

Quranic Exegesis) and translation of Quranic discourses. The present research emphasizes on the descriptive-analytical method and seeks to answer the question of how the syntactic highlighting techniques highlight the moral angles of the Prophet's discourse in different situations. The resulting approaches are the analysis of stylistic choices in the form of directional structures such as "omitting the grammatical voice," "increasing the capacity of the sentence," "priority and non- priority," "pronoun referring," "sentence type," moral teachings such as "maintaining the sanctity of the Divine sanctuary," "perfect acquiescence before truth," "decency and chastity of behavior," "humbleness and humility" and "strong resorting to the Religion of God" have been depicted, which, in addition to clarifying the life and sīrah of the prophets and providing a model of Quranic behavior helps in methodizing the analysis of the Quran and this also, shows aspects of the linguistic inimitability of the Quran (Arabic: إعجاز, 'i jāz) in giving birth to semantic subtleties.

Keywords: *Stylistic reading, Linguistic highlighting, Syntactic style, Prophetic discourse, Holy Quran.*

legitimacy of arbitration, only the meaning of verse 31 of Sūra al-Nisā' about marital duties (Arabic: نُشُوز, "Nushūz" is a jurisprudential term mainly referring to a wife's disobedience of her husband in things like sexual requests and leaving the house without his permission. It is also used for a man when he disrespects her and does not observe her rights. It is also used for marital discord) has been accepted, and with the acceptance of the imperative word of "appoint" (Arabic: فَابْعَثُوا) in this verse and the rejection of the theory of being directory for this word and with the proof that this verse is not assigned to the disputes of the spouses and considering its general governing on all claims and disputes (with the help of Sīrah al-'Uqala' and argument a fortiori and some narrations), the legitimacy of the institution of arbitration in law and judgment arbitration in jurisprudence has been proven.

Keywords: *Arbitration, Judgment arbitration, Tahkīm* (Arabic: التحكيم), *Hakamiyya* (Arabic: الحكمية), *Nushūz al-zawjayn* (Arabic: نشوز الزوجين).

Ethical Representation of Prophets' Discourse in the Holy Quran with Syntactic Stylistics Reading

□ *Sayyida Fatemeh Salimi* (Assistant professor, University of Quran Sciences & Islamic Education, Amol)

□ *Farideh Talezari* (MA of Quranic Sciences, University of Quran Sciences & Islamic Education, Amol)

The spoken action of prophets 'alahim al-ṣalātu wal-salām among Qur'anic discourses has a high frequency in the application of stylistic techniques to represent moral teachings. The syntactic stage among the phonetic, lexical, syntactical and rhetorical styles refers to hidden meanings by reading frequent relationships of grammatical sign systems, which provides a methodical model in tafsīr (Arabic: تفسير,

Quranic Fundamentals and Evidence of Arbitration

□ *Hossein Hooshmand Firuzabadi (Associate professor, The Research Institute of Hawzah & University)*

□ *Ali Jafari (Assistant professor, University of Tehran, Farabi Campus, Qom)*

□ *Ali Mohammad Hakimian (Assistant professor, The Research Institute of Hawzah & University)*

Judgment arbitration which is opposite to appointment judgment is an institution in jurisprudence to settle disputes between the parties and is now appearing in legal law as “arbitration” and this method of resolving legal jurisprudential disputes is growing day by day due to respect for the rule of the parties’ will in choosing the judge or arbitrator. There is disagreement among jurists about the Quranic proofs of the legitimacy of this jurisprudential-legal institution, such that some derive its legitimacy from some verses of the Quran, and others believe that it is not legitimate based on some other verses. The question is, what are the verses that imply the legitimacy or illegitimacy of arbitration (judgment arbitration)? What are the implications of each of these verses? Although a comprehensive jurisprudential examination of each issue requires the examination of all evidences of jurisprudence, including the Four Sources or al-Adillat al-Arba’a (Arabic: الأدلة الأربعة) or Quran, the tradition, consensus, and reason, in this article, by focusing on the verses of the Quran and maintaining the centrality of the noble verses of the Holy Word of Revelation, the verses that the commentators have raised indicate the illegitimacy of arbitration. (such as the verse referring disputes and disagreements to God and the Messenger and the verse about faith with referring disputes to the Prophet) has been the subject of controversy, and among the verses that those who insist on the



