

improve the quality of abstract writing in this field, there is a need for some kind of practical modeling for researchers. Accordingly, the present study intends to analyze the extent of compliance with these criteria in some articles in this field statistically with objective samples after determining the most important content criteria for writing abstracts in articles in the field of Quran and Hadith sciences by descriptive-analytical method with critique. As a result, by looking at the global standards of abstract writing and based on the objectives of the abstract in the mentioned field, the criteria were determined as points whose presence or absence is necessary or preferable. For example, the necessity of the purpose, questions, method and most important results of the research and the absence of extra-textual content, old and slang content and synonymous words in the abstract can be mentioned. In the 61 articles reviewed by five journals in this field, among the necessary criteria for abstract writing, “research method” and among the preferred criteria, “necessity and importance of research” had the lowest percentage of observance.

Keywords: *Research Method, Abstract, Article Writing, Quran and Hadith Sciences.*

the Qur'an and emphasizes the clear differences between the interpretation of the opinion of those who have false opinions with the figurative distortion of the Qur'an; thus, the existence of eisegesis according to the opinion of individuals, not in the signification of concordance (conformity), is the same as the figurative distortion of the Qur'an, nor in the signification of containment and consecutive (meaning) signification, it contains and proves it. The authors promote the attribution of semantic (figurative) distortion to individuals, rather than the attribution of figurative distortion to the Holy Qur'an.

Keywords: *Distortion, Figurative distortion, Eisegesis, Distortion of the Quran.*

Content Analysis of Abstracts of Research Articles of Quran and Hadith Sciences from the Perspective of Research Methodology (Case Study of 61 Articles from Five Journals)

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The abstract of a research is a summary of its basic contents that has a great impact on its introduction and dissemination in the scientific community. The degree of observance of abstract writing criteria (standards), which varies depending on the field of research, can be considered as an indicator for the methodical development of science in that field. Due to the quantitative and qualitative growth of Quranic and Hadith science publications in recent years and in order to

meant by the discourse of the Qur'an is a set of institutionalized teachings of the Qur'an on various subjects, from which the concept in question may not be understood separately, but together they convey a special meaning to the reader.

Keywords: *Method of presentation, Presentation of hadith, Signification (Referent) of the Qur'an in presentation, Critique of the Qur'an.*

Critical Analysis of the Views of Commentators and Thinkers of Quranic Sciences about Attributing Spiritual Distortion to the Holy Quran

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Undoubtedly, throughout history, some have tried to interpret the meaning of Qur'anic verses based on their own views. This disgusting act is called “eisegesis” in the narrations and is attributed to the distorters, not to the Qur'an, but gradually, among Shiite and Sunni Qur'an scholars, “eisegesis” of individuals, with the “figurative distortion” of the Qur'an is considered identical and the interpretation of figurative distortion is attributed to the Holy Qur'an, and due to the occurrence of eisegesis of individuals, the figurative distortion of the Qur'an is also considered inevitable. This article examines and criticizes this view with a descriptive-analytical method and by presenting intellectual and narrative (traditional) reasons, challenges the similarity of eisegesis of individuals and the figurative distortion of



**The Signification (Referent) of the Qur'an
in the Process of Presenting Hadith;
Based on the Application of the Supply Criterion
(Standard) by the Infallibles (Ma'ṣūmīn) (p.b.u.t.)**

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Forgery (invention) of hadith, error and mistake of some narrators in hearing, understanding or quoting hadith indicates the necessity of criticizing narrations to ensure their correctness or incorrectness. To deal with these harms, the most frequent advice of the infallibles (p.b.u.t.) is to criticize the content with the focus on presenting the hadith on the Qur'an. However, despite exploring the nature (quiddity) and validity of the narrations of presentation, related to the signification (referent) of the Qur'an in the process of presentation has not been studied based on the applications of this criterion (standard) by the Imams (p.b.u.t.) and focusing on the hadith view. This research has analyzed the text of the narrations of the presentation and the example of the narrations presented on the Qur'an by the Imams (p.b.u.t.) by descriptive-analytical method with the aim of investigating this issue. According to the narrative examples of presentation, the signification (referent) of the Qur'an in the process of presentation is a model consisting of at least one of the text, appearance (exoteric), principles, discourse and esoteric interpretative signification (referent) of the Qur'an (on this condition that does not contradict other significations). Quranic principles in this research are fixed and what is

