

scholars such as Sayyed Murtaza, Allameh Helli, Muhaqiq Karaki and ayatollah Khui have acquired from this verse that the obligation of the recitation in the daily obligatory prayers and some others have believed that its meaning is a recommended matter for the night prayer. With accurate look to the meaning of standing in the night (qiyāam al-layl, Arabic: قيام الليل) and its uses in the preceding texts and carefulness it is cleared the accuracy in speech situation, the linguistic sense (sīaq) and the structure of the verse and surah that the first three sayings (opinions) because of being contrary to the appearance of the verse and the structure of surah and the opposition to speech situation and hadiths the first three sayings (opinions) are not accepted. With applying proofs such as accordance with the rhetorical principles, conformity with the linguistic sense (sīaq) of the verse and surah, speech situation and hadiths the fourth saying (opinion) is proved. It reveals that the direct command in this statement contrary to the imperative form indicates a recommended matter. The semantics of the composition of «قيام الليل» (verbal meaning: standing in the night) and utilizing it in this debate and also argument to speech situation, the surah structure, the rhetorical principle “epanastrophe” are of the paper innovations.

Keywords: *Sūrah al-Muzzammil, Ayāt al-aḥkām (the verses of rules), Standing in the night (qiyāam al-layl), The recitation of the holy Quran.*

based on the surah al-Qadr (القدر) and other verses and the related hadiths, it is thought to be a little before the revelation of the prohibition verses from hastening in al-Qiyamah surah and with considering the tradition of imam Sadiq (peace be upon him), he observes that prohibition from hastening is for awareness and before being carried out the prohibited act by the holy prophet (peace be upon him) and indicating not to convey the revealed Quran in the instant revelation.

Keywords: *The prohibition verses from hastening, Instant revelation, Revelation, Experiential knowledge, The negligence of the revelation.*

The Meaning of the Recitation (Arabic: قرائت) of the Quran at the Last Verse of Sūrah al-Muzzammil and Its Islamic Law Verdict (Hukm Shar'i)

- Hamid Vahidian Ardakan (A PhD student in the Quran Sciences & Hadith)
- Hasan Naqizadeh (Full professor at Ferdowsi University of Mashhad)
- Muhammad hasan Rostami (Associate professor at Ferdowsi Univ. of Mashhad)

At the last verse of sūrah al-Muzzammil (Arabic: سورة المزمّل) has been commanded to the recitation (Arabic: قرائت) of the Quran. There is no consensus about the meaning of “recitation”. Some believe that the meaning of the recitation of the holy Quran in this verse is exclusively “recitation” (Arabic: قرائت) and it does not mean the recitation that is of the obligatory acts of prayer which are not invalidate the prayer if they are left or added unintentionally. Some think that the meaning of this “recitation” is exclusively the recitation in the prayer including the obligatory or recommended prayers. The great



Studying and Criticizing the Interpretative Opinions about the Prohibition Verses from Hastening in the Matter of the Revelation

□ *Sayyed Rouhollah Dehghan Baghi*

□ *Assistant professor at Shiraz University of Medical Sciences*

There are several exegeses which have been propounded by the Shia and Sunni exegetes about the verses 16 to 19 of al-Qiyamah surah and the verse 114 of Tāhā surah which have prevented the holy prophet (peace be upon him) from hastening in the Quran recitation and in this paper they are named “the prohibition verses from hastening in the matter of the revelation”. With studying both most important exegeses of the Shia and Sunni Schools, it is resulted the six exegetical attitudes for the mentioned verses. The first attitude is common between Shia and Sunni exegetes based on the prohibition from hastening in the Quran recitation at the time of receiving the revelation and has been observed in all 15 centuries after hijrah and there is no consensus between all exegetes about the other five attitudes and they have not been considered in all preceding centuries as some belong to one religious school (madhhab) or some exegetic works. Each of the mentioned attitudes has confronted with several problems which cause difficulty to be accepted these attitudes. This note with library data collection and description and comparative analysis of the opinions along with intellectual (aqli), transmitted (naqli) and historic criticism, meanwhile accepting the happening of the instant revelation of the Quran (al-nuzūl al-dafī, Arabic: النزول الدفعي)

