

Abstracts

The Examination of the Impact of the Object of Knowledge on Ethics from the View of the Noble Quran

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This note has tried to study the effect of the object of knowledge on ethics from the view of the holy Quran. So, at first, the holy Quran verses with deliberated view have been investigated and the knowledges which have been emphasized in the Quran and are effective on ethics have been sorted and observed which are: 1- The knowledge of the world, 2- The knowledge of hereafter, 3- The knowledge of sharia law and ethical commands, 4- The knowledge of Shayṭān (the devil) and the ways to fight, 5- the knowledge of man, 6- the knowledge of the almighty of God. Then it has been examined that how much the moral impact in these knowledges and in the determined stages are attained and which of the knowledges have a deeper and more perfective effect. The result is whatever the object of

the knowledge is more highly the moral impacts become deeper and higher and the highest knowledge which is the knowledge of Tawhid (Oneness of God) and God's attributes has the greatest effect in the improvement of ethics.

Keywords: *Knowledge, The world, Hereafter, Moral commands.*

The Management Obligations in the Holistic Strategic Propagation from the Perspective of the Noble Quran

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The noble Quran believes that one of the most important prophethood of the God's prophets is the propagation and conveying of the religious message. Paying attention to the Quranic parameters of the propagation reveals that the propagation current is not merely to announce and convey the message but also its success depends on scholastic and strategic look to the complicated dimensions of the propagation and its effective factors. The examination of the effects and several measures in this field shows that the available sources and approaches have mostly focused on the individual propagation methods and the explanation of the textual patterns and it rarely presents a comprehensive and accurate approach proportion to the cohesion and linkage of components and its complementary proportions. This paper with considering the holy Quran teachings and the practical manner of Ahl al_Bayt achieves requirements that paying

attention to them leads to the considerable evaluation and effectiveness in the process of the religious propagation.

Keywords: *The noble Quran, The propagation of the religion, The management obligations, The holistic strategy.*

The Examination of the Divine Life Style in the Light of the Thematic and Structural Readings of Sūrat al_ūjurāt Based on the Semantic of Iman and Kufr

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This note aims to study the divine life style in the light of the thematic and structural Qira'at (an special readings -recitations- of the holy Quran) of sūrat al_ūjurāt with paying attention to the theoretical subject of the semantic of kufr and iman. At the beginning, it is implied to the record of the examination of sūrat al_ūjurāt in different exegeses (tafasir) such as al_Mizan, Nemooneh and some monographs. Then, the structure and the subject matter of sūrat al_ūjurāt in the light of the divine lifestyle is studied. The expression “يا أيها الذين آمنوا” (O, you who believe) is regarded a kind of summons or address which establishes Islamic ideology. It is used six times in this chapter. These summonses have been examined in the light of the semantic of the two contradictory concepts “kufr and iman”. Subsequently, it is stated the divine lifestyle is of salbi (privative or negative) type and it is vital to be avoided in the divine lifestyle according to the semantic of the two concepts “iman and kufr” and

their semantic field, it is investigated sex disagreeable features: cursing, blaming, defaming, evil thoughts, not spying, backbite. Then piety (taqwaa) is the highest attribute which is effective on these sex disagreeable features is defined. At the end, the paradigm based on these two poles “iman and kufr” for the divine lifestyle has been drawn and has been implied to some findings.

Keywords: *The divine lifestyle, Semantic, Iman (the faith), Kufr (unbelief), Sūrat al_ḥujurāt.*

The Methodology and Authentication of Deducing Based on the Alluded Implication from the Holy Quran

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This article tries to examine the wisdom concept of the meaning of signification, position, pillar of the conditions and the realization, validity and validity of it, and the method of citation, description and analysis has been used. Investigations on the implication of the sign indicate that this kind of implication is not a kind of word but more that it is, it is of an inappropriate nature and subjective argument, in terms of custom, purpose, but this interpretation is used with respect to God and the divine words, because God is the absolute being of all things. This sign has a degree defined by the definitions of jelly and hafī. this signification is obtained with rational precision and implies clear but

in the sense of the same, the place of referencing refers to the punishment after the implication of necessity and argumentation. The signification of the signification of the verb of the appearances of the words is an matter of doubt, because neither in terms of application nor in the context of the dispute is the main purpose of the speaker and in other words, it is intended, but this signification can be considered as an implicit affair, and it is considered as the basis of rational interests. Referring to referring to the miracle of the Holy Qur'an, the Qur'anic jurisprudence is effective, and it can be used to derive religious laws, political rulings, beliefs and the like from the Qur'an.

