

نشریه علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

نقد و بررسی مسأله غایت‌مندی افعال الهی از دیدگاه رنه دکارت با تکیه بر منابع اسلامی

سیدمجتبی جلالی

چکیده

غایت‌مندی افعال الهی از جمله مباحث مهم دینی در میان اندیشمندان است. اعتقاد به علم، حکمت، قدرت و عدالت خداوند، غایت‌مندی افعال خداوند را اقتضا دارد. پژوهش حاضر با محوریت دیدگاه رنه دکارت پیرامون پاسخ به شبهه تشخیص غایت‌مندی افعال الهی و با روش توصیفی-تحلیلی انجام شده است. در یافته‌های پژوهش ضمن تبیین دیدگاه دکارت در دو حوزه؛ اصل غایت‌مندی افعال الهی و امکان شناخت غایبات افعال الهی، ضمن تایید حوزه اول دیدگاه وی، در حوزه دوم و براساس قرائن برون دینی (عقل) و مبانی درون دینی (قرآن و روایات)، شبهه مطرح شده مورد نقد و بررسی قرار گرفته شده است. نتیجه پژوهش بیانگر آن است که دکارت به رغم اعتقاد به غایت‌مندی افعال الهی، دسترسی و شناخت علت غائی در افعال الهی را به دلیل محدودیت‌های انسان امری ناممکن می‌داند، حال آنکه در نقد و تقابل با این مطلب و براساس شواهد خارجی و آموزه‌های دینی قرآنی، افعال الهی نه تنها از غایت‌مندی برخوردار بوده، بلکه شناخت آنها نیز امکانپذیر بوده و در موارد گوناگونی بدان اذعان شده است.

واژه‌های کلیدی

غایت افعال الهی، شناخت غایات، رنه دکارت، نقد و بررسی، مبانی (درون و برون دینی).

استادیار گروه معارف اسلامی، دانشکده ادبیات و علوم انسانی، واحد شهرکرد، دانشگاه شهرکرد، شهرکرد، ایران.

نویسنده مسئول:

سیدمجتبی جلالی

رایانامه: s.m.jalali@sku.ac.ir

استناد به این مقاله:

جلالی، سیدمجتبی (۱۴۰۲). نقد و بررسی مسأله غایت‌مندی افعال الهی از دیدگاه رنه دکارت با تکیه بر منابع اسلامی. فصلنامه علمی قرآن و معارف دینی، ۲(۴)، ۱-۱۶.

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

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

Critical Review of Purposefulness of Divine Actions from the Point of View of Rene Descartes, Relying on Islamic Sources

Sayyed Mojtaba Jalali

Assistant Professor, Department of Islamic Education, Faculty of Literature and Humanities, Shahrekord Branch, Shahrekord University, Shahrekord, Iran.

Correspondence

Sayyed Mojtaba Jalali
Email: s.m.jalali@sku.ac.ir

ABSTRACT

The purposefulness of divine actions is an important religious issue among thinkers. Belief in God's knowledge, wisdom, power, and justice requires the purposefulness of God's actions. This research is based on Rene Descartes' view on the answer to the question of determining the purposefulness of divine actions, which has been carried out through a descriptive-analytical method. In findings chapter, it explains Descartes' point of view in two areas of "the principle of the purposefulness of divine actions and the possibility of knowing the goals of divine actions. While confirming the first area of his view, in the second area and based on extra-religious evidence (reason) and internal religious foundations (Qur'an and hadiths), the raised misconception has been criticized and investigated. The result of the research shows that despite believing in the purposefulness of divine actions, Descartes considers it impossible to access and know the ultimate cause in divine actions due to human limitations, while in criticizing and confronting this matter and based on external evidence and teachings in the Qur'an and religion, divine actions not only have purpose, but also their recognition is possible and it has been acknowledged in various cases.

KEYWORDS

Purposefulness of Divine Actions, Knowledge of Purpose, Rene Descartes, Critical Review, Foundations (Inter and Extra Religious).

How to cite

Jalali, S.M. (2023). Critical Review of Purposefulness of Divine Actions from the Point of View of Rene Descartes, Relying on Islamic Sources. *Quran and Religious Enlightenment*, 4(2), 1-16.

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

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

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

Introduction

Revelation and Qur'anic teachings described the existence system as a manifestation of God's existence and signs. They considered it according to God's wisdom and justice: "Blessed is Allah, the Best of the Creators" (Mu'minūn: 14). Examining this system is an important religious and belief issue, the importance of which is worthy of attention in several ways: on the one hand, belief in the wisdom, knowledge, and justice of God requires the creation of the universe system. On the other, the question of the purposefulness of this creation, as well as, the possibility of knowing this goal or goals, are matters that are discussed and investigated among thinkers. Accordingly, the research about the doubt of the principle of purposefulness and the possibility of knowing it from various aspects, especially in the philosophical and religious field and the western and Islamic perspective around it, is of great importance.

Research Background and Necessity

Regarding the background of the research, in general, separate researches have been conducted in examining the opinions of different thinkers about the ultimate cause of the creation system. Books such as:

- The Glimpses of God by Zenozi (2002) (a course on the discussion of transcendental wisdom in the style of Sadruddin Shirazi).

- The course of philosophy in the world of Islam by Fakhri (1993) (examining the history of Islamic philosophy until its gradual course from the beginning of the introduction of Greek philosophy to its consolidation as an independent philosophy based on Islamic teachings).

- The Story of Philosophical Thought in Muslim World by Dinani (2006) (a large philosophical encyclopedia with criticism and

analysis of the growth process of Islamic philosophy from the beginning to today).

- God's City by Augustin (2010) (a book in the field of Christian philosophy that was written in the early fifth century AD).

- Reflections on Prime Philosophy by Descartes (1990) (description of Descartes' opinions about the existence of the soul, God, and existence).

- History of Western Philosophy by Russell (1974) (a critical description of the history of philosophy in Western countries from the first millennium BC to the middle of the twentieth century).

- Nezam Ahsan in the Thought of Islamic Wises and Leibniz Alireza by Alireza Ghaemina (2008) (Leibniz's argument against Nezam Ahsan as the same as the argument of Islamic wises in the discussion of favor, with the difference that it lacks its solidity).

And articles including;

- "Philosophical responses of Mulla Sadra and Augustine to the problem of evil" by Seyyed Morteza Hosseini Shahroudi & Kokab Darabi (2016) (discusses the philosophical responses of Mulla Sadra and Augustine to this issue and their comparison).

- "The relationship and distinction between the proof of order and the ultimate proof and the best system of existence" by Farah Ramin (2011) (the study of order in the world of creation based on the coordination of the components of a set (the proof of order), on the circuit of the ultimate cause (the final proof) and the best system (the proof of the best system of existence), the connection and distinction of these three types of reasoning).

- "Nezam Ahsan from the point of view of Leibniz and Ibn Sina" by Akbar Arouti Mowafaq&Abulqasem Asadi (2006) (two philosophers agreed on the issue that evil is a real thing, but it is a small evil because of the

lack and necessity of the realization of a great deal of good. According to Ibn Sina, the creation of a good system is based on a philosophical necessity, while Leibniz considers it possible among all systems and the necessity here is only moral).

Some definitions and explanations overlap with the current research, but in a special way and with regard to the follow-up, in the explanation and criticism of René Descartes' ideas in the field of the purposefulness of divine actions and answering the doubts surrounding it, based on Qur'anic teachings, researches have not been extensively done, especially compared with Islamic thought.

One of the necessities of this research is to revise the issue of purposefulness in the creation of the world, especially in the field of divine actions, in order to enlighten the public mind and provide a background for facing possible doubts.

In this study, an attempt has been made to compare this point of view with what is stated in Islamic sources about the purpose of divine actions, which naturally, familiarity with their basics will be very important and effective in presenting philosophical thoughts and theological positions. The research seeks to answer the question of the purpose of divine actions and, accordingly, the question of the possibility of man reaching the ultimate cause and answering the doubts surrounding it. Among the hypotheses of the research, it may include such things as; A. Purposeful creation of the universe. B. The wisdom of God Almighty. J. The lack of purposefulness of actions contradicts divine wisdom and human reason. D. He pointed out that it is possible to understand the ultimate causes through Sharia law and reason.

This research is based on the discussion of the purposefulness of divine actions with a

critical approach, based on the French Rene Descartes and with a fundamental and descriptive analytical method.

Research Theoretical Foundations

The issue of the purposefulness of God's actions is an important issue in the field of Qur'anic religious education, especially theology: "Alla lahu al-khalq wa al-amr tabārah Allah Rabhu al-Alameen" (A'rāf: 54). For every curious and active mind, this question can be asked whether divine actions are related to the purpose? Especially in the field of creation, which is considered the most important act of God, is it possible to draw a goal for God's creation? If the answer is yes, what is the purpose? Islamic thinkers have put forward several views about the purposefulness of divine actions, some of them have considered divine actions as having a finality and the negation of the finality in divine actions requires many problems, according to the pre-existing foundations of rational acceptance of goodness and ugliness. Imami Theologians, Mu'tazilis, and Matiridiz are among this group. Others, such as the majority of Ash'aris, have rejected the purpose of God's actions and other groups, due to the non-acceptance of the rational rule of goodness and ugliness (see: Shojaei, 2018: No. 1/207).

Based on this, it is necessary and necessary to have a brief acquaintance with the owners of thought and the way of thinking of the thinkers who will be analyzed and criticized.

1- Concepts

1-1- The Goal

The goal, end, or esoprup is what the existence of something is for, and it refers to the last limit that the intellect stops at, and to the completion and perfection that is desired to be realized, and to the end that is reached. In other words, the

goal is also referred to the purpose and aim, which is called the final cause. It is the thing for which the action of the subject is to do the work. This goal exists for every actor who works with intention. The goal has three parts of close, far, and much far. It is opposite to tool (Saliba and Saneei, 1987: 487). This word has come to mean the result, purpose, and effect of something, meaning to purpose and benefit. According to the philosophical concept, it means "something that thing is because of it." When the effects and results of a verb cause the action to issue from the subject, those effects and results are called the purpose and the ultimate cause of that action; That is, the subject performs the action to achieve those results (Sajadi, 2000: 369).

Philosophers refer to the end as something that the action leads to. They even set goals for the forces of nature, while the forces of nature do not have intention or consciousness. For example, they have said: "The purpose of the teeth is to chew food and the purpose of the stomach is to digest it." The end is used in two meanings: one is the end of the action in time and its final limit is in opposite to the beginning. The second is the purpose for which the subject performs the action and the direction that the subject is directed towards in his movement and motivation, which is in opposition to the means (Saliba and Saneei, 1987: 487). But the goal is attributed to the end, and the cause of the end is the cause for which something was created. For example, the ultimate cause of education is the growth of intellect and the increase of human power over nature. The ultimate cause is the opposite of the active cause, and their difference is that the active cause is inherently prior to the effect, while the ultimate cause is after the means of action, although it precedes it in the world of imagination (ibid: 487-488). Therefore, in the

general sense, the end is the final goal that is defined in the form of the cause that is considered and drawn before the action of the subject and will be acted upon in the practical process: "And to Him will return all actions" (Hūd: 123).

1-2- Divine actions

Afāl, the plural form of *fi'l*, is a theological expression. Theologians have used it in order to express what the actions of God Almighty were like. Is it a type of action? And did He have a purpose in his actions? And if it is purposeful, will the profits go to Him or to the servants? Basically, is his act of invention or creation? (Sajadi, 1994, 1: 253). The Imamiyyah believe that God's actions are all good, and nothing is without goal or wisdom, so the goal is the benefit of the people, for being purposeless is futile and considering one's own benefit is contrary to God's status (Meshkat, 1960: 37). On this basis, the actions of Allah are free from any defects and faults, considering that they originate from the source of absolute perfection and glory. Therefore, the possible defects that are placed in the eyes of humans and are negligently attributed to God are due to a lack of understanding. All aspects of the matter are in the realization of an event: "What is the result of goodness is from God and what is the result of evil is from your soul" (Al-Nisā': 79), because sometimes the lack of ability of the recipient or the presence of possible obstacles in the realization of an agent or event prevents an action from happening, even though God Almighty is the main cause of the realization of events.

2- Purposefulness from Descartes' point of view

Rene Descartes' theories in explaining the purpose of divine actions can be based on two axes: the principle of purposefulness of divine actions and the possibility of knowing divine

actions. However, this point is very important that such keywords are not directly mentioned in Descartes' philosophy, intellectual history, and his thought, but in some cases, some points can be deduced from the meaning of his words.

2-1- The purposefulness of divine actions

Reflecting on the themes of his book, "Meditationes de Prima Philosophia, in Qua Dei Existentia et Animæ Immortalitas Demonstratur", which is considered the result of Descartes's deep meditations and introspection, shows that in the third meditation, he informs about the connection of his imperfect sensual perfections to absolute perfection. In reaching God, he believes in mixing intuitive knowledge, innate self-evident awareness and rational reasoning: "Now it is clear with the same natural light that the active cause and the total cause must contain reality at least as much as its effect, because where does the effect get its reality, except from the cause? If the cause does not have the reality in itself, how is it possible to transfer it to the effect? (Descartes, 1990, 42: 36-33).¹ In discussing the existence of material objects and the real contradiction between the soul and the human body, he repeatedly talks about the existence of an end in nature (ibid: 110), which clearly shows that every part of nature is created for a specific purpose.

If somewhere it was deduced that Descartes denies the existence of an end in nature or metaphysics, it means that we cannot be surrounded by all the real ends and purposes of God, not in the sense that it is thought that God is omniscient, nature is useless and He created without purpose (ibid: 110). Therefore, it means that we are not able to discover God's intention and purpose in the creation of a certain being or a certain group of beings, and there is a difference between our inability to perceive

something and its non-existence (Adam Al-Wijdān lā Yadullu alā Adam al-Wujūd). Therefore, the it does not mean that he denies the end, because God's omniscience, as well as being perfect and wise - which Descartes also believes in - requires that God's actions are not without an end and purpose. An action without end is intended to cancel and is not compatible with God's attributes of absolute perfection and wisdom.²

2-2- The ability to perceive the purpose of divine actions

Although Descartes accepted the principle of purposefulness, he considered it impossible to reach the ultimate cause in divine actions and emphasized this matter in the materials quoted from him (see: Descartes, 1990: 75; Foroughi, 1965, 1: 172, 159). In discussing the purposefulness of divine actions, Descartes' explanation is that "God's purposes are hidden from us" (Kenny, 1987: 84). If we consider a cause as the ultimate cause of creation, this is considered a kind of analogy with the soul. In other words, the ultimate causes that we attribute to creation are all analogies to ourselves, and we should not compare God's work to ourselves. In fact, our thinking is unable to understand why God created the universe and what He means by these events (Foroughi, 1965, 1: 172). Therefore, it is not possible to express an opinion and draw a goal about God's goal in actions.

Descartes believes that "if my intellect is unable to understand the purposes of God's actions, I should not be surprised that I may (in experience) come across many other examples that I do not know their God. For what and how He created. I will have no reason to doubt the existence of God. Because after realizing that my nature is extremely limited, and conversely,

1. Ranjbar Haghighi, 2006.

2. See Soleimani et al, 2016.

God's nature is vast, unencompassable and infinite, I can easily find out that God is capable of infinite things whose causes are beyond the reach of my knowledge" (Descartes, 1990: 75). It seems that this reason is enough for him to conclude that the awareness of the cause (e.g. ultimate) regarding physical or natural objects has no useful application (at least for him personally). Therefore, trying to deeply understand the complex and impenetrable symptoms of God and trying to discover, he considered it a kind of arrogance that was beyond his power and as if it was useless (see: Descartes, 1990: 75). What seems prominent in Descartes' opinion is the impossibility of achieving the goal of creation by humans, which is probably mentioned in his words as well as the words and analyzes attributed and related to him.

3- Analysis and review of Descartes' point of view

In the analysis of Descartes' point of view, the extent of the influence of the church's teachings on his ideas will be examined and then based on the Qur'anic teachings, it will be criticized and answered.

3-1- Catholic Christianity's approach to the idea of the purposefulness of divine actions

A noteworthy point in the field of thinking of thinkers in epistemological teachings, including the purposefulness of divine actions, is the possibility of the influence of the basis and religious thought in their philosophical opinions, "All people work on their forms" (Isrā': 84). Because the way of religious thinking and the type of chosen religion play an important role in guiding ideas.

As for Descartes' point of view, the issue that can be raised is the possibility of the effect of skeptical thinking as an obstacle to accepting the ultimate cause in God's actions. Because he

clearly raises his doubt and ambiguity regarding the ultimate cause and considers it to be defensible due to the lack of human presence in God's decision and will, save for factors such as: the opinions of Tycho Brahe, Koepler, Copernicus, Galileo, about delegation, printing industry, etc., the conquest of Constantinople, the emergence of new philosophical schools such as: the experimental philosophy of Francis Bacon (Descartes, 1990: 3-4) which it has been mentioned in the creation and calendar of Descartes' type of thinking. Another point about his views is his type of religious orientation; Catholic Christian tendency or not (Descartes: 2009)) can be influential in motivating, pushing, and creating his insight regarding the impossibility of knowing the ultimate cause of divine actions.

2-3- The role of Catholic Christianity¹

The heads of this school believe that Catholic priests are the true representatives of God on earth, and the Pope is at the head of these authorities while other people are His representatives (Van Vorst, 2004: 139). They believe in original sin, baptism, sacrifice, confession to the priest. The priests of this sect do not marry (Zibaeinejad, 2004: 247). This group believes in the Trinity; That is, there are God the Father, God the Son, and the Holy Spirit, and although they consider them to be three. They believe that they are one. They also believe that the Pope is free from error (ibid, 245). The religious sources of Catholics include such things as: 1. Holy book 2. Three universal creeds 3. Opinions and resolutions of the Council of Trent (1564 AD) 4. Confession about faith in Trinity (1564 AD) 5. Roman questions and answers (1566 AD) 6. The

1. It is one of the three prominent sects in Christianity, meaning authentic, comprehensive, far-sighted, free, from the Greek root "Katholikos" which implies "related to the whole" and "comprehensive" (Graidī, 1998: 38).

opinions and approvals of the Vatican Council (1870 AD) (ibid. 247).

According to the investigation, concepts such as general resurrection, physical resurrection, and purgatory world (Thiessen, nd: 325) have been proposed and explained in the literature of the Catholic Church. But in the context of the creation of man and its purpose, no material was found in the existing four gospels, although in the Torah, for two reasons of showing God's glory (Thiessen, nd: 115) and finding His glory (ibid) are mentioned as the reason for the creation of man.

Descartes considered himself a devout Catholic (Rome, 1992: 510), while Pascal considered him an atheist, saying about him: "I cannot forgive Descartes, for he tries in whole philosophy to separate himself from God. In his philosophy, he believed that God has no other use than to refer creation to Him (Descartes, 2009). Martin Shock believed in Descartes' atheism, and the Catholic Church denied Descartes' connection with Catholic Christianity in 1663 due to Descartes' corrupt beliefs. He burned all his works and ordered to prohibit their use (Edward C, nd: 16).

According to the opinion of thinkers such as Martin Heidegger, Descartes made a great effort to free humanity from the revealed truth of Christianity and the teachings of the Church (Ingraffia, 1995: 126). Such different theories in the field of Descartes's beliefs can reflect his thought process, i.e. belief in the purposefulness of creation or not. So, any approach to the above theories will require accepting a certain vote in his opinions and thoughts.

Based on the above and with the issue of the present research, Descartes believes:

"I understand that I should not be surprised by God's actions because I cannot explain them. I should not doubt his existence just because I understand that sometimes I cannot understand

why or How did he make something? I know that my nature is weak and limited, and that God is limitless, incomprehensible, and infinite. So, I can infer that He can do countless things, the reasons for which are unknown to me. Accordingly, I consider the usual method of explaining everything according to its purpose in physics to be useless, because I know that it is foolish for me to discover God's purposes from creation. So, I cannot discover his purposes with my own limitations." (wright.edu/cola/descartes/meditation3)

From Descartes' point of view, God is not the guarantor of discovering or showing the truth, but it is man who understands, discovers, and produces the truth with the power of his own independent reason (Lovitt, 1977: xxv-xxvi). It seems that in some cases Descartes is a Christian, a Catholic who break the norms. Although he has accepted the teachings of the Bible, the mere fact that the Bible is holy was not the reason for his acceptance of its teachings. He rejected everything he had doubts about in his beliefs and accepted everything he found based on reason. One of these topics is the discussion of the purposefulness of divine actions.

He accepted that the world has a creator and this creator is ultimately perfection, but because he could not understand the purpose of beings from an intellectual point of view, he considered the matter to be in doubt and for reasons such as; Man's weakness in understanding the divine actions and the unlimitedness of the divine essence has made the knowledge of the divine actions impossible. This matter is based on the belief of Catholic Christians (based on the fact that God created everything and guides it by his own hand, so everything is for a purpose). It is created but we do not understand the science of creation (Akin: 2004).

3-3- Analyzing the purposefulness of divine actions in the Bible

In the study of the Bible, there is a point of view about the purpose of divine actions, which is that God created everything with a purpose, but whether the purpose of divine actions can be understood by humans or not? Two views are presented in the Bible:

The first view is that God did not want man to be aware of God and His actions; "The wise God did not think it good for man to know him and his actions with his logic and wisdom" (Sayar, 2008, First Letter/Part 21)¹. Found elsewhere: "God has prepared things for his friends that no human has ever seen, heard, or thought of" (Ibid, First Letter/Part 6). In one case, we read: "People invent stupid ideas about God and His will. Therefore, their ignorant minds have become dark and confused" (ibid: Part 21).

The second view believes that God, according to Christians, God the Son, Jesus (as) expresses the understanding of his actions. Therefore, it is possible to understand the purpose of God's actions or to ask him to grant understanding to man: "No one can understand the thoughts and plans of God except the Spirit of God...Thus the Holy Spirit tells us these truths, but an unbeliever is not able to understand the thoughts and secrets of God" (Ibid: Letter I/Parts 9 and 14). Or we read: "We constantly pray and ask God to help you to find out His will and give you wisdom to understand the purpose of His spiritual affairs" (Ibid.: First Letter/Part 9).

Somewhere in the explanation of some final examples, it is considered as follows: "Everything that is in heaven and on earth, visible and invisible, was created by Christ, and He is the visible face of the invisible God. He created the world, the spiritual world with their rulers and

thrones. Their commanders and elders were all created by Christ and the goal of all creatures is for His glory" (ibid: Part 16); "God's wisdom is great and His understanding of our needs is great.... God's great plan from the very beginning was to choose us to become His" (Ibid: Part 11); "But if anyone among you seeks wisdom and understanding to understand God's will and desire for creation, he should pray and ask God; Because God bestows wisdom and understanding on whomever He wills" (Ibid: Part 5). According to such themes mentioned in the Bible, it seems that the purposefulness of divine actions is accepted from the point of view of the Bible, although there is a difference in human understanding of the purposefulness of divine actions. Therefore, the purposefulness of divine actions in the Holy Bible is accepted.

3-4- The purposefulness of divine actions in the Catholic School

Catholic Christians have a deep belief in the Bible and consider it to be from God and believe in everything that is contained in it. Based on this, it can be said that Catholics believe in the purposefulness of divine actions, but in examining their belief in the purposefulness of creation, it can be said that they believe that God the Father created the heavens and the earth and the purpose of that is the glory of God the Son of Christ. They believe that God's beloved son is everything and everything was created through him and for him; The purpose of his creation is his actions, his actions have an end, and the end is his essence, and everything was created for his essence. According to his belief, the end of the world is that which was created for the glory of God.²

The First Vatican Council explains that the true God, from his goodness and supreme

1. The first letter of Paul to the Christians of Corinth, the part of Christ, the wisdom and power of God.

2. See: Kung, History of the Catholic Church, Hassan Ghanbari, 2005: 61 and Graidi, Christianity and Heresies, Abdur Rahim Soleimani Ardestani, 2005: 38.

power, created not to increase His happiness and perfection, but for perfection with the absolute freedom of creatures. So the ultimate goal of creatures and its ultimate cause is that God, Who is the Creator of everything, has willed that all will eventually become one and enter into the essence of God. They believe that God created the world on the basis of wisdom and willed that creatures share in His existence, wisdom, and goodness. God exists in the essence of the creatures He creates, and says about humans: "We live and move and have Our existence in him." God created creatures for an ultimate purpose and protects them so that they reach their ultimate goal. The world is in a state of travel and is moving towards the ultimate perfection that God has destined for it. God created and protects all things by His providence and He has set a final goal for everything, even for things that do not yet exist. (See: Tawfighi, Hossein, 2005: 197; Van Vorst, 2004: 139)

According to Catholic Christians, God with unlimited power can always create something better, but with infinite wisdom and goodness He freely willed to create the world in a state of "journey towards its ultimate perfection". In God's plan, this process of becoming is the appearance of certain beings and the disappearance of others. The existence of the more complete alongside the forces of perfection, both constructive and destructive, of nature. (See Zibaiejad, 2005: 245-247; Bostani: 2005: 247) God is not the cause of evil in any way, directly or indirectly, but he allows evil to exist because he respects the freedom of his creatures and wants them to choose evil or good by themselves. His methods of providence are often unknown to us. Only when our relative knowledge ceases (to see God face to face), will we fully know the ways in which God has

guided His creation and this is the reason for the creation of the heavens and the earth.¹

According to the themes explained in the Catholic religion, it can be said that the Catholic school regards the purposefulness of divine actions as the purpose of creation, and considers the creation of every creature to have a purpose that can be recognized. Therefore, the creation of everything with a purpose indicates that this school has not only accepted the purposefulness of divine actions, but also considers these goals to be knowable. Descartes's views on the purposefulness of divine actions are not compatible with Catholicism, because there is a clear difference of opinion in the possibility of knowing the ultimate cause with the above school, and he ruled out the possibility of knowing the ultimate cause in divine actions, unlike the Catholic religion.

4- Criticizing and reviewing Descartes' opinions based on extra-religious bases

Regarding the examination of Descartes' point of view, several extra-religious bases can be found;

a. doubt (Cartesian doubt); Any belief about which there is no absolute certainty is considered a fallacy. The method of doubt requires that we assume all our previous beliefs to be false and believe only in something that we are absolutely sure of. So, the slightest doubt about its correctness is enough to set it aside. One of the things that distinguished the rationalist Descartes from the empiricists is his emphasis on the degree of fallibility and unreliability of the senses as the source of awareness of the world (see Mokhber, 2017).

b. dualism; Descartes' belief that he can be sure of his existence as a thinker more than a being with a body indicates the separation of mind and body. The mind or soul is the real

1. vatican.va/archive/ccc_css/archive/catechism/p1s2c1p4.htm

Descartes or anyone else whose body may or may not exist. The mind can survive the destruction of the body. This decisive separation between mind and body or soul and body is known as Cartesian dualism (see: Olya, 2003).

c. Cartesian circle; A title that is sometimes referred to a problem in Descartes' thought system. Therefore, clear and distinct ideas are reliable sources of knowledge that a benevolent God who does not deceive people, bestows them; But God's existence is proven only by relying on the knowledge obtained from clear and distinct ideas (see: Alam, nd). In discussing nature's finality, Descartes believes that it is wrong to say that the soul leaving the body causes death, but on the contrary, death causes the soul to leave the body, and the cause of death is the corruption of the body (Foroughi, 1963, 1: 163).

To criticize such bases, it seems that the method of systematic doubt incites doubts about anything that can be doubted, but the reality is something else. In this regard, Descartes does not doubt that the meanings he intends from the words are the ones he had in mind at the last time he used those words. However, in Descartes' opinion, this is not a serious problem, and Cartesian doubt remains a new form of skepticism. Regarding the second basis, one of the most serious problems that this theory gives rise to is the explanation of the meaning that interaction between an immaterial mind and a material body is possible. So it seems to be a form of Monotheism, i.e. a theory that says it has only one type of essence, in comparison with the dualism theory. It is more realistic, and in the third basis, Descartes is caught in the circle (see: Kazemnejad Vaqfi, 2011).

To examine this statement, the question that may be raised is whether the cause of the soul's liberation from the body and what is the soul's next destination? Is the departure of the soul from the body without human knowledge of the

main purpose and to what extent is the final reference of the soul believable and convincing for the audience?" (Does anyone has doubt on Allah, Who is the Creator of the Heavens and the Earth?)" (Ibrahim: 10)¹. Human sound intellect will naturally realize the existence of many natural and unnatural causes by considering the various events around him and also by realizing the cause of other side phenomena. Now, such causes are accessible through rational exploration, or human minds have not yet reached it. However, the blocking of science in this area and the impossibility of knowing the ultimate cause is not something that human rational powers can easily accept and become indifferent to (see Nūr: 61²).

Therefore, human reason is always confident in the existence of the law of cause and effect throughout the world, and considers this to be applicable in various fields, including the end of the world. The extensive effort of thinkers to discover hidden and invisible causes is a witness to the truth of this matter (See Qāf: 6³). Therefore, the impossibility of knowing the ultimate cause is against reason and is in clear contradiction with the axioms and certain things of human rational powers and the way of thinking. In addition, philosophers have never denied the purpose of beings and the world of existence, but they have considered the purpose and the final cause as one of the pillars of the origin of all actions and works in the world of existence. According to them, even creatures without consciousness have goal in their actions (see: Khademi, 1994: 54; Asrā': 44⁴).

Mullah Sadra, by proposing this problem, how can God, even though He has no intention towards possibilities, yet all possibilities have

1. أَفَبِي اللَّهِ شَكُّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ

2. يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

3. أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

4. وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ.

arisen as a result of planning and decrees? He believes that although God does not have an ultimate cause in His actions (the subject does not have an end other than His essence) and He does not perform His actions for the sake of known or unknown interests and benefits on our behalf (our ignorance in the subject of the interests of God's actions is greater than what we know), God Almighty is the essence from Whom things are not issued except in the best and most complete possible way. All the actions issued by Him have interests (purposeful actions), but some are necessary and some are unnecessary (from the point of view of humans). In any case, God is aware of all open and hidden matters (Sadruddin Shirazi, 1999: 142-143).

5- Criticizing and reviewing Descartes' opinions based on inter-religious bases

Regardless of the rational criticism of the view that believes that the ultimate cause cannot be known, through looking inside the religion and by referring to the original religious teachings, we are faced with many cases that explicitly or sarcastically, in addition to assuming the ultimate cause, explain its examples as well;

5-1- The purpose of divine actions from the Islamic point of view

It seems that the discourse of lack of knowledge regarding the purpose of divine actions is debatable, at least in Islamic religion, and the position of Islamic teachings regarding this issue is clear. Study of the purposefulness of divine actions in Islam depends on the examination of verses and hadiths;

5-1-1- Qur'anic opinion

5-1-1-1- Purposefulness of creation

In the Qur'an, Almighty God clearly considers the creation of the world to have a purpose and far from nullity;

a. Creation is not void; “And We created not the heaven and the earth and all that is between

them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!” (Sād: 27) This reasoning is through the ends, because if the creation of the heavens and the earth and what is between them (even though they are created things and temporary ones, they come into existence one after the other, and become mortal), does not lead to a permanent and fixed end, it will be void. Void, which means anything that does not have an end, is impossible to be realized and exist outside. In addition, it is impossible to issue such a creation from a Wise Creator, and there is no question about the creator being wise (Tabātabā'ī, 1995, 17: 196).

b. Creation is not a toy; “We created not the heaven and the earth and all that is between them in play” (Anbīyā': 16; Dokhān: 38). Since other verses reflected the fact that the unbelieving oppressors did not have a purpose for their creation other than pleasure and drink, and in fact they thought the world was purposeless, the Holy Qur'an refuted this way of thinking. It proved the existence of a valuable purpose for the creation of the whole world, especially humans (Makaram Shirazi, 1995, 13: 369).

c. The truth of creation; In some cases, this creation is considered as a matter of truth: “They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.” (Ahqāf: 30) The origin of creation reminds us that We did not create the heavens and the earth and what is between them except with truth, referring to the fact that something in vain is outside of Our holy area. What is created is true, right, and stable, and its existence in the world system is necessary and true. For everything from the parts of the world, as well as for the whole world and the social body, there is a certain period, which is in the world of justice. It is divine and is

determined in the reserved tablet that after a certain period it will be suspended and dissolved (Banouye Isfahani, 1982: 13: 120).

In other verses, some goals are also exemplified, such as creation of the world for man, increasing human knowledge, and Resurrection and Justice, which are clearly. These verses clearly mention the creation of the world.

5-1-1-2- Creation of the world for man; "Who hath appointed the earth a resting-place for you, and the sky a canopy..." (Baqarah: 22). Ibn Bābiwayh narrated in his chain of narrations from Imam Hasan Askarī (as): "Imam Zain al-Ābidīn (as) said regarding the verse: 'God made the earth compatible with human nature. He made it suitable for humans' bodies so that it is not too hot to burn, not too cold and dry to freeze...' (Boroujerdī, 1987, 1: 121).

5-1-1-3- Increasing human knowledge; "Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge" (Talāq: 12)," meaning that should be aware of the fact that knowledge of God Almighty is over all things, whether it be pre-existence or after. It surrounds all details and generalities, without change or difference (Sharif Lāhījī, 1994, 4: 508).

5-1-1-4- Resurrection and Justice; "And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned. And they will not be wronged" (Jāthīyah: 22). The fact that creatures are truth requires the existence of other world beyond this world, in where beings will become immortal. The justice of the creation also requires that every soul be given the reward it deserves; the good deed be given a good reward, and the evil deed be given a bad reward. Since this world does not have the

capacity for such a reward, it must be in another world (Tabātabā'ī, 1995, 18: 262).

In addition to these points, there are many other verses that indicate the purposefulness of the world of creation and the reasons for the creation of man have been discussed there. They criticized the view that creation has no purpose: "Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?" (Mu'minūn: 115). In some cases, the reasons of the creation are mentioned, such as; A. Testing: "Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving" (Mulk: 2), B. Worshiping: "I created the jinn and humankind only that they might worship Me" (Dhāriyāt: 56), C. Mercy: "Save him on whom thy Lord hath mercy; and for that He did create them" (Hūd: 119), D. Divine meeting: "Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence)" (Inshiqāq: 6), "Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning" (Baqarah: 156).

5-1-2- Narrative view

In narrations, we see several contents that not only consider the purpose of Divine actions as necessary, but also explain goals for creating man, such as: worship and obedience, revealing power and obliging obedience, bringing benefits, and guiding to the blessing.

5-1-2-1- In some narrations, the existence of a purpose for human creation is generally mentioned; The Messenger of God (PBUH) said: "Act as all human beings are prepared for the purpose for which they were created" (Majlisī, 1403 AH, 67: 119).

2-5-1-2- In some narrations, the necessity of having a special purpose for creation is mentioned; In another hadith, Imam Sadiq (as) answered the question about the reason for creation, saying: "God, the Blessed and Exalted,

did not create His creatures in vain and did not leave them carelessly, but He created them in order to reveal His power and make them responsible for Him. He created obedience (to His commands) so that they may gain the pleasure of God (and be promoted to high positions). He did not create them for the sake of gaining benefits for Himself and to ward off harm and loss from Himself, but He created them to give them benefit and guide them to eternal blessings” (Ibn Bābiwayh, 1425 AH, 1:13). Also, Ibn Abi 'Umayr quoted from Imam Musa al-Kazim (as) who said: “Allah, the Greatest, created the jinn and mankind so that they worship and obey Him, not that they disobey Him. This is what He says: ‘And we created the jinn and the human being only for worshiping’ (Dhārīyāt: 56). Since He created them for obedience, He has made the path easy and smooth for them to reach this goal...” (Qumī, nd, 8: 747). According to the mentioned verses and traditions, it can be said that based on religious teachings, Islam clearly accepts the finality and purposefulness of God's actions and assigns a purpose to everything created and every God's action.

In the discussion of the purposefulness of Divine actions and regarding the finality of creation, several reasons have been mentioned; Things like: power, wisdom, goodness, mercy, grace, love, love for nature, will, knowledge and care, knowledge, the existence of a human being or a perfect human being, and the essence of the Almighty. The formers mention the essential attributes of the Almighty as the ultimate cause of creation. The latter cases but consider knowledge and the essence of the Almighty God, which all return to the essence of the Almighty (see: Farsi Nejad, 2016: 106). Accordingly, these indicate to the fact that the purposefulness of Divine actions is generally accepted, and in addition to the discussion on proving the purposefulness of divine actions by

accepting and stating the evidence of the purposefulness of divine actions, it is also proved in confirmation. However, in the adaptation and explanation of Descartes' words, it seems that religious and sectarian thought could not have an effect on his constructive rationalism. His philosophical opinions are independent and separate from his religious beliefs. It seems that rational beliefs are different from his religious beliefs as they could be separated from each other.

