

# Biannual Journal Quran and Religious Enlightenment

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**Payame Noor University**

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### **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 orientalist 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.**

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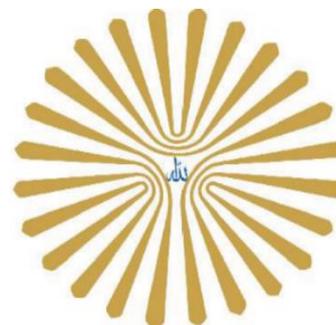
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- ◀ Editorial board should be well-known experts with several publications. They ought to be responsible, accountable, truth, adhere to professional ethics and contribute to improve journal aims.
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- ◀ Editorial board should record and archive the whole review's documents as scientific documents and to keep confidentially the reviewers' name.
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- ◀ 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](http://www.publicationethics.org).

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## The Interpretive and Jurisprudential Position of the Verse 59 of Surah Al-Ahzāb on the Issue of Hijab According to Shiite and Sunni Commentators

جایگاه تفسیری و فقهی آیه ۵۹ سوره احزاب در مسئله حجاب با نگاهی به اقوال مفسران فریقین

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### Abstract

### چکیده

*The Verse 59 of the Surah Al-ahzāb plays a key role in inferring the ruling on Hijab due to its legislative characteristics. Does this verse specify the scope and realm of hijab? Does it have a wisdom for a ruling or a cause? Does it show exclusive concepts, if it shows the hijab? Can we refer to the Arabic verb Yu'rafna as a word delineating the boundary between the free and salve women? Based on the document-analytical method, this article carefully examines the sources of both Shiite and Sunni sources and seeks to express the necessity of maintaining the hijab of women. It concludes that, the title of "observing the public chastity" is not mentioned in the words of the commentators and jurists. Additionally, since the people of the Book, slaves and those who did not observe Islamic Shari'ah lived in Media of the day, this verse means the very attention to the protection of privacy in the form of identification and security of the committed women, and so there is no obligation to wear hijab.*

آیه ۵۹ سوره احزاب به دلیل ویژگی بیان تشریحی، نقش کلیدی در استنباط حکم حجاب را دارد. در رابطه با این آیه شریف، این سوالات مطرح است که آیا آیه مذکور محدوده و قلمرو حجاب را مشخص کرده؟ و یا حکمت حکم و یا تعلیل آن را بیان کرده؟ آیا مفاد انحصاری دارد؟ آیا چیزی به عنوان عفت عمومی در فلسفه و علت حکم پیش‌بینی شده؟ و آیا کلمه «یُعرفن» برای تعیین مرز میان زنان آزاده و برده بوده؟ و یا مسئله عفت شخصی زن مسلمان و در محور حق انتخاب شخص مؤمن و برای رعایت شخصیت و کرامت زن مسلمان است؟ این مقاله، با روش تحلیل استنادی و واری دقیق منابع فریقین، چگونگی حجاب زنان را بررسی کرده و به این نتایج رسیده که عنوان رعایت عفت عمومی در اقوال مفسران و فقیهان نیامده و از آنجا که در جامعه مدینه آن روزگار که اهل کتاب، کنیزان و افراد غیرمقیم هم بوده‌اند، به معنای همان توجه به حفظ حریم در قالب شناسایی و امنیت زنان ملتزم است و الزام به حجاب مطرح نیست.

**Keywords:** Hijab, Shiite and Sunni Interpretations, Dignity of Woman, Prevention of Sexual Harassment.

**کلمات کلیدی:** حجاب، تفاسیر فریقین، کرامت زن، پیشگیری از آزار جنسی.

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### Introduction

The issue of women's hijab is one of the clear rules of the Qur'an, based on which verses and hadiths have been quoted from the two sects and reflected in the sayings of commentators and jurists. If the reason of hijab and its scope and limits have been discussed, it is due to the way of expression of Qur'an and commentaries which have been narrated from Ahl al-Bayt (AS) and their companions and followers. Of course, in the Qur'an, the issue of hijab has been discussed in two or three verses, although the focus is on the verse of Ahzāb and the verse addressed to the Prophet (PBUH):

“O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.”<sup>1</sup>

There are many questions in explaining this ruling and interpreting the verse; for example, what are the concepts of this verse? Is this verse before the verse of Nūr and Baqarah or after the verse of Nūr; and whether this precedence and delay of revelation has an effect on the meaning of the verse and its jurisprudential rules or not, and if we skip this discussion, whether the sentence: “that is most convenient, that they should be known” which is explained by the means of expressing the reason, is the expression of the wisdom of the ruling, or is it really expressing the reason of this ruling in the position of legislation, and if it is

expressing the reason, it is according to the provisions that the ancients have said that is to determine the border between women and slaves, or this sentence goes beyond the issue of slaves and it refers to the important principle of preserving a woman's personality, which clarifies its direction and centrality. If such an interpretation is accepted as expressing the reason, what are the jurisprudential effects and results and what jurisprudential rule does this verse create?

Therefore, in this article, in the interpretation of this verse the focus of discussion is on several issues:

1) Expressing the historical and cultural atmosphere of the Arabs before the revelation of the verse and the cause of revelation.

2) The relation of this verse with the verse of Nūr and examining the difference between the interpretation of Khamār and Jalābīb.

3) Differences in the conditions of immigrants and differences in their cultural and behavioral environment.

4) Words that are discussed in the verse, such as yudnāna, Jalābībihinna, adnā, yu'rafna, falā yu'dhayna<sup>2</sup>.

5) Examining the verse in whether the interpretation of the verse: "that is most convenient" is expressing the reason or wisdom.

6) The historical course of the interpretations of the verse and the change that has been found in the minds of jurists and commentators in understanding it.

7) The criterion of ruling on the dignity of woman or maintaining public chastity.

١. «يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَتِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا» [احزاب: ٥٩]

٢. يُدْنِينَ، جَلَابِيبِهِنَّ، أَدْنَى، يُعْرَفْنَ، فَلَا يُؤْذَيْنَ.

### 1. Cultural and Behavioral Atmosphere of Women in the Age of Revelation

To understand this verse, it is necessary to study the atmosphere of the age of revelation and know its audience. A study of the time of revelation of the verses of the Holy Qur'an on the subject of "women's clothing" shows the fact that women in the era of ignorance and the beginning of early Islam, did not have proper clothing and used a variety of clothing to cover different parts of their body (lower body, upper body and head) in such a way that all the sexual attractions of women were seen and could not completely prevent their sexual harassment that in the era of ignorance it has been a space of nakedness, adultery, the use of the maids for sex, gambling, wine and passion.

This problem, on the one hand, was due to the morality of the island and the act of the polytheists in the manner of clothing and the method of covering the head and body, and on the other hand, was due to the limited living conditions and climatic characteristics of that tropical region; finally, since nudity of the breasts and legs of women was not prohibited among the general public, as a result, they did not cover the top of the chest, neck and ears (Kulaynī, 1986: 11/197; 1420: 23/365; Samarqandī, 1416: 3/72-73; Fakhr Rāzī, 1420: 23/365; Marāqī, nd: 22/37-38).

This situation was much worse in the city of Mecca before Islam. After the defeat of Abrahah Army by Ababil, instead of causing the Quraysh to submit to this divine miracle in defense of the house of God, added to their arrogance, so that some of the Quraysh elders attributed this painless victory to the superiority of the people of Mecca over others in the sight of the gods and they said: "Let others realize this superiority and greatness and bow before us"

(Azraqi, nd: 1/139) and they considered the best way to meet their purpose, changing the Hajj ceremony and the way of entering of the pilgrims or their nudity and using the clothes of the people of Mecca, because the people of Hejaz came to Mecca from different regions to perform Hajj, and therefore some of the elders of Quraysh changed the Abrahamic Hajj by creating new laws (Ibn Hishām, 1411: 1/184).

These laws were largely for economic purposes and political domination; because the non-Meccan had to pay a fee to use the food of the people of Mecca and to borrow clothes, and this gave the Meccan a large income and showed their power of influence and domination. Hence, some historians believe that only weak and poor people performed Hajj naked; because in the interpretation of the Qur'an, in addition to giving food, there is also clothing:

"but feed and clothe them from it."<sup>1</sup> In prayers, it has been quoted too: "O Allah! Clothe all the nude", which shows the spread of nakedness at the society. Of course the rich could easily borrow clothes from Meccan people by paying money and perform the Hajj, but the poor, who could not afford to borrow, were forced to perform Tawāf naked (Jawād, 1422: 11/361).

In this regard, Qurtubī refers to the Arab habit and its problems in that era (Qurtubī, 1364: 14/243-244)<sup>2</sup>.

١. «وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ» [نساء: ٥]

٢. «لَمَّا كَانَتْ عَادَةُ الْعَرَبِيَّاتِ التَّبَدُّلِ، وَ كُنَّ يَكْتَسِفْنَ وَجُوهُنَّ كَمَا يَفْعَلُ الْإِمَاءُ، وَ كَانَتْ ذَلِكَ دَاعِيَةً إِلَى نَظَرِ الرِّجَالِ إِلَيْهِنَّ، وَ تَشَعُّبِ الْفِكْرَةِ فِيهِنَّ، أَمَرَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَنْ يَأْمُرَهُنَّ بِإِرْخَاءِ الْجَلَابِيْبِ عَلَيْهِنَّ إِذَا أُرِدْنَ الْخُرُوجَ إِلَى حَوَائِجِهِنَّ، وَ كُنَّ يَتَبَرَّزْنَ فِي الصَّحْرَاءِ قَبْلَ أَنْ تَتَخَذَ الْكِنْفَ - فَيَقَعُ الْفَرْقُ بَيْنَهُنَّ وَ بَيْنَ الْإِمَاءِ، فَتَعْرِفُ الْحَرَائِرُ بِسِتْرَتِهِنَّ، فَيَكْفُ عَنْ مَعَارَضَتِهِنَّ مَنْ كَانَ عَدِيْبًا أَوْ شَابًا. وَ كَانَتْ الْمَرْأَةُ مِنْ نِسَاءِ الْمُؤْمِنِينَ قَبْلَ نَزْوْلِ هَذِهِ الْآيَةِ تَتَبَرَّزُ لِلْحَاجَةِ فَيَتَعَرَّضُ لَهَا بَعْضُ الْفَجَّارِ. يَظُنُّ أَنَّهَا أُمَّةٌ، فَتَصِيحُ بِهِ

Zahāk and Kalbī have also said in the interpretation of the verse: This verse was revealed to those whose intention was to commit adultery with the maids, so this verse was revealed to create such a boundary (Baḳawī, nd: 3/543-544)<sup>1</sup>.

Therefore, the atmosphere of the age of revelation suffers from a kind of nudity, sexual corruption, depravity, poverty, normalization of nudity and the existence of maids ready for prostitution. And this verse has been revealed at the corrupted atmosphere of Medina and the necessity of Hijab was ordered and the believer women were asked to have moral boundaries to maintain their personality and protect themselves from evil people (Hejazi, 1413: 3/116).

## 2. The Cause of the Revelation (Asbāb al-Nuzūl) of the Verse

Leaving aside the space of revelation, it is time to know the cause of revelation in particular. In the cause of the revelation of the verse, several different reasons have been quoted by various companions and followers and later the great commentators of the two sects: This difference in interpretation has not been taken seriously, while by careful attention in the words of these great people, the basic points in the difference can be understood. This difference is categorized into the following characteristics:

فيذهب، فشكوا ذلك إلى النبي صلى الله عليه و سلم و نزلت الآية بسبب ذلك. قال معناه الحسن وغيره»

١. «أنزل في قوم همتهم الزنا بالإماء، وكانت الحرائر يومئذ يخرجن بالليل على زى الإماء فيتابعونهن، ويطلبون [ما يطلبون] من الإماء؛ فكان ذلك يؤذيهم ويتأذين بذلك جدا»

### 2-1. Generality of the abuse of women

The meaning of “generality” is the unmentioned details and restrictions. For example, in a narration, Muslim women who went to the mosque at night and did not wear proper clothes, some people were harassing them on the way, in order to eliminate the harassment, they were ordered to dress well and eliminate such grounds of harassment, for example, it has been stated in Tafsīr Qumī: “The cause of the revelation of this verse was that women used to go to the mosque and say their prayer behind the Prophet (PBUH). At Maghrib and ‘Ashā’, they used to go, while they were harassed and abused by some young persons on the way. Then, Allah has revealed this verses.” (Qomī, 1363: 2/196)<sup>2</sup>.

In a similar narration of this general Sabab-e-Nuzūl, there is a statement from Ibn Abbas that women went out to defecate, and in general, without paying attention to the difference between the behavior of believing women or the border between free women and slave women, it has been quoted: (Suyūfī, 1414: 6/66)<sup>3</sup>.

In another narration of Sabab-e-Nuzūl, it has been stated that in the ignorance era and before the revelation of the verse, it was the case that at night, promiscuous men harass women. When they were protested, they said, "We

٢. «كان سبب نزولها أن النساء كن يخرجن إلى المسجد و يصلين خلف رسول الله (ص) و إذا كان بالليل خرجن إلى صلاة المغرب والعشاء الآخرة والغداة: يقعدن الشبان لهن في طريقهن فيؤذونهن و يتعرضون لهن فأنزل الله: «يا أيها النبي قل لأزواجك وبناتك ونساء المؤمنين»

٣. «أمر الله نساء المؤمنين إذا خرجن من بيوتهن في حاجة أن يغطين وجوههن من فوق رؤوسهن بالجلابيب، يبدن عينا واحدة».

thought she was a woman like us." These women were ordered to cover themselves well so that they could take such an excuse away from them. Maqātil quoted as follows (Ibn Sulaymān, 1423: 3/508).

## 2-2. Boundary between free and slave women

In many commentaries, the issue of rejecting the abuse of the maid by unscrupulous youth under the excuse of not being a free woman is harassed: that is, the verse was revealed in certain circumstances and to determine the boundary between free and slave women. For example, when the men were asked about the reason for the harassment of women, they said that they thought that they were servants and maids; Therefore, they were ordered that free women should come out with full hijab; for example, quoted from Qatādah (Tabarī, 1412: 22-33)<sup>1</sup>.

Another quote states that women and girls should cover themselves so that they do not look like maids and are not exposed to the harassment of evil people.<sup>2</sup> A similar story has been quoted from Sa'id ibn Jubayr, from Qatādah, under the verse. (Ṭabarī, 1412: 22-33).

## 2-3. Existence of prostitutes in Medina

The issue is neither the existence of maids nor the general form, but it is said that in Medina there were women who did adultery and when they came out, it was for their work and the ignorant

youth harass them. When a pious woman wanted to go out, they were harassed against (Qasemi, 1418: 8/113). Therefore, the Prophet (PBUH) was ordered that believing women should wear good and complete clothes so that this resemblance would not be abused: For example, Hasan Baṣrī has narrated (San'ānī, 1411: 2/100)<sup>3</sup>.

As Sudī has mentioned the poverty of a group of Medina women as the reason of their nudity and adultery (Suyūfī, 1414: 6/662)<sup>4</sup>.

## 2-4. The problem of night and going out for defecation

The difference between day and night seems to have been the problem of women in the night. For instance, Sabab-e-Nuzūl of the verse is attributed to the issue of the women's defecation to be done in the night. The issue has been cited several times; once with the general version of the story quoted before and the decree was made to prevent the abuse of corrupt individuals and to protect women's security, which was important, and once again about the wives of the Prophet, and once again on the Muhajir wives, as Mujāhid has narrated (Ibn Kathīr, 1420:10/3153)<sup>5</sup>.

٣. «قال: كن إماء بالمدينة يقال لهن كذا وكذا، كن يخرجن، فيتعرض لهن السفهاء، فيردوهن فكانت المرأة تخرج، فيحسبون أنها أمه، فيتعرضون لها و يؤذونها فأمر النبي صلى الله عليه وسلم المؤمنات أن يلبين عليهن من جلابيهن، ذلك أثنى أن يُعْرَفْنَ: [الآية: ٥٩] من الإماء أنهن حرائر فلا يُؤذُنَّ».

٤. «كان أناس من فساق أهل المدينة بالليل حين يختلط الظلام، يأتون إلى طرق المدينة فيتعرضون للنساء، وكانت مساكن أهل المدينة ضيقة فإذا كان الليل خرج النساء إلى الطرق، فيقضين حاجتهن، فكان أولئك الفساق يتبعون ذلك منهن، فإذا رأوا امرأة عليها جلباب قالوا: هذه حرة فكفوا عنها، وإذا رأوا المرأة ليس عليها جلباب قالوا: هذه أمه فوثبوا عليها».

٥. «يُلبِئْنَ عَلِيَهُنَّ مِنْ جَلَابِيهِنَّ السَّيْرَ يَتَجَلَّبِئْنَ فَيَعْلَمُ أَنَّهُنَّ حَرَائِرُ فَلَا يَعْزِضُ لِهِنَّ فِاسِقٌ بِأَذَى مِنْ قَوْلٍ وَلَا رِيْبَةٍ».

١. «وقد كانت المملوكة إذا مرت تناولوها بالإيذاء، فنهى الله الحرائر أن يتشبهن بالإماء».

٢. «أن لا يتشبهن بالإماء في لباسهن إذا هن خرجن من بيوتهن لحاجتهن، فكشفن شعورهن و وجوههن، ولكن ليدنين عليهن من جلابيهن، لئلا يعرض لهن فاسق، إذا علم أنهن حرائر بأذى من قول».

It was as if the problem in these narrations had been the night, and it would not have been a problem if it had been the day. While some of these narrations have raised the revelation of the verse in an absolute way to prevent abuse.

### **2-5. The expansion from the wives of the prophet to other women**

The problem was due to the persecution of wives and daughters of the Prophet, and so the problem of the hijab was more concentrated on the wives and daughters of the prophet, because the hypocrite, in the first stage, do this act for persecution of the Prophet, and the style of the previous and next verses confirm this issue that some harass the prophet, and when he came to Medina, he has no special house, and his wives were obliged to go out for defecation, some evil people harass them in the way, so this verse was revealed, and then the problem was expanded (see Tabarī, 1412: 22/33-34)<sup>1</sup>.

If it varies according to these narrations, all women should not necessarily observe the hijab, but Muslims and faithful women have been asked to separate their borders with other women and prevent the evil men from compromising their personality and security under the excuse of some people who do not abide by proper coverage.

The important point in these narratives is that the forms of disturbance were different; such as

practical action and manual aggression, or disturbing words (and sexual harassment). As a result, commentators have two types of confrontation; one using the generality of the space of the revelation of verses and the other is limiting the verdict to the cases of Sabab-e-Nuzūl.

But the fact is that the Sabab-e-Nuzūl or the cause of revelation, it is possible to find out that the issue is the revelation of the verse to prevent aggression on faithful women and to preserve their dignity and honor.

While women's problem, in the night or on the day, was for the entire Muslim women or free women; social conditions were such that some women and maids came out naked and not everyone covered themselves, or the issue was the confrontation between Muslim women and the hypocrites who did this to harass them or the problem was lewd people. And all of these issues are possible, and since the hadith was narrated orally at that time and those who narrated it did not witness the incident directly, it is natural that it was not quoted accurately in the meaning, and some analysis has been added by the narrator, commentator and jurist. Therefore, such different quotations are natural.

### **2-6. Differences in the conditions of immigrants in Medina**

In this regard, many commentators on the occasion of the cause of revelation of the verse, have pointed out that the emigration of Muslims from Mecca, homelessness, the poverty of more people, worse conditions in Mecca than Medina, the impact of ignorant morality, the commitment of the people of Medina and civilization with the People of the Book, all created more insecurity for Immigrant women and put more pressure

١. «عن أبي صالح، قال: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ عَلَى غَيْرِ مَنْزِلٍ، فَكَانَ نِسَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرُهُنَّ إِذَا كَانَ اللَّيْلُ خَرَجْنَ يَقْضِينَ حَوَائِجَهُنَّ، وَكَانَ رِجَالٌ يَجْلِسُونَ عَلَى الطَّرِيقِ لِلغَزْلِ، فَأَنْزَلَ اللَّهُ: يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْرِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ السِّتْرَ يَقْنَعْنَ بِالْجَلْبَابِ حَتَّى تَعْرِفَ الْأُمَّةُ مِنَ الْحُرَّةِ.»

on them, as Samarqandī writes about this (Samarqandī, 1416: 3/72-73)<sup>1</sup>.

On the other hand, according to Hassan Baṣrī, at that time women in Medina had the profession of prostitution. This created a polluted atmosphere for the reckless youth.<sup>2</sup> For this reason, some, such as Ibn Kathīr, have said that this verse was revealed about the wives of immigrants (Muhajīr) (Suyūfī, 1414: 5/416)<sup>3</sup>.

In the face of these conditions, it seems that Anṣār had better conditions due to their home, financial convenience, high culture, and closeness to the People of the Book. Therefore, the legislation of hijab provided a better ground for them, so that after the revelation of the verse, they immediately provided good cover (Ibn Kathīr, 1420: 6/471). But with all this, such interpretations should not be carried on the historical nature of the legislation, as some have imagined (Ashmawī, 1414: 17); because the important point is the reason given in the verse and the legislation perpetuates the ruling.

١. «وذلك أن المهاجرين نزلوا في ديار الأنصار، فضاقت الدور عليهم. وكن النساء يخرجن بالليل إلى التخلي يقضين حوائجهن. كان الزناة يرصدون في الطريق، وكانوا يطلبون الولائد، ولم يعرفوا المرأة الحرة من الأمة بالليل. فأمر الحرائر بأخذ الجلباب».

٢. «كُنَّ النساء والإماء بالمدينة. يُقال لهن: كذا وكذا يخرجن، فيتعرض لهن السفهاء فيؤذونهن، فكانت الحرة تخرج فيحسبون أنها أمة ويؤذونها، فأمر الله تعالى المؤمنات أن يدين عليهن من جلابيبهن» (سمرقندی، ١٤١٦: ٧٢٣-٧٣).

٣. «نزل هذا بالمدينة في نساء المهاجرين؛ وذلك أن المهاجرين قدما إلى المدينة، وهي مضيق، ومعهم نساؤهم؛ فنزلوا مع الأنصار في ديارهم؛ فضاقت الدور عليهم...» (ماتريدي، ١٤٢٦: ١٣٨).

## 2-6-1. The effect of the revelation of the verse on the situation of women

With the revelation of the verse and the attention of the Aṣḥāb and the Companions to the words of revelation, the atmosphere of Medina was changed and since such a preparation had been provided to accept the ruling, it left its practical effect; because several years had passed since the resurrection and emigration of the Prophet (PBUH) and the Muslims were ready to carry out these minor rulings, so they welcomed the rulings.

It is one of the characteristics of the rules of the Qur'an to perform legislation at the appropriate time with the addressee and to demand legislation at the appropriate time. Therefore, about the change after the revelation of the verse, some narrations have been narrated about how such a ruling was welcomed by the women of Medina. A dignity and sobriety prevailed among the Anṣār and Muhajīr women in the city of Medina, and showed that if a legislation is cultured, it will be implemented. In the narrative of Umm Salama, the story of it has been stated too (see San'ānī, 1411: 2/101)<sup>4</sup>.

When this verse was revealed, the women of the Anṣār wore headscarves and wore black clothes when they went out.

## 2-6-2. The independence of the sentence of the verse, despite the common context with the previous verses

Since the previous verse deals with the persecution of the Prophet (PBUH) and the believers, the commentators and jurists have taken this verse as an

٤. «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: «يَدِينَنَّ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ»: خَرَجَ نِسَاءُ الْأَنْصَارِ كَأَنَّ عَلَى رءُوسِهِنَّ الْغُرَبَانَ مِنَ السَّكِينَةِ وَعَلَيْهِنَّ أُكْسِيَةُ سُودٍ يَلْبَسْنَهَا».

independent phrase, but many commentators have linked the issue of the verse to the issue of the persecution of the Prophet (PBUH) by the hypocrites. This group of commentators has paid attention to the connection of the subject and the direction of the sentence and has sometimes emphasized it. For example, Muhammad 'Izza Darwaza says about the relationship between this verse and the previous verse, which was the atmosphere of the problem of a group against the Prophet (PBUH) and the believers:

"At first glance, it is understood that the subject is independent, except that it may be a kind of connection between this verse and the previous verse, which refers to the greatness of the sin of those who persecute the believers, which includes a stern warning to the hypocrites and the evil people in Medina, and this link, which was described in the former verses, confirms what we have said that this group was in various forms in the position of persecution of God, the Prophet (PBUH) and the believers, which was extended to women, girls and wives of the believers, and the text of the verse implies, "When they left the house, the eyes of others were on them" (Darwaza, 1383: 418).

Consequently, if the subject of the verse is concerned with persecution, it is subject to this criterion, and if it has a general aspect, which apparently it is, it cannot be limited to this direction, and this order has a kind of general (and independent) prevention. If, as a summary, the atmosphere of the revelation of this verse is considered in general, it is clear that the atmosphere of Medina is a city where the People of the Book lived, the maids lived, the women did other things, and nevertheless Muslim women are instructed to determine their moral and religious

boundary. This command has left some traces and two points can be used.

### **3. The relation of this verse with the verse 31 of Surah Nūr**

One of the controversial issues is the order of revelation of this verse with the verse of surah Nūr. This argument can be examined in two ways; one is the historical course of its revelation, whether the ruling of the verse of Surah Nūr is revealed first or Surah Al-Aḥzāb? And another, what is the content difference between these two surahs? And if the reason for the reassurance was not about the order, can the content help us determine the order?

#### **3-1. Differences in historical order**

There is disagreement about the order of revelation of the mentioned verses. Some believe that verse 31 of Nūr was revealed after verse 59 of Aḥzāb (Sadeghi Tehrani, 1406: 24/208) and some believe that verse of Nūr was revealed before the verse of Aḥzāb (Makarem Shirazi, 1993: 17/427-429) It is stated in Surah Nūr:

"And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed." (Nūr: 31)

1. It has been said that the most important and the first reason for the

precedence of the verse of surah Aḥzāb over the verse of surah Nūr is the narrations of the order of revelation. The indexes that have been given for the order of the surahs in the history books of the Qur'an and special commentaries have all considered surah Aḥzāb to be prior to Surah Nūr. That is, Surah Al-Aḥzāb is in the 90th row among the 114 Surahs (in the defined tables), in the order of revelation, and Surah Nūr is numbered 102 or 103 (Ramyar, 2005: 612; Nekounam, 2001: 308) and secondly, citing the event of Ifk. Because the event of Ifk is mentioned in Surah Nūr and this event is related to the Battle of Banū Muṣṭaliq, which is said to have happened after the marriage of the Messenger of God (PBUH) with Zaynab bt. Jaḥsh. Therefore, they conclude that Surah Nūr was revealed after Surah Al-Aḥzāb.

2. On the other hand, historians believe that Surah Nūr was revealed before Surah Al-Aḥzāb and answered for two reasons:

**Firstly:** The narrations of the order of revelation have many differences; because there is a kind of difference between the reports related to the order of revelation of the surahs that it cannot be cited as a convincing reason. The oldest reports of the order of revelation of surahs are in Tafsīr Mafātīh al-Asrār and Masābīh al-Abrār that Shahrestani has cited several different narratives in the introduction of his interpretation and the difference of these orders are numerous (Shahrestani, 1997: 1/19-23; Nekounam, 2001: 308-310).

**Secondly:** people like Wāqidi (Wāqidi, 1409: 1/4), Ibn Sa'd (Ibn Sa'd, 1410: 2/65), Balādhurī (Balādhurī, 1417: 1/342), Ṭabarī (Ṭabarī, 2008: 2/594) and Mas'udi (Mas'udi, nd: 215) have considered the event of "Ifk"

related to the Battle of Banū Muṣṭaliq, which took place in Sha'ban in the fifth year and before the Battle of Aḥzāb, and only Ibn Hishām (Ibn Hishām, 1975: 2/289) has considered this Battle related to the sixth year and after the Battle of Aḥzāb. However, considering that the death of Sa'd ibn Mu'adh took place before the sixth year and in the event of Banu Qurayza, (Ibn Athīr, 1415: 2/441), Ibn Hishām's report cannot be accurate and correct. Therefore, the argument to the event of Ifk and Battle of Banū Muṣṭaliq to prove the precedence of the revelation of Surah Al-Aḥzāb over Surah Nūr is not correct and historical evidence is the opposite. So this conflict exists.

**Thirdly:** According to the order index, which is based on the size of the verses, Surah Nūr is No. 95 and Surah Al-Aḥzāb is No. 97, and citing the narration of the order (in which Surah Al-Aḥzāb is before Surah Nūr) cannot prove the truth of this claim; for this reason, quoting the narrations of the revelation is faced with the problem of conflict, and neither of these two reasons can be seriously considered. Therefore, we must rely on the content of the two verses.

### 3-2. The content difference between these two surahs

There is no doubt that there is a difference in content between these two surahs, but does this difference in legislative expression help to clarify the order of the surah and its revelation and interpretive meanings?

#### 3-2-1. Reasons of the proponents to the precedence of Surah Al-Aḥzāb

**First:** Both verses speak about the observance of covering, but in Surah Nūr, the issue of wearing Khamār, which is shorter than Jalābīb and

resembles a headscarf, has been mentioned.

**Second:** In Surah Nūr, the issue of hijab has been mentioned with the prohibition of voyeurism; that is, the realization of the goals of hijab depends on two things, one is not having a guilty looking and one is putting on a scarf (covering the head), then the issue of women's behavior in the form of walking, which should not be sexually provocative, and finally covering women's ornaments and not revealing it. But in Surah al-Ahẓāb, the hijab itself is an independent subject. Moreover, in addition to putting on a scarf, a robe and a longer covering have been put on the clothes.

**Third:** In Surah Al-Ahẓāb, the ruling on hijab is explained with the reason: "to be known so they are not harassed." which is neither an exception nor a time ruling. In this verse, as will be explained, God refers to the philosophy of the law of hijab. In order to understand the verse and the difference between the expressions of these two verses, it is in order to apply, restrict and explain the hijab. Because in Surah Nūr, the maximum ruling of hijab is covering the positions of adornment, but in Surah Al-Ahẓāb, it also refers to the conditions and causes of the ruling on hijab. Therefore, if in the order of revelation, one of the criteria is to express the ruling from the form of weak to the most severe, in Surah Nūr, the initial cover is mentioned, and in Surah Al-Ahẓāb, it also states a more comprehensive cover, as well as the criterion or philosophy and the reason for the hijab. And it states that hijab is for preserving the security and dignity of women.

### 3-2-2. Reasons of the opponents to the precedence of Surah Al-Ahẓāb

Contrary to this theory, some contemporary commentators have preferred the centrality of Surah Nūr and insist that Surah Nūr takes precedence because it is more comprehensive than Surah Al-Ahẓāb: For example, Sadeqi who says that Surah Al-Ahẓāb has been revealed before Surah Nūr, has analyzed the reason for the precedence (Sadeqi Tehrani, 1406: 24/208)<sup>1</sup>.

The point mentioned by this commentator is beyond the purpose of identifying and not harassing the ruling of hijab in Surah Nūr. Hijab is necessary even where there is no suspicion of harassment. In this case, the ruling of Surah Nūr is more general. However, it may be said that "to be known so they are not harassed" is the way of expression of the Qur'an to convince the addressee and it is not a stylistic, orderly and definite sentence. In this case, the philosophy of the sentence has been stated and not harassment. Moreover, in Surah Nūr, only khumur is placed on Juyub, but in Surah Al-Ahẓāb, covering the Jilbāb on clothes is added.

Therefore, if we want to rely on the historical order of the two surahs, the revelation of Surah Nūr is the first and Surah Al-Ahẓāb is the last, and if we do not rely on it, Surah Al-Ahẓāb covers important aspects of the ruling on hijab

1. «و قد يبدو من ملامح آية الجلابيب - وكما تؤيده الروايات - انها اولى آيات الحجاب، حيث تكتفى بـ «ادنى» أن يعرفن فلا يؤذین» «كحكمة اولی هی أقوى الحكم لفرض الحجاب، ومن ثم آية النور «قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا... وَ لِيُضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ... وَ لَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ...» تفرض حجابا فوق الحجاب، وبصورة مطلقة تحلق على «ان يعرفن» او لا يعرفن، او ذین ام لا يؤذین، حيث الحجاب الإسلامی على النساء تتبناه حكم عدة اولاهها و اولاهها «أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ».

and has priority to surah Nūr and it has a convincing expression: "to be known so they are not harassed" is an important criterion for the legislation of hijab. In other words, the verse of Surah Al-Aḥzāb is the expression of wisdom and being bound to the goal of recognition and harassment (assuming, of course, that the concept of "that"<sup>1</sup> is in the position of expressing wisdom), but if it is in the position of explaining the ruling, hijab is based on preserving the honor and dignity of women and creating psychological security and preventing sexual harassment, in this case, the ruling of Surah Nūr is also in the circle of the same cause.

#### 4. The Important Vocabularies

One of the important issues of this verse is understanding the key words of the verse, such as Jalābīb, Adnā, Yu'rafana, Yu'zayna<sup>2</sup> and its expressive characteristics.

##### 4-1. Jalābīb

The meaning of Jalābīb is one of the most central keywords of this verse. In all interpretations, the word Jilbāb is interpreted as a cloak, or a veil, or something beyond the veil and less than a cloak, or higher than a cloak, such as a cloak or chador. For example, Jaṣṣās says: It is narrated from Abdullah Ibn Abbas that: "Jalābīb means *radā*" (Jaṣṣās, 1405: 5/244-245).

But firstly: Ṭabrisī narrates two different minimum and maximum definitions about wearing a coverage on clothes or a scarf (from Ibn Abbas to Jaba'ī and Abu Muslim). Secondly, it is said that Jilbāb covers the underwear

and explains the meaning of the verse as follows: "So they must wear the *jayb* by *jalābīb*, namely, something thereby women could cover themselves."<sup>3</sup> Again Hassan Baṣrī quotes: "Jilbāb the very scarf for women"<sup>4</sup>, Jilbāb is the veil of woman i.e. something that covers her head<sup>5</sup>. This is while the maids go out with naked heads and bodies, as it has been narrated from Ibn Abbas and Mujāhid (Ṭabrisī, 1993: 8/580; Gonābādī, 1965: 3/256).

This meaning was also written by Ibn Arabī that the *Jilbāb* is something that covers the head over khimar<sup>6</sup>. That is, khimar is one thing and *Jilbāb* is another, which is mentioned in Surah Nūr. Some have said that women should cover themselves so that they can see only with their left eye. Then he wrote that the reason for this diversity is philosophical, because it distinguishes maids and creates distance when speaking and provides security from persecution (In Arabī, 1408: 3/1586)<sup>7</sup>.

Fakhr Rāzī, after stating the meaning of *Jilbāb*, raises the question: "Why did he say their *Jilbāb* with the word "part of"? Because either it does not mean all the *Jilbāb* or because it places a part of the *Jilbāb* to others." (Fakhr Rāzī, 1420: 25/184) The second meaning of the word with Yudnāna seems more correct.

٣. «فَلْيَسْتُرْنَ مَوْضِعَ الْجَيْبِ بِالْجَلْبَابِ وَ هُوَ الْمَاءُ الَّتِي تَشْتَمَلُ بِهَا الْمَرْأَةُ»

٤. «جَلْبَابٌ مَقْتَعَةٌ الْمَرْأَةُ»

٥. «يَغْطِيْنَ جِبَاهَهُنَّ وَ رِءُوسَهُنَّ إِذَا خَرَجْنَ لِحَاجَةٍ»

٦. «قِيلَ: مَعْنَاهُ تَغْطِيْ بِهٖ رَأْسَهَا فَوْقَ خِمَارِهَا»

٧. «وَ الَّذِي أَوْقَعَهُمْ فِي تَنْوِيْعِهِ أَنْهَمْ رَأَوْا السُّتْرَ وَ الْحِجَابَ... وَ هِيَ... أَنَّهُ أَرَادَ تَمْيِيزَهُنَّ عَلَى الْإِمَاءِ اللَّاتِي يَمْشِيْنَ حَاسِرَاتٍ، أَوْ بِقِنَاعٍ مَفْرَدٍ، يَعْتَرِضُهُنَّ الرِّجَالُ فَيَتَكَشَّفْنَ، وَ يَكَلِمُنَّهُنَّ، فِإِذَا تَجَلَّبَبَتْ وَ تَسْتَرَتْ كَانَ ذَلِكَ حِجَابًا بَيْنَهَا وَ بَيْنَ الْمُعْتَرِضِ بِالْكَلَامِ، وَ الْإِعْتِمَادِ بِالْإِذَايَةِ».

١. ذلك

٢. جلابيب، ادناء، يعرفن، يؤذنين.

Qurṭubī also confirms this diversity in the meaning of *Jilbāb* and writes: “*Al-Jalābīb* is the plural form of *jilbāb*, i.e. a cloth longer than *khimār*. It has been reported from Ibn Abbas and Ibn Masood that it is clock (*radāʿ*). It has been said also that it is *qināʿ*<sup>1</sup>.” It finally confirms that *Jilbāb* is a garment that covers the whole body (Qurṭubī, 1364: 14/244).<sup>2</sup>

Zamakhsharī also considers *Jilbāb* for covering the face, in order to determine the border between free women and the maids (Zamakhsharī, 1407: 3/560). Ibn Ashur also writes: “*Jalābīb*: The plural of *Jilbāb*, it is a garment shorter than a cloak and larger than a *khimar* and scarf that women wear on their heads, and it has a covering on both sides that is hung on the shoulders and back, and of course its shape depends on the condition of women and cultures differences.” (Ibn Ashur, 1420: 21/329)

In the Commentary of Nemooneh, it is stated: “There is a difference between the commentators and the lexicographer as to what is meant by “*Jilbāb*”:

1. Chador and a large cloth that is taller than a scarf and covers the head, neck and chest;

2. *Khimar* and scarf;

3. Loose shirt (Makarem Shirazi, 1992: 17/428).

Although these meanings are different, the common aspect of all of them is that it covers the body. But it seems more that it means a covering that is bigger than a scarf and smaller than a chador, as the author of “*Lisān al-Arab*” has relied on it (Makarem Shirazi, 1992: 17/427-429).

Therefore, the meaning of *Jilbāb* does not have a fixed meaning in the eyes of this group of interpretations, but its generality is to observe the covering on the garment that covers the ornaments of the woman from the head, chest and arms; like a long scarf, a mantle, a tent, or a chador that has the shape of wrapping around the body and this difference is not in the literal sense; its application is in the passage of time and cultural relations. As the chador has had different forms among the communities. Of course, the specifications, the shape and wearing of this robe is not specified.

#### 4-2. *Yudnīna Alayhinna*

What is the meaning of this sentence? To let down their *Jalābīb* over themselves, is the expression of the covering the same as *Jilbāb* over each other, or is it something independent of the previous expression? It is narrated from Sa'id ibn Jubayr that such a thing to put *Jalābīb* on each other provides better coverage. (Suyūṭī, 1414: 6/662) Qurṭubī wrote that people disagree about the quality of wearing the *Jilbāb*: people like Ibn Abbas and Ubaydah al-Salmani have said: They should wear it in such a way that only one of their eyes can be seen. It is said to be covered from the top of the forehead and from the bottom to the nose. Hassan Baṣrī said: “Put on *Jilbāb* in such a way that half of her face is covered.” (Qurṭubī, 1985: 14/243)

In *Nafaḥāt-ur- Rahman* of Nahavandi it is stated: “*Yudnīna alayhinna* means *Yuqarribna ilayhinna*, that is make close to sides of *jilbāb* to each other.” If they cover themselves well, they will be safer from attack. As a result, they will be safe from possible persecution. (Nahavandi, 2007: 5/196)

١. «الجلابيب جمع جلباب، وهو ثوب أكبر من الخمار. و روى عن

ابن عباس و ابن مسعود أنه الرداء. و قد قيل: إنه القناع».

٢. «و الصحيح أنه الثوب الذى يستر جميع البدن.»

Tabataba'i also wrote: putting on their Jalābīb means to cover so that their breasts are not exposed." (Tabataba'i, 2011: 16/339) Therefore, the emphasis of many commentators is that covering and overlapping the Jilbāb is to cover the adornment of the woman and does not mean the mask and covering the face (Darwaza, 1421: 7/418-420).

For this reason, the word yudnāna, according to most commentators, is the placement of the Jilbāb on each other and not its opening and not being left on the clothes. But it is right that the details and characteristics are not understood from this word. In this regard, the placement of Jilbāb on each other is a function of recognizing the custom and the criterion of the sentence that is, preserving the dignity and personality of the woman in order to avoid harassment.

#### 4-3. Dhālika Adnā

What is the meaning of this phrase "Dhālika Adnā"? If they wear Jalābīb, that's better, what is this better for? Is it an expression of doubt in observing hijab or paying attention to better observance of covering with this language? Ṭabarī has said that this means that it is better and closer to the truth (Ṭabarī, 1412: 22/33-34). As Tha'labī has said the same meaning (Tha'labī, 1422: 8/64) and this meaning is quoted by Zamakhsharī from Ibn Sīrīn (Zamakhsharī, 1407: 3/560).

Zamakhsharī says: "It is better and more deserving of being known, so that they are no longer exposed to their harassment and are not said what they do not like (like annoying words)." (Zamakhsharī, 1407: 3/560) In the commentary of Husseini (Mawāhib Alayh), he wrote: "It would be good for them to cover their heads and body to be known as good and modesty women. So they will not abuse them, that is to say,

they will not attack them." (Kāshifī, 1938: 946). In Tafsir Safi, he has expressed the same meaning (Feyz Kāshānī, 1415: 4/203-204); while some of them have misunderstood this sentence and have argued about the imposition of this ruling (See: Fadlullah, 1419: 18/349-350 and 15/226)<sup>1</sup>.

However, this method of expression of the Qur'an in the rulings of similar cases has been done in order to encourage it. As in the discussion of the writing of religion and the testimony of women, the same word has been repeated "That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you" (Baqarah: 282)<sup>2</sup>

The implication of this statement is more doubtful with more caution in matters. Another example is in the verse: "that is better; that they may be comforted and not grieve, and may all be pleased with what thou give them" (Ahzāb: 51)<sup>3</sup>

And this doubt is some sort of instruction to the Prophet (PBUH), and obtain women's consent, to set and arrange the time to go to their homes (Sheikhzadeh, 1419: 6/654)<sup>4</sup>.

If you want to reunite the spouse you had previously divorced, you can, and there is no inconvenience for you, but it is better and closer for their eyes to be enlightened. That is, they should be

١. «فلا تكون الآية من آيات الحجاب الملزم، بلحاظ أن الأمر

يدل على الوجوب.»

٢. «ذَلِكَمْ أَقْسَطُ عِنْدَ اللَّهِ وَ أَقْوَمٌ لِلشَّهَادَةِ وَ أَذْنَى أَلَّا تَرْتَابُوا»

[بقره: ٢٨٢]

٣. «ذَلِكَ أَذْنَى أَنْ تَقْرَأَ عَيْنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ»

[احزاب: ٥١]

٤. «ذلك التفويض إلى مشيبتك أقرب إلى قرءة عيونهن و قلة

حزنهن و رضاهن جميعا.»

happy and satisfied with what you have given them (Tabataba'i, 1995: 16/504).

Thus, the literature of the Qur'an is such that it is accompanied by linguistic diversity and the expression of doubt, to establish a problem, as with the word "may be" (68 times) in many verses, this meaning of doubt is expressed.

#### 4-4. Yu'rafana falā Yu'dhayna

Various meanings have been mentioned by commentators in this regard.

**First:** The most common meaning of this word, which is very old and from the first commentators, such as Ibn Abbas and Mujāhid and others have quoted the concept of reasoning: for this reason, the ruling on hijab has been expressed so that the border between free women and slaves is clear and the excuse of the opposition is removed and no one harass Muslim women any more (Dinwari, 1424: 2/182). Therefore, it is narrated from Ibn Abbas and Mujāhid that when a woman wants to leave the house, she is distinguished with this way of dressing. Then Jaṣṣās himself states that the young woman needs to cover her face from the non-mahram<sup>1</sup>.

Then he writes: This verse indicates that a maid no longer needs to cover her face and hair, because he said: "and faithful women" which indicates that it means free women, so that there is a difference between free women and other women (Jaṣṣās, 1405: 5/244-245). But the question is, will they not be the wives of the believers when they belong to someone, and does it have the opposite form that they do not include maids? Zamakhsharī understood the

result and philosophy of the sentence from this sentence; because he says: "Adnā an Yu'rafana" means that it is better and more deserving that they are known so that they are no longer exposed to the harassment of others and are not said what they do not like (like annoying words) (Zamakhsharī, 1407: 3/560).

Fakhr Rāzī has added the same meaning to know that they are not people of ugly deeds, because a person who covers his face, although there is no need to cover his face, shows that such a person is not expected to be abused (Fakhr Razī, 1420: 25/184)<sup>2</sup>.

The same meaning has been said by Ibn Zamnin in Tafsir. (Ibn Abi Zamnin, nd: 2/171). But Ibn Arabī, the jurist and commentator, has said "And so it indicates to distinguishing them from the bondwomen" (Ibn Arabī, 1408: 3/1586)<sup>3</sup>.

People like Ibn Kathīr and others have also written: The meaning of this sentence is that by doing this covering, they are known that they are free, neither slaves nor evildoers (Ibn Kathīr, 1419: 6/425; Gonābādī, 1965: 3/256). As Abu al-Saud also wrote: "This covering is better to distinguish faithful women from maids and bad people" (Abu al-Saud, 1983: 7/115)

Khaṭīb Sharbīnī has said the same meaning (Khaṭīb Sharbīnī, 1425: 3/339). But Nakhjawani said that if they dress well, their border will be clearer than that of unrestrained women. They are not exposed to slander either (Sheikh Alwan, 1999: 2/163).

Tabataba'i has said the same concept but with a wider scope: In this way, they are known better that they are pious and faithful, and they are not harassed by the

١. «في هذه الآية دلالة على أن المرأة الشابة مأمورة بستر وجهها عن الأجنبيين وإظهار الستر والعفاف عند الخروج لئلا يطمع أهل الريب فيهن»

٢. «فَيَعْرِفْنَ أَنَّهُنَّ مَسْتُورَاتٌ لَا يُمَكِّنُ طَلَبُ الرِّزَا مِنْهُنَّ.»  
٣. «و الظاهر أن ذلك يسلب المعرفة عند كثرة الاستتار»

evil people (Tabataba'i, 2012: 16/339). Makarem and his associates also wrote: "What is the meaning of being known? There are two views among the commentators that do not contradict each other. First, it was common at that time for maids to come out of the house without covering their heads and necks, and because they were not morally well-off, they were sometimes harassed by some young prostitutes. Here, free Muslim women were instructed to observe the Islamic hijab completely to be known from maids and not to be harassed by the prostitutes; obviously, this does not mean that the thugs had the right to harass the slaves, but that they meant to take the excuse away from them. Another is that Muslim women should not be careless in wearing the hijab, like some reckless women that while wearing the hijab, parts of their bodies are often visible, which attracts the attention of prostitutes to them." (Makarem Shirazi, 1992: 17/427-429).

A similar statement was made by another contemporary commentator on the meaning of Ta'lil: "If a woman, for example, wraps her tent around herself and walks, every viewer knows that she is a chaste woman who has come out of home for necessary work. Hence, lustful people are not bothering her; but if she keeps her night tent open and turns it around as she walks, the evildoers think that she has left the house to show off and forcefully harass her. The holy verse is in this regard. "They should cast their outer garments over their persons (when out of doors): that is most convenient, that they should be known (as such) and not molested." (Qarashī Bonabī, 1996: 8/393).

Therefore, the meaning of "yudnīna" (to approach) is that women bring the "Jilbāb" closer to their body in order to properly protect themselves and remove

the ground for abuse. The border is drawn between them and others who do not want this dignity. Not to let it go, so that sometimes it is removed and the body is exposed. But the fact that some people wanted to use the phrase that you should also cover your face does not mean that.

### 5. Expressing the Reason or Wisdom of the Sentence

One of the issues raised in this verse is the interpretation: "that is most convenient, that they should be known and not molested" What is the meaning of this word? Whether the "Dhālika" which the pronoun for reasoning is a criterion for the order, or the expression of the philosophy of reason and wisdom. Because there is a difference between reason and wisdom among the fundamentalists.

The point of avoidance of wisdom by Shiite jurists is that wisdom is not based on the sentence, as many Sunni jurists have considered this reason as a reason for not adhering to wisdom (Shalabī, 2016: 135), but on the contrary, others have said somewhere it has clear and disciplined wisdom, its generalization is permissible. The cause is inclusive, because the cause is the criterion for extending the sentence from the principle to the branch. Of course, the full or appropriate cause is effective, but wisdom is not certain. (Ayazi, 2007: 527)

But few commentators have spoken about this sentence of the verse, or examined the dimensions of the issue. Some have limited themselves to brief references and some have elaborated it; Marāghī, for example, in his commentary, has accepted the cause<sup>1</sup>.

1. «ثم علل ذلك بقوله: «ذَلِكَ أَذْنِي أَنْ يُعْرِفَنَّ فَلَا يُؤْذِينَ»

That is to say, this covering causes them to be known as pious women so no one will harass them, because those who make up, attract the attention of other people. (Marāghī, nd: 22/37-38). But many people have considered it to be wisdom, for example, Sadeghi mentions two points in the interpretation of this verse: one is that this verse is a better expression of wisdom for the ruling and the other is that the ruling is not bound to this verse and the ruling is extended to the verse of Nūr. Therefore, if the hijab is legislated on the basis of some benefits, it is better to express the wisdom of hijab namely the knowledge to prevent harassment<sup>1</sup>.

And this verse has mentioned the obligation of hijab in an absolute way, whether it is "to be known" or not, or it is annoying or not, the ruling of hijab will be in its place (Sadeghi Tehrani, 1406: 24/208). In his commentary, Ṭaṇṭāwī also spoke about the wisdom of the verse (Ṭaṇṭāwī, 1998: 11/246)<sup>2</sup>.

Fadlullāh also says that it comes to mind that this sentence is the wisdom of legislation and is not in the position of expressing expediency in the moral relations of society, but is to maintain the security of the Medina, for the behavior of a group of promiscuous youth who no longer respect women, therefore, it is necessary for Muslim

women to follow the Islamic way of life, in order to separate themselves from the women of the Book and the maids and to avoid persecution. Finally, he raises the issue that this verse is apparently in the position of time legislation to distinguish Muslims from Jews.<sup>3</sup>

For this reason, Fadlullāh says: "It is no longer possible to believe in the necessity of hijab based on this verse, because it is like the ruling of the Prophet (PBUH) who said to the Jews that you should long your beard" (Fadlullah, 1419: 18/349-350).<sup>4</sup>

But this view is in some ways thinkable; because when the verse is in the position of expressing the criterion of the verdict, which also refers to the character and protection of the human status of women and the prevention of sexual abuse, why does it no longer indicate necessity, but this statement is a proof of the immortality of the verdict and is different from the issue of.

There was the issue of war and the special conditions of the Muslims against the Jews, which was immediately removed by the Infallibles. Not that today, even women are sexually harassed in the workplace, and the hijab can prevent some of this problem by creating physical privacy. Modarresi has taken the issue of knowing "Yu'rafana" in two different meanings: one is knowledge to know the attribution to a particular prophet or family in order to be safe from sexual harassment, and the other is covering to

١. «وقد يبدو من ملامح آية الجلابيب - وكما تؤيده الروايات - أنها أولى آيات الحجاب، حيث تكفى بـ «ادنى» أن يعرفن فلا يؤذين» كحكمة أولى هي أقوى الحكم لفرض الحجاب، ومن ثم آية النور: «قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا... وَ لِيُضْرَبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ... وَلَا يَضْرَبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ...»  
٢. «بيان للحكمة من الأمر بالتستر و الاحتشام. أى: ذلك التستر و الاحتشام و الإدناء عليهن من جلابيبهن يجعلهن أدنى و أقرب إلى أن يعرفن و يميزن عن غيرهن من الإماء، فلا يؤذين من جهة من في قلوبهم مرض».

٣. «مما يوحى بأنه تشريع ظرفى يراد به تميّز المسلمين عن اليهود فى المجتمع المختلط لبعض المصالح التى تتصل بالملامح الشخصية للمسلمين».

٤. «و على ضوء ذلك، فلا تكون الآية من آيات الحجاب الملزم، بلحاظ أن الأمر يدل على الوجوب، فإن الفقرة الثانية قد تصلح دليلا على عدم إرادة الإلزام فى ذلك».

not see adornments and beauties. "But the fact is that many women do not observe the hijab, but their goal is not corruption, but the lack of hijab is due to educational and cultural factors or ignorance of religious education," she said. On the other hand, the fulfillment of the goals of hijab is two-sided, as the women have been ordered to observe hijab, the men are ordered to observe their eyes and their looking and this is, in context of verse, in contrast to the hypocrite, who have created many problems in society. And all this is from the wisdom of the verse and knowing the atmosphere of its legislation. (Modarresi, 1419: 10/387-388) Based on this perception, the issue of hijab does not have one form, but it is necessary for women to cover themselves and for men to keep their eyes in order for the society to reach its necessary health, and the verse is to eliminate the confrontation with the hypocrites and the persecutors.

But Darwaza has used another issue from the verse, he believes that: the sentence does not imply that the obligation of believers for Jalābīb is a new Islamic decree, but it the cover of Jalābīb has been the traditional dress for women in the space of the Prophet's Society and the order to wear Jilbāb is to teach a special wearing to identify the believers and the difference between the free women and wicked women in order to preserve the faithful women from the persecution of immorality.

Of course, he emphasizes that this verse is continuous in the direction of legislation, but what comes to mind from the historical context and spirit of the verse is that the inclusion of legislation in the verse is more deductive than formal. That is, as the livelihood, clothing, and form of many things are changed, so may the

observance of Muslim women's clothing is also changed<sup>1</sup>.

Then, the author concludes from this explanation that the forms of clothing and lifestyle are constantly changing and even this shift in clothing and lifestyle began from the time of the Prophet himself and occurred effortlessly and there is no problem for this change if it is not contrary to the spirit of Qur'anic verses, and is not considered breaking the frameworks. This is also compatible with the divine Qur'anic legislation and with the nature of the matters which they have observed in drawing the principles and rules of the Shari'a (Darwaza, 1421: 7/418-420).

Some commentators, such as Khaṭīb, consider the statement of reason to indicate the need to preserve the dignity and glory of the believer<sup>2</sup>.

In the word, "Adnā" is pointing out that it is not the only factor for the health of faithful women from the evil people, but in any case it is a means to preserve the beauty of a free woman and adorn her chastity and purity, and if it is not all perfection, it will be a manifestation of perfection. If it is not all chastity, but it will be a manifestation of chastity... (Khaṭīb, 1424: 11/752).

For some, this verse, which commands the hijab, is not posed as a threat, but explains the philosophy of the hijab as follows: if women and girls want not to be ridiculed, slandered, attacked and threatened by individuals, they must cover themselves. As some

١. «أنه يوجب على المؤمنات زياً أو مظهرها خاصاً يميزهن عن العواهر و يمنع عنهن أذى الفساق دون التقيد بنفس الشكل الذي كان جارياً وقت نزول الآية».

٢. «وفى قوله تعالى: «ذَلِكَ آدْنَى أَنْ يُعْرَفْنَ» إشارة إلى أن هذا الزى السائر الذي يتزيا به نساء النبي وبناته ونساء المؤمنين، هو معلم من معالم المرأة الحرة العفيفة التي لا مطمع لأحد فيها».

contemporary commentators have mentioned the pests of unveiling as follows:

1. Prosperity of gaze and whimsy.
2. Development of corruption and prostitution.
3. Misbehave and rape.
4. Illegal pregnancies and abortions.
5. Emergence of mental and sexual diseases.
6. Suicide and running away from home due to disgrace.
7. The unkindness of voyeurism men toward their wives.
8. Rising divorce rates and weakening family relationships.
9. Competition in luxuries.
10. It creates anxiety for chaste families (Qarā'atī, 2009: 7/399).

Of course, these effects are more concerned with the wisdom of the sentence and not the cause and criterion of the sentence. Some have added consensus to it and have said that one of the ways to prove the cause in the word is consensus (Hakim, 2015: 318). Where the text is based on the cause or the decisive text, even if it is a suspicious text, like an implicit phrase, for this reason, the word "it is better for them to be known" is the expression of the cause, the cause that serves the purposes of hijab in its limit. Therefore, in relying on this sentence: "it is better for them to be known" whether it implies philosophy and wisdom, or is the expression of the cause, shows the diligence and commitment to the hijab, but for the following reasons it indicates the cause:

1. A definite and explicit text that is the object and criterion of the ruling.
2. If it is not a text, it refers to the direction of the text: "inferring the cause".
3. The rational understanding of the witness is the necessity of such a thing; because although it is not a place of

worship, its ruling can be explained. Because in addition to the explicit text and inference of the jurists who understood such a requirement from its contents, today it has been proven by social experience and it can be seen how this nudity has created problems in the workplace, alleys and markets. On the other hand, a good cover creates a kind of personality and border for a woman and shows that her personality is to her humanity and not to her body.

When a woman covers herself, she avoids being exposed to eye and tongue harassment, etc. Field experience has shown that the problem of sexual harassment is better controlled with a good cover, and the Qur'an does not say that this hijab solves all the problems of women's psychological and moral security, but considers hijab as one of the preventive measures and Qur'an also prohibits voyeurism. For this reason, the important point of legislating the ruling of hijab, is to preserve the personality of women and to prevent sexual harassment absolutely and to maintain their security.

#### **6. Dealing with Maids (Bondwoman)**

One of the controversial issues of this verse in the commentaries is the expression of the philosophy of separating free women from slave women in the matter of hijab, because the suspicion has been created that whether slaves are not humane and dignified, and whether Muslim slaves should not be far from the hands of lustful men. So why is the border between free women and slaves defined? But in response, we must pay attention to a few points:

First: The Qur'an does not mention slaves and only says: "The faithful women", which means that it is not addressed to non-official women. The

problem with these sayings is due to the narrations of Sabab-e-Nuzūl. It should be noted that the Qur'an states in such a way that its ruling remains eternal and can be true for all times, and the dignity of the revelation does not limit the meaning and application. In addition to the apparent meaning, the Qur'an has a real and universal aspect and its rules are valid forever.

Secondly: In response to the second suspicion, it should be said that dealing with the slaves had a governmental aspect from the point of view of the second caliph and not a reason from the Qur'an and the Sunnah of the Prophet (PBUH), as some commentators believe (see: Ibn Āshūr, 1420: 21/328-329)<sup>1</sup>.

For this reason, this method of the second caliph was never followed in later periods, and people like Ṭanṭāwī have raised the issue of the suspicion of separating free women from slaves, saying that the problem was the difference between the lives of the two groups<sup>2</sup>.

Then it goes on to say that the Holy Qur'an has generally forbidden the persecution of believers, whether they are free or slave. It is clear that the Shari'ah did not forbid covering for the slaves in the verse, as well as the servants who were prevented from covering due to hard work, and therefore, if it is possible for them to wear a Jilbāb (Al-Sa'is, 1436: 4/53). For

this reason, he has quoted a word from Abi Hayyān that it is preferable that the meaning of the faithful women includes free and slave women, and the command to hijab is for all Muslim women, and the wisdom of covering is to prevent the aggression of the incompetent (Ibn Abi Hayyān, 1420: 7/250).

Then he emphasizes that if this is supposed to be wisdom, it is more for the slaves; because they are more vulnerable to abuse. Therefore, the inclusion of the verse is the best reason for all Muslim women that a reason is necessary to exclude it, and this is the first theory to be accepted and is better compatible with the policy of Islamic law (Ṭanṭāwī, 1997: 11/246).

For this reason, this problem arose firstly from the words of the commentators and jurists and not from the Qur'an, secondly, it was related to the conditions of the time of revelation and the narrations of the cause of revelation of the verse, and thirdly, the intensification of treatment to slaves is attributed to the second caliph, who punished the maid severely during his caliphate and said: (Suyūtī, 1414: 6/660; Tabarī, 2008: 5/216).

Why do you equate yourself to free women? Take off your scarf. But in the Qur'an and the Prophetic Hadith, such a thing is not mentioned as a reason for dealing with slaves.

## 7. Interpretive Evolution in the Development of the Meaning of Yu'rafana

One of the notable interpretive points in this verse is the semantic evolution of the words of this verse in concepts such as Jilbāb and the sentence: "to be known not to be harassed" which in the historical course is an interpretation of the limited meaning of distinguishing

١. «وكان عمر بن الخطاب مدة خلافته يمنع الإمام من التمتع كيلا يلبس بالحرائر و يضرب من تتقن منهن بالذرة ثم زال ذلك بعده».  
٢. «فهل كان التصون و التستر عاماً في جميع النساء؟ والجواب، أن الإمام بطبيعة عملهن يكثر خروجهن وترددهن في الأسواق، فإذا كلفن أن يتقنن ويلبسن الجلباب السايغ كلما خرجن، كان في ذلك حرج ومشقة عليهن، وليس كذلك الحرائر فإنهن مأمورات بعدم الخروج من البيوت إلا لضرورة».

between free women and slave women, then this meaning evolved and distinguished between chaste women and prostitutes, women bound by religious precepts with unrestrained women, women who maintain their dignity, or women who do not adhere to this principle, and a semantic development has taken shape that is remarkable for those interested in evolution of the interpretation. This transformation and development has been in the following dimensions:

### 7-1. Boundary between free and slave women

This meaning has been the opinion of many previous commentators (Qurṭubī, 1985: 14/243-244; Ibn Jawzī, 1422: 3/484; Sheikh Zadeh, 1419: 6/663-664; Khaṭīb Sharbīnī, 1285: 3/339; Haqī Barsawī, nd: 7/240; Bayḍāwī, 1418: 15/419-420; Marāghī, nd: 22/37-38). However, in later interpretations, less emphasis has been placed on this aspect. However, perhaps the most widespread and oldest meaning of explanation among the commentators of the two sects (Suyūfī, 1414: 6/66) is this meaning and its document is the confrontation of the second caliph (Suyūfī, 1414: 5/415; Maturidi, 1426: 8/413; Tha'labī, 1422: 8/64; Qasemi, 1418: 8/113). This statement is not only for Sunni commentators, but also among Shiite commentators such as Jazayeri, there are many examples who consider the issue of the verse as the demarcation between free women and slaves (Jazayeri, 2009: 4/103-104).

### 7-2. The attitude towards the behavioral nature of these two groups

Another development is the change in obscure interpretation. Because in appearance it is the first meaning; explaining that because slaves were not committed to maintaining their

personality and body, the Qur'an with this legislation wanted to keep the atmosphere of free women healthy by giving them personality. Because promiscuous young people harass the women in the streets and public squares (For this reason, see Sutūfī, 1414: 6/660<sup>1</sup>; Tabaranī, 2008: 5/216<sup>2</sup>)

Some commentators seek to explain the meaning of "Yu'rafana" alongside the goal of the veil for the recognition of a free woman from the non-free one, meaning that it is not intended for a woman to know who she is (Cf. Ibn Aṭṭīyah, 1422: 4/399)<sup>3</sup>.

### 7-3. The boundary between the veiled women and the naked ones

But the most interesting change in interpretation is the general form of the verse. Accordingly, the demarcation includes non-free women. That is to say, the content of the verse is separating the evil persons from chastity women, whether they are free or slaves. According to this rare interpretation, Yu'rafana has a more general meaning. As an example of Nuhās quotes the meaning from Muhammad ibn Yazid (Nuhās, 1421: 3/223)<sup>4</sup>.

١. «لأن الناس كانوا يومئذ يمازحون الإمام و لا يمازحون الحرائر، و كان المنافقون يمازحون الحرائر، فإذا قيل لهم في ذلك، قالوا: حسينا أئهن إماء. فأمر الله الحرائر بهذا النوع من الستر قطعاً لأعداء المنافقين» قال السيوطي: «أخرجه ابن أبي شيبه عن أبي قلابه: «و مرت جارية بعمر عنه متقنة، فعلاها بالدرّة و قال: «يا لكاع، أنتشبهين بالحرائر، ألقى القناع»

٢. قال السيوطي: «أخرجه ابن أبي شيبه عن أنس رضي الله عنه و ذكره».

٣. «على الجملة بالفرق حتى لا يختلطن بالإماء، فإذا عرفن لم يقابلن بأذى من المعارضة مراقبة لرتبة الحرية، و ليس المعنى أن تعرف المرأة حتى يعلم من هي، و كان عمر إذا رأى أمه قد تقنعت قنعتها الدرّة محافظة على زى الحرائر».

٤. «يعرفن بالستر والصيانة»

In Majma' al-Bayān, Ṭabrisī also pays attention to these two types of meaning, one in the first and another in the third meaning. It's free and dignified to have veil. In fact, it is a more humane interpretation of the truth and gender of women and not to deny women's character, but to prevent abuse of women as cited by Jaba'ī (Tabrisī, 1993: 8/580), or some commentators such as Khaṭīb (See Khaṭīb, 1424: 11/752; Hawwā, 1424: 8/4481)<sup>1</sup>.

#### 7-4. Identification of dignified women from the bitch one in the range of free women.

In the lower level, this semantic evolution has been occurred in the women's domain. Some commentators have said that, for instance, Mughniyeh wrote: "The Muslim women were used to exit from their houses with bad covering, just as the behavior before Islam, the Ignorance Age."<sup>2</sup>

So God asked the Prophet (PBUH) to order women to observe their hijab. The sentence "to be known not to be harassed" means women who have hijab are known with modesty and self-preservation. Hijab is a veil between the faithful women and the evil men. (Mughniyeh, 1424: 6/240; Marāghī, nd: 22/37-38)

Sheikh Zadeh, in defining this sentence says that some say: "It is to recognize the corrupted people who harass women who go out for defecation

in the night" (Sheikh Zadeh, 1419: 6/663-664)<sup>3</sup>.

Khafaji has said "His saying that means (Khafajī, 1417: 7/511-512; Gonābādī, 1965: 3/256).

Ālūsī writes, "The verse after the expression of the mood of those who harassed the Prophet (PBUH) states another example of these issues and orders to those who are offended by this group to cover themselves well (Ālūsī, 1415: 11/263-265)<sup>4</sup>.

Therefore, in the jurisprudence of two sects, it is not necessary for slaves to have hijab, but if she is a Muslim, it is necessary to prevent her covering or if not severe, it will be necessary to prevent the nakedness of the public as opposed to public modesty, though the nudity of slaves is against the public chastity, which indicates that the issue of hijab is not the observance of public decency, and if it is the public modesty and veiled women were the problem, there is the same difficulty about them. Though some jurists and interpreters have said about the slave women, though they are not obliged to have hijab, it is not allowed to look at them with passion<sup>5</sup>.

But the issue of looking is contrary to the obligation to hijab, and the ruling of looking the the maid of other men is allowed, that is one can look at the head, face, legs, chest and arms of the maid... (Ālūsī, ibid.)

٣. «قيل في زناه كانوا يتبعون النساء إذا برزن بالليل لقضاء

حوائجهن فيغمزون المرأة فإن سكنت اتبعوها وإن زجرتهم انتهوا عنها.. فتشكون ذلك لرسول الله(ص) فنزلت هذه الآية...»

