

The Dimension of Situation and its Role in the Semantics of Surah Tawbah based on Jacques Augustine Berque's Theory of Order

Ali Saedi*

Lecturer of Islamic Studies, University of Khatam al-Anbiya', Tehran, Iran

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علی سعیدی*

مدرس گروه معارف اسلامی، دانشگاه خاتم الانبیاء (ص)، تهران، ایران

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Abstract

Surah At-Tawbah has a variety of subjects and apparently is fragmentary and irregular; but based on the dimension of the situation, which is the same sociological issues and culture of the era of the revelation of the surah; it is understandable and has a coherent meaning with a clear language. Based on the dimension of the situation, it is possible to understand the ignorant styles such as arrogance, breaking the covenant and shifting the forbidden months by the polytheists that result in the revelation of the first part of verses 1 to 38 of this surah, which introduce this culture and its ugliness. For this reason, God and the Prophet (PBUH) acquit this culture. Consequently, it is the duty of Muslims and the Islamic community to seek the acquittal of the polytheists by following the duality (Tawhīd, Nubuwwah) and not to approach the polytheists under the pretext of kinship. The second part of Surah (120-139) refers to the constant covenant-breaking of the hypocrites and the problems they caused to the Prophet (PBUH) and the Islamic community. Then, in contrast to the ignorant style, by introducing the religious style and its values, God asks the hypocrites and those who have sick hearts to adhere to the style brought by the monotheistic system by the Prophet in order to prepare their guiding grounds for reaching the Hereafter system. Based on the above explanations, the author has studied the role of situation in eliminating the dispersion and semantics of the surah and its relationship with the trinity (Tawhīd, Nubuwwah and Ma'ād) with a descriptive-analytical method. Among the most important results that this research has achieved is that: The situation in Jacques Berque's order causes the audience to frame the various topics of the verses of the surah and finally to have a coherent mentality towards them and to achieve a deeper understanding.

Keywords: Conceptology, Tawbah, Jacques Berque, Order, Surah, Situation.

چکیده

سوره توبه از تنوع موضوعی و به ظاهر از گسستگی و بی‌نظمی برخوردار است؛ اما بر اساس بُعد موقعیت که همان مسائل جامعه‌شناختی و فرهنگ عصر نزول سوره است، فهم‌پذیر و دارای مفهومی منسجم با زبانی واضح است. بر اساس بُعد موقعیت می‌توان به سبک‌های جاهلی از قبیل تکبر، عهدشکنی و جابجایی ماه‌های حرام توسط مشرکان پی برد که پیامد سبک‌های مزبور، نزول بخش اول سوره؛ از آیات ۱ تا ۳۸ می‌باشد که به معرفی این فرهنگ و زشتی‌های آن می‌پردازد. به همین دلیل خداوند و پیامبر (ص) از این فرهنگ اعلام برائت می‌جویند؛ متعاقباً بر مسلمانان و جامعه‌ی اسلامی نیز وظیفه است که به تبعیت از دوگانه (توحید، نبوت) از مشرکان برائت بجویند و به بهانه‌ی خویشاوندی، به مشرکان نزدیک نشوند. در اثناى نزول بخش دوم سوره (۳۹-۱۲۰)، به عهدشکنی‌های مداوم منافقان و مشکلاتی که برای پیامبر (ص) و جامعه‌ی اسلامی در پی داشته‌اند، اشارت رفت. سپس در تقابل با سبک جاهلی، با معرفی سبک دینی و ارزش‌های آن، از منافقان و مریض‌القلب‌ها می‌خواهد که به این سبک که آورده‌ی نظام توحیدی توسط نبی است پایبند باشند تا زمینه‌های هدایتی خود را برای رسیدن به نظام اخروی آماده سازند. مترتب بر توضیحات پیش گفته، نگارنده با روش توصیفی-تحلیلی به بررسی نقش موقعیت در رفع پراکندگی و مفهوم‌شناسی سوره و ارتباط آن با سه‌گانه (توحید، نبوت، معاد)، پرداخته که از جمله مهم‌ترین نتایجی که این پژوهش بدان دست یافته آنکه: بعد موقعیت در نظم ژاک برک باعث می‌شود مخاطب، موضوعات گوناگون آیات سوره را چارچوب‌بندی کند و در نهایت نسبت به آن‌ها ذهنیتی منسجم داشته باشد و به فهم و درک عمیق‌تری دست یابد.

کلیدواژه‌ها: مفهوم‌شناسی، توبه، ژاک برک، نظم، سوره، موقعیت.

1. Introduction

Anyone who is familiar with the style of the Qur'an expression will realize that many verses and concepts of the Surah have been expressed by relying on the evidences in the atmosphere of the time of revelation. Being aware of the current situation, which is the time, place, people, conditions, requirements, and causes of the revelation, plays a major role in removing the ambiguity of the verses and understanding their meanings and reaching the overall order of the surahs.

Allameh Tabātabā'ī, limiting himself to mentioning a few examples, writes:

“The incidents and events that happened during the days of invitation for the Prophet (PBUH) and the necessary needs for Islamic rules and laws have caused the revelation of many surah s and verses, and the recognition of these reasons helps to a great extent in understanding the verse and its meanings and secrets. (Tabātabā'ī, 1974: 176)

On the other hand, each of the surah s of the Qur'an has a "Thematic Unity" and an order that can be achieved by benefiting from the element of context. Dr. Biazar Shirazi (1981, Vol. 1: p. 469) quoted Professor Irfan Shahid as saying that: analyzing the verses of each surah of the Qur'an and interpreting the verses separately and unrelated to the whole surah is more harmful to the Qur'an than anything else. This theory about the method of the Qur'an is based on the fact that the verses of the Qur'an are like pearls that are connected to each other with a string (Khū'ī, 1480 AH: p. 92).

Professor Mohammad Abdullah Darraz calls the logical and literary unity between the verses of a surah, despite the gradual revelation and as required by special events, as one of the great evidences of the miracle of the Qur'an (Madani, nd: pp. 7-8). In the following, he considers the understanding of the details drawn in the breadth of the surah to be based on the discovery of the general view of the surah (Madani, nd: p. 9).

Burhān al-Dīn written by Buqā'ī (1415, vol. 3: p. 18) is one of the pioneers of the theory of

"Thematic Unity" who has gained great fame among commentators and scholars of the Qur'an by presenting a broad interpretation called "Nazm Al-Durar" based on the unity and continuity of the verses and even the surah s of the Qur'an. In the introduction of his commentary, he mentions: the general rule that is useful in understanding the relationships of the verses in the entire Qur'an is to pay attention to the purpose for which the surah is written, and to pay attention to the preliminaries that the purpose requires. Then check the perspective, proximity, and dimension of those prerequisites in relation to the desired and main purpose. If you think about this, the order between each verse and the other verses of the surah will be clarified in detail.

