The Causes and Consequences of the Boasting Caused by Worship and the Ways to Deal With it From the Perspective of the Quran and Hadith

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Abstract

Boasting (Arabic: عُجْب) is among the vices that may exist in people. The entering of this moral vice in worship is one of the aspects of selfishness; especially in recommended (Arabic: مُسْتَحَبّ, Mustaḥabb) acts of worship and actions that others do less. The importance and value of this issue is clear from the fact that the Holy Quran has also mentioned it and blamed boasting in worship. Some of the most important causes of boasting worship according to the research findings are: 1. Not paying attention to the truth of worship; 2. Man's ignorance of his true position; 3. The illusion of attaining perfection from the appearance of worship; 4. Extreme tendency to zuhd or asceticism (Arabic: زُهْد) in worship; 5. stupidity and Inanity; 6. Comparing one's actions with others. The effects of boasting include: 1. Failure to reach the level of servitude; 2. Lack of effective communication; 3. Ingratitude (Arabic: كُفْرانُ الـنِّـعْـمَـة, kufrān al-niʿma) of the blessing of worship; 4. Corruption and invalidation of worship. The way to cure the boasting caused by worship is: 1. Acquiring knowledge; 2. Paying attention to one's faults and shortcomings in worship. The present article has been written using library resources and descriptive analytical method.

Keywords: Boasting, Worship, Arrogance, Selfishness, Haughty.

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The Role of Childbearing in Parents' Spiritual Health Relying on Verses and Traditions

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Abstract

Modern and industrial man's occupation with material life has changed his lifestyle in such a way that he is unaware of some of his basic needs that are directly related to his mental and physical health. The expansion of individualism culture and the originality of pleasure has caused people to refuse to turn to the production of the generation and its upbringing or to not pay much attention to it. We answer this question considering the importance of Islamic lifestyle in this research about the importance of childbearing in verses and narrations and what role it can play in one's life. The present research is based on analytical and inferential methods derived from verses and traditions and scientific findings. We find in the present study that Islam has paid attention to childbearing with a positive approach and it encourages its followers to welcome this blessing by reminding the worldly and the other-worldly advantages and suggesting subtle instructions for childbearing. Childbearing causes the spiritual health of the parents according to the creation of effects such as establishing a relationship of love (lovingkindness) and mercy between parents, establishing the foundation of the family, happiness of the child in the family, having the sense of the result and the goal of the parents in life, increasing the blessing and creating a feeling of psychological security in old age.

Keywords: Childbearing, Importance of childbearing, Childbearing effects, Spiritual health, Verses, Traditions.

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A Lexical, Interpretive and Jurisprudential Study of the Keywords of "Arbitration in the Family"

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Abstract

Allah the Most Exalted in the verse 35 of Surah (Chapter) An-Nisāʾ (Arabic: ٱلنِّسَاء, An-Nisāʾ; meaning: The Women) has established and approved one of the methods to prevent the collapse of the family institution in crisis situations and arguments between spouses and the fundamental foundation of God-centered societies, i.e., the family will continue to live with the true and correct application of this method. This is the Quranic method of "non-judicial arbitration" and "relative peace and settlement" without referring to judicial system. The study of the keywords of the verse is in fact the first step in understanding the institution of the family. The keywords "Shiqāq" (Arabic: شِقاق, breach or split) and "Ḥakam" (Arabic: حَکَم, arbiter) and "Ahl" (Arabic: أهْـل, relatives or familiy) are only considered lexical, exegetical and jurisprudential in this essay due to the high content of all the words of the verse. Problems due to neglect or less attention to the meanings of these words occur such as the use of the word "Nushūz" (Arabic: نُشــوز, recalcitrance or disobedience) in the definition of "Shiqāq" or its use instead of "Shiqāq" (in a non-definition) and the expression of the word "arbiter" instead of "Ḥakam" in such a way that these words instead of each other is used in most books and legal researches and even in legal articles, although the authors of the works have specific definitions and conditions for each institution. It is also said that is the "family settlement court" or the "Ḥakam" is from the families of the couples, while the word "Ahl" does not mean it and the correct and comprehensive meaning of the word is "relative peace and settlement".

Keywords: Verse 35 of Surah (Chapter) An-Nisāʾ (Arabic: ٱلنِّسَاء, An-Nisāʾ; meaning: The Women), Ḥakam (Arabic: حَـکَم, arbiter), Arbitration, Shiqāq (Arabic: شِقاق, breach or split), Ahl (Arabic: أهْل, relatives or familiy).

