

نشریه علمی

## قرآن و روشنگری دینی

«مقاله پژوهشی»

# هویت اجتماعی جامعه مدنی با تکیه بر فرآیند تاریخی نگاری سوره بقره

علی سعیدی

### چکیده

سوره بقره بنا بر ادله‌ی تاریخی نگاری، نخستین سوره‌ای است که پس از هجرت در مدینه نازل شده که تنوع و گستردگی موضوعات در این سوره، سبب شد که نزول دو ساله‌ای به فاصله سال‌های اول تا دوم هجرت را برای آن در نظر داشته باشیم. در بحبوحه‌ی عصر نزول این سوره، جامعه‌ای که رسول خدا (ص) در آن ظهور کرد، جامعه‌ای یکپارچه نبود، بلکه برعکس از قبایل، گروه‌ها و جماعات متفرق و پراکنده‌ای شکل گرفته بود که فقدان دولت مرکزی و نبود دین واحد سبب شده بود که هیچ‌گونه وجه هویتی مشترک نداشته باشد و لذا بخش مهمی از حیات سیاسی- اجتماعی آنها در جنگ با یکدیگر سپری شد. اما با تلاش رسول خدا (ص) این جامعه متفرق و پراکنده به جامعه‌ای یکدست با هویت اسلامی تبدیل شد.

بنابراین سوره بقره، فرآیند جامعه‌سازی دینی در مدینه را گام به گام به پیش برده و در این مسیر، بسترهای مناسبی برای آسیب‌پذیری جامعه نبوی وجود داشته است. از آنجا که این بسترها می‌توانست شرایط مساعدی در جهت تضعیف و فروپاشی انسجام داخلی جامعه نبوی و در نتیجه وقوع نقض عهد جمعی و پراکنده شدن مؤمنین از پیرامون پیامبر (ص) را از طریق تضعیف ارتباط و عهد و میثاق مؤمنان با خداوند ایجاد نماید، خداوند در سوره بقره ابتکار عمل را در دست گرفته و با طراحی یک مدل مهندسی، مسیر انسجام بخشی به جامعه نبوی را فراهم می‌نماید.

### واژه‌های کلیدی

قرآن، هویت اجتماعی، عصر مدنی، تاریخ‌نگاری، بقره.

مدرس گروه معارف اسلامی دانشگاه  
خاتم‌الانبیاء (ص)، تهران، ایران.

نویسنده مسئول:

علی سعیدی

رایانامه: [alisaeidi555@gmail.com](mailto:alisaeidi555@gmail.com)

استناد به این مقاله:

سعیدی، علی (۱۴۰۲). هویت اجتماعی جامعه مدنی با تکیه بر فرآیند تاریخی نگاری سوره بقره. فصلنامه علمی قرآن و روشنگری دینی، ۲(۴)، ۳۸-۱۷.

<https://quran2020.journals.pnu.ac.ir/>

# Quran and Religious Enlightenment

Open  
Access

## ORIGINAL ARTICLE

### Social Identity of Civil Society Based on Historiography Process of Surah Al-Baqarah

Ali Saeedi

Lecturer in the Department of Islamic Studies, Khatam Al-Anbia University, Tehran, Iran.

#### Correspondence

Ali Saeedi

Email: [alisaeidi5555@gmail.com](mailto:alisaeidi5555@gmail.com)

#### How to cite

Saeedi, A. (2023). Social Identity of Civil Society Based on Historiography Process of Surah Al-Baqarah. Quran and Religious Enlightenment, 4(2), 17-38.

#### ABSTRACT

According to historiographical evidence, Surah al-Baqarah was the first Surah that was revealed after the Hijrah in Madinah. The variety and extent of the topics in this Surah caused it to be revealed two times during the first and second years of the Hijrah. During its revelation, the society in which the Messenger of God (PBUH) appeared was not uniformed, rather it was formed by scattered tribes, groups, and masses. The lack of a central government and a single religion had caused them not to have a common identity. Therefore, an important part of their political-social life was spending in war with each other. With the efforts of the Messenger of God (PBUH), this scattered society turned into a united form with an Islamic identity. Surah al-Baqarah has advanced the process of building a religious community in Medina step by step, and in this way, there have been suitable platforms for the vulnerability of the prophetic community. Since these platforms could create favorable conditions for the weakening and collapse of the internal cohesion of the prophetic community and as a result of the violation of the collective covenant and the scattering of the believers from around the Prophet (PBUH), in Surah al-Baqarah, through designing an engineering model, God provided the path of integration and cohesion in the prophetic society.

#### KEYWORDS

Qur'an, Social Identity, Civil Age, Historiography, Surah al-Baqarah.

© 2023, by the author(s). Published by Payame Noor University, Tehran, Iran.

This is an open access article under the CC BY 4.0 license (<http://creativecommons.org/licenses/by/4.0/>).

<https://quran2020.journals.pnu.ac.ir/>

## Introduction

Considering the civil nature of Surah Al-Baqarah and the period of its revelation in Madinah, which was the time of the formation of the Islamic government and the acceptance of Islam by the people, the content of this Surah has a special orientation. The content of Surah Al-Baqarah is primarily influenced by the social and cultural situation of Medina after the Hijrah. At this time, the residents of Medina were made up of 4 groups: 1. Immigrant Muslims who left their homes in Mecca and lived in poverty in Medina. 2. Ansar Muslims, who were formed from two groups, Aws and Khazraj, and despite the history of long-standing enmity with each other, they united and became brothers in the light of Islam. 3. The Jews, who have a lot of wealth and facilities, and with the advent of Islam, had lost their influence and superiority among the illiterate people. 4. Hypocrites who were angry with Islam, but the cohesion of the Muslims in Madinah prevented them from declaring their shirk, and so they believed apparently to protect their interests.

Each of these groups and their activities became the basis for the revelation of verses of Surah al-Baqarah; For example, the special social composition of Madinah during the period of descent became the basis for the revelation of verses about the aforementioned groups and their characteristics in verses 3-20, which describe the characteristics of the pious, disbelievers, and hypocrites (Javadi Amoli, 1393 AH, 1: 45-62). However, since the hypocrisy was not revealed yet, hypocrites are mentioned in only a few verses with the expression of "*min al-nās*". As the Jews were the most important group against Islam and the Islamic system, more than 31 verses of Surah Al-Baqarah (verses: 40-152) were revealed about them. Also, the provision of a suitable ground for the legalization of jurisprudence due

to the establishment of the Islamic system and people's acceptance of Islam led to the revelation of many verses about secondary rulings (Javadi Amoli, 1393 AH, 1: 45-62). According to the content and purpose of the Surahh, we find that this Surah seeks to create social identity in the new stage of the evolution of the Islamic society. Then, through identifying it, we can monitor the next step of socialization and how the society got ready to enter the social steps.

Therefore, the purpose of Surah Al-Baqarah can be summarized as follows: determining the characteristics of faith in the new conditions of the presence of Muslims in Medina and dealing with the social harms emanating from the Ignorant society. In this Surah, the Almighty God introduced some of the most important commandments to the pious who founded the early religious community in Yathrib. Along with the pathology of the behavior of previous religious people, including Iblis and the People of the Book, in order to maintain the unity and identity of the community, He gave religious and Islamic guidance and warned about any violation of the agreement and separation between the rulings and selective treatment of them (Bahjatpour, 2015: 382). Accordingly, many religious, family, economic, social, and criminal issues are mentioned in this Surah (Baqarah: 168-284). Within the verses of the Surahh, some other topics have been raised that apparently have no connection with the context of its revelation, but according to commentators, this is not the case. For instance, the story of Prophet Ibrahim (AS) in verses 124-141, according to Allamah Tabātabāī, is the introduction and foundation of the verses. It is the change of the Qiblah and the verses of Hajj (Tabātabāī, 1390 AH, 1: 151).

This article seeks to examine the elements of social identity in Islamic society based on

Surah Al-Baqarah, in order to provide divine solutions while paying attention to the social elements based on the Ignorant society, at the same time as the revelation era of Surah Al-Baqarah. The main question is “what was the social identity of the Ignorant society and what solutions did this Surah suggest for the divine society?” In response, the hypothesis has been emphasized that by referring to Surah al-Baqarah and its historiography, we find that the social elements of the Ignorant society were based on polytheism, spiritualism, impiety, covenant-breaking, hypocrisy, and temptation. The Qur'an, with its chosen diplomacy in Surah Al-Baqarah, along with the religious and social separation between the pious, the infidels, the hypocrites, and the Jews, tries to call the pious and the hypocrites to divine piety and establish it. Also, mentioning the story of Iblis and Adam and the story of the Jews' covenant-breaking, the believers committed to their agreements and warned the Jews of the descent era from breaking the agreement with the Prophet of Islam (PBUH). This has been done by relying on the descriptive-analytical method.