٤. «روى عن غير واحد... و كان في المدينة فساق يتعرضون للإماء و ربما تعرضوا للحرائر فإذا قيل لهم يقولون حسبناهن إماء فأمرت الحرائر أن يخالفن الإماء بالزوى و التستر ليحشمن و يهين فلا يطمع فيهن...»

٥. «قال القهستاني: منع النظر من الشابة في زماننا ولو بلا شهوة»

١. «و من سدّ الذرائع ألا يعرض المؤمن نفسه للشبه، وألا يدع

سبيلا لقالة السوء فيه، بل ينبغي أن يتجنب مواقع التهم، حتى لا يتعرض للأذى، ويعرض غيره للوقوع فيه»

٢. «فقد كانت المسلمات في أول الإسلام يخرجن من بيوتهن SAFRAT MIBDALAT ALI' EDAE AL-JAHALIYAH»

**7-5. Softening and thickening the hijab**

Another change in the meaning of hijab is the softening or thickening the hijab in different eras among Muslims. In an era, the issue of covering a woman to the extent of the exception of one eye was raised, and in a period the exception of the face and hands and feet was explicitly emphasized (See Kulainī, 1365, v.4, p.345; Fadlullah, 1419: 16/303)<sup>1</sup>.

Some have spoken of good and dignified clothes and naked women have been stripped (Khaṭīb, 1424: 11/751) and some contemporary commentators have spoken of the need for the government to intervene in forcing the hijab, and this is the reason why in the commentators' understanding of the meaning of hijab, which had an individual and personal form, how it has become a social issue (eg. Hejāzī, 1413: 3/118)<sup>2</sup>.

But this issue of opinion and compulsion is a point of contention, and apart from the issue of compulsion and the need to cover free women, it is a matter of public decency, which will be examined in the next discussion.

١. «و لم يثبت من الروايات الأمر بالنقاب بحيث يكون ساترا للوجه، وقد نستطيع استيعاء جواز كشف الوجه والكفين مطلقا من خلال التأكيد على حرمة سترهما في حال الإحرام، لأنه الحالة التي قد يتأكد فيها الستر إذا كان واجبا، فالكشف لا يتناسب مع طبيعته الأجواء الطاهرة التي يراد للحاج أن يبتعد فيها عن مواقع الإغراء، مما يجعلنا نستوحي أن هذا الأمر الجائز بطبعه في الوضع العام، أصبح واجبا في حال الإحرام كي تعانى المرأة من حرارة الشمس في وجهها، ما يعانیه الرجل من حرارتها في رأسه، في ما ورد به الأثر: «إن إحرام المرأة في وجهها وإحرام الرجل في رأسه».

٢. «فموضوع الاختلاط والتبرج والانحلال الخلقي العام في طبقات الشعب داء استثنائي، و فساد عم، لم يعد يكفيه وعظ و إرشاد، و إنما هو في حاجة إلى قوة السلطان و صولة الحاكم الذي يدين بعلاج القرآن».

**8. Dignity of Women or Maintaining the Chastity of Society or Both**

One of the important issues in understanding the verse and discovering the divine meaning in philosophy is the ruling on hijab and why it is legislated. It has been said before that the subject of hijab is addressed to Muslims and believers. On the other hand, the interpretation of this ruling by all the commentators of the two sects is to create a boundary between chaste and non-chaste women. A border where, like the city of Medina, it recognizes the existence of other people. This issue becomes clear when other aspects of this ruling are also identified. The following is evidence of the issue.

1. In all the jurisprudential books and commentaries that have examined this verse, no one has said that the ruling of this verse also includes non-Muslims, that is, it has been assumed that there are other people in the Muslim community to whom this commandment is not addressed and no one said when this verse was revealed, the Prophet announced such a ruling is for the People of the Book or the polytheists and all the tribes of the people of Medina, or with the power the prophet had he did not ask the Muslims to issue this ruling at the level of all the inhabitants and the people of desert and those who entered this city from outside Medina.

2. From a jurisprudential point of view, the obligation of divine rules is a branch of accepting religion and believing in it. When one of the People of the Book, who is the same as the People of Dhimma and whose religion is recognized, is no longer obliged to follow the rules of Islam. For this reason, the non-Muslims who lived in Medina did not follow this ruling and it is not mentioned in the commentary and

jurisprudence that the verse included them. Especially since it has explicitly stated this ruling: It is addressed to the wives and daughters of the Prophet (PBUH) and the believers. As narrated by Ibn Kathīr from Sufyān al-Thawri (Ghasemi, 1418: 8/113)<sup>1</sup>.

That is, when the adornment of Muslim women should be worn, it means that some People of the Book who wore this adornment did not wear it.

**3.** This ruling is intended to define the boundary between believing women and those who do not want to have this commitment, and to ensure the security and dignity of faithful women (Marāghī, nd: 22/37-38; Shukānī, 1414: 4/350). Therefore, there were groups in Medina, even though they were from Muslim tribes and nomads, and they entered Medina, but they did not observe this rule, and when they were told, according to some narrations: (See: Hurr Āmilī, 1372: 20/206).

Even if they were informed of this ruling, it would still be of no use. Even in the time of Ṣādiqayn (AS) and more than a hundred years after the revelation of the Qur'an, they still did not have the correct cover and other people asked about the ruling to look at them. In that case, this group is also an exception.

**4.** Maids were another group, because the revelation of this verse was in the context of rejecting the excuses of those who used to abuse Muslim women under the pretext of being slave, in which case the verse was revealed to say that you should cover your wives well. This issue is so common that in the jurisprudence of the two sects, the slaves should not have this cover so as

not to be mistaken with others (Qurṭubī, 1364, v.14, p.244; Ibn Ashur, 1420: 21/328-329).

Therefore, some commentators believe in it (see Ibn Arabī, 1408: 3/1586; Ibn Āhūr, 1420: 21/328-329)<sup>2</sup>.

Some contemporary commentators have referred to the issue of preventing corruption and have said that when the wise Shari'ah forbids harassing believers by mentioning a reason such as hijab, then the rule of cooperation on establishing the goodness and killing corruption, or the title of repelling corruption, requires that the principle of this cooperation be provided (Ibn Āhūr, 1420: 21/328-329)<sup>3</sup>.

**But first:** If such an issue was raised, it should have been raised among the early Muslims as well, and jurists and commentators interpreted this verse in this way. The fact that the jurists have excluded the three groups is itself a proof that, in their view, such a corrupt repulsion was not necessary.

**Second:** Assuming that the issue of hijab includes the prohibition of evil, it depends on the fact that the reason for forbidding evil, as it includes the elimination of corruption, includes the repulsion of corruption, while this issue of the verse forbidding evil is the subject of much controversy of many jurists.

٢. «و كان لبس الجلباب من شعار الحرائر فكانت الإماء لا يلبسن الجلابيب. وكانت الحرائر يلبسن الجلابيب عند الخروج إلى الزيارات ونحوها».

٣. «أتبع النهي عن أذى المؤمنات بأن أمرن باتقاء أسباب الأذى لأن من شأن المطالب السعي في تذليل وسائلها كما قال تعالى: «وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا» [الإسراء: ١٩]. وهذا يرجع إلى قاعدة التعاون على إقامة المصالح وإماتة المفساد. وفي الحديث: «رحم الله والدا أعان ولده على بره». وهذا الحديث ضعيف السند لكنه صحيح المعنى لأن بر الوالدين مطلوب، فالإعانة عليه إعانة على وجود المعروف والخير...».

١. «لا بأس بالنظر إلى زينته نساء أهل الذمة. وإنما نهى عن ذلك لخوف الفتنة، لا لحرمتهم. واستدل بقوله تعالى: «وتساء المؤمنین».

Thirdly: The meaning of the verse is at most about trying not forcing; and trying is to express and invite, and not for performing and obliging others. The meaning of command and prohibition refers to expression and elimination; because the necessity of establishing individuals and communities will cause chaos. The meaning of the verse is not used in the dignity of the government either. The maximum implication of this rule is for the family. For this reason, this commentator, in explaining the sentence, refers to the issue of demarcation between the free and the non-free, and that the order of Umar was not followed after him (Ibn Āahūr, 1420: 21/328-329)<sup>1</sup>.

For this reason, these points about not covering the heads of non-free women in society show that the issue of hijab does not return to the general chastity of society, otherwise the holy legislator in the age of revelation and after that must oblige everyone to hijab. As mentioned before, the legislation of hijab has a specific territory for the protection of women, and in the interpretation of the ruling, the same principle has been explained in preserving dignity and preventing harassment (to some extent), and in the interpretation of this verse and the verse of Nūr, there is no talk of public decency to show the obligation of the government.

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١. «و الإشارة بذلك إلى الإدناء المفهوم من يُدَيِّنُ، أي ذلك اللباس أقرب إلى أن يعرف أنهم حرائر بشعار الحرائر فيتجنب الرجال إيذاءهن فيسلموا و تسلمن. و كان عمر بن الخطاب مدة خلافته يمنع الإمام من التمتع كيلا يلتبس بالحرائر و يضرب من تتقنع منهن بالدرة ثم زال ذلك بعده»

## CONCLUSION

It has been said that the issue of women's hijab is one of the indisputable rules of the Qur'an, which is mentioned in Surah Nūr and Surah Ahzāb, and based on it, narrations from the two sects have been quoted in its interpretation and understanding, and have been discussed by commentators and jurists. The atmosphere of the age of revelation has suffered from a kind of nudity due to poverty, normalization of nudity, the existence of prostitute maids and non-Muslims of the People of the Book and polytheists, and this has provided the background for the revelation of this verse and attention to the importance of hijab.

On the other hand, the legislation of the ruling was in the penultimate period of the life of the Prophet (PBUH) and about eighteen years after the Bi'thah of the Prophet (PBUH) and the ruling of hijab has been issued to Muslims and believers, and although various causes of revelations have been quoted, but it can be realized that the issue of the revelation of the verse was to teach Muslim women to gain identity, preserve their personality and prevent harassment.

In the explanation of the ruling, which is mentioned in the Qur'an with the word "Dhālīka", the reason for its necessity is to identify the humane status and preserve the dignity of women, and on this basis, the issue of preventing their persecution has been raised. This issue becomes clear when other aspects of this ruling are identified. For example, in all the jurisprudential books and commentaries that have examined this verse, no one has said that the ruling of this verse includes non-Muslims; that is, it is assumed that there are people in the Muslim community who do not have

this commandment and address to them, and no one said that when this verse was revealed to the Prophet (PBUH), he announced such a ruling to the People of the Book or the polytheists and all the tribes of Medina.

From the jurisprudential point of view, the divine rules are a branch of accepting their religion and belief. For this reason, the non-Muslims living in Medina did not follow this ruling, especially since the verse explicitly states that "women" means the daughters of the Prophet (PBUH) and the believers. On the other hand, with the revelation of the verse and the attention of the Companions and Sahabah to the words of revelation, the atmosphere of Medina society was changed, because such a readiness to accept the ruling was provided by the gradual legislation and the passage of time after the revelation and was welcomed by Muslims.

It is also a privileged point to state the reason for being bound to the goal of identifying and not harassing women. Of course, on the assumption that the concept of "Dhālīka" is not in the position of expressing wisdom, and if it is in the position of wisdom, the issue of hijab will be a suggested thing based on the protection and dignity of women (Yu'rafana) and creating psychological security and prevention of sexual harassment "falā yu'dhayna", but if it is a cause, then the ruling of Surah Nūr is also bound to this cause. Because it is historically in the first place.

Another point is in the meaning of the Jilbāb that has been shown, this word does not have a fixed meaning, but the whole point is to observe the cover on the garment that covers the adornment of the woman from the head, chest and arms, like a cloak that is wrapped around the body and this

difference is not in its literal meaning, it is used as an example as a principle in different periods and various Islamic societies.

As the tent has had different forms. Another point is the evolution of the concept of the verse by the commentators from the first centuries to the contemporary period, how the commentators turned from the simple form of hijab to full coverage with clear educational and social goals, and if it is mentioned at the beginning of the demarcation between free women and slaves, this word Jilbāb and the word "Yu'rafana" have been developed semantically and it has been said that the philosophy of hijab and the meanings of this verse is to recognize the human status and preserve dignity for all women.

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## An Analytical Approach to the Issue of Distortion in the Holy Qur'an and the Testaments

رویکردی تحلیلی مندی به مسئله تحریف در قرآن کریم و عهدین

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### Abstract

*One of the important principles when studying religious texts, and especially interpreting sacred texts, is to pay attention to the historical debates on whether or not the sacred text has been distorted in the course of history. In other words, to what extent are these texts valid? Shiite and Sunni scholars have raised the issue of the Qur'an's immunity from distortion and falsification in their interpretations, which is in opposite to the view of Western scholars on the issue of distortion in the Testaments. Based on a qualitative method with a content analytical approach, this research examined the reasons for the distortion or non-distortion of the Holy Qur'an and the Testaments, in line with an investigation into the issue of distortion and its dimensions. Findings show that the distortion of the Qur'an may be considered only in terms of meanings while it is completely different in the Testaments. In fact, the problem of making Testaments by humans and the historic disappearance of the Torah and the divine Bible prove that we should speak of their falsification, not distortion.*

**Keywords:** Distortion, Analytical Approach, Holy Qur'an, The Testaments.

محمدشستا بدر<sup>۱</sup>

### چکیده

یکی از مبانی مهم در بررسی متون دینی و به ویژه تفسیر متون مقدس، توجه به این بحث تاریخی است، که آیا متن مقدس در گذر تاریخ دچار تحریف شده است؟ به بیان دیگر، این متون تا چه اندازه از اعتبار برخوردار هستند؟ مفسران شیعی و اهل سنت در عنایت به این نکته اساسی در تفاسیر خود، بحث سلامت قرآن از تحریف را مطرح کرده اند، که در نقطه مقابل نگاه محققان غربی به مسئله تحریف در عهدین است. در این پژوهش که به ابتدای روش کیفی و با رویکرد تحلیل محتوا بررسی شد، با توجه به بررسی محتوایی مسئله تحریف و ابعاد و انواع آن، به بررسی دلایل تحریف پذیری یا تحریف ناپذیری قرآن کریم و عهدین پرداخته است، و این نتیجه حاصل شد که تحریف در قرآن تنها از حیث معنوی امکان پذیر است؛ اما تحریف در عهدین بحثی متمایز است؛ چرا که اساساً با توجه به بشری بودن و به اصطلاح دست ساز بودن عهدین و مفقود شدن تورات و انجیل الهی، به جای تحریف در عهدین فعلی باید قائل به جعل شد.

**کلمات کلیدی:** مسئله تحریف، رویکردی تحلیلی مندی، قرآن کریم، عهدین.

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## Introduction

After the revelation of the Holy Qur'an, which included the teachings and generalities of guidance and the Shari'a, as well as the Bi'thah of the Holy Prophet of Islam (PBUH) who called people to that Shari'a, and caused the expansion of religious teachings, which gradually went beyond the Islamic and international borders. In the meantime, and due to the extent of last religion, one of the ways to confront the religion of Islam, called distortion, was proposed.

In this research, an attempt is made to answer this general question, which: Has the Holy Qur'an, which was presented to humanity by the Prophet Muhammad (PBUH) and performing its instructions has been considered the guarantor of the happiness and prosperity of all human beings in this world and the hereafter, has been distorted like the Testaments throughout history?

Accordingly, in this study, first the distortion or non-distortion of the Holy Qur'an in the original Islamic sources is examined; this issue is then addressed in the Testament - the Jewish and Christian Bible.

## 1. Generalities of Research

### 1-1. Lexicography of Tahṛīf

The word Tahṛīf i.e. distortion is derived from the root "ḥarf" meaning the side, corner and around of something (Ibn Fāris, 1404: 2/42). In general, Tahṛīf is to incline, to take aside, to move away from one's position and to change (ibid: 43), and in other words, to deviate and incline it in another direction (Mustafawī, 1430: 2/199). According to a definition in this regard, the Tahṛīf is taken from "Taḥarruf" and "Iḥtarafa", which means deviated from it. Thus, "distortion of the thing" means restoring the shape and form of something; as in "distortion of

the pen". the meaning of shaving and deforming the pen is meant (Rāghib Isfahani, 1412: 229). On the other hand, the "Muḥarraf" pen means a pen that is shaved in this way and has a crooked cross section (Khorramshahi, 1992: 86). But "distortion of the word" means to put the word on a possible meaning; while it has two aspects and two meanings (Rāghib Isfahani, 1412: 229); in other words, put it in a corner of probability; so that it can be carried in two ways, which is to bear the explicit word; that is, after the meaning of that word was known, he diverted it from its explicit meaning (Qarashī, 1992: 2/121). The Holy Qur'an says:

"Are you then eager that they should believe you, though a part of them would hear the word of Allah and then they would distort it after they had understood it, and they knew [what they were doing]?" (Baqarah: 75)<sup>1</sup>

A group of them - the Jews - hear the word of God; then, after knowing and reasoning, they distort it from its rightful position. In other words, distortion in such cases is a change of meaning or interpretation of speech in a non-real meaning; but the place of speech is verbal or spiritual; in the sense that sometimes it is possible to change the concept and meaning by changing the word or moving it; as Allameh Ṭabrisī writes about the following verse: "Those who change words from their context..." (Nisā': 46)<sup>2</sup>

They interpret it on a concept other than what has been revealed, and change the attribute of the Prophet; therefore, the distorter distorted it in two ways:

١. أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ.  
٢. «يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ».

1. with incorrect interpretation;
2. with change and transformation (Ṭabrisī, 1993: 2/121).

Accordingly word distortion or speech distortion means changing the meaning by using addition and reduction. changing and shifting the appearance of words or changing the meaning by misinterpretation (Jawādī Āmulī, 2005: 17).

In general. distortion can be examined in two terms: lexical and idiomatic; Also. the term distortion includes verbal and spiritual distortion (Ma'refat, 2007: 11-14). which is explained below.

## 1-2. Typology of Taḥrīf

In a general division. distortion can be divided into the following two types:

### 1-2-1. Verbal Taḥrīf

This distortion means interfering with the structure of the words and phrases of the Holy Qur'an. which Allameh Tabataba'i considers as changing the position of the words - meaning the beginning and ending or deleting and adding the word - (Tabataba'i, 1997: 4/364).

The author of "Al-Manār" writes in a similar definition: The meaning of word distortion is to precede and end a word or to change one word into another word. or to hide it. or to increase or decrease the word (Rashid Reza, 1414: 6/282).

### 1-2-2. Types of verbal Taḥrīf

There are different types of word distortion. one of which is as follows:

1. Distortion of Arabization (*harakāt*)
2. Distortion in words
3. Distortion in verses
4. Distortion through adding
5. Distortion through deleting (Khoei, 1430: 255).

Also, according to another classification. the following types are expressed for verbal distortion:

1. Local distortion;
2. Distortion in Qur'an recitation;
3. Distortion in the way words are pronounced;
4. Distortion with the word conversion;
5. Distortion through adding;
6. Distortion through deleting (Ma'refat, 2007: 11-14).

In general. in verbal distortion and its types. the focus is on "distortion through deleting" (Ibid., 2009: 1/312) and "distortion through adding"; of course. no one denies the possibility of adding letters or changing some of the movements in the Qur'an; also. there is a difference in the way of reciting some verses to the extent that the recitations have reached seven or ten types (Khorramshahi, 1992: 86); but such a situation does not mean harming the immunity of the Holy Qur'an; however. a group of Akhbārī narrators. the Shiite sect. such as the Muhaddith Nūrī. as well as a Sunni sect called Ḥashwīyah<sup>1</sup>. consider this kind of distortion to be a real thing (Ibid: 88).

Regarding "distortion through adding". none of the Muslims - both Shiites and Sunnis - don't believe in adding to the words or verses of the Holy Qur'an (Ja'farian, 2003: 11).

Of course. the addition of a word or words other than the Qur'an existed before the unification of the Maṣāḥif among the Maṣāḥif of the Aṣḥāb; but after the monotheism and unification of the Maṣāḥif and also the compilation of

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1. This sect. which is one of the Sunni extremist groups. considers the intellect invalid and heresy (Ibn Abi al-Hadīd, 1404: 6/374). They turned to fabricate hadiths for supporting their false beliefs. and then considered such hadiths a means to reach their goal. (Shoushtarī, 1988: 109)

the Qur'an as it was popular among Muslims. this issue has not been raised (Khoi, 1430: 199).

It is necessary to state that the Hashwīyah believe in "distortion through adding"; as narrated from Ibn Mas'ud Sahabi. that Surah Al-Fātiḥah and Mu'awwazatayn are not part of the Qur'an and are not included in his special Muṣḥaf. or 'Ajarida - a group of Khawārij - believe that Surah Yūsuf is not part of the Qur'an and it is not permissible for them to say such a love story is a part of divine revelation (Ma'refat, 2007: 22). Such a thing is while if one claims that in the current Mus'haf. non-Qur'anic passages and man-made words have been found and are hidden among its main verses and surahs. it means that man has been able to make a speech similar to the Holy Qur'an. which is indistinguishable from other verses in terms of structure and content; as a result. the challenge of the Qur'an has been collapsed and its miracle cannot be understood.

Therefore. in view of such a limitation. someone who is familiar with the principles and teachings of the Qur'an. does not consider the possibility of the literal distortion of the Qur'an through adding some words or letters reasonable and does not accept it (Jawādī Āmulī, 2005: 20).

### 1-2-3. Spiritual (semantic) Taḥrīf

This type of distortion means interpreting the opinion in an unreasonable way. or improper interpretation of the verses of the Qur'an in accordance with different views and opinions. which has occurred in the history of interpretation of the Qur'an by most theological and even jurisprudential schools (Khorramshahi, 1992: 86). In this type of distortion. it is tried to misinterpret the main concept and the intended purpose of the speaker

and deviate it from the correct path and towards a concept that is on the margins of the main meaning (Khoi, 1430: 215).

This kind of distortion that has taken place about the Holy Qur'an is reflected in the Qur'an itself about the past book and has also been announced in the "Nahj al-Balāghah" of its occurrence in the time of Imam Ali (AS) and the future [Baqarah: 2; Nisā': 46] and (Nahj al-Balāghah: Sermon 17).

### 1-2-4. Evidences of spiritual Taḥrīf

Among the evidences that can be considered for the occurrence of spiritual distortion in the Holy Qur'an are the following:

1. The repeated warning of the Holy Prophet (PBUH) about the danger of interpreting upon ones opinion; including the following famous narration:

Whoever interprets the Qur'an according to his own opinion. has prepared himself for the fire (Sadūq, 2006: 2/198).

2. The order of Imam Ali (AS) to Ibn Abbas Sahabi; when Imam sent him to talk to the Khawārij. told him: Do not argue with them by the Qur'an; because the Qur'an has different aspects. You say something and they say something else in response and it cannot be concluded; but argue with them through tradition. since they will no longer escape the tradition - due to its intercession and frankness. (Nahj al-Balāghah: a 77).

3. The frequency of claimants of interpretation based on the sensual desires of its commentators; also. Imam Bāqir (AS) blamed Qatādah - one of the general commentators and one of the followers - for adopting the same method (Kulaynī, 1986: 8/485).

4. The difference of Muslims into seventy-three sects; most of these sects consider the base their beliefs on the

verses of the Qur'an. The result is that the interpretation upon one's opinion, in spite of its condemnation and its losses, cannot damage the credibility of the Qur'an; because it is considered something outside the identity of the Qur'an; therefore, the writers of the holy Qur'an are always ready to protect its supreme and vital knowledge. (Jawādī Āmulī, 2005:19-18).

## 2. Evidences of the immunity of the Holy Qur'an from Tahrif

### 2-1. Qur'anic reasons

Among the verses that explicitly indicate the soundness of the Holy Qur'an and its non-distortion, the following verses can be mentioned:

#### 2-1-1. Verse of Hifz (protection)

"Indeed, we have sent down the Qur'an and we "protect" it. (Hijr: 9)

In this verse, God Almighty has spoken of His protection and has declared it with sentences that are full of emphasis. This verse, which has been emphasized by our connected pronouns of Wī, the emphasis L, the repetition of "Inna", the Khabar Ismīyyah and the precedence of the subject to the object, in order to reject the denial and mockery of the opponents protects the expression of the truth and stability of the Qur'an in various forms and aspects from distortion, conversion, excess and loss. In other words, the demons of jinn and humans cannot add any falsehood to it or diminish anything from truth (Hosseini Shah Abdolazim, 1984: 7/86; Feyz Kashani, 1415: 3/102); because in another verse, God Almighty says: "Falsehood cannot come at it from before it or from behind it. (It is) a

revelation from the Wise, the Owner of Praise." (Fussilat: 42)<sup>1</sup>

On the other hand, the word "dhikr" means the Holy Qur'an; because in the Qur'an, truth and falsehood, happiness and cruelty, good and evil, obligatory and forbidden, the world and the hereafter and everything that needs to be mentioned are mentioned; in a way that human beings have been reminded of.

One of the evidences of this claim is a part of one of the Qur'anic verses, which says: "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)<sup>2</sup>

Since God - in this verse - has not placed any restrictions on the preservation of the Qur'an, it becomes clear that the divine holy essence is the guardian of the Qur'an in every way; also, since God is an infinite deity; therefore, the preservation of the Qur'an - in every way - will be endless (Najafi Khomeini, 2019: 9/27).

#### 2-1-2. The verse negating the false

"Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture, falsehood cannot approach it, at present or in future, a [revelation gradually] sent down from One all-wise, all-laudable." (Fussilat: 41-42)<sup>3</sup>

This verse, like the previous verse, states the argument for the non-distortion of the Holy Qur'an. In this

١. «لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ».

٢. «وَأَنْزَلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ».

٣. «إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ \* لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ».

verse. the word "book" is the same as the Qur'an. which is described by three descriptions: "Aziz". "no false in it" and "revealed from a Wise God". Accordingly. the first two descriptions - each - as follows point to the non-distortion of the Qur'an independently. because the word "Aziz" means invincible and impenetrable; while distortion is a kind of failure and permeability. Also. the word false - meaning the opposite of right - refers to something that is not stable and is prone to corruption and destruction; therefore. God says: "there is no false in the Qur'an." Therefore. it denies any change in the Qur'an.

The third description also indicates that the Holy Qur'an cannot be distorted and changed; for it is sent down from God. the Wise and the Praised; whose deeds are purposeful; therefore. if the Qur'an is distorted. it is inconsistent with Wisdom of God (Najarzadegan, 2005: 24).

### 2-1-3. Verse of Raṣād

“(He is) the Knower of the Unseen. and He revealeth unto none His secret. Save unto every messenger whom He hath chosen. and then He maketh a guard to go before him and a guard behind him. That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings. and He keepeth count of all things.” (Jinn: 26-28)<sup>1</sup>

This verse. like the previous verse. states the argument for the non-distortion of the Holy Qur'an. The phrase «فانه يسلك من بين يديه ومن خلفه رصداً»

indicates that the divine revelation from the moment it is issued from the source of revelation until it reaches the people and also through its revelation until the recipient of the revelation. it is safe from any theft and change; but its immunity from the time of issuance until it reaches the Messenger of God. if there is no reason other than the phrase «من خلفه». this sentence is enough. Also the reason for the immunity of divine revelation when receiving it from the angel of revelation is so that he knows him and does not err in receiving revelation. and also his immunity in preserving divine revelation is in such a way that He preserves it as it was revealed and its immunity in conveying to the people is immune from any kind of seizure due to the phrase

«ليعلم أن قد أبلغوا رسالات ربهم»

(Tabataba'i, 1997: 20/57).

Therefore. the Holy Qur'an is under divine supervision and care from the stage of perception to the stage of communicating to all people - in all ages; therefore. the possibility of distortion in the Qur'an requires that this care has been done incompletely or outside of divine knowledge. It is impossible to assume such things about God the Wise (Jawādī Āmulī, 2005: 73). As a result. the Holy Qur'an has been under divine supervision and care from the stage of receiving it until it was communicated to the people by the Prophet throughout the mission of the divine prophets. and its immunity is guaranteed by God.

### 2-2-. The verse of extinguishing the divine light

“They desire to put out the light of Allah with their mouths. but Allah will

١. «عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا» إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْئَلُكَ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصَدًا \* لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَ أَحَاطَ بِمَا لَدَيْهِمْ وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا.

perfect His light though the faithless should be averse.” (Saff: 8)<sup>1</sup>

This verse can be considered to prove the sanctity of the Holy Qur'an from distortion; because God Almighty has introduced the Qur'an as "light" [Mā'idah: 15].

On the other hand, the meaning of the verse indicates the will of the malevolent towards the Holy Qur'an, which is one of the most prominent examples of the will of the malefactors about light of Qur'an is destroying the Qur'an, which has been pursued in various ways. At the same time, the Qur'an is the light that will illuminate the world transformed into another world even after the sun goes down; because the Hereafter, like the world, is clear with the truth of the Qur'an.

So this verse - on the one hand - states that the enemies of the Qur'an have sought to distort the Qur'an with the desire to increase or decrease it, and on the other hand, it proves that the demands arising from their desire will never be fulfilled; because God will protect his light - the Holy Qur'an - (Jawādī Āmulī, 2005: 69-7).

### 2-3. Narrative reasons

Regarding the non-distortion of the Holy Qur'an, we can refer to several hadiths from the Prophet (PBUH) and the Ahl al-Bayt (AS), some of the most important of which are stated below:

#### 2-3-1. Hadith Thaqaalayn

The Holy Prophet of Islam (PBUH) says in a famous narration:

١. «يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِيرٌ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ».

“I have left to precious things among you. If you hold them firmly, you will never be misled. They are the Book of Allah and my Family, Ahl al-Bayt. They do not separate from each other until they will come to me on the *Hawd* (of Paradise)”. (Sadūq, 1385:1/68)<sup>2</sup>

According to this noble hadith, adherence to the Qur'an and Ahl al-Bayt is considered obligatory; therefore, if the Qur'an is distorted, it is not possible to be sure that the Qur'an is a guide. Allameh Tabataba'i writes how to prove that this hadith has not been distorted: "Many news have been narrated from the Prophet, who refer to the Qur'an during seditions and problems, as well as the hadith of Thaqaalayn, which has reached us through Shiites and Sunnis in succession; these two categories of news are the reason for the non-distortion of the Qur'an, because the matter of relying on a distorted book and denying misguidance to those who cling to it are not compatible with each other." (Tabataba'i, 1997: 12/107)

Ayatollah Jawādī Āmulī, in emphasizing this theme and in the context of the points that can be deduced from this hadith, believe:

1. The Qur'an is *Thiqal Akbar* and this shows the high and important position of the Qur'an among the Islamic Ummah.

2. Considering that the address of this hadith covers the entire Islamic Ummah until the Day of Judgment, it is a proof of the legitimacy and eternal health of the Qur'an; because a distorted book cannot be cited.

3. Accompanying the Qur'an with Ahl al-Bayt - until the Day of

٢. «إِنِّي تَارِكٌ فِيكُمْ التَّفَالِينَ مَا إِن تَمَسَّكُمْ بِهِمَا لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِترَتِي أَهْلَ بَيْتِي وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ».

Resurrection - and not separating them from each other until they enter the Prophet in the pool of Kuthar means that the Qur'an retains its originality and legitimacy. and despite such a feature. there is no room for the possibility of distortion in it (Jawādī Āmulī, 2005: 98-99). Therefore. this hadith is a complete and conclusive proof on non-distortion of the Qur'an; as he proves. if the Qur'an is distorted. not only will the Qur'an be invalidated. but also the narrations of the Ahl al-Bayt (AS) cannot be relied upon; because according to this hadith. the Qur'an and Ahl al-Bayt (AS) are two related arguments. whose fall from the authority invalidates the other (Javan Arasteh, 2008: 320).

### 2-3-2. Matching narrations with the Holy Qur'an

Other reasons for the soundness of the Qur'an and its non-distortion are the narrations that have introduced the Holy Qur'an as a measure of the validity of hadiths. to the extent that what is not in harmony with the Qur'an has been rejected. In this regard. the Holy Prophet of Islam (PBUH) says:

There is a truth for attaining any right that reveals that right. and to realize every right and truth. there is a light that guides it; so choose any hadiths that agrees with the Qur'an. and leave whatever disagrees with it. Accordingly. the extent and criterion of the accuracy and inaccuracy of narrations and hadiths is to agree with the Holy Qur'an; therefore. if the Qur'an has been distorted. it cannot be the criterion and measure of the correctness and invalidity of narrations and hadiths; for the appearances of the Qur'an can be considered as evidence when. first. it is proved the verse. which is considered as a scale. belongs to Qur'an. and there is no possibility that the verse is other than

God; Secondly. there is no possibility of deleting and abrogating the verses that are involved in the meaning and significance of the verses.

Therefore. such narrations indicates that according to the Infallible Imams (AS). the Qur'an in the hands of Muslims is the same Qur'an that was revealed to the Messenger of God (PBUH) and no distortion has been made in it; otherwise. it could not be a reference for distinguishing between true and false narrations for Muslims (Taheri Khorramabadi, 2006: 129-130). In addition. doing so means invoking "no authority". which is - rationally - ugly (Jawādī Āmulī, 2005: 102).

### 3. Hadiths denying Tahṛīf

Many narrations have been narrated from the infallible Imams (AS) that have approved the soundness of the Qur'an from distortion. either emphatically or implicitly; among the following narrations narrated by Ali ibn Salem from his father that in response to his question about the Holy Qur'an. Imam Ṣādiq (AS) said:

“Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty). for lo! it is an unassailable Scripture. falsehood cannot approach it. at present or in future. a [revelation gradually] sent down from One all-wise. all-laudable.” (Fussilat: 41-42)<sup>1</sup>

The question seems to be a doubt that has been raised in terms of increase and decrease in the Holy Qur'an; therefore. the answer of the Imam denies any change or distortion in the word of God (Taheri Khorramabadi, 2006: 135).

١. «إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ \* لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ».

### 3-1. Historical reasons

The concern of the Holy Prophet (PBUH) to preserve and record the Holy Qur'an is a historical fact; because when he received the revelation, he repeated the verses out of eagerness to learn them, and immediately after receiving the revelation, he called the scribes of the revelation and the revealed verses were written by them, and more than thirty of these scribes have been mentioned in historical documents. In addition to encouraging Muslims to write the Holy Qur'an, the Prophet (PBUH) also encouraged them to memorize the Qur'an, and the issuance of dozens of narrations and the existence of hundreds of memorizers of the Qur'an during his lifetime and even after his death proves this claim.

It is also necessary to state that the interpretation and explanation of the verses has been one of the other efforts of the Prophet in preserving and protecting the Holy Qur'an. On the other hand, in addition to the efforts of the Holy Prophet of Islam (PBUH) to memorize and record the Holy Qur'an, the deep efforts of Imam Ali (AS) in learning the interpretation of the revelation of the verses and the efforts of the Companions to preserve and sanctify this divine book, is remarkable. (Jawādī Āmulī, 2005: 119-120).

### 3-2. Rational reasons

The human intellect clearly states that the possibility of any change and transformation is far from the sacred realm of the Holy Qur'an; because it is a book that has been taken care of by a great and cultured nation since the first day, and it has always been considered sacred, and finally, it has been carefully and respectfully honored, and it has not been distorted. On the other hand, the Holy Qur'an is the first reference of Muslims in all aspects of life - from

religious issues to political and social activities - (Ma'refat, 2007: 125).

This assumption is also accepted by all believers, that God Almighty created all beings, including man, for a wise purpose - to achieve perfection. Also, human perfection is realized in the light of free will and consciousness, and the scientific and internal capital of human existence is not enough to achieve that ultimate goal; therefore, it needs a special guide called revelation; in such a way that if this path of knowledge is not opened before man, the divine purpose will not be realized and this is against the wisdom of God.

Therefore, God Almighty, in order to achieve the purpose of creation in the context of human life, has always sent special guides with a set of insights and behavioral knowledge so that humanity can reach a level of readiness and intellectual maturity, who can accept the complete guidance plan and general plan of his life. On the other hand, based on the completion of the Shari'a and the cessation of revelation and the finality of prophecy, and given that the religion of Islam is the culmination of the divine religions and there will be no prophet or book after that, we are committed to the non-distortion of the Qur'an, which is the essence of the divine message; because the requirement of divine grace and wisdom in human destiny is that the last divine book of guidance will be protected from distortions, just as the reason for sending revelation is appropriate to maintain it (Saeedi Roshan, 2000: 201). The result is:

1. God the Wise has sent the Qur'an to guide mankind.
2. This book is the last heavenly book and its bringer is the last messenger of God.
3. The Qur'an provides humans with a complete plan of guidance and the

general plan of human life. and its distortion causes humanity to go astray.

4. This misguidance is incompatible with the divine essence of God and is contrary to the divine wisdom in guiding mankind; therefore. the non-distortion of the Qur'an is proved with the help of rational reasons (Shamkhi, 2011: 84-100).

### 3-3. The reason for repetition

Another reason for the immunity of the Holy Qur'an from distortion is its repetition from previous generations to the present day. In general. Muslims agree that the current Qur'an is a definite revelation and has been passed down from previous generations to the next generations. and this transmission has been done in various forms. including memorizing the Qur'an. its continuous recitation. and writing. Based on this repetition. Muslims believe that the current Muṣḥaf has reached them from the time of the Holy Prophet (PBUH) until today. and despite such a repetition. there is no room for suspicion of distortion (Jawādī Āmulī, 2005: 106); Because the Qur'an is consistent in every word and letter. Therefore. what is said in the context of distortion that such a word or sentence has been changed in the Qur'an. because it is not acceptable by narratives mentioned in this regard and is also contrary to the principle of the necessity of the repetition of the Qur'an. so it is rejected (Ma'refat, 2002: 449); as many Shiite and Sunni scholars have accepted such a view on the text of the Holy Qur'an (Khoei, 1430: 123).

### 3-4. The reason for the miracle

The miracle of the Qur'an has various dimensions. one of which. and perhaps the most important. is eloquence and rhetoric. which depend entirely on the

word and its meaning. On the other hand. the Holy Qur'an has challenged for its miracle and called the opponents to confront [Nisā': 82; Isrā': 88; Hūd: 42 and 13; Yūnus: 38]. that this group of verses - with determination - confirms the revelation and transcendence of the appearance. interior. word and meaning of the Qur'an from human understanding (Javan Arasteh, 2008: 135).

For this reason. this miracle contradicts any distortion; because distortion destroys the meanings of the Qur'an and disrupts the miraculous aspect of eloquence and rhetoric based on meanings and words; therefore. the miracle of the Qur'an. for which it has been challenged. is correct as long as it preserves its totality and integrity (Ma'refat, 2002: 116).

The result is that. given the current eloquence and rhetoric and the novel order of the Holy Qur'an. the possibility of any distortion is ruled out; because in this case. it loses its rhetorical and verbal miracle. which has always been considered by Muslim scholars (Ibid: 450-453).

## 4. Distortion in the Testaments

Before examining the issue. in order to be better acquainted with the Old and New Testaments. it is necessary to refer to an analytical explanation of the Testaments; because what is available are books that were written in later times and some of the teachings of the prophets are included in its contents (Ibid., 2007: 351).

### 4-1. The Old Testament

The Old Testament is a collection of 39 books. which are thematically divided into the following three sections:

1. Historical section: Contains 17 books. the first five of which are called the Torah or Pentateuch.

**2. Wisdom. Prayers and Poetry Section:** Contains 5 books.

**3. The section of the prophecies of the prophets:** includes 17 books (Tawfiqi, 2005: 50).

The history of writing these works dates back to the tenth century to the end of the second century BC. which was almost five centuries after the death of Prophet Moses (PBUH) (Ma'refat, 2007: 382). Accordingly, the Old Testament collection has been written over nine centuries based on popular anecdotes; also, the foundation of the five journeys attributed to Prophet Moses (PBUH) was compiled around the tenth century BC. then in later times some theology and traditions of the priests were added to it, and of course the compilation of books has continued for centuries (Bucaille, 1978: 25-28). On the other hand, in ancient times, people believed that Prophet Moses (PBUH) wrote the Torah; but new biblical studies show that the question of the origin of the Torah's journey is more difficult than initially thought; because the Torah has been created for generations; in other words, at first there were narrations, which the Jewish people transmitted orally to each other, then these narrations were written in several collections, some of which were about history and some about the rulings. Finally, in the fifth century BC, these collections were compiled into one book. However, there were many people who participated in this long and complex work and most of them have been forgotten by history (Shamkhi, 2011: 84-100).

In general, biblical scholars cite four basic sources for the Torah:

1. Elohim
2. Yahweh
3. Kohen
4. Book of Deuteronomy.

This indicates that the present five passages of the Torah have been combined and written from four different sources at very distant times. (Michelle, 2012: 32).

Also one of the most famous critiques of the Torah, which proves that the author of the Torah is not a divine prophet, is put forward by Baruch Spinoza (1632-1677), the Dutch rationalist philosopher, who in his book the "Theological-Political Treatise" doubts about the evidence that the Torah is attributed to Prophet Moses (PBUH); since he believes that the writing of the Torah must be years after Moses (Tawfiqi, 2005: 82).

Therefore:

**1.** The present Torah is not the book of Moses.

**2.** This book was written in Canaan or Jerusalem, not in the time of Moses, when the Israelites dwelt in the wilderness.

**3.** This book was written after the reign of David and before the prophecy of Ezekiel; that is, it was done about 500 years after the death of Moses (Zibaeinejad, 2003: 127).

It is necessary to state that the content of the Old Testament is of the same quality in the eyes of Muslim scholars; as Allameh Tabataba'i writes in a general summary: This Torah, which is valid among the Jews today, its document is not related to the time of Moses (PBUH) and its document was cut off in 50 years and leads to only one person and he is Ezra, whose character is unknown to us in the first place. Secondly, we do not know what the quality of his information, accuracy and contemplation was, thirdly, how reliable he was in quoting it, and fourthly, where he got what he collected in the name of

Asfār Torah. and what document he relied on to correct its mistakes. (Tabataba'i, 1997: 3: 485).

#### 4-2. The New Testament

A collection of New Testament books consisting of 27 books. which are thematically divided into the following four sections:

1. The Gospels: Consists of the four Gospels: Gospel of Matthew. Gospel of Mark. Gospel of Luke and Gospel of John. written by the Apostles - companions and followers - of Jesus (PBUH). in which they wrote the journey and words of the Prophet Jesus (PBUH).

2. Acts of the Apostles: Luke is the author of the third Gospel. which is written in the biography of the apostles. especially Paul the Apostle.

3. Letters of the Apostles: Contains a large number of epistles or letters. many of which were written by Paul to the early Christian groups.

4. Kashf: This book promises the progress of Christianity. which is why it is so important to Christians; in other words. John. who according to Christians was a young apostle. describes his old age dream in this work (Tawfiqi, 2005: 115-125).

Christian scholars generally agree that the purpose of these four writers was not to preserve the true life history of Jesus. but rather to propagate their religious beliefs; so they articulated what they found and gave themselves the right to change the content to suit their purpose; for this reason. the Gospel of Matthew and the Gospel of Luke have changed much of what they have taken from the Gospel of Mark. even the words of Christ. Therefore. this causes the Gospels to be considered unreliable in relation to the reports they give (Lufmark, 2006: 70).

#### 4-3. Summary

From what has been passed down through history as the history of the Testament. it is concluded that the main source of the Testament has not been survived. and what is available is a subset of it. which is the translations and part of the religious teachings. which is included in the narration of historical events; therefore. it is not possible to accept that the nature of these works are heavenly and divine. but they are distorted and transformed by humans.

#### 5. Distortion of Testament from the perspective of the Holy Qur'an

Distortion means change. which according to Muslim scholars has taken place in the Testaments. and the authoritative proof of this claim is the verses of the Holy Qur'an. some of which are mentioned here:

“Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah. then used to change it. after they had understood it. knowingly?” (Baqarah: 75)<sup>1</sup>

“Therefore woe be unto those who write the Scripture with their hands and then say. "This is from Allah." that they may purchase a small gain therewith. Woe unto them for that their hands have written. and woe unto them for that they earn thereby.” (Baqarah: 79)<sup>2</sup>

“And lo! there is a party of them who distort the Scripture with their tongues. that ye may think that what they say is from the Scripture. when it is not from

١. «أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ».

٢. «فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيْسَتْ بِهَا مِنْهُنَّ قَلِيلًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ».

the Scripture. And they say: It is from Allah. when it is not from Allah; and they speak a lie concerning Allah knowingly.” (Āli ‘Imrān: 78)<sup>1</sup>

“Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey; hear thou. and look at us" it had been better for them. and more upright. But Allah hath cursed them for their disbelief. so they believe not. save a few.” (Nisā’: 46)<sup>2</sup>

“And because of their breaking their covenant. We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.” (Mā’idah: 13)<sup>3</sup>

“And of the Jews: listeners for the sake of falsehood. listeners on behalf of other folk who come not unto thee. changing words from their context and saying: If this be given unto you.

١. «وَإِنْ مِنْهُمْ لَفَرِيقًا يَلُونِ السَّبْتِ بِالْكِتَابِ لِيَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ».

٢. «مِنَ الَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مَسْمُوعٍ وَرَاعَيْنَا لَبًّا بِالْسَبْتِ هُمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا».

٣. «فَبِمَا نَقُضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ».

receive it. but if this be not given unto you. then beware!” (Mā’idah: 41).<sup>4</sup>

After observing this group of verses. each of which. of course. in order to be understood more and better. needs to refer to the following interpretations. the following general results are obtained:

1. Spiritual distortion has been found in both heavenly books - the Torah and the Bible.

2. The Holy Qur’an accuses the Israelites of distortion in six verses.

3. From verse 41 of Surah Mā’idah and with the help of the narrations that caused the revelation. it can be concluded that the Jewish people have distorted the word of the Torah (Faryab, 2009: 139-148).

## CONCLUSION

Distortion in the view of religions is a multifaceted category that needs to be studied with regard to these dimensions; also in the religion of Islam and according to rational and narrative arguments. there is no possibility of verbal distortion in the Holy Qur’an; but spiritual distortion is possible through interpretation.

On the other hand. according to the historical documents and sound evidence of Western scholars. the Old Testament and the existing New Testament were not written by the divine prophets. the occurrence of change is a proven issue. which shows that what the Bible says in the Western world - Judaism and Christianity - is far from the Torah and the original Bible sent to the two divine prophets; therefore. instead of distortion of the Testaments. given their humanity. they can be considered forged in comparison with the true Torah and Bible.

٤. «وَ مِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتُواكَ يُخَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاخْذَرُوا».

## References

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## Layered Semiotics of Surah Takāthur

### نشانه‌شناسی لایه‌ای سوره تکاثر

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### Abstract

*At-Takāthur is one of the Meccan Surahs, which criticizes a part of the culture of the pre-Islamic society in terms of style and content. Like other Meccan Surahs it absorbs the audience to pay attention to Resurrection. A semiotic exploration of the signs of this surah, particularly its layered semiotics, reveals the messages behind its words and signs. In order to explain the first and apparent meaning of the verses, we analyzed the signs of this surah based on interpretive and literary sources. Findings show that in this surah on the horizontal axis, the choice of the words "Alhākum at-Takāthur" is reminiscent of a vain traditional behavior in the pre-Islamic era. This surah also considers visiting the graves with the intention of pride (extravagance) a fanatical approach to tribalism and a kind of irrational sanctification in pre-Islamic culture. On an intentional axis, the beginning words such as "Kallā" (the negative sign of the nexus-oriented) and "Thumma" (the connection of the nexus-oriented), "s" and "sawfa" refer to the condemnation and rejection of such useless behavior. These words also refer to the necessity of attention to a knowledge which will be occurred very soon.*

**Keywords:** Qur'an, Beginner, Sanctification, Takāthur, Visiting.

عباس اقبالی<sup>۱</sup>

### چکیده

سوره تکاثر، از سوره‌های مکی است که به شیوه و سبک محتوایی بسیاری از سوره دیگر مکی به نقد یک‌پاره فرهنگ جامعه عصر جاهلی می‌پردازد و مخاطبان را به مسئله معاد توجه می‌دهد. واکاوی نشانه‌های این سوره، به‌ویژه نشانه‌شناسی لایه‌ای آن، گذشته از تبیین معنای نخست و ظاهری آیات، پیام‌های نهفته در ورای کلمات و نشانه‌ها را معلوم می‌دارد. از این رو، از رهگذر توصیف و تحلیل و به استناد منابع تفسیری و مراجع ادبی به واکاوی نشانه‌های این سوره برآمده‌ایم. این پژوهش نشان می‌دهد که در این سوره در محور افقی، گزینش واژه‌های «ألهیکم، زرتم» یک رفتار سنتی بیهوده در دوره جاهلی را یادآور می‌شود. همچنین زیارت قبور به قصد تفاخر و تکاثر (افزون‌طلبی) را رویکردی متعصبانه در قبیله‌گرایی و نوعی تقدیس نابخردانه در فرهنگ جاهلی می‌داند. در محور عمودی، آغازگرهایی مانند «کَلَّا» (نشانه نفی پیوند محور) و «ثم» (ربط پیوند محور) سین و سوف تسویف، بر نکوهش و طرد آن رفتار بیهوده و لزوم توجه به دانشی است که در آینده‌ای نه چندان دور رخ خواهد داد.

**کلمات کلیدی:** قرآن، آغازگر، تقدیس، تکاثر، زیارت.

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### Introduction

One of the characteristics of sacred texts is in removing textual layers and aspects of their meanings. These layers interact with each other and have a causal relationship with each other; hence, the concepts in such texts are often multifaceted and interpretable. Today, with the knowledge of semiotics, they analyze and interpret the text. One of the signs that indicates a kind of behavioral abnormality with its layered meaning is the words in the Holy Qur'an that talk about Takāthur (abundance) in the pre-Islamic era; a phenomenon that was prevalent as a part of culture in the pre-Islamic society and was one of the manifestations of the nervousness of the pre-Islamic Arabs.

The prejudices that were present in tribalism, racism and language zeal. The Holy Qur'an, which emphasizes the guidance of people towards a wise life and the liberation of human beings from blind prejudices and imitations and irrational behaviors, by repeating the words that it has mentioned in the field of semantic network of guidance or reason with expressions such as "don't you think?"<sup>1</sup>, "don't you contemplate?" And asking questions in the form of "don't you see ... shall I direct you?" draws its audience to think and reason, and criticizes some social traditions such as ignorant prejudices and the prevalence of reproduction and sanctification of some phenomena by challenging some behaviors that have no rational basis, imitates the behavior of predecessors with obvious aspects and signs that are implied in the mind of the audience.

Accordingly, the present article, with a case study of Surah Takāthur, criticizes the Takāthur (abundance) of

the ignorant Arabs, and with the morphological, syntactic and phonetic semiotics of Surah Takāthur, in addition to processing the background of the category of Takāthur in the Holy Qur'an, analyzes the meaning of the words and the style of expression of the verses of this surah and deals with the following questions:

- What is the background of the critique of Takāthur in the Holy Qur'an?
- What is the meaning of the signs of Surah Takāthur?

### 1. Background and Necessity of Research

For the semiotics of the holy verses of the Qur'an, we can refer to lexical issues in literary commentaries such as the commentary of al-Kashshāf Zamakhsharī, Majma' al-Bayān Ṭabrisī and contemporary commentaries such as the Tafsir Al-Mīzān by Mohammad Hussein Tabataba'i and Tasnīm Abdullah Jawādī Āmulī. Independent studies have also been done including:

- Article "Layered semiotics of verses of the Holy Qur'an according to the intertextual and intra-textual relations" by Zahra Mohagheghian. The findings of this study indicate that different semantic dimensions of the text of the Holy Qur'an are obtained in intra-textual and intertextual relations due to the multiplicity of different layers and different levels of its signification in both vertical and horizontal axes. Layered semiotics opens a new chapter for understanding and discovering the different semantic layers of the Holy Qur'an.

- The semiotics of the word "fire" in the Holy Qur'an from Bayan Qamari and Ali Baqir Taherinia. In this research, first the word "fire" has been interpreted and its place in different religions and then its place in the Qur'an

١. «أَفَلَا تَعْقِلُونَ»

has been studied and through similes, metaphors and other signs it has been tried to reveal the hidden semantic layers of the word "fire".

- The lexical semiotics of the word "hypocrisy" in the Holy Qur'an (a case study of Surah Al-Munāfiqūn) by Ensieh Khazali and Mitra Akbari (Lesan Mobin, 8<sup>th</sup> year, No. 25) The result of this study is that the signs of hypocrisy, despite the high frequency of the words on external signs, the multiple meanings of these words on internal signs have strengthened the depiction of hidden layers of hypocritical behavior.

This considers the centrality of the internal signs to be the lack of honesty and the main manifestations and their external signs to be a demonstrative and opportunistic accompaniment.

- Article "Semiotics of Surah Ghāshiyah" by Abbas Eghbali and Zahra Vakili (Research Journal of Language and Interpretation of the Qur'an 2016, No. 9).

In this study, by examining the aspects of "lexical construction", "grammatical composition" and based on "Paradigmatic or substitution" axis in the application or use of an interpretation, it has been found that the application of repetition, punctuation, observance and contrast techniques, in addition to making the surah rhythmic, emphasizes on the intended concept; and the syntactic level of the sentences, the extroverted and introverted images of the verses of this surah, the reality and circumstances of the Day of Resurrection, the heavenly and the infernal, are instilled in the audience.

These researches show that the identification of the verses of the Holy Qur'an which, in the words of Amir al-Mu'minin Ali (AS), "Its appearance is beautiful and its interior is deep" (Nahj al-Balāghah, Sermon 18) and according

to Ghazālī: There are seas of secrets and treasures of mysteries under any word of the Holy Qur'an. (Mohagheghian, 2014, quoted by Ghazālī, 1421: 22).

Identifying the hidden layers of these verses is a role model and it is possible to identify the layers and messages of these verses by the semiotics of Surah Takāthur with the focus on its first two verses.

## 2. Theoretical Foundations of Research

Language is a system of signs, and the word is an obvious sign with a hidden meaning; therefore, in identifying the hidden meaning of a text, the presentation of its linguistic signs, based on the principles of semiotics (semiology) leads to a more complete identification of these signs. According to Saussure, "meaning arises from the distinctions between signs." These distinctions are of two types: syntagmatic (how elements are placed together) and paradigmatic (how elements are substituted). These two dimensions are known as the axes of meaning construction; horizontal axis, syntagmatic and vertical axis, paradigmatic.

In the horizontal axis, the fit of the vocabulary with the structure and selection of words that are placed in a linear path and create a new written composition is investigated. Also those words that imply certainty, continuity, stability, and rebuke, or words that have a particular emotional meaning are considered.

In the study of the vertical axis of a text, the initiators of the text and the choice of speech are explained grammatically (syntactically). Because Initiation is related to how the structure of the paragraph is formed, it is the starting point of the message, the

starting point of the message and what each paragraph is based on (Eghbali and Vakili, 2016, p.171, quoted by Arab Zouzani and Pahlavannejad, 2014, p.18). This sign is one of the worthy features of a text; since Halliday (1985) defines initiatives as the starting point of the message (ibid: 2014, quoted by Thomson, 1996: 136).

Grammatically selecting words is a process that is formed in the selection of words such as the particles (and, so, then<sup>1</sup>), the letters of emphasis (surely, certainly<sup>2</sup>), the letter of rejection (no, never<sup>3</sup>) and the letter of encouragement (beware<sup>4</sup>), each of which indicates some layers of the text.

Because speech is a combination of consonants and vowels, the sounds of a text are also unique implicit. Balances play a special role in this regard. This feature was first introduced by Jacobsen, who believed: Balance is achieved through verbal repetition. (Safavi, 2004:150)

At the phonetic level, "repetition gives a sense of originality and depth to the meaning and concept of poetry or prose, and increases its effectiveness by focusing the word on an axis and intensifying emotions." Also, by creating all similar letters and repeating special sounds, it leads the rhythm of the word towards a specific rhythm (Ghafouri et al., 2015:140, quoting Razqah, 2002: 374-375). If the syntactic features of a section or sentence are repeated in subsequent sections or sentences and cause syntactic symmetry,

it is called syntactic balance or syntactic repetition (Al-Ghazali, 2003: 82).

The aesthetic effect of this symmetry is the result of associations that are obtained by repeating the syntactic features of one section in subsequent sections and cause a kind of unity between the symmetrical structures. As a result, the components that are not homogeneous in the symmetries (incomplete balance) are considered homogeneous due to the syntactic unity (Eghbali and Sayadinejad, 2019).

The semiotics of Surah Takāthur shows examples of lexical and syntactic balances crystallized in phonological and syllabic phonemes and repetitions of syntactic structure that are worthy of attention and analysis.

### 3. Research Data

The word Takāthur has been used twice in the Qur'an. One case is in Surah Ḥadīd and the other in Surah Takāthur. It has been stated in Surah Ḥadīd:

“Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it dried up and thou see it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.”<sup>5</sup>

This verse shows that abundance and rivalry is a characteristic of worldliness.

١. واو، فاء، ثم.

٢. إن، لام تأكيد.

٣. كلا.

٤. هـ.

٥. «اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَأَلْهَوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ بِنَاتِهِ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْأَجْرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ» [حديد: ٢٠].

It is narrated from Sheikh Baha'i, may God have mercy on him, that: The five characteristics mentioned in the above verse are ordered regarding the age of man and the stages of his life, since when he is a child, he is interested in games and entertainment. And when he is an adolescence, he is interested in other entertainments and after being matured completely, he is busy with decorating himself and his life. He is always thinking to dress rich, ride interesting car, build a beautiful home and always he pays attention to his beauty and make-up and after this age he reaches the old age. Then he tries to increase wealth and children (Tabataba'i, 1417: 27/282).

#### 4. Semiotics of Surah

Ibn Arabī also called the Qur'an a landless ocean and Allameh Tabataba'i considered the various meanings that can be cited in the Qur'an as one of the wonders of the Qur'an that amazes the intellects (Ibid: 1/243). Accordingly, Surah Takāthur, like other systematic texts, the words of Surah are obvious signs that contain the shadow of hidden meanings; layers that are identified by analyzing signs in both vertical and horizontal axes.

##### 4-1. Criticizing the One-Sided Pre-Islamic Culture

Tribal prejudices are a cultural feature of the pre-Islamic era. Tribal affiliation was the basis of tribal life; hence, tribal prejudice was considered the axis of ignorant thought (Mustafa 'Ashshā, 2005: 4) and it was considered the strategic identity of individuals and played an active role in the political, social, economic and customary and moral unity of the tribe (Hatta, et al, 1965: 33).

Hence, they always emphasized this prejudice and were proud of each other in tribal appearances and even in sufferings (Zidane, 1972: 1/86). One of the most common behaviors of Surah Takāthur is mentioning the one-sided common culture in the pre-Islamic era namely boasting about the abundance of members of the tribe, this surah has criticized this behavior with signs that have multiple meanings. Signs that in the two axes of horizontal (type of words) and vertical (syntactic structure of the text) were the means of deterring the audience from the ignorant traditions and calling for wisdom and the path of truth. In the horizontal axis of Surah Takāthur, these words are worthy of semiotics: "Al-Hākum", "Al-Takāthur", "Zurtum", "Al-Maqābir", "Kallā", "Sawfa", "Tarawunna", "Latus'alunna", "Al-Na'im", "Ilm" and "Yaqīn"<sup>1</sup>.

Alhī<sup>2</sup>: The past tense verb from the infinitive of Ilhā<sup>3</sup> means to turn to the lahw (vain work) and to turn to the carnal desires. It is clear that for turning to one thing, we must turn away from the other (Fakhr Rāzī, 1990: 32/72). Using this sign for Takāthur (abundance) is a sign of the futility of this action and turning to a behavior that originates from the carnal desires. "It is very clear that *naḥs al-'ammārah* is always directing to the evil"; hence, the hidden meaning of "Alhī" is the reprimand of negative rivalry (boasting about the abundance of tribal people and the dead in the grave) and its opposite meaning is the invitation to think and behave wisely.

١. «ألهاكم»، «التكاثر»، «زرتهم»، «المقابر»، «كلأ»، «سوف»، «ترون»،

«لتسألن»، «التعجب»، «علم» و «يقين».

٢. ألهى.

٣. إلهاء.

In this Surah, which is different from the verse 11 of Surah al-Fatah: “Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us.”<sup>1</sup>

Instead of the word "job", the term "vain" has been used to rebuke the futility of Takāthur and behavior without rationality and greed, including the number of the dead.

Al-Takāthur: This word is unconditional and the subject of Takāthur is not clear; because such an expression (absolute interpretation) brings more condemnation; that is, Takāthur prevents you from remembering God and the necessities of knowing, thinking and contemplating. Turning away from contemplation is such that, according to the previous surah (Al-Qāri‘ah), it means that Takāthur prevents you from contemplating the matter of Resurrection and preparing for death, and towards the following verses, that is, from paying attention to the end of this life, i.e. the grave. (Ibid: 32/74).

Zurtum: "Zurtum" (pilgrimage) is a theological sign that, in addition to the apparent meaning of the visit, has a layer of meanings of love and sanctity; this means that the partial usage of "pilgrimage" is in cases where the visit is based on a relationship of friendship or sanctification. Hence, the use of this word, which is mentioned only once in the whole Qur'an during the pilgrimage to the graves (you met the graves), indicates that the ignorant Arabs were interested in and proud of tribal prejudices and the abundance of tribal people; Amir al-Mu'minin (AS) reprimanded the interpretation after reciting the first verse of surah Takāthur

and said: “Do they boast about the graves where their fathers are asleep or the place where many are dead?”<sup>2</sup> (Nahj al-Balāghah: sermon 221). So this tradition is confirmed.

Moreover, according to the principle of paradigmatic, the use of the word “you visited” instead of “you saw” is a sign of remembrance of the sanctuary of the ancestors’ graves in pre-Islamic culture.

Another horizontal axis has put all the words "you know", "knowledge", "you see" and even the word "you are questioned" in a linear path. It is clear that the compatibility of the semantic signs of "you see" and "you are questioned" with the substance of science is due to the fact that seeing and questioning is a source of knowledge.

In this regard, the repetition of the words of warning (Nay, you shall soon know) indicates the emphasis on the rejection of that ignorant tradition as well as the emphasis on the subject of warning. The hidden meaning of the words "you know", "knowledge", "you see" reminds us that boasting about Takāthur and visiting graves for rivalry and boasting about the abundance of the number of members of the tribe had no origin other than ignorance.

The L in "Latus‘alunna" (i.e. surely you are questioned) and L in "Latarawunna" (i.e. certainly you see) are all indicative signs that indicate the certainty of the Day of Judgment and the necessity of abandoning the one-sided culture and tradition of Takāthur and rivalry by counting the dead.

Language choices can indicate the power of the messengers over the receiver of the message or the correlation between the two.” (Bayyurt & Bayraktaroğlu, 2001: 210) Van Dijk

١. «سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا...»

٢. «...أَفِمَصَارِعِ آبَائِهِمْ يَفْخَرُونَ؟ أَمْ بِعَلِيدِ الْهَلَكَى يَتَكَاثَرُونَ؟»

believes that the discourse producer uses certain linguistic techniques to indicate the distance between some poles and others that shows the distance between us and the other.” (Van Dijk, 2006: 119) In Arabic, the use of pronouns instead of nouns, as well as the use of descriptive words to express signs, are among the cognitive-social tools in introducing our pole and another (Yousefabadi, 2020: 113). Accordingly, the rhetorical pronouns, that is, the continuous pronouns and the appearance of "kum, tum<sup>1</sup>" and the hidden pronouns in the verbs "you know", "you are questioned" and "you see" are signs of distance and indicate the power of the speaker towards the audience.

The use of mere rhetorical pronouns in this surah in relation to Surah Kāfirūn, which criticizes the absurd worship of the infidels, but uses the hidden pronouns of I (worship) and apparently (I am a worshiper) and rhetorical pronouns (you, worship, your religion) are another sign indicating the relationship between the Prophet and the behavior of the audience and the complete innocence of those ignorant behaviors.

Another sign of this surah is the conditional "law" which is another emphasis on the initial rebuke (the rivalry and abundance made you neglect ...) and insisting on establishing meaning in the mind of the audience according to its deleted answer<sup>2</sup> (Safi, 1406: 30/335).

In the vertical axis of this surah, like many surahs that were revealed at the beginning of the revelation and in Mecca, they are warning and call the audience to contemplation. The initiators of this surah also have a message and a similar and

predetermined pattern and it is a means of contemplation and understanding of the hidden layers of the text. Some believe that Hamza Istifhām has been removed before the word "Alhī", such as:

«سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ»

In this verse the letter Hamza Istifhām has been deleted at the beginning of "will you forgive them" (Zamakhsharī, 1404: 4/543).

According to this view, the beginning of this surah is Hamza Istifhām. This kind of beginning resemble the beginnings of Surah al- Inshirāḥ (did we not expand) and Surah an-Naba' (what do they ask one another) and the verses of the question that are like warnings, such as:

«أَلَمْ يُهْلِكِ الْأَوَّلِينَ» [تغابن: ١٦]؛

«أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ» [فجر: ٦]؛

«أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى» [علق: ١٤]

This kind of Istifhām is a warning about the vain and useless behavior of counting graves or turning away from paying attention to the Day of Judgment. Also, the conjunction initiator of "Kallā" in "Nay, you shall soon know", which is a rejection letter and is a sign of "link-axis negation" with the previous phrase, and the initial word "then" is a sign of "link-axis connection". In "Verily, they shall soon know" there are signs that indicate the unity of speech.

Zamakhsharī says: "Repeating the rejection letter of "Kallā" is a sign of intensification in warning and promise and the sign of "then" indicates that the second promise is louder and more intense than the first warning" (Zamakhsharī, 1404: 4/183)

The initiator of the letter "L", "Latarawunna" and "Latus'alunna" is a

١. «كُم، تُم».

٢. «ما اشتغلتم بالتفاخر أو لرجعتم عن الكفر».

sign that indicates the layers appropriate to these initiators, i.e., the continuation of situations and the emphasis on the certainty of the Day of Judgment. In addition to this, the word "S" in Sawfa has a whistle and a warning sound that is consistent with the content of the verse (Rajayi and Khaghani, 2014: 119).

Another aspect of the vertical axis of this surah is the syntactic structure of the surah, in which the sentence begins with a verb. In the science of linguistics, "rivalry and abundance made you neglect" the structure of a sentence is analyzed as a choice; that is, the structure of a particular sentence of a given text, is compared to other hypothetical structures that could convey the same meaning, so that the analyst asks himself why this particular text has preferred this particular structure over other possible structures (Rajayi and Khaghani, 2014: 119. Quoted by Shokrani, Moti' and Fani).

Hence, it can be said that the use of the sentence beginning with a verb is a sign of the continuation of a behavior and event that has been either occurred intermittently or will occur in the distant or near future. The past tense verb of "Alhī" and "Zurtum", which indicate the certainty of occurrence in the plural form, indicate the behavior that occurred before the sunrise of Islam and by the pre-Islamic Arabs on the basis of a one-sided culture. The present tense verbs in the sentences beginning with a verb in the following verses with the suffix Sawfa, or L or N for emphasis (Sata'lamun, Tus'alunna, Tarawunna) are as layered signs of events that will definitely occur, and completing the speech with the expression "knowledge of certainty" closes the way for any doubt to the audience.