Conclusion

The goal is defined as the intention and purpose. It is also called the final goal, which means the result and effect of something and the purpose and benefit, which is sometimes used in religious teachings regarding the actions of God Almighty. Purposefulness in René Descartes' point of view is discussed and explained in two aspects: the principle of the purposefulness of Divine actions and the possibility of knowing the ultimate cause. He accepts and confirms the principle of Purposefulness of Divine actions, while regarding the possibility of knowing the ultimate cause, he believes that it's impossible to access it due to the limitations of man, as if he considered reaching the purposefulness of creation to be beyond the reach of human minds, thoughts, and ideas. Reviewing and criticizing this idea, based on external and internal (Islamic) religious foundations, this research proves that not only Divine actions have special goals, but also in religious teachings (based on verses and traditions) many cases of these goals are clearly mentioned which are necessary for it, requiring the knowledge for the ultimate causes. Therefore, such evidences and documents, contrary to the opinions transmitted from Descartes, indicate to the possibility of knowing the purposefulness of divine actions.

References

- The Holy Qur'an.
- Ibn Bābiwayh (Sheikh Sadūq). Muhammad Ibn Ali (1425 AH). *Ilal al-Sharā'ī*. Qom: Al-Haidariya Library.
- Ibn Duraid, Muhammad bin Hassan (1988). *Jumharat al-Lughah*. Beirut: Dar al-'Ilm lil Malā'in.
- Ibn Sīnā, Hussein bin Abdullah (1996). *Ishārāt*, Qom: Al-Balāqa Publications.
- Abu Jaib, Sa'dī (1408 AH). *Al-Qāmūs al-Fiqhī Lughatan wa Istilāhan*. Damascus: Dar al-Fikr.
- Aburayān, Muhammad Ali (1993). *The basics of the Ishrāq philosophy from the point of view of Sohrawardi*. Tehran: Shahid Beheshti University.
- Ismail Sini, Mahmud (1414 AH). *Al-Miknaz al-Arabī al-Mu'āsir*. Beirut: Lebanon Publishing House.
- Association of Cultural Works and Monuments (2008). *Atharafarinan*, Tehran: Atharafarinan Research Project.
- Ashtiani, Seyed Jalaluddin (2002). *Description of Zād al-Musāfir*. Qom: Islamic Propagating Office.
- Augustine (2010). *God's City* [translated by Hossein Tawfighi.] Qom: Publications of the University of Islamic Religions and Schools.
- Augustine (2000). *Confessions* [translated by Sayeh Meithami.] Tehran: Sohrwardi Research and Publishing Office.
- Boroujerdī, Sayed Mohammad Ibrahim (1997). *Comprehensive Interpretation*. Tehran: Sadr Publications.
- Bostani, Fu'ad Afram (1996). *Abjad Alphabet Dictionary*. Tehran: Islami.
- Tawfighi, Hossein (2008). *Familiarity with Major Religions*. Tehran: Taha Cultural Institute.
- Tahānawī, Muhammad Ali bin Ali (1996 AD). *Kashāf Istilāhāt al-Funūn wal-'Ulūm*. Beirut: Lebanon Publishing House.
- Thiessen, Henry (nd). *Christian Theology* [Translated by Michaelian.] Np: Eternal Life Publications.
- Juhāmī, Jirār (1998). *Mawsū'a Mustalahāt al-Falsafa 'Inda al-Arab*. Beirut: Lebanon Publishing House.
- Hosseini Shahrudi, Seyed Morteza; Darabi, Kawkab (2016). "The Philosophical Answers of Mulla Sadra and Augustine to the Problem of Evil", *Comparative Theology*, 7(15): 1-14.
- Hosseini Ardakani, Ahmad bin Muhammad (1996). *Mir'āt al-Akwān* (the explanation of Hidāya of Mulla Sadr Shirazi). Tehran: Mirāth-e Maktūb.
- Khademi, 'Ain Allah (1994). "Comparison of the opinions of theologians and philosophers on the purpose of God's actions". *Kayhān-e Andīshe* 54: 159-168.
- Descartes, Rene (1990). *Reflections on the First Philosophy* [translated by Ahmad Ahmadi.] Tehran: Academic Publishing Center.
- Dinani (1987). *The Radius of Thought and Intuition of Sohrawardi's Philosophy*. Tehran: Tehran Wisdom and Philosophy Association.
- Dinani (2006). *The Story of Philosophical Thought in the Islamic World*. Tehran: New Design.
- Russell, Bertrand (1974). *History of Western Philosophy* [translated by Najaf Daryabandari.] Tehran: Pocket Books Publications Company.
- Rāghib Isfahānī, Hossein (1412 AH). *Al-Mufradāt fī Gharīb al-Qur'an*. Damascus; Beirut: Dar al-'Ilm; Dar al-Shāmiya.
- Ramin, Farah (2011). "Relationship and distinction between the argument of order and the ultimate argument and the best system of existence". *Comparative Theology* 2(5): 93-108.
- Ranjbar Haghghi, Ali (2006). "The purposefulness of existence and man in the fields of knowledge". *Ma'rifat* 101: 32-48.
- Zenouzi, Abdullah (2002). *Luma'āt Ilāhiya*. Tehran: Research Institute of Hekmat and Philosophy of Iran.
- Zibayinejad, Mohammad Reza (2005). *Comparative Christianity*. Tehran: Soroush.
- Sajjadi, Seyed Ja'far (2000). *Mulla Sadra's Dictionary of Philosophical Terms*. Tehran: Ministry of Culture and Islamic Guidance.
- Sajjadi, Seyed Ja'far (1994). *Islamic Teachings Dictionary*. Tehran: Tehran University Press.
- Soleimani, Mehdi; Khormoji Melayousefi, Majid; Ali, Sedaqat (2016). "Critical examination of Descartes' view on non-finality in physics". *Philosophical Reflections* 16: 117-85.
- Sayar, Pirouz (2008). *Bible: New Testament (New Testament based on the Jerusalem Bible)*. Tehran: Ney Publishing.
- Shujaei, Ahmed (2019). "The purposefulness of divine actions from the point of view of Islamic theologians". *Shiite Comparative Theology Journal* 1: 207-231.
- Sharif Lāhijī, Muhammad bin Ali (1994). *The Commentary of Sharif Lāhijī*. Tehran: Dad Publishing Office.
- Sheikh Ishrāq, Yahya bin Habash (2009). *Al-Talwihāt al-Lawhiya wal-'Arshīya*. Tehran: Research Institute of Hekmat and Philosophy of Iran.
- Sāhib, Ismail bin 'Abbād (1414 AH). *Al-Muhīt fī al-Lughah*. Beirut: Ālam al-Kitāb.
- Sadrudin Shirazi, Muhammad (1313 AH). *Sharh li Hidāyat al-Athīra*. Np.
- Sadrudin Shirazi, Muhammad (1975). *Al-Mabda' wal-Ma'ād* [introduction and correction by Seyyed Jalaluddin Ashtiani.] Tehran: np.
- Sadrudin Shirazi, Muhammad (1982). *Interpretation of the Holy Qur'an* [Corrected by Mohammad Khajawi.] Qom: Bidar.
- Sadrudin Shirazi, Muhammad (1984). *Mafātih al-Ghaib*. Tehran: Movla Publications.
- Sadrudin Shirazi, Muhammad (1984-A). *Asrār Āyāt* [translated by Mohammad Khajawi.] Tehran: Institute of Cultural Studies and Research.
- Sadrudin Shirazi, Muhammad (1987). *Tafsir of the Holy Qur'an*. Qom: Bidar Publications.
- Sadrudin Shirazi, Muhammad (1988). *Sharh Usūl Kāfi* [translated by Mohammad Khajawi.] Tehran: Institute of Cultural Studies and Research.
- Sadrudin Shirazi, Muhammad (1999). *Answers to Questions* [edited and research by Dr. Abdullah Shakiba.] Tehran: Sadra Islamic Wisdom Foundation.
- Sadrudin Shirazi, Muhammad (2003). *Commentary on the Theology of Shifā'* [edited by Najafqoli Habibi]

- according to Sayed Mohammad Khamenei.] Tehran: Sadra Islamic Wisdom Foundation.
- Sadrudin Shirazi, Muhammad (1408 AH). *Risālat Hudūth al-‘Ālam* [Translated and corrected by Mohammad Khajawi.] Tehran: Movla Publications.
- Sadrudin Shirazi, Muhammad (1419 AH). *Al-Hikmat al-Muta‘ālīya*. Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Sadrudin Shirazi, Mohammad (1990). *Al-Hikmat al-Muta‘ālīya*. Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Saliba, Jamil; Sanei Dareh Bidi, Manouchehr (2007). *Philosophical Dictionary*. Tehran: Hekmat Publications.
- Tabātabāī, Sayed Mohammad Hossein (1995). *Al-Mīzan fī Tafṣīr al-Qur'an* [translated by Seyyed Mohammad Baqir Mousavi Hamedani.] Qom: Islamic Publications Office of the Qom Seminary Society of Teachers.
- Tabātabāī, Sayed Mohammad Hossein (2014). *Commentary on Al-Nihāya* [Correction of Gholamreza Fayazi.] Qom: Publications of Imam Khomeini Educational and Research Institute.
- 'Ālim, 'Abdur Rahman (nd). *History of Western Political Philosophy*. Tehran: Ministry of Foreign Affairs.
- Aruti Mowafaq, Akbar; Asadi, Abulqasem (2006). "The better system from the point of view of Leibniz and Avicenna", *Shiraz University, Religious Thought Quarterly*, 21: 51-72.
- Olya, Masoud (2003). *Translation of Classical Works of Philosophy*. Tehran: Qoqnoos.
- Farsinejad, Alireza (2016). "The purposefulness of creation from the perspective of the Holy Qur'an and the sublime wisdom". *Bi-quarterly journal of Intellect and Religion* 15: 91-120.
- Fakhri, Majed (1993). *The Course of Philosophy in the Islamic World* [Translated by Nasrullah Pourjavadi.] Tehran: Academic Publishing Center.
- Foroughi, Mohammad Ali (1965). *The Course of Wisdom in Europe* (similar to the translation of Descartes' speech). Tehran: Tehran Mosavar.
- Fayoumi, Ahmad bin Muhammad (1414 AH). *Al-Misbāh al-Munīr fī Gharīb al-Sharh al-Kabīr lil al-Rāfi'i*. Qom: Dar al-Hajra Institute.
- Ghaemini, Alireza (2008). *Better System in the Thought of Islamic Wises and Leibniz*. Qom: Tebyan Cultural and Information Institute.
- Qurashī, Ali Akbar (1992). *Qur'an Dictionary*. Tehran: Dar al-Ketab al-Islamiya.
- Qumī, Abbas (nd). *Safīnat al-Bihār*. Tehran: Osveh.
- Carbon, Henry (1982). *Mulla Sadra; Great Islamic Philosopher and Thinker* [Translated by Zabihullah Mansouri.] Np: Javidan Publications.
- Kong, Hans (2005). *History of the Catholic Church* [Translated by Hassan Ghanbari.] Qom: Religions.
- Kazem Nejad Vaqfi, Shahram (2012). *The Thought and Theories of Rene Descartes, the French Philosopher Descartes; in the Dilemma of Doubt and Certainty; elixir management information website*; <http://shvaghefi.blogfa.com/post/37>
- Grady, Javan, O (1998). *Christianity and Heresies*. Abdur Rahim Soleimani Ardestani. Qom: Taha.
- Lahiji, Abdul Razzaq bin Ali (2004). *Gohar-e Morad*. Tehran: Sayeh Publications.
- Majlisī, Muhammad Baqir bin Muhammad Taqi (1403 AH). *Bihār al-'Anwār*. Beirut: Al-Wafā' Foundation.
- Mokhber, Abbas (1998). *Translation of Western Liberalism, Rise and Fall*. Tehran: Markaz.
69. Morteza Zubaydi, Muhammad bin Muhammad (1414 AH). *Tāj al-'Arūs, min Jawāhir al-Qāmūs*. Beirut: Dar al-Fikr.
- Misbah Yazdi, Mohammad Taghi (1999). *Teaching Philosophy*. Tehran: Islamic Propagation Organization. International Publishing Company.
- Makarem Shirazi, Nasser (1995). *The Commentary of Nemooneh*. Tehran: Dar al-Kutub al-Islamiya.
- Musa, Hussein Yusuf (1410 AH). *Al-Iḥṣān fī Fiqh al-Lugha*. Qom: Maktabat 'A'lām al-Islāmī.
- Mehna, Abdullah Ali (1413 AH). *Lisān al-Lisān: Tahdhīb Lisān al-Arab*. Beirut: Dar al-Kutub al-Ilmiya.
- Van Vorst, Robert E. (2005). *Christianity through the Texts* [Translated by Javad Baghbani and Abbas Rasulzadeh.] Qom: Institute of Imam Khomeini.
- Herawī, Muhammad bin Yusuf (1387). *Bahr al-Jawāhir* (encyclopedia of natural medicine). Qom: Jalaluddīn.
- Elahi Qomsha'i, Mehdi (2001). *Translation of the Qur'an (Elahi Qomshe'i)*. Qom: Fatima Al-Zahra Publications.
- Akin, Jimmy (2004). "Evolution and the Magisterium". *This Rock*. Archived from the original on 2007-08-04.
- Allen, Richard (2009). *Augustine and the Nature of Evil*, Harvard, Harvard University.
- Aquinas, Thomas (1992). "Summa Theologica", from *The Great Books of the Western World*, Mortimer, Adler (ed). Chicago: University of Chicago Press.
- Bruno, Leonard C. (2003). *Math and Mathematicians: The History of Math Discoveries Around the World*. Baker, Lawrence W. Detroit, Mich.: U X L. p. 99. ISBN 0-7876-3813-7. OCLC 41497065.
- Descartes, René (2009). *Encyclopædia Britannica. Encyclopædia Britannica 2009 Deluxe Edition*. Chicago: Encyclopædia Britannica.
- Edward C. Mendler (n.d). *False Truths: The Error of Relying on Authority*. <http://www.wright.edu/cola/descartes/meditation3.html>
Descartes original meditation 3 translation.
<https://www.porseman.com> Counseling and Response Department of Supreme Leader's Representative Office in the University:
- Ingraffia, Brian D (1995). *Postmodern theory and biblical theology: vanquishing God's shadow*.
- Kenny, Antony (1987). *Reason and Religion*. New York: Basil Blackwell.
- Lovitt, Tom (1977). *introduction to Martin Heidegger's The question concerning technology, and other essays*.
- Porter, Roy (1999). "The New Science". *The Greatest Benefit to Mankind: A Medical History of Humanity from Antiquity to the Present* (paperback edition, 135798642 ed.). Great Britain: Harper Collins. p. 217. ISBN 0-00-637454-9.
- Rome and the Counter-Reformation in Scandinavia (1992). *The Age of Gustavus Adolphus and Queen Christina of Sweden*.

نشریه علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

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

علی سعیدی

چکیده

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

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

واژه‌های کلیدی

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

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

نویسنده مسئول:

علی سعیدی

رایانامه: alisaeidi555@gmail.com

استناد به این مقاله:

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

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

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

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

Ali Saeedi

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

Correspondence

Ali Saeedi

Email: alisaeidi5555@gmail.com

How to cite

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

ABSTRACT

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

KEYWORDS

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

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

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

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

Introduction

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

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

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

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

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

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

The general purpose of Surah al-Baqarah

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

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

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

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

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

Content of Surah al-Baqarah

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

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

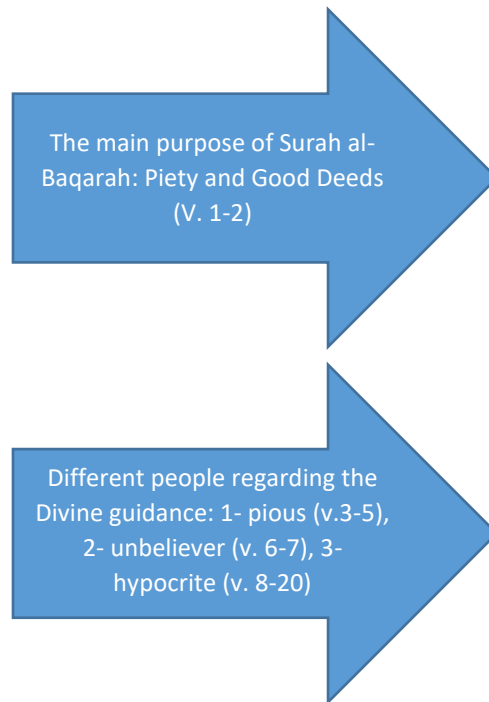
The description of the three sections is as follows: A- The importance and place of faith in human life: The first 39 verses of this Surah express the importance and place of faith in God and His servitude in the individual and social life of man. In this section, the following topics are discussed: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

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

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

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

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



Content diagram of Surah al-Baqarah

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

Diagram of segmentation of Surah al-Baqarah

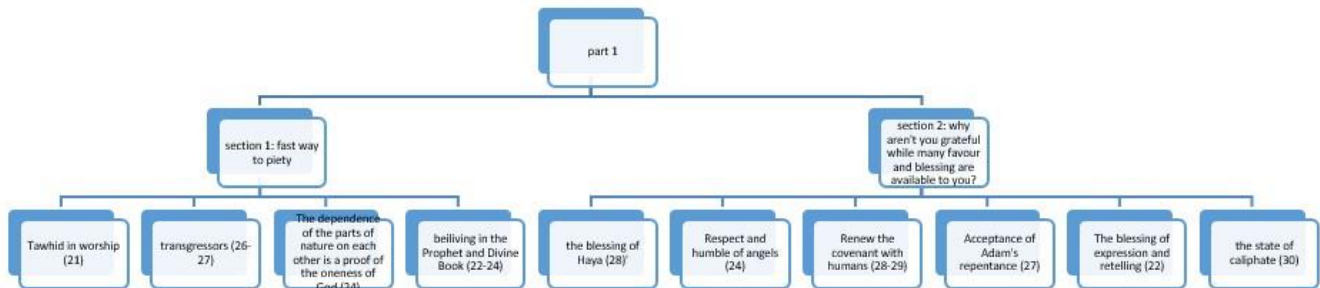


Diagram of part 1 of Surah Al-Baqarah

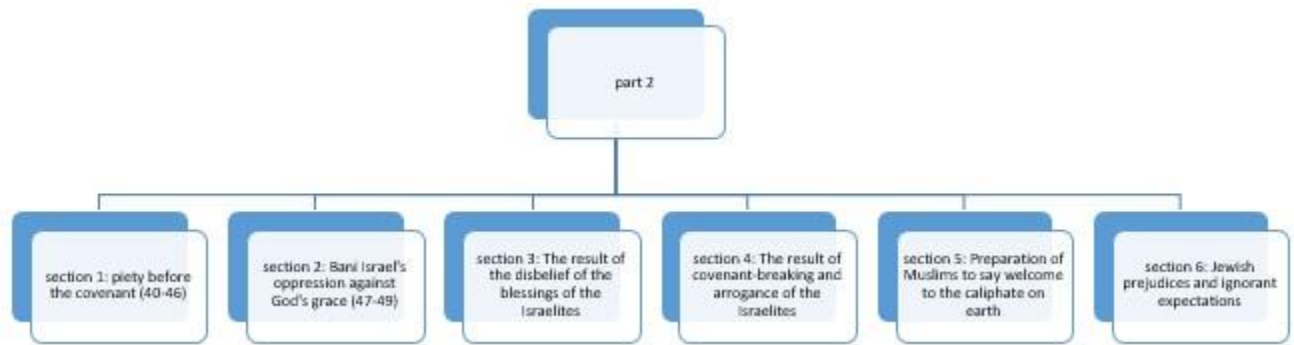


Diagram of the second part of Surah Al-Baqarah

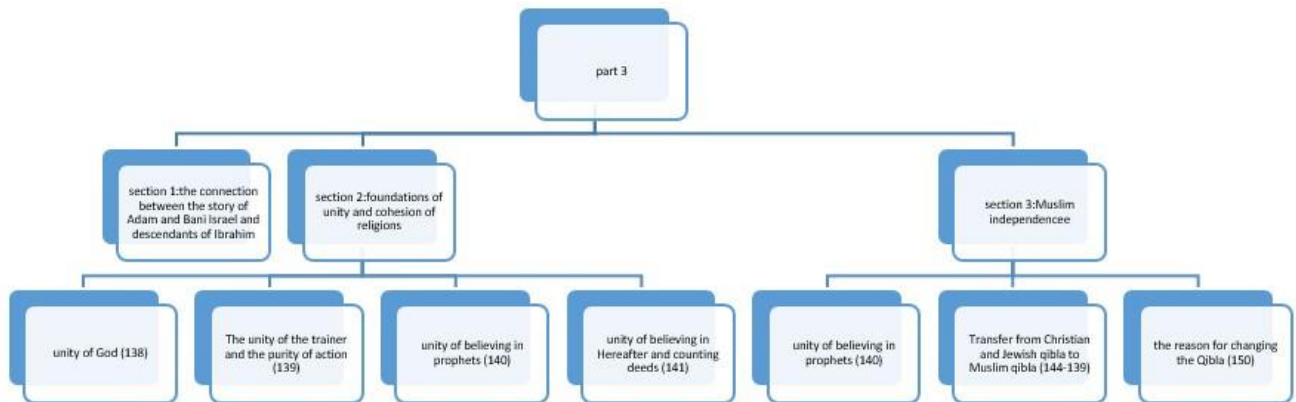


Diagram of part 3 of Surah Al-Baqarah

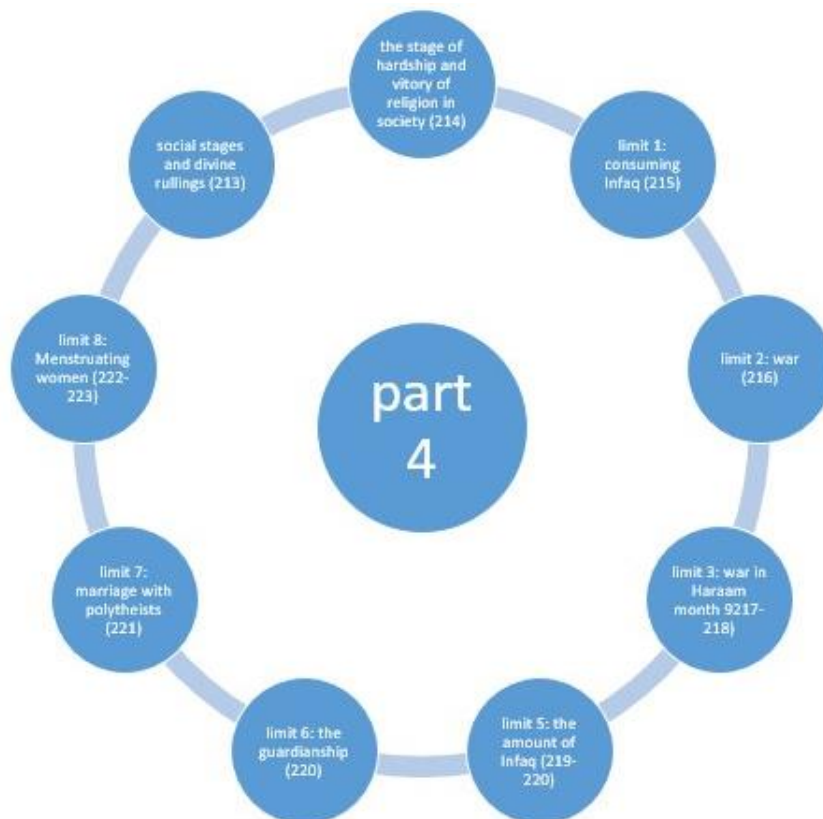


Diagram of part 4 of Surah Al-Baqarah

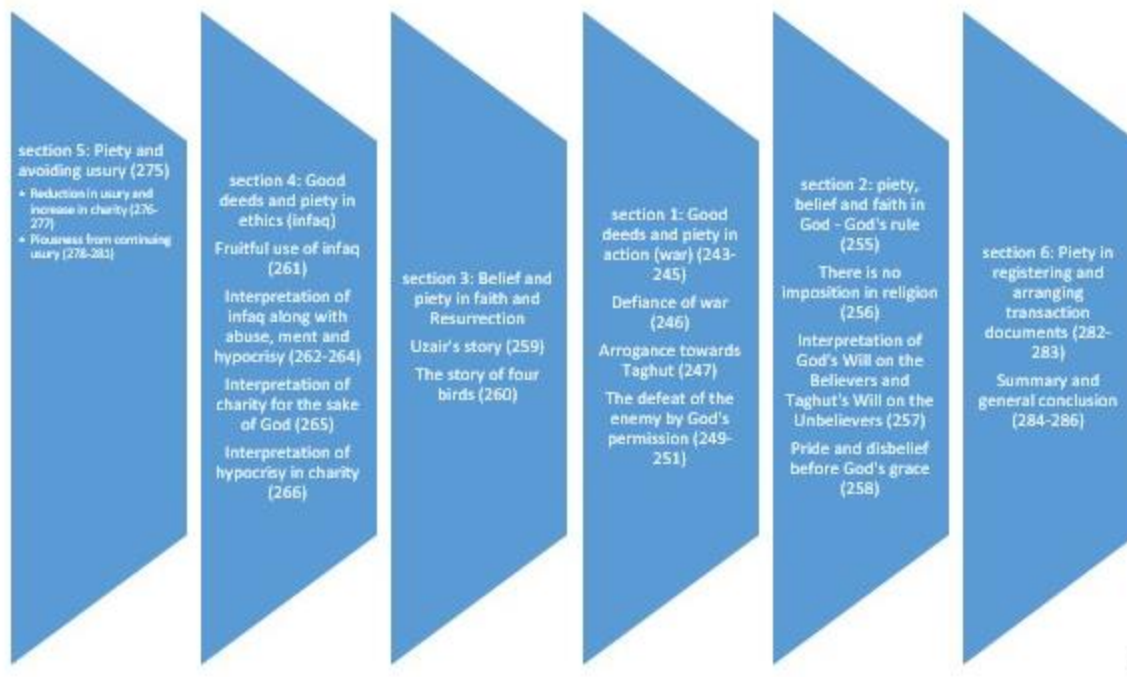


Diagram of part 5 of Surah al-Baqarah

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Surah al-Baqarah and its identity transformation

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

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

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

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

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

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

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

Monotheistic discourse

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

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

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

Strengthening the leading believers by stating the characteristics of religiosity

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

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

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

Culture of brotherhood and empathy

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

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

The Medinan Jews

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

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

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

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

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

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

Introduction of sick-hearted people and hypocrites

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

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

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

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

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

Breaking the covenant is the criterion of deviation

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

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

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

Jewish cultural and economic dominion

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

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

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

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

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

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

Legislating rules and creating a new religious identity

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

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

Principles of beliefs and regulations of Islam

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

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

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

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

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

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

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

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

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

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

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

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

Prohibition of wine and gambling

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

Prayer

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

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

Qibla

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

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

Jihad and its meaning in Surah al-Baqarah

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

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

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

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

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

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

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

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

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

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

Conclusion

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

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

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

References

The Holy Quran

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

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

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

واکاوی معنای واژه «شهر» در قرآن کریم

صدیقه خرمی^۱، ابراهیم ابراهیمی^۲، فاطمه دسترنج^۳

چکیده

واژه «شهر» یکی از مهمترین واژه‌ها در نظام تقویمی قرآن است. واژه‌ها به عنوان عنصر اصلی کتاب قرآن جایگاه ویژه‌ای در آن دارند؛ لذا واکاوی معنای واژگان قرآنی از مهمترین روش‌های فهم و تفسیر صحیح آیات قرآن است. این مقاله با روش توصیفی-تحلیلی درصدد بررسی معنای واژه «شهر» در قرآن برآمده است؛ لذا پس از تبیین معنای لغوی و اصطلاحی، موارد کاربرد این واژه در قرآن عبارتند از: ظرف زمان برای انجام یا ترک کار خاص؛ ابزار اندازه‌گیری با هدف ارزش گذاری پدیده‌ای خاص؛ یکی از ارکان اصلی تقویم؛ بیان قانون تکوینی خداوند در تعداد ماه‌های سال. در موارد نام برده شده، برخی از مصادیق «شهر» در قرآن مشخص و به معنای ماه هلالی است و در مواردی که مصداق معینی ندارد، در ظاهر عرفی و لغوی به معنای ماه هلالی است که به جهت رعایت احتیاط و محاسبه آسان‌تر در عرف، به معنای ماه عددی (۳۰ روزه) نیز به کار رفته است. از آنجا که خداوند هدایت و رشد انسان‌ها را وابسته به زمان قرار داده است؛ در پایان برخی از آیات مورد بحث، از تقوا و لزوم توجه به حدود الهی مانند رعایت حدود برخی ماه‌ها و احکام آن، سخن گفته شده است.

واژه‌های کلیدی

معنا، «شهر»، قرآن کریم، ماه.

۱ دانشجوی دکتری گروه علوم قرآن و حدیث دانشکده علوم انسانی دانشگاه اراک، ایران.
۲ استاد گروه فقه و مبانی حقوق اسلامی، دانشکده الهیات و معارف اسلامی، دانشگاه علامه طباطبائی تهران، ایران.
۳ دانشیار گروه علوم قرآن و حدیث، دانشکده علوم انسانی، دانشگاه اراک، ایران.

نویسنده مسئول:

صدیقه خرمی

رایانامه:

sedigheh.khorrami64@gmail.com

استناد به این مقاله:

خرمی، صدیقه؛ ابراهیمی، ابراهیم؛ دسترنج، فاطمه (۱۴۰۲). واکاوی معنای واژه «شهر» در قرآن کریم. فصلنامه علمی قرآن و روشنگری دینی، ۲(۴)، ۵۶-۳۹.

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

Study of the Meaning of the Word “Shahr” in the Holy Qur’an

Sedigheh Khorrami^{1*}, Ebrahim Ebrahimi², Fatemeh Dastranj³

1 PhD student of Quran and Hadith Sciences, Faculty of Humanities, Arak University, Iran.

2 Professor, Department of Jurisprudence and Fundamentals of Islamic Law, Theology and Islamic Studies Allameh Tabataba'i University, Iran.

3 Associate Professor, Department of Quranic and Hadith Sciences, Faculty of Humanities, Arak University, Iran.

Correspondence

Sedigheh Khorrami

Email:

sedigheh.khorrami64@gmail.com

How to cite

Khorrani, S., Ebrahimi, E. & Dastranj, F. (2023). Study of the Meaning of the Word “Shahr” in the Holy Qur’an. Quran and Religious Enlightenment, 4(2), 39-56.

ABSTRACT

The word “Shahr” is an important word in the calendar system of the Qur'an. As the main element of the Qur'an, words have a special place within its text. Therefore, studying and analyzing the meaning of Qur'anic words is a necessary method of understanding and correct interpretation of verses. This article aims to investigate the meaning of the word shahr in the Qur'an based on a descriptive-analytical method; Explaining the literal and idiomatic meaning, the application of this word in the Qur'an are as follows: the time to do or leave a certain task, measurement tool for valuing a specific phenomenon, one of the main bases of the calendar, and expressing God's genesis law in the number of months of the year. Some of the examples of shahr in the Qur'an are specific, meaning the crescent moon. In the cases where there is no specific example, it means the crescent moon in the customary and literal sense, which in order to observe caution and make calculations easier in custom, it is also used to mean a numerical month (30 days). Since God has based the guidance and development of humans on time, at the end of some of the discussed verses, God speaks about the piety and the need to pay attention to Divine limits, such as observing the limits of certain months and their rules

KEYWORDS

Meaning, Shahr, Holy Qur'an, Month.

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

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

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

1. Introduction

Muslim thinkers use sciences such as vocabulary, meanings, expression, interpretation, principles of jurisprudence, theology, Qur'anic sciences, etc. as the bases for understanding the Qur'an, so that they can provide a better understanding of the Qur'anic verses through such sciences. Meanwhile, the use of different methods and attitudes to the Qur'an can be possible. Since the Arabic language of the Qur'an is an advanced language, and considering the breadth of the Qur'an in expressing the content, as well as the multilevel and divine nature of its text, researchers need to use various methods and tools to understand the meaning of the verses, among which semantic analysis of Qur'anic words may be noted. As the main element of the Qur'an, words have a special place; Therefore, knowing the meaning of Qur'anic words is an important method of understanding and correct interpretation of the Qur'an.

One of the most important words in the calendar system of the Qur'an is the word "shahr", which scholars and commentators have explained its meaning based on their researches. Since this word is used as a "time unit" in some jurisprudential rulings such as Hajj, menstruation period, expiation, etc., some jurists have also briefly mentioned its meaning; Therefore, in explaining the meaning of this word, we can use lexical, interpretive, and jurisprudential sources. Through studying the basic verses of the Holy Qur'an, we find that God Almighty bases some social, jurisprudential, religious, worshiping, scientific, etc. teachings on the time unit of "moon" and invite the audience to think about these verses.

Therefore, considering the importance of examining the meaning of the word "shahr" in the field of chronology and as one of the main units in chronology, as well as in order to explain some ambiguities raised in the meaning

of this word and also to determine the usage of this word in the Holy Qur'an, this research considers the meaning of the word "shahr" through various evidences. Since some translate it only to the lunar month and base Islamic rules and chronology on the lunar month, to such an extent that the use of other types of chronology such as solar or numerical chronology in Islam is impermissible, it should be studied whether the word shahr, in addition to the meaning of the lunar month, can accept another meaning or not? Regarding the background of examining the meaning of the words of the Qur'an, it should be mentioned that several researches have been conducted in the last few years; However, with the focus on explaining the meaning of the word "shahr", there has not been a comprehensive and independent research on it.

2- The meaning of "shahr" in lexicons

The main meaning of the root "sh-h-r" is to reveal, emerge, and spread (Ibn Fāris, 1404 AH, 3: 222; Fayūmī, 1414 AH, 2: 325; Jawharī, 1402 AH, 2: 705). Different meanings have been said for the word shahr, which are often shared with each other in this root; These meanings are as follows:

- The crescent of the first month. This name is because it appears on the first of the month. When the Arab says, "I saw the shahr" it means "I saw the crescent moon" (Ibn Fāris, 1404 AH, 3: 222; Himyarī, 1420 AH, 6: 3561; Zamakhsharī, 1417 AH, 2: 223).

- The moon or the sphere of the moon. This name is because of its appearance and the appearance of the lunar month (Ibn Manzoor, 1414 AH, 4: 432; Zubaidī, 1414 AH, 7: 66).

- The period known as the crescent moon, between the crescent moons or the lunar month, the beginning and end of which is marked by the sighting of the crescent moon. Since the

sighting of the crescent moon reveals the entrance to the new moon, it is called a shahr. The lunar month is sometimes 29 and sometimes 30 days (Rāghib Isfahānī, 1412 AH: 468; Ibn Manzoor, 1404 AH, 4: 432; Turayhī, 1416 AH, 3: 356; Qurashī, 1412 AH, 4: 86).

- The duration of thirty days that the word "shahr" means thirty days if it is not a crescent (Ibn Fāris, 1404 AH, 3: 222; Turayhī, 1416 AH, 3: 35).

- The solar month or the same period that appears from one point to the same point as part of the 12 components of the year and the solar cycle (Rāghib Isfahānī, 1412 AH: 468).

Some have also considered the word "al-shahr" as not originally Arab (Ibn Fāris, 1404 AH, 3: 222). Since "shahr" was thirty days in other nations, its entry into the Arabic language for the meaning of "between the moons" was due to the fact that "between the moons" was sometimes thirty days long (although sometimes it was 29 days); Therefore, the term used for thirty days is used in "Bain Al-Hilālain", which is sometimes thirty days.

Perhaps it can be said that the word "shahr" was used for the crescent moon and then for the moon planet; But in order to reveal the months by means of the crescent or the moon, this word was used for the same crescent months and then for the number of the month, i.e. a period of thirty days. Then, in order to use the solar months in addition to the lunar months, the word "shahr" is also used for the solar months.

3- The idiomatic meaning of the word "shahr"

In astronomy, "shahr" refers to a period based on the movement of the moon. In general, the month is divided into two types: Mahy (lunar) month and the solar (shamsī) month (Nezamabadi, 2007: 73).

3-1- Mahy (lunar) month: the duration of one month is equal to the period of the moon's orbit around the earth relative to the point or direction of the sign. In other words, the time interval between two successive passes of the moon in front of the point or in the direction of the sign. Due to the use of different sign points or lines, different types of months with different durations are obtained (Malekpour, 2009: 165), which are as follows:

1) Natural Mahy month: which is the time interval between two observations of the moon relative to a reference point or direction, which has these types: astronomical moon, equinoctial moon, nodal moon, meridian moon, and crescent moon. Among these, due to the importance and direct connection of the crescent moon to the discussion, we specifically express its idiomatic meaning:

- Crescent moon: In determining the crescent moon, the sun or the earth-sun line is used as a point or sign line. Therefore, the duration of the lunar month is equal to the time interval between two similar and successive relative positions of the moon, earth, and the sun. Because every relative position of the moon, earth, and sun corresponds to a moon; Therefore, the crescent moon is equal to the time interval between two phases of the moon, and as a result, the period of full appearance of the phases of the moon. Therefore, this month is called the crescent moon. In addition, it is also called the lunar month. The duration of the lunar month is variable and in the past 5000 years, it has been irregularly from 29/2679 to 29/8376 day and night (Ibid: 166). Observing the moon in a large number of successive lunar months has made it possible to accurately determine the average length of a lunar month. The average length obtained for a lunar month is 29/53059 common days or 29 days and 12 hours and 44 minutes and 2.78 seconds. This

length of time has been used in many calendars (Ali Ehyaei, 1988: 317).

