

# **ENGLISH ABSTRACTS**

## Recognizing the Concept of "Mixing" in the Ancient Books of *Rijāl* of *Imāmīyah* and Investigating Its Effect on the Validation of Narrators

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### Abstract

One of the most used expressions in the ancient books of *Rijāl* science is the expression of "mixing" and its other derivatives. The meaning of this word was clear to the ancients; thus, they have not explained it. However, with the passing of time and the disappearance of evidence, this expression became ambiguous in such a way that scholars were caught in conflicts with each other about its implications. Some have considered it to mean the corruption of belief, and others have considered it to mean the combination of authentic and non-authentic narrations. Because of the expression's important role in validating the narrators and the ambiguities in its explanation, it seems necessary to provide comprehensive research to resolve the existing ambiguities. In this article, which was carried out to identify the concept of mixing in the words of the ancients of Islamic scholars, the various uses of this word and its other derivatives in the books of the ancients were analyzed and investigated by descriptive-analytical method and with the help of library data. Finally, it is revealed that mixing in *Rijāl* science means combining authentic and non-authentic narrations that, in most cases, indicate the narrator's incompetence and corrupt belief.

**Keywords:** Mixing, Mixer, Narrator, Validation, *Rijāl*.

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**Critical Analysis of the Principles and Rules of *Dabṭ al-Maṣāḥif* in the Islamic World (Case Study: Short Vowel Sound Symbols)**

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**Abstract**

The invention of the three symbols of short vowels is the most basic kind of initiative of Muslims for reading the text of the Holy Quran correctly and protecting it from any distortion and change. However, with the expansion of the marking of *Maṣāḥif* and the emergence of new symbols, which were generally drawn as dots, it became more difficult for readers to distinguish these symbols. Following this complex challenge, Khalil ibn Ahmad Farahidi (d. 170 AH) looked for a solution by changing the signs of the short vowels. However, the publication of Khalil's creative symbols in the Islamic world did not happen quickly and some scholars — whom of which were committed to the thoughts and innovations of their predecessors — were opposed to its implementation. Also, the structure of his invention did not remain constant; thus, the various patterns can be tracked differently at specific times in the eastern and western parts of the Islamic world. Therefore, this article studies the techniques used by the Eastern and Western Mushaf-authors in writing the mentioned signs in the Holy Qur'an using the analytical-librarylike method to present the formation of the short vowels' symbols in different periods. Finally, by examining the five types of short vowel symbols, as well as analyzing the shape of *tanvīn* signs in other places and periods, it is made known: first, the characters of short vowels have not been fixed throughout history; second, these symbols were originally invented only to indicate the vowel of consonants; but over time, it was also used as an auxiliary symbol to indicate the letters of *madd*. Studies have shown that using short vowels as an auxiliary symbol not only lacks a precise basis but also makes it difficult to read the text.

**Keywords:** *Dabṭ al-Maṣāḥif*, Short Vowel Symbols, Eastern Commitment of *Dabṭ*, Western *Dabṭ*, Rules of *Dabṭ al-Maṣāḥif*, Auxiliary Signs.

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## Review and Critique of the Article "Some Proposed Emendations to the Text of the Koran" by James Bellamy

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### Abstract

Some of the difficult wordings of the Qur'an have been the concern of the Muslim Qur'anic scholars and have caused various conflicting views in its discussion; hence the issue has fascinatingly gained the attention of western scholars. Among them, the American orientalist James Bellamy, in an article entitled "Some Proposed Emendations to the Text of the Koran," attempts to indicate that some of the challenging phrases of the Qur'an did not come from the Qur'an itself but the scribes' errors while copying scriptures. To prove his claim, Bellamy points out the wide-ranging conflicts of views among the Qur'anic interpreters and the lack of clear meaning in Qur'anic phrases. To provide solutions, Bellamy's suggested the *Mushaf* context be as close to the version recited by the Messenger of God (PBUH). This article will present the six proposals of James Bellamy alongside its documentation towards a collective arbitration of Bellamy's approaches. A serious problem with Bellamy's view is ignoring the frequency of the text of the Qur'an and its spoken nature. Furthermore, many of his inscriptional claims are inconsistent with ancient manuscripts of the Qur'an dating back to the first Islamic centuries.