Keywords: *Subjunctive implication, Indication of signification, From the Qur'an, Principles of jurisprudence.*

The Exegetical Bases and Methods and Its Role in the Explanation of the Concept of Tawhid

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The Holy Quran from the view of all Islamic schools has been propounded as the foundation of the affirmation of the Islamic theological and ideological beliefs. With the pivot of Tawhid (oneness of God) as the most important fact presented in the Islamic - ideological bases, the present paper has studied the effect of the exegetical -tafsiri-bases and methods in this area. The method in this note is to study the role and function of the interpretive methods in the explanation of Tawhid concept. The current of hermeneutic interpretation because of being under the strong influence of the interpretive bases has been

paid attention and has researched the undesirable outcomes of this approach in the validity of the issuance of the holy Quran. The distinguished look to the Quranic revelation with the presentation of human being and non-divine origination for the verbal quiddity and their semantics has been the milestone of the interpretive principles of the hermeneutic current which it has directly influenced the understanding of this current of the different aspects of Tawhid concept. In the field of the indicative Principles has been paid attention to the semantic stages and the comprehensibility of the Quranic revelation and has been emphasized on the Tawhid issues such as *tawil* (Interpretation or allegorical interpretation) and *tashaboh* (similarity) of the God's attributes. Impact on The method is to examine the role and use of the bases. Emphasizing of the indicative independence of the holy Quran between the Shia and Sunni scholars sometimes causes the Salafi attitudes in the field of practical monotheism (*at-Tawhid al-Amali*); the interpretive method originating from hadiths in its Sunni seminary school in Salafi current has been appeared and with relying on the weak traditions, *tajsim* (in effect believing that God has a body) and *tashbih* (anthropomorphism) in the field of Unity of Attribute (*al-Tawhid al-Sifati*) has been induced. The approach of narration (of hadith) in Shiite seminary school also with corrupting the indicative independence of the holy Quran has been led to *tawil* (Interpretation or allegorical interpretation) and esotericism in the area of monotheism (Tawhid). The rich presence of the hermeneutic and allegorical Interpretations in the method of the philosophical interpretation and paying attention to

the holy Quran as a literary and cultural product in the method of the literary interpretation has also followed harmful (bad) effects in the perception of the companions of these two currents in the area of Unity of Attribute (al_Tawhid al_Sifati).

Keywords: *The exegesis of the holy Quran, Tawhid (oneness of God), The interpretive methods, The exegetical bases.*

The Analysis of the Beauty Concept with Employing the Semantic Network

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The present research with aim to analyze the concept of beauty in the holy Quran with applying the semantic network has been scheduled that is from perceiving the meaning of a concept through studying the related concepts as the important and specific aspects of that concept and their relations become visible. For achieving this general mentioned goal, the stages of the conceptology of the beauty lexicon and beautifying (being adorned), the recognition of the lexicon position, the recognition of the conceptual relation between lexicons, inferring the key concepts proportion to beauties and beautifying and at the end, the analysis of the concept of real beauty which is leded to good and the real beauty which is leded to evil and adornment has been formed. The method of research is the analysis based on the semantic network and for this aim, the verses of the holy Quran, the Quran exegeses and the authentic lexical books have been used. The results of this research are: it should be differentiated between the

concepts of beauty which results good and the concepts of real beauty and adornment which results evil. The concept of beauty and adornment (beautifying) intensively are intertwined. In reality, the instance of beauty and adornment (being adorned) can be itself cause, effect or concurrent with the other beauties (and adornment). In other word, the beauty and adornment constantly develops and grows in the successive rings. These productive concepts (beauty or adornment) have been selected as the key concepts. In the analysis of the concept of the real beauty leading to good and the real beauty leading to evil with studying the common concepts of the ijabi (affirmative or positive) and salbi (privative or negative) relation and the illuminative relationship which are among these concepts, it should be mentioned that the concept of faith (iman) in God has a main position in the beauty leading to good. In the real beauty leading to evil and adornment although at the beginning they are completely different but at the end of the path they led to one point. in both, kufr (unbelief) has a crucial role.

Keywords: *The holy Quran, The analysis of the concept, Beauty, The semantic network.*

The Realistic Idealism from Quranic Point of View

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The discussion of the relationship between Idealism which means considering the ideals only and neglecting the realities and Realism that means matching the movement only on the basis of the realities,

has a long background and led to lengthy discussions. Some verses of the Qur'an call into consideration of ideals and ignorance of the realities, while other verses warn of ignorance of the realities. The findings of this research, which have been done by descriptive-analytic method, show that although at first glance, these two categories of verses are incompatible, but attention to other verses such as ones related to the number of enemies in the compulsion of Jihad, moderation in charity, etc., can be summed up in such a way that, while constantly monitoring the ideals, man must pay attention to the realities. In other words, the Qur'an calls humanity into realistic idealism. It is clear that the forgetting of the ideals will lead to deviations from the goals, and ignoring the facts will lead to failure.

