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Payame Noor University

The Bi-Quarterly Approach On the
Qur'an and Religious Enlightenment

The Bi-Quarterly of Quran and Religious Enlightenment, as the first publication in this field, is aimed to receive and to publish the articles submitted by intellectuals and researchers with the following goals. Articles submitted to this quarterly must:

A) Involve beliefs, social, economic, educational, historical, political discussions as well as new sciences related to the Qur'an and Islam with the focus on the Qur'an and Islamic teachings.

B) Involve a critique and analysis of research related to the Qur'an in order to clarify the issues and points of view expressed by intellectual thinkers and writers based on the Qur'an and Islamic teachings.

C) Involve a comparative interdisciplinary research on the basis on religious texts and other sciences, with the focus on the Qur'an and Islamic teachings.

D) Involve a critique and investigation of the views of orientalists about religious texts and rare religious views based on the Qur'an and Islamic teachings.

E) Involve a provision of the religious enlightenment construct based on the criteria of the Qur'an.

Payame Noor University Research Journals' Publication Ethics

This publication ethics is a commitment which draws up some moral limitations and responsibilities of research journals. The text is adapted according to the "Standard Ethics", approved by the Ministry of Science, Research and Technology, and the publication principles of Committee on Publication Ethics (COPE).

1. Introduction

Authors, Reviewers, editorial boards and editor-in-chiefs ought to know and commit all principles of research ethics and related responsibilities. Article submission, review of reviewers and editor-in-chief's acceptance or rejection, are considered as journals law compliance otherwise the journals have all the rights.

2. Authors Responsibilities

◄ Authors should present their works in accordance with journal's standards and title.

◄ Authors should ensure that they have written their original works/researches. Their works/researches should also provide accurate data, underlying other's references.

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Note 1: Publishing an article is not known as acceptance of its contents by journal.

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◄ Authors are asked to have authors' permission for an accurate citation. When using ones direct speech, a quotation mark (" ") is necessary.

◄ Corresponding author should ensure that the complete information of all involved authors in the article.

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3. Research and Publication Misconduct

Author(s) should avoid the research and publication misconduct. If some cases of research and publication misconduct occur within each steps of submission, review, edition or publication, journals have the right to legal action. The cases are listed as below:

◄ **Fabrication:** Fabrication is the practice of inventing data or results and reporting them in the research. Both of these misconducts are fraudulent and seriously alter the integrity of research. Therefore, articles must be written based on original data and use of falsified or fabricated data is strongly prohibited**.**

◄ **Falsification:** Falsification is the practice of omitting or altering research materials, equipment, data, or processes in such a way that the results of the research are no longer accurately reflected in the research record.

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◄ **Wrongful Appropriation:** Wrongful appropriation occurs when author(s) benefits another person's efforts and after a little change and manipulations in the research work, publish it on his/her own definitions

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Reviewers must consider the followings:

◄ Qualitative, contextual and scientific study in order to improve articles' quality and content.

◄ To inform editor-in-chief when accepts or reject the review and introduce an alternative.

◄ Should not accept the articles which consider the benefits of persons, organizations and companies or personal relationships; also the articles which she/he, own, contributed in its writing or analyze.

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◄ Not to rewrite or correct the article according to his/her personal interest.

◄ Be sure of accurate citations. Also reminding the cases which haven't been cited in the related published researches.

◄ Avoid of express the information and details of articles.

◄ Reviewers should not benefit new data or contents in favor of/against personal researches; even for criticism or discrediting the author(s). The reviewer is not permitted to reveal more details after a reviewed article being published.

◄ Reviewer is prohibited to deliver an article to another one for reviewing except with permission of editor-in-chief. Reviewer and co-reviewer's identification should be noted in each article's documents.

◄ Reviewer shouldn't contact with the author(s). Any contact with the authors should be made through the editorial office.

◄ Trying to report "research and publication misconduct" and submitting the related documents to editor-in-chief.

5. Editorial Board Responsibilities

◄ Journal maintenance and quality improvement are the main aims of editorial board.

◄ Editorial board should introduce the journal to universities and international communities and publish the articles of other universities and international societies on their priority.

◄ Editorial board must not have quota and excess of their personal article publishing.

◄ Editorial board is responsible for selecting the reviewers as well as accepting or rejecting on article after reviewers' comments.

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◄ Editorial board is expected to have a database of suitable reviewers for journal and to update the information regularly.

◄ Editorial board should try to aggregate qualified moral, experienced and well-known reviewers

◄ Editorial board should welcome deep and reasonable reviews, and prevent superficial and poor reviews, and deal with one-sided and contemptuous reviews.

◄ Editorial board should record and archive the whole review's documents as scientific documents and to keep confidentially the reviewers' name.

◄ Editorial board must inform the final result of review to corresponding author immediately.

◄ Editorial board should keep the article's contents confidentially and do not disclose its information to others.

◄ Editorial board ought to prevent any conflict of interests due to any personal, commercial, academic and financial relations which may impact on accepting and publishing the presented articles.

◄ Editor-in-chief should check each type of research and publication misconduct which reviewers report seriously.

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◄ In the case of being a research and publication misconduct, editorial board is responsible to represent a corrigendum to audiences rapidly.

◄ Editorial board must benefit of audiences' new ideas in order to improve publication policies, structure and content quality of articles.

References

◆ "Standard Ethics", approved by Vice-Presidency for Research & Technology, the Ministry of Science, Research and Technology

◆ Committee on Publication Ethics, COPE Code of Conduct, www.publicationethics.org.

Analysis of The limits of the Authority of Supreme Leader with Emphasis on the Verses and Opinions of the Jurists

تحلیل حدود اختیارات ولی فقیه با تأکید بر آیات و آراء فقها

فائزه عظیم‌زاده اردبیلی ۱

Faezeh Azimzadeh Ardebili[1]

Abstract

In this paper, based on the verses of Quran and the traditions related to the supreme leader, it is about the supreme leader's jurisdiction. This is important because the theory of supreme leader is one of the most important achievements of political thought driven from Shia school that is stemmed in the verses and cabbalas. The theory of supreme leader has a long history among jurists and amongst no one has been denied the supreme leader, but the jurisdiction of the supreme leader in occultation has been debated and it raised questions and doubts. Today, in this sense, the Islamic Republic of Iran on the basis of the theory of supreme leader has been led and establishing the principle of supreme leader in the constitution and the objectification on the community, it is of special significant to discuss the jurisdiction; hence, the analysis of the jurisdiction of the supreme leader is also a topic that can be investigated using verses and cabbalas. This paper, by explaining the Quran' view and cabbalas on the authority of the supreme leader, investigates the issue.

Keywords: Supreme Leader, Quran, Jurisprudence, Absolute Supreme.

چکیده

در این مقاله براساس آیات قرآن و روایات مربوط به ولی فقیه در مورد حوزه قضایی رهبر معظم انقلاب است. این موضوع به این دلیل مهم است که نظریه مقام معظم رهبری یکی از مهمترین دستاوردهای اندیشه سیاسی رانده شده از مکتب شیعه است که از آیات و روایات نشأت گرفته است. نظریه ولی فقیه سابقه طولانی در بین حقوقدانان دارد و در بین کسی از فقها، نظریه ولی فقیه رد نشده است، اما صلاحیت ولی فقیه در غیبت مورد بحث قرار گرفته و سؤالات و شبهاتی را ایجاد کرده است. امروزه جمهوری اسلامی ایران بر اساس نظریه ولایت فقیه رهبری شده و با تثبیت اصل ولی فقیه در قانون اساسی و عینیت بخشیدن به جامعه، بحث در مورد صلاحیت آن از اهمیت ویژه‌ای برخوردار گشته است. از این رو تحلیل صلاحیت ولی فقیه نیز موضوعی است که با استفاده از آیات و روایات قابل بررسی است. در این مقاله با تبیین دیدگاه قرآن و مبانی مربوط به مقام معظم رهبری، موضوع بررسی می‌شود.

کلمات کلیدی: ولی فقیه، قرآن، فقه، نظریه ولایت مطلقه فقیه.

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Introduction

In this paper, based on the verses of Quran and the traditions related to the supreme leader, it is about the supreme leader's jurisdiction. This is important because the theory of supreme leader is one of the most important achievements of political thought driven from Shia school that is stemmed in the verses and cabbalas. The theory of supreme leader has a long history among jurists and amongst no one has been denied the supreme leader, but the jurisdiction of the supreme leader in occultation has been debated and it raised questions and doubts. Today, in this sense, the Islamic Republic of Iran on the basis of the theory of supreme leader has been led and establishing the principle of supreme leader in the constitution and the objectification on the community, it is of special significant to discuss the jurisdiction; hence, the analysis of the jurisdiction of the supreme leader is also a topic that can be investigated using verses and cabbalas. This paper, by explaining the Quran' view and cabbalas on the authority of the supreme leader, investigates the issue.

Description of the issue

The issue of the supreme leader' jurisdiction was assessed in terms of which is the most important prerequisite of "leadership", and one of the most significant conditions, and the leader has no presence and appearance, no one else can be as "leader" of Muslims and take their religious and worldly affairs; because it is a rational and obvious principle that the supreme the most perfect were present, others not to be qualified, unless "absolute mandatory" leave it to him to be permitted- as the supreme leader in the absence of the Twelfth Imam (God Almighty hurrying up the reappearance) - and he deals with the affairs of Muslims under the leader' supervision in his authority, shouldn't overreach; the status "the divine leadership" attributed to that the Imams who are immaculate and the Prophet (PBUH) will be assigned as "Caliph of Allah", which is aimed at the creation of human and the angels were genuflect because of this status but if not existing the leader, the land is took down folk in itself (Javadi Amoli, 2005: 61 70).

But the mandate which is attributed to others merely tenure in the followers' affairs would be on the area in which is allowed by the lawyer, for example, the father's mandate on the children is not comparable to the mandate of the lawyer on Muslims' social and religious affairs, since largeness and mandate authority are different for both. In other words, that is the mandate of God and the Prophet (PBUH) and Imam (AS) to the others would be of true kind and driven from their inherent capabilities and requirements, but others' mandate is of "creditable and conventional kind" and associated with the lawyer's canonization. If the realization and actualization of the mandate under Prophet (PBUH) and Imam (AS) at the community requires the people's attitude, obedience and submission to their possessions and commands and prohibition and it also needs for the people to refer to and be consent to their judgment and sentence otherwise that divine mandate in society does not have occurred and applied.

In Shiite's opinion it is essential "Caliph of Allah" to be understand and abode by his orders, prohibitions and judgments and rulings and if everyone refuses it, in fact, not accepting monotheism prophecy, and on the other hand, prerequisite on reception of God would be monotheism and justice of God, accepting the prophecy and acceptance of

both is required to accept the leader's mandate. This is driven from verses 3 of Surah Maedeh that knows the notification and introduction of mandatory as equivalent to announcement of prophecy and monotheism, and from verses 59 of Surah Nessa which puts obeying the mandatory along with obedience to God and the Prophet (PBUH), as well as the Thaqalien cabbala "the Prophet's family members" to be considered as the Holy Quran (Javadi Amoli, 2007: 28-55). However, according to the Prophet and the Imams' authorities for believers' affairs, it can achieved that this is held for the powers of the supreme leader of the believers, but in this article we will try to have research-centered look based on Quranic verses and cabbalas to reveal the jurisdiction and examine what and how are these on basis of jurists' arguments of devolution from Imam to supreme leader in the absence of immaculate Imam.

Supreme Leader of the Prophet and the Imams on people

In this section, based on the verses and cabbala, the Prophet and the Imams' absolute mandate on the people is assessed and based on which in the absence era there have been several cabbalas this authority has been given to the supreme leader, the jurisdiction of the supreme leader will be considered in absence era.

According to the verses and cabbalas, it can be perceived the absolute and comprehensive mandate of the Prophet Mohammad (PBUH) and Ali (AS) established the infrastructure and the management pivot and their government on the people and the society.

To prove this point, there are many verses and cabbalas to which the lawyer in this field invoked, they include:

God says in verse 36 of Surah Ahzab: "And no man and woman would not authorized when God and their messenger command them in doing a work, and whoever disobeys God and the Messenger, being indeed gone astray; obvious astray" (Ahzab: 36).

In this verse, the orders and command by the Prophet get accounted for as that of God and the believers should obey perfectly, based on absolute mandate that the Prophet had ruled them. In this verse, God says that disobedience of the prophet Muhammad is as an obliquity for the believers because the Prophet, based on mandate ha has, knows best than themselves. This verse indicates well that trust to their own opinion and others' against the judgment of God and the Messenger has been considered the decisive error, and certainly it is forbidden, and the believers have no right to ask other will against the God and the massager and it is clear that Practice of divine science or theology against the texts, is nothing more than to choosing her/his own will or others' against the judgment of God, the Prophet and governors (Yousefi Moghadam, 2008: 284). In verse 59 of Surah Nesa also expressing the mandate of God and the messengers on the people and the believers, it is mentioned: "the people who believe; obey the God and obey the Messenger and Governor those as like as you, so if conflict about something, returning it to Allah and the Messenger, if you believe in Allah and the Last Day"(Nesa: 59).

The importance of this verse is that it cited Governors' mandate explicitly, who are the Imams. To clear up the issue who Governors are referred to the Quran, it can be cited a cabbala of the Prophet Mohammad that it can be found in the era of Prophet Muhammad (PBUH) he himself had enforced the rules and the sacred religion, and then, the twelve Imams (peace be upon them)

that the Prophet (PBUH) have been referring to them as the Prophet's family: "Verily I have left among you two precious weight, the Book of Allah (the ideal guideline) and the Prophet's family (immaculate anchors), and the both do not separate from each other until the next to the Kosar spring will arrive at me" (Majlesi, 1410: 2/226, Cabbala-3).

According to the narrators' quotes they had done precisely to record the temporal-and-space circumstances, the Prophet PBUH (peace be upon him) has seen the cabbala in at least four cases. Arafa day in the Farewell Pilgrimage (Tirmithi, Bita: 5/432; Tabari, Bita: 2/402; Ibn Hisham, 1403: 4/248; religious, 1407: 2/709), day of Ghadir Khom (Nesaei, 1420: 119; Ganji, 2011: 53), the last speech in the mosque in Medina (Ibn Attia: 1/34) and on the last Thursday of his life in his rooms (Ibn Hajar, 1403: 126)

The story is of special important in terms of that this has been expressed by successive various documents from the Sunni and Shia, therefore, based on which a great deal information in order to connect the mandate of God and Prophet to that of the Imams would be used, and thereby expressing a the realm of their authority. According to this cabbala, we can conclude that every prosperous society requires two things:

a) the ideal law,

b) a director who is manager and competent,

that they alone are not enough either (Len Yaftaraqa), and prosperous society needs for the both, the Messenger, (PBUH) on the same basis for the Muslim community, has introduced the two fundamental factors; and what guarantees survival and seal of Islam would be two the same factors, whether in presence era or in the absence era, with the difference that in the present era,

the rule is the bible and the Imam (AS) is considered as an executive , but in the absence era, instead of immaculate Imam, priest deputies of the Imam are law enforcement.

Under that righteous law enforcement is required; the authorities could be specified based on the Quran. Sheikh Ansari based on Quranic verses and cabbalas (Ansari, 1990: 153) counted the scope of the mandate of the Prophet and Imam as follows:

1. The Prophet and Imams are mandated on the souls of the believers

Surah Ahzab, in verse 6 it is said "the Prophet is most competent to the believers than themselves" (Ahzab: 6).

Following traditions come from the Prophet's and the Imams' mandate on the believers' ego.

The Prophet Mohammad (PBUH) "the Messenger (PBUH) as the story of Ayub Ibn Attiyeh, said: I am the most rightful to each believer than oneself (Hour Ameli, Vol-551/17, Chapter 3, C 14)".

2. The Prophet and Imams are mandated on the doings of the believers

About the mandate of the Prophet and the Imams on what believers do, in verse 36 of Surah Ahzab, it is stated that "no man and woman who are faithful have the right to select, after that God and the Prophet judged (ibid: 36)"

Also in Surah Nour, verse 63 says, in the sense that "those defy command and order of the Prophet must fear about the fact that inflammatory or painful statments touch them" (Nour: 63). And also, Verse 59 of Surah Nesa also states that in the sense that "Obey God and obey the Messenger and those mandatories [immaculate imams] (An-Nesa: 59). Surah Maeda, verse 55 calls the Prophet and the Imams are immaculate as guardians "Behold, your mandatory is the God and the prophet and those who believe [the Prophet family]".

There are many traditions of the Prophet's and the Imams' mandatory to the believers' doings that get mentioned, the cabbalas said that obedience of the Imams has been indispensable and they become refused to be like disobedience of the God which is prohibited: acceptable thing pertaining to Omar bin Hanzlh, being well-known attributed to Abu Khadija and that the events of Holy has been issued by Imam (AS) (Al-hourAlamly, 1988, vol. 13).

Sheikh Ansari writes: Consensus on the mandate of the Prophet and the Imams in the domain of social affairs related the people is shown obviously (Ansari, 1990: 153) It can be concluded on the basis of the above verses and cabbalas that the mandate range engages the adherence to them which is obligatory, and religion-based recommending to good and enjoining not, judicial, and vast areas and open field of macro and diverse policies of social and sphere of public interests, and common, ordinary and personal orders and commands.

In any case they that would know best interest can exert the mandate and can command everything and to wherever they want, according to their belief and faith in the infallibility, this is indicated to be interested by discussing the argument (s) and wisdom will consider accepting and following their instructions.

So based on verses and traditions about the disobedience of the Prophet's and Imams' mandate and command, if with handicapping, sabotage, and hatred motivation, and it will cause getting out of the religious and blasphemy source, and if driven from escaping from responsibility and from the lust, it is a sin. With overall overview and the compact assessment of the context of the Prophet and his mandate, it was clear: the Prophet's and Imam's mandate of the preaching of divine judgments, the judging the people, government and community leadership and the broad powers of governance in social, political things based on common interests are taken into consideration of the inevitable issues, without saying dialogue and proper of Islam.

But the mandate in particular, common, ordinary and personal things with case interest and depending on one among the community or on the Prophet and Imam himself or newly coming issues that it is not clear why this is on the interest, but relying on the credibility of the infallibility would not consider without the wisdom and interest.

Jurisdiction of the Supreme Leader in the absence era

Given the presence of infallible, matters of sovereignty and every empire of any nation's affairs, religious affairs, and management of political and social issues get become under their possession, or they themselves overtake and supervise actions or delegate representatives. In the life of the immaculate, without his permission, no one has right of interference in the affairs of religious, social and political of the people.

But then when the twelfth Imam (as) was hidden front of the eyes and the greater occultation arrived and at this while, the community cannot impart of his holy grace seemingly, it should be noted that to what extent the jurisdiction of the supreme leader get determined against the Islamic criteria and the balances for provisions, and religious laws, defending the honor of Islam, protecting borders, preventing predatory and maintaining a healthy society versus thought bandit, community management and fulfilling the rights of people and so

on. So taking about the Prophet's and the Imams' jurisdiction among the people and provisions of government establishment and the issues after death they have, it cannot be assumed that the Holy lawyer and the Imam (AS) in the history of the absence has released their Islamic followers to do what they want, and based on Quranic verses and cabbalas is that the Islam for believers and government in absence era has programs; and has identified one or individuals for the leadership of the society and people. According to the citations anyone else other than the jurist has all the features of the supreme leader deserves the religious community leaders. According to Sheikh Ansari, it has been copied jurisdiction based on the verses and cabbalas, Sheikh Ansari writes[1]:

The jurist with known features has the tripod positions and authorities:

1. The authority on adjudging to all what is necessary on the people's life and the place of the minor issues of religion and analytic proposition would have a religious order. The dignity is fixed to the supreme leader, both from the view of scientific and technical points and from award and theoretical

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1. The jurist, who is qualified to capture the appointment as a mandatory (decree), must fulfill three conditions: First adjudging on what is related to the public and ancillary issues and works and inferential issues and propositions with respect to the need for ancillary statements. And there is no problem or contradiction in the stability of this position of the supreme; the second condition: it is the base and the dignity, that is he can be issue the dictum related to litigation and other issues he believes it to be right. This position is also fixed with no conflict and differences in the context of the award; third condition: the mandate of intervention of the property and lives of the people and this section form our discussion.

viewpoints there is no difficulty and against.

2. The dignity and position of judgment between people, based on what he sees fit and the right. And so [in litigation, announcing the pass over and the wisdom to break the fast, the jurist's vote and comment is permitted. there is no inconsistency in that it is fixed dignity to the jurist.

3. The mandate related to intervention of wealth and lives of the people [in such independent or permitted mandate] and the same kind is aimed in our discussion.

Imam Khomeini based on verses and cabbalas spoke of jurists' position and dignities in discussion of jurisprudence and imitation; and he argued the leader's dignity, finally concluded the absolute mandate of jurist in controlling the societal affairs (Mousavi Khomeini: 2/9499).

It can be found some reasons from the Koran and the cabbalas to prove the jurist based on the three spheres of authority. On the grounds that these three areas are characterized which would be considered by dignity and the mandate in the absence of infallible to the supreme leader.

For example, the award authority may be reasoned by communications and news and the traditions of the wisdoms on the necessity to the uninformed referring to the scientist; but to prove legal status, some reasons such as the acceptable thing pertaining to Omar bin Hanzaleh, being well-known attributed to Abu Khadija and consensus and reasons for maintaining the system and like that become argued.

The jurisdiction of the supreme leader from the perspective of the jurists

Mohaghegh Kareki (B. 940 AH), while emphasizing the supreme leader and

attributing it to great scholars and jurists raised before himself, such as Seied Morteza, Khajeh Nasir Tusi and Allameh Helli[1] and also explaining the meaning of the interest through expression of its examples, stressed on it as governmental regulations the basis (Kareki, 1989: 5/72) and recognized decisions and rules made by the mandatory to be invalid and reprobate whenever it is deemed not based on the interest and wrote:

"Supreme leader is a kind of mandate on the interest, for example, if one dedicated a location for purpose of mosque or shrine, it can be achieved in two ways... Second one is done by the canonry lawyer"[2] (Kareki: 4/87).

Shahid Sani (B. 1545) wrote: "What is meant by the supreme leader is a person who would engage in comprehensive requirements of award... He to preserve the public interest has been appointed by the Imam (PBUH)"[3] (Shahid Sani, 1989: 1/48)

Shahid Sani (B: 1543) in different chapters of jurisprudence in the sense of interest and due to being criteria for judgments issued by the mandatory would think the same as Kareki, and just considered the criterion of interest to be valid for sentences, issued by the Imam appointed by the supreme leader.

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1. Ali Ibin Hussein Al-kareky, ND: 1/142, article **Qathe Al-lejaj**; it is about the problematic issues and may permit the dictum of vice-successor of the prophet, and considers it as the Muslims' interests such as public properties" problem-solving research of tribute, p. 270.

2. And because the governor and the head of the State carry out the public interest and matters so is considered as his authority.

3 . "What is meant by the Supreme Leader, where he was head, he is comprehensive to adjudge . . . He is appointed to protect the public interest by Imam (AS).

(ibid: 1/108, 155, 281 and 2/81, 273 and 285), this great jurist who is powerful was considered as commentator of the martyr as bright as possible, spread out his views in this regard, and sometimes makes it reasonable (Al-Huor Amil, 1989: 3/72, and 2/399 and 401, 399-400, 403, 397-398).

Mohaghegh Ardebili (677), while believing in the supreme leader, presented proper explanations about the Shahid Sani's sayings and Mohaghegh Kareki's on the relevance of sentences issued by the Supreme Leader and on the interests; for example, Ardebili on why the property found could be entrusted the governor, wrote:

"Because the ruler "deputy" is the absent one and appointed for the benefit of the society and people. ... The ruler kept this property and if knows best, he sells"(Ardebili, 1994: 10/434 and 438).

On the relevant of interest with the supreme leader's provisions, apparently the contents of jurists shows they have said the provisions concerning the presence of the twelfth Imam (PBUH) and have taken to be silence about his absence that whether it can be enforced the ransom rules in the absence era or provisions is special to the presence era of twelfth Imam (PBUH). City's researcher wrote: "In presence era, the ransom rules would be clear, as he uses in way of which knows best. ... But in the absence era, it makes a problem. It may be said that the religious ruler who is Vice-Imam (PBUH) can catch a ransom and keeps it as treasury among Muslims and spend in the way of interests of Muslims … "(ibid: 7/518 and 519).

Thus, about the relation between interest and Supreme Leader, Mohaghegh Ardebili would point out that the before him it was not regarded.

He on the same speech referred it and unlike the former jurists, he would not address such these issues and drew dictum on them only at the presence era, while in the absence era they would be required and affected, he complained and wrote: (Hosseini, 2002: 44)

"However, the problem is not clear whether anybody else is authorized other than Imam? As the reason was not found for this decision and there was not something in the words of the Shiite jurists, but their statements herein is dumb and succinct. Ironically, why would they pose the statements are related to the absence and leave such this kind of issues, where people need for. Perhaps this is because they have not achieved the documentary and argument about it. But is worthwhile I would like to say explicitly about it that the mind of some as like as me becomes clear and doubts gets away"(Ardebili, 1996: 7/518 and 519)

Thus, the ideas of these three esteemed jurists in the Safavid era opened up new openings for jurists later in discussing and paved the ways to take the next steps in this path but soon after the movement of Akhbarian spread out throughout large part of the Shia world, and undermined in general these kind issues.

Mohammad Baqir al-Mohammad Akmal, Waheed Behbehani (B: 1814) in addition to the hard defense of the underline rules stability and correctness, and a re-revival of former jurists' approaches explicitly, knew the supreme leader and the religion lawyer to be considered as a vice-Imam (Behbehani, 1994: 501-503) and provided a context to clarify the question of the expediency of the occultation.

Jaafar Ibn Khidr Jenahi Najafi (Kashef Al-ghta) (B: 1807), who was an outstanding student of Vahid Behbehani, wrote the book "Kashef Al-ghta" during the war between Iran and Russia and in the chapter of war, this valuable book has paid more attention to the issues concerning interest than the previous jurists, then in the absence era, he made the relationship clear, between government and interest.

Naraqi in addition to a detailed survey of "supreme leader" established bona fide link between the mandate and interests more clearly.

Mohammad Hassan Ibn Mohammad Baqer Najafi (B: 1845) who was a student of Kashe Al-ghota and perhaps, of Vahid Behbehani, writing valuable and comprehensive book in field of jurisprudence under "Javaher Al-kalam" had made legal jurisdiction of the Supreme Leader in occultation more clear.

The supreme leader' provisions are put based on interest drums, in his viewpoint in general the mandate behooves to the Muslim that the mandatory always considers their interests (Najafi, 1983, vol. 21, p 181). In other words, everywhere the mandatory is obliged to take followers' interests in all decisions about perfectly into consideration (ibid, vol. 15, p 380). It is the same about the executor who bears responsibility for the testator's property (ibid: 29/191) and about children and psychotic people and who is responsible for the mandate to Muslims, (ibid: 29/213), the difference exists on the mandate-wide (Hosseini, 2002: 44).

The materials said by the author of Javaher indicates that he had insisted on observing important and the most important things (Najafi, 1983: 22/192, and C 21/298, 92-80), and considered the interest to be valid that is regarded in the context of religious orders (Homo: 21/66-68, 305-300)

The author of the book under "Al-Javaher" in the execution of statements by the Supreme Leader also said:

If the supreme leader is ensured the ruler not to abuse him or Shiites, the execution of God is obligatory upon him (Najafi, 1983, vol. 15, p 358).

Imam Khomeini on the book under "Supreme Leader" wrote: The story was that the tenth Imam[1] (AS) got questioned whether we refer to the rulers and governmental authorities and the judges, he replied it is forbidden to referring to the governmental undue authorities – whether the executive or the judicial - and he ordered that the nation of Islam must not refer to the oppressive rulers and the judges who are their agents; although they would be rightful and want to take action to reclaim and get it. The Muslim person, if his son had been killed or his home looted, he again has no right to go rulers fit for trial. Also, if he is a creditor and has a living witness at his hand, he cannot see the judges who are loyal to and agents of oppression. Whenever they conferred in such cases to them, this means referring to the "Satanic system", namely the undue powers.

And in case he achieved his inalienable rights by the undue power and systems, it will take, even if it was an inalienable right, this means it is unlawful and no right to the possession of it. ... It warrants political Islam.

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1. Imam Sadeq says: Each of you who narrates our tradition and researches about our unlawful and lawful things and becomes as an expert and knows our rules and provisions should be accepted him as ruler; because I put him ruler over you, so if he governs based on this and he is not obey, it is disrespecting to the commandment of God, and disobeying us, disobedience to us is equivalent to disobedience of God and it means to take a company of God.

This is a ruling that causes the Muslims would get withheld while referring to the undue power and their puppet judges that governmental agencies become closed are non-Islamic and violent, and the path will open towards the guiding Imams (AS) and those from whom they have the right to rule and judge.

The main point is that the rulers and judges who put into practice their intentions, would be not regarded as a reference, and people looking for following them. ... So what must the nation of Islam do? And in the occurrences and debates what do they do and where official do they see?

Said that for the dispute, refer to the narrators of our hadith who are familiar with lawful and unlawful things of God - as a rule - and recognize our laws in accordance with the intellectual and religious standards (Khomeini, 1999: 77-80).

"... The command issued by the Imam (AS) would of general and public ones, as Imam Ali (AS) during his apparent regime determined the governor and the exarch and the judge and it was the duty of all Muslims to obey them and interpreted as a word "In the manner of governor" that nobody assumed judicial "just matters" to put and not related to other matters to the government; apart from the top, and below of verses and stories mentioned in the cabbalas, it is used that the issue is not to determine the judge that the Imam(AS) appointed the judge only and didn't take decisions on certain other matters of Muslims; and as a result, he had not left one of the two questions with no answer which is about referring undue executive power to dispense justice. This is a description of clear things and there is no temptation of the document. There is no doubt that Imam(AS) appointed the jurists to judge

and govern. It is requires that the Muslims obey this command issued by Imam"(ibid: 102-106).

Stabilized position of adjudging and decree and the mandate to the supreme leader

The position of supreme authority is stabilized by various ways. It can bring the exemplary traditions it stipulates that the scholars and jurists are superior to other believers, and as well as it can make some examples of the necessity and taste of jurisprudence and reasons of probate law and so on. For features, there have been differences and distinctions between credits of absolute discretion and erudition than judgment, decree and mandate.

In this case, it should be noted that there are some differences between the three jurisdictions for the supreme leader in terms of idea interferences and lodgment. And should not be known the consensus that is used to prove the judicial authorities claimed in error to be equivalent to the mandate of public or on public affairs (Mazinani, 1994: 33).

It should be noted, according the relationship between the jurisdiction of the supreme leader and the Prophet and the immaculate, that the based on the cabbalas, it can assume both the dignity and positions of the prophet and the Imam (AS) i.e. promoting and expressing the divine commandments (adjudging) and judgment among the people (decree) to be stable to the supreme leader; however, there is a difference of opinion among jurists on why it reasons this dignity and status, some depends the stories and some, consensus and some for proving the judgeship, probate way and sure enough.

So there is doubtful dignity of the Prophet and the Imams' jurisdiction on discussion of mandate and dignity and status of the mandatory and social leadership and in probate matters in the sphere of the necessary and inevitabilities of partial and personal, such as protecting property and lives of children without any protectors, psychotic people, disappeared, the partial Supreme Leader of issues would be accepted without dialogue to all the scholars.

However, in how reasoning the supreme leader of portable matters with mentioned meanings, there are different perspectives, some have utilized the traditions and reasons of deputy and appointment and some, the matters of the sure enough (Khoi, 1997: 1/423)

But the mandate to the individuals' life, property and fate without province of the necessities and inevitable things and or social or public interest, but only to the will of the supreme leader would be a word that has no known speaker. No jurist and theoretician had this idea and adhere to it.

But what may be used according to a number of jurists' term that the lawyer has such mandate, it is not accompanied by a credible argument (Larry, Bita: 4/154).

The findings

According to the evidence based on the Quran and the cabbalas about the supreme leader's jurisdiction was brought, it is concluded that

1. Fully qualified jurists of Islamic in addition to the appointment of the mandate of the award, enforcing the legal statements, jurisdiction, monitoring the government and probate matters are mandated on political and social issues too and under the positions and authorities, it was used the argument called by Supreme Leader. It is obvious Imam (AS) would not appoint a certain person to rule, but has

determined in general. It is necessary obeying to the ruler of the general appointment from the immaculate, not accepting his sentence is seen as a rejection of the immaculate.

2. Being mandated on life and property and the fate of the people, without necessities and inevitable things and public and or social and public interest, but only in the will of supreme leader, it is the word that no jurist and theoretician had this idea and adhere to it.

The jurist whit known features possesses the tripod dignity and position:

A. The position of adjudging has religious sentence to all what exist in life for the people and the place of the minor issues of religion and inferential propositions. This position is stable to the supreme leader, both from the point of view of scientific and technical and from award and theoretical, there is no difficulty and against.

B. Base and position of judgment between people is equal to what he sees fit and the right. Otherwise so [in lawsuit, the pass over and the wisdom to break the fast], the supreme leader's vote and comment would be executed. There is no inconsistency of this position to be stabilized to the supreme leader.

C. The mandate of intervention into the wealth and lives of the people [in such independent mandate and allowed mandate] this kind is the objective of our discussion.

3. According to the jurists if the supreme leader would be ensured the ruler not to abuse him or Shiites, the execution of divine statement is obligatory upon him.

4. The provisions of the supreme leader position are based on an interest drum, the mandate behooves to the Muslim that the mandatory always considers their interests.

5. Finding out the jurisdiction of the Supreme Leader has a long history and it is found a lot of efforts among the jurists such as Mohaghegh kareki, Shahid Sani and Mohaghegh Ardebili in the Safavid era. This led to the beginning to find the jurisdiction of the Supreme Leader to get the criteria of the jurisdiction of the Supreme Leader in the absence presence, amongst the most significant criteria has been the relevance of the mandate with the interest under the issue of the supreme interest. This criterion can extend and develop supreme leader's authority in each time period based on the best interests of the period for the believers. The same issue made the measurements arisen in subsequent periods for recognition of the jurisdiction of the Supreme Leader in the absence era and caught this into three areas: award, judgment between the people and the possession of property and lives of the people based on the believers' expediency.

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Epistemological and Psychological Explanation of Religious Cynic
تبیین معرفت‌شناسانه و روان‌شناسانه شکاک دیندار

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Abstract

Although cynicism is generally considered anti-religious, in fact, it is inseparable from the true faith of religion. There are two types of cynicism: the first one is being faithful and the second one is being atheistic. An epistemological and psychological study of faith have viewed the essential element of faith. True religious faith is the wisdom of restlessness. Cynicism is what energizes the faith. In this article with library method it is shown that faith expands with faith. Cynicism is neither offensive nor erroneous nor a guilt; rather it is a component of religious faith.

Keywords: *The Holy Quran, Cynicism, Certainty, Religion Faith, Epistemology, Psychology.*

چکیده

شک، هر چند که عموما ضد دینی تلقی می‌شود، ولی درواقع شک از ایمان راستین دینی جدایی‌ناپذیر است. به شک می‌توان دو گونه نگریست: یکی مؤمنانه و دیگری ملحدانه. بررسی معرفت‌شناسانه و روان‌شناسانه شک مؤمنانه، نمایانگر این است که شک دینی عنصر ضروری ایمان است. ایمان راستین دینی حکمت بی‌قراری و قرار است. شک پویایی ایمان است. در این مقاله، با روش کتابخانه‌ای به این مبحث پرداخته شده و روشن شده که ایمان با شک مؤمنانه بسط و گسترش می‌یابد. شک‌ورزی نه توهین‌آمیز است و نه خطاآمیز و نه گناه محسوب می‌شود. بلکه مؤلفه ایمان دینی است.

کلمات کلیدی: قرآن، شک، یقین، ایمان دینی، معرفت‌شناسی، روان‌شناسی.

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Introduction

It is very crude to think that the essence of knowledge is obtained easily. If we open many certainties, we will find that it is nothing but compound ignorance. The road, although very difficult and uneven, is walkable. This road is associated with pests and all kinds of diseases and difficulties. One of these pests is cynicism, which is not optional. It should be noted that cynicism can be done in two different ways and based on two different assumptions:

A) Atheistic cynicism

This kind of cynicism is based on a premise that says that it is impossible to obtain religious knowledge, and this is religious skepticism. The religious skeptic claims that there is no hope for the possibility of religious knowledge due to the many obstacles that stand in the way of acquiring religious knowledge. The founder and pioneer of religious skepticism in the new era is David Hume (Flew, 1961: 272-273). By denying the principle of causality, Hume founded religious skepticism and eventually came to the conclusion that a book written on theology and which should be set on fire is nothing but sophistry and deception (Brown, 1996: 69). Religious skepticism borders on and leads to atheism. The atheist confesses to denying God. Friedrich Nietche is the leader of the new theology and is considered the founder of the school of death of God. The atheist skeptic denies the existence of God and has a religiously and emotionally hostile attitude towards religious truths. Of course, in the meantime, cynicism has the same ruling when it becomes obsessive and entertains a person. This skepticism has no epistemological basis. As we can see, some people enjoy doubting things and consider hesitation as the last home of their thinking. This is a dangerous condition (Motahhari, nd: 57).

B) Faithful cynicism

The presupposition of this kind of cynicism is the possibility of obtaining religious knowledge; that man seeks to discover truth and certainty. The skeptical religious seeks certainty. As an atheist, he does not deny the existence of God and is not emotionally hostile to religious truths. Rather, he has great passion and eagerness for God. He tries to overcome cynicism in spite of cynicism. The emergence of cynicisms and suspicions when human beings want to solve problems is a natural and normal thing, and it is this skepticism that drives human beings towards human research. Therefore, we consider this kind of cynicism sacred (Motahhari, nd: 56).

Therefore, any human being who occasionally becomes skeptical cannot be called a skeptic in a philosophical sense. In the field of psychological faith, it should be said that cynicism is one of the characteristics of every human being, and of course, the cynicism that an experienced human being has, cannot be considered a theoretical cynicism, because this kind of cynicism requires caution and foresight to avoid undesirable consequences and actions and not the state of mind of thinkers who can be called skeptical (Mahdavi, 1997: 10). It should be said that faithful cynicism is a kind of active cynicism and it is desirable, whether it is epistemological or psychological cynicism.

Cynicism, Skepticism, Skeptic

"Cynicism" or "doubt" means vacillation, perplexity and irresolution in the vote. The word is from the Latin

root "dubito" and its Greek root is duo (= two = second). Cynicism is a kind of sensual state and has a future and process and is considered as an inherent deviation of man. It may appear within some minutes and disappear later; because it is not optional. Of course, the cynicism may not be fleeting, but it will become permanent. Such a person is called a skeptic. The skeptic is unusual. A person who doubts something once is not called a skeptic. But skepticism is a kind of attitude and approach. It is an epistemological approach and, of course, has its own principles, issues and tools. The skeptic in the field of epistemology claims that "the acquisition of knowledge is impossible." (Dancy, 1986: 7) This approach and school, which is based on the impossibility of knowledge, may be a state of sensuality and suspicion, not hesitation and cynicism.

Types of skeptics

Skeptics in the field of epistemology can be included in three categories: (Dancy, 1986: 8)

First category

Skeptics through reasoning: This group of skeptics prove the transformation of knowledge through reasoning. The result of their argument is that knowledge is impossible and no one knows, because basically no one can know.

The second category

Interrogative skeptics (through questions): These skeptics enter through interrogations. In the face of any knowledge that another claims, they ask how you know. The skeptic repeats his question long enough and continues to ask until the person's answers are finished. In the end, he concludes that science is baseless and baseless science is not a science.

The third category

Skeptic through perception: This type of skepticism, which is also considered a disease, is called temperament skepticism. He says that people who claim knowledge are naive and reach imaginary knowledge with simple and weak criteria; knowledge, on the other hand, requires stronger evidence that is far beyond the reach of ordinary people.

Widespread skepticism and regional skepticism

The skepticism of some skeptics is widespread; in such a way that no limits are immune from their suspicion, and on the contrary, some other skeptics specify a specific area and region for suspicion. The limitations of regional skepticism are: (Dancy, 1986: 8)
   - Ethics
   - Future
   - Other minds
   - Perceptual skepticism
   - Religion and religious propositions

What we are aiming at in this discussion is regional skepticism in the realm of religion and religious propositions.

Psychological certainty and epistemological certainty

Certainty is a word that can both describe mental state and be attributed to propositions and beliefs. Certainty can be divided into two types: epistemology and psychology. When we say person S is certain, we are talking about psychological certainty, and when we say proposition P is certainty, we are talking about epistemological certainty (Klein, 1992: 62).

Psychological certainty is a kind of mental state of peace and tranquility that affects the human soul. This mental

state is not good or bad, but it is coming and not coming, it has weakness and intensity, and it causes spiritual persuasion. But epistemological or logical or conceptual certainty is mental persuasion. In fact, if four types of science and knowledge are obtained, we have achieved epistemological certainty:

1. That man knows A is B.

2. There is no possibility of its deterioration.

3. That a person knows that it is impossible A is not B.

4. There can be no possibility of its deterioration.

A connection can be made between these two types of certainty (Rollins, 1967: 2/67). But there is no necessary connection between the two. It can be said that there is a generality and peculiarity in some respect between these two. Many human beliefs are psychological, and contrary to certainty, epistemology is declining at any moment, even if it is repeated many times. The more one feels supported and empowered, the more certainty will be gained and, in turn, the less anxious one will be. In the meantime, faith as a religious belief can describe the religious state of mind and also the religious knowledge can be attributed to a religious proposition.

The link between certainty and cynicism

The discussion of certainty has inevitably been linked to the discussion of cynicism, and in fact many theories that have been put forward about certainty have been opposed to skepticism or to avoid falling into the abyss of skepticism. For this reason, faith, as a religious belief, is linked to the discussion of cynicism, and the religious person trembles as to whether

his faith is really attributed to epistemological certainty or psychological one. Can he call himself religious if he is in doubt?

Faith

The lexical analysis of the word faith can be useful in explaining different approaches to the category of faith. If we know the word faith from the Latin root fiducia, faith will be from carnality and mental states. But if we know it from the Latin root fides, faith will be of the type of science and awareness and certainty. Faith in the second sense is called conceptual or epistemological or propositional faith, and faith in the first sense is called non-propositional or spiritual faith.

Two different approaches to faith

In general, there are two views and attitudes about faith, each of which has different followers: a propositional belief and psychological.

Propositional belief

According to this view, faith is a kind of cognition and awareness. In this sense, faith is, firstly, a category of knowledge and, secondly, it always belongs to a proposition and not to an external being. For example, I believe that "God exists" belongs to my faith (Swinburn, 1999: 105). According to this approach, faith is not a certain belief. Epistemological certainty; that is, beliefs can be conclusively proven with the help of evidence and proofs. According to this view, the believer considers the possibility of the truth of the statement of "God exists" and other principles of religious beliefs to be certain. Even if the possibility of definitive proof of a belief is ruled out. From a phenomenological point of view, the

believer considers the truth of his beliefs to be certain.

Epistemological foundations of a propositional belief

The predominant tendency of religious philosophers and rational believers is natural theology. The philosophers of the religion of the epistemological system have tried to prove the existence of God and other principles of religious beliefs by providing some evidences. In the Christian world, St. Thomas Acquinas, William Lane Craing, Dallas Willard, and Robert Adams were among the naturalistic theologians with a natural theological approach.

In the world of Islamic theology, despite some differences, they have a natural approach to the issue of faith. Fārābī and Avicenna and their school followers had a special tendency towards this school. They have divided human knowledge into obvious and theoretical. Of course, there is a difference of opinion about axioms between them. Farabi divides axioms into four types: acceptances, commons, sensations and first sensibilities (Farabi, 1408: 108). But Avicenna divides the axioms into eight types: principles and observations, which are themselves three categories: sensations that are known by the sense of appearance, concrete propositions with the inner senses, self-knowledge, experiences, successions, theories and conjectures (Avicenna, 1403: 299-213).

Natural theology is based on the epistemological view of Foundationalism. Foundationalism divide human beliefs into two categories: Foundational beliefs; Basic beliefs; Property basic beliefs that do not need to be confirmed and justified by other beliefs. The other is superstructure beliefs and non-basic beliefs that need to be confirmed by other beliefs and, in their justification, reach out to other beliefs (Dancy, 1999: 54-53). In this epistemological view, believers' beliefs are based on infallible basic beliefs. The Foundationalism see themselves as the opposite of skepticism and believe that they have opened the knot of the riddle of the justification of knowledge and have fallen out of the trap of skepticism. The tradition of natural theology has had its ups and downs throughout history. Steven, M. Cahn said that no reason can provide knowledge to God as it is in natural theology (Geivettandsweetman, 1997: 246-257).

Doubting the principle of causality, which is the cornerstone of all the arguments of rational theology, Hume took a serious objection and founded a new religious skepticism. As Kant left the field of theoretical reason and organized Hume's religious skepticism (Barbour, 1983: 87-91).

Areas of Cynicism Based on Foundationalism Epistemology

According to the Foundationalism epistemological view, on which natural theology or rational theology is based, cynicism is possible and certainty is rare. Here believers may doubt in religious beliefs. Cases that may cast cynicism on religious beliefs include:

A. Problem of evil: Studies on evils - both natural and moral - show that they always cause human suffering (Kedes, 1998: 466). One of the cases in which religious beliefs are doubted is when a person experiences a bitter and unfortunate event in life in which that unfortunate event directly or indirectly puts one of the religious beliefs in the place of controversy. Antony Flew (Geivett and Sweet Man, 1997: 246-245) and William, L. Rowe are among

the philosophers who emphasized the issue of evil, claiming that there was nowhere in the world to believe in God.

B. Physical and physiological Problems: Another case of cynicism is when a person is confronted with views that consider the origin of religion to be a physical and psychological matter. Some have even said that there is a gland in the body that when its secretion exceeds a certain level, a person is ready to become a believer and religious. Durkheim's psychological theory is one of the examples that has turned to atheism on this basis (Hick, 1992: 82-88). Man is very sensitive to his deception and suffers a lot from the fact that he would be a toy of one of the glands of his body. For this reason, a religious person may be skeptical for a moment when he or she hears a view of its physiological and psychological origins. As the new skepticism began with Descartes (1550-1650 AD).

Descartes mentioned the evil spirit hypothesis that there was nothing but me and the evil beliefs that instilled in me those beliefs.

C. Insufficiency of evidence: The fact that the arguments in natural theology are incapable of proving the existence of God, and that these arguments are not sufficient, leads to atheism. If one realizes that religious propositions are not rationally provable, one may become skeptical. Under the pretext of the complexity of the proofs of God and the lack of sufficient evidence, he suggests stopping and remaining silent about God. Husky agrees with Hume on the suspension of metaphysical issues. In his opinion, we should keep ourselves suspended from what is outside the period of inquiry, and is atheist (Copleston, 1997: 8/125).

D. The case of proof of God is not closed: Some arguments that prove the existence of God, especially arguments that begin with concepts that have nothing to do with the world of sense and matter, their case with the rationalists has never been ended. At the top of these arguments is the argument of necessity and possibility, which, according to Mirza Mehdi Ashtiani, has been interpreted so far. This issue has caused the believer to be confused in the midst of these inexhaustible arguments and to doubt in his heart (Ashtiani, 1973: 407-411).

E. Conflict of evidence: Sometimes, by creating suspicion, there may be a conflict in the religious person's point of view. This contradiction leads to his astonishment and hesitation (Avicenna, 1418: 63). Cynicism even causes man to doubt the necessary and obvious things. Science is obvious and necessary for a person if there is no cynicism (Muzaffar, 2009: 22)[1].

F. The evolution of religious beliefs

When man sees the evolution of religious beliefs throughout history, he becomes skeptical. If I knew that the idea that is considered a kind of heresy today was once one of the necessities of religion, I would gradually doubt. The fact that religious scholars differ in their inferences about the rulings and beliefs of religion and become conflicted over time makes man epistemologically skeptical and doubts in their beliefs.

1. Reformed epistemology

This view was due to widespread skepticism that arose over the Foundationalism theory. Alvin Plantinga and Nicholas Wolterstroff are two representatives of this

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1. the deceased Muzaffar considers the obvious and necessary as evident for all if the following issues are observed: 1- attention, 2- the health of mind, 3- the health of senses, 4- lack of cynicism and, 5- action without thinking (Muzaffar, 2009: 22)

epistemological movement. In short, they believe that "belief in God is really fundamental." Belief in God is a justified belief and does not arise from any other belief. Those who believe in reformed epistemology reject the Strong fundamentalism and turn to a kind of moderate fundamentalism (Peterson, 1991: 122). In this view, there is no need to provide evidence to prove God. Rather, believing in God requires no evidence. Religious people experience the presence and possession of God (ibid: 127).

Belief in the innate nature of theology in Islamic culture can be very similar to this theory. As Allameh Tabataba'i also presents his account of the argument of the righteous, he tries to consider the existence of God as independent of reason and as an obvious proposition (Mulla Sadra, 2004: 6/14-15).

This view, which has been presented in defense of religion and religious beliefs, has been repeatedly criticized and challenged. The lack of any evidence in believing in God is hardly compensated. Except for the certainty and will of the person, for which conditions must also be provided. A reformed epistemologist can never remove cynicism from man; just as a believer, when reading the Bible, deeply feels that God is speaking to him, or after a hardship, realizes that God is not pleased with his act, or that he feels that God has forgiven him (Fa'ali, 1998: 298), as the believer may feel that God does not answer him in various difficulties or pressures. Whatever he prays for, he does not hear the answer; this can cause him to doubt in his beliefs. If there is no need to prove God, emotions and feelings may cast cynicism on the religious faith at any moment.

2. Prudential account of religious belief

Blaise Pascal (1623-1662) is the pioneer of this way of thinking. He was opposed to rationalism and paid great attention to the human heart. According to him, human intellect is incapable of making decisions about God. But the heart has the ability to clarify man's duty toward it. He said that the heart has its own reasons and the intellect does not know those reasons (Pascal, 1941: 83). He sometimes commanded to shut down the intellect in believing. He distinguished between the God of Abraham, the God of Isaac and the God of Jacob, and the God of philosophers and thinkers (Peterson, 1993: 277). Thus, Pascal made a fundamental distinction between intellectual and philosophical activity and religious faith and he believed that whatever the results of philosophical research are, they do not affect a firm religious faith. This cautious person should follow the heart and bow before it. So from Pascal's point of view:

Firstly: rational - philosophical arguments are ineffective in religious faith. God cannot be proved for rational reasons. Nor can He be denied.

Secondly: Now that there is no evidence to prove God, we must turn to the heart and accept the power of the heart in the face of the power of reason, so that God's grace may be included us in this way.