### **The general purpose of Surah al-Baqarah**

Since Surah Al-Baqarah was revealed gradually and each part of its verses is about a single topic, maybe it is not possible to consider a single purpose for this great Surah. Therefore, different views have been expressed about the purpose of Surah Al-Baqarah: Some commentators consider it as lacking a single purpose and have mentioned several purposes for the Surahh (Mahmoud Shahātah, 1998: 20).

Sayed Qutb says: “One of the first Surahs revealed to the Prophet (PBUH) after the Hijrah was Surah al-Baqarah. A long Surah whose verses were not revealed consecutively. Since the first verses of a Surah are the criterion and model of Meccan and Medinan Surahs, Surah

Al-Baqarah is the first Medinan Surah after the Hijra” (Sayed Qutb, 1425 AH, 1:27). Surah Al-Baqarah consists of various topics. However, it is possible to consider a single axis for which all the verses have a deep meaning connection with it. This commentator considers the focus of the Surahh to be Banī Israel and their reaction to the call of the Prophet (PBUH). Also, it is necessary to mention the new Muslims who were being formed with a new civilization (Sayed Qutb, 1425 AH, 1:27).

Some others have considered the purpose of the Surahh to express the effects of faith in the unseen. The reason has been the naming of the Surahh after Baqarah, for the main focus of the story of the cow of the Israelites is also faith in the unseen (al-Baqā'ī, 1427 AH, 1:24).

Allamah Tabātabā'ī believes that this Surah does not have a single purpose, but most of its verses talk about the fact that the requirement of serving God is that His servants follow what God revealed to His Messengers. They should bring us and not distinguish between divine prophets. Therefore, a major part of this Surah is about the condemnation of unbelievers and hypocrites and a group of People of the Book who brought heresy in the religion of God, doubted their faith in divine messengers, and ignored their teachings. The end of the Surahh is also devoted to the statement of a part of divine decrees (Tabātabā'ī, 1390 AH, 1: 43). Therefore, the main focus of Surah Al-Baqarah is the need to believe in the teachings of the prophets.

### **Content of Surah al-Baqarah**

Surah al-Baqarah, emphasizing the importance and role of faith in the individual and social happiness of man, declares that the only way to happiness is faith in God and adherence to the teachings of the prophets. It consists of three parts: In the first part, the importance and place

of faith and God's service in human life is expressed. The second part is dedicated to the history of the Banī Israel people, and in it the humiliating consequences of this people's opposition to God and the prophets are stated and their efforts to defeat the Prophet of Islam (PBUH) are thwarted. The third part of the Surah also introduces the monotheistic religion of Islam and expresses many religious rules and regulations along with the religious and moral teachings of Islam.

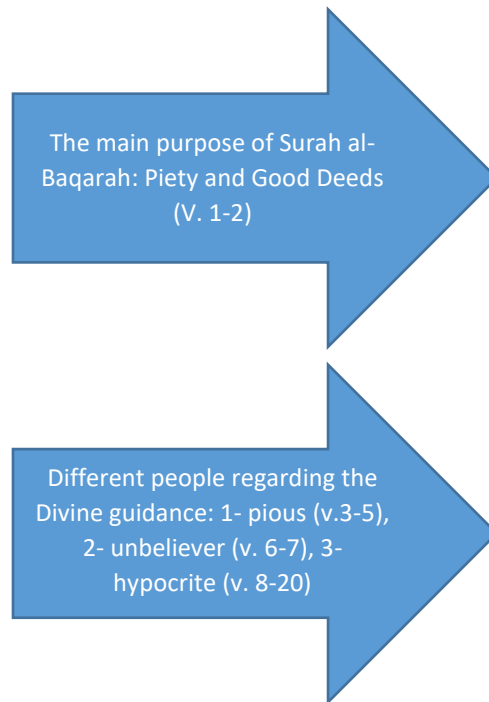
The description of the three sections is as follows: A- The importance and place of faith in human life: The first 39 verses of this Surah express the importance and place of faith in God and His servitude in the individual and social life of man. In this section, the following topics are discussed: a)- Humans have three types of stances against the monotheistic call of the prophets: the group that seeks the truth, believes in God and the teachings of the prophets, and acts on it. The Qur'an called this group the people of piety (Tabātabā'ī, 1390 AH, 1:43), and considers them saviors. In opposite of the pious people, who are ready to accept the truth with all their heart, there are those like the leaders of polytheism and disbelief (Baqarah: 58), whose disbelief has penetrated deep into their souls and do not accept the truth at all.

The third group are the hypocrites who say that they believe in God and the Day of Resurrection, while they do not believe at all. In the discussed verses, they are described with characteristics such as cunning and deception, self-deception, suffering from mental illness, lying, claiming to be reformers, corruption in the land, and ignorance, and lack of wisdom.

Some commentators have described the secret of paying attention to mental illness, false claims of reformation, corruption in the land, and ignorance, and lack of wisdom. Some commentators believe that the secret of Surah Al-Baqarah's special attention to the characteristics of hypocrites and the allocation of 13 verses (verses 8-20) to them is the special situation of some of the new Muslims in Medina who did not believe in God and His Messenger with all their heart (Qurashī, 1996, 1:51 Tūsī, nd, 1:67). b)- In the following verses, He asks all the people to worship the God who created them and gave them many blessings. In verses 23-24, for the fourth and last time since the Prophet (PBUH) was sent, He calls the opponents to challenge the Qur'an (ibid.) and asks them, if they doubt the divinity of the Qur'an, to believe only in a text like one chapter of the Qur'an.

C)- In verses 28-39, He first mentions the creation of man, how God created him from nothing and deposited talents in him so that he could gradually reach the stages of perfection in this world and then in the Hereafter. Accordingly, He created the earth and sky for him (Tabātabā'ī, 1390 AH, 1: 111-113). Then He tells the story of Adam (As) and declares that man came to the earth to succeed God and this position is due to his knowledge of the names, truths, and secrets of the creation of the universe (Makaram Shirazi, 1992, 1: 189).

Then He recounts the temptation that caused man to fall from his position, i.e. eating from the fruit of the forbidden tree (Baqarah: 36) and the way to compensate this mistake, which is repentance to God (Baqarah: 37).



Content diagram of Surah al-Baqarah

Surah Al-Baqarah				
Part 1: piety and successorship of Adam	Part 2: Children of Israel, the diagram of impiety and unworthiness of the caliphate on the earth, interpretation of <i>man yufsidu fihā wa yasfik al-dimā'</i> , the connection between the story of Adam and Banī Israel	Part 3: descendants of Ibrahim, model of piety and worthiness of the caliphate and Imamate, interpretation of "a'lamu mā lā ta'lamūn"	Part 4: Divine rulings and boundaries in front of the pious, the interpretation of "wa lā taqrabā hādhih al-shajarah fatakūnā min al-dālimīn"	Part 5: a statement regarding various piety and good deeds