**Keywords:** James Bellamy, Scribes' error, *Rasm al-Mushaf*.

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## **The Role of History and Geography in Interpreting and Deciphering of Surah Saba', Verses 18-19**

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### **Abstract**

A clear illustration is required for a better impact of the verses of the Holy Qur'an on the audience, which is done in the historical stories of the Qur'an using history and geography sciences. One of these stories is the instructive story of the people of Saba' in Surah Saba'. Saba' (Sheba) and the *Sābi'īns* have been studied in various pieces of research. Still, no research has been done on the blessed cities, and interconnected villages mentioned in Surah Saba' verses 18 and 19. In various interpretations of the Holy Qur'an, explanations have been given as speculation or different narrations, but they all lack a scientific basis. This research, with the help of historical-geographical documents and rational principles, by scientifically examining the regions mentioned in these two verses, has provided a clear picture of the verses and concluded that the areas in these two verses could not be very far from the mainland of Saba'. Most likely, the Qur'an refers to the suburbs of present-day Ma'rib in Yemen.

**Keywords:** Interpretation of the Qur'an, Historical Geography of Qur'anic Stories, the People of Saba'.

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## The Role of Kinship in Providing Security from the Viewpoint of Holy Qur'an Based upon Historical Anthropology

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### Abstract

“Security” is one of the most vital needs of human beings worldwide, for which the Holy Qur'an has widely recognized its ways of attainment. However, the lengthed time intervals of the revelational pattern of the Holy Qur'an have caused the educational courses of security to be often confined to concepts such as fighting or verses such as Anfāl/60, resulting in limited coverage of the aspects of this issue from the view of Islamic scholars. To compensate for the limited awareness surrounding this topic, the present research is an attempt to (A) study one of the principal, neglected sources of security in the context of revelation, namely kinship, based upon an anthropological approach, and (B) review the most critical parts of Qur'anic teachings in this respect. This study shows that the Holy Qur'an uses the capacity of social institutions, including kinship, to promote security. Moreover, the Holy Qur'an seizes opportunities in consanguinity, affinity and fiction kinship to establish peace and security in societies.

**Keywords:** Security in the Holy Qur'an, the Context of Revelation of Holy Qur'an, Anthropology of Security, Historical Anthropology.

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**Associated *Maṣāḥif* Belonging to the Basra School  
(The Version Attributed to Imam Ali (as) in Āstān Quds, the Version  
Attributed to Hārūn al-Rashīd and Version 5122 in the National  
Library of France)**

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**Abstract**

Among the ancient Qur'anic versions belonging to the first centuries of Islam, a collection of manuscripts can be found in which the transliteration system recorded in them shows a special feature in the diacritic of the masculine singular pronoun *hā'*. In this type of *Maṣāḥif*, the masculine singular pronoun *hā'*, which is sometimes interpreted as the allusion *hā'*, is used in words that are preceded by a *yā'-e sākin* or *kasreh*, such as: *ilayhi*; *fīhi*; *akhīhi*; *ba'dīhi* and... also *hā'* is connected to the verb, which is interpreted as *hā'* in words such as: *ya'udīhi*; *yattaqhu*; *nuṣlīhi*. The only exception in this category is the word *bihi* which shows the sign *kasreh* for *hā'*. Examining three almost complete versions (the version attributed to Imam Ali (as) in Āstān Quds, the version attributed to Harun al-Rashid and version 5122 in the National Library of France), among the several versions found with this feature, showed that these books not only have common manuscript characteristics such as the handwriting and the size of the *Maṣāḥif*, but the textual and reading features in this Mushaf show belonging to the Basra school in all three versions. Therefore, we are faced with a collection of associated *Maṣāḥif* that were probably produced between the end of the 2nd century and the end of the 4th century, in the Basra region and its surroundings, like other regions of Iran.

