

***The Concept of "Soul" and "Ego" in the Qur'an  
and its Relationship with the Views of Mulla Sadra  
and Allameh Tabatabai***

Masoomesadat Salek\*

**Abstract**

“Soul” and “Ego” are among the key words in the discussion of psychology. These words have their own specific definitions from a philosophical point of view. The Ego is used in the Qur'an to mean a human being composed of soul and body, as well as in the sense of human truth; while the soul has been used in the Qur'an in many cases and meanings. In the Quran these two words (soul and ego) necessarily do not follow the same meaning, but the sharing of instances shows that they are the same truth for two aspects of a truth and do not overlap to their philosophical equivalents and expressions. Despite these differences, some Muslim scholars, especially in the realm of transcendent wisdom, have introduced the philosophical definition of these words into the field of Qur'anic interpretation or have used the verses as confirmation and proof of their philosophical theories.

**Keywords:** Soul, Ego, Mollasadra, Allama Tabatabai

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***Analytic study of two Quranic documents of the  
interpreters believing in wisdom deficiency in woman  
(in Tabari's interpretation)***

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**Abstract**

Wisdom deficiency in woman is as belief today some religious thinkers have. Important point here is documenting this belief to Quran's verses. In this article – by analytic & library method- verses: 5/The Women & 18/The Embellishment (which are Quranic verses for those interpreters who believe wisdom deficiency in woman) studied from one of the first century primary & compiled interpretations; means Tabari. So it's clear that interpreter's theories and classical beliefs and –more important- measure of freedom from these data have main role facing verses related to woman for understanding wisdom deficiency in woman. Tabari –free of personal and circumstantial beliefs about woman- did not interpret wisdom deficiency in woman, facing related verses, although some ones believe today. So we can say the kind of facing with the verses effects on this belief more rather than time element. This writing believes: Wisdom deficiency in woman is seen as classical thought more, rather than as religious belief.

**Key words:**...wisdom deficiency, Quranic documentation, the woman question, Tabary interpretation..

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## *Educative principles based on gradual change and evolution*

### *in the viewpoints of Holy Quran & narratives*

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#### **Abstract**

Graduation in "descent & transmission" is one of the most important methods used by Islam to achieve its certain purposes in society for leading people and countering deviation and untrue beliefs. Regarding realities and circumstances caused legislator (Share`) always to set the level of addresser, the kind of transmitted knowledge and the depth of change in life, as statement basis for religious commandment executing gradually. This basis which used in Holy Quran descent and religious legislation at the descent period, applied in prophetic & Imams comportment particularly in executing orders. Graduation method and its educative impacts are based on rational reasons and to tolerate people. So this method maybe regarded for executing commandments in Qaiba (absence) period.

**Key words:** gradual descent, Quran's educative method, educative principles, Imams' educative comportment, gradual legislation.

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## ***Review, Comparison and Critique of the two interpretations (Al-Mizan and Majma 'al-Bayyan) In terms of Lexical Sources***

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### **Abstract**

Al-Mizan and Majma 'al-Bayyan are the most important interpretations among the Shiite interpretations. The attention and citation of great Shiite scholars to these two books shows the scientific power of the two great scholars, Allameh Tabatabai and Tabarsi, in all fields. Knowing the lexical sources used by them in different ways can be fruitful for the scientific community and scholars. The studies show that Allameh Tabatabai and the Late Tabarsi have used all of lexical main sources (different Mojamo Allogha, Gharib al-Quran, Gharib al-Hadith and Quranic contents). As a positive and special feature Majma 'al-Bayyan compared to Al-Mizan uses more original sources. On the other hand, Allameh Tabatabai's 98% reliance on the book Al-Mufradat is an ambiguous point and may be criticized oh his work.

**Keywords:** Al-Mizan, Allamah Tababaie, Lexical view, Lexical sources, Interpretation.

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## *Consideration of effect of the most important Quranic studies' references in 6<sup>th</sup> century*

Najmeh Najm\*

Mohammadali Mahdavidrad\*\*

### **Abstract**

Analyzing the effect of the most important Quran studies' references is necessary. This study states analytic data about the effect of the most important Quranic studies' writings at 6<sup>th</sup> century. According to the findings, we can say: Majma' ul-Bayan (by Tabarsi) is more powerful to affect rather than the monographs (by Ravandi & Shatebi) and also rather than Ibn Atiye' interpretation. Kabir (interpretation book) has less data in Quranic studies although is voluminous, so it cannot be as comprehensive book even if it collects Fakhr Razi's monographs. The effect of Fakhr Razi's works (book) in Quranic studies is average rather than Ibn Jowzi's works. But it has more importance as compared with others. Although Ibn Jowzi's books have some mistakes in writing, but the comprehensive book: Fonoun ul-Afnan (by collecting his monographs) has been more effective in 6<sup>th</sup> century and the next periods. These results increase researcher's knowledge about "the history of Quran's studies' references" qualitatively & quantitatively.

**Key words:** 6<sup>th</sup> century, Fonoun ul-Afnan, Ravandi's and Shatebi's monographs the interpretation of Ibn Atiye, the interpretation of Fakh Razi

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## *Basic Moral Virtues in the Quran; the Basis of Cultural Approximation*

Zahra Sharif\*

### **Abstract**

Culture, for all its ambiguities and complexities, has some somewhat distinct key elements; including human dimension of culture, close relationship with society, inclusion of values and patterns and rules of action, inclusion in all aspects of human life and universality. In fact, culture is a systematic context of beliefs, values, symbols, signs, and etc. cultural approximation would be achieved through considering mentioned issues. Human mood/behavior reflects the truth of his soul. The basic virtues that form moral identity of an individual are introduced in the Quran. Based on the intrinsic goodness and ugliness, these basic virtues are common to all human beings at all times and places, and will have a very direct relationship with the key elements of culture. Therefore, basic moral virtues can be considered as a basis for cultural approximation. From the Quranic point of view, human happiness is achieved through the network of meanings that is formed around piety. In the literature of the Qur'an, piety is a truth that is the average of the many attributes that appear in the heart, and the truth of every human being is originated from the acquisition of his heart. In Quranic approach, however, man's happiness does not have only an individual dimension. It can be said that the addressee of the Qur'an is a social human being who reflects the real human beings. Therefore, the more we get closer to inner peace through the attribution of the basic virtues of the Quran, the more its manifestation in the form of outer peace will form a deep culture.

**Keywords:** Virtue, Basic Virtues, Heart, Piety and Culture

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**In the Name of Allah**

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