Diagram of segmentation of Surah al-Baqarah

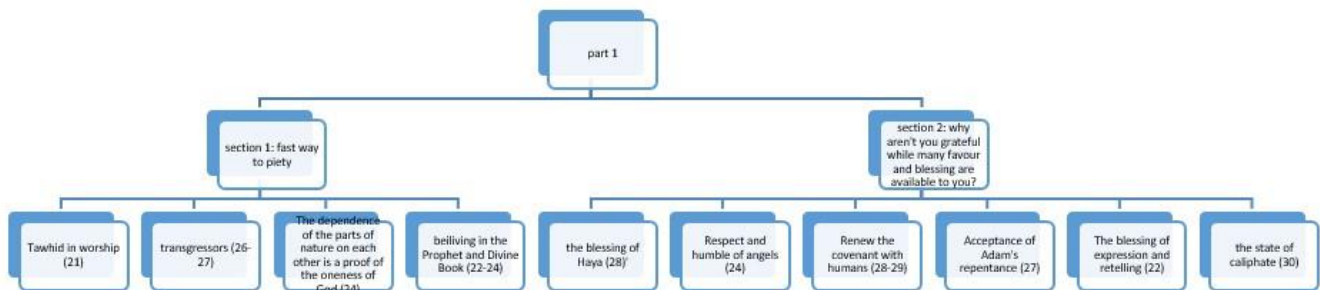
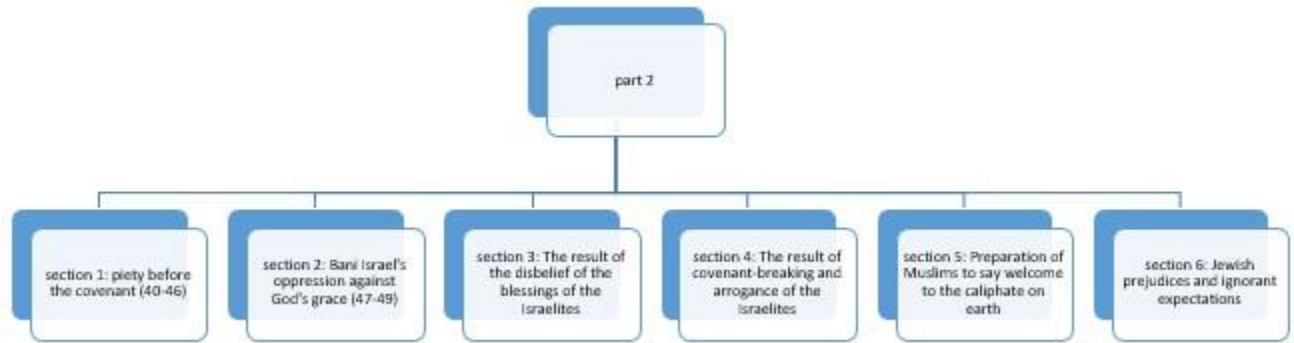
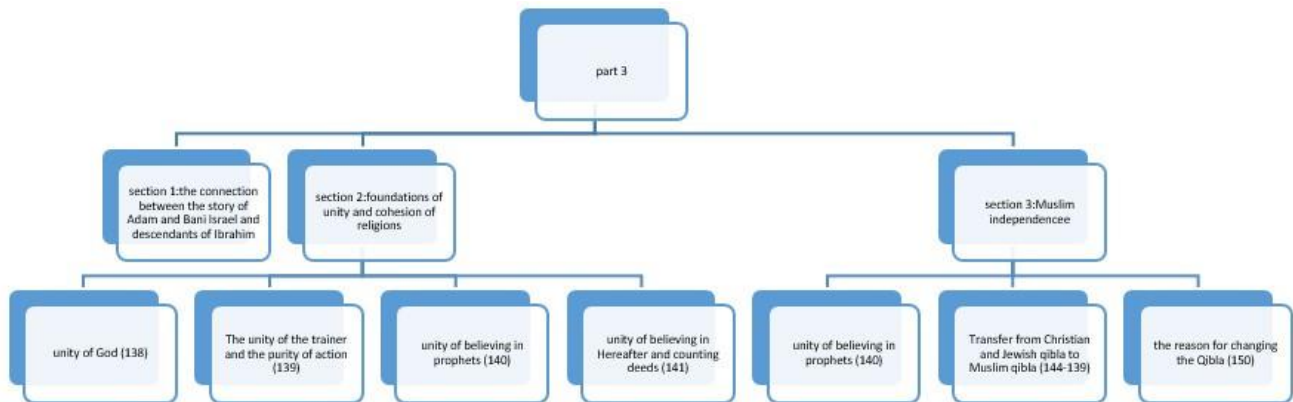


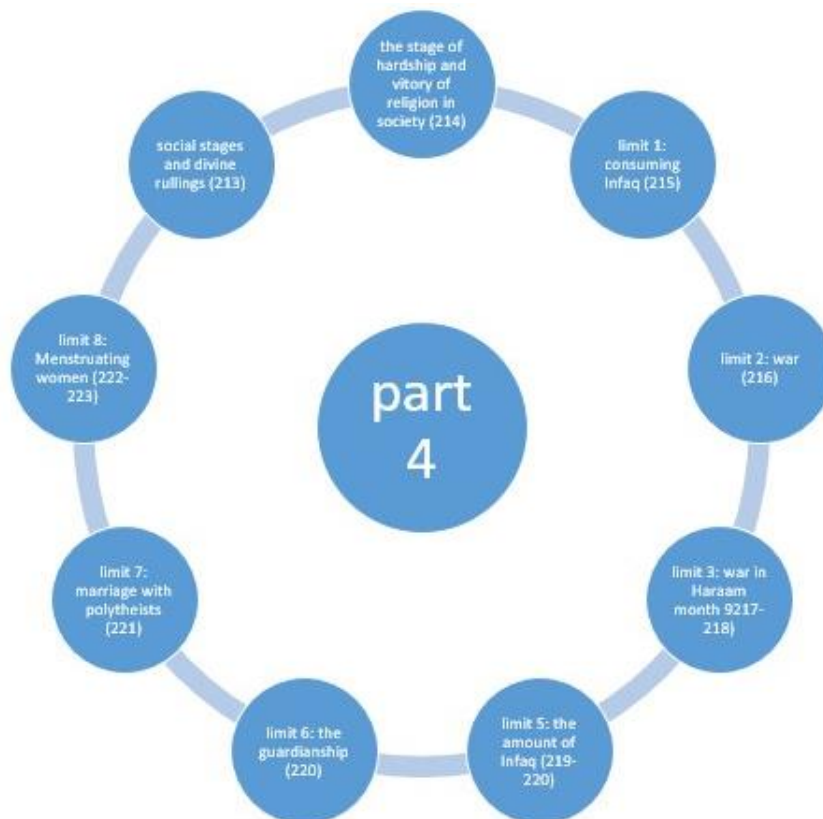
Diagram of part 1 of Surah Al-Baqarah



**Diagram of the second part of Surah Al-Baqarah**



**Diagram of part 3 of Surah Al-Baqarah**



**Diagram of part 4 of Surah Al-Baqarah**

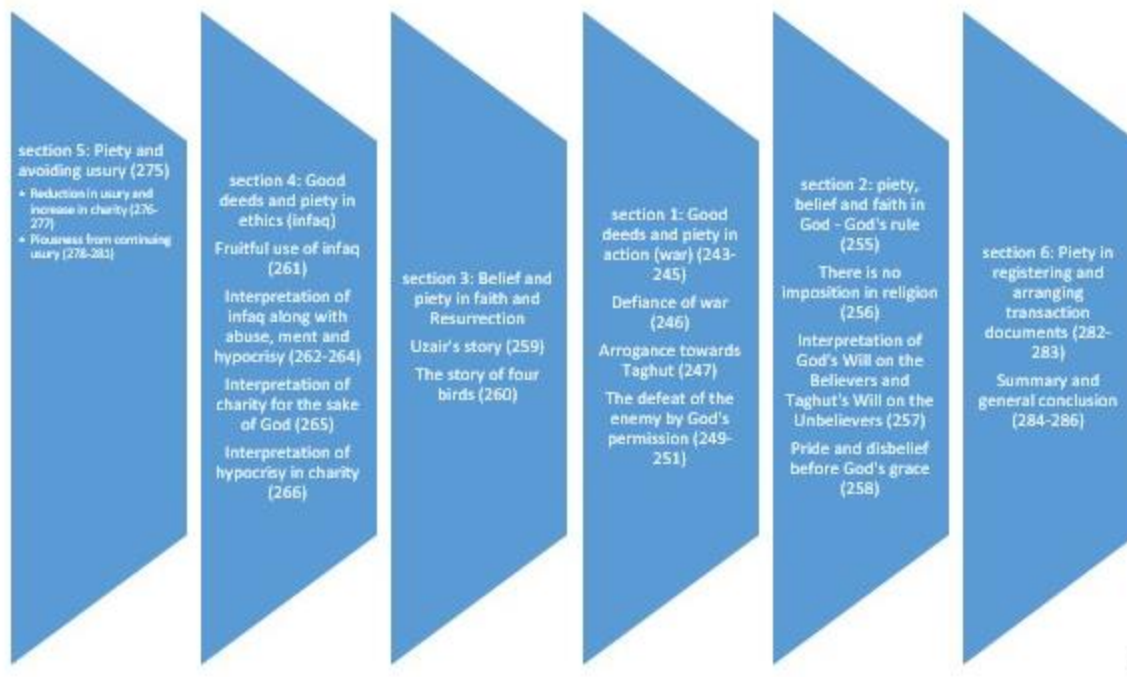


Diagram of part 5 of Surah al-Baqarah

### The conceptual similarity of Surah Al-Baqarah as the first revealed in Medina with Meccan Surah al-Furqān

In Surah al-Baqarah, topics such as the relationship between Jews and hypocrites, Jews and polytheists, and on the other, the newly established Islamic society, signify the introduction of the trust of God's call and succession on earth; An invitation to which the aforementioned groups adopted different reactions. After the announcement of the punishment of the Banī Israel for carrying that trust and their continuous covenant-breaking and the unworthiness of the Jews in the attribution to Ibrahim Hanīf, the new Islamic society is asked to avoid the mistakes of the Jews; For the slips caused Jews to distance themselves from Hanifite honor. Therefore, all the topics of the Surahh were revealed around this main axis, observing the conditions of piety and its value.

