subject or the object is necessary: The use of verb in the translation of the infinitive, the use of an appropriate word for translation of the pronoun, the use of an appropriate word in addition to the accompanying added infinitive, the use of the explanations in parentheses, the avoidance of compression writing and the avoidance of literal translation.

Keywords: *Added infinitive, Added to subject, Added to object, Quran translation.*

Recognition of the Qualificative Role of Genitive Case in Infinitives Added to Subject or Object and its Persian Translation in the Holy Quran

□ *M. Reza Mazraei Farahani* **(PhD student in Quran & Hadith Studies, Ferdowsi University of Mashhad)**

□ *Abbas Esmaeilizadeh* **(Associate professor of Quran & Hadith Studies, Ferdowsi University of Mashhad)**

□ *Morteza Iravani Nadjafi* **(Full professor of Quran & Hadith Studies, Ferdowsi University of Mashhad)**

The addition of the infinitive to the subject or object is one of the syntactic structures in which accuracy plays an important role in the correct understanding the meaning of the verses of the Holy Quran. Sometimes there is disagreement among the scholars who interpret the Holy Book of Quran in determining whether the infinitive is added to the subject or to the object. Translators have sometimes provided an inadequate translation. This article has tried to discover ways to resolve the difference in determining the qualificative role of genitive case and also to provide an expressive translation of this structure by using a descriptive-analytical-critical method and by examining a number of infinitives added to the subject or object in the Holy Quran. The solutions to resolve the dispute are as follows: Paying attention to how the sentences relate to each other, paying attention to the citation of the subject in the verse, paying attention to the reason for using rhetorical devices in the verse, paying attention to the interpretive context (the context of the discussed verse, the guiding purpose of the Surah), paying attention to the verses and narrations of the same subject of the verse and paying attention to the requirements of servant politeness. The use of these solutions in order to provide a correct and expressive translation of the infinitive structure added to the

Explaining the meaning of "Clear Arabic Language" (Arabic: لسان عربیّ مبین) in the Holy Quran according to the opinions of the commentators (the scholars who interpret the Holy Book of Quran) and the semantic functions of the words is the main issue of this research. Differences of opinion of commentators (Arabic: مفسّر; plural: Arabic: مفسّرون, Romanized: mufassirūn) and citing their views for different reasons necessitated this research. The present article has been studied and evaluated the opinions of the commentators in interpreting the verse and considers their views about "Clear Arabic Language" (Arabic: لسان عربیّ مبین) in four parts. These include: Taḥaddī (Arabic: تحدّی, The Quranic Challenge), the language of the audience and the place of revelation, the honor and capacities of the Arabic language, the eloquence and explicitness of the specific language of the Qur'an. The results of the research show that the "Clear Arabic Language" beyond the opinions of the commentators is a common understanding that has revealed the superhuman language of revelation through human conversational style and considered the universal characteristics, transhumanism, transhistorical of the Holy Book of Quran while considering the conditions and understanding of the audience. Paying attention to the Quranic meaning of related words and narrations as well as Saussure's linguistic point of view can confirm the recent meaning.

Keywords: *Clear arabic language (Arabic: لسان عربیّ مبین), The language of people, Arabic language, Universality of Quran language, Saussure linguistics perspective.*

researchers have sought to discover the way of relation and the philosophy of the arrangement (order and formation) of the Qur'anic verses since the Quran is the most eloquent word. The process (semantic relations) is also defined in this way in order to provide a simple understanding of how the verses of the Qur'anic chapters are related. The content of each sura is divided into several semantic domains and the relationship between these relations is examined based on this new process. In this paper, the process (semantic relations) is adapted to the two suras (Arabic: سورة, chapters) of Ash-Shams (Arabic: الشمس) and al-Layl (Arabic: الليل) in a descriptive analytical method to find an answer to the question of how the application of the process of semantic relations leads to the discovery of the textual coherence of Suras Ash-Shams and al-Layl. Finally, it is concluded that there is a central semantic relation in each of these two surahs that the rest of the relations are arranged in different methods of expressing in order to prove or believability and better understanding of that central meaning.

