

## ***Status of Intellectual Deliberation and Free Thought in the New Islamic Civilization From the Perspective of the Qur'anic Verses and Narrations***

✉ Sayyid Mohammad Ali Hasani<sup>1</sup>  
✉ Sayyid Mahdi Naqibi<sup>2</sup>

### **Abstract**

The Supreme Leader of the Islamic Revolution stated: "Today, we stand at a great historical juncture." In the Statement of the Second Step of the Islamic Revolution (Bayāniyyah-i Gām-i Duvvum-i Inqilāb-i Islāmī), the Supreme Leader presented the roadmap for the New Islamic Civilization to social actors. He emphasized seven axes<sup>3</sup>, the first of which is Science and Research: "Knowledge is the clearest means to a nation's honor ('izzat) and power. We are still far behind the peaks of global knowledge; we must reach those peaks." The attainment of the peaks of knowledge and the New Islamic Civilization is contingent upon intellectual deliberation and free thought. Consequently, this study aims to examine the status of intellectual deliberation and free thought in the construction of the New Islamic Civilization from the perspective of the Qur'anic verses and narrations. Therefore, utilizing a descriptive-analytical and library-based methodology, this research has three sections: it analyzes the concepts of civilization, intellectual deliberation, culture, and free thought; and it evaluates the role of intellectual deliberation and free thought in building the New Islamic Civilization by citing verses of the Holy Qur'an (Qur'ān Karīm) and narrations from the Imāms (A'immah) of the Purified Household (al-Ṭāhirīn) ('a). The conclusion is that reaching the New Islamic Civilization is only possible by giving special attention to intellectual deliberation and by creating a suitable environment for the clash of ideas (taḍārub-i ārā') within a context of free thought.

**Keywords:** Civilization, Culture, New Islamic Civilization, Intellectual Deliberation, Free Thought.

1. Researcher and Instructor of Fiqh and Uṣūl at the Khurasan Islamic Seminary; M.A. in Qur'anic Studies and Ḥadīth, Razavi University of Islamic Sciences, Mashhad, Iran. s.m.a.hasani313@gmail.com.

2. Instructor of Advanced Levels (Sūtūh 'Ālī) at the Khurasan Islamic Seminary; Assistant Professor of Fiqh and Uṣūl, Razavi University of Islamic Sciences, Mashhad, Iran. sm.naghibi@razavi.ac.ir.

3. Science and Research, Spirituality and Ethics, Economy, Justice and Combating Corruption, Independence and Freedom, National Honor, Foreign Relations, Demarcation from the Enemy, Lifestyle.

# *Examining the Components of Lifestyle in Sūrat al-Hamd*

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✉ Mohsen Ameri Khayrabadi<sup>1</sup>

✉ Mahdi Ebadi<sup>2</sup>

✉ Muhammad Mokhtari<sup>3</sup>

## **Abstract**

Lifestyle, as a comprehensive concept intertwined with individual and societal needs, encompasses broad dimensions of human existence. One of the most crucial steps toward attaining an Islamic lifestyle is to return to and implement the teachings of Islam, for the most reliable and all-encompassing lifestyle springs from revelatory doctrines. Accordingly, Muslim scholars, aligning with their scientific and philosophical perspectives and discoveries, have striven to identify and articulate Qur'anic models of living. The Qur'anic lifestyle—founded upon the Qur'ān and the sunna (sunna) of the Prophet and the Ahl al-Bayt ('a)—can serve as a pathway to securing human felicity. This article employs a descriptive-analytical method and draws upon library resources, grounded in the teachings of Sūrat al-Hamd. The research findings reveal that the lifestyle delineated in Sūrat al-Hamd comprises three principal components: 1. Devotional and doctrinal; 2. Educational and ethical; 3. Political and social. These components demonstrate that the verses of Sūrat al-Hamd encapsulate exalted human objectives. By embarking upon this path, individuals can attain degrees of perfection and divine proximity while contributing to the advancement of Islamic society.

**Keywords:** Lifestyle, Sūrat al-Hamd, Components of lifestyle.

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1. Graduate of Level 3, Qur'anic Exegesis and Sciences, Specialized School of Qur'ān and 'Itra, Hawza 'Ilmiyya of Khorasan, Mashhad, Iran (corresponding author), Mqekh9411110082@gmail.com.