achieve the desired and ensures its acceptance is a manifestation of this presence. Therefore, the analysis of the relationship between natural law as inviolable and the effect of factors such as prayer as the basis of Divine agency is one of the fundamental issues that has attracted the minds of religious scholars in eliminating (Arabic: رَفْع, Romanized: Raf') and refusing (Arabic: دَفْع, Romanized: Daf') natural disasters in the creation system. In a sense, the fulfillment of supplications to the causality is considered incompatible and a breach of the laws governing nature. On the other hand, some believe that the fulfillment of supplications does not conflict with the law of nature and can be analyzed in the same way. Therefore, it is necessary to correctly explain the fulfillment of supplications and its relationship with the causality considering the place of supplication and its impact on the intellectual system derived from religion. Accordingly, the purpose of this article, which has been organized by documentary analytical method, is to investigate how Du'a' affects the system of natural law system as one of the challenges of the believer's life. The findings of this research show that from the perspective of the Holy Quran, the fulfillment of supplications is evaluated as a manifestation of Divine agency, as the realization of a phenomenon due to supplications and in light of the effect of supernatural causes on material things is not outside the rules governing nature.

Keywords: *Du'a', Law of nature, Divine agency, Causation, Natural causes, Supernatural causes, Quantum mechanics.*

a way deemed inappropriate by Islamic standards), avoiding the clothing of fame, considering the industrial nature and functional aspects of clothing, etc.). It can be said based on the findings, that although fashion in its modern sense and manifestation, in terms of its basis and nature is in contradiction to values and norms derived from monotheistic worldview, but it is an opportunity to achieve a distinctive and national style of Islamic Iran in its general implication to the inclusive style of veiling in a time period and one of the most popular cultural industries, and it can be based on the principles of monotheistic worldview against capitalist relativistic pluralism in the style of cover to create a unifying plurality.

Keywords: *Fashion, Covering style, Islamic Iranian veiling, Quran, Hadith.*

Belief in Divine Agency and Its Non-Contradiction with the Laws Governing Nature by a Comparative Approach to Du‘ā’ (Arabic: دعاء, Supplication or Request of People from God) from the Perspective of the Holy Quran

- Mahdi Hematian (*PhD in Quran & Sciences, Al-Mustafa International University, Qom*)
- Mehdi Ekhlasi Fardad (*Graduated from the Jurisprudential Center of A‘immah al-Athār^(AS), Qom*)
- Alireza Majdara (*MA of Jurisprudence & Fundamentals of Islamic Law, University of Qom*)

The agency (practical faculty of Divine) of God Almighty has a strong presence in all aspects of his life from the perspective of a religious believer, which encourages Du‘ā’ (Arabic: دعاء, plural: ad‘īya, أدعية, the supplication or request of people from God) to

the understanding of the inimitability of the Quran” (Arabic: إعجاز, 'i'jāz), “the time-consuming nature of teaching and learning the Arabic language of the Quran” can be found. In the final aspects, we finish the issue with answers such as “possibility of the ability of the allocation of general rules,” “proportion of miracle with advanced techniques of time,” “relativity of comparison of languages”.

Keywords: *Quranic misgivings, Quranic language, Arab people, World language.*

Analyzing the Fundamentals and Principles of Iranian Islamic Veiling Based on Quranic Verses and Aḥādīth; From Worldview to Normative Dimension

□ *Hossein Mehrabanifar (Assistant professor, Dept. of Social Sciences, Razavi Univ. of Islamic Sciences)*

The ambiguity about the fundamentals and principles of Iranian Islamic veiling is one of the main challenges in dealing with the issue of fashion-clothes in Iranian society, which has also confused and dispersed policy-making, activism and investment in this area. The study of related verses and aḥādīth in this article were studied by using the method of content analysis, in order to obtain a basic understanding of the fundamentals and principles of Islamic Iranian veiling under the monotheistic worldview of Iranian culture and its relation to fashion in a modern concept. These principles were categorized in three levels: 1- Worldview, 2- Values (Taqwā (Arabic: تقوى, God-wariness), modesty, and chastity) and 3- Norms and behaviors (veiling, avoiding Tabarruj (Arabic: تبرُّج, displaying beauty in