Keywords: *Coherence of a text, Sūrat (chapter of) Ash-Shams (Arabic: الشمس), Sūrat (chapter of) al-Layl (Arabic: الليل), The process of semantic relations.*

Evaluation of Commentators' Opinions on "Clear Arabic Language" (Arabic: لسانٍ عربيّ مبينٍ) in the Holy Quran

□ *Ahmad Karimi (Associate professor at The University of Quran & Hadith, Qom)*

□ *Narges Bozorgkhoo (PhD student in Quran & Hadith, The University of Quran & Hadith, Qom)*

the belief of prophecy in the lives of Arabs. In the first stage, the Holy Quran in the first Makkī (Arabic: المكّيّ, suras revealed in Mecca) chapters has prepared the community from the motivational side to accept the truth of the Prophet's (pbuh) prophecy and briefly stating the key issues surrounding it. The Holy Book of Quran at the time of the emergence of oppositions and doubts (the second stage) destroyed the arguments of the polytheists and explained the prophecy and proved its authenticity from a cognitive perspective in the second stage by presenting clear arguments. and the Holy Book of Quran in the third stage after Madanī (Arabic: المـدنيّ, suras revealed in Medina) period has undertaken measures in order to fulfill the goals of the Massage by explaining the true position of the Prophet (pbuh) to deepen and operationalize the Prophetic belief through explaining practical duties for the Prophet (pbuh) and behavior based on the acceptance of Walaya (Arabic: ولايـة, meaning "guardianship" or "governance").

The Textual Coherence of Sūrat Ash-Shams (Arabic: الشمس) and Sūrat al-Layl (Arabic: الليل) Based on the Process of Semantic Relations

□ *Abazar Kafi Mousavi (Assistant professor, Department of Islamic Studies, Farhangian University, Tehran)*

Every single word and sentence of eloquent words have been selected and arranged in a purposeful and logical way. The Quranic

التَّهْلُکَة, destruction), considering the criticisms of other views and considering that the case cannot limit (restrict) the general and expanded meaning of the verse and secondly, due to the fact that rulings are enacted on titles and subjects in Islamic Sharia (Arabic: شــریعة, Romanized: sharīʿa) and it is also accepted the theory of generic fear that is the customary ruling for the destruction of the person due to the improbability of jurists' obligation to personal fear essential concomitants and due to the recension (the effective cause) of the fatwā (Arabic: فتـوی; plural fatāwā فتـاوی) of jurists in verses such as the mentioned verse. Therefore, casting into Tahluka (Arabic: التَّهْلُکَة, destruction) is forbidden, if it is from the perspective of custom for the human race.

Keywords: *Casting (throwing), Tahluka (Arabic: التَّهْلُکَة, destruction), Prohibition, Generic fear, Individual fear.*

The Process of Transition from Denial of Prophecy to Believing Prophecy in the Process of the Revelation of the Holy Book of Quran

□ *Narges Qasemi Firouzabadi (PhD student in Quran & Hadith Studies, University of Qom)*

□ *Sayyidah Vahideh Rahimi (Assistant professor, Dept. of Quranic & Hadith Studies, University of Qom)*

□ *M. Kazem Rahman Setayesh (Associate professor, Dept. of Quranic & Hadith Studies, Univ. of Qom)*

How to profoundly change the beliefs of the polytheists during the age of revelation from the denial of the Prophet (pbuh) to the certainty of his Message and the acceptance of his full guardianship is a question worthy of attention. The order of verses about prophecy based on the order of revelation is the reason to lead a transformative process and a special Quranic method in institutionalizing

based on a self-awareness and purposefulness, according to the idea of Quranic growth, in a three-stage process that leads to the happiness of man and human society (Conclusion).