Sayed Qutb also focused his discussion on the introduction of the aforementioned groups, saying: "With the bitterness and hardships that

the immigrants suffered on the path of Islam, they deserved to be introduced in the first verses of Surah al-Baqarah. This Surah begins with the statement of the foundations of faith. An introduction which is representative of the characteristics of sincere believers who abandoned their whole being in Mecca for the promotion of religion, accepted all hardships, and became the first pillars of Islam in Madinah:

"Alef-Lām-Mīm. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil). Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them. And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter. These depend on guidance from their Lord. These are the successful." (Baqarah: 1-5)

After the believers, He describes the disbelievers who were considered a manifestation of disbelief due to their distance from piety and persistence in disbelief" (Qutb,



1425 AH, 1: 28). Such a disbelief which, when faced with the truth in Mecca and Medina, brought the same reaction in not accepting Islam:

“As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not. Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.” (Baqarah, 6-7)

Along with the infidels and the believers, a third group called the hypocrites should be mentioned, which was formed from the heart of the disordered and newly formed Islamic society in Medina. Regarding the formation process of the hypocrites, it should be said: the area of Mecca belongs to polytheists and their rulers, and it is impossible to imagine the least power for Islam in that environment. Derived from the above opinion, the hypocrites with their sick thoughts did not have the least obligation to be in Mecca and endure its tortures. And the hypocrites in Meccan Surahs ‘Ankabūt and Furqān are those Muslims who apostatized again due to the fear of intensifying the tortures of the polytheists. Therefore, in that space, it does not mean a certain group that is creating negative currents and helping polytheists like Madinah, rather, hypocritical behaviors are meant to make apostates into hypocrites.

In the opening verses of Al-Baqarah, He introduces a corner of their lack of true faith and other negative characteristics as follows:

“And of mankind are some who say: We believe in Allah and the Last Day, when they believe not. They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not. In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie. And when it is said unto them: Make not

mischief in the earth, they say: We are peacemakers only. Are not they indeed the mischief-makers? But they perceive not. And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? are not they indeed the foolish? But they know not. And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock. Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy. These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided. Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see. Deaf, dumb and blind; and they return not. Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence). The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.” (Baqarah: 8-20)

After these verses, the context of the verses in the dialectic full of ups and downs between the children of Israel and the prophets shows their negative response to religion. The veil that started from the time of Prophet Moses in the area of Banī Israel regarding religion. All these topics are related to the first part of Surah al-Baqarah (Qutb, 1425 AH, 1: 34). Through these discussions, a clear picture of non-acceptance of Islam by Jews is drawn for believers; The

way that is based on the initial disbelief of the Jews and confusion between right and wrong. As an example of the Jews in their deception, they instructed the people in the famous "faith" and forgot themselves. They heard the word of God, then they distorted it. They designed the most tricks and traps for the believers and created the highest problems in the sociology of Islam as the intellectual pillar of the polytheists (Qutb, 1425 AH, 1: 34).

In addition to the hostility of the Jews, the context directs all attention to the Prophet (PBUH) and Muslims, so that the best lessons from the Jewish program are adopted and Islamic values are taken into consideration in the form of faith. In this case, Sayed Qutb exemplifies Qibla (Qutb, 1425 AH, 1: 35).

Therefore, Surah al-Baqarah has a close conceptual similarity with Surah Furqān; In the sect of infidel Jews, due to their disregard for the instructions of the Torah regarding the coming of the Prophet (PBUH) and his righteousness, by ignoring the instructions, as cultural advisors of the polytheists, they played a devastating role in the deviation of the polytheists in not accepting the Qur'an and the Prophet (PBUH). During the revelation of the Meccan surahs, the Qur'an asks polytheists to reward the blessing of the Prophet (PBUH) and the Qur'an and avoid the Jewish infidels. Because these people were not the least loyal to their teachings and prophets. In Surah al-Baqarah, the content of Surah Furqān with a new definition, envisions a close relationship for Jews with polytheists and hypocrites and considers them to be the cause of the cultural and ideological deviation of the aforementioned groups. Knowing about the occurrence of negative actions by Jews in Mecca and its reoccurrence in Medina, it is obligatory for Muslims not to be influenced by their provocations and rumors by observing the

diplomacy of peace and compromise, and fulfill their religious duties and loyalty towards it.

### **Surah al-Baqarah and its identity transformation**

When the Prophet (PBUH) migrated from Mecca to Medina, the course of events changed and the Islamic State was formed under the leadership of the Prophet. This brought new issues to the Islamic society. At the beginning of the formation of the Islamic society of Madinah, Surah Al-Baqarah is accompanied by the introduction of purposefulness to guide the society step by step towards the desired direction. This leadership is accompanied by the strengthening of the belief in divine unity, which has its political-social consequences. After the principle of Monotheism, with an emphasis on individual cultivation and teaching of social ethics, efforts are made to lead the society towards prosperity in a measured and continuous process. During the formation of the Islamic society, Surah al-Baqarah is used to the maximum in setting goals and determining the general policy of the society in achieving the goals of the Islamic society and its design. In this Surah, the Qur'an teaches us that in order to design an Islamic society, we must rely on two things: adherence to the mission of the Prophets and the Holy Prophet (PBUH) and belief in God and the origin of religions that comes from the Unseen World. According to the Qur'anic logic, we learn that firstly, it is not possible to build an ideal society by relying on force, secondly, awareness alone is not enough, for many human mistakes are not caused by ignorance, but by lust and sensual vices overcoming reason and intellect (see: Khakban, 2009: 15-16). Therefore, at the beginning of Surah Al-Baqarah, the division of the community is done, then some covenant breakers such as Iblis and Banī Israel are

introduced, and that the community of faith in Medina must be careful not to get caught in the harm that Banī Israel suffered.

In order to achieve the desired Islamic society, God introduces six characteristics for the pious in the first chapter of Surah Al-Baqarah to distinguish them from others and move towards a desirable and prosperous society. The pious people of this community believe in the unseen, offer prayers and spend from what God has provided for them (Baqarah: 3). They believe in what was revealed to the Prophet of Islam (PBUH), the previous prophets, and the Day of Resurrection (Baqarah: 4). It is as if all the mentioned orders and values are for the Islamic society to move towards its piety and its supreme goal, and the people's behavior is regulated and institutionalized based on them. It gradually distances itself from the corruptions and moral disturbances and the identity of the ignorant society.

This identity is formed step by step in the Holy Qur'an in the direction of the ideal society, so that it can lead man in the path of growth and excellence of religious and moral values and beliefs. Then a society will be built in which Qur'anic ethics are serious concerns and its teachings and instructions should not be ignored in any way.

In Madani Surahs, which started with the revelation of Surah Al-Baqarah, the situation changes. At this time, the ruling pole of the society is formed by believers, and the opposing and non-Islamic poles are few. The ruling religious society needs laws for its administration and institutions in accordance with the new conditions. Society should be guided in interacting with other minorities; A society in which social damage or internal and external threats occur (Bahjatpour, 2015: 388).

Therefore, Surah al-Baqarah has advanced the process of building religious community in

Medina step by step, and as mentioned, in this way, there have been suitable platforms for the vulnerability of the prophetic community. Since these platforms could create favorable conditions for the weakening and collapse of the internal unity of the prophetic community and as a result of the violation of the collective covenant and the scattering of the believers from around the Prophet (PBUH), in Surah Al-Baqarah, God took the initiative and by designing an engineering model, He provides the path of partial integration to the prophetic society. The unity in the prophetic society can be accessed by the following:

### **Monotheistic discourse**

One of the most important indicators and expectations of the tribal structure was the diversity of beliefs and traditions of each tribe with other tribes. Researches show that the discourse of common belief and empathy and unity, subject to learning and institutionalization, leaves an impressive and amazing capacity in the integration of sectors and the successful and sustainable development of social and political systems; To the extent that some thinkers and sociologists have considered the health and well-being of the society to be the balance of people's morals and its disease to be the difference in their morals (Farabi, 1985: 85).

Therefore, in order to take advantage of this capacity, the Holy Qur'an seeks to break the structure, boundaries, and limitations of the tribal system, especially the wrong beliefs and traditions. On the other hand, Monotheistic discussion and efforts to create unity by creating common beliefs have been effective solutions in preventing the violation of the collective covenant in the new social system in Medina. This solution has a special appearance in Surah al-Baqarah. Verses indicating the

separation of believers from infidels and hypocrites (Baqarah: 2-20), fighting against the Jews (Baqarah: 42, 44, 64, 74, 105, 109), and Monotheistic belief (Baqarah: 21-29) can be considered as an example of these efforts.