Thirdly: The reason for the heart is the same as betting. Now that the intellect has no reason for God, the heart rules; by betting on the other side, which is less dangerous, between the two branches of the existence and non-existence of God. If

God exists, neither the believer nor the atheist will be harmed. So there is a difference between a monotheist and an atheist in the presence of God. Therefore, the condition of expediency and caution is to choose the positive part that if it is true, we have benefited and if it is false, we have not suffered (Goetz, 1993: 475-484).

Therefore, the result of Pascal's wager is in the interest of man. William James continued Pascal's theory of betting. On the other hand, the theory of Pascal and James, both of which rely on feelings and emotions and underestimate reason and reasoning, was rebuked by William k. Clifford (1845-1879).

The English mathematician articulated the essential idea of strong rationalism: "It is a mistake to believe in anything based on inadequate evidence always, everywhere, and for everyone. Suppose a person accepts an idea as a child or later, and he keeps this idea safe and sound from any cynicisms growing in his mind... and he considers asking questions that disturb that idea to be infidel. The life of such a person is a great sin against humanity." (Peterson, 1991: 34)

According to Clifford, researching the evidence of an opinion is not something that can be done once and for all and has a definite validity. Cynicism should never be prevented because either that cynicism can be really dispelled based on previous research or the cynicism proves that those studies were not complete (Peterson, 1991: 34).

It is clear that faith based on interpretation is an expediency of religious beliefs full of cynicism. Betting discusses the issue of divine existence as a kind of mystery that can only be positioned on the basis of calculation and risk. We have to bet on our lives. Although Pascal tries to give a rational form of personal confidence by presenting a metaphorical concept of God, it is clear that risk-taking is always accompanied by cynicism.

"The vetoing subject of your faith is this: It is better to risk losing the truth than the chance of error." says William James. He is like the believers, and he risk everything he has. Just as believers support the other opposing field and the opposite point, advising skepticism as a duty to find sufficient evidence for religion is tantamount to saying that surrendering in the presence of a religious hypothesis, which says it may be right (Hick, 1993: 125).

Moving in the direction of betting and gambling requires a kind of cynicism, apprehension and anxiety. Betting on life, that there is a God, even if we bet firmly and believe, we still remain skeptical and have to wait for enlightenment. The result of betting is in the future. According to Clifford, accepting a belief without a reason has dire consequences; like a sailor who goes to the ocean with a group of passengers without assurance of the strength and health of a ship and drown in the middle of the way. The root of this unfortunate incident lies in the fact that he had no right to do so without good reason (Peterson, 1991: 34).

3. Fideism
Fideism is a movement that has had a direct impact on the philosophy of religion and religious epistemology from the teachings of Ludwig Wittgenstein. According to him, without the ability to support our beliefs with evidence, we believe and this is normal (Wittgenstein, 2004: 98). Wittgenstein says that if there is evidence, it will actually ruin our whole work. Religious knowledge is not based on rational or natural consciousness, but only on faith. He says:

"According to what we have learned, we behave 'like this' and 'without theorizing' and 'reasoning'[1]" (Wittgenstein, 2004: 71).

The thought of testing and evaluating faith by rational and external criteria is a gross error[2]. S. Kierkegaard (1813-1885), a Danish thinker, harshly ridicules those who explore the truth of religion objectively with the help of evidence. According to him, a person who is really concerned about his condition never puts his existence in danger until, after further study and finding more evidence, he decides whether to place God in his faith or not, but such a person knows well that he has lost every moment that is without God (Kierkegaard, 1941: 178).

The Fideism does not blindly and stubbornly reject reason, but points out that first of all, giving evidence is based on fundamental assumptions, and one argument results from another. Since this process cannot be continued forever, it should lead to fundamental assumptions somewhere; that is, beliefs that do not need to be proven. According to the Fideism, from the point of view of the sincere believer, the most fundamental assumptions are

religious faith, which is the basis of personal life. Second, if we measure the word of God by logic or science, we are in fact worshiping science and logic, not God (Peterson, 1991: 37-38).

Kierkegaard believed that in faith one should act contrary to reason. His motto was that one cannot believe in rational matters at all. His famous example is the story of Abraham and his son Ishmael (in his words, Isaac). He tells him that both Abraham and Ishmael, without the slightest resistance and even mental turmoil with mere submission, immediately rose to obey God's command and did not ask God for any explanation; because they knew that God is beyond logic. In theoretical issues and in practical issues, neither ethics nor logic can bind religion (Kierkegaard, 1995: 71-82).

According to Kierkegaard, from the point of view of reason, faith cannot be preferred to faith, and objective knowledge about God must give way to mental knowledge about the human condition (Brown, 1996: 131).

According to him, belief is inversely related to reasoning. The fewer the reasons, the better. Faith and reason are contradictory (ibid: 130). Another thinker who viewed faith from an internal, empirical, and emotional perspective and was influenced by Fideism ideas was Paul Tillich (1865-1965). Tillich says: Faith is the state of final attachment of man and his ultimate concern (Tillich, 1996: 16).

Faith is the ultimate attachment belonging to an ultimate being, and everyone enjoys this kind of attachment; that is, he belongs to God, but in the storm of life, he neglects it and has interested in an imaginary element such as wealth and "Everyone in his ultimate attachment is actually attached to God whether he knows it or not" (Hick,

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1. The child learns to believe in many things, that is, to act in accordance with these beliefs. More or less a system of beliefs is formed in which some things remain unshakable and some are more or less subject to change. What remains constant is not fixed because it is inherently obvious or proven, but what is around it keeps it constant (Wittgenstein, 2004: 70).

2. What is remarkable about Wittgenstein is how we act in many of our behaviors. He does not accept the traditional notion that all behaviors with our meaning precede the theory and points us to behaviors that are mostly animal and primitive reactions and are associated with instinct rather than reason and theorizing (Wittgenstein, 2004: 140).

1967: 3/166) the religious faith of Fideism relies on the will and is separated from reason and is compatible with skepticism.

Kierkegaard's Fideism was a sharp attack on Hegel's philosophical method. Therefore, some believe that Kierkegaard represents the bankruptcy of Western philosophy (Brown, 1996: 124). Fideism is a completely skeptical approach. "If I want to be safe in the valley of faith, I must always hang on to that objective uncertainty," says Kierkegaard. (Peterson, 1991: 38).

Thus, Fideism explicitly states that faith is consensual with cynicism, and the believer must first doubt in order to find faith in himself. Because Kierkegaard believes that for being faithful one should abandon intellect, it is clear that skepticism and faith make peace together. Therefore, it is said that Kierkegaard is an example of the idea of religious skepticism in the nineteenth century (Copleston, 1997: 7/320-339).

This view is a combination of complete skepticism about human knowledge in the realm of religious knowledge, with recourse to knowledge obtained through faith, not rational reason. The teachings of Bultmann, who promote radical skepticism, also say: It is not possible to understand what Jesus was like, but we can only know that he lived and died (Brown, 1996: 191).

Another point is that the faith of believers can be criticized. Because, as we have mentioned, believers explicitly say that one should act contrary to reason in faith. In other words, Fideism has an irrational but anti-rationalist approach.

Faith and the result of religious epistemological approaches

The concept that comes from faith based on this epistemological and propositional approach has the following elements:

A. Dogmatism

An epistemological approach sticks hard to religion and propositional faith, and does not let it go. He considers reality to be fixed and non-fluid, and there can be no change in ideas. You cannot change your mind and give up. Propositional beliefs, or "a belief that", are inherently attributed to the proposition and are a testament to the proof of God. While achieving such a belief through reason is not possible; because basically the reasons cannot lead to the result that leads to a definite and absolute religious belief for all the wise at all times. At least religious epistemologists have failed to do so.

B. Prejudice

Belief is an idea about reality, and reality is what must be proven conclusively through rational and epistemological methods.

C. Religious knowledge

According to epistemological approaches, religious knowledge is a true and justified belief. Religious belief is epistemic when it justifies the rationality of religion in a rational way, and hence the truth of a religious belief is guaranteed.

D. Denial of skepticism

When knowledge belongs to everything, including religion, it is knowledge as long as it is true and justified. The element of truth is not the case in the belief. If the religious belief wants to give its place to religious knowledge and take on the color and smell of knowledge, it has to pass a long way (Fa'ali, 1998: 272).

E. He understands to believe

The Fideism tries to bring the dubious and skeptical issues to a convincing solution in an epistemic way in order to

understand and finally to believe and become a believer. According to religious epistemological approaches, it can be found that the epistemological and doctrinal view to faith never seeks peace and the believer never loses his effort. It is almost impossible for a believer to reach absolute rational persuasion only through the apparatus of religious epistemology.

The philosophy of religion, based on this conception of faith, has the task of justifying the rationality of religious beliefs. This type of philosophy of religion examines and evaluates religious beliefs epistemologically. This assessment, even in the majority of rationalism, has not been able to solve all the problems and answer all of them. What is important is to strive for reaching certainty, even if it fails to achieve this rare intellectual commodity.

Distinguishing the position of definition and research in religious knowledge

Religious knowledge should be divided into two categories of definition and research:

One has to do with the position that the believer should have his own characteristics based on epistemological approaches. Natural theology, modified epistemology, a cautious interpretation of religious belief and Fideism, according to which the believer must have his own characteristics, which we mentioned above. As we say in philosophy, "knowledge to the present situation is as it exists", this definition is related to position. That is, by definition, there should be knowledge toward general conditions, but philosophies that have been emerged abroad do not fully adhere to such a definition, and so it is in faith. If we

have to look at religious knowledge based on the different approaches we have mentioned as a definition and we have to look at it, it is far from a position of realization. It is in the position of realization that religious knowledge manifests itself and leads to religious faith. Achieving religious knowledge through reasons that lead to such definite and absolute faith does not seem possible.

All of these epistemological approaches that we have described have gaps that call into question religious knowledge. Thus, in the realm of the classical conception of faith, which is epistemic in nature and belongs to a series of religious propositions and beliefs, we are in fact confronted with a religious skeptic who has the following characteristics:

A. The position of the new religious man

The existential position of the new religious man is generally more in line with the position of the skeptical religious being; that is, man who lacks the certainty of knowledge. If you measure the faith of the people with philosophical and theological tests, you will see that most of them are no more than suspicions, and that is the saying of Abu Ali Sina, who said: Most of people's certainties are compressed suspicions. That is, it is suspicion, but because suspicion is based on suspicion, people think they are certainty! When will it be known that it is not certainty? When they encounter a serious obstacle. It is then that the strength of these certainties becomes apparent." (Soroush, 1997: 261)

People's certainty is not a certainty that resists against strong suspicions and arguments of the opposition, and therefore, in the strict sense of the word, they are not certain at all, they are even more suspicious than cynicism. Because

in the epistemological interpretation of standard faith, certainty is defined so high that it does not reach the position of realization of religious faith.

B. Uncertainty and inviolability of the reasons for proving the existence of God

Accordingly, religious faith is not attainable in the realm of epistemic faith and propositions based on objective reasoning. That is, in his opinion, definite and absolute religious knowledge cannot be achieved through reason and argument. The fact that the case of any of the proofs of God has not been conclusively closed is itself a proof of the fact that their certainty and inviolability are questioned from a religious point of view. If the truth is manifested in the same way for all human beings, or if it is possible that every statement about the facts is true, then everyone will believe in it. As everyone believes that 2 multiply 2 equals 4, and on the other hand, if we could not rationally prove the inaccuracy of a statement, no one would believe it. The fact that we can now believe or not believe in propositions is due to the fact that these propositions can neither be proved rationally nor refuted (Malekian, 2006: 163).

C. Denial of peace of mind

Assuming that we achieve rational persuasion, rational persuasion does not necessarily lead to peace of mind. Being influenced and changed in the face of some adversity and suffering, puts the believer in a special state of existence that destroys his peace. Whenever we find peace in something and lose sight of it, we are psychologically confident. Psychological certainty is an inner peace that manifests itself with an external inaction. Man can be sure of an acceptable proposition. Psychological

certainties are not necessarily epistemological. Just as epistemological certainties do not necessarily follow psychological certainties.

D. development of hermeneutics and exegeses

Exegeses is concerned with reality, and hermeneutics relates to a variety of religious propositions. We offer different interpretations of external events and different interpretations within the scope of religious propositions (hermeneutics). This causes him to snatch the certainty of the believer and increase his hesitation.

E. Cynicism in rationality

For at least a century, the rationality we are proud of has been in cynicism, which itself shakes the foundation of the epistemological approach to faith. Thus, there are widespread skepticisms in epistemological approaches and propositions to faith, and it has a tremendous effect on religious faith as a researcher, opening the way for the skeptical believer.

Existential and non-propositional approach to faith

The flaws and shortcomings of the propositional approach to faith on the one hand and a kind of boredom of attributing absolute originality to science and knowledge and neglect of other aspects of human existence on the other hand, caused a shift from a propositional view to faith and a tendency to existential and non-propositional view to faith[1]. In this approach, faith is a mental state

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1. Religion in the West is a dichotomous element that sometimes emphasizes the epistemological dimension of its teachings and beliefs, and sometimes its emotional and inner

and a humane approach. In this sense, faith is a matter of trust, confidence or belief. With the difference that "I believe in you" means I have put someone in my spiritual support and "I am confident with you" means I am at peace with you and "I trust in you" means I put my problems on you. Here belonging of faith is the human being. Faith is a kind of "trust observing a person".

Luther, the founder of the Church Reformation, sees faith as trust in God. According to him, belief has two uses: one means believing a proposition and the other means believing in someone, and faith, contrary to Aquinas' idea, is of the type of believing in someone and not believing in a proposition (Hick, 1967: 7/166)[1].

"Luther's meaning of faith is trust in God, is analyzed in terms of what he wants to say," says Swinburn.

First, we consider God to be benevolent.

Second, in the natural world we find things that are not in harmony with God's benevolence. Like illness and suffering.

Third, the issue of trusting in God is quite serious. In such a case we say we

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aspects dazzles the views. In the late eighteenth century, after much criticism to the propositional approach of religion, philosophers of religion instead of emphasizing the epistemological perspective, mentioned intuitive and emotional attitudes toward religion. Since then, thinkers have strayed from theoretical and doctrinal definitions and considered empirical, emotional, intuitive, and even moral factors to be important in religion.

1. When we say "I believe it is a white flower," we call it a (belief-that) or a (propositional belief); because after that there is always a proposition and the conjunction "that" is mediated between the belief and the proposition. This kind of belief is inherently attributable to the proposition and broadly to the object, but when we say "I believe in you," then belief is a kind of trust, and it means that I trust you. (Belief in) will not be of the knowledge type.

trust in God (Swinburn, 1999: 110). This view of faith is a mystical approach to religion. Believers of this view want to put aside reason for God experience God from mystical experiences. Friedrich Schleiermacher and Rudolf Otto argued that religious experience is a feeling, not knowledge.

Rudolf Otto describes the religious experience as a complex set of emotions: "The mysterious lightning secret can sometimes enter like a breeze, and fill the soul with serenity from the deepest layers of worship. This feeling may become a more stable and enduring state of mind, and may continue like a slip and vibrate with fear and submission." (Otto, 1958: 12)

According to this approach, a person has a special trust in God and commits himself to Him. Here faith is the act of the will. A special state of being that encompasses the whole of human existence. It is assumed that faith implies certainty and great emotional passion. In this non-existential and non-propositional faith, which is formed on the axis of trust, confidence and believe, several characteristics can be traced:

First, as we have said here, faith is based on trust between two distinct persons or beings. That is, a person trusts in someone. The relationship between two distinct beings is of the "I-you" type, not "I-it" (Bumber, 1970: 53-85).

Second: Faith is a complete and trustworthy trust that involves a kind of existential and emotional conflict. The believer finds himself mingled with him. This conflict is general and includes all the existential aspects of the individual (Macquarie, 1998: 105) and leads to a kind of existential transformation and annihilation, and this is a state beyond reason and knowledge.

Third: This kind of faith is out of necessity; the poor need the rich. Absolute poverty versus absolute richness. A need that, if it is not met, threatens human existence, and of course within this faith, there is also the belief that the need will be met; "O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise" (Fātir: 15).[1] Of course, the peak of this need is nothing but Him. In the true faith, there is no god but God, and trust in Him is for Himself and not to satisfy a need other than Him. Trust in God is not a tool trust, but it is in itself and for Him. They worship Him not out of greed for heaven or out of fear of hell, but because they love Him (Ibn Arabī, nd: 1/11). Rābiʿa al-ʿAdawiyya says: "O God! If I worship You out of fear of Hell, burn me in Hell, and if I worship You in the hope of Paradise, forbid it for me, and if I worship You for You, bless me its beauty." And he also says: "O God! Give everything You have granted me in this world to Your enemies and give everything You have shared in the Hereafter to Your friends so that You will be enough for me." (Attar, 1975: 1/73).

Mystics call this faith "love". Ibn Arabī says: "I turn to the religion of love, its caravan wherever goes, I go with it, my religion and faith is love and affection." It is clear that in this model of faith, the relationship between the believer and God is the relationship between lover and beloved.

Fourth: This faith is formed on the one hand on the axis of feelings and emotions, and on the other hand, it is the manifestation of God behind the scenes.

God is ambiguously manifested and met. It is a quality that must be discovered in the human experience of the world and the glory of his visit that goes beyond the real world and leads to the observation of the eternal realm and the exemplary world (Hick, 1993: 184). In the face of man with God, it evokes very deep and transformative emotions that are associated with three types of deep feelings: (Peterson, 1991: 23-25, Narāghī, 1999: 63)

First: the feeling of belonging and deep dependence of human existence to God. In the face of Him, man perceives himself as non-existent in the face of absolute existence. Man is a lowly being, whose everything is from a sublime being.

Second: the feeling of a kind of deep and shocking fear. The awesomeness of Transcendental God puts the deepest layers of human existence into terrifying tremors and evokes a transformative fear in him.

Third: There is a feeling of impatient longing and great love for that other being. This great enthusiasm pervades human existence. It is clear that the basic element of this kind of faith is a certainty, which is the result of religious experience. If a person is in a position to establish a perceptual relationship with God and holy beings, he is in a mental state that makes him aware of the truths. This kind of certainty is the result of a kind of seeing. New religious people and the masses seem to be less likely to find themselves in such a situation. They are deprived of such experience and consequently of such certainty. However, everyone fears being in such a situation. But not everyone is in the same situation.

A few may be in that position, but the majority are not in that position, and those who are in that position are not in the same position. Some are anxious to

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۱. فاطر: یا أَیُّها النّاس انتُم الفُقراء إِلى الله والله هُوالغنی الحَمید(۱۵).

get to that position and others are not. Psychologists generally believe that not everyone has the same talent for believing. In some people it is less and in some people it is more. Therefore, not all human beings can be expected to believe in the same way.

Just as helping the poor is a moral-religious value, but some who are born in miserliness and stinginess help a little with difficulty, but those who are born in generous families, do not need to fight themselves to help the poor. Research shows that children's religiosity is strongly influenced by the behavior of parents and the religious orientation of the school and their upbringing environment (Brown, 1987: 194).

Religious beliefs are devotional believes
Religious beliefs are part of devotional beliefs. In fact, we worship like one or more people and we have taken a series of beliefs from them. The general public is less free to choose. Before any decision and choice is made, the religious person is born and raised in the context of a particular religious tradition, and his mentality is formed in accordance with that tradition, and his religious feeling is also determined within that framework. Hence, they naturally learn and practice in the context of that tradition. So, according to the culture and tradition in which you live, a person also achieves his religious life and behavior and learns a series of beliefs. In fact, his set of beliefs is more inherited, and if these beliefs and convictions that are taken from a person are stopped, we will have no definite reason for the benefit or loss of the people. In such a way that if we do not want to be devout and argue with them, we will not have a definite or even indefinite reason for their benefit and

loss. Therefore, the certainty of most people is a common and ordinary certainty, inherited from the family and inherited from the parents. So this certainty cannot defend these beliefs. Because its support is a series of causes and not reasons.

Critique of devotional beliefs
The spirit of devotion-escaping and free thinking are the most important characteristics of a modern man. That is, he does not like to say A is B because someone has said it. That is why arguing in religious beliefs is a common phenomenon. Criticism of devotional beliefs can be raised in three positions: (Malekian, 2006: 159-160).

First, the source that has authority for me is rightly or unjustly? Throughout history, many have asked us to take them as our role models, but did they really have that right or not?

Second, is the interpretation of the words of this authority an interpretation in accordance with his intentions or not?

Third, that critique is when we see that there is a discrepancy between what we believe in in terms of worship and what we have in terms of reasoning. This also opens the door to criticism that the right should be given to this or that?

The skeptical believer
Can a religious person still be considered religious when he is in cynicism?

It is clear that atheist cynicism is an exaggeration. It is an intentional, wise, and atheist cynicism, and such a person cannot be considered religious. Even a person whose method and character is this and cynicism has been gradually strengthened by his will cannot be a believer. Such a cynicism is incompatible with faith and religious

prohibition also belongs to such a cynicism; "The (true) believers are those only who believe in Allah and His messenger and afterward doubt not" (Hujurāt: 15),[1] "And he had no warrant whatsoever against them, save that We would know him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) takes note of all things." (Saba': 21)[2]

When we refer to the scriptures, it seems that the verses themselves are in conflict with each other. In some verses, faith can be accompanied with uncertainty: "He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease" (Baqarah: 260)[3]. God said to Abraham, "Have you not yet believed?" Abraham replied, "Yes I believe, but calm my heart?" While in the verse: "save that We would know him who believeth in the Hereafter from him who is in doubt thereof" (Saba': 21)[4]

He does not consider faith to be gathered with cynicism. This is an apparent conflict, not a real one. But a skeptic can also be a believer; this means that the believer doubts about some of his beliefs for a moment. Because cynicism, unlike skepticism, is not a deliberate and wise thing, and even if it is intentional and wise, it is the motivator of human beings towards research and the prelude to attaining certainty, faith and confidence.

Moreover, something that is not voluntary cannot be subject to intellectual or religious prohibition.

Prohibition refers to something that deals with something voluntary. When something is out of our will, it cannot belong to the prohibition. Even if it is the intentional suspicion, it can still be gathered by faith in the religious beliefs that lead to the actuality and order; because it is a passage to certainty.

According to Martyr Motahhari, such a state of cynicism is the prelude to perfection. This cynicism is a good and necessary passage, but it is not a stop and a home (Motahhari, nd: 56). Imam Mohammad al-Ghazali followed the same path. He began from cynicism to reach knowledge and certainty. Of course, he considered the way to reach certainty not as reason and intellect, but as an inner discovery and personal certainty that can be achieved with divine light (Ghazali, 1983: 27). If we consider certainty to be part of faith, whether in the philosophical and epistemological sense or in the psychological sense, the vast majority of people will be infidels and atheists, because their certainty is not in the strict sense of the word certainty and may be shaken. It is not possible to expect such faith from people and it is unreasonable and unrealistic. Most people's certainties are suspicions. But does this suspicion diminish the value of faith? No, because these beliefs are acceptable to God. Therefore, the faith of most believers is accompanied with cynicism; because the same beliefs must be preserved and strengthened, as in the psychology, forgetfulness is considered the condition of memory, here too the condition of certainty is cynicism, and the certainty is certainty that is accompanied with cynicism.

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١. حجرات: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا(١٥) .

٢. سبا: وَ ما كانَ لَهُ عَلَيْهِمْ مِنْ سُلْطانٍ إِلاَّ لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ. هُوَ مِنْها فِى شَكٍ (٢١).

٣. بقره: قالَ أَ وَ لَمْ تُؤْمِنْ قالَ بَلى وَ لكِنْ لِيَطْمَئِنَّ قَلْبى (٢٦٠) ..

٤. سبأ: وَ ما كانَ لَهُ عَلَيْهِمْ مِنْ سُلْطانٍ إِلاَّ لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ. هُوَ مِنْها فِى شَكٍ (٢١).

According to Islamic theology, even if we refer to the Qur'an, we find a lack of absolute certainty in faith. For example, in the Qur'an, the term suspicion is widely used. Expressions such as "may be" have been used extensively in the Qur'an, which belongs to the same concept. Therefore, faith in this sense is completely embraced by cynicism, and the value of the believer is that he does not give up the requirements of his faith in spite of cynicism, unless something stronger emerges. The believer is not threatened by any change and he calms down. The believer is always on the path and knows slowly. Every belief he has is a home on the way to the truth, and since he never feels himself at his destination, he is always ready to move towards it, and the believer is always on his way to the truth. He always transforms himself. He constantly finds himself evolving and fluid.

Conclusion

The hidden part of the believer is restless and is constantly on the move to calmness. The believer is always in search of the truth. Cynicism and criticism are the factors that perpetuate the dynamism and growth of faith. A faith that does not accompany cynicism will not be able to survive. The believer can take a skeptical stance while making a practical commitment to religious belief. However, faithful cynicism is neither offensive nor erroneous nor sinful, but it is perfectly compatible with religious faith and is even a component of religious faith.

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Critical Analysis of Fakhr-e Razi's Paraphrase, in Capacity Verses: Theological Explanation

تحلیل انتقادی تأویل گروی فخر رازی در آیات وسع: تبیین کلامی

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Abstract

Razi is not one of those commentators who often go beyond the text and the apparent meaning of the verses of the Qur'an and tend to paraphrase the verses. However, he is forced to paraphrase the five verses of the Qur'an, which explicitly indicate that the duties are limited to the extent of the Qur'an. This rare approach has its causes and reasons. He mentions five reasons in this regard and considers them as a definite verdict on the fulfillment of the task, to an extent beyond the scope of individuals. The subject of current research is to investigate the reason for his tendency to interpret these verses of the Qur'an. The research hypothesis of Razi's theological basis in paraphrasing is the attribution of individuals' actions. According to this interpretation, any internal origin of the action in man is denied and only the act of "acquisition" is sufficient. There are reasons for this mysterious epistemological basis. One of these factors is the interpretation of divine power.

Keywords: *Verses of Capacity, Acquisition, The task in scope, Strength, Power, Endurance.*

چکیده

رازی را نمی‌توان از مفسرانی دانست که اغلب از نص و معنای ظاهری آیات قرآنی فرا می‌گذرند و متمایل به تاویل هستند. او در خصوص آیات پنج گانه وسع که به محدود بودن تکالیف در حد وسع دلالت صریح دارند خود را ناگزیر از تاویل می‌بیند. موضع نادر وی عوامل و دلایلی دارد. وی پنج دلیل می‌آورد و آن‌ها را حکم قطعی بر تحقق تکلیف فراتر از وسع می‌داند. بررسی عامل گرایش وی به تاویل در این آیات، مساله تحقیق حاضر است. فرضیه تحقیق مبنای کلامی رازی در تفسیر انتساب فعل انسان است. تفسیری که بر اساس آن هرگونه مبدء درونی فعل در انسان انکار می شود و تنها به حالتی نزد شخص به هنگام فعل«کسب» بسنده می‌شود. این مبنای معرفتی رازی خود دارای عوامل است. یکی از این عوامل تفسیر قدرت الهی است.

کلمات کلیدی: آیات وسع، کسب، تکلیف در حد وسع، قدرت، توان طاقت .

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Introduction

Fakhreddin Razi (603-543) is one of the commentators who try to be moderate in paraphrasing Quranic verses. In expressing the meaning of the Qur'an from paraphrase in different verses, he considers it to mean interpretation (see: 3/557; 3/469; 12/502; 8/268).

But what is meant by interpretation here is not the meaning of the first interpretation in the use of the Qur'an means interpretation. Rather, it refers to the latter meaning in the science of interpretation, which is the point of contention between anti-interpretation and hermeneutics. According to this meaning, Ibn Jawzi considers paraphrasing as distancing oneself from the apparent meanings of the word based on reason and symmetry and does not consider the apparent meaning acceptable (Nozha al-A'in al-Nawazir fi Alam al-Wujuh wa al-Nazair: 216-217).

Razi's analysis of the necessity of interpretation in some verses of the Qur'an is, in fact, his interpretation of interpretation as a later meaning, which he considers as distancing himself from the apparent meaning of suspicion in the opposite sense, which is the result of a definite and certain reason(Razi, 1420: 7/146).

One of the verses that he believes should be paraphrased, is an example of verses that must be paraphrased by necessity, is: "Allah does not task any soul beyond its capacity (286-2)". In his view, and for conclusive reasons, there is a task beyond capacity. For this reason, it is said that what God means in this verse is not what the appearance of the verse implies. Therefore, the word must be returned to some lexical metaphors (ibid.).

In interpreting the verses of capacity, Razi, unlike most commentators, tries to offer interpretation beyond the appearance of the verse by paraphrasing.

In examining his point of view, there are two research issues:

one, verifying and measuring his point of view according to interpretive arguments, and second, explaining his point of view and discovering the basis that led him to take such a point of view. In the present study, the second problem is analyzed. This analysis is preceded by a brief account of the interpretive heritage in the capacity verses of the Qur'an, as well as a critical account of Razi's arguments for taking the position of hermeneutics. The hypothesis of the research is as follows:

The theological view of denying the power, as the origin of the issuance of action from man and believing in the theological theory of "acquisition" (Razi, 1411: 1/455) has caused him to have to paraphrase verses broadly.

The theological view of denying power and capacity and replacing the concept of acquisition with it (Abolhassan Ash'ari view) is derived from the basic image of the mystery of God. This image is not imaginable. Nor is a definition. Rather, it is a strong and powerful mental idea that when it is inconsistent with the verses of the Qur'an, Razi paraphrases it instead of doubting its idea. Here, the idea is a mental image of something that sits in its place and affects a person's beliefs (see: Faramarz Gharamaleki, Ahad, the power of the idea).

Although numerous researches have been done on verses of capacity and related interpretive views, but in analyzing the paraphrasing view of Razi and examining its theological basis, no systematic research has been published.

The interpretive challenges of capacity verses, Background

In five verses of the Qur'an, the task is limited to the capacity of man: "No soul

is to be tasked except according to its capacity (233-2)", "Allah does not task any soul beyond its capacity (286-2)", "We task no soul except according to its capacity (152-6)", "We task no soul except according to its capacity (42-7)" and "We task no soul except according to its capacity (62-23)".

These verses are called "capacity verses". Following these verses, various issues have been raised by commentators. Some of them are: analysis of the concept of capacity, the relationship between capacity and endurance, the rationality or legality of the proportionality of the task with capacity, the validity or invalidity of the task beyond the scope, the occurrence or annulment of the task beyond the scope, the ratio of "task within the scope" with purpose from the task, and linking capacity verses with verses indicating the elimination of hardship. Among the commentators, there are differences in the understanding of the capacity verses.

But none of the commentators has considered these verses to be corresponding. All commentators agree that these verses explicitly indicate the limited scope of the task. Of course, there is disagreement about the meaning of these verses.

Among the commentators, there are differences in the understanding of the capacity verses. But none of the commentators has considered these verses to be similar. All commentators agree that these verses explicitly indicate the limited scope of the task. Of course, there is disagreement about the examples of these verses. For this reason, paraphrasing those verses is a very rare issue and contrary to the consensus of commentators. The emergence of such a view needs to be explained.

Regarding those issues, two major interpretive currents have criticized each other's positions:

One: All Shiite commentators, as well as the Mu'tazilites, consider the task beyond the scope (in the nowadays explained as the task beyond one's strength) to be intellectually useless and oppressive. Therefore, they consider it wrong and bad. On this basis, God has never set a task beyond the reach of individuals (See: Ibn Shahr Ashob, 1369: 146; Tabatabai, 1390: 2/444; Sadeghi Tehrani 1406: 4/386; Alwan, 1999: 1/80; Abolsoud 1983: 2/276; Siddiq Hassan Khan 1420: 4/527; Novvi, 1417: 2/90).

Second: all Ash'arite commentators deny the intellectual and inherent ugliness of the overworked task. Therefore, they do not consider it wrong. They generally believe that in the divine view, the overworked task could be a command (Matridi, 1426: 4/317; Panipenti, 1412: 1/446).

Razi, in the form of a nonsense theorem, says: The task has been ordered out of scope (7/146). He attributes this view to the Ash'arite school (7/122). But some of his arguments require that all tasks be beyond the scope. He considers the fact that the duties are beyond the scope of the servant as a reason for paraphrasing the verses.

Razi's reasons regarding fulfilling the task beyond the scope

One of the issues of the capacity verses, in the analysis of which Razi criticizes the Mu'tazilites' point of view, is the issue of the occurrence or cancellation of the task beyond the scope. He says that the Mu'tazilites use those verses to prove that God does not impose on His servants beyond their power. According to the Mu'tazilites, God has declared that He does not oblige anyone except to the extent of His scope. Expansion is beyond endurance. When God does not

assign a servant outside of expansion, then he certainly does not assign a task outside of power and endurance (6/458). Like this verse, other verses say:

"He has chosen you and has not placed for you any obstacle in the religion (78-22)", "Allah desires to lighten your burden (28-4)", "Allah desires ease for you, and He does not desire hardship for you (185-2)". These verses explicitly deny the task beyond the power and capacity of individuals. Therefore, by proving those two principles, two other principles could be concluded:

Reason 1: The servant creates his deeds. If God is the creator of the servant's actions, then the servant's duties will be beyond his power. Because deeds are done by the power of God, and what has been created and done will not be re-created. Moreover, it will not be possible to leave the verb. For the power of the servant is weaker than the power of God; So how can he repel the power of God with his power? When God does not create the present, the servant can't acquire the present with his power.

Reason 2: Affordability is given to individuals before doing work. If this is not the case, then the disbeliever is obliged to believe while he is unable to believe, and this duty is beyond his ability (116/7). He does not refer to a specific source of Mu'tazilites.

According to Razi, rational reasons can prove the occurrence of a task beyond expansion: The first reason is the task of believing in an infidel who dies in a state of disbelief. God is aware from eternity and knows that this person remains an infidel and certainly does not believe. God's awareness of his unbelief and at the same time obliging him to believe are contradictory (7/117). This reason has been widely criticized in the

history of commentary. Assuming logical validity, the occurrence of a task beyond capacity means being beyond power and in the form of an existential theorem (or, in the words of traditional logicians: a partial theorem).

The second reason is that the work is done by the servant according to his motivation. This motive is God's creation. If the performance or omission of action is without any preference, the occurrence of a possible thing without the necessary preference occurs, and this causes the negation of the existence of the Creator.

The reason that motivation is from God is that if it is from the servant, then the person himself will need another motivation to motivate, and this requires sequencing. When a motive causes a task, it indicates that the task was preferable and the other party had less preference. A task with less preference is unlikely to happen. When it is less preferred, the preferred one will inevitably happen. And this requires coercion. In this case, a disbeliever can't believe. While he has been tasked with the impossible, so this task is beyond his power (7/118).

The result of this reason, assuming logical validity, is beyond the power of all duties, and forcing the infidel to believe, at the end of Fakhr al-Razi's statement, is an example. This reason has been widely criticized in theological debates.

Reason 3: There are two ways in assigning a servant:

1. He has the same motivation to do or not to do that task.

2. His motivation is superior to doing or not doing that task.

In the first case, the task is beyond endurance. Because the same motivation to do or not to do something contradicts the preference of one party. In this case,

(equal motivation to do or leave) if one is assigned to one side, the person is assigned to two contradictory things. In the second case (one-sided preference), what is superior is obligatory and what is not superior is impossible and forbidden.

If it is assigned to superiority, it means that it has been assigned to the obligatory. If it is given to a non-superior thing, it is assigned, that is, it is assigned to the impossible (7/118). This reason, is another interpretation of the second reason.

Reason 4: God commanded Abu Lahab to believe. Faith means acknowledging God in all that He has revealed. One of the news that God informed people about, was that Abu Lahab will not believe. Therefore, Abu Lahab has been tasked with something that is not going to be done, so this task is beyond his power (7/118). This reason has been widely criticized in interpretive and theological heritage. The above reason, assuming a logical validity, indicates the fulfillment of a task beyond the power, in the form of a personal theorem.

Reason 5: The servant is not aware of the details of his actions. For example, a person does not know the number of moments he shakes his finger. From the theologians' point of view, movement is movement and stillness. One does not know that when he moves his hand, it involves several movements and stillness. This shows that he is not the creator, because he did not intend to move a specific number. If he does a certain number of moves, without more or less, he prefers the possible and not the preferred, and this is impossible.

Therefore, the individual is not the creator of his actions. So the tasks are beyond strength (7/118). This reason, assuming logical validity, implies the occurrence of tasks beyond the power of

the general cause. Three other reasons, which are presented in the form of two-sided comparisons, result in a general cause: any duty on the servant that is beyond his reach. Razi's arguments have a long history, and he knows very well that the Mu'tazilites have criticized all his arguments.

The Mu'tazilites are not criticized here to avoid prolonging the speech. The Mu'tazilites as well as the philosophers have stated many opposing arguments. There is no doubt that the conflict of conflicting arguments destroys Fakhr Razi's alleged certainty.

Razi's arguments are related to the concept of expansion. Examining and criticizing his views on the use and meaning of the word "capacity" is effective in more accurate analysis of his arguments. In the following five verses, he brings three meanings of capacity: One, capacity as power, in the sense that it is within the realm of human power and does not include all power. Because if he acquires all power, power is limited and man becomes helpless. He continues: On such basis, it has been said that expansion is higher than endurance.

According to this view, expansion means power; The same general concept that does not have ease and difficulty. If the man is given a task that encompasses all his power, he will reach impotence the difference between capacity and endurance is that capacity is general and includes the ability of man to perform easy and difficult tasks. But endurance is the ability of man to perform tasks easily so that man does not fall hard. Second: Expansion means the ability of human beings to do something easily and not in tightness and intensity (24/142). Expansion in this sense is lower than endurance (23/284). Fakhr al-Razi considers the reason for this meaning, according to Mu'adh ibn

Jabal, in the following verse, as said: "Is not his pleasure, not his hardship" (14/242).

He also quotes some unnamed sayings: expansion is lower than effort with hardship (7/116). He goes on to say that the ultimate and highest level of endurance is "Jahd" and not expansion. It is a mistake to think that expanding means making every effort. (14/242). It is noteworthy that he also brought this meaning of expansion from the words of Mu'tazilites, Muqatil, Zahak, and Kalbi. According to them, he gives their reason and argument for this meaning as follows: Indeed, expansion is called expansion because it includes human action and he does not fall hardship (23/284).

Expansion means endurance. He quotes this meaning from Mofazal and does not explain it. According to a study conducted in Farahidi and Mostafavi dictionary books, most lexicologists interpret the word broad according to its meaning. They have linked expansion to God, man (livelihood, psyche, and power), time, and space-based on its uses. The subject of our discussion is human power. Most of the linguists have interpreted expansion to mean strength, as opposed to narrowness. They have portrayed the power of man as a vessel whose object is his activities (Farahidi, 1409: 2/203; Jawhari, 1404: 3/1298; Ibn Faris, 1404: 6/109; Ragheb, 1413: 870; Ibn Athir, 1367: 5/184; Ibn Manzoor, 1410: 8/392, Fayumi, 1414: 659; Turayhi, 1375: 4/403; Mustafavi, 1368: 13/112).

Unlike most lexicographers who equate breadth and strength, some have pointed to the semantic difference between breadth and strength. Among them is Ragheb Esfahani, who said: "Endurance is a name for the strength and ability with which man can hardly do something" (532). In other words, endurance is the ability to do hard work. Mostafavi has considered endurance as a limitation (7/173).

According to what has been said, the second meaning that Razi has expressed in detail is consistent with the opinion of most lexicologists. However, Razi's approach to vocabulary does not correspond to his interpretive approach everywhere. In cases where Fakhr-e-Razi has had a theological discussion, all his examples and arguments are based on the first meaning he has given in detail. The examples he has given in all his arguments to prove that the task is beyond scope show man's helplessness and not his hardship.

Another point that exists in the cases related to Razi is that he, in expressing the meaning of expansion, analyzes it from the Mu'tazilites' point of view, without endurance, so that man does not fall into the hardship (284/23). But he explains the Mu'tazilites' point of view: "They believe in the annulment and non-occurrence of duty to that which does not exist." Because it is said that God does not burden anyone except what is within His power and scope, is beyond strength (6/458).

Razi's reason for paraphrasing capacity verses

Razi, by mentioning the five reasons, wants to show the conflict between what he considers to be definite rational reasons, and the auditory reason that is, the appearances of the verses. He says: Recognition of both sides is a combination of two contradictions and impossible. It is also impossible to deny both. Denial of rational reason and preference of audio reason is a mockery of rational reasons and irrationality.

The result is the annulment of monotheism, prophecy, and the Qur'an.

The preference of the auditory reason, over the rational reason, causes the loss of both reasons. So there is no other way but to consider the rational reason as correct and paraphrasing the auditory reasons (7/117). Razi, in his controversy with the Mu'tazilites, says that they also interpret in repelling the appearances used by the similes.

According to Razi, interpretation is inevitable, although it does not have a paraphrasing meaning. Of course, he also suggests several interpretive meanings. He does not accept these interpretive meanings (117/7). The prerequisite for this secret statement is to abandon the apparent meaning of opposing rational arguments. Even if an acceptable true meaning is not obtained. This requires critical analysis and explanation.

Critique of Razi's point of view

Razi states two reasons for the tendency for paraphrasing in capacity verses. The first is that the appearance of capacity verses is the negation of any task beyond expansion. On the other hand, rational arguments, reveal the existence of out-of-scope tasks.

Criticism of Razi's opinion

Razi states two reasons for the tendency to interpret in broad verses. First, the appearance of the verses of capacity is the negation of any task beyond expansion. Rational arguments, on the other hand, reveal the existence of out-of-scope tasks. Razi acts in three ways in stating the reasons for assignments beyond scope: personal, partial, and general. In the first two cases, the evidence violates the appearance of the capacity verses. In the third case, the reasons are the opposite of the appearance of the verses.

The first method of Fakhr Razi is criticized based on the distinction between the apparent rule of reason and the definite rule of reason. Certainly, his basis is not that whenever the apparent rule of reason conflicts with the appearance of revelation, the way of paraphrasing revelation should be taken. Paraphrasing conflicts with the explicit rule of reason. Can the arguments of Fakhr-e-Razi show the clear and definite rule of reason?.

Razi is well aware of the arguments that contradict his arguments in theological and interpretive heritage. Conflict in competing arguments (positive and negative of fulfilling an out-of-scope task) raises doubts about their certainty. It is a certainty that contrasts with the appearance of Quranic verses and leave no choice but to interpret. Of course, Razi does not see this conflict as a reason to doubt the conclusiveness of his arguments. One may ask why? The purpose of asking why here is not to seek evidence. Because the evidence has come to this question. Rather, the purpose of this question is to search for the definitive factors of the arguments of non-doubt in them, despite the knowledge of the existence of opposing arguments.

Secondly, according to Razi, these arguments do not prove a certain meaning beyond the apparent and explicit meaning of the verses. Rather, they oblige to suppress the apparent meaning of the verses, even if the true meaning cannot be found. Such a method is not in line with his strict style in violating the paraphrasing of other commentators Therefore, it encourages the researcher to look for the factors that lead him to paraphrase the verses.

Razi's second method to express paraphrasing tendency is to present an example of paraphrasing to competitors.

The Mu'tazilites, for example, have been forced to paraphrase verses that seem to signify incarnation.

Razi's second method of expressing a tendency to interpret is to present an example of interpretation to competitors. The Mu'tazilites, for example, have been forced to interpret verses that seem to signify incarnation. Based on the distinction between similar and strong verses, the Mu'tazilites may consider this comparison to be inaccurate and analogous to the difference. Although the difference in the fulfillment and reversal of the task beyond the scope is high, there is a lot of controversies, but no one has stated that the capacity verses are similar.

Razi does not consider the paraphrase able appearance to be any meaning of the verse, which includes explicit meaning and text. The capacity verses, explicitly indicate that the task is limited to capacity. Their paraphrasing, cannot be justified based on secret evidence alone. Does Razi's hermeneutics have a cause before it has a reason, and does it give a reason for believing in that cause?

The reason for Razi's hermeneutics in capacity verses

The interpretation of "hermeneutics" refers to the type of Fakhr-e-Razi's tendency in the verses. The appearance is that he proposes a point of view and gives a reason for it. Paraphrases a tendency to cause rather than a view of reason. The question is why Razi, instead of doubting, criticizing, and measuring the logical validity of what he considers to be conclusive rational arguments, is persuaded to abandon the explicit meaning of the verse? Are his five arguments unquestionable? Or are the fundamental beliefs and hidden

ideas of his mind, which have brought the evidence together, unquestionable?

Care in this question leads the researcher from a critique of his arguments to an analysis of his theological foundations. Razi's theological principles force him to paraphrase. Is the inevitability of a mystery of paraphrasing a logical requirement of theological foundations based on rational arguments, or is it a cognitive bias arising from hidden mental ideas?

Razi, in some of his philosophical works, such as Al-Mubahis Al-Mashreqiya, considers power to mean the internal origin of a verb. According to this analysis, intentional actions in animals are issued from an internal origin and mean power and power (Razi, 1411: 1/379-381).

But in theological and interpretive works, such as the interpretation of broad verses, he rejects power in the sense of the inner origin of the verb. Razi's theological position in attributing human action to him is under an interpretation from the point of view of Abolhassan Ash'ari. But in theological and interpretive works, such as the interpretation of capacity verses, he rejects power in the sense of the inner origin of the verb. Razi's theological position in attributing human action to him is under Abolhassan Ash'ari.

He considers the power in issuing an action to belong to God alone. Therefore, he considers the acceptance of absolute power incompatible with the acceptance of the issuance of human actions from the inner origin of action (strength/power). But at the same time, and contrary to the determinists' view, he does not deny the attribution of human action to him.

Therefore, it can be said that conclusive rational arguments do not

contradict the appearance of capacity verses. Rather, the Ash'arite view, just like a Criticizable view, conflicts with the appearance of the verses. The implication of such a statement is not the invalidity of the Ash'arite view, but its critique. Why does Razi, who is one of the leading critics in Islamic civilization, not consider this Ash'ari view to be critical and consider himself forced to paraphrase the verses? Therefore, it can be said that Razi considers the Ash'arite view to have conclusive rational arguments.

In this case, there is another objection to Razi's approach: reasoning is different from being rational. The Ash'arism view is reasoned according to Razi, and he considers reasoning to be rational. While considering the types of reasoning, this inclination is challenging. There are different types of reasoning: Reason based on certainty (argument), reason based on language, reason based on words, reason based on imagination, and Reason based on an idea.

A reason based on certainty is a reason that all its premises are certain and mean the argument of logic. According to logicians, a reasoned view in this sense is a rational view. Abolhassan Ash'arism theory of acquisition is a theological attempt to resolve the conflict between divine power and human power. The Mu'tazilites and the Shiites consider this conflict to be an illusion of conflict.

Accordingly, the Ash'arite argument for the denial of human power is theological. This argument can be explained based on the following words: What is the reason for Abul Hassan Ash'ari's attempt to resolve the conflict between divine power and human power through the theory of acquisition? Is his conception and definition of divine power a factor in seeing it in opposition

to human power? Or has his idea of God caused such a conflict?

Assuming the second case, Razi's argument is reasonably based on an idea. On the first premise, his reasoning is based on words. By examining the reason for this, it is possible to base his view on the idea of God. In either case, there is no definitive rationale. A few points confirm the above explanation:

1. Failure to reach Razi in the true acceptable sense of the word from the verses;

2. Unjustifiability beyond knowing the scope of all tasks;

3. The inaccuracy of Razi's analysis of the concept of capacity in those verses, with the arguments that he considers definitive and rational.

Razi takes a picture of God. The image is the cause of every phenomenon, including in the human actions of God. In Eastern issues, he raises an argument that confirms this image (1/379). The origin of the verb, or has all the qualities of being the beginning, is or is not. If not, it is not the origin. If so, it is the perfect cause. He does not refer to his theological basis in Oriental discourses. At the same time, he does not say that the only cause in the universe is God alone. This theological belief has led to the opposition of the appearance of the capacity verses to what he calls definite rational arguments.

As long as that fundamental image exists and solidifies Razi's theological scheme, Razi's arguments and those of his rivals will remain in opposition.

According to Rumi: Every insider who became imaginative, If you give him a reason, he will be more worried (Masnavi, second book, verse 2).

Fakhr Razi's image of God is not a reason, but a cause that considers all tasks unrelated to human power and scope. In

interpreting the attribution of the verb to the person, he substitutes the view of acquisition. This image is so entrenched and entrenched that when beliefs based on it conflict with capacity verses, he turns to paraphrase.

Conclusion

Razi's tendency to paraphrase capacity verses is strange in his method of interpretation. This needs to be explained. He gives reasons for paraphrasing these verses.

Research in the factors of his paraphrasing tendency shows that Razi, based on a fundamental image of God, tends to take an Ash'arite position in paraphrasing the issuance of action from human beings.

He substitutes acquisition for the philosophical concept of power His basic image of God is not imaginary. Rather, it is a powerful idea that does not disappear when confronted with the capacity verses. Therefore, Fakhr Razi is forced to paraphrase the verses.

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Manzelat Hadith in Comparing with the Status of Haron (as) in the Holy Qur'an

حدیث منزلت در مقایسه با وضعیت هارون (ع) در قرآن کریم

نهله غروی نایینی ۱

چکیده

Nahla Gharavi Naeeni¹

Abstract

The Messenger of Allah, prepared the Muslims for battle of Tabuk. Ali ben Abitalib was ready for going, but Prophet told him to stay in Medina. The Hypocrites teased Ali and said that Prophet does not like to keep Ali with Himself. Some said He left Ali same as women and children. The teasing forced Ali to follow prophet and says that he does not like to stay. Ali(as) said Oye! Prophet do you leave me between women and boys? He said: Don't you like to be same as Haron to Moses for me, except that there will be no prophet after me? Shia and Sonnie have transmitted this Hadith more than 100 times. But some like Ibn Taimiiah has weekend it. This Paper with the help of Qur'an's Ayat about Haron(as) has determined the status of Amiral Momenin related to prophet are: believing in same Lord, Brotherhood, Cooperation in propagation, receiving Allah's guardianship, to appoint a successor of The Messenger– of Allah, Obeying and following.

Keywords: *The Holy Qur'an, Hadith Manzelat, Haron(as), Ali(as).*

رسول الله(ص) برای غزوه تبوک مسلمانان را آماده کردند. علی بن ابی طالب(ع) نیز برای رفتن آماده شد لکن پیامبر(ص) به ایشان فرمود که در مدینه بماند. منافقان بر علی(ع) تمسخر کرده و گفتند پیامبر(ص) دوست ندارد علی را ببرد. برخی گفتند علی را مانند زنها و بچه ها در مدینه گذاشته است. این عبارات سخره آمیز، امیرالمؤمنین را بر آن داشت که بدنبال رسول خدا(ص) برود و از ماندن در مدینه ابراز ناراحتی کند. علی(ع) فرمود: آیا مرا در میان زنان و کودکان گذاشته‌ای؟ پیامبر(ص) فرمود: آیا نمی خواهی برای من همچون هارون برای موسی باشی؟. این مطلب را علمای شیعه و سنی نقل کرده اند، لکن برخی چون ابن تیمیه در تضعیف این حدیث همت گماشته و از طرق مختلف در رد یا تضعیف آن کوشیده اند. این مقاله با بهره از آیات قرآن کریم درباره حضرت هارون(ع) به روش توصیفی – تحلیلی، جایگاه امیرالمؤمنین(ع) را نسبت به پیامبر اکرم(ص) مشخص کرده است که عبارتند از: ایمان؛ برادری؛ مشارکت در امر تبلیغ؛ استخلاف و وزارت رسول الله(ص).