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Explaining the Effective Characteristics in Connecting People to the Faith Community From the perspective of the Holy Quran

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Abstract

A faith community is a society where the spirit of faith and the teachings of the holy religion of Islam exists among the individuals, laws and practical obligations (orders) of that society. A faith community is also a society where the insights, tendencies and actions of people in all individual and social dimensions are at the disposal of religion and have a religious purpose. The concept of society in the Qur'an is used with terms such as Ummat (أَمَّـة, community), creed (Arabic: مِلَّـة, communion), nation, people (Arabic: قَوْم), tribe (Arabic: قَبِيلَة), ʿAshīra (Arabic: عَشِيرَة, kindred), clan (Arabic: طائِفَة), Qarn (Arabic: قَرْن, generation), Nas (Arabic: نــاس, mankind), etc. People need to build a faith community in order to become a faithful society by relying on their attitudes, tendencies and behaviors. The criteria for a community of faith based on religious teachings can be achieved from the Holy Quran. This research has explained the effective features in relating people to the faith community by descriptive analytical method. Joining to the community of faith based on the Holy Quran depends on recognizing and explaining the effective features of insight such as faith in God, prophets, resurrection, guardianship (Arabic: ولايَـة, Romanized: Wilāyat) knowledge and intellect and effective features of tendency such as piety, Tawakkul (Arabic: تَوَكُّل, reliance on God), hope and recommend one another to patience (Arabic: تَواصِـي بالصَّـبْر) and effective characteristics of action such as righteous deeds (good deeds), enjoining (what is) right and forbidding (what is) evil (Arabic: ٱلْأَمْرْ بِٱلْمَعْرُوفْ وَ ٱلنَّهْيْ عَنِ ٱلْمُنْكَرْ, Romanized: al-amr bi-l-maʿrūf wa-n-nahy ʿani-l-munkar, enjoin the right and forbid the wrong), justice, unity and Infāq (Arabic: الإنفاق, onation) in society.

Keywords: Faith community, Desirable Quranic Community, Community, Believer's Characteristics, Joining, Attachement, Connection.

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The Quranic and Narrative Study of the Role of Reliance and Delegation in Obtaining Peace

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Abstract

Reliance (Arabic: تَـوَكُّـل, Romanized: Tawakkul) and delegation (Arabic: تَـفْـویـض, Romanized: Tafwīḍ, relegation) are among the important and fundamental concepts in the Holy Quran and aḥādīth (Arabic: أحادیث, singular: ḥadīth, traditions and narrations), each of which plays a significant role in obtaining peace. The present research, by a descriptive analytical method and based on data collection and analysis of information and comparison of opinions, is going to explain the role of two concepts of reliance and delegation in dealing with anxiety and obtaining peace. First, the truth of reliance and delegation accordingly, the pillars and differences between the two concepts are explained, then the school of Islam is compared with other schools in terms of reliance and delegation and then in the third step, the role of reliance and delegation in obtaining peace based on the verses and traditions is explained and finally the fields that are considered for reliance in the verses and narrations are examined and analyzed and the research results are: 1. Although reliance plays an important role in the achievement of peace, delegation has a higher position than attaining peace; 2. Since the religion of Islam seeks the purification of human beings, reliance and delegation also find a special place; but other schools will not benefit from these two basic concepts in attaining peace; because they often consider the main goal to be changing behaviors rather than reforming the inside.

Keywords: Reliance (Arabic: تَـوَكُّـل, Romanized: Tawakkul), delegation (Arabic: تَفْویض, Romanized: Tafwīḍ, relegation) Anxiety, Peace, Holy Quran, Aḥādīth (Arabic: أحادیث, singular: ḥadīth, traditions and narrations).

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Divergences and Similarities Between Rashid Riḍā and Āyatollāh Khoeī in the Translation of the Noble Quran

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Abstract

The issue of translatability and the permissibility of translating the Holy Book of Quran is one of the Quranic issues that has been subjected to analysis by Muslim thinkers and Quranic scholars for a long time. This subject can be examined from the religious and linguistic aspects. Rashid Riḍā has mentioned fifteen reasons for proving that the translation of the Quran is not permissible. He has considered the translation of the Holy Book of Quran as something beyond human ability and also considered it forbidden by Sharia (religion); however, Āyatollāh Sayyid Abū l-Qāsim al-Khoeī believes that the laws and teachings of the Quran are universal and its guidance is general and universal and this Divine Book should be translated into all the living languages of the world in order to use its great and universal truths for those who are not familiar with the language of the Quran. He believes that the translator must adhere to three principles: 1. Adhering to the originality of the appearance (the appearance of a word's meaning) and what is used by the word's appearance; 2. Coordination of the translated text with nature and intellect; 3. Paying attention to the aḥādīth (Arabic: أحــاديـث, singular: ḥadīth, traditions and narrations) narrated in the interpretation (tafsīr, exegesis) of the Quran from the family of revelation.

Keywords: Quran, Sayyid Abū l-Qāsim al-Khoeī, Rashid Riḍā, Translation, Linguistics, Translation requirements.

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