

A Critical Approach to Semantics of Reciting Quran with Grief

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Abstract:

One of the recommendations of the Ma'ssuman (A.S.) which could be clearly extracted from the appearance of their traditions is to recite Quran with grief. But is the existence of grief in reciting Quran necessary? As a matter of fact, the co-incident of grief with reciting Quran cause a better connection between both the reciter and the listener and the meanings of the verses and also a better taking of its advices. That is why Ma'ssuman has emphasized this matter a lot and has criticized those reciting Quran without grief. In order to understand their advices, we have to distinguish the meant grief in those traditions and the material sadness raised by the incidents in the world. Therefore the cases of this advised grief should be investigated and its root should be explained. Obviously every grief has its own roots and knowing that afford us to distinguish the praised grief from the blameworthy one. In the verses of Quran and traditions, having the praised grief and abandoning the blameworthy one is considered as the signs of faith.

Keywords:

Blameworthy, Grief, praised, Quran, Recitation.

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The Meaning of “Sabab” as the Secret of Zolqarnein Victory

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Abstract:

Investigating the views of Quran interpreters, this article has attempted to uncover the mysteriously referred victory of Zulqarnein in Quran i.e. a victory which led to a glorified civilization. Zolqarnein’s unique achievements in having all the world under control, his fighting with the oppression and spreading the justice, his skills in building dam, his dominance over the enemies, his provision of security for the citizens, his establishing a mono-theistic system and finally all other successes mentioned in verses 84-98 of the “Kahf” chapter are related to Zolqarnein’s obedience to a reality called “Sabab”. Most interpreters find the best example of “Sabab” using which Zolqarnein reached all his achievements is “knowledge or what is considered as example or result of knowledge”. Surveying the Zolqarnein’s story and some other prophets who, using knowledge, had remarkable role in augmenting their civilization, it is concluded that Muslims, in order to reach their glory times of early Islam and achieve a deserving and advanced civilization, have no way but to use and produce knowledge. Having the aforementioned lines in mind and considering the verses and traditions which illustrate the “Mahdavi” ruling, Zolqarnein’s personality could be an example of the complete and infallible personality of Imam Mahdi (A.S.) in the “Akhar al-Zaman”.

Keywords:

Civilization, Knowledge, Mahdavi, Qur'an, Ruling, Sabab, Zolqarnein.

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Investigating and Explaining the "Rijal" Principle Source of "Nawadir al-Hikmah"

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Abstract:

Acknowledging traditions based on the evidence of their existence in the early sources (Javamie) and exempting some of them thereafter, has been a routine approach to evaluate traditions and introduce the narrators among the past scientists. Also today, following Ibn Valid (d. 343 H.L.), some scientists, acknowledge all the traditions of the book Nawadir al-Hikmah excepting those of some narrators or the "Mashayikh" of its composer i.e. Muhammad Bin Ahmad (d. 290 H.L.). Rijal of al-Najjashi and Fihres of Sheikh al-Tousi are the single sources of this principle among the past ones which conveyed this exception in details. Considering the differences between these two narrations, it is possible to comment on the causes of this exemption in the aforementioned principles, e.g. the trust of Muhammad Ibn Ahmad in "Mursal" or "Gholov Amiz" traditions. Following this approach, we can prove the possibility that those people exempted are not "Zaief" and also the fact that this principle is particular to Nawadir al-Hikma.

Keywords:

Muhammad bin Ahmad bin Yahya bin Imran Alashari Alqomi, Nawader al-Hikmah.