Critical Analysis of the Misgivings of the Book “A Critical Review of the Theoretical Fundamentals of Prophecy” on the Language of the Quran

□ *Hamid Qorbanpour Lafmejani (Assistant prof., Dept. of Quran & Hadith Sciences, Univ. of Guilan)*

□ *Hossein Jeddi (PhD graduated from Ferdowsi University of Mashhad)*

In recent years, some dissident authors, including the author of *A Critical Review of the Theoretical Fundamentals of Prophecy* have presented critical questions and new misgivings about the topics of the language of the Holy Quran by radical and fundamental literature. This article emphasizes a critical analytical approach, in addition to repelling the misgivings of the Quranic language of the questioner and also reveals hidden layers of substantive aspects of Quranic language. These misgivings can be evaluated in three separate aspects. In the first section: To topics such as “Confusion between the lexical and cultural language of the Quran,” “the lack of boundaries between the first audience and the audiences of the later centuries” and “the time and place of revelation as a container of Divine message” and “the correspondence between the language of the messengers” and “their transnational messages” and “sending of the divine messengers to all nations” and “the coexistence of *taḥaddī* (Arabic: *تحدی*) or the challenge of the Quran with the Arabism of the Quran and the possibility of taking advantage of its translation”. The detailed answers of the second part can also be found under the headings “the impossibility of benefiting from the translation of the Quran for everyone,” “the inadequacy of translations cannot be reconciled with

analyzed the tafsīr (Arabic: تفسير, Quranic Exegesis) tradition of Muslims of the middle to modern centuries in the tafsīr of verses regarding the gender hierarchy. Bauer has divided mufassirūn into two categories: Middle (second to twelfth century) and modern (mid-thirteenth century to the present). She believes that medieval scholars have considered the gender hierarchy in the Noble Quran as an obvious fact, but modern scholars have reviewed such verses. In Bauer's view, early modern scholars believed that the Noble Quran was meaningful in its essence, unlike postmodern scholars who consider the text to be meaningless and in need of tafsīr. Bauer considers the involvement of empirical achievements in the studies of tafsīr to be exclusively for modern mufassirūn, as well as the application of rational reasoning in modern interpretations is more prominent. Modern scholars, unlike those of the middle centuries, have had a special view on social issues of their time, such as women's rights. The Holy Quran, the Prophet's aḥādīth and the jurisprudential school of the tafsīr of mufassirūn are constant sources that mufassirūn used in the tafsīr, but some sources had a special place in different periods, for example, earlier tafāsīr gave more credibility to early references, classical tafāsīr to the Prophet's aḥādīth, and modern tafāsīr gave more credibility to rational arguments (reasoning) and scientific theories.

Keywords: *Gender hierarchy, Diachrony approach, Tafsīr (Arabic: تفسير, Quranic exegesis) tradition of Muslims, Karen Bauer, Holy Quran.*

act of wasting) and “T’affuf” (Arabic: تَعَفَّفُ, meaning: the state of being virtuous). In the meantime, there are other different ranges of consumption property such as “consistency” (Arabic: قوام, qawām) and contentment (Arabic: قَنَاعَةٌ, qanā‘at). The Noble Quran uses the word “consistency” to express the intermediate limit of these two words, which is precisely consistent with semiotic studies.