2) Calendar month of Mahy: The months defined above are not used in daily life due to the subtraction of day and night. In order for the length of the lunar months to be integers and to have a correspondence between the months, an old solution was to make the customary lunar month between 29 and 30 days, instead of 29.5306 days. In this way, the average length of the lunar month was 29.5 days (ibid: 320).

It should be noted that the Legal lunar month is called a month, according to which the beginning of the lunar month in any place is from the moment of sunset on the day when the crescent moon is seen in that place and in the evening of the mentioned day, the first time after equinox, the Islamic new moon crescent can be seen with the eyes many times. Therefore, the duration of a religious lunar month is equal to the time interval between the beginning of two successive lunar months and it can be 29 or 30 days and nights (Malekpour, 2009: 167). Therefore, it is possible to have several months of 29 or 30 days and nights in a row.

The names of the lunar months are as follows: Muharram, Safar, Rabi al-'Awwal, Rabi al-Thānī, Jamādī al-'Awwal, Jamādī al-Thānī, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, and Dhul-Hijjah.

3-2- Solar month: Solar or Shamsi month refers to each of the 12 parts of the year and is based on the apparent and annual movement of the sun. It contains of two types:

1) The natural solar month, in which the position of the sun in the sky and the time required to travel a certain distance are usually considered. The most common one is the duration of the sun in its apparent movement, on the circle of the zodiac, from the twelve constellations of Aries and Taurus to Aquarius

and Pisces, each of which is approximately 30 degrees.

2) Calendar solar month, which is chosen by convention without directly paying attention to the position of the sun in the sky. The most common of them is dividing a solar year (365 or 366 days) into twelve months with different lengths or equal lengths of 30 days. The length of calendar months varies from 28 to 31 days (Nezamabadi, 2008: 73).

4- The application of "shahr" in the Qur'an

The word "shahr" appears 21 times in the Qur'an in different forms. Of these, 12 times have been used in the singular form, 2 times in the plural form (Shahrain), 6 times in the plural form (ashhur), and once in the kathra plural form (Shuhūr). In addition to the mentioned usages that explicitly refer to the word shahr and its derivatives, in 7 cases there are also pronouns in the Qur'an whose reference is the word shahr and its derivatives. In one case, the word shahr is apparently deleted as a tamyīz (distinction by analogy) (*minhā arba' zahū hurum*). Among them, 4 refer to the forbidden months, 2 refer to the holy month of Ramadan, one refers to the Hajj months, and one refers to the absolute number of months (*al-shuhūr*).

Accordingly, it can be seen that the word "shahr" is used in different forms: 21 times as an apparent noun and 8 times as an explicit or omitted pronoun, which are 29 times. Perhaps this number can be considered as one of the numerical miracles of the Qur'an, which sometimes corresponds to the number of days in a lunar month.

5- Explanation of the meaning of "shahr" in the Qur'an

By examining the derivatives of the word "shahr" in the Qur'an and the accuracy of the co-texts, as well as, connected and disconnected

evidences in the verse, we reach some points that are effective in explaining the meaning of the word "shahr":

5- 1- The month of Ramadan

In verse 185 of Surah Al-Baqarah, it is stated:

“The month of Ramadan in which was revealed the Qur’an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.”

This verse shows the time and duration of fasting that the few days you should fast are the days of the holy month of Ramadan. Among the months of the year, only the name of Ramadan is mentioned in the Qur’an. The months of Rajab, Dhul Qa’dah, Dhul Hijjah, and Muharram are referred to as "Ashhur Al-Haram" and the months of Hajj (Shawwāl, Dhul Qa’dah, and Dhul Hijjah) are also referred to as "Ashhur Ma'lūmāt" instead of their special names (Tabrisī, 1993, 1: 523). The word "Al-Shahr" in the verse has the letter "A" and "Lam" which refers to the same month of Ramadan. Considering the association of the word "shahr" with "Ramadan" which is from the lunar months, the word "shahr" refers to the lunar month, which is based on the sighting of the crescent moon. Also, according to some commentators, the attribution of the verb "shahada" to "al-shahr" in the phrase "Famman shahed minkum al-shahr falyasumhu", refers to

the issue of seeing the crescent moon, and whoever sees the crescent moon, fasting becomes obligatory on him (Javadi Amoli, 2006, 9: 373). While most commentators consider it to mean being in the month of Ramadan, in the sense that whoever is not a traveler, it is obligatory to fast (Tabātabā’ī, 1411 AH, 2:31) and (Ibn Āshūr, 1420 AH, 2:170). Because "Shahada" does not mean to see and is used to observe the verb "Shahada"; Rather, the meaning is a witness against the absent, and absence and testimony are the same as travel and presence (Tūsī, nd, 2: 123). Therefore, some believe, "Al-Shahr" here does not mean the crescent, for the verb "shahada" in the meaning of "presence" cannot be transitive with the crescent (Ibn Āshūr, 1420 AH, 2: 170). In the above verse, there is no clarification through the proof of the moon and the sighting of the crescent. However, from Allameh Tabātabā’ī’s point of view, it is possible to impose such a meaning on the verse sometimes by implication and despite the evidence, but the verse does not have a similar meaning (Tabātabā’ī, 1411 AH, 2:31). Therefore, the word "shahr" next to the verb "shahada" refers to the same period of one month, namely the holy month of Ramadan, where the object of "shahada" means presence, and as a result, "shahr" in this verse does not mean the crescent; However, since one of the ways to prove the lunar month is to see the crescent and observe it, it can indirectly indicate the meaning of the crescent. On the other hand, in this honorable verse, the verb "Yasum" is paired with a pronoun whose reference is "the shahr of Ramadan", which is used to indicate the necessity of fasting during the month of Ramadan for those present in the month. Also, from the association with the description of "unzila fih al-Qur’an", it’s proved that the characteristic of this holy month is the time

case for the revelation of the Qur'an. Therefore, the shahr of Ramadan is a lunar month, which may last 29 or 30 days depending on the sighting of its crescent until the sighting of the next month's crescent, and the word shahr in this verse refers to the lunar month, which is a time case for the revelation of the Qur'an and obligatory fasting. However, it should be noted that some commentators have always considered the month of Ramadan to be 30 days long, which is never incomplete, with the argument of "*li tukmil al-'idda*" in the above verse. While the meaning of "completing the 'idda" does not mean fasting for 30 days; Rather, it means that the completion of 'idda either means completing the beginning of the month to 30 days, or seeing the crescent moon, or it means completing the fasts of those who died while sick or traveling to the equivalent of it, or it means completing the five famous pillars and foundations of Islam, that is, confession (to Monotheism and Mission), prayer, zakat (alms giving), fasting, and Hajj (Javadi Amoli, 2015, 9: 377).

Those who hold this point of view, known as *Ashāb al-'Iddah*, have cited some traditions to prove their point, of which:

1. One may refer to a hadith from Imam Sadiq (as), saying: "God created the world in six days, then reduced it to the days of the year, and the year is three hundred and fifty-four days. Sha'bān is never complete, Ramadan is never diminished, by God, it will never be incomplete, and no obligatory prayer will be incomplete. God says, "And that you may complete the period," and Shawwāl has twenty-nine days." (Kulainī, 1401 AH, 4:78).

2. Imam Sadiq (as) was asked that "What is said among us is that the Prophet (PBUH) fasted twenty-nine days more often than he fasted thirty. Is this true?" Imam Sadiq (as) said: "God did not create anything like this. The

Prophet (PBUH) only fasted for thirty days, because God says: "And that you may complete the number of days," but the Messenger of God used to shorten it!?" ('Ayāshī, 2001, 1: 82)

In response to this idea, it should be said that the meaning of the verse is to finish what is obligatory on you, and this meaning does not contradict that sometimes what is obligatory is 29 days or 30 days, or it means other meanings that were stated (Tabrisī, 1993, 2: 214; Mughnīyah, 1990, 1: 505). These types of hadiths are also contrary to other authentic reports, on the one hand, which state that the month of Ramadan is deficient like other months, and on the other hand, it is against conscience and external conformity (Javadi Amoli, 2006, 9: 387). Also, the existence of these narrations in the hadith sources, while it does not prove that the month of Ramadan has thirty days, it can be a scientific point about the calculation of the lunar months using the zīj (table) method, according to which the odd months have 30 days and the even months have 29 days. This method of calculation is to facilitate the counting of months, but it is not valid in Shari'a (Hassanzadeh Amoli, 1416 AH: 524). As a result, Ramadan is a lunar month. Based on the sighting of its crescent until the sighting of the next month's crescent, it may be 29 or 30 days, and only if sighting is not possible, it is 30 days. So the word "shahr" in this verse refers to the crescent moon.

5-2- Forbidden months (Al-Shahr Al-Haram/Al-Ashhur al-Haram)

In 7 cases of the Qur'an verses, the word "shahr" is associated with the adjective "forbidden" and in 4 cases "forbidden shahr" is referred to as a pronoun. Among the words associated with "shahr" and its derivatives, the word "forbidden" has the highest frequency compared to other companions. The word "shahr" is used 5 times in the singular form of

"Al-Shahr al-Haram" and once in the plural form of "Al-Shhur al-Haram," and once the shahr is used in the singular form of "Mihā 'Arbaah Hurum". The word "Haram" originally means to prohibit and to be strict and against Halal (Ibn Fāris, 1404 Ah, 2: 45). Its plural is "Hurum". "Hurma" is the infinitive noun of respect, meaning something that is not allowed to be disrespected (Fayūmī, 1414 AH: 131). Prohibition is either by the order of divine creation or by human beings, sometimes by the rule of reason and sometimes by the rule of law (obligatory prohibition) (Kothari, 2015, 2: 110-110). The verses that He mentioned about the forbidden months (Rajab, Dhul Qa'dah, Dhul Hijjah, Muharram) with the expression "al-Shahr al-Haram" have the meaning of obligatory forbidden. This means that non-defensive fighting is forbidden in each of these months. In verses 194 and 217 of Surah Al-Baqarah, 2 and 97 of Surah Al-Mā'ida and 36 of Surah Al-Tawba, the forbidden months are interpreted as "Al-Shhur al-Hurum" or "Al-Shahr al-Haram". The attribute of sanctity for these months is that desecrating them and fighting in them is forbidden and bowing to them is obligatory (Tabātabā'ī, 1390 AH, 2: 63). In these verses, the forbidden months are briefly mentioned without mentioning their names; However, according to the frequent traditions of Shi'a and Sunni, these four months are specific. The only verse that mentions the exact number of forbidden months without mentioning their names and with the expression "four forbidden months" is verse 36 of Surah Tawbah:

“Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And

wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).”

In this verse, the root "sh-h-r" refers to the lunar or crescent moon. This verse is one of the most important verses that clearly indicates the authenticity, stability, and immutability of the lunar months and their number. According to the two adverbs "in the presence of God" and "in the book of God, the day of creation of the heavens and the earth", this verse refers to the stability of the number of months in the sight of God, which has been 12 months since the day the heavens and the earth were created. The meaning of the twelve months in this verse is clearly the lunar months; Although their number is also consistent with the solar months which are part of human contracts, due to the evidence in the verse, including "Minhā 'Arba'ahū Haram", the word "shahr" refers to the lunar months; Because the lunar months and their twelve months have a fixed principle from the world of creation (Tabātabā'ī, 1411 AH, 9: 368; Fakhr Rāzī, 1420 AH, 16: 40; Ibn Āshūr, 1420 AH, 10: 80). In verses such as Surah Yūnus 5, God considers the movement of the moon and its places, and states to be the criterion for dividing, adjusting and calculating the month and year. In verse 189 of Surah Al-Baqarah, regarding the reason for paying attention to the movement of the moon and its different states, it is said that it is because the general public should adjust the time of their various activities, especially the time of worship and homework (Javadi Amoli, 2014, 33: 588-590). Finally, it should be said that verse 36 of Surah Tawba clearly refers to the lunar months, which is a fixed, natural, and universal calendar that, according to the sighting of the crescent moon, some months are 29 days and some are 30 days. That is, some

worships have their own special time and must be performed in special months and days, and the months that are designated to perform this type of worship are lunar months (Javadi Ameli, 2014, 33: 606). All the decrees of Shari'a and divine dos and don'ts are fulfilled within a certain time. God has placed a special dignity for each month, for God has made the course of guidance and development of human dependent on time and has looked at times and including months as the validity of human guidance; Accordingly, at the end of several verses of the discussed verses, He spoke about piety and the need to pay attention to divine limits, including observing the limits and boundaries of these months and the rulings related to them. The verse 36 of Surah Tawba is one of them. The verse ends with the word "muttaqūn" and the discussion of "piety", which can be an emphasis on observing the commands, prohibitions, and limits of God mentioned in the verse, including keeping the number of lunar months fixed and respecting the sanctity of the 4 forbidden months, as well as observing piety in the fight with polytheists in defensive jihad and not transgressing the limits that God has determined in the genesis and legislation system.

In addition to these verses, we can refer to two other verses in which the duration of four months is also mentioned. One in verse 2 of Surat al -Tawbah: "Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His Guidance)." Another one is the verse 5 of Surat al -Tawbah: "Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent, establish worship, and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful."

According to commentators, these verses are about polytheists to whom the Prophet (PBUH) gave them four months to clarify their situation and think, and after the expiration of the four months, either stop idolatry or prepare for war. In verse 2 of Surah Tawba, the word "shahr" is used as a *tamyīz* between "*arba'ah*" and together as a time frame for the polytheist's travel deadline. In verse 5 of Surah Tawbah, the word "Al-Ashhur" is attributed to the word "*insalakha*" and is described as the attribute of "Haram". The root "s-l-kh" means to cut off something from what is connected to it, while it is surrounded by it (Mustafawī, 1430 AH, 5: 208). The title "Al-Ashhur al-Haram", which is considered for this specific time, limits this period, and with the end of its last day, this title is also finished and removed. Also, since *insilākh* (demolition) is accompanied by the revelation of something, the demolition of the shahr can be considered as the revelation of the new moon or the revelation of the truth and position of the polytheists, i.e. the month ends in such a way that there is no room for doubt at its end. Various sayings have been raised about the example of these four months, but the preferred word is the four months emphasized in the hadiths ('Ayāshī, 1380 AH, 2: 74; Al-Kulainī, 1401 AH, 8: 270), that polytheists were given a deadline (from 10 Dhul Hijjah to 10 Rabī al-Thānī), not the well-known haram months whose ruling was for the general obliges, the proof of which is the masculine form of "*'arba'atu ashhur*" (Javadi Amoli, 2016, 21: 536). Also, the apparent of the verse shows that these months are consecutive, while the famous 4 forbidden months are not consecutive (Sadeghi Tehrani, 1406 AH, 12: 325).

Therefore, "Ashhur al-Haram" is also used in a meaning other than the four forbidden

months, and it is not specifically known for those four months.

According to the fact that these four months in interpretive narrations are calculated in such a way that they include twenty days of Dhul Hijjah, the months of Muharram, Safar, and Rabī al-'Awwal and ten days of Rabī al-Thānī, it is clear that the middle months should be considered a crescent. But it is possible to consider the first month together with the last month as a number so that they become 30 days together. As a result, the meaning of "shahr" here is basically the same as the lunar months, for the examples of those 4 months are mentioned in the hadiths under the headings of lunar months and are specified as lunar. On the other, due to the way this period is expressed in the narrations about the first and last month based on 30 days of the first and last month, the word "shahr" can also mean a numerical month; Therefore, according to *'urf*, some commentators have considered the shahr in this verse to be equivalent to 30 days and the period of 4 months to 120 days (Sadeghi Tehrani, 1406 AH, 12: 325).

5-3- Hajj months (Ashhur Ma'lūmāt)

In verse 197 of Surah Al-Baqarah, "The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore, keep your duty unto Me, O men of understanding," the combination of the word "shahr" with the word "*ma'lūmāt*" indicates that the time of Hajj is certain. The pronoun "Hunna" also refers to "Ashhur Ma'lūmāt" which, along with the verb "Fard" and the preposition "Fī", indicates the time period of Hajj. So, this verse indicates the time

of Hajj rituals in general. Hajj is performed in the same special months that have been established since the time of Prophet Ibrahim (AS) and the reason for not specifying the names of these months is that they are famous among the Ignorant Arabs. These months are called "months of Hajj", for some of the Hajj deeds cannot be performed in other months, not in the sense that these months are only for Hajj rituals, and it is not valid for Hajj like Umrah. Rather, it should be said that according to the mentioned verse, performing Hajj has a specific time. The appearance of the word "Ashhur" indicates that the total of these 3 months (Shawwāl, Dhul Qa'dah and Dhul Hajj) is within the time of Hajj, which is confirmed by many authentic traditions (Javadi Amoli, 2006, 10: 89-112). Therefore, the word "shahr" here also includes the lunar months, which are clear to everyone, according to the hadiths (Huwaizī, 1415 AH, 1:193). It is also worth mentioning that the honorable verse ends with the introduction of piety as the best birth and burden and the command to practice piety. We see this association in other verses that contain the word "shahr". In the verse in question, the command to piety can refer to observing the rules of Hajj, especially observing the limits and performing Hajj within a specific time frame. This means that the determination of the months of Hajj is one of the divine limits and observing these limits is one of the examples of divine piety.

5-4- The months of divorce and death 'Iddah (Thalāthat Ashhur-Arba'ata Ashhur)

In verse 4 of Surah Talāq, "And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course

easy for him," "Thalāthat Ashhur" is used along with the word "Fa'iddatuhuna," as an explicit ruling to express the duration of divorce 'iddah of a certain group of women. This verse indicates the necessity of keeping 'iddah after divorce, the duration of which is three months for women who do not have periods, including non-menstruating adult women and menopausal women in case of doubt about their menopause. However, those women who are menstruating, their ruling is clarified in verse 228 of Surah Al-Baqarah, which says: "These women have to go through 3 cleanses," and when they start menstruating for the third time, their *'iddah* ends.

In the above verse, the duration of divorce is absolutely stated as 3 months and is not limited to specific months; Regarding whether these months are lunar or not, in the commentaries and jurisprudential books that state the rulings of 'iddah, the method of calculating "shahr" is mentioned more precisely. Studying the jurisprudential and fatwa interpretations expressed in this context (Khomeini, 2002, 2: 522-525; Bahjat, 2006, 4: 160; Shobairi Zanjani, 20: 6316-6317), it becomes clear that the criterion in keeping the number is the lunar month; Therefore, if the divorce takes place on the first of the month, all jurists believe in keeping the 'iddah for three consecutive lunar or crescent months (Jassās, 1405 AH, 2:121), but if the divorce is performed on other days of the month, the way of calculating "shahr" is different: 1) All months are calculated numerically with 30 days (the number of days for divorce 'iddah is 90 days). 2) If the beginning of 'iddah is, for example, the tenth of the month, three months later, on the 10th day, 'iddah ends. 3) The middle months are considered as crescents, and the first and last months together are considered to be thirty days (numerically). So, if 'iddah

begins at the 10th of Shawwāl, and if Shawwāl is 29 days long, after Dhul Qa'dah and Dhul Hijjah, 'iddah will end at the 11th of Muharram (Jassās, 1405 AH, 2:121).

Therefore, according to commentators and jurists on the issue of divorce 'iddah, "shahr" has two meanings; One is a lunar month (if the beginning of the period is at the beginning of the crescent) and the other is a number of 30 days (if the beginning of the period is on other days). Therefore, it can be said that the word "shahr" in the verse basically means the lunar month (whether it is 29 days or 30 days); However, according to the common interpretations among the Arabs and as a result of the interpretations introduced in the hadiths, some of which will be mentioned later, it can be said that this word has undergone a semantic development and is also used as thirty days to express the Legal ruling. The final point is related to the end of the noble verse, which talks about piety. As mentioned earlier, such references can be considered as the necessity of observing the divine limits, including the strict observance of the three-month 'iddah of divorce, in order to achieve the piety mentioned in the verse.

In the completion of the mentioned verse, it is possible to refer to the verse 234 of Al-Baqarah: "Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what ye do." In this honorable verse, the word "Ashhur" next to "Arba'a" is used as a container and expresses the duration of death 'iddah. It mentions its duration 4 months and 10 days from the time of the death of the husband, during which time the wife should keep and refrain from remarriage.

This number is to ensure that there is no bearing (pregnancy) during this period.

According to some commentators, pregnancy lasts for 40 days in the form of a sperm, 40 days in the form of an umbilical cord, and then ۴۰ days in the form of a majesty. Then the spirit is breathed into it. Therefore, the distance between the establishment of the sperm in the womb and the blowing of the soul in the fetus is 4 months. Since the fetus gradually gains strength after the soul is blown into it, 10 days more than 4 months have been placed for the obvious realization of the movement of the fetus; Because although the fetus moves in 4 months, these 10 days have been added to it due to the difference in strength and weakness of the movements of the fetuses (Ibn Āshūr, 1420 AH, 2: 422). In the discussed verse, the word "shahr" is absolute, but as it was said about the divorce 'iddah, some jurisprudential and interpretive books have explicitly considered these months to be 4 lunar months (Tehrani, 1406 AH, 4: 99; Khomeini, 2004, 3: 603). For example, it is stated in Tahrīr al-Wasīla: "If the husband dies by the sighting of the crescent moon, the wife must take ۴ months of 'iddah and add 10 days from the fifth month to the four months. If he dies in the middle of the month, it is more obvious that 3 lunar months must be put in and complete the first one as much as it has passed from the fifth month so that it becomes 4 months and 10 days by combining" (Khomeini, 2004, 3: 603). On the other, some authorities believe that although 4 lunar months and 10 days are enough, but the caution is that the death 'iddah should also be calculated numerically (30 days each month), so that the duration becomes 130 days (Fayaz, 2005: 576; Bahjat, 1427 AH, 4: 164). In some narrations, it is mentioned that the shahr is thirty days, such as a narration from Imam Sadeq (as) states 120

days as four months, proving the meaning of the shahr being 30 days old. (see Kulainī, 1401 AH, 6: 13)

Therefore, according to jurists and some commentators, the calculation of "shahr" here is also the same as the 'iddah of divorce and means the lunar month (if the number starts from the beginning of the crescent) or a numerical month of 30 days (in order to observe caution or in the form of beginning of 'iddah is from other days of the month) or finally it is a combination (Nizām al-'A'raj, 1416 AH, 1: 645).

5-5- Īlā' period (four months)

Among the verses that contain the word "shahr" is the verse "*Īlā'*"; "Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful." (Surah Al-Baqarah: 226). Īlā' is a type of oath in which, with the intention of harming his permanent wife, the husband swears not to sleep with her forever or for more than 4 months. After the realization of Īlā', the husband has up to 4 months to refer to his wife or divorce her. The noble verse also clearly indicates the permissibility of Īlā' for a period of 4 months and its impermissibility for more than 4 months (Javadi Ameli, 2006, 11: 230). "Arba'a Ashhur" in this verse, along with the word "Tarabbus" means the maximum length of time a man waits to determine his duty towards his wife. Since the verse is intended to express the ruling of Īlā', some jurists have also made references to the concept of "shahr" in its jurisprudential interpretation.

In such a case, some have considered the "shahr" as a lunar month and have explicitly stated that the husband cannot leave the bed with his wife for more than 4 lunar months without her consent (Khomeini, 2012, 2:480). Some have also calculated this period as 120 days if it is not from the beginning of the lunar

month (Jassās, 1405 AH, 2:121). However, it seems that regarding the realization of *ilā'*, the side of caution in fulfilling the wife's rights is to count the months in lunar terms, whether they are 29 days or 30 days.

5-6- Atonement for wrongful killing and Zihār

In verse 92 of Surah An-Nisā', "It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise," the word "Shahrain" refers to the period of fasting for 2 months, and it is also consecutive. It indicates the obligation of the murderer to fast for 2 consecutive months in expiation of wrongful killing in case of inability to free the believing slave, which is as repentance and atonement for the sin of wrongful killing (Hashmi Rafsanjani, 2017, 3: 430).

Another verse that refers to two months of fasting for the purpose of atonement for sin is the verse of Zihar: "Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do. And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the

penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom." (Mujādalah: 3-4).

This verse states that in case of inability to free the slave before sexual intercourse, the doer must fast for 2 consecutive months and in case of inability to fast, he/she should feed 60 poor people.

Some jurists have explained the meaning of "shahr" in "Shahrain Mutataabi'ain" as follows: "One who is required to fast for 2 months, if he starts from the first of the month, 2 lunar months will suffice, even if they are incomplete. If it starts during it, the best way is to break 2 months and complete it incompletely. So, if he starts fasting on the 10th of Shawwāl, this period ends with the fasting of the 9th of Dhul Hijjah, and there is no difference between the months being incomplete or complete or different. However, it is a precaution to fast for 60 days. If there is a difference between the days due to something happening that does not cause harm due to the occurrence of consecutive days, then the same is determined and 60 days becomes obligatory" (Khomeini, 2014, 2: 129). Some commentators have also pointed to the same way of calculating "shahr" and calculated it in a crescent or numerical form (60 days) or a combination of both (Zuhailī, 1411 AH, 28:17; Ālūsī, 1415 AH, 14:209).

Therefore, according to most jurists and commentators, the meaning of "Shahrain Mutatābi'ain" is 2 consecutive lunar months or 60 full days (Tabrisī, 1993, 24: 268; Makaram Shirazi, 1992, 23: 414; Tūsī, nd, 9: 544). The meaning of shahr in these verses is a lunar month (either incomplete or complete) or a numerical month (30 days, in order to observe caution) (Fādil Jawad, 1986, 4: 230). Although

the word "shahr" is primarily means the lunar month, some take it as 30 days (Makaram Shirazi, 1424 AH, 3:29). In the verse of Zihār, the substitution of feeding 60 poor people instead of 2 consecutive months of fasting can be a reference to the numerical nature of "shahr," so that feeding each poor person replaces one day of fasting (Hafni, 2004, 1: 716). As a result, the meaning of "shahr" here is also originally, if starting from the beginning of the month, the same lunar month, which may be 29 or 30 days long; However, in case of starting from the middle of the month, or for the sake of safety and caution, as well as the calculation of the presence of evidence such as "feeding the poor" in its balance, it is also used in the meaning of a numerical and 30-day month.

5-7- Pregnancy and breastfeeding period (Thalāthūn-a Shahrā)

In verse 15 of Surah Al-Ahqāf, "And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee)," The word "shahr" is used as a time case to express the total duration of pregnancy and breastfeeding (30 months). The important point that many commentators have used this verse according to the traditions and juxtaposing the above verse with the verses that express 2 years of breastfeeding, is that if we subtract 2 years (24 months) from 30 months, 6 months remain, which is the minimum time required for

pregnancy (Ibn Arabi, 1408 AH, 1: 202; Tayeb, 1987, 2: 471). Therefore, to understand the meaning of "shahr" in this verse, it is possible to refer to the jurisprudential interpretations and the statements of the jurists regarding the minimum period of pregnancy. Many of them considered the meaning of 6 months to be 6 lunar months (Bahjat, 2016, 4: 138). On the other, some have considered the 30-day numerical month as valid in addition to the crescent moon (Shubairi Zanjani, 25: 7772).

Also, in the explanation of the expression of "Hawlain Kāmilain", some consider it to be a reference to the lunar month, while others consider it numerically and count 24 months as 30 days (Najafi, 29: 296; Makaram, 1424 AH, 3: 29). On the other, in medical science, the minimum pregnancy period is stated as approximately 25 weeks. Since its amount is approximate, it can coincide with both 6 lunar months and 6 numerical months (30 days). However, the shortest of these times is 6 lunar months, which is mentioned in some scientific books as the possibility of having a child after 6 lunar months (Aghar, 1425 AH: 389). Therefore, it is possible to know the exact value of 30 months of pregnancy and breastfeeding in the verse according to nature, custom, and appearance, based on 30 lunar months, though, in some cases, for easier calculation, the shahr is considered numerically.

However, it seems that if the requirements of the evidence were such that the crescent moon has no characteristic and is only an important quantity, and the proportions of the ruling and the subject require that a specific quantity be considered, it is better to consider the months numerically. Like the four-month-old fetus, when the soul is blown away, it is unlikely that the crescent moon is involved in it. Also, a narration under the death 'iddah was mentioned,

which stated that the soul is blown away after 120 days.

5-8- The duration of Solomon's movement with the wind (Qhuduwwihā Shahr wa Rawāhuhā Shahr)

In verse 12 of Surah Saba', "And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire," God used the word "shahr" to express the speed of movement of the Prophet Suleiman (AS) by wind in order to show an example of God's miracles and power. "Ghuduw" means the first half of the day and "Rawāh" means the second half of the day. The meaning of the verse is that Prophet Suleiman (as) used to walk with this speedy ride from morning to noon, as much as a month of travelers at that time. In the second half of the day, he walked the same amount too (Makaram et al., 1992, 18: 35). If we consider the average time between sunrise and sunset as 12 hours and assume that the speed of a person while walking is equal to 5 km per hour, then we can estimate the wind's speed under the command of Suleiman (as). Accordingly, if every person walks at a speed of 5 kilometers per hour every day and night for an average of 12 hours, during a month of thirty days, it can travel 1800 km; Now, if the wind under the command of Suleiman (as) travels this distance of 1800 kilometers in the time of one "Ghuduw" or one "Rawāh", which is about 6 hours, its speed will be equivalent to 300 kilometers per hour, which is almost equivalent to the speed of the winds that blow in the most severe sea storms (Molayi, 2011: 237-238).

In the discussed verse, "shahr" is used in the singular form (1 month), which can be used as a unit for measuring wind's speed and calculating it. The appearance of its meaning is the lunar month. However, it seems that counting "shahr" as a 30-day numerical month is also possible, for the result of counting "shahr" in the form of a crescent moon or a number does not differ much here. Scientifically, since the wind's speed increases and decreases, it can correspond to the 29 or 30 days of the month. So, the verse apparently says that he traveled from morning to evening with the wind, equal to 2 lunar or numerical months (60 days), the distance traveled by ordinary people.

5-9- The value of the Qadr Night ('Alf Shahr)

The verse 3 of Surah Qadr, "The night of Qadr is better than a thousand shahrs", refers to the virtue of the night of Qadr and its superiority over a thousand nights without the night of Qadr. It was the vessel for the revelation of the Qur'an and God's blessings, in when worshiping and reviving are greatly rewarded. So, "shahr" is used along with the word "Alf" as a unit to compare, measure and express the value of Qadr Night. According to the narrations regarding the cause of descent of the verse, as well as the Legal and customary meaning of the word "shahr", it can be considered as the meaning of the crescent moon, which has 29 or 30 days. Apparently, the commentators who considered the period of a thousand months to be approximately equivalent to 83 years and several months, also paid attention to the crescent moon. As if we count the months as a crescent, a thousand months will be about 29500 days, and by dividing it by the number of days in a lunar year (354 days), the number of 83 years and months is obtained, which the commentators have considered as useful as a lifetime. That is,

the understanding of Qadr Night is higher than a useful life (Makaram et al., 1992, 27: 183). However, if this time is counted as solar years, the number of years will be different; Because each solar year is 11 days longer than the lunar year. On the other, the shahr in the verse can be understood as a numerical month with 30 days; Just as some commentators have mentioned 30000 days in their words (Sadeghi Tehrani, 1406 AH, 30: 378). Perhaps it can be said that because the verse compares the virtues of the Qadr night and a thousand months, in such cases, usually the lunar months are not considered, but rather they are 30 days long. However, these topics are useful when the number thousand in the verse is to express number, not multiplication, for if the number 1000 is used to express multiplication, then it means that the virtue of the Qadr night is not higher than a thousand but also thousands of months. It doesn't matter if the months are crescent or not. What is important is the number of months, not exactly the number of thousands.

6-Conclusion

To study the meaning of the word "shahr" in the Holy Qur'an, firstly through explaining the literal and idiomatic meaning of the word and then by considering the evidences and its

different applications in the verses, we conclude that the primary and widely used meaning of "shahr" is especially in the form of lack of indications in the language of Legislator in the Holy Qur'an is the same as lunar or crescent month, in which the criterion is the distance between the sighting of one crescent and the next crescent. The second meaning in some cases, according to the Qur'an, is a numerical month (30 days), especially in cases where the beginning and end of the month are not visible. As a result, it can be said that if the word "shahr" is a crescent, it means "*bain al-Hilālain*", which is sometimes 29 days and sometimes 30 days; But if there is no crescent, it means 30 days.

Based on examining the usage of the word "shahr", it is proved that in cases where "shahr" is in a genesis or obligatory subject based on genesis and the time interval is important, the appearance of "shahr" in these cases is mostly in the numerical month, e.g. the spirit being breathed into the fetus after four months, which is included in the traditions, and the spirit is breathed after 120 days; But if it is obligatory, the appearance of "shahr" is in the crescent moon.

In general, through examining the verses containing the word "shahr", some points are found as seen in the diagram 1.

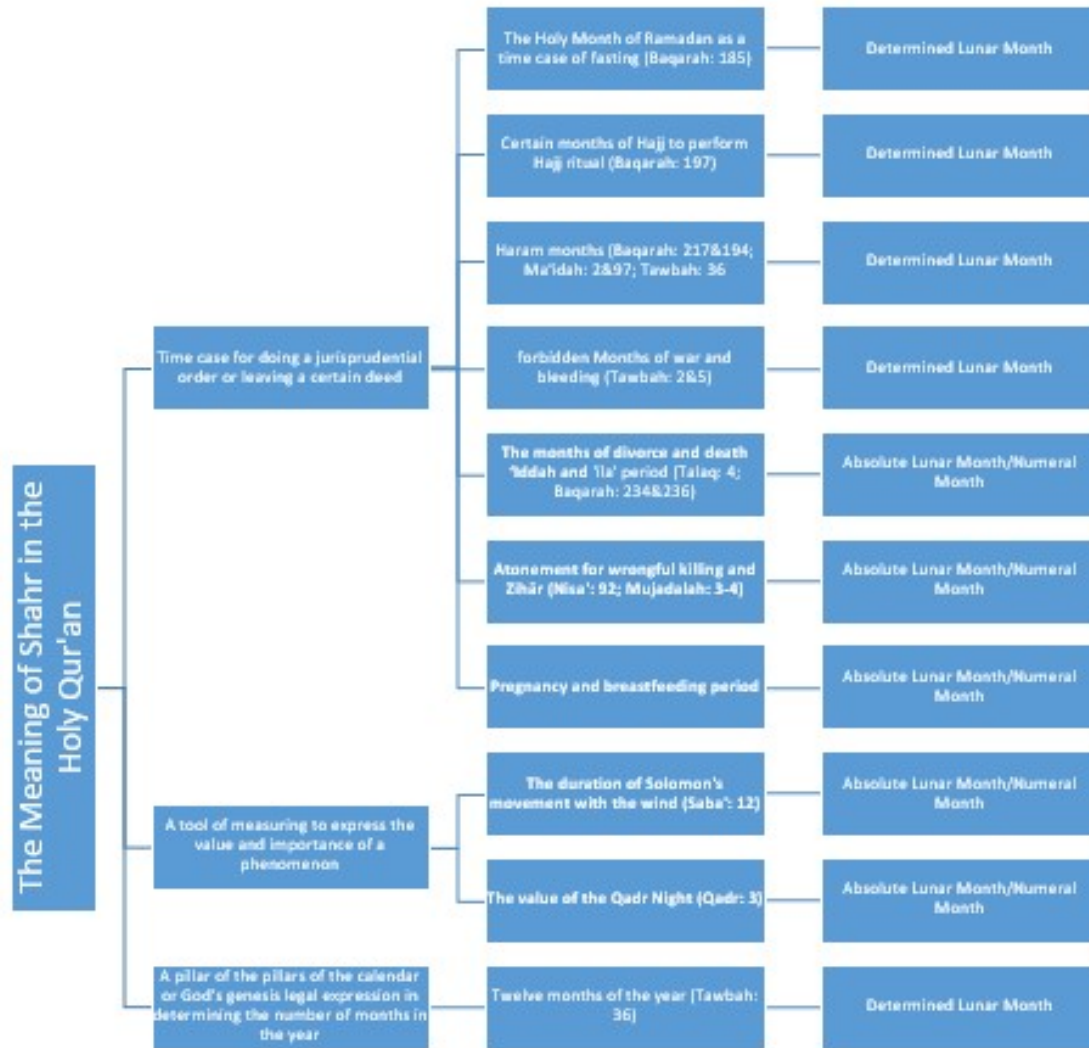


Diagram 1- Study of the meaning of "Shahr" in the Holy Qur'an

References

The Holy Qur'an.

Ibn Āshūr, Mohammad Tāhir (1420 AH). Tafsīr al-Tahrīr wal-Tanwīr. Beirut: Arab History Foundation.

Ibn Arabi, Muhammad bin Abdullah (1404 AH). Ahkām al-Qur'an. Beirut: Dar al-Jabal.

Ibn Fāris, Ahmad bin Fāris bin Zakarīyā (1404 AH). Mu'jam Maqāyīs al-Lughā. Qom: Maktab al-A'lām al-Islāmī.

