

There are two views on the metamorphosis (transformation, deformation) of the people of Sabbath that most of the scholars and commentators (exegetes) believe in physical (bodily) metamorphosis and a small group relying on the narration of Mujāhid Tābi‘ī believes in spiritual metamorphosis. Muḥammad ‘Abduh and Rashīd Riḍā in Tafsīr al-Manār [A commentary on Quran] with a rational approach to commentary and emphasis on the guiding aspect of the Qur'an in the present age, while denying the apparent of the Noble Qur'an by relying on the tradition with a single narrator (Arabic: *خبر واحد*, Romanized: *Khbar wāḥid*) narrated by Mujāhid and ignoring the philosophy of metamorphosis, once again strengthen the belief in spiritual metamorphosis. The present research has analyzed and criticized the arguments and reasons presented by the authors of al-Manār by library sources and based on Quranic verses, narrations, lexical meanings and the opinion of all Shiite and Sunni scholars. The findings show that the evidence presented in al-Manār in order to believe in spiritual metamorphosis are contrary to the apparent of Qur'anic verses, numerous ḥadiths of two sects and the precedent of scholars (Arabic: *السيرة العلماء*, Romanized: *as-Sīrat ol-‘Alamā, Sīrah*), and physical (bodily) metamorphosis is more compatible with the purpose of the doom (punishment) of metamorphosis.

Keywords: *People of the Sabbath* (Arabic: *أصحاب السبت*), *Spiritual metamorphosis*, *Physical metamorphosis*, *Tafsīr al-Manār*, *The Honorable (Gracious) Qur'an*.

a descriptive-analytical method by referring to the works of Sayyid al-Murtaḍā, has examined his approach in validating exegetical narrations. It seems at first glance, that since exegetical narrations are considered as traditions with a single narrator (Arabic: اخبار آحاد, Romanized: Akhbār Aḥād) and Sayyid al-Murtaḍā does not consider tradition with a single narrator which causes conjecture for knowledge and action. He should not give credit for exegetical narrations, but the findings of this article indicate that Sayyid al-Murtaḍā's view can also be cited in exegesis; if the tradition with a single narrator is accompanied by conjectures that excludes (removes) it from being suspicious. Conjectures such as: the existence of traditions in ḥadīth works and Shi'a (Shiite) principles, knowledge providing of the content of the tradition, conformity with the apparent of the Qur'an, conformity with the ruling (verdict) of reason, conformity with the principle of the Justice of God, and Imami consensus can remove the narration from being conjecture. In fact, Sayyid al-Murtaḍā believes in a symmetrical validation approach in evaluating ḥadīths in contrast to the narrator validation approach.

Keywords: *Symmetrical validation, Exegetical narrations, Validation approaches of narrations, Sayyid al-Murtaḍā 'Alam al Hudá, Knowledge providing of conjectures (circumstantial evidence).*

Critical Analysis of Tafsīr al-Manār's View on the Deformation (Transformation, Metamorphosis) of the People of Sabbath

- *Ahad Davari Chelqai (PhD in Comparative Interpretation)*
- *M. Sobhani Yamchi (Assistant prof. at Univ. of the Holy Quran & Islamic Sciences)*

people gradually turned to the position of refutation (denial) during a longitudinal (vertical, linear) correlation (relationship) of descending (Arabic: تَدَلِّي, Romanized: tadallī) [descending from the top to the bottom, coming and going down] from a higher (superior) position to a lower position and what made them unbelievable was the acceptance (the adoption) of such a position against religion. The motivating factor of folks to refutation (denial) is an unhealthy social environment that has been influenced by two factors, in the first place of the behavioral pattern and in the next place, the change of mindsets has been formed by activists with intellectual and political authority under the title of Mala'a (Arabic: مَلَأ, Exalted chiefs, the Highest Chiefs, the Chiefs on high). The people of Yunus are the only people in whom there is no mention of the existence of such a class, and instead the presence of an advisor scholar is mentioned in the narrations related to this people.