2. Assistant Professor, Department of Islamic Studies, Faculty of Theology and Islamic Studies Shahid Motahari, Ferdowsi University of Mashhad, Mashhad, Iran, mehdiebadi@um.ac.ir.

3. Graduate of Level Three, Qur'anic Exegesis and Sciences, Specialized School of Qur'ān and 'Itra, Hawza 'Ilmiyya of Khorasan, Mashhad, Iran, mohammad\_6120@yahoo.com.

## *A Comparative Study of Attitude Change Methods, Centering on the Cognitive Dissonance Approach and the Noble Qur'ān's Perspective on Education (Fostering the Trait of Patience and a Case Study in Sūrat Yūsuf)*

✉ Muhammad Qorbanzadeh<sup>1</sup>

✉ Muhammad Reza Saleh<sup>2</sup>

✉ Zahra Rezaei<sup>3</sup>

### **Abstract**

The objective of this research is to conduct a comparative examination of the Noble Qur'ān's perspective on cultivating the trait of patience (ṣabr) and the application of attitude change methods, with a focus on Festinger's theory of cognitive dissonance. According to this theory, behavioral change can lead to attitudinal change; consequently, practicing patience is the most effective means of fostering a positive attitude toward patience. The Noble Qur'ān emphasizes behaviors such as emulating the righteous, performing prayer (ṣalāh), supplication (du'ā') and seeking assistance from God, assuming responsibility, resisting carnal desires, and adopting a process-oriented view of hardships to strengthen this trait. The point of convergence between the Qur'ān and the theory of cognitive dissonance is that both regard humans as rational and reflective beings and underscore the role of awareness in reforming attitudes. However, unlike the theory of cognitive dissonance, the Qur'ān does not endorse "justification" as a means to resolve internal conflict. The innovation of this study lies in its emphasis on aligning attitude change methods from the viewpoint of modern psychology with Qur'anic teachings, particularly in the behavioral dimension of educating patience and a case analysis of Sūrat Yūsuf. Employing a library-based method, this article extracts and elucidates the Qur'anic educational guidelines for instilling patience and compares them with the mechanisms of the cognitive dissonance theory.

**Keywords:** Attitude formation in education, Theory of cognitive dissonance, Cultivating patience, Sūrat Yūsuf.

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1. Assistant Professor, Department of Qur'ān and Sciences, Higher School of Qur'ān and Hadīth, Al-Mustafa International University, Mashhad, Iran, m\_ghorbanzadeh@miu.ac.ir.

2. Assistant Professor, Al-Mustafa International University, Mashhad, Iran, Miusaleh110@gmail.com.

3. PhD Student in the Discipline of Qur'ān and Sciences, Specialization in Education, Al-Mustafa International University, Mashhad, Iran (corresponding author), rezaiez26@yahoo.com.

# *Qur'anic Educational Methods and Foundations in the Process of Prohibiting Ribā*

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✉ Maedeh Rezaei<sup>1</sup>  
✉ Morteza Norouzi<sup>2</sup>

## **Abstract**

Ribā is an unjust profit extracted in loan and exchange transactions, with a history predating Islam. This practice has been deemed *ḥarām* in monotheistic, justice-oriented religions, particularly Islam. Through examination and analysis of the verses on ribā in *Sūrat al-Rūm*, *Sūrat Āl 'Imrān*, *Sūrat al-Baqara*, and *Sūrat al-Nisā'*, we discern that the institutionalization of ribā's prohibition within Islamic society was achieved through an educational process. This process comprises micro-level behavioral methods or rules grounded in the primary and secondary sources of Islamic teachings. These methods include: comparative evaluation, admonition (*indhār*), attitude rectification, exhortation and counsel, forgiveness, instilling hope, strengthening motivation, completing the proof (*itmām al-hujja*), clarification, and deriving lessons ('ibra). These findings were obtained through foundational, analytical, and descriptive approaches, relying on exegetical works (*kutub tafsīriyya*).

**Keywords:** Verses on ribā, Prohibition process, Educational methods, Foundations.

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1. Graduate of Level Four in Fiqh and *Uṣūl*, Mak-tab Narjis Scientific-Research Institute, Hawza 'Ilmiyya of Khorasan; PhD Student in Comparative Exegesis, Al-Mustafa International University, Mashhad, Iran (corresponding author), maedehrezaie@gmail.com.