As a result of this issue, surah Tawbah h, which has a variety of topics and seemingly disjointedness and disorganization, has unity and continuity, all based on Jacques Berque's rule of order, around three axes: Tawhīd, (i.e. Monotheism), Nubuwwah (i.e. Prophecy), Ma'ād (i.e. Resurrection), and sociological issues of the Prophet's era have been drawn. The meaning of sociological issues is the culture of the era of revelation of surah, which in John Mc Quarrie's theology, if theology and the Bible want to be reasonable, understandable and have a clear and coherent language; it must pay attention to the cultural language of its society. In his theology, the theologian must always pay attention to the cultural background of his society and the current culture of his society, even though the background and current culture of the society are worldly matters and not necessarily religious; Because the mentality or the rational conditions of the culture unconsciously affect the language and expression of theology (Abbaszadeh, 2016: 42).

Jacques Augustin Berque is a French sociologist, Islamic scholar (Shariati, 2003: 73) and one of the translators of the Qur'an in French. He was born on June 4, 1910 in Freneda, Algeria. "Jacques Berque has been defined by sociological cultures as "the most sociological orientalist and the most orientalist sociologist". Because he had lived in Morocco and Algeria

from childhood, he was deeply familiar with Islamic culture." (Nabawī, 1995: 519) He is a secular scholar, but he tried to understand the miracles of order, time and wisdom in the Qur'an. He believes that although the Qur'an appears to be scattered and disorderly in the first view, it is moving in the light of an amazing semantic and esoteric order. The Qur'an is actually a polygonal collection, which is surrounded by a central nucleus (the oneness of God) and the repetitions of the Qur'an are not only redundant, but have a symmetrical and composite order. He died on June 27, 1995 in Saint-Julien-en-Born, France (Nabawī: 519)

The current research intends: a) To obtain a general conceptualization of Surah Tawbah by comparing two styles (positions) of ignorance and religion. b) To address the role that Jacques Berque's theory of stability, relying on the dimension of situation, can play in solving the dispersion of the meaning of the verses of Surah Tawbah h. c) To mention the role that this theory can play in correctly understanding the meaning of the verses of Surah Tawbah h; and answer the following questions in this way:

1. How can the theory of situational dimension prove the conceptual coherence of the verses of Surah Tawbah?
2. How can Jacques Berque's theory of stability respond to the apparent dispersion of meaning in this Surah through benefiting from the current situation of Surah Tawbah?

The following hypotheses can be considered as answers to the above questions:

1. It seems that the meanings of the verses of Surah At-Tawbah have conceptual unity in the form of a specific framework, including various topics such as: Jihad, enjoining good and forbidding evil, emigration, giving life and wealth, and prayer while it seems that they are not related to the three aspects of Tawhīd, Nubuwwah and Ma'ād. This conceptual unity can be things like proving the unity of God and following the instructions of the Prophet with

unconditional faith to enter evolution and the atmosphere of the Day of Judgment.

2. It is possible that Jacques Berque's order, which is a combination of position and stability, can solve the dispersal of the apparent meaning among the verses of Surah Tawbah.

2. Research background

Based on the searches done by the author of this article, no research has been conducted that has examined Surah Tawbah based on the order of Jacques Berque and no article has dealt with its single meaning, but many studies have been conducted in the field of examining the verses of Surah Tawbah, based on the axis of the verses. Among them, the following can be mentioned:

1. The article examines the exclusive example of "the foremost, the first of the Muhajirs and the Ansars¹" in verse 100 of Surah Tawbah, belonging to Mohammad Javad Eskanderlou, number: Winter 2016, period 8, number 32, page 27 to page 40, scientific-research quarterly of interpretive studies. In this article, he seeks this issue to prove that the verse "And the foremost, the first of the Muhajirs and the Ansars" regarding Imamate and Wilāyat can be presented as an expression of the exclusive virtue of the Ahl al-Bayt (AS). And there is no news about the coherence and examination of the thematic unity of the Surah. In the following, it has been concluded that based on various Qur'anic and narrative evidences, from the point of view of Shi'a, Imam Ali (AS) and Ahl al-Bayt (AS) are the exclusive examples of the above verse, and if the ruling of the verse about the Companions is considered unconditionally. In this case, it will be inconsistent with many other verses of the Qur'an that indicate that God is never pleased with the oppressor and the transgressor. In verse 96 of Surah Tawbah, God Almighty says: "They will swear to you that you may be pleased with them; but if

you are pleased with them, yet surely Allah is not pleased with the transgressing people." As a result, obtaining God's satisfaction in verse 100 of Surah Tawbah requires adherence to values such as: "Emigration", "Victory", "Faith" and "Righteous Action"; the practice in the upcoming article is an attempt to achieve conceptual unity by referring to the position and order of the verses. Therefore, the most important factor in winning and accepting deeds is following God and the instructions of the Prophet (PBUH).

2. The article titled: Aesthetics of syntactic extra-norms in Surah Tawbah, which belongs to Javad Mohammadzadeh et al., Fall 2019, Volume 7, Number 3, Page 1 to Page 26, is related to the Journal of Qur'anic Literary Research. The mentioned article analyzes the extra-normative syntax namely departure from the rules governing the syntax of the norm language. Therefore, with the stylistics method and the descriptive-analytical method, he has paid attention to the phenomena of alternation, assurance and attribution with literary style.
3. The article with the title: Typology and Behavioral Explanation of the Companions of the Prophet (PBUH) in the Battle of Tabuk based on the Surah of Tawbah by Ali Muhammad Valavi and others, Spring and Summer 2013, Volume 45, Number 1, Pages 113 to 129, Research Journal History of Islamic civilization (articles and reviews). In the mentioned article, the cause of the decrease in the active participation of Muslims and their weakness in Jihad, which caused a delay in preparing the army and moving to the battlefield, was investigated. According to the verses of Surah Tawbah, groups of soldiers, even those who pretended to be with them, in practice destroyed and created fear among Muslims. The non-uniform behavior of the Companions in the Battle of Tabuk led to the emergence of different types of behavior. In the following, he came to the conclusion that the reason for the diversity of Muslims' behavior in the

Battle of Tabuk is rooted in the attitude of Muslims and the conflict between social traditions and religious values. In fact, in the mentioned article, the aim of the behavior analysis of the Companions is based on the presupposition of the false traditions that ruled the soul of the society until the 9th year of Hijrī. The point of distinction between the author's article and this article is the combination of position and stability to reach the conceptualization of the Surah and to reach the three axes: Tawhīd, Nubuwwah and Ma'ād.