### **Strengthening the leading believers by stating the characteristics of religiosity**

The people who accepted the call of the Prophet (PBUH) and believed in God in Makkah and the Pact of Aqaba can be defined as the leading group of believers who formed the main pillar of the Prophetic society. When the prophetic community entered the third stage of formation, at the beginning of Surah Al-Baqarah, God listed six characteristics for this group: they are pious, they believe in the unseen, they perform prayer, they spend from what God has provided for them, they believe in what God sent to the Prophet (PBUH) and the previous prophets, and finally, they also believe in the Hereafter and the Last Day (Baqarah: 2-5). Allamah Tabātabā'ī believes that because the pious have been guided by God Almighty, they have acquired these noble qualities (Tabātabā'ī, 1390 AH, 1: 45). These are the special characteristics of the group of advanced believers whose mention in the beginning of Surah Al-Baqarah has strengthened the heart and highlighted the position of the advanced believers in the nascent religious community of Medina. On the other hand, the mention of these attributes is an expression of religious characteristics of real believers, and so, the organization of strengthening faith and the covenant of believers with God is strengthened.

Therefore, the first 39 verses of this Surah express the importance and place of faith in God and His servitude in the individual and social life of man. According to these verses, the people of the society are either pious and have faith who benefit from the guidance of the Qur'an, or they are invincible disbelievers who

do not benefit from the guidance of the Qur'an, or they are false claimants of faith who are not really believers and are nothing more than liars. Also, since a hypocrite has two faces and knowing a hypocrite is possible only by his attributes and actions, He has talked about them in detail in this section. In the following verses (21-29), He considers the practical solution of acquiring piety to be worship of God and negation of partners with God, Glory be to Him, and states that worship of God and negation of partners is achieved with faith in the authenticity of the Qur'an. Therefore, He tries to prove the miracles of the Qur'an through challenges and invites people to faith by using the useful tools of warning and preaching. Then in verses 28-39, referring to the creation of man, how God created him from nothing and deposited talents in him so that he would gradually walk the stages of perfection in this world and then in the Hereafter (Tabātabā'ī, 1390 AH, 1: 111). He introduces the desired position of man, that is, God's successor on earth, as the goal of guidance in the Qur'an in the second verse.

### **Culture of brotherhood and empathy**

One of the unprecedented initiatives of the Messenger of God (PBUH) for the unity, solidarity, and empathy of Muslims was the establishment of brotherhood, which resulted in the creation of a new Islamic identity. At first, the brotherhood agreement was a promise between two persons, who all were ninety people (Diyar Bekri, 1410 AH, 1:253). Some say they were a hundred people composed of Muhajirs and Ansars and it continued during the ten years of the stay of the Messenger of God (PBUH) in Madinah. The Messenger of God (PBUH) says: "Muslims are brothers and their blood is equal" (Sheikh Tūsī, 1996, 4: 131).

Basically, the spiritual and inseparable relations of nationality in Islam are manifested in a more magnificent way; Because this relationship has assumed the aspect of brotherhood (Hujurāt: 10) and according to this Islamic law, blood unity gives way to another more basic unity which we interpret as faith. Since this spiritual and fraternal relationship takes place with the optional acceptance of faith, therefore, the root of this bond, which is mixed with the heart and soul of the nation, as a stable source, warms and purifies the environment of the society and the great human society. It turns into a safe and enjoyable environment with a family atmosphere.

### **The Medinan Jews**

In the second part, Surah examines the obstacles to the spread of religion in the Islamic society and confronts the problems and excuses of the Jews of Medina. They were the most important opponents of monotheism and the establishment of religious government in Medina. This section begins with the invitation of the Jews to believe in the Prophet (PBUH), which is part of God's covenant with the Israelites. Further, by reminding the children of Israel of God's blessings, He warns the Jews of Madinah that the excuses and covenant-breaking of their forefathers throughout history had no result for them except humiliation, and it is better for them to avoid following this path. At the end, he examines the excuses and problems of the Jews about Islam and the prophethood of the Prophet (PBUH) and answers them. The most important topics discussed in this part of the Surahh are as follows: a)- Verses 40-46, while inviting the Jews to Islam, asks them to adhere to the covenant made with God by believing in the Prophet (PBUH), and do not deny the authenticity of the Qur'an and the Prophet

(PBUH) to achieve insignificant worldly benefits (Baqarah: 40-41).

B)- Verses 61-47 enumerates the blessings of God to the children of Israel and their excuses and rebellions against these blessings in order to remember how their forefathers rose from the peak of superiority over all human beings due to their opposition to the truth: “*innī faddaltukum ‘ala al-ālamīn*” (Baqarah: 47), they were brought to the bottom of humiliation from their high position of superiority: “*duribat ‘alayhim al-dhillat wal-maskanah*” (Baqarah: 61). In these verses, there are blessings such as the salvation of the Israelites from the tortures and oppression of the Pharaohs (Baqarah: 49), the splitting of the sea and the salvation of Prophet Moses (PBUH) and his companions (Baqarah: 50), the revelation of the Torah to guide the Israelites (Baqarah: 53), the Resurrection of a group of Banī Israel after they were condemned to death due to their request to see God (Baqarah: 56), the provision of material blessings such as the shadow of a cloud and drinking and delicious foods (*manna wal-salwā*) (Tabrisī, 1998, 1: 53) in the desert (Baqarah: 57), and finally the watering of Prophet Moses' companions and the divine miracle flowed (Baqarah: 60). According to these verses, instead of appreciating these blessings and being grateful to God, the people of Israel disobeyed God's command (Baqarah: 61) and worshiped the calf (Baqarah: 51). They asked Moses for colorful foods (Baqarah: 61) and even denied divine miracles and killed the prophets of God who were their guides (Baqarah: 61). In the following, He enumerates the general characteristics and intellectual and behavioral characteristics of the Israelites to show that the main reason for their opposition to the teachings of Islam is their misguidance and anti-righteousness, not the existence of shortcomings in the religion of Islam.

According to these verses, unworthy traits such as breaking agreement (Baqarah: 64, 83), cunning (Baqarah: 65), cruelty of heart (Baqarah: 74), not believing the words of the prophets and not having the spirit of submission to them (Baqarah: 67), distorting the words of God (Baqarah: 75), believing in the immunity of the Jewish people from the fire of God's wrath (Baqarah: 80), opposing the prophets who speak against their will and killing some prophets (Baqarah: 87), are among the characteristics of the people of Israel. These characteristics prevented the Jews of Medina from believing in the Prophet of Islam, even though they were waiting for him before (Baqarah: 89). In the following, after mentioning the story of a group of Israelites who heard God's command with their ears, but they distorted it and the Jews who followed their way during the time of the Prophet (PBUH) (Baqarah: 75-79) and some other characteristics of this people (Baqarah: 80-86) are discussed. "The Jews of Madinah are reminded that you are the ones who were impatiently waiting for the Prophet (PBUH) to be sent to defeat the infidel Arabs with his help; But now, when it is time to help and believe in him, even though you know him completely and find him in harmony with what was stated in the Torah, you oppose him simply because he is not from Banī Israel. You deny (Baqarah: 146-89-90)" (Makaram Shirazi, 1994, 1: 345).

The excuse and other forms that the Jews had against the Prophet (PBUH) and the Muslims was about changing the Qibla. The Jews, who had repeatedly insulted and blamed the Muslims for not having an independent Qiblah (Tabrisī, 1993, 2: 412), by changing the Qiblah, put forward another excuse, and a group of light-hearted Jews said: Why do Muslims from Jerusalem all the prophets of the past and up to now have been paying attention

to their Qibla, and returned to the Kaaba! (Baqarah: 142). The answer to this question is also given in verses 142-150. It also mentions the wisdom of changing the Qibla and the duties of Muslims after changing the Qibla, such as Jihad and patience in suffering (Tabrisī, 1372, 2: 412). After answering all the doubts and excuses of the Jews, the final verses of this section give the last warnings to the Jews and their misguided leaders and ask them to avoid hiding the truth (Baqarah: 159); Because those who conceal what God has revealed will suffer a painful punishment (Baqarah: 174).

### **Introduction of sick-hearted people and hypocrites**

As the most important subordinates of the Jews of Madinah and the most important and influential stratum of the prophetic society, the sick-hearted and the hypocrites were not easily identifiable with their apparent faith and influence in the community of believers. They had the capacity to inflict irreparable ideological, social, and political blows and damage to the nascent Islamic society. Examining the content of Surah Al-Baqarah shows that many verses have been revealed in relation to the introduction of this trend and exposing their conspiracies (Baqarah: 8-20).

Therefore, the introduction of behavioral personality and their field of action for the believers, as a suitable and effective solution, was included in the agenda of Surah Al-Baqarah (Baqarah: 8-20). They are characterized by features such as apparent faith and deceit with God and the believers (Baqarah: 8), claims of reformism (Baqarah: 11), believing in themselves as scholars and in believers as fools (Baqarah: 13), duality of personality, and being united with each population (Baqarah: 14). Through stating these characteristics, God has warned the believers against falling into the trap

of hypocrites' influence and deception and being scattered from around the Prophet.