**Keywords:** Diacritic of *Maṣāḥif*, *Maṣāḥif* of Basra, Pronoun *hā'*, Associated *Maṣāḥif*, Recitation.

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## **Investigation of Not Mentioning the Name of Imam Ali (as) in the Holy Qur'an "From the Perspective of the Divine Test", Based on the Teachings of the Qur'an and Hadiths**

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### **Abstract**

On the one hand, the absence of the name of Imam Ali (as) in the text of the Holy Qur'an has aroused some Shiite *Akhbāris* to speak about the removal of his name from the Holy Qur'an based on some narrations and on the other hand, some Shiite opponents use it as a tool to cast doubt on the caliphate. The omission of the name is based on various causes and reasons; One reason that has not been studied scientifically so far is the tradition of the divine test for the caliphate status of the Holy Prophet (pbuh). This paper, with a descriptive-analytical method based on verses, narrations, and historical evidence, has studied the behaviour of groups involved in the test of knowing and following the divine leader in contemporary prophetic society and the importance of the absence of Imam Ali's (as) name in the Holy book in unveiling the inner strategies and true intentions of individuals against Imam Ali's unique abilities. Additionally, this research will prove the approach to be the optimal realization as dangerous consequences would have arisen in the case of Imam Ali's declaration of name. Before delving deep into the topic, the narrations claiming to have mentioned his almighty's name and the suspicion around its case have been disproved and resolved.

**Keywords:** Holy Qur'an, Imam Ali's Name (as), Distortion, Divine Test, the Caliphate.

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**Secret Nusayrī Beliefs in *Al-Hidāyat al-Kubrā***

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**Abstract**

Numerous studies have shown Khaṣībī's distinctive stature in the unity and formation of the extremist sect Nusayrīyyah and have analyzed his Nusayrī views expressed in his works. However, in *al-Hidāyat al-Kubrā*, Khasibi has not defined his Nusayrī ideas explicitly — except in *Bābīyat* — and this has led some *Imāmī* scholars to consider his book an *Imāmī* Book without exaggeration. This article, with a comparative study between the narrations of *al-Hidāyat* and other Nusayrī Books, examines the different sections of *al-Hidāyat* to note if any reflections of Khaṣībī's Nusayrī beliefs are present. In addition to presenting the extensive similarities between the *al-Hidāyat* and the exclusive works of Khaṣībī such as *Al-Risalat al-Rastbāshīyyah*, this paper will help decode and identify certain beliefs such as the divinity of Imam Ali (as), the immortality of the Imams, the godlike status of the Persian kings, and the transmigration especially apparent in the section related to the Imams in *al-Hidāyat*. The author pursues a relative and veiled implication due to the book *al-Hidāyat*'s generality.

**Keywords:** *Al-Hidāyat al-Kubrā*, Ḥusayn ibn Ḥamdān al-Khaṣībī, Nusayrī Extremism, Divinity of Imam, Transmigration, *Bābīyat*.

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## Examining the Approach of Fakhr Rāzī's Implicit Denial in Determining the Examples of Imamate Verses in Comparison with the Historical Course of Interpretations Before *Tafsīr Kabīr*

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### Abstract

One of the main criteria regarding the credibility of a scientific piece such as a Quranic *tafsīr* is the interpreter's refrain from employing religious prejudices and avoiding the interference of external affairs in their work of tafsir concerning controversial matters such as Imamate. One way to examine the *tafsīr's* compliance with the scientific principles of interpretation is its evaluation compared to previous works of tafsir by separate interpreters. This research, with a descriptive-analytical method with the mentioned purpose, has investigated the performance of Fakhr Rāzī in *Tafsīr Kabīr* on the issue of accrediting the examples of Imamate verses. The findings of the research indicate that Fakhr Rāzī has adopted four approaches to the issue of Imamate, which are: the explicitly exclusive agreement, the implicit agreement in joint with other examples, implicit opposition without the specification of the denial towards the example (implicit rejection), and finally, explicit opposition to the examples of the verses. Since the approach of implicit denial occupies the larger part of the verses of Imamate despite it having received less attention as a subject, the present research focuses on this approach. The final results revealed that Fakhr Rāzī, despite being aware of the interpretations of the various parties, refused to quote and express the true examples of the verses of Imamate.