relationship mechanism between it and “hope” (raja'). The exegetes have not examined it and this problem faces serious ambiguity and challenges. The other problem which includes most of the aforementioned exegetic dialectics such as ratification -confirmation- (تصدیق) is the absence of attention to the motivational approach of the verse in the propagation of the hope -centered hereafter instead of argumentation- centered hereafter. A point which is in spite of having proofs such as the selection and order of the verse vocabulary in the exegeses has been neglected and has not paid attention. Meaning with studying the exegeses, the mind of the addressee concentrates on belief in al-ma'ad (day of resurrection) and its unpleasant outcomes of turning aside from belief in al-ma'ad (the day of resurrection) as a religious principle while the verse is going to open another window except what indicates the day of resurrection as a belief and compulsory religious principle for the addressee and to motivate his mind powers in relation to the capacity of the hope of al-ma'ad (the day of resurrection) and briefly and totally to promote a tendency to the resurrection and not the resurrection belief. With aim to review and analyze the opinion which views “hope” (raja') being equivalent to confirmation (تصدیق) and presenting this claim that the verse specifically with the vital subject of al-ma'ad (the day of resurrection) is going to create a tendency (ambition) not belief to the day after this note has been adopted.

Keywords: *Hope, Ratification, The day of resurrection, Belief (faith).*

which God completed and fulfilled. Also in sūrah al-Qiyamah (Arabic: القيامة), he put aside the well-known opinion and he thought that the meaning of the Quran is the recitation of his record. The intellectual and theological arguments in his resulting precepts have a special position and according to it he believes that Adam is Qibla and not being prostrated by the angels and Adam's heaven being earthy and he does not believe in the World of Pre-Existence (Alam-e-Zar) and the intellects of human beings is the declaration of faith in the Deity (God). And also the government and the vicegerency which are the covenant of Allah is not legitimate for the aggressors and disbelievers. Qira'at and fiqh al-Quran are of his exegetic chapter titles.

Keywords: *Abu l-Qāsim al-Ka'bi al-Balkhī, The Quran exegesis, The exegetic opinions, The exegetic methods and tendencies.*

A Hopeless Determination of the Day of Judgment Based on Being Hope (Raja') Equivalent to Ratification in the Verse 7 of Surah Junus

- *Sayyedah Fatemeh Kiaei (An MA of the Quran Sciences & Hadith)*
- *S. Gh. Kiaei (The intellectual lecturer at highest level of Hawzah 'Ilmīyah of Qom)*

The Quran exegetes have determined the term “raja'-hope” in the statement ﴿لَا يَرْجُونَ لِقَاءَنَا﴾ (Those who rest not their hope on their meeting with Us) with different possibilities such as: fear, desire, expectation and ratification. Among this while ratification (تصديق) is of the meanings for being far away from the meaning which has been created the word “hope” (raja') it is necessary to determine a

expression of the issue in the area of time events, laying the ground work during speaking with, laying the ground work through stories, creating multi aspects for direct speaking with addresses, making constant connection of the speech with the prominent pillars of the pervious speeches and entering the emotional factor (such as imaging and composing the repetitions) to the frame of the cognitive structure pyramid.

Keywords: *The holy Quran, The soundness of the cognitive structure, Meaningful learning, Ausubel.*

Analytic Research about the Exegetic Attitudes of Abu l-Qāsim al-Ka'bi al-Balkhī

- *Hasan Kharaghani (Associate professor at Razavi University of Islamic Sciences)*
- *Ali Akbar Rostami (Assistant professor at Razavi University of Islamic Sciences)*
- *Sayyed Muhammad Ali Fahimi (A PhD student in the Quran Sciences & Hadith)*

The science of the exegesis is owed to the exegetes' attempts which have interpreted and determined the Book of Almighty. Some of these exegesises have been vanished but the opinions of their authors in some of the verses have been remained. Of these groups is Abu l-Qāsim al-Ka'bi al-Balkhī who was a mu'tazilah theologian and exegete. This paper with analytic-descriptive method studies some of his opinions in the exegesis and it clears that he interpreted the Quran verses with the Quranic-rational method and he attached much important to know the intent of God for the linguistic sense (siao) and interpretative nuances. Therefore, the aim of the words which was tested Ibrahim prophet (peace be upon him) is imāmah (Arabic: إمامة)

