

# Abstracts

## **Present and Consistent God in Creation, in the Look of the Qur'an and Argument**

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**Field.** The issue of the continual need for God in the universe, and the necessity of the subjective presence of God and the role of God in the work of the universe after creation, is one of the fundamental issues of theology.

**Goal.** This study attempts to investigate this issue in the light of Qur'anic verses and rational intellectual analysis.

**Method.** The method used in this study is the application of rational analysis, interpretation and discourse analysis of the Qur'anic descriptions of the role and subjective presence of God in the world and the world's constant need for God.

**Findings.** According to the Qur'an's description of God's relationship with the world, in line with the rational analysis of Muslim scholars of the inherent possibility and the existential need of creatures, the universe is not a historical occurrence; rather, the universe is in constant need of reliance on the subsistent God.

**Result.** The God of the Qur'an has always been present in the context of the world, and the universe and its individual are constantly in occurrence and new

transformation and always in need of God.

**Keywords:** *God, Creation, Subject, Universe, Presence, Quran, Reason.*

## **The Conceptism of ‘Talent’ as a Growth Factor in the Verses of the Holy Quran from the Perspective of Allameh Tabataba’i and Sadr al-Muta’allihin**

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The important thing about a human being and his or her movement in the path of education is that what is considered in relation to him or her must be in accordance with the Truth of Being and taking into account all his dimensions in order to draw the right path to its true end. One of the existential dimensions of man is his talent. Therefore, in this research, we seek a thorough and accurate explanation of the concept of “talent” as one of the basic concepts of education. This explanation is based on the verses of the Holy Qur'an, the interpretation of al-Mizan, the interpretation of Sadra, and the reliance on the principles and fundamentals of transcendent wisdom, in particular the reality of existence, the quintessential movement and the doubt unity. The research method is conceptual analysis and qualitative content analysis. According to the findings of the study, human talents are not separate from one another and are not inherently distinct but they are in fact a gradual truth that with each emergence of this fact provides the ground for the emergence of some other and the field of the emergence of others disappears. Hence, talent is seen as a cause of growth in one sense and a caused of growth in another. Once every talent is inherent and the next it is acquired and imparted. Talents are given to human

beings according to their needs and abilities, and in the end it is the perfection of good talents that is the perfection of human development.

**Keywords:** *Inherent talent, Acquired and gradual talent, Imparted talent, Growth, Education and training.*

## **Economic Determinism; Correct Analysis of Teachings; Criticism of Misperceptions**

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According to numerous verses, praise and bidding is a daily extension of divine providence. These verses may bring some kind of economic determinism to the mind and raise the question of whether the value of money is predetermined? The analysis of related verses and narrations shows that the virtues, like the other verses, are divided into two types of inevitable and inevitable. The inevitable sacrifice falls into the inevitable part of human beings, but the inevitable sacrifice may be lost through abandonment and deliberate or inappropriate behavior. The role of man in increasing or decreasing his worth within the limits of the unlikely gift will disprove the notion of economic determinism, The attribution of God to God is not a confirmation of economic determinism, but rather a pure monotheism in Qur'anic logic. Propagation in the divine destiny is based on the materials and wisdoms necessary for human growth and development, including: prevention of oppression and rebellion, testing, retribution, warning, and special materials for believers.

**Keywords:** *Predestination, Daily bills, Divine providence, Economic determinism.*

# Contextual Links of the “Couple Chapters” Al-Fath and Al-Hujurat

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Some Quranic scholars in the last century have proposed the theory of the “Qur'anic couples’ system”. This theory addresses the widespread and necessary connection between the two Surahs of the Holy Quran. The purpose of this research is to illustrate the types of contextual relationships between Surah Al-Fath and Al-Hujurat and seek to answer the following questions: Is the viewpoint of the couple system of chapters chimerical and Personalization, or can it be defended by textual evidences? And does this theory have the capacity to be taken seriously in Qur'anology? Accordingly, it has been attempted to further demonstrate the literal and semantic connection between the two chapters and show how a deeper and more accurate understanding of both chapters can be achieved with such a view. Hence, this paper, after outlining the theoretical foundations of the issues, deals with the design and explanation of the different types of communication in the two chapters, and reinforce the hypothesis that the two Surahs have a symmetrical structure and are two on the same coin. And most of the connections between the two chapters are shared by each of the two Surahs from two different angles, so that they complement each other.