Keywords: *Quran, Surah Yunus (AS), Faith, Refutation (denial), Mala'a (Arabic: مَلَأ, exalted chiefs, the highest chiefs), Content analysis, Discourse analysis.*

Symmetric Validation of Exegetical Narrations from the Viewpoint of Sayyid al-Murtaḍā 'Alam al Hudá

- Muhammad Hossein Hosseinpour (A PhD student in Lectureship of Islamic Studies)
- S. Muhammad Mortazavi (Assistant professor at Ferdowsi University of Mashhad)
- M. Reza Javaheri (Assistant professor at Ferdowsi University of Mashhad)

The validation of exegetical narrations has long been discussed. Sayyid al-Murtaḍā 'Alam al Hudá, as a prominent Shiite scholar in the fifth century, is one of the Qur'anic scholars whose views on this issue are of particular importance. This article, which is organized in

Keywords: *Ar-Raḥmān, Characteristics of ar-Raḥmān, Historical commentary (exegesis), Quraysh morales (sprints), Tawḥīd (Arabic: توحيد, meaning unification or oneness of Allāh) in the age of ignorance (Arabic: جاهليّة, romanized: jāhiliyyah, in the pre-Islamic period).*

Measuring the Distinction between the Belief (Faith) of the People of Yunus (PBUH) with the Lack of Faith of Other Folks Based on the Analysis of the Thematic Content of Surah Yunus (PBUH)

- *Ramin Tayyarinezhad (Phd student in Qur'an & Ḥadīth Sciences)*
- *Ali Safari (Assistant professor at Quran & Hadith University, Tehran Campus)*
- *Rāshid Tayyarinejad (Bachelor of Quran Interpretation)*

In the narration of the invitation of folks (people) by the prophets, the praise of the people of Yunus ‘alayhi as-salām (Arabic: يونس, Yūnus; Arabic synonym of Jonas or Jonah) is a fundamental difference and distinction in relation to the blame of other folks. The reason for the belief (faith) of the folk of Yunus in this study has been analyzed by the method of thematic content analysis and the use of the relation of themes in the method of discourse analysis with the thematic classification of the verses of Surah (chapter) Yunus and the expansion of the related thematic reticulated form in other verses. The findings indicate that the folks and people of all prophets, except Prophet Yunus peace be upon him, denied (were deniers, rejecters, repudiators of) the verses of God. The final notice (ultimatum) to the rejecting folks in two ways of warning and reasoning based on quantitative analysis is the dominant approach in Surah Yunus. The qualitative analyzes show that folks and

An Analytical Review of the Position of Quraysh (Arabic: قُرَيْشٌ) Polytheists towards the Noble (Honorable) Description (Adjective) of [ar-Raḥmān] (Arabic: الرَّحْمَانُ, Meaning: The All-beneficent, Most Gracious, Merciful)

□ *Ali Rezaei Kahnamoei*

□ *Assistant professor at Islamic Azad University, Khoy*

The expression of ignorance and the increase (intensification) of hatred (disaffection) of the Quraysh polytheists against the noble description of [ar-Raḥmān] (Arabic: الرَّحْمَانُ, meaning: The All-beneficent, Most Gracious, Merciful) is briefly mentioned in the verse 60 of Surah (chapter) Al-Furqan (Arabic: الفرقان, 'al-furqān; meaning: The Criterion). There are other evidences in verses and ḥadiths in this regard. Now, the issue is, what the cause of this special reaction is. This article intends [tries] to extract the answer to the mentioned question among religious and historical texts using descriptive-analytical method. Firstly, it seems that the ignorance of the polytheistic Quraysh was not sincere and was more of an ignoring method. Secondly, their ignorance of ar-Raḥmān was an excuse to justify and to be stabilized to escape from it and thirdly, the main motive for the special sensitivity and hatred (disaffection) of the polytheistic Quraysh towards ar-Raḥmān was due to three factors: first, ar-Raḥmān was a symbol of Allāh without a partner in the situation and conditions of that day, and second, ar-Raḥmān belonged to the ideological culture of rival tribes, and third, ar-Raḥmān was frequent and a motto words of believers.

