

The Martyr Dastgheyb's Moral View and its Quranic Origin

Hamed Khānī (Farhang Mehrvash)

Rezvān Kāmyāb fard

Abstract

Shahīd (the martyr) Dastgheyb as a Clergy and a moral teacher used to deliver the sermons during which he talked about different issues like exegetical material and moral teachings. The publication of his textbooks and distribution of his audio cassettes were welcomed by the public all over Iran. The study of his moral thought is of great importance from different aspects. On the one hand, Dastgheyb can be regarded as the prominent example of preaching exegete in modern time. He never wrote a complete commentary on the *Quran* but in his preaching sessions he commented on many Quranic chapters. Even, in the works which are not directly aimed at Quranic commentary, he seldom avoids mentioning Quranic points. On the other hand, above the exegetical aspect, the study of his views from the perspective of history of ethical thought and even Iranian contemporary political history is of great importance. Based on this, it is essential to know what ethical teachings he preached, as one of the pivotal figures during the Islamic revolution of Iran and what the religious bases of those teachings were. It is also important to know the similarities and differences between his views and other scholars and activists belonging to other intellectual schools. This paper has been designed for achieving such a purpose and seeks to review Dastgheyb's ontology, anthropology and his look toward highest form of virtue for human beings and the way of reaching it, the framework of his ethical view and his understanding of ethical messages in the *Quran*.

Keywords: Iranian Ethical Schools, Iranian contemporary moral trends, Study of Cultural movements, Philosophy of Ethics in Contemporary Iran, Preaching Commentary.

A Review of Some Persian Translations of the *Quran*
Study case: the *lā al-Nāfiya lil-Jins*

Zohre Akhvān Muqadām
Majid Nabavī

Abstract

Offering precise translations of the *Quran* to other languages including Persian, requires much knowledge about the principles of translation and then application of them as well. One of the linguistic principles in this regard is the translation of the *lā al-Nāfiya lil-Jins* as one of the negative structures in Arabic. This structure has been used 112 times in the *Quran*. It is necessary for every translator to know and apply the difference between this structure and other negative structures in Arabic. In the present paper we have tried to compare 9 Persian translations of the *Quran* in the way they have translated this structure. Based on the findings of this study the translation of Mr. Rezaie Esfahani with 107 cases of proper translation is in the top and the translation of Mr. Hadad Adel with 19 cases, stands second.

Keywords: Translation of the *Quran*, the *lā al-Nāfiya lil-Jins*, Elahi Qumshie, Makarem Shirazi, Hadad Adel Musavi Garmarudi, Jalal al-Din Mujtabavi, Muhammad Mahdi Fuladvand, Ali Meshkini, Abdulmuhammad Ayati, Muhammad Ali Rezaie Esfahani.

Synonymy in Quranic Words and the Problem of Translation

Gholāmrezā Ra'īsiyān
Melikā Kurdluyī

Abstract

Some experts believe that Arabic language includes synonymous words while others reject it on the bases that all such words have different meanings. This subject when presented about Quranic words may draw more attention and discussion because even some of the supporters of the idea of existence of synonymy in Arabic, reject its occurrence in the *Quran* since this is against the concept of inimitability of the *Quran*. Accepting such theory may cause the translation of the *Quran* to be more problematic because sometimes there is only one equivalent word in the translated language for a number of Quranic words. Thus, the belief in negation of synonymy in the *Quran* has made many limitations for the *Quran* translators. This paper aims to, after reviewing the proofs presented by the opponents and proponents of the idea of synonymy in the *Quran*, establish a base for translating such words and consider some of the practical problems while translating some of them. As it will be shown, translation of the *Quran* without considering the issues such as homonymy and polysemy, the prominent differences in meaning of some words, and the words selection, which are of great importance, will cause the translation to be less reliable.

Keywords: Synonymy, Word, Devotion of Meaning, Usage, Translation.

**Psychological Analysis of the Speaker
Based on the Syntax Interpretation
A Review of Abdulqāhir al-Jurjānī's Approach
To the Philosophy of Language
In his *Dalā'il al-I'jāz***

Huseyn 'Abulhuseynī

Abstract

The interrelation of minds can happen only in an indirect way. Every thought can be transferred to others through meaning and then the appropriate signs. The most important and most common signs are linguistic ones. The thoughts are stimulated by the motives such as desires, needs and excitements, the understanding of which has always been an enigma for mankind, especially when facing with a written text whose writer belongs to centuries ago, and when there are no other tools except the text for cognition of the writer. The Muslim scholars, therefore, in their attempts to understand *Quran* have had much discussion about linguistic affairs and the relationship between language and thought. One of the scholars, dating back to 1000 years ago, who while researching about the inimitability of the *Quran*, and presenting the theory of orderly of the *Quran*, systematically tried to discuss about the language and its connection with thought and offered a method for evaluating the literary works and psychological status of their writers through syntax analysis, was Abdulqāhir al-Jurjānī (d. 471 AH). In his various works, especially in *Dalā'il al-I'jāz*, he elaborates on issues which are included in philosophy of language today. This paper seeks to, while reviewing the theory of orderly presented by Abdulqāhir al-Jurjānī, explain his perspective and method in determining the psychological status of the speaker through syntax analysis.