**Keywords:** *Surah Al-Hujurat, Surah Al-Fath, Textual connections, Qur'anology studies, Couple system of Quranic chapters.*

## **Narrative Cross Boundary in Qur'anic Narrations**

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Narrative cross boundary is a term in which the boundary between narrative and reality is broken, it has four varieties: 1- writer's cross boundary, 2- addressing, 3- ontological, and 4- rhetoric. Which can be ascending or descending. The use of this arrangement is more common in the postmodern era and is considered as a tool of contemporary critical discourse. The great art of the Qur'an in the field of narration is the same as breaking the boundary between the narrative and the outside world, which in addition to the four mentioned ones includes the other two types of linguistic cross boundary and narrative non-boundary which are specific to this text. Bounding in the Quran has not been influenced by humor or comedy; rather, it has a wondrous functioning and contains valuable and eternal goals. And unlike the human narrative that has an anti-realistic and form aspect function, cross boundary actually takes place and has a form and content aspect. The present paper Based on the descriptive-analytical method, examines the types of narrative bounding in the stories of the Holy Quran and seeks to prove that the Quran goes beyond classical literary schools, realism, modernism, and postmodernism. And it respond the question, "Is cross-boundary as a way of breaking the boundary between fiction and reality, denying that the Quranic stories are real?"

**Keywords:** *Critique, Narration, Narrative cross-boundary, the stories of the Quran.*

## **Reflection of Revelation in the Poetries of Kumait-Ibn-Zaid Asadi**

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The Holy Quran has always been the source of artistic inspiration and literary creations of Arabs. In summary, the impact of this heavenly book has two layers: intellectual, and linguistic. The intertextual approach is one of the appropriate ways to observe this linguistic and intellectual influence. According to this method, no human work is self-sufficient, but it must be seen alongside previous works. The texts and their creators are in intellectual and linguistic exchange. The purpose of this descriptive-analytical paper is to get acquainted with the views of the renowned Shi'ite poet Kumait-Ibn-Zaid Asadi (d. 126 AH) on the events of Islamic society and their Qur'anic analysis. Hence, the intertextuality of the concept and its background in Arabic literature and its varieties is mentioned. And after a brief introduction of al-Qas'id-al-Hashemiyat, the effects of direct and indirect intertextuality have been studied and analyzed in Kumait's poetic samples. The findings of this study show that there are two types of direct and indirect Qur'anic intertextuality in al-Qas'id-al-Hashemiyat. The poet has taken advantage of both the Qur'anic structures and compositions and discourse and worldview of Qur'an as well. Kumait in the light of the Qur'an as a committed and educated poet and motivated to promote Shiite thought, focusing on such topics as Imamate, guardianship, remembrance of the virtues of the Prophet's household, intercession, and exposing the deviations of the rulers of the time, He has fulfilled his mission by matching their actions with the manifestations of despotism in the Qur'an.