The Place of Behavioral Justice in the Relationship between Human and the Environment from the Perspective of the Qur'an

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Environmental issues have been considered by many scientists in recent decades. Improper interaction (reaction) with the environment has caused irreparable problems in environmental processes. Although basic strategies have been proposed by scientists, so far no satisfactory results have been obtained in eliminating inappropriate interaction (reaction) with the environment. In this article, the environment and the type of human behavior in the face of it is evaluated from the perspective of the Qur'an. So the fundamental question is: from the Qur'an's point of view, what behaviors are desirable in the face of man in the environment? And what should be done? The result of the research is that the Qur'an confirms a special type of human interaction (reaction) with the environment. Of course, the Qur'an emphasizes the natural religion. For this reason, the Qur'an's advice regarding human interaction (reaction) with the environment does not apply to every human being. Rather, it is a human being who has behavioral justice according to his natural religion.

Keywords: *Environment, Quran, Behavioral justice, Natural religion.*



Rereading the Concept of “Light” in the Holy Quran

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The concept of light has a comprehensive and fundamental meaning in Quranic applications and has been used 49 times in different contexts. With thematic contemplation in Qur'anic applications, in addition to the pursuit of light, on both the ontological and epistemological levels, how the cognitive subject is perceived in the perception of “light” is very important. New commentators on the interpretation of the verse of light have tended to be figurative due to the existence of narrative information and intellectual barriers. But another group, after the fifth century, sought to prove the truth of the verse by offering different definitions. This article takes two explanatory-critical approaches to the views of earlier commentators, based on interrogation in Qur'anic applications, in addition to different classifications in the applications of light, inspired by Qur'anic linguistic findings, on how to attribute “the light of God”. Therefore, although the light of the Almighty God falls into the category of transcendental light, it has a transcendent and expanded level. This perfection of the appearance of the Almighty God’s light must be understood, in addition to the removal of the various veils of darkness and light, with the inner realm of man, the “heart”.

Keywords: *Concept of light, Levels (Chains, Ranks) of light, Light of God, Truth of light, Semantic development of light.*

semantic forms of these verses has a kind of judgment and imposing meaning on the verse while the appearance of the verses does not prove its meaning. The most important of these verses are four seemingly related verses in four surahs (chapters), which according to many, indicate the problem of Prophet Moses (pbuh) in speech; some narrations attribute the emergence of this problem to the arrival of the effect of fire in his language, which seems to be the first Islamic source to narrate this matter is Ṭabarī and taken from the Torah. An analysis of this issue makes it clear that what is meant by Aaron (Haroun) being more eloquent than Moses (pbuh) is not what most commentators have ever thought, and has linked it to the entanglement of the tongue of Prophet Moses (pbuh); rather, according to the main root of “fluent”, which is the appearance of something, regardless of any background and mental assumptions, it means that Aaron’s words do not precede the history (are not prior to) of murder, and therefore Moses (pbuh) asks God to take Aaron (pbuh) with him to complete the mission. By proving this hypothesis, the connection of these seemingly related verses is severed and one must look for another meaning for them -other than the one that has been expressed so far-. In this article, the views of the commentators under the above verses are presented in the form of three views, and after reviewing, a new point of view is presented in each case.

Keywords: *Prophet Moses (pbuh), Stuttering, Eloquence, Aaron, Interpretive views.*



face of the monotheistic current, the current of Tāgūt (a false god, deity) also claims to meet human needs and has forced many to follow it by material plans. It seeks to meet needs in the direction of power-seeking and hedonism, and also responds to human spiritual vacuums in a material way. Hence, human always faces many failures and keeps man away from pure human nature. This work, with reference to the material and spiritual needs of human beings, explains the principles of the two currents that respond to it. And it has considered worship (devotion, servitude) and God-centeredness (theocentrism), belief in the unseen (invisible, absent) and resurrection and the guardianship of truth as the principles of the monotheistic and human-centered (personalism) current, materialism and the guardianship (Velāyat, Wilāyat) of Tāgūt (a false god, deity) as the principles of the current of Taghut and in the end he has dealt with the characteristics of these two currents.