Keywords: *Sūrah al-Furqān, Isrāf, Iqtār, Qawām, Semiotic square.*

Validation of Karen Bauer’s Views in the Analysis of the Tafsīr (Arabic: تفسير, Quranic Exegesis) Tradition of Muslims of the Middle to Modern Centuries in the Tafsīr of Verses Regarding the Gender Hierarchy

□ *Parisa Askarsemnani (PhD student in Quran & Hadith Sciences, Alzahra University)*

□ *Bibi Sadat Razi Behabadi (Associate professor, Dept. of Quran & Hadith Sciences, Alzahra University)*

□ *Nusrat Nilsaz (Associate professor, Dept. of Quran & Hadith Sciences, Tarbiat Modares University)*

“**G**ender hierarchy” means depicting superiority for one of the two sexes, female or male. The existence of gender hierarchy in the Noble Quran and the way of the mufassirūn (Arabic: مفسِّرون, an author of a tafsīr) interacting with verses that contain the content of “gender hierarchy” has always been a topic of discussion among mufassirūn. Karen Bauer is a non-Muslim thinker who, in her book “Gender Hierarchy in the Qur’ān: Medieval Interpretations, Modern Responses” focuses on three topics of “legal testimony,” “marriage,” and “human creation,” by taking a “diachrony approach,” has

Many attempts have been made to understand the divine verses since the early days of the revelation of the Noble Quran. The correct understanding of the verses is directly related to how to understand the meaning of the verses and therefore, one of the important challenges in tafsīr (Arabic: تفسير, Quranic exegesis) of the Noble Quran is the accurate identification of the inter-lexical relationships. One of the verses that mufasssīrūn (Arabic: مفسِّرون, an author of a tafsīr) disagree on is the verse 67 of Sūrah al-Furqān (Arabic: سورة الفرقان). In this verse, the words “extravagant” (Arabic: إسراف) and “niggardly” (Arabic: إقتار) are presented as a contradictory double and the word “consistency” (Arabic: قوام) is mentioned as the middle meaning (mediate) between them. The “semiotic square” pattern is one of the selected patterns and a method for deep representation of semantic structure of the text based on the contrary relationship explained by Algirdas Julien Greimas. It is an attempt in this research to gain a deeper understanding of the concepts of verse 67 of Sūrah al-Furqān by analyzing the opposing dualities of “extravagant” (Romanized: Isrāf) and “niggardly” (Romanized: Iqtār). The common category in the present article between these two concepts is considered “consumption property”. Therefore, only “property” or absence of it is not considered. The findings of this research indicate that the semantic layers of “Iqtār” are composed of words such as “İmsāk” (Arabic: إمساك, retention or abstaining) and “Baukhl” (Arabic: بُئخل, meaning: the quality of being miser or the state of being unwilling to spend money, avarice). Also, the word “İsrāf” includes semantic layers such as Tabdhīr (Arabic: تبذير, meaning:

The word “L’alla” (Arabic: لَعَلَّ, lit. hopefully, in order, so that perhaps, maybe) which is used in the Noble Quran 129 times, sometimes has a meaning in the linguistic structure of the Noble Quran, which conveys a meaning that becomes ambiguous. This word has been used in the linguistic structure of the Noble Quran in several senses, but scholars and translators has been considered only the first meaning of it in its analysis and the general translators of the Noble Quran have generally translated the term “perhaps” and “should” in general. We will attempt in this article to select the exact meaning of that word in each of the verses by determining the multiple meanings of “L’alla” according to the contextual meaning and criticism of the non-textual meaning. The result of this research is that “L’alla” has been used in the linguistic context of the Holy Quran in seven meanings: Verbal hope (Arabic: تَرْجِي, wishing, hoping with, desire), positional hope, wishing (Arabic: تَمَنَّى), reasoning (Arabic: تَعْلِيل), questioning (Arabic: اسْتِفْهَام), maximum certainty and conjecture. Translators and Quranic scholars should not neglect these meanings when interpreting and interpreting the verses.

Keywords: *The Quran, “L’alla” (Arabic: لَعَلَّ, lit. hopefully, in order, so that perhaps, maybe), Linguistic context and semantic analysis.*

Semiotic Analysis of “Extravagant and Niggardly” in Verse 67 of Sūrah al-Furqān (Arabic: سورة الفرقان) Based on Greimas Square