The initiator of the surah has de-legitimized reproduction with the sign

of "Al-Hākum al-Takāthur" (turning to the proliferation of tribal people, which is a material and worldly approach that has no value) has made Takāthur a cause of inattention and lack of understanding and recognition of a reality called resurrection. A warning that is not specific to the audience of the age of revelation and is used everywhere and at all times; because the Qur'an is a "warning to the worlds".

#### 4-2. Denotative Phonetic Signs

Sounds are signs of meanings, so it can be considered part of the knowledge of semiotics, which is called phonosemantics or phonetic semantics. (Ferasatkah, 1998: 166). In Surah Takāthur, the sounds of the rhythmic words "Takāthur" with "Maqābir" are of the type of Saj' Muṭarraf (the last words of the verses are in the same syllable and in different weights, such as the two words "Waqārā" and "Atwārā" in the verses: "What ailed you that ye hope not toward Allah for dignity" and "When He created you by (divers) stages?"<sup>1</sup> (Nūh: 13-14) (Al-Qazwīnī, 1984: 398) and the rhythmic words "Na'im" with "Jahīm" which are of the type of Saj' Murassa' (words of two or more syllables in weight and in different letters). (Hashemi, nd: 357).

Like the words "Mustabīn" and "Mustaqīm" in the verses: "And We gave them the clear Scripture" and "And showed them the right path"<sup>2</sup>, it gives a special prominence to the part of speech (speech), it attracts the attention of the speaker (reader). Also, the sound resulting from the syntactic balance

١. «مَا لَكُمْ لَا تَرْجُونَ وَقَارًا وَخَلَقَكُمْ أَطْوَارًا» [نوح: ١٣ و ١٤]

٢. «وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ» و «وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ»

[الصافات: ١١٨ و ١١٧]

resulting from the repetition of sentences beginning with verb throughout this surah is a sign of emphasis on establishing meaning in the mind of the audience, and the verbal balance with verbal repetition in the verse "Verily you shall soon know" is a sign of insisting on a certain aspect of speech i.e. challenging the boast that was due to ignorance and according to Hashemi, it can remind us that ignorance and unawareness are the cause of turning away from spiritual truths and resurrection and going to worthless material things, that is, boasting about the number of tribal people and the number of the dead in graves.

## CONCLUSION

The semiotics of Surah Takāthur show that in the horizontal axis, the words "Alhī" and "Takāthur" indicate that turning the pre-Islamic Arabs away from the subject of resurrection and dealing with the excess of material and worldly affairs has become a warning and rebuke to them. Also, the sign of "Zurtum al-Maqābir" is due to the semantic concept, i.e. the concept of sanctity hidden in the word pilgrimage, poems to sanctify tribal honors and their interest in counting the dead in the graves of their ancestors.

In the vertical axis, the initiators of Surah Takāthur, shows the same and predetermined pattern and is a means of contemplation and understanding of the hidden layers of the text; the conjunction initiator of "Kallā" in "Nay, you shall soon know" helps the negative conjunction with the previous phrase, and the sign of the initiator of "then" (positive link) in "then you shall soon know" indicates the unity of speech and emphasis and the intensity of the rebuke of sanctification and rivalry by the dead.

Bringing the sign of rejection of "Kallā" and the letters of S and Sawfa, as well as the emphasis sign of L in "Latarawunna and Latus'alunna" from the appropriate layers of these initiators, draws the audience to the fact that these absurd boasts will not last long and you will soon realize the certainty of resurrection.

Also, the vertical axis in the syntactic structure is a sign of the continuation of behavior that occurred before the sunrise of Islam and by the ignorant Arabs based on a one-sided culture, and the end of the verses of the final signs of Surah (Ilm al-Yaqīn) and choosing this interpretation closes the way to any doubt.

In the phonetic denotation of signs, homogeneous words, or the characteristic of balance of lexical and syntactic type, attracts the attention of the audience and insists on proving the matter in his mind.

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## Critique of the Fallibility of the Prophet <sup>(PBUH)</sup> in the Holy Qur'an

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### Abstract

Muslims are consensus on the principles of Islamic beliefs ('usūl), though wide differences have appeared among them on the secondary beliefs (furūāt), including the infallibility ('isma) of the prophets, especially the holy Prophet of Islam (PBUH). Some believe in the fallibility of the prophets and hence the holy Prophet of Islam, referring to some verses of the Holy Qur'an. They argue that although the prophet's infallibility can be proved by rational reasons, rather than the words from God Almighty, as he himself took them from Him, if there are verses indicating the fallibility, then such infallibility shall be criticized and refuted through such verses. In this article, based on the analytical-citation method, different opinions on the holy Prophet's (PBUH) immune from sin and their evidences are mentioned. In addition, the verses argued by the critics of the infallibility of the Prophet are mentioned. An investigation of the interpretations of these verses show that they not only do not indicate to this claim, but also prove the infallibility of the Holy Prophet (PBUH) at the highest level.

**Keywords:** Theology, Islamic Beliefs, Prophecy, Infallibility from Sin, Infallibility from Disbelief, Interpretation, Verses of the Holy Qur'an, The Messenger of God.

### چکیده

مسلمانان در اصول عقاید اسلامی، وحدت نظر دارند، ولی در میان ایشان اختلاف‌های گسترده‌ای در عقاید فرعی همانند عصمت پیامبران و عصمت رسول اسلام (ص) از گناه پدید آمده است. گروهی به عدم عصمت انبیا و پیامبر گرامی اسلام باور دارند و به آیاتی از قرآن کریم استدلال می‌کنند؛ زیرا اگرچه عصمت پیامبر از گناه باید با دلایل عقلی ثابت شود، نه با سخنانی از خود شخص، ولی در صورت اثبات وجود آیاتی که دال بر عدم عصمت باشد، چنین عصمتی زیر سؤال می‌رود و می‌توان وجود آن را با استدلال به این آیات رد کرد. در این مقاله با روش استنادی - تحلیلی نظریه‌های پیرامون عصمت پیامبر اعظم (ص) از گناه و دلایل باورمندان به آنها، همچنین آیاتی که ادعا شده، از آنها عدم عصمت پیامبر اسلام از گناه برداشت می‌شود، ذکر شده و با بررسی تفاسیر ارائه شده از این آیات، ثابت می‌شود که نه تنها بیانگر ادعای مذکور نیستند، بلکه نشان دهنده عصمت پیامبر اکرم (ص) از گناه، در بالاترین سطح هستند.

**کلمات کلیدی:** کلام، عقاید اسلامی، نبوت، عصمت از گناه، عصمت از کفر، تفسیر، آیات قرآن کریم، رسول خدا.

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## Introduction

Muslims are united in the principles of Islamic beliefs, but there are widespread differences of opinion on the secondary beliefs among them. One of the principles of Islamic beliefs is the doctrine of prophecy, which examines the infallibility of the prophets, including the Prophet Muhammad (PBUH) as a subset of this doctrine, and although its principle has been briefly accepted, but some controversy has been arisen in the way and the scope of it. All Islamic religions agree that the Prophet of Islam (PBUH) was infallible from any falsehood and slander in receiving and communicating revelation (Khani, 2009: 45).

The most challenging part of the belief in infallibility is the answer to the question of whether the Prophet Muhammad (PBUH) himself adhered to the laws that God Almighty has presented to the people or not? This commitment is called "infallibility from sin". In this area of infallibility, various opinions have been presented which can be divided into three general categories:

**A)** Belief in infallibility from intentional and unintentional commission of any major or minor sin throughout life - that is, before and after the resurrection - which is called "absolute infallibility" (Dehlavi, 1999: 140-141; Ehsaei, 1414: 45; Tūsī, 1993: 375-376; Abdul Haqq, 1989: 60; Pani Petty, 1999: 9; Tayyeb, 1973: 156).

**B)** The permission to commit a sin in any of the above cases (Tahanawi, 1996: 1184; Abi Azba, 1416: 136; Fakhr Rāzī, 1411: 527; Ibn Khaldūn, 1425: 348).

**C)** The non-infallibility of the Prophet even from the disbelief before the resurrection which has been attributed to Ḥashwīyah (Amadi, 1423: 4/143; Fakhr Rāzī, 1411: 527) and the Ash'arites (Shafi'i, 1425: 156).

Believers in the absolute infallibility of the Holy Prophet (PBUH) have rationally argued that in order to reassure people that his message is blissful, he should not do anything that contradicts the content of that message and does not violate it by his actions. Otherwise, the people's trust in the correctness of the message and legitimacy of that Prophet will be lost and the purpose of the revelation will not be fulfilled.

This argument also includes the infallibility of other divine prophets (PBUT) (Pirmoradi, 2006: 48), but believers in the permission of the infidelity of the prophets<sup>1</sup> have been quoted that the Prophet may have committed a sin, and since committing any sin causes disbelief, then it is possible. The Prophet became an infidel (Fadhil Suyūrī, 1422: 244). It is also narrated from another group that, intellectually, there is no obstacle to inciting an infidel who has converted to Islam as a prophet. Amadi attributed this opinion to Judge Abu Bakr al-Ash'ari and also to the Mu'tazilite, and considered it to be the opinion of the majority of Ash'arites (Amadi, 1423: 4/143).

## 1. Proof of Infallibility or Non-infallibility by Arguing with the Qur'an

Various groups who believe in the infallibility or non-infallibility of the Holy Prophet (PBUH) from sin, for their different and contradictory beliefs, have quoted verses from the Holy Qur'an from which their views are explicitly or implicitly understood. In fairness, a distinction must be made between accepting infallibility and not accepting

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1. This view, true or false, is attributed to different sect including Faḍīliyyah and Azāriqah from Khawārij.

it, by arguing with the Qur'an; because infallibility must be proved on the basis of logical reasoning and rational and empirical evidence, and mentioning the Qur'anic verses is the evidence and confirmation of this belief; for if the infallibility of the Prophet is argued with the Qur'an which he brought to humanity, it will be like a distance<sup>1</sup>, but the opponents of infallibility, in various and different areas, can use the verses of the Qur'an as proof to prove their belief.

Because they either know the Qur'an is spoken by the person of the Prophet of Islam (PBUH), that according to the rational rule: "The confession of the wise is permissible and effective on their own" (Tūsī, 2008: 3/3; Sajjādi, 1994: 1/264), such a negative belief that is, the confession of non-infallibility will be acceptable or it is known as the divine word that according to the rule of priority, such a reason will be accepted.

If we examine the verses cited by the proponents of the theory of infallibility from sin and the opponents of this theory, we will see that these verses do not all imply the same claim of the parties and can be divided into several groups in terms of how they imply the method of reasoning separately. Verses whose appearance shows non-infallibility of sin are two categories:

**A)** Verses which apparently show the non-infallibility of some other prophets and one may think of generalizing it to the Prophet of Islam (PBUH).

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1. Although it has been said that the Qur'an is the word of God, reasoning to the Qur'an to prove the sanctity of the holy prophet is not far away, but because the holy Qur'an is brought by the prophet, it is something like distant, especially for someone who has not yet believed in the holy prophet and accept that the Qur'an's verses are not his words and the verses of the Holy Qur'an have been a witness and a symmetry to prove his belief.

**B)** Verses which apparently show the non-infallibility of the Holy Prophet of Islam (PBUH) exclusively. In contrast, verses from the Holy Qur'an that have been argued to prove the infallibility of the Holy Prophet (PBUH) can be divided into three groups:

**First**, the verses from which the infallibility of the Prophets (PBUT) can be deduced and understood, all of which also indicate the infallibility of the Holy Prophet (PBUH).

**Second**, the verses that have mentioned the Holy Prophet (PBUH) with attributes from which infallibility can be deduced.

**Third**, the verses that clearly show the infallibility of the Holy Prophet (PBUH).

In this article, we will examine the verses of the second type of the reasons of the believers in the non-infallibility, that is, the verses whose appearance specifically show the non-infallibility of the Holy Prophet of Islam from the sin.

## 2. Verses Argued by Believers in the Non-Infallibility

The verses that have been argued by the believers about the non-infallibility of the Holy Prophet (PBUH) are seven verses that can be examined in two groups:

**A)** Verses in which God Almighty instructs the Prophet to seek forgiveness and intercession, which are: Verses of Nisā': 106; Fath: 2; Ghāfir: 55; Muhammad: 19 and Naṣr: 3, which we briefly mention as verses of Istighfār.

**B)** Verses by which misguidance or having a heavy burden of sin have been apparently attributed to the holy prophet; that is, the verses of Al-Inshirāḥ: 2 and Duḥā: 7.

### 2-1. The first group: verses of Istighfār

The commentators are astonished at the interpretation and justification of the

verses of Istighfār, and a group of them have denied the infallibility of the holy prophet from sin based on these verses, and others have tried to justify the attributed error with non-Qur'anic propositions in such a way that both convey the meaning of being a sinner of the Messenger of God (PBUH) and also the extent of this error should not reach the level of sin. There are seven types of comments:

**First;** these verses explicitly say that the Holy Prophet (PBUH), like other human beings, is sinful and not infallible (Amadi, 1423: 4/202; Qashīrī, nd: 3/311; Balkhī, 1423: 4/905 and 66), this meaning has also been quoted from Mujāhid, Sufyān Thūrī, Ibn Jarīr and Wāhidī (Marāghī, nd: 26/83).

**Second;** it refers to the sins that he committed before his prophecy (Fakhr Rāzī, 1420: 27/525).

**Third;** it refers to the minor sins performed by the holy prophet (Nayshābūrī, 1415: 2/749; Khaṭīb, 1967: 12/1249; Maybudī, 1992: 9/191).

**Fourth;** what is meant is the excesses and slips of the holy prophet, which according to his high position can be called a sin, and if these deeds happen to ordinary people, they are not a sin (Zamakhsharī, 1407: 4/333; Marāghī, nd: 26/83; Ālūsī, 1415: 13/245).

**Fifth;** the meaning is leaving the better deed by the holy prophet, that is, the deeds that should have been better to be abandoned by him (PBUH) (Ālūsī, 1415: 13/245 and 211; Ghasimī, 1418: 8/484; Fakhr Rāzī, 1420: 27/525; Baydāwī, 1418: 5/61; Zuhaylī, 1418: 24/144; Darwaza, 2004: 4/378; Nūwī, 1417: 2/417).

**Sixth;** it refers to a state that overcomes man due to drunkenness, victory and happiness (Shazli, 1412: 6/3996).

**Seventh;** it means lack of worship and praise of God, because man, whoever he is, is weak and limited, and divine blessings are permanent (Shazli, 1412: 6/3996).

### 2-1-1. Critique of the argument to the verses of Istighfār

In interpreting these verses, another group of commentators have not accepted the notion of non-infallibility and the occurrence or possibility of the sinfulness of the Holy Prophet of Islam and believe that the meaning of God Almighty from this phrase is something else that must be explored to find out the truth. In this section, we examine the views expressed by these commentators.

First comment: In the third verse of Surah An-Naṣr, it is mentioned that the Prophet (PBUH) wished to take revenge on those who had persecuted him and asked God for help in this regard. The Almighty God promised him victory with the revelation of Surah An-Naṣr, but on the condition that he did not take revenge on his enemies, and indicated that he should ask forgiveness for those who accepted the religion. Thus, the Prophet knew that God Almighty had encouraged him to forgive and leave revenge on his former enemies who accepted the religion (Fakhr al-Rāzī, 1420: 34/344).

**Critique:** This interpretation is based on conjecture and probability and is specific to the verse in question, while it is necessary to find a meaning for the verses of Istighfār that clarify the meaning of God Almighty in the generality of the five verses.

Second opinion: Wherever the Almighty God commands the Holy Prophet (PBUH) to seek forgiveness and ask for forgiveness, the real meaning of the command is to ask for the forgiveness of the Messenger of God

(PBUH) for the Ummah (Qurṭubī, 1985: 16/325; Ālūsī, 1415: 12/331; Maybudī, 1992: 8/481 and 9, 207; Baghdādī, 1415: 4/153; Fakhr Rāzī, 1420: 27/525). As the command to seek forgiveness in verse 106 of Surah An-Nisā' is seeking forgiveness for those who supported the person who stole and wanted to make him look innocent (Fakhr Rāzī, 1420: 11/212).

**Critique:** This argument, in addition to being far-fetched, has several criticisms:

**First,** it becomes clear in contrast to the command to ask for forgiveness for the "sin" of the Prophet himself, with asking for forgiveness for believing men and women in verse 19 of Surah Muhammad. Therefore, the commandment mentioned in the verses under discussion is specific to the Prophet and it cannot be interpreted as asking for forgiveness for the believers (Qashīrī, nd: 3/311; Fakhr Rāzī, 1420: 28/52).

**Secondly,** verses 105 and 106 of Surah An-Nisā' clearly show that the command to ask for forgiveness belongs to the Prophet himself. The Almighty God says in these two verses:

«وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيماً \* وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ  
عَفُورًا رَحِيماً»

Therefore, he should have asked for forgiveness for his sin, which was to support the traitors, and if a sin had not befallen him, asking for forgiveness was meaningless (Baghdādī, 1415: 1/424). This view has also been attributed to Zajjāj (Andalusia, 1420: 4/57) and Ibn Jarīr (Shukānī, 1414: 1/590).

There are several answers to the second critique: First, the prohibition of a deed does not indicate that it has been done, but the narration says that the Prophet (PBUH), as always, waited before any action for the revelation to be

revealed so that the verse was revealed (Fakhr Rāzī, 1420: 11/212).

Secondly, the Almighty God has protected him from being misled and deceived, as He says:

«وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هَمَمْتَ طَائِفَةً مِنْهُمْ أَنْ  
يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ».

“But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all.” (Nisā’: 113)

This verse states that no matter how hard the traitors try, they cannot harm the Messenger of God (PBUH) and provoke his emotions, so it is not possible for him to oppress in judgment even willingly or unwillingly. So the verse indicates that the Prophet of God (PBUH) is infallible from following the carnal desires and inclining towards falsehood, and it is not possible for him to suffer from such things (Tabataba’i, 1417: 5/72).

Third view: The key to understanding the correct meaning of these verses, by reflecting on the first three verses of Surah Fath, is obtained that the Almighty God addresses his Holy Prophet in these two verses:

«إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا \* لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ  
ذَنْبِكَ وَ مَا تَأَخَّرَ وَ يُنِمْ نِعْمَتَهُ عَلَيْكَ وَ يَهْدِيكَ صِرَاطًا  
مُسْتَقِيمًا \* وَ يَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا»

“Lo! We have given thee (O Muhammad) a signal victory. That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path. And that Allah may help thee with strong help.” (Fath: 1-3)

The "Lam" in the word "Liyaghfira" can only be Lam Qasam (Qurṭubī, 1985: 16/262, Tha’labī, 1418: 5/249) or it is Lam Ta’lil, and because Lam Qasam

does not dismantle and appoint its I'rāb (Qurṭubī, 1985: 262) and such a use is unprecedented among Arabs, therefore, it is Lam Ta'līl (Tha'labī, 1418: 5/249). In this case, it can be said that conquest is the cause of forgiveness and forgiveness is the end and goal of conquest (Ghasimī, 1418: 8/484) or conquest is the cause of accumulation of forgiveness, all blessings, guidance and victory and help (Fakhr Rāzī, 1420: 28/66).

**Critique:** It is not reasonable that conquest is a reason for the forgiveness of sins or the accumulation of the blessings that lead to forgiveness; it means the completion of blessings, guidance and victory and help.

Fourth view: Since it has been proved that the Lam in the word Liyaghfira is for reasoning and it is not reasonable that conquest causes the forgiveness of sin, it is not correct to use the word "Dhanb" meaning "sin" and consider "Maghfirah" (i.e. forgiveness) meaning leaving the torment in the face of opposition to the commands of God, but the literal meaning of the word "Dhanb" is an action that has bad and sinister effects and consequences, and the literal meaning of Maghfirah is to hide something and cover it. Considering the fact that the revolt of the Messenger of God (PBUH) against infidelity and idolatry was before his emigration and his wars with the polytheists and killing them were after his emigration, and this had socially dangerous consequences for him, and confirms such a choice. For the Messenger of God (PBUH), the uprising and propagation of religion was an example of "Dhanb", because the infidels of the Quraysh never forgave him as long as they were in power and did take revenge on their grudges.

It was here that God Almighty with the conquest of Mecca - or

Ḥudaybiyyah, which also led to the conquest of Mecca - took away the power of the Quraysh from them, and as a result covered "Dhanb" and bad consequences of the actions of the Messenger of God (PBUH) that exist just from the perspective of polytheists. God forgave the Prophet and protected him against the infidels of the Quraysh. The use of the word "Dhanb" in the Qur'an in this sense is not unprecedented, because the Almighty God, after narrating the killing of a Coptic person by Prophet Moses (PBUH), says from the language of that Prophet:

«وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ»

“And they have a crime against me, so I fear that they will kill me.” (Shu'arā': 14), (Tabataba'i, 1417: 18/254; Sadeghi, 1986: 7/323).

If we know the meaning of the two words "Istighfār" and "Dhanb" as stated, the semantic problem of all five verses mentioned will be compatible with the dignity and Sabab e Nuzūl of the five verses under discussion; because all these verses have been revealed about the unfortunate social consequences of the uprising and propaganda of the Holy Prophet (PBUH) and can be interpreted and justified in this structure.

## 2-2. The second group: attributing misguidance to the Prophet, The meaning of the Wizr

The word "Wizr" is generally used to refer to spiritual burdens, such as the effects of sin (Taleghani, 1983: 4/155), for this reason, some commentators consider the word "Wizr" in the verse:

«وَوَضَعْنَا عَنكَ وِزْرَكَ»

as the reason for the non-infallibility and sinfulness of the Prophet of God in the time of ignorance (Farrā, nd: 3/275; Qashīrī, nd: 3/743; Baghdādī, 1415:

4/441; Qurṭubī, 1985: 21/105; Ṭabarī, 1412: 30/150; Balkhī, 1423: 4/742; Abu Ubaydah, 2002: 2/303), this commentary is quoted from Hassan, Mujāhid, Qatādah and Zahāk (Baghawī, 1420: 5/274; Ibn Jawzī, 1422: 4/460) and has been attributed to the Republic (Ibn Jawzī, 1416: 2/492).

This commentary has been criticized from several points of view and for several reasons, which we will quote:

First, although the meaning of the word "Wizr" is spiritual heaviness, but spiritual heaviness is not limited to the effects of sin, but any heaviness can be, including the grief of the Messenger of God from changing the tradition of Abraham or the sins of the Ummah or the death of Abu Ṭālib and Khadijah or the state of fear that he had in the first meeting with Gabriel, or the severity of the persecutions of the polytheists, or the weight of wonder at how he fulfilled the thanksgiving of his Lord (Fakhr Rāzī, 1420: 32/207-208).

Secondly, the context of the verses of this surah does not convey the meaning of being a sinner, but brings to mind the heavy meaning of prophecy and its difficulties. The Almighty God, by giving him Sharḥ Ṣadr and increasing his capacity and showing the progress of Islam, made easy for him the hardships and burdens of the prophecy and mission that weighed on him and worried him (Tabataba'i, 1417: 20/315). This meaning, in addition to the symmetry of context, is also documented in the narrations of the Ahl al-Bayt (AS) and history (Tayyeb, 1999:14/153);

Thirdly, in verses 25 and 26 of Surah Ṭāhā, it is stated:

«قَالَ رَبِّ اشْرَحْ لِي صَدْرِي \* وَيَسِّرْ لِي أَمْرِي».

“(Moses) said: My Lord! relieve my mind. And ease my task for me.”

It is clear that in this verse, the result of Sharḥ Ṣadr of Musa is the ease of his work, which is his prophecy (Qarashī, 1998: 12/273).

Therefore, God Almighty in this verse means "Wizr" the same problems and difficulties of prophecy and invitation to monotheism, which with the Sharḥ Ṣadr of the Prophet, the heavy burden has been removed from him (Makarem Shirazi, 1995: 12/274; 1426: 9; Fakhr Rāzī, 1420: 32/207).

Fourthly, if the intended meaning was the forgiveness of sins, then this phrase should be used: "و غفرنا عنك وزرك". And this would take precedence over Sharḥ Ṣadr, because Sharḥ Ṣadr is not possible, except after the disappearance of sins and it is reasonable that Ṭahlīyah is after Takhliyah (Sadeghi, 1986: 30).

### 2-2-1. The meaning of Ḍāllah for the Messenger of God

In the Holy Qur'an, the Almighty God addresses His Holy Prophet (PBUH) and says:

«وَوَجَدَكَ ضَالًّا فَهَدَىٰ»

“Did He not find thee wandering and direct (thee)?” (Duhā: 7)

In expressing this verse and the meaning of the word "Ḍāllah" in it, various aspects are mentioned that we will examine.

**First:** The most famous aspect in the interpretation of this verse is the "getting lost" of the Prophet (PBUH) in the valleys of Mecca (Shukānī, 1414: 5/558) either with Halima or on the way to Sham (Andalusia, 1420:10/497) While the word "Ḍāllah" in this verse is used against guidance and is not appropriate with the meaning of getting lost.

**Second:** When an Arab sees a tree alone in the desert, he calls it "Ḍāllah"

and finds a way with it. On this basis, God Almighty has likened his prophet to a tree of guidance through which people have been guided (Qurṭubī, 1985: 21/98-99; Tha'labī, 1418: 5/602). Some narrations have been narrated in various Shiite and Sunni sources and in different ways from the Messenger of God (PBUH), Amir al-Mu'minin Ali (AS) and other Imams (AS):

«الحكمة ضالة المؤمن»

(Kulaynī, 1986: 8/167; Majlisī, 1404: 2/97 and 99, 105; Tūsī, 1414: 625; Ḥarrānī, 1404: 201 and 392; Ehsaei, 1405: 4/81 and Seyyed Razī, 1414: 419).

**Critique:** This beautiful interpretation is applicable to the situation of the Arab society at the time of the Prophet (PBUH), but its only evidence is the use of the Arabs and a Mursal narration.

Third: The word "Ḍilāl" means to love. This meaning has been used in Arabic poetry (Shukānī, 1414: 5/558) and the Holy Qur'an with this meaning. In the Holy Qur'an, the Almighty God has quoted the words of Yusuf's brothers to their father:

«إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ»

“(Those around him) said: By Allah, lo! thou art in thine old aberration.” (Yūsuf: 95)

That is, you are in your past love (Salmi, 1990: 219). The same meaning has been narrated from Imam Ṣādiq (AS) that the Almighty God said to His Holy Prophet:

«كنت ضالاً عن محبتي لك في الأزل فمنتت عليك

بمعرفتي»

This narration of Imam Ṣādiq (AS) has also been quoted in the interpretation of Rūh al-Ma'ānī (Ālūsī, 1415: 15/382).

**Critique:** First; Such a meaning is not mentioned for the word "Ḍilāl" in dictionaries, secondly; The meaning of the verse that has been quoted as a witness and the meaning of the word "Ḍilāl" in it, has been said something else in most interpretations, so the testimony to this verse is a defect and thirdly; It is not mentioned in any of the first-hand Shiite and Sunni sources that this narration has been quoted from Imam Ṣādiq (AS), and it is not clear from which source and with what document Salmi narrated this narration, so he cannot be relied on and trusted.

Fourth: Some have said in the interpretation of this verse that the Prophet (PBUH) had the religion of his people for forty years (Ṭabarī, 1412: 30/149). This view has been attributed to Kalbī, Sadī (Qurṭubī, 1985: 21/98-99; Tha'labī, 1422: 10/226; Fakhr Rāzī, 1420: 31/197) and Mujāhid (Fakhr Rāzī, 1420: 31/197). Of course, it can be interpreted in two ways:

**A)** It means that the Holy Prophet (PBUH) had their religion and was an infidel (Zamakhsharī, 1407: 4/768) that the Qur'an rejects this view and says:

«مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى»

“Your comrade erreth not, nor is deceived.” (Najm: 2).

**B)** Prophet Muhammad (PBUH) was not a polytheist or a sinner, but like his own people, he was deprived of knowledge and mixed with them (Zamakhsharī, 1407: 4/768; Shukānī, 1414: 5/558) and like them he was unaware (Shukānī, 1414: 5/558; Zuhaylī, 1418: 30/286).

All three meanings have evidence from the Qur'an; that is, there is evidence from the Arabic word and the Qur'an according to which the word "Ḍilāl" can be considered mixed and identical, and there is a Qur'anic evidence for the use of this word

meaning "unaware" that the Prophet, in the absence of knowledge, was the same with the other people in his community as we quote:

**First;** Among the Arabs, water mixed with milk is called "the water mixed with the milk."

**Secondly;** The Almighty God quotes from the polytheists in the Qur'an:

«إِذَا ضَلَلْنَا فِي الْأَرْضِ»

"And they say: When we are lost in the earth, how can we then be re-created?" (Sajdah: 10) (Qurtubī, 1985: 21/99).

**Thirdly;** in describing God Almighty, he says:

«لَا يَضِلُّ رَبِّي وَلَا يَنْسَى»

"My Lord neither erreth nor forgetteth."

**Fourth;** the negligence of the Holy Prophet (PBUH) before being raised as a prophet is explicitly stated in the Qur'an:

«وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ»

"though aforetime thou wast of the heedless." (Yūsof: 3)

**Fifth;** in two verses of the Holy Qur'an, it is explicitly stated that the Messenger of God (PBUH) was deprived of knowledge like his people before he was raised as a prophet:

1.

«مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ» [شورى: ٥٢].

"Thou knewest not what the Scripture was, nor what the Faith." (Shawrā: 52)

2.

«وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ»

"And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand." (ʿAnkabūt: 48)

The negligence and lack of knowledge is in the same direction and

there is no fundamental difference, therefore, it can be said that the meaning of God Almighty from this verse is that before Bi'thah the Prophet of God (PBUH) was the same as the people of his community in negligence and lack of divine knowledge, and then the Almighty God saved him from neglect and guided him with divine knowledge. This view, which has both Qur'anic reasons and evidence from the Arabic and historical languages, can be the meaning of the verse, and according to the six analogies and evidence mentioned for it, it is the strongest meaning for the verse in question.

## CONCLUSION

According to the study conducted in the seven verses which have been argued to prove the non-infallibility of the Holy Prophet (PBUH), it becomes clear that none of them even mentions his sinfulness, but they are contrary to the above-mentioned claim based on the above-mentioned evidences, proofs and reasons. Because God Almighty says in these seven verses that God guided his servant who, like his people, was in neglect and ignorant of the divine sciences, and since then, the Great Prophet (PBUH) has been so fearless against the infidels and the enemies, and he performed jihad in the way of the Almighty God, so that the consequences of his trying might harm him, and the Almighty God, by making the Holy Prophet and the Muslims victorious, eliminated these consequences and heavy burden and hardships.

Therefore, it is not possible to deduce from the verses of the Holy Qur'an that the Messenger of God (PBUH) was a sinner, while many verses show the infallibility of that Prophet and can be a proof and analogy for the ruling of reason on the infallibility of all Prophets, especially Prophet

Muhammad (PBUH), which requires another opportunity to be examined..

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## Constituting Geometry of the Title “Islamic Medicine”

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### Abstract

*The Qur'anic and Hadith materials of medicine are crude propositions that without their systematization cannot be entitled as the science of "Islamic medicine". Looking into the general position of medicine in the Qur'an, this article draws a thematic outline of medicine in the narrations through thematic classification. After identifying the materials, a process should be done in seven steps to reach the title of the Islamic medicine. According to these steps, after ensuring the authenticity of the hadiths, it is necessary to make sure that the narrations were recorded correctly by the authors of the narrative books. Then, through examining possible harms inflicted on the narrations, being in three stages of issuing, quoting, and understanding, it will be possible to know that the narrations have been protected or are amendable. Afterwards, we need to provide a proper translation, identify similar and conflicting hadiths, investigate the connected and separate evidence, and gather the opinions of scholars and commentators to have a fair understanding of hadiths. In the final step, the interdisciplinary interaction between the experts in the two fields of hadith and medicine should be established in a mutual, step-by-step and joint way.*

**Keywords:** Islam, Hadith, Islamic Medicine.

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### چکیده

داده‌های قرآنی و روایی از طب، گزاره‌های خامی هستند که بدون نظام‌پردازی نمی‌توان مجموعه آنها را علمی به نام «طب اسلامی» دانست. در نوشتار پیش رو پس از بررسی جایگاه کلی طب در آیات، از طریق تقسیم‌بندی مضمونی، نمای موضوعی از طب در روایات ترسیم شده است. پس از شناسایی محتوا، جهت عنوان‌سازی طب اسلامی نیازمند طی فرآیندی هستیم که می‌توان آن را در هفت مرحله به انجام رساند. مطابق این مراحل هفتگانه، پس از اطمینان از حدیث بودن گزاره‌ها، باید از ثبت درست روایات توسط مؤلفان کتب روایی یقین حاصل کرد، سپس از طریق بررسی آسیب‌های احتمالی وارد بر احادیث که رخداد آن در سه مرحله صدور، نقل و فهم امکان‌پذیر است، می‌توان از مصون ماندن و یا قابل اصلاح بودن روایات در دست، آگاه شد. پس از دستیابی به متن اصلی حدیث، نیازمند ارائه ترجمه مناسب، شناسایی احادیث مشابه و معارض، بررسی قرائن متصل و منفصل و گردآوری نظرات شارحان و عالمان جهت فهم درست از حدیث هستیم. در مرحله‌ی آخر، باید تعامل میان‌رشته‌ای بین متخصصان دو حوزه حدیث و طب به صورت دوسویه، گام‌به‌گام و مشترک برقرار شود.

**کلمات کلیدی:** اسلام، حدیث، طب اسلامی.

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## Introduction

The comprehensive religion of Islam pays special attention to human health as one of its existential dimensions; and a significant part of Islamic texts, especially narrations, is dedicated to this field. The kindness of the Imams (AS) and their mercy towards the Islamic Ummah has caused us to be acquainted with the do's and don'ts of health, nutrition and medicine in general on various occasions through words and deeds; however, some historical issues and possibilities in receiving the hadith correctly and sometimes in understanding it correctly, have placed obstacles in front of the seekers. In addition, by eliminating textual and comprehension impairments and having a number of narrative medical data, a coherent science cannot be established and diagnosis and treatment can be performed based on raw and unrefined collections; rather, a path must be defined that includes identification and refinement, and because of its interdisciplinary nature, it must be able to integrate and adapt.

Much of the field of study of the Qur'an and Hadith goes back to a process called the process of understanding, and the process of understanding must be done correctly to distinguish science from the non-science and the pseudo-science.

On the other hand, among the Muslim narrations, various damages have been occurred during these 14 centuries, and the main task of studying the hadith is to identify these cases and the process entered in the narrations; therefore, in addition to the process of understanding, the discussion of the process of critique, which of course is dedicated to the field of hadith, should also be discussed.

In the meantime, medical narrations, especially in accordance with the conditions of the day, need to be systematized and framed; that is, after a thorough review of the challenges in the face of medical narratives, with this systematization, one can hope to form the title of "Islamic medicine".

## Discussion Background

In the field of studying medical narrations with a critical and analytical view, no independent and meticulous research has been done so far, and in recent years, some researchers in this field have produced some works, such as "Medical Narrations; Descent and Credibility", "Essays on the Validation and Understanding of Medical Narrations", "Identity and Originality of Medical Narrations with an External Critique Approach" and "Kulaynī and Medical Narrations".

### 1. The Concept of Islamic Medicine

Science is a set of proven exploratory propositions and applied, systematic, and organized prescriptions about a subject and exploration means clarifying the recognition of the dependent and independent variable, correlation and dependence, typology, path of recognition, path of creation, establishment, and continuity and weakening and pathology. Medical science is a practical science for maintaining and promoting health, treating diseases and rehabilitating the injured.

This goal is achieved by recognizing, diagnosing, treating and preventing the occurrence of diseases. This science uses a wide range of disciplines from physics and biology to social sciences and engineering and most importantly the humanities.

According to Ibn Sina, traditional medicine is a science that "recognizes the condition of the human body in order for it to be healthy or to lose its health, in order to maintain the health that has been achieved and to restore the health that has been lost." (Ibn Sina, 2007: 3/3) Among the various definitions of Islamic medicine, two can be considered more comprehensive, which overlap with other definitions. In one definition, medicine is attributed to Islam and in another to Muslims.

Muslim medicine is a medicine founded and developed by Muslims. Some consider it to be the medical achievements of Muslims in terms of periods of translation, critique, establishment, and finally its expansion and development in the first to seventh centuries AH. In a way, the translation of Galenus, Greek and Hippocratic medicine can be considered of this type. Muslims, over the years, have experimented and critiqued the content of translated books, and in some cases have added specialized sections.

Due to the Mongol invasion, which caused a cultural rift in all scientific fields, the study and use of translated books continued only until then. The medicine, which is present in the field of medicine today as traditional medicine, has similarities with Muslim medicine. For this reason and also because of its use of Qur'anic verses, traditions and Islamic culture, it can be considered "Muslim medicine". In the definition of Islamic medicine, some believe that you should think about this issue more specifically and in detail (Mūsawī Bazzāz, 2016: 61-69).

Because there is a series of few verses and many narrations of the Holy Prophet (PBUH) and the Imams (AS) that have the ability to organize a religious medicine.

## 2. Distinctions between traditional medicine and Islamic medicine

Traditional medicine mainly considers the following:

Traditional medicine is based on the four natures of human temperament or the four mixtures: Phlegm, bile, soda and blood.

- Due to the warmth and coldness of the patient's humorism, the person is treated.

- Traditional medicine emphasizes the correct way of life to prevent diseases, especially nutrition that suits the temperament and characteristics of the person.

- Every person will not suffer from gastrointestinal complications if he, p. she recognizes the nature of his, p. her humorism or organism towards cold or hot foods and is moderate in consuming them.

- Traditional medicine divides diseases into humorism disorders, comorbidities, and diseases of separation and connection.

But proponents of Islamic medicine consider other principles, including:

- In this medicine, the books of the medicine of the Prophet, the medicine of the Imams, the medicine of Imam Reza (Risālah al-Dhahabiyyah) are often cited.

- Topics related to herbal foods and medicines are very similar to traditional medicine; but in the treatment method, more attention is paid to cupping, leeching and blood-letting.

- Instructions and prescriptions prescribed in Islamic medicine are sometimes occasional and its generalization causes mistakes and injuries.

- Some of the instructions in this medicine have little accessibility and execution.

- In this medicine, ordering restraint is the most central issue of health and proper abstinence is the top priority of any medicine.

In this regard, the Holy Prophet (PBUH) has said: "The stomach is the home of every disease, and *himyat* is the

head of every medicine. Give every soul what it returns."<sup>1</sup>(Majlisi, 1403: 59/290).

Also, prevention and health advice are placed in the circle of restraint, such as the narration of: "God is pure who loves the pure," (Kulaynī, 1407: 6/438).

Of course, due to the existing shortcomings, there are criticisms of Islamic medicine and no one has responded to them so far; but if all the sources of Islamic medicine - the Qur'an, the Sunnah of the Prophet (PBUH) and the manners of the Imams (AS) and of course human intellect and experience - are used properly, we can hope for the formation of organized Islamic medicine in future generations.

### 3. Medicine in the Qur'an

The Qur'an refers to medical topics in general and lacks detailed instructions in this regard. For example, the Holy Qur'an, in the story of the people of Prophet Moses (PBUH), after the flow of 12 springs, says: "...eat and drink from the daily bread of Allah."<sup>2</sup> (Baqarah: 60)

In another verse, he says: "and eat and drink, but be not prodigal."<sup>3</sup> ('A'rāf: 31). Qur'anic verses allow the use of all blessings and food. Therefore, if schools like Buddhists insist on not eating foods such as meat, or they insist on eating raw bread, it is against the health commands of the Qur'an. What you need to keep in mind is to keep the size and amount. Other verses related to abstaining from forbidden foods can also be read in the field of health. For example, Allah in Surah Mā'idah says:

"Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful."<sup>4</sup> (Mā'idah: 3)

It is forbidden for you to eat unclean things that are not in proportion to your body and soul [such as] the meat of carcasses and blood and pork and what they have killed in the name of non-gods and suffocated animals and what has been beaten to death with sticks and stones and what has been thrown away and the animal died from a height, and the animal that was killed by the horn of another animal, and the animal that was killed and eaten by its predator, except what could be cultivated on the verge of death, and what you cultivated according to the Shari'a, and what has been sacrificed for the idols and what

١. «المعدة بيت كل داء والحمة رأس كل دواء وأعط كل نفس ما عودتها».

٢. «...كلوا واشربوا من رزق الله».

٣. «كلوا واشربوا ولا تسرفوا».

٤. «حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلُ لُغَيْرِ اللَّهِ بِهِ وَ الْمُنْحَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَ اخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ».

you share with the arrows of gambling is forbidden to you.

[All] this is immorality and disobedience. Today, the disbelievers are disappointed with your religion. Therefore, don't be afraid of them and be afraid of me. Today [by appointing Ali ibn Abi Tālib to the governorship, Imamate, government and rule over the Ummah], I have completed your religion for you and completed my blessings upon you, and I have accepted Islam as your religion. So whoever is severely hungry without being inclined to sin he is forced [to eat the stated prohibitions], [can take advantage of them as much as necessary]; "Surely God is Forgiving and Merciful."

In some verses of the Qur'an, there are also dietary recommendations that, if laboratory research is done on them, will mention significant properties for them. For example, God has advised using the flesh of marine like fish and says:

"And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks."<sup>1</sup> (Nahl: 14).

Also, in Surah Al-Wāqī'ah, he mentions the blessings of the people of paradise including the meat of birds and says: "And flesh of fowls that they desire."<sup>2</sup> (Wāqī'ah: 21)

Another dietary recommendation is the use of honey, which is explicitly described as healing and has healing properties. God, in a developmental guidance, says to the Bee:

١. «وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا

تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ».

٢. «وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ».

"Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect."<sup>3</sup> (Nahl: 69).

Other verses give us information about the human body and creation. For example, in Surah al-Hajj, Allah says:

"O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength.

And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught.

And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth)."<sup>4</sup> (Hajj: 5)

According to this verse, the shaping element of man is soil. In today's science, it has been proven that with the decomposition of the human body,

٣. «ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْمَلِي سَبِيلَ رَبِّكَ ذَلِكُمْ يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ».

٤. «يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن ثَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَتُقَرَّبُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يَتُوفَىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ».

many of its body parts are the same as the soil components. Of course, some have misused the Qur'an due to the small number of verses and the increase in the number of their documented speeches. For example, in traditional medicine, diseases are diagnosed and treated based on the four humorism. Some have tried to base them on the Qur'an. Hence, they considered the word "humorism" used in the Qur'an with the same humorism in medicine. While humorism used in the Qur'an is not in this sense, but with the concept of mixing and composition (Rāghib Isfahāni, 2004:1/467; Musa, 1404:1/165; Ḥussaynī Zubaydī, 1927: 3/486; Azharī, 1382:10/332; Ibn Manzūr, 1405: 2/366 ...).

For example, God says: "Lo! the righteous shall drink of a cup whereof the mixture is of Kafur."<sup>1</sup> (Insān: 5)

In other verses, humorism is used with Tasnīm and Ginger [Muṭaffifin: 37, Insān: 17]. Such verses refer to the blessings of heaven and mean that it is fragrant and delicious.

#### 4. Medicine in Hadith

We know that every science requires a number of plausible propositions which, according to Popper<sup>2</sup>, must be refutable and capable of being true or false. A building is not a collection of bricks, blocks and beams; rather, building materials must be properly and legally

1. «إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا».

2. In Popper's view, only the theories are scientific that are capable of being rejected, and the opinions that are true in any situation are not scientific. In this regard, he writes, "The refutability of a system must be considered to be a criterion for limits and the purpose of that system is to be rational if it can be chosen by the tests of with a negative meaning" (Raymond Popper, 1991: 40).

placed together to form a healthy building. There should be propositions in the title of medical science in order to achieve that scientific system with their exact location; therefore, in the formation of medical science, we are faced with a series of propositions and systematizations.

The main propositions in Islamic medicine are narrations. In narrative sources, medical narrations are abundant; but it cannot be called the science of medicine, because science is the sum of correctly organized and formulated propositions. Since the distribution of different types of narrations is not equal, it is not easy to organize the science of medicine from the collection of these propositions. In some areas the propositions are few and in others they are many;

for example, there are many narrations in the field of health and prevention, but there is not much narration in the field of organs and its function; while knowing the body is an important part of medical knowledge. There are also many narrations about properties and about healing. Of course, in some narrations of properties, there are also references to the healing properties of foods, which can be the starting point of many scientific movements.

#### 5. Variety of Themes in Medical Narrations

Medical narrations can be divided into six categories: "ethics, Health, Prevention, Anatomy, Properties and Therapy", which in this section briefly refers to each subject area. Of course, each of these issues was not science in itself; rather, it can be the beginning of a branch of medicine. In each section, an attempt has been made to mention examples of narrations of Kāfī, which are considered to be the most authoritative Shiite hadith books.

### 5-1. Ethics and Etiquette

In a hadith, it is said about the customs of sitting on the table: "Whenever one of you sits next to food, he should sit like a servant and never put one foot on the other; because God hates the one who sits like that." (Majlisī, 1403: 63/411);

"Sitting" is an absolute object of a kind and shows the body and form, and the Holy Prophet (PBUH) sat like this out of humility. At first it was thought that ethics and etiquette had no effect on medicine; whereas today in the sciences of psychology, sociology, medicine and also in theoretical cognitions, the effect of ethics on health has been accepted. For example, aggression indicates a lack of essential elements and vitamins in human blood, such as B12 (Hadinejad, 2016: 61-65).

It is also possible that institutionalized practices and personal habits may increase aggression in a long period of time or have proved that eating while standing may be the cause some problems. Or those who are early risers, have a healthier body and mind (Shariatzadeh, 2010: 78-86).

Some even believe that when sleeping facing the Qiblah, a person is in the direction of the earth's compass and magnetic center, which affects the health of the body. Of course, such issues need research to be proved. Thus, norms and morals affect the human body, not individually, inductively and completely, but in part.

### 5-2. Health

The infallible Imam (AS) says: "Everyone who wash his hands before and after eating, he will live in welfare and recover from physical illnesses." (Kulaynī, 1407: 6/290), this principle does not need to be tested, and even in the face of documentary drawback, humans realize its accuracy.

### 5-3. Prevention

Imam Ṣādiq (AS) says: "Everyone who eats while he is not hungry, he will suffer from vitiligo" (Kulaynī, 1407: 6/269) Vitiligo is also a skin disease in which white spots appear on the skin. Of course, it should be noted that eating extra while satiated is not the only cause and may have another cause. As it is said in the science of logic, the existence of an object due to another object is not necessarily the reason for the existence of a cause in the creation of that object.

In another narration, we read: "Prophet of God forbade eating raw meat and said: Only predators eat such meat. Eat meat when the sun or fire has changed it. In this narration, it is recommended to cook the meat or put it in the sun." (Kulaynī, 1407: 6/313).

Of course, sunshine refers to the scorching sun of North Africa and Saudi Arabia, with which some food can be cooked. In the experimental sciences today, we have found that eating raw meat can cause worms in the gut. In another narration of Imam Reza (AS), the same issue is mentioned that "eating raw meat creates worms in the abdomen" (Majlisī, 1403: 62/321).

### 5-4. Organs and functions (anatomy)

Imam Ṣādiq (AS) says about the reason of the presence of hair on the human head, "The hair is placed on top of the head to deliver the oils to the brain with its root, and removes steam from the brain with its head (the head of the hair), and dissipates the heat and cold that reaches it." (Ibn Babawayh, 1983: 512; Ibn Babawayh, 2006:100). Of course, research should be done on the function of narrations.

### 5-5. Properties of foods

A considerable number of medical narrations in the book of Kāfī are about

this category. According to the narration, a man came to the presence of Imam Ṣādiq (AS) and said: "I feel weak in my body. He said, "It is better for you to consume milk, because it nourishes the flesh and strengthens the bones." Today, this can be considered as the existence of a kind of adaptation of body parts with components and elements in milk that contain calcium and strengthen bones.

### 5-6. Therapy

Doctors sometimes prescribe another drug with one drug to reduce or eliminate its side effects. In the narrations, too, recommendations can be seen. For example, in a narration of Imam Bāqir (AS), he said: "Citron is digested hardly and one should eat dry bread to help its digestion" (Tūsī, 2009: 369).

According to some traditions, black plum is a treatment for bile or jaundice, high fever and high blood pressure. Ziyād Qandi<sup>1</sup> narrates: "I came upon Imam Kāzīm (AS) while he was holding a bowl of water and some black plums could be seen in it, which were at the time of his picking. He said the heat was rising in me and the fresh plum turned off the heat and quenched the bile. Its dryness also soothes the blood and removes incurable pains from the body" (Kulaynī, 1407: 6/359).

Of course, research needs to be done on whether this prescription is for all people and all seasons.

### 5-7. Note

It may be thought that quoting the meaning in medical narrations makes them unreliable to us; however, the

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1. He was one of the lawyers of Imam Kāzīm (AS), and after the martyrdom of Imam, he refused to hand over the property of Imam to Imam Reza (RA) and formed the Wāqifiyyah sect.

Imams (AS) consider quoting the meaning to be permissible to the extent that the meaning of the word does not change, and this amount of change does not take place in the six categories of medical narrations. In particular, due to the written nature of Shiite narrations, this has been done less in them or only in short hadiths. Of course, neglecting details such as A and Lam Ahd, Waw Atf, Ba Jarrah, etc. are inevitable.

In addition, we refer to narrations whose narrators are Dhabit. Therefore, if the common value of the hadiths reaches us, they are reliable.

## 6. Stages of Formation of the Title "Islamic Medicine"

To title Islamic medicine, we need a process based on which to organize this science. In the science of hadith, there is a proposed research process that can be introduced with localized changes in medicine. Of course, this process is also used in the Qur'an with omissions and additions; with the difference that there is no doubt in the authenticity of the Qur'an. This process is seven steps that we will discuss in detail.

### 6-1. Ensuring the authenticity of the propositions

The first step is to make sure that a statement is a hadith; because there is doubt in the authenticity of some phrases and texts, even in spite of fame. Of course, this doubt is not wide-ranging and is recommended in five percent of cases of doubt. For example, we doubt that the phrase "prayer is the *Mi'rāj* of the believer" is a hadith; because after reviewing more than 300 books, this phrase was not found in any of the books of the first 10 centuries, and its only source goes back to the book of Bihār al-Anwār, which was written in the 11th century.

The phrase “the good workings of the *abrār* are the sins of *muqarrabīn*” can be mentioned as another example. Every hadith must have certain ways; but this phrase lacks a series of attached and even definite documents. In the absence of methods, at least one book should be either close to the Infallibles or a famous book. Therefore, one must make sure that a phrase is a hadith. Narrations that refer to a specialty and science must be in complete correspondence with the data of that science. Of course, this correspondence may have different states, for example, they overlap with each other, have absolute approval or absolute rejection, and are public and private, and so on. It is also possible for a person to misquote a narrator; for example, the trustworthy narrator should say: “Who rely only on his intellect, he will go astray.”<sup>1</sup> (Harrānī, 1984: 88).

But one of the listeners may write: "He went astray", the other writes: "He was autocrat", or the other writes: "He was humiliated", each of which has different meanings. Sometimes a narration is quoted correctly, but it is written incorrectly. Therefore, it is necessary to ensure that the narration is recorded correctly. In this regard, it is necessary to study similar and opposing hadiths, the atmosphere of issuing narrations, the opinions of scholars and commentators of hadith, and to measure them with scientific data. In addition, it is necessary to select a valid source at this stage. The sources from which we derive medical hadiths should have two characteristics:

### 6-2. Author's Authenticity

Some authors of medical books do not specialize in medicine. For example, the book *Ṭib an-Nabī* by Abu al-Abbas

Mustaghfari is of this type; because his specialty is hadith and he has found and collected only a few pages about the properties of foods. In other words, it puts together separate propositions in a book that are not specialized. Therefore, it is necessary to refer to the books of experts in that field. Easy and carefree approach to medical narrative texts is a serious challenge in understanding narrations. Another challenge that has plagued most of the medical hadiths is the so-called "hadiths" isolated from the document. For example, books such as the book "*Ṭib al-A'imma*" by the sons of Bastam is a book that has a series of documents and we can criticize it as a document, but another copy of the book called "Medicine of the Prophet or the same *Ṭib an-Nabī*" by Abu al-Abbas Mostaghfari has reached us and is available, which lacks document chain.

Some believe that this is due to the shortcomings of the copyists and have neglected it, believing that the principle of medical prescriptions is important. In such circumstances, the way to criticize a document is closed. In the same case, in the book "*Makarem al-Akhlāq*" by Hassan Ibn Ali Ṭabrisī, has a complete chapter devoted to medical topics, and apart from that one chapter, different chapters are completely related to health instructions; that is, in the discussion of health, the different chapters of this book are important. There is no document system in this book either, and all news begins directly with the words of "Imam Sadiq (AS) said" and the words of the Messenger of God (PBUH) and similar phrases.

### 6-3. Ensuring the correct attribution of the book to the author

In any science, one should refer to a book that, in addition to the author's credibility, also made sure that the book

۱. «من استغنى بعقله زل».

was attributed to the author. Such doubts are raised in connection with the "Risālah al-Dhahabiyyah". Although this book is a so-called main source for Islamic medicine, there are two well-known opinions about its author, one that it is fabricated and the other that it is hesitant and dubious; this means that there is no popular opinion on its attribution. This book, which is attributed to Imam Reza (AS), has three different titles: "Tib ar-Reza (AS)", "Risālah al-Dhahabiyyah" and "Risālah al-Madhhabiyyah". It is said that after this book was sent to Ma'mūn, he liked it and ordered it to be written with golden water (Majlisī, 1403: 59/356).

However, researchers in the field of hadith, after careful scientific research, have reached the issue that the attribution of Risālah al-Dhahabiyyah has no correct basis and is hesitant and doubtful due to its extra-textual and intra-textual weakness (Tabataba'i, 2012: 21-23). Of course, some people have explicitly called it fake, not suspicious. It should be noted that the concept of forgery is very different from that of the suspect, and if the book is forged, an important part of the scientific propositions used in traditional medicine becomes problematic.

Therefore, in the final verdict about a book, more care must be taken. Fortunately, two of the four books - Kāfi and Man Lā Yahdarah al-Faqīh - in addition to jurisprudential, moral, doctrinal, etc., also have medical narrations. We know that these books were written before Ibn Sina, and if the content is similar, it cannot be claimed that Kulaynī (d. 328) and Sheikh Sadūq (d. 329) imitated the contents of the book of Ibn Sina (d. 428). Also, there is no doubt in attributing both books to their author, and most of their narrations have a document.

Of course, hadith scholars should research their document. There are other sources such as "Medicine of the Prophet" and "Medicine of the Imams" that can be used in the field of medicine; but they lack the necessary citation. Bihār al-Anwār has also quoted medical hadiths from all four books; of course, the validity of Bihār al-Anwār in this section is based on the sources of those narrations.

#### **6-4. Access to the original text of the hadith**

In the hadiths, we are faced with two parts: document and text. In the document, which is a series of chain links connected to the Imam, two issues of connection and the condition of the narrators are measured. For example, it has been said about Mohammad Sabati that was from Sabat in Iran and could not speak Arabic well. But he quoted hadiths well in simple words; therefore, jurists in jurisprudence, in case of encountering this person, pay more attention to the narration.

Takāthur also has an effect on the evaluation of the hadith and increases the degree of doubt about its accuracy. Therefore, the individuals and the connection of the document are important in validating the narrative. But the second stage is more important; that is, the hadith that is available in the field of study is the main text of the narration. We face several disadvantages in accessing the original text of the hadith. Previously, in a book entitled Pathology of Hadith, explanations have been given regarding injuries in the three stages of hadith issuance, hadith narration and understanding of hadith (Mas'udi, 2013: 52).

These injuries are also very common in medical hadiths. One of the harms of the hadith narration stage is correction and distortion. Correction and distortion

means intentional or unintentional change of the text, speech and writing that has been always happened during the narration of the hadith like any other speech and text (Ibid: 65).

For example, it is narrated from Ayyūb ibn Nūḥ that he said: "Someone who was sitting at a table with Imam Kāzīm (AS) told me that Imam asked for basil vegetables, so he said: I would like to start the meal with it. Because it relieves nasal and chest congestion, is appetizing and anti-tuberculosis; and if I start the meal with it, I am not afraid to eat other things after that and I am not afraid of pain and sorrow. He (the narrator) said: When we ate breakfast, the Imam asked for the basil vegetables, I saw that he was looking for the basil vegetables that were visible in the middle of the table, he ate them and fed them to me and said: "Finish your meal with this vegetable; because it makes the previous meal palatable and appetizing for the next (meal), it eliminates the heaviness of the stomach and clears the mouth odor and burp." (Majlisī, 1403: 66/215).

In this narrative, basil is a cure for tuberculosis, but in another version, instead of the word "sel" i.e. tuberculosis, the word "sebl" is used, which means pain that occurs in the eye. Just moving one letter and point changes the type of disease in general and confuses the researcher.

In another narration from the book Kāfī, it is mentioned that: I did hear from Imam Ṣādiq (AS) about wild olive, who said: "the flesh of wild olive is useful for flesh, its core is useful for bone and its skin is beneficial for skin, while it also makes the kidneys warm, it disinfects the stomach, and prevents from hemorrhoids and urinary incontinence (taqḫīr). It strengthens the leg and eradicates leprosy from the

body." (Kulaynī, 1407: 6/361) taqḫīr means the coming of urine.

In another version, instead of taqḫīr, taqḫīr is used, which is not clear which one brings us to the original text. The phenomenon of fragmentation can occur on a larger scale and not just in one word. Part of the phrase may be abbreviated. For example, in the book "Firdus Daylamī", a hadith quoted by Anas ibn Malik from (Companions of the Prophet) from the Prophet (PBUH) under the title: "What a good medicine is the cold rice, correct, and safe from all diseases."

That also exists in other Shiite narration sources. (Majlisī, 1403: 63/262). The oldest source in this regard is the book "Firdus Daylamī". Bard has been removed in newer sources. For example, in the narration in the book "Tadhkirah" by Zarkashī and "Maqāsid al-Hasanah" by Sakhāwī and "Al-Jad al-Hathīth" by Ghazi and it can be seen in "Kitāb Al-Mawzu'ah", the word is not Bard and this phrase is written: "What a good medicine is the cold rice, correct, and safe from all diseases."

And in some narrations, even "Ṣahīh Salīm" has been abbreviated and has become Salīm.

## 7. Providing a correct translation of the hadith

If a hadith is not translated correctly, it will not lead us to a correct understanding. In a narration, the Holy Prophet (PBUH) said: "Would you like to introduce you the best morality that the people of this world and the hereafter can have?" They said: Yes, and the Messenger of God said: "Greeting openly" (Majlisī, 1403: 76/12).

The meaning of salaam here is to greet each other, and all the people who have quoted this hadith in most of the

hadith books such as Kāfī, Wāfī, Bihār, etc., have meant it to greet or have brought it in the chapter of greeting; but someone mentioned this narration at the beginning of his medical book and translated it as spreading correctness and health in the world, which is not correct.

In a narration, we read: "Washing the hands before meals removes poverty and after meals, relieves grief and gives health to the eyes." (Ṭabrisī, 1991: 1/139). In this narration, the word Wuḍū' means washing and it does not mean the act of performing Wuḍū'. This narration is also mentioned in Wasā'il al-Shi'a among the seventeen narrations about washing. In addition, in another narration, "Wuḍū'" is explicitly meant to wash: "Al-Amālī, quoting Hishām Ibn Salem, from Imam Ṣādiq (AS), from his fathers (PBUH) said: Whoever performs Wuḍū' before and after a meal, he lives in the abundance of blessing, and stays away from any calamity in his body; Hishām Ibn Salem said: Imam Ṣādiq (AS) said to me: "O Hishām Ibn Salem! Wuḍū' here means washing the hands before and after eating." The result is that a mistranslation of a hadith causes a misunderstanding of the hadith.

### 7-1. Identifying similar and contradictory hadiths

Imagine you are a detective and you have been given the task of arresting a thief. Are you content with just one fingerprint or a witness? The thief may have intentionally left the fingerprint there or threatened someone to do so. Therefore, one should pay attention to all the details in the research and not be deceived by artificial documents. We are faced with this problem in the Qur'an and hadiths as well, and we cannot be satisfied with one sign whose solution is to study similar and

contradictory hadiths. For example, by simply reading the verse «وَيْلٌ لِّلْمُصَلِّينَ», one cannot rule on a problem, but one must observe the continuation of the verse or observe other verses in other cases.

In the following of this surah, these worshipers are restricted and limited to a certain number. These issues are also raised in medical hadiths. For example, Imam Ṣādiq (AS) says about the meat of fish: When the Prophet ate fish, he said: "O God! Give us blessing in this food and replace it with something better for us." (Kulaynī, 1407: 6/323)

This narration says that fish is good but not excellent, and the Prophet asked God for a better alternative. In another narration, it is stated:

"It is enough for you to eat fish if you eat it without bread, but it is tasty if you eat it with bread." (Barqī, 1992: 2/268). According to the experience, many people have become sick by eating fish, so similar and restricted hadiths should be found. In a hadith from Saeed bin Jināh about Imam Ṣādiq (AS): Imam Ṣādiq (AS) asked for dates and ate them and then said: "I had no appetite; but I had eaten fish. Then he said: "Whoever eats fish at night and does not eat a few dates or some honey after that and sleeps until morning, his paralyzed vein will move." (Barqī, 1992: 2/270).

Vein means nerve fibers and also means blood vessels that should be studied in medicine. Also in another narration, the Holy Prophet (PBUH) has said: "Constantly eating fresh fish melts the meat." (Ibn Hayun, nd: 2/151; Majlisī, 1403: 65/190) This narration can be considered as a constraint on the previous narration "eat fish ..." this means that it is good to eat fish, but it is harmful to overdo it. Even in melting meat and fat, there is another restrictive narration of Imam Kāẓim (AS) who says: "[Constantly eating the fresh fish]

melt the eye tallow.” Therefore, similar hadiths should be put together and looked at in their entirety.

Regarding the properties of eggs, Imam Kāzīm (AS) says: “Eating too many eggs increases the child.” (Kulaynī, 1407: 6/325) In another narration of Imam Reza (AS) it is stated: “By constantly eating eggs, spots appear on the skin of the face” (Majlisī, 1403: 62/321); or it has been stated: Overeating of boiled eggs causes shortness of breath. (Ibid: 347)

The narratives of overeating in eggs is like explaining the side effects that prescription drugs can cause. It should be noted that sometimes in religious therapies, there is a combination of spiritual and material ways; for example, it is said about childbearing, besides eating eggs for childbearing, ask for forgiveness. This narration, while stated in Kāfī and is valid, is also documented in the Qur'an. God says: “And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving.”<sup>1</sup>

The connection between the spiritual and the material way may not be discernible to us. In this case, perhaps, it can be justified as the rain is a blessing, forgiveness also provides the ground for God's blessings for human beings. The point that should be considered in the study of the hadith family is to pay attention to the Qur'anic verses related to the content of the narrations.

## 7-2. Collecting analogies to understand the purpose of the hadith

In colloquial literature, there are concepts called irony and trope. For example, when an undisciplined and ill-mannered student enters the classroom and the teacher calls him or her a

disciplined and cheerful student, those present will take his or her words with sarcasm and ridicule. We encounter such issues in the hadiths as well. A hadith that expresses a meaning in one space with one tone and one audience may have another meaning and purpose in another space and with another audience. Of course, it is not always the case that the meaning and purpose are different, and in most cases the meaning is serious and the use is the same; but in the case of narrations whose words may not have been used in the true sense, we use a method called the collection of Symmetries.

Symmetries are of two types, connected and disconnected. Connected symmetries that come with speech are either verbal or non-verbal (maqami) (Mas'udi, 2013: 110). For example, when you are told to buy milk, you buy eating milk; because no one buys zoo milk. But suppose a piper tells his student to "buy milk." The student will ask for a gas valve or faucet, an open valve or hose clips.... The variety of questions and possibilities depends on the job and the situation. According to the evidence, phlegm or bile may have one meaning in the third and fourth centuries and another meaning in the seventh century.

There are semantic differences in different spaces of positional symmetries and verbal symmetries. Sheikh Sadūq, based on the quotation or non-quotation of analogies along with hadiths, has proposed theories about medical hadiths, and that medical hadiths do not have individuality, place and time; this means that medical hadiths may be as original and even valid as some of these hadiths are general and can be used by everyone; but some others are prescribed according to the person, age,

1. «قُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا».

environment, etc. and are not usable for the public.

In this section, it is necessary to pay attention to the elimination of texture in understanding the purpose of the narration. One of the problems that sometimes occurs in hadiths is the removal of tissue. The removal of context means that the hadith has been told in a situation and that situation has been forgotten. A clear example of this issue and of course in the non-medical atmosphere is a hadith from the Prophet (PBUH) entitled "the merchants are lewd." Some consider this hadith as a general rule that basically anyone who is engaged in business, for example, the title of lewd applies to him.

In explaining this issue, some scholars clarified that the matter was basically that it was said about one of the non-Muslim merchants of Quraysh, and this subject is about a certain person like Abu Sufyān or Abu Jahl, and this is not a general rule in relation to merchants.

The narration does not say on what occasion this was said, and when the occasion is omitted and the phrase becomes a general sentence, the wrong meanings are suddenly taken from it. In the medical example, we can also refer to the narration of "Dates are better than a locust." (Nūrī, 1989: 9/277).

Ghazi in his book and in the position of explaining this narration says that the story is related to the issue of Muḥrim and hunting by Muḥrim. Because Muḥrim has no right to fish when he is in iḥrām. One of the things that can happen is that a locust is killed, if Muḥrim kills a locust he must pay an atonement. What kind of atonement should he give? This has been discussed. This narration does not talk about the nutritional properties of locusts and dates.

Also in a narration, Imam Ṣādiq (AS) has explained exactly the same issue. (Kulaynī, 1407: 4/393) In this regard, Sheikh Sadūq points out some cases that are of the same kind and have a special texture that has led to a specific instruction, and it does not mean that in all cases such a thing must happen. Hadiths that receive a lot of attention in the field of nutrition, health and medicine, in which various events have taken place in terms of types of correction, distortion, fragmentation and even composition (a part of another hadith comes into another hadith).

Other examples related to this issue include the hadith "eat onions."<sup>1</sup> Barqī and Kulaynī quotes "Onion" as a Muḥtadā and mentions three properties for it in his news, but there is an explanation in Makarem al-Akhlāq quotation (Ṭabrisī, 1991: 1/182). He says: onion has three characteristics and then begins to say these three characteristics.

In a narration, Barqī says: "Onion makes the mouth fragrant." (Barqī, 1992: 2/522). In the narration of Kulaynī and also in the narration of Makarem al-Akhlāq, Ṭabrisī says: "it makes the smell of the mouth fragrant."

In the narration of Barqī and Kulaynī, it is said about the second property: "It makes the back firm"; but in Makarem al-Akhlāq, which should not have any other source for narration, it is said, "And the onion strengthens the gums."