Keywords: *The holy Quran, Neuwirth, Habermas, The relationship process, Intertextuality, Historical context.*



The Application of the Approach of “Cognitive Structure” in the Teaching Methods of the Holy Quran in Respect to Meaningful Learning

□ *Zahra Saftian Jozdani (An MA of the Quranic Sciences & Studies)*

□ *Reza Saadat Nia (Assistant prof. at the Noble Quran Sciences & Studies Univ.)*

The present research with paying attention to the importance and impact of the stability of the cognitive structure in the area of the teaching fields has been organized. The way which is the persons have codified the information and knowledge in their minds is “cognitive structure”. One of the important results in the way of the establishment and stability of cognitive structure is to provide meaning for learning means correlation of the new knowledge with concepts which are in a person’s cognitive structure before. Whatever these connections are more the perception is deeper. According to the verse 9 of the surah al-Isra ﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ...﴾ (Surely this Quran guidance to what is most upright...). It is believed that with relation to its teaching responsibility and upright guidance the holy Quran defines its method. With considering the holy Quran and the text of education with analytic-descriptive method this note is going to extract the methods that the Quran has applied for this aim while explaining the special position of the cognitive structure and its soundness in the process of teaching. The findings show that the establishment and the soundness of the cognitive structure in the holy Quran has strategies containing: the

The Method and Pattern of Neuwirth in Determining the Relationship Process of the Holy Quran

- *Ali Rad (Associate professor at University of Tehran, College of Farabi)*
- *S. M. Mousavi Muqadam (Associate prof. at Univ. of Tehran, College of Farabi)*
- *Maryam Sarkheyl (A PhD of the Quran Sciences & Hadith)*

The relationship between the holy Quran and the biblical tradition is of the topics which the Western scholars are concerned with. Angelika Neuwirth determines this relationship with a linguistic approach in her Quranic studies. With critically debating over the researches which has figured that the holy Quran is an Arabic copy of Bible or being adapted from Christianity she believes that the holy Quran is a holy and independent scripture which from one side it has indicated the peak point of sacred Books and from the other side it has fulfilled his divine purposes. Neuwirth studies the process and howness of the Quran dialogue with its addressees in an oral form and as a drama. She thinks that the Quran is a communicative text and in interaction with the addressees that it could answer to their problems and questions. With applying the analytic-descriptive approach the author firstly reviews the Neuwirth's theory and also Habermas's theory of communicative action in this paper and then it has determined the utilization of Habermas's theory by Neuwirth. The results show that Neuwirth has used Habermas's theory of communicative action. In his diachrony and surah observing for explaining the unity and independence of the noble Quran Neuwirth has in some cases mixed up with the Christian approach.

sciences from the sixth century to the tenth century with the condition that they were effective in their periods. The documentary method and the historic analysis has been used for the process of the research and it has been used Grounded theory (GT) for analyzing and examining information. The obtained findings which have contained the eighteen categories in the evolution have been stated with the separation of factors with the high impact factor, medium impact factor and low impact factor. Also the final paradigm of the effective factors in the development of the Quran science writings have been mentioned in the form of Grounded theory (GT) and its components are: causative factors including the individual's personality of the author, the scientific expertise of the author, the social and cultural factors of author's period, the author's companions and his effectiveness of bibliographies and previous authors and his impact on the next bibliographies and authors, the identity and originality of the written text (including structure, function and content). The background factors such as the circumstances of time and geographic location, the several immigration and travels of the author, the comprehensiveness of the source titles, the oldness and notability of the writing and author. The mediator factors such as the ethical personality of the author, political and economic factors of his time, the author's free thought and liberty or prejudice. Also it has been stated the obtained strategies and consequences.

Keywords: *The Quran sciences, The historical analysis, Effective factors, Ground Theory (GT), The development of the writings, From 6th Century to 10th century.*

study of the holy Quran structure with putting the findings of the non-contemporary and modern Quran scholars together and to apply it in the analysis of the relationship between the sūrahs “Muhammad” and “Fath”. The findings show that there are different types of verbal and semantic relationship between these two suraahs in the two micro and macro areas. It can be implied that the outcomes of this research which can be implied are: establishing a better background for perceiving these two sūraahs, a better knowledge and determination of the textual structure of the holy Quran and also presenting arguable answers to doubts about the multi layers of the Quran structure (text) and determination of the aesthetics of the holy Quran statement.

