
The Investigation and Criticism of Quranic Foundations of Ahmad Sobhi Mansour Regarding Quran as the Exclusive Source with the Emphasis on the Book: Al-Quran va Kafa Masdara li Al-Tashri' Al-Islami

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(Date of Receipt: 25 April 2014; Date of Acceptance: 31 May 2014)

Abstract:

Sobhi Mansour, in the book *Al-Quran va Kafa Masdara li Al-Tashri' Al-Islami*, tries to introduce the Quran as the single source of Islamic legislation according to Quran itself and therefore to prove the lack of authority of traditions. He maintains that according to Quranic verses, Quran is a complete and comprehensive book, has declared itself to be sufficient for the guidance, and has forbidden people from referring to others. In Sobhi Mansour's view, the uncertainty in the authenticity of traditions and the Islam prophets' (S) prohibition from writing traditions are evidences for sufficiency of Quran in legislation and also for denial of the authority of traditions. It seems, however, that in proving and supporting the Sufficiency of Quran theory, ignoring the texts implying the authority of traditions and their non-conventional justification, he has conducted not only a selective approach with regard to the verses but also has benefited from interpretations inappropriate to the context.

Keywords:

Quran Sufficiency, Authority of Tradition, Authority of Hadith, Quran's Comprehensiveness.

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Investigating the Reminding Function of Revelation

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(Date of Receipt: 7 May 2014; Date of Acceptance: 31 May 2014)

Abstract:

Reminding function (of innate knowledge) is one of the most important non-independent functions of revelation. Prophets and saints of God have employed different approaches for realizing this function and duty of revelation. Revealed texts, offering explanatory role (explaining the innate covenant, its content and characteristics), educational role (teaching religion, prayer and worship), motivational role (producing developmental modes causing recourse and necessity), inhibitory role (removing barriers of nature), realize the non-independent function of revelation.

Keywords:

Reminding, Nature, Revelation, Motivational Role, Inhibitory Role

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- This research has been supported by University of Tehran and Quran and Hadith Research Institute.

Evaluation of the Viewpoints of Interpreters about Semantics of Worshipping Devil in the Verses 44 of Maryam and 60 of Yasin

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(Date of Receipt: 18 April 2014; Date of Acceptance: 31 May 2014)

Abstract:

Worshipping devil is referred to in two verses of the holy Quran. The semantic essence of worship is submission and humility. All interpreters – as far as we know – have considered the worshipping devil as obeying him. This theory has some shortcomings, such as the fact that obedience is different from worship and in order to assume worship to be obedience we need reason. It seems that the root of this meaning in interpreters' view is their understanding of the terminological meaning of worship which is itself obscure. The result of the investigations shows that the meaning of worshipping devil is like its other applications in Quranic terminology. The process of worship in Quranis such that when an ascetic sees an object as the Rab–lord, owner and conductor of his affairs and regards that object as his God, so he become humble; this special humility is called worship. In other words, one assumes this object to be his Rab, owner, conductor of his affairs and his God and worships him. Therefore worshipping devil is that a human being, as a result of continuous obedience to devil, showing surrender and humility, takes him as his Rab.

Keywords:

Worship, Worshipping God, Worshipping Devil, Obedience.

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The Effect of Imam Sadiq's (AS) Traditions on the Esoteric Interpretive Foundations of Shahrestani

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(Date of Receipt: 25 April 2013; Date of Acceptance: 31 May 2014)

Abstract:

Ahl al-Bayt (AS) as the successors of the holy prophet (S), have left us a lot of traditions which have a special manifestation not only in Shia sources but also in Sunni tafsirs (Quranic Exegesis). Shahrestani, as one of the great Sunni scholars, in his tafsir i.e. *Mafatih al-Asrar wa Masabih al-Abrar* is extensively affected by traditions of the Aimmah (AS) and especially Imam Sadiq (AS). This paper, with an analytical approach and by conducting research on Shahrestani's tafsir, i.e. *Mafatih al-Asrar wa Masabih al-Abrar*, investigates his techniques and new foundations in Quran interpretation. Among his foundations in interpreting the Quran we can name the three pairs: Mafrough and Musta'naf, Tadhad and Tarattob, and Manahij al-Amr wa al-Khalq, which he has used skillfully in his interpretation. This article, studying these three techniques, proposes that Sharestani is affected by traditions of Imam Sadiq (AS) and concludes that Shahrestani introduces each of these pairs according to the traditions of Imam Sadiq (AS).

