

issue and the important place of this approach in the field of exegesis, especially contemporary exegesis, this issue has not been considered and addressed so far. From this perspective, in this research, an attempt has been made to examine the question by examining contemporary sequential interpretations: What are the characteristics of contemporary interpretation in contemporary sequential interpretations? According to the research findings, which has been done by using qualitative content analysis method and studying contemporary interpretive sources, contemporary exegesis is an approach in which the commentator tries to interpret the Qur'an in accordance with the needs, conditions and requirements of his time. Hence, in the contemporary period, the motives, knowledge and expertise of the commentators, the demands and needs of the time, social, political and cultural changes and intellectual issues and controversies of this period, have caused the emergence of a special aspect of modern interpretation in sequential interpretations that has features and characteristics such as: emphasizing the thematic unity of the verses of each surah, systematizing the verses, exemplary development of the verses, answering emerging issues and dubious things, and paying attention to persuading the audience.

**Keywords:** *Contemporary exegesis (Tafsir), Modernism, Sequential exegesis, Contemporary interpretations.*

human psyche- is a sign of the divinity of the Qur'an and its miracles. However, Khouli's theory faces several drawbacks and ambiguities; First, the premise he has laid down for his theory is -in some dimensions and components- incompatible with each other; Second, the foundations of his view contradict some of the necessities of religion; Third, he has not explained some of the key concepts of his theory, and fourth, the evidence for his theory is quantitatively and qualitatively incomplete.

**Keywords:** *Quran, Cognitive psychology inimitability, Literary inimitability, Amin al-Khouli.*

## **Coordinates of Contemporary Exegesis in Contemporary Sequential Exegesis**

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**C**ontemporary interpretation is one of the most important interpretive approaches, the origin of which is to present the messages of the Qur'an in accordance with the requirements of the time and the needs of the day. One of the issues that seems necessary to address is the study of its coordinates in various interpretive formats; examining the coordinates of modern exegesis in a specific format or interpretations of a specific period of time, as it can be useful in understanding the nature of this approach, to know the position, role and effectiveness of this approach in that interpretive format is also effective. Despite the importance of addressing this

entered the hearts of the people of cognition after the esoteric (internal) recitation of the Qur'an and is considered as new understanding, and in most cases there was no mental background around it to be considered with the association of meanings.

**Keywords:** *Mystical exegesis, Muhammad Hadi Ma'refat, Exegesis by Opinion, Esoteric exegesis, Non-evident per nexum indication, Association of meanings.*

## **Validation of the Theory of Cognitive Psychology Inimitability of the Qur'an with Emphasis on the Views of Amin al-Khouli**

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“**T**he inimitability of the Qur'an” is one of the topics considered by the masters of the sciences of the Qur'an and one of the theories that have been proposed in this regard is the theory of “the inimitability of cognitive psychology”. The present article, which is a type of library research, examines the cognitive psychology inimitability of the Qur'an in a descriptive-analytical manner, from the perspective of Amin al-Khouli, the Egyptian writer. As a result, from Al-Khouli's point of view, cognitive psychology inimitability is one of the aspects of the literary inimitability-expressive of the Qur'an and what it means is that the Qur'an, with the aim of developing man and reforming society, in its invitation, considers the hidden angles of the human soul and the deep knowledge of the Qur'an from these angles -which is also confirmed by the modern scientific statements of the



philosophical and scientific fundamentals. The research method in this research is descriptive analysis.

**Keywords:** *School of Separation (Tafkik school), Ayatollah Maleki Miyanaji, Manahej al-Bayan, Authoritativeness, Source intellect, Ijtihad exegesis.*