Keywords: *Lifestyle, Human needs, Monotheistic current, Non-monotheistic current (Related to Tāgūt, A false god or deity).*

Examining the Views of Commentators on the Meaning of the Eloquence of Prophet Moses (pbuh)

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Looking at the translations and interpretations presented below a group of verses related to Prophet Moses (pbuh) shows that the seemingly common space of this group of verses has such an impact on the minds of translators and commentators that in expressing the

research will be obtaining the general rule and the underlying factors in the formation of the spirit and behavior of the arrogant and criminals of history.

Keywords: *Quran, Spiritual arrogance, Dictatorship, Pharaoh, Al-Kaašif (the Revealer).*

Principles and Characteristics of Monotheistic and Non-Monotheistic Currents in the Holy Quran

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Man uses a lot of power to meet his material and spiritual needs and uses different affairs and various social currents. But many of his efforts are in vain and sometimes unsuccessful. Whether the style and social current that has been chosen is based on unhealthy principles and foundations. This article, which is organized by library method and descriptive-analytical method, seeks to explain the characteristics of monotheistic social current by referring to the Qur'an and content analysis method. A current that recognizes the real, material (corporeal) and spiritual needs of human beings and responds correctly; so that humanity can achieve the perfection of its world and the hereafter in a healthy society. This current responds to human needs under the management of reason and religion; so that human beings can reach the path of divine (pleasure of Allah) pleasure and be free from anxiety and worry and do not suffer from material (corporeal) deficiencies. The necessity of this argument arises when, always in the

Influencing Factors in the Spiritual Arrogance of Pharaoh with Emphasis on the Interpretation (Tafsīr) of the al-Kaašif (the Revealer)

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Humans are all born of the nature of monotheism, and according to the power of choice given to them by the sacred essence of God based on the wisdom, they are faced with two ways, “whether he be grateful or ungrateful” or by their wise choice, they take the side of God Almighty in the way drawn from, which is the source of happiness, or they choose misguidance by their ill-considered choice. The present study seeks to explain the influential factors in the spiritual arrogance and dictatorship of Pharaoh by using the Holy Quran, the views of commentators and thinkers and emphasizing the interpretive views of Allama Muhammad Javad Mughniyeh in Al-Kaašif. These factors in the internal field such as: adherence to the inclination of the soul, feeling of needless, hegemony and arrogance and in the external field such as: the role of gentries, heads (leaders) and the noble classes of society has been studied. The motive for emphasizing Allameh Mughniyeh’s views is his contemporary view in Al-Kaašif to global arrogance and Zionism as the pharaohs of the time, which is formed in the face of the United States and the Zionist regime. In this article, we want to know what factors caused the revolt of Pharaoh to the extent that he claimed divinity! Oppression and violation on the rights of the people was his way. The result of this

Many cultural foundations in any micro or macro society include values and norms that shape the orientation of attitudes, mindsets, and behaviors among them. The original and ideal culture of Islam, which is manifested in the Holy Quran, has paid special attention to the expression of transcendent norms and values for happiness in individual and social life. From this point of view, the ideal society of Islam is the society that can provide the ground for the realization of these values and norms among Muslims as much as possible, and thus guarantee their happiness in this world and the hereafter. The establishment of desirable religious values and norms in the Muslim community depends on a set of factors that lack of timely and appropriate attention to them not only interferes with the realization of religious culture but also facilitates the entry and acceptance of values and patterns that often conflict with values and norms of Islam that wants. This article tries to address the main factors that, from the Qur'an's point of view, create and spread the culture and norms that are desirable and desired by Islamic law, and as a result, the Muslim community becomes normal. These factors include the three main categories of norm sending, norm itself and normative audience (target group), which we will briefly introduce the effectiveness features of each based on Quranic verses and references.

