

Quran is one of the rich sources for the extensive knowledge and awareness of the Imam. They have derived their knowledge to the truthfulness and inner meanings of the Quran from the Prophet teachings and He has interpreted and analyzed the Quranic teachings in a definitive function. Therefore, the Imam is a parameter to solve polarities and declaring the Prophet teachings. However understanding the truthfulness of the Quran has different origins and provenance, the Imam has derived those beneficiaries from God, because He has determined the Imam this position.

Key words: *The Quran, The knowledge of the Imam, Imamate (leadership), Inner and outer.*

companions of the Right, the companions of the Left and the Foremost (in the faith). The interpretations of these verses have implied the objects of these concepts and determined the First and the Latter with the time criteria which the necessity of these sayings has been the decline in the forerunners in the time passing. According to the Quranic and traditional teachings, the First who flower their abilities and capacities in the light of God and monotheism, therefore they (the First) compose majority of the Foremost and the companions of the Right but the Latter who compose the minority of the Foremost while their spirit and abilities are not as the Firsts but it is not impossible to achieve the position of the Forerunners through the salvation. In this article, stating these terms in the Quranic and traditional teachings objectively has been explored in order to be acquainted with the spirit of the forerunners.

Key words: *The Quran interpretation, The Forerunners, The Waqiah (the inevitable, event) chapter.*

The Imam's Knowledge (`Ilm) to the Quran and Its Quality

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From the perspective of ImamĪ, the Imam has divine knowledge, hence His guiding role comprises the insight (seen and unseen) of the society and all of the men. The verses and traditions obviously prove the divine knowledge of the Imam. The present paper analyzes one of these knowledge sources. The traditions have stated that the

Reobserving the Term of the Táqat (the Strength) in the Sawm (Fast) Verse

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Knowledge of the literature of the time of the revelation is inevitable to understand the Quran. Perhaps some terms were used (well known) during the time of the revelation in the meanings but with the passing of the time they have been evolved. One of these words which makes the commentators confront problems is “Táqat” (the strength) which they have rendered different translations. The realm of these polarities is not limited to the translations but includes the interpretations. Meanwhile, this paper reobserves the Sawm (Fast) Verse; it has mentioned the semantic of the term of "Táqat" and its role in the verse concept.

Key words: *The Quran Ahkam (rules), Swam (Fast) verse, The semantic of Táqat (the strength).*

Examining the Verses of Thullatun (A Numerous Company) from among the First and A few from among the Latter

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God says the most of the forerunners are from among the First and a few of them are among from the Latter in the Waqiah (the inevitable) chapter, after He divides men in to three parts: The

ReReading the Phenomenon of the Variants of the Recitations (Qirá'át) from the View of Nasr Hamed Abu Zayd

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Dr. Nasr Hamid Abu Zayd who is one of the religious heresies has presented opinions in the field of the issues of the science of the Quran (such as the variants of the recitations - qirá'át) which are partly different from the antecedents' opinions. This paper attempts to use the library and documentary method and with an analytic look to review the manner of the Abu Zayd's research in qirá'át and criticizes and evaluates some of its challenges. He has studied the variants of the recitations (qirá'át) with the association with the essence of the Quran terms and investigates the intellect (aql) reasoning of the variants of the recitations (qirá'át) from the view of Ashā`irah based on the Quran being created or eternal and narration (naql) reasoning in Seven Ahruf (Readings) and meanwhile authorizing the recitations to the meanings, he believed that the fixation of the recitations originated from the dogmatism of Quraysh. Because of the inner contradictory reasons and outer contrasting reasons, his opinions are vitiated and partly adopted from the opinions of the orientalist.

Key words: *The Quran, The variants of the recitations (qirá'át), Nasr Abu Zayd, Seven Ahruf (readings).*

A Critique on the Khalafallah Opinions about the Quranic Narratives

Based on the Contemporary Interpretations

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It is uncovered to the good intellectuals the several functions of the stories in the length of the human history. The Quran as a leading and spiritual glorious text is not unconcerned about the ups and downs of the human fate. Choosing the previous world experiences with the aim of guiding and lessoning to men, the Quran has set some of the best true and influential stories. Although the Quran states itself the right but some authors like khalafallah who do not accept the truthfulness of the stories (qisas) and merely believing the revelation of the stories, think that they are allegories and myths. Although the different writings have been adopted to answer this claim, the author relying on the contemporary interpretations has been able to determine the central point of his speech and with stating the differences between the contemporary stories and myths with those of the revelation time clarifies the goals of his assumption that the stories are myths. Gathering Khalafallah's opinions, printing out his faults and then criticizing them are the author's findings which have been provided with emphasizing to contemporary interpretations in the present paper.

Key words: *The Quran qisas(stories), Khalafallah opinions, Contemporary interpretations.*

concept in the pre-Islam and the Worshiping concept in the traditions and the Islamic scholar terms.

Key words: *The Quran terms, Semantic, Worshiping, Salvation, Izutsu.*

The Semantic of the Ekhbat (Humble or Reverence) with Respect to the Verses and Traditions

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The first step to access the knowledge of the Quran is to know the exact meanings of its terms. In the recent decades with a wider currency of the semantic in the Quranic studies, a new method emerged to explore the meanings which are covered under the text layers to extract the precise and comprehensive meanings of the terms through the structure and vocabulary of the Quran and traditions. This approach is different from the antecedents' method in the semantic manner. One of the most famous methods is Izutsu method which has been the criteria model of this research in the semantic Quranic term of Ekhbat. First, it has been studied from the view of the literal point and subsequently semantic and it has been analyzed in the several stages and through this way it has been noted the special and specific position of Mukhbetin (Humble ones) who are the real faithful and having higher position than Muh'sinīna (good doers) and Mutaghin (who are god fearing), Munibin (whom turn in repentance), Khādīna (humility) and Khāshīna (humble submissive).

Key words: *The Quran, Semantic, Ekhbat, Submission, Arrogance.*

The most important principles consist of the purposefulness of the environment, the balance of the environment, the aesthetics of the environment, biodiversity and mastering the environment for men. The importance of these bases depends on comprehensiveness, eternities and providing its home executive insurance for the environment laws

Key words: *The Quran, The environment, Mastering the environment, The balance of the environment, Biodiversity.*

The Semantic of the Worshipping in the Quran

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The semantic is a part of the contemporary linguistic (the descriptive and structuralist linguistic). The semantic is to study and examine the condition of the creation of the meaning and its conception to the readers. In the reality, the author does not look at the writing as the creation of the grammar and in a new prospective, the author studies the term culture and the governing weltanschauung of it. Hence, it is distinguished from the interpretation science. This method has been considered by the orientalist like Izutsu and some Islamic scholars. The present research has explained the semantic of the worshipping concept in the four steps (the lexical semantic, the fields of the semantic, the text studies and beyond) and at the end - with stating the semantic definition of the Worshipping and determining the weltanschauung from the view of the Quran-compares the Worshipping concept in the Quran with the Worshipping

Abstracts

The Quranic Weltanschauung (World View) and the Environment

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The environment which confronts considerable problems nowadays is one of the most important issues of men. According to the author although practical and scientific endeavors (cultivation) have been done to control this problem, it is impossible to solve it completely, except the fidelity to the high revelation teachings of the Quran. The present article which has been constructed according to a descriptive - analytic method is going to explore and analyze the verses which are inclined to the environment. These verses state the bases and fundamentals of the Quran weltanschauung in this field.