes the works of some orientalists with an analytical and descriptive view.

Keywords: Shiism, Orientalism, *Saqifah*, Iranians, Historical Studies, Hadith Review.

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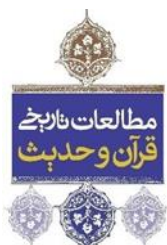
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