Keywords: *Holy Quran, Culture, Value, Norm, Culturalization, Social normativeization.*

the oppressed is acceptable to the Qur'an or not? What is the desired model of intercultural communication of the oppressed and what are the principles governing it? For this purpose, a number of selected verses were analyzed by the foundation data method and its paradigm model was obtained. "Anti-arrogance as a common culture and identity of the oppressed of the world" became the main phenomenon and its causes, contexts, intervening conditions, strategies of interaction/mutual interaction and its consequences were extracted from selected verses. According to this model, the oppressed have levels, types and conditions, and the connections between them are extensive (broad) but equivocal. In other words, this front is trans-school of thought (madhab, doctrine), trans-religious and trans-method, but the type of relationship with each of them is different and depends on the degree of true faith of individuals. Also in these communications, there are principles that act as governing principles, and in fact, all these principles can be placed under the principle of justice. The action strategies of the Muslims on the side of the oppressed, in fact, explain the rights of each group to which it should be granted.

Keywords: *Quran, Intercultural communication, International relations, Weakness, World front of the oppressed.*

Factors Affecting Cultural Normalization from the Perspective of the Holy Quran

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context, several fields such as politics, economics, culture and religion are involved, each of which needs its own tools for reconstruction. In the meantime, if we seek to reconstruct the religious context, knowledge such as the sociology of religion has the appropriate capacity for this purpose. Based on this ability, the authors of this article have tried to test the ability of this knowledge in reconstructing the texture of idolatry of the pre-Islamic era by using one of the methods available in the sociology of religion as a method of functionalist analysis. Accordingly, it was found that idolatry in the Arabian Peninsula had three functions: security, covenant, and norm, and because of these positive characteristics, it was very much welcomed by the ignorant Arabs (the pre-Islamic, jāhiliyah Arabs).

Keywords: *Reconstruction of descent, Sociology of religion, Tafsīr (Interpretation), Idolatry.*

The Ideal Model of Intercultural Communication of the World's Oppressed from the Perspective of the Holy Quran

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Despite the wide differences of humans in religion, language, customs, nationality, race, color, etc., at first glance, it seems that convergence between cultures and their extensive and constructive interaction is difficult or impossible. In this study, we seek to answer the question of whether the formation of a global front of

found that in the verses of the Qur'an by comparing the concept of self-efficacy in the Qur'an and psychology in addition to what is said in the field of psychology about self-efficacy, other sources and factors are addressed. In the present study, the sources of self-efficacy that are confirmed from the perspective of the Qur'an are listed in two parts: (1) Verses from the Qur'an that confirm the sources of self-efficacy from a psychological point of view, (2) Sources of self-efficacy that are specifically stated in the Qur'an. There are also differences in the creation and formation of self-efficacy from the perspective of the Qur'an and psychology.

Keywords: *Quran, Psychology, Self-efficacy, Belief, Ability, Responsibility.*

Sociological Capacity Assessment of Religion in the Reconstruction of the Religious Context of the Era of the Descent of the Qur'an

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If we consider the words as the appearance and body of the text, it is considered as its texture, interior and soul. Words take on meaning based on context, and ignoring them is tantamount to eisegeses (eisegesis) the text. But how can texture be achieved? Especially in a text such as the Qur'an, which has a wide time gap with our time, how is this goal achieved and by what mechanism can a reconstructed view of those ages be achieved? Achieving this goal is very complex and requires the cooperation of many sciences. In the reconstruction of a

Abstracts

A Comparative Study of Self-Efficacy from the Perspective of the Qur'an and Psychology

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Self-efficacy means: A person's beliefs or judgments about his or her ability to perform duties and responsibilities. This concept is one of the concepts that psychologists have achieved through the study of human characteristics and through experimental (empirical) studies. In this article, it is tried to re-read this concept from the perspective of the Qur'an and to compare it in the Qur'an and psychology. It became clear by examining all the verses of the Holy Qur'an, that the Qur'an believes in human abilities as a principle on the path to perfection and has raised this issue in some verses. It was