

which is a state of opposition between opinions from the different aspects. These cases include the linguistic sense (siah) of the verses, the time of occurrence, I'rab (syntactic analysis), antecedents of pronouns, the content of “ما” in “عَمَّا يَفْعَلُ”, the type of question, why not rebuking (scolding) in “لَا يُسْأَلُ” and why rebuking in “وَهُمْ يُسْأَلُونَ”. The present research with library method in collecting issues, the documentary method in presenting opinions and the method of the descriptive and qualitative analysis of the content in the evaluation of data has examined and analyzed the opinions of the Quran exegetes in connection with (concerning) the different parts of the verse. The outcomes are some of the opinions for the mentioned aspects are debatable (capable of being reviewed) and the best exegesis for the verse is the lack of the reprimandable request of God Almighty for His possessing and the reprimandable request of goddess for being possessed.

Keywords: *The verse 23 of the surah al-Anbya, Wisdom, Possession, Siah (the linguistic sense), Goddess, Being possessed.*

problems to its evidences that they have made some Islamic scholars avoid to adduce it. Because the traditions which are based on from the point of sanad (chain of narrators) is weak and the Quranic evidences and the other reasons from the point of indication is debatable. In this note with descriptive-analytic method it has been tried to be extract the different evidences of this principle and to be criticized and examined in required cases. According to the research findings, the weakness of the sanad of hadith “جَبَّ” compensates with other evidences. The Quranic evidences of this principle also specially the verse 38 of surah al-Anfal (Arabic: سورة الأنفال) contains the content of this principle and the manner of the holy prophet, the acts of the companions and the practice of the wise also are each of them an independent and authentic evidence for proving the authenticity of this principle.

Keywords: *The principle “جَبَّ”, Ayat al-ahkam (verses of the rules), Tafsir Tasnim, The evidences of the principle “جَبَّ”.*

The Analytic Study of the Shia and Sunni Exegetes' Opinions about the Verse “لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ”

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The exegetes have presented different opinions and sometimes in conflict (conflicting) for the exegesis of some verses of the holy Quran. One of these verses is the verse “لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ”

and with analytic-descriptive method has been investigated. Under two main categories “focus-word and the context of the selection of words” it has been studied the process of the structure of terms and then in the section of sentences and siaq (the linguistic sense; context) it has been surveyed the important existing discourse consideration in the text in comparative form. Lastly in the siaq of the men who are mu’min (Arabic: مؤمن believer), the phenomenon of command without command and anaphoric role and indicative change has been seen and in the siaq of women who are believers it has been found the considerable cognitive scope (range) and at the last in the common part the cohesive role and the referential center has been observed.

Keywords: *Surah al-Noor, The comparative discourse analysis, Hijab verses, Exegesis, Woman.*

The Analysis of the Evidences of the Principle “جَبِّ” (Islam Effaces Previous Misdeeds) with Emphasis on Tafsir Tasnim

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Allah to those become Muslims has promised to forgive them. But non-Muslims who notice God’s demand for Islam face extensive problems such as the opinion of Islam about their acts in the past. Islam has a definite principle which Muslims’ scholars have determined it and have entitled as the principle embracing Islam removes previous misdeeds “جَبِّ”. But there have been presented



interpreting the reasons of the invention of these two phenomena this research with analytic-descriptive method has studied the exegesis of the verses which have affirmed (justified and declared) these two phenomena and increasingly, it has revealed the untruthfulness of these two phenomena.

Keywords: “ما تأخّر حكمه عن نزوله *the delayed ruling until after the revelation*”, “ما تأخّر نزوله عن حكمه” *the delayed revelation until after its ruling*”, *Applicability and conformity (Arabic: جري وتطبيق jari and tatbiq), Justice of the companions of the prophet.*

The Comparative Discourse Analysis of the Text as the Comprehensive Assessment of the Holy Quran and the Quranic Studies; Case Analysis of the Verse 30 and 31 of Noor Surah and the Selected Exegeses

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The comparative discourse analysis between the holy Quran and the Quranic studies can be employed as a comprehensive and methodological assessment. In this method with emphasizing the identical meter and trend of the Quran and the connected work can be judged that the general system (arrangement and order) of the work is in harmony with the general system of the holy Quran. In this paper the discourse of two verses 30 and 31 of surah al-Noor (Arabic: سورة النور) and some discourses of the contemporary exegeses with comparative form