**Keywords:** Imamate Verses, Historical Course of Interpretations, *Tafsīr Kabīr*, Implicit Denial Approach, Fakhr Rāzī.

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**Investigating the Historical Course of Salafi Beliefs in the Unity of Divine Essence by Focusing on *Aysar al-Tafāsīr Likalām al-‘Alī al-Kabīr***

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**Abstract**

Salafism is a social and religious belief and movement among the Sunnis that states the solution to the problems of Muslims is to follow the way of the *Salaf* (antecedent Muslims). But on this path, they made many mistakes due to their remoteness from one of the essential tools, the *‘Itrat* of the Prophet (pbuh). They offered views against society’s thought and common sense; therefore, they were attacked and criticized by different Islamic schools of thought. And today, with the advancement of science in society, these attacks and criticisms have increased, following the questions and doubts that have surged in the minds of the youth and intellectuals concerning the Sunnis’ beliefs. Still, the Sunnis cannot answer these questions by referencing their previous beliefs. One discussion is around the issue of “the Unity of Divine Essence” which has never been included in the classification of the Sunnis because the unity of Divine Essence is in clear contradiction with their belief in the physicality of God. However, in response to the youth, the Sunni scholars refer to the views of al-Jazā’irī, who is of the elders of Salafism in the contemporary era and whose opinions are seen in the divisions of monotheism and the unity of Divine Essence. Al-Jazā’irī confirms the unity of Divine Essence while his interpretations of the verses are with several contradictions, and in fact, with great caution, he presents the opposite of his words. This article aims to analyze his beliefs in “the Unity of Divine Essence” and to show the evolution and change of Salafist views over time.

**Keywords:** Salafism, Al-Jazā’irī, *Aysar al-Tafāsīr*, Interpretation of the Qur’an, the Unity of Divine Essence.

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## The Qur'an's Encounter with Slavery in the Linear Path of Descent

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### Abstract

The Qur'an is the last book of revelation and the trans-temporal and trans-spatial miracle of Islam, with which the ignorant traditions were eradicated, and the original revelatory culture replaced it. One of the main characteristics of the Qur'an in the struggle against ignorant practices is the gradual implementation of the linear path of revelation; this helps due to understanding the requirements of the time, the audience, and ultimately the establishment of rulings at the time of revelation. One of the challenges is the issue of slavery and the legislation related to it. The present study, with a descriptive-analytical method and library-citation collection tools, seeks to answer why the Qur'an did not suddenly order the release of enslaved people and how the Holy Qur'an depicts the freedom of enslaved people in the line of its revelatory descent. The study's findings indicate that the gradual sentence of the ban on slavery was issued based on certain conditions to prevent the sudden disruption of the political and socio-economic order of the society at the time. This paper's resolution finds that the gradual confrontation on the ban of slavery is divided into the first, middle and final stages. The first stage involves four steps: the enthusiasm for freeing enslaved people, loving and cherishing an enslaved person, calling for equality between enslavers and enslaved people, and allowing the enslaved to marry free men. The intermediate stage consists of four steps: spending wealth on freeing enslaved people to achieve a good deed, the social superiority of the deist and monotheist enslaved over free men of polytheists, freeing the enslaved at the hands of the Holy Prophet (PBUH), raising the status of believing enslaved people and detailing their marriage. Finally, the final stage comprises five steps: the release of the believing enslaved, the penalty and all kinds of atonements for slave-holders, the release of the enslaved by correspondence and documentation, and the release of the enslaved as a *Zakat* obligation. Eventually, the enslaved people changed from low-ranking citizens to free human beings, which was the criterion for the supremacy of righteousness.