## **Critical Study of Ayatollah Ma'refat's View on Mystical Exegesis**

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Scholars of the Qur'anic sciences have proposed various views on mystical interpretation. Among these thinkers is Muhammad Hadi Ma'refat. In his opinion, the documentaries (dependent) of the commentaries of the people of cognition are personal tastes and their interpretations are from the category of exegesis by opinion. Also, the meaning of the word interior which is mentioned in the narrations is a non-evident per nexum indication and also mystical interpretations are related to the association of meanings. In the present article, after collecting the data by library method, his view on mystical and esoteric exegesis has been evaluated analytically and it has been concluded that: Firstly, part of the mystics' interpretations is to express the esoteric meanings of the Qur'an and they exegete the verses and they have used common methods of understanding the text. Secondly, the exegesis of the Qur'an is not non-evident per nexum indication, but often means the inner meaning of the word of revelation and sometimes means adaptation. Thirdly, mystical exegesis is not about the association of meanings, but are references and subtleties that have

regard. The school of separation refers to the epistemological system that insists on the separation of the Qur'an, argument and mysticism (scriptural, intellect and intuitive knowledge), and believes that these are three ways and sources of knowledge whose products have nothing to do with each other and the data of each of these knowledge sources should not be used to understand and interpret the data of the other two sources. In this article, we have explained the views of Ayatollah (Romanized: āyatollāh) Maleki Miyanaji in the exegesis (Tafsir) of Manahej al-Bayan, as one of the defenders of the school of separation (Tafkik school) in the field of the authority of the source intellect in the exegesis of revelation. First, the meaning of intellect and its types (source intellect and Mesbah intellect) became clear, and based on that, the ijthihad exegesis of the Qur'an was divided into three types: scripturalist, intellectualist and intuitionist, and considering that Mesbah intellect and intuition was specifically (particularly, particularization) out of the title of the article, so we continued the discussion on the extent of source intellect and examined the types of intellectualist (rationalist) ijthihad exegesis, namely rational axioms, intellectual proofs (rational arguments), theological, philosophical and scientific fundamentals and perceptions of practical intellect in the Manahej al-Bayan. It was concluded that, apart from philosophical and scientific principles, other types of intellectualist (rationalist) ijthihad interpretation have been proposed in the exegesis (Tafsir) of Manahj al-Bayan; Therefore, from the point of view of Ayatollah Maleki, the extent of the authority of the source intellect in the exegesis of the Qur'an includes all the mentioned types, except for

ṣaḥābah) and the Followers (tābi‘īn), are different. In this way, the opinions of the commentators of the Companions (aṣ-ṣaḥābah) and Followers (tābi‘īn) on the one hand and the narrations of the Ahl al-Bayt on the other hand are reported, then their opinions are evaluated by applying the opinions of the Shiite and Sunni commentators. Through this comparative study, it was obtained that the proposal to build a mosque for the companions of the cave was not made by heretics and polytheists, but by the monotheists. Among the reasons that were used to confirm this theory, we can mention the method of the verse, the method and the main pillar of the surah and other verses including “base”, as well as the silence of the Qur'an against this proposal. On the other hand, the doubts raised by the Sunnis about this theory have been answered.

**Keywords:** *Sūrah Al-Kahf, Mosque, Method, Wahhabism, Making graves, Pilgrimage, Comparative research.*

## **The Extent of the Authoritativeness of the Source Intellect in the Exegesis of the Qur'an with Emphasis on the Interpretation of the Manahej al-Bayan**

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**T**here is disagreement among the defenders of ijtihad exegesis about the scope of the authority of reason in the exegesis of the Qur'an. For example, there is a difference between the commentators of the school of separation (Tafkik school) and their opponents in this

those whose hearts are dead. The result of the research is that until the seventh century, no commentator claimed not to hear about the dead, and this idea, after that and after the promotion and popularization of Ibn Taymiyyah's ideas, entered to Islamic issues and is not a real Islamic belief and if there is a meaning in the verse, the phrase “not hearing” does not mean “not hearing” of the dead, but it will indicate the inability of the caller of the dead to hear and making hear them, and there is no connection (concomitant) between the inability of hearing and the inability to hear the dead.

**Keywords:** *Wahhabism, The dead, Hearing of the dead, Making hear of the dead, Ibn Taymiyyah.*

## **Analysis of the Proposal to Build a “Base” and a “Mosque” on the Companions of the Cave from the Point of View of the Two Sects (And Its Connection with the Issue of Building the Tombs of the Righteous and the Issue of Pilgrimage)**

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**I**n the new era, comparative inter-religious research is being conducted mainly in the Shiite field with the aim of examining the views of the sects and criticizing and evaluating them. In this regard, this article examines the twenty-first verse of Surah Al-Kahf, about which the views of the commentators of the two sects, as well as the interpretive narrations of the Ahl al-Bayt, the Companions (aṣ-

regardless of the essential differences and context of the revelatory Qur'an with the texts of the distorted Testaments and they have imposed methods compatible with the material (physical) and specific worldviews of human texts.