3. Jacques Berque's theory of order

Jacques Berque writes in his book "Rereading the Qur'an": "If we read the Qur'an properly with all its richness, we will find that its content is organized according to two dimensions. I have called one of these dimensions the stability dimension and the other the position dimension. Stability in what? a). Definitely, stability in examining the ultimate destiny of man namely the same main theme (Ma'ād). b). stability in the permanent philosophy of history; a sinful people who have received the revelation and did not follow it and have reached disbelief. (Nubuwwah) c).and the stability related to the existing harmony in the universe, which provides the proof of God's existence through nature (Tawhīd).

These three basic dimensions are stable Qur'anic speech. But other dimensions make the dimension of the situation, which we, like sociologists, call them mundane and immediate (Jacques Augustin, 2000: 37).

Jacques Berque says: "The order of the Qur'an is a symmetrical order, and it contrasts with the combined order, that is, sequential order and stepwise gradual order. In the symmetrical order, the situation is such that subjects collide again and thus the causes reappear and collapse. In the case of the Qur'an, the situation is like this, in which single topics reappear and become intertwined." (Jacques Augustin: 33)

With a little precision in Jacques's theory, it can be concluded that the concepts of the Qur'an

revolve around three basic axes, which are the three dimensions of stability. Therefore, despite the apparent dispersion that can be seen on the surface of the Qur'an and the difference that exists in the topics of the verses within a single surah, based on the order of Jacques Berque, the verses eventually intertwine as single topics and in line with a single goal, which is the guidance of man. It is obvious that obtaining this goal will not be possible except by specifying the origin and destination and a detailed plan to move correctly along the way.

According to Jacques Berque's three dimensions of order, it is first necessary to categorize the verses of Surah Tawbah based on the dimensions of situation (style) and then on the three dimensions of stability, then to analyze and examine the verses in order to solve the dispersal of the surah's apparent meaning.

4. The general axis of Surah Tawbah

This surah has 129 verses according to the Kufis and 130 verses according to others, and there is also a difference in three verses: The Basris say, "Free from obligation to the idolaters" (Tawbah: 3), the Shamis say, "A painful doom" (Tawbah: 39), and the Hijazis say, "And 'Ād and Thamūd." (Tawbah: 79), have considered it as a separate verse (Javadi Amoli, 2013, vol. 33: p. 186).

Sayed Qutb (1425 AH: p. 1140) says: "Surah Tawbah is a Madanī surah, which is in the last revelation of the Qur'an; because it includes the rulings that explain the relationship between the Islamic Ummah and other Ummahs in the peninsula." And these rulings, especially the topic of Jihad and the relationship between the Islamic community and other communities, indicate the revelation of Surah Tawbah at the end of the Madanī era. And by referring to the context of the surah and the narrations of the reasons for its revelation and the history of prophetic science, it can be explained that the totality of the surah was revealed in the ninth year of the Hijrī (Sayed Qutb, 1425 AH: p. 1140). In the following, the author of *Fī Zilāl* does not consider the surah to have been revealed all at once, and considers it to have

three stages of revelation: The first stage: it was revealed before the battle of Tabuk and in the month of Rajab in the 9th year of Hijrī. The second stage: It was revealed during the preparations and the description of the battle of Tabuk. The third stage: It was revealed to the Prophet after returning from the Battle of Tabuk (Sayed Qutb, 1425 AH: p. 1141).

Sa'īd Ḥawwā (1409 AH, Vol. 4: p. 2214) in his *Tafsīr Al-Asās* said: Surah Tawbah consists of three parts: 1- The first part from the first verse to the end of the 37th verse. 2- The second part from the beginning of the 38th verse to the 122nd verse of Surah Tawbah. 3- The third part includes verse 123 to the end of the surah. This commentator further writes: The first part of the verses (1-37) was revealed all at once and this passage indicates the repudiation of the Prophet (PBUH) and Muslims from polytheists and the prohibition of any friendship and association with them (Ḥawwā, p. 2215). Buqā'i (1415 AH, vol. 3: p. 261) in the preface of the Surah Tawbah, referring to the key word of the Surah (adherence to values), writes: polytheists who do not adhere to Islamic commitments and values and are happy with their covenant violations and also the hypocrites who did not accompany the Islamic community in the battle of Tabuk and were very happy about this lack of companionship, should be repudiated completely.

Darwazah (1421 AH, Vol. 9: p. 336) under the introduction of the surah, states: The surah consists of various and many chapters, the main focus of which is to unite all of them based on Jihad and encouraging it to confront the hypocrites, infidels and polytheists and praising the sincere believers who are trying with all their heart to revive the religion and its values. From his point of view, the general themes of the Surah can be described as follows: 1- acquittal of polytheists who violated the covenant between themselves and the Prophet. The shadow of acquittal is removed from the heads of polytheists when they repent, pray, pay zakat and be loyal to their covenants with the Prophet. 2- He warned the believers that it is not permissible for polytheists to enter the House of

God; because they are impure. 3- Believers should refrain from making friends with their polytheist fathers and relatives and sacrifice their lives in the way of God and the Prophet (PBUH) and avoid worldliness. 4- Believers are obliged to fight with Jews who do not believe in Islam and do not keep the sanctity of the forbidden months until they are forced to pay fine and become submissive and obedient to the Islamic society. 5- Keeping the sanctity of the forbidden months and not moving them by polytheists. 6- Encouraging the believers to attend the battle of Tabuk and condemning the transgressors and those who are too lazy to not attend it. 7- It is a picture of the hypocrites' words, mockery, falsifications of promises, jokes and an inappropriate excuse, which is obligatory on the believers, considering the aforementioned characteristics of the hypocrites, not to deal with them and apply extreme strictness in communication. 8- The end of the surah is a nice description of the good manners and the merciful behavior of the Prophet (PBUH) to guide the Muslims (Darwazah, p. 337).

5. Lifestyle as culture

The dimension of situation or immediate situation in Jacques Berque's theory of order has a teaching aspect that can help the minds of the audience not to have problems in understanding the concepts of the Qur'an and are somehow cultural markers that are happening in the context of society at the time of the revelation of the Surahs. And it helps the audience to reflect more on the propositions of stability dimension and their philosophical understanding in an interwoven link. In other words, the position of the same culture means: Beliefs, values, norms and symbols in a society, which has another name as lifestyle. In the most correct and reasonable definition, every culture includes a set of lifestyles, which means that every cultural identity includes the aggregation of a number of different lifestyles under the most fundamental shared values and norms. For this reason, some people have taken ethnic cultures as synonyms of lifestyles and equated

the method of studying ethnic cultures with the value of studying their lifestyles (Golmohammadi, 2013: 124).

