

## **Abstracts**

### **The Comparative Analysis of the Principle of Synonymy in the Exegesis of the Noble Quran with the Semantic Approach to “al-Mizan” and “al-Tahrir wa al-Tanwir”**

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Although the exegetes have applied the specific rules and principles in the exegesis (tafsir) of the holy Quran, but without determining these unwritten and unreported rules, they have interpreted the holy Quran. The available researches about this have merely paid the extraction of these principles from the sciences of the holy Quran (ʿulūm al-Qurʾān), theory of the roots of jurisprudence (uṣūl al-fiqh), the Arabic rules and lexicon, some introductions for the exegesis and different books, while the extraction of the rules from the text of the exegeses (tafasir) and examining the exegetical opinions of the exegetes through the Quran verses reveals new points and rules. Extracting these rules provide a precious treasury of the exegesis rules and its backbones for the exegetes. The consequence of this attempt is to systematize the exegesis science through writing down an accurate collection of the exegesis rules. Which it follows more precise understanding which is far from fault and mistake in the

perception of the Quran verses. This note is going to study the constructions which are used in the Synonymy of the holy Quran with the modern semantic approach among the two exegetical opinions of the two effective exegetes Allameh Tabataba'i and Ibn `Āshūr in the recent centuries.

**Keywords:** *The rules of the Quran exegesis, Synonymy, Allameh Tabataba'i, Ibn `Āshūr, Semantic.*

## **The Role of Etymology and Sīaq in the Perception of the Quran Verses with the Verbal Similarity**

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The Quran verses (ayat) with the verbal similarity are those of the Quran verses which are similar from the verbal and semantic point. Most of the Verses with verbal similarity are in the story of Mūsā ibn 'Imran (Moses in the Hebrew Bible) and the verses relating the Jewish people. Two of these cases are 60<sup>th</sup> verse of Surat al-Baqarah (Cow) and 160<sup>th</sup> verse of Surat al-A'araf (The Heights) which there is obvious difference in the application of two terms “انفجرت” (gushed out) and “انجبت” (gushed out). In the books of the justification of the verses with the verbal similarity, different reasons have been implied for this variety in the application of these verses with the verbal similarity. But the reasons can be criticized and cannot be trusted. The etymology science with different tools such as the comparison of terms between the Semitic languages, knowing the verbal originality, the principle of twofold or threefold meaning linguists believe that every Arabic terms at the beginning has a principle of twofold or threefold, the historical semantic, etc.

can greatly help to understand the Quran terms and the justification of the verses with the verbal similarity. In this paper with using the tools of the etymology science and with considering the siaq (context) of the Quran verses which both are authentic verbal indications (qarineh), it is mentioned a new justification for this variety which has more congruence with the exact meaning of terms and also the verses siaq.

**Keywords:** *The Quran verses which are similar from the verbal and semantic point, انفجار (Gushing out), انفجار (Gushing out), Etymology, Siaq.*

## **The Validity and Superiority of the Anfosi Exegesis of the Noble Quran**

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In the belief of the Islamic gnostics, the Anfosi (inward) exegesis of the holy Quran is the best method for the exegesis of the Quran verses and understanding the Quranic meanings. But because of some untrue exegetical samples in the gnostic exegeses accompanying with the simple and obvious samples of the Quranic correspondences with the human soul (nafs), it has followed the thought of the lack of the accurate exegetical bases in the gnostics' exegeses. It seems that this has been originated from the lack of the true knowledge of the Anfosi exegesis and the process of its creation. Based on this, this paper has attempted to pay attention to the priority of the Anfosi exegesis over the exoteric (zahir) exegesis while studying the validity of it. Findings indicate that the meaning of Anfosi tafsir is the inner vision -witnessed- (shuhūdi) understandings of the cosmic realities which the Islamic gnostics have accepted them as the stages of the meanings and the esoteric (batin) parts

of the Quran verses. The mentioned bases of the gnostics for the Anfosi exegesis are taken from the traditions of Ahl al-Bayt. The samples of their Quran exegeses can be accorded with hadiths. From the view of the gnostic, the serious endeavor for the purification of nafs (soul, self) and also qira'at (the method of recitation of the holy Quran) in a specific way provides the background for the revelation of the Quran meaning (nuzul al-Quran) in the heart. The functions and advantages of the Anfosi (inward) exegesis of the holy Quran also emphasize the necessity of the more attention of the exegetes to this type of the Quran exegesis.