The two issues are completely different. In the third part, which is narrated by Barqī and Sheikh Kulaynī,

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1. This has been narrated from Kāfī Kulaynī in the book of Al-Mahāsin Barqī, in the book of Kāfī Sheikh Kulaynī, in the book Makārim al-Akhlāq Ṭabrisī and also Mustadrak Safinah al-Bihar Namazi, who is one of the current and later scholars.

he says: "onion makes the skin clear and bright", but in the narration of Makarem al-Akhlaq Ṭabrisī, which is exactly the same narration and is also used in the evidence of Namāzī, he says: "Onion increases sexual intercourse." Sheikh Sadūq divides medical news into several categories in terms of type of application and validity (Sadūq, 2010: 115), which we will examine:

## 8. Medical Hadiths in Terms of Application

### 8-1. Geographical differences

Some hadiths may be appropriate to the climate of the environment - Mecca and Medina. These are the hadiths that recommend eating a lot of salt or starting a meal with salt. The Prophet (PBUH) said: "O Ali, start and end the meal with salt, because whoever starts and ends with salt is exempt from seventy-two types of calamities, including psychosis, leprosy, and filth." (Barqī, 1992: 2/593).

But in another narration it is stated that Imam Reza (AS) used to start food with vinegar and when he was asked the reason for this difference, he said: "vinegar is also like salt. It strengthens the mind and brain and increases the intellect." (Ibid: 487) Some have said that this difference in material is due to the difference in the climate of Khorasan and Iraq.

In Iraq, due to excessive sweating, it is better to use salt to compensate for the salts lost through sweating, in addition to its antiseptic properties. It is useful to mention that in the hadiths, there is a possibility of confusion of the narrator and omissions and additions, and therefore it is not necessary to adhere to the narrations; for example, in relation to the first narration, the first part of the narration may be practically correct by performing the experiment, but according

to the last part, salt is not useful for leprosy. In this case, the second part is not necessary to be accepted.

### 8-2. Individual difference

Sheikh Sadūq, despite being attributed to the school of Hadithism, also categorizes states. Some hadiths, in his view, are general advice; for example, we read in a narration: "When a Muslim feels weak, he should eat meat and milk." (Ibid: 467). Meat and milk are recommended to everyone and there is no allocation or restriction. Some other hadiths are issued according to individual characteristics such as nature, age, etc. As an example, we read in a narration: "Noah (PBUH) complained to God of sorrow. God commanded him to eat grapes, because grapes remove all grains." To find out whether this version is in general use or not, we must examine the hadith family of the narrator.

In another version of the narrative, black grapes is recommended and green grapes may not have this property. In another version, the Prophet's grief is expressed more intensely and with the phrase "severe grief" (ibid.), which probably indicates that the property of black grapes is useful only for severe depression and may also be harmful for mild depression; therefore, there is a possibility of individuality and assignment in the narrations, and an experiment must be performed to discover the generality.

Shaykh Sadūq, in explaining the narration of "the honey heals the diseases" writes: "The "whole" diseases is correct; that is, the healing of the whole diseases." For example, a student is told to do whatever he wants after writing homework. It is clear that not everything is meant to be ugly, and this concept can be inferred not from the word but from the meaning. Sheikh

Sadūq also gives a rational possibility in the treatment of honey, which is good for diseases caused by colds. Otherwise, honey cannot be prescribed to someone who has a lot of heat. According to Sheikh Sadūq, the same is true of the narrations on the benefits of washing with cold water after defecation for the treatment of hemorrhoids.

## 9. Medical Hadiths in Terms of Authenticity

### 9-1. Hadith forgery

The field of medicine is one of the cases where there is a motive for forgery for various reasons. In the field of forgery, the discussion of "hadith-like" is an important topic. A "hadith-like" is a narrative who is not a hadith but has a similar appearance to a hadith and has practically gradually found his way into narrative books over the centuries. One of the most appropriate cases for this discussion is the sentence which is said: Abstinance is the top of medicines and make everybody accustomed to what that body is accustomed to (Majlisī, 1403: 105).

This matter has also been quoted as a hadith from Amir al-Mu'minin Ali (AS) (Ibid: 75/75) and for the first time Sheikh Mufīd mentions a hadith in the book "Taṣḥīḥ al-I'tiqād" and then Quṭb Rāwandī remembers it in the book Al-Da'awāt<sup>1</sup>. With the same text and quoting Imam Kāzīm (AS) in the book "Medicine of the Imams" by the sons of Bastam and in the book "Makarem al-Akhlāq" by Ṭabrisī is mentioned (Ibn Bastam, 1416: 1/6).

It is interesting to note that among all these texts, only the book of "Medicine of the Imams" by Bastam's sons has a

series of documents. None of the other books have a series of documents. This news is also interrupted in the book of Bastam's sons; that is, the document chain is not connected. There is another book about this subject, whose author is probably a person named Muhammad ibn Ahmad ibn Abdul Aziz Salmi called "Sharh al-Hadith", who, of course, quotes the last part of the phrase instead of «عود كل بدن بما اعتاد، اصل كل داء البرده» and this was reported by Agha Bozorg Tehrani in his book Al-Dhari'ah. Some scholars and critics have worked on this hadith and shown that this hadith is not really a hadith.

The phrase is:

«البطنة بيت الداء و الحمية رأس الدواء و عودوا كل

بدن ما اعتاد»

(The meaning of belly is in fact now another interpretation of the stomach) This is a saying of Hārith Ibn Kaldah, the Arab sage and physician, before Islam (Ibn Abi Asiba'ah, 2014: 148). Ibn Abi Asiba'ah in the book Al-Uyūn Al-Anba' fi Ṭabaqāt Al-Atibba' has mentioned this matter in the biography of Hārith Ibn Kaldah, and Ghazi has shown in the book "Al-Jad Al-Hadith Fi Ma Laysa Beh Hadith" that this phrase was not a hadith at all<sup>2</sup>, but it has been known as hadith based on a misunderstanding.

In the texts, we sometimes have quotations from the medicine of the Prophet by Abu al-Abbas Mustaghfari, in which there is a complete series of documents. For example, Suyūṭī in his comprehensive book Al-Ahadīth repeatedly quotes from the book Mustaghfari, and it is quite clear that

1. The book Al-Da'awāt or Salwah al-Hazin by Quṭb Rāwandī, is based on Da'awāt, but about half of the book is on medicine. As a source it is an important book in the field of medical hadiths.

2. The author has written the book as specialized on the issue that these are not hadith.

this book has a series of documents, but in the version that we have now, the series of documents is deleted.

Ibn Jawziyya has a chapter on eating cheese with walnuts in the book *Al-Mawzu'ah*<sup>1</sup>, and the hadiths are also mentioned in the chain of his own document. He mentions three ways<sup>2</sup> for this hadith and after that, he explicitly says: "This hadith is attributed to the Messenger of God." This hadith has been forged and attributed to the Prophet. It is worth mentioning that the story goes back to the fact that Gabriel ibn Bakht Joshua Mutitabib was Ma'mūn's doctor and when he saw Ma'mūn in an unsuitable physical condition, one of his recommendations to Ma'mūn was that you follow this dietary advice so that you do not have any problems.

This subject is narrated as a story narrated by Ma'mūn as a hadith from the Prophet (PBUH) and in this way the words of Ma'mūn's doctor become the words of the Prophet. Another hadith mentioned in Ghazi's book is the hadith:

«آخر الطب الكى كه اين به معنى داغ نهادن و گاهى

هم به صورت آخر الدواء الكى»

Ghazi points out that this was considered by many to be a prophetic hadith and has indeed been referred to as a prophetic hadith in books, but it is in fact an Arabic proverb that existed before Islam and it is interesting that we find it in books of Arabic proverbs such as: *Islāh al-Mantiq* by Ibn Sikkīt or *Al-Mustaqsā fī Amthāl al-Arab*. Zamakhsharī fully explains that whether this is a proverb? What is the occasion?

1. Abu al-Faraj Abd al-Rahman ibn Abi al-Hasan Ali ibn Muhammad Tafreshi al-Timi al-Bakri one of the scholars of 6th century on the forged hadiths.

2. Tāriq is the same series of documents.

Why do we see what has been said, and what is very interesting about the issue is that in *Nahj al-Balāghah*, the phrase has been used as a proverb; that is to say, in the phrase of Amir al-Mu'minin Ali (AS), the phrase «آخر الدواء الكى» has been used as a proverb and not as a prophetic hadith.

Sheikh Sadūq refers to the falsification of news in the medical field, in which some people with hatred of the Ahl al-Bayt have quoted false hadiths, which are an example of the phrase "the best attack is bad defense." For example, it has been narrated that Imam Ṣādiq (AS) was eating lentil stew, a person said to him: "May I sacrifice you. The people of Sunnah say eighty prophets (PBUH) have sanctified lentils. He said that they lied to God and even twenty prophets did not sanctify lentils. Of course, his reference to the non-sanctification of 20 Prophets is because of the difference in its narration; because in another narration, the sanctification of 20 prophets is mentioned. The purpose of the narration is that no prophet has sanctified it.

## 9-2. The mistake of the narrator

In some cases, Imam (AS) has narrated the narration correctly, but the narrator does not understand or narrate correctly; for example, a person named Abdul Ali Mulla Al-Assam quotes:

"I said to Imam Ṣādiq (AS): We have a narration in which the Messenger of God said: "God Almighty is dissatisfied with the people in the house where they eat meat. The Imam said: They are lying. The Messenger of God said: The people of the house where people are backbiting are in fact eating the meat of the people (not the house where the meat is consumed). My father was interested in meat, and on the day of his death, he had given 30 dirhams to his maid to buy meat." (Kulaynī, 1407: 6/308).

As it is observed the narrative of prohibition of eating meat has been a trope and it has a Qur'anic documentary; "And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)!"<sup>1</sup> (Hujurat: 12) Fortunately, in Shiite hadiths, due to writing, there is less mistake in narration.

### 9-3. Loss of a part of the hadith

According to Sheikh Sadūq, some other medical narrations are such that some of them have been preserved and some have been lost.

### 10. Establishing a two-way interaction between religious texts and medicine

Three strategies are suggested for verifying medical narrations:

A) The contents of the collected medical hadiths, which are now available as the encyclopedia of medical hadiths, should be researched in the laboratory by physicians and pharmacists in order to determine the degree of compatibility of the properties of the substances with what is stated in the narrations. Of course, this method is costly and time consuming and is more suitable for the food industry.

B) Clinical testing is scientific and practical; provided that there are no dangers; for example, let's test the narrations about 20 volunteer patients.

C) It is a personal experience which, of course, even if we observe a result it will be useless if it does not lead to general and clinical experience.

The title of Islamic medicine is not possible without creating a proper

interaction between religious texts and medicine. In the interaction of specialists in medicine and religious texts, attention to expertise is very important and necessary. In this way, divergent discourse should be avoided and its experts should be referred to in proportion to the content being tested; for example, a physician who deals with a group of narrations should refer to a hadith expert, not a jurist. Conversely, a hadith specialist who researches the treatment of eye diseases should refer to an ophthalmologist and not another specialty such as infectious diseases, etc. In other words, it is better to study religious texts and medical knowledge in detail and refer to specialists related to each subject.

There are three methods in dealing with hadith and medicine, of which the third method is suggested:

1- Confirmation-compilation method: In this method, a person finds the information and complications of a disease through a single internet and library search and matches it with hadith texts. This method has no scientific benefit.

2- One-by-one measurement: In this method, narrations are observed and tested one by one, and for example, similar hadiths are not considered. However, one should measure the totality of narrations and not be satisfied with just one narration and proposition.

3- Step-by-step and participatory method: It is the best method and has private implementation steps. (The implementation stages and obstacles of this method have been studied in detail in a separate article entitled "Interaction of Hadith with Human Knowledge").

### CONCLUSION

Islamic narrations, as the scientific bases and propositions needed in the

1. «وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ...».

formation of Islamic medicine, require multifaceted studies and specialized methods, part of which should be done by hadith experts and the other part by medical experts. We face difficulties in the title of Islamic medicine due to the diversity of medical topics in the six categories of ethics, health, and prevention, properties of foods, anatomy and treatment and uncoordinated distribution of content. However, it can be organized in stages.

In the first step, we make sure that the statement on which the research costs are to be spent is authentic.

Then we will check the correctness of the narration. This step is made possible by examining the credibility of the author of the book and the accuracy of his attribution to its author. The books Kāfī and Man La Yahḍarah al-Faqīh, as two authoritative sources, have significant medical hadiths.

In the third stage, it should be kept in mind that throughout history the hadith has been subjected to documentary and textual damages such as correction, distortion, fragmentation, insertion, forgery, etc., and paying attention to them will help us to achieve the original text of the hadith. In some cases we may conclude that the proposition in question is unusable.

Also, carelessness in translating the hadith deprives us of medical and guiding messages.

In the fifth stage, by identifying similar and contradictory hadiths, we arrive at a collection that is complementary and sometimes bound to each other and is not useful for science alone.

In the sixth stage, paying attention to analogies such as the region of hadith issuance, individual and natural differences, as well as studying possibilities such as the narrator mistake in understanding the hadith, forgetfulness, and the phenomenon of

forgery will lead us to a better understanding of the hadith.

Finally, through two-way and step-by-step discourse, it is necessary for hadith and medical experts to observe moderation, strengthen the participatory spirit and form a working group, to make efforts in organizational work and to start experimental and scientific experiments of authentic narrations of Kāfī. If scientific research is concluded, we can hope for the formation of Islamic medicine.

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## An Exploration into the Infallibility of Angels with a Qur'anic Approach

### کنگاشی در عصمت فرشتگان با رویکرد قرآنی

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### Abstract

*The Holy Qur'an has ignited the torch of enlightenment in beliefs and raised the flag of the struggle against superstition, by which the true truth is known and the narrations can be evaluated. Among the realities of the universe are the angels whose infallibility are disputed; Some believe in the infallibility of the angels, while some do not. Each group brings its reasons for its special idea. This article aims to investigate the infallibility of angels based on the library method and by referring to the basic religious sources, i.e. the Qur'an, interpretive and narrative collections. So, it introduces a theory based on the Holy Qur'an. As a result, findings show that the three-fold reasons, not only lack strength and dynamism, they also support the infallibility of the angels in some cases. In other cases, the narrations about Hārūt and Mārūt are attributed to Ka'b al-Ahbār in the form of marfū' and date back to the Israelite. In terms of content, since they do not compatible to the Qur'an and there is no reason for their being a symbolism, they oppose the clear text of the Qur'an concerning the infallibility of the angels; for some verses affirm the appearance of the angels and some affirm their infallibility.*

**Keywords:** Infallibility, Angels, Hārūt and Mārūt, The Qur'an, Narrations.

### چکیده

قرآن کریم مشعل روشن‌گری در عقاید و باورها را افروخته و پرچم مبارزه با خرافات را برافراشته که در پرتو نور آن حقیقت شناخته می‌شود و روایات قابل‌ارزیابی می‌شوند. از جمله حقایق جهان هستی، فرشتگان هستند که درباره عصمت ایشان اختلاف پدید آمده است و گروهی به عصمت فرشتگان و گروهی نیز به عدم عصمت ایشان باور پیدا کرده و هر یک برای باور خویش دلایلی آورده‌اند. در این مقاله تلاش شده با روش کتابخانه‌ای و مراجعه به منابع اساسی دینی، یعنی قرآن، تفسیر و جوامع روایی، عصمت فرشتگان مورد بررسی قرار گیرد و نظریه متناسب با قرآن کریم معرفی شود و نتیجه این شده که دلایل سه‌گانه ذکر شده برای عدم عصمت فرشتگان علاوه بر ضعف سندی و دلایلی، در برخی موارد مؤید عصمت فرشتگان نیز هستند و روایات هاروت و ماروت مرفوع و موقوف به کعب‌الاحبار هستند و به اسرائیلیات بازمی‌گردند و از نظر محتوایی نیز علاوه بر اینکه با آیه قرآن قابلیت انطباق ندارند و دلیل محکمی بر سمبلیک بودن آنها وجود ندارد با نص صریح قرآن در عصمت فرشتگان مخالفت دارند؛ زیرا گروهی از آیات ظهور و گروهی بر عصمت همه فرشتگان تصریح دارند.

**کلمات کلیدی:** عصمت، فرشتگان، هاروت و ماروت،

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## Introduction

The almighty God introduces the holy Qur'an as a light (Taghābun: 8), under which the believers are guided to the straight path (Ibrāhīm: 1) and salvation (A'rāf: 157), which is the arrival to the eternal Paradise and its blessings:

“A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doeth right, He will bring him into Gardens underneath which rivers flow, therein to abide forever. Allah hath made good provision for him.”<sup>1</sup> (Talāq: 11).

On this basis, in Islamic teachings the criterion for knowing the truth is the Qur'an, and even in the narrative sources of Islamic religions, there are more than 44 narrations that introduce the Qur'an as a criterion for evaluating what the Prophet (PBUH) and the Infallibles (AS) have said and for recognizing the right from wrong. (Kulaynī, 1986: 62-68; Ḥurr Āmulī, 1409: 106-123; Majlisī, 1404, 165 and 234-242) that these narrations have been evaluated continuously (Tabataba'i, 1417: 4/275; Tabataba'i, 1974: 91; Ansari, 1428: 1/245 and 247, 4/146; Khoei, nd: 233; Khoei, 1998: 3/453; Naini, 1997: 3/162 and 137; Iraqī, 1417: 3/106; Sadeghi Tehrani, 1986: 16/132; Soltani and Ma'refat, 2003:70; Nasiri, 2011: 42; Kazemi Khorasani, 1406: 3/162; Boroujerdi, 1417: 3/106), as far as they have considered any condition that is not in the book of God as unacceptable in transactions and trade (Kulaynī, 1986:

1. «سُئِلُوا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا».

5/212; Sadūq, 1413: 3/202; Tūsī, 1986: 7/22 and 67; Ibn Rahwayh, 1412: 2/236, 246 and 429; Ibn Ḥanbal, 1421: 42/321 and 516; Bukhārī, 1422: 3/198)<sup>2</sup>.

Accordingly, the Holy Qur'an has lit the torch of enlightenment in beliefs and raised the banner of fighting superstition. Among the truths of the universe are the angels, and our beliefs to them and about the beliefs around them have been distorted due to the inaccessibility of human senses to them, and many contradictory narrations have been narrated about their attributes, which require the formation of groups of them. In the meantime, one of the wide-ranging discussions about angels is the issue of infallibility, which means being protected from committing sins and mistakes (Motahhari, 1991: 2/160; Muzaffar, 2008: 54).

A group of Muslims believe in the infallibility of angels (Sadūq, 1414: 96) and another group don't believe in their infallibility (Shahab, nd: 2/120) and each of them has cited reasons for their belief. In this article, an attempt has been made to study the infallibility of angels by using the library method and referring to basic religious sources, namely the Qur'an, commentary and narrative interpretations, and to introduce a theory appropriate to the Holy Qur'an.

## Reasons for the Lack of Infallibility of Angels

Believers have cited verses from the Holy Qur'an and some interpretive

2. These narratives in Shia sources have been quoted from the holy prophet (PBUH) in phrases such as:

«كُلُّ شَرَطٍ خَالَفَ كِتَابَ اللَّهِ فَهُوَ رَدٌّ» و «كُلُّ شَرَطٍ خَالَفَ كِتَابَ اللَّهِ عَزَّ وَجَلَّ فَلَا يَجُوزُ» و «كُلُّ شَرَطٍ خَالَفَ الْكِتَابَ فَهُوَ بَاطِلٌ»

And they are quoted in Sunni sources with phrase such as:

«كُلُّ شَرَطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ مُرَدُّودٌ، وَإِنْ شَرَطَ مِائَةَ شَرَطٍ»

narrations on the subject of the lack of infallibility of angels, which are quoted in this section.

### 1. The verse of human creation

To believe the lack of infallibility of Angels, the verse of the creation of man in the Holy Qur'an has been cited and the Almighty God says<sup>1</sup>:

“And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.” (Baqarah: 30)<sup>2</sup>

This verse is considered to indicate the angels' objection to God, which contradicts their infallibility; because they have committed several sins with their words:

A) Objection to the action of God, which is rebellion against Him.

B) Gossip about Adam (AS).

C) Suspicion of the children of Adam, which according to the Holy Qur'an is a sin (Al-Hujurat, 12).

D) Praising oneself due to selfishness (Shahab, nd: 2/120).

#### 1-1. Criticism

These disobediences cannot be attributed to all angels; because angels

1. And remember when your Lord said to the angels: Surely I will appoint a successor on earth. They said: Do you put in it anyone who commits corruption and sheds blood? While we glorify and sanctify you with gratitude and praise. [God] said: I know [the facts and secrets of this successor on earth] that you do not know (Ansarian, 2004: 6).

٢. «وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً قَالُوْا اَنْ تَجْعَلَ فِىْهَا مَنْ يُّفْسِدُ فِىْهَا وَ يَسْفِكُ الدِّمَآءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالِ اِنِّىْ اَعْلَمُ مَا لَا تَعْلَمُوْنَ».

have different types (Khawjawi, 1410: 18) and it is possible to divide them into two groups of heavenly and earthly angels, the first group is infallible and the second group is not infallible.

#### 1-2. Response to the critique

Several answers have been given against the above critique:

**First**, it has been said that it is a pointless argument that whether the speakers were all angels or just earthly angels; because the word "angels" is a plural form, which means public.

**Secondly**, the word in question was not based on protest, but a question about the wisdom and expediency of choosing a caliph on earth (Tayyeb, 1999: 1/500; Hosseini Shah Abdul Azim, 1984: 1/110) which was created from dust. And it has two forces of lust and anger and may act like the previous inhabitants of the earth who became extinct (Balāghī Najafī, 1420: 1/83; Sabziwārī Najafī, 1419: 11).

**Thirdly**, the talk about bloodshed and corruption of human beings was not gossip and slander, because no human being had yet been created to be slandered, but their words were in line with the requirements of human nature.

**Fourthly**, the angels didn't want to praise themselves by saying:

«نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ»

but this is an appropriate expression of the nature of angels (Tayyeb, 1999: 1/501-503).

Fifthly, by citing a verse which shows that the angels did not take precedence over God in speaking (Al-Anbiyā', 27), it can be said that this question was done by the divine command to reach the answer of "I know something that you don't know", (Sadeghi Tehrani, 1986: 19/276).

Therefore, the above verse not only does not indicate the lack of infallibility

of the angels, but also shows their infallibility.

## 2. The verse of angels' fear from sin

The Almighty God says about the angels<sup>1</sup>: "...and they are not proud. They fear their Lord above them, and do what they are bidden." (Nahl: 49-50)<sup>2</sup>

Fear means fear of sin (Qarā'atī, 2004: 7/445) and if the angels did not see in themselves the possibility of committing major sins and disobeying God's command, the state of fear would not arise in them; so they are not innocent of committing sin and disobedience.

### 2-1. Criticism

The fear mentioned in the verse is not necessarily rooted in the possibility of disobedience, but is the fear of God's greatness and to honor His position; as narrated from Ibn Abbas and the correct reason for this statement is the verse: "The erudite among His bondmen fear Allah alone." (Fātir: 28)<sup>3</sup>

That shows the fear of the scholars is due to their knowledge and the more they know about God Almighty, the more they fear Him, which is nothing but a fear of the greatness of God. (Fakhr Rāzī, 1420: 20/218; Nu'mānī, 1419: 12/75)

Accordingly, the cited verse and any verse that shows the ability of the angels to disobey and fear the Almighty God, will indicate the voluntary infallibility of the angels and show the value of their action, not indicating lack of innocence in them.

1. "And they do not show arrogance and disobedience. They fear their Lord, who is above them, and they do what they are commanded to do." (Ansarian, 2004: 272).

2. «...وَهُمْ لَا يَسْتَكْبِرُونَ\* يَخَافُونَ رَبَّهُمْ مِنْ فِرْقَتِهِمْ وَفَعَلُوا مَا يُؤْمَرُونَ».

3. «إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ».

## 3. Narrations of Hārūt and Mārūt

The almighty God says in the Holy Qur'an<sup>4</sup>: "And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said:

We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew." (Baqarah: 102).<sup>5</sup>

4. And they followed what the devils called during the reign of Solomon, and Solomon did not disbelieve, but the devils who taught magic to the people disbelieved, and they followed what was revealed to the angels Hārūt and Mārūt in the city of Babylon, and So the two angels did not teach anyone unless they said: We are only a trial [and we teach you the science of magic to fight the sorcerers and invalidate their magic], so do not disbelieve. But they learned from the two angels things by which they separated the man and his wife, while by that magic they had no power to harm anyone except by the permission of God, and they always learned something that harmed them and did not benefit them, and they knew for sure that whoever buys magic has no interest in the Hereafter, and it is a bad thing that they sold themselves for it if they had knowledge (Ansarian, 2004:16).

5. «وَ اتَّبِعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ وَ مَا كَفَرَ سُلَيْمَانُ وَ لَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَ مَا أُنزِلَ عَلَىٰ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ وَ مَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ مَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَ يَتَعَلَّمُونَ مَا



should be chosen, and weak or anxious cases should be left out; for anxiety rejects the narrative as weak when it is not possible to combine two different themes and it is not possible to prefer one over the other." (Ibn Ḥajar, nd: 1/333 and 343).

### Criticism:

The narrations in question of sanad have no correct connection with the Messenger of God (PBUH) and are also weak (Jawādī Āmulī, 2010, v.5:741). As the sanad of Ibn Ḥanbal is considered the best sanad of these narratives:

«حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ  
مُوسَى بْنِ جُبَيْرٍ، عَنْ نَافِعٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ  
اللَّهِ بْنِ عُمَرَ» عَنْ رَسُولِ اللَّهِ (ص)

(Ibn Ḥanbal, 1421: 10/318; Ibn Ḥabbān, 1408: 14/64; Bayhaqī, 1424: 10/7) and in addition to that, the credibility of Zuhayr ibn Muhammad is damaged. (Nisā'i, 2017: 43; Bukhārī, nd: 3/427), Musa Ibn Jubayr has also been evaluated as having an error in the narration (Bakjari, 1422: 12/12). Therefore, the sanad of all the narrations mentioned in the story of Hārūt and Mārūt is marfū' (Bazar, 1988: 12/248; Ibn al-Jawzī, 2007: 1/187) and their roots go back to Ibn 'Umar from Ka'b al-Aḥbār and it is not correct that Ibn Umar narrated the narration from the Messenger of God (PBUH); because Abd al-Razzaq narrated it from Sufyān al-Thawri from Musa ibn Aqaba, from Salem, son of Abdullah ibn Umar, from his father, Ka'b al-Aḥbār (San'ani, 1419: 1/283), and certainly Salem is more aware of his father's narrations than Nāfi', his freed slave; therefore, the narration in question is from Ka'b al-Aḥbār and goes back to the Israelites (Ibn Kathīr, 1420: 1/355-354 and 360; Ibn Kathīr, 1408: 1/39 and 51; Dar al-

Qatani, 1427: 12/366; Maḍharī, 1412: 1/109).

### 3-2. The second group

considered the appearance of the narrations in question as unacceptable due to their conflict with the Qur'an and other narrations and considered it symbolic and tried to interpret them. In the commentary of Bayān al-Sa'adah, it is stated: "The likes of these narrations are among the codes of the previous prophets and sages, and for this reason, historical news and sources have differed in quoting them, and despite their symbolic nature, the public has carried them on their customary meanings and it is not possible to know them correctly about the position of the infallible prophets and angels, and for these two reasons, the Infallibles (PBUH) have sometimes confirmed and sometimes denied them."

In Al-Safi's commentary, the sum of the narrations in which the story of Hārūt and Mārūt is denied and the narrations that have confirmed this story, it is known that the narrations in question have been confirmed if they have been symbolic, and if they are defined on on their appearance, they have been denied by the Imams (AS). Accordingly, in order to obtain the correct meaning of these narrations, Hārūt and Mārūt are the symbol of heart and soul and other elements of the higher world, and their seductive woman is the symbol of the soul rooted in the material elements that command the evils... or Hārūt and Mārūt have been considered the symbol of the perfect scientist and scholar close to the spiritual realms - who has been left to his deceitful soul and has been deprived of divine care and success, and accepts his lowly carnal desires, and... (Maḍharī, 1412: 1/109-110; Qomi Nayshābūrī,

1416: 1/352; Feyz Kashani, 1415: 1/173 and 177; Gonābādī, 1408: 1/123 and 2/83).

### Criticism:

The justifications mentioned in explaining the secret of the story of Hārūt and Mārūt are not completely compatible with the narrations quoted (Feyz Kashani, 1415: 1/177) and if the story is supposed to have secrets and mysteries, the Infallibles (AS) will find it and describe it in the narrations, while not a word was quoted from those Infallibles who referred to the mystery of the verse and the story in question. At the same time, since the appearance of these narrations, like other Qur'anic stories, can be interpreted, explained and understood, there is no need to consider them as a code (Jawādī Āmulī, 2010: 5/741).

### 3-3. The third group

did not accept the authenticity of the narrations in question and evaluated their content (Ibn Kathīr, 1420: 1/353; Tayyeb, 1999: 2/126; Darwaza, 2004: 6/211-212)<sup>1</sup> and have evaluated them imaginary and derived from the Israelites (Ibn Ashur, 1984: 1/642-643; Hāwī, 1424: 1/249; Bashir Yassin, 1420:1/63; Qarashī, 1998: 1/204).

Tafsir Nemooneh states: "Unfortunately, some historians and encyclopedic writers and even some commentators in this field have been influenced by false myths and the story that is known in the rumors of some common people about these two innocent angels, have mentioned about

1. He has considered these narrations as derived from Jewish superstitions and contrary to the necessity of religion and the reason of intellect and contrary to the appearances of other verses and authentic and strange news.

these two innocent angels..., all these are baseless and part of superstitions and the Qur'an is pure from these matters and if we think only in the text of the above verses, we will see that the expression of the Qur'an has nothing to do with these issues." (Makarem Shirazi, 1995: 1/375).

These narrations have been briefly evaluated in the commentary of Majma' al-Bayān: "This narration has been narrated by Ayyashi in a marfū' shape from Imam Bāqir (AS), while the believers in the infallibility of the angels (AS) do not consider such a thing permissible." (Ṭabrasī, 1993: 1/339). In the commentary of Imam Askari (AS) in the evaluation of these narrations, it is stated: "I seek refuge in God from such words! The angels are infallible and protected from disbelief and ugly deeds by the grace of God Almighty." (Imam Askari (AS), 1409: 475) And according to this, the news of Hārūt, Mārūt and the rebellion of Futrus is rejected or it is considered as leaving the better act. (Tayyeb, 1999: 1/511).

## 4. Critique of the narrations of Hārūt and Mārūt

Believers in the innocence of angels have mentioned two types of non-Qur'anic and Qur'anic critiques for the narrations of Hārūt and Mārūt, which are quoted and examined in this section.

### 4-1. Non-Qur'anic drawbacks

A) God Almighty created the stars and planets at the same time as the creation of the sky; as stated in the narration: When the sky was created, seven planets were created in it: Saturn, Jupiter, Mars, Mercury, Venus, the sun and the moon<sup>2</sup>,

٢. «أَنَّ السَّمَاءَ لَمَّا خُلِقَتْ خُلِقَ فِيهَا سَبْعَةٌ دَوَائِرَ رُحُلٍ وَالْمُشْتَرِي وَ بَهْرَامُ وَ عَطَارِدُ وَ الزُّهْرَةُ وَ الشَّمْسُ وَ الْقَمَرُ»

which is the meaning of the verse: "They float, each in an orbit" (Anbīyā': 33 and Yāsīn: 40).<sup>1</sup>

Therefore, Venus existed before the creation of man, not as one of the human beings who were transformed into a planet after the creation of human beings and the expansion of their generation (Qurtubī, 2005: 2/52).

**B)** The choice of two angels between the torment of this world and the hereafter is a corrupt word and it was appropriate for them to choose between repentance and torment; because God Almighty has made the one who has been a polytheist all his life choose between repentance and torment, so how could He have deprived both of them?

**C)** One of the strangest things in these narrations is that it says that Hārūt and Mārūt teach magic to others while they are tormented (Fakhr Rāzī, 1420: 2/393; Nu'mānī, 1419: 2/344-345). While it is appropriate for them to be engaged in repentance and seeking forgiveness in such a situation (Muqaddasī, Nd: 3/15).

**D)** It is said in the story that the Almighty God said to the two angels: "If I give you two what I have given to human beings, you will surely disobey me. They said: "Our Lord! If you do so, we will not disobey you" These sentences show that the two angels considered the Almighty God to be a liar and ignorant, which is blatant disbelief, while Ḥashwīyah also believes that they were infallible before descending to earth. Therefore, these narrations are against the consensus of

the Ummah in this belief (Fakhr Rāzī, 1420: 2/393).

**E)** Angels are not empty bodies in which the human soul and lust may be poured (Muqaddasī, Nd: 3/15).

#### 4-2. Qur'anic drawbacks

**A)** There is no evidence in the Qur'an that indicates the accuracy of the story mentioned in these narrations (Fakhr Rāzī, 1420: 2/393; Nu'mānī, 1419: 2/344-345).

**B)** The narrations in question do not correspond to verse 102 of Surah Baqarah; because the teaching of magic to people by Hārūt and Mārūt has not come in them (Darwaza, 2004: 6/211-212).

**C)** The story of the commission of such great sins by the angels, although God Almighty has described them as long worshipers and trying to gain closeness to God.

**D)** The part of the narration which is about the transfiguration of the wicked woman in the form of the planet Venus, contradicts the verse that God has sworn to the planets (Al-Takwīr: 15) (Fakhr Rāzī, 1420: 2/393; 3/15).

Tafsir Al-Mīzān, citing the opposition of the narrations in question to the Qur'an, states: "In these superstitious stories, the dear angels, whose purity of existence from polytheism and sin has been specified by the Qur'an, are attributed the most concentrated polytheism and the ugliest sins like idolatry, murder, adultery, and drinking alcohol, and they also said that the planet Venus was an evil woman who was metamorphosed - and this is humor - while it is a pure celestial planet in its rising and creation that the Almighty

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These narrations with their expressions were not found in Shiite and Sunni narrations and have been quoted only in Tafsir al-Jami' al-Aḥkām al-Qur'an.

١. «وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ».

God swore to it and said: "The stars which rise and set." (Takwīr: 16).<sup>1</sup>

In addition, the science of astronomy today has clarified its identity and revealed its elements, quantity, quality and other related issues. As a result, these stories are consistent with what the Jews have; as it has been said, the story of Hārūt and Mārūt is a superstitious story that is similar to the Greek superstitions about stars and planets. (Tabataba'i, 1417: 1/239; Hosseini Shirazi, 1431: 306).

**E)** The narrations in question are in conflict with the infallibility of the angels, which is the text of the Qur'an (Andalusia, 1420: 1/528; Fakhr Rāzī, 1420: 2/393; Nu'mānī, 1419: 2/344-345; Khazen, 1415: 1/66; Bashir Yassin, 1420: 1/63; Tayyeb, 1999: 1/511).

The most important reasons for criticizing the narrations of Hārūt and Mārūt and the belief in the lack of innocence of the angels are the verses that have been cited for the infallibility of the angels, which will be explored in the continuation of the article.

## 5. Reasons for the Infallibility of Angels

It is claimed that eight verses of the Qur'an indicate the infallibility of the angels, which have been quoted and evaluated in this section.

### 5-1. verse 1:<sup>2</sup>

"There is not one of us but hath his known position. Lo! we, even we are they who set the ranks. Lo! We, even we are they who hymn His praise." (Sāffāt: 164-166).<sup>3</sup>

١. الْجَوَارِ الْكُنَّسِ.

2. "And none of us, the angels are, unless there is a certain position for him. And verily we have been in line for the implementation of God's command. And we are praising Him. (Ansarian, 2004: 452)

٣. «وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ \* وَإِنَّا لَنَحْنُ الصَّافُّونَ \* وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ».

There is a difference of opinion as who has said the words of this verse:

**A)** This story is the confession of angels to being the servant of God (Tūsī, nd: 8/535; Feyz Kashani, 1418: 2/1059; Tayyeb, 1999: 11/200). This view is consistent with mentioning the opinions of the polytheists about angels (Darwaza, 2004: 4/237) and the opinion of the commentators (Fakhr Rāzī, 1420: 26/362).

**B)** It is the confession of the holy angels (Hosseini Hamedani, 1404: 14/84).

**C)** Gabriel's words are in the description of angels (Ṭabrasī, 1993: 8/720; Sabziwārī Najafī, 1419: 457; Tabataba'i, 1417: 17/175).

**D)** The word of the Messenger of God in describing himself and the believers is connected with the phrase "فَسْتَمْتَهُمْ" (Baydāwī, 1418: 5/20; Qomi Nayshābūrī, 1416: 5/578; Āmulī, 1413: 3/90).

### Criticism:

The latter view is not appropriate and compatible with the context of the verses (Tabataba'i, 1417: 17/175). Consequently, although according to the first three views, the cited verses express the position of the angels and the context of the verses agrees with this view, the verses of the text are not about the angels, because there is a possibility - albeit weak - that the position of the prophet (PBUH) and his companions is stated and they cannot be cited as a text.

### 5-2. Verse 2:<sup>4</sup>

"Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too

4. And those who are in His presence, are not arrogant of His servitude and do not get tired and helpless" (Ansarian, 2004: 323).

proud to worship Him, nor do they weary.” (Anbīyā’: 19).<sup>1</sup>

This verse is an expression of the worship of divine angels who do not become arrogant and tired of worshipping God (Tūsī, nd: 7/237), but it cannot be considered a text in the infallibility of all angels; because it is possible to know the phrase “*wa min ‘indihī*”, specific to the close angels.

### 5-3. Verse 3:<sup>2</sup>

“We (angels) come not down save by commandment of thy Lord.” (Maryam: 64).<sup>3</sup> That is, we do not descend as angels, except by the command of your Lord (Hosseini Shah Abdul Azim, 1984: 8/207). In honor of the revelation of this verse, it is narrated from Ibn Abbas that one day the Holy Prophet (PBUH) said to Gabriel: "What prevents you from visiting us more than you are visiting now"? Gabriel said: "And we do not descend except by the command of your Lord" (Sharif Lāhijī, 1994: 3/31; Āmulī, 1981: 6/73). Contrary to what has been said, this is the story of the people of Paradise who will say: "We will not descend in Paradise except by the command of God" (Āmulī, 1981: 6/73) This view has been attributed to Ibn Bahr and Abu Muslim (Māwardī, nd: 3/381; Andalusian, 1420: 7/282; Kermani, nd: 2/702) and has been claimed to be more appropriate to the context (Hosseini Shirazi, 1424: 3/453).

### Criticism:

Attributing these words to the people of paradise has several problems:

1. «وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ».

2. "And we will not be revealed except by the command of your Lord" (Ansarian, 2004: 309).

3. «وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ».

**First:** According to the use of the word "ينزل" is clear that the verse is from the tongue of the angels, because the people of paradise do not descend in it, but ascend in paradise, and they do not descend from paradise to be taken in this sense; as it is not appropriate to continue talking about them; for this reason, this statement is an anecdote from the tongue of the angels, as if in response to a question about the long distance between their descent for revelation or their low revelation (Sadeghi Tehrani, 1986: 18/358).

**Second:** Advent is a "command" in task, while in heaven there is no task.

**Third:** In this sentence, one person is addressed by a group that is not suitable for a group of people of paradise to talk to another group.

**Fourth:** In the continuation of the verse, it is stated<sup>4</sup>: "...and thy Lord was never forgetful, Lord of the heavens and the earth and all that is between them!"<sup>5</sup>

That is not compatible except with the state of the task (Fakhr Rāzī, 1420: 21/554-555). Therefore, since the word "Tanazzul" conveys the meaning of obedience and acceptance from the root of "nazala" and the existence of negation and exception is limited in the phrase, then the angels are not revealed except by the command of God Almighty, and this word is like the verse: "who do not disobey whatever Allah commands them and carry out what they are commanded." (Tahrīm: 6).<sup>6</sup>

4. "And your Lord is never forgetful. \* [He is] the Lord of the heavens and the earth." (Ansarian, 2004: 309-310).

5. «وَمَا كَانَ رَبُّكَ نَسِيًّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا».

6. «لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ».

This verse conveys their pure obedience to God (Tabataba'i, 1417: 14/82). The conclusion is that because there are two possibilities in determining the speakers of the words in question (the people of paradise or the angels), it may take it out of the text, and since there is strong evidence for the view that the speakers are angels, the strong appearance of verses in that claim can be accepted.

#### 5-4. Verse 4:<sup>1</sup>

“who do not disobey whatever Allah commands them and carry out what they are commanded.” (Tahrīm: 6).<sup>2</sup>

Some have cited this verse for the infallibility of angels (Isfaraini Baghdadi, 1977: 344). Although it has been said that this verse indicates the infallibility of angels (Jawādī Āmulī, 2008: 9/43; Hosseini Hamedani, 1404: 16/458), but it is true that it indicates only the infallibility of angels of hell and the agent of punishment for sinners who are innocent of doing every major and minor sins (Tūsī, nd: 10/50; Ṭabṛasī, 1993: 10/477).

#### 5-5. Verse 5:<sup>3</sup>

“Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.” (Baqarah: 98)<sup>4</sup>

1. "They do not disobey what God has commanded them and they always do what they are commanded" (Ansarian, 2004: 560).

۲. «لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ».

3. "Whoever is an enemy to God and his angels and messengers and Gabriel and Michael [is a disbeliever], and surely God is the enemy of the disbelievers" (Ansarian, 2004: 15).

۴. «مَنْ كَانَ عَدُوًّا لِلَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ جِبْرِيْلَ وَ مِيكَائِيْلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ».

This verse states that although not all angels are on the same level (Qara'ati, 2004: 1/167), but being at enmity with them at any level is enmity with God.

#### 5-5-1. Criticism:

There is a possibility in the verse that the intention of enmity with the angels who help the divine saints (Feyz Kashani, 1415: 1/167; Sabziwārī Najafī, 1419: 20) or the messengers or clients of the divine commands (Sadeghi Tehrani, 1419: 15), not all angels, and so infallibility does not include all angels.

#### 5-5-2. Response to the critique

Against the mentioned critique, several answers are provided:

**First:** mentioning the angels separately from the apostles and Gabriel and Michael in the verse and their coming together, shows their change in the aspect mentioned for them, so in this verse the angels are non-messenger angels and helpers like Gabriel and Michael, because they have been mentioned separately (Shubbar, 1412: 54; Mughniyeh, nd: 19) and accordingly, the ruling of the verse includes enmity with all the angels.

**Secondly:** there is no analogy for angels to be assigned to special angels (helpers, etc.), and the purpose of this verse is generally angels.

**Thirdly:** according to the context of the verse, angels are mentioned among the infallibles, and since those mentioned in the verse are inseparable (Makarem Shirazi, 1995: 1/362), then the angels are also infallible.

Consequently, if this verse is due to the probability of assigning angels to specific angels, the text is not about the infallibility of all of them, at least it appears in their infallibility.

**5-6. Verse 6:**<sup>1</sup>

“The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.” (Baqarah: 285)<sup>2</sup>

According to this verse, Muslims should believe in all angels (Jawādī Āmulī, 2009:12/683) along with faith in God and other Islamic sanctities and should not differentiate in belief in them among them. This verse is about the innocence of all angels with different classes that they have (Ṭabası, 1993: 2/689; Tayyeb, 1999: 3/91; Hosseini Shah Abdul Azim, 1984: 1/520); because believing in the angels of God, who are commissioned by him to do various things, requires faith in their infallibility and trustworthiness (Sadeghi Tehrani, 1986: 4/385).

According to the text of these two verses, believing in angels is obligatory and enmity with them is disbelief, while if there were some kind of disobedient and sinful angels, belief in them was not obligatory and their enemies were not considered infidels, so believing in being sinners and disobedient angels is a false belief.

1 . "The Prophet believed in what was sent down to him from his Lord, and the believers all believed in God, and the angels, and the books, and His prophets." and they said: We heard and we obeyed, O Lord! "We ask forgiveness and return to you." (Ansarian, 2004: 49).

۲. «ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَأ نُنْفِرُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَ قَالُوا سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ».

**5-7. Verse 7:**<sup>3</sup>

“And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves. They speak not until He hath spoken, and they act by His command.” (Anbīyā’: 26-27)<sup>4</sup>

This verse refers to the belief of the polytheists who believed that angels are the children of God and God has explicitly invalidated this superstitious belief (Makarem Shirazi, 1995: 13/389).

**5-7-1. Criticism**

These verses reject the belief of the polytheists, Jews and Christians that the first group, angels, the second, ‘Uzayr and the third group considered Christ to be the son of God (Qomi, 1988: 2/69; Abu al-Futūḥ Rāzī, 1408: 13/219; Feyz Kashani, 1415: 3/335; Sabziwārī Najafī, 1406: 4/490; Sabziwārī Najafī, 1419: 329; Sadeghi Tehrani, 1419: 324) and it is not specific to angels.

**5-7-2. Response to the critique**

Although the context of the verses shows that the meaning in this verse is angels (Tabataba’i, 1417: 14/275; Qarashī, 1998: 6/499), but if we accept the mentioned critique, the critic himself still believes in this belief. That is, the angels are also in the circle of the meaning of the verse, and this is enough to argue for their infallibility.

The conclusion is that the holy verse is a text on the infallibility of the

3. And they said: The Beneficent hath taken the angels as his sons. Glory be to Him, [angels are not the children of God], but they are honorable servants. \* They do not overtake Him in speech and they only act according to His command. (Ansarian, 2004: 324).

۴. «وَ قَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ اللَّهِ لَوْلَا عِبَادٌ مُكْرَمُونَ \* لَأ يَسْتَفِئُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ».

prophets and angels (PBUT), because those whom the Almighty God describes as being subject to divine command in behavior and speech, of course, they are infallible, and no doubt, mistake, forgetfulness, and rebellion has a way in them but they will be pure (Fakhr Rāzī, 1420: 22/136; Qashīrī, Nd: 2/499; Nuwī, 1417: 2/48; Hosseini Shah Abdul Azim, 1984: 8/380).

In Tafsir Al-Furqān, in order to argue these verses, it is stated: "What He has dealt with in these verses is complete infallibility and includes his whole being. As the precedence of "بأمره" on "يعملون" shows the limit and certainty of their act to God that they do not do things according to the will of themselves or others." (Sadeghi Tehrani, 1986: 19/276).

### 5-8. Verse 8:<sup>1</sup>

"And landmarks (too), and by the star they find a way. Is He then Who createth as him who createth not? Will ye not then remember?" (Nahl: 16-17)<sup>2</sup>

The Almighty God says in this verse that everything in the heavens and the earth is obedient and submissive to the command of God and His will, whether voluntary or creational, and they do everything they are commanded by God including worship, remembrance, planning, sending down torment and raining and. (Sabziwārī Najafī, 1419: 277).

In the explanation of these two verses, it is said: "The angels mentioned in the previous verse, in addition to not

being arrogant, are also afraid of their Lord, and since it is not reasonable that the holy nature of God oppresses someone, it is clear: The angels fear their Lord in the sense that if they disobey God, they will be punished according to God's justice... because the angels are afraid that if they disobey God, they will be punished, so they fulfill the mission they are doing." (Najafī Khomeini, 2019: 9/196-197) It is worth noting that in this verse, the word "angels" is immersed in all the angels of earth and heaven and includes everyone (Sadeghi Tehrani, 1986: 16/367).

This verse is considered as a proof of the infallibility of the angels (Sadeghi Tehrani, 1986: 16/370), as it is stated in Tafsir Mafātīh al-Ghayb: The meaning of this verse is to explain the qualities of the angels, and the most violent denotation to the their innocence of sins; for the phrase "وَهُمْ لَا يَسْتَكْبِرُونَ" shows that they are obedient to their Creator and do not oppose Him in anything... and the phrase "وَيَفْعَلُونَ مَا يُؤْمَرُونَ" shows that they will perform everything they are commanded to and this shows their infallibility of every sin. (Fakhr Rāzī, 1420: 20/217)

The conclusion is that the verse in question is in many ways a text on the infallibility of angels. From all that has been said, it can be concluded that at least two verses of the Qur'an [Al-Anbiyā': 26-27; Al-Nahl: 16-17] have specified the infallibility of all the angels, and this is except for the cases that appear in their infallibility, or this can be concluded by arguing on verses. Therefore, any narration that attributed the angels to the disobedience of God or doing deeds and words on themselves without divine permission or, like the story of Hārūt and Mārūt, introduces them as defeated angels in the struggle

1. "And whatever is in the heavens and the earth from the creatures and the angels, they worship only God, and they do not become arrogant or rebellious." They fear their Lord, who is above them, and they do what they are commanded to do." (Ansarian, 2004: 272).

٢. «وَاللَّهُ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ» يخافون ربهم من فوقهم ويفعلون ما يؤمرون.

against the soul (Tabataba'i, 1417: 1/239) and other narrations such as this (Suyūfī, 1408: 230), are contrary to the explicit text of the Qur'an and are fabricated and forged (Tabataba'i, 1417: 14/68-69; Tabataba'i, 1427: 5/271; Boroujerdi, 1416: 5/115; Ma'refat, 2008: 465; Andalusia, 1420: 1/528; Qurṭubī, 2005: 2/52; Qāzī Ayyāz, 1407: 2/398-404).

## 6. Mentioned Interpretations for the Texts of Infallibility

The commentators, considering the multiplicity of narrations that indicate the infallibility of the angels, have tried to solve the content forms of the interpretive narrations by interpreting them, and have mentioned two solutions to resolve this conflict as follows:

**First:** A group carrying the story of Hārūt and Mārūt on the divine judgment, have said that it is not unlikely that in the story of Hārūt and Mārūt, the divine judgment belongs to their ability to commit sin (Ibn Kathīr, 1420: 1/352-353). In this case, there is no conflict between the Qur'anic texts showing the infallibility of the angels with the mentioned narrations.

### 6-1. Criticism

The ruling on such a case requires a solid reason that has been submitted by God Almighty or the Infallibles (AS), while such a definite reason is not mentioned in any source, otherwise it would have been cited.

**Second:** Another group has said that the infallibility of Hārūt and Mārūt was certain as long as they were free from lust and greed, not after human traits appeared in them (Balāghī Najafī, 1420: 1/112). Therefore, when the angels acquire human qualities, they will no longer have infallibility.

**Answer:** Angels, jinn, and humans are different both in appearance and in their innate abilities and attributes. According to the Qur'an, an angel may be represented as a human being and humans may see him [Maryam: 17; Hūd: 69 and 77]. But this allegory does not change his innate attributes, as it is mentioned in the story of the guest angels of Prophet Ibrahim (AS) [Hūd: 70] and also the Almighty God has said: "Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men)." (An'ām: 9)<sup>1</sup>

That is, we make the face of an angel like a human being, which shows that the face of an angel is opposite to the face of a human being, and his inner self cannot be changed, and only his appearance is represented as a human face. As if the human face changes, his inner self does not leave the human being; as when the Israelites were transformed and apparently became apes, their human interior was not changed; for otherwise they would not have understood the torment (Shiblī, nd: 43-44). Therefore, by representing an angel in the form of a human being, it is possible to change in cases such as his memory that it is permissible to work sometimes and sometimes to be weak or not to work, but infallibility which is inherent in angels, does not disappear at all (Ibn Arafa, 2008: 1/154).

In the book "*The world of the pious angels*", it is stated in this regard: "The nature of angels is obedience to God and they do not have the power to rebel, so abandoning sin and doing obedience is their nature and does not put the slightest effort on them; because they have no lust." (Ashqar al-Otaibi, 1403: 29)

١. «وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا».

## 6-2. Criticism

There are three problems with the above answer:

**First:** The Qur'an does not indicate the intrinsic and non-intrinsic nature of the obedience and infallibility of angels.

**Second:** There are evidences in the verses of the Qur'an that indicate the free will of the angels and show that their infallibility is inherent. The Almighty God says about the angels: "And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrong-doers." (Anbīyā': 29)<sup>1</sup>

This verse shows that infallibility is not inherent in angels (Tūsī, nd: 7/242)<sup>2</sup>; because if one is not inherently able to make the claim mentioned in the verse, it is wrong to attribute punishment to his action, because an involuntary act is neither obedience nor sin. At the same time, it is stated in the Qur'an: "They speak not until He hath spoken, and they act by His command." ('Anbīyā': 27)<sup>3</sup>

This has been attributed to the angels at the disposal of both denial and affirmation (Sadeghi Tehrani, 1986: 26/13).

## 6-3. Problem

Angels have different types, and the infallibility of the angels who are the divine messengers is fixed, and most of the angels are infallible, but the other

angels are not infallible; as some human beings are infallible and the others are not infallible (Baydāwī, 1418: 1/71). Martyr Mostafa Khomeini believes that angel is a Qur'anic term for a group of creatures that is sometimes referred to as some human beings; as in the Qur'anic terminology, Satan is also called man and jinn [Al-An'am: 112] and since the Qur'an calls some types of angels "worshippers" [Al-Anbiyā': 26] and 'Abd' is not applied except to human beings, it can be concluded that those holy angels, may be human, jinn or other pure abstracts, he concludes: "The promise in detail here is not a violation of consensus, because Sha'rānī has the same opinion and the argument must be followed and it is clear that angels have two aspects:

the dark material earthly aspect, the subtle luminous heavenly aspect that is sometimes revealed to them, and among the second group are those whom the Qur'an mentions as follows: "They fear their Lord above them, and do what they are bidden. Allah hath said: Choose not two gods. There is only One Allah. So of Me, Me only, be in awe." (Nahl: 50-51)<sup>4</sup>

And a group are higher than them: "They speak not until He hath spoken, and they act by His command." (Anbīyā': 27)<sup>5</sup> (Khomeini, 1418: 5/233). Therefore, angels have types and not all of them can be considered infallible.

## 6-4. Response to problem

**First:** It was proved that the cited verses [Al-Anbiyā': 27-26; Al-Nahl, 16-17] are the text in general infallibility of angels

١. «وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلْيُكْفِرْ بِهِ جَهَنَّمَ».

2. It is not possible to argue with this verse for the infallibility of the angels to say that because of the possibility of claiming divinity by them, God Almighty has frightened them of the torment of this claim; because the proposition in this verse [Anbiyā': ٢٩] is a conditional theorem and the conditional theorem is not necessarily appropriate for the fulfillment of the condition; rather, according to the proof of the infallibility of the angels, in this verse, it is assume impossible.

٣. «لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ».

٤. «يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَ يَعْمَلُونَ مَا يُؤْمَرُونَ» [نحل: ٥٠]. «لا

يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَعْمَلُونَ مَا يُؤْمَرُونَ» [تحریم: ٤].

٥. «لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ».

and in their expression there is no difference between the types of angels and the presented arguments are indivisible (Jawādī Āmulī, 2010: 3/157)<sup>1</sup>. The narrations cited, in addition to contradicting the Qur'an, do not have any correct sanads and have textual flaws; in addition, they are also opposed to the Qur'an regarding the metamorphosis of Venus [Al-Takwīr: 15] (Khazen, 1415: 1/66).

**Second:** The verses cited by reasoning are not in the position of expressing the types of angels who are a group of worshipers, etc., but they express the general dignity of angels, whose work is worship, obedience and glorification of night and day without fatigue [Al-Anbiyā': 20] (Taftazani, 1409: 3/368).

From all that has been said, it can be concluded that the forms of opposition of the narrations of Hārūt and Mārūt to the text of the Qur'an on the infallibility of the angels is remained, and it becomes clear that these narrations from Israelites introduced by the Jewish neo-Muslims were like Ka'b al-Aḥbār. The story has been traced back to the Talmud (Madaresh Yadkut, Corinthians 33) (Ghasemi, 1418: 1/366) and it has become clear that the planet Venus (Aphrodite) in Greek mythology was a symbol of love, beauty and sexual passion that may be the story of Venus. It has its roots in Greek mythology and all these results are obtained in the light of the Qur'an, which removes superstitions and deviations.

## CONCLUSION

From all that has been said, it can be concluded that citing the three reasons

mentioned for the lack infallibility of the angels, in addition to being weak, in some reasons they can also be considered as confirming the infallibility of the angels; because:

**First:** In the story of the creation of man, which was narrated by all the angels, their words were not objections, but a question about the wisdom and expediency of selecting a caliph on earth and observing the requirements of human nature, and this question was asked by the command of God to find answer: I know something you don't know.

**Second:** The angels' fear of committing sin indicates their high knowledge toward God Almighty, the voluntariness of their infallibility, and the value of their action, not their lack of innocence.

**Third:** The narrations of Hārūt and Mārūt, in addition to being weak and marfū' in terms of authenticity, and their roots go back to Ibn 'Umar from the Ka'b al-Aḥbār and go back to the Israelites, because they do not conform to the verse of the Qur'an and there is no strong reason for its symbolism, they cannot be symbolic and are rejected and unacceptable due to the existence of numerous textual flaws, the most important of which is the opposition to the explicit text of the Qur'an in the infallibility of the angels.

Also, by examining the verses cited for the infallibility of the angels, it becomes clear that these eight verses can be divided into three groups:

**A)** A group of verses in the infallibility of some angels [Al-Anbiyā': 19; At-Taḥrīm: 6].

**B)** Another group appears in the infallibility of all the angels [Al-Şāffāt: 164-166; Maryam: 64; Al-Baqarah: 98].

**C)** Three of the verses mentioned above are the text in the infallibility of the angels [Al-Baqarah: 285; Al-Anbiyā': 26-27; An-Naḥl: 16-17].

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1. These arguments are at least fixed about the promised Qur'anic angels (Jawādī Āmulī, 2010: 3/72).

The conclusion is that the Holy Qur'an specifies the infallibility of all the angels and any narration that indicates the lack of infallibility of the angels must be interpreted if the sanad is solid, and if it is not interpretable, because of the opposition to the explicit text of the Qur'an, the ruling is fabricated and forged. And this ruling is based on the numerous narrations narrated from the Infallibles (AS) that have introduced the Holy Qur'an as the criterion for recognizing the correct and incorrect narrations.

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## The Legal Verdict on Meeting and Dialogue before Marriage

### حکم شرعی دیدار و گفت‌وگو برای ازدواج

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#### Abstract

*Meeting of marriage candidates each other before marriage to reach a final decision to marry or cancel it is so popular in the Islamic society of Iran that it is not even thought to be "denied" and even the most fanatical religious person cannot forbid it; While most jurisprudential schools have allowed seeing suddenly the girl's face and hands to wrists for the proposal, and some have allowed the girl to see the boy's face as well, provided that the proposal does not enjoy her if it happens involuntarily and by force, some have prescribed it only once for the proposal to see the girl, and some have prescribed to see her several times. Some jurists have prescribed seeing the female body more than the face and hands to wrists, and seeing the girl's body behind a lace covering even with pleasure. However, most schools have forbidden meeting and talking, and some jurists have allowed it on the condition of not committing sin. The study of the opinions of all jurisprudential schools shows that these opinions are inferential and based on their own ijihad. They are not an indisputable legal verdict. They are based on restricting marriage to the pleasure and enjoyment of couples, ignoring other aspects of marriage and limiting the relationship between men and women to a pleasurable relationship. Criticizing the jurisprudential opinions and their principles, it is concluded that the ruling to allow the marriage candidates to meet and talk to the extent of a definite.*

**Keywords:** Marriage, Meeting, Permission, Forbiddance.

عابدین مؤمنی<sup>۱</sup>

#### چکیده

دیدار داوطلبین ازدواج پیش از عقد نکاح جهت رسیدن به تصمیم قطعی برای ازدواج یا انصراف از آن، چنان در جامعه اسلامی ایران مقبولیت دارد که حتی تصور «منکر» بودن آن نمی‌شود و منعصب‌ترین دین‌دار نیز، توان نهدی آن را ندارد؛ درحالی‌که غالب مذاهب فقهی دیدن - به‌صورت غافل‌گیرانه - چهره و دست‌ها تا مچ زن را برای خواستگار جایز و بعضی اجازه داده‌اند که زن نیز ظاهر مرد را ببیند مشروط بر عدم لذت‌بردن خواستگار. و چنانچه خارج از اراده و قهری رخ دهد، بعضی فقط یک‌بار این‌گونه دیدن زن را برای خواستگار، و بعضی چندبار دیدن آن را تجویز نموده‌اند. فقیهانی هم بیش از چهره و دست‌ها تا مچ، دیدن اندام زن باوجود پوشش نازک حتی با رخ‌دادن لذت خواستگار را تجویز کرده‌اند، اما دیدار و گفتگو را غالب مذاهب منع نموده و بعضی از فقیهان با شرط عدم مفلسه مجاز دانسته‌اند. بررسی آرای همه مذاهب فقهی نشان می‌دهد که آرای اظهارشده استنباطی و اجتهادی است و حکم مسلم شرع نیست و مبتنی بر منحصرکردن نکاح به کام‌جویی و لذت‌بردن زوجین شده و دیگر جنبه‌های نکاح را نادیده گرفته‌اند و ارتباط زن و مرد را منحصر به رابطه التذادی دانسته‌اند. با نقد آرای فقهی و مبانی آن، سرانجام حکم به جواز دیدار و گفتگوی داوطلبان ازدواج تا حد تصمیم قطعی منجر به ازدواج یا انصراف از آن را با بیانات شرعی و متون کتاب و سنت منافی ندانسته‌اند.

**کلمات کلیدی:** ازدواج، دیدار، جواز، حرمت، حکم.

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### Introduction

It is customary, In the current social tradition of marriage, for a boy and a girl or a man and a woman to have one or more meetings with each other before marriage and to discuss their characteristics and their families, that is, parents and other family members, what they have or don't have such as jobs, housing, cars and education, to talk about the morals and manners that they like or have, about expectations and anticipations, the way they communicate with their parents, the extent of independence, responsibility towards the patient and elderly parents and such similar things. They will take time to visit each other's family or travel together for a while in order to establish their honesty about their claims and to get acquainted with each other's parents' behavior. Sometimes both evaluators are in contact with each other under the supervision of their parents, and sometimes they build a relationship without their supervision.

After a while, which varies among different individuals from one to two sessions or six months or a year or more and less, they announce the final decision to each other; either they will eventually reach an agreement and marry each other, or the final opinion will be negative and they will not marry.

This situation flourished in the society and became such an accepted principle that no other procedure or critique of this procedure can be imagined in general. In such a way that even fanatical, strict and Sharia-bound families agree with this approach. If they do not accept that their daughter is in a relationship with a boy for a few months, they agree, or at least do not dare to disagree, with at least a few sessions of private meeting under their supervision; although, they may not be

as strict with their boys as they are with their daughters; chastity is, however as important for boys and men as for girls and women, according to Islamic law. Unfortunately, the prejudice of customary practice is so deep that expressing a jurisprudential point of view requires clarity, courage and boldness, because the reaction of society against the jurisprudential point of view is likely to be severe; That is, when it is said as an expression of the view of Sharia or jurisprudence:

"whereas a boy or a man is allowed to see a girl or a woman upon marriage, a girl or a woman is not allowed to see a boy or a man, it is surprising for the society and in case of presenting as Islamic law and presenting what is customary as illegal and contrary to religion and sharia, the society not only does not go under its burden but also shows a strong negative reaction against it.

Even for the children of fanatical families who adhere to jurisprudence and sharia, it is hard and difficult to accept it and they do not accept it, and their families do not dare to express it either. With this customary practice, the question that arises is what is the jurisprudential ruling for knowing and meeting a boy and a girl who will get married if they reach an agreement? Is their frequent meeting permissible to get acquainted with ethics, backgrounds, characteristics, privileges and assets such as jobs, wealth, housing, cars and such things?

Is the practice of custom compatible with the jurisprudential view in Islamic religions? Is it possible to adapt the view of jurisprudence and custom in conventional social behaviors in marriage? In case of non-compliance, should the view of custom necessarily be corrected or should the view of jurisprudence be adapted to custom?

Because having religious behavior is important in all matters, especially in marriage, it is particularly important to accept the answers to the above questions; because at least those who want to perform their religious duties and orders, will know what to do.

### **1. It is not necessary for two people who intend to marry each other to see each other before marriage**

What was the custom of marriage in the beginning of Islam and in the time of the Prophet (PBUH)? It has not been reported and has not been addressed in historical sources. What is clear from the jurisprudential literature and jurists' statements is that two people who want to marry each other do not need to have seen each other, or to see each other (Ibn Abdul-Salaam, 1436: 2/159 and 251), but some believe, there is a contrary necessity on behalf of a girl or woman.

That is, before getting married, a woman or a girl is not allowed to see the person she is going to marry (Bahrānī, 1406: 46/23; Najafī, 1987: 29/68).

The following reasons are given to prove this claim, that it is not necessary for those who are going to marry to see each other:

1. The interpretation that has been used to see for marriage is the word "permission", which means "permissibility", i.e. there is no obligation to see. (Hillī, 1403: 2/268; Hillī, 1421: 3/419, Āmilī, 1410: 174; Hillī, 1424: 2/10; Bahrānī, 1406: 23/42; Hurr 'Amili, 1412: 20/87, Matarzchi, 1434: 5/25; Ibn Qudāmeḥ Maqdasī, 1426: 3/4; Shawkānī, nd: 1/441 & 449; Shawkānī, 1434: 741).

They can see each other if they want to. Other interpretations used in jurisprudence also have the same meaning, some (Tūsī, 2009: 10/152; Marghīyānī, 1429: 7/199) have used the

word "لا بأس", some (Sharabīnī Khatīb, nd: 4/318), and its explanation and margin are the help of the students have used the word "سُنَّ" and some (Ibn Hazm al-Andalusī, 1436: 9/161; Ibn Qudāmeḥ Maqdasī, 1426: 3/4) have also used "فله أن ينظر", all of which are other expressions of permission which implies "seeing" is optional; That is, seeing and not seeing is the same and does not make any difference and has no effect on the relationship between a married couple or their interest.

Of course, to see a candidate by the suitor has been considered recommended by some jurists. (Husseini Hisnā Demashqī, nd: 2/29, Jubbaī Āmilī, nd: 5/97) and also Masālik, San'ani, have said: "Ahadith indicate that seeing marriage candidates each other is recommended. Scholars agree on this point" (Sanānī, 1430: 698) who have considered seeing the suitor preferable and effective in the life of the couple, although considering the jurisprudential sources, all religions believe in the permission for seeing; As Ṣāḥib Jawāhir (29/63) considered the permission as the opinion of all jurisprudential religions and said: "There is no difference among Muslims..." Therefore, the theory of Istihbāb is one of the rare votes.

According to the jurisprudential theory of all Islamic religions, those two people can become a couple who have not seen each other at all before marriage, and generally it is not a question of liking or disliking each other by seeing in Islamic jurisprudence.

2. Marriage based on "Wilāyat": Regarding the marriage of a mature girl and a woman who intends to marry for the second time, there was a discussion in jurisprudence whether a girl or a woman has the right to marry independently and without the intervention of another person or not?

Some jurisprudential religions believe that a girl or a woman does not have the right to marry independently, they should get married off, and the one who marries them off is called a guardian, and in the definition of "Wilāyat" they have said: "It is to put a word the other, whether it wants or not"<sup>1</sup> (Tamartāshī, 1431: 4/114; Matarzchi, 1434: 5/46; Ghuryānī 'Asqalānī, 1426: 2/556); that is, a person who decides independently for another, and that person has no right to oppose his decision and must give in to the decision, whether she wants to or not, because decision-making is the right of the guardian and his decision is valid. According to the definition of Wilāyat, some jurisprudential religions do not grant any right to a woman in marriage and consider her marriage to be dependent on the will of someone who has Wilāyat over the woman, whether she is a girl or a widow (Sharabīnī Khatīb, nd: 4/351-359; Shattā damyātī Kubrā, 1429: 3/561-575; Matarzchi, 1434: 5/46; Ghuryānī 'Asqalānī, 1426: 2/556; Ibn Qudāmeḥ Maqdasī, 1426: 3/8; Sifārīnī Nablusī, 1428: 5/328; Shawkānī, 1434: 359 & 450; Ibn Hazm al-Andalusī, 1436: 9/25).