**Keywords:** *Holy Quran, Intertextuality, Kumait-Ibn-Zaid Asadi, Guardianship.*

# **The Rejection of Domination and Submissiveness in the Qur'an the Verses of 279 Surah al-Bagharah, 141 al-Nisa, 83 al-Ghasas**

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The concept of domination has mentioned with various terms and expressions in the Holy Qur'an such as cruelty, rebellion, greed, path, transgression, arrogance, eminence. And the rejection of domination and disapproval of submissiveness and their verdicts are the contents of many verses in the Qur'an which in this regard, the implication of the verses 279 al-Baqarah, 141 al-Nisa and 83 al-Qasas are surveyed comparatively. And the consequences, the adverse effects of domination, way of liberation from domineering and anti-arrogance methods will be pointed. The study shows that the scope of the last passage of verse 279 of Baqarah (you do no wrong, nor are you wronged) in relation to these concepts is much broader than other verses and even the verse "negation of path" but the establishment of a rule called "the rule of negation of injustice" for the necessary citations and uses In this case, has been neglected, and this paper first of all attempts to explain this important point. The purpose is to make greater use of the Qur'anic guidelines and teachings and to make Muslims aware of the ominous effects and deceptions of world-dominated systems and effective methods of anti-arrogance especially for foreign policy-makers and mediators. This essay utilizes the inspirations of the Holy Qur'an and the guidance of those who are firmly rooted in knowledge, the Ahlul-Bayt (pbuh) and the views of some commentators and interpreters of the verses of verdicts (Ayat-ol-Ahkam) in jurisprudential, legal and political fields, explain

and approach the above issues with analytical and descriptive insights as far as possible.

**Keywords:** *Domination, Domineer, Submissiveness, Holy Quran.*

## **Critical Analysis of the Interpreters' Views on the Meaning and Cause of the “ضحك” (Smile) in the Phrase ﴿... فَضَحِكَتْ فَبَشَّرْنَاهَا...﴾ (Hood/ 71)**

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The interpretative votes in the explanation of “Dhikh” in ﴿... فَضَحِكَتْ فَبَشَّرْنَاهَا﴾ (Hood/ 71); (She smiled. Then we gave her good tidings) fall into two categories. Some have taken the word to mean “menstruate” and others have meant it to “smile”. Those who have meant it to smile, have offered ten different votes in explaining the smile matter. Examination of these votes indicates that there are drawbacks to each of these votes. On the other hand, re-reading of the other verses of the Holy Quran, the Torah text as well as the traditions can be achieved with a new and preferred vote in the interpretation of this verse, According to the evidence, when the angels declare themselves as “M’alik” and driven out Prophet Abraham (pbuh) from worry, They first declare the torment of the tribe of Loot (pbuh), Secondly, they evangelized him for birth of child. Then, after the reaction of Sareh and Abraham (pbuh) to the news of childbearing, they reiterate the message of childbearing. Accordingly, “فَضَحِكَتْ” is part of the early reaction of Sareh to the aforementioned annunciation, and the “فَبَشَّرْنَاهَا” are a repetition of that annunciation.

**Keywords:** *“Dhikh” (smile) in Quran, Priority and delay, Succinct and explanatory, Quranic stories.*

## **Analyze the Concept of “Insa” (Forgetfulness) and Critique the Interpreters’ Views**

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The discussion of “Insa” is mentioned in verse 106 of Baqarah. interpreters have proposed various views on the concept of Insa. Most of them, with their differences in meaning (abandonment, forgetfulness and delaying), allow “insa” in the verses of the Qur'an. In contrast, some by referring to the verse 106 of Baqarah mention the purpose of Insa “forgetting” or “abandoning the verses of the other scriptures”. But what comes out of the verse and the atmosphere of the revelation of the surah is that the meaning of “Insa” is the delay that has occurred in the change of Qiblah and the historical evidences indicate this. Because firstly, the Jews, through the preaching of their own prophets, knew that the Prophet (pbuh) pray to two Qiblahs and secondly, the Prophet himself (pbuh) had been waiting for the change of Qiblah for some time, But despite of the unwillingness of some Jews to change Qiblah, God revealed verses 105 and 106 of Surah al-Baqara to stabilization and reassure his Prophet that the Qiblah has been changed. The difference between abrogation and Insa is that, being temporary of the verdict in the abrogation is not clear from the beginning; but it is clear in Insa.