**Keywords:** *Anfosi (inward) exegesis of the holy Quran, The methods of the Quran exegesis, The gnostic traditions of Ahl al-Bayt, Inspiration (ilham) and witnessing (shuhud), Islamic mysticism.*

## **The Quiddity of the Anfosi Exegesis of the Holy Quran**

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The gnostic (irfani) exegesis of the holy Quran is a type of the exegeses in ijtehadī method which has different types, itself. Anfosi (inward) exegesis with the gnostic method interprets the divine verses which in the trend of human perfection after passing from the practical gnosis (al-'irfan al-'amali), it has entered the theoretical gnosis and with presenting the intellectual and reasoning proofs, it tries to prove the rationality of the irfani unveiling (kashf) and witnessing (shuhūd). Findings of this paper which have been adopted based on the descriptive-analytic method indicate that the pivot in anfosi (inward) exegesis is God and its subject is man and its goal is waḥdat al-wujūd (oneness of being or unity of existence). The anfosi exegete believe that all divine verses

are the commentary of his own (self). All things which are out of man's 'ilm al-huzuri (experiential knowledge) to his own (self) are of the “afaqi” (signs in the outer world) exegesis. Therefore, afaqi tafsir is an introductory for entrance of anfosi (inward) exegesis. The opponents of anfosi (inward) exegesis meaning those who criticize irfan and philosophy do not agree some bases of anfosi exegesis such as waqdat al-wujūd (oneness of being or unity of existence). They do not value the irfani unveiling (kashf) and witnessing (shuhūd) and the esoteric (batin) perceptions in the exegesis of the holy Quran and they believe that the intellect (aql) and intellectual arguments are ineffective whereas all of these three factors have an important role in anfosi exegesis.

**Keywords:** *Anfosi (inward) exegesis, Afaqi (signs in the outer world) exegesis, Self-knowledge or Self-awareness, The opponents of anfosi (inward) exegesis.*

## **The Analysis and Examination of the Quranic Proofs of the Ruling Ordinances Established by the Supreme Leader in the Exegetical Opinions of Imam Khomeini and Shahid Sadr**

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Imam Khomeini and shahid sadr both have adduced two Quran verses: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴿١٦٤﴾ and specifically some verses for the authenticity of the ruling ordinances established by the supreme leader. In the thought of Imam Khomeini, the holy prophet has several significant positions: 1. The significance position of the strengthen messenger of God's Ahkam (ordinances). 2. The great position of judgment and judiciary. The holy prophet because of the great position of the prophecy, he is only the

messenger of God's ordinances and he himself has no command and forbidding and all his sayings indicate (present) God's orders and commands. Therefore, in the verse ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾, the obedience of the holy prophet is the obedience of his ruling obedience. With considering that imam Khomeini in his fiqhi and political discourses of the direct faqih involvement in the government (direct faqih ruling) has studied the verses, the Islamic ruler or governor can priorities the ruling ordinances over the legal rulings (the legal rules -hukm or ahkam al-shari`ah-) and for ﴿أَطِيعُوا الرَّسُولَ﴾ the believers must obey him. But Shahid Sadr in the fiqhi and political discourses of the restriction of the ruler (ruling) has introduced Mantaqat al-Faraq (the area of separation; the area of the permissible for people). ﴿أَطِيعُوا اللَّهَ﴾ obey Allah is in the area of orders which are binding and ﴿أَطِيعُوا الرَّسُولَ﴾ the obedience of the holy prophet is in the area of orders which are not binding which the holy prophet has ordered based his great position ruling. In his attitude, because of ﴿أَوْلَىٰ بِالْمُؤْمِنِينَ﴾ (Surely the Prophet has more superior over the believers), the ruler can make mandatory laws for Muslims. But it is impossible to draw to a close and stop legal rulings (the legal rules -hukm or ahkam al-shari`ah-). Attention to shan-e-nuzool (meaning occasions or circumstances of the revelation) of the verses and the exegetical attitudes and opinions makes the opinion of Imam Khomeini strengthen against the attitudes of Shahid Sadr.