Although disputes such as asking for permission from a widow by the guardian may be a condition in some religions (Sharabīnī Khatīb, nd: 4/352), but there is no disagreement regarding this principle i.e. the guardian is a provision in a valid and religious marriage and in the Imamiyyah religion there is a disagreement in terms of the principle i.e. father and paternal grandfather are a provision in a valid and religious marriage (Najafī, 1987: 2/276; Hillī, 1421: 3/433; Āmilī, 1410: 175; Bahrānī, 1406: 23/210-211).

Now, the discussion is not about the guardian's decision in the validity and legality of marriage, but the argument is that, if the marriage of a girl or a woman is subject to the will and decision of the guardian from a religious point of view, and the guardian is independent in his decision and can marry her off without informing her, In such a case, seeing may not be possible for the girl or woman, that is, a person asks the guardian of a girl or woman to marry his daughter or the woman under his guardianship, and he even agrees with marriage contract to be concluded while that girl or woman have no information about their marriage.

**3. Getting married by proxy:** The religions that had made the marriage of a girl or a woman subject to the decision of the guardian, gave the guardian the right to hire a lawyer without informing the girl or woman who is to be married and the lawyer marries that girl or woman off. Dad (Sharabīnī Khatīb, nd: 4/365, Hillī, 1389: 3/583; Ghuryānī 'Asqalānī, 1426: 2/559; Ibn Qudāmeḥ Maqdasī, 1426: 3/14; Shawkānī, 1434: 361). Religions that give a woman or a girl authority and guardianship in marriage have authorized them to marry a mahram or non-mahram, just as a boy or a man who is allowed to marry hiring a lawyer, that is, a lawyer should choose a wife for him (Najafī, 1987: 2/277-278; Hillī, 1421: 3/435; Hillī, 1424: 2/88; Marghīyānī, 1429: 3/49; Mousalī, 2015: 2/115; Bahrānī, 1406: 23/250).

**4. The marriage is valid and legal and irrevocable if a boy or a man as well as a girl or a woman hire a lawyer for marriage and have not seen the person they are going to choose as their spouse at all, and they have no right to object, the issue of divorce is something else that comes at a cost. According to the three reasons that have been presented, it is proved that according to**

١. «وَالْوَلَايَةُ تَنْفِيدُ الْقَوْلِ عَلَى الْغَيْرِ شَاءَ أَوْ أَبَى».

jurisprudence, it is permissible for two people to marry each other and become a couple while they have not seen each other before; That is, seeing each other is not a matter of getting married.

## 2. Seeing or visiting

In Dehkhodā dictionary, "seeing" means: to look, to watch, to glance (Dehkhodā: 8/11365). In addition to visiting, it defines seeing as looking, meeting, viewing observing and beholding (8/11360). We mean to see here, just to look, and to visit, to meet, and to sit together. In Islamic jurisprudence, in addition to the fact that looking at a girl and a boy or a man and a woman who want to get married is not necessary, it is an optional and religious act, and the permissible amount is only to see and not to visit.

It is narrated from Jabir bin Abdullah Ansari that the Holy Prophet of Islam said: whenever one of you proposes to a woman and if you are able to look at something at her which persuades you to marry her so look at her. Then Jabir said: I proposed to a woman from the tribe of Bin Salama, I slept on a thick and wide palm branch until I saw a part of her, which made me want to marry her (Ahmad ibn Hanbal, nd: 3/334-360, Ibn Qudāmeḥ Maqdasī, 1426: 3/4, Ibn Hazm al-Andalusī, 1436: 9/161; Matarzchi, 1434: 5/25).

Accordingly, some writers claim that in the time of the Prophet the face of women in society and the passages in the streets and alleys were visible, they did not cover their faces so that the people who would marry a woman, would look at her without letting her to know (Bultājī, nd: 301, Ghalechi, 1417: 29/83). What confirms the fact that the faces of women in the age of prophecy were not covered is the narration of Jabir who said: "I lurked and saw the woman who I was going to marry. The jurist believe

that it is permissible to see a woman even if she doesn't agree to be seen (Najafī, 1987: 2/268; Hillī, 1421: 3/419; Āmilī, 1410: 174; Bahrānī, 1406: 23/42).

some have also interpreted that It is permissible to look at her without asking her permission (Hillī, 1424: 2/10; Ibn Qudāmeḥ Maqdasī, 1426: 3/4), some others have interpreted it as "negligent" (Ibn Hazm al-Andalusī, 1436: 9/191; Sanānī, 1430: 698) which means that the woman who is seen is not aware that she is being seen and looked at. Thus, the suitor's look at a proposee just limits to a glance, which is a "glance on the way" and does not necessarily mean to be seen in the presence of the suitor.

Of course, it can also be in this sense, that is, she can be seen by being in the presence of the suitor, because the interpretation of being seen with the "permission" of the woman has been stated in the expression of the jurists (Tusi, 2009: 4/16; Ibn Qudāmeḥ Maqdasī, 1426: 4/3).

The group of jurists who have used the word "they do not have permission" (Najafī, 1987: 2/268; Hillī, 1421: 3/419), means that they may have given permission. In al-Maliki jurisprudence, it is abominable to see a woman without her or her the guardian's awareness (Ghuryānī 'Asqalānī, 1426: 2/498, Matarzchi, 1434: 5/26).

It is worth noting that seeing whether is done with the permission or awareness of the woman or not, is nothing more than a glance on the way. Existence of permission and awareness does not change the permissible limit of seeing, and the interpretation used by Martyr Motahhari (Hijab issue = Jafarian, 2007: 2/1221) that is, the suitor's look at the proposee is "independent" and the stranger's look at a woman is "organic" is not compatible with the view of the jurists, which will be discussed

### 3. Permissible limit of seeing

As mentioned, to see a proposee by the suitor is permissible from the point of view of all Islamic religions, and there is no difference in the principle of permission, but there is a difference about the permissible limits of looking at the proposee. Most of the Islamic religions consider the permissible limits of looking at the proposee to be limited to the face and hands up to the wrists (Matarzchi, 1434: 5/26; Ghuryānī 'Asqalānī, 1426: 2/498; Sharabīnī Khatīb, nd: 4/318; Shattā damyātī Kubrā, 1429: 3/475; Ibn Hazm al-Andalusī, 1436: 9/161; Tusi, 2009: 4/161; Najafī, 1987: 2/268; Hilli, 1421: 3/419; Āmiī, Muhammad ibn Makkī, 1410: 174; Hillī, 1424: 2/10; Ansari, 1415: 40-41).

The second view is that it is permissible to see the feet up to the ankle (Ibn Qudāmeḥ Maqdasī, 1426: 3/10; Sanānī, 1430: 698), Abu Ḥanīfah also allows looking at the feet. (Marghīyānī, 1429: 7/196).

The third view is to see the whole body of a woman, which has been expressed in various and sometimes fragmented statements and interpretations; Dāwūd Isfāhānī, the founder of the school of al-Ẓāhirīyah in jurisprudence, has absolutely said: "Look at all her body" (Sanānī, 1430: 698), which indicates that it is permissible to see the whole body of a woman naked. Malik ibn Anas has said: "he looks at the proposee and do not pay attention to the beauty of her body and looks at the body of the proposee which is covered. It is permissible to look at the face and hands up to the wrists" (Al- Matarzchi, 1434: 5/26; Tūsī, 2009: 10/152).

Imam Khomeini (RA) has said: "It is cautiously permissible to look at the whole body of a proposee in case of wearing thin clothes except the private

parts" (Khomeini, 2005: 701; Bahrānī, 1406: 23/44; Najafī, 1987: 29/66). There are some other interpretations, that is, the average limit of seeing is the face hands up to wrists and feet up to the ankles and seeing the whole body (Sanānī, 1430: 698).

Sheikh Tusi authorizes to look at a woman's merits that is, the beautiful naked parts, in addition to looking at the whole body of a woman, in case of covering by clothes, and the way she walks. (Tusi, 1400: 484; Ibn Qudāmeḥ Maqdasī, 1426: 2/82) Mawāzī' al-Laḥim are the same as "Mahāsīn al-Mīr'ah" which refers to the beauties of a woman's body, which also includes a woman's hair.

### 4. One-sided seeing

Most jurisprudential religions and jurists and scholars of Islamic religions consider seeing one-sided in marriage; That is, they believe that only the suitor i.e. the boy or the man, is allowed to see, and they either remain silent about the proposee's seeing of the suitor, or the wisdom they express for seeing does not include the proposee's seeing of the suitor or the stipulation is the sanctity of the proposee's look of the suitor.

As Sahib Hadā'iq has said about the look of the suitor at the proposee: "The principle is that, it is prohibited to look at each other" (Sanānī, 1430: 698). [We will discuss the principle] one cannot abandon the principle of sanctity that is, looking at each other except with a clear reason, and it is not permissible to abandon the principle (Bahrānī, 1406: 23/46) and based on many narrations that has discussed, he has claimed that the suitor's look has abandoned the principle of the sanctity of look, and he is allowed to look at the whole body of a proposee with thin clothes. (ibid: 23/42-46) The proposee's look at the suitor

remains under the principle of sanctity of non-mahrams' look at each other.

Sahib Jawāhir also believes that the look of the proposee at the suitor cannot be compared to the look of the suitor at the proposee; Because, firstly comparison is religiously prohibited in Imamiyyah religion, and secondly, the philosophy which exists in the suitor's look at the proposee's look is not in the proposee's look at the suitor, [ will be discussed].The necessity of sticking to the principle is that the proposee's look at the suitor remains under the sanctity of look, since there are no religious texts on abandoning the principle, the presented rational reasons are not sufficient to express the ability to abandon the principle of sanctity (Najafi, 1987: 29/68).

In addition to the statements of Sahib al-Hadā'iq and Sahib Jawahir, most of the jurists of the religions of Islam have considered the seeing one-sided, which indicates that the proposee's look at the suitor is not permissible (Marghīyānī, 1429: 7/199; Tamtartāshī, 1431: 9/451, 4/58; Mousalī, 2015: 2/387; Sarakhs, 1409: 10/152, 5/2; Matarzchi, 1434: 2/6, 389; Dehlawī, 1433: 2/268, 4/161; Hilli, 1421: 3/419; Āmiī, 1410: 174; Hillī, 1424: 2/10; Ibn Qudāmeḥ Maqdasī, 1426: 3/4; Ibn Hazm al-Andalusī, 1436: 9/161; Shawkānī, 1434: 741; Shawkānī, nd: 449).

Contrary to this view, there are jurists from the Islamic religions and some Imamiyyah jurists who consider the proposee to have the right to see the suitor. (Shattā dāmīyātī Kubrā, 1429: 3/474, Sharabīnī Khatīb, nd: 4/319; Ghuryānī 'Asqalānī, 1426: 2/499; Ghalechi, 1417: 579; Sanānī, 1430: 698; Jubbaṭ Āmilī, nd: 5/97; Sabzevari, 1423: 2/83; Ansari, 1415: 42-43; Golpayeganī, 1985: 2/229).

## 5. The philosophy of permission in seeing the proposee

Although marriage is based on husband and wife, most jurists have not doubted the permission of the suitor's look at the proposee, but they have strongly rejected the permission of the proposee's look at the suitor; Those who granted the permission considered it so slight, although there may be a jurist who attaches the same importance to the permission of the suitor to see the proposee as to the proposee to see the suitor, but the existence of such a jurist is rare.

It seems that the root of the impermissibility of the proposee's look at the suitor, or disregarding the permission, goes back to the wisdom of the permission. Therefore, it is necessary to discuss the wisdom of the suitor's look at the proposee in order to determine whether that wisdom is specific to the suitor's look or whether that ruling also exists in the proposee's look at the suitor? The wisdom that has been stated in seeing the proposee is divided into two categories: the first category is the wisdom that has been proposed by the jurists, and the second category is the wisdom that has been narrated in the hadiths, which is expressed in order.

1. The wisdoms that the jurists have stated about seeing the looks means the face and the fingers of two hands up to the wrists and they have said: " beauty or ugliness of the proposee are understood by looking at her face and the freshness or lack of freshness of a woman's body are understood by looking at her hands up to the wrists argued (Sanānī, 1430: 698; Matarzchi, 1434: 5/26; Ghuryānī 'Asqalānī, 1426: 2/498; Shattā dāmīyātī Kubrā, 1429: 3/475; Ghuryānī 'Asqalānī, 1426: 579; Golpayeganī, 1985: 2/229).

The wisdom that has been considered in the words of the jurists is masculine and man-oriented, and they have only paid attention to the will and expectation of the man that the woman is captivated to be liked and the man must like her, it is not important for a woman to like a man. Because it is the man who should accept and the man's seeing has been considered more important and they have unanimously allowed a man to see. There are also narrations in which the same wisdom can be seen, as an example, Mughayra ibn Shu'bah proposed to a woman from Medina-Ansār, then he related his proposal to the Prophet (PBUH), the Prophet (PBUH) said to him: "have you seen the proposee? He said: No. The Prophet (PBUH) said to him: "Look at her. It is more likely that it will last between you" (Tirmidhī, nd: 1087; Ibn Mājah Ansari, 1415: 1865; Hurr 'Amili, 1412: 20/90; part 36), which creates intimacy and compatibility between you.

Then Mughayra ibn Shu'bah has said after the Prophet's order (PBUH), I came to the proposee's parents and stated that the Prophet (PBUH) said to see the proposee. The proposee's parents looked at each other and said nothing. I got up and went out. "Hey man," the proposee said to me. I stood in her shadow, then she added: "If the Prophet (PBUH) ordered you to look at me, then look at me. If he did not say, I will go away. I looked at her, then I married her. Certainly I have not married a woman who is more beloved and more respected and esteemed to me than her, while I have married seventy women (Tabarānī, nd: 20/434; Shattā dāmīyātī Kubrā, 1429: 3/474; Sanānī, 1430: 698; Marghīyānī, 1429: 7/199; Shawkānī, nd: 1/449).

In a narration, the Prophet (PBUH) said to a man who married a woman from Medina - the Ansār [apparently the

meaning is the proposal]: "Have you seen her? He said: "no". The Prophet (PBUH) said: "Go and see her as there is something in her eyes" (Sanānī, 1430: 698; Al-Darari Al- Mudhi'ah: 1/450). The narration of Jabir bin Abdullah Ansari, which was mentioned in the topic of seeing and meeting, is synonymous with the above narrations.

From these narrations, the wisdom of the proposee's look has been considered, which is finding out the beauty of the proposee which means that the suitor should see the face of the proposee so that he does not feel remorse.

Shah Waliullah Dehlavi, who has a Salafi tendency, quoting the narrations of Jabir and an unknown man who had proposed to a woman from the Ansār, said about the philosophy of looking at the proposee and the wisdom of its recommendation: the reason why looking at the proposee is recommended is that marriage should be done with thought and the marriage done with thought takes time than the marriage that is done in a hurry. If there is no compatibility between them, it leads to regrets which is the result of incompatible marriage, and if marriage with thought leads to dislike and rejection, its rejection is easier to tolerate, and there is no inconvenience.

Marriage will be joyful and pleased if it is a compatible and desired marriage based on thoughts. (Dehlawī, 1433: 2/390).

This philosophy and wisdom-making is not compatible with the narrations that he has quoted. What does looking at the proposee for finding out the beauty or ugliness have to do with a marriage based on thought and wisdom? If the marriage is to be based on thought and wisdom, there must be a relationship between the suitor and the proposee before seeing, so that all aspects of the

contract and the union of the two people are examined and evaluated, mere seeing is not enough. Being careful in the prophetic narrations, the wisdom expressed in the narration is consistent with the wisdom said by the jurists, but in the Twelver hadith communities there are narrations from infallible leaders (peace be upon them) that are different from what was in the prophetic hadiths, although it is possible to reach the same philosophies in the final analysis.

To fully express the topic, the narrations narrated in the Imāmiyyah hadith communities will also be stated and analyzed. Muhammad ibn Muslim has said: "I asked Imam Muhammad Bāqir (AS) should a man, who is going to marry, look at the woman? Imam replied: "Yes, He buys her at the most expensive price" (Hurr 'Amili, 1412: 20/88). Abdullah Ibn Sinan has said: "I asked Imam Sadiq (AS): Does a man who wants to marry a woman look at her hair? Imam said: "Yes, He buys her at the most expensive price" (Ibid: 89).

Yūnus Ibn Ya'qub has said: "I said to Imam Ṣādiq (AS): Is it permissible for a man who wants to marry a woman to look at her? Imam said: "Yes, He buys her at the most expensive price" (Ibid: 90).

In the three narrations that have been narrated, the reason for looking is considered to be buying at the most expensive price, so it is also permissible to look at a woman's hair and body with a thin covering. According to the narration of Ghiyath ibn Ibrahim, Imam Bāqir and Imam Ṣādiq (AS) narrated from Imam Ali (AS): "Does a man who intends to marry a woman look at the merits and beautiful parts of her body? The Imam said: "It is okay, it is perfect, for it is decreed for a matter to be" (Ibid: 89).

Mas'adah ibn Yasa' Bahili has quoted Imam Ṣādiq (AS) as saying: "It is not necessary for a man to look at the merits

of a woman before he is married, if an order is decreed, it will be" (Ibid: 90).

In another narration, Hasan ibn Sari narrated from Imam Ṣādiq (AS) that Imam was asked: "Does a man look at a woman before marrying her?" The Imam said: "Yes, and to what his property will be given?" (Hurr 'Amili, 1412: Chapter 36, Hadith 1, 7, 11, 8, 12 and 4).

In all three narrations, the suitor is presented as the buyer because the dowry is given to the wife; In the sense that the word "مُسْتَأْم" is the agent noun of Ifti'āl from the "third" root means to buy, because the suitor makes a purchase so that for not making a loss (Jubba'ī Āmilī, nd: 5/97) he should see the proposee to know the reason he is paying for, or if it is worthy his property? It seems that with the wisdom mentioned in the narrations narrated from the Shiite hadith communities, the philosophy of looking at the proposee is the same as recognizing the beauty or realizing the lack of beauty. That is, what is important in a woman is the beauty of a woman (Ibn Abdul-Salaam, 1436: 2/251).

As a result, other things that are human perfection are not discussed or should not be sought in women. (Hurr 'Amili, 1412: 20/24-25; Sabziwārī, 1423: 7/184&252) while it has been said that the motive for marriage should not be the beauty of the spouse, but the motive for marriage should be the religion of the spouse (Hurr 'Amili, 1412: 20/49) which will be discussed. Unlike most jurists of Islamic religions, Sheikh Ansari also gives the right to the proposee to see the suitor, and uses the explanation and expression of the wisdom stated in the narrations, that it is permissible for a man to see a woman because he does not waste his property that he gives to a woman for dowry. It is also necessary for a woman to see the

suitor to know to whom she grants her "genitals" and not to spoil her genitals, especially if the man does not find the woman satisfactory, he has a way to get rid of the woman through divorce, but if a woman does not find a man satisfactory, she has no way to get rid of the man.

Therefore, the narrations that imply that a man buys a woman at the most expensive price give him the permission to see the woman, those narrations are used to say that a woman also sells her soul and body, and there is no doubt that the soul and body are the most expensive goods and property. With this explanation, it became clear that some have said: "There is no reason to allow a woman to look at the suitor, in fact, their theory stems from not paying attention to the provisions of wisdom and reasoning mentioned in the narrations" (Ansari, 1415: 42-43).

The case that Sheikh Ansari has stated in defense of the proposee's right to see and its reasons has apparently had a history that has been answered by Sahib Jawāhir. It is likely that Sahib Jawāhir was aware of Sheikh Ansari's views and his reasoning. Because sheikh was among scholars and experts at the time of Sahib Jawāhir authority and had a reputation. The phrase of Sahib Jawāhir indicates that he has responded to the theory and argument of Sheikh:

"Sine the woman is the same as the man in the wisdom and reason of seeing, and there is the same reason and wisdom in the woman's look, but the existence of that wisdom and the reason for the woman is more complete, because of the man's right of divorce and the way to get rid of the unsatisfied wife, has joined the woman to the man as to permission, that is, the woman is allowed to see the suitor.

As can be seen, the mentioned topic is a summary of Sheikh Ansari's

statement and reasoning. Sahib Jawāhir said in response: "The reason and wisdom mentioned in the narration for the permission of the proposee's look is that the proposee is bought at the most expensive price. Undoubtedly, this reason i.e. the purchase at the most expensive price is not realized in relation to the woman, so it is hard to join the proposee to the suitor for seeing, there is also comparison which is forbidden in our religion (Najafi, 1987: 29/68; Bahrānī, 1406: 23/46).

## 6. Allowed times to see

Because the discovery of beauty or lack of beauty may not be achieved at once, and although the sanctity of seeing each other before marriage is considered "principle", is it permissible to see once or to visit several times? Some have been silent and have not commented on the number of times they are allowed to see which is once or several times (Mousalī, 2015: 2/387-388; Sarakhs, 1409: 10/155; Tamtartāshī, 1431: 9/451, 4/58; Marghīyānī, 1429: 7/199; Ibn Qudāmeḥ Maqdasī, 1426: 3/4; Ibn Hazm al-Andalusī, 1436: 9/161; Shawkānī, 1434: 741, Al-Darāri Al-Mudhī'ah: 1/449; Matarzchi, 1434: 5/25-26; Ghuryānī 'Asqalānī, 1426: 2/498; Sanānī, 1430: 698; Tūsī, 1400: 484; Jubba'ī Āmilī, nd: 174; Ibn Qudāmeḥ Maqdasī, 1426: 2/82-83; Hillī, 1424: 2/10).

Apparently, those who have not commented on seeing once or several times, they agree on seeing just once, as some have specified the permission to visit once (Golpayeganī, 1985: 2/229; Jafarian, 2007: 1/103). Some have prescribed seeing several times, but have not specified a limit (Sharabīnī Khatīb, nd: 4/318; Shattā dāmyātī Kubrā, 1429: 3/457; Ibn Muflih Maqdasī, 2004: 1264; Tusi, 2009:

4/161; Najafī, 1987: 2/268; Hilli, 1421: 3/419; Khomeini, 2005: 701; Najafī, 1987: 29/67)

It seems that the meaning of repeating is that the seeing should not be more than twice, but Khaṭīb al-Sharbīnī, citing a hadith from Aisha (Bukhari, nd: 5125; Nayshābūrī, nd: 15/202; Ahmad ibn Hanbal, nd: 6/41 & 128) have given the possibility of seeing three times, because by seeing three times, cognition often occurs, but he himself has said:

"It is better to determine the number of times as needed" (Sharabīnī Khaṭīb, nd: 4/318). However, in *I'ānah Al-Tālibīn* (3/475), he considered it permissible to see more than three times if needed and has said: "so that the body and feature of the woman is revealed to the suitor". In fact, the faith of the suitor has been trusted, but Sheikh Yusuf Bahrānī, in response to the words of Shahid Thānī in *Masālik* who has allowed him to see many times, said:

"In the narrations, it is not mentioned to see once or to see many times. The last thing that can be said is that permission to see is absolute in narrations that is compatible with seeing once and several times" (Bahrānī, 1406: 23/49).

Of course, considering the principle of not allowing to see each other, the claim of seeing many times is not compatible with the principle, and from the narrations, according to *Sahib Hadā'iq*, a permission is obtained that is, one-time visit, not more than that, visiting for several times is compatible with the mentioned principle of sanctity of seeing. That is, for seeing many times beyond the narrations, there must be a reason and permission should prove to see many times.

## 7. Why men and women are forbidden to look at each other

All the strictures of the jurists of Islam in permitting men and women to look at each other are rooted in the enjoyment of men and women by looking at each other, as Sharbīnī has said: (Sharabīnī Khaṭīb, nd: 4/319; Shattā damyātī Kubrā, 1429: 3/477), Balāwī Bushehri has said: "looking will cause sedition and getting involved in love and affection and entering the forbidden" (Sadūl al-Jalabat = Hijabiya 85).

Allameh Ḥillī has said: "Looking at women suspects sedition and is the object of desire" (Hillī, 1435: 23/87). For this reason, Ibn Qudāmāh al-Muqaddasi has said: "And it is not allowed to look at a beautiful boy, because he does not feel safe from temptation by looking at him" (Ibn Qudāmāh Maqdasī, 1426: 3/7; Ibn Muflih Maqdasī, 2004: 1247-1248), and Shukānī has said:

"As for the hadiths that prohibit looking, they are very numerous, and among them is a warning against looking and warning of its bad consequences and the greatness of its evil" (Shawkānī 1434: 741).

It is understood from the statements of the great jurists that they are cynical of the man and woman's visit. their view is that women are "places of lust" and looking at women may cause sedition, incite lust, cause taking pleasure from women, even looking at a good-looking boy also arouses lust, they are not safe from the danger of being aroused and enjoying good-looking boys, so the narrations that forbid "looking" at women, is to warn of the great corruptions that will arise in looking, which is an unhappy ending, or a disgrace in society, or a painful divine punishment.

Therefore, the best thing to do is to dry up the source, which is the same ruling on "prohibition of looking" and seeing, as Allameh Hillī has said (Hillī, 1435: 23/87; Sharabīnī Khatīb, nd: 4/319; Ansari, 1415: 45).

That is, what deserves the beauties of the Shari'ah is to eliminate and dry up the grounds for sedition and the emergence of sensual arousal, the door of sedition must be closed, as it deserves the beauties of the Shari'a. In general, the door of sedition must be closed and must refrain from expressing the details and examples of sedition and the emergence of sexual arousals, such as being alone with a non-mahram woman.

The jurists of Islam, in order to close the door of sedition and the emergence of lustful incitements, have forbidden looking at non-mahrams, as Ibn Mufleh al-Muqaddasī has stated (Ibn Muflih Maqdasī, 2004: 1247-1248) that is, Some jurists have said: "The obligation of hijab is reserved for women, without any disagreement, it is obligatory on women to wear hijab on the face and hands up to the wrists. It is not permissible to open the face and hands up to the wrists for testimony and other matters. It is not permissible for women to expose their body even in cover except in cases where there is a need for it to be appeared.

A group of jurists - and our master has said, according to a narration - that a man's look at a non-mahram woman in relation to the parts that are not considered private in prayer is permissible. But Ḥanbali has established that it is not permissible to look at the part that is not the private parts in the prayer. Abu Ṭālib has quoted: "The woman's nails are the private parts, when a woman leaves the house, nothing should be visible from her, not even her shoes, because the shoe describes the legs. It is more favorable

for me that she puts a button on her sleeve so that nothing is revealed." Shams ad-Din Sarakhsī has said about men's looking at non-mahram women: "It is not permissible to look at the place of adornment that is obvious and places of inner and hidden adornment.

The reason for this is the saying of God Almighty (An-Nūr: 31).

The companions differed in their interpretation of the obvious adornments of women. Ali (AS) and Ibn Abbas said: "The meaning of is the place of the kohl and the ring." Aisha said: "It is one of the two eyes of women", Ibn Mas'ud said: 'It is women's shoes and clothes'. Ibn Mas'ud quoted the Prophet's saying (PBUH): "Women are the rope of the devil, the devil hunts men through women".

The Prophet (PBUH) said: "I didn't leave a more harmful and hurtful sedition than women against men for after me." One day in the gathering of the Prophet (PBUH) there was a discussion about what is best for men from women and what is best for men from women, Imam Ali (AS) went home and told Fatemeh (PBUH) about the Prophet's gathering, Fatimah (AS) said: "What is best for women from men is that women do not see men [never] and what is best for men from women is that men [never] see women." When Imam Ali (AS) informed the Prophet (PBUH) of the words of Fatima (PBUH), the Prophet (PBUH) said: Fatimah is part of my body.

The words of Fatimah (AS) indicate that it is not permissible for men to look at a woman's body. The reason why it is forbidden to look at women is for fear of "sedition", all the beauties of women are in their face. Therefore, the fear of being seduced by looking at a woman's face is more than other female parts of body. Aisha also said "Women have no choice but to go out into the streets, so they

have no choice but to cover one eye to see the way.

Therefore, it is permissible for women not to cover one of their eyes, which is why it is not necessary to cover it".

In matters that are permissible due to necessity, the same amount of necessity is sufficient and they do not go beyond the place of necessity. (Tūsī, 2009: 10/152; Jafarian, 2007: 2/806 & 826; Ibid, Risālah Dhiya'iyah: 428).

If these views are strict and we accept views that allow the openness of the face and hands up to the wrists, as Sarakhsī has said: "But do not take it according to Ali [AS] and Ibn Abbas - may God be pleased with them -" (Tūsī, 2009: 10/152).

That is, the commentary of Ali (AS) and Ibn Abbas, including, we accept that what is obvious means the same face and hands from the fingers to the wrists, because the place of the kohl is the face and the place of the ring is the hands. But some religions and jurists do not consider the opening of faces and hands a permission to see them, as Shukānī has said: "Arguing for the exclusion of covering the face and hands with the phrase and the permission to open faces and hands during ihram and prayer.

It is not permissible to look at it, it is not permissible for men to look at it when faces and hands of women are open, but they are obliged to close their eyes to women in all circumstances, just as men are not obliged to cover themselves when they are among women, but it is obligatory for women not to look at them, because they are in charge of closing their own eyes" (Shawkānī, 1434: 741; Najafī, 1987: 29/78-80; Khomeini, 2005: 3/250- Q&A 13).

Considering that it is not permissible for women to open their faces and hands up to the wrists (Sharabīnī Khatīb, nd: 4/319; Shattā damyātī Kubrā, 1429: 476-479; Sanānī, 1430: 698; Hillī, 1435:

29/87; Hillī, 1421: 3/419; Siwarī, 1964: 2/222; Najafī, 1987: 29/78-80; Shawkānī, 1434: 740; Ibn Qayyim Jawzī, 1433: 2/285).

Some do not consider it permissible to look at a non-mahram in case of fear of sedition, that is, inciting lusts and falling into sin and enjoying non-mahrams (Ansari, 1415: 55; Tūsī, 2009: 10/153, Marghīyānī, 1429: 7/196-197; Mousalī, 2015: 2/386-387; Tamtartāshī, 1431: 9/450-451; Matarzchi, 1434: 2/79 & 53; Khomeini, 2005: 699; Ansari, 1415: 53).

Expressing other opinions such as hatred of looking at the face and hands up to the wrists (Tūsī, 2009: 4/160) or not being allowed to look at the face and hands more than once (Najafī, 1987: 2/269; Jubba'ī Āmilī, nd: 174; Hillī, 1424: 2/10) is not necessary.

What is important is what the jurists of Islam emphasized, that is, women are the place of lust and are not safe from the danger of aggression by men. In order to close the door to corruption and aggression of greedy men they emphasized the need for women's covering, at least covering all body other than faces and hands up to the wrists and avoiding non-mahrams looking at each other, or the door of corruption will be closed if they look at each other in fear of the arousal of lust and the fall into sin.

As some writers have said: "What is the solution and cure that can protect women from the viciousness of men and save them from suicide?" "Do you know any other way to avoid mixing, that all these pests are behind it, other than the hijab?" (Khomeini, 2005: 357). If she covers her face in cases of "immorality, corruption and sedition", she should, at her discretion, wear the hijab in the streets, bazaars, allies and in public in order to be protected from corruption; No... (Ibid: 362, Philosophy of Hijab = Jafarian, 2007: 2/176).

### **8. Conformity of the impermissibility of looking a non-mahram man and a woman at each other with the principle**

Some jurists of Islam claimed that there is a "principle" for a non-mahram man and woman to look at each other, and the ruling on the permission or sanctity of their looking at each other is based on the "principle", as stated: "The base is that looking of a stranger is forbidden." (Sanānī, 1430: 698; Ibn Roshd, nd: 4/13) or it has been said: "As for foreigner, the female foreigner's looking at the male foreigner, and vice versa, is prohibited, and it is not permissible to deviate from it except with clear evidence" (Bahrānī, 1406: 46/23; Najafī, 1987: 29/68) means: The natural trend of human life is that men and women are far from each other and this distance should be such that they do not even look at each other.

Perhaps the root of this principle lies in this point: "That every human being under the human nature, who is placed in him by his Creator, is doomed to be, by nature, seeing a woman and having sex with him is effective in man and forces him to seek intimacy. This nature is also in women and the power of lust is more in women and the intellect and the power of contemplation and attention to good and evil are less (Bab al-Khiṭab fi Itqān al-Hijab = Jafarian, 2007: 1/197-198; Ansari, 1415: 53).

Of course, the behavior that is natural is not optional, it is coercive. General behavior is in the type, not this behavior is dominant, it is not changeable to create incidental behavior that is, for example, not seeing and not having association. Therefore, the natural trend of human life cannot be to distance them from each other.

We may consider the principle of not seeing each other as non-mahram men and women in the sense that the Shari'a

has laid down a general rule for not looking at each other in its instructions, and verses (Al-Nūr: 30-31 & 60) and narrations (Hurr 'Amili, 1412: 20/200-206) is the reason for this general rule and general command, as stated in the statements of Shukānī and some jurists who agree with him.

This interpretation of the principle contradicts the jurisprudential theory of the jurists who consider the view of non-mahram men and women to each other as permissible if they are not afraid of doubt and are safe from falling into sin. (Matarzchi, 1434: 1/294; Ghuryānī 'Asqalānī, 1426: 2/79; Ibn Hazm al-Andalusī, 1436: 9/163; Mousalī, 2015: 2/386; Marghīyānī, 1429: 7/196; Tamtartāshī, 1431: 9/450; Khomeini, 2005: 699).

That is, some religions and jurists of Islam believe that the sanctity of looking at non-mahram men and women to each other is non-essential and is not based on the principle. Respect arises with the possibility of enjoying the sight and not being safe from falling into sin. Therefore, the "principle" to which some jurists have adhered, considering the sanctity of the view of non-mahram men and women to each other according to the principle, is a personal opinion and ijtihad view is specific to them, they also have not provided an interpretation of the "principle", and there is also no clear interpretation of the principle.

### **9. The reason for discussing the permission of the suitor to look at the propose**

The issue must be looked from two angles in the discussion of the permission of the suitor to look at the propose. The first angle is the view of those who consider any view of a man and a woman to each other as a cause of natural and coercive enjoyment of each other, who have religiously considered

pleasure in the gaze as a sin and this pleasure is also present in the view of the suitor and the proposee to each other. Despite the occurrence of pleasure, it is debated that what the religious edicts about the view of the suitor and the proposee to each other is?

The religions or jurists who discussed the issue from this angle disagreed with each other. Some have only decreed that the suitor should be allowed to look, while others have decreed the sanctity that is as follows:

**1. Hanīfah:** From Hanīfah's point of view, the suitor's view of the proposee was considered a "necessity". They believe that it is permissible to look, even if he is sure that a lust arises in him and he enjoys it by looking. Because the suitor looks at the proposee for the sake of establishing the tradition of the Prophet (PBUH), as the Prophet PBUH has ordered that the suitor should look at the proposee, so it is obedience to the order of the Prophet (PBUH) and the look of the suitor is not for the purpose of satisfying lust and pleasure (Tūsī, 2009: 10/155; Mousalī, 2015: 2/387; Tamtartāshī, 1431: 9/451).

Accordingly, it will not be permissible if the motive of the suitor is to satisfy lust and pleasure, and there is silence about the permissibility or impermissibility of the suitor's view of proposee. Of course, from the Hanafī point of view, wherever there is a need to look at a non-mahram, such as the view of a judge or witness of a non-mahram, or in the position of trading and buying and selling and such things, there is no obstacle to take pleasure and enjoying a stranger is permissible if it is necessary. (Tūsī, 2009: 10/154; Marghīyānī, 1429: 7/198).

**2. The Shāfi'ī,** like the Hanafī, have the same opinion about the woman who is proposed to, except that they have said: If it falls into the heart of someone

to propose to a woman, it is recommended to look, even with the fear of sexual pleasure and looking out of lust. He is not to enjoy, because his intention is not to enjoy, his intention and purpose is marriage (Husseini Hisnā Demashqī, nd: 2/29; Sharabīnī Khatīb, nd: 4/318; Shattā damyātī Kubrā, 1429: 3/474-475).

**3. Mālikīyah and Zāhirīyah:** The permission of the suitor to look at the face and hands of the proposee has been considered conditional on not enjoying and being safe from occurrence of corruption (Matarzchi, 1434: 5/26; Ghuryānī 'Asqalānī, 1426: 2/498; Ibn Hazm al-Andalusī, 1436: 9/162).

**4. The Twelver Imams,** in the issue in question are divided into groups:

**A)** A group has remained silent about the unintentional occurrence of pleasure and the edict of looking at the proposee (Tūsī, 1400: 484; Tusi, 2009: 4/161; Najafī, 1987: 2/268; Hilli, 1421: 3/419; Jubba'ī Āmilī, nd: 174; Hillī, 1424: 2/10).

**B)** A group stipulated that the suitor's look should not be on the basis of doubt and fear of falling into haram and pleasure (Jubba'ī Āmilī, nd: 5/98; Sabzevari, 1423: 2/83; Bahrānī, 1406: 23/48; Golpayegānī, 1985: 2/229).

**C)** The third group has considered the occurrence of pleasure and enjoyment of the suitor to be permissible. Of course, some members of this group have considered the lack of the ban to be conditional on the occurrence of coercion and beyond the control of the suitor. While others, even knowing that pleasure will occur out of the will, still do not forbid it. However, this group believes that the Shari'ah has allowed to see even if pleasure occurs (Hillī, 1435: 23/84; Najafī, 1987: 29/65; Ansari, 1415: 41; Khomeini, 2005: 700-701).

The second angle of reason for discussing the permission of the suitor's

look is the view of those who have considered the view of a non-mahram man and woman to each other as permissible in the absence of doubt and safety from sin, that is, if the wisdom of the suitor's look is only to discover beauty or lack of beauty, as it has been already argued, and if the look happens without doubt and is safe from falling into sin, beauty and non-beauty are revealed.

So, what is the need to argue about the suitor? Sheikh Yusuf Bahrani from the sects of Shahid Thānī has stated four differences between the view of a non-mahram man and woman to each other and the view of the suitor to the proposee despite being a non-mahram, then criticizes and rejects the views of the martyr; For example, the permission of the non-mahrams to look at each other is hated, but the look of the suitor is not hated if it is not recommended, and it is not permissible for the suitor to repeat the look at the non-mahrams. (Bahrānī, 1406: 23/47-49).

Martyr Motahhari said about expressing the difference between the view of the non-mahrams towards each other and the suitor: "The look of the suitor has" independence "and is usually not devoid of pleasure. Therefore," jurists "say: [Hillī, 1435: 23/84] there is nothing wrong with the suitor's looking even if it is accompanied with pleasure. Of course, his goal should be research, not lust. If the non-suitor does not look for the purpose of lust, his looking will be "organic" and not "independent". A person who does not intend to propose should not stare at a woman and look her over, and It does not contradict that it is permissible to look at a woman's face "organically", that is, to the extent that it is necessary for the addressee [conversation] (Jafarian, 2007: 1221).

Although the statements of Martyr Motahhari are not much different in content from what the third group of

Imāmī jurists think, in fact, the edict is not to prevent the suitor from enjoying the proposee, not an accurate and acceptable justification for the difference between the view of non-mahrams and the suitor; Because, as it was stated, those who considered the look of non-mahrams at each other absolutely forbidden, believed that looking at each creates pleasure naturally, forcibly and involuntarily. It may have been with this in mind that Khuwayz Mandad one of Maliki scholars said: "A beautiful woman should cover herself because there is a fear of sedition and it is permissible for women who are bedridden, old and ugly not to cover their faces and hands." (Qurtubī, nd: 12/229).

#### **10. Analysis and critique of the jurisprudential point of view about proposal**

The issue of the look of the suitor at the proposee or their look at each other and the issue of whether or not it is permissible is one of the sub-issues of the issue of the look of non-mahram man and woman at each other, which is judged with a "strict" view, and that is: Woman has been created for the pleasure of man."(Mullā Sadrā, 2001: 7/184 & 452).

The devil sits on the head and the back of a woman, if the woman turns her face to someone or turns her back on him, wears makeup and beautifies herself for him; and the look is one of the arrows of the devil (Qurtubī, nd: 12/227). To enjoy a woman, marriage has been legislated. Because in the Shari'ah marriage was legislated for "intercourse" "(Hillī, 1389: 2/3; Siwarī, 1964: 2/133).

Abd al-Rahman Jazīrī has said:

«عقد النكاح و وضعه الشارع ليترتب عليه انتفاع  
الزوج بوضع الزوجة و سائر بدنها من حيث التلذذ،

فالزواج يملك بعقد النكاح هذا الانتفاع و يختص به ولا يملك المنفعة»

(Juzayrī, nd: 4/2; Shattā damyātī Kubrā, 1429: 4/470-471; Matarzchi, 1434: 5/21).

According to the jurisprudential religions' definition of marriage, which is also the consensus of the jurisprudential religions, marriage is considered as a mere contract for gratification. Abu Ḥanīfah and al-Shāfiʿī said:

«إنَّ عقدَ الزَّواجِ أَمَّا اقتضى الإِسْتِمْتاعَ، لا الإِسْتِخدامَ، وبذلِ المنافعِ.»

(Abu Zuhreh, 2005: 165).

They consider pleasure or gratification either "specific" to the man, that is, the work and action of the woman is to please the husband and the man, as is clear from the definitions of marriage, or that the man has priority in pleasure; this means that the pleasure of a woman is subordinate. Because marriage is for the husband to enjoy the wife, it is therefore appropriate for the suitor to see and "look over" a woman who intends to marry in order to find out her desirability, as stated in the wisdom of the suitor's look at the proposee.

The question that can be asked about the jurisprudential approach is what the religious document of this approach and attitude is? Why should marriage be considered a gratifying contract and a "euphoric contract"? From which verse and narration is such an interpretation of marriage obtained? Although one of the relationships between men and women is to take pleasure from each other, but setting it as a final purpose and goal is thought-provoking.

That is, all the efficiencies and benefits of marriage were considered subordinate and collateral, and taking pleasure and enjoying a woman was the

intrinsic purpose of marriage (Sobhani, nd-A: 97-98; Ibid, nd-B: 212-213).

With this approach, any position is taken towards women and their presence in society, occupations, worship and other acts (Hillī, 1414: 563; Hillī, 2002: 2/139; Marghīyānī, 1429: 2/226; Tamtartāshī, 1431: 3/488-489; Ibn Muflīh Maqdasī, 2004: 756; Ibn Qayyim Jawzī, 1433: 2/285; Dehlawī, 1433: 2/392; Ibn Hazm al-Andalusī, 1436: 5/81-83) and an edict is issued on the prohibition or permission; That is, women are exposed to the gratification and pleasure of men.

They are prohibited from employment and many other acts, and enjoying women is limited to marriage, and marriage is for men to enjoy women, so before marriage, men must choose women for pleasure and enjoyment. And they choose on the basis of seeing the proposee before the marriage to find out whether she is desired or not. If he does not find her desirable, he refuses to marry her. But if the other purposes and ends of marriage are considered in the nature and truth of marriage, and those purposes, goals and benefits of marriage like "sexual gratification" are considered subordinate, the social impact of marriage and its constructive role changes and transcends.

Therefore, Muhammad Abu Zuhra, one of the Egyptian scholars, did not consider the supreme benefit and purpose of marriage as gratification and said: "The summary of the jurists' definitions of marriage is that marriage for the owner and possessor is enjoying and exploiting religiously and legally. The purpose of marriage in the custom of people and Shari'ah is that exploitation and enjoyment become religiously permissible.

Undoubtedly, one of the clearest purposes of marriage in the eyes of the

general public is to religiously enjoy and exploit, but not all the purposes and benefits of marriage are in the eyes of the Islamic Shari'ah, but the highest purpose of marriage is to preserve the survival of the lineage and to preserve the human race and to give birth. And each of the couples should have a spiritual bond with their partner, which the Almighty God has created a spiritual bond between them, and with the bond and intimacy between a husband and a wife, the troubles and difficulties of life will turn into ease, as God Almighty said "One of His signs is that He created for you wives of yourselves so that you may rest with them and establish friendship and kindness between you" (Al-Rūm: 21).

Shams Uddin Sarakhsī has also said: "The purpose of marriage is not to satisfy sexual desire, the exclusive purpose of marriage is religious and worldly expediencies, such as protecting women and supporting them [managing them] and paying their expenses, protecting themselves from adultery, the increase of the servants of God Almighty and the followers of the Holy Prophet (PBUH), the realization of the prides of the Holy Prophet (PBUH) to the abundance of the followers, as he said:

"Marry, give birth, breed, indeed on the Day of Judgment we will be proud of the abundance of you rather than other nations." The reason for boasting is the permanence of the followers as much as possible until the Day of Judgment, because God Almighty has commanded the permanence of the universe until the moment and hour of the Day of Judgment, this permanence will be achieved by the birth, but God Almighty has made the fulfillment of these mentioned expediencies subject to sexual gratification so that the obedient and the disobedient tend to get married. The obedient and the compliant marry

for religious purposes, the disobedient and the sinners get married to satisfy sexual desire.

Marriage is like the monarchy, the monarchy satisfies the lust for position and status. People who are seeking status and position in order to satisfy the lust of position and status, are more interested in monarchy than marriage to the extent that lives are sacrificed for it, military is launched, but the purpose of monarchy is not to satisfy the lust of ambition, but to express truth and justice, but God Almighty has made the expression of truth and justice concurrent with the gratification of lust, so that the obedient and the sinners may desire it... "(Tūsī, 2009: 4/192-194; Ghirnātī Mālikī, 1425: 457).

Ibn Fahd Ḥillī also considered the benefit of marriage in producing children, eliminating the outburst of sexual desire, managing the house, abundance of relatives, fighting with oneself for the administration and protection of the tribe and relatives, and peace of mind (Ibn Fahd Hillī, 1411: 3/158-174).

Sheikh Mohammad Abu Zohra, after the desert of the intentions and purposes of marriage and has said: "The definitions of marriage by the jurists do not express and reveal the intended purpose of this contract by the Islamic Shari'ah. It is necessary to define the marriage contract with a definition that reveals the truth of this contract and discloses the purpose of the marriage contract for the wise Shari'ah. Perhaps the definition that clarifies and expresses this goal is that to say:

«أنه عقد يفيد حلّ العشرة بين الرّجل و المرأة، و  
تعاونها و يحدّد مالكيها من حقوق و ماعليه من  
واجبات.»

(Abu Zuhreh, 2005: 19) It means that marriage is a contract which is useful

for legalizing the relationship between husband and wife and for helping each other, and determines what rights each of them have and what their duty is? The definition given by Sheikh Abu Zohra may be criticized and a more complete and accurate definition may be provided, but it is a constructive and useful action and indicates that it is possible to look at marriage differently. Marriage should not be seen one-dimensional and only from the point of view of satisfaction of lust.

### **11. Compatibility of Abu Zohra's definition of marriage with family formation**

It seems that Sheikh Abu Zohra's definition of marriage is preferable to other jurists' definitions of marriage, because other jurists' definition of marriage is only considered as a contract of love and desire. No importance is given to co-existence of a husband and wife in their definition, rather no attention has been paid to the co-existence of them at all. While it is important how a couple lives during the period of marriage. There is too much content in jurisprudence about gratifying and taking pleasure from a woman by a man, the beauty of a woman was considered to be the "great intentions" of marriage (Ibn Abdul-Salaam, 1436: 2/251), instead enjoying a woman was discussed (ibid: 250), but it was not said that a woman, as a human being, has feelings, emotions, consciousness, thoughts and so on. It is important for her how she is treated after getting married. How will you interact with her? Why things such as how to live, how to treat each other, how to value each other, how much to pay attention to the thoughts and ideas are not the "great goals"? Some behaviors may hurt feelings and emotions, mock the

woman's mind and common sense, do not see the woman next to him, do not care about her thoughts and wisdom, in such cases, how can a woman be calm with a man, have comfort, happiness and compatibility?

Which verse or narration is mentioned indicating that the main purposes of marriage is beauty of a woman? Therefore, what is stated in Abu Zohra's definition of marriage seems more correct and is more consistent with the great purpose of marriage, which is "community" and being together, having a moral human life, valuing and caring for each other. As Fāḍil Miqdād said:

"A very beautiful and precious point that many have neglected and it is necessary to pay attention to it, is that, for the Almighty God," community "is pleasant and desirable, so God Almighty has invited people to gather in worship so that It is possible for them to achieve the possible perfection by performing the worship of God Almighty.

Possible perfection is the very departure from "ability" to "action" and the actualization of talents. As a result, the survival of individuals requires that effective community in actualizing the talents, because the permanence and survival of the human race is the survival of individuals, and the survival of human beings cannot be achieved except through marriage, through love and friendship between husband and wife. God Almighty has made their friendship with each other from His "verses", as He said:

"وجعل بينكم مودة ورحمة"

(Al-Rūm: 21) And love and affection for each other can only be achieved by getting acquainted with each other and being together, as a result of, it is desirable for God Almighty to be attached to each other, and to be together.

Then, they have discussed the effect of blood relative in the formation of society and the lack of legislation on marriage in relatives and the explanation of marriage to strangers for the formation of society. (Siwarī, 1964: 2/188-189). Shams al-Din Sarakhsī has also said: "Divorce is the dissolution and destruction of the contract and marriage, which is done in the form of" scraps ", i.e. abortion. So divorce is permissible in essence and in case of divorce, there is also the aspect of ingratitude of blessings... Because in divorce, there is the meaning of ingratitude of blessings. Divorce is hated.

In gratitude of blessings occurs only when the temper of the couple is compatible. When the morals of a husband and wife are not compatible with each other and the continuation of the marriage causes the conflicts to be prolonged, so divorce is permissible in case of moral incompatibility and as a result one is freed from the obligations and commitments of marriage" (Tūsī, 2009: 3/6).

## 12. The need to meet and talk before marriage

Due to the necessity of socializing and togetherness for a couple and the necessity of their moral compatibility and gaining perfection and activating talents in married life, it is necessary for people who want to get married to have a meeting before concluding a marriage contract. Get to know each other's thoughts, get to know each other's emotions, talk about how to treat each other. (Ibn Muflih Maqdasī, 2004: 95-102)

«أنَّ العادة جرت بأنَّ الإنسان لا يساوم في النكاح،  
وأنَّما يترَوَّى و يتفكَّر و يتدبَّر، ثمَّ يخطب: انَّ النكاح لا يقع  
في الغالب إلَّا بعد فِكْرٍ و رويَّةٍ و سوالٍ كُلِّ واحدٍ من  
الزوجين عن صاحبه و معرفته بحاله تذكرة الفقهاء»

(Hillī, 1435: 23/180; Ibn Abdul-Salaam, 1436: 2/254). They must have no formality with each other and be open and transparent in raising life issues, honestly state everything that is effective in life and the strength of family relationships. Of course, they need to be committed to the healthy behavior of the Shari'ah and to talk to each other in accordance with the Shari'ah's instructions. If those who intend to build a life based on the Shari'ah must be bound by the rules and regulations of the Shari'ah before joining, if they abandon the adherence to the Shari'ah, it turns out that they do not intend to build a life based on piety and health of life from the beginning. A life that is not built on piety and purity, is not durable.

Shari'ah marriage is based on a pure and healthy life, so it is necessary to achieve a pure and Shari'ah life by observing healthy and correct preconditions. Adherence to the Shari'ah and commitment to piety and purity do not prevent pre-marital dialogue and negotiation. It seems that in the current situation of society, where girls and boys have certain ideas, thoughts, plans and principles for life, it is necessary to reach an agreement through dialogue and negotiation, and to conclude a marriage contract by agreeing and accepting each other. Of course, for the present generation and the current society, the frequent pre-marriage encounters of pious and virtuous girls and boys have been of religious concerns and issues. Although this may not have been the case in the past for most people who wanted to get married and the marriage took place with the intervention of older family members, in today's society the situation has changed and the systematization of future life is often a problem for young people.

At the same time religious people are motivated to talk and negotiate before getting married, thus several inquiries were made in the presence of Imam Khomeini. Even Imam (RA) replied that there is no problem with observing the duties of Shari'ah and the absence of a corruption, even if it is without the awareness of the families (Khomeini, 2005: 3/82).

It is recommended that conversations and meetings be managed and informed by the family, especially the advice is more intense for girls; because just as dishonesty in sales and transactions is common, there is a lot of fraud in society, and abuse and deception are common in this case. There are many girls or boys who just mean to abuse. In order not to get trapped it is necessary for those around them, especially parents, to be aware of what is happening and identify the proposers. The point is not to enter into life with another person without studying, evaluating and identifying; not to be trapped under the pretext of studying. Nowadays, they have to study and evaluate all aspects of building a valuable and sacred structure, to enter a life that is more stable than a mountain, it should not be able to shake normally, to build a life with a serious and firm decision and with agreement.

### **13. Lack of Shar'ī prohibition of dialogue between non-mahram men and women**

The conversation and speech of non-mahram men and women during the time of the Prophet (PBUH) and the companions of the Prophet (PBUH) has been common in the religious community until now. As there was a conversation with the Prophet (PBUH) himself (Golpayeganī, 1985: 3/13; Hurr 'Amili, 1412: 20/156; Nūrī Tabrisī,

1407: 14/236; Ibn Athīr, nd: 7/17; Ahmad, 1421: 219; Kattānī Maghribī, 1434: 2/151) and the Prophet (PBUH) proposed in the presence of people (Hurr 'Amili, 1412: 20/262).

Even women in the time of the Prophet (PBUH) participated in battles and military (jihad in the presence of the Prophet (PBUH) and in the absence of the Prophet) (Asqalānī, nd, 4/398; Ahmad, 1421: 223-271), the Prophet (PBUH) used the services of foreign women in his house (Kattānī Maghribī, 1434: 1/155), women who did therapy in the time of the Prophet (PBUH) (Asqalānī, nd: 4/401 and 4/525 and 398; Kattānī Maghribī, 1434: 1/656 and 2/143-148)

other occupations of women such as hairdressing (Kattānī Maghribī, 1434: 2/140-142), trade (ibid: 1148-149), obstetrics (ibid: 149-150), weaving (ibid: 151-153), breastfeeding and circumcision of children (ibid: 150) and common occupations in the prophetic society indicate that women were not isolated and confined to homes.

In the days of services and occupations, they would face non-mahram men, talk to non-mahram men, their faces were open and they would recognize them, and they knew non-mahram men, but they would speak among non-mahram men in the presence of the Prophet (PBUH). After the speech of Asma, the daughter of Yazid ibn Sakun Ansari, the Prophet (PBUH) said: "Have you ever heard a woman ask a question about her religious issues more beautifully than this woman?" (Kattānī Maghribī, 1434: 2/151; Ahmad, 1421: 219).

In other words, the presence of women in street traffic, attendance at mosques for congregational prayers, shopping centers, and other crowds has been common. It was not unusual, exceptional and necessary, so Ibn Fahad Hill's inference from the narration of

Sahl Ibn Sa'd Sa'di that it is permissible for women to be present in the presence of men when there is a need (Ibn Fahd Hilli, 1411: 1977) was in contrast with what was customary in the prophetic society.

Because women were present in common communities and their presence in ordinary communities was common. Although observing the shari'ah covering and keeping physical distances to prevent touching and physical contact were done excellently, seeing and talking to each other has been commonplace as the diverse occupations of women illustrate this point.

#### **14. Conversation for marriage is like any other conversation**

Considering the various occupations of women and their presence in all arenas and fields- even in the field of jihad - and not forbidding the services of non-mahram women with non-mahram men and allowing them to talk to each other, it is inferred that the dialogue between women and men who intend to marry each other has no sharia prohibitions. If a boy or a man likes a girl or a woman through looking, he can express his heartfelt desire to the girl or woman he loves without any religious prohibition, then they can talk to each other and inform each other about their personal characteristics, how they behave and act.

Investigate future living conditions to determine if they can reach an agreement or not. This conversation is like any other conversation. If a woman is a doctor or a nurse, or a businesswoman, or the owner of any occupations, art, or other professions, dialogue in the field of her profession, occupation, and art is unimpeded. The use of her job, art and profession is unrestricted and allowed, marriage is like all other needs. Reaching an

agreement in marriage is like reaching an agreement in all other contracts.

They can talk to each other wisely by observing religious restrictions and observing the Shari'ah rules and adhering to the divine commands and prohibitions, and avoiding corrupting behaviors, and decide that if they can live together despite having differences and contrasts in personal behavior and characteristics, they will reach an agreement and marry each other, and if they do not reach a conclusion, they will give up their decision and willingness forever. This method is in accordance with reason and wisdom.

The reason that is forbidden by the Shari'ah has not been obtained from narration and wisdom. Considering the general practice of Shari'ah, which has allowed women to work and be active in various professions, the presence of women in various fields is unimpeded, and the life conduct of Shari'ah followers has been the presence of women in society since the age of the Prophet (PBUH). By not excluding the presence of women in society, it is essential that all non-mahram men and women speak to each other and look at each other, except that fact that pious men and women must abide by the rules of Shari'ah and avoid destructive and corrupting behavior according to the rules of Shari'ah.

It was concluded that the Shari'ah has permitted the meeting and negotiating for marriage just like all the needs of men and women, and the meeting and talking of those who intend to marry each other is like all the issues and affairs of human life; That is, just as a woman has a religious issue, she can even discuss it with the Prophet (PBUH), and ask it from him; If she wants to marry even the Prophet (PBUH), she can discuss it with him and

there is no prohibition that the Prophet (PBUH) refuse her request.

So there is no prohibition if a boy or a girl's request for marriage is opposed and the proposee rejects the request of the suitor. If they are hesitant, they can reach a positive or negative result through dialogue. Meeting and dialogue and reaching a positive or negative result have no religious impediments. The custom of the pious is also based on the practice of meeting and talking to each other about marriage candidates in the present age, and this practice is favored by the Shari'ah. Incompatibility with customary practice under the pretext of religious orders is prejudice and strictness; Shari'ah is compatible with common customary practice.

## CONCLUSION

Reflecting on the rational and narrative arguments and opinions of Islamic jurists, no specific and clear edict on permission or sanctity has been obtained regarding the meeting of marriage candidates with each other and discussing and deciding whether to agree or reject the marriage. Although it is recommended for the man who is going to marry to see the woman, but there is no explicit edict to meet and talk.

The jurists believe that any seeing and looking at a man and a woman, unconsciously and forcibly, stimulates a man's lust and makes him enjoy the woman. A woman may also be aroused and enjoy in case of looking at a man. According to this view and attitude, some have absolutely forbidden the view of men and women to each other, while others have conditioned the impermissibility of non-mahram men and women looking at each other subject to the existence of "fear and doubt" and the fear of falling into sin of non-religious pleasure.

They have agreed that it is permissible to look at the face and hands

up to the wrists if there is certainty about not committing the sin of gratification. On this basis, most jurists believe that looking at the suitor in case of knowledge or the possibility of enjoying the proposee has been allowed by the Shari'ah and it is not considered a sin and they consider the suitor's look permissible. Some, however, have considered the woman's look at the suitor forbidden and haram, whereas others have considered it permissible.

Due to the differences between the jurists, it has been concluded that the edict on the absolute or conditional permission or sanctity of marriage candidates to each other is an ijihad and inferential edict and is not an explicit and prescribed edict of Shari'ah.

On the other hand, all interactions between men and women that are limited to gratifying and enjoying are far from human behavior. It is not that every look and encounter between men and women, unintentionally and by force, leads to taking pleasure and enjoying. Humans can have all kinds of legal, cultural, scientific, religious, social, political, and similar relationships and interactions with each other, and this relationship cannot be established between people of the same sex in all circumstances; a woman may need to see a man for religious, legal, medical, commercial, and other matters.

By behaving wisely in such needs and communications, how can human beings turn it into an animal behavior which is just enjoying? Marriage is also a wise and prudent decision and action in the destiny of wise people. Marriage is the foundation of a momentous living in a lifetime for both parties. Why build a momentous foundation for life, in which prestige, mental health, economic status of life, socio-scientific status and so on are effected, with the lowest and most ridiculous look and behavior? Why

should marriage be limited to hedonistic behavior?

Therefore, because all aspects of human activity such as religious, social, professional, spiritual, prestige and such things are affected in some way by marriage, and in the Shari'ah, the religion of Islam, there is no special view of marriage, that is, it is not said that marriage is a "hedonistic contract" and the enjoyment of a couple from each other; Rather it is possible to achieve human perfection through marriage, and Islam has also considered the sublime aspects of marriage, and did not prohibit marriage candidates from meeting each other to make decisions.

The fatwas issued to ban them from visiting were not based on the nature of marriage, but on the possible side-effects of communication. Although those side-effects have been magnified. Considering the nature of marriage and giving importance and issuing rulings based on the nature of marriage and its moral, human and religious effects, is preferable to considering its possible side-effects. Therefore, the result of the study and research is that not only there is not any ban for marriage candidates to meet each other, considering the nature of marriage and its moral, human, social and religious effects, but also it is recommended to avoid emotional marriage and momentary susceptibility and to think about marriage wisely, consciously, thoughtfully and philosophically, to talk to each other and consult with those wise around them.

To decide to marry each other or to give up getting married wisely so that there would no personality, religious, social, economic, spiritual or similar costs for them. The advice to a wise marriage is to express all the issues of life, that is, to exercise the rights of marriage, to live morally with each other, to forgive and ignore each other's mistakes.

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## The Origin of Diversity and Transformation of Understanding of the Verses of the Holy Qur'an

### خاستگاه گوناگونی و دگرگونی فهم از آیات قرآن کریم

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#### Abstract

#### چکیده

*Sometimes the audience's understanding of God's word in the Holy Qur'an is different, and sometimes a person's understanding of the divine revelations changes over time. The question is, what is the origin of the diversity and transformation of understanding of the verses of the Holy Qur'an? In this article, which has been done by descriptive and analytical methods, some of the various origins and changes in understanding the verses of the Holy Qur'an are the talent of endless research of the Holy Qur'an, human scientific capacity, evolution of human sciences and insights, differences in audience mores, differences in human needs in the face of the Holy Qur'an, considering or not considering the social bases of verses, taking a group of seemingly different verses and interpreting another group in front of it, differences in perspective, destination-oriented view to verses, using reason in understanding verses, interpretation of verses due to different narrations, differences in the principles of authenticity of appearances of the Holy Qur'an, referring to symmetry or not referring to the symmetry in obtaining the appearances of the verses, differences in recitation and differences in the I'rab.*

**Keywords:** *Holy Qur'an, Understanding, Diversity of Understanding, Transformation of Understanding, Interpretation of Ta'wil.*

گاهی فهم مخاطبان از کلام خداوند در قرآن کریم متفاوت است و گاهی نیز فهم یک فرد از آیات الهی در بستر زمان، دچار تغییر و دگرگونی می شود. سؤال این است که خاستگاه گوناگونی و دگرگونی فهم از آیات قرآن کریم چیست؟ در این نوشتار که با روش توصیفی و تحلیلی انجام پذیرفته است، استعداد تحقیق پایان ناپذیر قرآن کریم، ظرفیت علمی انسان، تکامل و تطور تاریخی علوم و بینش های انسانی، تفاوت عرف های مخاطبین، تفاوت نیازهای انسان ها در مواجهه با قرآن کریم، لحاظ یا عدم لحاظ زمینه های اجتماعی آیات، اخذ دسته ای از آیات به ظاهر متهافت و تأویل دسته دیگر مقابل آن، تفاوت در منظر، نگاه مقصد محور به آیات، بکارگیری عقل در فهم آیات، تفسیر آیه به روایات متهافت، تفاوت در مبانی حجیت ظواهر قرآن کریم، رجوع به قرینه یا عدم رجوع به قرینه در اخذ ظواهر آیات، اختلاف قرائت و تفاوت در اعراب، از جمله خاستگاه های گوناگونی و دگرگونی در فهم آیات قرآن کریم به شمار آمده است.

**کلمات کلیدی:** قرآن کریم، فهم، گوناگونی فهم، دگرگونی فهم، تفسیر تأویل.

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## Introduction

One of the questions that arises in the field of understanding the verses of the Holy Qur'an is why people's understanding of the verses of the Holy Qur'an is different, which is the divine word and has the unity of the speaker and coherence in the message? What is the origin and variety of understanding of the verses of the Holy Qur'an? Why have human understandings of some verses of the Holy Qur'an changed over time? What is the source of the change in the perceptions of the verses? The answer to these questions requires knowledge of the Holy Qur'an and the talents of its addressee, i.e. human beings, and knowledge of the requirements of the age of revelation of verses and human historical evolution.

### 1. The Qur'an and the Talent of Exploring and Researching it Endlessly

The Holy Qur'an has an inexhaustible talent for exploration and research, as the Holy Prophet (PBUH) said: "The appearance of the Qur'an is beautiful and its interior is deep. It has a limit and there is another limit above it. Its wonders do not end and its novelties do not become obsolete." (Kulaynī, 1984: 2/559).

Imam Ṣādiq (AS) was also asked: "What is the secret that the more the Qur'an is spread and read among the people and the more it is discussed and examined, the more added to its freshness?" 1. Imam (AS) replied: "This is because the Qur'an was not revealed for a specific time and era and for a specific creed, the Qur'an is for all times and all people." (Sadūq, nd: 239) For this reason, it is new at all times and is new to all people." Therefore, one of the various origins of understanding is the endless ability and talent of the Qur'an

for contemplation and research, which can be achieved by passing from the appearance to the interior of the Qur'an and from one interior level to another level to achieve a new understanding of the verses.

### 2. The Scientific Capacity of Man and Its Realization

Scientific capacity of man is the greatest capacity that a creature may have, as the Qur'an says: "And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise." (Baqarah: 31-32)<sup>1</sup>

This scientific capacity of man, which is one of the components of the superiority of the human species over other types of beings, has caused God to teach him what man does not know: "Teaches man that which he knew not" ('Alaq: 5).<sup>2</sup>

And make him the addressee of His words in the Holy Qur'an. Each human being enjoys scientific facts according to the actualization of his scientific talent. The Holy Qur'an is a divine knowledge that was revealed to the Holy Prophet (PBUH) (Shah Abadi, 1981): "Lo! We revealed it on the Night of Predestination." (Qadr: 1).<sup>3</sup>

١. «وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ».

٢. «عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم».

٣. «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ».

So that people can reach the knowledge of God through this divine expression through the Holy Prophet (PBUH) 'This is a clear expression for people' (Kulaynī, 1984: 1/403).

And the men, in proportion to the actuality of their scientific talents, receive the realities of the Qur'an, therefor the difference in the realization of the scientific talents of the components and origins of important differences and receiving from the verses of the Holy Qur'an. As the Prophet says in this regard: "May Allah sends His mercy to a servant who listen our words, then distributes to whom had never listen them. Sometimes a person who carries fiqh, but he is not faqih and sometimes a person who carries a fiqh but another person is more faqih than him!"<sup>1</sup> (Ibid).

The Prophet (PBUH) insisted his words should be exactly recorded and communicated to the next classes. In particular, he has emphasized that one hears my word may not have insight and may be only a narrator and transmitter, and one may have insight, but the one for whom it is narrated should have more and deeper insight.