Among the Quranic sciences and Quran exegesis books, a term titled “ما تأخر حكمه عن نزوله” the delayed ruling until after the revelation” and “ما تأخر نزوله عن حكمه” the delayed revelation until after Its ruling” (Qur’anic verses and surahs which were revealed before their rulings and after their ruling) flourishes. The statement “ما تأخر حكمه عن نزوله” the delayed revelation until after Its ruling” means there are verses which have been revealed but after some times their rulings have been legislated (Arabic: تَشْرِيع *tashrī‘*) like the revelation of the verse “قَدْ أَفْلَحَ مَنْ تَزَكَّى” successful indeed are those who purify themselves” (Arabic: سورة الأعلى 14th verse of Surah Al-A'la) in Mecca and interpreting “تَزَكَّى to be purified” as compulsory zakāt (Arabic: زَكَاة) and its legislation in Medina. The statement “ما تأخر نزوله عن حكمه” revelation after its ruling” means a judgment has been legislated in Mecca and after some time its verses has been revealed in Medina like the legislation of the ruling of Friday prayer in Mecca and the revelation of the verses related to this ruling in surat al-Jumu'ah (Arabic: سورة الجمعة) in Medina. First time the term “ما تأخر حكمه عن نزوله” the delayed revelation until after its ruling” was stated by al-Baghawī and the term “ما تأخر حكمه عن نزوله” the delayed revelation until after its ruling” was declared by al-Suyuti. The absolute trust (firm belief) in the speech of the companions of the Prophet (Arabic: صحابة *saḥābah*) and followers or successors of the companions of the prophet (Arabic: تابعون *tābi‘ūn*) and inattention to the principle of applicability and conformity (Arabic: جري وتطبيق *jari and tatbiq*) and belief in a special occasion and the untrue exegesis of some verses of the noble Quran are of the main reasons of causing these two phenomena. While

Therefore, one of the holy Quran methods for exercising divine commands is to strengthen the belief concepts. The holy Quran has many ordinances and commands for arranging the Muslims' social life that one of them is forbearance and forgiveness for other wrongs (faults) with honour and cheerfulness. The research issue is which belief concepts God has strengthened for encouraging Muslims to forbearance (Arabic: صَفْح) and with what analysis these concepts connect to forbearance. Based on the Quranic teachings belief to the ultimate power of God removes psychological barriers of forbearance such as vengeance, humiliation. Faith in God's power in creation (the Creator) and the divine science results the inner acceptance of the divine ordinance about forbearance for those who are abused. Also, belief in God's forgiveness and mercy makes the believers be encouraged and felt Godlikeness at the circumstance of the noble forgiveness. This paper with analytic-descriptive analysis and based on the library studies in the exegetic and Quranic sources has been performed.

Keywords: *The educational method, Faith in God, Forbearance (Arabic: صَفْح), Quran, Power, Creation (the Creator), Forgiveness.*

The Factors Causing Two Phenomena

**“ما تأخر حكمه عن نزوله” the Delayed Ruling until after
the Revelation” and “ما تأخر نزوله عن حكمه”
the Delayed Revelation until after Its Ruling”**

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the Islamic studies; therefore, it is necessary to be explained the necessity of this problem from the holy Quran perspective in the independent research and without any conceptual premise and pre-determined categorization to analyze these Quran verses in this field. For this regard with applying the method of the content analysis as a one of the interdisciplinary text-based research methods .it has been attempted to analyze the Quranic verses encompassing His holy names and attributes to reveal the necessity of “trust”. The content analysis of the extracted Quranic verses as a statistical population shows that God’s attributes mentioned in the holy Quran indicates the authority of God on whole universe, His knowledge on all creatures, God’s mercy on men, God being the origin and goal, He being men’s helper and the giver of the reward to men that these attributes are the most important elements (factors) to understand the necessity of trust in God. Paying attention to them can acquaint us with the concept of the real trust in God.

Keywords: *The holy Quran, Ultimate trust, The necessity of ultimate trust, God’s attributes, The method of the content analysis.*

The Holy Quran Method to Encourage for Right Act through Strengthening the Belief Concepts; Case Study of the Impact of Theism on Forbearance

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One of the essential principles in analyzing human conducts is paying attention to their Foundations i.e. beliefs and faith.



and being contradicting; therefore, it is vital to analyze this story in the holy Quran, history, hadith and ethics from all aspects and comparatively. In this paper after the functional and conceptual explanation of jealousy and comparative study of the texts, with centralizing on the description of the holy Quran as a valid criterion on the description of the story characteristics and criticism and examination of the holy Quran via Quran of the reports; it seems that such exegesis has not been in compatible with (harmony) the Quranic and it is not righteous to be propagated.