کلمات کلیدی: قرآن کریم، حدیث منزلت، هارون(ع)، حضرت علی(ع).

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Introduction

The Messenger of God (pbuh) prepared the Muslims for the Tabuk campaign and left Ali ibn Abi Talib in his place in Medina and did not take him for fight. The Messenger of God succeeded Ali bin Abi Talib in his conquest of Tabuk, so Ali said: O Messenger of God, will I be left behind by women and children? So He (p.b.u.h) said: "Do you not accept that you should be like Aaron from Moses to me, except that there is no prophet after me" (Tabarani, 1404: 24/149). So Ali returned to Medina and the Messenger of God (pbuh) proceeded on his journey (Tabari, 1413: 3/52).

On relaying to this mutawater hadith, from the Messenger of Allah, such as the author of Abqat al-Anwar, mentions 40, scholars and investigators like: Ahmad Hanbal, Bukhari, Moslim, Ibn Hajar Asqalani, Kermani, Suyuti, Tabarani and so on. The author of Al-Mizan tafsir writes that Shi'i and Sonny scholars have transmitted this hadith which their number is 100 (Tabatabaee: 14/160). Inb Jozee has mentioned many of hadiths about Ali bin Abutaleb are fals Hadiths in his book Al-Mozoaat, but he has not mention this one as fabricated hadith.

Ibn Taymiyyah in his book Minhaj al-Sunnah al-Nabawiyyah(Ibn Taymiyyah, 1409: 7/335) mentions the status of doubt in the meaning of the hadith and says that this statement of the Messenger of God does not cause any virtue for Ali (as).

In this article, we intend to use the verses of the Qur'an about Aaron (as) to clarify the meaning of this hadith and to evaluate the position of this hadith and Ali ibn Abi Talib (as) with it. Therefore, the main question of the research is:

What is the position of Ali ibn Abi Talib (as) in relation to the Messenger of God (pbuh)? How does the position of Hazrat Aaron (as) match that of Imam Ali (as)?

To find the answers to the questions of this research, we first start with the article of Ali's faith.

1. Ali's Faith

To explain the faith of the Commander of the Faithful (as) in this comparison, it is necessary to find the faith of Aaron (as) in the Holy Quran. The Holy Quran introduces the Lord of Moses and Aaron in three identical verses.

In other words, Aaron's faith is like Moses' faith in the Almighty, as Quran says:" They said, *"We have believed in the Lord of the worlds, the Lord of Moses and Aaron."* (A'raf 122; Sho'ra 48) And once again he said: The6y said, "Believe in the Lord Aaron and Moses" (Taha 70).

The first verse indicates that the Lord of Moses and Aaron is the Lord of the worlds, not an idol, not Pharaoh, and no other god. And that two verses together indicate the same faith of Moses and Aaron (pbuh).

Allameh Tabatabai writes: He did not say: The sorcerers prostrated themselves, but he said: The sorcerers were prostrated; To perfect the effect of Moses' miracle and the astonishment of the sorcerers. It is as if he had said: When they saw the greatness of the miracle, they were so terrified that they prostrated involuntarily, so that they did not understand who would make them prostrate.

Therefore, they saw themselves as inevitably believing in the world, and that he said "Lord of Moses and Aaron" was to indicate that faith in God is combined with faith in Moses and Aaron (Tabatabai, 1393: 8/216).

And the following verse of Surah Taha writes: The sentence: (Amnna(we believe) to the children of Aaron and Moses) is a testimony from them, believe in God, and if they attributed their faith to the Lord of Moses and Aaron, it was because they witnessed both the Lordship of God and the Exalted. Moses and Aaron (pbuh) (Ibid: 14/80).

The sorcerers by believing in the Lord of the worlds, they confessed the prophecy of Moses while acknowledging him, and we mean the meaning of "we belive to the lord of Aaron and Moses", that is, the Lord to whom Aaron and Moses call us, because He is the Lord of all creatures (Tusi, 1987: 7/188). In the interpretation of the verse of Surah A'raf, he writes: It is the confession of the sorcerers that they have believed in the Lord of the worlds; The Lord who created the heavens and the earth and us between them and created Moses and Aaron.

Moses (pbuh) in response to Pharaoh who said who is your Lord? He introduced the Lord as follows: "Our Lord, who gave everything He created, then guided it," said (Taha: 50). From this introduction, the sorcerers called the Lord the Lord of the worlds and fulfilled their purpose by stating the Lord of Moses and Aaron. So the Lord of these two brothers is one to whom Moses answered. The word of God: "The Lord of Moses and Aaron" which is dedicated to Moses and Aaron is for two reasons, one is that Moses and Aaron call to faith; Secondly, it has been attributed to them for the honor, importance and honor of these two people.

The Lord absolutely means God Almighty who is the Lord of all things. A novel has said that the existence of two prophets at the same time is permissible, but the existence of two Imams at the same time is not permissible, because when an Imam rises up for ijtihad, the Imamate is one and two Imams cannot rule and perform ijtihad (Tusi: 4/507).

The verses indicate that the faith of Prophet Moses and Aaron (pbuh) were the same and that they both called to faith and one God. Therefore, in the order of the Holy Prophet (pbuh) to Ali (as), the status and position of faith of Ali ibn Abi Talib is the same as the faith of the Holy Prophet (pbuh), that is, the belief in the Lordship of the Almighty.

It has also been said about the Commander of the Faithful (as), that he was the first man to believe in the Messenger of God and the One God (Ibn Abd al-Barr, 1977). And like the Prophet (pbuh), he invited people to believe in Allah. History and biography books testify to this. This was the reason why the verses of Surah Bara'at should have been recited by that Imam (as) to the infidels of Mecca. The commentators have a consensus and have narrated that when the verses of innocence were revealed, the Messenger of God (pbuh) gave it to Abu Bakr, then took it back and gave it to Ali ibn Abi Talib (as) (Tabarsi, 1403: 3/3). And it was Ali who broke the idols of the Kaab.

Ibn Abd al-Barr writes: It has been said about Abu Bakr that he was the first Muslim; However, he also quotes a narration from Salman to prove that Ali (as) was a Muslim first, so he said: "It was narrated on the authority of Salman al-Farsi that he said: The first of this ummah (nation) was the arrival of its Prophet, upon him be blessings and peace, the basin. The first in Islam was Ali bin Abi Talib (Ibn Abd al-Barr, 1994: 3/198).

Ibn Athir writes about Ali's (as) Islam: When the Prophet (pbuh) invited Ali ibn Abi Talib to Islam, He said: Ali said:" I testify that there is no god but

God, and he alone has no partner" and he believed. (Ibn Athir, 1994: 4/89) and he writes: According to many scholars, he was the first Muslim and immigrated to Medina (Ibid: 88). It has been narrated from Mu'ammar, from Qatadah from Hasan, etc. that he said: He was the first to embrace Islam after Khadija, and he was fifteen years old (Ibid: 91). It was narrated from the Imam that he said: "I worshiped God five years before anyone from this ummah worshiped Him" (Ibn Abd al-Barr, 1994: 3/200).

So that Imam (as) was the first to believe in Islam, Majlisi writes: Judge Ermavi Shafi'i writes in the book "Labab Al-Arbaeen": Ali ibn Abi Talib is closer to reason in converting to Islam because he was the cousin of the Prophet (pbuh) and lived in his house. And that he was one of the closest tribes of the Prophet (Majlisi, 1403: 5/284). Ibn Abi Al-Hadid also says: Hakim said: I do not know anyone among historians who disagrees with the fact that Imam Ali (as) was the first to convert to Islam (Ibid: 285).

After Imam Ali (as) slept in the bed of the Messenger of God (pbuh) on the Night of Al-Mubayt, verse 207 of the Qur'an was revealed in the honor of that Imam, who says: And among the people there are those who seek the pleasure of God (Ibn Athir, 1994: 4/98). The noble verse shows the depth of one's faith in God's pleasure, which does not occur except through faith in God and the love of God that a person puts his life in danger of death for the satisfaction of the Almighty. And Ali ibn Abi Talib went to death to please God and the Messenger of God.

The Commander of the Faithful (as) said: "I prayed before the people for seven years" (Ibn Majah, 1981:1/44).

2. Succession and Ministry

When God commanded Moses (pbuh) to go to Pharaoh, Moses asked for help and a minister for him, and he introduced himself as this minister, his brother Aaron, who was closest and most powerful to him: "And make me a minister from my people, my brother, Aaron and support me with him, and join him in my affairs" (Taha: 29-32). The minister's request was that the matter of the mission be multifaceted, and its surroundings and aspects far apart, and he alone could not reach all the distant aspects of it, a minister is needed to participate in the mission with him, to manage some aspects of it, and to lighten his burden (R.J: Zamakhshari, 1407: 3/61; Siouti, 1411: 4/295; Tabatabai, 1393: 14/147).

Moses' request shows that He (pbuh) had an awake and ready spirit even before prophecy, and also clarifies the fact that he was well aware of the dimensions of his responsibility and knew by what means he should appear in those special circumstances, so that Be able to fight against pharaonic regimes (Makarem Shirazi, 1985: 13/191).

The Messenger of God (pbuh), who was the most perfect of the divine prophets, also knew well that in the face of enemies and problems, he needed a helper to support the religion and the invitation of that Imam and to continue his path. Otherwise, the 23-year labor of a prophet would soon be over and the enemies of Islam would not allow the prophetic tradition to be established. For this reason, he prayed like the prayer of Moses (as). The support of the religion of Islam by Ali (as) after the Messenger of God (pbuh) means the immediate caliphate of Ali (as) after the death of the Prophet (pbuh) and participation in the command and responsibility of the Prophet (pbuh) means all the affairs and

issues that the Messenger of God (pbuh) They were in charge. The Commander of the Faithful (as) should be in charge and this is not possible except with the continuation of the caliphate and guardianship of the Messenger of God (pbuh) which only Ali (as) was worthy of.

Allah says: *"(Before this), We sent Moses the Book and appointed his brother Aaron with him as minister"* (Al-Forqan: 35). Allah gave the book, the Torah, to Moses and made his brother Aaron his minister to carry his heavy burden ... (Tusi, 1987: 7/489). This noble verse is immediately after the revelation of the Qur'an and its truth that the relationship between the two includes:

1. Giving the book to the divine prophet;

2. Appointing his brother as a minister, who witnessed the ministry and succession of Ali ibn Abi Talib, Accompanied by verse Ekmal (Al-Ma'idah 3) and verse 67 of Al-Ma'idah.

It has been narrated from Ibn Marduyah, Khatib Baghdadi and Ibn Asaker from the names of Bint Umays that she said: I saw the Messenger of God (pbuh) who was standing in front of Mount Thabir and said: God, I ask you what my brother Moses asked. To open my chest, to facilitate my work, to untie the knot from my tongue, and to make my brother Ali one of my family as my minister, to strengthen my back to him and make him a partner in my work, so that we can glorify you a lot and mention you a lot, that you are aware to us (Suyuti, 1411: 4/295; Tabatabai, 1393: 14/147).

Ali (as) was always a supporter of the Holy Prophet (pbuh) and he followed in the footsteps of the Messenger of God step by step and did not deviate from that path at all. As he himself said in the beginning of his speech to the people: I

will treat you according to the tradition of your Prophet, the Messenger of God (Ibn Abi Al-Hadid, 1383: 7/36).

Accompanying the verse of Aaron's ministry with the hadith is a testimony to the ministry and the cooperation of Ali ibn Abi Talib in the mission of the Messenger of God, who with the help of Ali and his presence and his successors (children) after the Messenger of God in the Islamic society, established the religion of the Prophet.

Ibn Abbas has narrated from Abu Dharr Ghaffari that one day I was praying noon with the Messenger of God (pbuh) when a beggar in the mosque asked for help and no one gave him anything. The petitioner raised his hand to the sky and said: "Oh God, I asked in the mosque of the Messenger of God, and no one gave me anything." While bowing, Ali (as) pointed his finger, who had a ring on it to the begger, he took the ring. The Messenger of God observed this scene and after the prayer he said to the sky: O God, my brother Musa asked you and said: *"O my Lord expand me my breast, ease my task for me, and remove the impediment from my speech, so they may understand what I say, and give me a Minister from my family, Aaron my brother, add to my strength through him, and make him share my task* (Taha: 25-32).

So the verse of the Quran was revealed to Prophet (p.b.u.h): "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to touch you…"(Al- Qasas: 35).

The Prophet said: "Oh God, and I am Muhammad your Prophet and your chosen one, O God, expand my heart and make my affairs easy for me, and make me a minister from my family, stress my back with Ali". Abu Dharr says: I swear by God that the words of

the Messenger of God (pbuh) had not yet been completed when Gabriel came from the Almighty and said: O Muhammad, read, he said: What should I read? He said: Read: "Your (real) friends are Allah, His Messenger and the Believers, those who establish regular prayers and pay zakat and they bow down humbly (in worship) (Al-Maede: 55) (Hawizi, 1422: 4/411).

Imam Sadiq narrated from his father: The Prophet (pbuh) stood with a Mi'rage and then said: "Oh God, your servant called you, and I responded to him, and I threw love on him from you and asked you to explain to him his chest and make his affairs easy for him and make him a minister from his family and the knot from his tongue. And I ask you what your servant Musa asked you to explain my heart and facilitate my affairs and make me a minister from my family, my brother Ali" (Hemairi: 27/90).

In the incident of Ghadir, the Holy Prophet (pbuh) acknowledged his guardianship and allegiance to the Muslims and said: "Whoever I am his master, this Ali is his master." It was Ali's ministry, deputy and governor who completed the argument with everyone. It was there that God announced the completion of the religion of the Prophet (pbuh): "Today I have perfected your religion for you, and I have completed my blessing on you, and accepted Islam for you as your religion" (Al-Maede: 3). Just as God provided the difference between Moses and Aaron to be light and remembrance for the pious (Al-Anbiya '48), He revealed the Qur'an to the Prophet Muhammad (pbuh) and accepted the religion of Islam for the pious with the guardianship and succession of Ali ibn Abi Talib. The Prophet (pbuh) prepared an army and appointed Ali ibn Abi Talib as its commander, then the war ended. A man

died, so some people returned from Ali. Four of the companions of the Prophet (pbuh) criticized him and said:

When we see the Prophet, we will tell him what Ali ibn Abi Talib did. When they returned, they reached the Messenger of God (pbuh). One of the four stood up and said: O Messenger of God! Didn't you see what Ali did and what he did? The Prophet (pbuh) turned away from him. The second got up and repeated like the first speech. The Messenger of God (pbuh) turned his back on him. A third stood up and said the same thing. The Prophet (pbuh) turned away from him. A fourth stood up and said like them. The Prophet (pbuh) came to them in a state of anger, which was evident from his face, and said: What do you want from Ali? (He repeated 3 time) verily Ali is from me and I am from Ali and He is the guardian of all believers after me (Ibn Athir, 1994: 4/101).

"The Prophet (pbuh) lammed the sky a hundred and twenty times. Not once did God - the Almighty - in which the Prophet commanded the mandate over Ali and the imams after him more than what he commanded by the statutes"(Saduq, 1403: 601). Also he (pbuh)related from Prophet that He said: The imams after me are twelve, the first of whom is Ali bin Abi Talib and the last of them is the Qaem, They are my successors, my administrator, my guardians, and Allah's proofs to my nation after me, the one who acknowledges them is a believer and the one who is denounced for them is an infidel (Saduq, nd: 4/179).

3. Allah appoints the caliph of the Messenger

The caliph and successor of the Prophet (pbuh) should be appointed by God, not the people; As God said about Aaron

that we made him the minister of Moses (Al-Furqan: 35). The announcement of the Messenger of God on the day of Ghadir was a divine command that he took allegiance from everyone. As the responsibility of propagating the divine religion was the responsibility of Moses and his brother, according to the hadith of dignity (Manzelat), inviting to Islam and explaining the rules of the Qur'an was the responsibility of the Holy Prophet (pbuh) and Ali ibn Abi Talib, not others who pledged allegiance to the people and considered the caliphate worthy. Verse 36 of Al-Furqan is a warning to those who denied the message of the Prophet and those who did not accept the immediate caliphate of Ali ibn Abi Talib.

Brother of Prophet

Aaron (as) was the brother of Moses (as) (Al-A'raf 142; Al-Furqan 35; Taha 30 and 42). The Messenger of God (pbuh) was the only child in the family and did not have a brother. When he established a brotherly relationship between Muslims. He chose Ali ibn Abi Talib as his brother. Abu Umar says that the Prophet entered into a brotherhood between the Muslims in Mecca and between the emigrants and the Ansar in Medina, and at every stage he said to Ali: *"You are my brother in this world and in Hear after day"* (Tirmidhi, 1403: 3720; Hakim, 1411: 3/14). It is obvious with Aaron in the relationship of brotherhood with the Prophet of God.

When the first verses of Surah Bara'at were revealed after the return of the Messenger of God from the battle of Tabuk (in the ninth year of the Hijrah), the Messenger of God (pbuh) gave it to Abu Bakr to take to Mecca and recite to the people in Mina on the day of Eid al-Adha. Abu Bakr got up, Gabriel (as) came down and ordered: "I do not know

if it is you or a man of yourself", that this mission should not be performed by you except a man from your family. The Prophet sent Ali ibn Abi Talib (as) to follow Abu Bakr to take the verses to Mecca. Abu Bakr returned to Medina and said: Oy!the Messenger of God, something about me had revealed to you? He said: No. But God commanded that this mission should not be performed by me except myself or a man from my family. It can be seen that Ali ibn Abi Talib is the brother of the Messenger of God and the closest person to him in whom the divine command of "the man of yourself" applies. This matter is also confirmed by the verse of Mubahila, which said*: "Say: come! let us gather together, our sons and your sons, our women and your women, ourselves and yourselves; then let us earnestly pray and invoke the curse of Allah on those who lie"* (AlE'mran: 61).

The commentators state that for the ceremony of Mubahila, the Messenger of God (pbuh) took Ali and Fatima, Hassan and Hussein (pbuh) with him (Tabarsi, 1403: 1/453; Qasemi, 1362: 2/858).

Result

With the help of the verses of the Holy Quran about Aaron and Moses (p. b. u. them) and according to the hadith of status (order of the Messenger of God (pbuh) about Ali ibn Abi Talib) the similarity of the position of Imam Ali with Aaron (p. b. u. them), In matters such as: sharing in the Lord; brotherhood; Succession and Ministry; And that the caliph and guardian of the prophet is appointed by God, just as Aaron was appointed by God for the ministry of Moses, God made Ali (as)

the successor of the Messenger of God, it can be seen that by this the answers to the research questions were obtained.

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Interpretation of Divine Actions, Through the Divine Names and Attributes

تعلیل افعال الهی با اسماء و صفات الهی

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Abstract

The continuity and relevance of Quranic expressions have long been considered by scholars. This issue has been raised mainly in a few verses or Surahs and less attention has been paid to one verse alone. In many verses, after expressing the divine actions, the names of the essence of the names of the action of God are mentioned, which are often at the end of the verse and in the same context, which is explanations and explanations and includes attributes such as being knowledgeable, wise, king, beloved and the Lord. Because the deeds of God Almighty are a sign of the divine names in the degradation of existence. In the current article, using a descriptive-analytical method and interpretive sources, the interpretation of divine actions has been studied, according to the names and attributes in the verses of the Qur'an. These verses, in a general category, are of two categories: stating the cause of God's actions, according to the attributes of the essence, and stating the cause of God's actions.

Keywords: *Divine actions, Divine Name and Attributes, Proportion of Verses, Quranic Sciences, Verses Explaining the Cause and Reasons of Divine Actions.*

چکیده

پیوستگی و ارتباط عبارات قرآنی از دیرباز مورد توجه عالمان قرار داشته است. این موضوع بیشتر در میان چند آیه و یا سوره مطرح بوده و کمتر به یک آیه به صورت واحد توجه شده است. در بسیاری از آیات، پس از برشمرده شدن افعال الهی، این افعال با اسماء ذات یا اسماء فعل پروردگار که غالبا در انتهای آیه یا آیات در یک سیاق هستند، تبیین و تعلیل شده‌اند و با اوصافی نظیر علیم، حکیم، خبیر، ملک و عزیز بودن پروردگار قرین گشته‌اند. در این مقاله با بهره گیری از منابع تفسیری، تعلیل افعال به اسماء و صفات در آیات قرآن بررسی شده است. این آیات در یک دسته‌بندی کلی، به دو قسم تعلیل به صفات ذات و تعلیل به صفات فعل تقسیم‌بندی می‌شود. با تحلیل نمونه‌های متعدد، روشن شد که تعلیل موجود در آیات پس از ذکر افعال الهی، تبیینی بر آن فعل است؛ که هم مبیّن مفهوم و معنای افعال و هم نشان دهنده مرتبط بودن اسماء و صفات الهی به عنوان فواصل آیه با مفاد آیه یا آیات است.

کلمات کلیدی: افعال الهی، اسماء و صفات الهی، تناسب آیات، علوم قرآن، آیات تعلیل.

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Introduction

The issue of appropriateness between verses and surahs and the relationship between verses of the Qur'an with each other is one of the issues that has been always considered by commentators and scholars of Qur'anic sciences. The Qur'an is the miracle of the last prophet. This book was revealed by God Almighty. Therefore, accuracy in the meaning of each word and the order of words and phrases is the key to a deeper understanding of the messages of the Qur'an. Because the Qur'an was issued from God Almighty based on wisdom and steadfastness. It is necessary for him to be wise and to do things based on his expediency and purpose.

Hence, the belief that in the Holy Qur'an, each word is in its place based on a specific purpose, requires that the final part of the verses and chapters (surahs) be examined. The final phrases of the verses may, at first glance, have little to do with the meaning of the verse. But in more detailed studies, contain many points about the meanings and concepts of the verses and the spirit that governs them, which will be effective in explaining the hidden angles of the meanings of the verses. In some verses of the Holy Quran, after stating the divine actions (such as revenge, contentment, guidance, etc.), at the end of the verse or in other parts of the verse, on the attributes of divine attributes (such as dear, wise, knowledgeable, glorious, etc. ...) is mentioned.

It is a kind of interpretation of divine actions, expressed by divine attributes. However, the Holy Qur'an warns human beings against thinking in the divine essence because creatures cannot have scientific mastery over God: "though they do not comprehend Him in their knowledge (110-20)".

But there is no such prohibition on thinking about the attributes, names, and actions of God. It has been also encouraged. In some verses of the Holy Quran, the phrase "know" is mentioned. These verses call for being knowledgeable about divine attributes, names, and deeds:

1. know that Allah is all-mighty, all-wise (209-2)

2. and know that Allah has knowledge of all things. (231-2)

3. and know that Allah has knowledge of all things. (233-2)

4. Know that Allah revives the earth after its death (17-57)

In some verses, after expressing a ruling or advice, God uses the verb "know" to draw attention to the divine attributes and names. The names of divine beauty that come after those advices have many meanings. The following is an example:

O you who have faith! Spend of the good things you have earned [through trade and the like] and of what We bring forth for you from the earth, and do not be of the mind to give the bad part of it, for you yourselves would not take it, unless you ignore. And know that Allah is all-sufficient, all-laudable. (267-2) In this verse, first, there is a compositional sentence: A advice addressed to the believers to forgive and give alms of good and pleasant wealth. He goes on to address the believers: And know that Allah is all-sufficient, all-laudable. Now the question is, what is the purpose of inviting the believers to become aware of the two attributes of all-sufficient, all-laudable after being invited to give alms of good wealth?.

After the command to give alms, it may be thought that God needs the alms of the believers. However, the all-sufficient adjective states that God does not need their almsgiving and that

almsgiving in the way of God is for the benefit of the giver and not for the benefit of God. But another adjective that is raised is the all-laudable. Mentioning the adjective Hamid can have two meanings. Hamid means to praise God. That is, God, while needless, is the praiser of the eligible giver.

Hamid, meaning that God is Mahmoud, teaches that God Almighty deserves praise and thanksgiving. The most obvious example of divine praise is almsgiving in His way and by His command. Mentioning the adjective all-laudable can have two meanings. All-laudable means to praise God. That is, God, while needless, is the praiser of the eligible giver. All-laudable means that God is deserving praise, teaches that God Almighty deserves praise and thanksgiving.

The most obvious example of divine praise is almsgiving in His way and by His command. The above verse was an example in which God, after advising the believers, explains the contents by mentioning the divine names and attributes. There are many such cases in the Holy Quran. Sometimes, in some verses, God, after the current expression of His actions, explains that action to His more general attributes, names, or actions. This will be explained in detail. The innovative aspect of the present article is, first, the study of the meaning of pauses and expressions with divine names and attributes of the verse according to the provisions of the same verse.

This is explained by the continuity and thematic unity of the verses. Of course, this issue has received less attention in the field of Quranic sciences. Second, in this article, how to interpret divine actions to divine attributes is examined. In such a way that by bringing several examples of divine actions, its connection with the

final phrases of the verse is explained. According to the authors of the article, often the end of each verse is appropriate to the content of the verse. The reason is that this issue originates from the divine wisdom in the way of positioning the words in the verses of the Holy Quran. The research method was descriptive-analytical and with an in-depth study of interpretive sources and Quranic sciences. There was attempt an attempt to prove the above claim.

Background

The issue of correlation between verses has always been considered by scholars of Quranic sciences. This correlation has been discussed in the books of Quranic sciences with titles such as endings, intervals, appropriateness, and order of verses. In this regard, several works have been written. Examples including books such as the appropriateness of verses, (Maerefat), Moetarak al-Aqr'an (Suyuti), Rhetoric and pauses of the Qur'an (Taherkhani), Order in the proportion of verses and verses (Baqa'i), Research on the order of the Qur'an (Feqhizadeh).

Examples of books on the subject of pauses and proportions of verses are Al-Atqan in the sciences of the Qur'an in the sixty-second type (Suyuti), Al-Burhan in the sciences of the Qur'an in the eighth type (Zarkashi), and Al-Tamheed in the sciences of the Qur'an (Mohammad Hadi Maaref). From the articles written in such regard, we can mention the connection and appropriateness of the verses in the Qur'an (Bi_Aazar Shirazi). In this regard, what has attracted the most attention of scholars of Quranic sciences is, first, the relationship between the verses of a surah with each other, and in the next stage, the relationship between the verses of a surah with the verses of

other surahs and also the relationship of surahs to each other.

In other words, most of their attention is on the proportions between the verses that are placed next to each other. Hence, less attention has been paid to the question of what is the relationship between the contents of a verse and its final phrase. It seems that paying too much attention to the proportion and relevance of verses can be a reason for not paying attention to other proportions in the Holy Quran, including the proportion of phrases in a single verse. Of course, in some commentary books, this issue has been addressed briefly during the commentary content. This is more common in later commentaries, such as Al-Mizan. In earlier commentaries, they merely described the lexical names of the divine names. However, in commentaries such as Mafatih al-Ghayb, Fakhr al-Razi, and Anwar al-Tanzil al-Beizawi, the endings and pauses intervals of the verses are briefly discussed.

Perhaps the most important study in the field of order and coherence of Quranic verses can be seen in the comments of the Pakistani commentator Amin Ahsan Islahi He has addressed this issue in his commentary book, entitled "Contemplation of the Qur'an". He believed that the Qur'an itself was its interpreter. For this purpose, the language, order, and coherence of the Qur'an should be used (Iftikhar Ahmad, 1996: 44-45).

However, so far, independent study or book has not seriously discussed the endings and intervals of the verses and their relationship to divine actions.

Explaining divine actions through his attributes

First of all, the definitions of the verses intervals in the Quranic sciences books should be briefly presented. The point is that the definitions provided in this regard are "similar" to the topic at hand. But what is the purpose of this article is not explicitly stated in the books of Quranic sciences. In the terminology of Quranic sciences, examining the appropriateness and spacing of verses is valuable knowledge. Commentators have paid less attention to it due to its special delicacy (Suyuti, 1416: 2/288).

The literal meaning of proportionality is to be close to each other. If something is said to be appropriate to another, it means it is close to it (Zarkashi, 1957: 1/35). The knowledge by which the causes of the order and arrangement of the parts and phrases of the Qur'an are known is the Qur'anic proportions science. Proficiency in this field depends on knowing the general purposes of the surahs, which leads to knowing the purposes of each Qur'anic phrase (Baqa'i, 1969: 1/6).

The last words of the verses are called intervals, which have the same letters and the same shape and play a role in understanding the meanings (Suyuti, 1416: 2/ 260). As a result, the science of proportionality is a science that studies the internal and organizational coherence and connection of the components of the Qur'an. Due to the necessity of the unity of the subject, there must be a set of appropriateness and consistency between the verses, because they were revealed at the same time and in succession. It is now assumed that this single set is the components of a word and a body. Therefore, there must be a proportion between the components of that set. For this reason, thematic unity, being of the same type and being part of a word and a collection, makes it a goal as a group. This group has an inherent unity (Maarefat, 1373: 16).

As mentioned before, this article deals with the cases in which the divine actions are explained by the attributes of God (which are often stated in the endings and intervals of the verses). Allameh Tabatabai has divided such interpretations into two parts: the attribution of verbs to nouns and the attribution of verbs to more general verbs. The second part goes back to the first one. He says about them: "It is abundant to interpret the God's action through its names and attributes in the Qur'an, such as: "Indeed Allah is all-forgiving, all-merciful", "And He is the All-mighty, the All-wise"," and He is the All-attentive, the All-aware" (Tabatabai, 1417: 19/86)."

Sometimes, the current interpretation of God's actions is extended to His other action, which is more common than that. Such explanations go back to the same way (same).

He has also mentioned this matter in the book of monotheistic treatises. He considers those explanations as evidence of the mediation of divine names in the descent. He says: "If you look closely at the divine book, you will find that God interprets specific names with generic names in the verses of Tawhid, such as the verses in Ra'd, Hadid, Hashr, and the verse of Ayat-Al-Kursi and many other verses. And you will find that God Almighty, when expressing creation and consolidating existence and various forms of imparting and bestowing, as well as in the stage of return, such as death, purgatory, resurrection, etc. He interprets them with names that have a meaning commensurate with each of these. You may achieve this in more than five hundred verses.

As far as the credit stage is concerned, as is the case with obligate. And if you pay attention to the relations between nouns and sub-nouns, you will be guided by the characteristics of nouns to many degrading aspects of existence; And vice versa. Then you will get countless sciences." (Tabatabai, 1388: 157 and 158). The content mentioned by Allameh Tabatabai is beyond what can be achieved in an article. But he opens a way for us that, thanks to God, entering it will have many blessings and fruits.

Ayatollah Javadi Amoli, (as will be explained in detail) believes that in the Holy Qur'an, divine actions are sometimes explained and explained in terms of functional attributes and sometimes in terms of God's inherent attributes.

Explaining divine actions through the functional attributes of God

In some verses that speak of a deed of God, at the end of the verse, a reason and explanation for it are mentioned from the current attributes of God, which is more general. There are many examples of this group. For example, auditing, reward, punishment, forgiveness, and revenge are all divine actions. To explain them, the functional attributes of God are recounted, such as that God is accountable, forgiving, or avenger (Javadi Amoli, 2002: 13/697).

1. Explanation of divine actions, according to the intrinsic attributes of God

Sometimes, after expressing one of the divine actions, that action is explained by the inherent attributes of God, such as All-knowing and All-capable, which are comprehensive of all functional matters and superior to it (Javadi Amoli, 2002: 13/697). Here, examples are mentioned to clarify:

1-1. Sustenance

Regarding God providing, in various verses, the act of pleasing God is

explained with other functional and intrinsic attributes of God.

Example 1:
 "How many a living being (dabbah) there is that does not carry its own provision. Allah provides them and you, and He is the All-hearing, the All-knowing" (60-29).

The above verse refers to God being pleased. Because God hears and is aware of the needs of His servants, He provides for them. In other words, God's providing is explained by the attributes of hearing and knowledge of God. Because all creatures are provided for by these two attributes with various means and intermediaries (Mughniyeh, 1424: 6/123).

In this verse, "Dabbah" refers to all living beings on earth - whether they have the intellect or no intellect - (Zamakhshari, 1407: 3/462). The concept of "carrying sustenance" means storing sustenance and food. Just as humans and some animals, such as ants, mice, and bees, store their food.

This verse instructs the believers who were incapacitated by the polytheists in Mecca and threatened with sedition and torment, to emigrate and don't worry about their livelihood if they find it difficult to practice their religion and are unable to perform their religious duties at home. Because the provision of all the servants is the responsibility of God and He provides for them. If they emigrate, he will provide as he provided for them at home. In this way, God encourages the believers not to worry about their sustenance if they want to emigrate in the way of God.

Believers should know that wherever they are, God provides for them there and they will not die of hunger. Moreover, they should know that their provider is their Lord, not their homeland. Moreover, in the context of the revelation of the above verse, it is stated that: The Arabs killed their children for fear of starvation, which with the revelation of the above verse, this fear was invalidated (Howeizi, 1415: 4/168). It is also said that this verse was revealed to the believers living in Mecca. When they came to the Prophet and complained about the lack of property, houses, and livelihood. They knew the reason for not migrating to Medina in those cases. In response, this verse was revealed (Tusi, Undated: 8/222).

Hence, God Almighty says: Many creatures do not store their sustenance, but God provides their sustenance daily. You humans, though you save, you should know that God is your Sustainer and He is the Hearer, the Knower. At the end of the verse, there are two great names of God which indicate a reason for the meaning of the verse. Because the meaning of the verse was that human beings and other animals need sustenance, and they ask God for sustenance in the language of need (not necessarily the tongue of the head). And God satisfies their needs because He knows both the needs of His people and Hears their needs. Therefore, the needs of the creatures are not hidden from him and he provides for them according to these two names (Fakhr Razi, 1420: 25/73; Tabatabai, 1417: 16/146 and 147).

In other words, "and He is the All-hearing, the All-knowing" explains the satisfaction of the need of the creatures and man for food and sustenance that they ask for in the language of need, that God is the Hearer, the Wise. That is, he has created everything and hears their requests and needs to be poor in providing sustenance and is aware of

their situation and our conscience (Tabarsi, 1372: 3/253-254) "hearing" And "knowledge" is two of the general attributes of God's action (Tabatabai, 1417: 19/86).

Another example of this type of explanation is given below, which states some explanations for how God manages sustenance.

Example 2:
"To Him belong the keys (maqalids) of the heavens and the earth: He expands the provision for whomever He wishes, and tightens it [for whomever He wishes]. Indeed, He has knowledge of all things" (12-42).

According to some commentators, the word "maqalids" in the above verse is a Persian word meaning keys (Tabari, 1412: 25/9-10). In this verse, God Almighty says: The locks of heavenly and earthly good and evil, as well as its keys, are in God's hands. God gives sustenance to whomever He wills and narrows the sustenance to whomever He wills. The sustenance expansion and narrowing were based on divine expediency and providence (Tusi, Undated: 9/150).

Hence, at the end of the verse, he brings the phrase of "Indeed He knows all things" which is the expressive appeal and explanation before it (Ibn Ashur, 1420: 25/118). "Indeed He knows all things" means that the issue of sustenance and its differences, in its breadth and narrowness, is not without account and out of ignorance, but according to God's knowledge of everything. He knows what to give to each day-eater according to his condition and how much to give. He not only considers the state of sustenance but also the external circumstances that are

related to sustenance (Tabatabai, 1417: 18/27).

The opening or narrowing of sustenance is due to divine knowledge of everything; because he knows the capacity of every creature and if he deems wealth and wealth to be good for him due to the merit of the creature, he will enrich him. Otherwise, he makes him poor (Zamakhshari, 1407: 4/215; Beizawi, 1418: 5/78).

Example 3:
"Were Allah to expand the provision for [all] His servants, they would surely create havoc on the earth. But He sends down in a [precise] measure whatever He wishes. Indeed, He is all-aware, all-seeing about His servants" (27-42).

In this verse, first of all, concerning the divine plan, it is emphasized that the expansion of sustenance takes place by the will of God and under expediency. Therefore, for some people, due to the nature of greed and extravagance, sustenance is not extended to eliminate the possibility of major corruption, such as arrogance and murder (Tusi, Undated: 9/162). The sentence is to explain the previous sentences; That is, the reason why God sends sustenance as much as He deems fit is his knowledge and insight towards his servants (Ibn Ashur, 1420: 25/156).

"Indeed, He is all-aware, all-seeing about His servants" is to explain the previous sentences; That is, the reason why God sends sustenance as much as He deems fit is his knowledge and insight towards his servants (Ibn Ashur, 1420: 25/156). Below this verse, a narration from Imam Sadegh has been narrated. He explained the lack of expansion of sustenance for some people as: "But he made them need each other and enslaved them by that, and if he made

them rich, he would have become poor." (Bahrani, 1416: 4/825).

As it has been stated, the system of sustenance and its measures are such that following the divine knowledge and per the requirements and interests of the individual, sustenance is granted in a certain amount. This holy hadith confirms it: "Some slaves cannot be reformed except with wealth, and some cannot be reformed except with poverty" (Tabarsi, 1372: 9/46). Therefore, the God who surrounds the hearts of the servants with the attributes of knowledge and insight determines sustenance based on those attributes.

Example 4:

In the following example, the act of pleasing God in the Hereafter is explained by His common names: "Those who migrate in the way of Allah and then are slain, or die, Allah will surely provide them with a good provision. Allah is indeed the best of providers. (58-22) He will admit them into an abode they are pleased with. Indeed, Allah is all-knowing, all-forbearing" (59-22).

In this verse, God Almighty promises good sustenance to those who have migrated in his way. The final sentence of the verse is that: "Allah is indeed the best of providers" which explains the content of the verse, means good sustenance, which is the blessing of the Hereafter after death, and some have interpreted it as Paradise (Tusi, Undated: 7/334) (see: Tabatabai, 1417: 14/399).

In this verse, God's good provision to the emigrants in his way is explained according to the general attribute of God

that He is the best Provider. According to a narration, this verse was revealed about those who were fighting in the war with the Prophet. According to the verse, the reward of this struggle is the same for those who are martyred in that war or those who survive and die in the future due to natural death (Zamakhshari, 1407: 3/167; Beizawi, 1418: 4/76).

In the next verse, the phrase "He will admit them into an abode they are pleased with" is interpreted with the phrase of "Indeed Allah is all-knowing, all-forbearing". It means that God puts the believers in a position that makes them happy and they do not hate it. This is to compensate for the expulsion of the polytheists who expelled the believers from their land. The dismissal made them disgusted. Therefore, he interprets this sentence as "Indeed Allah is all-knowing, all-forbearing"; That is, God knows what satisfies the believers first. Secondly, what is their level and existential capacity to receive sustenance (Fakhr Razi, 1420: 23/244). He is also free from excess in his grace and mercy (Tabarsi, 1372: 3/57); therefore, under these cases, it provides their satisfaction. This preparation is combined with the attribute of patience and it means that he does not hurry in punishing their oppressive enemies" (Tabatabai, 1417: 14/399).

2-1. Sending the Messenger and the Revelation of the Quran

Another example of a divine action that is explained by one of the inherent or current attributes of God is the act of sending a messenger and the revelation of the Qur'an. This is explained by the more general action and attribute of God.

Example 1:

"We sent it down on a blessed night, and We have been warning [mankind] (3-44). The sentence "and We have been warning [mankind]" is an explanation for the sentence "We sent it down". That is, we revealed the Qur'an because the warning of the people is in the honor of God (Ibn Ashur, 1420: 25/309). The phrase ... expresses the expression and indicates that God Almighty has been constantly warning before this warning. In this regard, some believe that God has completed the argument and warned by placing reason and hearing in the servants (Tusi, Undated: 9/224). This indicates that the revelation of the Qur'an from God Almighty is not an emerging matter. Therefore, the revelation of the Qur'an is a continuation of the warnings of the ancients (Tabatabai, 1417: 18/131).

In the same surah, God says in the continuation of the above verse: "Every definitive matter is resolved on it, (4-44) as an ordinance from Us. We have been sending [apostles] (5-44) as an ordinance from Us. We have been sending [apostles] (6-44)"

Considering the previous verse and the word "mercy" which is mentioned, indicates that on the Night of "Ghadr", all things are of the type of divine mercy. Is divided (Tabarsi, 1412: 4/ 81). By divine mercy, the destinies of individuals, such as sustenance, etc., are divided (Tabarsi, 1412: 4/81). Moreover, God has sent prophets to His servants because of His mercy. Because sending prophets along with warnings is a mercy for people to avoid punishment and gain rewards (Ibn Ashur, 1420: 25/311).

In the above verses, the phrase "indeed He is the All-hearing, the All-knowing" is the explanation of the sentence "We have been sending [apostles] as a mercy from your Lord". Mentioning the adjective all-knowing after these phrases means that God sends a prophet to the people because of His mercy. Because he is aware of the worship of idols by the polytheists and the seduction of the people by the infidels and the suffering of the people from the oppression of the strong. So he sent messengers to correct the people. Moreover, God is aware of the motives of the people and their actions and corruptions. So he sent messengers with religions so that people would stop corruption. He also sent prophets to correct the beliefs and actions of the people (Ibn Ashur, 1420: 25/312).

Mentioning the adjective all-hearing after the phrase ... indicates that God is the Hearer of requests and the Knower of needs. He hears the request of the servants and knows their needs which is the same as giving guidance to God. That is why he reveals the book and sends the prophets. Because he has mercy on his servants (see: Tusi, Undated: 9/225; Tabatabai, 1417: 18/133).

Example 2:

It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error. (2-62) And to others from among them [as well] who have not yet joined them. And He is the All-mighty, the All-wise (3-62).

In verse 3, he expands the circle of the Prophet's mission to others other than the Arabs. Even the People of the Book are subject to the universal mission of the Holy Prophet. At the end of the verse, two adjectives all-mighty and all-wise are mentioned. All-mighty

points to the impenetrable power of God in advancing His plans. All- wise emphasizes the steadfastness and soundness of all of God's plans, the pinnacle of wisdom. These two attributes follow the issue of the prophethood of the Holy Prophet and it means the honor and wisdom of God in the matter of revelation and the realization of its purpose. Some may think that God, by sending a messenger among the people, cannot cultivate and teach them and that he will be defeated in this work (Saboohi, 1398: 3/247).

The reason for such suspicion is the jealousy and protests against the choice of the Prophet among the Arab people by the claimants of the Book. This is inferred from the next verse: "That is Allah's grace, which He grants to whomever He wishes, and Allah is the dispenser of a great grace." and the verses related to the carrying the Torah by the Jews who are the same as donkeys and the claim of their divine guardians. They expected the prophet promised to them in their books to be sent from among themselves. When the new prophet was chosen from among the Arab people, the Jews considered this work of God to be far from the wisdom and thought that God would be defeated by this work. That is why they need to know that only God can never fail. In all divine acts and commands, there is no room for laziness and corruption (see: Tusi, Undated: 10/4).

Another point that needs to be noted is that the attributes that explain and explain God's actions are not only at the end of the verses. Rather, they are sometimes mentioned in the previous verse or the middle descriptions of the verse. As the descriptions mentioned in the first verse of Surah Al-Jumu'ah are also explanations for the act of resurrection of the Holy Prophet PBUH from God.

Whatever there is in the heavens and in the earth glorifies Allah, the Sovereign, the All-holy, the All-mighty, the All-wise (1-62). In this verse, four attributes are given to God. Traits that are both preventative and exigency. The Sovereign means the influential ruler of the world and the hereafter (Tabari, 1412: 25/66).

"Holy" means to be free from the plagues that cause ignorance and lack of knowledge of things (Bahrani, 1416: 5/373). "All-mighty and All-wise" also indicates the divine authority and providence of the divine essence. The preventative aspect is in the direction of denying any illusions, defects, and needs about God and His actions, which was expressed through the rosary and became the main basis. The exigency aspect in the scope of the same rosary refers to the absolute and flawless sovereignty of God and His honorable and wise dominion in deeds, and with this expression, he creates a more complete view of the rosary. That is, the same God that all beings constantly acknowledge his needlessness, does not ignore the needs of his countrymen.

He takes the reign of the universe and acts with dignity and wisdom. These attributes have come to let us know that both God does not need and He has considered our needs. Therefore, in the next verse, he says:" It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom (2-62)."

If the pronoun "he" did not appear at the beginning of the verse and the verse began with "who", then the interpretation of verse 2 was still the attribute of God in the previous verse. But the coming of the pronoun "he" is since the addressee considers all the glorifications and descriptions of the

previous verse in the issue of the Prophet's prophet hood (Saboohi, 1398: 3/236-238). That is, God does not need to send a messenger. These are the servants who need him. God, as a pure, omnipotent, and wise ruler, has considered the needs of His servants and sent a prophet for them.

Example 3:
"Say, 'O mankind! I am the Apostle of Allah to you all, [of Him] to whom belongs the kingdom of the heavens and the earth. There is no god except Him. He gives life and brings death.' So have faith in Allah and His Apostle, the untaught prophet, who has faith in Allah and His words, and follow him so that you may be guided. (158-7)"

In this verse, after mentioning the mission of the Prophet (PBUH) to which Prophet Moses and Jesus (PBUH) had also preached and listed his characteristics in the Torah and the Bible (see: Qurtubi, 1985: 7/302), God blessed It specifies three descriptions. Each of these attributes is decisive in proving the mission: the owner and mastermind of the system of creation, unity in divinity, able to revive and die. Each of these three attributes is the fulcrum of prophecy.

That is, since the kingdom of heaven and earth belongs to God alone, he must rule over human beings and send messengers to them. Because divinity belongs to him, he must send prophets to guide human beings. Incidentally, since the power to kill and resurrect is unique to him, the determination of mission and prophecy is in his hands alone (Javadi Amoli, 2002: 30/486). That is, in this verse, the three descriptions of God's ownership, divinity, and power are the explanation for the necessity of sending a messenger by God.

According to Allama Tabatabai, in the interpretation of this verse, both the attributes that explain the sending of the Prophet by God and the atmosphere of the revelation of verses are mentioned. This is inferred from the context in which the verse is placed. In this verse, the attributes that God has described to Himself are mentioned. These attributes indicate the reasons that have stated the possibility of sending prophets from God in itself and also prove the possibility of the generality of the prophethood. In this way, God removes the denial and wonder of the children of Israel about how a non-Jewish man and one of the Arabs might attain universal prophecy. Because the Jews thought that of all the human race, only they belonged to the party of God; Rather, they considered themselves close to God and even God's children and friends! It also eliminates the exclusion of non-Arab nervousness from the fact that an Arab man became their prophet (Tabatabai, 1417: 8/283). Therefore, guidance and attainment of happiness can only be achieved by believing in God and following His Messenger and his successors (Feyz Kashani, 1415: 2/244).

He goes on to argue: The implication of the sentence in question for these meanings is that God said in the previous sentence: "I am God's messenger to all of you people." Then in the next sentence, he describes God and says: "The God who ..."; So the meaning of these two sentences is as follows: "The God who chose Muhammad as a prophet, the same God from whom the rule of the heavens and the earth and the general kingdom belongs. The same God who is no god but Him who owns a corner of Be it heaven or earth. So he is the only one who can rule whatever he wants and there is no obstacle to the influence of his ruling.

No will can stand against its will. He who can, by His will, send a prophet to a tribe of His servants or all of them. He is the God in whose hand is the resurrection and the death. So God can resurrect some people or all human beings to a happy life, or lead them to a cruel and misguided death (Tabatabai, 1417: 8/284).

3-1. Divine help for the believers

Another action for which God has given reasons for His general attributes and actions is divine help, which is for the believers.

Example 1:

In the following verse, there are two reasons for God's help to the believers: "When you were on the nearer side, and they on the farther side, while the caravan was below you, and had you agreed together on an encounter, you would have certainly failed to keep the tryst, but in order that Allah may carry through a matter that was bound to be fulfilled, so that he who perishes might perish by a manifest proof, and he who lives may live on by a manifest proof, and Allah is indeed all-hearing, all-knowing (42-8)"

From the above verse, it is understood that the attitude of the believers and the pagans in the battle of Badr was only with the special providence of God. Because the polytheists, who had more population and weapons, settled in the high part of the desert and where water was available to them and the ground was firmly under their feet. The number and strength of believers were small. They were settled downstream of the desert, on a sandy, dry land. If the believers had wanted to make a deal with the infidels beforehand that you and we would camp here, they would certainly have had a dispute and would never have succeeded in creating a front in this way.

Therefore, being in this way was neither from the side of the believers nor from the side of the infidels. Rather, it was only by the will of God (Tabatabai, 1417: 9/92 and 93). But at the beginning of the phrase but so that Allah may carry through a matter that was bound to be fulfilled is the perception of the previous content. According to it, it is clear that the believers did not have such an appointment and their coming to one of the two groups of the enemy was done without a promise and with destiny from God (Ibn Ashur, 1420: 9/113).

Therefore, the meaning of the phrase is as follows: But God gathered you apart from the promise so that His command based on the help of His saints and the honor of His religion and the destruction and wrath of His enemies will be realized (Dara, 1430: 4/57). Destruction and life have been used as a metaphor for disbelief and Islam (Darwish, 1415: 4/7 and 8). And the awareness that Islam is the only true religion that must be adhered to should be revealed (Zamakhshari, 1407: 2/224). The sentence "and Allah is indeed all-hearing, all-knowing" is also an explanation that is a reference to the sentence "so that he who perishes might perish by a manifest proof" That is, if God reversed this and did what He did, it was because He is the Hearer and the Hearer of your prayers, He is the Knower, and He knows what is in your hearts. Here, what he had mentioned at the beginning of the story about Badr is mentioned: "When you appealed to your Lord for help, He answered you: 'I will aid you with a thousand angels in a file (9-8)" (See: Tabatabai, 1417: 9/92).

4-1. Audit of slaves and punishment of criminals

In some verses, in the establishment of the system of resurrection and the placement of criminals in torment and fire, according to the general characteristics of God Almighty, there are explanations and explanations. Although man voluntarily takes the path of crime and sin, according to God's plan, the path of his crime will lead to torment. God, out of His mercy, has repeatedly reminded people of this matter in different positions. God Almighty has set a measure for everything. According to the divine will, a criminal life leads to the end of punishment.

Example 1:

"Indeed the guilty are steeped in error and madness. (47-54) The day when they are dragged on their faces into the Fire, [it will be said to them,] 'Taste the touch of hell! (48-54) Indeed We have created everything in a measure" (49-54).