Ibn Manzoor, Muhammad Ibn Mukrim (1414 AH). Lisān al-Arab. Beirut: Dar al-Fikr. Third.

Ālūsī, Mahmoud bin Abdullah (1415 AH). Rūh al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm. Beirut: Dar al-Kutub Al-'Ilmīya. First.

Bahjat Foomani, Mohammad Taghi (2007). Bahjat Legal Views. Qom: Office of Ayatollah Bahjat.

Bahjat Foomani, Mohammad Taghi (2006). Behjat's Jami al-Masā'il. Qom: Office of Ayatollah Bahjat.

Jassās, Ahmad bin Ali (1405 AH). Ahkām al-Qur'an. Beirut: Dar 'Ihyā' al-Turāth al-Arabi. First.

Javadi Amoli, Abdullah (2008). Interpretation of Tasnim. Qom: Israa'. First.

Jawharī, Ismail bin Hamad (1402 AH). Al-Sihāh. Beirut: Dar al-'Ilm lil-Malā'īn. First.

Hassanzadeh Amoli, Hassan (1416 AH). Lessons in knowledge of time and Qibla. Qom: Islamic Publications Office. Fourth.

Hafnī, Abdul Man'im (2004). Encyclopaedia of the Great Qur'an. Cairo: Madbouli Library. First.

Himyarī, Nashwān bin Saeed (1420 AH). Shams al-'Uloom wa Dawā' Kalām al-Arab min al-Kloom. Beirut: Dar al-Fekr al-Mu'āsir. First.

Huwaizī, Abdul Ali bin Jum'a (1415 AH). Tafsīr Noor al-Thaqalain. Qom: Ismailian. Fourth.

Khomeini, Ruhollah (2004). Tahrīr al-Wasīla. Translated by Ali Islami. Qom: Islamic Publications Office.

Khomeini, Ruhollah (2002). Mahshī Tawdīh al-Masā'il. Qom: Islamic Publications Office.

Rāghib Esfahānī, Hossein bin Mohammad (1412). Al-Mufradāt. Beirut: Dar al-'Ilm. First.

- Zuhailī, Wahaba (1411 AH). *Al-Tafsīr Al-Munīr fī Al-Aqeedah, Al-Sharia, and Al-Manhaj*. Damascus: Dar al-Fikr. Second.
- Zamakhsharī, Abu al-Qāsim Mahmud bin Omar (1417 AH). *Al-Fā'iq fī Gharīb al-Hadith*. Beirut: Dar al-Kutub Al-'Ilmiyah.
- Shubair Zanjani, Musa (nd). *Nikāh Book*, Qom: Ray Pardaz Research Institute.
- Sadeghi Tehrani, Mohammad (1406 AH). *Al-Furqan*. Qom: Islamic Culture. Second.
- Tabātabā'ī, Mohammad Hossein (1411 AH). *Al-Mīzan*. Beirut: Al-'A'lamī Press Institute. First.
- Tabrisī, Fadl bin Hassan (1993). *Al-Jāmi' al-Bayan fī Tafsīr al-Qur'an*. Tehran: Nasser Khosrow Publications. Third.
- Turayhī, Fakhreddīn (1416 AH). *Majma' al-Bahrain*. Tehran: Mortazawi Bookstore. Third.
- Tūsī, Abu Ja'far Mohammad bin Hassan (nd). *Al-Tibyān fī Tafsīr al-Qur'an*. Research by Ahmad Habib Qusayr al-Āmili. Beirut: Dar 'Ihyā' al-Turāth al-Arabī.
- Tayeb, Abdul Hossein (1990). *Atyab Al-Bayan*. Tehran: Islam. Fourth.
- Ali 'Ihyā'ī, Masha Allah (1988). *Application of science in Qibla finding (new approach in determining Qibla)*. Tehran: Amir Kabir. First.
- 'Ayāshī, Muhammad bin Masoud (2001). *Tafsīr al-'Ayāshī*. Research by Seyyed Hashim Rasouli Mahalat. Tehran: Al-Maktabah Al-'Imīya Al-Islamiya. First.
- Fādil Jawād, Jawād bin Saeed (1986). *Masālak Al-Afhām ilā Āyāt Al-Ahkām*. Tehran: Mortazawī. Second.
- Fakhr Rāzī, Muhammad bin Omar (1420 AH). *Al-Tafsīr al-Kabīr*. Beirut: Dar 'Ihyā' al-Turāth al-Arabī. Third.
- Fayaz, Mohammad Ishaq. (2005). *Fayaz's Treatise*. Qom: Majlesi. First.
- Fayoumī, Ahmad bin Mohammad Moqri (1414 AH). *Al-Misbāh al-Munīr fī Gharīb al-Sharh al-Kabīr li Al-Rāfi'ī*. Qom: Dar al-Hijra Institute. Second.
- Qurashī, Sayed Ali Akbar (1412 AH). *Qur'an Dictionary*. Tehran: Dar al-Kutub al-Islāmī. Sixth.
- Karim, Najib al-Aghar (1425 AH). *'Ijāz al-Qur'an fī Mā Tukhfīh al-Arhām*. Beirut: Dar al-Ma'rafa. First.
- Kulainī, Abu Ja'far Muhammad bin Ya'qub (1401 AH). *Al-Kāfi*. Researched by Ali Akbar Ghaffari. Beirut: Dar Sa'b and Dar al-Ta'āruf. Fourth.
- Kothari, Abbas (2014). *Analytical Dictionary of Wujūh and Nazā'ir in the Qur'an*. Qom: Islamic Propagation Office of the Qom Seminary. First.
- Mustafawī, Hassan (1430 AH). *Al-Tahqīq fī Kalimāt al-Qur'an al-Karīm*. Beirut: Dar al-Kutub al-'Ilmiya. Third.
- Mughniyah, Mohammad Jawād (1990). *Al-Tafsīr al-Kāshif*. Beirut: Dar al-'Ilm lil-Malā'īn. Fourth.
- Makarem Shirazi, Nasser et al (1992). *The Commentary of Nemooneh*. Tehran: Dar al-Kutub al-Islami. Tenth.
- Makarem Shirazi, Nasser (1426 AH). *Nikah Book*, Qom: School of Imam Ali bin Abi Talib (as).
- Malekpour, Iraj (2009). *Calendar*. Tehran: Daneshnagar. First.
- Moulayi, Ali (2011). *Examining Verses Related to Physics in the Qur'an*. Master's thesis. Faculty of Qur'anic Sciences, Qom.
- Najafī, Mohammad Hassan (nd). *Jawāhir al-Kalam*. Beirut: Dar 'Ihyā' al-Turāth al-Arabī.
- Nezamabadi, Mehdi (2008). *The moon and Its Effects on the Earth and Human Life*. Qom: Nejabat. First.
- Nizām al-'A'raj, Hassan bin Muhammad (1416 AH). *Tafsīr Ghareeb Al-Qur'an wa Raghā'ib Al-Furqān*. Beirut: Dar al-Kutub Al-'Ilmiya. First.
- Wāsītī Zubaydī, Mohebuddin (1414 AH). *Tāj al-'Arūs min Jawāhir al-Qāmūs*. Beirut: Dar al-Fikr.
- Hashemi Rafsanjani, Akbar et al. (2007). *The Commentary of Rahnama*. Qom: Boostan-e Ketab. First.

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

بررسی پیوستگی‌های شبکه‌ای سوره انشقاق با سور همجوارش (سوره انفطار، سوره مطففین، سوره بروج، سوره طارق)

نسرین الیاسی فر^{۱*}، عبدالمجید طالب تاش^۲، دل‌آرا نعمتی پیرعلی^۳، فیض‌اله اکبری دستک^۴

چکیده

قرآن کریم، منشأ واحدی دارد و میان آیات آن، اختلافی وجود ندارد؛ بنابراین می‌توان بعضی از سوره‌های قرآن کریم را در کنار هم قرار داد تا درک بهتری از آنها به دست آید. برای این کار می‌توان یک سوره را مبنا قرار داد. و براساس روش نظایر لفظی و معنوی ارتباط آن را با دیگر سوره‌های قرآن کریم، کشف کرد. تعبیر پیوستگی شبکه‌ای سوره‌های قرآن اصطلاح جدیدی است که از ارتباط ساختاری و محتوایی میان سوره‌ها سخن می‌گوید. روش‌های پیوستگی‌های شبکه‌ای میان سوره‌های قرآن کریم را در تناسب مضمونی میان سور همجوار، تناسب میان مجموعه‌ای از سور، تناسب آغاز سوره با پایان سوره پیشین، تناسب دو سوره پیاپی در شروع یا پایان، سجع، غرض مشترک و موضوع مشترک می‌توان خلاصه کرد. این تحقیق با روش توصیفی تحلیلی پیوستگی‌های شبکه‌ای سوره انشقاق با سور همجوارش (سوره انفطار، سوره مطففین، سوره بروج، سوره طارق) را در دو جنبه تناسب ساختاری و محتوایی مورد بررسی قرار داده است. پژوهش بدست داده است که این سور دارای پیوستگی‌های ساختاری و ادبی شامل همسانی سرآغاز، سجع، تشبیه، تصویرپردازی‌های ادبی هستند که همه آنها را در یک گروه ساختاری جای می‌دهد؛ همچنین تحقیق به دست داده است که این سور دارای پیوستگی‌های محتوایی شامل توحید ربوبی، ذکر حوادث قیامت، گروه‌بندی انسان‌ها در قیامت و غرض مشترک هستند.

واژه‌های کلیدی

پیوستگی شبکه‌ای، سوره انشقاق، همبستگی ساختاری، همبستگی محتوایی.

۱ دانشجوی دکتری قرآن و حدیث واحد کرج دانشگاه آزاد اسلامی کرج، ایران.
۲ دانشیار قرآن و حدیث واحد کرج دانشگاه آزاد اسلامی کرج، ایران.
۳ دانشیار قرآن و حدیث واحد کرج دانشگاه آزاد اسلامی کرج، ایران.
۴ استادیار قرآن و حدیث واحد کرج دانشگاه آزاد اسلامی کرج، ایران.

نویسنده مسئول:

نسرین الیاسی فر

رایانامه: elyasifar.n@gmail.com

استناد به این مقاله:

الیاسی فر، نسرین؛ طالب تاش، عبدالمجید؛ نعمتی پیرعلی، دل‌آرا؛ اکبری دستک، فیض‌اله (۱۴۰۲). بررسی پیوستگی‌های شبکه‌ای سوره انشقاق با سور همجوارش (سوره انفطار، سوره مطففین، سوره بروج، سوره طارق). فصلنامه علمی قرآن و معارف دینی، ۲(۴)، ۷۰-۵۷.

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

Study of the Network Connections of Surah al-Inshiqāq with Its Adjacent Surahs (Infitār, Mutaffifin, Burūj, Tāriq)

Nasrin Elyasifar^{1*}, Abdulmajid Talebtash², Delara Nemati Pirali³, Feizullah Akbari Dastak⁴

1 PhD Candidate of Qur'an and Hadith Sciences, Islamic Azad University, Karaj Branch, Iran.

2 Associate Professor, Department of Qur'an and Hadith Sciences, Islamic Azad University, Karaj Branch, Iran.

3 Associate Professor, Department of Qur'an and Hadith Sciences, Islamic Azad University, Karaj Branch, Iran.

4 Assistant Professor, Department of Qur'an and Hadith Sciences, Islamic Azad University, Karaj Branch, Iran.

Correspondence

Nasrin Elyasifar

Email: elyasifar.n@gmail.com

How to cite

Elyasifar, N., Talebtash, A., Nemati Pirali, D. & Akbari Dastak, F. (2023). Study of the Network Connections of Surah al-Inshiqāq with Its Adjacent Surahs (Infitār, Mutaffifin, Burūj, Tāriq). Quran and Religious Enlightenment, 4(2), 57-70.

ABSTRACT

The Holy Qur'an has a single source and there is no difference between its verses. Therefore, some Surahs of the Holy Qur'an may be put together to get a better understanding of them. And based on the method of verbal and spiritual analogies, one Surah should be placed at the center and the its connection with other Surahs of the Holy Qur'an would be discovered. "The network connection of the Surahs of the Qur'an" is a new term that speaks of the structural and content relation between Surahs. The methods of network connections between the Surahs of the Holy Qur'an can be summarized in the thematic congruence between adjacent Surahs, congruence between a set of Surahs, congruence between the beginning of a Surah and the end of the previous one, congruence between two consecutive Surahs at the beginning or end, rhyme, common purpose, and common theme. This research analyzes the network connections of Surah al-Inshiqāq with its adjacent Surahs (Al-Infitār, Mutaffifin, Burūj, Tāriq) with a descriptive analytical method in two aspects of structural and content congruence. In conclusion, this Surah has structural and literary connections, including the congruence of the beginning, rhyme, analogy, and literary imagery, which all are in one structural group. The research also shows that this Surah has content connections including the Unity of God, mentioning the events of the Day of Judgment, grouping of people in the Day of Judgment, and common purpose.

KEYWORDS

Network Connection, Surah al-Inshiqāq, Structural Correlation, Content Correlation.

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

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

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

1. Introduction

The first question which arises when facing any type of book or long writing is, “what is the relation between the different topics of the writing and what is their connection point?” Since the Holy Qur'an also has a large volume and according to the famous count, it consists of 114 Surahs with 6236 verses, this question has always existed about it and opinions have been raised about it. One of the most important and efficient sciences in benefiting from this deep sea is the science of congruence between the verses and chapters of the Qur'an, which hopefully answers such questions. The congruence of verses and Surahs is one of the topics of Qur'anic sciences, which deals with the connection between verses and the connection between Surahs. Scholars like Abu Bakr Bāqlānī (403 AH) and Abdul Qahir Jurjānī (471 AH) are among the first to consider the order between the verses of the Qur'an as a proof of the miracles of the Qur'an. Later, commentators and scholars of Qur'anic sciences have discussed the congruence between a verse, verses of a chapter, adjacent chapters or a group of chapters. This topic was followed in the works of scholars such as Zamakhsharī in *al-Kashāf al-Haqā'iq Ghwāmiz al-Tanzīl*, Fakhr Radī in *Tafsīr al-Mafātīh al-Ghayb*, Abu Hayān Andalusī in *al-Bahr al-Muhīt fī al-Tafsīr*, Ālūsī in *Tafsīr Rūh al-Ma'ānī* and others. Some commentators such as Suyūfī and Allamah Tabātabā'ī believe that the Surahs that have the same and similar verses have similar themes. Because the probability of congruence between these types of Surahs is more than other Surahs that do not have such a relation. However, in addition to the above list, some commentators and scholars of Qur'anic sciences have spoken about further congruence with the title of network connections between some Surahs. The meaning of network

connections is a special type of congruence that informs about the structural and content relation between two or more Surahs of the same group. The types of network connections between some Surahs of the Holy Qur'an include thematic congruence, congruence between collections, congruence between the beginning of the next chapter and the end of the previous chapter, the congruence of two consecutive chapters at the beginning or end, etc. Based on these factors of continuity, this article tries to examine the continuity of Surah al-Inshiqāq with its adjacent Surah, i.e. (Surah Infitār, Mutafiffīn, Burūj, Tāriq). There has been no independent research in this field so far. In this regard, the current research seeks to answer these questions, “what is the shape and structure of these Surahs?” And “in terms of content and theme, what congruence is found between them?” Therefore, it compares Surah al-Inshiqāq with its adjacent Surah from a structural point of view and searches for the similarities and connections between them. It also adapts the content of this chapter to other Surahs in order to give a clear answer to these questions.

As for network connections, it should be said that the purpose of network connections is to discover the connection of one Surah with other Surahs of the Holy Qur'an, regardless of the previous and subsequent Surahs, and to discover the connection of the verses of one Surah with other verses of the Holy Qur'an. (Elyasifar, 2020: 9)

The hypothesis of the connections of verses and Surahs may be classified into two categories: linear and network. The opinions about linear connections that trace two consecutive verses or Surahs are seen in these cases: the congruence of verses within a Surah, thematic congruence between adjacent Surahs, and the congruence between a collection of

Surahs. (‘Abdu al-Ra’ūf, 2008: 352). The meaning of network connections is to discover the connection of one Surah with other Surahs and also to discover the connection of the verses of one Surah with other verses of the Holy Qur’an, whose types are as follow: similar verses, context, common topic, the order of the song, and the congruence of the intervals of the verses.

Regarding the background of the discussion, a research book on the order of the Qur’an, written by Abdul Hadi Feqhizadeh, the master's thesis of Leila Alavi, entitled "The Congruence of Surahs Hawāmīm", the master's thesis of Zahra Khalkhali, the title of "Congruence in Surahs Hizb Mufassal of the Qur’an", the master's thesis of Rizvan Jalalifar with the title of "the Common Themes of Surahs Qarīnatain," master's thesis of Ruhollah Davari with the title of "An Understanding of the Network Connections of the Qur’anic Surahs, The Network Connections of the Meccan Surahs Azānīya," the article of Nasrin Elyasifar and Abdul Majid Talebtash exist, but so far no one has independently addressed the network connections of Surah Inshiqāq with its adjacent Surah.

2. Structural and Formal Congruence

The structural and formal congruence of Surah al-Inshiqāq and its adjacent Surahs are examined here. Then the congruence and continuity between them in terms of harmony and order in the words and sentences and the types of literary arts used in them such as good beginning, rhyme, analogy and other literary arts will be reviewed.

2-1. Similarity of the beginning

Beginnings of Surahs are considered the important indicators of identifying the criteria for grouping Surahs; Therefore, Surahs of the Qur’an that have a common source and have a

similar beginning are placed in the form of a group that has structural and content connections (Suyūfī, 1984, 2: 333). This issue has been taken into consideration in numerous authentic hadiths, and commentators have confirmed this criterion, considering the common beginning of Surahs as a sign of their thematic symmetry (Lesani, 2015: 108). Accordingly, Suyūfī paid attention to the similarity of the beginning of the Surahs and considered each group of Surahs that have a common beginning as one type. Surah Al-Inshiqāq is similar to its three adjacent Surahs (Infitār, Burūj, Tāriq) in the opening of the Surah. That is, all three Surahs begin with the mention of the sky, which is mentioned in a narration that means the four Surahs of the heavens (Surah Infitār, Surah al-Inshiqāq, Surah Burūj, Surah Tāriq) (Zuhailī, 1418 AH, 3: 151). However, Surahs Infitār and Inshiqāq begin with "*idh-a al-samā*", while Surahs Burūj and Tāriq begin with an oath to the sky. This oath is repeated in Surah Tāriq too. The main theme of these Surahs and the common purpose that exists among these Surahs is to draw the attention of the audience to the important issue of the Resurrection and create belief and certainty in him regarding its occurrence, which indicates the appearance and content congruence of these Surahs.

2-2. Saj' (Rhyme) industry

In Badī science, Saj' means that the last words of sentences are equal in weight or aspect or one of these two. There is no difference between prose and rhyme in this definition (Taherkhani, 2004: 83). Sakākī (1981) considers rhyme in prose as rhyme in poetry (p. 672). Due to this feature, the Holy Qur’an is inherently melodious, and this feature is present throughout the Qur’an, especially in a number of early and middle Meccan Surahs (Mir, 2007: 33). According to this feature, it is

possible to make a connection between the Surahs that have the same rhyme and weight. Surah al-Inshiqāq has common rhyme with its adjacent Surahs. For instance, verses 1-5 of Surah al-Inshiqāq¹ with verses 1 to 5 of Surah Al-Infītār² have the same rhyme. Both groups of verses end with the vowel *ta*, which is removing the *infijār mahmūs* with severe feature (Sotodeniya, 1999: 73). It is in accordance with the content of these verses, which talk about the terrifying events at the beginning of the Day of Judgment. Also, the verses 20-23³ of Surah Inshiqāq have common rhyme with the verses 26-30⁴ of Surah Mutaffifin (saj' mutarraf), that is, both groups of verses end with “w-w-n,” as well as, they are similar in terms of content, i.e. all report about the criminals in the Day of Judgment. The verses 11-13⁵ of Surah An-Ishiqāq have common rhyme with the verses 15-17⁶ of Surah Tāriq (saj' mutarraf).

2-3. Analogy industry

According to scholars of rhetorical science, none of the rhetorical techniques reach the basis of analogy in embodying meanings and depicting concepts; They have said about it, “analogy reveals the meaning as if you can see it with your eyes and touch it with your fingers” (‘Abd al-Qādir, 1405 AH: 7). Analogy in the Qur'an is not only a verbal arrangement and verbal beauty, the purpose of which is only to

create similarities between objects and that's it, but the Qur'an uses words with the help of analogy, spirit, life and vitality, and mental meanings in tangible and vivid forms. The format displays original images, and of course, in the meantime, it does not neglect the element of art and beauty, and the order and musicality of the word (Mohammad Ghasemi, 2008: 68). In Surah al-Inshiqāq, in the verse «وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ», the earth is likened to a pregnant woman who, with God's permission, puts her burden on the earth (Sayed Qutb, 1412 AH: 789) and in Surah Al-Ifitār, in the verse «وَإِذَا الْكُوكَبُ انْتَثَرَتْ», He compared the stars to a necklace of pearls, whose small and large grains were placed in a certain order, but suddenly the string breaks and the grains are scattered (Tabātabā'ī, 1417 AH, 20: 538). In Surah Mutaffifin in the verse «كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَنَفِي سَجِينٍ», the accounting of man's actions and his awareness of the actions he has done in the world are compared to the book (Amīn, 1982, 15: 56). Also, in Surah Burūj in verse 15, «ذُو الْعَرْشِ الْمَجِيدُ», God's mastery over the universe and His plan in the world is likened to a throne. It can be seen that in the Surah al-Inshiqāq and its neighbor Surahs, the literary art of analogy is well used to put the reader in the space of understanding the intended scenes.

2-4. Imagery with letters

Although letters in any language are tools that do not imply an independent meaning and only play an intermediary role between words, these seemingly simple letters have an important place in the Qur'an and play a role. The letters in the Qur'an are not useless tools, but each of them calls us to a truth with a symbolic language, and in a sense, the letters of the Qur'an speak to us, and each of them removes a veil of many secrets (Mohammad

1. إِذَا السَّمَاءُ انشَقَّتْ. وَأَذْنَتْ لِرَبِّهَا وَحَقَّتْ. وَإِذَا الْأَرْضُ مُدَّتْ. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ. وَأَذْنَتْ لِرَبِّهَا وَحَقَّتْ

2. إِذَا السَّمَاءُ انْفَطَرَتْ. وَإِذَا الْكُوكَبُ انْتَثَرَتْ. وَإِذَا الْبِحَارُ فُجِّرَتْ. وَإِذَا الْقُبُورُ بُعْثِرَتْ. عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ

3. «فَمَا لَهُمْ لَا يُؤْمِنُونَ (٢٠) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) بَلِ الَّذِينَ كَفَرُوا يَكْتُمُونَ (٢٢) وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ (٢٣)»

4. «خِتَانُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (٢٦) وَمِرَاجُهُ مِنْ تَسْنِيمٍ (٢٧) عَيْنًا يُشْرَبُ بِهَا الْمُقَرَّبُونَ (٢٨) إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (٢٩) وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (٣٠)»

5. «فَسَوْفَ يَدْعُو بُرُورًا (١١) وَيَصْلَى سَعِيرًا (١٢) إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا (١٣)»

6. «إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا (١٦) فَمَهْلِكُ الْكَافِرِينَ أَهْمِلَهُمْ زُوَيْدًا (١٧)»

Ghasemi, 2008: 40). In Surah Al-Inshiqāq in the verses «فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ. فَسَوْفَ يُحَاسَبُ حِسَابًا» «يَسِيرًا», the letter *fā* is used twice. That is, there is no gap between the moment of taking the letter of action and the time of their easy audit for the Companions of Righteousness (*yamīn*); As a result, this dialect of the Qur'an provides the context to encourage the audience, and in the seventh verse of Surah Infitār, it uses the letter *fā* consecutively and depicts the sequence of the stages of human creation and the reason for this creation with the letter *fā*: «الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ».

The consecutive occurrence of two phrases of *fasawwāk-a* and *fa'adalak-a* means that it shows the simultaneity of creation, adornment, and adjustment of human personality, as such, there is no time interval between the creation, adornment, and adjustment of man; And in Surah Mutaffifīn in verse 22,¹ the letter *fī* is used to show the intensity of the grace of Abrār, so that the image of the ultimate pleasure of Abrār is shown to the audience. In Surah Burūj also in verse 19,² the letter *fī* is used to show the severity of the denial of the disbelievers, so that the image of their ultimate misguidance is known to the audience (Ibn Āshūr, 1293 AH, 30: 225).

2-5. Common tones and rhythms

Since the use of the element of sound and music to convey the word makes the text superior, the Holy Qur'an has used all the capacities and features of the superior word and has also included the phonetic features. The rhythm governing the phrases of the Qur'an indicates that this text is not indifferent to the phonetic features, but it has carried them on a horizontal level as well as a speech. The existence of this phonetic style and feature in

the Qur'an has made it possible for the reader to see the words of the Qur'an alive and dynamic and to receive directly with the same tone of the speaker. It is as if he is directly addressed by the word of revelation. In addition, phonetic features have caused the tone of the theologian to be transferred to the written text of the Qur'an. The tone of speech is one of the evidences of speech in common conversations and it is effective in realizing the appearance of speech and determining the speaker's intention. Accordingly, speakers take help from it to express their intention and use it as a proof of their intention along with the words (Falah, 2015: 46). The verses of these Surahs are accompanied by fast rhythms, which are suitable for its purposes, i.e. expressing the scenes of the Day of Resurrection or previous events; It excites the audience to better understand those scenes with the necessary excitement. In the Surahs of Inshiqāq and Infitār, short and continuing vowels, as well as, avoiding the frequent use of long vowels, cause the rhythm of the verses to become fast. In these verses, the beat of the words is fast and pounding in such a way that it moves the strings of the human heart quickly and the heavy hammer beats those hearts and creates an atmosphere of excitement and anxiety. In Surah Mutaffifīn, the fast and striking tone is used in a dominant way, and with the repeated occurrence of the word “*wayl*” (woe), a severe threat is made to the disbelievers and the blasphemers (وَيْلٌ لِّلْمُطَفِّفِينَ. وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ). In Surah Burūj, the repetition of the letter *d*, which has the attribute of *Jahr*, in seven verses is very effective to show the rebuke and threat of the word. In these verses, God stands in front of the infidels with His seven names; If they have anger and rage, God's wrath is severe: «إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ». If the throne of their

1. «إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ».

2. «بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ».

government is high, it is the throne of the Almighty Lord: «ذُو الْعَرْشِ الْمَجِيدُ». If the disbelievers think that their will is sovereign, God is the only one who does what He wills: «فَعَالٌ لِّمَا يُرِيدُ (١٦)» (Bazargan, 1996, 4: 74). In Surah Tāriq in verses 15 to 17, «إِنَّهُمْ يَكِيدُونَ كَيْدًا. وَأَكِيدُ كَيْدًا. فَمَهْلِكُ الْكَافِرِينَ أَنَّهُمْ رُوِيَ» creates a special majesty and solidity, which is a sign of power, and has given a striking tone to the verses so that the infidels know that their trickery is useless in front of God.

3. Content connection

Sometimes two or more verses are similar in terms of concept, while there are no common words between them. In this case, the commentator must have such nobility and presence of mind about the Holy Qur'an that he collects all the verses that have an opinion in this field, negatively and positively. He should pay attention to the content of the verses (Mosalaeipour Yazdi et al., 2009: 31). Therefore, in spiritual analogies, there is a great emphasis on the content of the verses, although common words may not be observed between them.

3-1. Monotheism of Lord

In addition to Monotheism, the Holy Qur'an discusses the Monotheism of worship and obedience in many verses. The most central basis of argument and emphasis on monotheism of obedience and monotheism of worship is the subject of monotheism of Lord. Monotheism is worthy obedience of the one who is the Lord. In order to clarify the issue of the proofs of the monotheism of obedience and worship in the Qur'anic view, we need to take a special look at the issue of Lordship. There are many verses explaining the reasons for monotheism of Lord and assigning this meaning to Allah Almighty.

In the first twenty-three Surahs of the revelation, God has used the word Allah 45 times to introduce Himself, 23 of which are in Bismillah. This is despite the fact that in these 23 Surahs, there are 50 occurrences of Lord, and this proves that God's main approach at the beginning of the revelation of the Qur'an was to accept Lordship (Sultani, 2016: 3-20). Among other things, in Surah al-Inshiqāq and its adjacent Surahs (Infitār, Mutaffifīn, and Burūj) there are verses emphasizing the Monotheism of God. Since the common Divine names between the adjacent Surahs can be a reason to discover common topics and concepts among these Surahs, the common noun that is seen between Surah al-Inshiqāq and Surahs of Infitār, Mutaffifīn and Burūj is the name of Rabb. This itself has established a connecting link between these Surahs and indicate that God designed the issue of Resurrection by emphasizing His Lordship in the world; That is, it is necessary for the education and growth of man to suppose another world which has the capacity for man to continue his life there. In the Surah Inshiqāq by repetition of the verse «أُذِنَتْ لِرَبِّهَا وَحَقَّتْ (٥)» after mentioning the splitting of the heaven and the earth's situation on the eve of the Day of Resurrection, God Almighty emphasizes the Monotheism and in His address to man, He reminds him of his suffering towards God, so that he finds out that the Lordship of God has covered his whole life. Further, He combines the attribute of His observing over the actions of man with His Lordship. He is in a hurry to remind him of the extent of this lordship. The attribute of Observer indicates that God is the arranger and regulator of human affairs, and by providing means and talents, He provides the ground for human development and possession of Lord (Bazargan, 1996, 4: 69); Allamah Tabātabā'ī

(1417 AH) emphasizes that we see the most repetition of the Lord's name (Rabb) in Surah Al-Inshiqāq. First, God expresses His Lordship in the splitting of the sky and the stretching of the earth, and the fact that the creatures of the world move according to the laws that God has established for them and are the opponents of God's Lordship (Vol. 20, p. 577). In Surah Al-Ifitār, He places man in front of the Lord Who is gracious. He places him in the hemp of his support and has bestowed his material and spiritual blessings on him, asks him with a surprising and objectionable phrase.¹ Then, He points to these manifestations of Lordship, which are visible in the creation of man, adjustment, and in his form (Makarem Shirazi, 26: 217). In Surah Mutaffifin, after severely dealing with those who neglect the great day that the Lord of this world has prepared for them, He emphasizes that humans must stand before such a Lord and be accountable for their deeds². In Surah Burūj, after mentioning the promises and vows that were given to the believers and the infidels, God used the word Batsh to Rabb and the pronoun Kāf in order to encourage and confirm Divine support to the Prophet (PBUH) and his Ummah³. He indicates that the arrogant of this nation also have a share of the previous promise and wove (Tabātabā'ī, 1417 AH, 20: 599).

3-2. Doomsday events

The events of the Day of Resurrection are the main topic in Surah al-Inshiqāq and its adjacent Surahs, i.e. Surahs of Infitār, Mutaffifin, Burūj, and Tāriq. The theme of this Surah is in such a way that the events of the beginning of the Resurrection are mentioned in Surahs of Infitār and Inshiqāq, and in Surahs of

Mutaffifin and Burūj the handling of actions and audits and the quality of placing the deeds letter are mentioned. In Surah Al-Ifitār, the events of the Day of Resurrection begin with the breaking of the sky, which means the longitudinal gap caused by this gap, the stars that were in a continuous string are scattered like the seeds of a torn necklace (Tabātabā'ī, 1417 AH, 20: 538). Then the seas reach the stage of Tafjīr, meaning the seas leave their limits and connect to each other. This is after what was said about the seas in Surah Shams. Mustafawī says that the outpouring of excitement and exuberance is the intensity of being filled (Mustafawī, 1981, 5: 56). Taleghani connects the themes of Surahs Al-Inshiqāq and Al-Infītār and reminds that in Surah Al-Inshiqāq He talks about the splitting of the sky, which means the separation of the interconnected objects of the sky, and in Surah Al-Infītār He talks about the breaking of the sky, which means breaking up; In fact, splitting is different from breaking and tearing, in the sense that first the mass or objects are stuck together and continuously separated from each other, then they become loose and become completely separated and disintegrated (Taleghani, 1949, 30: 268). In a hadith of the Commander of the Faithful, Ali (AS) on the commentary of this verse, he said that the heavens are separated from the galaxies due to the expansion of the moon (Ālūsī, 1415 AH, 30: 87). Then the change of the earth is mentioned (Inshiqāq:3-4)⁴. It means that the mountains, hills, and heights of the earth will collapse and spread and its back will be smooth. It has been narrated from Ibn Abbas that the saying is stretched like leather is stretched; Because when they pull the leather, every wrinkle that is in it disappears and every

1. «يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْأَكْرَبِ» (٦).

2. «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» (٦).

3. «إِنْ بَطَّشَ رَبِّكَ لَشَدِيدٍ» (١٢).

4. «وَإِذَا الْأَرْضُ مُدَّتْ. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ».

dead body and treasure that is hidden in it is thrown out, as such that nothing remains in it. (Zamakhsharī, 1407 AH, 4: 898), or that the earth's breadth and depth is increased so that it is ready for the population of creatures (Fakhr Radī, 1420 AH, 31: 97). Surah al-Infitār comes to the end by emphasizing and focusing on the denial of Yawm al-Din, and in Surah Mutaffifīn, this matter is followed by stating an example of it in economic relations, and from the Great Day and the mission of humans on that Day and the rest. The fact that the books of Fujjār and Abrār are different and their different position in that world are spoken too.¹

In Surah al-Burūj, after swearing by the sky that has bright stars and swearing by the Day of Resurrection and the prophet who witnessed it, there is an example of the human's anger on the way to meet God and return to Him regarding the sedition of the Companions of the Ukhdoud and the torture of the believers by them. It is stated and then it is pointed out the severe punishment of such disbelievers in the Day of Judgment and the protection of God over them and the good position of the believers in the Day of Judgment.²

In Surah Tāriq, He makes a person aware of the return he should have to the Day of Manifestation of Deeds, when all the hidden things, the secrets of pronouns and actions will be revealed until the good would be distinguished from the bad (Haqqi Bursevi, nd, 10: 400). And there is no helping power for man.³

3-3. Grouping of people in the Day of Judgment

Dealing with the different states of people in the Day of Resurrection is one of the main issues of Surah al-Inshiqāq and its adjacent Surahs, which are mentioned in a special way in each Surah. In Surah Al-Inshiqāq, people are divided into two groups: the group who receive their deeds from the right side and are easily reckoned with, that is, according to the interpretation of the Prophet, their deeds will be looked and ignored fast (Sayed Qutb, 1412 AH, 6: 791). The second group whose deeds are given from the back. Behind is the dignity of a human being and honor is in front of him on his right side. Therefore, the book of infidels and Fujjār is given from behind, because the Day of Resurrection is the time when the truth of everything is revealed (Amīn, 1982, 15: 67). In Surah al-Infitār, humans are divided into two groups of Abrār and Fujjār. Abrār is the plural of birr, meaning any kind of good deeds, which here it includes good thoughts, good intentions, and righteous deeds. Naīm, which is an ambiguous attribute, is proof of their blessings. Fujjār, plural of Fājir, means to split wide; That is, those who have torn the veil of chastity and modesty are burning in the Fire (Makarem Shirazi, 1995: 26). In Surah Mutaffifīn, people are divided into three groups: Fujjār, Abrār, and Muqarrabeen. Abrār drinks from a cup that is sealed with musk and mixed with Tasnīm, while there is no cup or bowl for the relatives, but they have reached the pure source of what Abrār wine is mixed with (Bazargan, 1996, 4: 59). In Surah Burūj, the alignment of people in the group of believers who have reached the great victory and the disbelievers who have been caught by the severe wrath of God is observed. In Surah Tāriq this alignment is presented in a special

1. «وَيْلٌ لِّلْمُطَفِّفِينَ (١) كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَنِي سَجِينٍ (٧) كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَنِي عَلِيَيْنِ (١٨)».

2. «قَاتِلَ أَصْحَابِ الْأُخْدُودِ (٤) النَّارِ ذَاتِ الْوُقُودِ (٥) إِذْ هُمْ عَلَيْهَا قُعُودٌ (٦) وَهُمْ عَلَى مَا يَنْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ (٧) إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ (١٠) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْقَوْزُ الْكَبِيرُ (١١)».