2. Assistant Professor, Department of Fiqh and *Uṣūl*, Al-Mustafa International University, Mashhad, Iran, m.noruzi49@yahoo.com.

## *Comparative Analysis of Contemporary Extremist Qur'ānists' Approach to the Sunnah in Iran and the Indian Subcontinent*

✉ Razieh Malek Senno<sup>1</sup>

### **Abstract**

The expansion of the extremist branch of the Qur'ānists (Qur'āniyyūn) in the contemporary period—and the activities associated with it—has generated significant concern among scholars and intellectuals. A comparative examination of this movement in Iran and the Indian subcontinent, focusing on its origins, doctrinal foundations, and inherent problems, can help clarify its current status in Iran. The extremist Qur'ānist trend in Iran emerged largely through imitation and was influenced by developments in other countries, particularly India. The fundamental bases for rejecting the Sunnah (sunnah)—as well as the problems associated with this trend—include both shared and region-specific elements across Iran and the subcontinent. The reasons for opposing ḥadīth and transmitted reports, or for denying and disregarding the Sunnah, are numerous in both contexts. The findings indicate that in many cases—such as critiques of the transmission chains of the Sunnah, the unavailability of reliable Sunnah, the claim that the Qur'ān alone is sufficient, the emphasis on Muslim unity, and divergent conceptions of “Sunnah”—the two regions share similar foundations. However, certain arguments have been advanced exclusively by subcontinental Qur'ānists, such as the alleged non-revelatory nature of the Sunnah, its supposed lack of legal authority, and the claim that adherence to the Sunnah hinders societal progress. This study employs a descriptive-analytical methodology, and its data have been collected through library research.

**Keywords:** Extremist Qur'ānists, Sunnah, Iran, Indian Subcontinent.

1. PhD in Qur'ān and 'Ulūm al-Qur'ān (Education specialization), Faculty Member, Department of Ethics and Education and the Specialized Track in Islamic Propagation, Hawzah 'Ilmiyyah of Khorasan, Mashhad, Iran (Corresponding Author), Email: raziye\_malek@miu.ac.ir.

# *Comparative Study of the Institution of Marriage in the Torah and the Noble Qur'an*

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✉ Morteza Miri Hemmatabadi<sup>1</sup>

✉ Mahdi Qasemi<sup>2</sup>

## **Abstract**

The sexual instinct is among the most fundamental human impulses inherent in the human constitution. Responding to and managing this instinct has been one of humanity's perennial challenges, and various intellectual and religious traditions have examined it from different perspectives. Islam and Judaism—both divine religions—share the mission of guiding humankind toward perfection. Marriage, as a sacred institution, constitutes one of the principal pathways to human moral and spiritual refinement and serves as a normative framework for the proper regulation of this instinct. The Torah and the Noble Qur'an each address this institution. The present study employs a descriptive-analytical method to examine comparatively the institution of marriage and several of its related dimensions in the Torah and the Qur'an. Its aims are to demonstrate the significance and status of marriage from the perspective of both scriptures and, additionally, to establish the superiority of the Qur'an's perspective on marriage and its associated rulings when compared to that of the Torah. This study analyzes the philosophy and objectives of marriage, selected legal rulings pertaining to it, and the mutual rights of spouses. In each section, the respective positions of the Qur'an and the Torah are presented, followed by an articulation of the points of similarity and difference between the two scriptures. At the conclusion of each section, the advantages of the Qur'anic perspective over that of the Torah are clarified.

**Keywords:** Marriage, Noble Qur'an, Torah, Rights of Spouses, Marriage Rulings, Islam, Judaism.

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1. Graduate of Level Three in *Tafsīr* and Qur'anic Sciences, Ākhūnd Khorāsānī Specialization Center, Hawzah 'Ilmiyyah of Khorasan, Mashhad, Iran (Corresponding Author), [morteza.miri.110@gmail.com](mailto:morteza.miri.110@gmail.com).

2. PhD in Comparative Islamic and Religious Studies, [mahdiqasemi1236@gmail.com](mailto:mahdiqasemi1236@gmail.com).