Keywords: *Holy Quran, Islamic civilization, Resistance, Culture, Society, Behaviorology, Self-awareness.*

The Jurisprudential Exegetical Analysis of the Conditionality of Generic Fear in the Prohibition of Casting (Throwing) in the Verse of Al-Tahluka Verse (Arabic: آية التَّهْلُكَة, Destruction)

□ *Muhammad Hassan Qasemi (Assistant professor at Razavi University of Islamic Sciences)*

□ *Muhammad Imami (Associate professor at Razavi University of Islamic Sciences)*

□ *Mozhgan Ziaei (3rd level graduate of Mashhad seminary)*

The verse "Spend your wealth in the cause of Allah and do not let your own hands throw you into destruction and…" is one of the verses of the Holy Quran that jurists have cited it in various discussions (Al-Baqarah, 2:195). There are many debates in determining the extent of the prohibition and how to interpret this verse, although the use of the prohibition of casting (throwing) from this verse is not debatable. This paper which has been done by descriptive analytical method, seeks to answer the question: Is the criterion of the prohibition of casting into Tahluka (Arabic: التَّهْلُكَة, destruction), probability, presumption, fear with individual criterion or generic fear? This research criticizes the presented criteria after stating the meaning of the verse and presenting the viewpoints and firstly, the presented criteria accepts the generality of casting into Tahluka (Arabic:

The Resistance Culture
and Its Engineering (Formation) Process in Society
Based on the Teachings of the Holy Quran

□ *H. Shāhbazpour* (PhD student of Quran & Hadith Studies, Islamic Azad Univ., Science & Research, Tehran)

□ *Zohreh Akhavan Moqaddam* (Associate prof., Univ. of Sciences & Education of the Holy Quran, Tehran)

□ *Mahdi Mahmoudi* (PhD student in Quran & Hadith Studies, University of Ilam)

Resistance is one of the fundamental Quranic values in the cause of the development of the Islamic society and the formation of the Islamic civilization, which means standing and resisting against something has upset the balance in internal and external dimensions. The formation of this value in the society as one of the methods of the conventional model of human life in the fields of human life; So that its manifestation can be observed in the totality of social behaviors, it is called the culture of resistance (Problem statement). The purpose of this article is the achievement of the engineering process of this value in a society based on the growth-oriented thought (ideological) system of the Holy Quran (Purpose). Now the question is what process does the Holy Quran propose in order to engineer the culture of resistance in the society? (Question). The necessity of examining this issue is clear considering the emphasis of religious teachings on this value and the need for Islamic societies, especially considering the current conditions of Islam and the need for convergence and coordination between the resistance front (Necessity). The research method in stating the engineering process and its components is qualitative content analysis with an analogy approach (Method). The findings of the research show that the engineering process of resistance culture is

□ *Mehrnaz Donboli (PhD Student in Quran & Hadith Studies, Islamic Azad Univ., South Tehran Branch)*

□ *Khosrow Baqeri Noaparast (Full professor at Faculty of Psychology and Education, Univ. of Tehran)*

□ *Sayyid Mohsen Mirbaqeri (Associate professor at Shahid Rajaee Teacher Training University)*

□ *Mahmoud Abaei Koupaei (Assistant professor at Islamic Azad University, South Tehran Branch)*

Four important ways of religious education in the field of beliefs are inferred in this article through the nature of religion in the Holy Quran. We have examined two categories of "nature of religion" and "methods of religious education" for this purpose. All verses including the root of "د ـ ی ـ ن" (religion) have been investigated in order to properly understand the nature of religion in the Holy Quran. Then, we have benefited from the inference method to find the ways of religious education in the Holy Quran. In the inferential method, we have reached the "conclusion", which is the method of religious education by using two premises, "normative" and "realistic". The solutions of the Holy Quran to achieve the methods of religious education are explained in the following. For example, using the Scriptures directly to know the right actions is one of the solutions of the Holy Quran to reach the way of believing in the punishment of deeds. The achievement of religious education methods through discovering the nature of religion and explaining the purpose of education on the one hand and using the inferential method as a research method on the other hand is one of the innovations of this research. The achievements of this paper can be used to provide an educational theoretical model for formal and public education system.