The Almighty God, after stating the attributes of the inmates of Hell, points to the creation of everything according to need and expediency. This destiny does not have an excess that leads to futility, nor does it have a deficiency that causes need (Abolfotuh Razi, 1408: 18/232). This noble verse explains the worldly misguidance of the criminals and the fire of their hell as a public issue. That is, in general, God Almighty has created everything by measure. In the narrations that have been given for the interpretation of this verse, it has been stated that all the punishments of the people of Hell have been prepared according to the extent of their deeds (Howeizi, 1415: 5/186).

In this regard, Allameh Tabatabai says: "The measure that in everything is the limit and limits and in the path of its existence, does not exceed it, so this is the general act of God Almighty. Since none of the beings is devoid of this action and this system, then the explanation of the torment to the extent is the explanation of God's specific action to His general action, and in fact, it expresses the meaning that this particular action is an example of the general divine action. That is, it is destiny. Just as God created all beings in a certain size, He has decreed for the man that if he rejects the call of prophecy, he will be punished in Hell on the Day of Judgment" (Tabatabai, 1417: 19/87).

Example 2:

"As for those who are faithless, let their faithlessness not grieve you. To Us will be their return, and We will inform them about what they have done. Indeed Allah knows best what is in the breasts" (23-31).

In this verse, the sentence "Indeed Allah knows best what is in the breasts", is an explanation for the sentence" We will inform them about what they have done" (Ibn Ashur, 1420: 16/345). That is, on the Day of Judgment, God will inform the disbelievers of their deeds. This is not difficult for God. Because he is also aware of the secrets and intentions within them.

Hence, this verse contains a kind of consolation to the Prophet (PBUH). Because the infidelity of the infidels cannot harm the Prophet (Tabarsi, 1372: 4/149). Therefore, this explanation is of the type of explanation using the noun sentence. One of God's special actions is interpreted using a noun phrase that refers to the general attribute of God. The following verses are other examples of this:

"If you are ungrateful, Allah has indeed no need of you, though He does not approve ingratitude for His servants; and if you give thanks, He approves that for you. No bearer shall bear another's burden; then your return will be to your Lord, whereat He will inform you concerning what you used to do. Indeed, He knows best what is in the breasts. (7-39)"

"Have you not regarded that Allah knows whatever there is in the heavens and whatever there is in the earth? There dost not takes place any secret talk among three, but He is their fourth [companion], nor among five but He is their sixth, nor when they are less than that or more but He is with them wherever they may be. Then He will inform them about what they have done on the Day of Resurrection. Indeed Allah has knowledge of all things" (7-58).

Your Lord will indeed recompense everyone fully for their works. Indeed, He is well aware of what they do" (111-11). Ibn Ashur considers "Indeed, He is well aware of what they do" as an appeal and explanation for recompense. Because surrounding the divine knowledge with their deeds along with the will to punish, causes the punishment to be under their deeds (Ibn Ashur, 1420: 11/339).

Example 3:
"Indeed your Lord's striking is severe. (12-85) It is indeed He who originates and brings back, (13-85) and He is the All-forgiving, the All-affectionate, (14-85) Lord of the Throne, the All-glorious, (15-85) doer of what He desires" (16-85).

In Surah Al-Buruj, some seditionists persecuted the believers because of their faith. In verses 1 to 9, the flow of the companions of Ukhdud is mentioned. They burned the believers for believing in God. In this surah, the end reminds them to be a lesson for contemporary seditionists of the period of the revelation of the Qur'an. In verses 10 and 11, two general rules and traditions of God in dealing with seditionists and believers are mentioned.

In verse 13, with the emphatic tone in the phrase "Indeed your Lord's striking is severe", he expresses a new threat to the seditionists who do not give up sedition and deny the words of God in the previous verses and justifies revenge with the attributes that follow. That is if he says that taking God is hard, it is because God has such qualities. The holy verse "It is indeed He who originates and brings back," explains the intensity of God Almighty. Yes, God is the one who creates the creatures and restores them to their original state after destruction and destruction.

The God, in whose hands is the origin and resurrection of all beings, will do this hard if he wills to oppress and overcome others. Hence, mentioning these two attributes after warning against severe divine revenge emphasizes that the creation and destruction and then the resurrection of the infidels is to achieve their main punishment. Giving them respite is not due to their negligence and impunity (Fakhreddin Razi, 1420: 31/114).

Mentioning the two attributes of All-forgiving and the All-affectionate to support the believers against the oppression and aggression of the infidels is sedition. These two attributes do not refer to the forgiveness of the seditionists in case of repentance; because the desired result of mentioning the attributes is God's severe treatment of the arrogant (Saboohi, 1398: 1/50). Some commentators believe that the mention of this verse after the promise of revenge and punishment of the infidels indicates that the nature of

divine punishment is accompanied by mercy. Therefore, sinners should not neglect repentance and despair of God's mercy (Mughniyeh, 1424: 7/547).

God is the owner of the majestic throne. The Throne is the place of absolute sovereignty in the system of creation. It is enough for the owner of this government to will something, it will happen undoubtedly.

The meaning of the verse "doer of what He desires" is that only God is the one who does whatever He wills, completely and surely. This is a general description and includes all divine wills. But the intention of these verses is the wrath and punishment of God on the disbelievers.

Conclusion

It is not common to ask why a superior is doing something. For example, the employee usually does not ask the employer why the law was enacted. Either the student does not ask the principal why the system of punishment or encouragement or the rules of the school rules. Such questions are often uncommon. But if the material is explained, it will lead to a better understanding of the rules and regulations and discipline and legalize.

The answer to such questions often lies in surrounding the manager's knowledge and his or her holistic view of the aspects of work and expediency. This type of explanation is called explanatory reasoning (This type of explanation is mostly mentioned in the two commentary books of Al-Tahrir and Al-Tanwir by Ibn Ashur and Al-Mizan by Allameh Tabatabai, but no specific name has been given for it. The term explanatory reasoning has been chosen by the authors).

In many verses, divine actions are explained by the names of the essence of the names of the action of God. Sometimes, when the present tense of the deeds of God is expressed, at the end of that verse, it is said by mentioning an attribute of the attributes of God, the reason and explanation of that act. Sometimes these descriptions do not appear at the end of the verses; Rather, it is mentioned in the previous verse or the internal descriptions of the verse. In this article, by examining verses about sustenance, sending prophets, the revelation of the Qur'an, divine help for believers, and reckoning and punishment of criminals, it was found that these actions are explained by attributes such as all-mighty, all-wise, all-sufficient, all-laudable, all-aware, all-forgiving, and all-merciful.

God's action is due to His knowledge of the whole universe. Also, it is due to his current wisdom over the whole system of existence and also the dominion and power of God over the whole universe, and God's ownership over the whole world. He is the absolute owner who surrounds the whole universe. Whatever God wills, flows in the system of the universe. He has the power to do anything and will never be defeated. He is aware of the interests and needs of human beings. God, according to wisdom, is aware of the hidden and overt actions and intentions of man. He created the heavens and the earth and placed various things between them so that we humans might understand His knowledge and power. Then we realize that God's knowledge surrounds everything and is capable of everything. All that we have said shows that the actions of God Almighty are a sign of the divine names in the degradation of existence.

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A Comparative Study on the Tricks and Strategies of the Enemies to Weaken the Foundations of the School of Islam

مطالعه تطبیقی ترفندها و راهکارهای دشمنان برای تضعیف مبانی مکتب اسلام

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Abstract

چکیده

The issue of recognizing the enemy has received special attention in the Holy Quran. In general, the principled policy of the enemy to fight against Muslims is continuous and permanent. the methods of the enemy in fighting against Muslims and Islam have not always been unchanged and they have various methods for fighting. One of the tricks and strategies of the enemies of Islam is to weaken the foundations of the school of Islam. From the view point of the Holy Quran, the use of religious subjects, various accusations, fabricating legislation, anti-propaganda measures, slander and reproach, Scorn and disdain, destruction of school bases, fight and struggle, are all considered struggling tactics and methods of the enemies to weaken the foundations of the school of Islam.

Keywords: *Enemy, Khasm, 'Adow, Holy Quran, School of Islam.*

موضوع شناخت دشمن در قرآن کریم مورد توجه ویژه قرار گرفته است. به‌طور کلی سیاست اصولی دشمن در مبارزه با مسلمانان مداوم و دائمی است، اما آنها همیشه از یک روش استفاده نمی‌کنند. آنها اصولی متناسب با شرایط زمان را جهت مبارزه به کار می‌گیرند. یکی از ترفندها و راهکارهای دشمنان، تضعیف پایه‌های مکتب اسلام است. در این مقاله با استفاده از روش توصیفی – تحلیلی انواع روش‌های مقابله دشمنان برای تضعیف پایه‌های مکتب اسلام تبیین شده است. از دیدگاه قرآن کریم؛ استفاده از موضوعات مذهبی، اتهامات مختلف، قانون‌گذاری جعلی، اقدامات ضدتبلیغی، تهمت و سرزنش، تحقیر، تخریب پایگاه‌های اعتقادی، جنگ و مبارزه، همه ازجمله تاکتیک‌ها و روش‌های مبارزه دشمنان برای تضعیف پایه‌های مکتب اسلام است.

کلمات کلیدی: دشمن، خصم، عدو، قرآن کریم، مکتب اسلام.

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Introduction

In addition to introducing the enemy, the Holy Quran also introduces their tactics and methods of fighting. The enemies of Islam are fed up with anger and by seizing golden moments and with deceptive slogans and deadly tools are ambushing to enter the arena of struggle, and by taking advantage of our negligence, want to achieve their sinister goals. Therefore, they use various methods to destroy Muslims. The Holy Qur'an reveals the tricks, methods and intentions of the infidels and polytheists with great delicacy and accuracy. In fact, the enemies of human and Islam, throughout the history, have inflicted blows on the body of the Islamic *Ummah* with various tools and tricks, so lack of knowledge on their tools and tricks and ignoring them will cause more blows on the body of the Islamic *Ummah*.

Insofar as one of the main weaknesses of the general Muslims since the beginning of Islam, especially during the rule of Imam Ali (as) till now, has been the lack of knowledge of the enemy or weakness in the knowing the hostile. This has led to the defeat and loss of the government and the non-implementation of many of the rules of Islam. The Holy Quran comes to help human being and with its teachings and guidance, assists man to know the enemy more and better, as in many verses, it has expressed the tricks and methods of the enemies in fighting and weakening the foundations of the school of Islam.

On the other hand, according to the follow-up and the research done in the study, an issue with such an importance that not paying attention to it can cause blows and adverse effects on the Islamic society has received less attention in articles and books. Of course, articles and books such as "recognizing the enemy in the Qur'an" by Abdul Hussein Borhanian; "recognizing the enemy from the Quran's point of view" by Rahmat Jafari; "recognizing the enemy" by Sayyid Kamal Hosseini which focuses in general on the subject of recognizing the enemy; but an article describing the tactics and methods of the enemies' struggle against the followers of the monotheistic school is less visible. Therefore, this study in general, is dedicated to describe the tactics and methods of the enemy's struggle to weaken the foundations of the school of Islam, applying new method and classification, presenting both Shiites and Sunnis interpretations in a comparatively method on the subject.

The literal meaning of "enemy"

The literal meaning of the enemy is: ugly face, ugly character; In fact, the word is a combination of "dosh" meaning ugly and bad; And "man" meaning essence and soul. Therefore, the word becomes a combination: ugly character and ugly face. (Hosseini Dashti, 1369: 5/403). Some have said: this word is composed of "dosh" meaning ugly and bad and "man" meaning ugly, mean, and bad-tempered. Also, anyone who harms is called "enemy" (Dehkhoda, 1998: 7/10908), the one who wants bad for another person (The one who is malevolent to another person).(Mo'ein, 1371: 2/1537).

The Arabic equivalents of this word are: *Al-'adow*, *al-khasm*. (Mustafavi, 1360: 3/71). *Al-'Adow*: From the root "a-d-w": means transgressing something which does not deserve transgression (Farahidi, 1410: 2/313), *Al-'Adow*: Exceeding and transgressing a limit that contradicts healing, meaning that, this word is way far from healing and compatibility between two things.

(Raqeb Isfahani, 1412: 553) the writer of "al-Nihayah" and *"al-Tahqiq fi Kalamat al-Quran"* has also given the same meaning (Ibn Athir al-Jazari, 1415: 3/193; Mustafavi, 1360: 8/62; Raqeb Isfahani, 1415: 553).

The idiomatic meaning of "enemy"

The word "enemy" in the term of the commentators refers to the one who causes harm and loss, and the terms and words that have the same meaning with this word are: opposition, adversary, anti, opponent, averse (Hosseini Dashti, 1369: 5/403) *'Adow*: A person who has enmity and hostility towards human beings in his heart inwardly and treats and behaves based on enmity in action outwardly. "Surely the unbelievers are your open enemies" (al-Nisa: 101) and also "Satan is indeed man's manifest enemy" (Yusuf: 5; Qorashi, 1371: 4/305).

'Adow is of two kinds:

1) Enemy with the intention of animosity and hostility like the verses:

"If he belongs to a people that are hostile to you" (al-Nisa: 92) and "for every prophet We assigned an enemy from among the guilty" (al-Forghan: 31) and enmity with another one, other than its own kind: "(We appointed) as enemy the devils from among humans and jinn" (al-An'am: 112)

2) Enmity and hostility that is not intentional but gives the person a state that is persecuted as he is persecuted by enemies, as the verse:" They are indeed enemies to me, but the Lord of all the worlds" (al-Sho'ara: 77) and a verse on the offspring which says: "you have enemies (among your spouses and children); so beware of them" (al-Taqabon: 14; Raqeb Isfahani, 1415: 553-554).

Therefore, according to what has been said; The definition of the enemy in Islam does not end with an outward enmity (infidels, polytheists, hypocrites and Jews) but it also includes the rebellious *soul Ammarah* and the Satan, to the extent that the highest jihad is jihad with the rebellious soul, because it was mentioned in the semantics of the word "enemy" that whatever causes a person to deviate from the straight path and causes man to stand against God, is called "enemy".

Tactics of enemies in fighting from the perspective of the Qur'an

In general, the principled policy of the enemy to fight the Muslims is continuous and permanent, but they do not always use the same method. In other words, the fight and stubbornness of the enemies has not always been in a fixed frame, but in accordance with the conditions and situations of the struggle, they use different various ways to fight and exhaust the opponent, apply principles and plan the strategies and steps of the operation on those principles as a general guideline to achieve their goal. One of the tactics and methods used by the enemies for weakening the foundations of the school of Islam is religious expression.

Tricks and methods of the enemies to fight for weakening the foundations of the school of Islam

The enemies of Islam throughout history have fought against the foundations of the divine school in order to destroy the stronghold of the divine religion and rulings against them. The Holy Qur'an states in this regard: "They desire to put out the light of Allah with their mouths, but Allah is intent on perfecting His light though the faithless should be averse" (Towbah: 32).

Zamakhshari wrote in the commentary of "*al-Kashaf*": This verse

depicts the state of people of the Book in refuting the prophecy of *Khatam al-Anbiya* by denying it and likens it to the case of one who wants to extinguish with the blow of his mouth the great light covering all the horizons which God wills to radiate it day by day and makes it reach the extreme degree of illumination and radiation (Zamakhshari, 1407: 2/265).

Allameh Tabatabai says: This noble verse both expresses the Islamic call and introduces it as the light illuminating the world and also promises that God Almighty will soon reaches his light to perfection (Tabatabai, 1417: 9/246).

The confrontation of the enemies of Islam with religion and the foundations of the school of Islam is not always in a specific and stable way. Rather, the enemy has always acted calculatedly in the course of history, and in a situation where religion is rooted deeply in the veins and skin of the people, the enemy adorns himself in the guise of religion to strike and also accuses the leader and the school of thought and the Islamic *Ummah* of various accusations and labels.

Of course, these methods show the weakness and rhetoric of the enemies of the Islamic *Ummah*, because they cannot find fault with the sanctity and greatness of Islam and Muslims, they resort to these methods to weaken and distort the foundations of the school of Islam and Misleading the followers of the truth can lead to various solutions, including:

1. Use of religious subjects

The enemy sometimes rises up against the religion in the guise of religion and in the name of religion. A clear example of this is the construction of *Zarar* Mosque, the Qur'an states this as follows: "As for those who took to a mosque for sabotage and for defiance,

and to cause division among the faithful, and for the purpose of ambush [used] by those who have fought Allah and His Apostle before—they will surely swear, 'We desired nothing but good,' and Allah bears witness that they are indeed liars."

The case of *Zarar* Mosque is a lesson for all Muslims and clearly shows that Muslims should never be superficial and should not be deceived by the appearance of hypocrites and their hiding behind religion and the mosque. (See Makarem Shirazi, 1374: 8/144).

The abuse of "religion against religion" is not new, but has always been the method of enemies, hegemons and hypocrites in any society that exploits people's beliefs on religion to deceive them. In general, the reason and philosophy of fabricating false prophets and false sects is to put the religious tendencies of the people in the form of their own desired way and to deceive the people through their religion and beliefs (cf. Makarem Shirazi, 1374: 8/144-145).

2. Various accusations

One of the tactics of the enemy is to make various accusations and labels against the leader, the school and the Islamic *Ummah*. This method shows the extreme weakness and despicability of the enemy. The Qur'an refers to some of these false accusations of the enemy, including:

A) Calling the words of the Prophet (PBUH) as Myth, retrogressive and reactionary:

The Holy Quran says: "the faithless say, 'These are nothing but myths of the ancients" (al-An'am: 25). According to the occasion of the revelation of this verse, Walid ibn Mugharah, Abu Sufyan, Nadr ibn Harith, Utbah and Shiba were listening to the Qur'an's recitation of the Holy Prophet (PBUH)

next to the house of God, it was said to Nadr: What is he reciting? He said: I swear to the God of the *Ka'bah*, I do not understand what he recites, but it is nothing but the legends and stories of the ancients, I have told you similar stories. Then this verse was revealed (Qara'ati, 1374: 3/230).

B) Calling the words of the Holy Prophet (PBUH) and Muslims as lies, untruths and slander:

Or they say, 'He has fabricated it.' Say, 'Should I have fabricated it, you would not avail me anything against Allah. He best knows what you gossip concerning it. He suffices as a witness between me and you, and He is the All-forgiving, the All-merciful.'

"أم" is interruptive, meaning "but also", which means: but also they say the Qur'an is attributed to God falsely. There are two reasons that show Quran is definitely the word of God. Firstly, it says: If I falsely attribute the Qur'an to God, He will punish me and you cannot rescue me from God, so why should I throw myself in God's punishment for you?! Secondly, it says: If this is the case, God will prevent me going forward and you also have no power to defend me. (Qorashi, 1371: 10/133).

Other accusations are also labeled against the Prophet (PBUH) that in order to avoid prolonging the discussion we just name them: Calling the words of the Prophet (PBUH) as imagining and dreaming (Al-Anbiya: 5) Knowing the words of the Prophet (PBUH) as superficial and worthless (Al-Anfal: 31).

3. Fabricating legislation

Muslims must be very careful about their actions; because sometimes the enemy is equipped in the guise of religion and with the weapon of religion to fight religion! Hence, when we look at the history of Islam, we are confronted with a multitude of fake religions of the enemy that have been established only to strike the "pure Islam". Examples of this sinister plan are the emergence of some heretical and newfound sects, including Wahhabism and Baha'ism, which were fabricated by the enemies.

The Baha'i sect was born in the arms of the Russians and grew up in the arms of the British and was set to serve the Americans and is now supported by the US Congress which shows their concern and patronage towards them (Qodsi, 1380: 217).

In the last century, a bitter event took place in the land of revelation that deprived Muslims of Islamic historical monuments forever, and that event was the rise of Wahhabism. The seed of the first Wahhabi sect was sown in the 7th century AH by Ibn *Taymiyyah*, but its growth and emergence was in the 12th century by Muhammad ibn Abd al-Wahhab.

More than 250 years ago, a Christian British spy named Mr. Hempher went to Saudi Arabia and after penetrating among Muslims and incitement of Muhammad ibn Abdul Wahab and the cooperation of Muhammad ibn Saud In 1216 AH, Saud ibn Abdul Aziz attacked Karbala and killed five thousand defenseless pilgrims, women and children, and in order to desecrate the holy sanctuary of Imam, they entered the courtyard of the shrine with the horses and removed the tomb and broke the tombstone, and there they put mortars, crushed coffee and drank, and dug up all the valuable things of the shrine, even the golden bricks of the porch.

They kicked Qurans and hadith books by the horses in the streets and bazaars. In 1218 AH, they went to seizure Mecca and destroy the tombs of the great men of Islam there. The people

of Mecca surrendered, they entered the sanctuary of God, but the enemies destroyed all the domes around the Kaaba, then in 1221 AH, they destroyed the Islamic works in Medina and looted the properties of the shrine of the Holy Prophet (PBUH) and took all the valuable things and destroyed the domes of the shrines of the Imams and other honorable men and forbade the people from visiting the Prophet (PBUH), but they did not dare to destroy the holy tomb of the Holy Prophet (PBUH) (Qara'ati, no date: 13).

Imam Khomeini (r.a.), in explaining this evil method of the enemies, says: The Holy Prophet of Islam (PBUH) never needed aristocratic mosques, but the Prophet of Islam (PBUH) sought the glory and greatness of his *ummah*. Unfortunately, the ummah of the Messenger of God, have been humiliated by the wrong policies of the puppet rulers. Do Muslims forget the tragic massacre of hundreds of scholars and thousands of Muslim men and women during the disgraceful life of Al-Saud and the crime of massacre of the pilgrims of the House of God? Did not Muslims witness that today the centers of Wahhabism throughout the world have become places of sedition and espionage, which on the one hand promote the "American Islam", and on the other hand, put their heads on the doorstep of their master, the world-devouring America.

Muslims do not know where to take the pain that Al-Saud assures Israel not to use weapons against them and proves this by cutting ties with Iran. (Khomeini, *Sahifa* Imam, no date: 21/81).

Imam Khomeini (r.a.) in his will to the Muslims of the world says: (O Muslim youth) reach Islam and save Muslims from danger. They are destroying Islam, in the name of the

rules of Islam and the Holy Prophet (PBU). Missionaries of all kinds, both domestic and foreign, whether having colonial nationals or domestic and native ones, have gone to all the villages and parts of Iran, and deviate our children and teenagers, who can be counted as for the benefit of Islam. Reach out to them" (id, *Velayat-e-Faqih* (Islamic Government), no date: 130).

He also states: "We all saw the Qur'an printed by Mohammad Reza Khan Pahlavi with which he deceived some people, while some clerics unaware of his anti-Islamic intentions also praised him". "Besides, we see that every year King Fahd spends large amount of endless wealth of the people on the publication of the Holy Qur'an and places for propagating the anti-Qur'anic sects, and Wahhabism promotes this totally baseless and superstitious religion; And it leads the ignorant people and nations to the superpowers and uses the dear Islam and the Holy Quran to destroy Islam and the Quran" (id, Will, 1368: 7).

4. Anti-propaganda measures
One of the old methods of the enemies of Islam throughout history to fight against the truth in order to divert the thoughts of the people and silence the voice of the preachers of the truth is to make the environment so fervent and jangling that no one hears the voice of the righteous. The Holy Qur'an states this as follows: "The faithless say, 'Do not listen to this Quran and hoot it down so that you may prevail [over the Apostle]." (al-Fussilat: 26).

They are ordered to jangle among the people, to prevent others from hearing the heartfelt voice of the Quran! After referring to some of the previous tribes in the mentioned verses, and also describing their malevolent companions

who turn the truth away; here we portray a part of the deviation and malice of the polytheists in the time of the prophet (PBUH): "The disbelievers said: Do not listen to this Qur'an and jangle while its recitation, may you prevail" (Makarem Shirazi, 1374: 20/265).

Allameh Tabatabai writes: The word "alghaw" structurally is an order from the root "l-q-w" meaning "quash" and quash refers to anything that has no origin and root, and in the discourse analysis it means a word that has no meaning. When it is said "he quashed", or "he quashes", or "they quashed" it means that they did and do a useless work. And the words "this" and "this Qur'an" which refer to the Qur'an for two times, is a proof that they have taken full care of destroying the Qur'an, and this verse indicates the ultimate helplessness of the infidels in the struggle against the Qur'an, since after that, they could not utter a word like it or make an argument against it, they became so miserable that they ordered each other not to listen to the Qur'an and jangle and make meaningless sayings anywhere they heard its recitation, so that the recitation will not be heard by anyone, and as a result, his work will be annulled. And the meaning for the phrase "may you prevail" is this kind of prevalence. (Tabatabai, 1417: 17/388).

5. Taunt, slander and reproach
But if they break their pledges after their having made a treaty and taunt your religion, then fight the leaders of unfaith… (al-Towbah: 12).

taunt means a spear that pierces the body and taunt religion refers to induction of doubt in the hearts of the believers and penetration into the religion that today the missionaries are attributing falsely to the weak among

the believers and this verse shows that fighting against them is obligatory, especially those who cast doubt on the affairs of the Imams. (Tayyeb, 1378: 6/187).

6. Scorn and disdain
Disdain, mockery and scorn have been and are among the tricks of enemies in all ages and generations. The Holy Quran in this regard says: "O you who have faith! Do not take those who take your religion in derision and play, from among those who were given the Book before you, and the infidels, as friends, and be wary of Allah, should you be faithful (57). When you call to prayer, they take it in derision and play. That is because they are a people who do not exercise their reason (58) (al-MaiZaN: 57-58).

Raqeb has said that "mockery" means making joke that in the absence of someone or behind his back, and sometimes the word refers to jokes told in public. (Raqeb Isfahani, 1412: 542). He also says about "amusement" when it is said: "He amused" it means that he did something without having the right intention of it. (Ibid: 450)

When people ridicule someone, he/she has a quality that makes he/she unnoticeable and worthless, and for this reason, people make fun of he/she to let others know his/her insignificance and valulessness. So is "amusement", that is, when people make amusement of something it means that it cannot be used rationally, unless a correct and rational purpose follows an unreal matter, such as entertainment and sports.

Therefore, if people ridicule a religion from among the religions, they want to say that this religion is not used for anything other than amusement and false intentions, and wish to pretend that there is no rational and serious benefit in

it, otherwise one who considers a religion to be the truth, and considers its legislators and preachers and believers serious in claims and beliefs and respects them and their convictions and beliefs, will never make fun and amusement of that religion, so when we see people in the early days of Islam mocking the religion of Islam, we understand that they did not consider it to be a real, serious and significant matter. (Tabatabai, 1417: 6/28)

7. Destruction of school bases

The enemies of Islam throughout the ages have sought to destroy and demolish the foundations of the school of Islam and its works and dedications. The Holy Quran in this regard says: "Who is a greater wrongdoer than those who denied access to the mosques of Allah lest His Name be celebrated therein, and tried to ruin them? Such ones may not enter them, except in fear. There is disgrace for them in this world and a great punishment in the Hereafter" (al-Baqarah: 114). But apparently it is clear from the context of this verse and the evidences of other verses and the narration cited by Imam Ja'far Sadeq (as) about the revelation of this verse: This verse was revealed about the polytheists of Quraysh, also the evidences of the verses include ayah 25 of Surah Al-Fath, which says: "They are those who disbelieve and barred you from the Sacred Mosque" to the end. Imam Ja'far al-Sadiq (as) said: This verse was revealed about the polytheists of Mecca. Because they were the ones who forbade the Holy Prophet of Islam from entering Mecca and the Sacred Mosque in the year of the treaty of *Hudaybiyyah* and did not allow that

noble person to perform *Tawaf* and *Sa'y* and offer *Salat* (Majlisi: 20/365; Kuleini, 1407: 4/369; Najafi Khomeini, 1398: 1/256).

The meaning of "Who is a greater wrongdoer than those who denied access to celebrate remembrance of Allah in the mosques" is not just assigning to the Sacred Mosque or a mosque located in the outskirts of Mecca or Jerusalem, even if it is revealed on the subject of the Sacred Mosque, as reported by a narrator from Hazrat Sadeq (as). This ruling is not specifically made for the infidels of Quraysh or Jews and Christians, but includes anyone who hinders worship of God in mosques, from among infidels and non-infidels, it also does not belong to a special time of the Prophet (peace and blessings of Allah be upon him), but this ruling remains til the Day of Resurrection, nevertheless the subject of revelation in the verse according to what follows, are the infidels of Quraysh.

On the phrase "who tried to ruin them" it can be said that the destruction of a mosque is of several kinds: one kind is to destroy and demolish the mosque, such as mosques that were destroyed for constructing streets and roads or mosques which are turned into houses and shops, and the other kind refers to those mosques that Muslims are prevented from entering them and worshiping there, which will eventually lead to ruin the mosque, and the other is to make mosques the center of diversion, amusement, merchandise, spectacle and illegitimate affairs, which are contrary to the *Shari'a* ruling and opinion, and therefore the verse states the phrase "who tried to ruin them" and does not say "ruining", so that it includes any kind of intention for damaging using any existing means and

tools, by any medium applied (Tayyeb, 1387: 2/158).

8. Armed struggle and war

A careful study of the early history of Islam and contemporary history, brings about the discussion of armed struggle and war; According to the early history of Islam, during the prophecy of the Holy Prophet (PBUH) 26 *Ghazwah* (Battles with the presence of Prophet) and 36 *Sariyyah* took place. (Qomi, no date: 2/314). During the short period of the rule of the Amir al-Mu'minin (a.s.), three great wars of "*Jamal*, *Siffin* and *Nahrawan*" took place, and during the time of Imam Hussein (a.s.), the Ashura uprising happened. Besides, the eight-year imposed and cruel war of Ba'athist regime of Iraq against Iran is the best evidence of this fact in contemporary history.

Allah Almighty says in the Holy Qur'an in this regard: "… They will not cease fighting you until they turn you away from your religion…" (al-Baqarah: 217).

In the interpretation of this verse, the writer of the book "*Anwar-e-Derakhshan*" says: The phrase is to say that the infidels of Quraysh are so firm in their opposition that it seems they want to continue the war against the Muslims until the last breath of their lives, with the dream of separating Muslims from the profession and religion they have chosen!

But they are unaware that they will never achieve their dream, because Muslims, as a result of adhering to the principles of Islam, have a strong faith and an iron will, and this meaningless words will never influence them and will not cause them to deviate. (Hosseini Hamedani, 1404: 2/197).

In the interpretation of this verse, Taleqani writes: "they will not cease" is a negative form defining the permanence and consistency of the verb, and "fighting you" is addressed to all Muslims and what follows "your religion" indicates a religion whose followers have found it with effort and struggle.

"If they can" alludes to the strength of faith and stability of Muslims. This address is made to make Muslims aware of the situation and heed them about trenching and sowing the seeds of sedition by the polytheist enemies; Although fighting in the sacred month is a great sin, you should not be heedless and unaware of your enemies, because they will not stop the erosive war against you at any time, place or situation, since they wish to divert you from your religion and to achieve this goal, they dare to violate the sanctity of the sacred month (*Shahr al-Haram*), and the sacred mosque (*Masjid al-Haram*). This is the sedition that is harder than any massacre. (Taleqani, 1362: 2/121).

Conclusion

From the mentioned content, we conclude that:

1) The discussion of recognizing the enemy in the Holy Quran has been considered from various aspects. In several verses of the Holy Qur'an, Allah introduces the various enemies of the Right Front through different ways and methods, so that Muslims get to know their enemies more and better and fight against them.

2) In general, we can conclude that the principled policy of the enemies to fight against Muslims is continuous and permanent, but follows diverse methods. Enemies use various tricks and tactics to undermine the foundations of the school of Islam, choose principles, and base their methods and plan the strategies and steps of the operation on those principles, as a

general guideline to achieve their goal. Among the most important principles, tactics and methods of the enemies' struggle to undermine the foundations of the Islamic school are: Use of religious subjects, various accusations, Fabricating legislation, anti-propaganda measures, slander and reproach, Scorn and disdain, destruction of school bases, fight and struggle.

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Myth in the Holy Qur'an
جایگاه اسطوره در قرآن کریم

Jafar Nekoonam[1]

Abstract

In the Qur'anic view, the main mission of the prophets and their heavenly books is preaching. If the Qur'an, in some cases, deals with any subject, it has only a preaching approach. If we look at the Qur'an as a book of preaching, we sometimes come across verses that seem untrue: such as the imprisonment of a people called Gog and Magog behind a dam until the Day of Judgment or the dropping of meteors to drive demons out of the sky. Allameh Tabatabai considers these two as untrue and considers the relevant verses as permissible. However, all the commentators of the Qur'an, in the last fourteen hundred years, have all considered these verses to be true, and it is a difficult claim to claim that they misunderstood the Qur'an. The competitive theory, which is discussed in this article, is that those are myths, and in preaching, there is nothing wrong with using the myths of the audience as a tool. This theory, while leaving the verses of the Qur'an on their apparent meaning that all commentators have understood over fourteen centuries, also proves the legitimacy of the Qur'an.

Keywords: *Sermon, Myth, Allegory, Metaphor.*

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چکیده

موعظه در فرهنگ قرآنی، رسالت اصلی انبیاء و کتب آسمانی برشمرده شده است. ثمره موعظه‌ای تلقی کردن قرآن، آنجایی بهطور برجسته آشکار می‌شود که به آیاتی خلاف واقع برمی‌خوریم؛ نظیر محبوس بودن قومی به نام یأجوج و مأجوج در پشت سدی تا روز قیامت و یا افکندن شهاب‌ها برای راندن شیاطین از آسمان. علامه طباطبایی این دو را خلاف واقع می‌شمارد و آیات مربوط را بر مجاز حمل می‌کند. این در حالی است که مفسران طی چهارده قرن گذشته، همگی این آیات را بر حقیقت حمل می‌کردند و ادعای اینکه آنان قرآن را اشتباه می‌فهمیدند، دشوار است. نظریه رقیبی که در این مقاله به آن پرداخته می‌شود، این است که این موارد، اسطوره‌اند و در یک بیان موعظه‌ای هیچ اشکالی ندارد که از اسطوره‌های مخاطبان استفاده ابزاری شود. این نظریه، ضمن باقی گذاشتن آیات قرآن بر معنای ظاهری‌شان که تمام مفسران طی چهارده قرن فهمیده‌اند، حقانیت قرآن را نیز ثابت می‌کند.

کلمات کلیدی: موعظه، اسطوره، تمثیل، مجاز.

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Introduction

In several verses of the Holy Quran, the Quran is mentioned as a sermon. Furthermore, preaching is present in all verses of the Qur'an. In the Qur'an, there is always a sermon on every subject that is spoken, including the blessings and signs of divine power and the rules, stories, and resurrection. There are also questions in such regard, for example:

First: Are there any false statements in the descriptions of the Qur'an, as a sermon, whether in the field of history and stories or the field of nature?

Second: Do descriptions containing false statements in the Qur'an interfere with the authority and legitimacy of Qur'anic statements? Is it true to use false descriptions to preach? Doesn't that invalidate the preaching itself?

Third: What descriptions of the Qur'an are mythical and contain false statements? How can factual propositions be distinguished from false propositions of the Qur'an?

Fourth: Why was it necessary to use false myths and statements in the Qur'an? Why should there be myths and false statements in a divine book? Was it not possible not to use myth and all the statements of the Qur'an to be true?

The present paper seeks to answer those questions as clearly as possible.

1. Background

It seems that at the beginning of Islam, there was a real view of all the stories of the Qur'an and considered all of them as real events. Gradually, however, doubts arose among the commentators of the Qur'an about the veracity of some of its stories. The same is true about the Bible. Westerners, before Muslims, have made worthy efforts to provide correct and convincing theories and justifications on topics that are considered untrue.

In this regard, one of the theories and justifications they have offered is the mythical theory of biblical descriptions. Scientists such as Ernest Cassirer, Richard Braithware and Winston L. King, Paul Tilich have called the language of the Bible, and in particular its stories, the language of myth(Amin, 2014: 137-138). One of the things that, in their view, has become a myth from the Bible, is the story of the creation of the world and the descent of man and desire(Hick, 2000: 183-204; Amin, ibid: 138). The debates that have taken place among Muslims so far about the existence of myth in the Qur'an are mostly negative.

That's, in general, they deny the existence of myth in the Qur'an and consider it to be detrimental to the legitimacy and violate the guiding purpose of the Qur'an. But some modern thinkers have confirmed the existence of myth in the Qur'an and have not considered it as a violation of the legitimacy and guiding purpose of the Qur'an. In the contemporary period, some Islamic thinkers, such as Amin Kholi and his colleague Taha Hussein(Tāhā Hussein, nd: 32), as well as Amin Kholi's student, Muhammad Ahmad Khalafullah(Khalafullah, 1999: 150), as well as Nasr Hamed Abu Zayd(Nasr Hamed Abu Zayd, 2014: 100), believe that there is a myth in the Qur'an. They consider the same cases that some commentators, such as Allameh Tabatabai, consider as metaphor and allegorical, as examples of Qur'anic myths.

Khalafullah believes that there is no connection between the mythic nature of the Qur'an and its falsehood(Khalafullah, 1999: 206-207). He considers Quranic myths as a means of transmitting true knowledge. It is thought that the main reason for accepting the existence of myth in the Qur'an is that there is no argument that it

is figurative or allegorical. But on the other hand, they do not correspond to reality. Two examples of this are the fall of meteors to drive demons out of the sky, and the confinement of the people of Gog and Magog behind the dam that Dhu al-Qarnayn built in front of them.

These two examples are significant in that they have been proven to be contrary to reality by scholarly commentators such as Allameh Tabatabai. But the cases that have not been proven to be untrue have been left out in our discussions. Of course, it should be noted that any unusual event cannot be considered untrue. Some of them, such as Satan speaking to man, or the prostration of angels to Adam, can be considered as allegory or metaphor. Others, such as the splitting of the sea and the passage of the children of Israel through it, can be considered as miracles of the prophets.

Commentators on those two themes have believed in their authenticity for the past fourteen centuries. But in the present century, some contemporary commentators, such as Allameh Tabatabai, have considered that the appearance of these verses is not a true story. Therefore, they should not be interpreted in terms of their appearance; rather, they should be considered as a kind of metaphor and allegory and interpreted with rational meanings.

For example, Allameh Tabatabai, regarding the meaning of the first theme, has stated that the heavenly lights drove the demons away from the world of angels(Tabātabā'ī, 1417: 17/125). He also stated about the second theme that the crushing of Dhu al-Qarnayn? The dam is the ineffectiveness of that dam due to the development and diversity of communication channels and through the scientific and technological development of human beings(ibid: 13/398-399). The problem

with metaphor in such cases is that metaphor is known to linguists. Metaphor is different from the truth.

However, in these two cases, which are considered metaphorical and allegorical, no analogy diverts the minds of the audience from the real meaning to the metaphorical meaning. Therefore, the commentators carried these verses to the same true meaning until the present century and did not interpret them figuratively. The novelty of the present paper is that the theory of the myth of the Qur'an in such cases is examined in more depth. At the same time, the answer to the question of whether considering the above-mentioned themes as mythical does not interfere with the legitimacy of the Qur'an will be examined more closely.

2. The concept of myth

The descriptions in the Qur'an can be divided into three types according to the type of realism: First, the descriptions in which real beings and events are spoken of and all its statements are under reality. They are interpreted as true or real descriptions. The second category is descriptions in which real beings and events are spoken of in allegory. Here, the allegories themselves are not intended; rather, what is allegorized is the meaning and purpose. Those types of descriptions are allegorical or figurative descriptions.

The third category is descriptions that seem to speak of real beings and events, but studies show that some of its propositions do not refer to real beings and events. Those kinds of descriptions are mythical descriptions. Ahmad Khalafullah distinguishes three different types of stories in the Qur'an. The first category is the historical stories of the Qur'an, which are stories that report real events; like the historical figures of the

prophets. The second category is allegorical stories. Stories that are imaginary and do not reflect any external reality. Those kinds of stories have a clarifying aspect. He considers the third type of Qur'anic stories to be myths that are used to express a truth far from understanding(Khalafullah, 1999: 183).

Here, myth is a description that contains untrue statements; but it does not mean that all its statements are untrue. Moreover, the meaning of the myth here is not specifically the beings and events of the past; rather, it is all beings and events, including the past, present, and future, that do not have a real aspect.

That definition includes any description in which there are false statements. Therefore, it includes both historical propositions that relate to beings and events of the past, as well as physical propositions that relate to the natural world.

It is noteworthy that the existence of untrue statements in myths is not such that their untruths are obvious to human beings from the very beginning. Rather, man has in the past considered all the components of myth to be real, but over time and with the acquisition of some new information, he has concluded that some of its propositions cannot be true.

The reason for the existence of such a belief for human beings is that human beings have seen that those propositions refer to beings and events that contemporary human beings do not find, and there is no way to discover them, and they do not even see the like. Therefore, it is concluded that they did not exist from the beginning and it was the human imagination in the past that created them.

Mythical descriptions in every nation are about truths that were out of their reach; like the events of the beginning of creation and the history of past tribes or the events of the end of the world or the sky or far regions in the earth.

Some people consider the range of untrue statements to be so wide that it even encompasses occult beings and events, so they have considered them as myths; but in the current paper, myth does not mean that. It seems that the difference between myth and unseen truths is that unseen truths are more or less occurring, and at all times, some people discover and deal with them. Like news from the secrets of hearts and from behind the scenes and the future and the past, and the seizure of people and objects, or the healing of terminally ill and blind children and through the earth and the transformation of objects. Myths, on the other hand, tell of events and beings that have only happened in the past and no longer even occur. Therefore, given that miracles can occur in any period, they are not myths.

There are some untrue statements in the descriptions of the Qur'an; it is as if angels live in the sky and meteors prevent demons from entering their cities. Or a people called Gog and Magog are imprisoned behind the dam built by Dhu al-Qarnayn against them until the Day of Judgment.

The justification for the existence of false propositions in the Qur'an is that these propositions exist in the culture of the Qur'anic audience and are used in the Qur'an as a form and means of expressing preaching intentions. The Qur'an was not their inventor. Even those have not been approved through Quran. Therefore, their presence in the Qur'an never disturbs the legitimacy of the Qur'an's mission.

3. Examples of myths in the Qur'an

Two examples of verses in which some Islamic thinkers, in their view, have exploited myth, are as follows:

3-1. Avoid devils through meteors

According to some Islamic thinkers, one of the examples of using the myths and fantasies of the audience in the Qur'an is the answer to the accusation of the Quraysh polytheists who said that the Qur'an is instilled by the devil to the Prophet (PBUH) and not by angels. As stated:

"Indeed We have adorned the lowest heaven with the finery of the stars, (6) and to guard from any froward devil (7) They do not eavesdrop on the Supernal Elite—they are shot at from every side, (8) to drive them away, and there is a perpetual punishment for them— (9) except any who snatches a snatch, whereat a piercing flame pursues him. (10)" (Quran: 37)

The ancient commentators considered the fall of meteors to drive away demons in the verse to be real. For example, Zamakhshari and Fakhr Razi are like this. Zamakhshari says in the following verses: The devils are not able to hear the words of the angels from heaven; because they are driven away by meteors, except the demons who secretly eavesdrop, in which case fiery and splitting meteors are thrown at them. He adds that "supreme" means angels; because they dwell in the heavens; In contrast to humans and jinn, which are "lower"; for they are the inhabitants of the earth(Zamakhsharī, 1407: 4/34-36).

Fakhr Razi also considers this story to be real and seeks to justify its issues. For example, he writes: If it is said that the stars of adornment are the heavens, they must survive and continue. However, throwing them at the devils

and throwing them at the devils will destroy them, and this will lead to a community of contradictions. He then replied that the stoning of demons does not mean that the stars are thrown at the demons; rather, flames from the stars can be thrown at the demons, and those flames are the same meteors, and the meteors are nothing but fragments taken from the fire(Fakhr Rāzī, 1420: 26/317-321).

But some contemporary commentators, such as Allameh Tabatabai, have not considered the fall of a meteor to drive away demons to be real. He writes about devils eavesdropping:

"The commentators have given various justifications to explain the eavesdropping of the devils and the casting of meteors, which can be based on the apparent interpretation of verses and hadiths. It means that there are constellations around the earth. In those constellations, groups of angels have taken up residence and are holding meteors, lurking in the ambush of demons who are eavesdropping and throwing meteors at them. Today, the invalidity of these views has become apparent."

He then states the meaning he gives to those verses: those Qur'anic statements and examples given are intended to convey tangible truths with them in order to bring them closer to the mind. God Almighty said: "We draw these parables for mankind; but no one grasps them except those who have knowledge. (29:43)".

He adds: "In this way, the sky in which the angels dwell means a heavenly world with a superior horizon, and the ratio of that universe to this visible world is the ratio of the perceptible sky with its stars to the earth." What is meant by the devils

approaching the sky and eavesdropping on them and throwing meteors at them is that they approach the world of angels to know the secrets of creation and future events; but the light of the kingdom, which they cannot bear, is cast upon them(Tabātabā'ī, 1417: 17/125).

Here, Allameh Tabatabai explicitly rejects the meaning that angels are above the sky and meteors are thrown to prevent demons from entering this sky; however, he has diverted the mentioned verses from their true meaning and carried them to a figurative meaning to defend the legitimacy of the verses of the Qur'an. But according to some Islamic thinkers, the Qur'an speaks of the same meteors that human beings see in the sky of the world; Not truths that are beyond human comprehension and that man has not seen in the real world. However, neither the heavens of the world are the abode of angels nor angels are material beings who have a special place. Nor are meteors to drive away demons from the abode of angels. This is a misconception that the Arabs also had during the period of the revelation of the Qur'an. God has controversially used these false notions to refute their claim to say that your claim that the Qur'an is instilled by the devils in the Prophet (PBUH) is false.

According to these thinkers, God; here, to express an unseen truth incomprehensible to human beings, he has used his false imaginations to approximate his intention to the mind; just like the case of the Zaqoom tree. Undoubtedly, the angel is an unseen and immaterial being. The relationship between jinn and angels is also an unseen truth. Therefore, it has not been possible to express the relationship between jinn and angels, except by using the false Arab notions of the time of the revelation of the Qur'an. Even today, we cannot understand how the Qur'an was revealed to the Prophet by an angel and not by jinn. If God wanted to tell us this truth, it would not be possible except by using our imaginary imaginations. Therefore, it is okay to use the audience's imaginary and false ideas as a tool to induce the purpose.

3-2.Imprisonment of Gog and Magog behind a dam until the Day of Judgment

According to some Islamic thinkers, another example of the Qur'an's use of myths is related to the story of Dhu al-Qarnayn: Dhu al-Qarnayn built a barrier against a looting people, called Gog and Magog so that they would not attack other people, and they will be imprisoned behind that bar until the Day of Judgment. It is mentioned in Surah Al-Kahf:

"When he reached [the place] between the two barriers, he found between them a people who could hardly understand a word [of his language]. (93) They said, 'O Dhu al-Qarnayn! Indeed, Gog and Magog are causing disaster in this land. Shall we pay you a tribute on condition that you build a barrier between them and us?' (94) He said, 'What my Lord has furnished me is better. Yet help me with some strength, and I will make a bulwark between you and them. (95) Bring me pieces of iron!' When he had levelled up between the flanks, he said, 'Blow!' When he had turned it into fire, he said, 'Bring me molten copper to pour over it.' (96) So they could neither scale it, nor could they make a hole in it. (97) He said, 'This is a mercy from my Lord. But when the promise of my Lord is fulfilled, He will level it; and my Lord's promise is true.' (98) That day We shall let them surge over one another, the Trumpet will be blown, and We shall gather them all, (99) and on

that day We shall bring hell into view visibly for the faithless. (100)"

The forerunners of the commentators, such as Zamakhshari and Fakhr Razi, considered the Dhu al-Qarnayn Dam and its breaking on the eve of the Day of Judgment to be real(Zamakhsharī, 1407: 2/746).

The commentators have considered this story real until the contemporary period so that they have clearly stated the geographical location of this dam and the identity of the people of Gog and Magog. However, some contemporary commentators, such as Allameh Tabatabai, have considered the Dhu al-Qarnayn Dam and its breaking on the eve of the Day of Judgment to be unrealistic and metaphorical(Fakhr Rāzī, 1420: 21/498).

Allameh Tabatabai has said that today cities are interconnected by land, sea, and air, and no natural barrier such as a mountain or sea or an artificial barrier such as a dam, wall, and the moat has separated any ethnic group from another. So, what does it mean for an ethnic group to be separated from the world by a dam between two mountains? He says: In my opinion, the answer is that - of course, God is more knowledgeable: "Daka" means humiliation, and the meaning of opening the dam is to humiliate it so that it is ignored and has no benefit. Because, communication routes have expanded and vehicles, including road, sea, and air, have become more diverse. Therefore, the truth of this promise is the promise of the progress of human society in terms of civilization and the rapprochement of nations, so that no barrier prevents them and no wall prevents them from moving to any part of the earth and from attacking and attacking Do not prevent any ethnic group they want. That meaning is

confirmed by another verse, which states the invasion of Gog and Magog: "until when Gog and Magog are let loose, and they race down from every slope, (22:96)" Because, it spoke about the conquest of Gog and Magog and did not say a word about the barrier(Tabātabāʾī, 1417: 13/398-399). Allameh, referring to the other meaning of "daka", i.e. burial with soil, says: "The dam may be one of the buildings in the past that was buried in the soil due to a storm or was submerged by the movement or expansion of the seas", which Of course, he knows the first aspect better. Allameh Tabatabai, while stating this meaning for "daka", has been used in all verses of the Qur'an to mean the crumbling of a mountain and the like, and has never been used to mean humiliation or burial. In the context of the verse itself, no analogy confirms its proposed meanings. Moreover, no commentator before him had uttered such meanings, and all had taken the "daka" to mean the crumbling of the dam.

4. Commentators' approach to Quranic myths

Islamic commentators and scholars have taken three different approaches to the examples of these verses throughout history. From the beginning of Islam till the fourteenth century, all commentators have carried such verses in the true sense. But since the fourteenth century, some, such as Allameh Tabatabai, have considered verses to be permissible and allegorical by taking the verses out of the real and conventional meanings in a different and unintelligible meaning. Some modernists, such as Khalafullah, have considered the expression of such verses as mythical.

The commentators, in the past, when likening the tree of Zaqqum to the heads

of the devils, easily accepted that God had used the false and imaginary imags of the masses in expressing his purpose. However, regarding the stories of the captivity of the people of Gog and Magog, behind the dam of Dhu al-Qarnayn and the expulsion of demons with meteors and the like until the fourteenth century, they believed that the relevant verses were true stories and therefore considered them based on their true meanings. Until in the present century, due to the growth of science and technology, they realized that those stories could not have a real aspect; therefore, two allegorical and mythological approaches have been adopted towards them.

