The Theory of the Lack of Verbal Commonality in the Meaning of Worship in the Qur'an

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Abstract

The word "worship" in the Quran has been considered to have verbal commonality by most of exegetes, while the essence of the literal meaning of the word "worship" is humility and humility toward somebody or something as lord is worship. This meaning covers all usages of the material in the Quran. Therefore, worship in the Holy Quran is not verbally common. There is a genuine and acceptable worship in the Quran; i.e., the worship of the Almighty Allah. There is an error of detection in other forms of worship like the worship of idols, tyrant, evil, the wise people and the prophets (AS), Angeles and the jinns. To consider that the word "worship" is meant absolutely obedience or humility, or so forth in each of these usages is mistake and bears some defect.

Keywords: angels, devil, God, idol, Jinn, prophets, worship.

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Semantic Analysis of the Words "Poetry" and "Poet" in the Quran

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Abstract

Addressing the Holy Quran as "poem" and Prophet Muhammad (PBUH) as "poet" was one of the accusations that pagans propounded to deny the divinity of the Quran and following that to question the prophecy of Prophet Muhammad (PBUH). Although there are different views on the meaning of "poetry" and "poem" in pagans' language and two analytical perspectives of poetry "structural dimension" and "dimension of fantastic content" have more advocates among commentators, examination of the culture and the beliefs of the people at the time of revelation and the analysis of the word "poetry" show that the accusation was propounded based on the idea that "the poet is inspired by the world of Jinns" in order to introduce the Holy Quran as the inspirations of the Jinns and finally to deny the prophecy of Prophet Muhammad (PBUH). This analysis clarifies the origin and the purpose of the accusation by the pagans and also will make clear the Holy Quran's answer to the accusation.

Keywords: analysis, commentators' views, fantastic speech, inspiration, Jinn, rhyme and rhythm, semantics.

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A Legal Approach to the Semantic Range of the Verse "and Speak the People Good Words" from the Perspective of Shi'ite and Sunni Exegetes

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Abstract

Ethics sets the grounds for social relations in a way that without ethics the society experiences mental breakdown and failure. Jurisprudence and ethics are not separable. Religious law is legislated by God for the regulation of human life, whether it belongs to the actions, objects, or other matters of human law. Moral issues also are bound to legal law and bear jurisprudential weight. Good moral has been emphasized by God in the Quran in different ways and it has been addressed with command phrase aligned with important matters like not worshipping other than God, doing good to parents, performing prayer and alms giving. What is important is the refinement of moral issues; in another word it should be determined that to what type of four obligatory, recommended, unlawful or disapproved acts it belongs. This research aims at deduction of jurisprudential law for the obligation of good moral using religious grounds like refinement of the basis of ruling, abolition of property, and analogy as well as religious traditions and interpretations of two religious sects of Islam.

Keywords: abolition of property, analogy, good temper, Jurisprudential deduction of law, refinement of basis of ruling.

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Recognition of Hyperbaton in Understanding the Quran Relying on Tasnim Commentary

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Abstract

The matter of hyperbaton has been considered in the interpretation and understanding of the Quran. The great interpreter, Ayatollah Javadi Amoli, is among those who pay attention to different aspects of the matter in his interpretation of the Quran. It in fact leads to better understanding of the verses which have undertaken hyperbaton. An analytical method of research has been used in this article to study hyperbaton in understanding the Quran relying on the interpretation of Ayatollah Javadi Amoli. It concludes that the existence of hyperbaton, because of having benefits like deducing unity and restriction, restriction of the witnessed in the worshipped- is considered by him a way to pay attention to the principal basis of worship, plurality, appropriateness, and so forth which, if discovered, it has effective role on understanding the verses. Moreover he believes that hyperbaton is useful in some cases for understanding the verse. It is also worth mentioning that in his view some of the cases which have been considered hyperbaton by Soyuti and consequently has led to the difficult understanding of the verse are not hyperbaton at all.

Keywords: hyperbaton (priority and posteriority), Tasnim commentary, understanding the Quran, wisdom.