3. «يَوْمَ تُبْلَى السَّرَائِرُ (٩) فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ (١٠)».

way, that is, God Himself stands in front of the disbelievers¹. He actually tormented them step by step until they reach the end of their punishment.²

3-4. Common concepts between Surah al-Inshiqāq and its adjacent Surahs (Infītār, Mutaffifīn, Burūj, Tāriq)

The natural connection of the verses of Surah al-Inshiqāq with its adjacent Surahs is like the consecutive chapters of a book. For example, regarding the letter of deeds in Surah Inshiqāq, from the reactions of the recipients of the letter of deed³, in Surah Infītār about the quality of recording actions,⁴ and in Surah Mutaffifīn, the opposite quality of the book of Fujjār and Abrār are explained⁵. In verse 9 of this Surah,⁶ it refers to the Book of Marqūm which according to the context of the verses of Surah Mutaffifīn, means the record of the deeds of the servants. Also, what is entered in written is their deeds. The Companions of the Cave are mentioned as the Companions of Raqīm, due to the recording of their names⁷. This is one of the numerical miracles of the Qur'an (Rashad: 20). In Surah al-Burūj, it is mentioned about the Prophet being a witness to the actions of humans and the coming of words that indicate to the appearance and a kind of supervision and guarding over creatures (*mashhūd, shāhid, shuhūd, shahīd*), وَشَاهِدٍ وَمَشْهُودٍ (٣). And in Surah Tāriq, it is mentioned about the angels who preserve human actions so that humans will be rewarded according to them on the Promised

Day. In the verse, «إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ» (٤), as an answer to the oath and with emphasis, God states that there are guardian angels for man. The angles who preserve his actions until the Day of Judgment.

Various cases of common concepts can be found in the two Surahs of Inshiqāq and Mutaffifīn:

A) In two Surahs of Inshiqāq and Mutaffifīn, the constant excitement and continuous movement of human beings in the path of becoming and perfection are discussed, with the difference that in Surah Mutaffifīn⁸, it shows the motivation of the human being to act constantly in the way of becoming and finding wealth, and in Surah Inshiqāq, the nature of this motivation, which is a continuous and effective movement (Kadh) through the use of all physical and intellectual forces (Bazargan, 1996, 4: 60) is mentioned.⁹

b) In both Surahs of Inshiqāq and Mutaffifīn, the laugh and joy of the unbelievers in this world and the joy and happiness of the believers in the Hereafter are mentioned¹⁰.

c) Also, in these two Surahs, disbelief of the unbelievers in the awakening of man in the Day of Resurrection is discussed.¹¹

In two Surahs of Infītār and Tāriq, the order in the creation of man is emphasized as a close way to know the Lord, and man is asked to think about all these wonders in his own

1. «وَأَكِيدُ كَيْدًا» (١٦) «إِنَّهُمْ يَكِيدُونَ كَيْدًا» (١٥)

2. «فَمَهَّلَ الْكَافِرِينَ أَمَهُمْ رُوَيْدًا» (١٧)

3. «فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ» (٧) «وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ» (١٠)

4. «وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ» (١٠) «كِرَامًا كَاتِبِينَ» (١١) «يَعْلَمُونَ مَا تَعْمَلُونَ» (١٢)

5. «كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ» (٧) «كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ» (١٨)

6. «كِتَابٌ مَرْقُومٌ» (٩)

7. «أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا» (٩) (Kahf: 9)

8. «أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ» (٤)

9. «يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمَلَأْ بِهِ» (٦)

10. «تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ» (٢٤) «فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ» (٣٤) «(مطففين) و وَيُنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا» (٩) «إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا» (١٣) «(انشقاق).

11. «إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ» (١٤) «(انشقاق) «أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ» (٤) «(مطففين).

existence.¹ And a good promise has been given to the believers in two Surahs of Inshiqāq and Burūj.²

In each of the five Surahs of Inshiqāq, Infītār, Mutaffifin, Burūj, and Tāriq, the contents are related to the achievements and deeds of two groups of believers and disbelievers. Therefore, there is no question of shirk and hypocrisy.

Also, the result of disbelief, which is denial, has found an important use in all of these Surahs (especially in Surah Mutaffifin) and shows that ignoring and denying truths and facts lead to falsely considering Monotheism, guidance, and the Hereafter.³ The emphasis of the Qur'an in this regard is much more severe in Surah Mutaffifin,⁴ and further, God says in explanation of this lie,⁵ 'and their hearts are surrounded by sin, so that there is no way to enter the right.' (Kāshānī, 1972, 10: 182). The greatness of the Qur'an is emphasized in the three Surahs of Inshiqāq, Burūj and Tāriq. Perhaps this emphasis is due to the fact that in these Surahs whose main focus is the discussion of the Day of Judgment, people should pay attention to the Qur'an, which is a reliable source for expressing this issue and its events. They should consider the reasons of the Qur'an as sufficient evidence in this regard. In Surah Inshiqāq, God asks people in the form of a question that why they do not prostrate when

they hear the Qur'an,⁶ which refers to the verses in which prostration is recommended. In Surah Burūj in the verse 21⁷, God called his Qur'an Majid, which keeps it in a protected tablet. That is, no interference or possession takes place in it. In Surah Tāriq, in the verse 13⁸, the Qur'an is called the distinguishing word, which means the distinguisher between truth and falsehood. There is a narration from the Messenger of God (PBUH) that, "Soon there will be a sedition. People asked from where do you say it? He said that the Book of God informs before and after you and decides between you. He is the distinguisher which does not have false (Ālūsī, 1415 AH, 15: 311).

3-5. Common purpose

A common purpose can be found in Surah al-Inshiqāq and its adjacent Surah, and that is to warn people about the severe events of the Day of Judgment. However, this has been addressed in each chapter with a special approach. Surah Al-Inshiqāq refers to the Resurrection and states that for man there is a journey towards his Lord. He is on this path to meet his Lord, and God Almighty will judge him according to his actions. In these verses on this matter is emphasized; As a result, there are more verses related to threats than verses of good news in it (Tabātabā'ī, 1417 AH, 20: 400). In this Surah, after mentioning the signs of the Resurrection, there is an emphasis on man's movement towards God and meeting him. This movement has difficulties and man must pass through many places to reach this meeting. This emphasis is very effective in man's care for himself. This Surah also describes the intensity of the events of the Day of Judgment

1. الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (٧) فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ (٨) «انفطار» (فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَّاءٍ دَافِقٍ (٦) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧) (طارق)

2. «إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٢٥)» (انشقاق). «إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ (١١)» (بروج)

3. انشقاق «بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ (٢٢)»، انفطار «كَلَّا بَلْ تُكَذِّبُونَ بِالذِّبْنِ (٩)»، بروج «بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ (١٩)».

4. «وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٠)»

5. «كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (١٤)»

6. «وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١)»

7. «بَلْ هُوَ قُرْآنٌ مَجِيدٌ (٢١)»

8. «إِنَّهُ لَقَوْلُ فَصْلٍ (١٣)»

by referring to the opening of the sky, the release of the stars, the burning of the seas, the opening of the graves, and the human awareness of what has been presented and delayed. After mentioning the grouping of human beings at the end of the surah, sharp warnings continue twice, and in three consecutive verses, God refers to the word *Yawm al-Din* and the magnitude of the events of that Day. (Zuhailī, 1413 AH, 30: 136). In Surah Mutaffifīn, it is discussed how to account and record the actions of humans on the Day of Resurrection. It then describes the advent of the day when humans will be separated from each other; Fujjār and Abrār will have different positions, and the warning for the deniers of the Day of Resurrection, as well as, warning of lightening the weight as an example for Fujjār are emphasized (Ibn Āshūr, 1293, 30: 167). In Surah Burūj, for the purpose of restricting people to the Day of Judgment and warning of that Harsh Day in verse 12¹, by bringing the word “Batsh” which means to take by force and coming to the noun sentence in this verse, and also bringing the word “Shadīd” with the words *inna* and *lām*, which are for emphasis, it shows God's ultimate decisiveness in the limitation to punish the infidels (Buqā'ī, 1427 AH, 8: 355). In Surah Tāriq, a warning for the Day of Resurrection is presented in verses 8, 9, and 10², by mentioning an important attribute of the Day of Judgment, that is, that day will be the day of judgment and all secrets will be revealed, and that people will not have the power to save themselves on such a day.

Conclusion

1. The five Surahs of Inshiqāq, Infitār, Mutaffifīn, Burūj, and Tāriq were all revealed in Mecca and have a network connection and congruence in terms of their appearance and content.
2. These Surahs have common points in terms of their appearance and literary structure. All of them are trying to tell scenes of future events. The verses of these Surahs are accompanied by fast rhythms, which are suitable for its purposes, i.e. expressing the scenes of the Day of Judgment or events on the eve of the Day of Judgment; in a way that stimulates the audience to better understand those scenes with the necessary excitement. Short, successive vowels, and avoiding the frequent use of long vowels have made the rhythm of the verses fast. In these verses, the beat of the words is fast and pounding in a way that moves the strings of the human heart quickly and the heavy hammer beats those hearts and creates an atmosphere of excitement and anxiety.
3. Surah Al-Inshiqāq and its adjacent Surah are connected in terms of content, and in Surah Al-Inshiqāq, Infitār, Mutaffifīn, and Burūj, they all discuss the Lordship of God. The name of the Lord God has established a connecting link between these Surahs, which can express the point that may God establish the design of the issue of Resurrection by emphasizing His Lordship in the world; In all of these Surahs, the issue of the Day of Resurrection is dealt with. The main focus of all these Surahs is to deal with the various conditions of humans in the Day of Judgment. In addition, in all, a common purpose can be found, that is to warn people about the severe events of the Day of Judgment.
4. In Surah al-Inshiqāq and its adjacent Surahs, like different chapters of a book, we can

1. «إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ»

2. «إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ. يَوْمَ تُبْلَى السَّرَائِرُ. فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ»

observe the events of the beginning of the Day of Judgment and after it, the quality of man's journey towards God, help and support towards the believers, and the severity and wrath of God towards the unbelievers.

References

- The Holy Qur'an, English Translation by Muhammad Marmaduke Pickthall (The Meaning of the Glorious Koran).
- The Holy Qur'an, Persian Translation by Makarem Shirazi, Nasser et al. (1994). Qom: Dar al-Qur'an al-Karim.
- Ibn Fāris, Ahmad bin Fāris (1404 AH). *Al-Maqā'is al-Lughah*, Qom: Maktabat A'lām al-Islāmī.
- Elyasifar, Nasrin (September 2019). Network Connections of Surahs Azaniyah (Doctoral Dissertation). Islamic Azad University, Karaj Branch, Qur'an and Hadith Department.
- Ālūsī, Mahmūd (1415 AH). *Rūh al-Ma'ānī fī Tafsīr al-Qur'an al-'Azeem*, [research: Ali 'Abd al-Bari Attiyah,] Beirut: Dar al-Kutub al-'Ilmiyah.
- Ibn Āshūr, Muhammad ibn Tahir (1293 AH). *Al-Tahrīr wal-Tanwīr*, Beirut: Al-Ta'rīkh Institute.
- Amīn, Sayeda Nusrat (1982). *Makhzan al-'Irfān fī Tafsīr al-Qur'an*, Tehran: Muslim Women's Movement.
- Bazargan, Abdul Ali (1996). *Order of the Qur'an*. Tehran: Qalam Publishing House.
- Baghlānī, Abu Bakr Muhammad ibn al-Tayyib (1421 AH). *I'jāz al-Qur'an*, Beirut: Dar al-Kutub al-'Ilmiyah.
- Buqā'ī, Ibrahim ibn Omar (1427 AH). *Nazm al-Durar fī Tanāsub al-Āyāt wal-Suwar*, Beirut: Dar al-Kutub al-'Ilmiyah.
- Jawadi Amoli, Abdullah (2010). *Tasnim*, Research: Ahmad Qudsi, Qom: Asrā' Publishing Center.
- Jurjānī, 'Abd al-Qahir ibn 'Abd al-Rahman (1422 AH). *Dalā'i al-I'jāz fī 'Ilm al-Ma'ānī*, Beirut: Dar al-Kutub al-'Ilmiyah.
- Al-Husaini, Sayed Ja'far (1413 AH). *Asālīb al-Bayan fī al-Qur'an*, Beirut: Institute of Printing and Publishing.
- Haqqi Bursevi, Ismail (nd). *Tafsīr Rūh al-Bayan*, Beirut: Dar al-Fikr.
- Khalifa, Rashad (1986). *Miracles of the Qur'an* [translated by Seyed Mohammad Taghi Ayatollahi,] Shiraz, Shiraz University Publications.
- Davari, Ruhollah (2016). *A study on the Network Connections of the Holy Qur'an's Surahs: Case Study of Surah Mubarakah Dhāriyāt*, Tehran, Imam Sadiq University.
- Sotoudehnia, Mohammadreza (2009). *Comparative Study between Tajweed and Phonetics*, Tehran: Raizan.
- Al-Sakaki, Muhammad bin Ali (1981). *Miftāh al-'Uloom*, the first edition, [researched by Akram Osman Yusuf,] Baghdad: Dar al-Rasalah.
- Soltani, Mohammad (2016). The monotheism of Lord and the monotheism of servitude from the perspective of the Jahili Arabs and the Qur'an's method in dealing with it. *Journal of Religion and Contemporary World*, 3(1): 3-20.
- Suyūṭī, Jalaluddin Abdurrahman (1984). *Al-'Itqān fī 'Ulūm al-Qur'an*, Tehran: Amir Kabir Publications.
- Zamakhsharī, Mahmūd bin Omar (1407 AH). *Al-Kashāf al-Haqā'iq Ghwāmiz al-Tanzīl*, Beirut: Dar al-Kutub al-Arabi.
- Zuhailī, Wahab bin Mustafa (1418 AH). *al-Tafsīr al-Munīr fī al-Aqīdah wa al-Sharī'a wa al-Minhāj*, Beirut: Dar al-Fikr.
- Taherkhani, Javad (2004). *Rhetoric and Intervals of the Qur'an*, Tehran: Academic Jihad.
- Taleghani, Seyed Mahmood (1949). *The Commentary of Glimpse of the Qur'an*, Tehran: Publishing Company, Heydari Printing House.
- Tabrisī, Fadl bin Hassan (1993). *Majma' al-Bayan fī Tafsīr al-Qur'an*, Tehran: Nasser Khosrow Publications.
- Tabātabā'ī, Sayed Muhammad Hossein (1417 AH). *Al-Mizan fī Tafsīr al-Qur'an*, Qom: Islamic Publications Office of the Seminary.
- 'Abdul Qadir, Hassan (1405 AH). *Al-Qur'an and Al-Suwar Al-Bayaniyah*, Beirut: np.
- 'Abdul Ra'ouf, Hossein (2008). *Conceptual and Contextual Chaining in Qur'anic Discourse* [translated by Abolfazl Ha'irī,] *Journal of Aesthetics*, Summer, No. 19.
- Fakhr Radī, Abu Abdullah Muhammad ibn Omar (1420 AH). *Mafātīh al-Ghaib*, Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Fallah, Ebrahim et al. (2014). The application of phonetic signs in the semantic system of the Qur'an (case analysis of Surah Mursalāt). *Journal of Qur'anic Research in Literature*, 2(1): 41-63.
- Sayed Qutb, (1412 AH). *Fī Zilāl al-Qur'an*, Cairo: Dar al-Shorooq, seventh edition.
- Qurashī, Ali Akbar (1375 AH). *Tafsīr Ahsan al-Hadith*, Qom: Ba'tha Foundation.
- Kāshānī, Fathullah (1972). *Manaj al-Sadiqīn fī Ilzām al-Mukhālifīn*, Tehran: Islamic Bookstore.
- Lesani, Muhammad Ali (2015). *Knowing Surahs*, Qom: Nasayeh.
- Makarem Shirazi, Nasser (1995). *The Commentary of Nemooneh*, Tehran: Dar al-Kutub al-Islamiya.

Mostafawī, Hassan (1981). *Al-Tahqīq fī Kalimāt al-Qur'an al-Karīm*, Tehran: Book Translation and Publishing Company.

Mosalaeipour Yazdi, Abbas et al. (2008-9). Diversity and innovation in telling the story of Ibrahim's argument with Azar and his people in the Holy Qur'an. *Mobin Newspaper*, Winter and Spring, 44: 45-65, 2018.

Majlisī, Muhammad Baqir (1413 AH). *Bihar al-Anwar*, Beirut: Dar 'Ihyā' al-Turāth al-Arabi.

Mohammad Ghasemi, Hamid (2008). *Manifestations of the Art of Image Creation in the Qur'an*, Tehran: Scientific and Cultural Publishing Company.

Mir, Mostansir (2007). The Continuity of Tahawolī Surah in the Tafsīr of the Qur'an in the 20th Century, *Ayen-e Pazhuhesh*, 107&108: 438-445.

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

نقش اصل «تفرد» در تربیت از دیدگاه آیات و روایات

علی غضنفری^{۱*}، زهرا فیروزآبادی^۲

چکیده

تفرد از اصول بنیادین تعلیم و تربیت و بدین معناست که انسان با وجود داشتن شباهت هایی با هم نوعان خود دارای ویژگی های روانی و توانایی های منحصر به فردی است که او را از دیگران متمایز می کند. توجه به این اصل در شناسایی استعدادها و توانایی های افراد و جهت دهی مناسب آن ها در مسیر تربیت صحیح حائز اهمیت است. این نوشتار با هدف بررسی نقش اصل "تفرد" در تربیت از دیدگاه آیات و روایات و با شیوه ی توصیفی و تحلیلی به بررسی جایگاه اصل "تفرد" در تربیت می پردازد. بررسی های صورت گرفته بیانگر این است که تفاوت های بین افراد به دو دسته تفاوت های فردی و درون فردی وجود دارد. افراد از حیث ایمان، علم، استعداد ها و توانایی ها، عواطف و احساسات دارای تفاوت های بین فردی هستند و از حیث تفاوت های موجود در تواناییها و استعدادهای مختلف در یک فرد دارای تفاوت های درون فردی می باشند. همچنان که از نظر جایگاه اجتماعی، جنسیت، موقعیت جغرافیایی و ... تفاوت های اجتماعی دارند که توجه به این تفاوت ها در شکل گیری تربیت صحیح موثر است، لذا در امور تربیتی جهت نیل به اهداف تربیتی توجه به تفاوت های فردی و اجتماعی بسیار حائز اهمیت است.

واژه های کلیدی

"اصل تفرد"، "تربیت"، "تربیت اخلاقی"، "اصول تربیت اخلاقی".

۱دانشیار، دانشگاه علوم و معارف قرآن کریم.
۲ دانشجوی دکتری دانشگاه امام صادق(ع)، تهران، ایران.

نویسنده مسئول:

علی غضنفری

رایانامه: ali@qazanfari.net

استناد به این مقاله:

غضنفری، علی و فیروزآبادی، زهرا (۱۴۰۲). نقش اصل «تفرد» در تربیت از دیدگاه آیات و روایات. فصلنامه علمی قرآن و روشنگری دینی، ۲(۴)، ۷۱-۹۲.

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

The Role of Principle of “Individualization” in Education from the Perspective of Qur’an and Hadith

Ali Ghazanfari^{1*}, Zahra Firoozafadi²

1 Associate Professor, Department of Training the Qur’an, The University of Sciences and Teachings of the Holy Qur’an, Tehran, Iran.

2 PhD Candidate of Imam Sadeq University, Tehran, Iran.

Correspondence

Ali Ghazanfari

Email: ali@qazanfari.net

How to cite

Ghazanfari, A., & Firoozafadi, Z. (2023). The Role of Principle of “Individualization” in Education from the Perspective of Qur’an and Hadith. Quran and Religious Enlightenment, 4(2), 71-92.

ABSTRACT

“Individualization” (Tafarrud), a fundamental principle of education, means that a person, despite similarities with his fellows, has psychological characteristics and unique abilities that distinguish him from others. It is important to pay attention to this principle in identifying the talents and abilities of people and their proper direction for correct education. This article investigates the role of the principle of "individualization" in education from the perspective of the Qur’an and Hadith and examines its position in education based on a descriptive-analytical method. Findings show that the differences between people are divided into two categories, individual and group differences, and for individual differences, there are two concepts of inter-individual and intra-individual differences. People have inter-individual differences in terms of faith, knowledge, talents and abilities, emotions, and feelings. In addition, in terms of differences in abilities and talents in a person, they have intra-individual differences. Also, there are social differences in terms of social position, gender, geographical location, etc., so that paying attention to these differences is effective in the formation of correct education. Therefore, in educational matters, in order to achieve educational goals, attention should be paid to individual and social differences.

KEYWORDS

Principle of Individualization, Education, Moral Education, Principles of Moral Education.

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

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

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

Introduction

Cultivating and purifying the self is one of the most important educational issues. In order to properly navigate the ups and downs path of evolution, one must learn its ways, customs, and rules from authentic sources, especially in today's society where the influence of deviant educational methods derived from Western culture gradually lead to the deviation of some people. One of the most important principles in education is to pay attention to the principle of "individualization" or "individual and group differences".

The awareness of the existence of individual differences between people is as old as the creation of man. Because the early humans who lived in caves and forests were aware of the phenomenon of individual differences between humans and based on individual differences they divided their functions. For example, a group of people were hunters and others were producers of firewood and food. Being aware of each other's differences, the early humans immediately estimated each other's strength and arm when they met. Throughout the history of humans, they grouped their society and assigned certain characteristics to each group. It is obvious that this type of classification could not be accurate because it had no objective criteria. Gradually, as human societies progressed, there was no other choice but to scientifically measure abilities and determine individual differences carefully and hire the right person for each job, because all humans are not created equal, and basically none of God's creations are not completely similar to each other, and each creature has a unique creation that proves the unity of God. Therefore, the trainers or leaders of the society should have a general plan in training, and pay special attention to the unique characteristics of each person and their group characteristics.

One of the human characteristics is the existence of individual differences between people. Undoubtedly, humans have various individual differences in terms of learning ability, individual talents, and type of upbringing and family and local culture. It is necessary to pay attention to the fact that knowing the spirit of people and giving importance to these individual differences is very effective in advancing educational goals; Therefore, one of the principles that the coach should pay attention to in education is the principle of individual and group differences.

1- The concept of principle in the realm of education

Principle means the root, base, and foundation of anything (Rāghib Esfahānī, 1412: 79), while in applied sciences such as educational sciences and management, it means "a general rule that can be considered as a general instruction and used as an action guide" (Bagheri, 2000: 54). The principle has a normative nature, referring to the "shoulds"; Accordingly, it is different from "base" which is the origin of the original derivation and has a completely descriptive nature referring to "beings" (Hooshyar, 1993: 16; Shariatmadari, 1988: 11). On the other hand, the principle is a general tool and criterion for choosing various methods; Therefore, it cannot be the same method, but it is considered as a guide for choosing training methods. (ibid).

2- The concept of the principle of "Individualization"

"Individualization" or heterogeneity is one of the basic principles of education and training, meaning that every human being, although he has similarities with others, has physical characteristics, psychological characteristics and special mental, intellectual and perceptive

abilities that are different from others, making him an independent, complete, and special person. These characteristics, as individual differences, are widely evident in the ethics, behavior and talent of people in various fields of life. Probably, it is possible to divide the differences between people into two categories of individual and group ones and determine two concepts for individual differences, finally deal with three categories of differences:

1- Differences between individuals: Humans have differences with each other in terms of physical characteristics such as height, weight and eye color and psychological characteristics such as intelligence and personality. Such differences are called inter-individual differences (Ganji, 2015: 278). Differences between individuals are observed in various fields and have a great impact on people's work and performance. So, they are also important in the field of academic and career success. Different abilities in a person are not the same; Every person has good talent in some fields and average or weak talent in other fields.

2- Intra-individual differences: intra-individual differences refer to the differences in various abilities and talents in a person. For example, a person may have good talent in learning English, but have problems in learning mathematics.

3- Group differences: The difference in performance of people in different groups is called group difference. For example, the difference between girls and boys, the difference between urban dwellers and rural dwellers.

3- The concept of education

Education means to increase, to grow, and nurture (Fayūmī, 2017: 217). The word "education" (tarbiyat) may be derived from two roots: the main root "r-b-b" meaning to manage the affairs of the teacher and the secondary root

from "r-b-w" meaning to grow. Education is the general meaning of raising everything in a way that it deserves and includes living things, plants, animals, and humans (ibid). In the definition of the term education, various definitions are stated from scientists according to their expertise and views on human and the purpose of his life (Rafiei, 2009, 1: 90). In general, the term education is a regular and continuous activity to help the physical, cognitive, moral, emotional growth, and finally in sum, it means the development and flourishing of the talents of the educator. Accordingly, its result will appear in the learner's personality, especially in his behavior (Beheshti, 2008: 35).

However, according to the goals of the Islamic educational system, in Islam education consists of actualizing human powers and talents and creating balance and harmony in them in order to achieve the desired perfection, that is, recognizing "God" as the manager of the world and man, and giving to the exclusive lordship of God by following the teachings of the Prophet of Islam (pbuh) and Ahl al-Bayt (as) in order to reach the position of servitude and closeness to God (Afkhami Ardakani, 2008: 14).

4- The importance of paying attention to individual and group differences in education

The principle of individualization is one of the accepted principles in psychology, education, and religious education. Since people differ from each other in terms of intelligence, temperament, cognitive ability, personality traits, etc., a teacher should be sensitive to these differences (Sha'bani, 2010: 139). Humans share one major characteristic: No one is the same as another and everyone has unique internal and external characteristics. According

to the principle of individual differences, it is necessary to carry out social and communication activities and cultural interactions according to the perceptual and emotional level of people and within the framework of real interests and needs and observing the abilities and limitations of people (Ahmadi, 2001: 22). Religious teachings are also emphasized on the point that educational methods should be used according to the ability of people and the cognitive and perceptive capacities of the audience. The Holy Prophet (pbuh) says about this: "May God have mercy on the one who helps his children in doing good deeds." The narrator of the hadith asked: How do we help our children in doing good? The Holy Prophet gave four orders in response: 1- Accept from him what the child has in his power and ability and has done. 2- Don't ask him to do what is heavy and exhausting for the child. 3- Don't force him to sin and rebel. 4- Don't lie to him and don't commit stupid acts in front of him (Kulainī, 1407, 6: 50).

Paying attention to people's abilities is not only limited to children, but includes all members of society. The Holy Prophet (pbuh) used to say: "We, the group of prophets, have a mission to talk to people according to their ability of understanding (Ibn Shu'ba al-Harrānī, 1: 37). Therefore, one should speak to the extent of the audience's understanding and refrain from inducing what is not within the ability of his rational powers, because this action will cause him to hate and disgust. The Holy Prophet (pbuh) said: "If someone speaks to people that is not suitable for their intellect, he has created sedition and insecurity for some of them" (Kulainī, 1413, 1: 23). Imam Ali (as) also said: "Irony and allusion is the punishment of the wise" (Tamīmī Āmidī, 1410, 1: 71). In this hadith, Imam Ali (as) has mentioned the role of individual differences in choosing the

type of punishment, which is one of the educational methods.

It is mentioned in a narration that people are divided into four categories: a person knows and knows that he knows. This person is a scholar, so follow him; a person knows but does not know that he knows. This person is oblivious, so wake him up; And a person does not know and knows that he does not know. He is ignorant, who must be taught. The last group is those who do not know and imagine that they know. These people are misguided, so guide them (Majlisī, 1403, 1: 195). Attention to this principle throughout history is also seen in the sayings and works of the scholars.

1. Hippocrates: The Greek scientist and sage who lived in the 4th and 5th centuries BC divided humans into four groups of sodic, bilious, demotic, and phlegmatic temperaments, each group having specific characteristics.

2. Plato: The Greek philosopher also divided people into three categories of gold, silver, and a combination of copper and iron in terms of talent (Mujej et al, 2016: 5).

Allameh Majlisī considers people to be qualitatively and quantitatively different in accepting the levels of knowledge and education, and he considers the ways to reach God as the number of souls in creation. One of the most important issues in psychology is the issue of individual differences and their factors, and even some psychologists say: "Psychology has no other topic to discuss other than individual differences" (Shoari-Nejad, 1993: 132). Scholars of religious education have also paid attention to the principle of individual differences. For example, Shahid Thānī believes that the teacher should speak and address each student according to their level of understanding and talent (Āamilī, 1989: 196). Khwaja Naseeruddin Tūsī prefers that the teacher carefully and quickly identify the talent

and abilities of the child before any educational action and then teach him the relevant sciences and industries (Tūsī, 1990: 227). He writes in another place: The first was to look at the child's nature and take credit from his condition through smartness, so that he can acquire the aptitude and talent of art and science. Because, not everyone was capable of all industries, unless all people were engaged in the highest industry (ibid: 243).

Ibn Sina also says about the importance of this principle: the teacher must know the child and measure his character and intelligence and his intelligence so that he can choose for him an art and a profession that suits his talent and intelligence (Ahmadi, 2001: 42). In addition to stating this principle, Farabi also refers to the effect of this principle in the application of educational methods. According to this principle, when the capacities, talents, and abilities of people are different, it is no longer possible to issue a single prescription for everyone and expect the same from everyone, but one should ask each person for his duties because of their capacity and talent, as God says in the Qur'an: "God does not oblige anyone except to the extent of his capacity."

It is also possible that each group or each ethnic group is more capable of using a power than the self because of their natural characteristics or habits that have arisen in them. As a result, the education method of each ethnic group is different compared to another ethnic group. So every educational move is different. It should be done according to the different talents and needs of the target groups in order to achieve the desired result (Qara'ati, 2004, 2: 279). In short, paying attention to individual differences is one of the principles that a leader or teacher should be familiar with and synchronize his education with. Because "paying attention to individual differences in

education ensures educational effectiveness." (Ahadian and Aghazadeh, 1999: 167)

The principle of "Individualization" in the Qur'an

In the Holy Qur'an, many educational principles have been specified or mentioned, and in this section, the verses that express the educational principle of "Tafarud" are expressed:

A: Among the verses that mentioned individual differences, Surah Nūh can be mentioned:

"Why don't you bow before the God who created you differently." (Nūh: 14-15)

In this verse, the diversity of creation and various manifestations and diverse faces are mentioned as an amazing phenomenon of the world of creation. "Tūr" means the way of the existence of an object. It also means class and clan. If it is taken in the first meaning, it means that "We created each of you in a form and manner," but according to the second meaning, which means clan/tribe, "tawā'if" means peoples and tribes. According to the first possibility, each person is important, but according to the second possibility, the primary consideration is that We created you as a group. Each of the two meanings are related to each other.

B: Verse 118 of Surah Hūd: "And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing."

The meaning of difference is the difference in natures which leads to the difference of foundations. There are differences in the physical composition of people. Such a difference in physical composition causes differences in physical and mental talents, and with the addition of differences in environments and climates, differences in tastes, traditions, customs, intentions, and specific and personal actions in complexes. A human being appears

and it has been proven in sociology and its debates that if it were not for these differences, human beings would not be able to live even for a blink of an eye (Tabātabā'ī, 1995, 11: 81).

Human differences in the physical, intellectual, and taste fields, along with freedom of will, are the basis for the growth and development of humans and are in line with the goal of human creation, and the value and privileges of humans compared to angels. (Makarem Shirazi, 1995, 9: 278)

C: God has also mentioned this principle in the verse, " Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved." (Baqarah: 286).

With the same theme, in verse 62 of Surah Mo'minūn, He says: "And we do not impose on anyone except according to his ability." This meaning is repeated in the verse "Allah does not impose on anyone except according to what He has given him". (Talāq: 7)

It is obvious that the Qur'an's reference to the existence of individual differences and that the function of a person is only to perform actions that he has the ability to do, is the main idea of the subject that the knowledge of psychology and sociology has reached. This idea is the attention to the criterion of individual differences in human talents and abilities for regulating educational issues and jobs in such a way that each person is guided to the type of education or type of job that fits his talent and ability. Accordingly, each person receives education according to his talent and each person is assigned to a job according to his. God, as the teacher of man, follows this principle; He don't impose the rules and obligations of Shari'a equally on all people, unless some would not be able to bear it. That's why He divided them according to their requirements so that everyone can fulfill the

task for which he is assigned (Tabātabā'ī, 1995, 18: 83).

The sentence "Lā yukalif-u Allah-u..." is in accordance with the tradition that God made among His servants, that is, He assigned to each of His servants that amount of the stages of faith that is suitable for his understanding and obedience. He assigned the amount that is suitable for the strength and ability of the servant, and this is the usual and common tradition and method among intellectuals (ibid, 2: 684).

D: God says in verse 17 of Surah Ra'd: "God sent down water from the sky and it flowed from every valley and river as much as a flood, and then the flood carried a foam on itself. Some things that are melted in fire to make jewelry or tools also have a foam like that. God He compares right and wrong like this..."

God uses an example to express the difference between human beings and their disparate capacities and has considered the capacity of hearts and understandings to be different in grasping knowledge and perfections, at the same time that those knowledges all depend on one sustenance like rain. It is heavenly, but it came in different forms, in terms of quantity and quantity. It is also the same thing in knowledge. It is a heavenly care, but it comes in a special shape and size in every heart (Tabātabā'ī, 1995, 1:52).

E: God Almighty also says in Surah Hijr: 21: "And there is nothing except that its treasures are with us and we do not send it down. except for certain sizes and specifications..."

In relation to humans, this verse refers to both type differences and individual differences, i.e. to what distinguishes human persons from other types of people (such as animals and plants) and to what distinguishes human persons themselves. The distinctions and differences between people are based on

their different dimensions (Tabātabā'ī, 1995, 12: 210).

F: The Qur'an has mentioned these differences in other cases as well:

All human beings are not the same in terms of talent, intelligence, thoughts, tastes, and even in terms of physical structure. But is the existence of such differences against the principle of justice, or is it the opposite of justice in the real sense, that is, putting everything in its place requires that everyone is not the same (An'ām: 165).

If all the people of the Islamic society were like cloth or dishes coming out of a factory, one form, one player with equal and similar talent, then the human society would be a dead, soulless, motionless, and developed society. Each group, but each individual, has a special mission in this great body (Makaram Shirazi, 1995, 6: 71).

The interpretation of the promotion of some over others is also seen in other verses:

"Do they share the mercy of your Lord? We divided their livelihood in the worldly life among them and gave some superiority over others so that they would conquer each other and cooperate with each other..." (Zukhruf: 32).

There are two types of superiority of some people over others:

- One is superiority in physical structure, intellectual and talents, which causes them to feel the need for each other and to serve each other. This is how society is formed, though man has no role in this superiority.

- Another type is the superiority that God gives based on human efforts, such as the verse: "Allah raises those who trust in you and those who have gained knowledge in degrees" which God He gives superiority to those who went to science and faith.

The differences between people should be the reason for continuity and cooperation and

the employment of some by others, not the reason for exploitation and boasting and humiliation of others. "Sukhrīyan" means a group of people uses another group and hires them (Qara'ati, 2013, 8: 450).

In verse 21 of Surah Al-Isrā', it is also mentioned the difference between people and the superiority of some people over others.

In these verses, there is a clear reference to the existence of individual differences in people. This is the part of God's speech that says: "He gave some of you degrees of superiority over others, including all kinds of individual differences, including hereditary, acquired, physical, psychological, and intellectual, as well as differences in having wealth and possessions and social influence."

G: "And from His verses the creation of the heavens and the earth and the difference in your languages and colors, these are signs for the scholars" (Rūm: 22).

Fakhr Rāzī writes below this verse: "In the whole world, you cannot find two people who are the same in terms of face and tone of voice in all respects, that is, the face of a person is a small organ and the tone of a person's voice is a simple matter. God's power comes in billions of different forms and this is one of the signs of his greatness" (Rāzī, 1420: 25: 92).

"And from humans and animals and quadrupeds of different colors..." (Fātir: 28).

In this verse, different colors of humans are mentioned, such as black, white and red, so that sometimes two twin brothers are not the same color; Just as the inner colors of people, their temperaments and talents are different and all are signs of the greatness and power of the Creator (Rezaei Isfahani, 2009, 17: 119).

In the Qur'an, God has also stated the differences between groups, which are mentioned in the next section.

5- Different dimensions of interpersonal differences in the lives of the Infallibles (as)

After proving that there are differences among human beings, it is necessary to examine the various aspects and dimensions of these differences according to the hadiths and the lives of the Infallibles (as). The individual differences of people can be categorized based on people's faith, science and knowledge, talent and ability, physical strength, and their emotional and moral characteristics:

A: Degrees of faith

The issue of people's difference in degrees of faith is emphasized in the Infallibles' (as) words. Regarding this difference, they paid attention to two aspects: First, they were not such as to put someone in isolation because of the low level of faith and so they did not cut with him because of such reason. Secondly, they expected from each person according to his level of faith and not more. In this regard, we can refer to the question and answer that took place between Imam Sadiq (as) and one of his Shiites:

One of the Shiites narrates that a discussion was raised in the front of Imam Sadiq (as) about some people. I said to the Imam (as): We are taking away of them, since they do not believe in what we believe. Imam (as) said: They love us and they don't agree with what you agree with and you take away of them?! I said: Yes. Imam (as) said: If that is the case, then we also have benefits that you do not enjoy; So we should dislike you too? Make friends with them and do not dislike them. Because some Muslims have one share of Islam, some have two shares, and some have seven shares. It is not appropriate to put a burden on the one who has one share of Islam as much as the one who has two shares, and also on the one who has two shares of Islam as much as the one who has three shares and.... I will give you an example: A man had a

Christian neighbor. He called him to Islam and made Islam beautiful in his eyes and he became a Muslim. He knocked on her door near dawn. Nasrani said: Who is on the door? His Muslim neighbor said: I am, your neighbor. Do ablution and put on your clothes to go to prayer. A newly converted Christian did so and went to the mosque and prayed until dawn. Then they prayed the morning prayer and stayed until the sun rose. A newly converted Christian got up to go home. The Muslim man said to him: Where are you going?! The day is short and there is nothing left until noon. In the same way, he kept him in the mosque until noon and then until asr, maghrib and Ishā prayer. Then they returned to their homes together. The Muslim man knocked on the door of the new Muslim's house again near dawn. The new Muslim man said: Who is? He said: Me too. get up; Do ablution and get dressed to go to the mosque. He said: Go find someone idler than me. I am poor with family. Imam (as) goes on to say don't be hard on them. Don't you know... that our Imamate is based on friendship, humanity, dignity and.... Encourage people to your religion and what you stand for (Hurr Āmilī, 2007, 2: 42).

