

Abstracts

The Analysis and Examination of the Exegetic Hadiths about Abdullah Ibn Salam

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According to the hadiths of *Ṣaḥābah* or the companions of the prophet Muhammad (p.b.u.h.) and of the *Ṭabiʿun* (Arabic: التابعون “followers”) or the generation of Muslims and the opinion of the Quran exegetists, Ibn Salam who was the Jewish scholars and converted to Islam at the early of *hijrah* (migration) has been respected in 17 cases of the divine revelation of the holy Quran which they have been thought *Shan-e-Nuzool* (meaning occasions or circumstances of the revelation) in some cases and instances in some other cases. But these sayings from the different aspects such as the multiplicity of the verses of *Shan-e-Nuzool* for a situation, being *Makki* most of these revering verses and being *Madani* the faith of Ibn Salam with regarding the rejection of the exceptional verses, being stated some Islamic traditions by Ibn Salam himself and glorifying him beside *Kaʿab al-Aḥbār*, the limits of the exegetic hadiths of the companions and lack of the revering traditions for Ibn Salam by *Infalliblesʿ* (*Maʿsūmūn*) cause to undermine these sayings. From the other side, the historical reports being adduced which denote the sovereignty attempts for establishing virtues for some persons who concurred with *al-Khulafāʾ* such as Ibn Salam for reducing the popularity (acceptability) of Imam Ali (p.b.u.h.), the circumstance of these traditions were revealed after the holy prophet.

Keywords: *Ibn Salam, The exegetic hadiths, Shan-e-Nuzool (meaning occasions or circumstances of the revelation), The Quran exegetists.*

The Story of Shoaib (Shuḷ ayb) in the Noble Quran and the Old Testament

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The examination of similarities and differences (dissimilarities) between the prophet stories in the noble Quran, the Old Testament and New Testament and comparing the content and the storytelling technique of each book can create interesting results. With comparing the story of Shoaib (Shuḷ ayb) in the holy Quran and the story of Jethro in the Old Testament, this note has evaluated this story in both books separately. Then it has studied the similarities and differences (dissimilarities) between these stories. The question in this paper is whether Shoaib (Shuḷ ayb) and Jethro is one and the same person and he is the same as Moses' father-in-law. This paper will answer this question according to the verses of the holy Quran and the subject matters in the Old Testament and with referring to the available exegeses and the literal subjects. The summary result is that Shoaib (Shuḷ ayb) in the Quran is the same Jethro and is Moses' father-in-law the Old Testament. It has been investigated the style of this story in both books in this note. The research in this paper is the textual-comparative method.

Keywords: *Shoaib (Shuḷ ayb), Jethro, The Old Testament, The story technique.*

A Linguistic Approach to the Subject “the Shaitan Touch (Más)” in the Noble Quran

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The present paper tries to reveal the concept of the Shaitan Touch (Más) in the holy Quran. For determining the concept of Touch (Más), the different words in the noble Quran like “the whisperings of the Shaitan, incitement, an ever-

Vicious, whispers, obsession, ...” have been used. Although these words have been used for the relationship between the Shaitan and man, but every word has its features. The Shaitan touch has been used for three words “driven crazy-confounded-afflicting someone with toil and fatigue” in the noble Quran. The opinions of Ashl arī, Mu’tazili and Shia theologians about the possibility or impossibility of touch of man by the Shaitan have changed to a prolonged discussion and everyone has adduced different reasons to prove their opinions. Some of them under the effect of the culture of the age of ignorance for these verses even have believed the mistake in the Quran. The etymology of the words “خبط (driven crazy) and نصب (afflicting someone with crazy)” can reject the doubt of the Shaitan domination over the intellect of usurers and the body of the prophets without confronting with the theological reasons and presents a new concept of these two words which has more harmony with the context of the verses, the structure of the chapters of the noble Quran and the science of the etymology and interpretative traditions of Shia imams.

Keywords: *The Shaitan, Touch (Mās), Driven crazy, Fatigue.*

Contrastive Studying of the Contextual Analysis of the Holy Chapter of the Quran “an-Naba” in Tafsir al-Mizan (the Exegesis of the Noble Quran) and the Contemporary Linguistic Findings

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The miracle of the text of the holy Quran has been revealed for all in today world. For this, the examination of the different exegeses (tafsir) of the holy Quran in the form of the new linguistic theories can help to prove the miracle of the holy Quran. It is necessary to study the language phenomena in the exegeses of the holy Quran to achieve a comprehensive and inevitable analysis.

From the ancient time, it has been the most fundamental and prominent principles in the exegetic sciences specially the exegesis of the holy Quran. with applying a fusional framework of Searle's Theory of Speech Acts (1999) and the Halliday & Hasan's (1976) theory of text cohesion with analytic-descriptive method, The present research is going to prove the linguistic aspects of the text in the Holy chapter of the Quran "an-Naba" and it tries to explore the amount of cohesion of this linguistic analysis with what has been regarded in Al-Mizan exegesis with considering the determined speech context. The outcomes show that the presented exegeses in Al-Mizan exegesis coheres rather with the text analysis in the mentioned framework and the linguistic studies in this determined field in addition to facility the understanding of the Quranic concepts, it challenges the available doubts in the verbal miracle of the noble Quran.