4-1. Realism

Most commentators, up to the fourteenth century and even the contemporary, have considered almost all Qur'anic descriptions to be true. Of course, rare cases of them have also been considered as allegories; But they do not consider any description of the Qur'anic descriptions as myths. The reasons are as follows:

First, the expression of a myth conflicts with the wisdom of God. Saeedi Roshan says: "If we accept the wisdom of the resurrection of the Prophet Muhammad and the Qur'an, inviting people to the path of truth and correcting distorted truths and false beliefs, then we cannot give place to the false ideas of polytheists or the People of the Book in the text of God's word a united man about God believes that he has infinite knowledge and power; then why is it necessary for God to use false means to achieve his goal, which is to guide human beings? Not only is there no such necessity, but It is unwise to do so"(Roshan, 2004: 288).

Secondly, the myth of knowing the Qur'anic descriptions is inconsistent with the explanations of its verses. In this regard, several groups of verses are witnessed. First, the verses that introduce it as guidance; Like "This is the Book, there is no doubt in it, a guidance to the Godwary, (2:2)", "and it is not a jest." And other verses which introduce God consciously to the unseen and add that God reveals His knowledge of the unseen to His prophets; like: "Knower of the Unseen, He does not disclose His [knowledge of the] Unseen to anyone, (72:26)" or: "These are accounts of the Unseen, which We reveal to you. Neither you nor your people used to know them before this"(ibid).

Sayyid Qutb, probably commenting on the views of the likes of Ahmad Khalafullah, says that the Qur'an is a literary book; But being literary never means being imaginary, unreal, and irrational. Homer (the most infamous Greek epic poet of the seventh century BC) wrote his works, such as the Iliad and the Odyssey, from mythological narratives. The Qur'an, while being a literary book, is also historical; That is, it reports real events as they are. Even if we consider the Qur'an as a historical book and devoid of holiness, it is scientifically the strongest historical document. The rapporteur of the Qur'an is Muhammad ibn Abdullah, who, both in the past and in the present, has been acknowledged to be an honest person. The Qur'an was compiled scientifically, while no other holy and historical book has been prepared and quoted like the Qur'an. Therefore, the Qur'an should not be criticized like historical books, because they are not as strong as the Qur'an, and man cannot claim to know everything(Sayed Qutb, 1415: 257-258).

4-2. Allegorism

Some contemporary commentators, such as Allameh Tabatabai, have considered such cases metaphoric and allegorical: Regarding the interpretation of the dismemberment of the Dhu al-Qarnayn Dam on the eve of the Day of Judgment, he says that "daka" in the verse of the Qur'an means humiliation, and the purpose of "daka" the dam is to humiliate it in a way that it falls out of use and is not used. As the means of communication expand, the means of transportation become more diverse, and the land, sea, and air routes are exploited. Therefore, the truth of this promise is the promise of the progress of human society in terms of civilization and the rapprochement of dispersed nations, insofar as no barrier prevents communication between them and no wall prevents their transfer(Tabātabā'ī, 1417: 13/398).

But such an interpretation has several problems, for example:

First, as has been said, such an interpretation of the breaking of the Dhu al-Qarnayn Dam is contrary to the interpretation given over the past fourteen centuries of the above verses. The claim that all the people of the past centuries have not been able to understand these verses correctly and have gone astray has false implications that cannot be imposed on them.

It can never be said that all Muslims from the beginning of Islam to the present century have misunderstood that they carried the story of Dhu al-Qarnayn Dam to the truth, and their inference was from the verses that there is a real dam behind which a real ethnic group is trapped.

Moreover, such a theory conflicts with the eloquence and rhetoric of the Qur'an and the revelation of the Qur'an in Arabic, and its ease of understanding

and guidance. Secondly, in the context of the verses of Surah Al-Kahf, there is no analogy by which breaking the barrier can be considered permissible and stating that this means scientific and technological growth. However, the verses of the Qur'an cannot be considered as a metaphor without comparison.

Also, like the interpretation of "Ja'allah Daka", which is mentioned in Surah Al-Kahf about the Dhu al-Qarnayn Dam, in another place, it is mentioned about the mountain:" But look at the mountain: if it abides in its place, then you will see Me.' So when his Lord disclosed Himself to the mountain, He levelled it (7:143)". There is no doubt that "daka" here literally means the crumbling of a mountain.

Also, in other places in the Qur'an, regarding the condition of the mountains, the same word "daka" has been used to mean fragmentation, for example: "and the earth and the mountains are lifted and levelled with a single levelling, (69:14)". According to the above example, the above verse is another analogy that the meaning of "deck" in Surah Al-Kahf is the same as the true meaning of breaking the dam; not the virtual meaning that Allameh Tabatabai has said.

In the use of metaphor, it must be symmetrical with the word from the time of issuance of the word; Not that centuries pass and all commentators carry the verses of the Qur'an on the truth and then in the present century when science and technology have advanced and the conflict between the verses and reality seems to be carried over to metaphor.

4-3. Mythology

Another approach to unreal verses is to consider such verses as myths. The

exploitation of myth as a preacher is flawless, as has the practice of all rational people who used conventional and common oral stories among the audience, which have a mythical aspect, as a preacher.

Myth never means that people consider it false and at the same time use it for preaching. Rather, they accept it because it is narrated heart to heart, and it is common among them, and that is enough to use it as a sermon(Arkun, 2001: 164).

The theory that myths such as the Dhu al-Qarnayn Dam are myths has the advantage of proving both the legitimacy of the Qur'an's original intentions and the eloquence, rhetoric and guidance of the Qur'an. According to this theory, the main purposes of the Qur'an are reminders, sermons, spiritual and moral guidance, and invitations to correct and acceptable beliefs and traditions; Therefore, the Qur'an should not be considered a book of history, astronomy, biology, etc(ibid).

Stories, proverbs, and other promises of the audience are also tools and forms of divine sermons. God has used these tools and forms of expression, which have been common among the audience of the Qur'an, to express His intentions, and therefore, if there are contradictions in these stories or the like, they cannot be attributed to God; rather, it is attributed to human conventions. In other words, every defect is in the ability, not in the activity of the agent. God has poured the higher knowledge into the imperfect human vessel to raise him to the higher world.

5. Pillars of Mythology

Some of the most important assumptions on which the mythical approach of Qur'anic descriptions is based are as follows:

5-1. The preaching of the Qur'an

In the mythological approach, it is believed that the Qur'an is a book of sermons, reminders, and ethics; Not a book on history and nature; Therefore, one who intends to study history and nature should not seek it in the Qur'an.

The Qur'an introduces itself as a book of sermons: "O mankind! There has certainly come to you an advice from your Lord, and a cure for what is in the breasts, and a guidance and mercy for the faithful. (10:57)".

In several verses, the Qur'an is recited as a sermon. Also, preaching can be seen throughout the verses of the Qur'an. In the Qur'an, every subject that is spoken of, including blessings, signs of divine power, rules, stories, and resurrection, is accompanied by a sermon.

Here, however, the purpose of the sermon is moral advice. For example, beware of disobeying God or associating partners with God; Worship him; Obey his commands; Take care of the orphans and the poor; Do not gossip and spy on each other, etc.

Khalafullah says that there are myths in the Qur'an, but the myth itself does not mean that falsehood has found its way into the Qur'an; Rather, it is intended for those religious purposes that are right and not wrong. Therefore, believing in the existence of myth in the Qur'an requires a false path to the Qur'an(Khalafullah, 1999: 200).

He quotes the author of Al-Manar, following the story of Harut and Marut: "The stories in the Qur'an are for preaching and learning lessons, not to tell the history, nor to believe that the details of the news were like this in the past." These stories report true and false news and useful and harmful habits intending to preach and learn the ideas of right and wrong. Therefore, the report

of the Qur'an should not go beyond learning and guidanceguidance(Rashid Reza, 1990: 1/330; Khalafullah, 1999: 210).

He says that expressing a myth in the Qur'an is a common practice in Arabic literature and culture. Often in their speeches and writings, they mention the gods of good and evil, without believing in any of those pagan superstitions. In his opinion, these myths do not harm the legitimacy of the Qur'an; Because they are not intended and the Qur'an is not in a position to confirm them(ibid).

According to that theory, if we consider all the stories of the Qur'an as myths, we will never lose; Because the purpose of the stories is preaching and learning lessons, and it is the soul of preaching and learning that is valuable, not the form of expression. Whether the story is real, mythical, or allegorical, it is a form of expression. What does it matter to us whether Kiwmarth is Abu al-Bashar or Adam or anyone else? What matters is the moral teachings contained in the story.

According to that theory, by denying myth in the Qur'an, we only erase the face of the issue, but we can never solve it. That the angels live in heaven or that people are trapped behind a barrier until the Day of Judgment and like them will never be portable to reality. There can be no allegory and therefore we must consider them myths.

5-2. The allegory of myth

In the mythological approach, myth is a kind of allegory, because in both, the purpose is not the form of expression and the meaning is the meaning beyond the form of expression. In both, the facts are stated in the form of examples. However, in allegory, there is a tool that shows that the goal is not a form of expression, but in myth, there is no such tool. Myth is a metaphor that has a kind

of simile without the use of simile tools. For example, the two expressions "he is like a lion" and "he is a lion" are the same in meaning; But in the first phrase, there is a metaphorical tool; But it does not exist in the latter. The first type is an allegory and the second is a myth. Examples of both can be seen in verses 62-65 of Surah Safat: "Is this a better reception, or the Zaqqum tree? Indeed, we have made it a punishment for the wrongdoers. It is a tree that rises from the depths of hell. Its spathes are as if they were devils' heads."

In these verses, both the interpretation of "Shajra al-Zaqoom" is a simile and the interpretation of "those are the head of the devils". But in the first interpretation it is not a tool of simile; But in the latter. There is no doubt that the tree can never exist in hell, which is the place of fire, and the heads of the devils can never be seen with the naked eye; Therefore, the form of both propositions is imaginary and untrue, but in the Qur'an, they are used as a means to express the purpose.

In those verses, the shape of the tree of Zaqqum is likened to the heads of the devils, and no doubt the meaning is that the tree of Zaqqum has a terrible shape; Not to confirm that demons have terrible heads. The people of the age of revelation and no one else has seen the devils and their heads; But in their imagination, they had made a face and ahead for the demons, and without a doubt, this artificial face and the head was never real, but imaginary.

The commentators have rightly considered the simile of this verse to be imaginary (based on fantasy and not based on reality). As Zamakhshari writes: This simile is imaginary because people liken something to the face or head of the devil to express something that is ultimately disgusting and ugly. Just like when they liken something to

an angel in the best way. As it is stated in the Qur'an that when the women of the Egyptian court saw Joseph, they said:" This is not a human being! This is but a noble angel!' (12:31)" (Zamakhsharī, 1407: 4/406). Fakhr Razi also says that this is an intangible simile, but imaginary. Just as a parable of angels in virtue is a good parable. The simile to the heads of the devils in ugliness and the similitude of creation is also good, and this is the way of the wise(Fakhr Rāzī, 1420: 26/337).

Allameh Tabatabai also considered this simile to be taken from the delusions and perceptions of the people in attributing the ugliest form to the devil. Like other commentators, he has referred to verse 31 of Yusuf in the good expression of this simile, like the simile to angels in good form and character(Tabātabā'ī, 1417: 17/140). Other commentators have considered the heads of demons to be something outside the realm of truth and related to imagination and metaphor(Fayd Kashānī, 1415: 4/270; Ibn Āshūr, nd: 23/41).

Therefore, according to Islamic commentators, there is nothing wrong with invoking the false and imaginary illusions of the masses of the masses, which have an imaginary and mythical aspect, to approach the mind and explain the ugliness of the tree of Zaqqum, which is an unseen truth; Undoubtedly, God is never here in a position to confirm the false and imaginary illusion of the masses, so that it can be said that it has found falsehood in the Qur'an.

5-3. Education and duty
to the extent of reason

The mythical approach is based on the notion that God speaks to human beings as much as their intellect. The intellect of human beings is also not perfect and free from error. God also obliges and punishes human beings according to their intellect(Kulaynī, 1984: 8/268).

Accordingly, the Messenger of God (PBUH) said: We prophets are commissioned to speak to people as much as their intellect. Imam Baqir said: God, in calculating the Day of Judgment, is as careful as the wisdom He has given to His servants in the world(Barqī, nd: 1/195).

Thus, when it is planned that knowledge is given to them as much as human intellects and tasks are prescribed as much as human intellects, there is no justification for the Qur'an to speak of knowledge beyond human intellects. The human intellect also undergoes a refined and complementary course over time. So, perhaps, in the past, humans considered something to be true; But with the passage of time and the equipping of the human intellect, they realize that they have made a mistake and that what they knew to be true is not true.

5-4. Addressing the Arabs
of the Age of Revelation

The mythical approach is based on the assumption that the audience of the Qur'an was the Arab Hejaz of the time of the Prophet (PBUH). Therefore, the verses of the Qur'an were revealed to the polytheists of Mecca in the Meccan period and the people of Medina in the Medina period.

About 90 chapters of the 114 chapters of the Qur'an, have been revealed in Mecca and addressed to the polytheists of Quraysh, and about 24 chapters have been revealed in Medina and addressed to the people of Medina. These Surahs were revealed gradually over about 23 years. The reason for the gradual revelation of the Surahs of the Qur'an was that in addition to

consolidating the heart of the Prophet (PBUH), he was responsible for the issues that were raised among his people. As stated: "The faithless say, 'Why has not the Quran been sent down to him all at once?' So it was, that We may strengthen your heart with it, and We have recited it [to you] in a measured tone. They do not bring you any representation but that We bring you the truth [in reply to them] and the best exposition. (25: 32, 33)". According to the above verses, the Quraysh asked why the Qur'an was not revealed to the Prophet all at once? The answer was: so that whenever they ask a question, a clear answer will be given. As mentioned elsewhere, one of their questions is:" Does not man see that We created him from a drop of [seminal] fluid, and, behold, he is an open contender!? He draws comparisons for Us, and forgets his own creation. He says, 'Who shall revive the bones when they have decayed?' Say, 'He will revive them who produced them the first time, and He has knowledge of all creation." In the above verses, the question is who revives these rotten bones? And the answer is: He will revive it, who first created it.

According to such an approach, the culture of the audience of the Qur'an has been oral. Therefore, it lacks the accuracy of historical recording and has a mythical aspect; Accordingly, when the Qur'an was revealed, it used the audience's common cultural expressions to express its guiding and preaching intentions.

5-5. Orality of the narration of the age of revelation

The mythical approach is based on the idea that literate people among the Hejaz Arabs at the time of the Prophet (PBUH) were very few and far between.

Therefore, when they naturally wanted to pass on their promises and information to the next generations, they passed it on orally and breast to breast. Naturally, such a method of transfer is usually accompanied by ups and downs; Therefore, one should not expect the Arabs at that time to have heard and narrated their history and past in all its details. Accordingly, the existence of false statements in their history and past is inevitable and expected.

Regarding the prevalence of illiteracy in that era, it is enough to note that the person of the Prophet (PBUH) who was one of the nobles of Quraysh was illiterate. Therefore, it is stated about him in the Qur'an that:" You did not use to recite any scripture before it, nor did you write it with your right hand, for then the impugners would have been skeptical. (29:48)". There was illiteracy in the Quraysh themselves; Therefore, it is stated in the Qur'an that God raised an illiterate person from among the illiterate ones to be a prophet: "It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error. (62:2)".

5-6. The sensory and imaginative nature of Arabs knowledge

The mythological approach is based on the idea that the Qur'anic audience's knowledge of the world is the sensory perceptions of the unarmed senses and the imaginations based on those perceptions. Therefore, they thought that the angels lived in the same sky above their heads. Accordingly, if the demons want to approach the abode of the angels to hear the news of the sky from them, the stars are thrown at them; As stated: "We have certainly adorned the

lowest heaven with lamps and made them [the means of pelting] missiles against the devils, and We have prepared for them a punishment of the Blaze. (67:5)"

It is clear that the shooting of stars is based on looking with the naked eye, otherwise, scientifically, the stars are very far from Earth and do not include meteors that hit the Earth's atmosphere. It is also obvious that angels are immaterial and therefore does not mean that their abode is above the sky. The residence of angels in the sky above the head is based on imagination based on the sense of appearance.

6. Answering the objections to the mythical approach

One of the most important objections to the mythical approach in Qur'anic descriptions is that the Qur'an calls itself true and denies being mythical:

6-1. The truth of the Qur'an

In violation of the mentioned theory, some have cited verses that call the Qur'an true and have argued that there can be no myth in the Qur'an, in the sense that it contains false statements(Aghaei, 2009: 13).

Proponents of this theory make such statements, regardless of whether or not the word truth is used in the Qur'an to mean a statement according to fact. By insisting that the statement in the Qur'an is not untrue, only the face of the issue is cleared; But the reality remains. For example, how can it be true that a nation is trapped behind a barrier until the Day of Judgment, and on the eve of the Day of Judgment when that barrier is broken, that people will leave behind that barrier? Or how can it be true that angels live in the same sky above and stars are thrown at them to drive demons out of the sky?

Therefore, we have to say that these statements were true to the audience of the Qur'an, i.e. the Arab Hejaz of the time of the Prophet (PBUH), but in fact this was not the case, and God has used the beliefs of the audience in the Qur'an to change the mind. This never means confirming those beliefs in order to deduce from them the confirmation of falsehoods and superstitions.

6-2. Denial of myth in the Quran

Opponents of that theory have argued that the claim of myth in the Qur'an was the same as the claim of the pagans of Mecca, which was rejected by the Qur'an, and therefore it cannot be accepted that there is a myth in the Qur'an. All commentators have taken the interpretation of "the first myths" used in 9 verses of the Qur'an to mean falsehoods, myths, and lies(Tabātabāʾī, 1417: 20/233; Fakhr Rāzī, 1420: 31/87; Tūsī, nd: 10/299; Tabrisī, 1993: 10/688).

Proponents of this theory say that the Hejaz polytheists, for example, called the afterlife "the ancient myth." For example, in Surah Al-Mu'minin (82-83) it is stated:" They said, 'What, when we are dead and become dust and bones, shall we be resurrected? Certainly, we and our fathers were promised this before. [But] these are nothing but myths of the ancients.'"

The context of these verses shows that the polytheists referred to the "myths of the firsts" as the written promise of life after death in the ancient scriptures; As stated elsewhere: "The faithless say, 'This is nothing but a lie that he has fabricated, and other people have abetted him in it.' Thus they have certainly come out with wrongdoing and falsehood. They say, 'He has taken down myths of the ancients, and they are dictated to him morning and evening.' Say, 'It has been sent down by

Him who knows the hidden in the heavens and the earth. Indeed, He is all-forgiving, all-merciful.' (25: 4-6)"

During those verses, it is stated that the polytheists of Mecca had accused the Prophet (PBUH) of making the Qur'an with the help of a number of the People of the Book, and this Qur'an is the spelling of the People of the Book on that Imam. That is, the Qur'an was not revealed to him by God. Therefore, in this verse, the "firsts myths" of the Qur'an have never been denied, and even in many verses, it has been emphasized, as stated in Surah Al-Shu'ara (193-197): "brought down by the Trustworthy Spirit. upon your heart (so that you may be one of the warners), in a clear Arabic language. It is indeed [foretold] in the scriptures of the ancients. Is it not a sign for them that the learned of the Children of Israel recognize it?"

These verses state that the content of the Qur'an is mentioned in the previous scriptures and that the scholars of the Children of Israel are aware of it.

It is not a secret that there is a difference between the statement that there is a myth in the Qur'an and the statement of the Arab polytheists of the time of the Prophet (PBUH) who said that the Qur'an is the first myth. Therefore, the new claim should not be considered as the claim of the Arab pagans. The differences between the two are:

First, the pagans referred to the "first myths" as the ancient scriptures. What is meant by myth in the new claim is never the old scriptures, but descriptions in which there are unrealistic propositions.

Secondly, the polytheists intended the myth of calling the Qur'an that the Qur'anic themes were not revealed to God by the Prophet of Islam (PBUH). However, the purpose of the myth in the new claim is never so, but it is

emphasized that the Qur'an was revealed by God to the Prophet (PBUH).

Third, the pagans said that the "myths of the first," that is, the contents of the former scriptures, were invalid; But in the new claim, what is false is the very content of the myths. Also, it is stated that the themes of the myths themselves are not divine intentions, but that the intentions beyond those myths are divine intentions, and that they are also true and not false.

Therefore, what the Arab pagans considered false is true in the new claim, and therefore the new claim should not be equated with the claim of the Arab pagans.

Conclusion

Based on the above, a few points can be obtained:

First, the Qur'an calls itself a book of sermons. Therefore, we, as readers of the Qur'an, need to be in a position to receive divine sermons from the verses of the Qur'an, not to discover historical or scientific events. Because in the Qur'an, the audience's promises have been used in expressing sermons. Therefore, the historical and natural verses of the Qur'an only reflect the Arab promises of the Hejaz of the time of the Prophet (PBUH), which may be untrue and false. However, the Qur'an is not in a position to confirm them so as not to undermine the legitimacy of the Qur'an.

Second, using the audience's stories and promises to instill purpose and preaching, even if mythical, is a rational practice. Therefore, the assumption that mythical themes are mentioned in verses.

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Analysis and Critique of Orientalists' Approach to the Structure of Qur'anic Stories

تحلیل و نقد رویکرد خاورشناسان به ساختار قصه‌های قرآن

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Abstract

One of the most important documents of orientalists to prove the non-revelatory origin of the Qur'an is the misconception of the difference between the structure of the Qur'anic stories and the Testaments'; the view of these researchers have been analyzed on three axes of "different narrative expression in Makkī and Madanī surahs", "repetition of stories", "ambiguity and incoherence of stories". Important factors such as the dominance of historical and literary approach to the content of Qur'anic stories, neglect of the single divine origin of monotheistic religions, and the perception of revelation as the personal experience of the Prophet (PBUH) have led to mention doubts about the structure of Qur'anic stories. This article criticizes and analyzes the doubts of orientalists in this field with intra-religious citations (Qur'an, commentary, dictionaries, etc.) and extra-religious citations (Testaments, opinions of Orientalists and historical evidence).

Keywords: *Stories, Qur'an, Structure, Orientalists, Analysis, Criticism.*

چکیده

یکی از مهم‌ترین مستندات خاورشناسان برای اثبات غیروحیانی و بشری بودن قرآن، شبهه تفاوت ساختار قصه‌های قرآن با عهدین است؛ دیدگاه این محققان پیرامون سه محور «بیان روایی متفاوت در سور مکی و مدنی»، «تکرار داستان‌ها»، «ابهام و عدم انسجام داستان‌ها» تحلیل شده است. عوامل مهمی چون، غلبه رویکرد تاریخی و ادبی نسبت به محتوای داستان‌های قرآن، غفلت از منشأ واحد الهی ادیان توحیدی، تلقی وحی به‌مثابه تجربه شخصی پیامبر(ص) منجر به طرح شبهاتی در حوزه ساختار داستان‌های قرآن شده است. در این مقاله با استنادات درون دینی (اعم از قرآن، تفسیر، کتب لغت و...) و برون دینی (عهدین، آراء خاورشناسان و داده‌های تاریخی) به نقد و تحلیل شبهات خاورشناسان در این حوزه پرداخته شده است.

کلمات کلیدی: قصص، قرآن، ساختار، خاورشناسان، تحلیل، نقد.

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Introduction

The similarity of the themes of some verses of the Qur'an with the Testament and extra-Testament contents had attracted the attention of the thinkers of the people of the Book from the very first centuries. Hence, the claim that the Qur'an is influenced by Testaments is one of the recurring themes that have been written on the Qur'an from the beginning until now. In his famous work on heresies, Johanne Damascius (749-676 AD) called speech 101 "Ismaili heresy" and said that the Prophet organized his sect by accessing the New and Old Testaments and with the aid of an Aryan monk. Abdul Masih Kennedy in the third century AH to prove the invalidity of the Qur'an considered it influenced by a Christian monk named Sergius. This claim was later repeated by Petrus the Great (1092-1156 AD), William, Ricoldo, Nicholas, and Postel. Even after the beginning of the scientific approach to the Qur'an and the establishment of the field of Islamic studies in Western universities, this claim has not been disappeared yet.

The field of Orientalists' research to prove the influence of the teachings of Christianity and Judaism on the Qur'an mostly focuses on the stories of the Qur'an, which occupy a large part of the Qur'anic content and have many similarities with the Old Testament stories in the Bible. So far, several articles and writings have been written in the field of Qur'anic stories and some works have compared the stories of the Qur'an and the Testaments, but one that specifically examines and critiques the approach of orientalists to the structure of Qur'anic stories has not been compiled yet. This paper examines and analyzes the views of Orientalists on the structure of Qur'anic stories.

1. Orientalists' approach to the structure of Quranic stories

The structure of Qur'anic stories, which is mostly related to the physical structure and characteristics of Qur'anic stories, in addition to the content of the stories, has also been seriously discussed by orientalists.

Orientalists believe that not only the content of the Qur'anic stories is influenced by the Testaments, but even the structure of these stories is completely different from the structure of the stories in the Testaments. The views and opinions of these scholars, which are expressed sporadically and implicitly during Qur'anic or fictional subjects, are analyzed and studied in three general axes of different narrative expression in Makkī and Madanī surahs, repetition and correspondence, ambiguity and incoherence of stories.

1-1. Different narrative expression in Makkī and Madanī surahs

Orientalists believe that the Surahs of the late Makkī period, as well as the Madanī surahs show that the readers of the Qur'an were accurately aware of the large number of stories in the Qur'an, which is quite obvious (CF. Neuwirth, 2001a: 2/245).

By examining these stories, they have expressed characteristics for each of which, in addition to being different from each other, they have special, distinctive and unique characteristics that will be analyzed in this section.

1-2. Characteristics of stories in Makkī surahs

In the story sections of Makkī surahs, three characteristic features can be seen:

1. The structure of the stories in the surah: In the Makkī surahs, the stories are scattered in several verses and surahs that have different characteristics in each surah in relation to each other:

- The story is the main structure of the surah, such as the story of the elephant, Noah, Joseph, stories (including the story of Moses, Aaron, Haman, Qarun).

- The story has a structure independent of the surah. In this section, some parts of the story seem to be essentially independent units that can be separated from their current position in the surah, such as the surah "Fajr" which refers to the story of ʿĀd, Iram, Thamud and Pharaoh. (CF. Gilliot, 2001: 3/518).

- Combined stories are the dominant structure of the surah; this means that the surah is composed entirely of several stories or is formed around a story axis, such as Surah Ṭā Hā (or Surah Musa), which contains two stories about Moses 7 and Adam 7 (Ibid: 519-521).

- The story is an important part of the surah, even if these parts of the story do not include the main part of the surah; like Surah Dhāriyāt about Abraham and his guests, Moses, Pharaoh, ʿĀd, Thamud and Noah.

-In the surah, there is a passing reference to the story, which in some surahs is even limited to a few verses, such as the surah of Ḥāqqah and Isrāʾ, and some references in the surah of Burūj, Najm and Dukhān (Ibid: 521).

- In some surahs, only cataloged references have been made to fictional characters, such as: Qāf, Ṣād, Fajr (Ibid: 522).

2. The focus of the surahs: The stories in the Makkī Qur'an are formed with the focus on the torment, the prophets of Testament and the history of the previous nations:

- Torment Stories: Orientalists, by examining the content of the stories in Makkī and Madanī sections, believe that most of the stories focusing on divine punishment have taken up more space in the Makkī surahs than the Madanī surahs. (Ibid).

- Prophets of Testament: According to Neuwirth, prominent figures of Testament such as Abraham, Moses, Jesus, and a number of famous saints have taken a large proportion of Qur'anic stories. This is confirmed by the phrase "and mention in the book". According to this orientalist, the Qur'an, which introduces itself as an immutable and comprehensive book, in its references to the Bible, is in fact referring to a specific collection of the stories that already existed in a fixed form, and that God sent them in separate sections and, with finesse, organized them into more detailed narrations (CF. Neuwirth, 2001a: 2/245).

In dividing the Makkī surahs of the Qur'an into two parts before and after interregnum, Lammens also believes that the themes and content of the Makkī surahs after the interregnum are related to the biblical Myths, which stem from the mental states and inner revolution of the Holy Prophet at the beginning of his mission, which led to a conflict with the polytheists of Mecca; According to Lammens, in this section, topics such as the history of the past prophets with their nations, the educational life of the prophets and the fate of the deniers are abundant (CF. Lammens, 1943: 60).

- The history of the previous nations: From an external point of view, the Qur'anic history is encoded in the pattern of the previous nations, with the approach that history is the news of the prophets who were sent among their tribes with the aim of inviting them to faith. But in this way, they did not succeed. From this perspective, the Qur'an has replaced the position of the apostles with the coherent pre-Islamic Arabic myths that were the determinant of that culture; the importance of the story of the prophets in their patience and obedience lies in inviting people to accept divine guidance, and every nation is protected from divine punishment by warning. From this point of view, the new Islamic society with the centrality of the Qur'an, which was called a

society with a new cultural system, was able to choose its new cultural system from many of the contents of the era of ignorance centered on mythology (CF. Neuwirth, 2001a: 2/245).

3. The originality of the stories: In one view, dreams and revelations are the predominant aspect of revelation in the first stage of Muhammad's Risālat. Therefore, the narrative format in Makkī surahs is derived from revelations and dreams and cannot be a purely historical fact (Ibid). The linguistic feature of these stories is very close to the expression of pre-Islamic priests, which itself is evidence of borrowing and distortion of stories, and destroys its originality of revelatory. (Neuwirth, 2014: 8).

- Characteristics of the stories in Madanī surahs: The content of the stories in Madanī surahs, according to the different conditions of the city of Medina compared to Mecca, is accompanied by different characteristics:

A. In Madanī surahs, only a few short stories or a few verses, often referring to stories of torment and relatively short stories expressing the relationship between the believer and the infidel in Medina, are told as a reflection of the new position of Muhammad as military commander in the story of Ṭālūt and Dāvūd.

B. The themes of the Madanī surahs in the basic part, which is the monotheistic rites, are similar to parts of the holy texts (CF. Neuwirth, 2001b: 3/481-482).

Orientalists cite two important reasons for the difference in Qur'anic and fictional material in Makkī and Madanī surahs: one is the changed religious status and the other is the acceptance of Muhammad's authority in

Medina over Mecca, which leads to Prophet Muhammad's focus on the legal issues involved in running a city[1]. That is why practical issues form a major part of the later phase of Prophet Muhammad's mission (CF. Neuwirth, 2001a: 2/245).

1-3. Repetition and correspondence

In the structure of the stories of the Qur'an, the repetition throughout the Bible is a tangible and visible thing that has attracted the attention of orientalists. From the perspective of these researchers, the phenomenon of repetition is considered a kind of shortcoming that can be seen as a witness to the gradual emergence of a society and thus to the process of establishing a sacred text; variety of repetitions refers to the the age of constantly changing stories, continuous training of listeners and development of moral values that are evident in the text (CF. Neuwirth, 2001a: 2/245).

This repetition is seen in two forms of phrases and stories, each of which in turn has distinct features:

Repetition of the phrase: There are sections in the verses of the Qur'an that have been repeated many times, and among these can be: introductory phrases, preferences (such as Surah Ar-Rahmān: "So which of the blessings of your Lord do you deny?" Referring to the repeated phrase at the end of verses

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1. This reason exactly refers to one of the characteristics of Madanī surahs: expressing the civil, judicial, social, state laws, and the war and peace laws are considered the most important characteristics of Madanī verses.

and orientalists have considered the reason to be compatible with the oral nature of the Qur'an and as a result of its transformation[1].

These characteristics in the Qur'an are in harmony with the Psalms, which is very similar to the Qur'an in terms of features, stylistic and thematic forms. The repetition of the phrase has led to a special kind of omission in which the short words repeatedly express the theme in the verse or something new happens in the course of the text. These words that are called "Sign of phrases" are in a list format as follows:

1. "Wa Idh[2]" is the most frequent sign, which is often followed by the past tense, which implies saying. This fact shows the importance of expressing the phrase on the events themselves in the Qur'an.

2. "Alam Tara[3]" (Didn't you see?), which is often used in hymn-like descriptions of prayer.

3. "Hal Atāka[4]" (Has the news, the story ... reached you?),

4. "Kadhdhabat[5]" which is repeated more in the stories of torment.

5. The first form of the plural verb in the sermons of God: "Surely we have sent you[6]", "Certainly we have sent you[7]", "When we have sent you[8]"

6. Imperative verbs based on instruction such as: "Recite[9]", "Remember[10]", "Cite an example[11]" and...

7. Special phrases in the form of interrogative sentences with the theme of learning lessons: "Is there anyone willing to receive admonition?[12]" (CF. Gilliot, Ibid, Narratives: 522-523)

- Repetition of the story: The stories are repeated throughout the Qur'an with an effective feature in Makkī surahs in long, medium and short sections or in a concise and pointed format (Ibid). These stories have several characteristic features in which the chronological framework (i.e. the historical sequence and the order of the stories in the order of occurrence in different periods) have been omitted in the pre-Qur'anic historical events, the Qur'anic narrations are constantly repeated, and these fictional events in a repetitive format are arranged in clusters that emphasize the same message.

History in the Qur'an is suddenly changed and a new pattern is adopted, that is, the transfer of the focus of discussion from the Arab deserts to the realm of the apostles belonging to the People of the Book, who form a successive chain of prophets who, considering their activities together, in addition to constructing a scenario

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1. Transformation means changes occurred in the content of verses due to oral quotation and late compliment of Qur'an.

۲. **بقره:** وَ إِذْ قَالَ رَبُّكَ لِلْمَلَئِكَةِ ....(۳۰) ؛ وَ إِذْ قُلْنَا لِلْمَلَئِكَةِ اسْجُدُواْ لِادَم...(۳۴) **كهف:** وَ إِذِ اعْتَزَلْتُمُوهُمْ وَ مَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُاْ إِلَى الْكَهْف... (۱۶)؛ وَ إِذْ قُلْنَا لِلْمَلَئِكَةِ اسْجُدُواْ لِادَم...(۵۰)؛ وَ إِذْ قَالَ مُوسَىَ لِفَتَئه...(۶۰)

۳. فیل: أَ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيل (۱).

۴. بروج: هَلْ أَتَئكَ حَدِيثُ الجُنُود (۱۷) طه: وَ هَلْ أَتَئكَ حَدِيثُ مُوسَى (۹) ذاریات: هَلْ أَتَئكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِين (۲۴)

۵. شمس: كَذَّبَتْ ثَمُودُ بِطَغْوَيهَا (۱۱).

۶. مؤمنون: وَ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىَ قَوْمِهِ (۲۳).

۷. مزمل: إِنَّا أَرْسَلْنَا إِلَيْكمْ رَسُولًا شَاهِدًا عَلَيْكم (۱۵).

۸. یس: إِذْ أَرْسَلْنَا إِلَيهِمُ اثْنَين فَكَذَّبُوهُمَا (۱۴).

۹. شعراء: وَ اتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ (۶۹).

۱۰. ص: وَ اذْكُرْ عَبْدَنَا دَاوُد...(۱۷).

۱۱. یس: وَ اضْرِب لَهُم مَّثَلاً أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُون. (۱۳۹).

۱۲. قمر: وَ لَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِر (۱۷).

consisting of historical episodes, they reveal a tendency toward chronology. The activity of these messengers (prophets) provides a framework for the behavior of the Prophet (PBUH) and his Ummah in special times of crisis and their understanding of their destiny, which leads to the modeling of past experiences to understand the present.

According to Neuwirth, the repetition of the historical events of the story of the prophets (which, according to the researcher, is taken from the holy text) has a very important consequence that should not be overlooked, that the Qur'an is completely taken from the Bible. (CF. Neuwirth, 2001b: 483)

2. Ambiguity and incoherence of stories

Orientalists have concluded from the scattering and repetition of the stories of the prophets throughout the Qur'an, the discontinuity and incoherence of the stories of the Qur'an; the Qur'an considers the existence of such a feature to be the revelation of the origin of the Qur'an and the worthlessness of the contents of the Bible (Ibid: 477), and since the stories of the Qur'an are devoid of mentioning the details and leafages of the story, they were described ambiguous and incoherent.

According to these scholars, the scattering of the holy text of Muslims, or in other words, the incoherence of stories in the Qur'an, has been due to their instructive nature and themes, so they do not consider these narrations as stories, but introduce the moral and instructive points of the Qur'an. (CF. Gilliot, Ibid, Narratives: 525).

In these stories, not only a coherent and uniform picture of the prophets is not presented, but even their stories are not narrated in a suitable and continuous time frame in order to show the development of their characters, while these characters (apostles and Prophets) because they are cross-sectionally and sporadically present in completely different contexts, cannot appear as an evolved personality to appear in the form of a hero. (CF. Neuwirth, 2001b: 481)

There are several reasons for the ambiguity of historical stories and events in the Qur'an:

First: The stories related to historical events in the Qur'an are told in general and without any details and just explains the essence of the story without any detail, among which we can mention several cases:

- In discussing the story of Adam and teaching names to Adam, it is not mentioned how God taught Adam all the letters and what God offered to the angels is not explicitly mentioned. (CF. Schock, 2001: 1/31)

- Prophet does not specify the duration of the presence of the companions of the cave in the cave and the duration of 309 years is uncertain and accurate information about the true duration of their miraculous sleep should be left to God. (CF. Rosenthal, 2001: 2/435) - Using the word "before" to express the relative history of events and to organize the events according to the sequence of occurrence of the date of divine revelation. It was a good tool for separating the events of the past from the present, which found a clichéd character and sometimes appeared in a place that could go unsaid, such as Surah Ḥijr, verse 27: "The jinn were created before Adam." Or referring to "before and after": "Noah was before Isaac and Jacob[1]", "Abraham's precedence over the Torah and the Bible". (CF. Alter, 2011: 184)

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١. الانعام: وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ كُلاًّ هَدَيْنَا وَ نُوحًا . هَدَيْنَا مِن قَبْلُ (٨٤).

Second: The Qur'an assumes its audience to be fully aware of these historical facts, with precise details.

Third: This method leaves much material to be ambiguous in terms of personality, motivation, and moral dignity. (Ibid)

Fourth: unlike the Bible, which is free from any brevity, generality, and complete awareness of the audience about the essence of the historical event, the Qur'an presents its verses selectively, containing messages that are in a literary form distinct from oral stories. (Hence, this feature causes ambiguity in understanding the Qur'anic narration)

This distinction has a tremendous effect on the style of the Qur'anic stories, which causes the way the story is told to take on an artificial and imposed form (that is, it becomes rhythmic), which in turn is a criterion for distinguishing the Qur'anic narration from the narration of the holy books.

On the other hand, with this narrative style, he induces the message of the Hereafter with a preaching content in the style of a sermon, a style that, unlike the Qur'an, is marginalized in the Bible and does not matter much. The Qur'an, in this unfamiliar style, has sought to infer specific moral or theological conclusions in its discourse, which can be clearly seen at the end of the long verses of the late Makkī period and the long Madanī verses; the last sentence of each verse is a point about its content that indicates the divine confirmation or denial of the reported reality[1] or refers to one of the divine attributes[2]. (CF. Neuwirth, 2001b: 482)

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١. يوسف: يُوسُفُ أَعْرِضْ عَنْ هَذَا وَ اسْتَغْفِرِى لِذَنِبِكِ إِنَّكِ. كُنتِ مِنَ الخَاطِينَ(٢٩)

٢. اسراء: إِنَّهُ هُوَ السَّمِيعُ الْبَصِير (١) .

3. Critique of the orientalists' approach to the structure of Qur'anic stories

According to the views of Orientalists about the structure of the stories of the Qur'an, which has gone through a different process from the Testaments with its own unique style, in this section, their views are criticized and evaluated.

3-1. Critique of repetition of stories in the Qur'an

Repetition in the stories of the Qur'an has been a tool for orientalists to reject the miracle of the Qur'an and has led them to speculate that the Qur'an was adapted from other texts and that the Prophet's confusion of information can be criticized with several citations:

First - in the Qur'an, different forms of the story are repeated but with a single theme, and these repetitive forms complement some others, and all of them together provide a clear, complete and coherent theme. This means that an event is not fully understood so that the various repetitive sayings in the Qur'an can be gathered together as a whole. Each unit is completely independent in itself, like the story of Moses in the three surahs of Taha, Naml, and Qaṣaṣ (Cf. Khatib, nd: 234).

Second - repetition in the Qur'an is undeniable, but when we place this repetitive material in terms of style and purpose in the context in which it is presented, repetition generally loses its color. The repetition of the stories in each section specifies the details or reveals more details, such as the people of Aad, who were mentioned in the first surahs but the name of their prophet was mentioned in the surah Aʿrāf; in Surah al-Shuʾarā, He talks about the situation of their place and business; in Surah Hūd, they are cursed by God, and in

Surah Fuṣṣilat, their attribute of arrogance is mentioned, which, after expressing these attributes, immediately mentions the Quraysh and the Prophet to be a lesson for them (Cf. Al-Jaberi, 2015: 408-412).

Third - Naqrat says: The word "repetition" has a negative connotation and what is in the Qur'an is not repetition but "expressing the word[1]" as God Almighty says: "And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious" (Kahf: 45)[2]. "Expressing the word" is a Qur'anic term that refers to the expression of an idea and content in various formats, so it may not include the cases that are recited in the same word (Cf. Naqrat, 2002: 1/51).

Fourth - the main motivation in repeating the stories of the Qur'an is to complete the images and add to the power of visualization and objectivity by bringing new elements in proportion to the space of narration of each story (Hoseini, 1999: 59). Zarkashī enumerates the benefits of repetition: adding a point to the story, expressing a single word in different ways that indicate eloquence, emphasizing the inability of others to create such works (Zarkashī, 1997: 4/37).

Fifth - the repetition in the stories is not really a repetition in the content, but merely a repetition in the structure; although the theme is the same, it is formed each time according to the situation and the subject of discussion, so the status and situation is changed, but the subject is fixed. This rule applies to all duplicate, similar, or seemingly

contradictory stories. If some stories are repeated while they do not contain a new point, but in terms of style and language of the address, there are new points with it, sometimes this repetition emphasizes the narration of the story in the previous chapters with forms and various formats (Cf. Aljaberi, Ibid: 379-392).

Sixth - Rashid Reza in Tafsir Al-Manār says that the repetition of a story in several positions of the Qur'an, expresses a special lesson and argument other than other positions that have no conflict with each other (Cf. Rashid Reza, nd: 8/308).

Seventh – According to the clear expression of the Qur'an, multiple targets lie in the repetition: in verse 113 Surah Ṭā Hā, the confirmation or establishment of the word has been mentioned: "Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed."[3] Thus have We sent it down as an Arabic Qur'an, and We have warned people in such a way that they may be frightened or they may receive a new admonition. Confirmation for stopping the greed of audience that we notice in Surah Kāfirūn in the repetition of verses 3 and 5: "Nor worship ye that which I worship"[4], frightening the audience like Surah Al- Qāri'ah, bowing to the audience like the phrase "The Companions of Yamīn" (Cf. Alkermani, nd: 252).

Eighth - the repetitive parts themselves have an independent structure that, even without considering the other components, does not have an incomplete meaning. However, along

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١. تصريف قول.

٢. كهف: وَ لَقَدْ صَرَّفْنا فى هذاَ الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَ كانَ الْإِنْسانُ أَكْثَرَ شَىْءٍ جَدَلاً (٤٥)

٣. طه: وَ كَذَالِكَ أَنزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَ صَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (١١٣)

٤. كافرون: وَ لَا أَنتُمْ عَبِدُونَ مَا أَعْبُد (٣–٥).

with other parts of the story, they create a complete and expressive image. If we believe it this suspect that the Prophet (PBUH) added duplicate sections to the Qur'an due to forgetfulness or confusion of information, this feature of the independence and harmony of the duplicate sections was never seen in the Qur'an and even irreparably disrupts the meaning of the verses of the Qur'an and it was an obvious defect.

3-2. Criticism of ambiguity and incoherence of stories

Orientalists introduce the scattering of narrative sections in the Qur'an, the lack of details and inclusion of complete information about events, places, names of fictional people and characters, as well as the absence of fictional leafages in the Qur'an as a sign of ambiguity and incoherence of the story in the Qur'an, which in turn can be criticized and analyzed.

The first reason - we must first examine whether the method of narration and storytelling of the Qur'an is different from literary and fictional styles and has chosen a new method or whether this issue is a completely literary and correct style in the structural framework of story and narration? And how does this help dispel the ambiguity in the stories of the Qur'an?

The narrative (story) is composed of some elements that together form its structure; these elements have specific and different states in relation to each other and to the whole structure. In a successful narrative work, these elements fit together to convey the author's message and purpose to the reader. These elements are: plot, character, action of the story, style, theme, perspective and dialogue. Action is the movement and progress of the story in the direction of meeting the goals of the story, which

requires careful planning. These actions are a chain of movements or narrative actions that make it possible to change the narrative situation (Cf. Biniaz, 2012: 70).

These actions are divided into two main and sub-categories: main events are those that are necessary for the story and include a series of events that together create the plot; sub-events are those that help the author expand the plot (Cf. Younesi, 2007: 153).

Perspective is another important element through which the story is told. The most common method of narration is the use of the first person and the third person, which is outside the story and reports the actions of the heroes (Cf. Biniaz, Ibid: 102).

The next element is dialogue, which plays an important role in expanding the plot and introducing the characters of the story, through which the underlying and important themes of the story are embodied. The best narration is that in the meantime, a series of consecutive words should be left out and the dialogue of the protagonists should be discussed (Cf. Aloot, 2001: 396).

Another important element is the plot, which is the most characteristic element of narration; the plot is the reasoning network of events in the story that shows the causal relations of events and arranges them in such a way that it seems logical to the reader (Cf. Mirsadeghi, 1998: 57). In a textual structure, the plot is the actual presentation of the story, not the whole text, which is a kind of narrative modeling, and since it arranges components and elements such as narrative events and situations according to regular principles, it is considered as a system (Cf. Bikham, 2012: 28).

The plot has tasks that we will briefly refer to each:

1. Establishing a causal relationship.

2. A shift through which the plot can be distorted or reversed (previous).

3. Time setting: The time setting may be fixed in the narrative (story), that is, in harmony with the calendar hours, or vice versa, which is called Anachronism.

Anachronism is divided into two general types, retrospective and futuristic. In "Retrospective", a kind of regression occurs in relation to a calendar time, that is, a return to the narration of an event in the distant past, in which case an event is narrated after its initial occurrence, and thus the event that has already taken place is later stated and conversely. In "Futurist", a kind of leap forward is made to the calendar time, and the event that has not yet taken place is narrated before its initial occurrence, as if the narrative moves to the future of the story. (Genet, 2013: 48).

4. Selection and composition of events: The plot cuts time in the narration and it is not necessary to narrate all the details, because the principle of aesthetics in the narration does not allow such events to be narrated, whether small or large. The narrator highlights some elements and sections and eliminates others, which is the principle of selection (Cf. Abbasi, 2006: 102).

5. Information management: The plot is responsible for informing the story, that is, by selecting elements and actions, determines how much information about the elements of the story and its events are expressed at each stage of the story.

6. Creating structural unity: One of the special features of the design is a set based on order and goal. The goal is the result of the whole set, in other words, if the components are coordinated, the goal is achieved, and if a part is not effective in achieving the goal, it can be omitted; so each section must be in place (Cf. Biniaz, Ibid: 19-20). Regarding the above points, it can be said that the stories of the Qur'an have taken a path in line with the correct style of fictional literature, and everything that is presented from the events and information in the stories is not only out of the ordinary, but also completely correct and logical. What is important in this section is the adaptation of the Qur'anic narrative to the correct definition of the story, which helps us to analyze the cause of the ambiguity of the Qur'anic stories:

Given the definition of "action" in which only the necessary information of the story is mentioned, the reason for the ambiguity and brevity of the stories is fully justified; because only the necessary parts and extras of the story that does not help the goals of the story are removed from the story and this issue not only does not cause the ambiguity of the story but also helps the audience to understand the content and learn lessons by its concise and complete expression.

Also, due to the role of the plot, which is "the cause of establishing a causal relationship", only parts of the story that are related to each other are told, so there is no justification for quoting unnecessary details. The principle of "setting the time" also applies to the stories of the Qur'an; where quoting the news of the past, the previous people and prophets or the news of the future such as the defeat of Rome, which sometimes the evolution and historical course is not observed in these stories that is one of the features of

storytelling according to the rule of "Anachronism".

Finally, "information management" does not allow the narrator to tell all events in full detail and according to the purpose of "creating structural unity", the part of the information that does not help the purpose of the story is removed from the story, which certainly does not interfere with the meaning and purpose of the story.

The second reason - one of the techniques of storytelling is "open end in the story" in the sense that the end of the story is free and the author does not finish it so that the audience can think freely about the ending because by challenging the audience, it gives them a deeper understanding of the content of the story. This technique is quite evident in the stories of the Qur'an, such as the story of the cow in Surah al-Baqarah, which does not only refer to the story of how the cow was chosen and does not state where the story ends (Cf. Mirsadeghi, Ibid: 90).

The third reason - according to the technique of "New perceptions and uncertainty", which includes selecting the audience's opinions and involving their opinions in the story and uncertainty in storytelling, such as ambiguity in the number of companions of the cave, justifies the lack of complete details in the stories (Ibid).

Fourth reason - since the stories of the Qur'an focus on their educational and guiding goals, they do not tell the story in detail. In some cases, the subject is left vague so that there is no need for disagreement and the abolition of the Jewish scholars, etc., and the believers know that dealing with these side issues and being happy with them, whether providing the accurate answer or not, is useless; however, it should not be forgotten that the educational purposes of stories go far beyond being caught up in useless themes and narrative differences (Cf. Hoseini, Ibid: 85).

3-3. Criticism of different narrative expressions in Makkī and Madanī surahs

According to Orientalists, the stories in the Makkī and Madanī sections have a completely different structure and content, which makes this an important factor in the non-revelation of the Qur'an and its adaptation from the Testaments and other pre-Islamic sources. In this section, we will try to make a comparison between the content of the stories in Makkī and Madanī sections and how true this difference is and whether it can be related to the political and cultural conditions of Makkī and Madanī or not? Before answering the questions raised in this regard, we refer to the subject of the story in the pre-Islamic era and why God has told a story in his book, especially in the section of Makkī surahs.

Stories are one of the manifestations of pre-Islamic thought, which is also mentioned in the Qur'an and has been very common among them. The narrator tells the story to his followers, both among the ignorant and among the Muslims. People had a lot of interest in the story, so when the Qur'an was revealed, they said to the Prophet: "We wish you would read a story to us." In response to them, this verse was revealed:

"We narrate to you the best stories through this Qur'an, which We have revealed to you, and you certainly did not know it before!" (Joseph: 3).