**Keywords:** *Insa, Abrogation, Centex, Delay, Change of Qiblah.*

# **Critique of Nasr Hamed Abu Zaid's Approach to Scientific Interpretation Based on Ayatollah Ma'rifat's View**

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There are different views and approaches to scientific interpretation, its terms and conditions, and many factors have contributed to these differences, but one of the most important is the interpreters' view of the place of science in understanding the Qur'an so that among some neo-Mu'tazilah, like Nasr Hamed Abu Zaid, as a result of current time and scientific developments has been given a new look at interaction with the Qur'an; Because the awareness of the successful development of the West forced them to reconcile religion and modernity with the motivation of contemplation, and intended to take a scientific approach to the interpretation of Qur'anic verses. Hence, among these scholars, considering that their approach to scientific interpretation is incorrect, Scholars have interpreted many verses of the Qur'an that the Qur'an accepted from the culture of the time and had the meanings of the Qur'an and the Qur'anic history and the standards of interpretation of the Qur'an were not practically observed, but they still had the claim of reflection and scientific interpretation. By looking at their works and thoughts, we find that these kinds of interpretations have both basic and eternal damage as well as methodological damages. But Ayatollah al-Ma'rifat while considers scientific interpretation leads to better understanding of scientific verses but the criteria for scientific interpretation must be observed, and he has always emphasized that definitive science must be used and by being far from the misplaced interpretations of

Qur'anic commentary, we avoid the damages of scientific interpretation. In this essay, we criticize Nasr Hamed Abu Zaid's viewpoint by comparative surveying Ayatollah Ma'rifat's views.

**Keywords:** *Ayatollah Ma'rifat, Nasr Hamed Abu Zaid, Science, Scientific interpretation, Experimental science, Criticism of approach.*

## **Analyzing the Differentiation of Recitations and Distortion from the Viewpoint of Professor Ayatollah Ma'rifat**

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In Qur'anic Studies, Investigating the relationship between the difference between the Qur'anic readings and its distortions has always been and remains a controversial issue. Ayatollah Ma'rifat, like some other Muslim scholars, defended the lack of distortions of the Qur'an's by emphasizing the existence of only one authentic reading of the Qur'an, considering the other quoted recitations are invalid and unrelated to the issue of distorting the Qur'an and in his interpretation also has adhered to this view. But there are three main drawbacks of opposition to this view: 1- this view is not documented, based on the correct evidence of the history of the Qur'an and the Qur'anic and narrative arguments; 2- Ignoring the effect of valid readings differences in the verbal distortion of the Qur'an; 3- Ignoring the effect of the difference of valid readings on the spiritual distortion resulting from the verbal distortion of the Qur'an. This essay seeks to defend Ayatollah Ma'rifat's view on this issue in two stages: 1- Proving that it is supported by good and methodical reasoning, relying on historical, narrative and Qur'anic evidence; 2- Completing his point

of view to address some of the problems.

**Keywords:** *Recitations, Differences of recitations, Distortion of the Qur'an, Famous recitations, Asim's recitations, Ayatollah Ma'rifat.*

## **A New and Analytical Look at the Traditions of “Seven Letters”**

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The traditions of “Seven letters” are among the most important hadiths in the field of Qur'anic sciences and especially in the field of recitations which kind of orientation and dealing with them, has created a variety of attitudes towards the issue of recitations and the origin of their formation as well as their value. Some people believe that these traditions are authentic and the source of the various ways of recitations is revelation and from God but in contrast, a group that refuses them in terms of text and document and rely on their own sources and fundamentals, consider the true and revealed reading as a unit recitation. The categorization, analysis, and dating of these traditions show that the issuance of these traditions initially meant that the verses of the Qur'an have a variety of semantic strands and have no connection with the multiple revelation of the Qur'an's words by God; But the same Hadiths were used by a group of subordinates in the following periods to sanctify various readings and entered the field of reading with changes in words and expressions.

**Keywords:** *Recitations, Seven letters, Textual-historical analysis.*