- Azadeh Abbasi (Associate professor, Dept. of Quran, University of Quran & Hadith)
- Fazeleh Mirghafourian (Assistant professor, Dept. of Islamic Education, Imam Sadiq^(AS) University)

concises. This article seeks to analyze and review strategies to explain the Quranic concises in the knowledge of *uṣūl* or principles (Arabic: أصول) and studies of the Quran by descriptive-analytical method. Examining the books of *uṣūl* from the past to the present shows that the knowledge of the *uṣūl* of the past has been better in this subject and there was a topic called “explication” (Arabic: بيان) in Usul works, which establishes a connection between explanatory with concise and it has become less prominent today. Attention in the works of *uṣūl* has been focused on the ways of expressing the verses and the words and actions of the Prophet^(PBUH), but this circle is developed in the works of the Quran and relies on various circumstantial evidence in explaining the Quranic concises and there are many Quranic adaptations in them. The studies of the Quran and the knowledge of *uṣūl* or principles (Arabic: أصول) causes the growth and efficiency of each of them. It is necessary to discuss a new review and change it to “obscurity and explication” (Arabic: إجمال و بيان) and be adjusted in the fields of conceptual obscurity, applicability obscurity and practical obscurity.

Keywords: *Quranic sciences, Knowledge of uṣūl or principles (Arabic: علم الأصول), Concise (Arabic: مُجْمَل), Explanatory (Arabic: مُبَيَّن), Explication (Arabic: بيان), Literal and illiteral contexts.*

Interpreting the Meaning of the Word “L’alla” (Arabic: لَعَلَّ, lit. maybe) in the Noble Quran and Its Effect on Understanding the Verses

- Hossein Zia Tawhidi (PhD student in Arabic Language & Literature, Ferdowsi University of Mashhad)
- Sayyid Hossein Sayyidi (Professor, Dept. of Arabic Language & Literature, Ferdowsi Univ. of Mashhad)

intellectual reasons to prove the inner movement and continuous of the soul and they have not paid special attention to narrative reasons. This is despite the fact that some verses of the Holy Quran are not only evidence, but also a reason for the inner and substantial movement of the soul. The present research, after stating the soulish substantial motion, by mentioning some of these verses, explained and how they indicate the inner and substantial motion of the soul, has led to the conclusion that if the long-term dispositions of the soul are conceptual (virtues), such as knowledge, faith and etc., can cause the self-evolution of the soul and if they are vices, such as filth (Arabic: رجس, abomination or pollution), hypocrisy, etc., can become the cause of the self-reduction of the soul.

Keywords: *Soul, Substantial motion of soul, Discontinuous growth, Continuous growth.*

Ways of the Explanation of Quranic Concises from the Perspective of the Theoretician in Law and the Quranic Researches

- *Hassan Kharraqani (Associate professor, Razavi University of Islamic Sciences)*
- *Sayyid Mahmud Marvian Hosseini (Assistant professor, Razavi University of Islamic Sciences)*
- *Hamzeh Qavidel (PhD student in Quran & Hadith Sciences, Razavi University of Islamic Sciences)*

One of the topics raised in the knowledge of uṣūl or principles (Arabic: أصول) and studies of the Quran is “concise and explanatory” (Arabic: مُجْمَلٌ وَ مُبَيَّنٌ) which shows that some of the Quranic rhetoric need an expression to convey the divine purpose with all dimensions and aspects. Hence, there are ways to explain these

Quranic exegesis and narratives that are under the verse. The results show that there is a confusion between the two types of narratives related to the cause of the revelation and ignoring this point has made it more difficult to understand the verse. Therefore, the narration that attributes the parable to the polytheists and not necessarily to Ibn Ziba' rī (Arabic: ابن زِبْعَرِي) is more correct and at the same time more consistent with the context of the verses themselves. This can be considered as a criticism of the Quran based on examining 'aḥādīṭ transmitted to mufassirūn who consider the given parable to be from God.