In Mecca, there were tribes of storytellers who preached to the people with their stories, especially the Ummah of earlier times. These stories were read

by experienced, skilled people with an influential tone and attractive style, such as the story of "Abu Zayd Al-Hilālī" and the story of "Antara"; among them were stories about journeys impregnated with the element of fantasy (which is interpreted as myth). The stories of the ignorant Arabs consisted of characters who were popular for the ignorant and were derived from myths and superstitions of other nations and superstitious and historical hadiths influenced by the Arabs or their neighbors; these stories had historical origins, such as the story of "Zaba '", "Qusayr", "Amr ibn 'Adi", which had been tainted with superstitions over time.

In the meantime, there are tales with ignorant names such as "Days of Poverty and Wealth, King's Partner, Senmar, etc." which are of non-Arabic origin and come from Greek, Persian, Christian or even other nations because of their existence of similarities seen in non-Arabic mythology (A'ājim) and Christian anecdotes. There were many stories in the history of ignorance, the most intelligent of which was "Naḍr ibn Ḥārith-ibn Alqamah ibn Kaldah ibn Abd Manāf" of the Quraysh tribe, for whom He told the story of Rostam and Esfandiar and everything from Fars lands about their news and stories.

Jewish and Christian elders also for guidance and enlightenment of their people narrated reminders, sermons, instruction based on persuasion and intimidation and told myths, stories, anecdotes, wonders, strangeness and stories belonging to animals, as "Tamim Ibn Aws" even after converting to Islam continued his storytelling job in the mosques with the permission of "Umar".

"Tamim" was a Christian, he heard and learned sayings and anecdotes from the synagogue, and he matched what he heard to Islam. What is assumed is a confusion between Christian stories and Arabic mythology, so the stories of the Qur'an are somewhat familiar to the ignorant and the people of the Arabian Peninsula (Ali, Ibid: 6/373-377).

According to the above-mentioned background, the best way to guide people and invite them to reason has been to narrate stories, which the Qur'an has chosen in accordance with the circumstances of its audience; in the following, we examine the relationship between the stories and the cultural and social conditions of Mecca and Medina.

The period of the presence of the Prophet in Mecca coincides with the stage of the Islamic call[1]. When Makkī verses were revealed, the people of Mecca were ignorant, idolater, denying the Risālat of Prophet Muhammad and denying the day of resurrection: "And they say: There is naught but our life of the world; we die and we live, and naught destroyed us save time; when they have no knowledge whatsoever of (all) that; they do but guess."[2]

The people of Mecca were eloquent and familiar with all the lexical techniques of poetry and prose and they knew wisdom, proverbs and were familiar with the rules of truth and permissibility, brevity and narration, hadith and article. Therefore, in Makkī surahs, intense concepts and themes are definite in calling for divine monotheism and adhering to proofs, and He has spoken in an eloquent Arabic style and in accordance with the circumstances of his audience. Topics discussed in Makkī surahs are:

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1. For more information refer to History of Qur'an (Ramyar, 2011: 601-619).

۲. جاثیه: وَ قَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَ نحيَا وَ مَا . يُهْلِكُنَا.

إِلَّا الدَّهْرُ وَ مَا لَهُم بِذَالِكَ مِنْ عِلْمٍ إِنْ هَمْ إِلَّا يَظُنُّون (۲٤)

The controversy of the People of the Book, expressing their misguidance in religious beliefs such as belief in the Trinity, dissolution, children, cross and their invitation to the religion of Islam that their Prophet had said before, expressing their crimes in killing prophets, distorting their holy books, especially preaching the Prophet of Islam and changing some rulings that contradict with their carnal desires, such as: turning the stoning of adultery into a one hit, etc., telling the story of the prophets and their relatives, which is a lesson and sermon for the wise, especially expressing the important point that the invitation of all prophets was the same, which is the call to monotheism, faith in God, the angels, the book and the day of the hereafter; hence, He has repeated many stories to achieve His goals and objectives.

There are several reasons for mentioning such issues in Makkī surahs, including the following:

- To comfort the heart of the Prophet and the believers from the severity of the punishment and insult of pagans and the increase of patience and stability and trust in God to follow the prophets and followers of the faithful:

"Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on (the doom) for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk?"[1]

"And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers."[2]

- To tolerate intimidation and threat to the destruction of pagans, as it occurred for the people of Noah:

"But they denied him, so We saved him and those with him in the ship, and made them viceroys) in the earth (, while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned."[3]

- The Meccan stories indicate the revelation of the Qur'an from God, because if their revelation was delayed and revealed in Medina, then these drawbacks would be attributed to the Qur'an that it has taken these meanings from the People of the Book in Medina; as God Almighty has pointed it out in the Holy Qur'an: "This is of the tidings of the Unseen which We inspire in thee) Muhammad (. Thou thyself knew it not, nor did thy folk) know it (before this. Then have patience. Lo! the sequel is for those who ward off (evil)" (Abu A'ala, 1986: 40-49).[4]

According to the verses of Surah An-Najm which speak about the Book of Moses: it is understood that this book was so famous that a Meccan person was seldom unaware of it. Therefore, the Qur'anic revelation in the early stages of revelation (in the Meccan section) is a reporter of some well-known religious teachings, not just a

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١. احقاف: فَاصبِرْ كَمَا صَبَرَ أُولُواْ الْعَزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِل لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُواْ إِلَّا سَاعَةً مِّن النهَّارِ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُون (٣٥)

٢. هود: وَ كلاً نَّقُصُّ عَلَيْكَ مِنْ أَنَباءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَ جَاءَكَ فى هاذِهِ الْحَقُّ وَ مَوْعِظَةٌ وَ ذِكْرَى لِلْمُؤْمِنِين (١٢٠)

٣. يونس: فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَ مَن مَّعَهُ فى الْفُلْكِ وَ جَعَلْنَهُمْ خَلَئفَ وَ أَغْرَقْنَا . الَّذِينَ كَذَّبُواْ بِآياتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ المُنذَرِين (٧٣)

٤. هود: تِلْكَ مِنْ أَنَباءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنتَ تَعْلَمُهَا أَنتَ وَ لَا قَوْمُكَ مِن قَبْلِ هَاذَا فَاصبِرْ إِنَّ الْعقِبَةَ لِلْمُتَّقِين (٤٩)

collection of the completely new ideas, because the reaction of Meccan people to these religious ideas was cold and somewhat humiliating (Cf. Bargeneisi, 1996: 104).

Given such a cultural and social situation in Mecca, the Prophet (PBUH) was able to confront the enemies and the infidels with the leadership of the Jews, so stories with the theme of prophets and testament[1] characters such as Adam and Satan, stories of torment, verses related to hell and the miserable story of the tribes oppressive and disobedient to the divine commands are included in this chapter.

The style of Makkī surahs of Qur'an is very strong and full of threatening expressions that affect the audience, but the tone of the narration in this surah is soft, which is expressed with firm, concise and strong expressions; this section of surahs has addressed the goddess of pagans, including Idols, stars, etc. with an intense and humiliating tone: "The likeness of those who choose other patrons than Allah is as the likeness of the spider when she takes unto herself a house, and lo! the frailest of all houses is the spider's house, if they but knew",[2] and constantly compels reason to think and forbids blind imitation and adherence to the profession of predecessors; also disputes with the owners of other religions, such as Christians that consider Jesus as the Son of God, Majūsī and Jewish who consider ʿUzayr the son of God and others: "And the Jews

say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fight against them. How perverse are they!"[3] (Cf. Shelby, 1911: 59).

At the time of the Prophet's presence in Medina, with the formation of the fledgling Islamic society and the time of legislation, the approach was quite peaceful, so the only group that continued to threaten society was the group of hypocrites, whose threatening and blame is located in Madanī surahs; controversy with the people of the previous books is also included in this section.

The Prophet (PBUH) faced two groups after emigrating to Medina; Jews and hypocrites, although polytheists, existed both before and after this time. In the field of conflict with these various enemies, there is a relatively small amount of stories in the Madanī Qur'an. Many of these stories are told in proportion to the cause of revelation and in a complementary way in explaining or retelling stories that are mentioned in the Makkī Qur'an. In the Madanī Qur'an, the story of the non-Torah prophets (Saleh, Hūd, Shuʿayb, etc.) is not mentioned, but only the names of some tribes mentioned by the Meccan stories; in fact, a protest note in order to remind the fate of the mentioned tribes as a result of the denial of their prophets in a way that is repeated in the Meccan Qur'an. Among the prophets of the Book, Abraham, Zechariah, Jesus and Moses are emphasized in the Madanī Qur'an.

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1. The stories that are in the Makkī part of the Qur'an are: The story of Noah, Lūṭ, Pharaoh, David, Solomon, Queen of Sheba, People of Sheba, Companions of Rass, Abraham, Adam, Iblis, Shuʿayb, Moses

۲. عنكبوت: مَثَلُ الَّذِينَ اتخَّذُواْ مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ اتخَّذَتْ بَيْتًا وَ إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُوا يَعْلَمُون (٤)

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۳. توبه: وَ قَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَ قَالَتِ النَّصَرَى الْمَسِيحُ ابْنُ اللَّهِ ذَالِكَ قَوْلُهُم بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُون (٣٠)

The story of these prophets is often addressed to the Jews as a reminder of blessings which God has given to their fathers; their denial of these blessings and their silence on the good news of the Torah and the Bible has been the appearance of the Ummī Prophet. Contrary to what is mentioned in the Makkī Qur'an, which emphasizes the sufferings of the Israelites in the ups and downs of history, in the Madanī Qur'an, in proportion to the evolution of relations between Muslims and Jews, they are sometimes rebuked and slandered. And sometimes speaks to them in the language of threat and revenge; this change of tone is especially due to the Jewish act of violating the treaties concluded with them (Cf. Al-Jaberi, Ibid: 518-519).

As we can see, the content of the stories of the Qur'an in Makkī and Madanī parts is completely in accordance with the cultural and social characteristics and conditions of the city of Mecca and Medina at the time of the revelation of the Qur'an, which is coordinated with these characteristics. The people of Mecca are forced to think and reason when they hear the story of the previous people and prophets, and in Medina, the Christians and Jews are argued.

CONCLUSION

Orientalists' views on the structure of Qur'anic stories were analyzed around three axes: "different narrative expressions in Makkī and Madanī surahs", "repetition of stories" and "ambiguity and incoherence of stories". In the field of "different narrative expressions in Makkī and Madanī surahs", the researchers emphasize the difference between the content and structure of the stories in Makkī and Madanī section of the Qur'an, which is the result of not paying attention to:

The audience, the cultural, political and social situation of Mecca and Medina and the correct confrontation to the audience with the greatest impact. In the field of "repetition of stories", which is the most important document of orientalists for the non-revelation of the origin of the Qur'an, they neglected points about the cause of repetition and its benefits, because repetition in different contexts has messages related to the content of the same surah and adjacent verses and has an independent structure.

These repetitions are, in a way, the expression of thought and content in various forms, which express a special and unique lesson and argument; however, in the section of "Ambiguity and incoherence of stories", the appropriateness of Qur'anic stories is proved by examining the constituent elements of fictional style with the subject of plot, character, action, style, theme, point of view and dialogue. And that the stories of the Qur'an follow the common styles of fiction.

An important point in the research of Orientalists is to pay attention to their mental assumptions. Because of their belief in the adaptation of the Qur'an from the Testaments, they compare the structure of the Qur'anic stories with the Testaments and believe that stories should be told in historical evolution and detail, while the Qur'an is rhetorical, eloquent, and rules-based structure, which is itself a sign of the miracle of the Qur'an, has a completely different structure from the Bible and not only confirms the previous books but also because of its universal mission, has been revealed in the same way and with the same purpose and in completing the other books of the prophets.

Orientalists must accept that similarity can not necessarily be a reason for adaptation, and before any prejudice, pay attention to the divine unique origin of these books, their differences, especially in the stories that tell of historical events that Torah has not mentioned them so that the suspicion of the adaptation of Qur'an from the Bible is disappeared from their minds.

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An Introduction to the Evolution of the Paradigm of the Comprehensiveness of the Qur'an in Relation to the Dominant Political Discourse in Iran after the Islamic Revolution

درآمدی بر تطور انگارهٔ جامعیت قرآن در نسبت با گفتمان سیاسی غالب در ایران پس از انقلاب اسلامی

Forough Parsa[1]

فروغ پارسا[1]

Abstract

"Comprehensiveness of the Holy Qur'an" is a paradigm that has been taken from some Qur'anic phrases and expressions. This paradigm has had different meanings in different periods. "Comprehensiveness of the Qur'an" has been interpreted by some as the existence of all the news of the past and future in the Qur'an or the description of all beings or the inclusion of the Qur'an on all sciences and technologies. Many commentators have considered the comprehensiveness of Qur'an related to the human needs for reaching guidance. This study, by analyzing the evolution of the paradigm of comprehensiveness of the Qur'an, has shown that by proposing the discourse of the identity of religion and politics by Imam Khomeini and the dominance of this discourse in the cultural atmosphere of Iran after the Islamic Revolution; the paradigm according to some commentators has been defined as one of the components of this discourse and means the existence of comprehensive Qur'anic rules, laws and programs.

«جامعیت قرآن کریم» انگاره‌ای است که از برخی فرازها و عبارات قرآنی برداشت شده است. این انگاره در ادوار مختلف معانی متمایزی داشته است. جامعیت قرآن نزد برخی به معنای وجود همه اخبار گذشتگان و آیندگان در قرآن و یا توصیف همه موجودات هستی و یا احتوای قرآن بر همه علوم و فنون تعبیر شده است. بسیاری از مفسران نیز جامعیت قران را با نیازهای انسان برای رسیدن به هدایت مربوط دانسته‌اند. این پژوهش با تحلیل تطور انگارهٔ جامعیت قرآن نشان داده که با طرح گفتمان این‌همانی دیانت و سیاست از سوی امام خمینی(ره) و غلبه این گفتمان در فضای فرهنگی ایران پس از انقلاب اسلامی؛ انگارهٔ «جامعیت قرآن» نزد برخی مفسران به‌مثابه یکی از مؤلفه‌های این گفتمان و به معنای وجود احکام و قوانین و برنامه‌های جامع قرآنی جهت حکومت و مدیریت سیاسی جامعه تعریف شده است.

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Introduction

Comprehensiveness means gathering things that are separately from each other (Firūzābādī, 1407: 3/18, Ibn Fāris, 1411:1/479), which is interpreted in Arabic literature today with the word *shumūlīyah* (inclusion). It has not been seen in earlier works, but it has been talked about appropriately. In fact, the paradigm of the "comprehensiveness of the Qur'an" has been formed in the minds of religious thinkers since the earliest centuries of Islamic history so far due to some verses of the Qur'an. Verses such as; "And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah) (Nahl: 89)[1]; "But a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe." (Yūsuf: 111)[2], which mention the feature of clarifying everything and details of everything in the holy Qur'an or: "We have neglected nothing in the Book (of Our decrees)." ('An'ām: 38)[3], that apparently stated that He has mentioned everything in this holy book, or: "This day have I perfected your religion." (Mā'idah: 3)[4], which refers to perfection of religion and all these verses are the basis of the paradigm of the "comprehensiveness of the Qur'an".

Paradigm in this research means mental images that on the one hand are out of the individual aspect and are social and on the other hand are the result of a historical process(see: Pakatchi, 2017).

Qur'anic commentators and thinkers in different centuries of Islamic history have mentioned the paradigm of "comprehensiveness of the Qur'an" with different interpretations and meanings, and considering the historical evolution of this paradigm, it seems that paradigms as the mental images of the audiences of phenomena are to a large extent influenced by historical and social contexts and conditions (Kachueian and Saffar Harandi, 2017: 84-87).

In an article entitled "A Research in the Approach to Absolute Comprehensiveness", Ali Ghazanfari has categorized different views on the "comprehensiveness of the Qur'an" and shows that some believe in the absolute comprehensiveness and many in the relative comprehensiveness of the Qur'an. They believe that "all things[5]"is related to a specific field and purpose.

Faizullah Akbari Dastak discusses Imam Khomeini's view on the "comprehensiveness of the Qur'an" and Mehdi Mehmandoust in his article has compared the views of Allameh Tabatabaei and Allameh Majlisī on this issue. Seyyed Mohammad Ali Ayazi has also presented enough arguments in a book entitled "The Comprehensiveness of the Qur'an". However, the approach of the present article seems to differ from the aforementioned works in some respects.

In fact, this study, with an analytical approach, observes the evolution of the paradigm of the comprehensiveness of the Qur'an and explains the relationship between the paradigm of the comprehensiveness of the Qur'an and space of the discourse of the period after the Islamic Revolution of Iran and shows that the meaning of this paradigm from the point of view of the commentators of this

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١. «وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَاناً لِكُلِّ شَیْءٍ.» (النحل/ ٨٩) .

٢. «وَ لكِنْ تَصْدِيقَ الَّذِی بَيْنَ يَدَيْهِ وَ تَفْصِيلَ كُلِّ شَیْءٍ»(يوسف/١١١)

٣. «مَا فَرَّطْنَا فِی الْكِتَابِ مِنْ شَیْءٍ.» (انعام/ ٣٨).

٤. «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ» (المائده/٣).

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٥. كل شیء.

period is related to the dominant discourse, that is, the discourse of the identity of religion and politics.

1. The paradigm of "learning the Qur'an" in different centuries of Islamic history

The paradigm of the "comprehensiveness of the Qur'an" has been portrayed in different ways by Muslim thinkers, including commentators and theologians in different periods, and in general, these different interpretations can be classified in the following cases.

1-1. Comprehensiveness of historical news of Qur'an

The comprehensiveness of the Qur'an from the point of view of some commentators is related to the inclusion of the Qur'an on all news and reports related to the history of past and future and heaven and earth (Suyūtī, 1405: 165, Feyz Kashani, 1415: 3/151, Bahrānī, 1415: 3/445). This interpretation is mostly seen in the works of our predecessors as well as narrative interpretations based on hadiths.

1-2. Comprehensiveness in stating the facts of existence

The comprehensiveness of the Qur'an has been considered by some thinkers as related to the expression of the truths of affairs and the truths of all things in the world, and apparently mystical and cryptic interpretations of the Qur'an have had this interpretation (Ibn Arabī 1422: 1/365).

1-3. Scientific comprehensiveness of Qur'an

The comprehensiveness of the Qur'an has been interpreted by some as the explicit references and implications of the Qur'an to all human sciences and

knowledge. Ghazālī (d. 505 AH) in his various works emphasizes the inclusion of the Qur'an in various sciences and techniques and moreover believes that every verse and every word of the Qur'an refers to a specific science, such as the basis of medicine and the board and the description of limbs and spells in the Qur'an. (Ghazālī, 1409: 31-32) Badruddin Zarkashī (d. 794 AH) and Suyūtī (d. 911 AH) each in some expressions have apparently confirmed Ghazālī's view on the inclusion of the Qur'an in all sciences (Zarkashī, 1410: 2/181, Suyūtī, 1405: 5). On the eve of the 14th century AH, p. 20 AD, which due to the advances of experimental sciences and the prevalence of positivist approaches, the scientific interpretation of the Qur'an became popular, the idea of the Qur'an's inclusion on various sciences was raised again and Tantāwī (1358 AH) in his interpretation defined "the comprehensiveness of the Qur'an" Scientifically (Tantāwī, nd: 1/84-89).

1-4. The legal and guiding comprehensiveness of the Qur'an

The comprehensiveness of the Qur'an has been interpreted in most of the interpretations, especially the *ijtihadi* and rationalist interpretations related to expressing all the needs of the people for religious and lawful matters and the rewards and punishments of deeds and moral and ideological sermons.

As Tabarī, the commentator of the 4th century, and Ibn Ashur, the commentator of the 14th century AH, have expressed the paradigm of the comprehensiveness of the Qur'an in this sense. (Tabarī, 1412: 14/108; Tabrasī, 1372: 6/586; Fadlullāh, 1419: 13/279; Ibn Ashur, 1420: 13/203; Darwazah, 1421: 5).

In the meantime, the author of Tafsīr Al-Mīzān has emphasized that due to

the guiding function of the Holy Qur'an, "all things" means all the guiding matters of the Qur'an, including the true knowledge of the origin, resurrection, morality, divine laws, stories and sermons, and it does not have communication with all sciences. (Tabatabaei, 1402: 12/324-325).

2. Historical conditions and prevailing political revelations in Iran after the Islamic Revolution

The Islamic Revolution of the Iranian people was won in February 1978 under the leadership of Imam Khomeini (1281-1381) and based on his ideas and views. Analysis of the history of the Islamic Revolution shows that the central and basic idea of Imam Khomeini during the struggle that began in 1342 HS was the discussion of the relationship between religion and politics, which was always repeated and emphasized in his statements and speeches. In addition to the Supreme Leader of the Revolution, many of his students promoted the relationship between religion and politics, in other words, the identity of religion and politics (see the continuation of the article).

Finally, after the victory of the Islamic Revolution of the Iranian people, the discourse of the identity of religion and politics mentioned as the dominant discourse in all cultural areas of Iran. "Discourse" in this study is an insight system that affects the mentality of individuals and even the consciousness of a historical period through the institutionalized words and speeches and determines and limits the way of human perception of reality. (Qahramani, 2013)

2-1. Explaining the discourse of the identity of religion and politics in the works and speeches of Imam Khomeini

From the very beginning, Imam Khomeini emphasizes in his jurisprudential works that: "Islam is not just religious and moral rules ... but Islam has been emerged to establish a just government in which there are laws related to finance, the treasury the punishments, judiciary, rights, jihad, defense and treaties between the Islamic State and other states (Imam Khomeini, nd: 2/460). Elsewhere, he says: "Islam is the religion of politics in all its forms. This point becomes clear to anyone [who] takes the slightest consideration in the political, socio-economic and governmental rulings of Islam (Imam Khomeini, nd:1/234). According to Imam Khomeini, the number of social, economic, legal and political teachings of the Qur'an is one hundred times more than its religious affairs (Imam Khomeini, 2002: 15). In fact, according to Imam Khomeini, politics does not mean ensuring the order and welfare of society, but a plan to achieve the spiritual growth and perfection of society, which should be achieved based on Islamic teachings (Ghazizadeh, 1997).

3. The paradigm of Quran learning in Iran after the Islamic Revolution

A study of the Qur'anic works of Iranian thinkers in the post-Islamic Revolution period shows that the paradigm of "comprehensiveness of the Qur'an" has been defined by some students and supporters of Imam Khomeini as one of the components of the discourse of this identity of religion and politics. In fact, comprehensiveness in this discourse means the comprehensiveness and completeness of the Qur'anic teachings

and the rules and regulations contained in it for the government and management of society.

in other words; the Qur'anic and religious teachings, as some early and later thinkers have imagined, are not only related to man's relationship with God and worship and the hereafter, but also they cover all aspects of human individual and social life and are more capable to take charge of political management and government of society. Imam Khomeini believes that the Qur'an is a book that guides the behavior of humanity and educates the people in the path to God (Khomeini, 2001: 148) Imam Khomeini (RA) considers man as a comprehensive being in various dimensions of nature and the supernatural dimensions and believes that only the school that surrounds the various worlds related to man is the school of Islam, which has planned for human needs based on the comprehensive teachings of the Qur'an (Imam Khomeini, 1999: 8-9).

He emphasizes that the Qur'an and the Sunnah contain all the instructions that human beings need for happiness and perfection, and that the Qur'an is the "explanation of the whole thing" that is, the enlightenment of all things. (Imam Khomeini, 2002: 29) At the same time he says: The Qur'an is a book that corrects the spirituality of man and the government and everything is in the Qur'an (Imam Khomeini, 1999: 6/287).

No interest has been left out of expression and personal interests, social interests, political interests and governance and everything has been stated in the context of its worship issues (Imam Khomeini, 1999: 8/423). Martyr Morteza Motahhari; one of the prominent students of Imam Khomeini considers Islam as a comprehensive, realistic school and focused on all aspects of human needs, including the world and the hereafter and individual and social matters (Motahhari, 1998: 241).

According to Motahhari, "We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance"[1] (Hdīd: 25), which apparently mentions the goal of prophets' mission to establish justice, shows that religion includes all issues of worldly life and specially the social and political affairs. (Motahhari, 1998: 175-176).

In fact, Martyr Motahhari, considering the extent of religion in worldly and otherworldly affairs and the importance of establishing justice and the rule of the righteous, links the comprehensiveness of the Qur'an to the discourse of the identity of religion and politics, and in other words, according to the comprehensive purpose of the resurrection of prophets, he justifies the interfere of religion in the field of politics. The paradigm of "comprehensiveness of the Qur'an" will be explained by some commentators.

3-1. The view of Abdullah Jawādī Āmulī

Abdullah Jawādī Āmulī (born in 1961) in a multi-volume collection of Tafsīr Tasnīm and several other Qur'anic monographs, organized the commentary of Qur'anic verses in the discourse of the identity of religion and politics and considered the accompany of this discourse as the "mission of religious thinkers in the present age.". According to Professor Jawādī Āmulī; the idea of separating religion from politics is one of the doubts of the present age in the field of religious knowledge, which considers the field of religion to be

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١. حديد: لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ(٢٥)

limited to organizing the hereafter of human beings and considers the affairs of government and livelihood outside the realm of religious legislation and he considers no mission for divine prophets to intervene in non-religious, moral and hereafter matters.

According to Jawādī Āmulī; the Qur'an considers it necessary to follow the way of the prophets in interfering in political affairs and implementing the rules and regulations of the Qur'an. (Jawādī Āmulī, 1999, Introduction to the ninth chapter) He says that the Qur'an considers the purpose of Risālat and revelation of the divine books to be the guidance of man from darkness to light, and this meaning can only be achieved by overthrowing the tyrannical governments and establishing a divine government (ibid.).

Jawādī Āmulī following the interpretation of some verses considers the Qur'an to be comprehensive of the necessary knowledge and the guiding and sovereign rules of human societies. (Jawādī Āmulī, 1999: 1/167-169, 233-234) In fact, from the point of view of Jawādī Āmulī, the human intellect alone is not able to know good and bad and needs the guidance of prophets in all matters (Jawādī Āmulī, 2002: 60).

3-2. The view of Mohammad Taqi Mesbah Yazdi

The comprehensiveness of the Qur'an from the point of view of Mesbah Yazdi (1934-2019) has been precisely defined in the discourse of the identity of religion and politics. In fact, in the system of thought, Mesbah Yazdi, as a neo-Sadr philosopher who believes in the originality of existence, God is the only obligatory being in the universe who has absolute perfection and absolute needlessness and other beings are dependent on Him and need Him (Mesbah Yazdi, 2004: 1/391).

All creatures are really manifestations of divine existence and according to their existential levels, they have a strong, weak, antecedent and late existential level, and through these levels, they gain relative independence (Mesbah Yazdi, 2003: 6-7). Mesbah Yazdi emphasizes that man is not a being in the presence of God but in the hierarchy of existence along God and has no independent existence and needs God at all times and in all matters, especially in recognizing and determining the ways of guidance and happiness (Mesbah Yazdi, 1988: 39-64). Mesbah Yazdi believes that in order to dominate the world, the Western world has raised the issue of separating religion from politics in order to remove divine commands and prohibitions from the realm of law in the general sense and to do whatever they want (Mesbah Yazdi, 1998: 19).

Mesbah Yazdi puts God at the top of the pyramid of the political system. This system has been explained based on the idea of Imamate and Wilayah that God has entrusted the leadership and guardianship of the Ummah to the Infallible during his presence and to the closest person to the infallible during his absence. (Mesbah Yazdi, 2012: 1/148-150).

In fact, the leadership of the Islamic system during the absence of the Infallible Imam (AS) is entrusted to those who have been appointed to the Wilāyat by him (the Imams), and the laws appointed by these rulers are at the third level after the laws of God and the Prophet (Mesbah Yazdi, 2012: .2/163).

According to Mesbah Yazdi, "comprehensiveness of the Qur'an" does not mean the existence of all sciences or scientific debates in the Qur'an, but he defines this paradigm as the comprehensiveness of the rules and regulations of the Qur'an for the

management of society. As he says; the holy law of Islam has been sent by God Almighty to all the people of the world throughout the ages and has laws and regulations for all individual and social affairs of man, so it also includes legal rules. Therefore, all human beings, at any time and in any place, are obliged to obey this religion in every way, and in legal matters, including the appointment of the legislator, judge and law enforcer, they must be completely obedient to the teachings and duties of this holy religion (Mesbah Yazdi, 1998: 114).

3-3. The comprehensiveness of the Qur'an from Mohammad Hadi Ma'refat's point of view

Mohammad Hadi Ma'refat (d. 2006), a commentator and Qur'an researcher in the post-Islamic Revolution of Iran, is one of the people who believes in the paradigm of "comprehensiveness of the Qur'an" in the discourse of the identity of religion and politics and has provided a similar definition to this discourse. Ma'refat says: Islam has introduced the Islamic Ummah as a responsible people and bearers of the divine mission, as He says in the Qur'an: "Thus We have appointed you a middle nation, that ye may be witnesses against mankind."[1] (Baqarah: 143) It means that a sense of responsibility is necessary for the faith and Islam of all Muslims. Therefore, a Muslim cannot be indifferent in social, economic, cultural, military issues and in all fields that have a social dimension (Ma'refat, 2008: 2/251).

In fact, Ma'refat, like many scholars of the 14th century AH who are influenced by the ideas of Seyyed Jamal

al-Din Asadabadi are committed to the modern and social interpretation of the Qur'an. He considers the Qur'an to be a book of guidance for society and believes that this book is almost devoted to social issues, the most important of which are political issues. Mohammad Hadi Ma'refat believes in the comprehensiveness of the Qur'an and Islamic law; he also believes that Islam pays special attention to all aspects of human life, both individual and social, and controls all economic, social and cultural aspects of Muslims and all aspects of human life.

Ma'refat says: Undoubtedly, we acknowledge the comprehensiveness of the Qur'an and basically this matter has been stated in various verses such as (Mā'idah:3 ; Tawbah:33 ; Fatḥ:28 ; Ṣaf:9), but it does not mean the expression of experimental sciences and other sciences.

Ma'refat says: Basically, the Holy Qur'an, as well as religion, does not have the dignity to interfere in matters that are related to human findings; it does not even make sense to guide man. What makes man needless of everything is his intellect and thought, and therefore it basically does not make sense to say that man seeks help from the Shari'ah to understand trigonometry, spatial geometry and some mathematical law. The meaning of perfection and comprehensiveness is comprehensiveness in religious matters (in principle and sub-principles). If we claim that the Qur'an is comprehensive, that is, what is related to the principles of knowledge and what is related to the expression of rules and laws, these are fully discussed in religion and their principles and bases are present in the Qur'an (Ma'refat, 2008: 2/437-442).

In fact, Ma'refat believes that the paradigm of "comprehensiveness of the

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١. بقره: وَ كَذلِكَ جَعَلْناكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النَّاس» (١٤٣)

Qur'an" does not mean scientific comprehensiveness or the inclusion of the Qur'an on the news of the past and future, but it means the inclusion of the Qur'an on the heads and bases of rules and laws and says that when we say the whole thing is explained in the Qur'an (Naḥl : 89) or all things are explained in detail in the Qur'an (An'ām : 154; A'rāf : 145) this has been mentioned in relation to religious matters and the needs of the people (Karimi, 2008: 270).

This is why he believes that the realm of the rules and laws of the Qur'an extends to all human affairs and we cannot comment on the issues of government, punishments, limits, retribution and many chapters of transactions and rules such as 'iddah, divorce, menstruation and puerperium (Ma'refat, 1996: 49- 56).

3-4. The comprehensiveness of the Qur'an from Hashemi Rafsanjani's point of view

Akbar Hashemi Rafsanjani (d. 2016) as one of the theorists of the Islamic Revolution of Iran is one of the serious supporters of the discourse of this identity of religion and politics. Hashemi Rafsanjani, who was one of Imam Khomeini's closest students and was with him during all the years of the struggle from 1963 until the victory of the Islamic Revolution of Iran (Khosroshahi, 2017: 17-36)

in many written works and interviews has confirmed and interpreted the discourse of this identity of religion and politics.

Hashemi Rafsanjani wrote a book at the beginning of the revolution and to some extent reviewed the history of the Islamic Revolution and the historical political conditions before it; it this book he says that the idea of separating religion from politics was to prevent the

people's struggle and to take the forces and activities of the clergy out of the arena of the revolution and defeat it. According to Hashemi, the separation of religion from politics leads to the fact that just a worthless and useless shell of religion is remained (Hashemi Rafsanjani, nd: 18-28).

Hashemi Rafsanjani has spoken about this issue in several other interviews. He considered the discussion of the separation of religion from politics to be related to the devilish enemies of the revolution and believed that believing in the discourse of the identity of religion and politics guarantees the survival of religion. Hashemi says in an interview: The theory of separation of religion from politics was supported by two groups; one is the colonialists and the enemies of Islam and the other is those who, with intellectual interpretations, thought that the name should be Islam but the content should not be Islamic (Hashemi Rafsanjani's official website, Mr. Hashemi's interview with Soroush Magazine, Tehran-Islamic Consultative Assembly, Saturday, May 1, 1982).

Hashemi Rafsanjani says elsewhere; the question of the connection between religion and politics is clear and the two are inseparable. From his point of view; if the management issues of the system are removed from Islam, the rest of the rulings have almost no Islamic and managerial properties, and in this case, the verses related to the Prophet and the relationship of the Prophet with Muslims and issues related to war and peace and taxes and such government affairs should be removed and not implemented in the community. Rafsanjani says; those who talk about the separation of religion from politics

either know very little about the contents of Islam or do not know politics. In Islamic jurisprudence, the books of Zakat, Khums, Jihad, Enjoining the Good and Forbidding the Evil, Judgment, Ḥudūd, Diyāt and other books and many chapters of our books of worship have a political and managerial board (ibid., Interview of Ayatollah Hashemi Rafsanjani with the program of the Wilāyat Evening, second channel with the issue of religion and politics, May 10, 1998).

Hashemi Rafsanjani has interpreted some verses related to the idea of "comprehensiveness of the Qur'an" in Tafsīr Rāhnamā (Tafsīr Rāhnamā, 2007: 9/360, 5/71) and in general it can be concluded that the idea of the comprehensiveness of the Qur'an according to Hashemi Rafsanjani is defined as the comprehensiveness of the rules and laws and political programs of the Qur'an for the management of society.

3-5. The comprehensiveness of the Qur'an from Mohsen Qarā'atī's point of view

Mohsen Qarā'atī (d. 1324 AH) is one of those who in the post-Islamic Revolution period with a propaganda-preaching approach interpreted the Qur'an and it seems that his interpretation has been organized under the discourse of this identity of religion and politics by the interpretation of the Qur'an (Parsa, 2020). Qarā'atī in the interpretation of

«ما فَرَّطْنا فِى الْكِتابِ مِنْ شَىْءٍ»

says: The Holy Qur'an is the most comprehensive and complete divine book and what is the cause of guidance,

training and development of human beings is mentioned in the Qur'an (Qarā'atī, 2009: 2/452).

Mohsen Qarā'atī, while interpreting the verse

«نَزَّلْنا عَلَيْكَ الْكِتابَ تِبْياناً لِكُلِّ شَىْءٍ»

describes the Qur'an as a comprehensive book to express all the needs of society. At the same time, he states that this explanation is direct in time and in some cases is indirect by verses such as; "And whatsoever the messenger gives you, take it. And whatsoever he forbade, abstain) from it."[1] (Hashr: 7) (Qarā'atī, 2009: 4/568).

In fact, Qarā'atī also includes the idea of "comprehensiveness of the Qur'an" as a necessity of following the Qur'anic rules and applying and implementing it. Elsewhere, Qarā'atī has stated that the implementation of divine rules and limits is possible in the shadow of the establishment of the Islamic system and government, for this reason, religion is not separate from politics (Qarā'atī, 2009: 2/285).

He believes that Islam is the religion of politics and has a law and a plan not only for individual rules but also for all social affairs (Qarā'atī, 2009: 2/311). Basically, Qarā'atī believes that based on divine verses, politics and government are to preserve the religion and worship of God (Qarā'atī, 2009: 6/207).

CONCLUSION

The paradigm of "comprehensiveness of the Qur'an" has had different meanings and interpretations for Muslim thinkers in historical periods. The evolution of the paradigm of comprehensiveness in different periods has been due to the

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١ . حشر: «ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا» (٧)

historical and cultural conditions of the interpreter and reader of the Qur'an. Many of our predecessors, during the domination of Atharī Commentaries and based on some hadiths, have considered "comprehensiveness of the Qur'an" to mean comprehensive news and reports of the Qur'an.

Ibn Arabī, as a mystic of the sixth century AH, considered the "comprehensiveness of the Qur'an" to mean the comprehensive expression of the truths of existence.

The paradigm of "comprehensiveness of the Qur'an" has been interpreted by Ghazālī and some other experimental scientists as meaning the scientific comprehensiveness of the Qur'an. Evolutions of religious thought in the 14th century AH and the modern thinking of the commentators and familiarity with Western philosophy, put human beings and human freedom and will at the center of attention of the commentators so that they have considered "the comprehensiveness of the Qur'an" as the matters involved in guidance and happiness.

The importance of Imam Khomeini's ideas and views as the leader of the Islamic Revolution of Iran and the dominance of the "discourse of the identity of religion and politics" in the Iranian cultural space led to the fact that "the comprehensiveness of the Qur'an" is defined by some Iranian commentators as one of the components of this discourse and meaning the comprehensiveness and completeness of the rules of the Qur'an for management and government.

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Examining the Interpretation Validity of Ayyashi Interpretive Hadiths

اعتبار تفسیری روایات تفسیر عیاشی

Tohid Pashaei[1]

Abstract

The commentary of Muhammad b. Mas'ūd al-'Ayyāshī al-Samarqandī is one of the oldest books of narrative Tafsir. Since Tafsir Ayyashi is one of the first books of narrative Shia interpretations, it has the highest narrative validity. There are two challenging issues: first, eliminating the documents of the book hadiths; then, absence of the second part of this interpretation and only the first part is available, which continues to the end of the Surah Al-Kahf. The narrative Al-Khabar al-Wāḥid with the valid document has authority. The Tafsir Ayyashi's hadiths are Mursal regarding the eliminations of its documents, or at least their authenticity has not been proven, and for this reason, they have no authority. With description, analysis, and critique method, the present study aimed to find solutions for dissolving two challenging problems about Tafsir Ayyashi authenticity, including author authentication, reliance on retrieving documents in recent sources, scholars' trust in the book, thematology, and comparison with the Qur'an.

توحید پاشایی[1]

چکیده

ازجمله کهن‌ترین کتاب‌های تفسیر اثری، تفسیر محمد بن مسعود عیاشی سمرقندی است. ازآنجاکه تفسیر عیاشی جزء نخستین کتاب‌های تفسیر مأثور شیعه است که از قدیم به‌جا مانده قطعاً از بالاترین اعتبار روایی برخوردار بوده ولی دو موضوع چالش برانگیز در این میان بر سر راه قرار دارد: یکی حذف اسناد روایات کتاب و دوم فقدان جزء دوم این تفسیر. خبر واحد تفسیری اگر سندی معتبر داشته باشد، حجیت دارد ولی روایات تفسیر عیاشی به دلیل حذف اسناد آن در حکم روایات مرسل هستند و یا دست‌کم صحت سندی آنها به اثبات نرسیده و ازاین‌جهت فاقد حجیت می‌باشند. این مقاله با روش توصیف، تحلیل و نقد در پی واکاوی راه‌هایی است تا این دو اشکال چالش برانگیز را درخصوص اعتبار تفسیر عیاشی دفع نماید ازجمله توثیق مؤلف، تکیه بر بازیابی اسناد در منابع متأخر، اعتماد اصحاب به کتاب، مضمون شناسی و سنجش با قرآن.

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Introduction

The oldest and the most accurate method of Qur'an interpreting is the interpretation by the Prophetic and Imamiyyah (Valavi) hadiths. Scholars tried to compile and publish narrative works in the understanding of the verses. One of the oldest books of commentary is Muḥammad b. Masʿūd al-ʿAyyāshī al-Samarqandī (320 AH). The importance of this book is regarding the author's life and the book writing in the age of minor absence; then the antiquity of this Imamiyyah narrative comprehensive commentary; hence, it has the highest narrative validity.

There are two challenging issues: eliminating hadiths documents and then lacking the second part of the book. No article was published independently regarding the general valuation of the book hadiths from document and text. Some papers have written in the exaggerated hadiths about Imams and denying their validity; they have retrieved a small number of records by comparing them with the works of some Shia and Sunni narrators. The present study, with description, analysis, and critique method, aimed to find solutions for dissolving two challenging problems about Tafsir Ayyashi authenticity.

1. Ayyashi Biography

1.1. Name, lineage, and surnames

Abu al-Nadr Muhammad ibn Mas'ud ibn Muhammad ibn Ayyash al-Sullami al-Samarqandi known as Ayyashi (Najashi, 1418: 350). "Sullami" is attributed to Salim ibn Mansour, who is a large tribe of Qais Ailan from "Adnaniyyah" (Samani, 1408: 3/278; Kahala, 1414: 2/543). He probably was attributed to "Solma" which is a gens of "Darem" from Bani Tamim from Adnaniyyah (Ibn Hazm Al-Andolusi,

1403: 229). "Ayyashi" is attributed to his ancestor, who was called "Ayyash".

"Samarqand" is attributed to the city of Samarqand from Bani Daram. The person who lived in this area is called "Surah Ibn Abjar" (or Ibn Al-Hurr), the king of Samarqand and one of Bani Tamim's chiefs that was killed in 112 AH (Ibn Hazm al-Andolusi, ibid: 229; Kalbi, 1407: 209).

It indicates that the Bani Tamim settled in Samarqand and became the rulers of that land, which confirms the Ayyashi attribution to the Tamim tribe.

1.2. Ayyashi era and class

The sources of Ayyashi's biography do not mention the date of his birth and death. Only some of the later ones have set the date of his death around 320 AH (Baghdadi, ibid: 2/32; 636; Noueihed, 1402: 2/636; Sezgin, 1412: 1/99) which, of course, is not accurate and is based on conjecture and estimation.

His contemporary elders, students, and scholars show that he was one of the great scholars of the Minor Absence (260-329 AH); that is, he lived in the second half of the third century and probably in the early fourth century (Modarres Tabrizi, 1369: 4/221).

Some contemporary scholars consider him from the Koleini class (Agha Bozorg Tehrani, 1403: 4/295). He died in 328 or 329 AH.

1.3. Tafsir Ayyashi

According to biographers, the valuable writings of Ayyashi are more than two hundred books. According to Ibn Nadim, Heidar ibn Muhammad ibn Naeem has mentioned that Ayyashi had two hundred and eight books, twenty-seven have destroyed, and his books had an exceptional value in the regions of Khorasan (Ibn Nadim, 1422: 335).

Najashi enumerates one hundred and fifty-seven books of Ayyashi works and then mentions his document to them (Najashi, 1418: 351-353).

Sheikh Tusi has also stated: "Ayyashi has more than two hundred books and brings his document to them (Tusi, 1418: 212).

Out of more than two hundred Ayyashi works, only his commentary remains, and all biographers have mentioned this commentary, and they have no doubt about its attribution to Ayyashi. Nevertheless, the current version has two critical defects:

1. This commentary has been Musnad, but some copiers have abbreviated it and omitted its document, leaving only the texts.

Allameh Majlisi states: Some copiers have omitted the commentary documents briefly and offered an excuse at first of the commentary; their reason was worse than a sin (Majlisi, 1403: 1/28).

The copier sentence is: "I was inclined to copy the commentary written by Abu al-Nadr Muhammad ibn Mas'ud ibn Muhammad ibn Ayyash al-Sullami with his documents. I did not find anyone who had heard from the writer or had permission to transcription. So, I eliminated its documents and wrote the rest in the same way to make it easier to use for the author and the reader (Ayyashi, 1421: 1/73).

In the book documents, only have mentioned the direct narrators. There is a complete document in four cases; some traditions indicate another document that has been omitted among the texts of hadiths.

2. The second part of this Tafsir is lost, and just the first part is available that continues to the end of Al-Kahf sura. Narrators such as Bahrani, Hoveizi, Horre Ameli, Allame Majlesi, Feize Kashani, etc., have interpreted its first part. Some predecessors have the complete versions of the commentary and its documents, such as Hafiz Obaidullah Ibn Abdullah, known as Hakim Haskani, one of the great narrators of the fifth century, who has narrated many cases of this interpretation in his book Shavahid Al-Tanzil (Hakim Haskani, 1427: 1/94, 156, 207).

Sheikh Abu Ali Fadl Ibn Hassan Tabarsi (d. 548 AH), who quotes from this book frequently in the commentary of Majma 'al-Bayan (Tabarsi, 1421: 351, 8/664, etc.). These two commentators had a complete version because these two quotes the missing part of the Tafsir Ayyashi in many cases (Hakim Haskani, Ibid: 2/195, 320, 418, etc.).

Sayyid Ali ibn Musa ibn Tawus (664 AH) had a complete version. He quotes in his exquisite book "Sa'd al-Saud," the interpretation of the thirty-second verse of Surah Fatir, which is not available in the existed version and is a missing part of the book (Ibn Tawus, 1422: 168).

Ayyashi has written this commentary, and there is no doubt about its attribution, but Brockelman, who is one of the famous orientalists, has a wrong claim. He says: "We have received Ayyashi's book that written by Ibrahim ibn Ali Qomi" (Brockelman, 1993: 4/14).

1. This claim is incorrect in two ways:

Tafsir Ayyashi is separated from Tafsir Qomi. Qomi has never written Ayyashi's book because he was in Ayyashi's elders class, and it is impossible.

2. The primary name of Tafsir Qomi is Ali Ibn Ibrahim Qomi not Ibrahim Ibn Ali Qomi. No one except Brockelman has claimed that Tafsir Ayyashi has written by Ibrahim Ibn Ali Qomi that is an invalid claim.

2. Evaluating the validity of Tafsir Ayyashi's hadiths

In assessing the narrations of any hadith book, several characteristics are significant, which are the criteria for determining and measuring the validity of the book narrations. Since this book is written based on narrations, the author's rijali's status, narrations documentology, understanding the text of traditions are no exception. Hence, in this section, we examine these cases (except the third case, which is out of the article's subject).

2.1. The author's rijali's status

The great Imamiyyah and Shia scholars who express his biography all agree that Ayyashi was reliable, truthful, and one of the elders of narration and the pillars of science in the Imamiyyahe sect.

Najashi considered him trustworthy and truthful with a high position among the Imamiyyah, who was first a Sunni who became seeking insight and a Shia in his youth (Najashi, 1418: 350).

Sheikh Tusi has also considered him the most learned, virtuous, literate, and intelligent people of the East in his time (Tusi, 1415: 440). Elsewhere, he has

described him with high dignity, news extension, insight, and knowledge to them (Tusi, 1417: 212). Allameh Helli says: "high refinement, news extension, wisdom to tradition and high-power to it" (Helli, 1420: 345). If someone says that he was first a Sunni and then a Shia, and he narrated many hadiths when he was a Sunni, maybe he confusing between Shia and Sunni narrations, so it is not reliable. The Mamaqani says in Rijal: a person who becomes a Shia and dies after a while will question his writings; like someone becomes a Sunni by the age of fifty and then becomes Shia and dies at the age of fifty-one. But

Ayyashi turned from Sunni to Shia at a young age, and he has lived many years after that and wrote books; so has destroyed before writings. He is known as trustworthy, truthful, one of the elders of the sect. If, for example, at the age of twenty-five, he wrote a book in the Sunni way and then became a great Shia scholar, he eliminated it or pointed out that it was not valid.

Some scholars also believe that Shia and Sunni's hadith is not confused because their style is different. Anyone who is somewhat familiar with the science of hadith will understand whether this hadith is Shia or Sunni when he sees the book (Ostadi, 1382: 139-140).

2.2. Narrations Document ology

Examining the book narrations document and the scholars' way after the author to his book hadiths is vital to investigate the book narrations' validity. These two aspects examine in the following.

2.2.1. Evaluating of eternal exegesis documents

Regarding the narrations documents, should examine elimination of the Tafsir Ayyashi and the mentioning of the direct narrators their rijali status based on the "result depends on a lowest of two introductions". If a narrator is weak, his narration is weak, even if the other narrators are reliable, identifying all the weak narrations with worthless documents. The result indicated that four hundred and ninety-two narrations are invalid (for more information, see: Pashaei, 1387: 107-122).

The number of Al-Muhmal, unknown narrators and narrators with "some companions" term, are one hundred and sixty-nine; the number of

Al-Marfu' hadiths means hadiths with "Rafa'" and like that word are thirty-six that regarded as weak.

2.2.2. The way of elders to Muhammad ibn Masʿūd Ayyashi

One of the essential characteristics in the validation of a book is the narrators and scientists' attention to that work. Tafsir Ayashi has known that Shia scientific pillars such as Sheikh Saduq, Sheikh Mufid and Sheikh Tusi had an independent way to his book.

A. Sheikh Saduq way: from Muzaffar ibn Jafar ibn Muzaffar Al-Alawi from Jafar ibn Muhammad ibn Masud from his fother Abi Al-Nazr Muhammad ibn Masud Al-Ayyashi (Ibn Babweyh, 1437: 4/492).

Sheikh Tusi says in his book in the chapter "In what who did not narrate from one of the Imams":

Al-Talakbari narrates from Al-Muzaffar ibn Muhammad ibn Abdullah ibn Muhammad ibn Omar ibn Ali ibn Abi Talib, the permission of Ayyashi book Muhammad ibn Masud ibn Muhammad ibn Ayyash Al-Solami from his son Jafar ibn Muhammad from his fother Abi Al-Nazar nicknamed Aba Talib (Tusi, 1418: 500).

The connection link of Ayyashi to Saduq is his son Ja'far ibn Muhammad ibn Mas'ud that Sheikh Tusi has mentioned about him: "Fazil, narrates from his fother all his book, narrates from him Abu Al-Mufazzal Al-Shaybani" (Tusi, 1415: 418).

Haji Nouri has effort in the authenticity and justice of Muzaffar ibn Ja'far ibn Muzaffar. In this regard, he has said: "Ayyashi, as the permission elder for narration, says that what is needed in the correctness of the attribution of the narrators to means has no problem in unknowing of his narration status, and this is the belief of some scholars. But, in addition, the narrator from Ayyashi is not limited to his son, and the narrator of his son is not limited to Alavi Omari (Noori Tabresi: 5/202-203).

B. Sheikh Najashi way: informed us that Abu Abdullah ibn Shazan Al-Ghazvini told us Heidar ibn Muhammad Al-Samarqandi told us Muhammad ibn Masud (Najashi, 1418: 453).

Nazari says that Najashi narrates the Tafsir Ayashi through two intermediaries that is a valid method because Najashi's elders have been authenticated in their place (Sobhani, 1421: 281-288). And the second person, Haidar ibn Muhammad al-Samarqandi, who according to Sheikh Mufid, was a student of Ayashi (Mufid, 1418: 191), whom Sheikh Tusi considered a glorious scholar (Tusi, 1415: 420). And Allameh Helli (Helli, 1435: 127) and Vahid Behbahani (commentary on Manhaj Al-Maqal: 4/435) have authenticated him.