**Keywords:** *The noble Quran, The ruling ordinances established by the supreme leader, “أَطِيعُوا الرَّسُولَ” (Obey the Messenger), “أَوْلَىٰ بِالْمُؤْمِنِينَ” (Surely the Prophet has more superior over the believers), Imam Khomeini, Shahid Sadr.*

# **The Examination of Taqlid Pathology in the Religious Beliefs from the View of the Holy Quran**

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The narrative of history of human social life indicates that in all human communities, a group with the economic, religious and political skills is believed that they are elite and they guide the other people. The role of the religious scholars and intellects in the orientation of common people are important and unique. The holy Quran also with welcoming this outward reality with mentioning different samples has pathologized it and has tried to reduce the social thought gap by the repeated request for thinking. From the view of the Quran, following religious elites does not cause to eliminate responsibility in the presence and watching of God and all people are responsible for their adopted religious approach (acts). For this, all people repeatedly have been invited to rationality and thinking over the revelation texts, beside the consciousness of the religious concepts, the divine book is the criterion for recognizing truth from untruth in the elites' claims. In the Quran reasoning, intellectual dependence of the common people on the elites is fault and disagreeable and it is the duty of all people to advance their consciousness and rationality in the religious proofs being presented by the community leaders in order to set themselves on the right path and follow the pious elites consciously to the eternal welfare.

**Keywords:** *Taqlid pathology, The religious beliefs, Obedience, Rationality, Elites.*

## **The Analysis of the Exegesis of the Quran Verse of Hadd Punishment for Theft through the Verse «لَنْ يَسْتَحْيَا»**

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One of the most efficient and best methods of the Quran Exegesis is to use the noble Quran for its exegesis. The exegetes of the noble Quran through the Quran have advanced proofs for the authenticity and validity of this method and they have believed this method is taken from the manner of the infallibles. The holy Quran verse about stealing (Surat Al-Ma'idah/38) is of the most prominent instances of this manner which has been taken by the exegetes and according to this, the didactic aspect of this manner in the exegetical traditions of Ahl al-Bayt has been reached to the stage of emergence and proving by them. But it should be considered that all the Quran exegetical traditions through the Quran have not had the didactic aspect and there are some other faces in them. Although in the tradition of Imam Javad (peace be upon him), the stealing verse has been interpreted through the verse ﴿أَنَّ الْمَسَاجِدَ﴾ (Surat al-Jinn/18) and the amount of cutting off hands are determined according to it. But the study shows that this hadith has no the didactic aspect and for silencing the opponents and proving the legislated hukm, Imam has merely caused to be understood the meaning of the Quran stealing verse through the interpretation and requirements of meaning of one verse (Surat al-Jinn/18). The other hadiths for the interpreting this verse for the interpretation of the Quran stealing verse and by adducing the other verses (determining the other evidences) for the exegesis of the mentioned verse and also the exegetical examination of the terms “يَسْتَحْيَا” (hand) and “مَسَاجِدَ” (mosques) support this issue. In addition to these subjects,

really, the components of the theory of the exegesis of the holy Quran through the holy Quran believe that fiqhi ordinances are out of the inclusion of the Quran exegesis through the Quran and are of exceptions.

**Keywords:** *The holy Quran verse about stealing (Surat Al-Ma'idah/38), Surat al-Jinn/18, Mosques, The hadd punishment for theft, The exegesis of the holy Quran through the noble Quran.*

## **The Quranic Model of Changing the Attitude or Correcting the Human Valuation**

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Man constantly applies measures for the evaluation and valuation of the phenomena. The measures change under the effect of the different factors. Meanwhile, every person's facing and contact with the information and new phenomena relating to the process type and his conceptual system interaction causes a type of change in all his previous measures and values. It can be said that all person's relationship (ratios) has been reinvestigated and corrected by the new scale. But this current which is named the correction system of ratios in this paper is lasted till the person's scale completely coincides with the truth and reality. Of course, this conversion and relativity only occurs in the human nafs (self) and not in the outward reality and the religious knowledge. The basis of changing the attitude and the scale of the man's valuation has been generally studied in the epistemology and ethics (or moral philosophy). But mostly it has not been mentioned how the epistemological system is. While investigating the contents of the Quran verse, This research has deduced the pillars and process for this system and shows that this conversion moves through two ways

progressive and unprogressive which it is affected by the divine and satanic strategies.