Keywords: *Muhammad sūrah, Al-Fath sūrah, Textual relationship, The proportion of the Quran sūraahs, The Quran structure (morphology).*

The Paradigm of the Effective Factors in the Process of the Writings of The Quran Sciences (6th Century to 10th Century) in the Form of Grounded Theory

- *Najmeh Najm (A PhD student in the Quran Sciences & Hadith)*
- *Mahdi Mehrizi Toroqi (Associate professor at Islamic Azad University)*
- *M. Ali Mahdavi Rad (Associate professor at Univ. of Tehran, College of Farabi)*
- *Sayyed Muhammad Ali Ayazi (Assistant professor at Islamic Azad University)*

The present paper studies from the approach of the social, scientific and thoughtful interpretivism to the perception and analysis of the effective factors in the development of the Quran science writings. It has been studied the eight books of the Quran

threat, questioning and answering in comparison to other persuasive cases. For presenting many arguments in all mentioned surahs, it is cleared that the central method which emphasizes the argumentative content has used more and this indicates an approach based on the Quran thought in persuading addressees.

Keywords: *The holy Quran, Discourse, Convenience, Persuasion, The day of judgment (Qiyamah).*

A Paradigm in the Evolution of the Proportion Science of Sūrah; the Case Study of the Proportion of the Sūrahs “al-Fath and Muhammad”

- *Sedigheh Janati Firouzabadi (An MA of the Quran Sciences & Hadith)*
- *Ahmad Zare Zardini (Associate professor at University of Meybod)*
- *Kamal Sahraei Ardakani (Assistant professor at University of Meybod)*

The knowledge of the proportion of the Quran sūrahs and attempt for performing more accurate study of the geometry structure of it for the different exegetical and theological utilizations is of the Quran (modern) contemporary researchers' concerns. One of the research backgrounds for it is to know and put the findings of the non-contemporary and modern Quran scholars together and creating results in these Quranic sciences. Of the old approaches in the proportion science of the Quran surahs is linear study or the chronology of the surahs and the proportion of the surahs which totally contains a linear look in it. Today this look has continuously been followed. This research aims to promote this approach in the

government of the Quran-based system of the social security.

Keywords: *The social security, Conceptology, The Quran-based System, The pure -good- life (Arabic: الحياة الطيبة).*

The Examination of Persuasion and Convenience Methods in the Holy Quran about the Issue of the Last Day (Qiyāmah)

- *Sahar Musalla Nezhad (An MA of Linguistics)*
- *Muhammad Hadi Fallahi (Assistant professor at RICEST, Shiraz)*
- *Behzad Moridi (Assistant professor at Payame Noor University of Tehran)*

Allah almighty for persuading addressees and proving legitimacy and rightfulness of His sayings has utilized different persuasive methods. The process of persuasion is one of the most functioning matters of discourse analysis. This process is used to control the addressees' minds and to convey the message. The present paper examines the persuasive methods and how to be applied them to encourage the addressees in al-Qiyamah, al-Waqiah, al-Ghashiyah, an-Naba and Abasa surahs (Arabic: سُورَةُ الْقِيَامَةِ، الواقعة، الغاشية، النبأ، عبس) that they are all just about the subject of the day of judgment (Qiyamah). With using the Hovland model and verisimilitude model of the cognitive exegesis it is studied the persuasive components. In this note it has been used the Quran translation which has been produced by ayatollah Makarem Shirazi and also Almizan and Noor exegeses. With applying descriptive-integrated method the results shows that all parts of the models have been used in each of surahs. According to the Hovland model these surahs have many arguments, fear,