Based on this point of view, if we assume that the society is an organized group of people who have a certain lifestyle, the culture of that society is the same lifestyle (Bashiriyeh, 2007: 24). In this sense; lifestyle is a way to define the values, attitudes, insights and behaviors (culture) of people, whose importance for social analysis is increasing day by day.

This cultural meaning of lifestyle is also used with other terms; for example, one of the meanings of lifestyle is the general spirit of a nation that Montesquieu uses. Montesquieu considers the general spirit of a nation to be what anthropologists call the culture of a nation; it means a kind of lifestyle and shared relationships that are more an effect than a cause. The general spirit of the nation consists of: the way of being, acting, thinking and feeling of a particular community in the way that geography and history have created (Aron, 1998: 53).

6. Ignorant styles from the point of view of verses 1-37 of Surah Tawbah

6-1. Arrogance

The ignorant Arab looked down on others; he spoke loudly when he spoke to show his superiority. The ignorant Arab was proud of speaking loudly. Another example of the arrogance of the ignorant people was that they never asked permission to enter someone's house (Fa'ez, 2013: 75). Also, the traditions that Qiṣī, the fourth ancestor of the Prophet (PBUH) founded in Mecca and the same became sacred and inviolable traditions and styles for the people of Mecca. The Quraysh had taken the key of the Ka'ba from the hands of the Khuza'ah tribe.

They also took various responsibilities related to Hajj, pilgrimage, and circumambulation; Such as: Saqāyat (providing water for pilgrims), Rafādat (hospitality), Hijābat or Sadānat (taking care of the house of God and keeping the keys), Qīyādat (leadership and command of wars and guidance of pilgrims) and other social affairs of the city

(Zargarinejad, 2009: 94).

An example of responsibilities related to Mecca that the Qur'an mentions in Surah At-Tawbah is the culture of giving water to pilgrims by the Quraysh: "Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk." (At-Tawbah: 19). In this verse, the opposition of the people of Siqāyah and the building of Al-Masjid al-Ḥarām with those who believe in God and those who participate in the way of God with their lives and wealth has been mentioned.

Allameh also says under the interpretation of the verse: In the honorable verse, on one side of the confrontation, "Siqāyat al-Ḥājj¹" and "ʿImārat al-Masjid al-Ḥarām²", without any extra restrictions, and on the other side, faith in God and the Day of Judgment, or in other words, Jihad in the way of God is bound by faith. And this shows clearly that Siqāyat and ʿImārat in the verse means Siqāyat and ʿImārat without faith. He also says under the verse: And Allah does not guide the oppressors" because it is an allusion to the people of Siqāyat and ʿImārat because of their disbelief and oppression, as it is based on the context, and not an allusion to their false imagination that ruled on equality, this point is confirmed. (Tabātabāʾī, 2010, vol. 9: p. 150)

Therefore, it can be said with certainty that the veiling of the Ka'ba was the lifestyle of the Quraysh polytheists until the 8th and 9th years of the Hijrī, which was the height of the Islamic government and the Prophet (PBUH), and it continued to cast a shadow on the life of the Quraysh as a mark of honor. In fact, the verse refers to the Siqāyat and its fruitlessness due to the lack of faith.

6-2. Non-commitment of polytheists to covenants

Bigotry is the spirit of the tribe and it is a sign

that a person is unreservedly attached to his tribe. In general, tribal prejudice in desert dwellers is like extreme patriotism. A primitive Arab would do anything and even sacrifice his life for the sake of his tribe. The behavior of tribal people with brothers, cousins and relatives was accompanied by prejudice, and if someone failed to support and help his brother and cousin, his honor would be tarnished (Dashti, 2007: 271). In this way, one of the important pillars of Arab ethics is the ignorance of bigotry that had overshadowed both the individual and the society of that day (tribe) on a large level and significantly. And in the same proportion, it linked the individual behaviors and morals to social behaviors, and in fact, individual behaviors gained meaning during social behaviors.

Based on ethnic and tribal prejudices, an agreement was written between the central government of Islam and the leaders of polytheism in Ḥudaybiyyah in the sixth year of Hijrī to establish the security of both groups and to stop hostilities and aggression. Some of the polytheists, who were several groups and tribes, had no agreement with the Islamic government, and a number of them committed to the Islamic system and were loyal to it, and they didn't work for foreigners either. Some had made a pact with the Islamic government to stop hostilities and aggression. But they continuously broke the agreement and at every opportunity, they endangered the lives of Muslims and killed some of them, and on the other hand, along with the conspiracy hypocrites, they supported the infidels outside the border. In such an environment, the Islamic State by the leadership of the Holy Prophet (PBUH) was allowed by God to absolve themselves from their agreement and declare their non-obligation. For this reason, the Islamic State, from the beginning in international and political relations, respects the signatures and commitments of those who adhere to their covenants, and orders Muslims to adhere to these covenants as well: "Excepting those of the idolaters with whom ye (Muslims)

١. سِقَايَةُ الْحَاجِّ

٢. عِمَارَةُ الْمَسْجِدِ الْحَرَامِ

have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfill their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him)" (At-Tawbah: 4). But about the polytheists who continuously broke the agreement; a type of contract-breaking that, according to Rashid Reza, had become a lifestyle and culture regarding the concept of the word "barā'ah" (Rashid Reza, 1414, Vol. 10: p. 151), the Qur'an instructs Muslims: You, too, by declaring your acquittal, break your covenant; because God and His Messenger (PBUH) hate them: "A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances." Result: The verse in question instructs Muslims "just as God and His Messenger acquit from the polytheists, the Muslims should also seek acquittal from the polytheists" (Jawādī Āmulī, 2013, vol. 33: p. 215).

6-3. Transferring the forbidden months by polytheists

Among the ignorant Arabs, four months of the twelve lunar months were known as "Ḥarām" months, which are: Dū al-Qa'dah, Dū al-Ḥijja, Muḥarram and Rajab. In these months, war and bloodshed were prohibited and a kind of truce was established. Islam also signed this tradition, which was in favor of human peace, and made it official and prohibited war in those months: "Verily the transposing (of a prohibited month) is an addition to Unbelief: The Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith." (At-Tawbah: 37) Rāghib Isfihānī (1422: 304) says in the vocabulary under the word "Al-Nasī'" It means to delay; sometimes it is called the month whose sanctity has been delayed. Insā' and delaying the Ḥarām month is one of the unworthy deeds of ignorance, a reason for increasing disbelief and a factor to mislead the unbelievers, and the

result was two sins and heresy: considering the Ḥarām (the forbidden month) as Ḥalāl and the Ḥalāl (the non-forbidden month) as Ḥarām.

By banning the Ḥalāl month instead of the Ḥarām month, they thought that they were adhering to their ethnic and national tradition, which was to observe the sanctity of four months in a year, and they considered this act as civilization, while this was an ugly act that appeared beautiful to them (Jawādī Āmulī, 2013, vol. 33: p. 616).