**Keywords:** *Qur'an, Historical criticism method, Phenomenological method, Comparison and correspondence (analogy) method, Qur'anic researching methods of orientalists.*

## **A Comparative Research of “Making Hear and Hearing of Death” in the Interpretations of the Two Sects**

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**I**n this study, Quranic verses that indicate “non-hearing of the dead” have been examined from the perspective of Shiite and Sunni commentators to determine the correct view in this regard from the beginning of Islam until now and to clarify when the deviant views has entered the beliefs of Muslims. This study, using the library method and examining the Qur'anic verses argued by the deniers of the hearing power of the dead and the Shiite and Sunni interpretations, has come to the conclusion that the words “death” and “hearing” have different meanings and in the verses in question, “Death” means the death of the heart and the intellectual faculty, and the word “hearing” does not mean sensory hearing, but means understanding, and these verses refer to the lack of understanding of the divine revelations by



transformation, 3- Entering the resurrection desert, 4- Entering among the previous Ummah (followers) in hell, 5- Human ascent to heaven, 6- The Ascension of Prophet Muhammad (PBUH). Due to the non-conflict between the mentioned meanings with each other, with the totality of the text and the axiomatic (certain) religious teachings, all of them can be accepted as various meanings of the verse and the possible meaning of God Almighty.

**Keywords:** *Tafsir (exegesis) of the Qur'an, Sūrah al-Inshiqāq, "That ye shall journey on from plane to plane" «لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ», Polysemy.*

## **An Introduction to Some of the Most Important Qur'anic Researching Methods of Orientalists (Emphasis on the United States)**

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The study of the methods used by non-Muslim Quran researchers or so-called Quran researcher orientalist is one of the latest topics of interest in Quranic studies. In this research, an attempt has been made to discover, explain and analyze some of the most important methods of Orientalist Qur'anic research, albeit briefly. Orientalist methods of Qur'anic research, while being influenced by the common intellectual-scientific paradigms in the West and biblical criticism, are diverse, the most important of which are the method of textual criticism and the method of literary criticism is intended. The result is that these methods often have the same Testamentary view,

## Critique and Analysis of Views in the Verse

«لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ»

### (That Ye Shall Journey on from Plane to Plane) and Its Understanding Based on Polysemy Theory

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The nineteenth verse of Sūrah al-Inshiqāq, in which the commentators have expressed different views and sometimes called it concise, has several meanings. The meaning of polysemy in the verse is not in the sense of ambiguity of meaning that occurs without the intention of the speaker in the word; Rather, it indicates the power and wisdom of God in choosing words and combinations that express several meanings at the same time and all meanings are also His purpose. The present study, which is written with a critical-analytical method, first explains the views of the commentators and after a brief review of the views, examines the polysemy hypothesis in the verse. The contexts and factors affecting the occurrence of this issue in the verse under discussion are: polysemy of the morpheme and words of the verse, multiplicity of readings, syntactic structure of the sentence and the linguistic context of the surah or method. The aspects of the meanings that can be enumerated for the verse are: 1- following the predecessors and the occurrence of divine precedents (practice, approved) among the audience of the Qur'an, 2- Generation

## The Structure and Results of the Conceptual Metaphor of Heaven in the Holy Quran

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One of the topics that has always been at the center of Qur'anic rhetorical discussions has been metaphor and its effect on the language of the Qur'an. With the advent of cognitive sciences and the introduction of the conceptual metaphor theory by George Lakoff, these studies have evolved and methods have been proposed to better understand the texts in the light of this theory. The purpose of this research, which has been done by descriptive-analytical method and with qualitative analysis, is to examine the evidence of conceptual metaphors in the Qur'an and its results in conceptualizing the audience of this Divine book. For this purpose, the concept of paradise has been selected as a case study and then its conceptual metaphors in the extent of verses related to paradise have been studied and finally a structure of them has been presented. Evidence of this type of metaphor has also been presented in the narrations of the infallible leaders. It is precisely in this structure that it is determined by what paradise is conceptualized and how it is rooted in our daily experiences of life.