of these roles were selected according to the capacity of this research to clarify its comparative function in changing lexical meanings that the most important of which are: the distinguishing role of some types of verbs such as feminine and masculine, singular and dual (Arabic: المُنْتَنِي, Romanized: Al-muthannā) and trilateral doubled verbs (Arabic: ثُلَاثِي مُضَاعَف, Romanized _THOLĀTHĪ_MODĀ'AF) and trilateral root verbs (Arabic: ثُلَاثِي مَزِيد, the derivative forms: it is complex and has additions), the distinguishing role of some types of nouns such as trilateral root (Arabic: ثُلَاثِي مَزِيد, complex and has additions, Romanized _THOLĀTHĪ_MAZĪD) and simple trilateral root (Arabic: ثُلَاثِي مُجَرَّد, Romanized _THOLĀTHĪ_MOGARRAD), singular, dual and plural, the distinctive role between types of semantic letters and base letters such as the distinguishability between [واو, one of the letters of the Arabic alphabet, Waw] of a semantic letter and [واو] of a base letter, the distinguishability between [فاء, one of the letters of the Arabic alphabet, Feh] a semantic letter and [فاء] base of a base letter, the distinguishability between [أو, which means: or] of a semantic letter and [أو] of a base letter and cases of the distinguishability between the called noun (Arabic: مُنَادِي, interjection, the vocative) and attached pronoun and similar cases that have been analyzed in a descriptive and comparative method; so, that the value of the phoneme of stress becomes clear to the audience, however, the percentage of phonological value of stress is much less than the non-phonological value of stress on Arabic.

Keywords: *Stress, Syllable, Word, Distinctive role (distinguisher, distinguishing), The Holy Quran.*

Infallibles (AS) has explained the intra-religious arguments of the semantic quasi system of the Noble Qur'an. Therefore, these reticulated connections can be presented not only in the dimensions of conceptual and thematic, but also in the range of [between verses] verses and between chapters of the Holy Qur'an in the Qur'anic text.

Keywords: *Mathānī (consistent with itself, a scripture [composed] of similar motifs), Structural order, Quasi system (regularity, discipline), System, Reticulated (regularity, discipline).*

The Power of Syllabic Stress in Changing the Lexical Meanings of the Holy Quran

□ *Sayyid Heydar Far' Shirazi*

□ *Associate professor at Persian Gulf University, Bushehr*

Different meanings of the written language are shown by the analysis of the spoken language of the Holy Quran. In the meantime, the influence of stress [syllable vocal pressure in opposition to another syllable] as a semantic distinguishing element, sometimes plays an important role in inferring true or incorrect Qur'anic concepts. The main subject of this study is the power of stress on the syllabic level within words which displays Qur'anic words and vocabulary independently of other phonetic elements regardless of what level of strength and weakness is located, such as pause and intonation. It is assumed that the distinctive (Arabic: تمییز, Romanized: tamyeez distinguisher, distinguishing, disambiguation) role of stress at the level of Qur'anic words -and not at the level of sentences- shows various cases, however few but significant. Therefore, different examples

conditioned (depend on) to the observance of public interests.

Keywords: *Economy, Resistance economy, Foreign policy framework, Disputing and interaction with infidels.*



Explanation of the Evidences and Documents of the Semantic Quasi System (Regularity, Discipline) of the Holy Qur'an

- *Hossein Jeddi (PhD student in Qur'an & Hadīth Sciences)*
- *Hassan Naqizadeh (Professor at Ferdowsi University of Mashhad)*
- *Abbas Esmailizadeh (Associate professor at Ferdowsi University of Mashhad)*

One of the linguistic aspects of the Qur'anic text, which has confirmed the miraculous and revelatory of this Divine word is the system of semantics and intertextual relationships at different levels of concepts, verses and chapters (sūrah). Adopting this method of orderliness (regularity, discipline), which can be referred to as the reticulated order of the Qur'anic text, brings many functions in interpretive achievements. On the other side, the necessity of resorting to a comprehensive approach and forming a Quran-based regularity quasi system requires an intra-religious basis finding. This article, by adopting a subsequent approach, from the passage of inquisitiveness (questioning) in Qur'anic uses, in addition to reviewing two similar interpretations of Qur'anic, i.e. explaining the brightness of the implication of [mathānī] (Arabic: مَثَانِي, consistent with itself, a scripture [composed] of similar motifs) (az-Zomar/23) on the contextual relations of the Qur'an and the coordination of its verses in the main domain of the text (an-Nisa/82) by relying on some of the ḥadīths of the

- *Reza Kohsari (Assistant professor at Islamic Azad University, Semnan)*
- *Javad Irvani (Associate professor at Razavi University of Islamic Sciences)*
- *Ali Reza Saberian (Associate professor at Islamic Azad University, Semnan)*