Keywords: *Idealism, Realism, Realistic idealism, Quran.*

A Survey of the Countermeasure Maxim Based on the 58th Verse of Sūrat al-Anfal

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The maxim of fulfilling the promises which is the main center of different regulations of the international covenant systems loses its dignity with occurring the violation by the party fails to fulfill their part of promises and the countermeasure maxim become legitimate. The recent maxim is constantly one of the most important legal exception for the maxim of fulfilling the obligations (promises) in all legal systems like the legal system of the noble Quran. According to the Quranic teachings, the violation of the previous obligations has

two instances: the real violation and the future breach based on the certain evidences (the ruling violation) both comprise the base for the lawfulness of the countermeasure maxim. The Quranic proof for the lawfulness of the countermeasure maxim is the violation of the obligation of 58th verse of sūrat al_Anfal. There are continually two interpretive attitudes for this verse because of the semantic wonder. In the first method, it is not necessary semantic relation to the other verses relating to the violation of agreement for inferring (getting) the ordinance in this verse. the miraculous specification of this verse is explaining the legal rules (hukm al_shari`a) through a few words and a spread meaning. This interpretive method relates to the method of fiqhi inferring from the verse. (retaliate in kind maxim). In the interpretive method mentioned by this paper, exploring the lawfulness of the countermeasure violation in the contractual relationship of the Islamic government based on the semantics. Because in the recent attitude, in agreement with the comprehensive opinion of the holy Quran, the clause of the legitimacy of the maxim, that is, the prior violation is supposed meanwhile, this verse has semantic relationship with the verses relating to the early violation (real). With this analytic view, defining a new instance of justice pivot in the contractual relation between countries (the Quranic innovation) has been distinguished. Because, according to the analytic method, the specification of being Countermeasure action as a maxim against the proceed breach is determined.

Keywords: *58th verse of sūrat al_Anfal, The holiness of the maxim of fulfilling the promises, The legitimate of the countermeasure maxim, The Quranic*

principle of the countermeasure maxim.

The Comparative Study of the Infancy Gospel of Thomas with the Holy Quran

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The Infancy Gospel of Thomas is one of informal gospels. Some similarities between it and the holy Quran make some orientalist believe that some verses of the holy Quran have been borrowed from the Infancy Gospel of Thomas by the holy prophet of Islam. Therefore, this note has been organized to answer this problem. How many are similarities and differences between the Infancy Gospel of Thomas and the holy Quran? Are the available dissimilarities showing that the holy Quran being borrowed from the Infancy Gospel of Thomas? The comparative study between the Infancy Gospel of Thomas and the holy Quran indicates that speaking in the cradle, curing patients with Vitiligo and sending down food from heaven are of miracles which are solely mentioned in the holy Quran and in contrast making the disturbed water pure and excellent and multiplying it, stretching wood, fixing the broken pitcher and knowing alphabet and letters are of miracles which are only expressed in the Infancy Gospel and forming sparrows from clay, healing the sick, raising the dead and informing ghayb (unseen) are of the most important similarities between the holy Quran and the Infancy Gospel. From the other side, this gospel including subjects such as stating parents for Jesus (p.b.u.h), cursing, scoffing and abusing people by

Jesus and narrative detail and relying on details which have no role in the educational and guiding dimensions and also the holy prophet (p.b.u.h) being illiterate, having no relation with and not using the persons who knew the sacred texts and the difference between the expressive style and the content of the holy Quran with the Infancy Gospel clearly shows the divine origination of the noble Quran and man origination of the Infancy Gospel narrations. The approach of desacralization of Jesus in the Bible is seen.

Keywords: *The noble Quran, The Infancy Gospel of Thomas, Prophet Jesus (p.b.u.h), The approach of the desacralization, The content and speech style.*

A New Investigation into the Authenticity of Vahed Narration in Exegesis Emphasized on al_Sheikh al_Tousi's View Point

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One of the questions concerning the authenticity of vahed narration is whether it is confined to the Jurisprudential narrations or it is applicable to the narrations in the field of interpretation of the holy Quran. There are two main viewpoints in this respect and based on statements in the introduction of al_Tibyan, it is related to al_Sheikh al_Tousi that he does not accept the authenticity of vahed narration in the case of exegesis while going exactly through that statement and his other speeches in al_Tibyan and Oddat al_ool, one can come to the conclusion that he is for the authenticity of vahed narration in the

field of interpretation of the holy Quran.