Keywords: *Jesus (Arabic: عيسى بن مريم, Romanized: 'Īsā ibn Maryam, lit. Jesus, son of Mary), Saying a proverb, Polytheisms (Idolaters), Disputing (Arabic: جدال), Tafsi'r (Arabic: تفسير, Quranic exegesis).*

The Soulish Substantial Motion and Its Comparative Study in Quranic Evidences

□ *Sayyid Abedin Bozorgi (Assistant professor, Ahlul Bayt International Univ., Dept. of Islamic Philosophy)*

Every man consciencely finds that his soul is constantly changing and evolving. Some people, like Aristotelianism (Peripatetic school) consider these changes to be external and separate (discontinuous movement) and believe that the soul from the beginning of creation to the end has remained constant and only accidents were added to it and its qualities change. Mullā Ṣadrā (Arabic: ملا صدرا) and his followers have accepted the mental substantial motion by considering these changes to be internal and connected (by internalizing these changes) and believe that the soul itself is transforming from the beginning of creation. Those who believe in substantial motion have resorted to

(Arabic: *وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ*, Sūra al-Nisā' 4:24)" from which the permissibility of marital relationship with a married slave woman is understood and it also means that annulment of marriage contract of a slave woman after the possession of the slave woman is her master's discretion and he can create a relationship with her as a wife, or confirm and continue his marriage contract after 'idda (Arabic: *عِدَّة*, period of waiting).

Keywords: *Women's rights, Women's dignity, Male chauvinism, Marriage with slave women.*

Analyzing and Examining the Opinions of Mufassirūn about “When (Jesus) the Son of Mary Is Held up as an Example (Arabic: *وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا*, Chapter or Sūrat Az-Zukhruf)”

□ *Hossein Barati (PhD student in Quran & Hadith Sciences, Ferdowsi University of Mashhad)*

□ *Hassan Naqizadeh (Professor, Ferdowsi University of Mashhad)*

□ *Soheila Pirouzfahar (Associate professor, Ferdowsi University of Mashhad)*

Verse 57 of Sūrat Az-Zukhruf is a parable that has been mocked at and ridiculed by the polytheists and they dispute with the Prophet Muhammad^(PBUH). Mufassirūn (Arabic: *مفسرون*, an author of a tafsīr) have not been consonant or consonant in what is meant by the mentioned parable and what this verse means and have raised views that each one faces a kind of challenge. The present research, by a descriptive-analytical and critical method, has tried to provide the most appropriate tafsīr (Arabic: *تفسير*, Quranic exegesis) or Quranic exegesis by examining this verse and other verses and analyzing the



his wife are concepts that are raised in the form of misgiving (doubt) and criticisms of the Holy Quran in the context of women's rights and dignity. The subject matter of the permissibility of marital relationship with married slave women and the complete authority of men in this field as an example of the mentioned totality is another misgiving in this regard. The necessity of discussion is that the mentioned misgivings, in addition to the unfair accusation against the Quran, have targeted the basis of the beliefs of Muslims, especially the younger generation, regarding the truth of the Quran. This article has answered the raised misgivings in a descriptive-analytical and library method. The findings of the research show that a woman's obedience to the husband is only within the limits of the husband's right and in return, the husband has a responsibility for his wife's rights. The findings of the research show that a woman's obedience to the husband is only within the limits of the husband's right and in return, the husband has a responsibility for his wife's rights. The "mutual rights of husband" and the duty of each other corresponds to the other. Men's "superiority" over women is merely in greater bodily power, the dominance of intellect over emotions, and spiritual authority. The Quran has blocked the source of slave production in order to abolish slavery and provided ways for the gradual liberation of existing slaves and the regulation of human relations with slaves. As the enslavement of war prisoners is not supported by any strong reason. The verse: "And [marrying] married women is [forbidden to you], except [excepting your slave-women] for those whom your right hands possess [due to war with their unbelieving husbands through captivity]

Abstracts

The Answer to the Misgiving of Female Bondage in the Hand of Man (Case Study: The Permissibility of Marital Relationship with Married Slave Women in Quran)

□ *Javad Irvani (Full professor, Razavi University of Islamic Sciences)*

□ *Reza Haqpanah (Assistant professor, Razavi University of Islamic Sciences)*

The focus of the Holy Quran is on the dignity and rights of women. However, it may be understood that the confirmation of a kind of tyrannical domination of man over woman from the appearance of some verses is understood and this point has raised doubts in this regard. The complete obedience of a woman to her husband, female bondage in the hand of man, superiority of man over woman (male chauvinism), and the permissibility of husband's oppression to