**Keywords:** *Conceptual metaphor, Paradise (Heaven), Quran, George Lakoff, Related to history.*

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**E**conomic security is an important issue and a daily concern of people in society, and its effective role in life is common knowledge. However, due to the great controversy over the concept of “economic security”, this research has provided a Qur'anic reintroduction of this concept and in this way, by examining the uses of the words “safe” and “intention” and their derivatives in the Qur'an, and considering the revelation and non-perversion of the words of the Qur'an and the authority of the appearances of the Qur'an, as well as believing in the arrangement and wise use of its words, a new look at this has given an important economic concept, in order to finally provide a systematic, coherent and efficient structure of harms and a revelatory economic security approach centered on God Almighty. The research findings indicate that from the perspective of the Holy Quran, the definition of “economic security” is in line with some existing definitions, but also emphasizes the feeling of confidence in relative capacity, based on the wise management of a balanced, purposeful and resistant livelihood. In addition, the main approach of revelatory teachings to provide methodical economic security, with special attention to the factors and contexts in the three sections of beliefs, cultures and harm prevention behaviors is drawn.

**Keywords:** *Holy Qur'an, Economics, Security, Economic security, Islamic economics.*

based on the desired (ideal) school. In the school of Islam, whose thoughts and teachings are based on the Qur'anic revelation and the prophetic tradition, leadership is the intellectual and practical authority and the objective embodiment of Islamic thoughts and teachings, and its director and promoter. Hence, it is an inevitable necessity, and on the other hand, because the orders issued by him are obligatory on every obligee (mukallaf, obligator), it demands different characteristics from other leaders. Since the age of messengerhood (mission), the issue of leadership has been constantly debated. On the other hand, each of them has exegeted the verses of the Qur'an according to their tendency and ability. This article, which is based on library sources and compares and analyzes the two interpretations of "Al-Muneer" and "Min Wahy al-Qur'an" on the subject of leadership and its conditions, is a new subject that has not been found before. The political and jurisprudential foundations of these two Tafsirs (exegesis) are different and the conditions of leadership are different for each of them. The result of this descriptive study between the two interpretations shows that one emphasizes the reality of Sharia and the other the legitimacy of the current situation.

**Keywords:** *Leadership, Exegesis, Comparison, Conditions, Al-Muneer, Min Wahy al-Qur'an.*

## **Qur'anic View on the Concept of "Economic Security" and Drawing the Pathology System and Providing It**

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truth. Also, some emotions are related to the position of perception and non - adults to the position of expression and action. Some types of emotion are the same between adults and others, while some emotions are specific to a specific group of people. According to verses and exegesis, the intensity of emotion according to the type of emotion in some cases is a sign of maturity and in others it is a sign of lack of maturity. Also, emotions are one of the factors of self-preservation and in Islamic teachings, self-preservation is related to worldly and otherworldly life. It seems that in the field of expression and control of emotion, in addition to both conscious and unconscious forms, a third form is conceivable that God invests (imparts) or controls emotion to a person through reaching a position of faith and piety (righteousness, God-fearing) and the like. On the other hand, it inflicts some negative emotions on the infidels (kuffār) and polytheists, which is in fact the result of their disbelief and polytheism.

**Keywords:** *Emotion, Emotion control, Emotion expression, Feelings of soul, Affects.*

## **A Comparative Analytical Study of Leadership and Its Conditions in Two Exegesis (Tafsir) of “al-Muneer” and “Min Wahy al-Qur'an”**

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**L**eadership in any society leads the society towards certain goals and draws a roadmap and designs intellectual and practical rules

## Abstracts

### **A Study on the Concept of Emotion in the Verses of the Holy Quran and Its Relationship with Growth**

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**T**he purpose of this study is to understand the concept of emotion and its relationship with growth and to present a conceptual model of the path of emotion according to the verses of the Holy Quran, Tafsir al-Mizan (exegesis of the Quran, the balance in Interpretation of Quran) and the principles of transcendent theosophy. The method of this research is conceptual analysis. Findings show that the human heart is a place of emotion and cruelty of the heart can be effective in not receiving emotions and perceptions of the meanings of