C. Sheikh Mufid way: told us Al-Sharif Abu Abdullah Muhammad ibn Al-Hasan Al-Javani said: told me Abu Talib Al-Muzaffar Ibn Jafar Ibn Al-Muzaffar Al-Alavi Al-Umari from Jafar ibn Muhammad ibn Masud from his fother (Mufid, 1418: 29 and 72).

Mufid says another place: told us Abu Al-Qasim Jafar ibn Muhammad said: told us Jafar ibn Muhammad ibn Masud from his fother Abi Al-Nazr Al-Ayyashi (Ibid: 327). Everyone in the link is trustworthy, and so the above method is valid.

D. Sheikh Tusi way: a group of companions from Abi Al-Mufazzal from Jafar ibn Muhammad ibn Masud Al-Ayyashi from his fother (Tusi, 1418: 139).

In another place, he says: told us Muhammad ibn Muhammad says: told us Abu Al-Qasim Jafar ibn Muhammad

ibn Masud from his fother Abi Al-Nazr Al-Ayyashi (Tusi, 1380: 363).

According to this document, this way is valid because it originaly is the previous second way of Sheikh Mufid.

E. Sheikh Khazaz Razi way: his way is from ibn Mandeh and Tal'aakbari and Abu Al-Mufazzal Sheibani to Haidar Samarqandi from Ayyashi (Khazaz Razi Qomi, 1430: 135 and 193). All people of this link are trustworthy.

F. Hakim Haskani way: well-known interpreter, Shafi'ai, fifth century, narrated from Ayyashi by one of the Prophet's descendants named Ali ibn Musa ibn Ishaq Hashimi (Hakim Haskani, 1427: 1/93, 302, 563; 2/496, 525). He was from Sadat Mousavi and Marv's Naqib Alavian and had a high personality (Ibn Fanduq, 1428: 2/575-576; Fakhr Razi, 1419: 108). the narration of a Sunni well-known interpreter from Ayyashi indicates his trust in this book.

2.2.3. Ayyashi documents to narrators, companions and elders in recent writings

Precedent narrative exegesis frequently narrated Hadith or Khabar with their document. Thus, hadiths and Akhbar's documents have an essential role in examining their validity, and the interpretation of Ayyashi is no exception. The original version of this commentary contained Musnad hadiths attributed to Imams. Still, unfortunately, its abrogator or writer omitted those documents in most cases and only has written the last narrator; this process has difficulty investigating Hadith and Khabar validity. Nevertheless, there is a way for evaluating the documents of Tafsir Ayyashi. According to this method, we should find recent documents that Ayyashi's name is in their way and by this way, see the

Ayyashi's form or paper to narrators. As a result, probably way of Ayyashi to narrators and companions find in his book.

The explicit mention of documents has omitted, which will be discussed in a separate article. As a result, it has retrieved Ayyashi's way to 223 narrators, many of them are authentic. On the other hand, there are 397 direct narrators in the existing version of the Tafsir Ayyashi that have no way in the Tafsir. Therefore, the number of recovered documents is very significant. Thus, reliance on narrations strengthens in terms of the document.

2.3. The authority of interpretive narrations

The narrations are divided into two general categories in terms of subject and content: commandments, non-commandments. Regarding the commandments, the authority of the commandments narrations, or Khabar Wahid that deals with the Ancillaries of jurisprudential issues, if their narrators are trusted, or another factor compensates the narrators' weakness, are accepted by scholars. There is no difference in this rule. However, there is a suspicion that there is no authenticity criterion of Khabar Wahid regarding interpretive narrations. The meaning of the authenticity criterion of the Khabar Wahid that its issuance is suspected is the necessity of arranging a practical effect while ignoring the reality. It can be achieved if the Khabar content is a Shari'a command or a subject which the Holy ruling has imposed a legal command, and this condition is not in for the interpretive Khabar Wahid.

Scholars have responded that "the meaning of authority is that we first consider the Khabar content as knowledge and certainty. Thus the valid

document of the interpretive Khabar Wahid of one of the narrator is specific, and its effects are imposed on him. The main reason is the manners of the wise men that make no difference between jurisprudential and interpretive Khabars if its method is valid (even suspicious) (Khoei, 1426: 398-399; Waez Behsudi, 1434: 268-269; Fazil Lankarani, 1418: 173-175).

Some researchers believe that with an exegetical Khabar Wahid with a valid document, there is no definite belief in the true meaning of the verses. Still, since they are the reason, one can understand the verses true meaning through them and otherwise, obliged is excused. And if he does not impose the natural effect on them and follows reality, he deserves the ruling's rebuke (Babaei, 1392: 226).

According to hadiths of Imams should offer their Akhbar to the Quran and Prophetic definite Sunah, if they were exact, are acceptable, otherwise rejected, or not affected the Khabar content (Cf. Barqi, 1416: 1/347; Koleini, 1375: 1/69). This rule includes Tafsir Ayyashi's hadiths, and by applying this rule, most of the narrations in this book do not contradict the Qur'an and the Prophetic tradition. Proof of this claim needs to be explained, which we will discuss below.

The content of Tafsir narrations goes back to 11 topics:

1. Virtues and characteristics of verses and Suras: a significant volume of Shia hadiths is related to the integrity and aspects of Suras. In the Tafsir Ayyashi has brought some haditha about the Sura virtues from Imams in the first of Sura. For example, Imam Sadiq (AS) about Sura Hamd says: "the great name of God is scattered in Umm al-Kitab (Sura Hamd)" (Al-Ayyashi, Tafsir, 1412: 74/99). Again, Imam Sadiq (AS) about Sura Baqarah says:" whoever recites Sura Al-Baqarah, and Ale-Imran will be fraternized on the Day of Judgment while these two Suras like two clouds will overshadow him (Ibid: 107).

Virtues hadiths show the infinite grace and mercy of God and have no contradiction with the Qur'an.

2. Lexical interpretation means that in some cases, Imam means a particular word in the form of a term, which can put such hadiths follow the contextual understanding, but it was preferred to devote a separate part. Thus, for example, hadith interpreted the word "Adl" inverse to "Faridah" (Ibid: 1/153); or according to Imam Sadiq(AS) hadith, in the 173/Baqarah, two words "Baqi" and "Adi" have meant "oppressor" and "tyrant" (Ibid: 176).

3. Qira'at difference: a large number of Ayyashi hadiths are devoted to differences in Qira'at for critical reasons; one of them is the Qur'an gathered without the Arabic punctuation and diacritic (Marifat, 1425: 1/356-358). According to research, Asim's recitation, according to Hafs narration, is the most authentic and well-known. But there are several narrations that the Imam has recited the verse differently. There are many cases in the Tafsir Ayyashi. The following mention two examples:

4. Imam Sadiq (AS) recites the 4/Baqarah "ملک یوم الدین" (Ibid: 1/104); and there are some hadiths about the 123/Ale-Imran that their meaning is that instead of the word "اذله" in the Qur'an, the word "قلیل" has revealed (Ibid: 1/336).

Imams recitations are divided into two categories that are in accordance with words formal structure and another group are disagree. The Qira'at first category is acceptable because they do

not contradict the essence of the word. However, it contradicts the famous narration of Hafs from Asim and even the other seven readings. Nevertheless, some contemporary elders believe that if the recitation is per the Arab practice, although it is in opposition to the Arab's diacritic and according to the seven Qira'at, it is acceptable (Sistani, 1426: 1/209). But the second category, which is the second narration bellows it, is not acceptable because it practically requires the distortion of the Qur'an; of course, detailing and proving this requires a separate article.

5. Instance: Imams, in several cases, expressed example of general affair. "from Davoud ibn Ferqad from Abi Abdellah said: "اهدنا الصراط المستقيم" means Amir Al-Mu'menin (p.106). following 165/Baqarah, from Zorarah and Hamran and Muhammad ibn Muslim from Abi Jafar and Abi Abdellah, his word " و من الناس من يتخذ من دون الله اندادا يحبونهم كحب الله و الذين امنوا اشد حبا لله " said: it means Prophet family (p.174).

6. The Caliphs condemnation: a large part of the Tafsir Ayyashi hadiths about the examples and condemnation of the three Umayyads caliphs. Imam Sadiq (AS) in 155/Ale-Imran says: "do you know Prophet was died naturally or killed? God says: if he had been dies or killed, will you go back to your past? Poisoned the Prophet before his death, the two people (meaning Aisha and Hafsa, the two wives of the Prophet) poisoned the Prophet. So we said that they and their father are among the worst creatures of God (Ibid: 342). Imam Baqir (AS) says: the means of "اليسر" is Ali (AS) and "العسر" means such and such; therefore, whoever is a child of Adam will not enter in the province of

such and such (Ibid: 187). The means of such and such are Abu Bakr and Umar, the first and second caliphs.

While being under valid history, these hadiths are in harmony with the generality of the verses denying the guardianship of the oppressive Imams.

7. Stories: many hadiths of Tafsir Ayyashi related to the historical stories of the prophets and the early Islam. These stories have been narrated in many cases by the Imams (as) and their companions in some cases.

Most of these hadiths's content does not contradict the Qur'an and the authentic history, but they are considered as a reliable source for the history of Islam. Therefore, to avoid detailing the article, we will skip the complex cases.

8. Asbab Al-Nuzul includes occasions or circumstances of revelation. Marifat, about their differences, says: "This difference refers to their term. The first means the problem that has arisen in the aftermath of the incident is already there. The second is the problem of what happened, whether it happened now or in the past (Marifat, 1425: 1/254).

Ammar ibn Yasir said: A beggar stood by Ali ibn Abi Talib who was bowing in the recommended prayer, took off his ring and gave it to him. Then, he went to the Prophet and informed him of this, so this verse revealed to the Prophet: " إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَ يُؤْتُونَ الزَّكاةَ وَ هُمْ راكِعُون" (55/Al-Maidah), then Prophet recited us and told: Whoever I am his master, so Ali is his master, God love whoever loves him and be an enemy to whoever is his enemy (Ibid: 2/56).

9. Content Interpretation: In many hadiths, Imams, either by specifying the word "interpretation" or without it, explain the verse in about half of the Tafsir Ayyashi's narrations of this kind. In many cases, after mentioning some subjects, Imams say that it is the word of God, and many things have been told in the form of stories (Ibid: 1/113; 2/20-21).

10. Inner interpretation (Ta'wil): in the Imam's exegetical hadiths, there are two terms, one interpretation and then Ta'wil. In the Tafsir Ayyashi's hadiths, Imam, in many cases, has used "inner interpretation". This word is another term for "Ta'wil". The correct view is that the Qur'an appearance is the opposite of the interior (interpretation versus Ta'wil) that the verse has revealed about it, and the interior is those who act according to their deeds. Hamran ibn A'yun narrated from Imam Baqir (AS): '' ظهر القرآن الذين نزل فيهم و بطنه الذين عملوا بمثل أعمالهم'' (Ibid: 1/86). There is a lot of discussion in this regard; we give an example in this regard:

The narrator says I asked from Imam Sadiq (as) about 87/Al-Hijr: Indeed, we gave you Sab' Al-Masani and grand Quran. He said: his appearance is praise, and his inner self is the child of a child, and the seventh of them is Hazrat Ghaem (Ibid: 2/438).

11. Abrogation: in the Tafsir Ayyashi, some traditions refer to verse abrogation by other verses. These kinds of narrations are not measurable with the Qur'an verses, but with a valid document, would be practical. Therefore, we should examine the document of each narration.

12. Quranic science hadiths: In Tafsir Ayyashi's introduction, there are traditions about different issues about the Quran and its various aspects that provide valuable information to readers; can use these narrations in the discussion of Quranology to Ahl al-Bayt (as). Items such as eisegesis, abandonment of the narration contrary to the Qur'an, abrogated and abrogating understanding, appearance and inner, Muhkam and Mutashabih (Ibid: 1/74-97).

Conclusion

The following results are noticeable:

A. Muhammad ibn Mas'ud Ayyashi Samarqandi has been one of the elders of narration and interpretation and one of the pillars of science in the Imamiyyah sect. But, unfortunately, the sources of Ayyashi's biography do not mention the date of his birth and death, but it was definitely from the Koleini class and contemporary of minor absence.

B. Ayyashi had many works that more than two hundred have been attributed to him, of which only his commentary has remained; the version was incomplete and is until the end of Sura Al-Kahf. Also, in the vast majority, there is no document, and only direct narrators are mentioned.

C. This commentary has a reputation among the precursor of the Imami, and Sunnis narrators have mentioned their way to that book exactly.

D. The interpretative Khabar Wahid unit has authority if it has a valid document. Instead, the narrations of Tafsir Ayashi have initially considered Mursal due to the deletion of its documents, or at least their authenticity has not been proven. Therefore, they have no authority.

E. The document of the narration weakness of this commentary can be compensated by other external factors such as thematic reputation and retrieval of its papers in later exegesis according to the authority.

F. It seems that the content of the narrations should be considered; If it does not contradict the actual teachings of the Holy Quran and the definite

tradition, it is acceptable that there is no contradiction in most cases.

G. Contrary to the seven recitations in terms of word structure (not just the movement of letters), the Imam's recitations traditions are not acceptable.

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Analysis and Study of Literary and Epistemological Metaphors in the Language of Religion, Based on Martyr Motahhari's Views

تحلیل و بررسی استعاره های ادبی و معرفتی به زبان دین

بر اساس دیدگاه های شهید مطهری

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Abstract

Metaphor is one of the verbal methods to express a particular concept through another one. Lack of proper knowledge of metaphor results in the lack of proper understanding of the text, meaning, and knowledge. The question is whether metaphor can be realized in the language of religion in practical words or not? The answer is that metaphor is not just about meaning. Rather, it exists in religious texts by aligning the calculated order of words and ultimately leads to the realization of practical speech. So, in addition to the beautifying and verbal richness of the text, it also causes an external connection with the outside world and the audience. The most important and remarkable result of the current study is the transition from the stage of meaning to the spirit of the text. Such a process is a dynamic one with the speaker and the listener, also pays attention to the texture of speech.

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چکیده

استعاره، از شیوه‌های زبانی برای بیان مفهومی خاص به‌واسطه مفاهیم دیگر است که عدم شناخت آن سبب لغزش در فهم متن، معنا و معرفت می‌شود. نوشتار حاضر با روش توصیفی – تحلیلی، استعاره ادبی و معرفتی را با تحلیل دو رویکرد معناشناختی و کاربردشناختی از دیدگاه استاد مطهری مورد پردازش قرار می‌دهد. آیا استعاره می‌تواند در زبان دین به گفتار عملی تحقق یابد؟. استعاره، تنها بیانگر معنا نیست، بلکه از رهگذر چیدمان حساب‌شده‌ی واژه‌ها، در متن دینی رخ می‌نماید که به تحقق گفتار عملی می‌انجامد؛ بنابراین، علاوه بر زیبایی‌بخشی و استواری گفتار، ارتباط بیرونی با جهان خارج و مخاطب نیز از استعاره به‌دست می‌آید. نتیجه این پژوهش، سیر از مرحله‌ی معنا به روح متن است، که فرآیندی پویا همراه با گوینده و شنونده و همچنین بافت گفتار را مورد توجه قرار داده است.

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Introduction

The form of expression and speech by certain words in any language is very limited in the face of unlimited human knowledge and desires, and human beings since the creation of language, by inventing common verbal and spiritual words, trope ,metaphor, irony and ...

have expanded the language. Among the mores, there is also a kind of common language for understanding and comprehension, which includes acceptable and conventional laws, and all nations and peoples, with every word and knowledge, consider themselves obliged to observe it. Therefore ,tribes

and nations consider the use of words as a function of the same meanings given to them, and the speaker expresses his will accordingly. Of course, there is a scope to address different types of tropes when needed. It is clear to use examples, similes, metaphors, coding, allusions, etc. to explain a purpose in the conversations of the wise and the beliefs of nations and tribes .

In the language of religion, literary and epistemological metaphors reveal words in terms of meanings. Therefore, in the discussion of recognizing the place of metaphor in the language of religion, according to the view of Professor Motahhari, we are faced with the question of what the place of literary and epistemological metaphor is in the language of religion. Given the semantic and pragmatic approach to the calculated arrangement of words, how practical speech is realized, and the most important issue to be proved in this article is that metaphor is based on a truth; that is, it has no real meaning, but the intellect finds an example for it. Can it be realized in practical language in the language of religion, or is it enough to use a metaphor for a beautiful

appearance and a new imagination? Thus, the existence of metaphor in the language of religion itself raises questions in the human mind, which is itself a kind of invitation to thinking; because the purpose of quoting the word from its original meaning and using it in another meaning is for the purpose and benefit, and the basic principle of religion is to guide all human beings in all ages, and this purpose is practical when its language has the above characteristics (abstract, etc.).

The present article has concluded that: in the view of Professor Motahhari, concrete perceptions such as metaphor are based on facts and that metaphor is not of the dignity of words but of the type of meanings and according to the two literary and epistemological dignity of metaphor, firstly, taking revelatory metaphors from divine word has a rational argument, and secondly, the epistemological dignity of metaphor is not enough to provide a message not only in understanding the truth of religion, but also to create action in the audience through linguistic analysis with two semantic and pragmatic approaches to realize the desired identity and influence on the human heart and soul and ultimately leads to the realization of a practical speech.

1. The meaning and concept of metaphor

Thinkers believe that the function of a word in language is the meaning of that word" .Understanding a word may mean

knowing how to use it or being able to use it ",says Wittgenstein (Kenny, 1994: 63) .

–In the Abjad Dictionary ,*Istiʿārah*

(i.e. the metaphor) is derived from [ʿŪr] meaning to use another meaning for a word, as a simile.

–The metaphor(*Istiʿārah: ʿŪr*) something from something or the metaphor of something

–Asked someone to lend him something (Bostani, 1996: 60) .

–*Istiʿārah* :In the word metaphor is to borrow and according to scholars, expression is a trope that is used outside of its place and the interest of using it is simile .(Sajjadi, 1994: 172).

In the eyes of the Professor Motahhari, metaphor is one of the specific idioms used by literary scholars in the field of rhetoric that if only one side of the two similes is mentioned, it is as if he is satisfied with just mentioning the second side and in the case where we want to prove a sentence for the simile ,se use the second side of simile Instead of the firs side and interpreting it with the word" borrowed "from the first side, it is called a metaphor (Motahhari, 1979: 6/386-387), as an interpretation of the insane to the moon in this verse:

ببند یک نفس ای آسمان دریچه صبح

بر آفتاب که امشب خوش با قمرم

According to the Professor Motahhari, the act of metaphor is the result of an equation and transformation that replaces the second side of simile with the first side and the result is inferred.

Therefore ,according to the above definitions, the use of metaphor is in two ways:

1. Metaphor of word dignity: Using a word instead of another word where there is a similar interest between the two words, in this case it is a metaphor of word dignity (Ibid: 391-392).

2. Metaphor of meanings dignity: Metaphor is a sensual and mental act; in the sense that the word never moves and is not used outside of its original meaning; that is, man assumes and validates in his mind that" *Mushabbah* " (i.e. the first side of simile) is one of the examples of" *Mushabbahah bih* "(i.e. the second side of simile) and is not outside of them, and matches the extent and nature of *Mushabbahah bih* in his imagination with *Mushabbah* (ibid).

Professor Motahhari considers the second use of metaphor to be correct and believes that the structure of human dialogue in the position of interpreting and inducing the subject to the audience is that the speaker claims in his speech that" *Mushabbah* "is basically an example of *Mushabbahah bih* which is a matter of meanings dignity; that is, man assumes in his mind that *Mushabbah* is one of the cases of *Mushabbahah bih*.

2. Definition of metaphor from the point of view of Martyr Motahhari

The action of the mind and the way of thinking of the soul, in which the speaker claims in his speech that "*Mushabbah* "is essentially an example of" *Mushabbahah bih* ;"that is, it is a kind of expansion of the mind in which the mind occupies perceptual elements. For example, the use of" the lion comes " conveys two meanings to the mind, one is that a person comes and the second is the person who is like a lion and the limit and interpretation of the lion corresponds to him that the contents of the second implicit sentence constitute the nature of metaphor (Motahhari, 1979: 391).

3. Literary and Epistemological Metaphor

Now that the use of metaphor in both domains of word and meaning has become clear, it is necessary to explain literary and epistemological metaphor as well. Metaphor is generally a technique used to create art and is specific to the language of literature; in other words, looking at metaphor is more important than its literary and artistic aspect; namely the literary metaphor. But the second view can also be taken to metaphor, and that is to give an epistemological status to metaphor, in which case, metaphor is considered as a tool for understanding phenomena, including the religious text, in order to make possible the purpose and benefits of the text to us.

This meaning can be considered as the epistemological dignity of metaphor. Thus" ,literary metaphor "considers the beauty of words and sentences in literature, especially the science of expression, which aims to influence in terms of literary beauty, but "epistemological metaphor "in addition to the beauty that has the appearance of words and influence on the soul of the reader, helps the epistemological understanding of religion in influencing the teachings of religion in the soul and heart of human beings; in other words, literary metaphor conveys the aesthetic aspect of the phrase, but epistemological metaphor, in addition to the aesthetic aspect, refines the understanding of religion.

Logically, it can be said that the relationship between literary and epistemological metaphor is absolute generality and peculiarity; that is, literary metaphor is general, but epistemological metaphor is specific. Both are similar in the beauty of the word and the delivery of meaning to the audience, but with the help of epistemological metaphor, in addition to the beauty and meaning of the phrase, it is possible for us to enjoy the benefits and purposes of the intentions, without which understanding would not be possible. In such a way that in understanding the religious teachings, one also pays attention to the meaning and purpose of God, because the most convincing and pure metaphors can be found in the word of God and the words of the infallibles (AS); for the presence and understanding of the truth is not possible except for God, and He is the One who opens the secret of His word to the possessors of infallibility and sincerity. Hence, taking revelatory metaphors from the divine word and the infallibles has a rational argument. Thus, this is where the epistemological dignity of metaphor occurs .

Regarding the literary metaphor, the Professor states that in the sentence, not only the word" lion "is used, but the word" lion "is given with the same image as the meaning of the word, and the person is the example of the meaning of the word and not the word has been separated from its meaning and has only brought the word. In fact, Professor Motahhari considers beauty, tenderness, eloquence and rhetoric in literary metaphor in that a person is an example of a meaning (Motahhar, 1979: 6/395).

The Professor's point of view on epistemological metaphor is processed by quoting an example from the holy verses of the Qur'an:

In the verse" :Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp" (Nūr: 35)[1]

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۱. نور: اللهُ نُورُ السَّمواتِ وَ الأرضِ مَثَلُ نُورِهِ كَمِشكوةٍ ...(۳۵)

God is the light of the heavens and the earth. His light is like a lamp ... Although there are different expressions for" parable:"

– Parable "is for the whole world.

– Parable "is about man.

– Parable "is about the guidance of intellect.

– Parable 'is about the guidance of revelation.

– Parable "is about the guidance of senses.

The view of the Professor is that according to the verses before and after, the verse" Parable "is in the position of expressing the light of" divine guidance " which is considered for every human being and also human society in terms of revelation guidance (Motahhari, 1997: 26/471 -472). Hence, the word" Parable " not only does not mean the word but also has an epistemological view, that is, divine light and guidance is inferred.

Also in the verse: "He it is Who gathered you at night and knows that which ye commit by day." (An'ām: 60)[1]

The word" wound "does not mean to inflict injury, but the epistemological view means cruel acts such as slander, lying, and so on .

4. Analysis and Study of Literary and Epistemological Metaphors

To understand literary and epistemological metaphor, two points must be considered:

–What does the text mean?

–What does the speaker mean by the text?

The first question has a semantic nature and the second one has a pragmatic nature. In the first question, the relationship between (text) and

(meaning) is desired ,but in the second question, the third element (speaker) is significant as one of the textural elements. Therefore, considering that metaphor is of non-concretes[2] and has

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2. To better understand concrete perceptions, it is necessary to know the sum of mental perceptions and concepts. Professor Motahhari divides the sum of mental perceptions and concepts into three categories :

1. Facts "means concepts that have a real meaning outside.

2. Concretes "means concepts that do not have a real meaning outside, but the intellect applies to them, that is, it assumes something that is not a real meaning of these concepts .

3. Illusions "are perceptions that have no external examples and are purely false, such as giants (Motahhari, 1979: 6/59). An example is given to distinguish real perceptions from concrete perceptions. Imagine a thousand soldiers forming a group together. Perceptions toward people are real perceptions; because it has a real external instance, but the perception toward the" sum "is concrete ,because the "sum "has no real instance, and what is real is each individual, not the "sum". Concrete perceptions, then ,are derived from facts (ibid.).

Professor Motahhari believes that the mind has a kind of activity and possession on perceptual elements that this possession is influenced by inner desires and needs of life (voluntarily or involuntarily) and changes by changing them, and this indicates that the concrete concepts are taken from real concepts. So, firstly, we do not have absolute error, every error is found from a correct, and secondly, we do not have absolute validity and assumption. Hence, each of the illusory concepts is based on a truth (Motahhari, 1979: 6/395).

From the above, based on the view of Professor Motahhari, it is inferred as follows:

1. It is necessary to know the perceptions and mental concepts.

2. Metaphor is a concrete perception.

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١. انعام: «هُوَ الَّذى يَتَوَفّكُم بِالَّيلِ وَ يَعلَمُ ما جَرَحتُم فِى النَّهار...» (۶۰) .

no real meaning, unless the intellect finds a real meaning for it, in Professor Motahhari's view, can literary and epistemological metaphor in the text of religion reveal the teachings of religion with a semantic approach (relationship between text and meaning) or with a pragmatic approach? In other words, in order to avoid slipping into understanding the meaning, in the teachings in which the metaphor is used, does the metaphor unveil the word and the meaning or does it also pay attention to the serious intention of the speaker (God Almighty). Therefore, to clarify the discussion, we consider two semantic and pragmatic approaches .

4-1. Semantic approach

In the semantic approach, the relations between linguistic forms and phenomena of existence are examined, expressing the existing relations between descriptions. The language and state of affairs in the outside world is without regard to the speaker; in other words, semantics is the literal meaning of sentences without considering their context and without considering the role of the speaker and the listener .For example, in the literal meaning of" *Indhār* i.e. warning ,"it is

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3 .Concrete perceptions are concepts that do not have a real application outside, but the intellect applies to them.

4 .Concrete perceptions are based on the principle of striving for life and the principle of adapting to needs.

5. Illusory concepts are based on real concepts. 6. Because Metaphor is a concrete perception and alone cannot prove the truth, therefore, reason applies to it, which itself eliminates the slip in understanding text and meaning.

said" *:Indhār* means announcement, It occurs only for warning "(Ibn Manẓūr, 1414: 5/201-202).

Rāghib also states its meaning in *Mufradāt* as a frightening news. (Rāghib Isfahānī, 1412: 797). According to the Professor Motahhari, all validities are adaptations of facts, and in the use of literary metaphor, the word is removed with its meaning (Motahhari, 1979: 6/386). For example, he states in this verse:

دلم از وحشت زندان سکندر بگرفت

رخت بربندم و تا ملک سلیمان بروم

(Hafez: sonnet 395).

The poet does not only use the word Alexander's prison here, but also brings the word Alexander's prison with the same image of the meaning of the word, and uses the interpretation of the world of body and physical interests as the meaning of the word, which is the interpretation to Alexander's prison and he has interpreted the spiritual world to the Kingdom of Solomon.

Therefore ,according to the use of literary metaphor with semantic approach, attention to the beauty of the phrase and only the word and meaning is acknowledged, while what is necessary in understanding the text for human happiness and perfection is not just paying attention to the semantic approach of the text .

In epistemological metaphor, with a semantic approach, if we want to consider only the relationship between word and meaning in the field of religion and religious knowledge, the purpose will not be achieved. To clarify the discussion, Professor Motahhari has mentioned an example: Professor Motahhari does not have an independent discussion on this issue; therefore, his

view in this regard can be followed by considering the discussion of implications (status, rationality and nature) ... [Since metaphor is one of the obligatory implications[1] among the implications], an example of obligatory implication is mentioned from the point of view of Professor Motahhari.

"How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!" "Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind".[2]

In the above verses, the study of the condition of nations and peoples with the obligatory implication confirms the causal order and the acceptance of the causal relationship means accepting the authenticity of reason (Motahhari, 1997: 26/61).

In fact, the Professor explains that if we want to consider this verse only literally, it means to learn a lesson, but if we also consider the material outside of it, it is a causal relationship and a sign of the authenticity of reason. According to this view, epistemological metaphor in the field of religion with a semantic approach cannot clarify the real and serious meaning of religion and religious knowledge is not obtained. In other words ,the appearance of metaphor implies semantics, but with a pragmatic approach [which is examined below], it reaches from the stage of meaning to the spirit of the text. That is, with the semantic approach of metaphor, the interior and soul of the text cannot be turned on. Professor Motahhari also cites" hypocrisy "as an example (Motahhari, 1979: 25/210).

Just as in the hypocrisy the interior of person is hidden and the person's behavior is only the word and meaning and the interior remains hidden, it can

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1. Professor Motahhari's view regarding the implications is the same as logic says (Motahhari, 1997: 15/777). Among these implications, what is considered is the obligatory implication in which the metaphor is. The status implication is divided into the corresponding implication [the implication of the word in all its meaning], the implied implication [the meaning of the word on a component], the obligatory implication [the implication of the word on something outside the meaning which is one of the effects and accessories of meaning]. (Motahhari, 1997: 26/59).

It is noteworthy that both status and intellect are involved in the implied and obligatory implication, for example, Professor Motahhari explains the obligatory implication in the following verses of the Qur'an as follows" :Lo! We, even We ,reveal the Reminder, and lo! We verily are its Guardian." (Hijr: 9).

The implication in the above verse is an obligatory implication ;in the sense that He wants to say: This Qur'an will always be needed by human beings, so we will always keep it safe. The point is that Islam in its essence and nature has the power to meet the needs of the human world, so it remains (Motahhari, 1997: 21/456). Based on the above, from the point of view of Professor Motahhari, it can be deduced as follows: 1. there are meanings and relations between words and meanings. 2. It is either inherent (rational and natural) or credible (status). 3. In the status implication, the word is involved either on its whole meaning or on a part or outside the part. 4. The status and intellect are involved in the obligatory implication. 5. Among the types of implication, metaphor is placed in obligatory implication.

٢ . الحج: فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْناها وَ هِيَ ظالِمَةٌ فَهِيَ خاوِيَةٌ عَلى . عُرُوشِها وَ بِئْرٍ مُعَطَّلَةٍ وَ قَصْرٍ مَشِيدٍ*أ فَلَمْ يَسِيرُوا فِى الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِها أَوْ آذانٌ يَسْمَعُونَ بِها فَإِنَّها لا تَعْمَى الْأَبْصارُ وَ لكِنْ تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ (۴۵–۴۶)

be inferred that in the semantic approach the spirit of the text and the interior of the text is not revealed and only the word and meaning are visible .

What can be deduced in the semantic approach are:

1. In the semantic approach, the origin of meaning and the course of their development and transformation are discussed and the semantic relationship between different concepts is examined.

2. In literary metaphor with a semantic approach, attention to the beauty of the phrase and only the word and meaning is acknowledged and considered.

3. In epistemological metaphor with semantic approach, we cannot achieve the purpose only paying attention to the relationship between words and meaning in the field of religion and religious knowledge .

4. With the semantic approach of metaphor, the interior and spirit of the text cannot be clarified .

5. A semantic approach is not enough for epistemological metaphor, but a pragmatic approach is also necessary.

4-2. Pragmatic approach

A pragmatic approach consists of a diverse set of audiences in which the speaker seeks to accomplish something with a specific goal in order to establish a specific type of verbal communication between himself and the audience. Efforts to reach the true meaning and serious will of the speaker and the text cause important issues such as general and specific, absolute and limited, truth and trope … to be considered. For example, Suyūtī in Al-Itqān deals with topics such as general and specific, similes and metaphors, etc. to understand the verses of the Qur'an and the serious meaning of God (Suyūtī, 2008).

In the pragmatic approach, if issues such as metaphor are raised, paying attention to this type of argument brings more effort to reach the real meaning and serious will of the speaker and the text and in a communication system between the speaker and the audience, which in pragmatic though we are seeking the serious will, but not by using in-text topics, but by considering out-of-text topics, which are the characteristics of the speaker and the audience.

In other words, the pragmatic of the audience is studied in a system of communication between the speaker and the audience (God, the Prophet and the people). This approach focuses on the characteristics of the speaker and the audience, rather than on the words, meanings, and type of syntactic connections between them. In the view of the professor Motahhari, regarding literary and epistemological metaphor with the pragmatic approach, it is inferred that in expressing metaphorical words and sentences from the religious text, he not only seeks to express meanings to the audience, but in addition to expressing the meanings of teachings and phrases, he is concerned about the practical performance of the meanings of the religion text out of it; that is, doing something that is the result of speech and helps to accomplish an action by saying a sentence.

In other words, it goes beyond saying words and phrases. To clarify the discussion by referring to the works of Professor Motahhari, we examine an example of obligatory implication with a pragmatic approach: regarding this verse: "Lo !We, even We, reveal the

Reminder, and lo! We verily are its Guardian" (Hijr: 9).

Professor Motahhari, with regard to the obligatory implication, expresses the meaning of the verse as follows: Citing the principle of need and necessity, the Professor says that creation was basically created on the basis of need, and only something that was needed could survive; therefore, the above verse does not only pay attention to the obligatory meaning of the verse, but also discusses its use, and the use of the verse is that only what is needed survives. Therefore, Islam is responsible for all human needs, so it remains and the appearance of the verse refers to the fact that the Qur'an was revealed by God and He is its guardian, but if we interpret the verse beyond words and phrases, we will accept the principle of the need and survival of the Qur'an (Motahhari, 1997: 21/456-457).

Therefore, according to this view, i.e. the pragmatic approach, in addition to the meaning that is taken from the sentence ,the role of the speaker and the audience in the realization of the meaning must also be considered. The great thinker Shahid Motahhari also studied this issue in an infrastructural and careful way that not knowing the connection between concrete perceptions and real perceptions causes slips in understanding meaning and knowledge. In fact, the Professor's view can be inferred that he wants to mention this point: to understand the meaning of a text in which concrete perceptions, including metaphors, exist, since validities have no real meaning ,if we want to understand their true meaning, reason must apply to it. In this case, the meaning of the metaphor cannot be deduced only from the appearance of the word, but a pragmatic approach must be considered for it. Hence, it is necessary

to state that in linguistic analysis, first, the beauty of metaphor is in speech, which has an appearance and structural beauty (which itself requires further research), second, in linguistic analysis and religious knowledge, the purpose of metaphor is not just a message, but an action in the audience; in fact, the existence of metaphor in speech provides the necessary grounds in the audience for the realization of the desired identity and impact on the human heart and soul, and finally for the realization of a practical speech .

Thus, in the pragmatic approach, the epistemological view to metaphor is considered; that is, the epistemological dignity of a metaphor is concerned, not its literary dignity. So the point that can be made here is that metaphor creates meaning in the speech, and from a pragmatic point of view it can be said that there is a solid cover in it that relies on the text. So in the text and the analysis of the religious text, the appearance of the metaphor implies semantics, but with the pragmatic approach, the spirit of the text must be understood from the stage of meaning. In fact, the beauty of the word or the metaphor in rhetoric is considered as "body ,"but from a beautiful appearance, we penetrate into a much more beautiful text, which is the pragmatic view to metaphor .Therefore, the mission of metaphor is not only to present the message or the beauty of the word, but also to seek to change the audience and make their message and mission operational(Rahbar, 1991: 80).

To better understand this research, it is important to state that metaphor is sometimes used in the literary text, but when it is intended in the religious text , because the desired education is the goal

and if either side of the audience is not in the desired position, the transmission of the message by the speaker to the addressee is accompanied by defects and shortcomings. One of the strategies of metaphor in religious texts is to provide backgrounds and factors for the flourishing of human talents in order to grow and develop voluntarily towards the desired goals. What can be deduced from the above is:

1. In fact, the appearance of metaphor implies semantics, which, of course, the purpose of understanding the religious text and religious knowledge will not be achieved with such an approach .

2. What is important for an accurate understanding of metaphor with a pragmatic approach is the space around the sentence and the situation and conditions of the speaker and the audience, which is not related to the language and structure of the sentence, but is very important in understanding the text; that is, the spirit of the text must be understood from the stage of meaning. The meaning of a sentence in pragmatics is not the only thing that exists only in words and sentences, rather, in addition to the propositional and literal meaning of the sentence, there is a potential meaning that interacts as a dynamic process with the speaker and the listener, as well as the context of speech (physical ,social, and cultural).

3. In the view of Professor Motahhari, according to his definition of metaphor, it becomes clear that attention to metaphor and, in general, obligatory implication, in addition to meaning, also pays attention to the intentions, ideas and actions of both parties during the conversation.

4. In order to understand the meanings of the text of religion in spite of the theological beauties such as metaphor, two things must be considered: one, the expression of the meanings of the text of religion and the other, the discovery of intentions.

Conclusion
According to Professor Motahhari, metaphor is one of the non-concrete concepts that can be applied to it with the help of intellect. Since it is adapted from real sensory or abstract concepts, therefore, for productive communication, it relies on real relations of mind contents that are the basis of intellectual activity,

which provides a logical value and according to the implication of the word on the meaning and the three implications (adaptive, implicit, obligatory), the metaphor is placed in the obligatory implication, in which case the intellect also plays a role in understanding the text.

In the analysis of metaphor in understanding religious texts, according to the two semantic and pragmatic approaches, it can be inferred that in semantics only word and meaning are considered, but in the pragmatic approach, meaning doesn't exist only in words and sentences, but in addition to the propositional and literal meaning of the sentence, there is also a potential meaning that interacts as a dynamic process with the speaker and the listener as well as the texture of speech (physical, social and cultural).

In literary metaphor, word and meaning are considered; that is, the semantic approach is considered, but from the epistemological point of view of metaphor, it is not only the presentation of a message but also the creation of action in the audience. In fact, the presence of metaphor in the context of religion provides the necessary grounds in the audience for the realization of the desired identity and impact on the human heart and soul,

and finally for the realization of a practical speech.

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The Quotes and Narrations Regarding Absolving Sunni Caliphs in Shiite Documents and their Validation

اعتبارسنجی روایات دال بر برائت از خلفا در منابع روایی شیعه

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Abstract

چکیده

Absolving is one of the most important issues in Shiite texts and documents. There are some quotes in Shiite documents that clarify absolving Sunni Caliphs, especially first and second Caliphs. That is an important issue in the relations between Muslim branches .This paper tries to evaluate different quotes about absolving Caliphs in Shiite documents. It is done by analyzing library data. The results show that such quotes contradict the verse of Quran invites to unity, especial quotes about absolving, Ahl_al_beyt's manner, the principle of piety and secrecy, etc., and are not validatable. Some of the reasons for the weakness of such quotes are hierarchy, the unreliability of some narrators, etc., which results through document analysis. Another result of analyzing quotes' origins is the invalidity of some primary sources. However, proving such an issue doesn't mean denying the Caliphs absolving in Shiite beliefs. Avoiding to declare Caliphs absolving is very important, also swearing and slander.

برائت، از جمله موضوعات مهم در متون روایی بویژه روایات شیعه است. در میان روایات شیعه، مواردی هم در برائت تصریحی از خلفا بویژه شیخین آمده است. با توجه به حساسیت این مسأله در روابط فریقین، این مقاله با به‌کارگیری روش کتابخانه‌ای، تجزیه و تحلیل داده‌ها در صدد ارزیابی این‌گونه روایات در منابع شیعه بوده و به این نتیجه دست یافته است که برمبنای تحلیل متن چنین روایاتی با آیات دعوت‌کننده به وحدت، روایات مخصوص برائت، سیرۀ اهل بیت(ع)، اصل تقیه و رازداری و... منافات دارد. همچنین ارسال و تعلیق، عدم وثاقت برخی روایان و... از دلایل ضعف سندی چنین روایاتی است که از تحلیل سند منتج می‌شود. عدم اعتبار برخی از مصادر اولیه، نیز از دست‌آوردهای تحلیل خاستگاه این‌گونه روایات است. در عین حال اثبات این مطلب به معنای انکار تبرّی نبوده، بلکه ضرورت دارد ضمن پرهیز از برائت تصریحی، دشنام و افتراء، به این اصل مهم نیز پایبند بود.

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Introduction

Absolving, especially absolving polytheists is very important in Islam. In a brief look at the basic principles of Monotheistic religions, it is an integral part of monotheism. The most important and fundamental principle of monotheistic religions which prophets bring to the people is Tawhid consists tow part: Denying other than God and proving God! Quran states it like that: "For We assuredly sent amongst every People a messenger, (with the Command)" ,Serve Allah, and eschew

Evil "(16:36). Absolving in Quran includes polytheism (11:54), God's enemies (9:114), polytheists and their idols (60:4), Polytheists' behavior (6:19), (10:41) and etc.

In addition to Quran, that issue has been mentioned in quotes. Among those, Shiite quotes are important as some of them have refused and absolved Caliphs. It could have resulted that such quotes have led to one of the biggest and most sensitive differences between Shiites and Sunnis. And it is one of the most important issues that affect Islamic world unity that is always emphasized by the Quran and Hadith! The importance of that issue is because of Imamat. Imamat is the most fundamental difference between Shiites and Sunnis. Therefore, it is necessary to study such quotes and evaluate their authenticity. The paper results could unify Muslims more than past! So in the current paper, it is attempted to study and analyze quotes narrated by Ahl_al_Bayt about absolving Caliphs and evaluate their accuracy. Firstly, it has to mention the background of the study:

1. Research Background

Absolving is one of the topics that has been considered for a long time by

Shiite scholars. Some scholars have dealt with that research such as narrative texts and interpretations, and others have published independent texts and books about it.

One of the chapters of AL_Kafi (written by Koleini) is "Love in God and Hatred in God" that had mentioned some quotes about absolving. Such quotes also had been mentioned in the chapter "Their mandate and their love and hate, God blessing!" in "Bihar_Al_Anvar". There are some books which are independently about absolving like: "The puffs of theology in the cursing of the tribes and the idol" by "Mohaghegh Karaki", "The speaking tongue insults usurper" by "Shaikh AbdolHaidar"; Both of them had gathered quotes and narrations to prove to absolve. "Unholy curses" by M. Masaeli, is another source that is about absolving. Some papers like "Tavvala and Tabbara "by J. Sobhani, "Tavvala and Tabbara Manifest in Ashoura Pilgrimage prayer" by M.R. Mostafapour", "Tavvala and Tabbara in Islam and its abandonment by Muslims" by "M. EbrahimNezhad", "The issue of absolving in the era of Imam Sajjad: from thought to flow" and "The concept of absolving and its situation in Quran and Prophet Muhammad manner" by A. Eetesami, all have expressed the meaning and the concept of absolving. However, none of the mentioned works and similar have not specially extracted the narrations and quotes indicating absolving caliphs carefully. Therefore, the current study is looking for that.

2. The absolving semantics

Absolving (=Baraat) in Arabic is an infinitive means giving up, withdrawal, and hating anything that everyone hates being around. Hence it is said that: I was

acquitted of illness (Ragheb, nd:1/121). That's why some have expressed the meaning of cutting for it (Tabarsi, 1372: 5/5). That's the meaning of clear (acquit) in the verse of "And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper "(3:49) also means getting rid of diseases. Another meaning of that word in Arabic is creator, as mentioned in Quran: "He is Allah, the Creator" (59:24). It is used to describe God, and it is semantically different from other words related to the absolving. That word and its derivatives have been used 31 times in Holy Quran, but it is seen only two times as the meaning of absolving and immunity. First in "Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books?" (54:43), It means immunity and protection of torment (Tabatabaii, 1417: 19/83), and another one is at the beginning of Soura Altoba: "(This is a declaration of) immunity by Allah and His Apostle towards those of the idolaters with whom you made an agreement." (9:1) which means the God and his messenger are barren polytheists and will no longer have any obligation to them (same: 9/146).

3. Types of absolving in Shiites narrations and quotes

Browsing Shiite quotes about absolving shows there are four types of such quotes: The first is about refusing and immunity of Islam enemies. The second is about absolving and immunity of doubt and heresy people. The third is about absolving and immunity of opponents of Imams. And the fourth is

about refusing caliphs especially first and second caliphs.

3-1. Refusing and immunity of Islam enemies

There are some quotes of Shiite Imams that express the refusal and acquittal of all Islam enemies. Contrary to what some people think, religion is not limited to love, friendship and peace, but love and anger are both included in it. That's very important. When the Prophet Muhammad, asked his companions about the strongest hold faith. Everyone made answers about pray, fast, donation, and something like that; But the prophet said:" All you mentioned are important but the right answer is Love in God and hatred in God and loyalty to God Saints." (Majlisi, 1403: 66/243).

It also could be seen in all the Imams statements. For example, Imam Reza told Mamoon that: "Loving the saints of God is a duty, and likewise hating the enemies of God and absolving them and their Imams (same: 10/346). So absolving enemies in the pursuit of prayer as well as before getting sleep and reciting some Quranic Soura is virtuous.

3-2. Absolving and immunity of doubt and heresy people

Some quotes are about absolving and immunity of doubt and heresy people. For example, there is a quote from prophet quoted by Imam Sadiq: "if you see people of uncertainty and heresy after me, show them your absolving and increase their insults, and words in them, and blasphemy and dazzle them to that they don't aspire to corruption in Islam." (Koleini, 1365: 2/375).

While reviling his absolving about those people, he invites others to silence

them through argument; So they could not create suspicion in the hearts. There is another narration that Imam declares his absolving those who think that Imam is Lord or prophet and said: "I absolve those who claim I'm Lord. I said God blessed, so he said I'm absolved from who claims that I'm a prophet.

3-3. Absolving and immunity

of Ahl_al_Bayt opponents

Absolving opponents by Ahl_al_Bayt is mentioned in Shiite sources and it's remarkable. There are various examples of absolving in such sources. One of them is the oppressors to the Ahl_al_Bayt. For example, Jabir ibn Abdullah has mentioned a quote from prophet about the verse of "One day We shall call together all human beings with their (respective) Imams" (17:71), that people asked him: Are you all peoples Imam? He answered: I'm the God's messenger to all people, but it will be after me, the Imams of people from those people who are from mu households .They are in people, and people refuse them and oppress the Imams of disbelief and delusion, and their adherents, it is not the most important and their followers and sincerity, he is me and with me. And he will meet me and whoever wronged them and helped me for their injustice and their lies, for it is not from me or with me and I am absolving them (Safaar, 1403: 53).

Another example is about Ahl_al_Bayt enemies. It's quoted by Abouhmzeh Somaali from Imam Baqer who told him: God worshippers are those who know him, and those who don't like that are in delusion. I said I made your redemption in the knowledge of God; He said the trustworthiness of Prophet Muhammad, loyalty to Ali, loyalty to him, the blessing of guidance and innocence to God the exalted from their enemy, thus God the exalted knows. (Koleini, 1411: 1/180). It has to mention that such kind of absolving includes not only the enemies of Ahl_al_Bayt but also the people who love their enemies (Majlesi, 1403: 27/59).

Of course, those kinds of narrations mean everynone Shiite Muslims have to be absolved. According to the narrations, only those who raise the banner of enmity towards the lineage of the prophet knowing their legitimacy are subjected to such rule. Also, those groups believe the Imams as the Lord .

The other group is those absolving Ahl_al_Bayt. There is a quote from Imam Baqer by Seirafi says :May God absolve who absolve us, May God curse those who curse us. May Allah destroy them. Oh God, you know that I'm the reason for guidance to them; They are only hostile to you, for you are the one who is alone in their torment (Majlesi, 1403, 222).

Another group is those who have exaggerated about Imams and have exceeded normal situation. Imam Ali says: Do not exaggerate us, and we are Lord. Talk about us what we are and do not exaggerate; And you and the exaggeration in like the exaggeration of Christians, I'm absolved of exaggerators." (Majlesi, 1403: 25/274). Another example of such absolve are liars towards the Ahl_al_Bayt. Such issue has been so condemned by the Imams that in declaring their hatred of those people they have mentioned them by name. For example, Bataeni has quoted a narration of Imam Reza says: "May God cursed Muhammad-Bin-Bashir, and may God give him the taste

of heated Iron. He is lying to me. God is immune to him and I've been immunized by God from him. O, God! I absolve of what ibn_Bahir claims, Oh God!

Comfort me from him. (Same: 313).

3-4. Absolving of First and Second Caliphs

Another group of absolving quotes and narrations in the word of Ahl_al_Bayt (AS) are such indicates the obvious absolving about first and second Caliphs. Those contain a small number of narrations. Due to the importance of the mentioned issue which was told in the introduction, the current paper examines that category of quotes and narrations. Hence, here just those narrations have been examined .

Therefore, first, it is mentioned such quotes. Then it has been tried to check their documents and origin.

1. Ali (AS) told Ammar: Do you know that you have to follow the prophet's loyalty and be absolved of his enemies? Ammar said yes .Then Ali (AS) continued, and do you know that you have to follow my loyalty and be absolved of my enemies? Ammar said yes; Ali (AS) answered: Oh Ammar, you have been absolved of them and their curse, even if you didn't know them by the name! Ammar said: Oh Commander of the believers! for calling them to your companions so they absolved them of them. Then Ali (AS) said: May God have mercy on Salman, Abazar, and Miqdad; I didn't know them, and I opposed them absolve of them and cursing them (Salim, nd: 440).

2. Quoted by Ishagh-Bin-Ammar from Imam Sadiq; "When Imam Mahdi comebacks… He curses them, disavows them, and crucifies them, then brings them down, burns them, and the wind

blows them away (Majlesi, 1403: 52/386).

3. It is quoted by Muhammad-Bin-Hussein trough Safvan_bin_yahya trough unknown people from Imam Sadiq from his father from Imam Sajjad from Imam Ali (AS) that said" :God has a town behind west named Jabolqa; There are seventh thousand nations ; There is no nation among them that they are same as you; They haven't disobeyed God, they don't do anything and say no word except first pray and they declare absolving them and confess the Ahl_al_Bayt Loyalty and guardianship (Safaar, 1404: 515).

4. It is a narration by Imam Sadiq, quoted from Yaqoub _bin_ Eshaq_ bin_ Ebrahim quoted from Abi_Omran quoted from Bin_Jaroud: "Behind your land, there is a white land with light; And there are people who worship God, and they aren't polytheist ,they absolving So and So"…

5. Ahmad_bin_Muhammda_bin_Isa has quoted from AbiYahya alVaseti a narration by Abi_saleh says: "A man came to Imam Sadiq and said: Mat God scarify me for you, Is that Adam's dome? He answered yes, and it has many other domes. Behind your west, there are thirty-nine wests; They are white and full of creators and shine with its light. They never disobeyed God, even for a second! They don't know whether God has created Adam or not, but they absolved from So and so which God curse them" (Majlesi, 1403: 14/198).