### 3. Historical Evolution of Human Sciences and Insights

Human insights in the context of time are in a state of evolution. History has shown that the following ages had more understanding and insight in understanding the meanings and concepts of the Holy Qur'an, that is, the effect of successive and complete insights in understanding the verses of the Holy Qur'an is quite evident. The

natural evolution of human science and thought has given rise to newer, deeper, broader, and more realistic insights, so that in the present age, more reflection on the verses of the Holy Qur'an has been made possible. Therefore, it can be acknowledged that every age and time requires its own insight and understanding of the verses of the Holy Qur'an. Zarkashī (d. 794 AH), one of the famous Qur'anic scholars in the field of the impact of human sciences in receiving and understanding Qur'anic sciences and knowledge, writes: "Everyone who has more knowledge on science, he benefits more from Qur'anic knowledge and sciences" (Zarkashī, 1415: 2/25). As an example, regarding the verses of man's creation prior to the theory of species, there was no doubt among the ancient commentators that the creation of Adam Abu al-Bashar was done at once (Fakhr Rāzī, nd: 18/16). (Theory of Ficisim), and before him there was no creature called man. But after that, among the new commentators, the theory has been proposed that if the verses of human creation do not imply an evolutionary theory, they are not different from it. (Tabataba'i, 1393: 12/154)

By examining the view in similar examples, we find that the historical evolution of humane sciences and insights transforms the presuppositions of encountering verses, and as a result, human understandings are different or a single human understanding of a verse is changed. Perhaps the results of a science from the humanities are accepted as principles and thus change the human understanding of the verse. Hence, the historical evolution of human sciences and insights has various origins and changes in understanding the verses of the Holy Qur'an.

١. «نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالِي فَوَعَاها ثُمَّ بَلَّغَهَا إِلَى مَنْ لَمْ يَسْمَعْها  
فَرُبَّ حَامِلٍ فِقْهَهُ غَيْرُ فِقْهِهِ وَرُبَّ حَامِلٍ فِقْهِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ»

#### 4. Differences in the Mores of the Audience

One of the areas of difference in understanding and receiving the Holy Qur'an is the difference in the mores of the audience. Considering that people have been the addressees of the Holy Qur'an in all periods of history, the mores of the addressees also indicate their own taste of time, place, culture, and customs, so the mores of the addressees are diverse and different, while the addressees' mores are the basis of understanding the divine word, the understandings will be very different and changing. But the Holy Qur'an is the word of God, who owns the environment of all things and knows all secrets. This word is for all times, places and all human beings. Therefore, in order to receive the truth of the divine message and the closeness of understandings, the appearance of His words should be the basis for understanding of the audience, because there is no weakness in the words, meanings and appearances of the Holy Qur'an. As a result, the appearances of his words are valid.

#### 5. The Difference between the Needs of Human Beings in the Face of the Holy Qur'an

The requirements of the time and place of the age of revelation are only the container of the revelation of the divine message, but the truth of the message that is for guidance is a human and transcendental matter. Therefore, Imam Ṣādiq (AS) said: "It is not different in different ages and for different peoples, but it is new for all ages."<sup>1</sup> (Sheikh Sadūq, nd: 1/87) The addressees of the

divine message in every age need to submit their needs to the Qur'an then receive the appropriate response from it, and that is the aim of the Qur'an at any time and this is the same novelty of Qur'an. Therefore, Imam Ali (AS) says in Nahj al-Balāghah, sermon 18: "That is the Qur'an, so try to find what it says, for it does not speak itself."<sup>2</sup>

Presenting modern needs to the Qur'an and getting the answer from it is in fact the same as making the Qur'an talk. Differences in modern human needs are one of the origins of differences in perceptions and understandings. Hence, Imam Ṣādiq (AS) said: "The interpretation of the Qur'an is in seven letter (*harf*), either of which was being or will be later."<sup>3</sup> (Majlisī, nd) That is the interpretation of the Qur'an has different levels and in this narration they are seven levels, some of which belong to the past and some will be clarified and unveiled in the future.

#### 6. Considering or Not Considering the Social Context of the Verses

The addressee of the Holy Qur'an sometimes studies the verses of the Qur'an according to the social contexts of its revelation, thus forming his understanding of the verses appropriate to the same contexts. But if he does not take those social contexts into account, his understanding will be different. For example, in understanding this section of verse 34 of Surah An-Nisā': "As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them."<sup>4</sup>

٢. «ذَلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ، وَلَنْ يُنْطِقَ ابْدَأً».

٣. «تَفْسِيرُ الْقُرْآنِ عَلَى سَبْعَةِ أَحْرَافٍ مِنْهُ مَا كَانَ وَمِنْهُ مَا لَمْ يَكُنْ بَعْدَ».

٤. «وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ».

١. «لَمْ يَجْعَلْهُ لَزْمَانَ دُونَ زَمَانٍ، وَلَا لِنَاسٍ دُونَ نَاسٍ، فَهُوَ فِي كُلِّ زَمَانٍ جَدِيدٌ».

If the beating of women for sexual obedience is considered in the light of the culture of the ruling tribes at the time of the revelation of the verses, it may be considered normal for a woman to be physically punished. On the other hand, if this text is considered without the social context of the verses, it cannot be a guarantee for the implementation of men's sexual rights in the hands of men themselves. Because the relations between men and women in the present age are such that beating a woman does not lead to her sexual obedience. Therefore, the legislation of this ruling is not considered general, but refers to the special social characteristics and conditions, that is, tribal and patriarchal societies, because in those societies, beating was a means of subjugating disobedient women (Ayazi, 1997).

### 7. Taking a Group of Verses and Interpreting the Opposite Group

Some verses of the Holy Qur'an seem to be confused in some matters. For example, in some verses of the Holy Qur'an, it is stated that no event occurs in the world except for the divine order and the event has already been recorded in a book. (Ḥadīd:22; An'ām:59; Al Imrān:154; Hijr:21; Talāq:3; Qamar:49; Ibrāhīm:4; Al Imrān:26).

Such as: "Naught of disaster befall in the earth or in yourselves but it is in a Book before we bring it into being Lo! that is easy for Allah" (Ḥadīd:22).<sup>1</sup>

"And with Him are the keys of the Invisible. None but He knows them. And He knows what is in the land and the sea. Not a leaf fallen but He knows it, not a grain amid the darkness of the

١. «مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ».

earth, naught of wet or dry but (it is noted) in a clear record" (An'ām: 59).<sup>2</sup>

While there are verses in the Qur'an which indicate that man is autonomous in action and influential in his destiny and can change it. Such as:

"Lo! Allah changed not the condition of a folk until they (first) change that which is in their hearts" (Ra'd: 11).<sup>3</sup>

"Lo! We have shown him the way, whether he be grateful or disbelieving" (Insān: 3).<sup>4</sup>

"So, everyone who like to believe and everyone who like to disbelieve" (Kahf: 29).<sup>5</sup>

These two groups of verses are known as opposing verses to most scholars of theology. According to them, the appearance of one category should be accepted and the other category should be interpreted. From the second half of the first century, two ways of thinking were found in this regard. The group that advocated freedom and human interpreted and justified the first category of these verses, and they became known as "Qadarī" (i.e. Fatalism); another group that advocated the belief of "destiny" and interpreted the second group of these verses and were called "Jabrī" (i.e. Determinism). Gradually, two great theological sects, namely the Ash'arites and the Mu'tazilite, emerged and raised many other issues besides the issue of Determinism and Fatalism, and two schools were emerged, the Determinism

٢. «وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ».

٣. «إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ».

٤. «إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا».

٥. «فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ».

and the Fatalism. They were digested by the Ash'arites and the Mu'tazilite, meaning that they no longer had an independent title. The Ash'arites supported Determinism and the Mu'tazilite supported Fatalism (Motahhari, 2002: 1/372).

Another example in the Qur'anic teachings is that man is free to think because he is equipped with the power of reason and will in his creation, that is, he chooses a general view of the world and his individual and social practical way of life. In contemporary legal and social literature, freedom of opinion and expression is considered as one of the basic human rights, that is, man has the right to choose and adhere to any belief, to express and teach, to promote and to act according to it, as long as his action according to his belief, does not deprive others of their rights and freedoms and disturbs public order and morals. The main question is what is the position of the Holy Qur'an in the field of freedom of belief? Islamic scholars do not have the same opinion in this regard, some based on verses that include "denial of reluctance and coercion in religion" (Baqarah:256; Yūnus:99), "freedom and authority of guidance and misguidance in the world" (Kahf:29; Yūnus:10), the Prophet's duty in "communicating truth and not its coercion" (Ghāshiyah:21-22; Yāsīn:17; Qāf:45; Furqān:56-58; Ra'd:40; Mā'idah:99), "condemning punishment for changing religion" (A'rāf:88; Ghāfir:26), "Identify differences of Human beliefs" (Hūd:118-119; Baqarah:114; Kāfirūn:1-6), "worldly non-punishment of apostates" (Baqarah:217; Al Imrān: 85-90), "methods of religious invitation" (Naḥl:125) have acknowledged the freedom of belief and expression in the Qur'anic verses (Kadivar, nd: 243) and have interpreted the opposite verses,

while the traditional commentators by quoting verses containing "monotheism and invitation to monotheism" (Tabataba'i, nd: 99), "The legitimacy of the religion of Islam" (Al Imrān:85; Al Imrān:19) and "Verses of Jihad" (Tawbah:5; Tawbah:73; Anfāl:39; Tawbah:29).

deny freedom of belief. Obviously, they have to interpret the first category. That is, they have a different understanding of these verses.

## 8. Differences in the Perspective of Understanding

A study of the existing interpretations of the Holy Qur'an clearly shows that differences in the commentator's perspective lead to differences in understanding. A commentator who looks at the verses of the Qur'an from a mystical perspective shows his understanding and interpretation of some verses differently. Or one who looks at some verses from the point of view of empirical science, his understanding of the verses containing creation and creatures is different. Hence, differences in perception can be considered as different origins of understanding. Tafsir "Kashf al-Asrār Wa 'Iddat al-Abrār" by Abulfaḍl Rashid al-Din Maybudī is an example of understanding verses from a mystical perspective, and the book "Al-Jawāhir fī Tafsir al-Qur'an al-Karim" by Ṭaṭṭāwī Jawharī are among the interpretations in which the verses are understood from the perspective of empirical science.

## 9. Destination-Oriented View to Verses

One of the things that affects the difference in understanding the verses is the destination-oriented view to the verses. Those who look at the divine verses from the destination-oriented

view are committed to God's intentions in understanding the verses, for example the Holy Qur'an in the field of sacrifice which is one of the duties of Hajj said: "and feed the self-contained needy and the mendicant" (Hajj: 36) <sup>1</sup>(Madanī Kāshānī, 1411: 3/309) Therefore, the goal of sacrifice is for the poor to benefit from it. Therefore, if the act of sacrifice in Minā is spent on the way of the poor and needy, the sacrifice is obligatory there, otherwise it is forbidden and must be sacrificed where it can be consumed. While from the point of view of the jurist who looks at the problem-oriented verses, making a sacrifice in Minā is important, whether or not hundreds of thousands of sheep, cows and camels are consumed for that purpose.

#### 10. Wisdom and Understanding of Verses

According to Shiite scholars, in addition to being a tool for understanding texts, reason is also considered a source for exploring the Shari'a. The intellect, as a source, discovers the Shari'a ruling through the connection between the ruling of the intellect and the Shari'a and the extraction of the definite causes of the rulings. If the intellect can accurately understand the real interests and evils of actions and objects, it can deduce the Shari'ah ruling through it. Therefore, if the appearance of a verse contradicts the definite rule of reason, in understanding the verse, the appearance must be interpreted. Interpretation of the appearance of a verse contrary to the definite reason of intellect is not reserved for verses containing a religious ruling. Rather, in verses containing doctrinal teachings, understanding the verses should not contradict the definite rule of reason. For

١. «فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ».

example, the word Throne in the verse "The Beneficent One, Who is established on the Throne" (Tāhā: 5)<sup>2</sup> should be interpreted with Ta'wīl since due to the rational reason God is not a body. In the verses containing the Shari'a ruling, if justice is included in the chain of justice of the rulings, the appearance of the verse that is not compatible with justice must be interpreted with Ta'wīl. Also, those who trust in the intellect of suspicion, that is, praise and analogy, their understanding of some verses can be different from the understanding of those who do not consider the intellect of suspicion to be valid based on: "Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do"<sup>3</sup> (Yūnus: 36).

#### 11. Terms of the Cause of Revelation

Some verses of the Holy Qur'an have been revealed following an event or incident or a question. Therefore, knowledge of the cause of revelation and related events and its meaning is effective in understanding the verses, as quoted by the author of Al-Itqān, Ahmad and Sanani have quoted that 'Uthman ibn Maz'oon and Amru ibn Mu'adhikib believed that drinking alcohol is permissible. They have explained to the holy verse: "There shall be no sin) imputed (unto those who believe and do good works for what they may have eaten (in the past)"<sup>4</sup> (Mā'idah: 93).

٢. «الرحمن على العرش استوى».

٣. «إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا».

٤. «لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا».

In order to prove their attitude while if they knew the cause of revelation, they did not express such an understanding of the verse. The cause of the revelation of this verse is as follows: Some people said when wine was forbidden: What will be the destiny of those who were killed in the way of God but drank wine? The holy verse was revealed. Therefore, considering the cause of revelation, gives a different understanding of the verses. Therefore, considering or not considering the cause of revelation in understanding the verses is one of the origins of differences in understanding the verses.

## 12. Understanding the Verses from the Perspective of the Narrations Regarding the Verses

Consecutive narrations and Akhbār Āhād are considered as sources in understanding verses. Those who do not consider Akhbār Āhād as an authority cannot use it to understand the verses, but those who consider Akhbār Āhād as valid can understand the true meaning of the holy legislator from the Qur'anic generalities through assigning it to a single news? The research on the issue is that the single news can be specific to the Qur'anic generalities because the life of the companions and those who believe in the authority of the single news has been based on the fact that they acted on narrations in relation to the generalities of the book and this tradition has continued from our time to the time of the infallibles. And the narration of the Imams (AS) is used that if it is not permissible to act on the single news against the generalities of the Qur'an, they should forbid their companions from it (Khorasani, 1412: 275). Therefore, one of the origins of the difference in understanding the verses of the Holy Qur'an, especially

the verses of the rulings on the validity of Akhbār Āhād or its invalidity, as well as the permissibility or impermissibility of the general allocation of a book to Akhbār Āhād. In addition, the variety of the narration interpreting the verses from the verses is a verse from the verses, such as the origin of the verses is one of the origins of difference in understanding the verses based on the entries of the narrations.

For example, in the context of understanding the following verse, two narratives have been quoted from Shi'ah: "Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing."<sup>1</sup> (Baqarah: 115)

First, it is narrated in a hadith from Imam Bāqir (AS) that God revealed this verse about the Mustahab prayer. Therefore, according to the narration, it is not necessary to turn to the Qiblah in the Mustahab prayer. But in another hadith, it is narrated from Jabir bin Abdullah: The Messenger of God sent us to a place and we were trapped in darkness and we did not find the direction of the Qiblah. We each went to the prayer and put a mark on it. Then in the morning we found the signs contrary to the Qiblah. After returning, we reported the matter to the Prophet then this verse was revealed and in the authentic narrations of Mu'āwiya ibn Ammār, the cause of the revelation of the holy verse has been introduced as the astonished Qiblah. According to this narration, the prayer of one who is astonished in the Qiblah is considered accepted in one direction. However, a

١. «وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ».

jurist who, according to the first narration, considers the verse related to Nāfilah prayers, should give a fatwa on the necessity of praying in four directions, if possible and if there is time for the worshiper astonished in the Qiblah.

### 13. The Audience in the Speeches of the Present People

One of the issues raised by the scholars of principles is whether the Qur'anic sermons, such as: "O you who believe" and "O you who are the people" are specific to those present in the Majlis of the Holy Prophet (PBUH) or whether they include the people "existent" at that time or does it include believers and people in the next centuries? (Khorasani, 1412: 266-271) Mohaqiq Qomi believed that the authority of appearances due to a specific suspicion is specific to i.e. Mushāfihīn and has no authority for others, but the for fundamentalists who consider oral speeches as evidence for all people, emerge of these sermons in terms of generality and application is also a proof for the right of the extinct in the age of revelation, as it is a proof for the present and the existing ones. As a result, they can also understand the appearances of the verses, and their understanding of the book is valuable, so it should be the basis for action<sup>1</sup>.

Therefore, one of the origins of the difference of understanding is the difference in the principles related to the authenticity of oral speeches for the believers of the centuries after the

revelation of the Holy Qur'an. So if in the following verse:

“O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.”<sup>2</sup> (Jum'ah: 9), is for Mushafihin and Muslims early days, in which case we cannot rely on it and prove the necessity of Friday Prayers on ourselves, but if the said address includes all the believers and we doubt whether the time of presence has an interference or not, we will cling to the verse and say: the verse is absolute and there is no mention of presence and absence in it. The result has been disputed by other fundamentalists (Khorasani, 1412: 271).

### 14. Referring or Not Referring to the Analogy in Obtaining the Appearances of the Verses

One of the origins of the difference in understanding the verses of the Holy Qur'an is referring or not referring to the analogy, for example, a person who encounters the verse “O ye who believe! Fulfil your indentures” (Mā'idah: 1)<sup>3</sup>, if he doesn't refer to the analogy that expresses the true meaning of the holy legislator in other verses or narrations, he believes that every contract needs to be fulfilled, but if he investigates and follows it, he will reach the narration of. In this case, his understanding of the holy verse is that every contract needs to be fulfilled except a contract that is ghurar.

1. In the knowledge of theology, it has been proved that Islam is the last religion and it is sustainable till doomsday and its document is the holy Qur'an, so, in Mushāfihīn sermons, all people are identical in terms of their understanding, even though the addressee is special to the present audience.

۲. «يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ».

۳. «يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ».

### 15. Understanding the Verses of the Holy Qur'an from the Perspective of Akhbārīs

Imamiyyah scholars disagree on the authority of the appearances of the verses of the Holy Qur'an. The fundamentalists know the appearances of the Qur'an, that is, every verse, either is from the texts of the Qur'an, or from its appearances, can be applied to what is understood from it. Although that theme is not included in the text and work of the infallibles (AS) (Khorasani, 1412: 324; Sheikh Ansari, nd: 2/55). Some Akhbārīs do not consider the appearances of the Qur'an as a proof in the field of theoretical rulings, i.e. rulings that should be achieved with opinion and reasoning, unless a text from the Ahl al-Bayt (AS) has been narrated according to that appearance, but in non-theoretical rulings, the appearances of the Qur'an are valid, such as: necessary rules, verses of preaching, warning, reminding, and verses that confirm one of the definite rational arguments about the principles of religion (Fāḍil Tunī, 1412: 136; Bahrānī, 1377: 1/169; Ḥurr Āmilī, 1403: 176). Some of the Akhbārīs consider the appearance of the verses are contingent upon the approval of Ahl al-Bayt (AS), i.e. the verses of the Qur'an are not clear for us. Some of them consider all the verses of the Qur'an as Mujmal and Mutashābih (Seyyed Jazayeri, 1409: 203). According to Kāshif al-Ghaṭṭā, many Akhbārīs consider all the verses of the Qur'an as Mujmal and Mutashābih and do not even allow us to interpret words of the Qur'an without narrations (Sheikh Ansari, nd: 2/62).

Based on the above issue, understanding the verses of the Qur'an minus the expression of the infallible is not accepted. They have cited some

arguments including: some narratives dedicated understanding Qur'anic verses to imams for example in a hadith Imam Ṣādiq (AS) says to Abu Ḥanīfah:

"Woe are you, the knowledge of the Qur'an is only in the eyes of the People of the Book, to whom the Qur'an was revealed." (Ḥurr Āmilī, 1412: 129) In another narration, Imam Bāqir (AS) said to Qatādah: "The Qur'an is known only by the person to whom it is addressed." (Ḥurr Āmilī, 1412: 18/30) It is said in response to the above-mentioned argument. The meaning of this news is knowledge of the whole book, both inside and outside of the Qur'an. That is why Imam Ṣādiq (AS) advises Abu Ḥanīfah to know the truth of the Qur'an (Ibid), otherwise these narrations are contradictory to the verses, in which contemplation in the Qur'an is recommended. They are also contrary to the narrations, in which the Imams (AS) taught the quality of reasoning the verses to their companions. Another reason of the Akhbārīs is that according to the narration narrated from Imam Ṣādiq (AS): There is both Muḥkam and Mutashābih in the Qur'an, but we both believe and act in its Muḥkamat, but we believe in the Mutashābihat, but we don't act upon them (Majlisī, 1403: 23/198).

This is answered that attributing the Mutashābih to appearances have neither customary nor lexical truth, but are invalid and it is correct to say: "Appearances are not from Mutashābih (i.e. similarities)." If it is probable that appearances are from similarities, if in doubt, we act on the first principle, which is the permission to act on appearances. This is the principle of association that the rationales act on the appearances of the word, and the Shari'a speech is based on the method of the rationales. Akhbārīs also cite narrations

for the lack of authority of the appearances of the Qur'an, which has forbidden us from interpreting the Qur'an by opinion, and one of the cases of interpreting the Qur'an by opinion is to interpret the Qur'an without referring to the Ahl al-Bayt (AS) and only with our own understanding. In response, it has been said that these narrations forbid us from eisegesis, that is, the personal suspicious intellect such as analogy. Because eisegesis does not include the appearance of books on their lexical and customary meanings. Therefore, if we assume that carrying the word on the appearance is an interpretation, it is not an eisegesis. In addition, the news of the prohibition of eisegesis does not appear in the prohibition of acting on the appearances of the Qur'an after examining other evidences (Sheikh Ansari, nd: 2/57).

Assuming that carrying the word on its appearance is one of the cases of eisegesis, this news is contrary to many narrations that indicate the permission to adhere to the Qur'an (Ibid: 59). For example, among the narrations that teach the quality of reasoning to verses, one asks the Imam (AS): I slipped and fell and my toenail was torn off, so I bandaged it, and I performed ablution and want to wipe my feet. What is my duty? Imam (AS), instead of directly stating the Shari'a ruling and saying: says: This is a matter that does not need to be questioned, but this is the similarity of my knowledge of the Book of God, where He said: it means that you have read this verse, now apply this example and obtain the Shari'a ruling. There is no need to ask us. Then the Imam himself stated the ruling and said: therefore, the words of Akhbārīs about the impermissibility of obtaining the appearances of the book and the invalidity of understanding the verses are not valid for the believers who are

familiar with the words and language of the Holy Qur'an. However, one of the demands of the difference in understanding the verses can be the principles and opinions related to the authority of the appearances of the Qur'an.

### 16. Difference in I' rāb

One of the various origins in understanding one of the verses is the difference in the I' rāb of the word. For example, we can refer to the holy verse, "A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child." (Baqarah: 233)<sup>1</sup>.

There are two possibilities regarding the meaning of the verse based on i.e. the mother and i.e. the father. According to the first possibility is a negative verb, the meaning of the verse is: The mother should not harm her husband by breastfeeding her child with an unjust demand for alimony, or should not neglect her child to keep the father busy. And the father should not harm the mother through the child, deprive her of her obligatory rights, or take her from her mother if she wants to breastfeed her child. As if he does not pay alimony. The beginning of verse confirms the possibility:

"Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity" (Baqarah: 233).<sup>2</sup>

١. «لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ»

٢. «وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ...»

And according to the second possibility that "mother" and "father" are Nā'ib Fā'il, it is said that the meaning of the verse is: The wife should not be harmed by the husband or the husband should not be harmed by the wife because of the child.

### 17. Variety of Recitations

In verse 222 of Surah Baqarah: "They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed."<sup>1</sup> The word "يطهرن" has two ways of recitations, one is by Nāfi' and Abu Umar and Āsim have recited it from Hafs at a discount and Hamza and Kasā'i have recited it with the intensity of it. If it is recited with relief, it means purity of menstrual blood, and if it is recited with intensity, it means washing or ablution. In the first reading, sex between husband and wife is permissible if wife is free from menstruation, while according to the second reading, ablution is obligatory for sex.

Sheikh Tūsī believes that according to the recitation with intensification, two things must be achieved in order to obey the prohibition of "not approaching": cutting off blood and ghusl; therefore, the phrase should be considered as Taqdīr; it means but according to Takhfif, there is no need for Taqdīr and lack of Taqdīr is better. Allameh Tabataba'i has also preferred to read it with a Takhfif; but Sunni jurists have preferred to read intensified.

١. «وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ»

### CONCLUSION

The understanding of the audience of the Holy Qur'an is different in some of its verses, and in some cases, the human understanding of the verses is changed and transformed.

1. The inexhaustible talent for exploring and researching the Holy Qur'an is one of the various origins and transformations of the audience's understanding.

2. Although the scientific capacity of the human race has given man the ability to address the divine word, which is the knowledge of God, but the difference in the actuality of this talent on the part of human beings is one of the factors of differences in understanding the verses of the Holy Qur'an.

3. The evolution of human sciences and insights is one of the various origins and changes in understanding the verses of the Holy Qur'an.

4. Adopting scientific theories as principles in confronting the verses of the Holy Qur'an is one of the factors that differentiate the understandings of the verses of the Holy Qur'an.

5. The difference of principles in the field of the authority of the appearances of the divine book can also be considered as one of the various components and changes in the understanding of the verses.

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## A Comparative Study of Human Creation from the Perspective of the Holy Qur'an and Science and Criticizing the Misconceptions

بررسی تطبیقی شکل‌گیری خلقت انسان از منظر قرآن کریم، علم و نقد شبهات آن

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### Abstract

*Raising issues thereby man is guided to the Right Path, the Holy Qur'an refers to scientific issues. One of the most important axes in the Qur'an is the origin and creation of man. The quality of his creation and the origin of his life are discussed fluently in 76 verses of 41 Surahs. With the growth of embryology in the twentieth century, some have sought to adapt such verses to it to clarify the truths of the Qur'an to the audience, while others have challenged such verses and raised misconceptions such as inconsistency of embryonic stages in the Qur'an with the embryology, semen coming out of the spine and ribs, devaluating semen, the creation of the fetus from the male sperm and not paying attention to the role of the female sperm,... As a result, the confirmation of embryological knowledge by the valuable Qur'anic teachings in the study of human creation is proved. Also the mentioned misconceptions have basic problems, for the issues referred in the Qur'an are consistent with the findings of modern science, as well as, there are reasonable answers to all these doubts and differences.*

**Keywords:** Qur'an, Human Creation, Science, Critique of Misconceptions.

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### چکیده

قرآن کریم با طرح مباحثی که انسان را در مسیر هدایت قرار می‌دهد به بعضی از مسائل علمی اشاره می‌کند. یکی از محورهای مهم و مورد توجه در آیات قرآن، موضوع پیدایش و مراحل خلقت انسان است که در ۷۶ آیه از ۴۱ سوره به آن پرداخته شده است. با رشد علم جنین‌شناسی در قرن بیستم، برخی این‌گونه آیات را به چالش کشیدند و شبهات و موارد اختلافی از جمله: عدم هماهنگی مراحل تشکیل جنین در قرآن با علم جنین‌شناسی، خروج منی از بین ستون فقرات و دنده‌ها، پست‌انگاری آب منی، آفرینش جنین از نطفه مرد و عدم توجه به نقش نطفه زن، و... را مطرح کرده‌اند. حاصل این پژوهش، تأیید دانش جنین‌شناسی بر آموزه‌های ارزشمند قرآنی در بررسی خلقت انسان است و اینکه شبهات ذکر شده اشکال مبنایی دارند و مطالب مطرح‌شده در قرآن با یافته‌های علوم جدید سازگار هستند و برای همه این شبهات و موارد اختلافی پاسخی مستدل وجود دارد. این تحقیق به روش توصیفی - تحلیلی و با گرایش انتقادی به انجام رسیده است.

**کلمات کلیدی:** قرآن، خلقت انسان، علم، نقد شبهات.

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## Introduction

The Holy Qur'an is a universal book and is not dedicated to a specific science or discipline. The purpose of the revelation of the Qur'an is to guide human beings. In many verses that have been called scientific verses and refer to the quality of human creation and the course of the embryonic stages, we should not expect all the scientific cases and details to be stated. Mentioning scientific miracles is not a reason for the details of the experimental sciences. If there is a difference in the appearance of the verses and the lack of attention to detail and continuity of its stages in the Qur'an, it indicates the relativity of the natural sciences, because the results of the natural sciences may become obsolete with the advancement of technology.

Indeed, it can be acknowledged that the description of the various stages of human creation, even when the human was unable to observe the dark environment of the womb, can be considered the greatest confirmation of the miracle of the Qur'an. Of course, with the advancement of embryology, some opponents and deniers of the Qur'an challenged the verses related to the fetus in the Qur'an and raised doubts about them.

Thus, the study of the biblical accounts of the stages of human evolution is the greatest evidence of the revelation of the Holy Qur'an and the divine wisdom and power in the creation of this complex being. Although the people of the time of the revelation of the Qur'an were not aware of these sciences, but it used interpretations that are understandable to the people of that period. The Holy Qur'an and, consequently, the tradition of the Holy Prophet (PBUH) have expressed these scientific facts in a simple and at the

same time very scientific way more than 1400 years ago. In this research, by relying on divine verses, the quality of human creation, which includes six stages, has been studied:

1. Knowing the origin of creation (interpretation of soil, sticky mud and dried mud).

2. Human origin from sperm (the same as a zygote or fertilized cell).

3. Conversion of sperm to clot (the most important part of the beginning of the formation of creation).

4. The beginning of the initial growth of fetal components (in the form of lump of flesh).

5. The beginning of the movement of the fetus and the completion of the appearance of the fetus (turning the cheekbone into bone and growing flesh on the bone).

6. Blowing the divine spirit in the fetus (real and spiritual identity of man).

In this research, in addition to the semantics of sperm and related words, by applying the verses of creation and embryology and criticizing and examining views in this field, some doubts are pointed out and they are given documented and reasoned answers.

### 1. Man and its synonyms in the Qur'an

Man is mentioned in several words in the Holy Qur'an: *Insān* (Aṣr: 2; Hījr: 26; Naḥl: 4; Mu'minūn: 12; Sajdah: 7; Yāsīn: 77; Rahmān: 14; Insān: 2). *Banī Ādam* (Yāsīn: 60). *Bashar* (Fuṣṣilat: 6; Shu'arā: 154). *Nās* (Isrā': 60). *Unās* (Baqarah: 60). *Ins* (An'ām: 112). *Insī* (Maryam: 26). *Unāsī* (Furqān: 49).

But the word "*Ādam*" is a special name and belongs to the father of humans and the first man. Each of these words may be different, but they all refer to a specific entity.

## 2. The formation of human creation

There are many verses with different interpretations about the creation of man, but these interpretations can be combined. Some of them say: "God created man from nothing". As in verse 67 of Surah Maryam: "Doth not man remember that We created him before, when he was naught?"<sup>1</sup> The verse 1 of Surah Al-Insān: "Hath there come upon man (ever) any period of time in which he was a thing unremembered?"<sup>2</sup> and the verse 9 of Surah Maryam: "He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught."<sup>3</sup>

These verses have been interpreted for all human beings who have been created from nothing and are interpreted in the verbal term "creation from non-existence". But in other verses it is stated that man is created from dust and water. Therefore, he had raw material and his creation was from nothing; like the verse 5 of Surah Hajj: "We have created you from dust,"<sup>4</sup> or the verse 54 of Surah Al-Furqān: "And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage"<sup>5</sup>

About these two groups of verses, it can be said that the human body was created from dust, water or mud, but in order for man to be created, something must be added to it, and that thing was not matter itself, and that is human form or human soul or spirit. (Miṣbāḥ, 1989: 331).

In verses 5 and 6 of Surah Ṭāriq and 4 of Surah Naḥl, it is stated that man was created from jumping water. All these verses are collectible; because all human beings except Adam were created from sperm and the sperm is "water", also the sperm is a jumping water. Sperm has been made from food. These materials are also made from plant and animal materials, all of which are rooted in the soil and fed on soil.

So it is correct to say that humans were created from dust; with the difference that Adam was created from dust without intermediaries and other human beings are from soil through intermediaries, but they were created directly from sperm and water. It is noteworthy that according to the verses of the Qur'an, Eve was created from Adam; it is stated in Surah An-Nisā', verse 1: "O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women."<sup>6</sup>

In Surah A'rāf: 189, the word "Ja'ala" (i.e. put) has been used instead of the word "Khalaqa" (i.e. created): "He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her."<sup>7</sup>

There have been many debates by commentators about what is meant by the creation of Eve from a single soul, i.e. Adam. Ṭabrisī says: «خلق منها زوجها» i.e. Eve has been created from one side of Adam (Ṭabrisī, 2008: 1/233). Allameh Tabataba'i rejects Ṭabrisī's view and says: "Some have proposed this interpretation following some news,

١. «أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَكَمْ يَكُ شَيْئًا».

٢. «هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا».

٣. «قَالَ كَذَلِكَ قَالَ رَبِّكَ هُوَ عَلَىٰ هَيْئٍ وَقَدْ خَلَقْتَنِي مِن قَبْلُ وَكَمْ يَكُ شَيْئًا».

٤. «فَبِأَنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ».

٥. «وَ هُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا».

٦. «يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً».

٧. «هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا...».

but this statement is not correct." Allameh believes: The meaning of this verse is that Eve is the same as Adam and there are similarities. Like other verses that address all men and say: God has created for you wives from your own soul, like: "And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them"<sup>1</sup> (Rūm: 21) (Tabataba'i, nd: 4/139).

### 2-1. The creation of man from dust

In many verses, God has referred to the creation of man from dust:

"Verily We created man from a product of wet earth"<sup>2</sup> (Mu'minūn: 12).

"And of His signs is this: He created you of dust"<sup>3</sup> (Rūm: 20)

"Allah created you from dust"<sup>4</sup> (Fātir: 11)

"He it is Who created you from dust"<sup>5</sup> (Ghāfir: 67)

"We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless"<sup>6</sup> (Hajj: 5)

"Who created thee of dust, then of a drop (of seed), and then fashioned thee a man"<sup>7</sup> (Kahf: 37)

"Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is"<sup>8</sup> (Āli 'Imrān: 59)

"And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?"<sup>9</sup> ('Isrā': 61)

"(Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud."<sup>10</sup> ('A'rāf: 12)

"We created them of plastic clay"<sup>11</sup> (Sāffāt: 11)

"Verily We created man of potter's clay of black mud altered"<sup>12</sup> (Hijr: 26)

"He created man of clay like the potter's."<sup>13</sup> (Rahmān: 14)

A few points can be deduced from these verses:

A) Scientists emphasize that all the constituent elements of man are present in the soil; because human sperm is born of various foods that originate from plants and animals. Animals also feed on plants and plants take their desired part from the soil. Therefore, the human sperm that later becomes human is the soil material, and this is what the Qur'an speaks of.

Interestingly, scientists have recently discovered that the human body is made up of elements present in the soil and are discovering new secrets from the soil every day; one of these discoveries is that some types of mud contain antivirals that can be effective in killing germs; that is why today they are thinking of making vaccines using soil (Ismailzadeh, 2012: 22).

١. «وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا...»  
 ٢. «وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ»  
 ٣. «وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ...»  
 ٤. «وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ...»  
 ٥. «هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ...»  
 ٦. «فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ...»  
 ٧. «...خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا»  
 ٨. «إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ»

٩. «وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا»  
 ١٠. «...قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ»  
 ١١. «...إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ»  
 ١٢. «وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ»  
 ١٣. «خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ»

**B)** Only Adam was created from dust and the rest of human beings were created from sperm, but it can be said that human beings were created from dust through Adam.

**C)** A significant part of the human body is "water" and the other part is "oxygen" and "carbon" which are not taken from the soil. Scientists found that the composition ratio of all living creatures is more than 0.70 of water, and for this reason God said: "and we made every living thing of water" (Anbīyā' 30).<sup>1</sup>

God Almighty created man from water and soil, and then we see that a large part of the human body is made up of water, and by mixing water and soil, mud is formed, and this is what God says: "Verily We created man from a product of wet earth."<sup>2</sup> (Mu'minūn: 12) And since the main pillar of all body parts is made up of materials taken from the soil, this interpretation is completely correct that "man has been created from the soil" (Makarem Shirazi, 1993: 4/207; Miṣbāḥ Yazdī, 1988: 330; Rezaei Isfahani, 2002: 2/437).

**D)** The basis of human creation from soil or mud, in addition to Islamic teachings, is found in Judaism and Christianity, as well as in the myths of human beings. It is mentioned in the thoughts of ancient Egypt, in the myths of Babylon (Shaleh, 1976: 244), in Sumerian myths, in the Aryan tribes and among them in the religion of Zoroaster, in the myths of Manichaeism, India, etc.)

Therefore, it can be concluded that all human beings were created from sperm whose raw materials came from food and foods from soil and that the origin of

human creation is a combination of water and soil has been expressed in different words in the Qur'an.

## 2-2. The creation of man from a sperm

The Holy Qur'an in 19 surahs, using the word "Nuṭfah" i.e. sperm 11 times and the word "An-Nuṭfah" once, all of which are about the creation of man, reminds that man was created from "sperm" and uses this phrase as the first stage of the creation of the fetus. In the Qur'an, the factor of fertility and the emergence of the fetus are mentioned in several words, and for a thorough understanding, it is necessary to fully study the following four terms:

1. The absolute word "liquid".
2. "The mixed or spilled Liquid".
3. "Little or weak liquid".

4. "Semen". Regarding this stage of creation, verses are given in the Qur'an, such as:

"Then placed him as a drop (of seed) in a safe lodging."<sup>3</sup> (Mu'minūn: 13)

"And He it is Who hath created man from water,"<sup>4</sup> (Furqān: 54)

"...and we made every living thing of water," (Anbīyā': 30)

"Then He made his seed from a draught of despised fluid,"<sup>5</sup> (Sajdah: 8)

"From a drop of seed. He createth him and proportioneth him,"<sup>6</sup> ('Abas: 19)

"Hath not man seen that We have created him from a drop of seed?"<sup>7</sup> (Yasīn: 77)

"He hath created man from a drop of fluid,"<sup>1</sup> (Nahl: 4)

٣. «ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ».

٤. «وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا».

٥. «ثُمَّ جَعَلَ نَسْلَهُ مِنْ سَلَالَةٍ مِنْ مَاءٍ مَهِينٍ».

٦. «مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ».

٧. «أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ...».

١. «وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ».

٢. «وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِنْ طِينٍ».

“Was he not a drop of fluid which gushed forth?”<sup>2</sup> (Qīyāmat: 37)

“From a drop (of seed) when it is poured forth,”<sup>3</sup> (Najm: 46)

“So let man consider from what he is created. He is created from a gushing fluid.”<sup>4</sup> (Tāriq: 5-6)

It is noteworthy that the Holy Qur'an, at the height of eloquence and rhetoric, has fully observed the literature in expressing sexual matters, and instead of being explicit in expressing the penis, has used the following interpretation: “That issued from between the loins and ribs.”<sup>5</sup> (Rezaei Isfahani, 2002: 2/437).

### 2-2-1. Sperm in Arabic dictionaries

Such as: "Al-'Ayn", "Aqrab Al-Mawārid", "Sihah Al-Lughah", "Lisān Al-Arab" and "Al-Taḥqīq" It can be understood that this word has six different uses: 1- Male sperm. 2- Clear and clean water. 3- Female sperm or egg. 4- Semen. 5 - Egg or fertilized egg. 6- Clear water that remained in the bottom of the bucket or musk.

### 2-2-2. Sperm in Persian translations

Many translators have preferred not to choose the Persian equivalent for the word "sperm" and to use the Qur'anic word itself in translation, such as:

1. Sperm: «Fooladvand, Āyatī, Khajavi, Rahnama, Bahrapour, Payende, Arfa, Ashrafi, Barzi, Payende, Pourjavadi, Mesbahzadeh, Noor, Nasfi, Safia Ali Shah, Amilī, Farsi, Kavianpour, Kowsar, Sha'rani, Yaseri,

Al-Mizan, Bayan al-Saadah, Jawami al-Jami, Makhzan al-Irfan, Khajavi, Nouri, Ahsan al-Hadith."

2. Semen: insignificant and weak (Ilāhī Qumshī'ī); Scarce and worthless water (Ansarian); Rotten sperm water (Boroujerdi); Weak sperm (Tafsir Asan); Semen water (Hujjat al-Tafāsīr; Siraj; Dehlavi; Nobari); A mean sperm (Halabi); Male water (Khosravi); Back water (Kashf al-Asrar); Little fluid water (Ibn Manzūr, Rezayee); Insignificant sperm (Meshkini); A drop of water (Mu'izzī); Parental semen (Feyz al-Islam); A water from back (Rawḍ al-Janān); Weak semen flow (Ibn Manzūr, 1414: 9/335; Mustafawī, 1992: 12/158-160).

In a narration, Imam Bāqir (AS) introduced water as the first creation of God and added: "Everything has been created from water" (Kulaynī, 1407: 8/96). Also, in another narration, the feature of this water has been introduced as having no history and lineage (Huwayzī, 1415: 4/540).

### 2-2-3. The difference between the word "Nuṭfah" and the adjective "Amshāj"

Only once in verse 2 of Surah Al-Insān, among all the verses that refer to the stages of the fetus, does the word Nuṭfah (i.e. sperm) appear with the description "Amshāj" i.e. mingled. Amshāj from the article "Mashj" the plural of Mashj and Mashj (on the weight of Fals) means to mix, blend, mixed and blended (Qarashī, 1992: 6/259; Ibn Manzūr, 1414: 2/767). According to Allameh Tabataba'i, it is based on its various components or on the fact that male water is mixed with female water (Tabataba'i, 1995: 20/190).

Despite the singularity of "Nuṭfah", the adjective "Amshāj" is plural; because Nuṭfah is composed of different components, it is considered as a plural and in fact an exaggeration in a lot of

١. «خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ...».

٢. «أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُمْنِي».

٣. «مِنْ نُطْفَةٍ إِذَا تُمْنِي».

٤. «فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ \* خُلِقَ مِنْ مَّاءٍ دَافِقٍ».

٥. «بَيْنَ الصُّلْبِ وَالتَّرَائِبِ».

mixing (Ibn Ashur, nd: 29/346). But as to what the verse means by composition of Nuṭfah with Amshāj, there are various possibilities, the most important of which are:

1. It means the fusion and fertilization of male and female sperm that this view is the most common view among commentators after the revelation until now and it has been accepted by people such as Ṭabarī, Ibn Kathīr, Marāghī, Ṭabrisī, etc. However, in the year (1875 AD), Hertwig proved for the first time that both male sperm and female egg cell are effective in zygote development (Albar, 1405: 9/20). But the Holy Qur'an illustrates this stage well in verse 13 of Surah Al-Mu'minūn and says: "Then placed him as a drop (of seed) in a safe lodging"<sup>1</sup>

2. The meaning is the combination of sperm from various elements and components.

3. Considering the plurality of the word Amshāj, it seems that the meaning of the Qur'an is different types of fusion and based on this, both aspects mentioned can be considered in accordance with this verse. Thus, the meaning of "Nuṭfah Amshāj" refers to the role of both male sperm and female egg cell in the formation of the fetus.

#### 2-2-4. Disparagement of semen

One of the doubts raised is that "Mā' Mahīn" (i.e. disparaged water) means weak, mean, low and worthless water (Sajdah: 8). (Zukhruf: 5). (Qalam: 10). (Mursalāt: 20). However, in each drop of semen, there are millions of living sperm working with the necessary nutrients, water, and protective

substances, and it is one of the greatest vital phenomena and one of the greatness of creation, and its disparagement is in conflict with modern science,. (Suha, 2012: 149).

#### 2-2-5. Examination of "sperm" from the point of view of experimental science

From an embryological point of view, it has been proven that in every sexual intercourse between a man and a woman, about 200 to 300 million adult male sperm enter the female reproductive system. These adult sperm move their tails consciously in search of the fallopian tube to find the valve and climb over it to reach the egg, which is waiting for them in the vial near the ovary. In this journey, which takes about seven hours, of these hundreds of millions of mature sperm, only 200 to 300 can reach the egg, and the rest are destroyed and excreted, and only one succeeds in entering the egg and being fertilized. (Wei Sadler, 2015: 61). (Paknejad, 1984: 1/243).

Maurice Bucaille writes: "Stem means part of the whole and what causes the egg to be fertilized is a sperm cell that is elongated" (Bucaille, 2007: 271; 2009: 2/428).

Therefore, from the semantic and Qur'anic use of the word "Mahīn", it can be concluded that the meaning of "Mā' Mahīn" is "weak liquid" and the meaning of "سَلَالَةٌ مِنْ مَاءٍ مَهِينٍ" is "extract and summary of weak liquid". That is, God has made the creation of the human race from a small amount of weak fluid, and what has been said in embryology about the characteristics of male sperm and female egg cell also implies the meaning of being weak.

١. «ثُمَّ جَعَلْنَا نُطْفَةً فِي قَرَارٍ مَكِينٍ».

### 2-2-6. Suspicion of the creation of man from the semen of man regardless of the role of woman

Dr. Suha has cast doubt on the verses of Surah Tāriq, saying: "Man is made of man's semen, because it has been said that man is made of jumping water: "He is created from a gushing fluid"<sup>1</sup> Because the woman has no semen at all and only has secretions in the wall of the genital tract and uterus that facilitate the transfer of sperm, and the woman's egg is released by the rupture of the ovarian wall and the water is not jumping. And if it is said that the human is made of the semen of man and woman, so God should attribute the jumping water to both of them, not one of them.

In addition, nowhere in the Qur'an the role of the woman in the sperm has been mentioned, which was an old misconception that the child was considered merely the semen of a man and even it has also been common in recent times. Dr. Saha concludes: "Muhammad introduced this common error into the Qur'an and attributed it to God" (Saha, 2014: 16-21).

### 2-2-7. The answer to the suspicion of the creation of human from the semen of man regardless of the role of woman

The fact that Dr. Saha states that the Qur'an does not mention the role of women in the formation of sperm shows her ignorance. There are two verses that refer to the direct role of women in the formation of sperm:

A) The first verse: God says in Surah Al-Insān: "Lo! We create man from a drop of thickened fluid to test

him; so We make him hearing, knowing."<sup>2</sup> (Insān: 2)

Authentic Shiite and Sunni interpretations and dictionaries have taken Amshāj to mean the mixing of male and female water.

B) The second verse: In verse 223 of Surah Baqarah, God refers to the role of women in the formation of sperm, "Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad)."<sup>3</sup> (Makarem Shirazi, 1994: 2/20 -22).

A woman is her husband's farm and this analogy means that a woman is the place where her child is raised (Rāghib Isfahāni, 2007: 260-275). Lisān al-Arab has adopted the same meaning (Alavi Sarashaki, 2015: 28-29).

Both parents are involved in the formation of the egg cell, but the role and influence of the female is greater; because after sexual intercourse and sperm formation, the role of the man ends and it is the mother who plays a key role in the development of the child. Therefore, the role of the mother in the development of the fetus is much more important than the father. Since the egg cell inherits all the spiritual and moral characteristics of the parents to the child, the religion of Islam emphasizes purity and physical and moral health of both (parents) (Sahib, 1414: 259-270).

Thus, the verse explicitly emphasizes the irreplaceable role of women in the creation and formation of the baby sperm. Some Islamic scholars have also

٢. «إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا».

٣. «نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِنَفْسِكُمْ وَ

اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ».

١. «خُلِقَ مِنْ مَاءٍ دَافِقٍ».

pointed out the dimensions and details; the female sperm is separated from the ovary about five days after menstruation and enters the fallopian tube, where it survives for about five to six days. If sexual intercourse takes place during this period, one of the male sperm cells (sperm) enters the female sperm (ovule) and begins to grow (Qurayshi, 1992: 6-8).

In addition to raising doubts about the role of women in the formation of the sperm, some critics also criticize the use of the word "farm" for women, why women are likened to the farm. This is a kind of humiliation of women in Islam. It should be said that this is not humiliation, but there is a narrow point in this analogy; the Qur'an wants to point out the role of women in procreation and preservation of human life (Makarem Shirazi, 1994: 2/20-22).

This verse not only does not insult women, but also emphasizes her importance and high status, and is a warning to people like Dr. Saha who looks at women as a toy or a means of play. Woman is not a means of quenching the lust and passion of men, but she is an independent being next to men, and by placing these two types, men and women together, life becomes meaningful and neither of them is superior to the other in the multiplication of the human race and the continuation of the life chain.

### 2-3. The creation of man from 'Alaq or Alaqah

The stage of creation is the second stage of embryonic development and the development of organs and 'Alaqah (i.e. clot) is the first stage of creation and includes the events of the third and fourth weeks. The word "'Alaq and alaqah" is used six times and in different ways in five verses. According to the Qur'an, the stage of 'Alaqah is very important in the

creation of man; therefore, in other verses related to the creation of man, 'Alaqah is also mentioned:

"Createth man from a clot"<sup>1</sup> (Alaq: 2)

"We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless"<sup>2</sup> (Hajj: 5)

"Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh"<sup>3</sup> (Mu'minūn: 14)

"He it is Who created you from dust"<sup>4</sup> (Ghāfir: 67)

"Then he became a clot; then (Allah) shaped and fashioned."<sup>5</sup> (Qīyāmat: 38)

It is important to note that in the first verses that were revealed to the Prophet (PBUH), the subject of human creation has been raised out of 'alaqah. "'Alaqah" is the plural of 'Alaq and from the article "'Alaq" meaning to create dependence and belonging something to something else (Ibn Fāris, 2020: 4/125; Ibn Manzūr, 1414: 10/262; Jawharī, 1407: 4/1529).

'Alaqah has the following meanings from the lexical and interpretive dimension:

1. A blood clot (Ṭurayḥī, 1996: 5/216; Ṭaṭṭāwī, 1971: 6/4; Tabataba'i, 1417: 14/344; Makarem, 1995: 14/18 and 207; Kamkar et al., 2010: 139-159).

God Almighty says in verse 2 of Surah Al-'Alaq: "God created man from the clot of (cells) of blood (Biazar

١. «خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ».

٢. «فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ...».

٣. «ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا».

٤. «هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ...».

٥. «ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى».

Shirazi, 2008: 76-77). The blood clot is the first condition that semen acquires in the uterus. Forty hours after fertilization, the egg cell is divided to four cells, and approximately three days later, after successive division, they form a 16-cell morula. The blood clot is the same as morula (like berries). (Sadler, 2010: 50).

**2.** Concentrated blood (Mustafawī, 1420: 8/202). On the 21st day, i.e. three days before the end of the period of 'alaqah, the blood system is created and the primary heart begins to function, and on the 22nd day, the fetus sucks food from the mother's blood through the chorion (Najib, nd: p. 282; Biazar Shirazi, 2008: 79.) At the end of the third week, embryonic blood begins to circulate slowly in the capillaries (Morkit, 2005: 110).

**3.** Black worm that sticks to the throat (leech). (Farāhīdī, 1410: 1/161; Ibn Manzūr, 1414: 10/267). 'alaqah is similar to a leech, both in appearance and the curvature of the column, as well as in adhering to the wall of the uterus and feeding on the mother's blood. Surprisingly, leeches are the most beautiful and accurate simile for a 23-24 day old fetus. In the seventh century AD, when the microscope or lens had not yet been invented, humans certainly did not know that the human fetus is like a leech at some point in life (Shahabian, 2005: 160).

**4.** Hanging, attaching (Rāghib Isfahani, 1412: 1/579; Ibn Manzūr, 1414: 10/261-267) and the pendant (Farāhīdī, 1410: 2/1296). Hanging something to something else, such as getting caught in a fishing net (Rāghib Isfahānī, 1953: 579). In Arabic, the meaning of each word is determined by its root; the translation of the word "alaqah" into concentrated blood is in conflict with the semantic principle of the root of the word ('alaqah: hanging)

and is therefore not lexically correct. In addition, in verse 67 of Surah Al-Ghāfir, the Holy Qur'an describes all the stages after sperm as 'alaqah, and says: "He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child" (Ghāfir: 67). At this stage of its life, the embryo hangs on the wall of the uterus with the umbilical cord (Kyrgyz, nd: 86). The interpretation of the verse ('Alaq meaning blood clot hanging in the uterus) is appropriate to the context of the verses (Rezaei Isfahani, 1999: 2/516). "The zygote flows into the uterine cavity after fertilization in the fallopian tube to be placed in the uterus. This hanging has been mentioned five times in the Qur'an. 'Alaq means what is hung, which is a perfect answer to the fact that is fixed today," says Maurice Bucaille. "(Bucaille, 1993: 273).

**5.** Wheel tools to which it is connected (bucket and rope of the well) (Ibn Manzūr, 1408: 360; Qarashī, 1987: 6/31; Rāghib Isfahani, 1412: 1/579). The fetus, while in a liquid environment and surrounded by three dark curtains, is like a baby in the womb, hanging from the umbilical cord in the uterus. Therefore, the Qur'an, with this analogy, has best expressed how the embryo is placed in the womb (Biazar Shirazi, 2008: 85).

**6.** Rupture: After Morula enters the uterus in the third or fourth days after fertilization, cavities gradually appear and blastocysts are formed. The internal cell mass (embryoblast) that is formed during compaction eventually turns into a real embryo (Sadler, 2010: 53). The blastocyst penetrates deeper into the endometrium, and a fibrin clot blocks the penetration (gap) in the superficial epithelium. As a result of merging this cavity together, large pools are formed (Sadler, 2010: 56).

7. The mud that sticks to the hand (Tūsī, 1409: 10/379). 'alaqah is coagulated blood that adheres to anything due to moisture and nests in it. Dr. Hamed Ahmad knows the stage of 'alaqah on the eighth day, which attaches to the wall of the uterus, and Ayatollah Ma'refat also accepts the same meaning of 'alaqah and explains that 'alaqah attaches to the wall of the uterus on the seventh day. Al-Bar says: "Basically, 'alaqah refers to anything that sticks and hangs to everything... embryo does the same; because it clings to the wall of the womb and chooses a nest in it" (Al-Bar, nd: 203-204).

8. An expensive and exquisite thing to which its owner belongs and does not keep it away from him, love and friendship (Qarashī, 1987: 10/261). 'Alaqah from the article 'Alaq on the weight of "Shafaq" basically means interest and connection to something. Therefore, 'Alaq, which is one of the stages of fetal development in the mother's womb, is called 'Alaqah (Makarem Shirazi, 2007: 2/75).

### 2-3-1. The difference between 'Alaq and 'Alaqah

The article "'Alaq" has been mentioned once without "ah" out of the five times ('Alaq: 2). and it has been used four times with "ah" (Ghāfir: 67; Hajj: 5; Qiyāmah: 38; Mu'minūn: 14). In most interpretations, 'Alaqah has been defined as blood clot (Tabataba'i, 1417: 14/344; Makarem, 1995: 18/207). But the "'Alaq" here is the mud of man, which also has a sticky state; obviously, the God who created this strange creature from that sticky piece of mud deserves all the praise. "'Alaq" is sometimes considered to mean the owner of interest, which refers to the social spirit of human beings, and their interest in each other is in fact the main

basis of human development and progress of civilizations (Makarem Shirazi, 1995: 27/157). The commentators have considered the difference of the first verse in the word "'Alaq" because "Insān" is the name of the genus and implies the plural name. (Zamakhsharī, 1407: 4/776).

### 2-4. The creation of man from Muḍghah

The word "Muḍghah" has been mentioned three times in the Qur'an and it has been mentioned in two verses: "Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh" (Mu'minūn: 14) and "We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless." (Hajj: 5) Muḍghah is derived from Madgh (chewing) and means a piece of meat, chewing once and chewed a piece of meat and so on (Sadeghi, 1986: 17 and 18/189; Ibn Manzūr, 1414: 8/451). This word means chewed food and chewed meat (Rāghib Isfahānī, 1426: 467; Mustafawī, 1992: 11/124-125). This stage is after the implantation stage and before bone growth in the fetus (Bucaille, 1993: 275).

The Qur'an, after the stage of 'Alaqah, speaks from the Muḍghah; that is, a flesh-like lump that has become firm and chewed like meat. After it is completely replaced in the fetal attachment stage, the stage of lump begins. This stage begins in the third week and continues until the third month of pregnancy (Sadler, 2006: 92).

From the middle of the third week, the stage of reproductive layer differentiation and deformation and the movement of their cells begins and each of these layers is responsible for the formation of one of the organs or limbs

of the body (Sadler, 2006: 96, 102 and 111). From the beginning of the fourth week, the very simple heart of this embryo begins to function. In fact, the human heart is the first organ in the body to begin work (Sadler, 2010: 56-69).

By the end of the fourth week, there is no difference in the organs of the body. At this stage, the fetus is called an indistinguishable non-creature lump, then the fetus enters a very sensitive stage. The stage of differentiation of the reproductive layers ends almost at the end of the second month of pregnancy. At this time the fetus will weigh 55 grams and this stage can be called the created (shaped) lump. In the embryo, parts appear called somatic, from which a large part of the skeletal and muscular skeleton of the body will be formed (Morkit, 2005: 130).

At the end of the twentieth century, embryology discovered that the flesh, hearing, vision, and sexual organs are formed from the third week of pregnancy and are completed by the sixth month (Vi Sadler, 2006: 121) and this is an example of the words of the Holy Prophet (PBUH) who said:

«إذا مر بالتطفه اثنتان و أربعون ليلة بعث الله إليها ملكة

فصورها و خلق سمعها و بصرها و جلدها و لحمها و عظامها»

From the fifth week to the beginning of the ninth week, the components of the embryo begin to form, so that the visual shape of the fetus at the end of the eighth week resembles a human (Shakerin, 2014: 143). It seems that due to the complex and intertwined changes seen in the masterpiece of God's creation, in each member the state of lump is different from the other member. Also, in another verse, the adjective creature and non-creature is mentioned for the lump of flesh: "We have created you from dust, then from a drop of seed, then from a clot, then from a

little lump of flesh shapely and shapeless" (Hajj: 5) which may mean shaped and unshaped, and refers to the stages of continuous development of the embryo and fetus at the stage of component development, some of which are formed and some of which are being formed.

In any case, the growth of the elementary components develops by the end of the sixteenth week, that is, about four months. In the Qur'an, God has introduced each of these layers as responsible for forming one of the organs or systems of the body (Rezaei Isfahani, 2002: 2/496). These interpretations of the Qur'an fully correspond to what we know today about some stages of fetal development, and have nothing to do with what new science can criticize.

#### 2-4-1. Differences in the words "fā'" and "thumma"

In verse 14 of Surah Al-Mu'minūn, the stages of creation are turned to each other with "fā'", but in verses: (Hajj: 5; Ghāfir: 67; Qiyāmah: 37 and 38) the mentioned stages are attributed with "thumma". According to the sciences of Arabic literature, "fā'" and "thumma" are both used for Atf, but the difference between them is that the letter "fā'" means three things: sequence, pursuit and causation. But "thumma" in addition to the order indicates the deadline and time interval, but the meaning of causation is not considered in it (Ibn Hishām, 2002: 1/93-95 and 139). Despite "thumma" in the sum of these cases, it can be said that in Surah Al-Mu'minūn, time interval is also a condition, but the Creator is not in a position to express this matter in this noble verse and it is mentioned in the following verses and the cause in "fā'" is transmitted to the next verses. Because "Nuṭfah" is the introduction and cause of "Alaqaḥ" and....

It is also stated in the verses of Surah Al-Mu'minūn that "thumma" indicates the order of creation. Because the creation of 'Alaqah from Nuṭfah is much more amazing than the creation of Nuṭfah, and "thumma" (i.e. then) indicates a longer time delay. As stated, the conversion of the stage of Nuṭfah to 'Alaqah is temporally clear. Because of the fluid, a blood clot forms that is very different in both color and properties. The placement of "fā'" between the two stages of 'Alaqah and Muḍghah is due to the fact that the transition from the stage of 'Alaqah to the stage of Muḍghah is similar to the pursuit of one object from another; because flesh and blood are both solid, and this evolution is closer to the mind and intellect than the conversion of Nuṭfah to 'Alaqah, although there is a long time interval in it (Ibn Ashur, nd: 18/20).

In fact, it can be said that the noble verses of Surah Al-Mu'minūn seek to compare the conversion of Nuṭfah to 'Alaqah in relation to the later stages in terms of being surprising and far from the mind, which is not considered by the Creator in other verses.

### 2-5. Formation of bones and flesh

The Holy Qur'an says about these two stages of the creation of human embryos: "Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh" (Mu'minūn: 14)

The Holy Qur'an refers to this stage after stating the stage of Muḍghah (chewed meat). This stage, which begins in the late sixth week of pregnancy, turns the Muḍghah into bones, and with the formation of bones, the fetus gradually takes on a human form and becomes bone cells. God refers to this stage as follows: فَخَلَقْنَا الْمُضْغَةَ عِظْمًا

In fact, the flesh that later covers the bones and forms a large part of the human body is different from the flesh that existed before the bones were created, and this is one of the wonders of this heavenly book that reveals this fact. "Flesh" is the last stage of embryonic development and fundamental changes in the physical completion of the body structure. Bare bones are covered with flesh, nerves, large and small vessels, and to protect the flesh of the body, a beautiful skin is stretched as clothing on its limbs.

God says: فَكَسَوْنَا الْعِظَامَ لَحْمًا. It is said that in the verse "كَسَوْنَا" is used which is only to express clothing; but God has used this for the flesh that covers us. Perhaps it is due to the protective role of the body's fleshy tissues, which, like the protective layer, protects the bones from injuries and blows to the body that lead to their breaking. Also, like clothes, it protects the body from heat and cold (Makarem Shirazi, 1995: 14/ 212). Ayatollah Ma'refat, explaining the formation of bones and muscles, considers this stage in the fifth to seventh week after sperm coagulation (Ma'refat, 2007: 6/84). At this stage, moderation, completion and adjustment of the fetal body parts and elimination of their defects and its formulation is done (Rezaei Isfahani, 2002: 2/500).

The Holy Qur'an says: فَخَلَقْنَا الْمُضْغَةَ عِظْمًا. It is interesting that the Qur'an says before this sentence in the same verse: ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ. The interpretation "Ja'ala" (i.e. put) has been used, but here the interpretation has changed and the word "khalaqa" (i.e. created) has been used. The word "khalaqa" does not mean creation, but creation with a special quality

(Mustafawī, 1981: 3/109). From a medical point of view, it is said that after the fetus has passed the stage of 'Alaqah and Muḍghah, some of its cells become bone cells.

After that, it gradually covers the muscles and flesh on it; thus, this verse is a scientific miracle that unveils this issue, which was not clear to anyone at that time, and the knowledge of embryology is clearly a confirmation of the valuable teachings of the Qur'an; because the Qur'an does not say: We turned the Muḍghah into bone and flesh, but it says: We turned the Muḍghah into bone and covered the bones with flesh (Collection of Articles, Qur'an and Medicine (3), 2009: 2/552).

## 2-6. Breathing the soul or blowing the divine spirit

It is clear from the verses of the Qur'an that after the stage of purification and regulation of the organs of the human body in the womb, there is another stage called "inflating the soul"; that is, a great and honorable spirit is blown in man, the truth of which is not known to us (Iskandarloo et al., 2016: 87).

In total, inflating the soul in the verses of the Holy Qur'an has been used in five cases (Al-Hijr: 28-29; pp. 71-72; Anbiyā': 91; Taḥrīm: 12; Sajdah: 7-9) Breathing is the last stage of fetal development from the point of view of the Holy Qur'an. The human soul is a wonderful, transcendent and abstract truth and has a reality other than the body. In verses 12 to 14 of Surah Al-Mu'minūn, we come to the conclusion that God's purpose for a different creation in this verse is the inflating of the soul in the human fetus, and this stage of human development is not the same as other stages of human material and physical creation and is a higher stage that leads to its life and changes

the interpretation of creation to composition and has said: «ثُمَّ أَنشَأْنَاهُ خَلْقًا

«ثُمَّ» Although he could have said: «ثُمَّ

«...حَلَقْنَا» And this is because it indicates that what we have created is a truth other than what was in the previous stages (Tabataba'i, 1417: 15/25).

Thus, it becomes clear that the bloating of the soul is not like natural interactions, but something else and another creation, and this proves that the soul is not of the type of material beings (Miṣbāḥ, 1999: 358-359).

Thus, by blowing the soul, the fetus enters a new stage; because after this he is able to move and listen, and here is the beginning of coordination and cooperation between members. It is after this stage that God praises His creation and calls Himself the best of creators. Therefore, what is meant by the spirit that is breathed into man is a living and well-being being that is a creation of God. Scientifically, the most important thing that happens to the fetus after the trimester is the movement and activity of the heart and the rapid growth of the fetus and the formation of external organs.

In the third and early fourth months, due to the nervousness of the limbs, the fetus begins to move, the fetal heartbeat is fully heard, and above that, scientists have realized that the fetus is able to hear in late pregnancy and first hears the mother's heartbeat. In the fifth month, the pregnant woman feels the movement of the fetus completely. After stating the stages of the creation of the fetus, the Qur'an has also referred to this stage (Mu'minūn: 14) (Diab, 2004: 89-92 with summary).

### 3. Differences in fetal development stage

One of the most important differences is the difference between the verses in expressing the steps. In Surah Al-Mu'minūn, verses 12 to 14, it describes all the stages of creation (sperm, clot, lump, bones and flesh). But in Surah Hajj, verse 5, it is stated only up to the stage of lump. In verses 37 and 38 of Surah Al-Qiyāmah, it is stated only up to the stage of clot, and in Surahs ('Alaq: 2; Yāsīn: 77; Insān: 2; 'Abas: 19; Kahf: 37; Fāṭir: 11; Najm: 26) it is stated up to the stage of clot.

The reason for this difference is that in Surah Al-Mu'minūn, God Almighty has been in the position of explaining the stages of creation of the human fetus; for this reason, He has described all these steps in detail. But in other verses it is only a reference to his original creation for the punishment and expression of His greatness, how He created such an excellent creature from small matter.

### 4. Semen coming out of the spine and ribs

Another doubt has been expressed from the verse: "So let man consider from what he is created. He is created from a gushing fluid. That issued from between the loins and ribs."<sup>1</sup> (Tāriq: 5-7)

This verse says that semen comes out of the spine and ribs, while this view contradicts the science of embryology. "Today, it is clear that semen is made in the testicles and stored in the seminal vesicle and comes out of the urethra, and the place where it is made and the way it comes out have nothing to do with the spine or chest," says Dr. Suha. Therefore, this statement of the Qur'an

is a gross mistake. (Saha, 2012: 52). It goes on to say that this mistake is rooted in ancient superstitions. Muhammad has made a slang mistake in the Qur'an, poor god who does not know where semen is made and flows (Khalili Chalbani, 2020: 2).

The words "sulb" and "Tarā'ib" used in this verse are from a valid dictionary meaning: something that is hard and strong is called sulb (Farāhīdī, nd: 7/127). Sahib al-Muḥīṭ Fi al-Lughah has equated the word "sulb" with "zahr" (Sahib ibn 'Ibad, nd: 8/148). However, some lexicographers have considered sulb not as the whole body but as a part of the vertebrae of the spine (Shaybānī, 1975: 3/46; Ibn Sayyidah, nd: 6/379; Azharī, 1421: 3/1007; nd: 1/124; Zubaydī, 1414: 2/148; Mustafawī, 1963: 9/118).