The expansion of economic interactions between the countries of the world has caused the great affectedness of economic from politics and has paved the way for the pressure of powers on non-aligned countries. On the other hand, the stipulation on the pillar of extraterritorial look (outsourcing) along with internalization in the general policies of the resistance economy indicates the necessity of interaction with other countries to achieve this goal. Considering that economic interactions in the international scene are influenced by the foreign policy of each country, the question arises that: what are the exact criteria and frameworks of challenges and interactions with governments and foreign and non-Muslim societies based on the Qur'an and Sunnah (Arabic: سنة)? In particular, there are challenges in the tradition (Sunnah Arabic: سنة) of the Prophet (ṣallā Allāh ‘alayhi wa-sallam) with polytheists and resistance against their economic sanctions, as well as interaction and agreement. This article, organized by library method and descriptive-analytical method, tries to analyze the prophet's (ṣallā Allāh ‘alayhi wa-sallam) tradition (Sunnah Arabic: سنة) in this regard while providing the exact course and limits of challenge and interaction, based on the teachings of the Qur'an. The research findings show that the elements of enmity (hostility), hegemony (domination), guardianship [It is explained in the text] and facilitating in Islamic principles (uṣūl) and rules (religious law) determine the limits of interaction and otherwise, the Islamic ruler can have more facilitation and interaction

An Analysis of the Noble Verse «أَوْفُوا بِالْعُقُودِ» [Fulfil All Obligations and Contracts] on the Principle of Freedom of Contract

- Mahdi Hemmatian (PhD in Quran & Law)
- Sayyid Hassan Vahdati Shubairi (Associate professor at University of Qom)

The principle of contractual freedom [the principle of freedom of contract] is one of the most important principles and foundations of private law in the West, which has important effects and consequences in society. Western legal rules can only be entered into our law, if they are approved by Imami jurisprudence. The noble verse «أَوْفُوا بِالْعُقُودِ» in some legal books has been mentioned as the Quranic principle (foundation, basis) and reason of the for this principle. This research has sought to analyze this indication by a descriptive-analytical method and an ijtihād (Arabic: اجتهاد ijtihād, lit. physical or mental effort) approach, and finally, by examining different principles and expressions of jurists from the holy (noble) verse does not accept the indication of the holy verse on the principle of contractual freedom.

Keywords: Principle of contractual freedom, Noble verse «أَوْفُوا بِالْعُقُودِ» [Fulfil all obligations and contracts], New contracts (Arabic: عقودٌ مُستحدثة).

The Scope of Challenges and Interactions with Foreigners in order to Achieve the Resistance Economy from the Perspective of Qur'an and Ḥadīth

- Hassan Bozhmehrani (PhD student in Qur'an & Ḥadīth Sciences)

Conceptual Analysis of Empathy in the Gracious Qur'an

- *Iman Sayyid Moharrami (PhD student in Counseling)*
- *Abolfazl Ghaffari (Assistant professor at Ferdowsi University of Mashhad)*

The present study has a different view of the concept of empathy as one of the life skills and has examined the path of empathy growth and development, which can lead to the perfection of empathy, i.e. the sacrifice (Arabic: ايثار, Romanized: Īthār, altruism, self-sacrifice). The views of the Holy Quran and the views of Quranic scholars and psychologists on empathy were collected to achieve this goal, and examined using conceptual analysis. The results showed that empathy is semantically related to the concepts of compassion (condolence), open-handed (the quality of being munificent), generosity, infāq (Arabic: إنفاق, disbursement) iḥsān (Arabic: إحسان, 'iḥsān, benefaction), and the sacrifice (self-sacrifice) in Islamic texts. The sacrifice (self-sacrifice) is one of the most important concepts related to empathy, which is the highest empathy. The sacrifice (self-sacrifice) is a valuable word that comes and derives from empathy. These items in order to move from empathic behaviors toward sacrifice are suggested: Islamic education (cultivation), purification from negligence, soul (psyche, spirit) harms and moral degradation (ugliness), strengthening softness of heart, challenging negative imaginations about self-sacrifice, teaching skills and moral attributes related to self-sacrifice, modeling, understanding the truth of God and strengthening the relationship with God.