### **God's covenant is the most important component of the cohesion of the society**

Since the most important need of the prophetic community at this stage is internal cohesion and strength, and the Holy Qur'an has also called this stage a period of strengthening, Surah al-Baqarah emphasizes the importance of divine covenants (Baqarah: 27) and states numerous examples. Violation of the covenant of the believers in the past and adherence to the divine covenant are considered as the standard for the organization of the individual relationship of the believers with God (Baqarah: 124 and 177, 40, 38). As a result, their relationship with the Prophet and the religious community is also organized. Through establishing this relationship, brotherhood of faith is established in the prophetic society as well. Therefore, it is possible to consider adherence to the divine covenant as the first component in the production of social religious cohesion in the prophetic society.

### **Breaking the covenant is the criterion of deviation**

One of the methods of the Holy Qur'an in evangelizing and warning the audience is to remind them of the worldly and hereafter consequences of individual and collective human actions. Therefore, in Surah Al-Baqarah, God Almighty strongly condemned breaking covenants (Baqarah: 27). Citing examples such as breaking the covenant of the devil, Adam and Eve, the Israelites, hypocrites, the companions of the Sabbath, and the soldiers of Tālūt, He reminds us of the consequences of this social misbehavior, so that the nascent community of believers does not suffer from this social damage. On the other hand, the comparison between two events, two types of behavior or two social

groups is one of the methods of education and transfer of concepts in this divine book. In the case study of all kinds of comparisons in the Holy Qur'an, covenant breakers and those who adhere to divine covenants and the covenant of the prophets have also been compared; Such as the comparison between the front of faith and disbelief (Baqarah: 3-7, 25, 24) and the comparison between true believers and hypocrites (Baqarah: 8-3 and 20-4).

Certainly, this comparison has had an educational effect on the audience of the Age of Descension in order to stick to their covenant with God and the Prophet (PBUH). Explaining the role of adherence to the divine covenant in producing social cohesion, on the other hand, the most important damage to the prophetic society is the violation of the divine covenant. Because if it happens, the covenant of the believers with the Prophet (PBUH) and each other will be violated, which is the most important product and damage to the prophetic community, that is, the event of breaking the collective covenant and the collapse of the internal cohesion of the prophetic community.

### **Jewish cultural and economic dominion**

People of the Book of Medina, like the Jews of Mecca, considered themselves superior to the rest of the social strata of Medina as a wealthy class based on their religious identity. This issue was such that the tribes of 'Aws and Khazraj and the new Muslims were subject to this cultural and economic dominance. As mentioned, Jews are familiar with the characteristics of the prophet of the end of time. They should have acted as witnesses of the Prophet (PBUH) to the audience of the descent age. However, the historical and contextual studies in Surah al-Baqarah show that at the same time as the Prophet (PBUH) settled in Madinah and his efforts to form the central

power and political system, the hostility of the Jews against him began on a wide propaganda and operational level; To the extent that some Jews argued severely with the Prophet (Ibn Hishām, 2004, 2: 358-363). In verses 41 and 42 of Surah Al-Baqarah, the Holy Qur'an has condemned the people of the book for being the first to deny the Holy Prophet (PBUH) and the Holy Qur'an and hiding his signs in their holy book (Baqarah: 41-42).

The People of the Book violated their covenant with God and by hiding the signs of God regarding the Prophet (PBUH) and having a bad record of breaking the covenant with the past prophets, they had the capacity to transfer the damage of the violation of the collective covenant to the community of believers. A number of Jews, also, aiming at creating a false impression and creating division and as a result and alienating the believers from the Prophet (PBUH), apparently accepted Islam (Ibn Hishām, 2004, 2: 359).

As mentioned, devoting many verses from Surah Al-Baqarah to the problem of the People of the Book and highlighting their real identity, indicates the special position of the influence of the Jews in the cultural, propagating, and economic aspects and their extensive attack on the nascent Islamic society. Just as the Jews in Mecca were trying to incite the polytheists of the Quraysh against the Prophet (PBUH) and the Qur'an, this negative trend and its roots can be seen in the Meccan Surahs of Furqān and Fātir of the first years of the Prophethood. In Madinah, with a soft and practical change in the community of sick people and hypocrites, they are trying to guide them culturally with a new strategy. Therefore, the hypocrites are in fact infidels with sympathy for the Jews, but they do not declare their disbelief publicly; In this way, at the end of the Prophet's presence in Makkah, traces of their deviations can be seen and

reflected upon ('Ankabūt: 11). In Medina, by forming a community of believers, the sick-hearted and the hypocrites professed their faith with the intention of joining and staying in this fledgling government. Due to the allocation of many verses from Surah Al-Baqarah (Baqarah: 20), this movement in Medina, under the guidance of the People of the Book (Baqarah: 76-75), rapidly grew and spread, and until the death of the Prophet and with propaganda attacks, conspiracies and bad influence on the community of believers has continued.

In other places of this Surah, the Holy Qur'an calls the hypocrites the fiercest enemies (Baqarah: 284) and the brothers of the disbelievers of the People of the Book (Hashr: 11-12). It introduces cutting off financial aid from the companions of the Prophet as one of the plots of the hypocrites to disperse the community. The believers know about those around them (Munāfiqūn: 7). All the conspiracies of the hypocrites against the Islamic government are due to the cultural provocations of the Jews. Among other activities of this trend, is the separation of three hundred people from the 1,000-strong Muslim army in the battle of Uhud in the third year of the Hijra, with the aim of weakening and creating dissension in the Islamic army (Tabātabā'ī, 1390 AH, 19: 289). They have used every opportunity to destroy the image of the Prophet (PBUH), create deception and corruption in the community of believers (Baqarah: 9-11-12), prevent the advancement of the Islamic call and the establishment of the nascent religious community (Baqarah: 142).

### **Legislating rules and creating a new religious identity**

The third part of Surah Al-Baqarah, from verse 144 onwards, can be seen as the enactment of rules and the establishment of new laws. The



verses related to the process of changing the Qibla (Baqarah: 142-150), the call to Monotheism and the condemnation of polytheism and disbelief (Baqarah: 166-161), the rules of retribution, wills, Pilgrimage and fasting, etc., all refer to the establishment of new laws. In addition, the enactment of new laws followed the creation of a religious identity, and by creating a single and comprehensive identity and expressing the virtues of true faith in God and superiority over other existing areas of belief, such as the People of the Book, infidels, and polytheists, the Prophetic community has reached stability of opinion, being immune from damage, and social and political blind knots. Accordingly, it can be said that in Surah al-Baqarah, a lot of efforts has been made to create a new and equal identity. The society of the descent era with all its religious and cultural differences, was led to the process of socialization. During this process, by resolving the differences, it achieved a collective uniformity in opinion and behavior and as a result an internal coherence.

### **Principles of beliefs and regulations of Islam**

The third part of this Surah deals with the outline of the religion of Islam in order to be a solid basis for the foundation of a religious society in Medina. In this part, important issues of jurisprudence, Islamic beliefs and ethics are expressed. In the first verse of this part, the general beliefs, morals, and practical duties of every Muslim are stated. In other verses, these topics are discussed in more detail until the end of the chapter (Tabātabā'ī, 1390 AH, 1: 429; Mughnīyah, 1424 AH, 1: 178).

In verses 177-242, the rules and regulations of Islam are discussed in more than 20 topics. In the expression of Shari'a rulings, attention to the fight against the thoughts and customs of ignorance and the excesses of that time is quite

evident. In this section, the laws of Islam regarding retribution, wills, fasting in Ramadan, acquiring wealth through lawful means, jihad against God's enemies, Pilgrimage on the house of God, the ruling on wine and gambling, the amount of charity and its uses, guardianship of orphans, marriage with polytheists, menstrual habits of women, swearing to God, types and rulings of divorce, marriage of women after divorce, rights of divorced children, number of deaths, dowry for women and alimony for divorced women, and dead husbands are stated.

In examining the issue of retribution, issues such as the legitimacy of retribution, the equality of the killer and the victim in retribution, the legalization of money instead of retribution, and the philosophy of retribution are raised (Baqarah: 178-179) (Tabātabā'ī, 1390 AH, 1: 429; Mughnīyah, 1424 AH, 1: 178). While stating the rulings of the will, the sanctity of changing the contents of the will and exceptions to this ruling are mentioned (Baqarah: 180-182).