B: The difference in the level of knowledge and ignorance

In the cases when they encountered a person who was ignorant of religious rules and teachings, the Infallibles (as) paid attention to this individual difference, treated him with kindness and tolerance and did not allow others to be with them with violence. For example, one of the companions of the Prophet (pbuh) narrates: While we were in the mosque with the Prophet (pbuh), an Arab came and urinated in the mosque. The companions of the Prophet (pbuh) forbade him from doing this. The Prophet (pbuh) turned to his companions and said: Do not have anything to do with him. They also left

him. Then the Prophet (pbuh) called him and said: Mosques are neither places for urine nor places for other filth. Rather, it is the place of remembrance of Almighty God, prayer, and recitation of the Qur'an (Nayshābūrī, 1412. 12, 1: 163). According to the fact that it is mentioned below, this tradition that the Prophet (pbuh) justified the Arab and taught him the manners of the mosque, and due to the ignorance of the Arabs, they did not deal harshly with him and preserved the sanctity of the mosque.

In another tradition, it is stated that a group of people from Basra came to the service of Imam Ali bin Musa al-Reza (as) and in the presence of the Imam, they spoke very badly about Yunus bin 'Abd al-Rahman's beliefs and thoughts. (while Yunus bin 'Abd al-Rahman had gone to the side room on the order of the Imam and was hearing their voices). The truth was that, due to their ignorance, they had misunderstood Yunus' content about Imamate and governorship. After saying goodbye and leaving the people of Basra, the Imam asked Yunus and said to him: "O Yunus, with the people speak as much as they can understand, and refrain from saying what they do not understand, (otherwise, in their opinion) it will be as if you intend to lie to God, Who rules over everyone on His throne." (Tūsī, 2003: 487, h. 924)

C: The difference in talent and ability

In the way of the Prophet and the Ahl al-Bayt (as) in dealing with people, their condition and level of understanding have been fully respected. Ishaq bin Ammār says: I said to Imam Sadiq (as): When I speak in front of some people, my speech is not finished while they understand everything I mean, and there is also someone who, when we speak to him in full detail, he understands everything. As I said, he tells me and tells me again (so that I understand) with some of the people we talk to

(not in detail). Imam said: O Ishaq, do you know the reason for that? I said: No. He said: The one who understands all your meaning before finishing your speech, the intellect is fermented with his sperm, and the one who returns everything to you after the completion of your elaborate speech, the intellect has been combined with his body in the mother's womb. And as for the one who says your words to him fully and completely, but he says say it again, after he has grown up, his intellect has been combined with him and therefore he says say it again (Kulainī, 1407 AH, 1: 26, h. 27).

Due to the existence of individual differences between people, the Imams (as) sometimes used sermons, sometimes arguments, and sometimes reasoning in response to people. Sometimes they even gave different answers to the same question from different people.

Abdullah bin Suleiman says: I asked Imam Sadiq (as) about the Imam, whether the Imam was given the same powers as Suleiman bin Dawood was given? He said: Yes, and the reason is that a man asked the Imam a question, and the Imam gave the answer. Then another person asked the same question and he gave an answer opposite to the first answer. Another person asked the same question and he gave an answer contrary to those two answers... I said: By God's will, when the Imam says these answers, does he know them? (who answers each one according to his understanding and talent)... Then he said to me: Yes, Imam, when he sees a man, he knows him and his color... because of that, he answers people in that way (everyone according to his understanding and talent). (Kulainī, 1407, 1: 438)

Mental, intelligence and cognitive differences and such cases in education and training are only a part of individual differences, and usually this part has been the focus of personality psychologists and learning psychologists. On the

other hand, religion has also paid attention to other differences and has repeatedly addressed it with various statements, and this difference can be called "existential capacity" or "existential tolerance". The following narration explains this difference between "believers" very well:

Imam Sadiq (as) said: Indeed, God Almighty has placed faith on seven parts: good deeds, truthfulness, firm belief in God and religion, contentment with God's judgment, faithfulness to covenants, having knowledge, and tolerance. Then he spread it among people. God gave everyone seven shares, so he is perfect and has accepted all faiths; and He gave one share to some people, and to some two shares, and to some three shares. God divided people in the same way until He gave seven shares to the last group of them. Then the Imam said: Do not impose on the one who has one share as much as two shares, nor on the one who has two shares as much as three shares, because it will be expensive for him and cause him hardship and hardship. The Imam continued his command in the same way until he reached seven shares (Kulainī, 1407, 2: 42).

If there is no preparation in advance to understand and recognize a problem, a person does not digest it and as a result does not accept it or misunderstands it and suffers from a distorted understanding; Then it becomes the cause of serious and deep damage in the person and makes his ideas and beliefs weak and shaky. This is a famous narration from Imam Zain al-Ābidīn (as): "I swear to God, if Abu Dhar knew what was in Salman's heart, he would kill him." (Kulainī, 1407, 1: 401, h. 2)

In another narration, it is stated: Amir al-Mu'minīn Ali was sitting in the mosque among a group of his companions. They said: O Commander of the Faithful, make a speech for us. He said: Woe to you, my speech is hard and difficult; Except scholars do not understand it.

They insisted. He said: Come with me; So they entered his home. He said: I am the one who gained superiority; So I became a master. I live and die. I am the first and the last and the outer and the inner. They got angry and said that Ali has disbelieved and got up (to leave). Imam Ali (as) said to the door (of the house): O door, keep them. That door (did not open and thus) kept them. Then he said: Shall I? I didn't say that my words are hard and difficult; Except scholars do not understand it? (Imam inevitably tried to compensate for the damage and interpret his words at the level of their capacity and tolerance; Therefore, he said: Come (sit down) so that I can interpret (my words) for you. I said that I was the one who gained superiority, so I became master, (I mean this) I fought with you with this sword and won over you until you believed in God and His Messenger, but I said that I am the one who gives life and dies; I give life to the tradition (of the Prophet) and I kill heresy; and that I said I am the first, (yes) I am the first person who believed in God and became a Muslim. I said I am the last, I am the last person who shrouded the Prophet and buried him in the ground. The knowledge of the external and the internal is with me. They said: You have relieved us (from the pressure of understanding your words); may God relieve you. (Mufīd, 1413:163)

Paying attention to the existential capacity of people and their differences in religious education is the same point that is emphasized in the narrations and it is explicitly and implicitly requested to refrain from providing heavy and indigestible knowledge to people with low capacity and low tolerance.

In the famous narration of Arba'a Mi'a, Amir al-Mu'minīn (as) says: "Socialize with people as much as they have the ability to understand, and slander what they can't bear to understand. Don't lead them to us, because

(understanding and accepting) our matter is difficult and hard. It cannot be tolerated except for a close angel, a messenger, or a servant whose heart has been tested by God (and whose faith has been accepted) (Sheikh Sadouq, 1997, 2: 441)

In another narration, Imam Sadiq (as) prayed for religious teachers who follow this principle of education and refrain from quoting material that is higher than the level of understanding and tolerance of their audience: "Mudrak bin Hazhaz says: Imam Sadiq (as) said: O Mudrak May God have mercy on the servant who attracts people's love towards us; After our words, he should quote for them what is at the level of their understanding and knowledge and refrain from quoting words that are beyond their level of understanding." (Hurr Āmilī, 1999, 11: 471)

In this narration, the Imam regards the violation of the principle of "individualization" as an obstacle to maintaining the love of the people for Ahl al-Bayt (as) and asks his friends who are involved in education to apply this principle, asking for mercy for them.

The great leaders of Islam usually kept their sermons short in order to respect the mood of the audience so that they would not get tired and bored. One of the companions of the Messenger of God (pbuh) narrates that: "The Prophet (pbuh) delivered his sermons on different days, not every day. Because he didn't like us to get tired and sad" (Bukhari, 2006, 1: 25).

D: Difference in physical strength

Physical strength is also one of the components that the Infallibles (as) considered in their educational behavior. One cannot expect the same from a person who has differences in terms of health or illness, strength or weakness of temperament, external beauty and the structure of the five senses with his age groups. (Amini, 2005, 2: 15). All the Islamic rulings that

are discounted in the state of illness and in the presence of difficulty and embarrassment are based on this educational principle.

E: Difference in age and experience

In the educational process of religious leaders (as), special attention has been paid to the age difference of people. They have made a lot of difference between adults and children and have expected from each of them according to their age.

Imam Zain al-'Ābidīn (as) ordered children to pray Maghrib and Isha prayers together, and Zuhr and 'Asr prayers together. They used to say to him that he dose pray on time. He used to say: It is better that they sleep and do not pray (Nūrī, 1408, 3: 19).

In another narration, Imam Sadiq (as) treats children with kindness and tolerance while teaching them to fast, and orders to do the same. He said: "We order our children to fast at the age of seven, as much as they can, up to half a day, more or less. Whenever thirst or hunger overcomes them, they break their fast to get used to fasting. You order your children to fast at the age of nine, as much as they can. If they are overcome by thirst, they should break the fast." (Tabātbā'ī, 1996: 157).

On the other hand, the Infallibles have more expectations from the elders. A person who has spent a lifetime in Islam is expected to do his actions with full observance of most of the mustahab. For example, we can refer to the case that happened between Imam Sadiq (as) and Hammād, who was one of his companions:

Hammād Ibn 'Isā says: "One day Imam Sadiq (as) said to me: Hammad! Can you pray well? I said: Sir, I have memorized the book "Salaat" of Harīz. He said: There is no problem; Hammād, get up and pray. I got up and stood in front of them facing the Qibla; I said Takbir al-Ihrām; I bowed and prostrated. Imam said to me: Hammād, you can't pray properly. How

ugly it is that one of you is 60 or 70 years old, but cannot perform a prayer with all its limits. He stood up and offered a prayer observing all its limits and at the end he said: Hammād! Pray like this. (Kulainī, 1413, 3: 311). Therefore, Imam (as) expected Hammād, who has spent his life in Islam, to be able to pray in accordance with all its rules and customs.

F: Emotional and moral differences

In terms of emotions and morals among people, there are differences that are considered natural. These traits and characteristics are cleverness and dynamism or laziness and indolence, quick-tempered or good-natured, quick-tempered or cold-hearted, sour or open-minded, optimistic or pessimistic, talkative or taciturn, aloof or social, gullible or overconfidence, self-conceit or inferiority complex, bossiness or fear of accepting responsibility, modesty or arrogance, depression or happiness, fear or fearlessness, forgiveness or stinginess, malice or benevolence, orderliness or disorderliness. These traits are sometimes acquired, sometimes inherent and natural; That is, some people have these traits since childhood, which are either hereditary traits or related to the period of sperm coagulation and pregnancy. In education, one should believe in such differences and use appropriate educational methods accordingly. (Amini, 2005, 2: 5-17) Therefore, familiarity with this principle helps the teacher to be more successful in education.

6- Dimensions of intra-individual differences

As mentioned earlier, the differences in different abilities and talents in a person are referred to as intra-individual differences. For example, a person may be highly trained and skilled in manual or mechanical skills, but the same person may be weak in abstract or abstract thinking. On the contrary, a person may be extremely strong in terms of thinking and thought, but weak in

terms of manual skills or creating something with his hands. It has been reported that Bukhari, one of the Sunni scholars, first joined the class of "Muhammad ibn Hassan" to learn jurisprudence, but after a while, the teacher realized that it would be better for Bukhari to study hadith. Following the guidance of his teacher, Bukhari turned to hadith and became a distinguished scholar of hadith in the ranks of Islam. (Shelby, 1997: 239)

There are also traditions about paying attention to one's own talents and abilities, which show that it is necessary for people to follow them. One of the companions of the Messenger of God (pbuh) says: "The Prophet (pbuh) said to me: Should I not inform you that you pray at night and fast during the day? I said: I will do so. He said: If you do that, your eyes will become hollow and your soul will be tired, while your soul has a right over you and your family also has a right over you. Sometimes you fast and sometimes you break the fast, sometimes you pray at night and sometimes you sleep" (Bukhari, 1407, 2: 49). It is also narrated in Usul Kāfī that the Prophet (pbuh) said to Imam Ali (as): "O Ali! This religion is a solid religion. Therefore, walk in it with kindness and gentleness and do not make the worship of God unpleasant for yourself, because the excessive and extreme will neither keep his body intact nor cross the path" (Kulainī, 1413, 2: 87).

7- Dimensions of group differences

Group difference is the opposite of individual difference, meaning any kind of difference that does not rely on the individual's internal differences, and is caused by his position in the society, be it a cultural, social, political or other position.

In the topic of individualization, a part of individual difference was mentioned, which was outside the scope of serious attention of

personality and learning psychologists. It seems that the topic of "social differences" basically has no place in the discussions of contemporary educational sciences, let alone that it is discussed at the main level of education and it is one of the specialties of religious education and training systems or specifically one of the characteristics of Islamic education and training system. In the context of the principle of individual differences, the principle of social differences tells us that people, according to their position in the society, should have special educational plans and goals and different educational expectations from them.

Paying attention to social differences can be imagined from the dimensions of people's social standing, gender, and their cultural and geographical location.

A: Difference based on social status

In the Qur'an, God has determined that the punishment for the bad deeds of the wives of the Prophet (pbuh) is twice the punishment of other women, and the punishment for their good deeds is also twice theirs. The sentence of punishment and double reward for the wives of the Messenger of God (pbuh) is due to the honor of their status and superiority in the society compared to other women, due to their attribution to the Prophet of God. It seems He says that since you are not like others, it is obligatory to obey. Try harder for these duties and be more careful than other women in following religious orders and teachings: "O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah. And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her reward twice over, and We have prepared for her a rich provision. O wives of the Prophet! You are not like other women: if you are wary [of Allah], do not be

complaisant in your speech, lest he in whose heart is a sickness should aspire; speak honourable words." (Ahzāb: 30-32)

Since the main criterion is having social status, personality, and status, this rule is also true about other people who have a superior position in society and others pay attention to them and take examples from them. Such people do not only belong to themselves, but their existence has two dimensions: one dimension belongs to themselves, and the other to society; And their life plan may lead a group or lead some astray; Therefore, their actions have two effects: an individual effect and a social effect, and in this sense, each has an independent reward or punishment.

Those who have religious and social personality and their thoughts, speech and behavior are examples for others, they should be more educated than others and always be a few steps ahead of them, so that they can be a good role model for others. This is not possible unless they are covered by special training with higher goals and a higher training program.

Therefore, in educational planning and goal setting, people who have social status and position should be differentiated from other people. This is a necessary educational principle, as Ahl al-Bayt (as) intended it, who taught their children for future positions of high cultural, political, and social states. In a narration of Imam Sadiq (as), he narrates from his noble father that Imam Baqir (as) said: "We (Ahl al-Bayt) make our children pray at the age of five, and you make your children pray at the age of seven. Also, we encourage our children to fast at the age of seven - as long as they can fast, for half a day or more or less...; But you should force your children to fast when they are nine years old and as much as they can, and when thirst overcomes them, they should break their fast" (Tabātabā'ī, 1996: 157).

In this narration, Imam Baqir (as) clearly points out the difference between the religious education program of the Ahl al-Bayt (as) regarding their children and the religious education program for the children of their followers. In order to perform prayers and fast, he states the age of his own sons and the age of other sons' children in two ways. Of course, one should not go to the extent that this difference is only in the children of Ahl al-Bayt (as) or in the characteristics of Imamate; Because the first possibility is rejected by the term "Sibyāninā" which includes all male children of the Ahl al-Bayt (as), both Imams and non-Imams, and the second possibility is answered by Imam Zain al-Ābidīn (as): "A person said to Imam Sajjād: You are the Ahl al-Bayt of the Prophet (pbuh), you have been forgiven. The Imam became angry and said: The same verses are going on about us that are going on about the Prophet's wives. If we commit a sin, our punishment is doubled and if we do good deeds, our reward is doubled. Then he recited verses 30 and 31 of Surah Ahzāb (which was passed before). (Majlisī, 1403, 22: 175)

The Imam, getting angry at the statement that Ahl al-Bayt (as) has the special attribute of forgiveness, reacts and says that our specialness, like the wives of the Messenger of God (pbuh), lies in our social position and dignity; That is, don't attribute any characteristics to us for no reason, and if there is a difference between us and others, it is in our social position and dignity. So our difference in the education program of our children is due to the difference and superiority of our dignity compared to other people.

B: Difference based on gender

Referring to the existence of gender differences, God says in the Qur'an:

"And covet not the thing in which Allah hath made some of you excel others. Unto men a

fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things. And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things." (Nisā': 32-33)

The appearance of the verse clearly says that God wants to forbid a certain desire, that is the desire to have superiority. Superiorities that arise from the differences between human classes. Some of them are men and therefore have advantages, while some of them are women and they also have other advantages due to the criteria of being a woman. He wants to say that it is necessary to give up liking and showing interest in someone who has favors, be interested in God, and ask for favors from Him. (Tabātabā'ī, 1995, 4: 533)

According to the reference of the Qur'an to the class of men and women, it is clear that the principle of group differences in humans has been taken into consideration; Because God says: "Men and women each benefit from their efforts and their situation," whether it is a natural situation, such as the difference between the sexes of men and women, or the difference due to optional efforts. Here, voluntary efforts return to the issue of individual differences. Because the word "acquisition" which means learning and acquiring has a broad meaning. It includes both voluntary efforts and what a person can acquire through his natural structure. (Makaram Shirazi, 1995, 3: 364)

Therefore, in this noble verse, both individual differences and social differences are mentioned.

In the verse Baqarah: 228 there are similar interpretations about the superiority of men over women, which means the difference

between men in politics and arranging household affairs. (Rāghib Esfahānī, 1412: 310)

Most researches have considered men and women to be similar in general intelligence, but they have stated some differences in specific intelligence between men and women (Matlin, 2009: 151). Due to cognitive (intellectual), emotional, intelligence, etc. differences between men and women, these differences should be taken into account in social interactions. Differences can be seen between men and women in the intellectual field and it has been specified in the hadiths. But it should be noted that if there is a difference between men and women, this difference is only in terms of instrumental (social) intelligence. (Javadi Amoli, 2010: 221) In fact, a woman is the same intellectually as a man, but because of the fact that women naturally have emotions, the principles and strategies of communication based on the teachings of religion and psychology and emotions are more, intellectual function is weakened to some extent. (Mesbah Yazdi, 2006: 280; Makaram Shirazi, 1998, 2: 287; Fazlullāh, 1421, 2: 285). Therefore, men have intellectual life and women have emotional life. (Tabātabā'ī, 1995, 2: 275; Ālūsī (1996, 4: 34), one of the Sunni commentators, and Tabrisī (1408, 3: 69), a famous Shi'a commentator, also emphasize the intellectual superiority of men. Mohammad Taqi Ja'fari has also emphasized the flaw in women's theoretical intellect (Firozechi, 1999).

In religious teachings, there are also stories indicating that women are emotional. The Prophet of Islam says:

"How good are female children! A person of kindness, a helper, a person who accepts people, with goodness and blessings, and a person of purity" (Hurr Āmilī, 1409, 21: 362). He adds: "Ibrahim –as- asked Allah daughters

so that they mourn his death and keep his mourning warm and passionate" (ibid: 361).

Perhaps, one of the causes of a woman's relaxation is the appearance of strong emotions in her, which in the Holy Qur'an calls a woman a relaxing factor (A'rāf: 189), and introduced and implicitly pointed to her emotionality (Zibaye Nejad, 1388: 94). Imam Ali (as) pointed out the delicacy of women and warned people against entrusting heavy and harsh responsibilities to women. (Kulainī, 1407 AH: 5: 510)

In addition to the above differences, men are superior in receiving and recognizing abstract concepts such as essence, width, and spirit; But women are stronger than men in the verbal test and visual memory (especially in detail and accuracy); But men are strong in the non-verbal test, especially the spatial visualization talent. Also, men are higher in numerical ability and girls are superior in vocabulary memory. (Ganji, 1374: 336). Women are far superior to men in terms of understanding others and predicting their behavior. Women can better convey their feelings and reactions through facial expressions, body language and other non-verbal cues. They are better able to decipher the non-verbal messages of others (Panahi, 2011: 63).

A: Difference based on academic degree, ethnicity, geographical and cultural location

In the Qur'an and some narrations, group and class differences can be seen, which have a scientific, racial, or geographical aspect; Among them, verse 76 of Surah Yusuf can be mentioned: "[And We] elevate anyone We want to a degree, and higher than any possessor of knowledge is a scholar."

In this verse, the high degree is due to knowledge and prophethood, and some have proposed piety, success, perfection, and other beautiful qualities. (Ibn 'Āshūr, nd, 12: 100)

In Surah Al-Mujādalah, God has also specified the difference between people of knowledge and others: “O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.” (Mujādalah: 11)

Referring to this honorable verse, it can be said that the stronger the faith and the more the knowledge, the higher the degrees.

Therefore, inherent differences cannot be the only criterion for group differences, but the amount of effort and effort to acquire knowledge can also be the reason for the emergence of differences and, accordingly, blessings from God.

The difference between the prophets and the superiority of some over others is also due to the difference in their degrees, which is mentioned in the verses 253 of Surah Al-Baqarah and verse 55 of Surah Isrā’.

Sometimes the ethnicity of people or their geographical location cause different features and characteristics in their residents. Imam Sadiq (as) says: “Courage is in the people of Khorasan, arrogance is in the people of Barbarians, generosity and envy are in the Arabs. So choose anyone based on his nature. (Sadūq, 1997, 3: 472) In this hadith, the difference between people according to their ethnicity is mentioned.

Imam Ali (as) also addressed Malik Ashtar in letter 53 and said: “To run the country, choose people who have a good character, who are from a righteous family, and who have a good history. Then choose the warriors, the brave, the forgiving and the brave men, who have collected virtues and magnanimity in themselves.”

In the following, he adds: “Look for worthy agents among a group of people who are experienced and humble and from righteous families, those who have a long history in Islam. They are more worthy of morals and their reputation is more protected. They avoid greed more. So look more into the consequences of their actions.”

He has clearly pointed out the difference between some families and others. Farabi also believes that different ethnic groups are not the same in terms of ability and power to learn. (Farābi, 1404: 8)

Different environments are different in terms of the distribution of facilities or the availability of growth and development facilities; Sometimes it is seen that people who are educated from different environments are different according to whether they are in low, middle, and high social classes; Because in the society, due to the lack of access to the facilities that cause cultural expansion and growth, cultural deprivation occurs. One of the examples of which is the lack of proper distribution of facilities between the city and the village. Rich environments cause the increase and growth of intelligence and poor environments cause lack of mental growth. For example, the situation of racial and ethnic minorities in different communities, urban and rural areas, different economic-social classes, deprivations related to mountainous and remote areas, camping and nomadic places, etc. are among the factors that create cultural differences in people and, accordingly, their educational methods are distinguished from others.

8- Effective factors in individual differences

Now the questions raised here: “Is there really a difference between humans?” “If there is, what is the origin of these differences?” People have many differences with each other in terms of physical, mental, and intellectual talents and

abilities. They originate from the influence of hereditary and environmental factors, although some believe that only hereditary factors affect human personality and become the source of these differences.

In many cases, while addressing the differences in humans, the Qur'an has also pointed out the origin of these differences and their existential necessity. God says: "O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware." (Hujurat: 13)

Allah explains what is meant by individual and social differences, and these differences cannot be a criterion for the superiority of humans over each other. In addition, connection and division with a nation and tribe do not make human beings proud and superior to each other. Their only advantage over each other is their piety, mental strength, and perseverance in worship (Tabataba'i, 1995, 18: 490)

"He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful." (An'am: 165)

"Is it they who apportion thy Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (the wealth) that they amass." (Zukhruf: 32)

In this part of God's speech, which says: "Some of them may take labour from others," He refers to the difference between people in terms of wealth, knowledge, and occupation. The existential philosophy of these differences is to create a spirit of cooperation and division of

labor among members of society. It shows that this will solve the needs of the people and provide them with all the necessary services to continue their lives, and in general, it will make the importance and necessity of the existence of these differences more obvious. It will make wise people understand that the division of work and expertise not only does not cause alienation, but is necessary. It is the continuation of human social life (Abbasnejad, 2005: 171). Amir al-Mo'mineen Ali (as) says: "The good of people lies in their differences. If they are all equal, they will perish." (Majlisi, 17: 101)

"See how We have given some people superiority over others (in the world because of their efforts)" (Asra': 21) The reason for the difference between people's classes in a day when some have less and some have more, in addition to the many resources they have, is that they use others to meet the needs of society, employ them, and benefit from each other's work, and then, the affairs of the world will be regulated. (Tabrisi, 1981, 22: 217)

This part of God's speech which says: He gave some of you superiority over others, includes both genetic and environmental factors.

These verses indicate that individual and group differences are caused by hereditary and environmental factors, which include all types of individual differences, such as hereditary, acquired, physical, psychological, and intellectual, as well as differences in having wealth, possessions and influence. It becomes social that in the general category, the factors of heredity and environment can be examined:

A: Heredity

The first thing that makes people different is heredity. The heredity factor affects the physical, intellectual and moral differences of people. Everyone is born with a series of characteristics that are not the same as the characteristics of another person. From the

point of view of genetic science, every living being is unique while being similar to its fellow species. The genetic reserve of people determines the individuality of each person and is considered one of the most important factors of the existence of individual differences. The factor of heredity has also been specified in verses and hadiths. God says: "And of His signs is this: He created you of dust, and behold you human beings, ranging widely!" (Rūm: 22)

That part of God Almighty's speech, which considers the difference in language and color of people as one of His verses, refers to the effect of each of the hereditary and environmental factors on individual differences. It is obvious that the difference in color is related to hereditary factors and the difference in language and dialect is caused by environmental, social, and cultural factors.

"And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving." (Fātir: 28)

The influence of hereditary factors is also mentioned in the Prophetic hadith, where he says: "Take a wife from a righteous family, because lineage is very effective in children." (Nejati, 2012: 321)

"Choose (worthy women) for your seeds because women give birth to children similar to their uncles and sisters." (Muttaqī Hindī, 1413: 16: 295)

"Avoid Khadrā' al-Daman! I asked, O Messenger of God, what do you mean by Khadrā' al-Daman? He said: Beautiful women who grew up in an unhealthy family."

"Choose the most suitable place for the establishment of your sperm, because the bad principle will show itself at some point." (Fayd Kāshānī, 1997: 93)

"Marry someone who is suitable for you and choose the most suitable place for the

establishment of your sperm." On this occasion, when "Uthman bin Abi al-Ās Thaqfī" orders his children to choose a pure sperm and abstain from a wife who originates from a bad origin, he says: "My dear children, a married person is like a person who plants a sapling. So he should be careful of where a seedling is planted. A bad root will not produce a good child or result. So be careful in your choice, even if it takes a long time."

It is mentioned in the biography of Ali (as) that when he found out that Muhammad Hanafīya was afraid in the Battle of Jamal, he scolded him that "came to you from your mother." (Ibn Abi al-Hadīd, 1404, 1: 234)

In another hadith, Imam Baqir (as) said: "A man from Ansār (helpers) with his wife came to the service of the beloved Prophet of Islam (pbuh), and said: "O Messenger of God! This woman is the daughter of my uncle and my wife. She is a pure and chaste woman, but she has brought me a child whose face is black, whose nasal tubes are wide, whose hair is twisted, and whose nose is wide. A child with Abyssinian features was born. It is not like such a child in my family and my maternal and paternal ancestors. The Messenger of God (pbuh) asked the woman: "What are you saying?" The woman swore that since I became this man's wife, I have not had sex with anyone. The Prophet lowered his head and then raised his head and said: "Between man and Adam, there are 99 races, all of which are effective in building a child. When the sperm is placed in the womb, races move and ask God to make their children like them. This child, unlike you, is from the same distant race that has a history in the ancestors. Take the child who is your child." The woman said: "O Messenger of God! You opened my confusion and freed me from sadness" (Hurr Āmilī, 1414, 5: 128).

Today it is certain that the laws of heredity are definitely effective on mental states and children inherit morals and spirits from their parents (Amini, 2005: 121). In more than 100 researches done about the effect of heredity on the IQ, it is proved that the IQs of identical twins (twins who are identical in terms of heredity) show more similarity than other pairs, even when they have grown up apart from each other. (Mujez, 2017: 7)

In the 234th sermon of Nahj al-Balagha, Amir al-Mu'minīn (as) says about people's differences with each other: "It is the nature of people that separates them from each other. Because they were created from a piece of land that was salty or sweet or hard or soft. Therefore, according to the proximity of their land, they are close to each other and different from each other according to the difference of their land. In this sermon, Imam relates the difference in the nature of humans and the difference to the materials from which the human body is derived, which is derived from different earthly materials.

B: Environmental factors

Another factor causing differences between people is the environment. Natural and social environment create characteristics in a person and shape his personality. But what clarifies the effect of environmental factors on human personality is the statement of the Messenger of God (pbuh) who says: "No child is born except by nature, and it is the parents who make him a Jew, a Christian, or a Magi."

The order of the divine prophets to stay away from polluted areas and evil people and to be close to righteous and benevolent people all indicate that human personality can evolve and progress in one environment and decay and perish in another environment.

A large part of people's differences in physical and intellectual talents and abilities

naturally originates from their place of work and education and other environments in which they were born and grew up.

At first glance, heredity is the main factor in creating individual differences, but psychologists disagree with this opinion and believe that the interaction of heredity and environment play the main role in creating individual differences. For example, a sperm cannot continue to grow without an environment, and an environment cannot develop a human being without heredity. Therefore, each of the factors of heredity and environment play a fundamental role in creating individual differences.

The witness is twins; On the one hand, there are many similarities between parents and identical twins, but, on the other, significant differences can be seen between them. In fact, this indicates the effect of heredity, but because the correlations are not perfect, the environment also has a great effect.

Conclusion

Based on this study, it was found that based on the principle of individualization, people are different from others in terms of science, talent, abilities, emotions, feelings, geographical locations, etc. According to the Divine verses, it was determined that the principle of individualization (tafarrud) is one of the accepted principles of Islam, which is based on divine wisdom and human evolution. Based on this principle, paying attention to inter-individual, intra-individual, and social differences of people is effective in forming correct education. Differences in the degrees of faith, knowledge, talents, abilities, geographical location, environment, etc. are considered to be the most important individual and social differences that in educational matters, the teacher can guide correctly the person in the direction of education by considering them.

References

- The Holy Qur'an.
Nahj al-Balagha.
- Ahmadi, Seyyed Ahmad (2001). *Basics and Principles of Guidance and Counseling*, Tehran: Samt.
- Ibn Abi al-Hadīd, 'Abd al-Hamid bin Hibat Allah (1404 AH). *Commentary on Nahj al-Balaghah*. Qom: Ayatollah Al-Marashi Library.
- Ibn Shu'ba al-Harānī, Abu Muhammad (1984). *Tuhaf al-'Uqūl* [edited by Ali Akbar al-Ghafari,] second edition. Qom: Al-Nashar al-Islami Foundation.
- Ibn 'Ashūr, Muhammad Bin Tahir (nd). *Al-Tahrīr wal-Tanwīr*. Beirut: Al-Ta'rikh Al-Arabi.
- Ibn Fāris (nd). *Mujam Maqāyīs al-Lugha*, Beirut: Dar al-Jalil.
- Ibn Manzūr (1414 AH). *Lisān al-Arab*, Beirut: Dar Sader.
- Afkhami Ardakani, Mohammad Ali (2007). *Explanation of Social Education Methods in Nahj al-Balagheh*, *Nahj al-Balagheh Quarterly*, no 21-22.
- Aghazadeh, Moharam; Vahedian, Mohammad (1999). *Guide to New Teaching Methods for Training and Internship*. Np: Peyvand.
- Ālūsī, Sayed Mahmud (1996). *Rūh al-Ma'ānī fī Tafsīr al-Qur'an al-'Azīm*. Beirut: Dar al-Kutub al-'Ilmiya.
- Amin Esfahani, Sayedah Nusrat (1982). *Makhzan al-'Irfān fī Tafsīr al-Qur'an*, Tehran: Muslim Women's Movement.
- Amini, Ibrahim (2005). *Islam and Education and Training*, Qom: Boostan-e Ketab.
- Bukhari al-Jaafi, Muhammad bin Ismail (1407 AH). *Sahīh al-Bukhari* [research by Qasim al-Shuja'i,] Beirut: Dar al-Qalam.
- Bagheri, Khosrow (2000). *A Second Look at Islamic Education*. Tehran: Educational Research and Planning Organization of the Ministry of Education.
- Beheshti, Mohammad (2008). *Basics of Education from the Perspective of the Qur'an*, first edition, Tehran: Farhang va Andisheh Research Center Publications.
- Panahi, Ali Ahmad (2012). *Psychology and Religious Propagation*, Qom: Imam Khomeini Institute.
- Tamīmī Āmidī, Abd al-Wahed (1410 AH). *Ghurur al-Hikam wa Durar al-Kalim*, Qom: Dar al-Kutub al-Islamī.
- Javadi Amoli, Abdullah (2010). *Woman in the Mirror of Beauty and Glory*, Qom: Asrā'.
- Hurr Āmilī, Mohammad Bin Hassan (2007). *Wasā'il al-Shīa*, Tehran: Islamiya.
- Hosseini Hamedani, Seyed Mohammad Hossein (1404 AH). *Anwar-e Derakhshan*, Tehran: Lotfi Bookstore.
- Razī, Fakhr al-Din (1420 AH). *Mafātih al-Ghaib*, Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Rāghib Esfahānī, Hossein bin Muhammad (1412 AH). *Mufaradāt Alfāz al-Qur'an*. [research: Safwan Adnan, Dawoodi,] first edition, Beirut-Damascus: Dar al-Qalam - Dar al-Shamiya.
- Rezaei Esfahani, Mohammad Ali (2009). *Tafsīr Qur'an Mehr*, Qom: Researches of Tafsir and Sciences of the Qur'an.
- Rafiei, Behrooz (2009). *Muslim Scholars' Opinions on Education and Its Basics* volume 1, edition 2, Tehran: Sobhan Printing Institute.
- Shiblī, Ahmed (1997). *History of Education in Islam* [translation: Mohammad Hossein Saket] Tehran: Islamic Culture Publishing House.
- Shariatmadari, Ali (1988). *Principles and Philosophy of Education and Training*, Tehran: Amir Kabir.
- Shariatmadari, Ali (1994). *Islamic Education and Training*, Tehran: Amir kabir.
- Shoari-Nezhad, Ali Akbar (1993). *A New Look at Learning Methodology*, Tehran: Chapakhsh.
- Shabani, Hassan (2010). *Educational and Educational Skills: Teaching Methods and Techniques*, Np: Samt.
- Sadūq, Mohammad Bin Bābiwayh (1997). *Khisāl* [translated by Seyed Ahmad Fahri Zanjani,] Tehran: Islamic Scientific Publications.
- Tabātabā'ī, Mohammad Hossein (1996). *Sunan al-Nabī* [translated and researched by Mohammad Hadi Feqhi,] Tehran: Islamic Bookstore.
- Tabātabā'ī, Mohammad Hossein (1995). *Al-Mīzan* [translated and researched by Seyed Mohammad Baqer Mousavi Hamedani,] Qom: Islamic Publications of Qom Teachers Association.
- Tabrisī, Fadl bin Hassan (1981). *Majma al-Bayan fī Tafsīr al-Qur'an* [translated by: translators,] Tehran: Farahani Publications.
- Turayhī, Fakhruddin (1996). *Majma Al-Baharain*, Tehran: Mortazavi Bookstore.
- Tūsī, Muhammad ibn Hassan (nd). *Al-Tibyān fī Tafsīr al-Qur'an*, Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Tūsī, Muhammad ibn Hassan (2003). *Ikhthiyar Ma'rifat al-Rijāl*, Qom: Āl Bayt (as).
- Tūsī, Nasir al-Din (1990). *Akhlāq Nāserī* [edited and explained by Mojtaba Minawi and Ali Reza Moradi,] Tehran: Khwarazmi.
- Tayeb, Seyed Abdul Hossein (1999). *Atyab al-Bayan fī Tafsīr al-Qur'an*, Tehran: Islam Publications.
- Abbas Nejad, Mohsen (2005). *Qur'an, Psychology and Educational Sciences*, Mashhad: Foundation for Qur'anic Researches of Seminary and University, first edition.
- 'Alwan, Abdullah Naseh (2015). *How to Educate our Children*, Kerman: Fanous.
- Farabi, Abu Nasr (1404 AH). *Al-Fāz al-Musta'malah*, second edition, Tehran: Al-Zahra.
- Farāhīdī, Khalil bin Ahmad (1410 AH). *Al-'Ain*, Qom: Hijrat Publications.
- Fazlullah, Muhammad Hossein (1421 AH). *Min Wahy Al-Qur'an*, Beirut: Dar Al Mulk.
- Firouzehchi, Asieh (1999). "Professor Ja'fari and the Islamic character of a woman", *Book Review*, No. 12.
- Faid Kāshānī, Mohammad Mohsen bin Mortaza (1997). *Mahajat al-Baydā'*. vol. 3, Qom: Islamic Publishing House.
- Fayoumī, Ahmad bin Mohammad (2017). *Misbah al-Munir*, Qom: Taliyah Noor.
- Qara'ati, Mohsen (2004). *Tafsīr Noor*, Tehran: Cultural Center, Lessons from the Qur'an.