**Keywords:** *Valuation, The correction of ratios, The Quranic knowledge, Epistemology system, Measure, Analogy.*

## **A Research on the Phenomenon of the Repetition and Varsity of Nuzul**

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In the Quranic sciences books and the tafsir books, the phenomenon of the repetition and replication of nuzul (revelation of the holy Quran) has been seen with these statements: “ما نكررت قرآنا” (What has been repeated its revelation), “ترليت” (It has been revealed two times), “ترليت مرآتين بعد احدهما” (It has been revealed one time after the other time) which they are not supported by hadiths. In the writings of the antecedents, it is not seen. For the first time, it has been presented in Maqatel Ibn Suleyman in the margin of his tafsir for the exegesis of Sūrat al-Fātiḥah and the exegesis of 87<sup>th</sup> verse of Surat al-Hijr with the word “فهل” (Is said without mentioning the teller). Then, for acting according to the hadiths with contradicting occasions or circumstances of the revelation, Al-Baghawī, Ibn Kathir, Al-Suyūṭī, Al-Zarqani and many Sunni contemporary scholars in their writings in the exegesis of the 113<sup>th</sup> verse of Surat al-Taubah, 126<sup>th</sup> verse of Surat Al-Nahl, 85<sup>th</sup> verse of Sūrat al-Isrāʾīl and etc. have investigated it and have counted benefits which they have been stated by Zarkeshi. For the first time, Zarkeshi (the 8<sup>th</sup> century of Hijri Qamari) with his endeavor presented advantages for the repetition and replication of nuzul

(revelation of the holy Quran). The reverence and honor for the mentioned Quran verse and chapter (ayah and surah) and reminding the holy prophet because of forgetting that Quran verse or chapter has been stated of the most important profits of the repetition and replication of nuzul. Without certain accepting it and only with telling the word “فَهْلُ” (Is said without mentioning the teller) and without any interpretation, Allameh Tabatabaei and the great Sheikh Tabarsi have expressed this phenomenon for the interpretation the statement ﴿سَبْعًا مِّنَ الثَّانِي﴾ (Surat al-Fatihah is often called as “saba'ah al-mathani” meaning the “seven oft-repeated verses”) and the compatibility of Surat al-Hamd with it. The basis of the origination of this phenomenon which is based on the lack of belief to the infallibility of the holy prophet (peace be upon him), accepting the justice of the prophet's companions, acting and creating harmony between the contradictory occasions or circumstances of the revelation and the justification of the seven qira'at (the seven reciters of the noble Quran) is in contrast with the Shiite interpretive and ideological basis. Meanwhile presenting the phenomenon of the repetition and variety of nuzul and the opinions of the proponents and opponents, this note has criticized the benefits of repeating the revelation and extracted the mentioned bases from the Quran verses and chapters which have been claimed the repetition of the revelation.

**Keywords:** *The noble Quran, Makkī (مَكِّي), Madanī (مَدَنِي), The phenomenon of the nuzul, The variety of nuzul, Asbab al-nuzul (Occasions and circumstances of the revelation).*

## **The Quranic Proofs of the Hadiths of the Patience**

### **Chapter in Usul al-Kafi**

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Being assurance of the accuracy of the issuance of hadiths from the Infallibles (Ma'sūmūn) has constantly observed and emphasized by the muhadithin and the notable Imamiyyah persons; in addition to the perception of the indication of the hadith. According to the hadiths narrated by the holy prophet and the Infallibles which have been accepted by both Shii and Sunni, one of the most important criteria to achieve this goal is to examine and study whether these traditions are in harmony and accordance with the Quranic verses. Therefore, with the semantic examination and criticism of all hadiths of the patience chapter in *Usul al-Kafī* and collecting the related Quranic verses, this note is going to determine the amount of their accordance and harmony with the Quran verses and consequently the issuance of them from Infallibles. This research with the descriptive-analytic approach and with the documentary-library method and with relying on the Quran verses and the exegetical texts and other authentic sources has been shaped. The outcomes show that the patience as a religious teachings is of the greatest (most important) features and faculties which it has been considered by the Quran verses and hadiths, as only one tradition of the whole 25 traditions has a little concord with the Quran verses, the other traditions of this chapter are in complete agreement with the Quran verses.

**Keywords:** *Usul al-Kafī, Patience, The study and examination of the hadiths in conformity with the Quran verses, The semantic criticism of the hadiths.*