Keywords: *Quran, Religion, Religious education, Nature of religion, Practical inference.*

(intellectual judgement) and a group of aḥādīth (Arabic: أحاديـث, plural form for ḥadīth, literally "talk" or "discourse") called "Akhbar-e- Man Balagh" (Arabic: أخبار من بلغ). The understanding of the aforementioned narrations and the extent of application of this rule has caused a conflict of opinions among scholars. The narrations containing the excellences of suras of the Holy Book of Quran is one of the fields of application of the rule of tolerance. The present research has explained the types of exposure to this group of narrations based on the rule of tolerance by using descriptive-exploratory method and using library sources and seeks to find a suitable approach about narrations of the excellences of suras (chapters) of the Holy Book of Quran. The interaction with these narrations is organized based on a special reading of the rule of tolerance in the selected approach, which is based on a rational interpretation of the contents of Man-Balagh (Arabic: مـن بلـغ)'s narrations and is compatible with the indications of some verses and traditions. The use of weak narrations containing the excellences of suras (chapters) will be permissible based on this approach considering three conditions and without any certainty of attributing these narrations to Shar' (Islamic rules).

Keywords: *Ḥadīth (news or story), The excellences of suras (chapters), Rule of tolerance, Document, Validation.*

The Inference of Religious Education Methods
in the Field of Beliefs
Through the Nature of Religion in the Holy Quran

such as the complexity and multiplicity of the "subject" of the humanities that exist in modern terminology of this field. It can be used in order to solve this issue in some cases to know the process of the change of the components of the modern of the conceptual history's approach and also by analyzing the issue into several components can be shown that the components are not necessarily a product of the modern era and can be followed up in the Holy Quran and can be found up in the Holy Quran. The perspective of the Holy Quran, after that, regarding the modern subject in the desired field by the "combining" of the results obtained based on the thematic interpretation.

Keywords: *Thematic exegesis, Islamic humanities, Fundamentals of humanities, Historical approach.*

A Critique of the Interaction of Two Major Sects with Narrations of the Excellences of Suras (Chapters) Based on the Rule of Tolerance in the Evidence of Traditions

□ *Sayyid Ali Delbari* **(Associate professor of Quran & Hadith Studies, Razavi University of Islamic Sciences)**
□ *Alborz Mohaqiq Garfami* **(MA of Quran & Hadith Studies, Razavi University of Islamic Sciences)**

One of the most frequent rules in various areas of demonstrative jurisprudence of Two Major Sects of Islam religion is a rule that is known among Shīʿa as "tolerance in the evidence of traditions" (Arabic: التسامح فى أدلّة السنن) and in Sunnī as "latitudinarianism in documents" (Arabic: التساهل فى أسانيد). Believers in the general application of this rule have based it for reasons such as consensus (Arabic: إجماع), tradition famous through practice (Arabic: الشهرة العمليّة), and rational judgement

Measuring the Capacity of Thematic Exegesis in the Production of Islamic Humanities

□ *Sayyid Mazyar Hosseini (PhD student in Quran & Hadith Studies, University of Tehran)*

□ *Abolfazl Khoshmanesh (Associate professor at the Dept. of Quran & Hadith Studies, University of Tehran)*