Biruni (2001: 93) considered the history of Nasī' to be two hundred years before Islam, he says like Ibn Hisham (1995, vol. 1: p. 46): "The Arabs wanted to perform the Hajj at a time when their goods made of leather and fruit be provided and it will be the best time. They learned the leap year from their Jewish neighbors nearly two hundred years before Islam, and just as the Jews used to calculate the difference of their year with the solar year when it reached one month at the end of the lunar year, they also did the same. During the Hajj season, if necessary, they would announce a month of Nasī'." It is evident that this honorable verse strongly criticizes the practice of Nasī' and considers it to increase disbelief and cause the unbelievers to go astray. Because the unbelievers and idolaters, in addition to not believing in God, by doing this, they actually made the Ḥalāl of God Ḥarām and His Ḥarām as Ḥalāl, and these were a double misguidance and an increase in the ranks of disbelief.

7. Betrayal of the hypocrites in Tabuk

The hypocrites have a long history of assassinating the Prophet (PBUH) and discord in the ranks of Muslims, as it is stated in verse 48 of surah Tawbah: "Indeed they had plotted sedition before, and upset matters for thee, until, the Truth arrived, and the Decree of Allah became manifest much to their disgust." I swear that the hypocrites certainly wanted sedition, hardship, discord and division of your community before this war (Battle of Tabuk), just like in the battle of Uḥud, Abdullah ibn Ubay returned a third of your soldiers from the battlefield to Medina and he refused to help the

Messenger of God (PBUH). Yes, these were the hypocrites who always changed things for you, turned the shoe upside down, and invited people to oppose you, and incited the sin of violating the order of Jihad, and incited the Jews and polytheists to fight with the Muslims, and they used to do espionage and other acts of sabotage among the Muslims until the right that should be followed came and God's order and what He wanted from religion won and prevailed over the satanic desires of the infidels, even though the infidels were reluctant to progress (Tabātabā'ī, 2010, vol. 9: p. 290).

Therefore, the hypocrite's style and culture of destruction, influenced by their worldliness and disbelief in the three things (Tawhīd, Nubuwwah and Ma'ād) were institutionalized from the beginning of the presence of the Prophet (PBUH) in Medina and in the Battle of Uḥud. Then this negative culture continued until in the 9th year of Hijrī with the conquest of Mecca and the spread of Islam, polytheists and Arabs around Medina, who accepted Islam out of necessity with the spirit of pretense, entered the culture and style of the Islamic society. The hypocrites of Medina took full advantage of the demonstrativeness of the polytheists and Arabs of Medina and prepared their intellectual allies in a new way to confront the Prophet (PBUH) and the Islamic society with their internal activities. But here the verse expresses the political, military and religious corruption of the hypocrites and states that their oppression includes all their conspiracies, seditions and corrupt actions.

The main goal of the hypocrites in previous battles and all their efforts was to fight against Islam and destroy the foundation of Nubuwwah and Risālah. But their plan failed, until the truth appeared and God's order was revealed in the victory of the followers of the truth. When the hypocrite could not achieve their evil goals with double plans in the events of the Tabuk, they became anxious and worried that their names would be known in the Islamic society by the revelation of a verse. "The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is (really passing) in their

hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed)." (Tawbah: 64). Tabātabā'ī (2011, Vol. 9: 436) mentioned below this verse: These verses mention another characteristic of the hypocrites and another ugliness of their crimes, which they always tried to cover them with the veil of hypocrisy. They had the utmost care lest that ugliness should fall out of the curtain and a surah from the Qur'an be revealed about it and their evil plan be foiled. The betrayal and dirty deeds of the hypocrites were many and dangerous in the 9th year of Hijrī that quoting from Qatādah, Surah Tawbah was called Fāḍiḥah; that is, the revelation of filth (Rashid Reza, 1414, vol. 10: p. 526). But the disruptions have left a negative impact on the Islamic society; as the Qur'an mentions in verse 66, "If We pardon some of you, We will punish others amongst you, for that they are in sin" (ibid) "Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!" (Tawbah: 81)

When the hypocrites, at the end of their betrayal style in the atmosphere of the revelation of Surah Tawbah, faced failure in their actions against the Prophet (PBUH) and often the heavenly revelation caused scandal and humiliation and the discovery of their conspiracy, this time they thought to carry out their treacherous plans by using the same name of religion and Islam. For this purpose, they build a mosque in the neighborhood of Qubā', and under the name of religion, they hold their sessions there and they had a center for the community of other hypocrites and their plans. In other words: the hypocrites conspired to beat Islam by the name of Islam, and under the cover of the mosque, which is the base of unity and the holiest places for Muslims, they scattered the Muslims and weak believers and taunted and slandered the Prophet (PBUH) and Muslims. But a divine revelation came down

and revealed their true intentions and prevented the Prophet (PBUH) from offering prayers there. "Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure." (Al-Tawbah: 108). After that, this seemingly holy building, which was the center of gathering of hypocrites and the center of creating division among Muslims and harming them and promoting and strengthening disbelief, was destroyed (Wāqidī, 1990: p. 720; Ṭabarī, 1412, vol. 14: p. 474).

8. Religious theory

Under ignorance lifestyle or ignorance context, we can refer to religious theory or religious style that is formed based on religious culture. With his mission and preaching of the Qur'an, the Prophet (PBUH) tried to criticize and reform the ignorance style and culture. He tried to make the people of that era aware of the higher goals of these behaviors, and to establish and implement meaningful changes and make God the moral model of appropriate behavior for the general public. Determining and expressing the rules, values, norms, etc. of life is through religion, which is one of the determining factors of the religious lifestyle. The Prophet (PBUH) and the followers of Islam cultivated a distinct worldview and displayed a special lifestyle. In other words, the lifestyle is a model emerging from the worldview (values, common beliefs, etc.) of the followers of Islam, which appears as the lifestyle of the people (Kāfi, 2017: 44).

Religion, environmental conditions, and social structures (family, government, and society) create, transmit, maintain, and strengthen the main components and elements found in all cultures. There are four reasons for the importance of the infrastructure and institution of religion for lifestyle: First, the institution of religion gives members of a culture the ability to know how to live and what to expect from life. This institution determines how people should live (life based on material

or spiritual life), where is the place of man in the universe and among other beings (belief in fate or belief in free will) and what expectations should we have from life? Is life easy or difficult? Second, the importance of religious institutions and infrastructures is in their continuity; Third: The content resulting from the institution of religion is a deep and emotional stimulus; And finally, the infrastructure of a culture is important because the institution of religion, each in turn, presents a unique identity to the members of society. When a person thinks about his identity, he probably comes to the conclusion that he is a member of a family, has a unique religious orientation and lives in a certain country. Every person considers himself a member of this organization. This membership in each of these religious institutions helps to identify his identity (Kāfi: 44).