6. Muhammad_bin_Harun quoted from Sahl_ibn_Ziad from Abi_Salih, a narration by Imam Sadiq who said ":A man came to Imam Sadiq and said: Mat God scarify me for you, Is that Adam's dome? He answered yes, and it has many other domes. Behind your west,

there is thirty-nine wests; They are white and full of creators and shine with its light. They never disobeyed God, even for a second! They don't know whether God has created Adam or not, but they absolved from So and So… One asked: How they could absolve from So and So, and whether they don't know if God had created Adam or not? He answered: Do you know Satan? The man said: I don't, Just I have heard in the news and books. Imam said: so, I ordered the curse and absolving him? He said: yes, Imam replied: It has the same process for those (Majlesi, 1403: 199).

7. Abu_Hamze_Somaali ask Imam Baqer a question about knowing God. Imam expressed that knowledge as following Imam Ali and other Imams and also absolving his enemies…. Then Abu_Hamze, asked about enemies, Imam replied: "four idols" then he asked who those are? Imam said: first, second and third Caliphs and also Moavia and those who follow them, so, those people who get them as enemies are against the God's enemies.

8. Nasr_ibn_Sabah has quoted from Ishaq_bin_ Muhammad from Mousa _in_ Bashar from Davood_bin_Noeman said: "I entered to the sleeve, so he sang it, and he said: Do I ask you about those to Caliphs? Then Imam Sadiq said: We are the cohabitants of Bani_ hashim ;We ordered our elders and children to insult them and absolve them" (Majlesi, 1403: 47/323).

9. Haris_alAavar has quoted a narration by Imam Ali: I entered to Imam Ali in a night, He told me: what came to you at such hour? I said: Your love! He asked: Allah? I said: Allah. He told: Should I not talk to you with the most enmity of people to us? And most of them enmity with those who love us? I said: Yes, as for God I thought. He said: Give your opinion. I answered:

Abu Bakr and Umar. He said: Come near to me O one-eyed, So I got close to him, He said: I absolve them! (There is a narration by Majlisi that has "and God absolve them" at the end).

10. There is another narration which has this at the end: "I'm delusional, so I have to throw those, Abu Bakr and Umar? He said: That is, He who split the pill and its advancement makes me rich.

11. There is another quote by Ward_ibn_Zeid: We asked Imam Baqer about Abu-Bakr and Umar ?He said: How who know that God is a just judge, absolves them, and there is no shrinking of blood that is shed except while it is in their neck!" (Majlesi, 1403: 30/383).

12. And they narrated on the authority of Bashir_bin_ Arakeh who said: I asked Imam Baqer about Abu-Bakr and Umar; He said: Like a rebellious body, what you want from the idols of Arbs? You kill for the blood of Othman, how if I show out for a second? (Majlesi, same: 382).

13. Abid_ bin_ Soleiman quoted from Muhammad_bin_ Hosein quoted from his father he said: I told Imam Sadiq, oh my dear, I fear for you, to miss you, but I didn't understand the story of those two men, He answered: I absolve them and did God and his prophet too (Majlesi ,same: 384).

14. Imam Baqer said: the grandeur of sins is that to say I'm absolved of those who absolving Abu Bakr and Umar (Mohaddis Nouri, 1408: 11/358).

On the other hand, there are quotes not related to absolving, but some believe they are related to absolve Caliphs. For example, there is a quote from Mofazal as mentioned in his devise to some Shiites from Imam Sadiq: "By God, no two men of our Shiites separate from these desertions unless absolving one of them and curse them. But most

do not do that!" (Harrani, 1404: 514). It seems that such a quote is about two Shiites, not Caliphs.

4. Analyze and review quotes and narrations

From four categories of narrations about absolving; two of them haven't mentioned the specific name of a person or group. In some cases of the third category such as liars against Ahl_al_Bayt, for reasons like the importance of the credibility of the narrators of hadith ,the name of the person is mentioned. Because lying is very reprehensible, Imam must show his disgust to condemn the narrator and inform people. The fourth category has mentioned the name of Caliphs and absolving them clearly. So it is needed to make a detailed analysis about the content, documentation, and origin.

4-1. Content analysis

There are 14 narrations related to Caliphs absolving. In 9 cases, the name of those are not mentioned, and mostly are in the form of "they" (or something like that) or so and so. So it can't conclude that they are the target of conservation. Hence the appearance of the Imam's word is authoritative it couldn't make such conclusion. And if there are some cases that the intense is determined, it is done by the people other than Imam. For example, in the Ayyashi's quote from Abu_Hamze from Imam Sadiq, he said that the meaning of four idols are: Abolfasil, Ramaa, Naesal, Moavia and who follow them. But Majlesi describe them as: Abu Bakr, Umar and Othman. On the other hand, Sheikh Sadoq describe them as: Yaghos, Yaough, Nasr and Hobal. However, it is not mentioned in the Beirut edition of his book. So finally, we have here only

5 narrations that has mentioned Caliphs names and their absolving. They are questionable, for the following reasons:

4-1-1. Conflict with Quranic verses

One of the most important reasons for doubt about such narrations in clear absolving is the opposition with verses that emphasize unity and prevent division" :Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty ", (3:105)" Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous "(6: 153). Both calling for following the straight path as the axis of unity and forbid division. It is very important as it is mentioned in 8:46" : And obey Allah and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient ;indeed, Allah is with the patient. "And must be considered after God and his prophet obey. Also there are some verse which contains solutions about dispute" :O ye who believe!

Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination "(4:59).

4-1-2. Conflict with restricted narrations for absolving

What is remarkable along with the narrations of absolving the caliphs are the narrations that determine the limit of absolving. Such narrations contradict the narrations of explicit absolving of

the caliphs. In other words, in the discussion of absolving there are some limits and rules for that. Failure to pay attention those, causes the believers to leave the important religious duty of "Tabari" on the one hand. On the other hand, the unity of the Islamic society should be harmed and the ground should be prepared for the intervention of the enemies and even endangering the lives of the believers.

Considering these narrations, it becomes clear that in absolving, there is no absolute freedom and it must be bound by the limits and laws specified in other narrations. One of the most important of these limits is the principle of secrecy.

Concealment (Taqiya) is in fact a defensive shield to protect the lives of Shiites. In such regard Imam Sadegh (AS) says ":Concealment is the shield of the believer, and the guardian of the him " (Hor_Alameli, 1403: 16/205). In another narration, he says to Abu Omar Ajami: O Abu Omar, nine-tenths of religion is in piousness, and piety is in everything except in wine and wiping over the sandals" (Koleini, 1411: 6/415).

Accordingly, it is unlikely that the Imams, whose most important goal has always been to save the lives of the Shiites, have explicitly declared their absolving the caliphs. Even if that matter has been stated by the Imams (AS) in the presence of their special companions and in secret, it is unlikely that these people, without considering this important principle, would make the Imam's statement public and endanger the lives of other Shiites. Because the Imam, according to his knowledge of his special companions, had stated this to them.

4-1-3. Conflict with the narrations deny absolving

Although the narrations that indicate explicit absolving of the caliphs may not be assigned to the above narrations ,

they will be invalidated by considering their conflict with other narrations that forbid absolving. An example is a quote by Imam Ali said in Seffin battle :

"I hated for you to be cursed, insulted and excused. But if you described the faults of their deeds, you would have said of their history such-and-such and such-and-such of their deeds" (Ibn Muzahim, 1382: 103). With such statements ,he forbade his companions from declaring their absolving and insulting the opposite corps. But at the same time, it has made them aware of the enemy's wrongdoing. Another example is a narration of Imam Sadegh (AS), quoted by Abdul Jaber Hamedani, who said:" He came to them while they wanted to leave the city ,so

he said that you are, God willing, from the best of the people of your country, so inform them about me. Those who claim that I am in front of supposed obedience, I am righteous from him, and whoever claims that I am innocent from Abi Bakr and Umar, for I am righteous from him" (Tastari, 1367: 253).

4-1-4. Conflict with the Ahl al-Bayt ideas and manner

Another reason for rejecting the narrations related to the explicit innocence of the caliphs is their conflict with the manners of the Imams. Their manner has been always based on the creation of unity and compromise in Islamic society. One of the examples that can be given in this regard, after the story of Saqifa and depriving Imam Ali of his inalienable right. To protect the

interests of the Islamic society, the most important of which is unity, he relinquished his right and, in the face of the current situation, preferred silence to the uprising. In such a way that they considered patience in the face of their usurped right as better than shedding blood and creating division (see Ibn Abi Al-Hadid, 1378: 1/308). In a letter, he wrote to the Egyptian people (see Nahj al-Balaghah: 62), and other similar cases (Nahj al-Balaghah, Sermon 157; Ibn Abi al-Hadid, 1378: 1/191 & 11/113) he explained the reason for his silence. He has stated the same thing. What is evident in all these words is the lack of expression of even one sentence in the explicit disgust of the caliphs. Because at that critical time, and despite the dangers that threatened the fledgling Islamic society, the important principle from his point of view was the preservation of unity. At the same time, he never relinquished his right .

Throughout the rule of the caliphs and after that, he acted away from the use of vulgar words, insult and explicit innocence, and so on. Examples that can be provided in this regard include:

refusing voluntary allegiance (Ibn Abi Al-Hadid, 1378, 12/265), criticizing the performance of the caliphs, for example, criticizing the misappropriation of the treasury by Uthman (Ibid: 3/35), refusal to implement the divine limits (Ibid: 9/15), the tendency to kinship and the selection of Marwan Ibn Hakam for consultation and consultation (Yaqubi, 1419: 2/164), support for political critics of the government such as Abuzar Ghaffari (See Masoudi, 1365: 2/351) and ignoring the order of the caliphs are like the story of the exile of Abuzar (same: 2/351).

In addition to the method of Imam Ali (AS), by examining the method of other Imams (AS), the invalidity of the narrations of the explicit innocence of the caliphs is confirmed. Because the Imams (AS) had a good manner in dealing with the followers of different religions .

According to the Imams, good morals bring honor to the Shiites. Also, insults weaken them. They also instructed their followers to be kind by mentioning phrases such as" Treat people well in good moral ."Another example is related to Imam Sadegh (AS). After Abu Hanifa complained about the slander and hatred of a group of people in Kufa towards the caliphs, Imam Sadegh, in a letter to the Shiites of Kufa, stopped them from doing so and advised them to speak kindly to the people. Imam Sadegh advised the Shiites to read that letter and adhere to its content. To the extent that the Shiites read it after each prayer (see Koleini 1411: 7/14-2). Imam Baqir (AS) while forbidding insults to Sunnis, considered swearing as a cause of humiliation for those who swear (see Saduq, 1394: 1/383). Such statements by the Imams (as) are not dedicated to specific times or individuals. Rather, as a permanent principle, it includes all Shiites at all times and places. Therefore, if such narrations existed in the words and deeds of the Imams (as), people like "Yahya ibn Umme Tawil", who declared their absolving the opposition, would have referred to them in declaring their innocence. Yahya introduced the basis of the idea of absolving as its divinity. He stood in Kufa Square and shouted without hesitation" :O friends of God!

We are innocent of everything you hear! May God curse those who call Imam Ali (PBUH) a slanderer. We hate the Marwan family and everything that is not divine" (Koleini, 1411: 2/379 and 380).

4-2. Documents analysis

In examining the documents of these narrations, some cases are effective in their non-acceptance and validity.

Regarding the first narration, Salim himself is trustworthy, but in the eyes of most Shiite and Sunni scholars, his narrator, Aban ibn Abi Ayash, is a weak one. In such a way that some Shiite hadith scholars have considered him the author of the Book of Salim (ibn Al-Ghazairi, 1422: 62 and 63; Hali, 1417: 2/356), and others have considered his document weak and insignificant (Ardabili, 1425: 1/9; Ibn Dawood Al-Hali, 1392: 414). Some Sunni hadith scholars (cf. Ibn Hajar, 1404: 1/101-97; Aghili, 1418: 1/41038).

Have used expressions such as denied narrated, weak, and abandoned hadith in his wound. Therefore, he is not trusted and reliable. Regarding the second, seventh, ninth, and tenth narrations, it should be said that the document of such narrations has been removed. This issue weakens the hadith in the knowledge of Shiite scholars. In their document, only the name of one person is mentioned and the chain of the document is not stated until the owner of the original book. Therefore, even if the narrator of the hadith from Imam (AS) is a reliable person, because the names of the other narrators of the chain of transmission are not mentioned so they can't be examined, it will not be reliable. This is also true of the eleventh, twelfth, and fourteenth narrations.

In the case of the third, fourth, and fifth hadiths, since the names of some narrators of the hadith have been removed and replaced by the words such as" from some of his men " ,"from

someone who has narrated "and" men ," the hadith will be weak.

In the sixth narration, some narrators such as Muhammad ibn Harun are weak (Hali, 1417: 399; Ibn Dawood Al-Hali, 1392: 299). It has also been saying about his narrator, Abu Yahya al-Wasiti, that he is not a" strong in the hadith"(Najashi, 1416: 192).

Regarding the document of the eighth narration which is mentioned in the book of Rijal Kashi, studies have shown that although the name of Musa ibn Bashar is mentioned in some Rijal books ,there is not any information available about him (see Khoei, 1411: 20/25) .Therefore, it can be said that he is unknown or negligent. On the other hand ,his narrator, Muhammad ibn Jumhur al-Ami, has been mentioned by the words such as" weak in hadith ," "corrupt in religion"(Najashi, 1416: 337 ; Ibn al-Ghazairi, 1422: 92). "exaggerator "(Tusi, 1415: 364), and "others have not written his hadith) "Ibn al-Ghazairi, 1422: ibid .(Also in the case of" Ishaq ibn Muhammad "who quotes from Ibn Jumhur ,it is stated that "Kashi "makes him an exaggerator but also one of the pillars of the exaggerators (lbid: 2/613) and also the accused him (lbid: 1/71). In addition to Kashi, others have accused him of exaggeration (Tusi, 1415: 384; Hali, 1417: 318). Some (Ibn al-Ghazairi, 1422: 117), consider him a transgressor in religion. Regarding the first narrator, namely Nasr ibn al-Sabah, words like "exaggerator" (Tusi, 1404: 2/613 ;Ibn al-Ghazairi, 1422: 120), weak (Hali, 1417: 206), and" in his words, credit It is not" (Ibid: 213).

Regarding the thirteenth narration, considering that the narrator is deleted at the beginning of the hadith and the hrase "narrated "is used instead, it can be said

that the hadith is suspended and one of the weak hadiths. Concerning Obaid ibn Sulayman al-Nakha'i, there is no explanation for him in the books, so it can be said that he is unknown (see Javaheri, 1424: 361). Accordingly, such narrations are not trustworthy in terms of authenticity.

4-3. The origins and sources analyzing

An examination of the sources containing the narrations of absolving the caliphs shows that the original origin of such narrations is different. In this way, the first source is related to the first century. This is clear from the first narration, which is mentioned in the book of Salim ibn Qays (first century). The second narration ,narrated by Majlisi quoting Fadl ibn Shazan (d. 260 AH) ,takes us to the third century. The third to sixth narrations also shows that the issue of innocence was one of the topics discussed in the third century. In a way that Saffar (d .290 AH) has dedicated an independent part of his book to it. The seventh narration, which is mentioned in the commentary of Ayashi (died in 320 AH) ,leads us to the beginning of the fourth century.

The eighth narration, which is quoted by "Rijal Kashi" (died in 340 AH), reinforces the existence of such narrations in the middle of the fourth century. After that, from the ninth to the thirteenth narration, we are faced with the approximation of" Attaghribol Maaref" Halabi (d. 447 AH), which brings the source of these narrations to the fifth century. The next source, Mustadrak al-Wasa'il al-Shi'a, is the writing of Muhaddith al-Nuri (d. 1320), which traces the origins of the

fourteenth narration to the fourteenth century. Of course, most of these narrations have been mentioned in later sources, especially Bihar al-Anwar, with changes or additions to some of the words of the original narrations.

Another point that can be obtained by evaluating the sources of narrations is that usually in earlier narration sources, the pronoun" those two "has been used in the hadiths of absolving. But from the third century onwards, the ironic word "so and so "is also seen in the narrations. After that, from the fifth century onwards ,there are narrations in the sources mentioning the names of the caliphs .Accordingly, it may be said that in earlier centuries, there was more caution in this regard. Of course, this does not mean that there is no pronoun or ironic phrase in the narrations of later sources. Out of a total of 14 narrations, in 5 narrations the names of Abu Bakr and Umar are explicitly mentioned. Therefore, it can be said that the origin of the sources of the first category of narrations that express explicit innocence dates back to the fifth century.

However, the review and validation of some of the mentioned sources led to the following results:

Regarding the book of Salim bin Qais Hilali and its validity, by searching in Rijal and hadith sources, one does not get a single and comprehensive opinion that can be concluded based on it. In this regard, three theories are mentioned: Some have considered it as a valid and documented principle that is referred to by the Shiites (see: Nomani, 1422 :37).

On the other hand, some believe that the book is fundamentally fake and its citation to Salim is distorted. Ibn al-Ghazairi was the first to make this statement (cf. Heli, 1417: 162) and

others have confirmed it (Ibn Dawood al-Hali, 1392: 106; Tafreshi, 1418: 1/39).

Others, in short, consider the document of this book to be correct but believe that it is not free from distortion and falsification. Sheikh Mofid (1414: 149) is one of these people. He makes it clear that he does not trust this book and that it is proper for religious people to refrain from doing what is in it. Regarding the narration narrated by Allama Majlisi from Fadl ibn Shazan, it should be said that the exact identity of the text of Fadl's book, which was entitled Al-Qaim, is not known. It should be noted that at the end of the eighth century, a person named Bahaeddin Ali ibn 'Abd al-Karim ibn' Abd al-Hamid al-Nili accessed this book. It seems that with the discovery of the text of Ibn Shazan's book, he intended to write an independent book based on Fadl's book about the Absent Imam. But later, parts of this article were given to Imami writers before it became a book. Recently, a part of this book entitled" Joy of Believers "has been published. This part of Al-Nili's book, later entitled Al-Ghaybah, was in the possession of Allama Majlisi. Allameh Majlisi has quoted hadiths from this book in Bihar al-Anwar (for further explanation, see Ansari, 1390). Regarding the book Basair al-Darjat, written by Saffar, it should be said that the author is one of the authors of the principles trusted by the Shiites and has been authenticated. But in the case of this book, some issues can affect the attribution of this book to him and the validity of his narrations. For example, the main narrator of Saffar, namely Ibn Walid (d. 343), has narrated all his works except the book Basair al-Darjat (cf. Najashi, 1416: 262). Failure to quote

this book has led to negative speculations about it. Allameh Majlisi says in this regard" :Ibn Walid did not quote from Basair al-Darjat because he thought that the content of this book was close to exaggeration"(Mamaqami, 1352: 3/103).

For this reason, despite the importance of Saffar's book in quoting Imamate studies, he has not been considered by the scholars like Koleini in his book: Al-Hijjah (Ansari, 1388: 65 and 66). Ansari also believes that Saffar did not have such a book and the current book published in his name is based on the book of Basair Al-Darjat written by Saad bin Abdullah and some items have been added to it (Ibid: 64).

Of course, examining the veracity of these arguments requires independent research, but to some extent, indicates a definite lack of trust in the narrations narrated in his book. Regarding another source, namely, "Rijal Kashi", it should be said that although this work is trusted by hadith scholars, since the main use of that, is to know the narrators of hadith , therefore, it is not possible to suffice with the narrations that are only in this book. Therefore, its narrations must be mentioned in the narrations of the first category. While the next source who mentions this narration, namely Bihar Al-Anwar, is not the first.

Regarding the "Attaghribol Maaref", it should be said that this book is theological. More than half of its discussions are on the shortcomings and disadvantages of the caliphs. It is said that apparently, this book became scarce after a short time of being written by the author and was not available to the public until the time of Allama Majlisi .

The reason is that no trace of this book can be found in the works left before the

mentioned period. Even the name of this book does not appear in any of the permissions or sources of other books (for example, see Muntajbuddin, 1987, Ibn Shahr Ashob, Undated: 65; Ibn Idris, Al-Sarair, 1410: 2/282). However, after Allameh Majlisi (1403: 1/38) obtained a copy of it, this book was included to some extent among Shiite books and sources .Probably, the high volume of the issue of defects in it has affected the marginalization of the book and lack of attention to it (see Haeri, 1391: 259-257).

Moreover, sometimes Halabi's lack of correct understanding of the narrations has led to his misunderstanding of them. For example, in the case of the twelfth narration, Imam (as) forbade absolving of the sheikhs by mentioning the phrase " How if you showed their innocence, if they did not look at you with the blink of an eye ."Because the Imam says: If you acquit them ,you will be killed! It is surprising that both Halabi and his successor, Allama Majlisi, despite the Imam (AS) are warning against absolving, considered this narration in the section of narrations narrated by the Imams (AS), in confirming the faults of the caliphs and as a kind of permission for absolving.

Therefore, according to what has been said, it is not possible to be sure of the authenticity of the sources of the mentioned narrations.

5. The possibility of absolving, at the same time as unity

Based on what was stated in the analysis of the text, document, and origin, it was found that such narrations are unreliable and invalid. The reason is related to the contradiction between the text of the narrations and documented and definite sources such as the Qur'an and narrations, the weakness of the document, and doubts about the validity of some of their sources. Of course, the invalidity of such narrations does not mean ignoring the absolving of the opponents of the Ahl al-Bayt (AS). Rather, what is in question is how one can be both innocent of the enemies (because hatred of the enemies of the Ahl al-Bayt (AS) has been emphasized in many narrations and even considered obligatory) and not harm the unity of the Islamic society. And it did not cause division and discord.

The answer is that hating the enemies of the Ahl al-Bayt is one of the branches of Shiite beliefs. This practice is not one of the weaknesses of Shiites, but it is effective in the survival of it. First of all, this action should not be in a public and explicit manner that leads to a dispute. Secondly, it must be done by observing the boundaries, that is, avoiding insults and slander. It can be said that the "Tabari" that is expressed in the narrations of the Imams (AS) is the same as innocence means disgust and hatred of the heart, not a public "Tabari", especially from the Sunni caliphs in speech and action. Given the current situation of the Islamic society, which is under attack by Takfirists and deviant sects and groups, the public disgust with the caliphs is not only inconsistent with Islamic unity ;Rather, it leads to discord and enmity. The philosophy of absolving in Islam and consequently the philosophy of this matter in Shia is to prevent the deep friendship of infidels and hypocrites with Muslims and finally the domination of infidels and hypocrites over Muslims. Public and explicit

absolving ,especially towards the elders and caliphs of both religions, does not fulfill such a demand. Rather, in the most optimistic case, it provides the ground for creating resentment and hatred between Muslims towards each other and thus creating an opportunity for infidels and hypocrites to get closer to Muslims. It may have caused war and bloodshed among Muslims and weakened them politically, socially ,and militarily, and provided the ground for the domination of the enemies of Islam over them.

Conclusion

1. Examining the narrations of absolving in Shiite texts, showed that these narrations are of four categories: absolving the enemies of Islam, absolving the people of doubt and heresy, absolving the opponents of the Imams (AS), and innocence from the sheikhs. The latter case, due to the connection with the issue of Imamat and succession of the prophet, can cause differences between Shiites and Sunnis.

2. Regarding the fourth category of narrations of absolving, we have at least 14 narrations. 9 of which deal with absolving metaphorically or conscientiously and have no explanation. Therefore, it cannot be said with certainty that they necessarily mean the caliphs. But concerning the remaining 5 narrations, since the names of the caliphs are explicitly stated, a closer look is needed.

3. Analysis of the text of explicit narrations on the absolving the caliphs showed that such narrations cannot be cited due to their contradiction with the verses of the Qur'an, narrations inviting "Taqiya", narrations denying innocence, as well as the manner of the Imams (as)

in dealing with the caliphs. The results of the analysis of the document of such narrations also confirmed this statement. The most important of which is the weakness of the document for reasons such as the unreliability of the narrators. Moreover, the analysis of the original origin showed that the sources of many of these narrations are questionable in terms of authenticity and attribution to its author. Therefore, the definite issuance of such narrations by the Ahl al-Bayt (AS) cannot be true.

4. The invalidity of explicit narrations in absolving ,does not mean denying hatred of enemies and opponents. Because hating them is one of the Shiite pillars. But this never means making it public, citing Sunni examples and sanctities. Rather, it is necessary to observe the limits, that is, to avoid explicit insults and absolving, and in the form of heart and inner hatred and disgust.

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* اطلاعات متعلق به شخصی خاص: نام خانوادگی، نام صاحب صفحه اصلی. ذکر واژه صفحه اصلی [Homepage..] نوع رسانه [..] تاریخ مشاهده.

* اطلاعات متعلق به سازمان یا نهادی خاص: عنوان سایت. [ذکر واژه صفحه اصلیHomepage..] تاریخ انتشار یا آخرین ویرایش (در صورت موجود بودن). [نوع رسانهOn Line...]، [تاریخ مشاهده]

* فایل صوتی: نام خانوادگی، نام صاحب فایل. «*نام فایل*» [Sound File]. «ذکر فرمت فایل» [On Line]. [تاریخ مشاهده]

* فایل تصویری: نام خانوادگی، نام صاحب فایل. «*نام فایل*» [Image File]. «ذکر فرمت فایل» [On Line.] [تاریخ مشاهده]

* فایل ویدئویی: «*نام فایل*» [Video File]. «ذکر فرمت فایل»[On Line..]. «نشانی دسترسی» [تاریخ مشاهده].

* **پست** الکترونیکی: نام‌خانوادگی، نام فرستنده نامه (نشانی الکترونیکی فرستنده). تاریخ ارسال نامه، روز، ماه، سال. «موضوع نامه» نام و نام خانوادگی، گیرنده نامه (نشانی الکترونیکی گیرنده). تاریخ ارسال نامه، روز، ماه، سال.

۱۸– مقالاتی که بر اساس مندرجات این راهنما تهیه نشده و مطابقت نداشته باشند، بررسی نخواهند شد.

۱۹– مسئولیت هر مقاله از نظر علمی، ترتیب اسامی و پیگیری به عهده **نویسنده مسئول** آن خواهد بود. نویسنده مسئول باید تعهدنامه ارسال مقاله را از سایت دانلود و پس از اخذ امضای تمامی نویسندگان به دبیرخانه مجله ارسال نماید.

۲۰– تعداد و ردیف نویسندگان مقاله به همان صورتی که در نسخه اولیه و زمان ارائه به دفتر مجله مشخص شده، مورد قبول است و تقاضای حذف یا تغییر در ترتیب اسامی نویسندگان فقط قبل از داوری نهایی و با درخواست کتبی تمامی نویسندگان و اعلام علت امر قابل بررسی است.

۲۱- مقالات توسط هیأت تحریریه و با همکاری هیأت داوران ارزیابی شده و در صورت تصویب، طبق ضوابط مجله در نوبت چاپ قرار خواهند گرفت. هیأت تحریریه و داوران مجله در رد یا قبول، **اصلاح** مقالات و بررسی هرگونه درخواست نویسنده(گان)، دارای اختیار کامل می‌باشند.

۲۲- **گواهی پذیرش** مقاله پس از اتمام مراحل داوری و ویراستاری و تصویب نهایی هیأت تحریریه توسط سردبیر مجله صادر و به اطلاع نویسنده مسئول خواهد رسید.

– برای منابع اینترنتی (نام خانوادگی نویسنده یا نام فایل Html، تاریخ انشار یا تاریخ دسترسی به- صورت روز، ماه، سال).

* **نحوه ارجاع در قسمت منابع در پایان مقاله:** (توجه: در صورت مشخص نبودن نویسنده، تاریخ نشر یا ناشر به ترتیب از عبارت‌های بی‌نا، بی‌تا و بی‌جا استفاده شود.)

– کتاب: نام خانوادگی، نام نویسنده/ نویسندگان (سال انتشار). **عنوان کتاب.** محل نشر: ناشر. نوبت ویرایش یا چاپ.

* کتابی که به جای مؤلف با عنوان سازمان‌ها یا نهادها منتشر شده است: نام سازمان یا نهاد. (سال انتشار). **عنوان کتاب.** محل نشر: مؤلف. نوبت ویرایش یا چاپ.

* فصلی از یک کتاب یا مقاله‌ای از یک مجموعه مقاله که به‌وسیله افراد مختلف نوشته شده اما مؤسسه یا افراد معینی آن را گردآوری و به چاپ رسانده‌اند: نام نویسنده یا نویسندگان. (سال انتشار). عنوان *مقاله.* نام گردآورنده. *نام مجموعه مقالات.* شماره صفحه‌هایی که فصل کتاب یا مقاله در آن درج شده. محل نشر: ناشر.

* کتابی که مؤلف خاصی ندارد: **عنوان کتاب.** (سال انتشار). محل نشر: ناشر. نوبت چاپ.

* کتاب ترجمه شده: نام خانوادگی، نام نویسنده/ نویسندگان. (سال ترجمه). **عنوان کتاب به فارسی.** نام و نام خانوادگی مترجم/ مترجمان. محل نشر: ناشر.

– پایان‌نامه: نام خانوادگی، نام نگارنده پایان- نامه. (سال). **عنوان پایان‌نامه.** ذکر پایان نامه بودن منبع. دانشگاه.

– مقاله: نام خانوادگی، نام نویسنده/ نویسندگان (سال) عنوان مقاله، سال، *نام نشریه.* صاحب امتیاز، سال، دوره یا شماره، شماره صفحه‌هایی که مقاله در آن درج شده است.

* مقاله‌های چاپ شده در روزنامه‌ها: نام خانوادگی، نام نویسنده (سال، روز، ماه). **عنوان مقاله؛** نام روزنامه، شماره صفحه.

* مقاله ترجمه شده: نام خانوادگی، نام نویسنده (سال). عنوان مقاله، (نام و نام خانوادگی مترجم با ذکر عنوان مترجم). *نام نشریه‌ای که مقاله ترجمه شده در آن درج شده.* صاحب امتیاز، سال، دوره یا شماره، شماره صفحه ها.

– منابع قابل دسترس از طریق شبکه جهانی وب یا منابع الکترونیکی.

* کتاب و مجموعه مقالات: نام خانوادگی، نام نویسنده. عنوان کتاب. محل نشر: ناشر، تاریخ انتشار. تاریخ آخرین ویرایش در صورت موجود بودن؛ [نوع رسانه مشخص شود On Line، DVD، ...]، [تاریخ مشاهده].

* کتاب و مجموعه مقالات بر روی دیسک فشرده: نام خانوادگی، نام نویسنده. عنوان کتاب. [CD-ROM] محل نشر: ناشر، تاریخ انتشار.

* پایان نامه: نام خانوادگی. نام نویسنده. «**عنوان پایان نامه**»، مقطع تحصیلی و رشته، نام دانشکده، دانشگاه، سال دفاع. [نوع رسانهOn Line...]، [تاریخ مشاهده]

* چکیده مقالات: نام خانوادگی، نام نویسنده. «**عنوان مقاله**». [ذکر واژه چکیده]. نام مجله، دوره، شماره، ماه، سال: شماره صفحه (در صورت موجود بودن). [نوع رسانهOn Line...]، [تاریخ مشاهده].

۱۶. نحوه ارسال مقاله: ارسال مقاله **منحصراً** از طـریـق سـامـانـه الکترونیکی مجله بـه آدرس quran2020.journals.pnu.ac.ir انجام می‌شود.

۱۷. مقاله‌های ارسالی بایستی دارای بخش‌های زیر باشند:

شناسه مقاله: همراه هر مقاله اطلاعاتی ذیل به هر دو زبان فارسی و انگلیسی ارسال خواهد شد:

– عنوان کامل مقاله به فارسی و انگلیسی؛

– نام و نام‌خانوادگی نویسنده/ نویسندگان به ترتیب میزان سهم و مرتبه علمی و محل اشتغال یا تحصیل نویسنده/ نویسندگان (به فارسی و انگلیسی)؛

– نشانی کامل نویسنده مسئول مکاتبات به فارسی و انگلیسی (شامل نشانی پستی، شماره تلفن ثابت، همراه، دورنگار و پست الکترونیکی)؛

– مشخص نمودن نام مؤسسه تأمین کننده مخارج مالی (در صورت وجود).

صفحه اول: عنوان کامل مقاله به فارسی: عنوان مقاله که در وسط صفحه اول نوشته می‌شود باید خلاصه و گویا بوده و بیانگر موضوع تحقیق باشد و از ۲۰ کلمه تجاوز نکند. از درج اسامی نگارنده(گان) در صفحه اول مقاله اجتناب شود.

– چکیده فارسی: شامل شرح مختصر و جامعی از محتوای مقاله با تأکید بر طرح مسئله، هدف‌ها، روش‌ها و نتیجه‌گیری است. چکیده در یک پاراگراف و حداقل ۱۵۰ و حداکثر در **۲۵۰ کلمه** تنظیم شود. این بخش از مقاله در عین اختصار باید گویای روش کار و برجسته‌ترین نتایج تحقیق بدون استفاده از کلمات اختصاری تعریف نشده، جدول، شکل و منابع باشد.

– کلید واژه‌های فارسی: (۳ تا ۷ واژه) واژه‌های کلیدی به نحوی تعیین گردند که بتوان از آنها جهت تهیه فهرست موضوعی (Index) استفاده نمود.

– چکیده انگلیسی (Abstract) و کلید واژگان انگلیسی: (برگردان کامل عنوان، متن چکیده فارسی و واژگان کلیدی).

– مقاله لازم است دارای مقدمه (مشتمل بر طرح مسئله، مرور پژوهش‌های انجام شده، روش تحقیق، منطق حاکم بر ترتیب مباحث مقاله) و نتیجه باشد.

– معادل فارسی مفاهیم و اصطلاحات و در صورت وجود نام‌های خارجی در پی‌نوشت ذکر شود.

     ٭   نحوه ارجاع

– ارجاع مآخذ در متن مقاله داخل پرانتز به روش APA مشخص شود و در قسمت مراجع مشخصات کامل منبع به ترتیب حروف الفبا ذکر شود. فقط منابع استفاده شده در متن، در فهرست منابع مورد استفاده ارائه شوند. منابع باید مستند و معتبر بوده و به ترتیب حروف الفبای نام‌خانوادگی نویسنده(گان) با تورفتگی ۰/۵ سانتیمتر برای خطوط دوم و بعد از آن (Hanging) مرتب شوند. ذکر منابع در متن مقاله با ارجاع به نگارنده(گان) و سال انتشار منبع صورت گیرد. وقتی از چند اثر مختلف یک نویسنده استفاده می‌شود، شماره‌گذاری این مقاله‌ها به‌ترتیب سال انتشار آنها (از قدیم به جدید) انجام گیرد. نام مخفّف مجلات باید بر اساس نام استاندارد آنها در لیست ISSN در فهرست منابع درج شوند.

http://www.nlai.ir

     ٭   **نحوه ارجاع در داخل متن**

– برای منابعی که یک یا چند نویسنده دارد: (نام خانوادگی نویسنده/ نویسندگان، سال: صفحه) و (نام خانوادگی نویسنده/ نویسندگان، سال، ج: صفحه)

– برای منابعی که از نوشتهٔ دیگران نقل قول شده است: (نقل از .....، سال: صفحه).

شیوه‌نامه تدوین مقالات دوفصلنامه قرآن و روشنگری دینی

* از سردبیر و اعضای هیئت تحریریه انتظار می‌رود که یک بانک اطلاعاتی از داوران مناسب برای مجله تهیه و به طور مرتب بر اساس عملکرد داوران آنرا به‌روز نمایند.

* سردبیر و اعضای هیات تحریریه باید در انتخاب داوران شایسته با توجه به زمینه تخصصی، سرآمدی، تجربهٔ علمی و کاری و التزام اخلاقی اهتمام ورزند.

* سردبیر مجله باید از داوری‌های عمیق و مستدل استقبال، از داوری‌های سطحی و ضعیف جلوگیری و با داوری‌های مغرضانه، بی‌اساس یا تحقیرآمیز برخوردکند.

* سردبیر و اعضای هیات تحریریه مجله باید نسبت به ثبت و آرشیو اسناد داوری مقالات به‌عنوان اسناد علمی و محرمانه و نگاه داشتن اسامی داوران هر مقاله اقدام لازم را انجام دهند.

* سردبیر و اعضای هیات تحریریه مجله موظف به اعلام سریع نتیجه تصمیم‌گیری نهایی درمورد پذیرش یا رد مقاله به نویسنده مسئول هستند.

* سردبیر و اعضای هیات تحریریه مجله باید کلیه اطلاعات موجود در مقالات را محرمانه تلقی کنند و از در اختیار دیگران قراردادن و بحث درباره جزئیات آن با دیگران احتراز نمایند.

* سردبیر و اعضای هیات تحریریه مجله موظفند از بروز تضاد منافع (Conflict of interests) در روند داوری، با توجه به هر گونه ارتباط شخصی، تجاری، دانشگاهی و مالی که ممکن است به‌طور بالقوه بر پذیرش و نشر مقالات ارائه شده تأثیر بگذارد، جلوگیری کنند.

* سردبیر مجله موظف است آثار متهم به عدول از اخلاق انتشاراتی و پژوهشی که داوران یا به هر نحو دیگر، گزارش می‌کنند را با دقت و جدیت بررسی کند و درصورت نیاز اقدام نماید.

* سردبیر مجله موظف است نسبت به حذف سریع مقالات چاپ شده‌ای که مشخص شود در آنها رفتار غیراخلاقی انتشاراتی و پژوهشی رخ داده است و همچنین به خوانندگان و مراجع نمایه‌نمایی مربوطه اطلاع‌رسانی شفاف نماید.

* سردبیر و اعضای هیات تحریریه مجله موظفند نسبت به بررسی و چاپ سریع اصلاحیه و اطلاع‌رسانی روشن به خوانندگان، برای مقالات چاپ شده‌ای که در آنها خطاهایی یافت شده است، اقدام نمایند.

* سردبیر و اعضای هیات تحریریه مجله باید به‌طور مستمر نظرات نویسندگان، خوانندگان و داوران مجله درمورد بهبود سیاست‌های انتشاراتی و کیفیت شکلی و محتوایی مجله را جویا شوند.

منابع

۱. منشور و موازین اخلاق پژوهش مصوب معاونت پژوهش و فناوری وزارت علوم، تحقیقات و فناوری

2. Committee on Publication Ethics, COPE Code of Conduct, www.publicationethics.org

٭ ضرورت در نپذیرفتن مقالاتی که منافع اشخاص، موسسات و شرکت‌های خاص به‌وسیله آن حاصل و یا روابط شخصی در آن مشاهده می‌شود و همچنین مقالاتی که در انجام، تجزیه و تحلیل یا نوشتن آن مشارکت داشته است.

٭ داوری مقالات بایستی بر اساس مستندات علمی و استدلال کافی انجام شده و از اعمال نظر سلیقه ای، شخصی، صنفی، نژادی، مذهبی و غیره در داوری مقالات خودداری گردد.

٭ ارزیابی دقیق مقاله و اعلام نقاط قوت و ضعف مقاله به صورتی سازنده، صریح و آموزشی.

٭ مسئولیت‌پذیری، پاسخگویی، وقت شناسی، علاقه‌مندی و پایبندی به اخلاق حرفه‌ای و رعایت حقوق دیگران.

٭ عدم اصلاح و بازنویسی مقاله بر اساس سلیقه شخصی.

٭ حصول اطمینان از ارجاع‌دهی کامل مقاله به کلیه تحقیقات، موضوعات و نقل قول هایی که در مقاله استفاده شده است و همچنین یادآوری موارد ارجاع نشده در تحقیقات چاپ شده مرتبط.

٭ احتراز از بازگویی اطلاعات و جزئیات موجود در مقالات برای دیگران.

٭ داور حق ندارد قبل از انتشار مقاله، از داده‌ها یا مفاهیم جدید آن به نفع یا علیه پژوهش‌های خود یادیگران یا برای انتقاد یا بی‌اعتبارسازی نویسندگان استفاده کند. همچنین پس از انتشار مقاله، داور حق انتشار جزئیات را فراتر از آنچه توسط مجله چاپ شده است، ندارد.

٭ داور حق ندارد بجز با مجوز سردبیر مجله، داوری یک مقاله را به فرد دیگری از جمله همکاران هیات علمی یا دانشجویان تحصیلات تکمیلی خود بسپارد. نام هر کسی که در داوری مقاله کمک نموده باید در گزارش داوری به سردبیر ذکر و در مدارک مجله ثبت گردد.

٭ داور اجازه تماس مستقیم با نویسندگان در رابطه با مقالات در حال داوری را ندارد. هرگونه تماس با نویسندگان مقالات فقط از طریق دفتر مجله انجام خواهد گرفت.

٭ تلاش برای ارائه گزارش "رفتار غیراخلاقی انتشاراتی و پژوهشی" و ارسال مستندات مربوطه به سردبیر نشریه.

۱. وظایف سردبیر و اعضای هیئت تحریریه (Editorial Board Responsibilities)

٭ سردبیر و اعضای هیئت تحریریه مجله باید حفظ نشریه و ارتقاء کیفیت آن را هدف اصلی خود قرار دهند.

٭ سردبیر و اعضای هیئت تحریریه باید در جهت معرفی هرچه بیشتر نشریه در جوامع دانشگاهی و بین‌المللی بکوشند و چاپ مقالات از دانشگاه‌های دیگر و مجامع بین‌المللی را در اولویت کار خود قرار دهند.

٭ سردبیر و اعضای هیئت تحریریه نباید در چاپ مقالات خود دچار حس سهم‌خواهی و افراط شوند.

٭ اختیار و مسئولیت انتخاب داوران و قبول یا رد یک مقاله پس از کسب نظر داوران بر عهده سردبیر و اعضای هیئت تحریریه مجله است.

٭ سردبیر و اعضای هیئت تحریریه مجله بایستی از نظر حرفه‌ای صاحب‌نظر، متخصص و دارای انتشارات متعدد، و همچنین دارای روحیه مسئولیت پذیری، پاسخگویی، حقیقت جویی، انصاف و بی طرفی، پایبندی به اخلاق حرفه ای و رعایت حقوق دیگران باشند و به صورت جدی و مسئولانه در راستای نیل به اهداف مجله و بهبود مداوم آن مشارکت نمایند.

٭ نویسنده مسئول مقاله موظف است از اینکه همه نویسندگان مقاله، آن‌را مطالعه و نسبت به ارائه آن و جایگاه خود در مقاله به توافق رسیده اند، اطمینان حاصل کند.

٭ ارسال مقاله به منزله آن است که نویسندگان رضایت کلیه پشتیبان‌های مالی یا مکانی مقاله را جلب کرده و تمامی پشتیبان‌های مالی یا مکانی مقاله را معرفی نموده‌اند.

* نویسنده/نویسندگان موظف‌اند به‌هنگام وجود هر گونه خطا و بی‌دقتی در مقاله خود، متولیان نشریه را در جریان آن قرار داده، نسبت به اصلاح آن اقدام و یا مقاله را بازپس گیرند.

* نویسنده/نویسندگان ملزم به حفظ نمونه‌ها و اطلاعات خام مورد استفاده در تهیه مقاله، تا یک‌سال پس از چاپ آن در نشریه مربوط، جهت پاسخ‌گویی به انتقادات و سؤالات احتمالی خوانندگان نشریه هستند.

۳. رفتار غیراخلاقی انتشاراتی و پژوهشی

نویسنده/نویسندگان موظف به احتراز از "رفتار غیراخلاقی انتشاراتی و پژوهشی (Research and Publication Misconduct)" هستند. اگر در هر یک از مراحل ارسال، داوری، ویرایش، یا چاپ مقاله در نشریات یا پس از آن، وقوع یکی از موارد ذیل محرز گردد، رفتار غیراخلاقی انتشاراتی و پژوهشی محسوب شده و نشریه حق برخورد قانونی با آن‌را دارد.

* جعل داده‌ها (Fabrication): عبارت است از گزارش مطالب غیرواقعی و ارائه داده‌ها یا نتیجه‌های ساختگی به عنوان نتایج آزمایشگاهی، مطالعات تجربی وا یافته‌های شخصی. ثبت غیرواقعی آنچه روی نداده است یا جابه‌جایی نتایج مطالعات مختلف، نمونه‌هایی از این تخلف است.

* تحریف داده‌ها (Falsification): تحریف داده‌ها به‌معنای دستکاری مواد، ابزار و فرایند پژوهشی یا تغییر و حذف داده‌هاست به‌نحوی که سبب می‌گردد تا نتایج پژوهش با نتایج واقعی تفاوت داشته‌باشند.

* سرقت علمی (Plagiarism): سرقت علمی به استفاده غیرعمدی، دانسته و یا بی‌ملاحظه از کلمات، ایده‌ها، عبارات، ادعا و یا استنادات دیگران بدون قدردانی و توضیح و استناد مناسب به اثر، صاحب اثر یا سخنران ایده گفته می‌شود.

* اجاره علمی: منظور آن است که نویسنده/نویسندگان، فرد دیگری را برای انجام پژوهش به‌کار گیرد و پس از پایان پژوهش، با دخل و تصرف اندکی آن را به نام خود به چاپ رساند.

* انتساب غیرواقعی: منظور انتساب غیرواقعی نویسنده/نویسندگان به مؤسسه، مرکز یا گروه آموزشی یا پژوهشی است که نقشی در اصل پژوهش مربوطه نداشته‌اند.

۴. وظایف داوران (Reviewers' Responsibility)

داوران در بررسی مقالات، می‌بایست نکات ذیل را درنظر داشته‌باشند:

* بررسی کیفی، محتوایی و علمی مقالات به‌منظور بهبود، ارتقاء کیفی و محتوایی مقالات.

* اطلاع‌رسانی به سردبیر نشریه مبنی بر پذیرفتن یا نپذیرفتن داوری (به لحاظ مرتبط نبودن حوزه موضوعی مقاله با تخصص داور) و معرفی داور جایگزین در صورت پذیرفتن داوری.

منشور اخلاقی نشریات علمی- پژوهشی دانشگاه پیام‌نور

این منشور تعهدنامه‌ای است که برخی حدود اخلاقی و مسئولیت‌های مربوط به انجام فعالیت‌های علمی ــ پژوهشی و چاپ آنها در نشریات را ترسیم می‌کند تا از بروز تخلفات پژوهشی آگاهانه یا ناآگاهانه توسط نویسندگان مقالات پیشگیری نماید.

این منشور برگرفته از ”منشور و موازین اخلاق پژوهش“ مصوب معاونت پژوهش و فناوری وزارت علوم، تحقیقات و فناوری ایران، موازین انتشاراتی پذیرفته شده بین‌المللی، و تجربیات موجود در حوزهٔ نشریات علمی ــ پژوهشی است.

۱. مقدمه

نویسندگان، داوران، اعضای هیئت‌تحریریه و سردبیران نشریات موظف هستند تمام اصول اخلاق پژوهشی و مسئولیت‌های مرتبط در زمینه چاپ را دانسته و به آن متعهد باشند. ارسال مقاله توسط نویسندگان، داوری مقالات و تصمیم‌گیری در مورد قبول یا رد مقاله توسط اعضای هیئت‌تحریریه و سردبیر به‌منزله دانستن و تبعیت از این حقوق می‌باشد و در صورت احراز عدم پایبندیِ هر یک از این افراد به این اصول و مسئولیت‌ها، نشریات هرگونه اقدام قانونی را حق خود می‌دانند.

۲. وظایف و تعهدات نویسندگان (Authors' Responsibilities)

مقالات ارسالی باید در زمینه تخصصی مجله بوده و به صورت علمی و منسجم، مطابق استاندارد مجله آماده شده باشد.

مقالات ارائه شده بایستی پژوهش اصیل (Original Research) نویسنده/نویسندگان مقاله باشد. دقت در پژوهش، گزارش صحیح داده‌ها و ذکر منابعِ دربردارندهٔ تحقیقات سایر افراد، در مقاله الزامی است.

نویسنده/نویسندگان مسئول صحت و دقت محتوای مقالات خود هستند.

نکته ۱. چاپ مقاله به معنی تأیید مطالب آن توسط مجله نیست.

نویسندگان حق ”ارسال مجدد(Duplicate Submission)“ یک مقاله را ندارند. به عبارت دیگر، مقاله یا بخشی از آن نباید در هیچ مجله دیگری در داخل یا خارج از کشور چاپ شده یا در جریان داوری و چاپ باشد.

نویسنده/نویسندگان موظف‌اند در صورت نیاز به استفاده از مطالب دیگران، آنها را با ارجاع‌دهی(Citation) دقیق و در صورت نیاز پس از کسب اجازه کتبی و صریح، از منابع مورد نیاز استفاده نمایند. هنگامی که عین نوشته‌های پژوهشگر دیگری مورد استفاده قرار می‌گیرد، باید از روش‌ها و علائم نقل قول مستقیم، نظیر گذاشتن آن داخل گیومه (” “)، استفاده شود.

نویسنده مسئول مقاله می‌بایست نسبت به وجود نام و اطلاعات تمام نویسندگان (پس از اخذ تأیید از نامبردگان) و نبودن نامی غیر از پژوهشگران درگیر در انجام پژوهش و تهیه مقاله اطمینان حاصل کند.

نکته ۲. از درج عبارت ”مؤلف افتخاری(Gift Authorship)“ و حذف ”مؤلف واقعی(Ghost Authorship)“ خودداری شود.

رویکرد دوفصلنامه قرآن و روشنگری دینی

دوفصلنامه *قرآن* و روشنگری دینی بهعنوان نخستین نشریه در این زمینه، با اهداف و رویکرد ذیل آماده دریافت و نشر مقالات ارسالی فرهیختگان و پژوهندگان میباشد. مقالات ارسالی به این نشریه باید:

الف) مباحث اعتقادی و اجتماعی و اقتصادی و تربیتی و تاریخی و سیاسی و علوم جدید مرتبط با قرآن و اسلام با محور بودن *قرآن* و معارف اسلامی باشد.

ب) نقد و بررسی و تحلیل تحقیقات مرتبط با *قرآن* در جهت روشنگری مباحث و نقطهنظرات اندیشمندان و نویسندگان فرهیخته و در پاسخ مبتنی بر محور بودن *قرآن* و معارف اسلامی باشد.

ج) پژوهشهای تطبیقی میانرشتهای بر اساس متون دینی و سایر علوم، برپایه *قرآن* و معارف اسلامی باشد.

د) نقد و بررسی دیدگاه مستشرقین درباره متون دینی و دیدگاههای شاذ و نادر دینی مبتنی بر *قرآن* و معارف اسلامی باشد.

هـ) عرضه چارچوب روشنگری دینی بر اساس موازین *قرآن* باشد.