The lack of Quranic approaches in the production of Quran-based humanities is still felt, despite the predominance of the philosophical approach in critical approaches to modern humanities, which has become very common in the Islamic world and in Iran for several decades. It seems that the capacity of the method of thematic exegesis (al-Tafsīr al-mawdūʻī, Arabic: التفسير الموضوعيّ) in this regard, can be used to bring the Holy Quran into the field of humanities. Thematic exegesis, according to whether its subject is inside or outside the Qur'an, has several functions in criticizing the structure of modern knowledge and scientific research, as well as the production of Islamic humanities. It is possible to make use of thematic exegesis of the inside of the Holy Book of Quran in order to "fundamental criticism" of the general fundamentals of humanities -the fundamentals of epistemology, axiology, ontology and anthropology- and it is also possible to use thematic exegesis for constructing and producing foundation of humanities obtained from the Holy Quran. It is used by thematic interpretation exegesis of the outside of the Holy Book of Quran -such as Shahīd (martyr) Sadr's interrogational approach- to answer the problems of humanities and this process faces challenges

Medina) surah in order to justify the gradual theory with the gradual rational law, but on the other hand, it is stated to the absolute prohibition of wine in its verse 219 and also in some Makkī verses by violating the law of gradualness, by declaring that Surah Al-Baqarah is one of the first Madanī Chapters (suras) according to consensus that was revealed after the Hijrah (Arabic: الهجرة). Consequently, the occasions or circumstances of revelations in Sunni exegeses by negation the intoxication of wine in gradual theory have subjective exit from this verse for the motivation of defense of drinking wine of some people and the unjust attribution to others by incorrect justifying the allowance of wine until the revelation of verse 43 of An-Nisāʾ in Medina. Therefore, the distinction between declaring the prohibition of wine in Mecca in early Biʿtha and the delay of several years of execution of Ḥadd (fixed punishment) of Khmer (the drinking of alcohol, shurb khamr) in Medina in instant theory, in addition to creating strong motivation in leaving and religious final notice has also been a kind of educational method of Islam. While the announcement of the absolute prohibition of wine at the same time as the implementation of its Ḥadd (fixed punishment) with the revelation of verse 90 of Al-Maʾidah from the last Madanī Surahs (Surah Madaniyah) or Madani chapters in the gradual theory is against the educational method expected by them. The unjustifiable consumption of some companions of drinking wine in Medina until the revelation of the prohibition verse in addition to the achievement of the Quranic theory of Saib Tabrizi (Persian: صائب تبریزی, Romanized: Ṣāʾib Tabrīzī) is among the consequences of proving instant theory of the prohibition wine.

The Theory of Instant Prohibition of Drinking Wine from the Perspective of the Holy Book of Quran and Narrations (Arabic: رِوايات)

□ *Yaqub Barzegar Shani* (PhD student at University of Sciences & Education of the Holy Quran, Qom)

□ *S. Muhammad Naqib* (Associate professor at University of Sciences & Education of the Holy Quran, Qom)

□ *Mahdi Davari* (Assistant professor at University of Sciences & Education of the Holy Quran, Qom)

The intellect is the distinguishing feature of man from animals which has not been found anything more harmful than wine for intellect and the descent of man into the position of animalism is the result of that. Wine has always been forbidden in the heavenly religions based on this, however, the time and manner of declaring its prohibition in Islam has led to the confrontation of two viewpoints in the instant prohibition with the intoxicate of sleep in the sense of the state of being intoxicated (Arabic: سُكارَى) in verse 4:43 An-Nisāʾ (Arabic: النِساء, An-Nisāʾ) and gradual prohibition with the intoxicate of wine. The findings of this research by a library study and descriptive analytical method indicate the accuracy of the theory of instant prohibition with Quranic, narrational proofs and rational confirmations and historical evidence in declaring the prohibition of wine in Makkī (Arabic: المكّيّ, suras revealed in Mecca) verses in early Biʿtha (Arabic: بعثة) and its emphasizing in verse 5:90 Al-Maʾidah (Arabic: المائدة, Al-Māʾidah). In contrast, the inaccuracy of the theory of gradual prohibition of wine was proved due to its content contradiction and opposition to the Holy Book of Quran, because it is stated, on the one hand, that wine in the first stage was forbidden during the prayer time with the revelation of verse 43 of An-Nisāʾ, the sixth Madanī (Arabic: المدنيّ, suras revealed in