- Qomi Mashhadī, Mohammad bin Mohammad Reza (1989). *Kanz al-Daqa'iq wa Bahr al-Ghara'ib*, Tehran: Printing and Publishing Organization of the Ministry of Islamic Guidance.
- Kashānī, Mullah Fathullah (1957). *Tafsīr Manjh al-Sādiqain*, Tehran: Mohammad Hassan Elmi Bookstore.
- Kulainī, Muhammad bin Ya'qub (1407 AH). *Al-Kāfī*, Mohammad Jawad al-Faqih's Research, 8 vols, Tehran: Islamiyah.
- Group of Translators (1398). *Tafsir Hedayat*. Mashhad: Astan Quds Razavi Islamic Research Foundation.
- Ganji, Hamzeh (1996). *Psychology of Individual Differences*, Tehran: Be'that Publications Institute.
- Matlin, Margaret (2010). *Psychology of Women*, Tehran: Ravan.
- Muttaqi Hindi, Ali bin Hassam al-Din (1413 AH). *Kanz al-'Umāl*, Beirut: al-Risālah.
- Majlesī, Mohammad Baqer (1983). *Bihār al-Anwār*, Beirut: Al-Wafā Foundation.
- Majlesī, Mohammad Baqer (nd). *Mi'āt al-'Uqūl*. Tehran: Maktabat al-Islāmīya.
- Mohammadi Reyshahri, Mohammad (1983-84). *Mizan al-Hikmah*, 10 vols., Qom: Islamic Propagating Office.
- Mesbah Yazdi, Mohammad Taghi (2006). *Questions and Answers*, Qom: Imam Khomeini Research Educational Institute.
- Motahari, Morteza (1992). *Education in Islam*, Tehran: Sadr Publications, 19th edition.
- Mu'jiz, Nasim et al. (2017). *Individual Differences in Learning and Education*, the first international conference of social sciences, education, humanities and psychology, Tehran.
- Al-Mughnīyah, Mohammad Jawad (1424 AH). *Tafsir al-Kāshif*, Tehran: Dar al-Kutub al-Islamiya.
- Mofīd, Muhammad bin Muhammad (1413 AH). *Al-Ikhtisās*, Qom: Al-Mu'tamar al-A'amī li al-Sheikh al-Mufīd, first edition.
- Makarem Shirazi, Nasser (1995). *The Commentary of Nemooneh*, Tehran: Dar al-Kutub al-Islamiya.
- Nejati, Mohammad Osman (2012). *Qur'an and Psychology*, Mashhad: Astan Quds Razavi.
- Najafi Khomeini, Mohammad Jawad (2019). *Tafsir Asān*, Tehran: Islamiya Publications.
- Nouri, Hossein bin Mohammad Taqi (1408 AH). *Mostadrak al-Wasā'il* [research of Āl Al-Bayt Foundation.] Beirut: Āl Al-Bait Foundation.
- Nishābūrī, Muslim bin Hajjāj (1412 AH). *Sahīh Muslim*, Np: Dar al-Hadith.
- Houshyar, Mohammad Baqer (1993). *Principles of Education*, Tehran: University of Tehran.

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

بررسی شبهه مادی انگاشتن اسراف براساس داده‌های ریشه‌شناختی و معناشناختی

امیرحسین حسین زاده ایوری^{۱*}، محمدحسین اخوان طیبی^۲، مرتضی اوحدی^۳

چکیده

تفسیرنویسی بر قرآن کریم، به سبب جایگاه این کتاب نزد مسلمانان، امری بسیار مهم بوده که از دیرباز تاکنون آثار متعددی در این حوزه به رشته تحریر درآمده است. یکی از نکات مهم در خصوص تفاسیر، اثرگذاری آنها بر فهم مردم عادی از کتاب و در نتیجه تشکیل یک گفتمان عمومی از قرآن کریم است. اسراف یکی از اصطلاحات قرآنی است که ۲۳ مرتبه در این کتاب کاربرد یافته است. گفتمان ایجاد شده در فرهنگ عمومی از معنای اسراف، این شبهه را دامن می‌زند که اسراف صرفاً معنایی مادی و اقتصادی دارد. براساس همین انگاره، بسیاری از مفسران در توجیه برخی از کاربردهای اسراف همچون «اسرفوا علی انفسهم» به تکلف افتاده‌اند. در این پژوهش بناداریم تا با استفاده از روش‌های ریشه‌شناسی و معناشناسی ساخت‌گرا، در یک مطالعه کتابخانه‌ای، به این شبهه پاسخ دهیم. نتیجه این پژوهش آنکه در قرآن کریم دوگونه اسراف وجود دارد: نخست همان اسراف اقتصادی و مادی که مربوط به حوزه مصرف می‌شود و در کاربردهایی نظیر «کلوا و اشربوا و لاتسرفوا» مشاهده می‌گردد. معنای دیگر اسراف، که از رهاورد کاربست دو روش مذکور حاصل می‌شود، برابر حالت روانی برخاسته از هیجان، حرص و ولع است که الزاماً مربوط به حوزه مصرف نمی‌شود و در کاربردهایی نظیر «لاتسرف فی القتل» ظاهر می‌شود.

واژه‌های کلیدی

قرآن کریم، اسراف، شبهه مادی بودن اسراف، معناشناسی اسراف، ریشه‌شناسی اسراف.

۱ دانش آموخته کارشناسی ارشد علوم قرآن و حدیث، دانشکده الهیات، معارف اسلامی و ارشاد، دانشگاه امام صادق(ع)، تهران، ایران.
۲ دانش‌آموخته مقطع دکتری رشته علوم قرآن و حدیث دانشگاه تربیت مدرس، تهران، ایران.
۳ دانش‌آموخته مقطع دکتری رشته علوم قرآن و حدیث دانشگاه مازندران، بابلسر، ایران.

نویسنده مسئول:

امیرحسین ایوری

رایانامه: ah.hoseinzade@isu.ac.ir

استناد به این مقاله:

حسین زاده ایوری، امیرحسین و اخوان، طیبی و اوحدی، مرتضی (۱۴۰۲). بررسی شبهه مادی انگاشتن اسراف براساس داده‌های ریشه‌شناختی و معناشناختی. فصلنامه علمی قرآن و روشنگری دینی، ۲(۴)، ۹۳-۱۱۰.

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

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

Answer to Misconception of Materiality of Extravagance; An Etymological and Semantic Study

Amirhossein Hosseinzadeh Auori^{1*}, Mohammad Hossein Akhavan Tabasi²

1M.Sc., Qur'an and Hadith Sciences, Faculty of Theology, Islamic Studies, and Guidance, Imam Sadeq University, Tehran, Iran.

2 PhD of Qur'an and Hadith Sciences, University of Tarbiat Modarres, Tehran, Iran.

3 PhD of Qur'an and Hadith Sciences, University of mazandaran, Babolsar, Iran.

Correspondence

Amirhossein Hosseinzadeh
Email: ah.hosseinzade@isu.ac.ir

How to cite

Hosseinzadeh, A.H., & Akhavan Tabasi, M.H. & Ohadi, M. (2023-2024). Answer to Misconception of Materiality of Extravagance; An Etymological and Semantic Study. Quran and Religious Enlightenment, 4(2), 93-110.

ABSTRACT

Commentary writing on the Holy Qur'an has been a very important matter due to the position of this book among Muslims. Many works have been written in this field since long ago. One of the important points regarding the interpretations is their effect on the understanding of the Book by ordinary people and as a result, forming a public discourse of the Holy Qur'an. Extravagance (isrāf) is a Qur'anic term that occurs 23 times in this Holy Text. The discourse in the general culture of the meaning of extravagance brings the misconception that it has only a material and economic meaning. Based on this concept, many commentators have taken the task of justifying some of the uses of extravagance, such as "asrafū 'alā anfusihim." This research intends to answer the doubt by using etymological methods and structural semantics, in library tools. It concludes that there are two types of extravagance in the Holy Qur'an: first, the economic and material extravagance that is related to the consumption and can be seen in usages such as "kulū wal-shrabū wa lā tusrifū". Second, which results from the application of the two mentioned methods, is equal to the mental state arising from excitement, greed, and lust. This meaning does not necessarily relate to the consumption, but appears in applications such as "lā tusrif fī al-qatl".

KEYWORDS

The Holy Qur'an, Extravagance, Misconception of Materiality of Extravagance, Semantics of Extravagance, Etymology of Extravagance.

Introduction

The Holy Qur'an is the main religious source of Muslims, and since its revelation, it has always been focused by everyone and many works have been written on it. Compiling a commentary of the Holy Qur'an is a common type of works that each group with different scientific and intellectual tendencies have provided different commentaries. The interpretations of the Holy Qur'an have notably formed the general public's understanding of the concepts and terms of this book. As a result, the study of these works is necessary to understand the public discourse among Muslims.

One of the Qur'anic terms, wherein it occurs 23 times (in 21 verse) is the word "*isrāf*" (extravagance). Commentators have discussed the meaning of extravagance under these verses. However, the perception of the general commentators and according to them, the public discourse among ordinary people, mean this word only materially and economically, so that it is equal to the excess of the set limit in consumption and doing things. In the Holy Qur'an there are uses of this material that has another meaning. In this research, we intend to examine this doubt whether the Holy Qur'an used extravagance only in the material and economic dimension, or whether it has other uses as well. How have the commentators analyzed these uses? And finally, with the help of modern research methods in the sciences of Qur'an and Hadith, how can we provide a correct explanation of extravagance?

According to the research sources, it is necessary to mention that some articles and researches have been written on the subject of extravagance in the Qur'an and Hadith (for example, cf. "Extravagance from the perspective of the Qur'an and Hadith," Tahereh Alami, University of Principles of Religion; "Consequences of extravagance and

wastefulness in the Qur'an and Hadith", Mosalaeopour and Adalat-Mehr, Name Elahiyat Journal). However, none of them have paid attention to the explanation of this question. So, this research is new and innovative in its work.

1. Extravagance in traditional studies (questioning the materialism of extravagance)

What is introduced to the audience in the traditional studies of the Qur'an about extravagance originates from the preconceived meaning of extravagance. This understanding is based on the analysis of the lexicons of this article. Therefore, in the following, we will first discuss the semantic analysis of the lexicons under this root, and after that, the interpretations of the commentators on the extravagance of the 21 verses that this article contains, will be discussed.

1-1. Extravagance in the lexicons

In their works, lexicographers have proposed two main semantic components for *isrāf*, regardless of specific usages and some nouns made from this article.

1-1-1. Preconceived meaning of "exaggeration"

The famous and widely used semantic field in Arabic under the entry of *s-r-f* is the contrast between extravagance and *s-r-f* with economy in the sense of moderation in general (Khalil, 1409 AH, 7: 244; Azharī, 1421 AH, 12: 277; Ibn 'Abbād, 1414 AH, 8: 307; Jawharī, 1376 AH, 4: 1373; Ibn Sayedah, 1421 AH, 8: 477; Ibn Manzoor, 1414 AH, 9: 150; Turayhī, 1375 AH, 5: 69; Rāghib, 1412 AH: 408; Ibn Manzoor, 1414 AH 9: 150); Also, some have considered it equivalent to "*tabzhīr*" (Ibn Duraid, 1988, 2: 717; Jawharī, 1376 AH, 4: 1373; Ibn Athīr, 1367 AH, 2: 361; Ibn Manzoor, 1414 AH, 9: 150); In another application, the meaning of transgressing the limit is taken, which can include speech, food,

sexual intercourse, etc. (Ibn Duraid, 1988, 2: 717; Azharī, 1421 AH, 12: 277; Ibn Fāris, 1404 AH, 3: 153; Rāghib, 1412 AH: 408; Zamakhsharī, 1979: 294; Ibn Manzoor, 1414 AH, 9: 150); In some applications of this substance, certain types of excess have been taken into consideration.

In verse 33 of Surah Asrā', the owners of the blood of the murdered are advised to refrain from extravagance in murder, which means to prevent the murder of a non-murderer. Therefore, for example, the parents of the murderer, the clan of the murderer, the family of the murderer, etc. should not be killed and avenged (Ibn Duraid, 1988, 2: 717; Azharī, 1421 AH, 12: 277; Ibn Sayedah, 1421 AH, 8: 477; Rāghib, 1412 AH: 408; Ibn Manzoor, 1414 AH, 9: 150). If a mother breastfeeds her child too much and causes his death, Arabic speakers interpret it as "*sarifathu immuh*" which means that she has caused corruption and death of her child (Zamakhsharī, 1979: 294; Ibn 'Abād, 1414, 8: 307); When the water of a well runs out, it means that the water is not used in the place where it is needed. Arab-speakers use the expression "*Sarifa Māuh al-Bi'r*" (Azharī, 1421 AH, 12: 277; Ibn 'Abād, 1414 AH, 8: 307; Zamakhsharī, 1979: 294; Ibn Manzoor, 1414 AH, 9: 150).

2-1-1. The meaning of ignorance and negligence

There are common uses of the root *s-r-f* in the Arabic language that indicates the semantic field of ignorance (Khalil, 1409 AH, 7: 244; Azharī, 1421 AH, 12: 277; Ibn Sayedah, 1421 AH, 8: 477; Ibn 'Abbād, 1414 AH, 8: 307). Interestingly it should be noted that Zamakhsharī tried to justify this meaning in *Asās al-Balāgha*. He discusses this way that "because the cough (a kind of worm) entered man's mind and started eating it, his wisdom disappeared and the person became ignorant" (Zamakhsharī, 1979: 294).

Another meaning that is mentioned next to ignorance is the meaning of error and negligence. In the translation of the second verse of the poem "أَعْطَوْا هُنَيْدَةَ يَحْدُوهَا ثَمَانِيَةَ،/ ما " "فِي عَطَائِهِمْ مَنْ و لا سَرْفُ إِنَّ امْرَأً سَرَفَ الْفُؤَادِ يَرَى/ عَسَلًا بَمَاءِ " "سَحَابَةٍ شَتْمِي", Sarfa Al-Fou'ad has been considered the wrongdoer. Of course, as mentioned earlier, the meaning of ignorance is also taken from this interpretation (Khalil, 1409 AH, 7: 244; Azharī, 1421 AH, 12: 277; Ibn Fāris, 1404 AH, 3: 153; Ibn Manzoor, 1414 AH, 9: 150).

As seen, there are two different semantic components under this root, which are apparently not related to each other. Despite some efforts by linguists such as Rāghib Esfahani and Mostafavi to relate these different meanings to each other, a methodical research has not yet been organized to solve these problems. It should be mentioned that the authors have tried to solve this problem in a research entitled "Analysis of the semantic components of extravagance with an emphasis on the etymological methods of Semitic and Afro-Asian languages."

2-1. Extravagance by commentators

As stated, the interpretations of the commentators on the concepts and terms of the Qur'an lead to the formation of the public discourse of the Qur'an among ordinary people. It is at the heart of this public discourse that the interpretations of these concepts are attributed to them, which cannot be accepted. Therefore, in order to get to know the opinions of the commentators regarding extravagance under the 21 verses of the Holy Qur'an, we will study each of these verses below and the opinions of the commentators will be presented.

“Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.” (Nisā’: 6)¹

In the second to sixth verses of Surah Nisā’, God Almighty mentioned some rulings regarding women and orphans (Tabātabā’ī, 1390 AH, 4: 151). In the last verse, in this context, he has mentioned the rulings of the guardians of orphans' property, as follows: "And test the orphans until they reach marriageable age; So if you find [intellectual] growth in them, return them their property, and do not waste it [for fear that they will grow] in extravagance and haste. And the one who is wealthy should refrain [from receiving guardianship wages]; And whoever is in need should eat [from it] according to custom; So whenever you deny them their property, take them as witnesses, God is sufficient for the audit" (Fooladvand, 1418 AH: 77).

Different commentators have presented different interpretations of extravagance under this verse. Many commentators under this verse have considered extravagance to be equivalent to excessive spending of orphans' assets. In fact, they believe that God Almighty forbade of excessive and hasty in spending orphans' assets, for fear that they may not reach legal age

(Zamakhsharī, 1407 AH, 1: 474; Ālousī, 1415, 2: 418; Tabātabā’ī, 1390 AH, 4: 173). Some others have also interpreted it in this way that you should not acquire and consume wealth in a wrong way. In fact, they have considered extravagance to be equivalent to departing from divine halal. The author of Majma'l al-Bayān stated that this interpretation of the verse is more compatible with the principles of Shi'ism (Tabrisī, 1993, 3: 16; Huwayzī, 1415 AH, 1: 444; Tabarī, 1412 AH, 4: 170).

“He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.” (An’ām: 141)²

In verses 136 to 150 of Surah 'An'ām, Almighty God has argued with the polytheists and mentioned some rulings regarding food and other blessings that He has bestowed upon them. In verse 141, he says: “And He is the one who creates gardens on scaffolding and without scaffolding, and date trees and crops with various crops, and olives and pomegranates similar to each other and not similar to each other. Eat of their fruits and crops when they bear fruit, and give their (divine) right on the day of their harvest (and pick the result), and do not waste (in eating and donating), for verily. God does not love the wasteful.” (Meshkini Ardabili, 2002: 146).

As can be seen in the translation, the commentators have long been disagreeing about the meaning of extravagance under this verse,

١. وَ ابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَ لَا تَأْكُلُوهَا إِسْرَافًا وَ بِدَارًا أَنْ يَكْبَرُوا وَ مَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَ كَفَى بِاللَّهِ حَسِيبًا

٢. وَ هُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَ غَيْرَ مَعْرُوشَاتٍ وَ النَّخْلَ وَ الزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَ الزَّيْتُونَ وَ الرُّمَانَ مُتَشَابِهًا وَ غَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَ آتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

until Tabarī mentions 5 different interpretations under this verse: 1) that you should give your property and fruits more than usual (in Hadiths use the term "excess of zakat"); The story of Thabit bin Qays, who gave away all the fruits of his garden and had nothing left for himself, is retailed under these verses. 2) What is meant by extravagance in this verse is to prevent the giving of property (the expression "prohibition of charity" is used in this section). 3) Spending one's property in a way that does not seek God's approval. 4) If the king of a land takes too much tribute from the subjects under his rule, it is extravagance. 5) The final type, which is also approved by Tabarī, is the sum of all the above meanings, because all the above meanings can be taken from the word "s-r-f" (Tabarī, 1412 AH, 8: 46-45). Fakhr Rādī also mentions four different opinions under this verse, three of which are the same as numbers 1, 2, and 3 above. The new point that Fakhr adds by quoting Muqatil ibn Suleiman is that we should not consider gods as partners of the Almighty God to produce the fruits of gardens, because this is also considered to be a violation of the prescribed limit (Fakhr Rādī, 1420 AH, 13: 165). Tabrisī also mentions five aspects under this verse, which are the same as what was mentioned so far. He only added one new thing to it, which is that you should not eat the fruits of the garden before picking, because you may not be able to forgive the poor (Tabrisī, 1993, 4: 578-579).

“O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.”
(A'rāf: 31)¹

In verses 26 to 36 of Surah 'A'rāf, after

referring to the story of Adam's descent to the earth in the previous context, using the address "Ya bni Adam," He expresses a series of recommendations and orders to all human beings (Tabātabā'ī, 1390 AH, 8: 68). In the verse 31 of this context, He recommends that: "O children of Adam! Make up and wear clothes, close to every prayer, prostration and circumambulation that you perform; And you eat and drink and spend extravagantly, because He does not like extravagant people" (Meibudī, 1992, 3: 591).

Under this verse, several interpretative topics have been raised. Regarding the revelation of this verse, a tradition is mentioned that the Arabs did not wear proper clothes during Hajj according to their Jahili customs and refrained from eating many substances such as oil, dairy products, meat, etc. Then, this verse was revealed and he forbade extravagance; In fact, extravagance in this case is equivalent to not using the property (La tusrifū fi al-tahrīm) (Ālūsī, 1415 AH, 4: 349; Zamakhsharī, 1407 AH, 2: 100; Fakhr Rādī, 1420 AH, 14: 229). Regarding the meaning of extravagance in this verse, there is another common interpretation, which is equivalent to the prohibition of excessive consumption of property, which has been reported in many popular and Shiite traditions, as well as the prohibition of spending property in a non-divine way. These are the meanings mentioned under this verse (Fakhr Rādī, 1420 AH, 14: 230; Tabrisī, 1993, 4: 638; Tabarī, 1412 AH, 8: 120; Fa'id Kāshānī, 1415 AH, 2: 190).

“And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two.” (Furqān: 67)²

In the seventy-seventh to sixty-third verses of Surah Furqān, it is mentioned about the characteristics of 'Abd al-Rahman, which is in

١. يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

٢. وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

contrast to the qualities of the unbelievers that He mentioned before (Tabātabā'ī, 1390 AH, 15: 239). In this context, verse 67 refers to the economic qualities of 'Abd al-Rahman and says: "And there are those who, when they spend money, whether for themselves or for others, they do not waste money, nor are they tight, but spend in moderation and between these two states" (Safawī, 2018: 365).

The commentators under this verse have presented various interpretations of extravagance. The author of Tafsīr Mafātih al-Ghaib mentioned three categories of meaning for it in his work: 1) Exceeding the limits of economy and moderation, 2) Spending property on the way of God's sin (Qatar is also considered to be the same as preventing spending in the way of God), 3) excessive use of the facilities and blessings of the world, even though those blessings were obtained through the lawful path. Tabarī also mentioned these three categories (Fakhr Rādī, 1420 AH, 24: 482; Tabarī, 1412 AH, 19: 24). Tabrisī and Zamakhsharī only accepted the first two meanings (Zamakhsharī, 1407 AH, 3: 293; Tabrisī, 1993, 7: 280). Ālousī considered the meaning of *infāq* to be the spending of property, whether it is for oneself or for others. Then, referring to the famous saying "the good of the average", He clarified that what is meant by extravagance is not exceeding the limits of moderation (Ālousī, 1415 AH, 10: 46). The author of Tafsīr al-Mizan also presented the same interpretation of this verse (Tabātabā'ī, 1390 AH, 15: 240).

"Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting." (Tāhā: 127)¹

In the last nine verses of Surah Tāhā (127-135), God Almighty has concluded what was discussed in this surah before (Tabātabā'ī, 1390 AH, 14: 232). In the first verse of this context, He says: "And we will also reward the one who does extravagant things [and does not] obey the signs of his God, and the punishment of that world will be more severe and lasting." (Tabarī, 1977, 4: 999).

The commentators under this verse have presented two different interpretations of extravagance: first, they have considered extravagance to be equivalent to disbelief and associating with God Almighty, which is mentioned in the continuation of the verse of his punishment; Second, extravagance has been considered equivalent to rebellion and sin for which God has promised them divine punishment (Fakhr Rādī, 1420 AH, 22: 112). However, many commentators have tried to combine these two concepts and have presented a comprehensive meaning. He considered extravagance as transgressing the set limits and stated under this verse that the people who, by transgressing the set limits, fall into sin and disobedience and continue to disbelieve in God are the spendthrifts who Almighty God has promised them punishment (Tabarī, 1412 AH, 16: 166; Tabātabā'ī, 1390 AH, 14: 232; Tabrisī, 1993, 7: 58; Ālousī, 1415 AH, 8: 587). Shiite commentators also quoted a tradition under this verse and interpreted the verse in such a way that the spendthrift is the one who does not accept the guardianship of Imam Ali (as) (Huwayzī, 1415 AH, 3: 406; Bahrānī, 1415 AH, 3: 784).

"And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be

١. وَ كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

helped.” (Asrā’: 33)¹

According to the author of Tafsīr al-Mizan, verses 23 to 39 of Surah Al-Asrā’ seek to mention some of the generalities of religion (Tabātabā’ī, 1390 AH, 13: 78). The 33rd verse of this Surah contains rulings regarding the killing of the forbidden soul and the punishment of the murderer, and it is explained as follows: "And the soul that God (has given him immunity in all the laws and has forbidden to kill it) is forbidden, except for the right (as in the cases of retribution, apostasy and sharia limits). And the one who is killed by the oppressor, We have certainly given authority to his guardian (who can take revenge or take ransom or pardon). So he should not be extravagant in killing (torture and mutilate or kill more than one person). Because he has been helped (by the enactment of this ruling) (and the person punished is also helped by us in an amount greater than the punishment)" (Meshkini Ardabili, 2003: 285).

The commentators under this verse have discussed the concept of extravagance. First, it should be pointed out the difference in reading and subject of this word in this verse. A group of Kufa readers have read this word as "lā tusrif" and the rest have read it as "lā yusrif". In the first reading, the audience is either a murderer or a guardian. It is said to the murderer that you should not have transgressed the limits set for private life and killed the oppressed by oppression. It is also said to the guardian that you should not overdo it in revenge and kill outside the custom or kill more than the murderer. In the second reading, the same two audiences are considered. But one should not act out of custom and be excessive in retribution; The killer should not attempt to kill, and this transgression of his limits is extravagance (Ālousī, 1415 AH, 8: 68;

Tabarī, 1412 AH, 15: 59; Zamakhsharī, 1407 AH, 2: 664) In addition to reject the first reading, Tabātabā’ī and Tabrisī disagreed with considering the subject of *lā yusrif* as a murderer, because the murderer is not mentioned in the word (Tabrisī, 1993, 6: 637; Tabātabā’ī, 1390, 13: 90). Regarding the meaning of extravagance in murder, there are mentioned also different points; Some have considered it equivalent to slaughtering, which God Almighty has forbidden. Some have also claimed that the killer should be retaliated exactly as the victim was killed. For example, if it was with an arrow, the killer should also be punished the same. If the victim is hit with a sword on a part of the victim's body, the same should be done to the killer, not more, for example, several blows on different parts of the killer. The killer should match the way the victim was killed. A group has emphasized on killing a larger number than the number of victims. Also, some have said that it is meant to kill the nobles of the murderer's tribe as a revenge, not just a number of ordinary people of that tribe (Tabarī, 1412 AH, 15: 60; Fakhr Rādī, 1420 AH, 20: 336; Zamakhsharī, 1407 AH, 2: 665).

“For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.” (Mā’idah: 32)²

The author of Tafsīr al-Mizan classifies

١. وَ لَاتَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ مَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

٢. مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَ لَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

verses 28 to 32 of Surah Mā'idah under one context. Regarding the relationship between these verses, he has stated that in this context, the story of the sacrifice of Adam's children and the killing of Abel by his brother Qābīl came out of envy, and in the last verse of this context, this rejection of the Prophet's order was also mentioned among the Israelites (Tabātabā'ī, 1390 AH, 5: 298). The verse says: "For this reason, We commended the children of Israel that anyone who kills anyone - except for (punishment of) killing someone, or corruption in the land - is as if he has killed all the people, and whoever saves someone alive, so it is as if he had all the people alive. Our prophets always brought them all the light (of the truth), then many of them will always be on the earth without doubt." (Sadeghi Tehrani, 2009, 2: 56).

The commentators have focused on the first half of the verse (*min ajl-e zālik-a.....ahya al-nās-a jamī'ā*) and have not mentioned anything special about the final part of the verse. He considered *isrāf* as equivalent to extravagance and exceeding the middle limit in all affairs (Tabātabā'ī, 1390 AH, 5: 318; Tabrisī, 1993, 3: 282), but specifically under this verse, extravagance is meant as polytheism or killing haram soul, and some have considered it as both of them (Ālūsī, 1415 AH, 3: 288; Zamakhsharī, 1407 AH, 1: 627). In Majma' Al-Bayan, under the same verse, there is a narration from Imam Baqir (as) that the spendthrifts are considered to be those who consider forbidden things as halal and shed blood (Tabrisī 1993, 3: 290).

"And of those whom We created there is a nation who guide with the Truth and establish justice therewith." (A'rāf: 181)¹

Verses 80 to 84 of Surah Al-'A'rāf refer to the story of Prophet Lot's invitation to his

people. The second verse of this context, from the words of the Holy Prophet, clarifies the action that he had taken: "You mix with men instead of women out of lust. Yes, you are a group of rapists" (Foolavand, 1418 AH: 160).

Commentators have given different opinions on this verse. Mohammad Rashid Reza in Tafsīr al-Manār below this verse has an extensive discussion on the blasphemy of homosexuality. He has considered this act to be a queen for them and its unnecessary repetition as extravagance. Also, by mentioning other verses in this story, he tried to interpret all the verses and attributes used about this people in the same meaning (cf. Rashid Reza, 1414 AH, 8: 515-520). A group of commentators, like other usages of extravagance, have considered the meaning of this article to be transgression of divine limits and rebellion in the presence of God Almighty (Ālūsī, 1415 AH, 4: 408; Tabarī, 1412 AH, 8: 165; Tabrisī, 1993, 4: 685). A group also called it a waste to convert from a normal, common and natural thing to a new and unnatural one (Fa'id Kāshānī, 1415 AH, 2: 217; Tabātabā'ī, 1390 AH, 8: 184).

"But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton." (Yūnus: 83)²

In verses 75 to 93 of Surah Yūnus, the story of the return of Prophet Moses (as) to Egypt to guide and save the children of Israel, his history with Pharaoh and his courtiers are discussed (Tabātabā'ī, 1390 AH, 10: 108). In the eighty-third verse, He says: "So, none did believe in Moses except some of his people (the oppressed people of his nation), with fear of

١. إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

٢. فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ قَوْمِهِ عَلَى خَوْفٍ مِنْ فِرْعَوْنَ وَ مَلَائِهِمْ أَنْ يُقَتِّلَهُمْ وَإِنْ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

Pharaoh and the nobles of his people, lest (Pharaoh) punish them. Of course, Pharaoh was very ambitious on earth and one of the transgressors (transgression in arrogance to the claim of divinity, in murder to the killing of children, and in oppression to various tortures)" (Meshkini Ardabili, 2002: 218).

Most of the commentators have quickly gone through the meaning of "*mufasirīn*" under this verse and have tried to explain this verse by relating it to the context of the verse. A group of commentators have understood Pharaoh's extravagance as his excess in pride, that is, even though he was one of the weak servants of God's, he so-called put his foot beyond his carpet and claimed divinity (Zamakhsharī, 1407 AH, 2: 363; Tabarī, 1412 AH, 11: 104; Faid Kāshānī, 1415 AH, 2: 413). Some commentators, in addition to the previous opinion, have pointed to transgressing the divine limits and doing taboos such as killing innocent people, torturing innocent people, etc. (Tabrisī, 1993, 5: 192; Fakhr Rādī, 1420 AH, 17: 289; Ālousī, 1415 AH, 6: 159). The author of al-Mizan also added the point that Pharaoh did not observe the side of justice in the matter of governance and the orders he issued. He always fell into extravagance (Tabātabā'ī, 1390 AH, 10: 113).

"(We delivered them) from Pharaoh.
Lo! he was a tyrant of the wanton ones." (Dukhān: 31)¹

In verses 9 to 33 of Surah Dukhān, God reprimanded the polytheists for doubting the validity of the call of the prophets and promised them painful punishment on the Day of Judgment. So He reminds the story of Prophet Moses (as) and Pharaoh to them, that Pharaoh and his people denied that Prophet and finally their fate also ended in divine punishment (Tabātabā'ī, 1390 AH, 18: 136). In the 31st

verse of this context, Pharaoh is introduced as a spendthrift: "From (the hand of) Pharaoh, who was truly a rebel, a great transgressor" (Meshkini Ardabili, 2002: 497).

Various commentators under this verse have discussed about extravagance very thinly. Some such as Zamakhsharī and Ālousī have not raised a point about its meaning. Others have considered its meaning to be equivalent to exceeding the limit (Tabātabā'ī, 1390 AH, 15: 141; Tabrisī, 1993, 9: 99; Tabarī, 1412 AH, 25: 75).

"And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar." (Ghāfir: 28)²

"And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter." (Ghāfir: 34)³

"Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire." (Ghāfir: 43)⁴

In verses 21 to 57 of Surah Al-Ghāfir, Allah the Exalted comes to preach to the disbelievers

٢. وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدْكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

٣. وَ لَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ فَمَا زُلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ

٤. وَ أَنْ جَزَمْنَا نَمَّا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ وَ أَنْ مَرَدَّنَا إِلَى اللَّهِ وَ أَنْ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ

١. مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُسْرِفِينَ

and refers them to observe the works of the previous nations and the result of their confrontation with the Divine call. (Tabātabā'ī, 1390 AH, 17: 326).

In the twenty-eighth verse of this Surah, He says: "And a man of faith from the tribe of Pharaoh, who kept his faith hidden, said (to the Pharaohs): 'Will you kill a man for the crime of saying: My Lord is God, while he has come to you with miracles and clear evidence from your God?! If he is a liar, the guilt of his lie is on him, but if he is truthful, some of his promises will reach you (and you will all perish) and God will certainly never guide a spendthrift (oppressor) and liar people'" (Elahi Qomshei 2001: 470).

Many commentators, such as Zamakhsharī, Faid Kāshānī, etc., have avoided discussing the meaning of extravagance under this verse. According to this verse, Tabarī has raised three opinions about extravagance: 1) Extravagance is equal to a cruel and bloodthirsty murderer (cf. Ālousī, 1415 AH, 12: 318; Fakhr Rādī, 1420 AH, 27: 510), 2) Extravagance is equal to polytheism, and 3) the combination of the two previous opinions, which he himself chose the third opinion (Tabarī, 1412 AH, 24: 39). Tabrisī and Tabātabā'ī have also previously considered the meaning of extravagance as an excess (Tabātabā'ī, 1390 AH, 17: 329; Tabrisī, 1993, 8: 811).

In verse 34, God says in this context: "And surely, Yusuf had clear reasons for me before this. He brought, and you were always in doubt about what he brought to you until he passed away, and you said: 'God will never raise a messenger after him.' In this way, God leads astray whoever is an extreme skeptic" (Fooladvand, 1418 AH: 471).

The important point under this verse is that the beginning of the next verse is with the related name "*al-ladhīn*". So some commentators have

considered the beginning of verse 35 to be "frequent waste" (Tabarī, 1412 AH, 24: 41; Fakhr Rādī, 1420 AH, 27: 513). There is no discussion about the meaning of extravagance under this verse. Of course, Tabrisī considers extravagance as equivalent to exceeding the limit in sin and rebellion (Tabrisī, 1993, 8: 814).

In the 43rd verse of this context, God says: "Surely what you call me to him (from idols, pharaohs and false gods) does not have any calling (and beneficial effect) in this world and the Hereafter. Surely (know that in the Resurrection), our return is to God, and of course the musrifūn (the wicked oppressors there) are all from the fire of hell" (Elahi Qomshei, 2001: 472).

According to the narrations about the meaning of extravagance under this verse, 4 different meanings have been considered for it: 1) cruel killer (Suyūtī, 1404 AH, 5: 351), 2) polytheist (Tabrisī, 1993, 8: 817), 3) Those whose evil overtakes their good deeds (Zamkhshari, 1407 AH, 4: 170), 4) Arrogant people (Ālousī, 1415 AH, 12: 325). In the meantime, some like Tabātabā'ī, as mentioned above, consider extravagance as exceeding the limits of God's worship (Tabātabā'ī, 1390 AH, 17, 334). In the interpretation of Mafātīh al-Ghaib, the meaning of extravagance is the same as excess in sin, both quantitatively and qualitatively, the meaning of quantity is repetition of those actions, and the meaning of quality is persistence and habituation to sin (Fakhr Rādī, 1420 AH, 27: 520).

"They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!" (Yāsīn: 19)

In verses 13 to 32 of Surah Yāsīn, Almighty God mentions an example that contains a warning for those who oppose the Divine call

and good news for those who convert to Divine guidance (Tabātabā'ī, 1390 AH, 17: 72). In the 19th verse, He says: "[The apostles] said: 'Shame is with you. If they advise you, will you still disbelieve? No! Rather, you are a wasteful people.'"

The commentators under this verse have chosen two different behaviors: A group such as Tabarī, Fakhr Rādī, Faid Kāshānī, etc. have not explained the meaning of extravagance under this verse, while some commentators such as Tabātabā'ī, Tabrisī, Ālousī, etc., have interpreted the meaning of extravagance in this verse as trespassing in rebellion. They considered it a sin and ultimately blasphemy (Tabātabā'ī, 1390 AH, 17: 75; Tabrisī, 1993, 8: 655; Ālousī, 1415 AH, 11: 396; Fakhr Rādī, 1420 AH, 17: 222).