Keywords: Theory of orderly, Syntax interpretation, Language and thought, Speaker's psychology.

Triggers of General and Specific Concepts

Hojjat Rasûlî

Yâser Heydarî

Abstract

The two terms of general and specific in exegetical, legal and literary texts have various applications. These two rhetorical and linguistic terms have been widely used in exegetes' literature. It is because the terms of general and specific have special status among the experts in the Quranic commentary. The researchers in literary sciences have found that there are some structures and contexts by which the utterances may turn into one of these two concepts in a way that other linguistic possibilities are cancelled. These structures are called "Munaşîş" (triggers) in Arabic. Therefore, the two Arabic terms of "Munaşîşât lil'umûm" (triggers of general) and "Munaşîşât lil'khusus" (triggers of specific) can be used to refer to them. Although, this subject has been frequently discussed by the scholars, it has never been tackled as an independent issue covering all its details. The subject, thus, seems to be necessary to be thoroughly elaborated in a special paper. This study aims to respond to this need and has tried to determine the triggers of general and specific by referring to what the scholars of syntax and rhetoric have managed or even failed to mention.

Keywords: General, Specific, Explicit Utterance, Inclusion.

An Overview of Nahj al-Balaghah From the Perspective of Speech Acts

Furūgh Kāzemī

Abstract

The present study aims at investigating the linguistic theory of speech acts in Nahj al-Balaghah. It seeks to see whether the theory of speech act can be applied for a better understanding of an ancient religious text like Nahj al-Balaghah or not. We will try to show that how speech acts have been used in Nahj al-Balaghah. As it will be shown, in some sermons the relationship between locutionary act and illocutionary act is not as expected and only by considering the context of the situation in which the sermon was presented the illocutionary meaning and the real intension can be inferred. Thus, it can be concluded that speech act analysis can be useful in various reading of Nahj al-Balaghah and can open new gates in text interpretation. Based on the findings of the article, in Nahj al-Balaghah, the declarative, expressive and directive acts have been used to express the religious teachings. Whenever it is needed to introduce the religious beliefs, declarative acts have been used, and in situations where inviting the believers to performing religious duties is needed the directive acts are used and in spiritual and mystical situations the expressive acts have been used.

Keywords: Nahj al-Balaghah, Pragmatics, Speech acts theory.

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نشانه‌ها و اختصارات

(ب) نشانه‌های لاتین		(الف) نشانه‌های فارسی	
d.	در گذشته در سال ...	-	تا ...
ed.	به کوشش ...	بی	به بعد
et.al	و دیگران	ج	جلد، جلدها
ff.	به بعد	جم	جاهای مختلف
ibid	همان اثر و همان صفحه	ح	حدود سال ...
id	همو	چ	چاپ ...
no.	شماره ...	حک:	حکومت از سال ...
p.	صفحه ... / صفحات ...	د	در گذشته در سال ...
tr.	ترجمه ...	رک:	رجوع کنید به ...
vol.	جلد ...	ز	زنده در ...
		ش	هجری شمسی
		شم	شماره ...
		ص	صفحه ... / صفحات ...
		(ص)	صلی الله علیه و آله
		(ع)	علیه السلام، علیها السلام، علیهما السلام، یا علیهم السلام
		ق	هجری قمری
		قس:	مقایسه کنید با ...
		ق م	قبل از میلاد
		م	میلادی
		مق:	مقتول در سال ...
		همان	مأخذ پیشین (مقاله یا کتاب)
		همانجا	همان مأخذ پیشین از همان مؤلف، همان جلد و همان صفحه
		همو	مؤلف پیش گفته
		هم	همین منابع

جدول علایم آوانگاری فارسی و عربی به انگلیسی
Arabic & Persian Transliteration Table

Arabic	Persian	Letter	Arabic	Persian	Letter
ṣ	ṣ	ص	ʾ	ʾ	ا - ء
ḍ	ḍ	ض	b	b	ب
ṭ	ṭ	ط	p	p	پ
ẓ	ẓ	ظ	t	t	ت
ʿ	ʿ	ع	th	Ṡ	ث
gh	gh	غ	j	J	ج
f	f	ف	-	Č	چ
q	q	ق	ḥ	ḥ	ح
k	k	ک	kh	Kh	خ
g	g	گ	d	D	د
l	l	ل	dh	z	ذ
m	m	م	r	R	ر
n	n	ن	z	Z	ز
h	h	ه	-	Ž	ژ
w	v	و	s	S	س
y	y	ی	sh	Sh	ش

Arabic	Persian	Letter
a - i - u	a - e - o	مصوت‌های کوتاه (ا، اِ، اُ)
ā - ū - ī	ā - ū - ī	مصوت‌های بلند (آ، او، ای)
aw - ay	ow - ey	مصوت‌های مرکب



Cultural Department of Islamic Azad University

SAHĪFEH MOBĪN

ŞAHĪFEH MOBĪN

Vol.55, spring 2013 & summer 2014

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In The Name Of GOD