As for the rules of fasting, there are many topics such as the obligation to fast in the month of Ramadan, the permissibility of breaking the fast in the month of Ramadan, including travel and illness, the permissibility of sexual intercourse in the nights of this month, and the hours of obligatory fasting in the day and night (Baqarah: 183-187). After stating these rulings, the sanctity of acquiring wealth through forbidden means is mentioned (Baqarah: 188) and it answers the question that was raised about the benefit and wisdom of the crescents of the moon and its effect on performing religious duties (Baqarah: 189). Then it deals with the legalization of Jihad and its related issues. The rules and regulations of Jihad against the polytheists of Makkah are stated in two parts of Surah Al-Baqarah: verses 190-194 and 216-218. In the continuation of

verses 196-203, some of the rules and issues of the obligatory Hajj are explained. Then points should be mentioned about sacrifice and cutting nail and hair in emergency situations, Hajj time, and things that are not permissible for Muharram. Then it criticizes some customs and traditions that have been added to the Hajj practices following the Ignorant creed and asks Muslims to abandon these superstitions and do only what God has commanded. Among other things, according to Ignorant customs, trade was prohibited during Hajj (Zamakhsharī, nd, 1: 245), or the Quraysh refused to stop at 'Arafāt along with other Hajj pilgrims based on the undue privilege they gave themselves (Ālūsī, 1425 AH, 2:134), or after completing Hajj, they would stop for an hour in Mina and there they would express the honors of their fathers with poems and speeches and praise each other (Ālūsī, 1425 AH, 2:134), which in verses 198-200 Muslims are prohibited from these ignorant behaviors and customs. After finishing the verses that stated the religious rules and practical duties of Muslims, verses 243-256 by mentioning two stories of Banī Israel encourage the believers to fight in the way of God and not to be afraid of death.

According to some commentators, verses 255-260 of this Surah explain the most important religious principles of Islam, i.e. Monotheism and Resurrection (Zamakhsharī, nd, 1: 245). Allamah Tabātabā'ī however believes that all these verses are about Monotheism (Tabātabā'ī, 1390 AH, 1: 348). In the final verses of this Surah (261-282), the provisions related to three other issues, namely charity, usury, and debt are stated. The commonality of these rulings is that they all have a financial aspect, with the difference that giving is giving without exchange and usury is receiving without exchange (Tabātabā'ī, 1390 AH, 1: 409).

In these verses, in addition to the jurisprudential aspect, attention has also been paid to the moral aspect and the social effects of charity and usury. Meanwhile, verses 261-274 are related to the issue of charity. In these verses, they first mentioned the many fruits of charity by giving an example, then about the quality of charity, which should be for God and away from harm and pain, and the financial status of the charity, which should be of good and pure wealth, and the place of consumption of charity. It means the poor and the time of giving, whether it is night or day, open or hidden. Finally, they explain the rewards of giving infāq.

Verses 275-281 are about the ban of usury and its effects. It is the most severe verse that was revealed about usury, in which God declared war on those who take usury (Baqarah: 279). Such an interpretation has not been used in the Holy Qur'an about any of the branches of religion (Tabātabā'ī, 2013, 2: 409).

After stating the importance of charity and prohibition of usury, the first order is against profit-making and the second order is against legitimate income. In verses 282 and 283, God states some points about the rules of loans and mortgages, mentioning the way of lawful acquisition and preservation of property (Fakh Rāzī, 1420 AH, 7: 115). In verse 282, which is the longest verse of the Qur'an (Suyūtī, 1421 AH, 1: 357), an important command about financial transactions is stated (Makaram Shirazi, 1994, 2: 382).

The last two verses of Surah Al-Baqarah, by expressing the characteristics of true believers, serve as a summary and conclusion of all the teachings of this Surah. What has been mentioned about the characteristics of believers in these verses is completely consistent with the main purpose and orientation of Surah al-Baqarah, for in this Surah, it is mentioned many

times about people who believed in only a part of the instructions of the prophets, and when they found it difficult to perform their religious duties, they changed them and distorted the religion of God, but the true believers, on contrary, believe in what God revealed to the prophets, and they do not differentiate between the prophets in this regard (Baqarah: 285). They use their efforts to fulfill their divine duties and in cases where they refuse to do their duties due to mistakes, forgetfulness, and incapacity. They seek forgiveness from God (Baqarah: 286).

### **Prohibition of wine and gambling**

One of the ugly habits of the Ignorant Arabs was drinking and gambling. These habits had such influence in their society that it had become part of the nature of that people. Their interest in "wine" was so much that some of them refused to convert to Islam due to Islam's prohibition (Himyarī Kalāī, 1420 AH, 1: 227). The big step to make the society healthy was to awaken public opinion and pay attention to the harms and corruptions of wine and gambling. Therefore, the prohibition of wine and gambling is one of the symbols of the prophetic community. The Qur'an says in verse 219 of Surah Al-Baqarah: "Avoid wine, all kinds of gamblings, idolatry, or stones set up for sacrifices, and lottery sticks, which are evil deeds of the devil. Then you may be saved."

### **Prayer**

Prayer, which is considered the pillar of religion in the words of the Messenger of Allah (PBUH) (Sheikh Tūsī, 1414 AH: 529; Barqī, 1992 AH, 1: 286), as the main component of religious education, plays the main role in creating religious identity in the Prophet's (PBUH) society. The congregational prayer, in particular, and the formation of tight lines of Muslims were a good expression of the identity

of the Muslim community from other communities. Even the small gathering of three people of the Messenger of God (PBUH), Imam Ali (AS), and the lady Khadijah (AS), during the congregational prayer next to the Ka'ba (Ibn Jawzī, 1412 AH, 2: 259; Salehi Damashqī, Muhammad bin Yusuf, 1414 AH, 2: 297). which was the first manifestation of Islamic identity in Mecca. And even in Madinah, in the mosques, in the processions of congregational and Friday prayers, everyone next to each other in front of the Lord, facing the same God. Yes, they used to praise that one. However, in addition to religious and moral works, congregational prayer has many political and social benefits, including finding the identity of the Islamic society.

### **Qibla**

Qibla, as the slogan of Islam and the identity factor of Muslims, has been considered by the Holy Qur'an, the Messenger of God (PBUH) and the Muslim community since the beginning of Islam. Its change in the second year of Hijrah was due to the excuse of the Jews and their blame towards the Messenger of Islam (Khalīfa bin Khayyāt, 1415 AH: 24-26). It became the boundary of distinguishing the true identity of Muslims from others. It was considered to be the end of proof against the opponents of the Prophet (PBUH) and the end of blessings for Muslims of all ages. The Holy Qur'an describes the expectation of the Messenger of God (PBUH) in such a way that his eyes are fixed on the sky so that the issue of changing the Qibla from Jerusalem, which was the common Qibla of the three religions of Islam, Judaism and Christianity, will be resolved (Baqarah: 144); As the Jews and even the polytheists used to mock the Muslims because of the lack of independent identity of the Muslims from the Jews. The change of Qibla from Jerusalem to Ka'ba

strengthened the cultural independence of the Islamic Ummah and gave it a special identity.

### **Jihad and its meaning in Surah al-Baqarah**

Ibn Hishām mentioned in his biography: “Until the second pledge of allegiance of the people of Madinah in Aqaba, the Messenger of God (PBUH) was not assigned to fight with the infidels and the polytheists. He only commanded patience and supplication to the Almighty. The polytheists of Quraish also increased their pressure towards Muslims until they expelled them from religion or forced them to leave their homeland and migrate to Abyssinia or other countries. Muslims were divided into several groups under the burden of these pressures; a group was forced to give up their religion. A group who had the ability and power migrated to Abyssinia, Madinah or other cities. A group who were not in a firm religion but did not have the ability to immigrate. They tolerated the torture and abuse of the polytheists and made it easy on themselves in any way. As soon as the rebellion of the polytheists exceeded the limit and their torture and harassment towards the Muslims increased, refusing the reward and honor of God Almighty, the order of war came to the Messenger of God (PBUH). At first, verses 39 to 40 of Surah Hajj were revealed, stating, ‘We permitted war on them because they have been wronged and have no crime or sin except that they worship God in unity, perform prayer, give zakat, and enjoin what is good and forbid what is bad.’ “They” here means the Messenger of God (PBUH) and his companions” (Ibn Hishām, 1996, 1: 303-304).

Ibn Hishām disregards the traditions of the order of descent, for Surah al-Hajj is one of the middle Surahs revealed in Madinah, while the first Surah revealed in Madinah according to the narrations of the order of revelation and commentators was Surah al-Baqarah. After

verses 41-39 of Hajj, he considers verse 193 of Surah al-Baqarah as the beginning verses of war: “And fight with the disbelievers so that sedition and corruption are removed from the earth” (Baqarah: 193). That is, so that a believer does not become enamored with his religion “and let all be the religion of God,” that is, so that God is worshiped and no one else is worshiped with him (Ibn Hishām, 1996, 1: 303-304). Therefore, keeping in mind the conditions of revelation, the first verse revealed in connection with war should be considered the same as verse 193 of al-Baqarah, not in the sense of going to the battlefield and open and physical fighting, but in the sense of trying to thwart the plans of the Jews in encouraging the hypocrites and polytheists of the Quraysh and providing the necessary platform for the formation and stabilization of the Islamic government with a prudent look at the possibility of the intersection of the army of Islam and polytheism in the future.