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Orientalists and Evolution of Hermeneutics of Shiʿite Exegesis (Case Study: the Opinions of Todd Lawson)

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Abstract

The contemporary orientalist, Todd Lawson, in his article "Hermeneutics of pre-modern Islamic and Shiʿite exegesis" attempts to describe and assess the types and historical development of hermeneutics of the Twelver Shiʿite interpretation. According to this article the Shiʿite interpretation has passed through four different types of hermeneutics from its development to the modern time including religious guardianship, compromising, mystical-esoteric (hermeneutic deafness) and philosophical- religious guardianship hermeneutics. Hermeneutic inversion of Shiʿa from Imam to commentator for the explanation of the Quran and its fusing with mystical and philosophical approaches are some characteristics of the second to fourth periods. Four periods of evolution in Shiʿite hermeneutics have been influenced by Shiʿite political-cultural situation, the emergence of the Shiʿite scientific elites, and the influence of Sunni Mu'tazilite, mystical, and esoteric approaches on Shiʿite Imamate scholars. Meanwhile, the role of Shiʿite governments like al-buoy and Safavid as well as the emergence of some scholars like Seyyed Murteza, Seyyed Heidar Amoli, and Molla Sadra in the formation of new types of hermeneutics seems outstanding. This article discusses the views of Lawson and shows their defects.

Keywords: critiques, orientalists, hermeneutics of the Qur'an, Shiʿite interpretation, Todd Lawson.

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A Look at the Legal Verses on People of the Book's Temples

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Abstract

Although Islam does not exercise all mosques, religious rules on temples, it considers in many cases the people of the book's temples as mosque, for this reason praying of a Muslim in the temples is acceptable. The Quran's recommendation to pay tribute and respect the rituals of God, including the temples of people of the book, due to religious traditions and the unity of criterion also includes the shrines of the prophets and Imams. There are some evidences showing that Islam respects the beliefs of the people of the book on their temples like using the temple as a place for confirmation of swearing in the case of mutual cursing (Liʿān) and dispensing temporary marriage of a Muslim man and Christian woman whose previous divorce has been taken place in the court but not the church. According to the Quran verses, the word "mosque" is used in two general and specific meaning. In its general meaning it also includes the temples of the people of the book. The specific meaning of the mosque is the same common sense known to the Muslims.

Keywords: destruction, mosque, pay tribute, temples.

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Comparing Different Views Regarding the Scope of the Infallibility of the Speech of the Prophet Muhammad (PBUH) Based on the First Verses of the Surah Al-Najm

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Abstract

The main condition for the realization of prophethood is the infallibility ('ismah') of the selected person. The Holy Quran also considers this idea necessary. In addition to rational ('qli) reasons to prove the infallibility of prophets, narrative (naqli) reasons are also used. The next matter in the field of infallibility is to study the view of religious teachings on the scope of this issue. Infallibility is a position which encompasses levels from the lowest to the highest. Even it should be said that infallibility can be divided into different kinds in proportion to its components. The present study has been conducted using library method and analytical approach and tries to investigate and criticize the views of different commentators in the scope of infallibility which can be proved based on the third and fourth verses of the Chapter The Star (al-Najm) of the Quran. All commentators agree that these verses refer to the Prophet Muhammad (PBUH). Analyzing the commentaries on verses shows that different views have been presented for the explanation of the verses. Some have referred to these verses to prove partial infallibility and others have referred to them for proving complete infallibility of the speech of the Prophet Muhammad (PBUH). Meanwhile, the partial infallibility view has two dimensions including the scope of the Quran and revelation as well as the compatibility of speeches of the Prophet Muhammad (PBUH) on the issue of Imamate and succession. In addition to these two main views, some commentators, while expressing different reasons for partial and complete infallibility, have not presented a clear conclusion. By investigating the root of commentators' different views and paying attention to internal and external evidences, the present paper will show that the implication of the verses under investigation on complete infallibility of the speech of Prophet Muhammad (PBUH) is a provable view.

Keywords: Chapter The Star, infallibility of speech, Prophet Muhammad (PBUH), revelation, speech.

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