Keywords: *Quran, Empathy, Sacrifice.*

A Study of the Weakness of Honesty (Lying) in the Teachings of the Qur'an

□ *Sayyid Ali Naqi Ayazi*

□ *Assistant professor at the Islamic Sciences & Culture Academy*

Social capital in any system is based on trust and honesty and the amount of social capital will increase as much as this trust increases. But if mutual trust is undermined and people do not trust each other, this will be opposed to social capital. The Qur'an, as a written culture of the Muslim community, can provide a way to identify the factors, effects and consequences that have caused this failure. The main question of the research is about the quiddity of social factors, interactions and effects of weakness of honesty [lie] in the teachings of the Qur'an that in order to achieve the goal, identify the factors affecting the weakness of honesty and analysis of its roots, achieving the grounds and conditions for occurrence of untruth and recognizing its consequences and effects, the method of inductive qualitative content analysis has been done. Six factors of lying are obtained among the teachings of the Qur'an in this study, which are carried out by deceptive interactions of speech justifiers, persuasive literature, and the expression and provocation (agitation, incitement) of false feelings and it has psychological projection, vulnerable consequences, with repeated lie and scandals.

Keywords: *Weakness of honesty, Lie, Trust, Religious socialization, Teachings of the Qur'an.*

The Management Model of Organizational Space Based on Quranic Doctrines

- Mahdi Zarak (*Assistant professor at Islamic Azad University, Torbat Heydariyeh*)
- Sayyid Jafar Alavi (*Assistant professor at Razavi University*)
- Hojjat Gohari (*PhD student in Educational Management*)

The human living environment in which human relationships are formed is one of the influential factors that is very important in terms of having special characteristics in human life and it can be said that environmental management is the most effective way to achieve organizational success. Therefore, we will express a three-step model in the following, for managing the environment in a desirable way and executive strategies that are based on Quranic doctrines, because we believe that the Qur'an is a complete plan for human life and has a high importance to this factor of success. This model consists of three stages: environment selection, reformation and protection of the environment (space, area) and expanding the environment, in the first step, the manager tries to arrange the parts of the environment in the best way to create a healthy environment, but if this is not done properly, the manager focuses his efforts on reforming it and then seeks to maintain his healthy environment (space) and at the end after the stability of the environment, the manager takes a step further and tries to expand his suitable environment, so that other organizations can continue in this appropriate space.

Keywords: *Organizational space, Environment management, Islamic manager, Quranic doctrines.*

emotions, they are not exposed to negative emotions such as fear, anxiety and depression. As a result, the overall balance between positive and negative emotions of people predicts a better sense of life. The authors after collecting, categorizing the topics, analyzing and accurately describing them, tried to infer firstly [the quiddity of blessing], [the quiddity of emotion], [the relationship between blessing studies (Ni‘mat, Arabic: نعمة, favor) and positive emotions] from valid texts by relying on library data and computer systems, and then examine the effect of blessing studies on positive emotions from the perspective of the Holy Quran. The findings of this research show that the Holy Quran emphasizes on seeing and knowing possessions, but uses the term blessing. The term blessing is something beyond possessions. There are differences between [seeing possessions] and [seeing the blessing]. In seeing possessions, the positive emotions of human are only because of seeing possessions, but in seeing the blessings, positive emotions are because of the existence of possessions, the position of the benefactor, the motivation of the benefactor and the effect of thankfulness. Blessing (Ni‘mat, Arabic: نعمة, favor) study is also a kind of worldview and cognition that corrects human insights and attitudes and creates, strengthens and increases positive emotions. This type of attitude creates a feeling of pride and worth (prosperity and worthiness) and will make him a happy, hopeful, grateful and satisfied person with life, as a result, his individual and social behavior will change based on the same attitude.

Keywords: *Enhancing insight, Blessing, Thankfulness, Positive emotions, Positive psychology.*

Abstracts

Analysis of the Effect of Blessing (Ni‘mat, Arabic: نعمة, Favor) Studies on Positive Emotions from the Perspective of the Holy Quran

- *Dad Muhammad Amiri (Researcher at Imam Reza International Research Institute)*
- *Jalil Abedi (A level 4 of Qom seminary)*
- *Sayyid Mahmoud Marvian Hosseini (Assistant professor at Razavi University)*

The present study has been finished in the direction of interdisciplinary studies and the development of a practical view of Quranic topics. One of the practical and interdisciplinary topics is positive emotions. Positive psychology researchers believe that when people experience positive emotions, they are not exposed to negative emotions such as fear, anxiety, and depression. Positive emotions are one of the practical and interdisciplinary topics. Positivism psychology researchers believe that when people experience positive