Keywords: *Context, Searle's Theory of Speech Acts, The Halliday & Hasan's (1976) theory of text cohesion.*

The Different Expression in the Allegorical Verses of the Noble Quran Based on Grice's Cooperative Principle

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From the ancient time, the Quran scholars and Muslim exegetists have attempted to reveal the wisdom secret meanings of the holy Quran, the rhetorical points and implied messages which have been hidden in the Quranic statements and structures. The allegorical literal verses of the holy Quran which we observe the repeating of one concept with a little literal and grammatical difference has a special position in these types of studies. Because determining the difference between two allegorical sentences depends on the serious

intention level of the speaker or writer, the examination of the allegorical verses should be also seen from this aspect. Among the modern sciences, the science which investigates the intended meaning of a speech maker is the science of pragmatics. Among these components which have entered in this science and have had the detailed discussions, the subject of the implied or implicature meaning is. The implicature is an intention which the addresser intends to establish from a part of speech and it is only implied in the sentence. Therefore, the addressee adduces that meaning according to the linguistic indications, his context and thought attempt. This note with Grice's Cooperative Principle tries to extract the conversational implicature which are hidden in some literal-allegorical verses and from this point, the semantic different of these verses is described.

Keywords: *The literal-allegorical verses, Grice's Cooperative Principle, Implicature, Maxim of quality, Maxim of relation, Maxim of manner.*

The Semantics of the Term “Nisā” in Āyah 61 of Surah Al-I’Imran

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Ayat 61 of Surah Al-i’Imran which is known Mubahaleh, there is disagreement between the Quran exegetists about what the intended meaning of Nisā (women) is. some believe that the instance of it is the wives of the holy prophet but Shia exegetists in all and most of the Sunni exegetists believe that the instance of the verse (ayah) is Hazarat Zahra (s.w.a.).the main question is whether the term Nisā can be used for daughters or not. This research with the examination of the words of the Arab philologists and the verses of the holy Quran and Islamic hadiths and literature texts has concluded that the usage of Nisā in Arab word is current for daughters and the holy prophet has done his

responsibility in the position of Mubahaleh and he has not aimed to make virtues for his daughter.

Keywords: *Nisāʾ women, Hazrat Zahra (s.w.a.), The wives of the holy prophet, Mubahaleh verse (āyah), The holy prophet (p.b.u.h.).*

The Quranic Methodology of Serol'esra' in Inferring the Cited Mystical & Ethical Teachings

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The noble Quran is the most important source for extracting the Islamic teachings such as mystical and ethical teachings in the position of the leader of Islamic thought but unfortunately, it has a little presence in the applications of the mystical and ethical theories. It has been presented non-methodological exegeses and consequently untrue by the many available ethical exegeses of the noble Quran. This note is descriptive-analytic with combining the methods of the analysis of documentary, the analysis of the content and the library method, it has studied the methods and results of Serol'esra' book as an ethical and mystical (spiritual) text based on methodology written by the contemporary ethic and spiritual teacher "Ayatollah Saadat Parvar". The aim of this paper is to explore the writer's methods in the explanation of the mystical (spiritual) and ethical teachings which have been mentioned by the noble Quran and hadiths with the pivot of the noble Quran. The out comings are: the necessity of the extensive research of the whole of the holy Quran for extracting every of these mystical and ethical teachings and expressing the principles of this research; the function of the noble Quran in the authentication of the chain of the narrator in the mystical and ethical hadiths and the holy Quran being the strategy for the explanation of the mystical and ethical hadiths with disharmony and the necessity of using literature principles and the rules of the science (ilm) of the

principles of deduction in inferring the mystical and ethical teachings.

Keywords: *The noble Quran, Wisdom which are cited by the noble Quran and Hadiths, Ethic cited by the noble Quran and hadiths, The method of deduction, Saadat Parvar, Serol'esra'.*

Criticizing and Examining the Statistical Procedure in the Chronology of the Holy Quran

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One of affairs (issues) which help to accurate and exact knowledge of the holy Quran and preferring the high opinion and rejecting the other attitudes is the chronology of the verses and chapters of the holy Quran. There are two bases “transmitted proof (naql) and Ijtihad (independent reasoning)” For determining the date of the revelation of chapters and verses of the holy Quran. The naql principle are the chronological order (tartib al-nuzul), Asbāb al-nuzūl (occasions or circumstances of revelation) and Makkī (Arabic: مَكِّي, Suras revealed in Mecca) and Madanī (Arabic: مَدَنِي, Suras revealed in Medina) and ijthidad principle are the criteria and attributes of Makkī and Madanī chapters and paying attention to the style and sense of the Quran chapters. With not paying attention to the above bases and with statistical procedure, the late Bazargan has determined the date of the revelation of chapters of the holy Quran. In this note, meanwhile; defining Bazargan’s method, it is stated the general and case (instance) problems of this method and with comparing the chronological order (tartib al-nuzul) of the Quran chapters presented by him with narrative orders; it is proved that this method solely cannot be a comprehensive way in the chronology of the holy Quran chapters.

Keywords: *The chronology, The chronological order (tartib al-nuzul) of the holy Quran, Bazargan, Statistical procedure.*