**Keywords:** Quran, Slaves, Behaviour, Freedom, the Descent, the Gradual Course of Rulings.

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## Historical Transformation on Why and How to Recognize the First Lost Hadith Sources

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### Abstract

From the perspective of the predecessors, one of the most rudimentary examinations of the validity of hadith was the criteria of source credibility and simply referring to the books of *Rijāli*, which caused the disuse of many hadith sources. In hopes of a historical change, there is a search for new clues and methods to identify authentic hadith sources. Essential benefits of recognizing the first sources of hadiths can be the identification of books trusted by the old narrators, the general review of narrations and the book of a narrator, the identification of different versions and the resolution of conflicting narrations. Paying attention to the documentation of the first sources in *rijāli*, as well as repeating the chain of documents leading to the author of the book in hadith sources, and matching the topic of narrations with the title of the author's book, are among the methods of identifying the collection of hadith from written sources. Among the most important findings and achievements of this research are the etymological analyses, minimizing speculations, avoiding conjectures and weak probabilities and explaining how to identify lost hadith sources with the help of providing seven clues to prove the existence of a book as a written source.

**Keywords:** First Hadith Sources, Recognizing Hadith Sources, Lost Sources ,Clues to Discover Lost Sources.

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## Belief in the Text (*Nass*) on Imamate Before the Major Occultation

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### Abstract:

Among the goals of this paper is to examine the issue of Explicit Text (*al-Nass*) on Imamate before the Major Occultation from the perspectives of the chiefs of the Imamate Shi'a sect and its followers, some of the companions of the Messenger of Allah (pbuh), companions of the Shi'a imams (pbuh), Shi'a theologians, and also the books of different religious sects and denominations. The Explicit Text on Imamate (*al-Nass 'ala al-Imamah*) is considered one of the foundations and principles of the theory of Imamate in Shiism, upon which the Shi'a theologians have a consensus. By examining the views of the Messenger of Allah (pbuh), the Shi'a Imams (pbuh) and their followers, and also the views of Shi'a theologians and the culture of different sects and dominations at the time that have reviewed the Shi'a beliefs, it becomes clear that the Shi'a belief in *al-Nass* on Imamate has existed since the birth of Shia, that is, since the lifetime of the Messenger of Allah (pbuh), and thus Shi'a imams (as) are themselves among the teachers of those instructions. The result of this discussion can be used as one of the bases of the debate on the origin and commencement of Shiism, as well as the evaluation of theories such as "Historical Development of the Theory of Imamate."

**Keyword:** Explicit Text on Imamate, Theory of Imamate, the Major Occultation, Theory of Historical Development of Imamate, Shi'a Imams, Shi'a *Imāmīyah*.

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**The Historical Approaches of the Prophet's Migration (pbuh) in Explaining the Social and Political Components of the Civilization of the Qur'an**

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**Abstract**

Examining the historical approaches of the Prophet's (pbuh) era to proclaim the civilization-building components of the Qur'an puts forth the most abiding sociopolitical aspects of the Islamic republics for scholars and policymakers. The benefit of this point at issue increases with its recognition and acknowledgement, while the desirable progress and civilization of the implied or explicit aspirations of Islamic reformers and benefactors will be a fruitless and sometimes ineffective effort without re-examining the civil values emanating from the Prophet's migration period. Therefore, this descriptive-analytical research tries to answer this primary question of recognizing which historical approaches parallel to the Prophet's (pbuh) emigration played a role in explaining the sociopolitical components of the Quran's civilization. With quotes from divine verses and references to library resources, the results show that while parallel to the emigration of the Messenger of Allah (pbuh), the need for a fundamental change in line with the sociopolitical components of civilization in the Qur'an became inevitable in the realization of the Prophet's (pbuh) society; Therefore, in a short period, developments such as the abolition of Arabization and the strengthening of social belonging by relying on urbanism and cancelling the privileges of tribes brought a new life based on the system of urbanization. The social order replaced the Bedouin life with a series of invitings to a civilization of equity with the creation of the Islamic nation as a concept following the enticements of brotherhood and amendments to the law, all the while aiming for people to gain responsibility for their actions. Finally, by providing security with determining the boundaries of political geography and the need to earn respectable achievements for the believers, the civilization-building components of the Qur'an in the political structure of the Nubians strengthened.

**Keywords:** Qur'an, Prophetic Migration (pbuh), Historical Approaches, Social and Political Components of Civilization.

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ENGLISH ABSTRACTS

**In the Name of Allah, the Almighty**