### **A glance at verses 246-244 of Surah Al-Baqarah**

“Fight in the way of Allah, and know that Allah is Hearer, Knower. Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return. Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.” (Baqarah: 244-246)

According to Allamah Tabātabā'ī, the clear connection that can be seen between these verses, and the connection that exists between the issue of fighting and the issue of incitement in Qarḥ al-Hasanah, as well as the connection that exists between these two issues with the history of Tālūt, David, and Goliath, is that these verses were revealed all at once and the meaning of them is to express the involvement of fighting in the affairs of life and in creating the spirit of progress of the nation in its religious and worldly life, bringing the people of fighting to their true happiness (Tabātabā'ī, 1390 AH, 1: 256).

God reminds the story of Tālūt, Goliath, and David, so that the believers who are in charge of fighting with the enemies of religion can learn a lesson and know that the rule and victory always comes from faith and piety, even if its owners are few, and humiliation and Destruction is hypocrisy and debauchery, even if there are many of its owners, because the children of Israel, to whom this story is related, were humble and self-absorbed people until they were resting in the corner of laziness and laziness. As soon as they rebelled and campaigned in the way of God, they put the word of truth as their support, God helped them, and gave them victory over the enemy.

Therefore, what comes to mind from the verses indicates the value of fighting and giving in the way of God. As this value was expressed in the previous verses. Based on this, Darwazah considers the possibility of the simultaneous revelation of these verses with the previous ones, which, considering the hardships of war and the creation of fear in the hearts of believers, is trying to strengthen a strong spirit for Jihad for the sake of God. However, there are very few sincere and patient people who believe in meeting God and helpers of religion. This is because of the lack of faith and godly piety, a

piety that, if it appears in the heart of the Islamic society, there is no need to repeat these valuable stories (Tabātabā'ī, 1390 AH, 1: 389).

In these verses, the Qur'an tries to warn the polytheists to accept Islam, while paying attention to the preservation of the Islamic government in the direction of the growth and expansion of Islam, considering the mechanism of anger and psychological operations; In case of not accepting the polytheists of Mecca and prohibiting the spread of the ideology of Islam, and with the continuation of tortures and torments, the view of Islam changes according to those practices and tries to control and prevent it with a harsh approach. Because, anger is one of the important passive emotions that does important work for a person, that is, it helps him to maintain himself. When a person gets angry, his strength to do hard work increases. This state enables him to defend himself or overcome problems that prevent him from achieving his important goals (Nejati, 2002: 108).

### Conclusion

Surah Al-Baqarah was revealed in the first appearance of the Prophet (PBUH) and the Muslims during the migration to Medina. At the beginning, it was required that the Prophet put an end to the tribal politics of Medina and bring them under the banner of the Islamic Ummah with the unity of faith and the pact of brotherhood. On the other hand, the Jews, who were considered to be an important ideological, cultural, political, religious, and economic source of Yathrib, were removed from the circle of these policies and effects by making strong agreements; Because the Jewish structures and their role in the intellectual and cultural degeneration of the polytheists and hypocrites were unique. In order to face this convergence, one must equip himself with the

weapon of piety to be able to make the best decision in the difficult and complex conditions prevailing in the society, with a social identity.

In addition, it one should refer to the presence of hypocrites who led by Abdullah bin 'Ubay and tried to put end on their differences. They could not establish their plan with the presence of the Prophet (PBUH). They were constantly trying to inflict a heavy blow on the Prophet (PBUH) and Islam; Also, the conspiracies of this group were available until the end of the Prophet's presence in Medina and sometimes hindered the true spread of Islam. Based on the key axis of the Surah al-Baqarah and its addressees, "Fighting" like other commandments of the social identity, in its semantic field, presents a concept close to "Jihad." In this surah, it means a strategic defense of the orders of Sharia in order to reach a government with a new Islamic order. Therefore, the result of Surah Baqarah brings us to the concept that fighting does not mean attacking and destroying the polytheists, rather, it means to draw a logical strategy in how Muslims deal with polytheists and enemies of Islam.

## References

The Holy Quran

- Ālūsī, Mahmūd (1415 AH). *Rūh al-Ma'ānī fī Tafsīr al-Qur'an al-'Azīm*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Ibn Hishām (1996). *The Biography of Ibn Hisham* [Translated by Hashem Rasouli.] Tehran: Ketabachi Publications.
- Ibn Jawzī (1412 AH). *Al-Muntazam fī Ta'rīkh al-Umam wal-Mulūk*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Buqā'ī, Ibrahim bin Omar (1415 AH). *Nazm al-Durar fī Tanāsib Āyat wal-Suwar*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Bahjatpour, Abdul Karim (2015). *Recognition of the Qur'anic Surahs*. Qom: Tamhid Institute.
- Barqī, Ahmad bin Mohammad bin Khalid (1371 AH). *Al-Mahāsin*. Qom: Dar al-Kutub al-Islamiyah.

- Jawadi Amoli, Abdullah (2013). *The Commentary of Tasnim*. Qom: Asra Publishing Center.
- Himyarī Kalā'ī, Abu al-Rabī' (1420 AH). *Al-Iktifā' bimā Tadammānahū min Maghāzī Rasoul Allah wal-Thalāth al-Khulafā'*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Khakban, Suleiman (2009). *The Holy Qur'an and Social Designing, Interdisciplinary Qur'anic Research Journal, Shahid Beheshti University, 1(3): 7-17*.
- Khalīfa bin Khayāt (1415 AH). *History of Khalīfa*. Beirut: Dar al-Maktab al-'Ilmiyah.
- Darwazah, Mohammad 'Izzah (1421 AH). *Al-Tafseer al-Hadith*. Beirut: Dar al-Gharb al-Islami.
- Dīyār Bekrī, Sheikh Hossein (nd). *Ta'rīkh al-Khamīs fī Ahwāl Anfus al-Nafīs*. Beirut: Dar Sader.
- Zamakhsharī, Mahmoud (nd). *Al-Kashāf*. Beirut: Dar al-Fikr.
- Suyūṭī, Jalaluddin Abdulrahman (1421 AH). *Al-Itqān fī 'Ulūm al-Qur'an*. Beirut: Dar Al-Kitab Al-Arabi.
- Shahātah, Mahmoud (1986). *An introduction to Research on the Goals and Objectives of the Surahs of the Holy Qur'an* [Translated by Seyed Mohammad Bagher Hojjati.] Qom: Islamic Culture Publishing House.
- Salehi Dimashqī, Muhammad bin Yusuf (1414 AH). *Ubul al-Hudā wal-Rashād fī Sīrat Khayr al-'Ibād*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Tabrisī, Fadl bin Hassan (1993). *Majma' al-Bayān fī Tafsīr al-Qur'an*. Tehran: Nasser Khosrow.
- Tabrisī, Fadl bin Hassan (1998). *Tafsīr Jawāmi' al-Jāmi'* [Translated by Ali Abdul Majīdī and Abdul Ali Sahibi.] Mashhad: Astan Quds Razavi Publishing House.
- Tūsī, Mohammad bin Hasan (nd). *Al-Tibyān fī Tafsīr al-Qur'an*. Beirut: Dar 'Ihyā' al-Turāth al-Arabī.
- Tūsī, Mohammad bin Hasan (1986). *Tahdhīb al-Ahkam*. Tehran: Dar al-Kutub al-Islamiyah.
- Tūsī, Mohammad bin Hasan (1414 AH). *Al-'Amālī*. Qom: Dar al-Taqwā.
- Tabātabā'ī, Mohammad Hossein (1390 AH). *Al-Mīzān fī Tafsīr al-Qur'an*. Beirut: Al-'Alamī Institute for Press.
- Farābī, Abu Nasr (1985). *Fusūl Mutanāzi'a*. Tehran: Abu Zahra Library.
- Fakhr Rāzī, Muhammad bin Omar (1420 AH). *Mafātīh al-Ghayb*. Beirut: Dar 'Ihyā' al-Turāth al-Arabī.
- Qutb, Sayed (1425 AH). *Fī Zilāl al-Qur'an*. Beirut: Dar al-Shorouk.
- Qurashī, Ali Akbar (1996). *Commentary of Ahsan al-Hadith*. Tehran: Printing and Publishing Center.
- Makarem Shirazi, Nasser et al. (1992). *The Commentary of Nemooneh*. Tehran: Dar al-Kutub al-Islamiyah.
- Mughniyah, Mohammad Jawad (1424 AH). *Al-Tafsīr al-Kāshif*. Qom: Dar al-Kutub al-Islamiyah.
- Nejati, Mohammad Osman (2002). *Qur'an and Psychology* [Translated by Abbas Arab.] Mashhad: Astan Quds.