The ethical actions are important because of the priority of the mission goal and their close relationship with social progress and development. Therefore, the purpose of this research is the identification and social analysis of these types of actions among the verses of revelation and it deals with the effect of ethical actions in the production of social capital in the process of progress based on religious teachings and answers these questions based on the Quranic teachings. What impact do ethical actions (behavior) have on the formation of social progress? How do moral actions generate social capital and influence progress (development)? What coordinates, examples and dimensions does this group of actions have? What are the effects and consequences of this group of actions? Those actions that are desirable and progressive in the development of social interactions have been socially studied, analyzed and searched by using the inductive content analysis method. Honesty, trustworthiness and fulfillment of an obligation, altruism (Arabic: إيثار, self-sacrifice), asking forgiveness or istighfār (Arabic: استغفار ʾistiġfār), and forgiving others, kindness, non-violence, chastity and purity, patience and honesty and benevolent actions combined with social supervision have been discussed, which lead to sincerity, togetherness, coherence and expansion of social interactions and emotional relationships far from hatred and warm and emotional relationships and as a result, it causes the production of social capital and its improvement and will lead to the density of actions focused on purpose and excellence that are necessary for progress.

Keywords: *Ethical action, Social progress, Content analysis, Sociology of progress, Desirable social interactions, Social capital.*

understanding and interpreting the Holy Book of Quran is the effect of gender element in the understanding of religious texts. Therefore, this research, using descriptive-analytical method in a comparative context, has investigated the tendency, Fundamentals and exegetical methods of "Āmina Wadud" (Arabic: آمنة ودود) and "ʿĀʾisha Bint al-Shāṭi" (عائشة بِنت الـشاطئ) two of the Quran researchers. The obtained results indicate that the interpretative tendency of Āmina Wadud is social, transsexual and justice-oriented. She has used the hermeneutic method and philosophical analysis in explaining the discourses of the Qur'an in this regard. The tendency of the fundamentals and methods in the Quranic understanding of Āmina Wadud in her social commentary leads her to Islamic rulings in the field of women in order to present a new and modern reading of them. But Bint al-Shāṭi's exegesis tendency is theological literary in line with the Quran's verbal inimitability (Arabic: الإعجاز البيانيّ, Romanized: al-Iʾjāz) of the Holy Book of Quran. She is trying to put emphasis and style (the methods used in written language) on the verbal inimitability of the Holy Book of Quran by a linguistic point of view in line with the method of verbal exegesis.

Keywords: *Āmina Wadud, ʿĀʾisha Bint al-Shāṭi, Comparative study, Literary exegesis, Rhetorical exegesis.*

Social Analysis of the Impact of Ethical Actions (Behaviors) on Social Progress from the Perspective of the Holy Book of Quran

□ *Sayyid Ali Naqi Ayazi* **(Faculty member of Islamic Sciences & Culture Academy)**

□ *Sayyid Mahmoud Marvian Hosseini* **(Assistant professor at Razavi University of Islamic Sciences)**

Abstracts

The Comparative Study of
the Quranic Researching Approach of
"Āmina Wadud" and "ʿĀʾisha Bint al-Shāṭi"
(by Emphasis on the Fundamentals and Methods)

□ *Ibrahim Ibrahimi* **(Full professor, Dept. of Quran & Hadith Studies, Allameh Tabataba'i University)**

□ *Fatimah Dastranj* **(Associate professor, Dept. of Quran & Hadith Studies, University of Arak)**

Knowing the approaches of the commentators (the scholars who interpret the Holy Book of Quran) of Quranic researching provides the basis for understanding, analyzing and criticizing their views and opinions, because tafsīr (Arabic: تفسیر, exegesis) texts are influenced by the commentator's worldview and mental ideas, as well as a reflection of the cultural and social requirements of his era. One of the issues that has recently become a subject in the field of

آموزه‌های قرآنی