Keywords:

Quran, Imam Sadiq (AS), Shahrestani, Foundations, Interpretation

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Geographic Scope of Prophecy in the Quran

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(Date of Receipt: 5 May 2013; Date of Acceptance: 31 May 2014)

Abstract:

The exoteric meaning of some verses in the Quran shows that the revelation and prophecy include all the regions in the world; but this is incompatible to historical facts, because the history is silent about revelation and prophecy in all regions in the world. This incompatibility can be studied in the Quran in two aspects: historical aspect and interpretative aspect. In this paper, we follow the second approach. We assume validity of historical facts that there are not valid historical reports about the existence of revelation and prophecy, having in mind their common meaning in Abrahamic religions, in all regions of the world other than Middle East. But the exoteric meaning of some verses in the Quran says that revelation and prophecy encompass all of regions in the world. These verses include three words: Nadir, Ummah and Rasool. Studying these words, this paper shows that there is no incompatibility between Quran and the assumed historical facts.

Keywords:

Inclusion of the Revelation, Quran, History, Nadir, Ummah, Rasool.

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Roots of Denying the Miracle of Quran

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(Date of Receipt: 25 April 2013 ; Date of Acceptance: 31 May 2014)

Abstract:

The God made human his successor and therefore introduced means for his guidance. One of those means is the holy Quran. After the descent of the Quran, the book of guidance for all, some people accepted it and some others didn't. It should be investigated what were the roots and backgrounds which caused the oppositions and the pagans to deny Quran's verses. What was the reason? What was the content of the Quranic teachings that some people did not wanted to accept? In this paper, with an analytic and descriptive approach, using Quranic verses and library sources, we search for an answer to the above questions. Investigating and studying Quranic verses show that some roots of denying Quran are: heresy of the pagans, their obstinacy, malice, arrogance, Worldly attachments, insisting on the material beliefs, denial of resurrection, and their mistaking the values.

Keywords:

Quran, Pagan, Prophet (S), Arrogance, Obstinacy, Malice.

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Ibn Al-Jozi's Interpretation Technique and the Position of his Tafsir (Quranic Exegesis)

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(Date of Receipt: 22 April 2013; Date of Acceptance: 31 May 2014)

Abstract:

Ibn Jozi's interpretation technique *Zad al-Masir fi Ilm al-Tafsir* is one of the narrative, traditional and advisory interpretation of the sixth century. This Tafsir, according to its writer, is neither so brief nor so vast in volume but it is something in between. This paper intends to explain the technique and position of Ibn Jozi's tafsir. His tafsir i.e. *Zad al-Masir*, which is an abstract of his comprehensive tafsir i.e. *Al-Muqni'fi Tafsir al-Quran* includes all the verses of Quran. The dominant style of this tafsir is narrative and traditional and is derived from the traditions of the prophet Muhammad (S), Sahabah, and Tabi'un. In his tafsir, he begins with giving general information about the chapters e.g. their name, virtue (Fazilah), decent and number of verses, and then mentions well the reasons of decent, the words and the evidences for them, the meanings of the words and the statements of the interpreters. Finally he turn to the decrees derived from the verses, abrogation (Nasikh and Mansoukh), and recitations. In fact, tafsir of Ibn Jozi has a high position among the sixth century Sunni tafsirs.

Keywords:

Tafsir, *Zad Al-Masir fi Ilm Al-Tafsir*, Interpretative.

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