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Explaining How to Prove the Existence of God in Nahj al-Balaqah in Comparison with the Holy Quran

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Abstract:

Theology has always been one of the basic and essential topics in the Holy Quran and Imams' quotes. There are many examples – especially in the speeches of Imam Ali (AS) – which are explaining different approaches toward Theology. The most important ways of them are the Nature, the intellectual-sensorial method and the intellectual-philosophic method. Since the most valuable book for constructing man's life and his guidance after Quran is Nahjul Balaqah and the reflection of the verses of the Holy Quran is obvious in every part of it, we come to explain the ways to prove the existence of God in Nahj al-Balaqah and then to compare it with the ways explained in the Holy Quran through Library method and descriptive and analytical methods in data analysis. The results show that sometimes man can believe in God by his innate wisdom. Besides, the basis of the creatures is this fact that the universe is subjected by a supernatural essence and thus the existence of God can be proved with intermediates that are some intellectual principles proving the necessity of existence of God.

Keywords:

Divine Creation, Nahj Al-Balaqah, Order, Origination, Quran, Theology.

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"Wine" in Leiden Encyclopedia of the Quran, a Survey

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Abstract:

In this paper, article of "Wine", written by Kathryn Kueny in Encyclopedia of the Quran, vol. 5, pp. 481-483 is translated and then is surveyed and using Shia and Sunni jurisprudential, interpretative and lexical books and some other legal articles of case law of Iran is criticized. The author firstly mentions nature and quiddity of wine and also local situation of making wine, and then he deals with semantics of Khamr, Sakar and Rahiq. Afterwards, he propounds nature and difference of worldly and heavenly wine, and finally he expresses jurisprudential principles of drinking wine and its metaphorical concept.

Keywords:

Drunken, Ithm, jurisprudence, khamr (Wine), Nabidh, Quran, Rahiq.

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Comparative Study of Sunni and Shia Interpreters' Perspective toward the Meaning of "Shahed" in the Hood Chapter

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Abstract:

17th verse of chapter Hood, is one of the verses that, with itself, has brought along a great deal of discussion between the Shia and Sunni interpreters. Some Sunni commentators have introduced Abu Bakr as the meant instance of "Shahed" and based on some evidences and reasons have refused to attribute this verse to Imam Ali (AS). However Shia commentators, relying on strong external and inter-textual evidences, believe that Imam Ali (A.S.) is the referred person by the word "Shahed" in this noble verse. Extra-textual causes, including numerous narrations from Imam Ali (A.S.), the Messenger of Allah (PBUH), the Infallible Imams (A.S.), the Companions and the followers of the prophet have made it clear that the word "Shahed" in this verse refers to Imam Ali (A.S.). Inter-textual evidences also prove the agreement among the appearance of traditions suggesting Imam Ali is the meant person, the appearance of the 17th verse of Hood chapter, verse 43 of "Raad" chapter and the traditions stating Imam Ali (A.S.) to be "Nafs" of the holy prophet.

Keywords:

Abu Bakr, hood, Imam Ali (A.S.), Shahed, Shia, Sunni, Verse 17.

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Similarities and Dissimilarities between the Mu'tazila and the New Mu'tazila in their Literary Approaches toward Quran

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Abstract:

The Mu'tazila and the New Mu'tazila are two rationalist schools of Islamic theology, the adherents of which have paid special attention to the literary exegesis of the Quran. The Mu'tazila's literary approach was rooted in their thinking which was based on Kalām, including doctrines like Quranic createdness (Khalq-e Qur'an), Inimitability (I'jaz), the existence of Majaz in the Quran, and the possibility of esoteric interpretation of the Quran Ta'wil. New Mu'tazila didn't put much importance on the said issues. Their literary approach mostly followed Western methods of textual criticism rather than being founded upon issues of Kalām and religious principles. Because of their use of the varied intellectual foundations and resources of miscellaneous sects of Kalām, and also their pragmatic approach toward thoughts in resolving challenges, the New Mu'tazila were not successful in developing a firm system of thinking (in contrast to the Mu'tazila) in order to organize their different viewpoints like their literary approach toward the Quran.

Keywords:

Esoteric Interpretation, Inimitability, Mu'tazila, New Mu'tazila, Quranic Createdness.

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