The current concept of the social security is mostly limited to the subsistence protection for people in need by governments. Although the concept of social security is originated from the idiomatical and contemporary definition and adopted from the secular look of the West to the people's needs for this world but it seems that it will not prevent to represent a new concept for it at all. In the present note and with analytic-descriptive method it has been specially debated about how it can be presented a meaning of the social security based on the favourite life and the Quran teachings. The noble Quran has defined a quality of life titled as pure -good- life (Arabic: الحياة الطيبة) which has features such as the endless life which is the result of the degrees of the faith and the extensive instances of the good deeds, the dignity, safe and peaceful life and consequently a cheerful life. In this form of life, providing the physical life and livelihood is not neglected that it is of the most important factors and components of its formation. From the other side, according to the different approaches to human dignity, the ultimate goal of the social security system even in its current concept has been defined to provide the dignity of society individuals and this is of the basic goals of the holy Quran guidance. The Quran-based system of the social security will have a close connection with the concept of the good-pure- life as the favourite life. Accordingly, this system is in line with pure -good- life and conforming to provide dignity, security and peacefulness of the earthly and eternal life of the social beings and Islamic government meaning governing and as the most powerful social institute has the most responsibility to fulfil it as far as it can be claimed that the Islamic government is the

and discriminatory relations among nations. From his view the culture is the origin of these relations and the religion which is of the main components of the culture has a vital role in establishing peace or the propagation of violence. In the present note the main issue is what the place of the primary and basic human needs in the Quran teachings. Have these needs been respected and recognized in the holy Quran? The positive response to this question will mean peace-centered of the Quran teachings and the negative response will mean the violence-centered of the Quran Teachings. This research with analytic-descriptive method has been adopted and at the end it results that the primary and basic human needs have a superior position in the holy Quran. The correlation of the concepts “corruption and shortcomings” with violence and the correlation of the concept “aggression with the intention to create corruption on the earth” with terrorism is a sign of Islam intention to combat with violence and terrorism.

Keywords: *The noble Quran, Islam, Violence, Peace, Primary needs, Johan Galtung.*

The Conceptology of the Quran-Based System of the Social Security with Emphasizing on the Concept of the Pure -Good- Life (al-Hayat at-Tayyibah)

- *M. Abdullahipour (Assistant prof. at the Noble Quran Studies & Sciences Univ.)*
- *S. M. Naqib (Assistant prof. at the Noble Quran Studies & Sciences Univ.)*
- *Ali Ghazanfari (Assistant prof. at the Noble Quran Studies & Sciences Univ.)*
- *Ali Zohrab (A PhD student in Comparative Exegesis)*



applying words in their real meaning but in the form of applying metaphor for the innovative conceptualizations. To study this metaphoric language this present paper tries to utilize the cognitive semantics and it is debated the role of the six orientations in creating the conceptual metaphors from security and insecurity. This research shows that security is expressed the linguistic representation in the form of the orientations “up, front and right” in the Quran language while insecurity is conceptualized in the form of the orientations “down, back and left”.

Keywords: *The Quran language, The cognitive semantics, The conceptual metaphor, The orientational metaphors, The six orientations.*

The Place of the Primary and Fundamental Human Needs in the Quran Verses with a Look to the Johan Galtung’s Theory in the Categories of Peace and Violence

- *Ahmad Ali Sahebnasi (A PhD student in the Quran Sciences & Hadith)*
- *M. Reza Haji Esmaeili Hosseinabadi (Full professor at University of Isfahan)*
- *Mahdi Muti (Associate professor at University of Isfahan)*

From the view of Johan Galtung war is merely a form of violence and peace is not gained through armistice but it is took place by the absence of violence. Galtung defines that violence is the avoidable impairment and disturbance for the satisfaction of the fundamental needs of human beings and every violence is the origin of the next chain of violence, Therefore for achieving peace the cycle of violence should be broke and this does not occur except with eliminating the injustice

Abstracts

The Semantic Analysis of the Security in the Holy Quran Based on the Theory of the Orientational Metaphors

- *Muhammad Hossein Shirzad (A PhD of the Quran Sciences & Hadith)*
- *Muhammad Hasan Shirzad (A PhD of the Quran Sciences & Hadith)*
- *Muhammad Sharifi (Associate professor at University of Mazandaran)*

The “security” is one of the most essential needs of the human communities which it has been comprehensively paid attention by the holy Quran. Although some of the Quran scholars try to debate over the security teachings of this Book but studying their works shows that most of them examine the Quran verses which directly indicate the management of the earthly human fears and concerns such as the verse 60 of the Anfal surah whereas the great part of the Quranic teachings about security has been shaped not in the form of