By changing three categories (dignity, competition and social life), religion can influence the lifestyles caused by such a system to achieve a higher dignity and identity (lifestyle of the prosperous classes). Give (Kāfi: 45). First, by defining a different status system and consequently the system of different symbols that this new status system requires, it changes the direction of competition in a society; For example, in the verse: "Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation)" (Tawbah: 20). Faith in God and righteous deeds such as Hijrat and Jihad with wealth and life in the way of God are among the most valuable categories of competition, and it is a sign of sincerity and reaching closeness to God. And it is a reasoned answer to new Muslims who base their apparent Islam on the Prophet and God and to defend it, they have considered worthless actions such as watering the pilgrims and building the Ka'ba as equal to that faith and jihad. Because the practice of the new-Muslims of Mecca is not mixed with the spirit of faith, but it has taken an approach similar to polytheism; an approach that has

been refuted by God and can never be compared with faith in God and sincere Hijrat and Jihad. Because the result of this unique competition is to reach this meaning that action without faith has no virtue and it is deprived of having a spiritual rank in the eyes of God. (Tabātabā'ī, 2011, vol. 9: p. 205; Darwazah, 2004, vol. 9: p. 375; Ṭabṛasī, 1993, vol. 5: p. 24) Second, it changes the intensity of competition; for example, increase the importance of getting a higher rank in each category of the competition. Third, it changes the intensity of social life's impact on people's needs; for example, by promoting asceticism and work, it reduces the intensity of the welfare and comfort of the affluent classes in creating or developing needs (Mahdavi Kani, 2016: p. 223, Religious worldview, Religious culture, Religious lifestyle)

9. Surah Tawbah in the format of Jacques Berque's order of stability

The connection of the situation in Jacques Berque's order led the author to the conclusion that the ignorance styles in Surah Tawbah were still stable between the 8th and 9th years of the Hijrat at the height of the authority of the Islamic government. Consequently, if prosperity becomes the principle in life, humanity will fall and cause distance from God, the Messenger and the Day of Judgment, and it leads to unknown wrath. Economy and livelihood are important principles in human life. If people do not get religious education, existential and humanist economics will prevail over other aspects of human life, and stability in relation to values will give way to covenant-breaking, hypocrisy, disobedience to God and being far from the religious leadership of society. The basis of attention to the family should not be only emotional connections; because during the confrontation between one's social roles, such as war and the emotional expectations of the family, it is possible to stop fulfilling social duties (Tawbah: 24). In contrast to the ignorance context, the religious style centers the divine worldview with its positive effect on the individual and social behavior of people in

prayer, enjoining good and forbidding evil, jihad and zakat in the threefold (Tawḥīd, Nubuwwah and Ma'ād). As an example, the zakat cleanses the zakat-giver and grows him; it cleanses them from moral vices, worldliness and avarice, and cultivates altruism, generosity, and attention to the rights of others in them. After all, fulfilling this divine duty cleans up the corruptions and pollutions that arise in the society due to poverty, class gap and deprivation of a group of the society and cleans the social scene from these pollutions. Also, social cohesion and economic growth and progress are provided under the shadow of such programs (Makarem Shirazi, 1992, vol. 8: p. 115).

10. Classification of Surah Tawbah based on Jacques Berque's theory of stability order

Jacques Berque's order is the same proportion that Buqā'i (1415, vol. 3: p. 6) says in its definition: "The science of the relationships of the Qur'an is the knowledge by which the elements of the arrangement of the verses and surahs of the Qur'an are known, and this is the secret of rhetoric. Because the science of relationships determines that the meanings of the verses of the Qur'an correspond to what the audience needs.

Jacques Berque's order is as follows:

- A) Monotheistic verses in Surah Tawbah: The verses revolve around the dimension of monotheism, including verses: 2, 3, 7, 9, 13, 14, 15, 16, 18, 19, 20, 24, 25, 26, 27, 29, 31, 33, 36, 37, 39, 40, 44, 45, 51, 52, 59, 61, 62, 63, 64, 65, 71, 72, 74, 77, 78, 86, 94, 97, 99, 100, 102, 104, 107, 109, 111, 116, 129.
- B) The verses related to the sustainable philosophy of history in Surah Tawbah: 31, 32, 70, 111, 114.
- C) The verses of Nubuwwah in Surah At-Tawbah: these verses have a conceptual commonality with the verses of the stable philosophy of history; with the difference that in the verses of Nubuwwah, the attention to the Prophet of Islam (PBUH) and his specific addressees is only meant. However, in the verses of the stable

philosophy of history, by referring to the preaching methods of other prophets and their special audiences, He tries to encourage the Prophet (PBUH) to deal with his people with a new perspective.

The verses of Nubuwwah are: 2, 3, 5, 6, 7, 9, 13, 15, 16, 24, 26, 29, 33, 40, 44, 45, 48, 52, 58, 61, 62, 63, 64, 65, 71, 72, 74, 86, 94, 95, 97, 99, 107, 120, 124, 128, 129.

D) Verses related to Ma'ād in Surah Tawbah: 2, 3, 17, 18, 19, 21, 29, 34, 35, 39, 44, 45, 49, 52, 59, 63, 68, 72, 74, 77, 79, 94, 97, 99, 100, 109, 111.

11. Verses 1-38 of Surah Tawbah

The conceptual meaning of the surah is adherence to values; the values that are summed up in zakat, charity, prayer, hijrat and, most importantly, jihad, and all these values find meaning in the shadow of following God's commands and believing in the oneness of God. The Prophet (PBUH) as the executor and preacher of the orders from the world of unity to the people and the world of pluralism is a manifestation of the monotheistic message that should be given special care by the Islamic society. The message of the prophet (PBUH) is in the shadow of the religious style and in opposition to the style and position of ignorance, the belief in monotheism and the drawing of the return of man to the afterlife in order to achieve evolution.

Because polytheists did not pay attention to the religious values that were created in the shadow of the religious situation, they became an example of those whom God and the Prophet (PBUH) hate very much (Tawbah: 1). The polytheists who broke the covenant of Quraysh were given 4 months to reform themselves and stop plotting and breaking the agreement. Because in case of this change of procedure, they can remain in Mecca (Tawbah: 3). Further, in a serious warning to the evil-hearts, He asks them to stop supporting their idolatrous relatives; an evil act that is also mentioned in the surahs of Nisā' and Mumtaḥanah. The evil-hearts should know that by inciting the tribes of Hawazen, Tā'if and other Arabs around Mecca

by the relatives of the Quraysh polytheists, they do not have the least consideration in observing the ties of kinship and covenant with them. (Tawbah: 8).