Keywords: *Hazarat Ebrahim, Sarah, Hajar, Jealousy, Immigration.*

The Explanation of the Necessity and Whyness of Tawakkul or Ultimate Trust in God Based on the Content Analysis of the Holy Quran Verses

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Allah almighty in the holy Quran commands His men to trust in Him (reliance on Him) in the form of the directory command (indicates only what should be done or what should be not done for encompassing profit or advantage in what has been commanded with no provision for enforcement) and in the different cases has stated directly or indirectly His holy names and attributes within the verses including the concept of reliance or trust to assure the believers to rely on His pure essence (Arabic: ذات dhat). Because the concept of “trust” has been one of the words which contains ambiguity in the system of

made this story to be meta-time and it studies the stick being the symbol of displaying power, the Samiri calf being the symbol of deviance, Israelites' complaints (grips) being the symbol of complaining and stubbornness, Asiya being the symbol of self-control and it defines the pharaoh of the exodus, Haman and Korah as three invalid (falsehood/ void) symbols of the political, religious (belief) and economic fronts.

Keywords: *Symbol, The Quranic stories, The story of hazrat Musa (Moses) (p.b.u.h), Being meta-time.*

The Criticism of the Characterization of Sarah before Hajar and Immigration to Hijaz

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One of the most important milestones in history is the immigration of hazrat Hajar (Arabic: هاجر) and Ismail (Arabic: إسماعيل) to the land with no water and vegetation "Hijaz" that it led to the establishment of the divine and security shrine and city and reconstruction of Ka'aba. The justification of this immigration for such a vice like jealousy and ascribing it to Sarah (Arabic: سارة) is questionable that it is crucial to study the issue for being a famous story, its effect and propagation in sources, the artistic works and media. The following research with analytic-descriptive method is going to study this issue that in spite of the righteous attributes of Sarah in the holy Quran, her haughtiness under the effect of the claimed jealousy has opposition

the listeners and reciters that it is incomparable with the power of the similar effects and this effect appears from the side of the majestic dimension and stablishing fearing and in awe of Allah and the beautiful effect besides acting independently prepares back ground for thinking carefully and deeply about the holy Quran and its effectiveness from the majestic dimension, too.

Keywords: *The soft power of the holy Quran, Effective miracle, Qatlā al-Qur`ān (قتلى القرآن ثعلبي), al-Tha`labī' (ثعلبي).*

Symbols and Its Role in the Quranic Stories

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The holy Quran has drawn the spiritual and abstract concepts with the use of the symbol in a form of the material structures and creates dynamic and effective images in the addresses' mind and it influences on human minds. One of the differences of the Quranic stories with other human stories is compatibility and meta-time modeling. The story of hazrat Musa (Moses) (p.b.u.h) as the most extensive Quranic tale contains the highest use of symbols. The function of the symbol is one the factors of the creating dynamic and compatibility and meta-time modeling of this story as the inward feelings and thought of the addresser has drawn attention to it during the history and it has attracted and allured him. Meanwhile studying whatness of the symbol this research answers this question how the function of the symbol in the story of hazrat Musa (Moses) (p.b.u.h) has

Keywords: "Preference" in the Quran, Superiority of men, Women in the holy Quran, Discrimination in the social sciences, Gender discrimination.

The Analysis of the Soft Power of the Holy Quran as a Type of Miracle

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The soft power of the holy Quran in his impact on men's soul which is of the independent miracle aspect of the holy Quran or a subset of its rhetorical miracle shows a phenomenal impact on human soul and body that according to the narrative anecdotes it has caused to shed tear intensely, dumbfounded and killing the listeners. This paper with analytic-descriptive method and with emphasizing al-Tha'labī's Qatlā al-Quran (قتلى القرآن ثعلبي) which has a direct relationship with the effective (influential) soft power of the holy Quran has studied the soft power of the holy Quran. The result is the components of the essential effect of the holy Quran, recitation of the holy Qur'an according to melodic modes and purity in reciters' self (nafs) and the capacity and capability of the listener in this soft power have role in this soft power. But the components of the melodic recitation of the holy Quran, purity in reciters' self (nafs) and the capacity and capability of the listener are to strengthen the main element i.e. the holy Quran that without them the influence of the holy Quran can still remain in effect because the holy Quran has a melodic structure that with the mournful voice or beautiful voice from the majestic and beautiful dimension influences on