#### 4-1. The semantics of "Tarā'ib"

"Tarā'ib" is the same as the breast bones or what is between the clavicle bones and the breasts or the four ribs on the right and four ribs on the left side of the chest (Firouzabadi, nd: 1/52). The verse of sulb and tarā'ib is one of the similar verses in which the commentators have offered different views, which we will examine:

##### 4-1-1. The first view: assigning sulb and tarā'ib to a man

Ayatollah Makarem Shirazi has written in Tafsīr Nemooneh: In these verses, only the sperm of a man is mentioned, because the interpretation of "mā' dāfiq" (jumping water) is true about the sperm of a man and not a woman, and it is the same as the pronoun in "comes out" in the next verse returns to it. (Makarem Shirazi, 1995: 20-22). The late Taleghani has written in the interpretation of the verse: "mā' dāfiq", which is specific to men, comes out of sulb and tarā'ib (Taleghani, 1983:

١. «فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ \* خُلِقَ مِنْ مَّاءٍ دَافِقٍ \* يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ».

3/233). "Sulb" means the back of the man and "Tarā'ib" means between the two femurs and is an allusion to the male genitalia. Therefore, this verse is consistent with the opinions of embryologists (Abbasnejad, 2006: 532; Rezaei Isfahani, 2002: 443).

**Review:** A: One of the meanings of "mā' dāfiq" in semantics is "moving substance" and it can be the characteristics of the Nuṭfah of both men and women. Therefore, there is no good reason that sulb and tarā'ib are for a man. B: The verse in question refers to the place of departure of the fetus and the forms that are included in other translations can also be included in this translation.

#### **4-1-2. The second view: assigning "sulb" to a man and "tarā'ib" to a woman**

According to this view, the commentators believe that what comes out of sulb is the "mā' dāfiq"; but sulb belongs to men and tarā'ib to women (Ṭabarī, 1412 AH, vol. 30: p. 92; Ṭabrisī, 1993, vol. 10: p. 750; Qurṭubī, vol. 20: p. 50; Ibn Kathīr, 1419 AH, vol. 8: p. 368; Mughniyeh, 1424 AH, vol. 1: p. 802).

**Review:** The drawbacks of the previous view can be included here, and this claim is baseless. Their only reason is that because the child is born from the mixture of male and female sperm, they have assigned "sulb" to the man and "tarā'ib" to the woman.

#### **4-1-3. Third view: "mā' dāfiq" refers to the penis of the fetus**

Marāghī, in his commentary on the following verse, has quoted a precise and scientific justification from some physicians; according to him, the most

hidden thing is that the "sperm" is taken from the testicles of a man and the ovaries of a woman, and embryological studies show that they are located near the kidneys. Then, with the passage of time and growth, these two gradually come down from that place (Marāghī, nd, vol. 30: p. 113). This verse does not refer to the outflow of water, but refers to its outflow during the formation of the fetus. Some medical scholars such as Muhammad al-Bar have accepted this view in their book (Al-Bar, 1415 AH: p. 114).

**Review:** The most important drawback to this view is that the "mā' dāfiq" comes out of the testicles and ovaries of an adult, not the fetus that has not yet been born. That is, before birth, when the fetus is in the womb, there is not yet enough water produced; that is, the formation of sperm does not begin at the time of the fetus and not even at the time of birth, but the time of its onset is only in the stage of puberty and egg development in the female ovaries begins at the time of puberty (Asmi Ghighbashi, 2018: 198-200).

#### **4-1-4. Fourth view: The Exodus of the Fetus from "sulb and tarā'ib"**

Contrary to the views of other commentators, Ma'mūn Shafaqa has offered an interpretation that what comes out of sulb is the fetus itself and not the mā' dāfiq. According to him, mā' dāfiq does not leave the area that is between the sulb and tarā'ib (Shafaqa, 1407: 84-282; Boroumand, 2009: 43-56). These differences arise from not paying attention to the context of the verses and establishing a connection between the verses of this surah. The verse is in the position of explaining the

departure of the fetus from the womb and God wants to bring his attention to the final return and exit from the grave and enter the scene of resurrection (Boroumand, 2009: 50).

#### **4-1-5. The fifth view: sulb and tarā'ib are irony of the whole body**

In other words, the "mā' dāfiq" comes out of the whole human body, so this is ironic. The justification is that the tarā'ib includes the heart and liver, and the sulb also includes the spinal cord and, through it, the brain, which are the organs that play a role in the formation of fluid (Ālūsī, 1415: 15/309; Majlisī, 1403: 57/331). It is noteworthy that Dr. Saha made a mistake in his statements and was not careful enough. He writes: "Today it is clear that semen is made in the testicles and stored in the semen sac ... So this statement of the Qur'an is a gross mistake" (Saha, 2014: 16-20).

With a little attention, it becomes clear that the verse does not refer to the place where semen was made, but to the place where it came out; it should be noted that in these verses of Surah Tariq, only the sperm of a man is mentioned, because "mā' dāfiq" refers to the sperm of a man and not a woman, and the pronoun in "comes out" in verse 7 of Surah Tariq: "It comes out of sulb and tarā'ib" returns to it and says: "This jumping water comes out of the backbones and ribs" (Makarem Shirazi, 1995: 20-22).

Carefully in these verses, which miraculously deal with the subject of sulb and tarā'ib in an age when there was no knowledge of autopsy, so the weakness of the skeptics is revealed. There may be other important truths in these verses that are not revealed to mankind today and will be revealed by future discoveries.

#### **5. Doubt about the timing of fetal sex determination**

Another issue of the Qur'an that Suha has doubted is the importance of determining the sex of man in terms of masculinity and femininity, which is mentioned in verses of Surah Al-Qiyāmah: "Was he not a drop of fluid which gushed forth? Then he became a clot; then (Allah) shaped and fashioned. And made of him a pair, the male and female." (Qiyāmah: 37-39)

After mentioning the verses and bringing the desired meaning, Suha quotes the hadith of the Prophet (PBUH) from Ṣahīh Muslim, who says: "The sperm is placed in the womb for forty nights, then it sends an angel towards it. The angel asks: O God, should it be a man or a woman? Then God makes him a man or a woman. According to Dr. Saha, it is a gross mistake to raise the issue that the male and female of the fetus are determined after the mating stage; because the sex of the fetus is known as soon as the egg cell is formed and the combination of sperm and egg in the first few hours after sexual intercourse (Saha, 2014: 16-20).

Rejecting the suspicion of the time of determining the sex of the fetus Unfortunately, Dr. Saha has contented herself with a hadith that has been seriously criticized by Shiite and Sunni narrators, and this narration has been used as a tool. While she has questioned many narrations. In response to this view, Imam Ṣādiq (AS) has quoted a hadith from the Prophet (PBUH), saying: "O people, whatever has come to you from me that agrees with the Qur'an, they are my words and whatever comes to you and opposes the Qur'an are not my words" (Sobhani, 1963: 25).

According to this authentic hadith and dozens of similar hadiths, since the narration narrated by Dr. Saha is in

conflict with the explicit text of the Qur'an, it is not valid and that the meaning of the verse is not to determine the sex in the stage of clot; rather, it refers to the appearance of sexual effects and symptoms that appear at this stage. This verse pursues lofty goals, some of which are mentioned:

A-Human guidance: (Rezaei Isfahani, 2011: 22-29). B- Referring to the resurrection: Makarem Shirazi, 1994, vol. 2: pp. 20-22). C- Gender diversity and balance: (Makarem Shirazi, 1994: 2/20-22). D- The secret of the Qur'an: (Khalili Chalbani, 2020: 6).

## CONCLUSION

The Holy Qur'an divides the stages of fetal growth and development with a clear and simple expression and with a unique style. When we examine the verses of creation in general, the amazing miracle of this heavenly book is revealed; because each of the stages of human creation has been scientifically revealed and proven to everyone.

What is important in these verses is that the Qur'an refers to the stages of fetal development in order to pay attention to the power of God, when medical scientific instruments did not have the power to show these stages, and the Qur'an, without going into details, like the book of guidance, reminds man of these amazing facts.

In the verses of the Qur'an, the creation of man has been considered from two perspectives: one is the material dimension and the other is the spiritual dimension.

The material dimension considers the source of human creation as soil or mud, and the spiritual dimension states that God, after completing the material creation, creates another creation in man, which is the blowing of the divine

spirit. The doubts raised are solely due to the fundamental differences between Suha as a materialist who opposed to the religion and denies God, Islam, Qur'an and the monotheistic school. Otherwise, none of the doubts have any scientific basis, and it is merely a contradiction that is against the Qur'an, the prophet (PBUH) and all divine religions. Also, the difference in expressing the stages of creation is different because of God's purpose. In some cases, mentioning the steps is intended and in some verses it only refers to the origin of human creation.

For example, the word "Mahīn" means "weak" in the verse: «سلاله من ماء»

«مهيّن» meaning a summary of weak fluid and corresponds to what is said in embryology about the characteristics of male sperm and female egg. "Mā' dāfiq" means moving water and refers to the sperm of both men and women. The term "mingled sperm" refers to the role of both male and female sperm in fetal formation. The verse: «يخرج من الصلب و»

الترائب refers to the stage of human birth, not to the exit of semen from the spine and ribs and is an allusion to the whole human body and is in harmony with embryology and refers to the common role of men and women in human formation. The difference between 'Alaq with "ah" and without "ah" indicates the plural form of Insān. The difference between the letters "Fā'" and "Thumma" refers to the amazing creation of clot from sperm, and....

Therefore, the result of this study is the confirmation of embryological knowledge on the valuable Qur'anic teachings in the study of human creation and between the achievements of modern medical sciences and embryological verses, there is no conceptual

incompatibility. So as science progresses, new interpretations of the scientific truths referred to in the Qur'an will be emerged, and perhaps in the future, after obtaining accurate tools, more truths can be obtained and commentators be able to better understand the verses differently by getting more help from scientific findings.

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## Hope-Raising; the Qur'anic Strategy in Dealing with the Intellectual and Practical Crises of the Contemporary Man

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### Abstract

*The light of science and civilization has absorbed the contemporary people as if it has led them to the promised palaces of humanity and all problems have been solved by the hands of these two elements. Nevertheless, the crisis of absurdity and frustration have destroyed man from inside. We believe that the shining teachings of the Holy Qur'an, which indeed originate from the source of revelation, can well guide the intellectual and then the practical dimension of man so that there will be no room for despair and spiritual gaps. The reason behind the success of this healing version is that it was issued by the Creator of man and the universe, Who, in addition to good qualities, demands the growth and development of man. This article aims to analyze the basic strategy of the Holy Qur'an for the intellectual nourishment of man, on the one hand, and to satisfy the practical dimension of man, on the other.*

**Keywords:** *The Holy Qur'an, Hope-Raising, Intellectual Dimension, Practical Dimension.*

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### چکیده

نور علم و تمدن چنان دیده انسان‌های معاصر جهان معاصر را خیره ساخته است که گوئی او را به قصرهای موعود موعود بشریت رهنمون ساخته و همه مشکلات با سرینجه این دو عنصر حل گشته است، درحالی‌که بحران بی‌هویتی و پوچی و بی‌هویتی و سرخوردگی از درون انسان را مضمحل نموده است. ما اعتقاد داریم تعالیم نورانی قرآن کریم که از منبع وحی سرچشمه می‌گیرد به‌خوبی می‌تواند ابتدا بعد فکری و سپس بعد عملی انسان را آن‌گونه هدایت نماید که جایی برای ناامیدی و خلائهای روحی باقی نماند و دلیل موفقیت این نسخه شفابخش این است که از سوی خالق انسان و جهان صادر شده که علاوه بر صفات حسنه، خواستار رشد و تکامل انسان است. در این مختصر هدف ما واکاوی راهبرد اساسی قرآن کریم در تغذیه فکری انسان از یک‌طرف و سیراب کردن جنبه عملی انسان از سوی دیگر می‌باشد.

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## Introduction

The majestic and dazzling building of the new civilization has reached a deplorable state, for it has been established regardless of the nature, structure and real needs of man. Since it is the product of accidental scientific discoveries, ideas, theories, inclinations and hobbies of man, although it was made by ourselves, it does not suit us. Clearly the desire to improve the human condition was not inspired. The natural result of this confusion and aimlessness of human beings among scientific advances is anxiety and restlessness, the result of which is despair and absurdity in the age of the flourishing of science. Based on the analytical method, this article intends to scrutinize and recognize the truth of human existence, regarding to the verses of the Holy Qur'an, and then to offer a practical and not an idealistic solution.

All the Western efforts nowadays are to produce entertainment for man, that in spite of securing all his apparent and material needs but his inner needs are available. The goal of a Western man has lost in the labyrinth of manifestations of civilization. Whenever he is free, quickly he engages in another entertainment, neglecting himself and destroy the inner worries with self-forgetfulness. However, in religious culture by promoting the concept of asceticism which means reluctance to the world, the goal is to achieve inner awareness and consciousness.

Man is a talkative animal because he can present the whole world as a mental being by general abstraction and naming. He can issue new rulings by putting them together, which in itself led to the spread of human science. Education and learning are therefore shaped in human beings. Perhaps the

answer that the angels were unable to comprehend and their inquiry that: "Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee"?<sup>1</sup> (Baqarah: 30) and the phrase: "And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful"<sup>2</sup> (Baqarah: 31), is the science of naming) *tasmīyah* (whose appellation is derived from abstract generalities (Mulla Sadra 2008: 87).

Another type of the perception is the innate knowledge of the soul to itself, its powers, bodily actions and states. Of course, apart from this type of public perception, there is a special type of perception, such as telepathy, hypnosis, summoning of ghosts and jinn, asceticism, evil obsessions, and angelic and divine inspirations. Above all we come to the revelation and prophecy that is the highest perception of chosen human beings. This kind of special perceptions is the fruit of the high spirit of man, differing him from other creatures.

## 1. Variant views on the quality of human science

Man knew nothing by his birth, but he learnt many things, as the Qur'an says: "And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks".<sup>3</sup> (Nahl: 78)

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١. أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ.  
٢. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ.  
٣. وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ.

Man knew everything by his birth because the human soul existed in another world before the birth and moving to the worldly body (the *mathal* world). He perceived the truths of the world there. Here in this world there is a veil between him and his knowledge. The role of teaching is to remind man. This is Plato and Kant's theory.

Man knows some information by instinct, not in the sense that Plato says. It means that in some cases man does not need to make small and large logical reasoning, but his intellectual structure is such that he understands some matters whenever they are present to him. He does not need to argument and proof. This is the theory of Aristotle and Islamic scholars (*hakīms*) (Motahari, 1999: 33), i.e. a person reaches knowledge through cases of analogies (Muzaffar, 1999: 283).

However, in terms of ideas, human is a creature beyond the animal and with a wide understanding. Obviously, this creature with a perceptual range needs a source that meets his needs and intellectual gaps. Human boredom is due to lack of thinking and contemplation, which in the religion of Islam, the first thing to which he is encouraged is reason and contemplation: "The first creature of God was the intellect) *aql*) (Al-Kāfi, the book of reason and ignorance ;(Will they then not meditate on the Qur'an, or are there locks on the hearts"?)<sup>1</sup> (Muhammad: 24)

A person who does not use the power of his rationality and is immersed only in material and animal pleasures loses his vitality after a while, because it is the power of intellect that stimulates his will and ambitions, and it is with the claw of thinking that man can plan and achieve his goals.

١. أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا.

## 2. Trends

Human beings in a religious culture inherently intends to God and the absolute good. "So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man . There is no altering (the laws of) Allah's creation. That is the right religion"<sup>2</sup> (Rūm: 30):

"Education does not create a man, but helps him in his creation ",says Maurice D. (Maurice D, 1981: 208). If man can be led to his natural tendencies, first, it is less difficult because it is innate. Secondly, it is deeper and more stable and thirdly, it is more effective and efficient. Therefore ,man who intends to the mortality in his tendencies, is perfectionist and has love and affection. He can be moved and cheered in a way that is in accordance with his original and true desires, not imposing and persuading the false , which will be ineffective.

According to the previous discussions and after graduating from the importance of nature and examining the truth of nature ,natural tendencies can be considered as those human desires, wills and tendencies that are transmitted with human beings through inheritance and are not an acquisition that needs to be learned and acquired. In addition, it is universal, that is, it is found in all human beings, although its degrees are different, contrary to the tendencies and motivations that human beings learn through experience and continuity throughout life.

٢. فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقِيمُ.

Mr. Ahmed Ezzat Rajeh, an Egyptian psychologist, says:

«الدافع الفطري هو الدافع الذي يولد الفرد مزودة به عن طريق الوراثة البيولوجية، فلا يحتاج إلى تعلمه و اكتسابه و ذلك في مقابل الدافع المكتسب او الثانوي الذي يكتسبه الإنسان نتيجة خبراته اليومية في اثناء تفاعله مع البيئة الإجتماعية»

(Ahmed Ezzat Rajeh, 2011: 73).

Here, for the mechanism of human behavior and interactions and how the effect of innate and instinctive attachment in it, we deal with the internal and psychological analysis of human beings.

As in physics any change is called a force, in psychology also any activity is based on a motive (driving force), which itself is due to the motivation that arises under the process of motivation and causes the psychological activity of human behavior. The motivation of the motivation process is the result of that driving force and consequently of mental activity (behavior). For example: Lack of food results in the effect on the nerve, causing a feeling of hunger and thus the search for food. This driving force can be divided into two categories:

**A) Human:** which means those super-organic and material forces such as righteousness, science-friendliness, aesthetics and godliness.

**B) Animal:** Organic activities such as eating, drinking and sexual instincts. Clearly our discussion in the first part is related to man and his divine aspect. "Instincts are an innate readiness that causes the body to perceive and pay attention to something, and cause the body to feel a particular passive stimulus towards that object, and then it feels a pull toward action, which is a kind of behavior," says Magdogal in the

book *Social Psychology* (Eric Fromm, 2011: 72).

### 3. Abilities

Man is a creature that has the ability to learn and understand, and as mentioned in the section on ideas, with general abstraction and the power of naming, man can comprehend and understand many of the issues of the universe and add to his knowledge with the help of induction and reasoning.

Creativity and innovation that belongs to man and he transforms the world around himself based on this great God-given power. According to Hans, man is a creative creature (Hans Deer Kass, 2011: 14).

Speech, understanding and comprehension; Man was called a talking animal because he is the only one who has the innate power of speech, which is derived from the power of thinking, symbolism and word formation.

### 4. Explaining human happiness and perfection and different views

Whenever the perspective of human movement is explained to him, he can be encouraged and persuaded in that direction and his orientation can be determined by creating mobility and vivacity. In this regard, different schools have offered different definitions of happiness, because man can be forced to move if his intellectual foundations are explained, which is clearly determined by the religion of Islam.

To enter this issue, it is necessary to refer to the previous topics and be aware of the various aspects of the structure of human existence to indicate to the important point of theoretical intellect and practical intellect, so that we can

express the proposed solutions in each section more accurately:

### 5. Theoretical intellect and practical intellect:

Among the topics of perception and cognition is the issue of practical and theoretical wisdom. The two branches of science and perception are that we divide intellect in terms of what belong to the scope of intellect ;namely, knowledge and cognitions that are related to existence and its levels from obligatory to possible, from abstract to material, are called theoretical wisdom, in which the very knowledge is the perfection and not action, the purpose is to know the universes, the general laws governing them and are out of the realm of action. But practical wisdom is the kind of knowledge that belongs to something that is directly related to action and application, and the desired perfection lies in using it, not in cognition alone, such as religious and moral duties and all legal and political obligations.

In Aristotle's philosophy ,issues related to public affairs are part of theoretical wisdom and issues related to statehood and housekeeping and moral principles are part of practical wisdom. Wisdom is also divided into theoretical and practical intellects in terms of the perceived. Of course, it is not that we have two types of intellects, but a single power is named doubly because of the differences in the perceived; Where it understands beings, it is called a theoretical intellect, and where it understands what it can do, its name is practical intellect. In Western philosophy, the word "worldview" is used instead of the theoretical wisdom, and the word "ideology" is used instead of the practical wisdom (Sobhani: 1986).

Explaining these two types of intellect, Sheikh al-Ra'is Avicenna says :

"Sometimes man is in charge of minor matters and sometimes in primary matters. The general matters are considered only in terms of belief, even if they are related to action, for if one has a general belief, for example, that how to build a house, obviously the only belief does not make that house built, for the acts are intermittent and subject to particular things. The reason is that the general is general because it is not assigned to a particular part.

Therefore, man has two powers: one is for the general opinions and the other is for contemplation in minor matters. When this power works well, it provokes physical forces, as such another force in the animal.... Therefore ,the first force is the human soul (which was in general) and is called the theoretical intellect, and the second intellect (which was in minor) is attributed to act and is called the practical intellect (Mulla Sadra, 2002: 83).

Sheikh says in another place on the powers of the soul:

"فمن قواها ماها بحسب حاجتها إلى تدبير البدن و هي القوة التي تستنبط الواجب فيما يجب أن يفعل من الامور الانسانية جزئية ليتوصل به الى اغراض اختيارية من مقدمات اوليه ودائعه تجريبه باستعانه بالعقل النظري في الراى الكلى إلى أن ينتقل به الى الجزىء"

(Sobhani: 1986).

One of the forces of the human soul is that it exists due to the body's need for contemplation, and it is the force that understands the essentials of human affairs in order to achieve its voluntary goals. Through the basic preconditions, however, some of which are God-given and some of which are experimental that is also done with the help of theoretical intellect, a transition from the general to the minor. Carefully in this discourse we find that practical intellect for issuing a verdict uses the clear rulings of

theoretical intellect. These rulings are accepted as bases.

We will point out that the Holy Qur'an has been able to activate mobility and vitality in three basic ways: strengthening the foundations of belief, believing in the Hereafter and giving practical solutions.

## 6. Strengthening the foundations of belief

In the school of revelation, in order to create movement and enthusiasm among its followers, first of all, the foundations of one's beliefs are strengthened, unlike the human schools, which after a while, due to the emptiness of that basis, the person feels emptiness and weakness.

The proof of the Almighty God in the school of revelation is so well-reasoned and deep that the attributes of God also arise from it automatically. The *wājib al-wujūd* God is necessarily rich in essence, as well as He is eternal, single, impenetrable, invincible, superior.

### 6-1. Attributes of God

#### 6-1-1. Absolute power

In the Qur'an, whenever it gives an attribution to God regarding to doing an action, it is determined by the power of God<sup>1</sup>.

١ . وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا. [فاطر/٤٤]

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [آل عمران/٢٦]

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ [زمر/٦٧]

ما قدره الله حق قدره ان الله لقوى عزيز وما كان الله ليعجزه من شيء في السماوات ولا في الأرض إنه كان عليما قديرا [حجج/٧٤]

فَلَا أُفْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ [معارج/٤٠]

Fakhr al-Rāzī in his description of the ownership) *mulk* (and its belonging to the essence of the Almighty God says: “The ownership is indeed only due to God, this is because it is an expression of complete power, so there is no ownership unless of God Almighty” (Fakhr al-Rāzī: 1985). As for the attribute of ‘ilm for God, as the Qur'an describes, He knows everything , in everywhere, hidden or obvious and what comes in mind.<sup>2</sup>

And many verses and narrations regarding the God's knowledge, all of which refer to the absolute knowledge and full awareness of God the Truth. There is not a single particle in the world far from His knowledge. Therefore, it is natural that the interest and happiness of human beings will not be outside the scope of Divine Knowledge. It is easy for an absolute knowledgeable like God to provide them for man.

### 6-1-2. The grace and mercy of God

One may be in the perfection of knowledge and power, but stingy in forgiveness and kindness and not do good deeds to others as deserves (of course, if he reaches true perfection, this is not the case, but we say tolerantly). But God whom the Qur'an introduces is

إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ [عنكبوت/١٩]

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ [زمر/٣٦]

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [ملك/١]

٢ . قَالَ إِنِّي أَكْبَرُ مَا لَا تَعْلَمُونَ [بقره/٣٠]

تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ [مائده/١١٦]

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ [توبه/٧٨]

– اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ [رعد/٨]

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ [ملك/١٤]

an Absolute Goodness and Bounty. gain, to clarify this issue, we use the language of the Qur'an and hadiths, because the description of God must be taken from the main sources<sup>1</sup>.

Many verses that indicate God's provision and that He is responsible for man's livelihood on earth and does not leave him alone indicate the special Divine Mercy and Grace that the believer and the infidel enjoy in this world.<sup>2</sup>

In a divine hadith) *qudsī hadith* (it is reported that: "Imam Sadeq (AS) read from some books that God Almighty said: I swear by my honor, glory, and exaltation on the throne that I will turn the hope of anyone to others than me into despair and I will cover him with humiliation. I will turn away from him. Does he hope in other than me in hardships while hardship is in my hands and does he hope in other than me and knock on the door of others other than me while the key to all the doors is with me. So who hoped for me in adversity and I disappointed him? and who hoped for me in an important work and I gave

up his hope? I fulfilled the wishes of the servants. I have placed them with me, but they are not satisfied with my protecting. I have filled my heavens with those who do not tire of my sanctification, and I have commanded them not to close the doors between me and my servants, but they did not trust me".

### 6-1-3. God" The Believer"

As Imam Fakhr al-Rāzī says, a believer has two meanings: Confirmation that the witness of this meaning is the verse:

“وما أنت بمؤمن لنا ولو كنا صادقين”

Anti-fearing, like the verse

“وَأَمْنَهُمْ مِنْ خَوْفٍ”

(Quraysh: 4).

Thus, the meaning of the sentence is that God Almighty makes His servants safe from unpleasant things that may be from the affairs of this world or the Hereafter (Fakhr Rāzī, 1985: 89).

That is, God not only has attributes that, when remembered, bring comfort, inner peace and hope to human beings, but also one of His explicit attributes in the Qur'an is to provide security for the anxious human being who is immersed in the turbulent sea of times and events.

### 6-1-4. Alwadūd

Imam Fakhr in the interpretation of this attribute of God says: “He loves His servants, that is, He wants to deliver good things to them” (Burūj: 14).

### 6-1-5. Al-Hakīm

In many verses in the Qur'an, after mentioning the divine actions, we come across the attribute that removes the

١ . قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [آل عمران/٢٦]

كُلًّا نُمِدُّ هُوْلَاءَ وَهَؤُلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا [اسراء/٢٠]

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [جمعه/٤]

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ [بقره/٦٤]

قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ [آل- عمران/٧٣]

٢ . اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِيَنْجِرِيَ الْفُلُكَ فِيهِ بِأَمْرِهِ وَلِيَتَّبِعُوا مِنْ فَضْلِهِ [جاثيه/١٢]

إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا [اسراء/٨٧]

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبُرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا [اسراء/٧٠]

illusion that the works of God are not based on wisdom<sup>1</sup>.

Imam Fakhr al-Rāzī says in his commentary on the attribute of God's wisdom: "The meaning of Ahkām for God Almighty is mastery of the measure in them and a good destiny of them" (Fakhr Rāzī, 1985: 87)

## 6-2. Result of the Discussion

Man, by thinking of the above-mentioned attributes of God, i.e. knowledge, power, mercy, forgiveness, believer, kind and wise, and that from the philosophical and doctrinal point of view, God is the Essential Essence of the existence, Who is the sum of all perfections and bounties, and no stinginess is conceived in Him, will come to the conclusion that the Qur'an, by introducing God in this way, wants to bring man to a level of thought and belief that there is no room for any doubt and misconception.

With a confident heart and peace of mind to a God Who is Kind to him, he will be hopeful and know that everything is at His hands. He will rely only on Him, and does not consider anyone other than Him worthy of reliance.

The Qur'an describes the difference between the views of a believer and an infidel very beautifully and says :

“ولا تهنوا في ابتغاء القوم ان تكونوا تالمون فانهم يالمون كما تالمون و ترجون من الله ما لا يرجون.”

١ . هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ [آل عمران/٤]

و هُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَ هُوَ الْحَكِيمُ الْخَبِيرُ [انعام/١٨]  
وَ لَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ [جاثية/٣٧]

Yes, the believer always hopes for God Almighty and knows that even if hardship befalls him, God will make amends them. In hardships, the remembrance of God paves the way, in spite of the disbeliever who merely suffers and has no hope other than worldly causes, which are also weak and perishable.

## 6-3. Belief in the Hereafter and Immortality

If a person does not believe in the Hereafter, the desire for immortality, which is his most genuine natural desire, will be suppressed, and obviously all his efforts will be one-dimensional, i.e. this world. If he suffers here for any reason, including antagonism, system, cause and effect, etc. And then fails, he will be led to depression and despair. But in religious culture, by proving the immortality and infinity of the world and the Day of Judgment, and that the human soul will be eternal, the direction of movement is determined.

In addition, the worldly deprivations and apparent human failures will not shake him. Therefore, the principle of belief in life after death is because of the same feeling of immortality and desire for survival in man, as ONAMO says:

“When doubt overwhelms us and darkens the mirror of the faith, we have in the immortality of the soul, the burning and deep desire intensifies our concern for the survival of our name and symbol, and at least the hunt for a shadow of immortality. The effort and struggle that we have to unite ourselves and somehow remain in the memory of others, is because of this. This conflict and effort is thousands of times more intense than the daily survival conflict” (Onamo, In Immortality).

In the eighth theorem of his book on ethics, Spinoza says: “The effort that every single being makes to continue is

not in the context of a short period of time” It is in the context of infinite time. He adds: “In other words, you and Spinoza wish we would never die. This wish is our true nature”.

In this section, we do not see the need to prove the principle of this desire, but from the psychological point of view, we analyze this important issue. Every human being clearly finds in his institution that he loves eternal life and suffers from any decay and destruction. He never bore from the principle of life and its immortality. The boredom that may be found is not from the principle of life, but from unfortunate events that, with their passing and turning into the enjoyment of mild phenomena, will also disappear. So the principle of mortality is the ultimate and internal love of every human being (Amoli, Origin and Resurrection).

Man never wants to die because he thinks that death is destruction and he wants to have a long life. The Qur'an says of the children of Israel:

”يُودُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ”

(Baqarah: 96).

Even Adam (AS) had this desire and Satan deceived him on this basis:

”هَلْ أَذُكُّ عَلَى شَجَرَةِ الْجَنَّةِ وَ مَلِكٌ لِأَيُّوبَ”

(Tāhā: 23).

This verse refers to the desire of man to survive and having a position (Mesbah Yazdi, the Teachings of the Qur'an). However, the principle of this desire is not bad, and since it is innate, it is certainly original and desirable, but it must be specified and guided :

”وَالْآخِرَةُ خَيْرٌ وَأَبْقَى”

(A'lā: 17) and

”وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ”

(‘Ankabūt: 64)

Finally, above all is human attachments and his ultimate deep desire

to God and the abode of the Hereafter and meeting the Truth. This meaning should be explained to him. He must be banned from deviations. Unfortunately , this genuine desire is hidden from psychologists' ideas. It is more delicate and hidden than both emotions and senses, and it is possible by human hands . Natural instincts and desires flourish spontaneously, but in spiritual perfection, firstly, they do not flourish on their own and they must be flourish ,and secondly, after knowing the object and their subject, one must execute them.

One of the causes of man's inner fears in today's world is this inner conflict between him and the outside world. That is, as soon as man thinks of eternity, he connects to another world. This intellectual and imaginative power creates in him feelings and desires for eternity. The emergence of such vast imaginations and great desires in man are in no way commensurate with the limited and mortal bodily structure of man. He sees a strange and disturbing imbalance between desires and aspirations on the one hand and between his physical talents on the other. The idea of being deprived of eternity shatters him, and indeed, if man is to be mortal, he will feel imbalanced. (Martyr Motahari, Hidden Aids).

Iqbal quotes a French speech from Victor Hugo: “Indeed, if a person thinks that after this life there is absolute nothingness, life will no longer be valuable to him at all. It makes it enjoyable, it makes his work fun, it warms his heart, it broadens man's horizon, it is what religion gives man, that is, belief in the world of eternity, belief in human survival. The belief that you, human, are not mortal, and will remain, you are bigger than this world . This world is a small nest for you.” Einstein also affirms this sense of human infinity:

“The religious feeling of creation or existence is found in man. In this kind of religion, which is the result of the above feeling, one is as small as human aspirations and goals and the greatness and glory that goes beyond things. He manifests phenomena in nature and thought. He realizes and considers his existence a prison as he wants to fly out of the cage of the body and realizes the whole universe at once as a single truth”.

Another example of this thirst for immortality in man is the belief in the survival of the soul in various religions. “Hellenic culture came to an end with the discovery of death, and the discovery of death is the thirst for immortality. This thirst does not appear in Homer’s poems, and Homer’s poems do not speak from the beginning, they speak of doing,” says Onamo.

“It signifies the end of a civilization and marks the transition from the ancient religion of naturalism, from Zeus to the spiritual religion of Trapolon, that is, the attainment of the meaning of salvation and ransom, but the secret and mysterious religion of Ales and the worship of the spirits of ancestors remained and are accepted.” (Onamo, The Pain of Immortality)

Erwin Rhode says: “If we can accept that Delphi theology existed, one of the most important elements of that popular belief was the survival of the soul after death and the worship of the spirits of the dead” (Erwin Rhode, The Worship of Spirits and the Belief in the Immortality of Spirits for Greeks). We also find openly in the works of Plato and his followers that the desire for the immortality of the manifest spirit creates a special pessimism for Hellenism because it does not go anywhere with

the help of reason. At Malona Cemetery in Bilbao, on a tombstone is written:

Although we are dead and scattered.  
Or Lord, let us our heart be filled with hope in You.

We hope to find your kind again, and will find new cloth and be revived again.

This desire is so profound that the principles of Orthodox Catholicism say: “The joy of the saved will not be complete unless they regain their bodies.” (Onamo, The Pain of Immortality)

This problem may be answered by science but it can never be convincing. As the scholars of today and yesterday admit to this fact: “I do not know why, when Bruniter declared the bankruptcy of science again, many people became upset or pretended to be upset, because science as the successor of religion and reason as the successor of faith have always been powerless. Science can and has always been able to meet our increasing logical and intellectual needs and alleviate the thirst for truth and the greed to know the truth inside ourselves, but never gives us the desires of our hearts. As it does not fulfill the desires of our will, it opposes it. Rational truth and life always stand in opposition to each other.” (Ibid)

Ibrahim (AS) says:

“لَا أُحِبُّ الْأَفْلِينَ” ('An'am: 76):

“Everyone must go to something that is not like sunset”.

By using the existence of this original desire in human beings, the principle of Resurrection and the necessity of the existence of an eternal abode can be proved. Therefore, there is a permanent life and life free from death in the universe. The desire for its eternal life rests in the human body and the interest in it will be the inner and ultimate beloved of every human being, because if such a life did not exist in the

created world, this hidden desire will be vain. According to the verse: “The whole souls will taste the death:”

”كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ” (Āl-e ‘Imrān: 8)

and ”وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ” (Anbīyā’:

34), the eternal life is not possible in this world and no one will remain in this world forever. Therefore, the existence of a world that is safe from decay and protected from the phenomenon of death, that is, the existence of the Resurrection, in which death has no way, is necessary and definite. (Mullā Sadrā, Al-Asfār Al-Arba'a)

On the other hand, because perfection belongs to the human rational soul, it is to be united with the general intellect, that is, the active intellect and the theological forms of beings and the atomic system, and the good issued from the origin of the universe that is in the intellects, populations and natures. (Mulla Sadra, Al-Shawāhid al-Rubūbiyah: 1987).

Also, because the Merciful Lord grants perfection to every creature, and based on His mercy, which is not a passive attribute, but means meeting the needs of every needy and granting the worthy perfection of every qualified and ready being, the human being who has the talent of eternal blissful life will be granted of such mercy from his Lord, i.e. the eternal life. For God is the Almighty and the Absolute Owner, and His will is unbreakable in realizing this mercy. Therefore, O man, eternal life is ahead. The Holy Qur’an states this argument as follows<sup>1</sup>.

This verse refers to God’s power and ownership, the need for certainty of

١ . قُلْ لِمَن مَّا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ. [انعام/١٢]

Resurrection and Judgment, and the mercifulness of God. It is cited also in the verse:

”الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ”

(Hamd: 1-3).

Looking at the creatures, man finds that the perfect is the Absolute God, that is, nothing but perfection comes from Him, and it is certain that human beings in this world are psychologically, morally and socially imperfect, and are more like predators in some cases. Therefore, he is sure that God, Who has perfected all his creatures, will surely place a world for man, all of which is confidence and happiness (Ahmad Amin: 1406). The world in the description of which the Almighty God says<sup>2</sup>.

A world in where there is nothing that causes the filth of the soul, such as gambling, alcohol, etc.

”يطاف عليهم بكأس من معين لا فيها غول ولا هم

عنها ينزون” (Sāffāt: 45-49)

It is a world whose social life is at a high level in which sins, calamities, troubles and conflicts are not seen:

”الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ

شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا

نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ”

(Fātir: 35),

A place where there is neither sorrow, nor fatigue, but everything is reliability, peace and comfort. It is not comparable to the joys of this world, all of which are temporary with difficulties:

٢ . وَأَكْوَابٍ فِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

[زخرف/٧١]

وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ

[حجر/٤٦]

“تحيتهم فيها سلام و آخر دعويهم أن الحمد لله رب  
العالمين”

(Yūnus: 10).

Imam Ali (AS) describes that world as follows: “Everything from this world has an end, and everything from the Hereafter is like eternity and permanence” (Falsafi, 1984: 578).

“If you see with your heart what is described as Paradise for you, indeed your soul should stay away from what is in this world, from its desires, joys and arrangements that are visible...The people of Paradise are a group who are constantly given divine grace and forgiveness. Until they land in the eternal abode, they will be safe and comfortable from transfers and journeys. So O listener! if you occupy your heart with what suddenly reaches you from the astonishing views from the Paradise, indeed you will die for the sake of reaching them. And in order to reach those benefits, you will go to the cemetery right now. May God, by His grace and kindness, place you and us among those who strive with all their hearts to go to the place of goodness” (Nahj al-Balagha: Sermon 164)<sup>1</sup>.

And about the mortality in this world, God says<sup>2</sup>.

Of course, it should be noted that the mention of the pleasures of the Hereafter in the Qur'an, which saturates

١. إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهْرٍ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ  
[قمر/٥٥-٥٤].

وَأَمْدَدْنَا لَهُمْ بِغَاكِبِهِمْ وَلَحْمٍ مُمَّا يَشْتَهُونَ. يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ  
فِيهَا وَلَا تَأْتِيهِمْ [طور/٢٣-٢٢]  
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ مُتَكَبِّرِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ  
وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ [طور/٢٠-١٩].

٢. وَأَمَّا الَّذِينَ سَعَدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ  
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَجْدُودٍ [هود/١٠٩].

most of the cardinal needs of man ,was due to the fact that the Qur'an talked to people who were mostly pleased with the worldly material things. At the same time the Qur'an says that Most of the world has been pleased with these material matters, but at the same time , the Qur'an says that often people have only accepted pleasures in this world . The Qur'an does not limit pleasure only to such matters, but it has statements for its people, which are higher than immorality and negligence, and even do not come to the understanding of ordinary people:

“وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ”

(Tawbah: 2)

#### 6-4. Practical Solutions of Activity and Vitality

The first point that attracts the attention of explorers in Islamic texts is that the main goal in worship is the issue of attaining perfection and connection with the origin of existence, namely Allah. For example, in the philosophy of prayer, in addition to pointing out avoiding filth and corruption:

“إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ”

(‘Ankabūt: 45),

it refers to this point that: “وَلَذِكْرُ اللَّهِ أَكْبَرُ”

(ibid). We now turn to the practical role of prayer, worship and repentance in hope.

#### 7. Objectify the realization of hope through

Prayer and its effects, as the Qur'an says<sup>3</sup>. Since man is dependent on the Almighty in the essence of his existence

٣. وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ [بقره/١٨٦]

and also according to strong philosophical proofs in continuity and receiving grace, he needs the blessings of the Almighty, so there is always a relationship between him and his Creator. This relation is sometimes strong due to attention and perception so that man takes more grace from Him. In contrast, sometimes it is weak so that he will be left alone.

Yet, to make a genuine relationship between the servant and the Lord, God has placed prayer to be the bridge between the possible and the Obligatory. The word *du'ā* literally means to call someone for help, and to have an inclination to him. (Al-Shirtūnī al-Lubnānī, 1403: 337).

This element and its strengthening by Islam can create hope in human beings. The following explanations will prove this idea.<sup>1</sup>

God Almighty emphasizes this issue in the Qur'an and encourages it<sup>2</sup>.

Allameh Tabatabai says in the following verse - *واذا سالک عبادى عنى* -

١. وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ [انعام/١١٠]

و ذر الذين اتخذوا دينهم لهواً و لعباً و غرَّتْهُمْ الحياه الدنيا [انعام/٧٠]

ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ [حجر/٣]

٢. وَ لَأَن تَطْرُدَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ [انعام/٥٢]

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ [كهف/٢٨]

ادْعُوا رَبَّكُمْ تَضَرُّعاً وَخُفْيَةً إِنَّهُ لَا يَجِبُ الْمُعْتَدِينَ [اعراف/٥٥]  
قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى [اسراء/١١٠]

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ [غافر/١٤]

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ [غافر/٦٠]

وَ لَأَن تَقْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا [اعراف/٥٦]

which was discussed at the beginning: “This is the best and most appropriate style and content because this sentence is based on the speaker (God) and not with the others. This proves the importance of *du'ā* before Allah. He also says: “My servants”, not “My people”, which is again due to His grace and closeness. Again He removed the intermediary in response: “And I am closed” and did not say: “And say I am closed”. He has also emphasized the contents with “إن”. Again He said with the adjective (قريب) without expressing it with a verb to indicate stability and permanence. He also brought the verb (اجيب) to indicate the modernity of answering a prayer from God without any condition, as He said:

“ادْعُونِي أَسْتَجِبْ لَكُمْ”

(Mu'min: 60).

This verse indicates the importance of *du'ā* and answering it from God the Almighty. In this brief verse, the single pronoun is repeated seven times, which is the only verse in the Qur'an that God has considered so closely to His servant (Tabātabā'ī, 1974: 2/31).

This is just one example of the verses included in the virtue of prayer, which show the extent of the law in the matter of the servant's relationship with his Lord. What better place could there be for those who, in the turmoil of the times and the world, are looking for a place of refuge and a place that can save themselves from the floods of events? Imam Fakh al-Rāzī, in refuting the words of those who consider prayer to be useless, relies on verses from the Qur'an which say<sup>3</sup>.

٣. قُلْ مَا يَدْعُوا بِكُمْ رَبِّي لَوْلَا دَعَاؤُكُمْ [فرقان/٧٧]

Also in the sense that prayer is one of the best things that connects man to the complete origin, he says: "Since the servant is possible to exist, therefore he is in the center of annihilation. When the servant is oblivious to all means and intermediaries, and become immersed in the knowledge of divine power, then he can attain nearness to God.

### 8. Analyzing the Effect of Prayer and Worship on Human Hope

Prayer affects the human soul in two basic ways and gives him hope that he will stand before his Lord and ask Him for his wishes by supplication in humble: 1- embodying human beliefs and spirituality in practice, 2- meeting to natural and instinctual human needs

#### 8-1. Embodying human beliefs and spirituality in practice

When praying, man infuses many of his beliefs, such as belief in the greatness, power and infinity of God Almighty, because the one who prays transfers faith from the intellectual to the practical aspect and put him as a live and tangible thing. Man know that the only one who can answer his asks and desires, is God Almighty, the Lord of the Worlds<sup>1</sup>.

During this prayer, the Qur'an uses the attributes of mercy and kindness of the Almighty to create a sea of confidence and peace in human beings:

“وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ”

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ [غافر/ ٦٠]

١. لَه دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَتَابِطٍ كَفَّيْتِهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دَعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ [رعد/ ١٤].

#### 8-2. Meeting to natural and instinctual human needs

It is psychologically proven that whenever a human desire is properly saturated, it will play an important role in creating balance in human personality, making him purposeful and balanced. One of the original human desires is the need for love and warmth from others. Naturally, man, in dealing with the hardships and pressures of time, problems and crises, needs to speak to someone about his inner pains and his boiling emotions without harming his dignity. Here prayer plays its important role. It performs and allows man to fly his soul, breathe with dignity and honor and open his heart to his Lord to reach a place where there is nothing but confidence and peace. Hence, it can be concluded that prayer and supplication is a natural thing, as the Qur'an says:

“وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَا نَجْوَاهُ أَوْ قَاعِدًا”

(Yūnus: 12).

### CONCLUSION

The Holy Qur'an, with its unique method, has been able to refer to the meaning of real and not imaginary mobility inside the believers, through preparing the intellectual powers and arousing genuine human feelings and emotions.

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## Human Values in the Qur'an and Hadith and Its Reflection in Persian Literature

### ارزش‌های انسانی در قرآن و حدیث و بازتاب آن در ادب پارسی

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#### Abstract

#### چکیده

*In the Qur'anic verses and Islamic hadiths, human values rank such a high status that religious leaders have also emphasized to respect these values. Altruism and serving humans - in all religions and denominations - have also been emphasized by religious leaders theoretically and practically. Paying attention to such values can play an important role in the solidarity of human societies and the peaceful life of different ethnic groups and nationalities. Human values have also been considered by Iranian writers and mystics, some of whom have reflected those valuable lessons in their Persian poems and texts. Despite blind prejudices, "Religious Enlightenment" requires that those life-giving and altruistic teachings be discussed by scholars.*

ارزش‌های انسانی در آیات و روایات اسلامی جایگاه والایی دارد و اولیای دین بر حرمت نهادن به این ارزش‌ها تأکید ورزیده‌اند. همچنین انسان‌دوستی و خدمت به خلائق مورد تأکید اولیای دین بوده و خود آنان پیشگام این خدمت‌رسانی بوده‌اند. توجه به این ارزش‌ها می‌تواند در همبستگی جوامع انسانی و زندگانی مسالمت‌آمیز اقوام و ملیت‌های گوناگون در کنار یکدیگر نقش بسزایی داشته باشد. ارزش‌های انسانی، مورد توجه ادیبان و عارفان ایرانی نیز بوده است و برخی از آنان این تعالیم ارزشمند را در آثار منظوم و منثور خود به پارسی برگردان کرده‌اند، همچون سعدی که به داشتن روحیه انسان‌دوستی و مهرورزی به هموعان شهره است. روشنگری دینی نیز ایجاب می‌کند به‌رغم تعصبات کورکورانه این تعالیم حیات‌بخش و انسان‌ساز مورد بحث و بررسی پژوهشگران واقع شود.

**Keywords:** Altruism, Benevolence, Charity, Sa'di, Hadiths.

**کلمات کلیدی:** نوع‌دوستی، احسان، نیکوکاری، سعدی، احادیث.

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### Introduction

Human values refer to virtues that are rooted in human nature. Men of all races, tribes and religions bow down before them and praise those good qualities. The protection of human values can bring men closer to each other and replace enmity and division with friendship and kindness.

Islam places a high value for human values and the Holy Prophet (PBUH) and the religious leaders have praised these values. Some evidence of this claim are as follows:

#### 1. Daughter of Hatam Tai

When some of the captives of the tribe of Tā'ī were brought to Medina, a captive woman named Safāna stood in front of the Prophet (PBUH) and said: "I am the daughter of Hātam. My father was benevolent. He used to feed the hungry, cloth the naked and release the captives. Please release me because of these good virtues." The Prophet (PBUH) said: "These are the virtues of the believers." So he released her and gave her horse, food and what she needed for traveling.

Hātam Tā'ī was the Sheikh of Tā'ī tribe who used to worship an idol called "Falas." Hātam diseased about forty years before the Hijrah, but he was adorned with moral virtues and was famous in generosity and benevolence. It is said that the Holy Prophet praised Anushiravan for his justice and Hātam Tā'ī for his generosity. These two virtues are mentioned in Persian literature as follows:

گر نبودی جود و عدل حاتم و نوشیروان

کس به نیکویی نبردی نام ایشان در جهان

The Holy Prophet respected Hātam Tā'ī and considered his attributes to be as the believers, and due to the human values that he followed, the Prophet released his daughter from captivity.

In his history book, Ibn Kathīr quotes Safāna's request and the Prophet's answer as follows:

"So she said: 'o Muhammad! I see that you abandon me and do not humiliate the living of the Arabs, for I am the daughter of the master of my people, and that my father used to protect the oppressed, relieve the offensive, feed the hungry, clothe the naked, comfort the guest, feed by the food, and appeared peace (*salaam*). He did not reject any request. I am the daughter of Hātam Tā'ī.'

The Prophet (PBUH) said: "O the slave! These are the believers' virtues. Truly, if your father were a believer, we would have mercy on him. Release her, because her father used to love the best manners (*Makārim al-Akhlāq*). Indeed, Allah, the Almighty, loves morals.'

Then Abu Burda bin Yanār got up and said: 'O Messenger of God! Does God love good manners?'

The Messenger of God (PBUH) said: 'By Him in Whose Hand is my soul, no one will enter Paradise without good character'" (Ibn Kathīr, nd: v.2 Hātam Tā'ī).

Sa'dī in his *Boostan* posed this story as follows:

- I heard that during the time of the Prophet,
- Hatam did not accept the charter of faith,
- The Prophet sent his army,
- They took a group of captives from Hatam's tribe,
- He said to kill them with a sword,
- Who were unclean in religion,
- A woman said I am Hatem's daughter,
- Ask this famous ruler,
- Forgive me oh the benevolent,
- Who was my master from generous people,
- By the order of the Prophet who had good thought,
- They opened the chains from her hands and feet,
- They beheaded others from that tribe,

- To drive a flood of blood much and much,
- Cried the woman and said to the sword man,
- Behead me with others,
- I do not want to see the release from prison,
- Alone and my friends in the rope,
- She said and cried about the situation,
- The Prophet heard her song,
- Then he forgave that people and others from Hatam's tribe,
- That he never made the mistake<sup>1</sup>.

## 2. Sārah, a idol worshiper woman

Sārah, a singer and idol worshiper woman, after the battle of Badr moved from Mecca to Median and visited the Holy Prophet (PBUH). He said to her:

- Did you embrace Islam?
- No?
- Did you come to Median to accept Islam?
- No.
- So, why you came?
- You always have been our protector and supporter. Now I don't have any protector. I need to you. I came to you so may you help me. I don't have horse, cloth, and money by which I can spend my life.

- You were a young singer in Mecca before. What happened you are poor now?

- After the battle of Badr, no one invited me for singing. I am forgotten by everyone. I have a very bad situation now.

The Holy Prophet (PBUH) ordered for aiding her by giving cloth, horse and money.

In the great commentary of *Majma' al-Bayān*, this story is reported as follows:

“Sarah, the maidservant of Abu ‘Amr bin Saif bin Hashem, came to the Messenger of God (PBUH), from Mecca to Medina two years after Badr. The Messenger of God (PBUH) said to her: ‘Have you come with Islam?’ She said: ‘No.’ He said: ‘Have you come as an immigrant?’ She said: ‘No.’ He said: ‘Why you came?’ She said: ‘You were the origin, the clan, and the master. My master has gone, and I needed a great deal. So I came to you to give me, clothe me, and carry me!’ He said: ‘You were among the youths of Mecca, a singer who used to sing.’ She said: ‘No one invited me (for singing) after the Battle of Badr. So the Messenger of God (PBUH) asked Banu Abd al-Muttalib to cloth her, carry her, and give her money (nafaqa).’” (Tabrisī, nd: 9/270).

As can be seen in this narration, the Holy Prophet (PBUH), due to the observance of human values, helped a polytheist woman, a singer who spent many years with the youth of Mecca, and gave her horse, clothes and money to meet her need. She returned to Mecca while being an infidel!

## 3- Ibrahim and *majūs* guest

In some narrations, it is stated that Ibrahim Khalil (AS), who used to eat with the guest every day, once refused to receive a guest when he knew that the guest was a *majūs*. Due to this act, the punishment from God, Almighty, was sent down to him and he was

۱. شنیدم که طی در زمان رسول  
فروستاد لشکر بشیر نذیر  
نکردند منشور ایمان قبول  
گرفتند از ایشان گروهی اسیر  
که ناپاک بودند و ناپاک دین  
بفرمود کشتن به شمشیر کین  
بخواهید از این نامور حاکم  
زنی گفت من دختر حاتم  
که مولای من بود از اهل کرم  
کرم کن به جای من ای محترم  
به فرمان پیغمبر نیک رای  
گشادند زنجیرش از دست و پای  
در آن قوم باقی نهادند تیغ  
که رانند سیلاب خون بی دریغ  
به زاری به شمشیر زن گفت زن  
مرا نیز با جمله گردن بز  
مروت نبینم رهایی ز بند  
به تنها و یارانم اندر کمند  
همی گفت و گریان بر احوال طی  
به سمع رسول آمد آواز وی  
ببخشود آن قوم و دیگر عطا  
که هرگز نکرد اصل و گوهر خطا

reprimanded of asking about his religion and belief and refusing to feed and respect him.

Imam Mohammad Ghazālī writes in *'Ihyā' Ulūm al-Din*:

“A Magus ask Abraham, the Khalil (AS), to be his quest. Abraham said: ‘If you embraced Islam, I would invite you.’ Then the Magus passed. God Almighty revealed to Abraham, ‘O Abraham! you did not feed him unless by changing his religion! I have been feeding him for seventy years on the basis of his disbelief. If you had hosted him at that night, what would it have been upon you!? Then Abraham went behind Magus, returned and invited him. The Magus said: ‘What is the reason for what seemed to you?’ He told him what was happened. Then the Magus said: ‘Is this how Allah treats me? Offer me Islam.’ He then embraced Islam.” (Ghazālī, nd: 4/151).

The same narration has been narrated by the great Shiite scholar, Mullah Mohsen Faid Kāshānī in his book *Al-Mahajat al-Baydā'*: 2/1.

‘Awfī, who was one of the scholars of the first half of the seventh century AH, translated the same narration as follows:

“The Prophet Ibrahim (PBUH) was an example in hospitality and one of his habits was that he did not eat until the guest came to him. One day passed and no one came to him. He went out to the desert. After a while, he saw an alien and idolater man passing by him. He said: ‘O woe! If you were a Muslim, you would sit with us for an hour, tap our food and take us out of loneliness!’ The old man passed him. At this time, Gabriel (PBUH) descended to the Prophet and said: ‘O Ibrahim! Allah, the Truth, greets you and says: This old man has been a polytheist and an idolater for

seventy years, but we did not deprive him of his sustenance. One day we handed his lunch to you, why did you not feed him on the pretext of alienation?!”

Prophet Ibrahim (PBUH) followed, called and invited him. The old man said: ‘What was the first rejection for and what was the last invitation for?’ Ibrahim (PBUH) retold the Almighty’s punishment. The old man said: ‘Disobeying such a god is far from virtue.’ So he believed and became one of the believers. (‘Awfī, nd: 211, with a little capture)

Sa'di, in the second chapter of “Boostan dar Ihsan”, prosed this anecdote as follows:

- I heard that a week Ibn al-Sabil,
- Did not come anyone to Khalil’s Guest House,
- He did not eat so that may someone come to him,
- Unless may a poor comes from the way,
- He went out and looked for in every direction,
- He looked around the valley and saw,
- Only one in the desert,
- His head and hair was white like snow because of oldness,
- Said to him Salaam,
- He asked him as a generous person,
- That’s my pupil eyes,
- Be generous with bread and salt,
- He accepted and took a step back,
- Who knew his servants, peace be upon him,
- Khalil Guest House, the rivals
- They honored the old man,
- He ordered and arranged a table,
- They sat on each side all,
- In the name of God, they began to eat,
- He did not hear a hadith from the old man,
- He said: O old man of the day,
- Like the old, I do not see you being honest,

- It is not a condition when eating,
- That you do not name of God?
- He replied that I have no direction at hand,
- As I did not hear from the old Zoroastrian,
- The Prophet knew that,
- He was a Zoroastrian,
- He took him out in humiliation, when he saw a stranger,
- Who denied to be with the filthy people,
- A sound came from the Almighty God,
- Blaming Abraham the Khalil,
- I bestowed him one hundred years of life and death,
- You hated him for a while!
- If he prostrates to the fire,
- Why are you holding your generous hand?<sup>1</sup>

۱. شنیدم که یک هفته ابن السبیل نیامد به مهمان سرای خلیل  
 ز فرخنده خویی نخوردی بگاه مگر بینوایی در آید ز راه  
 برون رفت و هر جانبی بنگرید بر اطراف وادی نگه کرد و دید  
 به تنها یکی در بیابان چو بید سر و مویش از برف پیری سپید  
 به دلداریش مرحبایی بگفت برسم کریمان صلابی بگفت  
 که ای چشمهای مرا مردمک یکی مردمی کن به نان و نمک  
 نعم گفت و بر جست و برداشت گام که دانست خلقش، علیه السلام  
 رقیبان مهمان سرای خلیل به عزت نشانند پیر ذلیل  
 بفرمود و ترتیب کردند خوان نشستند بر هر طرف همگان  
 چو بسم الله آغاز کردند جمع نیامد ز پیرش حدیثی به سمع  
 چنین گفتش: ای پیر دیرینه روز چوپیران نمی بینمت صدق و سوز  
 نه شرط است وقتی که روزی خوری که نام خداوند روزی بری؟  
 بگفتا نگیرم طریقی به دست که نشنیدم از پیر آذرپرست  
 بدانست پیغمبر نیک فال که گبرست پیر تبه بوده حال  
 بخواری براندش چو بیگانه دید که منکر بود پیش پاکان پلید  
 سروش آمد از کردگار جلیل به هیبت ملامت کنان کای خلیل  
 منش داده صد سال روزی و جان تو را نفرت آمد از او یک زمان  
 گر او می برد پیش آتش سجود تو با پس چرامی بری دست جود

It is interesting to know that Benjamin Franklin, one of the founders of the United States of America, quoted the same story from Sheikh Ajal Sa'di and said that he was so impressed that he wrote a summary of it and put it inside the Bible's papers, reading it for years as part of the "Bible" for the audience.

In the second chapter of the book "The Life of Benjamin Franklin" written by Andrew Santella, it is stated that Franklin narrates this story from Taylor and he from Genitis and he from Sa'di Shirazi. It is interesting that he says: "Franklin wrote it on a piece of paper and put it inside the Bible. He read it as part of the Bible to the people until after a long time a judge who was quite familiar with the Bible told Frankin that this was a good story but was not in the Bible."<sup>2</sup> (See also: Benjamin Franklin, Andrew Santella, Chapter 2).

2. Where Taylor says, that it was taken from the "Jews' books." So vague a reference afforded no clue to its origin, but a Latin version of it was found in the dedication of a work by George Gentius, who ascribes it to Saadi the Persian poet; and Saadi relates it as coming from another person, so that its source still remains a matter for curious research.

The Parable was imperfectly printed from Lord Kames's copy. The last four verses were omitted, and these are essential to its completeness and beauty as it came from the hands of Franklin. Nor are there any grounds for the charge of plagiarism, since it was published without his knowledge, and without any pretence of authorship on his part. In a letter to Mr. Vaughan, written a short time before his death, he says; "The truth is, that I never published the Parable, and never claimed more credit from it, than what related to the style, and the addition of the concluding threatening and promise. The publishing of it by Lord Kames, without my consent, deprived me of a good deal of amusement, which I used to take in reading it by heart out of any Bible, and obtaining the remarks of the scripturians upon it.

#### 4- Sadi and human values

In Golestan, Sadi also refers to human values and altruism a lot. In the introduction of Golestan, for example, in describing God, he says: "The showers of his boundless mercy have penetrated. to every spot, and the banquet of his unstinted liberality is spread out everywhere." He believes that the servants of God should also be characterized by these attributes.

He also says about the character of kings that human society is a body and human beings are each a member of it in which they should share sorrow and joy to each other:

- The sons of Adam are limbs of each other
- Having been created of one essence
- When the calamity of time afflicts one limb
- The other limbs cannot remain at rest
- If thou hast no sympathy for the troubles of others
- Thou art unworthy to be called by the name of a man<sup>1</sup>.

These precious poems are displayed at the United Nations in a section dedicated to Iran on a large carpet as the slogan of Iranians.

The interpretation that "human beings are like a single body that if a member is harmed, other members will be affected" is taken from a hadith of the Holy Prophet in which the same analogy is used. Bukhari and Muslim narrate in their books from Nu'mān ibn Bashir who said:

The believers in friendship, mercy, and kindness to each other, are like a body that if one part of that body is in pain, the other members will not be at

ease, suffering and fevering.<sup>2</sup> (Bukhari, nd: 6011; Muslim, nd: 2586)

Two points:

**A.** Although the phrase "human beings are members of one body" seems more correct than to say "human beings are members of each other", Sa'di used the expression "members of each other", while in the hadith there is the interpretation of "like a body".

**B.** Although in hadith talks of a faithful community and Sa'di talks of a human community, by contemplating the verses and hadiths we conclude that the Prophet also indicated to a faithful community. For instance, the Qur'an says: "We created you from a male and a female, and made you from different tribes and nations so that you may know each other." (Al-Hujurat).

It is stated in a hadith too:

"Arabs have no virtue or superiority over non-Arabs or non-Arabs over Arabs, whites over blacks or blacks over whites, except for piety. All people are created from Adam, and Adam from dust." (Sadr al-Din Al-Azra'i: nd: 361)<sup>3</sup>

Accordingly, it can be said that the word "*Al-Mu'minūn*" is "a referring title", meaning "these people who are around me." The Prophet referred to the type of human, and not those who possess this attribute. According to *Usūlīs*, if a sentence does not have a description, that sentence will not have an opposite meaning.

۲. «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ؛ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحَمَى».

۳. «لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَبْيَضٍ عَلَى أَسْوَدٍ، وَلَا لِأَسْوَدٍ عَلَى أَبْيَضٍ - إِلَّا بِالتَّقْوَى، النَّاسُ مِنْ آدَمَ، وَآدَمُ مِنْ تَرَابٍ».

۱. بنی آدم اعضای یکدیگرند که در آفرینش ز یک گوهرند  
چو عضوی به درد آورد روزگار دگر عضوها را نماند قرار  
تو کز محنت دیگران بی غمی نشاید که نامت نهند آدمی.

### 5- Ali (AS) and altruism

Ali (AS) has referred to altruism, kindness and benevolence to human beings without considering their religion, ethnicity and nationality. He acted himself based on this principle. Here is an example:

**A.** In a letter to Malik Ashtar he said: "O Malik, be kind and compassionate to the people of Egypt with all your heart and soul, because they are not out of two classes: whether they are your religious brothers or they are your counterparts in creation and human beings.<sup>1</sup> (Nahj al-Balāghah: letter 53)

**B.** When he was informed that plundering had taken place in the house of a Jewish woman in the borders of his country and so her handcuffs and anklets had been robbed, he said that if a Muslim dies because of this calamity, there is no blame on him.<sup>2</sup> (Nahj al-Balāghah: sermon 27) That is, the boundaries of human values are beyond Islam and Christianity.

**C.** Imam Ali (AS) saw a blind man who was raising his hand up and begging. He asked then: "What is this?" They said that he was a Christian. He said: "You hired him when he was young, and now that he is old, you deprive him of his rights? Give him a portion from the treasury (*bayt al-māl*)"<sup>3</sup> (Tūsī, nd: 6/292).

١. «فَأَيْهِمْ صَيْفَانِ: إِمَّا أَحَدٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ».

٢. «وَلَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَ الْأُخْرَى الْمُعَاهِدَةَ فَيَتَتَرَعُ جِجْلَهَا وَقُلْبَهَا وَقَلَانِدَهَا وَرُغْنَهَا مَا تَمْتِنِعُ مِنْهُ إِلَّا بِالِاسْتِرْجَاعِ وَ الْاسْتِرْحَامِ ثُمَّ انْصَرَفُوا وَافْرِينَ مَا نَالَ رَجُلًا مِنْهُمْ كَلَّمَ وَ لَا أَرِيْقَ لَهُمْ دَمٌ فَلَوْ أَنَّ امْرَأً مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا اسْتَفَا مَا كَانَ بِهِ مَلُومًا بَلْ كَانَ بِهِ عِنْدِي جَدِيرًا».

٣. «مَرَّ شَيْخٌ مَكْفُوفٌ كَبِيرٌ يَسْأَلُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ «مَا هَذَا» فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ نَصْرَانِيٌّ قَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ «اسْتَعْمَلْتُمُوهُ حَتَّى إِذَا كَبُرَ وَ عَجَزَ مَنَعْتُمُوهُ أَتَفْقَهُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ».

That is, the human values do not limit to Christians or Muslims.

In this regard, Ab al-Hassan Kharaqānī, the great mystic of the fifth century (352-452 AH), believed that in almsgiving, one should not pay attention to the religion of the needy. He wrote on the entrance of his *khānqāh*: "Whoever enters this *khānqāh*, give him bread and do not ask about his faith, for anyone whose soul is valuable before the Divine Court, his bread is valuable to Ab al-Hassan too."

Unfortunately, today, with the establishment and formation of various world charities after a thousand years, even the supreme human method of the *khānqāh* of this noble and cosmopolitan Iranian mystic has not been followed successfully. The appearance and glory of this *khānqāh* on the edge of the central desert of Iran is superior to all those global famous institutes, and his motto has become the torch of all the humanitarians of the world:

"Feed whoever arrives this house

Feed and don't ask about his faith

Since, whoever is worthy of a life at the Almighty God's Chamber

Would of course deserves a loaf of bread at Ab alHassan's table."

### 6- Imam Sādeq (AS) Humanity

Mu'allā, a companions of Imam Sādeq (AS) says: "On a dark night when it was raining lightly, I saw Imam Sādeq (AS) carrying a bag and going to Saqīfa Banī Sā'ida, which was a refuge for the poor. I asked to company him. When we got there, we saw a group who were all asleep. Imam Sādeq (AS) opened the bag, took out the pieces of bread, put one or two pieces of bread for each of them and then we returned. On the way back, I asked him: 'I hope I be sacrificed for you! Do they all know the truth and are they believers?' Imam Sādeq (AS)

said: 'If they knew the truth and were believers, we would have been in consolation with them and we would have eaten each other's bread and salt!'"<sup>1</sup> (Kulainī, nd: 9/4)

That is, the poor should be helped and their religion and faith should not be questioned. Yes, the observance of human values means this.

Azar Bigdeli, the author of the fire temple of Azar (d. 1195), condemned those who have made faith or knowledge necessary for receiving charity. He wrote these beautiful poems:

- A poor went to the Sheikh of the city,
- He hoped to take bread from him,
- Sheikh asked him many questions and told,
- If you can't answer, I will not give you the bread,
- The poor wasn't able to answer, but Sheikh,
- Did not give him water and bread until he died,
- It's amazing! Despite knowledge, Sheikh did not know that,
- God gives the servants without the condition of faith.<sup>2</sup>

## CONCLUSION

In many Islamic verses and hadiths, human values have been emphasized

۱. فأتينا ظلة بني ساعدة فإذا نحن بقوم نيام فجعل يدس الرغيف والرغيفين حتى أتى على آخرهم ثم انصرفنا، فقلت: جعلت فداك يعرف هؤلاء الحق فقال: لو عرفوه لواسيناهم بالدقة.