Brotherhood and kinship with polytheists is stable and valuable when they give up their bad deeds and repent. Adherence to the religious style, which has a unique value and an incomparable blessing, is completed by offering prayers and zakat (Tawbah: 11). Based on the adherence of polytheists to the position of ignorance, it is the duty of the evil-hearts and Muslims to fight with the leaders and the main causes of these covenant-breakers in case they continue to break the covenant (Tawbah: 12). Further, in order to stimulate the evil-hearts regarding the disconnection with their polytheist relatives, He recalled the expulsion of the Prophet (PBUH) and the believers from Mecca and the frequency of huge problems such as the covenant-breakings and the occurrence of the Badr, Uḥud and Aḥzāb wars by the polytheists (Tawbah: 13). The evil-hearts should remember that a difficult war is coming to confront the polytheist tribe of Hawazen, and in this war, only the true believers will sacrifice their lives, property and family for the Prophet (PBUH) and Islam (Tawbah: 24).

Verses 25-27 of surah Tawbah clearly mention God's grace and unseen help. In the battle of Ḥunayn, the evil-hearts escaped from the war due to the new conspiracy of hypocrites and Jews, and if it were not for the grace of God Almighty, combined with the tact of the Prophet (PBUH) and the sacrifice of true believers like Imam Ali (AS), the Muslims would have been killed in the battle of Uḥud. And there was a possibility that Islam and the Islamic government would suffer a negative transformation and destruction.

11.1. Compatibility of verses 30 and 31 with verses 1-38

One of the most successful methods of teaching the Qur'an has emerged in the form of the stories of the prophets and their relatives. In many verses, the reasons for retelling the stories of the prophets, the means related to them are

mentioned. The Qur'an, by telling the stories of prophets and peoples, aims to be a lesson for others. In telling the news of the past, there are truths that learning from them is effective in the failure and success of life, because human societies share most of the affairs and history can be repeated. On the other hand, telling the stories of others proves that divine traditions cannot be changed (Fāṭir: 43) and the fate of people and societies is determined by their own hands (Ra'd: 11).

Repeating the story of the lives of the prophets and their relatives is because learning a lesson from their fate is very important. Recounting the fate of the prophets in the Qur'an is a warning for others who should carefully read their lives and take advantage of the factors of success and failure of the past (Sobhani, 2004, Vol. 1: p. 374). In addition to the fact that in the Qur'an, a certain topic of the history of the prophets is not repeated in several places of the Qur'an; rather, their lives have wide dimensions and these dimensions are mentioned in different places of the Qur'an. For example, one aspect of the prophets' lives is mentioned in one surah and another is mentioned in another surah. The expression of the dimensions of the prophets' lives in many places in the Qur'an is not considered repetition, and the reasons can be found depending on the current context and situation of the surah.

According to the mentioned category, the position of Surah Tawbah under verses 30 and 31 leads us to the approach that in verses 1 to 29, after the discussion about polytheists and their covenant-breaking and the need to tear down idolatry worship, there was a reference to the status of "People of the book" that they should have a peaceful coexistence with Muslims under certain conditions and otherwise they should be fought (Makarem Shirazi, 1992, vol.7: p.360). In the discussed verses, it shows the similarities between the People of the Book (especially Jews and Christians) with polytheists and idolaters in order to make it clear that if the People of the Book are also behaved strictly that's because of their deviation from monotheism and their

tendency to a kind of "Polytheism in belief" and a type of "Polytheism in worship". The Holy Qur'an says in verse 30 that they, in these deviations, are like the previous idolaters. Therefore, the verse indicates that they imitated them by considering some of the gods as God the father, some as God the son, and even some as God the mother or wife (Makarem Shirazi: 365).

At the end of verse 31, He emphasizes that all these anthropomorphisms are innovations and fabrications, and they were never ordered to choose multiple gods for themselves, but they were ordered to worship only one God. "And we were commanded to worship only one God" (At-Tawbah: 31). The deity that no one is worthy of worship but Him, "There is no god but Him" (Tawbah: 31), the deity who is purified of what they associate with Him, "Glory be to Him from having the partners they associate with Him" (Tawbah: 31) (Makarem Shirazi: 370)

12. Verses 39-118 of Surah Tawbah

The second part of Surah Tawbah is related to the battle of Tabuk, which is not mentioned in the verses, but the events related to it are narrated in detail from verses 38 to 118 of this surah. In this war, which took place in the month of Rajab in the ninth year of Hijrat, the Muslims moved to the north of the Arabian Peninsula during the summer heat and during the harvest, and the excruciating hardship of this war caused many of the evil-hearts, hypocrites and hypocritical Arabs of Medina to make excuses to be exempted from Jihad, after which many verses were revealed before and after the war condemning them (Tabātabā'ī, 2010, Vol. 9: p. 290). In the second part of the surah, according to its position, the tendency of the hypocrites to their enemies, their sedition among Muslims (Tuba: 48-49), their high expectations from the Prophet (Tuba: 58-59) and considering him naive (Tuba: 61) have been mentioned and they have been blamed because of their satisfaction with the harm that befalls Muslims (Tawbah: 50-52).

After that, in a dialectical communication, it was discussed in detail about the weakness of

the hypocrites in going to the battle of Tabuk before the movement of the Muslims (Tawbah: 38-47) and after they returned, the hypocrites were trying to compensate for not coming to the war (Tawbah: 80-96) and then blamed them.

In the fifth part, the mockery of the Prophet (PBUH) by the hypocrites (At-Tawbah: 62-65) and the conspiracy to kill him was mentioned, that the consequence of this heinous act is the promise of severe punishment and disgrace for the hypocrites (At-Tawbah: 74/9). In the sixth criticism, the hypocrites of Medina were impeached because of the construction of the Dirār Mosque as a center of sedition (Tawbah: 107-110). The hypocrites had a blasphemous attitude towards religious teachings and not only refused to accompany the Prophet (PBUH) in Tabuk, but also started to create propaganda and conspiracy against Muslims. This group was divided into two groups: A group of people who pretended to accompany and tried to hit Muslims in different ways in Tabuk area. The other group remained in Medina and engaged in practical confrontation with Islam with subversive and conspiratorial roles such as the construction of the Dirār Mosque (Ṭabraqī, 1992, Vol. 5: p. 65).