The Comparison between the Quranic Concept of Preference and the Concept of the Discrimination in Social Sciences and Its Entailments in the Gender–Based Debates

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From the late time people who are not acquainted with the Quranic studies have propounded doubts about the Quranic Propositions connected to the rights and social position of women. One of the evidences of these who cast doubt on the position of women in the holy Quran is to draw conclusion from the concept of “preference” (Arabic: تفضیل) in the 34th verse of surah al-Nisa'. They claim that this Quranic concept indicates “discrimination” against women. This note with the analytic-descriptive aims to have extracted semantic components of the Quranic concept “preference and discrimination” in the social sciences to answer logically to this doubt and also enlightens the public opinions specially youths to the intent of Almighty God from the verses of “preference” and after comparing these two it is going to prove that the term “preference” perhaps indicates a privilege for men to women but in reality it shows their creational superiority for fulling the role of “قوام” (i.e. protector and maintainer) and to fulfil their responsibility for protecting and providing the family’s needs. This matter differs from the concept of discrimination in the social sciences completely and there is no indication to it.

the referring to the holy Quran confronts is to identify (recognize) and extract the Quranic data (details) related to the problem. This note has attempted to solve the first challenge opposition to elicit “a Theory of Civilization” from the holy Quran with determining the introducer components of the Quran civilizational data (details) and creating the detection model and extracting the Quran civilizational data. The functional outcome is to determine the introducer components of the civilizational data in the holy Quran identify and extract the maximum and optimal civilizational data in the divine Book. The paper focuses on the data of the civilization itself and not considering its attributes (characteristics). The research with analytic-descriptive method has determined the introducer components of the civilizational data (details) of the holy Quran and presented their extraction model. Generally, The Quran researchers collect and compile the civilizational data (details) of the holy Quran in the inductive method (approach) and they do not apply the deductive method. The paper with applying simultaneously the two inductive and deductive methods determines and model the introducer components of the civilizational data (details) from the aspect of status and the subject matter (mawdu') and predicate (mahmul). The introducer components are: from the aspect of status “worldliness” (earthly world), from the aspect of the subject matter (mawdu') “concerned with man, society and Immensity” (greatness) and from the aspect of predicate “voluntary action”.

Keywords: *The introducer component, The Quranic data, The civilizational data, The detection model of the civilizational data.*

monetary or sustenance aids) and penning. The establishment of the term “waqf” after the stage of establishment (Arabic: تشريع al-tashri') indicates its semantic reality. In this regard the indication of a verse of the holy Quran or verses which have the semantic correlation with the concept of waqf is an issue which is propounded in waqf debate. Although most researchers have explicated this matter that waqf is within the general Quranic titles such as beneficence and philanthropies but some Quran exegetes with observing two traditions related to the waqf of two companions named Abu Talha Ansari and Abu Dehdah Ansari under the verse 92 (the verse of philanthropy) of al-Imran (Arabic: آل عمران) and the verse 245 of al-Baqarah (Arabic: بقرة) and the verses of 11 and 18 (the verse of an interest free loan) of al-Hadid (Arabic: حديد) believe that that these verses specially connect to the Islamic legal waqf. This paper has been formed in the descriptive-analytic method and is going to study these two exegetic traditions based on rijali and fiqh al-hadith criteria and also to examine how these two traditions relate to the mentioned verses.

Keywords: *Waqf, Habs* (Arabic: حبس literally means to prevent, restrain), *Donation, An interest free loan, Philanthropy.*

The Introducer Components of the Quran Civilizational Data

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The first challenge which the thematic exegete of the Qur'an (Arabic: المفسر الموضوعي; al- mufassir al-mawdu'i) in the process

Abstracts

A Research on Waqf in the Holy Quran (the Case Study of the Verses “an Interest Free Loan and Philanthropy” (Arabic: **بِرِّو الْقَرْضِ الْحَسَنِ))**

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Although the holy Quran banned a special types of habs (Arabic: **حَبَسَ** literally means to prevent, restrain) and waqf (Arabic: **وَقْفٌ** being at the age of ignorance (period of jahiliyyah; pre-Islamic period) but it has encouraged to do good (being generous) like waqf with titles such as charity funds, an interest free loan (Arabic: **قَرْضُ الْحَسَنَةِ** qarz hasan), doing good to others (beneficence), philanthropy, infaq (Arabic: **إِنْفَاقٌ** i.e. ensuring the subsistence of the poor and needy ones among people, specifically the kinsmen by means of providing them with