Keywords: *Al_Sheikh Al_Tousi, Exegesis, Vahed narration.*

The Explanation of the Eternal Punishment for Murderer Who Is Muḥ min in the 93rd Verse of Sūrat al_Nisāḥ with a Look to the Maxim: “the Suspension of Hukm in the Attribute Which Implies to the Reason”

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There are two major currents in the explanation of the eternal problem among the Quran exegetes. Some believe that the eternal in hell means immortality and some others accept that it means that a long stop and not immortality. Majority of the Quran exegetes have accepted the first opinion but it faces challenges. One of the problems which should mention for this idea is the argument (reason) being extracted from the 93rd verse of sūrat al_Nisāḥ . This verse has used the general (ḥ ām) word for the murderer which it includes the believers especially the address in the preceding and next verses has been delivered to the believers. Whereas, according to the Islamic teachings such as shafa'ah (intercession) traditions, the believers will never remain in the hell forever. With applying the maxim “the suspension of hukm in the attribute which implies to the reason” which has been propounded in ilm usul al_fiqh (the Principles of Islamic jurisprudence), meanwhile removing this contradiction, the present research will show that the

faith (iman) attribute of the killed has been regarded in the hukm (ruling) and the killing intentionally and hostilely for the faith of the killed has been paid attention which it has no harmony with the soul of faith. It will be clear that not only such punishment from God who is just and kind for this killing is not counted cruelty and it has not prohibited by intellect and at the end it is counted wisdom (al-hikmah) but also the ruling of eternal living of these groups in the hell is in agreement with other appropriate verses and this verse is not counted an exception for the eternal hukm (ruling), that is, the punishment being everlasting.

Keywords: *Intentional killing of the believer, The eternal in hell, Removing the contradiction, The maxim “the suspension of hukm in the attribute which implies to the reason”, The exegetical function.*

The Examination of the Exegetical and Quranic Principles of Muhammad Amin Astarabadi and the Critique of Them

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Muhammad Amin Astarabadi is one of the famous scholar of Imamiyyah in 11th A. H. Muhammad Amin has codified his teachings in a book titled “al_Fawa'id al_Madaniyya” which is a prominent work among his works. He has special principles and specific Quranic and Exegetical thoughts. This note has investigated and identified and criticized them with analytic- descriptive method and has achieved the below results: Astarabadi believes that the only way to achieve well-

being is employing (resort to) the hadiths of the Infallibles (Ma'sūmūn). He believes that the main addressee of the holy Quran is the Infallibles and he thinks every exegesis of the holy Quran except the exegeses of the Infallibles is Tafsīr bi-Ra'y (the commentator accepts and believes the certainty of opinions and attitudes as incredible presuppositions then he interprets the Quran according to his own desire to prove them) and negates the apparent meaning of the Quran verses (hujjiyat al_zawahir) in the theoretical ordinance. He also believes that ijmae (consensus) and aql (intellect) are not appropriate for being used as reasons and proofs. Astarabadi believes that the Quran includes all knowledge and also the distortion (tahrif) in the Qur'an is possible. There are serious critiques about these beliefs which are: achieving salvation and well-being of man is resorting to the holy Quran and the Infallibles (Thaqalayn literally meaning: holding the Quran and two weighty things) together. The assignment of the comprehension and understanding of the holy Quran to Shia imams has in opposition with being the holy Quran a miracle and the challenge of the noble Quran. Although, the profound and careful understanding of the Quran assigns to Imams but there is no proof for the negation of its absolute perception by non-Infallibles. The apparent meaning of the Quran verses which are not authentic is in contradiction with the verses encouraging thinking and contemplation. The exegesis of the holy Quran according to the criteria and conditions is possible and necessary and it is not considered Tafsīr bi-Ra'y (the commentator accepts and believes the certainty of opinions and attitudes as incredible presuppositions then

he interprets the Quran according to his own desire to prove them). The comprehensiveness of the noble Quran does not mean the absolute comprehensiveness but it means the comprehensiveness in the religion and guidance. Because of the verse which states that holy Quran protected from any alteration and distortion and no-entrance of batil (falsehood), the holy Quran has never been distorted verbally.

Keywords: *Muhammad Amin Astarabadi, The Quranic principles, The exegetical and Quranic principles.*