In contrast to the followers of the ignorant style, we should mention the religious style whose followers had a firm adherence to Islamic values; the same true believers who have complete company, who as soon as they received the order of Jihad in Tabuk, literally and figuratively, were present in front with their lives and property and came to prepare the army. Based on the historical evidence and the current situation of the Surah, this group was obedient to the orders of the Prophet (PBUH) in all the moments and the exhausting conditions of Tabuk and in the events before and after it with a firm faith without doubting the promises of God with the Prophet (PBUH) (Wāqidī, 1990, vol. 3: p. 996). True believers adhere to religious ideals and values with all their heart and they sacrifice their lives for Islam and know that jihad as a value plays a very important role in preserving other religious styles. Because in this tradition, a believer sacrifices his life and

property to preserve monotheistic values and follow the Prophet who is the messenger of monotheism. On the other hand, a believer is aware that Jihad is the most valuable religious style and is not only specific to Islam, but is also important in Christian and Jewish religions as a divine value to preserve the propositions of those religions and with this repetition, it goes back to the stability of history once again. (Ibn 'Āshūr, 1420, vol. 10: p. 209)

"Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme." (Tawbah: 111)

In a general way, it can be said: the behavior that the Prophet's (PBUH) audience showed in both verbal and actual dimensions in the Tabuk war, originated from their attitude towards this event. In examining the causes of human behavior, thinkers are of the opinion that behavior originates from two internal and external factors. Internal factors are attitudes. Those attitudes that are rooted in people's beliefs are deeper. External factors are environmental pressures that are formed according to the conditions and affect the occurrence of behavior (Azarbayejani, 2012: 159).

13. Verses 119-129 of Surah Tawbah

In this part of the verses, by creating an intellectual impulse, God tries to break the false notion of seeking health and worldliness in the minds of hypocrites and his special audience. Having said that, the key word of Surah Tawbah is honesty and adherence to religious values, which all these values namely Jihad, charity, prayer, and zakat are to achieve the unity and honor of God. These values indicate the relation between the Prophet (PBUH) and God, because according to the verse: "They should please Allah and His Messenger" (Tawbah: 62). The pronoun in the word "Please Allah" should have come in the plural form. But

the pronoun in this verse is singular so that, according to Zamakhsharī, there is no difference between the pleasure of God and His Messenger (PBUH) because both of them are in a single consent order. For this reason, until the end of his life, a person should make his property and life as the guardian of Islam, Risālah and Nubuwwah. Because the word "Messenger of God" in this verse, in addition to the true personality of the Prophet (PBUH), includes his legal personality, which is equal to religion, Qur'an and 'Itrat and does not perish or die until the Day of Resurrection (Jawādī Āmulī, 2013, vol. 35: p. 474). Abu Ḥayyān Andalusī (1420, vol.5: p.65) also has this opinion that the pronoun in the mentioned verse is singular to indicate that the pleasure of the Messenger is the same as God's pleasure. In fact, attention to the pronoun indicates that the pleasure and satisfaction of God and the pleasure of His Prophet are in the same ruling and there is no difference. And if we value these issues, it can make a good place for humans in the hereafter.

Verse 128 of this surah describes a prophet who, because of his kindness and love, the ignorance and misguidance of people is difficult for him and he cannot bear it. He is very greedy and kind for the comfort and salvation of his nation (Tawbah: 128).

In the last verse, the three key words of Jacques Berque's order of stability (Tawḥīd, Nubuwwah and Ma'ād) are combined, which indicate the power and creativity of God, and the purpose of mentioning this multiplication is to reach the unity and oneness of the Prophet (PBUH) with God. And expressing the reasoning, He says: All that exists in the heavens and the earth belongs to the Lord of the worlds, and He is their true creator and owner, and all of them are obedient and under the command of God, and they are needy and helpless in front of Him. Therefore, when God is omniscient, the creator and ruler of the heavens and the earth, all creatures should be obedient to His essence and humble before His essence. How can one avoid his commands which are (Jihad, enjoining the good and

forbidding the evil, and zakat) and ignore His messenger with these informative messages that promise a bright future in the Day of Judgment.

Therefore, at the end of the surah, most of its verses are about jihad, fighting, and punishing polytheists and hypocrites, He says that a prophet has come to you from among yourselves. In fact, with these two final verses, He opened the door of the fortress of faith and repentance, so that whoever God has given him the opportunity can enter this refuge. Therefore, the verse in question is an appeal to the previous verses, and it has come at the end of the surah to summarize the content of the surah. Therefore, the meaning of the title "Proportion of Verses" here is to express the connection between the final part of this surah and its central elements; not especially the previous verse or verses (Jawādī Āmulī, 2013, vol. 35: p. 580).

Conclusion

In Jacques Augustin Berque's theory of order, awareness to the culture, conditions, and requirements of the time of revelation, which is known as the dimension of situation, plays a major role in removing the ambiguity of the verses and understanding their meanings in order to reach the conceptualization of Surah Tawbah. Between the 8th and 9th years of Hijrat, which corresponds to the units of revelation of Surah Tawbah, we are faced with two styles of ignorance and religion. The general spirit of polytheists that are the way of being, acting, thinking and feeling is summed up in arrogance, covenant-breaking and moving the forbidden months. Therefore, it is obligatory for Muslims to stay away from their polytheist relatives for having this style and status because the mentioned style will be a factor to turn back to Jacques Berque's three dimensions of stability (Tawḥīd, Nubuwwah and Ma'ād) in the Surah. In addition to the ignorance style, the religious style with adherence to divine values such as: (commanding the good, zakat, prayer, emigration, sacrificing life and property in the way of God, Jihad in the way of God), has its

guiding ground around the three axes of Tawḥīd, Nubuwwah and Ma'ād). And the true believers, adhering to it, attended Tabuk without wavering or doubting the promises of God and the Messenger, and considered it a great opportunity and acknowledged that they did not want to miss this opportunity.

In the end, the link of position in Jacques Berque's theory of order has led the author to the conclusion that worldliness is considered one of the stable principles of hypocrites, polytheists and people of the book, and due to the fact that these groups are far from the three principles (Tawḥīd, Nubuwwah and Ma'ād), moral vices, worldliness, miserliness, greed are institutionalized in their culture, so that they do not pay the least attention to religious values and do not adhere to any covenants and blessings with complete arrogance. They consider polytheism for monotheism and mock God's

source of ability, which is Nubuwwah, in secret.

Therefore, according to the dimension of situation in the ninth year of Hijrat, the Islamic society was at the peak of its authority and was accepted as an emerging phenomenon among the Islamic society, and on the other hand, religious values had overcome the ignorance traditions. And this issue made hypocrites inclined to ignorance traditions unable to show their tendency openly, so they tried to show themselves in harmony with the dominant values of the society. This group pretended to be with Muslims in order to avoid social blame and to protect personal and group interests. A clear example of the hypocrites' pretense can be seen in the construction of the Dirār Mosque in the form of the politics of religion against religion. They use a base to kill the Prophet (PBUH) and spread the ignorance culture of themselves and their like-minded people.

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