۲. به شیخ شهر فقیری ز جوع برد پناه  
بدان امید که از لطف خواهدش نان داد  
هزار مسئله پرسیدش از مسائل و گفت  
اگر جواب ندادی نشایدت نان داد  
نداشت حال جواب آن فقیر و شیخ غیور  
برد آیش و نان نش ناد تا جان داد  
عجب که باهمه فرزانیگی نمی دانست  
که حق به بنده نه روزی بشرط ایمان داد

and the scholars of literature and ethics have pointed out the high position of human values by mentioning proverbs and wisdoms. Imam Hussein (AS) also referred to these human values that are beyond religion as follows: "If you do not believe in religion and you are not afraid of the Resurrection, at least be free in the world."<sup>3</sup> Freedom is one of the human values praised by everyone. Yes, if you do not have a religion, at least adhere to human values.

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۳. «ان لم يكن لكم دين و كنتم لا تخافون يوم المعاد كونوا احراراً في دنياكم».

## The Scope of the Infallibility of Prophets According to the Imamiyah

### گستره عصمت انبیاء از دیدگاه امامیه

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### Abstract

*One of the controversial issues is the infallibility of the prophets. which has long been a point of contention among Islamic scholars. Hence. each of the Islamic sects has a different opinion on this issue; however. all of them have absolutely accepted the principle of the infallibility of the prophets. Among the Islamic sects that accept the infallibility of the prophets and have a different view from the other is the Shiite Imamiyah. A small number of Imamis do not consider infallibility from error and mistake in ordinary affairs necessary for an infallible person and consider negligence and forgetfulness in these matters permissible; however. according to Imami scholars. the prophets are immune from all minor and major sins from childhood and even before puberty. and they are infallible in all matters. Accordingly. this article. with the aim of "knowing and getting acquainted with the famous opinion of Imami scholars". deals with the scope and realm of the infallibility of the prophets and answers some doubts about this issue in order to clarify it according to the famous imami scholars. which in fact originates from Imams' words. the Shiite Imams accept the infallibility of the prophets and do not accept any negligence or forgetfulness in any of the affairs and stages of their lifetime.*

**Keywords:** Infallibility. Prophets. Imamiyah. Negligence. Forgetfulness.

علی پیریمی<sup>۱</sup>

### چکیده

یکی از مباحث بحث‌برانگیز، عصمت انبیا می‌باشد که از دیرزمان در بین دانشمندان اسلامی موضع بحث و اختلاف بوده است. از این رو، هر یک از فرقه‌های اسلامی در این باره نظر متفاوت با یکدیگر دارند؛ هرچند همه آنها اصل عصمت انبیا را به‌طور مطلق پذیرفته‌اند. از جمله فرق اسلامی که موضوع عصمت انبیا را پذیرفته و دیدگاهی متفاوت از دیگر فرق دارد، فرقه شیعه امامیه است. تعداد اندکی از طایفه امامیه، عصمت از خطا و اشتباه در امور عادی را برای معصوم لازم نمی‌دانند و سهو و نسیان را در این امور جایز می‌دانند؛ ولی به نظر قاطبه حکمای امامیه، انبیا از زمان کودکی و حتی قبل از بلوغ، از همه گناهان صغیره و کبیره مصون‌اند و از سهو و نسیان در همه امور معصوم می‌باشند. بر این اساس، این مقاله با هدف «شناخت و آشنایی با نظر مشهور علمای امامیه» به گستره و قلمرو عصمت انبیا می‌پردازد و به برخی شبهات پیرامون این موضوع پاسخ می‌دهد تا روشن نماید که طبق نظر مشهور امامیه که برگرفته از سخن ائمه معصومین می‌باشد، شیعه امامیه، عصمت انبیا را پذیرفته و هیچ‌گونه نقص و نسیان را در هیچ یک از امور و مراحل زندگی این بزرگواران نمی‌پذیرد.

**کلمات کلیدی:** عصمت، انبیاء، امامیه، سهو، نسیان.

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## Introduction

In the Holy Qur'an. God points to the purpose of man's creation and says: "Deemed ye then that We had created you for naught. and that ye would not be returned unto Us?" (Mu'minūn: 115).<sup>1</sup>

Now we can achieve the purpose. which is the perfection and happiness of man. by two things:

1. There should be an inherent and developmental merit in man that leads him to perfection.

2. Divine leaders who have been trained from the divine school. On the other hand. in order for these divine leaders and teachers to be able to lead human beings to that perfection and happiness. they must be endowed with the best attributes and perfections. as well as free from imperfections and flaws. And they should act upon what they say and they must stay away from what they forbid so that people will obey them willingly and accept their promises and make their behavior and manners as their model. This issue is one of the factors that have caused the issue of infallibility of the prophets to be constantly considered by people and scientists throughout history. and Islamic scholars in their books and works always dedicate a part of their discussions to the issue of infallibility of the prophets. Among the monographs and articles on the infallibility of the prophets and the doubts in this field. we can mention the book "Infallibility" written by Sadegh Arzagani and the article "Mulla Sadra's view on the infallibility of the prophets from sin" by Reza Akbari.

This article deals with the Imamiyyah view on the extent of the infallibility of the prophets; hence. the

concept of infallibility is stated and the necessity and types of infallibility are examined. then the extent of infallibility is identified and the views of Islamic thinkers are pointed out. and the view of famous Imamiyyah scholars on the infallibility of the prophets is mentioned and finally. doubts on the verses of the Qur'an about the infallibility of the prophets are examined.

## 1. The concept of 'Iṣmah

The word "Iṣmah" (i.e. infallibility) with its derivatives has been included in the Qur'an thirteen times. 'Iṣmah is derived from the word "aṣam" (Ibn Fāris. 1418: 331). The word "aṣam" means protection along with defense and has been used in the Holy Qur'an considering these two conditions (protection and defense). "Allah will protect thee from mankind"<sup>2</sup> (Mā'idah: 67) and "Say: Who is he who can preserve you from Allah if He intendeth harm for you. or intendeth mercy for you."<sup>3</sup> (Ahzāb: 17).

Lexicologists have mentioned two meanings for the word "Iṣmah":

1. Realization of protection and defense of something (infinitive noun).

2. Something that is clang on.

Therefore. the "Ma'ṣūm: infallible" is the one who is defended to be protected from danger or harm (Jawādī Āmulī. 2009: 248 and the same. 2010: 184). Paying attention to the literal meaning of the infallible indicates that God makes a servant subject to special grace and care and takes care of him so that whenever the conditions and requirements for committing a sin are provided. he will be blessed with the success of abstaining

٢. «وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ».

٣. «قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا».

١. أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ.

and self-restraint. And if he wants to commit it by mistake and inadvertently. He brings him out of the mistake and informs him of the present truth. and the privilege that the infallible has over the other people is that he has the talent and merit of this privilege and special grace of God and others do not. Otherwise. the All-Wise God does not act in vain and does not withhold His general grace from anyone. and stinginess and oppression are not conceivable in His sacred realm. Sheikh Mufid says: "Infallibility from God for prophets and imams is the success and grace with which the infallibles are protected from sins and wrongdoings in the religion of God. and infallibility is a favor from God to the one whom God knows that he clings to His infallibility and accepting infallibility is the act of infallible. and infallibility never prevents the power over sin. nor does it force a person to do good deeds." (Shariati. 1967: 66).

## 2. The Necessity of 'Ismah

### 2-1. Infallibility of error

Divine prophets must necessarily be infallible in receiving "revelation" and communicating it to the people; that is. people should not assume that what this Prophet is narrating to the people as "revelation" and the words of God Almighty may be wrong. The reason for this necessity is clear; because in the absence of this immunity. the philosophy of revelation. which is evolution. will not be realized. because a mistake in communicating "revelation" will definitely lead to deviation from the path of evolution. and assuming that no mistake actually occurs. the lack of Prophet's immunity from error is enough to remove the trust of people in what he said (this reason can completely deny the error of the Prophet) and therefore. by the decisive rule of reason. God must

protect His messengers from error in conveying revelation.

Allameh Tabataba'i considers the following verse as the reason of the infallibility of the Prophets in receiving the revelation and their Risālah:

"Mankind were one community. and Allah sent (unto them) prophets as bearers of good tidings and as warners. and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it. after clear proofs had come unto them. through hatred one of another."<sup>1</sup>

This is because the nature of verse is that God has sent the prophets for warning and good news and bringing the book (which is the revelation) to express the truth to people; truth in belief and in practice and in other words the prophets have been sent to guide people towards the true beliefs and actions. which has been the purpose of god in sending the prophets (Mousavi Hamedani. 1995: 200).

### 2-2. Infallibility of sin

In addition to innocence from error. the prophets of God must also be immune from sin. because the prophets of God who strive to save society from pollution and corruption and destruction and ugliness and lead them to the philosophy of creation and evolution. if they are not immune from being drown in pollution. they will not be able to fulfill their mission. and their example is like one who does not know how to

1. «فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ. وَ أَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ، لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَ مَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ، بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ».

swim and has no immunity from drowning. but he wants to save the people! (Mohammadi Reyshahri. 1981: 205). Allameh in Al-Mizan enumerates a number of verses which indicate the infallibility of the prophets absolutely (Mousavi Hamedani. 1995: 203). Here we mention only one verse that denies the infallibility of the prophets. and leave the detailed study to those who are interested and researchers. In verse 17 of Surah Al-Kahf. God says: "Whom Alla guides him. he will be guided"<sup>1</sup>

This holy verse denies the plunder and misguidance of any misguided persons from the guided ones to their guidance. saying: "There is no misguidance in such people and it is clear that sin is also a kind of misguidance. because of the holy verse: "Did I not charge you. O ye sons of Adam. that ye worship not the devil - Lo! he is your open foe! But that ye worship Me? That was the right path. Yet he hath led astray of you a great multitude. Had ye then no sense?" (Yāsīn: 60-62).<sup>2</sup>

Who called every sin a misguidance that is committed by the misguidance of the devil. and said. 'Do not worship the devil. for he leads you astray.' Therefore. proving God's guidance in the right of the prophets and then denying the misguidance of anyone who has been guided by Him. and then calling any sin a misguidance. indicates that the realm of the prophets is free from any sin. they are also free from making a mistake in understanding the revelation and communicating it to the people (Mousavi Hamedani. 1995: 203).

١. «مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ».

٢. «أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ؟ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ، وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا».

### 2-3. Types of Infallibility

In ideological discussions. when the word "infallibility" is used in relation to the prophets or their guardians. it refers to two types of immunity that the chosen leaders of God Almighty enjoy:

**A) Immunity from sin.**

**B) Immunity from error.**

Immunity from sin means that: The prophets and Imams not only do not sin. but are immune from contamination with sin. and not only they do not make mistakes but they are also immune to mistakes. In other words. God's chosen leaders have a special spiritual characteristic that makes sin and error impossible for them (Mohammadi Reyshahri. 1981: 205).

### 2-4. Extent of Infallibility of Prophets

As it is clear from the lexical discussion of infallibility. its meaning is general and includes the protection and defense of any harm. but in theological discussions it refers to protection against sin and error. which results in the abandonment of sin and mistake (Jawādī Āmulī. 2009: 249).

On the other hand. infallibility has degrees that can be expressed in four levels:

1. Infallibility in beliefs;
2. Infallibility in the matter of propaganda;
3. Infallibility in expressing rulings;
4. Infallibility in ordinary actions and affairs.

There are different views among Islamic scholars on which of the above degrees is necessary for the prophets. but most of the reasons for denying the infallibility of the prophets are related to the last degree of infallibility. i.e. infallibility in ordinary life. and what is related to non-revelation (<http://intjz.net>. quoted by Ilya Batool.

*a look at the infallibility of the prophets in the Holy Qur'an).*

Therefore, it is clear from the study of theological sources that some consider the prophets to be infallible before and after prophecy, and others consider the prophets to be infallible only after prophecy. Both groups differ in the type of sin denied for the prophets. Some prophets are considered infallible from the major sins, some are considered infallible from the major and minor sins, and some are considered infallible from the major sins, the minor sins, and everything that is ugly, disgusting, and hated in the custom of the people.

In this article, we have decided to express the extent of the infallibility of the prophets from the Imamiyyah point of view. Therefore, before addressing the Imamiyyah approach, we need to consider the view of other Islamic sects in order to clear the position of the difference of the Islamic sects with Imamiyyah.

### **3. The View of the Islamic Sects on the Scope of the Infallibility of the Prophets**

The Mu'tazilite believe that the prophets have immunity from major sins, but they may do minor sins, except for minor sins that are a sign of the inferiority of the soul and the nature and cause the hatred of individuals; like stealing a piece of bread. Abu Ali Jaba'ī believes that the prophets are intentionally immune from major and minor sins, but the issuance of any minor or major sin is unimpeded if it is inadvertently committed.

Some groups, such as Nezam, believe that committing a sin intentionally by the prophets is not permissible, but it is unimpeded if it is inadvertently committed. Of course, prophets will be questioned of unintentional sins, whereas if their

followers are inadvertently guilty of sin, they will be pardoned. The reason for the rebuke of the prophets is that they have the power to forsake inadvertent sins due to the transcendence of their souls.

Ḥashwīyah, who believe in the incarnation of God, consider it permissible to commit any sin, whether intentional or unintentional. In addition to the above differences, Islamic scholars have another difference of opinion regarding the time of infallibility, which is: Many Mu'tazilite believe that the beginning of infallibility is the beginning of puberty and the prophets are not immune from sin before puberty. Some Ash'arites, such as Imam Fakhr Rāzī, believe that the beginning of infallibility is accompanied by Bi'thah, and before the Bi'thah, the issuance of sin by the prophets is unimpeded (Nasri, 1986: 212).

### **4. The Scope of the Infallibility of the Prophets from the Perspective of the Imamiyyah**

The Imamiyyah School, or the Shiite and Twelver Schools, do not consider the Imamate and succession of the Holy Prophet (PBUH) to be chosen by individuals or councils in the face of other religions and sects. Rather, the Imamate is considered a divine covenant for Ali ibn Abi Ṭālib and his 11 children, and therefore, the believers to this opinion can be called Imamiyyah. (Www Pajooh.com)

According to the Ahl al-Bayt (AS), the infallibility of the prophets is one of the definite and certain issues, so they have spoken about it in detail. Here we deal with the famous opinion of Shiite scholars based on the words of Ahl al-Bayt (AS) (Sadeghi Arzagani, 2004: 18): Ibn Babawayh (RA) says: "Our belief in the dignity of the prophets and messengers (PBUT) is that they are

infallible and purified from all filth and that they do not commit any sin. neither major nor minor. they do not disobey the Almighty God. they do whatever they are commanded and whatever they are commissioned to do. and whoever does not consider them infallible while they are innocent. then he is an ignorant; and everyone who is ignorant to their right is infidel. and our believe in their dignity is that from the beginning of their affairs to the end. they are always infallible. complete. perfect. and all-knowing. and they are never characterized by imperfection. sin. or ignorance" (Qomi. 2007: 136 and Muzaffar. 2003: 8).

Sheikh Sadūq says: "Our belief about the prophets. angels and leaders of the religion (PBUT) is that they are infallible and pure from any kind of pollution and do not commit any sin. as God has commanded them. They don't make any mistakes" (Sadeghi Arzagani. 2004: 18).

Sheikh Mufīd says: "The prophets and imams (AS) are immune from all major and minor sins in Nubuwwah and Imāmah: that is. from the time when their intellect and wisdom were perfected. before the time of duty until the time of their death. they did not have any flaws or ignorance. and like Jesus and John. they were perfect and infallible in childhood and before puberty. and the intellect never hesitates to accept this" (Ibid and Shariati. 1967: 62).

Sheikh Tūsī. like the famous scholars of Imamiyyah. believes in the infallibility of the prophets (Sheikh Tūsī. nd: 1/159. 161 and 7/217). He says: "It is obligatory for the Prophet to be infallible from all ugliness; whether the sin is minor or major. it is before prophecy or after it. it is by mistake or not. it is unintentionally and forgetfulness or in any way imagined

(Ibid. 1983: 320-321 and Sheikh Tūsī. 1406: 260).

Sheikh Tūsī does not consider infallibility from error in ordinary affairs necessary for the infallible. According to him. infallibility from error and mistake in this position is not necessary and in these matters. if they do not interfere with the perfection of reason. mistake is permissible (Tūsī. nd: 165).

The sheikh seems to believe that escaping such mistakes is not permissible. As he says: "How is it that inadvertence and forgetfulness are not permissible for the prophets in ordinary matters while they are sometimes sick. they are sleeping and anesthesia is afflicted on them and sleep is a kind of mistake (forgetfulness) and they also forget things about themselves and their past affairs (Tūsī. nd: 166). As Seyyed Morteza has considered the mistake of the Prophet in such cases is permissible. (Rahimaf. 2010: 55)

According to Mullah Sadra. the prophets are immune from infidelity and polytheism. This issue is common among different theological sects and Mulla Sadra is also interested in this matter (Sadr al-Muti'allihīn. 1987: 112).

Mulla Sadra considers the fulfillment of other major intentional sins before and after the Bi'thah impossible. but he believes that the reasons given for denying the major inadvertent sin are not sufficient (Sadr al- Muti'allihīn. 1987: 115).

After stating the proofs of infallibility. he states that some of them are insufficient along with the arguments of the opponents (ibid.). According to him. prophets hate minor sins such as stealing a piece of food from an orphan (Akbari and Mansouri. 2010: 13). Prophets are innocent before and after Bi'thah. but he considers the existing reasons for denying minor non-

hateful sins such as the intention to commit a sin insufficient (Akbari and Mansouri. 2010: 13. 14 and 15).

Shahid Motahhari considered infallibility as a special Shiite theological belief; as he states in this regard: The infallibility of the prophets and imams is one of the characteristics of the Shiites who consider the prophets and imams infallible from sin. both minor sins and major sins (Motahhari. 2011: 102).

Ayatollah Jawādī Āmulī in examining the infallibility of the prophets. has given different degrees to the prophets; therefore. he says in this regard: "The queen of Iṣmah has some degrees. just as Nubuwwat. Imamate. Risālat. and caliphate have different degrees; as the Qur'an says: "Of those messengers. some of whom We have caused to excel others" (Baqarah: 253)<sup>1</sup> and "And we preferred some of the prophets above others" ('Isrā': 55)<sup>2</sup>

So. just as Nubuwwat and Risālat have levels. so do the degrees of infallibility of the prophets; although they are all innocent. The prophets of "Ulu l-'Azm" are in a higher degree of infallibility. The rank of the superior prophet causes the one who is in a lower rank to consider himself a sinner in comparison with the higher prophet; without committing a major or minor sin: «حسنات الأبرار سيئات المقربين»

This means a prophet who considers himself in a position that is incomplete compared to the rank of the prophets of Ulu l-'Azm. he compares

himself to the more perfect prophets. Hence. he cries and murmurs and says: "So. give mercy to Your ignorant servant" (Iftitāh Prayer).<sup>3</sup>

Although he is a great and innocent human being. When ordinary people say the above sentence in the prayers. they do not really know many things and are ignorant of the "common thought". but when this is the prayer of the great prophet and the perfect and prominent figure of the human world. who has reached to the position of: "...and teacheth thee that which thou knewest not..." (Nisā': 113).<sup>4</sup>

So it becomes clear that he sees himself in the presence of the holy essence of God and in front of Him. therefor he shows himself to be ignorant. sinful. etc. Because any defect from this point of view is considered a sin" (Jawādī Āmulī. 2005: 207).

He also says in other places: "Infallibility" is one of the outstanding scientific and practical perfections of the divine prophets. "Infallibility" is not only the practical queen. because it is not justice so it does not protect man only from intentional and inadvertent sin. but also protects man from ignorance. error. mistake. forgetfulness and fallacy in thought and thinking; therefore. the infallible is safe from misunderstanding in the field of science and from wrongdoing in the field of action. Infallibility is an extraordinary intuition that keeps man from sin. Although the principle of intuition belongs to theoretical reason and abstinence from sin belongs to practical reason; but the source of the infallibility of practical reason is the same as

١. «تلك الرسل فضلنا بعضهم على بعض...».

٢. «ولقد فضلنا بعض النبيين على بعض».

٣. «فارحم عبدك الجاهل».

٤. «... علمك ما لم تكن تعلم...».

theoretical reason; the lower one goes. the more the intellect of reason goes far from the intellect of action; sometimes one is and the other is not. or one is weak and the other is strong.

The higher one goes and the closer one gets to pure intuition. the closer these two factions become to each other to the point where they become united; like the great angels whose knowledge is the same as action and above them is God Almighty whose knowledge is the same as action and as it is safe in knowledge: "...And not an atom's weight in the earth or in the sky escapeth your Lord..." (Yūnus: 61)<sup>1</sup> and he is infallible from ignorance. mistake. forgetfulness. etc.: "...and thy Lord was never forgetful" (Maryam: 64).<sup>2</sup>

In practical matters. he is safe from any ugliness and oppression: "And they find all that they did confronting them. and thy Lord wrongeth no-one" (Kahf: 49).<sup>3</sup>

Because at that stage. science is the same as power and power is the same as science; although In terms of word and meaning. the two are separate from each other. Because the prophets are truthful in knowledge and practice. their infallibility will also be in two positions: scientific infallibility and practical infallibility.

### 5. Scientific Infallibility

Scientific infallibility is the highest degree of piety. although the part of scientific infallibility may also be called scientific piety; but piety and self-control are the voluntary act of man and one of the issues of practical intellect in which the carnal will. which is the distance between the action and the

soul. is involved; but science becomes necessary as preliminaries are obtained.

The prophets are all infallible in scientific matters; that is. what is related to the guidance of human beings is fully received from God. they understand it. and what they understand. they keep well and do what they keep right. This scientific queen is not possible without intuition. because in the intoxication of illusion and imagination. man presents his weaves to the findings of reason and makes it confusing. and this confusing thinking will be mixed with ignorance. mistake and forgetfulness; but if he stays in the sanctuary of pure intellect and escapes from delusion. he will be infallible.

For in the sanctuary of reason. neither the inner demon exists nor the outer demon. for the abstractness of Iblis - like illusion - is in a ceiling below the ceiling of pure reason. and in the system of total intellectual abstract. there is neither illusion as an inner robber; nor Iblis. who is the outer robber. because He said: "He said: Now. because Thou hast sent me astray. verily I shall lurk in ambush for them on Thy Right Path." ('A'rāf: 16)<sup>4</sup>

But if a person is on the straight path. he is safe from the harm of temptation and intrigue. as God Almighty said to His Messenger: "Lo! thou art of those sent. On a straight path." (Yāsīn: 3-4).<sup>5</sup>

The path is the same as the passerby and the passerby is the same as path. not that the path is a place and has a passerby. In matters of belief. the path is the same as passerby. Satan has lurked at the beginning of the path. not in the middle or its higher stages. so those who attained the position of sincerity through most of the

١. «وَمَا يَغْرُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَ...».

٢. «وَمَا كَانَ رَبُّكَ نَسِيًّا».

٣. «وَلَا يَظْلِمُ رَبُّكَ أَحَدًا».

٤. «الْأَفْعَادَنْ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ».

٥. «إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ».

straight path are safe from the harm of his temptation: "Save Thy single-minded slaves among them" (Sād: 83).<sup>1</sup>

Therefore, a person who has attained the status of scientific and intuitive sincerity is ostensibly and permanently immune in scientific matters; He does not misunderstand anything and does not doubt or misunderstand what he understands. Because the one who understands the single abstract soul is sincere and his teacher is a God who is pure knowledge: "He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son." (Maryam: 19)<sup>2</sup> and "And not an atom's weight in the earth or in the sky escapeth your Lord." (Yūnus: 61)<sup>3</sup>

Hence, Amir al-Mu'minin Ali (AS) says: "From the time I was presented with the right, I did not doubt and became the embodiment of "no doubt in it" (Nahj al-Balāghah: Wisdom 184).

## 6. Practical Infallibility

The position of practical infallibility is achieved for one who has reached the boundary of sincerity. At the same time, false lust and anger have no way in he, because he has controlled both of them, turned them into will and hatred, then he has diluted his will and hatred and turned it into Tawallī and Tabarrī. The perfect human being has gone through the stages of attraction and repulsion, lust and anger, love and enmity, will and hatred, to the position of Tawallī and Tabarrī, which is the thinnest stage of will and hatred, the gentlest stage of love and enmity, the smoothest stage of lust and attraction

and repulsion. He who has attained the position of Tawallī and Tabarrī, considers the devil as the most hostile enemy inside and outside, and suppresses him, overcomes all enemies, and becomes the custodian of the truth, just as the truth is his guardian.

The Messenger of God, who is under the guardianship of God, says: "Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous" ('A'rāf: 196).<sup>4</sup>

As the earth is the heritage of the one whose essence is pious and he never thinks badly, nor does he follow a bad path, not those whose work is only righteous. If others are the owners of the land for testing and thus borrowing, he will be the heir of the land: "...and verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth." (Anbiyā': 105)<sup>5</sup> "...the earth is Allah's. He giveth it for an inheritance to whom He will" ('A'rāf: 128).<sup>6</sup>

When a person reaches the safe position of sincerity and becomes one of the righteous, he is under the guardianship of God and the devil has confessed that he has no way to that position: "Save Thy single-minded slaves among them." (Sād: 83).<sup>7</sup>

However, the same devil attacks ordinary human beings from six directions and is mischievous. The tool of Satan's work is delusion and image; but if these two are under the power of reason, they are wise in the conduct of the assistant, and he has no disturbance from within, nor from without, and when he attains the secure position of

٤. «إِنَّ وِليَّ اللّٰهَ الَّذِي نَزَّلَ الْكِتَابَ وَ هُوَ يَتَوَكَّلُ الصَّالِحِينَ».

٥. «أَنَّ الْأَرْضَ يَرثُهَا عِبَادِي الصَّالِحُونَ».

٦. «إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ».

٧. «إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ».

١. «إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ».

٢. «مَا كَانَ رِبِّكَ نَسِيًّا».

٣. «مَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ».

sincerity. in the position of knowledge. the manifestation of knowledge. in the position of power. the manifestation of power and the position of infallibility. it is the manifestation of: “And they find all that they did confronting them. and thy Lord wrongeth no-one.” (Kahf: 49).<sup>1</sup>

And in the position of goodness. it is the manifestation of the one who: “The evil of all that is hateful in the sight of thy Lord.”<sup>2</sup> (’Isrā’: 38).

All these [deeds] are displeasing to your Lord (Jawādī Āmulī. 2009: 66).

### 7. Denial of Forgetfulness of the Prophet

The denial of the forgetfulness of the prophets can be proved by the following reasons:

#### 7-1. Verbal reason

The possibility of mistake or forgetfulness about the Prophet leads to lack of trust in his reports, orders, and judgments, and as a result the Sunnah of the Prophet will not be valid; while the Sunnah of the Prophet, that is, his actions and deeds, his words, his silence, his resurrection, and his coming, is the model of the Ummah and a proof for them. (In the prayer of Al-e-Yāsīn, greetings and devotion are given to all the affairs of Imam Mahdi (AS), because all the affairs of that Imam are right and he does not perform any act or deed without God’s care).

If mistake and forgetfulness are found in the actions and deeds of the Prophet, where he is silent, it is probable that his silence is due to inadvertence and forgetfulness, and such silence is not a matter of explanation, and where he does something or speaks, there is a

possibility of inadvertent excess and deficiency. And where he recites the verses of revelation to the people, the possibility of decreasing and increasing inadvertently is quite raised. Sheikh Sadūq considered the inadvertence of the Prophet permissible and returned it to the hands of God towards the Prophet. Such an answer and solution not only does not solve the problem, but also adds to the problem.

The principle of the error of the Prophet is rejected for various reasons, so how can it be attributed to God and said that God removes things from the memory of the Prophet?! If the mistake of the Prophet is possible because every mistake goes back to the essence of God, the mistake of the Prophet also returns to God, and if it is attributed to other than God in the case of the essence, it is close to validity, otherwise it is not possible to create an action, a description, an accident, etc. in the world and this creature may not be attributed to God. Of course, the ruling of the cause of near and far is always reserved. In any case, if his error is possible, all the words, behaviors, silences and deeds of the Prophet will be discredited.

#### 7-2. Philosophical reason

With the ascension of the soul to the status of intellectual abstraction, there is no room left for the influence of Satan to decrease or increase in the scientific field of such an ascending abstract soul as a result of his intervention. The status of complete abstraction is the place of permanent presence and appearance, not negligence; therefore, Abu Ali Sina, while praising the greatness of the prophets (PBUT), says: “Prophets who don’t do any error unintentionally or intentionally.” This rational reason is so conclusive that it must be justified even if the narrative appearances are the opposite.

١. «وَلَا يَظْلِمُ رَبُّكَ أَحَدًا».

٢. «كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا».

### 7-3. Qur'anic reason

In some verses of the Holy Qur'an, the infallibility of the prophets (PBUT) is used in matters such as forgetfulness. The most important reason for proving the claim regarding the Holy Prophet (PBUH) is the noble verse: "We shall make thee read (O Muhammad) so that thou shalt not forget." ('A'lā: 6).<sup>1</sup>

Interpretations such as the present verb "you shall not forget" in terms of its special content and is obsolete from a certain time, so that it covers the whole range of time and land and language, it is not specific to the present and future so as not to include the past; as using the past tense in the following verse: "how I strengthened thee with the holy Spirit" (Mā'idah: 110).

It is not incapable of including the present and the future, but the past verb includes the present and the future and the present verb includes the past.

**Note:** Some people have considered it permissible to forget the Holy Prophet (PBUH) if forgetfulness is accompanied by a reminder. But the pure heart of the Holy Prophet (PBUH), who has the highest degree of divine revelation, is safe from the harm of such notions; as he is innocent of the illusion of the permission of the Prophet (PBUH) to forget after preaching and protecting Muslims.

### 8. Some Important Verses of the Forgetfulness of the Prophets (AS)

One of the Mutashābihat of the Qur'an that can be solved by referring to its Muḥkamat is the verses whose initial revelation and before referring to Muḥkamat is the forgetfulness of the prophets, including the Holy Prophet (PBUH), some of which are referred to:

**A)** When thou sees men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong. (An'ām : 68).

In some of their meetings, the polytheists of the Hejaz conspired to the detriment of Islam and the Prophet (PBUH), or ridiculed them. In this noble verse, God Almighty sent this verse to the Holy Prophet (PBUH).

**Answer:** First, this holy verse refers to the "possibility of forgetfulness" as a conditional theorem, not to its actuality. Secondly, the internal witness as a connected companion and also the external witness indicates that the verse doesn't mean the Holy Prophet (PBUH), but the audience of the verse is the people. However, the internal witness is that there is no presumption that the Prophet of Islam (PBUH) should be present in a meeting that is conspired, insulted and ridiculed to the detriment of Islam and Muslims and the Prophet (PBUH) himself, so that God forbids him to attend such a meeting! Because such a meeting is not like the session of occultation, lies and slander, so that the presumption of the presence of the Prophet (PBUH) and divine prohibition can be depicted about it; as the enemies in the presence of the Holy Prophet (PBUH) also stopped such mere conspiracies. But the external witness is the rebellion in obeying the divine command due to the domination of Satan over the Prophet. The Satan himself said: I have no way over the sincere servants."; "He said: Then, by Thy might, I surely will beguile them every one. Save Thy single-minded slaves among them." (Sād: 82-83)<sup>2</sup>.

١. «سفرئك فلاتنسى».

٢. «قال فيعزتك لأغويهم أجمعين إلا عبادك منهم المخلصين».

Of course. Satan's confession does not mean his respect for perfect human beings and respect for their privacy. but indicates his helplessness for the attainment of their high position. Satan has the power to mislead those who are afflicted with the world and its tricks. such as wealth and lust. but the divine pious people have abandoned the world and all its splendor. seeking things that Satan has no access to them. God Almighty narrates some attributes in the Qur'an for the sincere [Yūsuf: 24; Šāffāt: 40. 74. 128. 160 and 169].

These attributes are not compatible with the possibility of the devil penetrating their hearts; not only are they not misled by Satan's efforts. but their faith is strengthened; because according to “and whithersoever ye turn. there is Allah's Countenance” (Baqarah: 115)<sup>1</sup>. Satan and all his movements and actions are divine signs. and the sincere increase the strength of their faith by observing these signs and by recognizing and perceiving the devil's deceptions and acting against the devil's wishes.

Another external witness is the verse: “He hath already revealed unto you in the Scripture that. when ye hear the revelations of Allah rejected and derided. (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers. all together. into hell.” (Nisā’: 140).<sup>2</sup>

١. «فأينما تولوا فثمّ وجه الله».

٢. «و قد نزل عليكم في الكتاب أن إذا سمعتم آيات الله يكفر بها و يستهزئ بها فلا تتعدوا معهم حتّى يخوضوا في حديثٍ غيره إنكم إذا مثلهم إنّ الله جامع المنافقين و الكافرين في جهنّم جميعاً».

The meaning of this verse is: God has already instructed you in the Holy Qur'an not to accompany the disbelievers in the meetings of disbelief and mockery of the divine revelations until they may enter into another speech. and if you attend such meetings you are like the hypocrites and the infidels and God gathers the hypocrites and the disbelievers together in Hell. Attending a meeting in which the divine revelations are mocked and insulted is not just corrupting. as in the past. such as attending a meeting of absenteeism and slander. but such attendance is beyond the ordinary great sin and it is blasphemous.

Is it supposed that the Holy Prophet (PBUH) participate in a meeting in which attending will bring the participant among the hypocrites and infidels. and will place him in the burning hell of God? On the other hand. looking at the whole of the Holy Qur'an. we find that such guidance cannot be found except in Surah An'am. which is Makkī (verse 68). and in Surah An-Nisā'. which is Madanī. God Almighty says to the people: You "had such a guide". so the following verse certainly means: “He hath already revealed unto you in the Scripture...” (Nisā’: 140).<sup>3</sup>

The same guidance that is mentioned in Surah An'am. and accordingly. the verse of Surah An-Nisā' will be the interpreter of the verse of Surah An'am and it will be revealed. although in Surah "An'am" it refers to the Holy Prophet (PBUH): “and when you see...turn from it...He will forget you....so don't sit...”<sup>4</sup> But because in the verse of Surah An-Nisā' it is

٣. «و قد نزل عليكم في الكتاب...».

٤. «و إذا رأيت... فأعرض... ينسينك... فلا تتعد...».

addressed to the general public: "It was sent down to you...when you hear...don't sit...indeed you..."<sup>1</sup>

It turns out that the address in Surah An'am due to: is apparently to the Holy Prophet (PBUH) and is in fact to the Ummah. and it does not include the Holy Prophet; as it is stated in some narrations that some of God's addresses to the Holy Prophet (PBUH) are from this type.

**B)** "And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord. so he (Joseph) stayed in prison for some years." (Yūsuf: 42).<sup>2</sup>

**C)** Prophet Yūsuf (AS). after interpreting the dream of the prisoners. said to one of them who knew that he would be released: "Remember me with your Lord." Regarding the phrase. some have thought that it means that Satan dominated Prophet Yusuf (AS) and that he forgot the remembrance of his God due to Satan's domination over his heart; therefore. this verse is one of the verses that apparently attributes forgetfulness to some of the divine prophets (PBUT).

**Answer:** The sentence cited means that the devil took control of the person who was the butler of tavern of Potiphar and the companion of Prophet Yūsuf (AS) in prison and make him forget the order of Prophet Yūsuf (AS); hence. he did not convey the message of Prophet Yūsuf to his Lord. not that Satan took control of Yūsuf (AS) and removed the remembrance of God from his heart; for. first. in the above verses.

there is talk of the "Lord" in three places: "...As for one of you. he will serve wine to his master... Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord" (Yūsuf: 41-42).<sup>3</sup>

The first two cases refer to the Lord and the person who was rescued from prison. and the third and final case to the testimony of context unity must mean that the devil make the butler forget the order of Prophet Yūsuf (AS) and he did not mention Prophet Yūsuf (AS) to his master. Thus. the "remembrance of the Lord" refers to the saved person. not to Yūsuf (AS) and forgetfulness is the description of the saved person that was obtained due to the forgetfulness made by Satan. Secondly. the holy Qur'an is glorified for considering a tyrant as the Lord of Prophet Yūsuf (AS); so that Yūsuf (AS) is innocent of considering himself the servant of a tyrant; because in the same surah "Yūsuf" the monotheistic guiding words of Prophet Yūsuf (AS) have been narrated to two of his companions as follows: "O my fellow-prisoners! Are divers lords better. or Allah the One. Almighty?" (Yūsuf: 39).<sup>4</sup>

God Almighty is not only one and has no partner. but His unity is omnipotent and leaves no room for the illusion of a partner in the Lordship. The unique that has the second is not strong; because nothing is subjugated by him. but a unique that has no second defeats every notion and defeats every illusion by Unity.

Thirdly. Prophet Yūsuf (AS) had a constant remembrance of his Lord. God Almighty. and from the beginning and

١. «و قد نزل عليكم... إذا سمعتم... فلا تتعدوا... إنكم...».

٢. «و قال للذي ظن أنه ناج منهما اذكرني عند ربك فأنساه الشيطان ذكر ربه فلبث في السجن بضع سنين».

٣. «... فيسقى ربه... اذكرني عند ربك فأنساه الشيطان ذكر ربه...».

٤. «يا صاحبي السجن أرباب متفرقون خير أم الله الواحد القهار».

end of his story about the prison. which begins with verse 32 and ends with verse 55 of Surah Yūsuf. it is clear that from the tongue of Prophet Yūsuf (AS) has not raised anything except monotheism and expressing the litigation has not been contrary to monotheism; because every oppressed person is obliged not to fall under the domination of the oppressor and to use his litigation as a means of eliminating oppression. and monotheistic belief never means silence against the oppression of tyrants.

**D)** “And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet. though I march on for ages. And when they reached the point where the two met. they forgot their fish. and it took its way into the waters. being free.” (Kahf: 60-61).<sup>1</sup>

Moses (PBUH). along with his companion. Joshua. took the road to reach the meeting place with Haḍrat Khidr (AS) so Moses (PBUH) to learn divine science from him. and the meeting place was the location of the two seas. where their provisions (fish) fell into the sea. When they reached the confluence of the two seas. they forgot their fish. and the fish jumped in the sea made its way and left. When they passed by that place. Moses (PBUH) said to his companion Joshua: Bring our food because we suffered a lot from this journey; “And when they had gone further. he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.” (Kahf: 62).<sup>2</sup>

١. «و إذ قال موسى لفتهاه لا أبرح حتّى أبلغ مجمع البحرين أو أمضى خُفياً فلما بلغا مجمع بينهما نسيا حوتهما فاتخذ سبيله في البحر سرّاً».

٢. «فلما جاوزا قال لفتهاه آتنا غداءنا لقد لقينا من سفرنا هذا نصباً».

Joshua said: "When we took refuge in that rock. I forgot [reporting the resuscitating or jumping] of the dead fish [into the sea]. and no one except Satan made me forget it. and strangely the fish made his way to the sea; “He said: Didst thou see. when we took refuge on the rock. and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel.” (Kahf: 63).<sup>3</sup>

In these verses. forgetfulness is attributed to Prophet Moses (PBUH) and his companion.

**Answer:** Although in verse 61 of Surah Al-Kahf. forgetfulness was attributed to Moses (PBUH) and his companion Joshua. (they forgot their fish). but it is clear from the following verses that its true attribute is to the companion of Prophet Moses (PBUH); hence. he says: “I forgot the fish. Indeed. Satan has made me to forget”<sup>4</sup>

That is. I forgot to report to you the resuscitation of the fish or his falling into the sea. Joshua saw the falling of the fish into the sea and was responsible for announcing and reporting to Moses (PBUH). If the responsibility of reminding was shared between Moses and his companion. forgetfulness in this verse would be attributed to both of them. However. attributing the influence of Satan in the companion of Prophet Moses (PBUH) is not forbidden; because. first of all. he (assuming prophecy) was not one of the Ulu al-‘Azm prophets. Secondly. such seizures. which are purely customary and do not tempt the legislature or its subject matter. can be attributed to some

٣. «قال أرايت إذ أوينا إلى الصخرة فإني نسيت الحوت و ما انسينية إلا الشيطان أن أذكره و اتخذ سبيله في البحر عجبا».

٤. «فإني نسيت الحوت و ما أنسانيه إلا الشيطان أن أذكره...».

prophets; as it is also narrated that the body of Prophet Ayyub (AS) was seized and harmed by Satan: "And make mention (O Muhammad) of Our bondman Job. when he cried unto his Lord (saying): Lo! the devil doth afflict me with distress and torment."<sup>1</sup>

Just as cold, heat, poison, and the sword are effective in the bodies of the prophets, and many of them have been martyred with these injuries, so the harms of Satan affect their bodies, and Satan's interference in the companion of Moses (PBUH) can also be of such seizures. What is the narrated and rational reason for its transformation is the effect of Satan's temptation on the infallibles (PBUT) and the disruption of the work of conveying their mission and guidance; so as to invalidate their action or promise.

"(Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault." (Kahf: 73)<sup>2</sup>

This verse also ostensibly attributes forgetfulness to Prophet Moses (PBUH).

**Answer:** Haḍrat Khidr (AS) refused to accompany Prophet Musa (PBUH) because Khidr (AS) acted on the basis of guardianship and inwardness, and Musa (PBUH), who was a prophet and guardian of appearances, acted on the basis of Shari'a and could not tolerate Khidr's deeds. Khidr (AS) said: "How can you wait for something that you do not know"? Moses (PBUH) also said: God willing, you will find me patient and I will not disobey you in anything; And finally Khidr (AS) said to Musa (PBUH): Did I not say that you can never be patient with me and Moses (PBUH) said: Do not rebuke me

because of what I forgot, and do not be hard on me in my work.

Some commentators have said: "(I forgot) in this verse means "I abandoned" (Ṭabası̄. 1981: 747); I mean, I gave up my commitment and you do not take it hard on me and I hope I can wait. I try to remember the covenant and not forget it. In many cases, Khidr (AS) said that you cannot be patient and tolerant and never said that you, who made a commitment not to forget so why you forgot. forgetfulness of the covenant has no role here; because if Moses (PBUH) had mentioned it, according to Khidr (AS) he would not have been able to tolerate it and he would protest (Jawādī Āmulī. 2010: 111-117).

### 9. The Narratives of Sahw al-Nabī

As mentioned before, Imamiyyah considered the prophets (PBUH) infallible and believe that the prophets do not make any mistake in receiving revelation, preservation, maintenance, propaganda and execution, as well as in their actions otherwise people's trust is taken away from them; because with the possibility of their mistake, the confidence and calmness is completely disappeared. However, there are narrations about the quality of the prayer of the Messenger of God (PBUH) in which he prayed two raka'ah instead of four raka'ah, or he recited the four raka'ah prayer in five raka'ah<sup>3</sup>.

Now we will express the opinions of the scholars about the "Sahw al-Nabī": "Sheikh Tūsī" has said in Tahzīb: "The narrations of Sahw al-Nabī are not in accordance with our religion and the intellect refuses to accept them." He

١. «و اذكر عبدنا أيوب إذ نادى ربه آتى مسنى الشيطان بئصب و عذاب».

٢. «قال لا تؤاخذنى بما نسبى و لا ترهقنى من أمرى عُشراً».

٣. «إن رسول الله سها فسلم فى ركعتين ثم ذكر حديث ذى

الشمالين (ذى اليمين) فقال ثم قام فأضاف ركعتين».

also wrote about hadith "Dhi Al-Shamalayn" in his book *Istibṣār* and has said about *Sahw al-Nabī*:

“مما تمنع منه الأدلة القاطعة في أنه لا يجوز عليه السهو والغلط.”

Sheikh Sadūq, who is known for accepting the "*Sahw al-Nabī*". says: "The mistake of the Prophet is not like the mistake of other people; because his mistake is from God - the Exalted - and in fact it is "*Asha*"<sup>1</sup> and throwing in error; to make it clear that the Prophet is also a human being. lest the people call him a deity and turn away from God. and this is contrary to the mistake of other people. which is from the devil and his influence. while the devil has no dominion on the Prophet and the religious leaders<sup>2</sup>.

Therefore. the mistake of Prophet (PBUH) is different from leading the Prophet (PBUH) to make a mistake. That is. the mistake of the Prophet is like the death of the Prophet and... .

Of course. we are talking about the mistake and forgetfulness of the Prophet (PBUH) which many Sunni and Shiite scholars do not accept. Hence. "*Muhaqiq al-Tūsī*" said in *Tajrīd al-I'tiqād*: "And it is obligatory for the prophet to be infallible to be authentic ...and also not error."<sup>3</sup>

Allameh Ḥillī wrote in the commentary on *Tajrīd*: "And it is obligatory for the prophet...he should not have error because he has to bring the divine message to people without fault."<sup>4</sup>

١. إسها

٢. «و ليس للشيطان على النبي (ص) و الائمة سلطان (إنما سلطانه على

الذين يتولونه و الذين هم به مشركون) و على من اتبعه من الغاوين».

٣. «و يجب في النبي العصمة ليحصل الوثوق... و عدم السهو».

٤. «و يجب في النبي...أن لا يصح عليه السهو لئلا يسهو ما أمر بتبليغه».

It is not permissible for him to inadvertently forget some of what he is commissioned to propagate. *Muhaqiq Awwal* writes in the book *Nāfi*: "The truth is that the position of Imamate (including *Nubuwwat* and Imamate) is higher than that to be inadvertent in worship." Allameh Ḥillī also said in the book *Muntahī*: The hadith of "Abu Hurayrah" (about *Sahw al-Nabī*) is false to us; because it is impossible for the prophets to be mistaken.

Also in the mentioned book and in the book of *Tadhkirah*. after mentioning Abu Hurayrah's news about "*Dhu al-Yadayn*". he rejected this hadith in some ways:

1. It implies a mistake in the right of the Prophet (PBUH) which is intellectually impossible.

2. Islam of Abu Hurayrah is two years after the death of *Dhu al-Yadayn*.

The "first martyr" has said in a *dhikr* after mentioning the news of *Dhu al-Yadayn*: "And it is abandoned in Imamiyah because of rational proof of the immune of the Prophet from errors."<sup>5</sup>

"*Fadhil Miqdād*" (AD 826 AH) writes: "It is not allowed for the Prophet (PBUH) to have errors. either in *Shari'ah* or the other."<sup>6</sup>

"Allameh Majlisi" also writes after mentioning the useful words of the past: Imamiyyah have a consensus on the infallibility of the prophets and imams (PBUT) from minor and major sins. intentional and unintentional and due to oblivion. before prophecy and Imamate and after it. but from birth to the death. and no one has opposed it; except for Sheikh Sadūq. Muhammad ibn Babawayh and his teacher "*Ibn Walīd*".

٥. «و هو متروك بين الإمامية لقيام الدليل العقلي على عصمة النبي عن السهو».

٦. «لا يجوز على النبي (ص) السهو مطلقاً، أي في الشرع و غيره».

These two nobles have considered "Asha" possible from God. not a mistake from Satan; however. the opposition of these two people does not harm the consensus (and the invalidity of the Prophet's mistake remains the same). it seems that most of the companions of Imamiyyah also agree on the issue that prophets don't make a mistake in the obligations and prohibitions such as permissibility and abominations; as several verses and hadiths indicate it; such as: "Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired."<sup>1</sup>

Sheikh Mufid has considered the hadiths of "Sahw al-Nabī" as among the enemies of the Ahl al-Bayt and their Shiite imitators; in particular. he considered their difference in whether it was the noon or evening prayer as the reason for the weakness of this hadith and its non-authority and the reason for ruling that it is obligatory to abandon it. He writes in his treatise: "The weakness of this narration (narration of Dhu al-Yadayn) is like the weakness of the news in which it is stated that the Prophet (PBUH) made a mistake in the morning prayer and in the first rak'ah. he recited Surah Al-Najm to the verses: "Have ye thought upon Al-Lat and Al-'Uzza. And Manat. the third. the other?" (Najm: 19-20)<sup>2</sup> Then the devil uttered the phrase:

«تلك الغرائق العلى وإن شفاعتهن لترتجى»

Then the Prophet realized. Hence. He prostrated and the Muslims prostrated after him. The polytheists also prostrated out of joy and happiness and thought that the Prophet had entered their religion.

If it is possible that the Prophet (PBUH) made a mistake in his prayer (while he is the Imam of the congregation) and turned away before the prayer end and people saw and warned him. he should also make a mistake in fasting and he may eat and drink on the day of the holy month of Ramadan. And people should stare at him and say to him: It is Ramadan. what is this wrongdoing that you are doing? Stop this transgression ... and during the rituals of Hajj and in ihram. he may do "sa'iy" before "Ṭawāf" and he does not know how to do "Ramy Jamarāt"; rather. it should be possible for him to make a mistake in all the acts of the Shari'ah and to change their limit in other times. and it is not a fault if he forgot and drank alcohol or thought that wine was lawful. and then the matter became clear to him. There is nothing wrong with him announcing himself or anyone else who is not his Lord.

These are all things that no Muslim. no exaggerator. no monotheist accept it; therefore. the one who prescribes the mistake of the Prophet has gone beyond moderation and caused a disgrace. (In addition to this) there is no person known as "Dhu al-Yadayn" and we have not found any hadith about this man in the principles or in the narrators. nor has there been any mention of him.

As a result. "Sahwal Nabī" (PBUH) is rejected in all aspects. Knowledge of prophecy and pure knowledge of the Holy Prophet (PBUH) removes the possibility of any scientific or practical defect from the deep understanding of the researcher." (Jawādī Āmulī. 2005: 287 and Ibid. 2008: 107).

## 10. Answers to the Doubts

Opponents of the infallibility of the prophets have raised doubts about their infallibility and its extent from verses of

١. «و ما ينطق عن الهوى\* إن هو إلا وحى يوحى».

٢. «أفرأيتم اللآت والعزى\* و مناة الثالثة الأخرى».

the Qur'an and hadiths. Since this article deals with the issue of the extent of the infallibility of the prophets from the Imamiyyah point of view. on this basis. as an example. some of the doubts of the opponents in the extent of the discussion are mentioned from the verses of the holy Qur'an.

Some verses of the Qur'an have interpretations about the states of some prophets that may be considered contrary to the infallibility of the prophets; like the verse: "Adam disobeyed his Lord. and went amiss." (Tāhā: 121).<sup>1</sup>

This verse is the clearest verse that can be used to criticize the infallibility of the prophets. but it should be noted that "rebellion" in the word means opposition to the command and we know that the command is of two types: "Positive" and "Negative". Opposing the positive is contrary to infallibility. but opposing the negative does not contradict infallibility. "Ghawāyah". which is attributed to Adam. also means losses. Obviously. leaving a negative command i.e. a prohibiting command also requires lack of a virtue and it is a kind of loss.

The degree of measurement of deeds and their being or not being a guilt in every Shari'a has its positive and negative rulings. and the rulings on punishment and purification. which are in opposition to the permission. do not interfere in this matter. In this test. the Prophet is completely free from sin and transgression. but according to the high position of the Prophet. he is naturally tested with a more accurate device. the violation of which is not in the general sense of sin and transgression.

but because it is not worthy of the position of prophecy. if he commits such an act. which is considered

disgusting by the special measure of the prophets. he will be reprimanded. This difference in measurement goes as far as the "حسنات الأبرار سيئات المقربين".

but such violations never contradict the infallibility of the prophets. and the infallibility of the prophets. which is evaluated with the same degree of measurement of the Shari'a. is fixed for the prophets. Again in measuring the deeds of the prophets with different degrees and positions in the presence of God Almighty. the measurement becomes more and more accurate. It is as what is seen in the Holy Qur'an related to the rebellion and error of the prophets. as well as what is seen in the prayers of the prophets and the infallible Imams (AS) from confessing their sins to God and asking for forgiveness and insisting on repentance. and never contradicts their infallibility (A group of authors. 2005: 151).

But Ayatollah Jawādī Āmulī responds to the doubt about the above verse and the infallibility of Prophet Adam as follows: "Although Prophet Adam (PBUH) was affected by both the temptation and the seduction of Satan before his descent into the realm of nature: but this verse cannot be specific to the verses: "He said: Then. by Thy might. I surely will beguile them every one. Save Thy single-minded slaves among them." (Sād: 82-83)<sup>2</sup>; "He said: My Lord! Because Thou hast sent me astray. I verily shall adorn the path of error for them in the earth. and shall mislead them every one. Save such of them as are Thy perfectly devoted slaves." (Hijr: 39-40)<sup>3</sup>

٢. «قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلاَّ عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ».

٣. «قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لأُزَيِّنَنَّ لَهُمْ فِي الارضِ و لا أُغْوِيَنَّهُمْ

أَجْمَعِينَ \* إِلاَّ عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ».

١. «وَ عَصَى آدَمُ رَبَّهُ فَغَوَى».

As the verse «عَصَى آدَمُ رَبَّهُ فَغَوَى» cannot be answered by the reasons of prophets' infallibility.

This rebellion has been before the revelation and the descent to the earth. there is no talk of Wājib. Ḥarām. Makrūh and Mustahab. because the Shari'ah began after the descent of Adam (PBUH) to the earth." (Jawādī Āmulī. 2010: 217); "We said: Go down. all of you. from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance. there shall no fear come upon them neither shall they grieve. But they who disbelieve. and deny Our revelations. such are rightful Peoples of the Fire. They will abide therein." (Baqarah: 38-39).<sup>1</sup>

Elsewhere. he says: "The glorious point that has been remained obscure and hidden from most of the writings of the commentators is that although they distinguished between the period before the Nubuwwah of the Prophet and the stage after his Nubuwwah. they did not address the important issue that there is a difference between the "Period of Fatrat" and before the emergence of the principle of the phenomenon of legislative prophecy and the difference between the "Period of Fatrat" and after the emergence of its principle; because in the story of Adam (PBUH) apart from the difference that exists between the period before and after his Nubuwwah. like the two periods of the life of any other prophet. there is another essential difference that is not evident in other prophets. and that is that Adam (PBUH) left behind a period in which no legislative prophecy has been forged at

all in the world of possibility. and in such an atmosphere no ruling can be Inferred from the false religious Shari'ah; because it is assumed that there was no Shari'ah in the world at all; therefore. raising the issue of infallibility in such a situation is different from raising it in the atmosphere of Shariah (Jawādī Āmulī. 2010: 417).

## CONCLUSION

Infallibility is the final degree of faith and success and grace with which the infallibles are protected from sins and wrongdoings in the religion of God. and it is a favor from God to the one whom God knows. who clings to his infallibility. and accepting infallibility is the work of the infallible. Infallibility never prevents the power over sin. nor does it force a person to do good deeds. Infallibility from error and sin are two necessities that are necessary for the prophets; because its absence has deprived the people of trust and the Prophet cannot fulfill his mission.

Islamic scholars have accepted the infallibility of the prophets. but they differ in their quality and degree. some believe that infallibility is after Bi'thah and some say that infallibility is before Bi'thah. Also. some have considered the Prophet only as infallible from major sin and intentional sin. and some considered the Prophet as infallible from major and minor sins. inadvertence and forgetfulness.

In this research. we have considered the scope and realm of infallibility from the perspective of the Imamiyyah Shiites.

In the view of the Imamiyyah. infallibility has degrees and levels. and the infallibility of the prophets from sin and error is different. Infallibility includes two types of practical and scientific. which in the practical dimension. keeps man from sin. and in

١. «أَلَمْ نَأْمُرِكُمْ أَنْ لَا تُدْعُوا السَّمْعَانَ وَالْجَنَّةَ وَتَدْعُوا إِلَهُكُمْ إِذْ أَنْتُمْ أَعْيُنُهُمْ أَفْرَادٌ مُذْمُومُونَ \* فَذَرُوا السَّمْعَانَ وَالْجَنَّةَ وَادْعُوا إِلَهُكُمْ وَذَرُوا الْكَلْبَ إِنَّ الْكَلْبَ لَفِي غِيَاثِ الضَّالِّينَ \* فَذَرُوا السَّمْعَانَ وَالْجَنَّةَ وَادْعُوا إِلَهُكُمْ وَذَرُوا الْكَلْبَ إِنَّ الْكَلْبَ لَفِي غِيَاثِ الضَّالِّينَ \* فَذَرُوا السَّمْعَانَ وَالْجَنَّةَ وَادْعُوا إِلَهُكُمْ وَذَرُوا الْكَلْبَ إِنَّ الْكَلْبَ لَفِي غِيَاثِ الضَّالِّينَ»

the scientific dimension protects man from ignorance. error. mistake. forgetfulness and fallacy in thought. therefore. Innocent humans have divine immunity in terms of theoretical and practical intellect; they both understand correctly and implement what they have understood correctly. and there is no defect or forgetfulness in their perceptive power and their actions are not influenced by intentional sin and rebellion. Thus. the infallible is said to be someone who has a strong spiritual power. is fully aware of the ugliness of sin. and has a strong will to moderate and control his instinctual tendencies in all circumstances.

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- Waez Mohammadi. Hassan(2010). ***The Commentary of Tasnim.*** Qom: Isra'. volume 6. 8<sup>th</sup> ed.



## فرم اشتراک

علاقه‌مندان به اشتراک دو فصلنامه «**Quran and Religious Enlightenment**» می‌توانند فرم زیر را تکمیل و به همراه فیش بانکی به مبلغ ۱۰۰/۰۰۰ ریال (به حروف صد هزار ریال) بابت اشتراک سالانه نشریه، به شماره حساب ۲۱۷۸۶۰۹۰۰۱۰۰۷ نزد بانک ملی ایران، شعبه بنفشه تهران (شماره شب: ۲۱۷۸۶۰۹۰۰۱۰۰۷)، به دفتر مجله ارسال نمایند.

نام: .....

نام خانوادگی: .....

نشانی: .....

کد پستی: .....

شماره تلفن ثابت: .....

شماره تلفن همراه: .....

- \* مقاله کنفرانس یا سمینار: نام خانوادگی، نام نویسنده. «**عنوان مقاله**». عنوان سمینار یا همایش (محل و تاریخ برگزاری روز، ماه، سال). تاریخ انتشار یا آخرین ویرای: شماره صفحه (در صورت موجود بودن). [نوع رسانه On Line...]. [تاریخ مشاهده]
- \* مقاله‌های قابل دسترس از طریق سایت‌ها یا صفحات خانگی: نام خانوادگی، نام نویسنده «**عنوان مقاله**». نام سایت یا صفحه خانگی. تاریخ انتشار یا آخرین روزآمد شدن [On Line...]. [تاریخ مشاهده]
- \* مقاله‌های مجلات الکترونیکی: نام خانوادگی، نام نویسنده «**عنوان مقاله**». نام مجله، دوره، شماره، ماه، سال: شماره صفحه [On Line...]. [تاریخ مشاهده]
- \* مقاله‌های مجلات الکترونیکی بر روی دیسک فشرده: نام خانوادگی، نام نویسنده. «**عنوان مقاله**». نام مجله، [CD-ROM] دوره، شماره، ماه، سال: شماره صفحه (در صورت موجود بودن).
- \* مقاله‌های الکترونیکی مجلات چاپی: نام خانوادگی، نام نویسنده. «**عنوان مقاله**». نام مجله، دوره، شماره، ماه، سال: شماره صفحه (در صورت موجود بودن... [تاریخ مشاهده])
- \* مقاله‌های الکترونیکی مجلات چاپی بر روی دیسک فشرده: نام خانوادگی، نام نویسنده. «**عنوان مقاله**». نام مجله، [CD-ROM] دوره، شماره، ماه، سال: شماره صفحه
- \* 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 اصلی Homepage..]. تاریخ انتشار یا آخرین ویرایش (در صورت موجود بودن). [نوع رسانه On 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: نام خانوادگی، 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.

-پایان‌نامه: نام خانوادگی، نام نگارنده پایان‌نامه. (سال). **عنوان پایان‌نامه**. ذکر پایان‌نامه بودن منبع. دانشگاه.

-مقاله: نام خانوادگی، نام نویسنده/ نویسندگان (سال) عنوان مقاله، **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 صفحه‌ها.

- 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 DVD, On Line, ...]. [تاریخ مشاهده].

\* کتاب و مجموعه مقالات بر روی دیسک فشرده: نام خانوادگی، نام نویسنده. عنوان کتاب. [CD-ROM] محل نشر: ناشر، تاریخ انتشار.

\* پایان‌نامه: نام خانوادگی. نام نویسنده. **عنوان پایان‌نامه**، مقطع تحصیلی و رشته، نام دانشکده، دانشگاه، سال دفاع. [نوع رسانه On 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 رسانه On Line...]. [تاریخ مشاهده].

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 انتشار 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 به وسیله 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.

- چکیده انگلیسی (Abstract) و کلید واژگان انگلیسی: (برگردان کامل عنوان، متن چکیده فارسی و واژگان کلیدی).

- مقاله لازم است دارای مقدمه (مشمول 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 به ترتیب سال انتشار آنها (از قدیم به جدید) انجام گیرد. نام مخفف 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 نوشته دیگران نقل قول شده است: (نقل از ....، سال: صفحه).

۱۶. نحوه ارسال مقاله: ارسال مقاله منحصراً از طریق سامانه الکترونیکی مجله به آدرس [quran2020.journals.pnu.ac.ir](http://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.

## شیوه‌نامه تدوین مقالات دوفصلنامه قرآن و روشنگری دینی

- \* شرایط پذیرش مقاله:
۱. مقاله‌های ارسالی باید در زمینه تخصصی نشریه و دارای جنبه پژوهشی و حاصل کار پژوهشی نویسنده یا نویسندگان باشد.
  ۲. مقاله‌های برگرفته از پایان‌نامه‌ها و رساله‌های دانشجویان با نام استاد راهنما، مشاوران و دانشجو و با تأییدیه استاد راهنما و مسئولیت وی منتشر می‌شود.
  ۳. علاوه بر قرار داشتن موضوع مقاله در دامنه تخصصی مجله، مقاله یا بخشی از آن نباید در هیچ مجله‌ای در داخل یا خارج از کشور در حال بررسی بوده یا منتشر شده باشد یا هم‌زمان برای سایر نشریه‌ها ارسال شده باشد.
  ۴. مقالات ارائه شده به‌صورت خلاصه مقاله در کنگره‌ها، سمپوزیوم‌ها، سمینارهای داخلی و خارجی که چاپ و منتشر شده باشند، می‌توانند در قالب مقاله کامل ارائه شوند.
  ۵. زبان رسمی نشریه فارسی است (با این حال مقاله‌های به زبان انگلیسی نیز قابل بررسی خواهد بود).
  ۶. مقاله‌های ترجمه شده از زبان‌های دیگر پذیرش نخواهند شد.
  ۷. نشریه در رد یا قبول، ویرایش، تلخیص یا اصلاح مقاله‌های پذیرش شده آزاد است و از بازگرداندن مقاله‌های دریافتی معذور است.
  ۸. مسئولیت صحت و سقم مطالب مقاله به لحاظ علمی و حقوقی و مسئولیت آراء و نظرات ارائه شده به عهده نویسنده مسئول مکاتبات است و چاپ مقاله به معنی تأیید تمام مطالب آن نیست.
  ۹. مقاله‌های علمی - مروری از نویسندگان مجرب در زمینه‌های تخصصی در صورتی پذیرش می‌شود که به منابع معتابهی استناد شده و نوآوری خاصی داشته باشند.
  ۱۰. اصل مقاله‌های رد شده یا انصراف داده شده پس از شش ماه از آرشيو مجله خارج خواهد شد و مجله هیچ‌گونه مسئولیتی در قبال آن نخواهد داشت.
  ۱۱. حروفچینی مقاله‌های ارسالی بایستی در کاغذ A4، دو ستونه، با فاصله تقریبی میان دو ستون و میان سطور ۱ سانتیمتر با قلم BLotus نازک ۱۲، برای متن‌های لاتین با قلم Times New Roman نازک ۱۱ با فاصله تقریبی میان سطور ۱ سانتیمتر و برای متن‌های عربی با قلم BBadr 12، با فاصله تقریبی میان سطور ۱ سانتیمتر، در محیط Microsoft Word 2003-2007 یا ویرایش‌های بالاتر و با فاصله ۲ سانتیمتری از چپ و راست و فاصله ۳ سانتیمتری از بالا و پایین کاغذ انجام شود.
  ۱۲. دستورهای نقطه‌گذاری در نوشتار متن رعایت شوند. به‌طور مثال گذاشتن فاصله قبل از نقطه (.)، کاما (،) و علامت سؤال (؟) لازم نیست، ولی بعد از آنها، درج یک فاصله الزامی است.
  ۱۳. کلیه صفحات مقاله از جمله صفحاتی که دارای شکل / جدول / تصویر می‌باشند، دارای قطع یکسان و شماره صفحه باشند و حداکثر حجم مقاله‌ها همراه با جدول‌ها و نمودارها نباید از ۲۰ صفحه (۶۰۰۰ کلمه) بیش‌تر باشد.
  ۱۴. مقاله‌ها منحصراً از طریق پایگاه نشریه دریافت می‌شوند و به مقاله‌های ارسال شده از طریق نامه یا پست الکترونیک نشریه ترتیب اثر داده نخواهد شد.
  ۱۵. پس از چاپ مقاله نسخه‌ای از نشریه حاوی مقاله مورد نظر به تعداد نویسندگان، برای نویسنده مسئول مکاتبات ارسال خواهد شد.



- \* 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، تجربه 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 برخورد کند.
- \* 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 در مورد 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 قرار دادن 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 در صورت 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 در مورد 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](http://www.publicationethics.org)

- \* ضرورت در نپذیرفتن مقالاتی که منافع اشخاص، موسسات و شرکت‌های خاص به وسیله 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 قول‌هایی 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 یا دیگران 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 مسئولیت‌پذیری، پاسخگویی، حقیقت‌جویی، انصاف و بی‌طرفی، پایبندی به اخلاق حرفه‌ای 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 رسیده‌اند، 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 و یافته‌های شخصی. ثبت غیرواقعی آنچه روی نداده است یا جابه‌جایی نتایج مطالعات مختلف، نمونه‌هایی از این تخلف است.
- \* تحریف داده‌ها (Falsification): تحریف داده‌ها به معنای دستکاری مواد، ابزار و فرایند پژوهشی یا تغییر و حذف داده‌هاست به نحوی که سبب می‌گردد تا نتایج پژوهش با نتایج واقعی تفاوت داشته باشند.
- \* 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 گیرند و پس از پایان پژوهش، با دخل و تصرف اندکی آن را به نام خود به چاپ رسانند.
- \* 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 در نظر داشته باشند:
- \* 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 پیام نور

این منشور تعهدنامه‌ای است که برخی حدود اخلاقی و مسئولیت‌های مربوط به انجام فعالیت‌های علمی - 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 حوزه نشریات علمی - 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 پابندی 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 منابع دربردارنده 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 میان رشته‌ای بر اساس متون دینی و سایر علوم، بر پایه 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.

**ه)** عرضه چارچوب روشنگری دینی بر اساس موازین قرآن باشد.

## دوفصلنامه

# قرآن و روشنگری دینی

سال اول، شماره دوم، پاییز و زمستان ۱۳۹۹



دانشگاه پیام نور

- ۹..... جایگاه تفسیری و فقهی آیه ۵۹ سوره احزاب در مسئله حجاب با نگاهی به اقوال مفسران فریقین..... فریقین.....  
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# قرآن و روشنگری دینی

سال اول، شماره دوم، پاییز و زمستان ۱۳۹۹



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