"And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal." (Yūnus: 12)¹

In verses 11 to 14 of Surah Yūnus, after proving the two principles of Monotheism and Resurrection in the previous verses, in these verses God Almighty has spoken about the consequences of faith and disbelief in those two principles and the reason for the delay in the descent of the punishment. (Tabātabā'ī, 1390 AH, 10: 21). In the twelfth verse, He argues as follows: "And whenever a harm (pain or disease) comes to people, they call us [and lament] and fall on their side, or [fall] sitting or standing. When We take away from them that harm and that suffering that is in it, they will go, as if they

are not those who had called us before, [removing] that harm had reached them such manner. They are deserved of what they do in extravagant manner" (Meibudī, 1992, 4: 257).

The commentators under this verse considered extravagance equal to shirk and disbelief (Tabrisī, 1993, 5: 143; Rashid Reza, 1414 AH, 11: 314), In the interpretation of Mafāṭīh al-Ghaib, three aspects have been proposed regarding why wasteful people are called infidels: 1) wasteful infidels waste their lives and property, 2) the one who turns to God Almighty only in times of difficulty is actually neglecting God too much, 3) disbelievers spend their property to achieve worthless worldly goals. while, instead of this, they should consider their goals high and spiritual (Fakhr Rādī, 1420 AH, 17: 222). In the meantime, some have previously considered extravagance as exceeding the limit (Tabarī, 1412 AH, 11: 66; Ālousī, 1415 AH, 6: 76).

"Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals." (Anbīyā': 9)²

In the first to fifteenth verses of Surah Anbīyā', the call of the prophets to the path of truth, the reaction of unbelievers and believers to it and the punishment of each of these two groups are mentioned (Tabātabā'ī, 1390 AH, 14: 244). In the ninth verse of this context, it is stated that: "Then We fulfilled our promise to them. So We saved them and whomever We willed, and destroyed the spendthrifts" (Sadeghi Tehrani, 2018, 3: 285).

In this verse, there is a contrast that shows the two sides of the spectrum of salvation and destruction, the salvation of believers and the destruction of prodigals. Many commentators have understood the meaning of this group as

١. و إِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ غَمَّهُ مَرَّ كَأَنَّ لَمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ كَذَلِكَ زَيْنٌ لِّلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

٢. ثُمَّ مَدَقْنَا لَهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَ أَهْلَكْنَا الْمُسْرِفِينَ

polytheists and infidels (Tabarī, 1412 AH, 17: 6; Tabrisī, 1993, 7: 65). In a hadith of Qatādah also this meaning has been focused (Ālūsī, 1415 AH, 9: 15; Tabātabā'ī, 1390 AH, 14: 255).

“And obey not the command of the prodigal, who spread corruption in the earth, and reform not.” (Shu'arā': 151-152)¹

In verses 141 to 159 of Surah Al-Shu'arā', the story of the Prophet Saleh (as) and his people is briefly mentioned (Tabātabā'ī, 1390 AH, 15: 304). In verse 151 of this context, God says: “And do not follow the command of the *musrifīn*” (Fooladvand, 1418 AH: 373); The next verse also begins with a related pronoun (*al-ladhīn*), which is used as an explanation of the same verse and states: "Those who corrupt the earth and do not correct it" (ibid.).

Because of and Due to the connection between the two verses 151 and 152, the commentators have interpreted these two verses together. Regarding the meaning of a group of spendthrifts, it is exemplified by the nobles and elders of the previous 9 generations of the Thamud people, who followed the special veil of Prophet Saleh (as), the same ones who are involved in corruption and destruction and do not benefit anyone (Tabrisī, 1993, 7: 313; Tabarī, 1412 AH, 19: 63). In the meantime, the commentators have neglected the meaning of transgressing the limit and considered them excessive in corruption and deviating from the truth because they create corruption in the land without bringing profit to the land (Ālūsī, 1415 AH, 10: 112; Tabātabā'ī, 1390 AH, 15: 305).

“Shall We utterly ignore you because ye are a wanton folk?” (Zukhruf: 5)²

The first fourteen verses of Surah Zukhruf

raise issues regarding the requirements of sending messengers (Tabātabā'ī, 1390 AH, 18: 83). In the fifth verse, God says: "So shall we return this book of complete remembrance from you out of disgust, because you are a group of aggressors?"

Under this verse, the commentators have not raised any special point about extravagance. Only a small group of commentators have paid attention to this word, but at the same time, they have tried to explain this word by calling extravagance polytheists (Tabrisī, 1993, 9: 60; Tabarī 1412 AH, 25: 30).

“Marked by thy Lord for (the destruction of) the wanton.” (Zārīyāt: 34)³

In verses 20 to 51 of Surah Zārīyāt, it is discussed about the signs of divine unity and power, that the planning and sustenance of creation is done by the Most High, and it is He who brings religion to the people with an honest and trustworthy prophet (Tabātabā'ī, 1390 AH, 18: 373). In verse 34 of this surah, it is discussed as follows: "Stones marked by your Lord for transgressors" (Safawī, 2009: 522).

The commentators have discussed very little about the meaning of extravagance under this verse. A group considered extravagance to be equivalent to exceeding the limit in debauchery and sin (Tabrisī, 1993, 9: 238; Ālousī, 1415 AH, 14: 15; Faid Kāshānī, 1415 AH, 5: 72); Some others consider extravagance to be equivalent to disbelief and consider the meaning of extravagance as the infidels of Lot's people (Tabarī, 1412 AH, 27: 2).

“Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.” (Āl-e ‘Imrān: 147)⁴

1. و ا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ؛ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا يُصْلِحُونَ
2. أ فَتَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ

3. مَسْؤَمَةٌ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ
4. وَ مَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَ إِسْرَافَنَا فِي أَمْرِنَا وَ ثَبِّتْ أَقْدَامَنَا وَ انصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

In verses 139 to 148 of Surah Āl-e ‘Imrān, in the continuation of the story of the Battle of Badr, the Almighty God issued a series of orders and prohibitions to Muslims to guide them on the path to prosperity and success (Tabātabā’ī, 2013, 4: 26). In verse 147 of this surah, He says: "And their speech was nothing but that they said: ‘Lord, forgive us our sins and our transgressions, and make our steps firm against the group of disbelievers" (Fooladvand, 1418 AH: 68).

The commentators have raised various issues under this verse; A group of commentators, in contrast to sins, considered extravagance to be equal to major sins and called sins equivalent to minor sins, because the meaning of *isrāf* is equal to extravagance and excess. It has been strengthened (Tabarī, 1412 AH, 4: 79; Suyūṭī, 1404 AH, 2: 83; Fakhr Rādī, 1420 AH, 9: 381; Ālūsī, 1415 AH, 2: 297). Another group compares extravagance with sin. They have considered the meaning of sin as shortness and deficiency in doing things, and in contrast, they have considered extravagance equal to excess in deeds and traditions and exceeding the limit in their implementation (Rashid Reza, 1414 AH, 4: 172; Tabrisī, 1993, 2: 855).

“Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.” (Zumar: 53)¹

In verses 53 to 61 of Surah al-Zumar, God Almighty invites people to the religion of Islam and to follow what God Almighty has said in a language full of compassion and kindness. So, they will not grind their teeth with regret in the Day when everything has been done (Tabātabā’ī, 1390 AH, 17: 278). In the first verse, He says:

"Say, O my servants! Do not despair of those who have done excessive things on their own, of the forgiveness of God Almighty, may God Almighty forgive everyone's sins, for He is the Forgiving and Merciful" (Tabarī, 1977, 6: 1576). The commentators have focused on two issues under this verse: First, what is meant by extravagance? And secondly, who are this group to whom God has promised forgiveness of sins?

The first question has usually received little attention and they have tried to justify the use of this article in this context with a series of preconceived notions of extravagance. Most of the commentators, following Rāgheb Esfahani's vocabulary, define extravagance as exceeding the limit in any matter; Then, some have interpreted the extravagance of the soul in a figurative way and considered it equal to excess in sins and sins (Ālousī, 1415 AH, 12: 269); Some also interpreted it in a real way and like others, they considered it equal to extravagance and excess in sins (Tabātabā’ī, 1390 AH, 17: 278; Zamakhsharī, 1407 AH, 4: 135).

Under the second question, many topics have been raised; Tabarī has presented a suitable classification in Jāmi' al-Bayan and based on that, he has summarized the examples of the phrase "*al=ladhīn-a asrafū ‘alā anfusihim*" in four categories: 1) This phrase refers to those polytheists who, despite many sins and mistakes they commit, they don't want to convert to Islam anymore, for they think there is no place of salvation for them. Some narrations have considered this verse as an example in the conversion of Wahshī to Islam (killer of Hamza Sayed al-Shuhadā’). 2) Some believe that this verse is about those believers who have sinned in their lives and have lost hope of their salvation in this world. Some of the traditions have considered this verse to be a group of Muslims who have turned from Islam to their previous religion and no longer have

١. قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

hope of becoming a Muslim and saving themselves. 3) A group also consider this verse to be about those people who, by accusing others of a sin, considered them misguided and hellish until this verse was revealed and their opinion was corrected. 4) Some also believe in detail and consider the address of the verse to be general and do not make it specific to a specific group because the address of the verse is general and includes everyone who has committed a sin (Tabarī, 1412 AH, 24: 10-12).

As observed, the interpretations of the commentators under the various uses of wastefulness have considered it as excessive in doing things. In fact, their main understanding of extravagance is excessive spending of property, but in other applications, they have replaced extravagance with spending property, which means that, for example, in the use of extravagance in murder, commentators have taken the meaning of material extravagance. However, they simply changed its meaning and considered the meaning of this usage to be excessive in killing and avenging murderers, while it seems that waste has two separate meanings in the Holy Qur'an. In the following, using modern research methods in Qur'an and Hadith sciences such as etymology and structural semantics, the semantic distinction between material and spiritual extravagance in the Holy Qur'an is explained.

2. Reading extravagance through new research methods (answer to the misconception)

In recent years, the scope of Qur'anic and hadith studies has expanded a lot; One of the reasons for this is the emergence and application of different research methods in this field. The knowledge of linguistics and its various trends are one of the most important and practical methods that various researchers have tried to provide scientific, methodical, and

modern interpretations of the Holy Qur'an. Etymology and semantics are two trends under linguistics, whose application in Qur'anic research is undeniable today. In two separate studies, the authors have studied *isrāf* in the Holy Qur'an with two methods of etymology and structural semantics. In the following, we intend to show by examining the results of these two studies that extravagance has two different meanings in the Holy Qur'an: First, as observed in traditional studies, there is a material and economic semantic component related to the field of consumption in this root; But there is another meaning in this root that will be discussed later.

1-2. Extravagance in etymological studies

As mentioned by Arabic lexicographers, the root s-r-f has a well-known meaning on the one hand, which is indeed "excessiveness" and on the other hand, it has the meaning of greed and haste.

In Semitic languages, this root has two separate meanings: First, the meaning of eating and its types (drinking, tasting, gulping, sucking, swallowing, and swallowing), from which the meaning of consuming and using is also constructed; Second, the meaning of burning, which also comes from the meaning of destroying.

Since these two meanings (eating/burning) could not be directly related on the one hand, and on the other hand, it was necessary to explain their relationship with the uses of s-r-f in Arabic, this research sought to find the roots of this word in ancient languages, such as Afro-Asiatic and Nostratic, in order to find the primary and fundamental meaning of this root.

This research showed that the root s-r-f in its origin has two separate roots and origins, which both have different verbal forms and different primary meanings.

The first root, with the verbal form $\hat{S}RB$ (to drink), belongs to the ancient Nostratic period,

and its original meaning was "to drink". Then, upon entering the Afro-Asian and Semitic area, Abdal (b > p/f) first occurred in this root and the root found another form such as SRP or SRF. With this explanation, SRF in this sense (to eat) does not have the F phoneme in its original form, but this phoneme was originally B. Also, its meaning has evolved and been developed and has found other meanings such as various eating situations (swallowing, etc.) and consumption. In the Arabic language, in addition to preserving the form of "drinking", this root has also produced the forms of "s-r-f" and "s-r-b", the former of which has the meaning of consuming and the latter of which has the secondary meaning of eating.

As for the second root, with the verbal form SRF (s-r-f), belongs to the Afro-Asiatic period and its primary meaning was "heat". The F phoneme in this root of s-r-f is an original and ancient phoneme and is not abdulated. Upon entering the Semitic area, this root has found the meaning of "burning" and in Semitic languages, it has also found the meaning of "destroying". In the Arabic language, it has taken the meaning of "greed and excitement" from the meaning of burning.

In the Arabic language, a concept called "extravagance" has emerged, which is the result of a semantic combination between the two mentioned roots. In the Syriac language, we also see the formation of such a unified concept (Form Tafa'āl: سَرَف). This means that in the concept of extravagance, there is both the meaning of "eating/consuming", and the meaning of "greed and excitement" as well as the meaning of "destruction".

Therefore, the semantic components of extravagance can be listed as follows:

1. A kind of eating and swallowing (unpleasant and undesirable).
2. To consume.

3. Greed, haste, and excitement.

In fact, extravagance is a type of "unpleasant eating or consumption" which has two aspects and two reasons for being unpleasant and undesirable; First, the "psychological" aspect and second, its "teleological" aspect. From a psychological and internal point of view, extravagance is a type of consumption with "greed and craving" that causes the consumption of food and drink more than the body needs, or the consumption of property and other goods, more than the normal human needs. The existence of greed while consuming something causes an extreme behavior in a person and causes a lot of damage to him.

From the ultimate and external aspect, extravagance is a type of consumption that leads to the destruction of the consuming goods. Because wasteful, extreme, and out-of-frame consumption quickly destroy existing resources and wealth and destroy the opportunity to recover and renew those resources. If extravagance spreads as a culture and a class called "*musrifīn*" is formed in society, then food resources and other assets will be wasted by this group and others will be deprived of it.

In addition, it should be noted that in the era of revelation of the Holy Qur'an, the Arabian Peninsula was a dry and barren region and had very limited water and food resources. On the other hand, the economy of the peninsula in the era of decline was not very strong and one cannot expect abundance of property and goods in that society. So, forming the culture of "extravagance" and the emergence of an economic class called "*musrifīn*" in that society, could be much more dangerous and deadly than anything, which would quickly lead to a shortage of food and goods, prevalence of poverty and hunger, disruption of the balance of society, and economic and social collapse. That is why we see

that the Holy Qur'an strongly opposes the culture of extravagance and the spendthrift class.

2-2. Extravagance in constructionist semantic studies

As seen, the root s-r-f has a long history in Semitic languages and contains two important semantic components: 1) to consume excessively out of custom, 2) a mental state indicating haste, greed, and excitement. These two important semantic components can also be found in the Holy Qur'an. In the following, by examining the uses of this root in the Holy Qur'an with the method of structural semantics, we will see that the same two semantic components are taken from the syntagmatic and paradigmatic relations of this word. Something that has not been considered until now in previous researches.

1. A special mental state indicating greed and excitement that leads to certain behaviors:

One of the very important semantic components and the basis for extravagance is the special mental state in people, which leads to emotional behaviors. As a result, some behaviors of people may appear excessively or some behavior is done involuntarily and aimlessly, and so on. One of the examples of this usage is extravagance in murder. The owner of blood should not behave emotionally and get out of balance and the normal custom of revenge.

From the opposite paradigmatic relation of extravagance and sin, according to the meaning of *zanb*, which indicates lack of work, the meaning of emotional and greedy behavior can be taken from extravagance. Its syntagmatic relation with *bidāran* (meaning haste in this word) also strengthens the component of speed, which is part of the emotional behavior.

If a person has an eye towards other people's good property and replaces it with his own, or someone who is greedy for other people's property and seizes it due to cruelty and

injustice, it means that such behavior arises from a mental state of greed and lust, the result of which is manifested in an obscene and extravagant behavior.

2. A type of inappropriate consumption (arising from the occurrence of the above mental state in the field of property consumption):

The semantic field of consumption in the Holy Qur'an has a wide scope, which includes terms indicating the types and states of desirable or undesirable consumption. Extravagance is considered one of the unpleasant types of consumption, which is used in the two areas of consumption of receiving and consumption of giving. The former means a person uses the goods for his own benefit, and the latter means a person gives his goods to others; Extravagance is used in both spheres and it tells about their distasteful type.

In the field of receiving extravagance, it is possible to understand the meaning of a distasteful type of consumption from establishing the paradigmatic relation of extravagance with taking adornment, intelligence and drinking. In the field of giving extravagance, establishing its paradigmatic relation with *Qatar, infāq, ūā' haq/property* and its syntagmatic relation with *tabdhīr*, is also indicative of the fact that extravagance also happens in the area of giving and God Almighty has forbidden it.

3. Conclusion

One of the misconceptions that comes to mind when examining interpretive sources is the mere materiality of extravagance; That is, the discourse created by interpretive works has created the perception among ordinary people that extravagance has only a material aspect, that is, excessiveness in doing material things. In some cases, this attitude of the commentators made them difficult to the extent that they were forced to consider the Qur'anic expressions as

virtual and so interpret them in *ta'wīl*.

The study of the meaning of this word in the Holy Qur'an proves that the preconceived notion of extravagance, which equates it to excessive consumption and in some cases leads to justify it, was incomplete. Based on the etymological and semantic data in the Holy Qur'an, another semantic component is used under the article of extravagance, which is equal to a mental state arising from greed, craving, and excitement and leads to the emergence of some unusual behaviors. Those who are interested more in this topic can refer to two other studies of the authors.

References

- Ālousī, Mahmoud bin Abdullah (1415 AH). *Rūh al-Ma'ānī fī Tafsīr al-Qur'an al-'Azeem wa Thab' al-Mathānī*, 16 volumes, Lebanon – Beirut: Dar al-Kutub Al-'Ilmīya, Muhammad Ali Baydū's Publications, ed. 1.
- Ibn Athīr, Mubarak bin Muhammad (1988). *Al-Nihāya fī Gharīb al-Hadīth wal-Athar*, 5 volumes, Qom: Ismailian Press Institute.
- Ibn Duraid, Muhammad Bin Hassan (1988). *Jumhurat al-Lughah*, 3 vols., Beirut: Dar al-'Ilm lil-Malā'īn.
- Ibn Sayedah, Ali Ibn Ismail (1421 AH). *Al-Muhmak wa al-Muhīt al-A'zam*, 11 volumes, Beirut: Dar al-Kutub Al-'Ilmīya.
- Ibn Fāris, Ahmad bin Fāris (1404 AH). *Mu'jam Maqāyīs al-Lughah*, 6 volumes, Qom: Maktabat A'lām al-Islāmī.
- Ibn Manzoor, Muhammad bin Mukrim (1414 AH). *Lisān al-Arab*, 15 volumes, Beirut: Dar Sadir.
- Azharī, Muhammad bin Ahmad (1421 AH). *Tahdhīb al-Lughah*, 15 volumes, Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Bahrānī, Hashem bin Suleiman (1415 AH). *Al-Burhān fī Tafsīr al-Qur'an*, 5 volumes, Qom: Al-Ba'tha Institute, Section of Islamic Studies.
- Jawharī, Ismail bin Hammād (1376 AH). *Al-Sihāh*, 6 vols., Beirut: Dar al-'Ilm lil-Malā'īn.
- Huwayzī, Abdul Ali bin Jum'a (1415 AH). Qom: *Tafsīr Noor al-Thaqalain*, 5 volumes, Ismailian, ed. 4.
- Rāgheb Esfahani, Hossein bin Muhammad (1421 AH). *Al-Mufradāt*, 1 vol. Beirut: Dar al-Qalam.
- Reza, Mohammad Rashid (1414 AH). *Tafsīr al-Qur'an al-Hakim famous with Tafsīr al-Manār*, 12 volumes, Beirut: Dar al-Marfa'a.
- Zamakhsharī, Mahmoud bin Omar (1979). *Asās al-Balāghah*, 1 volume, Beirut: Dar Sadir.
- Zamakhsharī, Mahmoud bin Omar (1407 AH). *Al-Kashāf*, 4 volumes, Beirut: Dar al-Kitab al-Arabi, ed. 3.
- Suyūfī, 'Abd al-Rahman bin Abi Bakr (1404 AH). *Al-Durr Al-Manthūr fī al-Tafsīr bil-Ma'thur*, 6 volumes, Qom: Grand Ayatollah Mar'ashi Najafī's Library.
- Sāhib, Ismail bin 'Abbād (1414 AH). *Al-Asihāh fī al-Lughah*, 11 volumes, Beirut: Ālam al-Kutub.
- Safawī, Mohammad Reza (2009). Translation of the Qur'an according to *Al-Mizan*, 1 volume, Qom: Ma'arif Publishing House.
- Tabātābā'ī, Mohammad Hossein (1390 AH). *Al-Mizan fī Tafsīr al-Qur'an*, 20 volumes, Beirut: Al-Alami Foundation for Publications, ed. 2.
- Tabrisī, Fazl bin Hassan (1993). *Majma' al-Bayan fī Tafsīr al-Qur'an*, 10 volumes, Tehran: Nasser Khosrow, ed. 3.
- Tabarī, Mohammad bin Jarīr (1977). Translation of *Tafsīr Tabarī*, 7 volumes, Tehran: Toos, ed. 2.
- Tabarī, Muhammad bin Jarīr (1412 AH). *Jāmi' al-Bayan fī Tafsīr al-Qur'an (Tafsīr al-Tabarī)*. 30 volumes, Beirut: Dar al-Mar'afa.
- Fakhr Rādī, Muhammad bin Omar (1420 AH). *Al-Tafsīr al-Kabeer (Mafātīh al-Gheeb)*. 32 volumes, Lebanon - Beirut: Dar 'Ihyā' al-Turāth al-Arabi, ed. 3.
- Farāhīdī, Khalil bin Ahmad (1409 AH). *Kitāb al-'Ain*, 9 volumes, Qom: Hijrat Publishing House.
- Fooladvand, Mohammad Mahdi (1418 AH). Translation of the Qur'an (Fooladvand). 1 volume, Tehran: Department of Islamic History and Education Studies, ed. 3.
- Firouzābādī, Muhammad bin Yaqoob (1415 AH). *Al-Qāmoos al-Muhīt*, 4 volumes, Beirut: Dar al-Kutub Al-'Ilmīya.
- Faid Kāshānī, Mohammad bin Shah Mortaza (1415 AH). *Tafsīr al-Sāfi*, 5 volumes, Tehran: Al-Sadr Library, ed. 2.
- Fayoumī, Ahmad bin Muhammad (1414 AH). *Al-Misbāh al-Munīr fī Gharīb al-Sharh al-Kabeer by Rafī'ī*, 2 volumes, Qom: Dar al-Hijra Institute.
- Unknown Translator (10th century) (2004). *Qur'an Translation (10th Hijri)*. 1 volume, Tehran: Persian Language and Literature Academy, Works Publishing Group.
- Meshkini Ardabili, Ali (2002). Translation of the Qur'an (Meshkini). 1 volume, Qom: Al-Hadi Publishing House, ed. 2.
- Meibudū, Ahmed bin Muhammad (1992). *Kafsh al-Asrār wa 'Uddat al-Abrār (known as Tafsīr Khwaja Abdullah Ansari)*. 10 volumes, Tehran: Amir Kabir, ed. 5.

Nasafī, Omar bin Mohammad (1997). Tafsīr Nasafī, 2 volumes, Tehran: Islamic Republic of Iran's Broadcasting, Soroush Publications, ed. 1.

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

گفتمان‌های مؤثر در شکل‌گیری نوآوری‌های تفسیری در دو سده اخیر

مرضیه میرزایی^۱، مهدی مهریزی^{۲*}، سید محمدعلی ایازی^۳

چکیده

نظریات تفسیری، معرفت بشری شامل فهم انسان از کلام الهی است. و هیچ نظریه متنی در خلا شکل نمی‌گیرد. وقایع و جریانات مبرز در جامعه اعم از سیاسی، فرهنگی، گفتمان‌هایی را در جامعه ایجاد می‌کند. در سده اخیر رویدادهای اجتماعی چون ورود مارکسیسم و لیبرالیسم و ناسیونالیسم و دیگر مکاتب و تشکیل نهادهای بین‌المللی و حقوق بشری و رخدادن اصلاح‌گرایی دینی، مبارزه با استعمار در کشورهای اسلامی، و غیره، گفتمان‌هایی در جامعه ایجاد کرد که موجب تغییر نگرش‌های علمی و علوم انسانی و اسلامی و به تبع آن تفسیر قرآن داشت. این گفتمان‌ها در نسبت با تفسیر سنتی چهارده قرن گذشته، به شکل تفسیر بازاندیشانه یا نواندیشانه روی‌داد و از با توجه به ادعای جاودانگی قرآن، این جاودانگی و امدار تناسب آن با زمانه است و تفسیر و خوانش قرآن عهده‌دار این به‌روزآوری است. لذا این نوشتار تلاش می‌کند، با استمداد از مباحث اجتماعی و نگرش تحلیلی به گفتمان‌های مؤثر در سده‌های اخیر پرداخته و انعکاس این گفتمان‌ها و نظرات جدید و نوآورانه مفسران و محققان به شکل مصداق‌های عینی از تأثیر این گفتمان‌ها بسنجیم. مهم‌ترین گفتمان‌های منتخب؛ گفتمان اصلاح‌گری دینی و بازگشت به قرآن، گفتمان مکاتب جدید و ایسم‌ها، گفتمان علوم تجربی بود. البته گفتمان‌های مؤثر دیگری قطعاً وجود دارد که در این نوشتار مجال پرداختن به آن نیست. هدف از این پژوهش دستیابی به خودآگاهی در تفسیرهای گفتمان محور و تلاش برای مفهومی‌کردن گفتمان‌هاست. و سعی در ارائه چارچوبی برای بخشی از عوامل مؤثر در نوآوری تفسیری است.

واژه‌های کلیدی

نوآوری تفسیری، "گفتمان"، "اصلاح‌دینی"، "مکاتب بشری"، "تفسیر علمی".

۱ دانشجوی دکتری علوم قرآن و حدیث، دانشکده حقوق، الهیات و علوم سیاسی، واحد علوم و تحقیقات، دانشگاه آزاد اسلامی، تهران، ایران.
۲ دانشیار، گروه تربیت قرآن، دانشگاه آزاد اسلامی، واحد علوم و تحقیقات، تهران، ایران.
۳ استادیار گروه علوم قرآن و حدیث، دانشکده حقوق، الهیات و علوم سیاسی، واحد علوم و تحقیقات، دانشگاه آزاد اسلامی، تهران، ایران.

نویسنده مسئول:

مهدی مهریزی

رایانامه: m-mehrizi@srbiau.ac.ir

استناد به این مقاله:

مهریزی، مهدی، میرزایی، مرضیه و ایازی، سید محمدعلی (۱۴۰۲). گفتمان‌های مؤثر در شکل‌گیری نوآوری‌های تفسیری در دو سده اخیر. فصلنامه علمی قرآن و معارف دینی، ۳(۴)، ۱۱۱-۱۲۸.

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

Effective Discourses in the Formation of Interpretive Innovations during Last Two Centuries

Marziyeh Mirzayi¹, Mehdi Mehrizi^{2*}, Seyed Mohammad Ali Ayazi³

1 PhD student of Quran and Hadith Sciences Candidate of Law, Islamic Azad University, Sciences and Research Branch, Tehran, Iran

2 Associate Professor, Department of Training the Qur'an, Islamic Azad University, Sciences and Research Branch, Tehran, Iran..

3 Assistant Professor, Department of Qur'an and Hadith Sciences, Faculty of Theological Law and Political Sciences, Islamic Azad University, Sciences and Research Branch, Tehran, Iran

Correspondence

Mehdi Mehrizi

Email: m-mehrizi@srbiau.ac.ir

How to cite

Mehrizi, M., Mirzayi, M. & Ayazi, S.M.A. (2023-2024). Effective Discourses in the Formation of Interpretive Innovations during Last Two Centuries. Quran and Religious Enlightenment, 4(2), 111-128.

ABSTRACT

Exegetical theories of human knowledge include human understanding of the divine word. No textual theory is formed in a vacuum. The prominent events and currents in the society, both political and cultural, create discourses in the society. Social events such as Marxism, liberalism, nationalism and other schools, the formation of international institutions and human rights, the occurrence of religious reformism, the fight against colonialism in Islamic countries, etc. during the last century created discourses in the society that caused changes in scientific attitudes and human and Islamic sciences, and then, the interpretation of the Qur'an. Compared to the traditional interpretation of the past fourteen centuries, these discourses placed in the form of a re-thinking or new-thinking interpretation. According to the claim of the immortality of the Qur'an, this validity is responsible for its relevance to the times. The interpretation and reading of the Qur'an is responsible for this update. Therefore, this article tries to refer to the effective discourses in recent centuries with the help of social issues and analytical approach and to measure the reflection of these discourses and the new and innovative opinions of commentators and researchers in the form of concrete examples of the impact of these discourses. The selected discourses are the discourse of religious reformation and return to the Qur'an, the discourse of new schools and isms, and the discourse of experimental sciences. However, there are definitely other effective discourses that cannot be discussed in this article. The purpose of this research is to gain self-awareness in discourse-oriented interpretations and attempt to conceptualize discourses. It is an attempt to provide a framework for some of the effective factors in interpretive innovation.

KEYWORDS

Interpretive Innovation, Discourse, Religious Reform, Humanitarian Schools, Scientific Interpretation

1. Introduction

Interpretations of the Holy Qur'an are one of the most basic genres of writing Islamic books from the early centuries of Islam. In the belief of Muslims, the Prophet of Islam was the first interpreter of the Qur'an; As Ubay ibn Ka'b from the class of Sahaba and Ibn Abbas from the class of Tabi'in had tied their first interpretations to the hadith of the Prophet. Tafsir, like other Islamic sciences, has had various inclinations over the centuries. Some interpretations do not have any new points and have repeated what the predecessors have said. They have been stagnant. Meanwhile, innovative and different interpretations have also written. In response to these changes, some thinkers have presented innovative words in interpretation, which have innovative and creative ideas arising from genius and scientific ability and combined with the awareness of the time.

Today's Muslim was looking for answers to his questions from the text of the Holy Book through interpretation. Issues such as human rights, equality, social justice, freedom, women's rights, the relationship between religion and government needed to be answered and reconsidered. The interpreters of the Qur'an in the contemporary era tried to eliminate such gaps in this area. Therefore, interpretations have actually gone beyond the academic and scientific areas of students of religious sciences and reached the libraries of the general public. Most of the educated people, even if they do not read the commentaries completely, in cases where a question and problem involves the minds of individuals or the community, they explore the commentaries to find the true opinion of the Qur'an. Also, in the most important social events, they have benefited from the guidelines of the Qur'an in its educational and guidance aspects and have written short, comprehensive or concise

commentaries. The prevalence of writing commentaries in the official languages of their countries, such as Persian and Urdu, also shows the change in the audience level of commentaries.

In the 14th century of Hijri, following cultural, political and social events, there was a change in interpretation. Progress in sciences, including humanities, also changed the attitude towards the science of interpretation, and so new interpretations with different opinions were formed in various fields. The tradition of Muslim interpretation during the past centuries had advanced theological, jurisprudential, Sufi, and philosophical approaches. In these two centuries, only commentaries that were popular and had a new message revealing a new layer for a better understanding of the Qur'an, are under the high attention. The formation of new interpretative opinions, including reformist, political, scientific, and interpretative with an emphasis on science, was the result of the spread of common discourses in Muslim societies. These discourses in the new era and the encounter of Muslims with modernity exposed them to a dream with issues that the understanding of these issues with the teachings of the Qur'an became important. Therefore, delving into this process will definitely help the path forward in the interpretation and comments of the commentators.

In the interpretations of the new centuries, many people with different knowledge dared to write and were not afraid of the accusation of self-interpretation. Before, only jurists and writers were allowed to interpret the Qur'an, while in these centuries we saw the emergence of commentators who had knowledge other than Islamic sciences and were influential in creating innovations. An example of this movement was Bazargan and Sahabi. Bazargan discovers new concepts of the Qur'an with the

tools of science of history and calculations in the book of *A Glance at the Evolution of the Qur'an*. Sahabi, with a geological education, also deals with the interpretation of the verses on the creation of man in the Qur'an, or the Eskandarani, a physician of the experimental scientists from Alexandria, concerned the conflict between the readings of science and religion. He has done extensive research and tried to match these researches with religious findings, showing the advancement of Muslims in fourteen centuries ago, whose examples are mentioned below. The new commentators have broken the literary fence of interpretation in the form of a series of bulky books. They did not observe its structure in monographs or even indirectly. However, the preservation of the literary form of interpretation in the order of the Ottoman Mushaf still exists. Even some works that caused innovation in interpretation, were not basically interpretative books. For example, one may point to the books of Shahid Sadr, Master Motahari, and many Qur'anic monographs.

All the events of a society including political, social, scientific, and cultural events will create discourse. Discourses will always have their spiritual and effective ability. Some common discourses in the last two centuries were influenced by the industrial progress of powerful societies, which encouraged Muslim societies to discover their identity and display their possessions. Among these actions, reactions, cultural, scientific, and social interactions, the knowledge of interpretation was not left out; Because in the realm of ideas and opinions, it is also important to consider what issues should be considered in the interpretation so that while using the verses of the Qur'an and divine commands, they can also benefit from the achievements of human knowledge without intellectual or cultural domination.

In the following, an attempt will be made to answer the question that although we generally know that in the last two centuries, the developments and modern discourses have caused the formation of interpretative innovations, but can we improve our knowledge about the influence of each category by presenting a more detailed classification and introducing each of these categories? Accordingly, this article will show the most important discourses affecting interpretive innovations fall into four categories: anti-colonial and anti-authoritarian discourses, discourses arising from humanist schools and isms, discourses influenced by experimental sciences, and religious revival and reform discourse based on the return to the Qur'an.

Regarding the innovations of interpretations and new interpretive opinions, few references have been made in articles and books. They have often paid attention to the features of the commentator or interpretation and its innovative aspects. In some works, they have mentioned a few factors and reasons for these new opinions. Also, in the books that refer to the cultural and social events of Muslim societies, including the beginning of religious reformism, the return to the Qur'an, Islamic awakening, and the independence of colonized Islamic countries, there are references to the intellectual and cultural evolution of Muslim societies, while to the formation of discourses and the impact of these discourses in Tafsīr and Qur'anic studies are not mentioned directly. Among these books are "A Glance at Arab Thought" by Hamid Enayat, "International Islamic Awakening" by Khoshmanesh, and other works that depict the cultural and social situation of Muslim countries. However, none of them directly pay attention to the influence of these discourses on the interpretations of the Qur'an. Therefore, from the researcher's point

of view, this article seeks to pay attention to a new issue by analyzing and exemplifying this effect.

2. Anti-colonial, anti-authoritarian political discourses

Considering that all the Islamic lands from North Africa to Indonesia were mostly colonized by Christian countries, the religion of Islam and Muslim scholars became defensive. Therefore, the anti-colonial characteristics of the colonized nations and peoples of these lands affected on Islamic scholars and commentators.

The political behavior of the innovative commentators shows that most of them were fighting colonialism. Although some of them were conservative and moderate, mostly they sought to achieve an Islamic government and a type of religious government that is compatible with science and reason. The observation of various contradictions in social and economic life, the prosperity of industries and commerce, the awareness of the intellectual minority and the ignorant majority, the interests of urbanization, and the competition between European countries created a wide-ranging identity crisis in the Islamic society. "In such a situation, a small group of educated people, as they saw the difference between what they had seen and read and the bitter realities of people's lives, became zealous and wrote books and articles that shook people's thoughts. This is how Cairo became the center for the Arab movement" (Enayat, 2017: 15). Egypt became the leader of this trend. In Egypt, the formation of the Muslim Brotherhood with the founding of thinkers such as 'Abduh and Rashid Reza in the religious field and the interpretation as well as the leadership of Hasan al-Banna in the political dimension, were able to awaken the youth. This movement also created a new cultural and religious discourse in the society; 'Abduh

clarified that the Qur'an contains all personal, social, family, governmental, and international affairs and laws. "The Muslim Brotherhood has played a significant role in the Islamic and national developments of Egypt for several decades. According to reports, in those years, the Muslim Brotherhood was considered a great source of education in the ideology of fighting against the West and the most effective center for attracting young people from Arab countries to revolutionary groups. A group whose influence was once limited to the Palestinian and Jordanian neighbors of Egypt or the North African region, expanded its branches to Southeast Asia and the heart of Europe and began a new round of its life in the role of a large trans-regional movement." (Khoshmanesh, 2010: 221) Napoleon's invasion to Egypt in 1798 was the beginning of the westernization of Egyptians. If there is any doubt about the influence of Napoleon or France on the social reforms of Egyptians, there is no doubt about the influence of French civilization and culture on the cultural life and orientation of Egypt towards the West. "Along with Napoleon's army, a demonstration of Western art and craft reached Egypt. Including the printing industry, which soon published many works of Arabic and Islamic literature and culture in Egypt and strengthened the collective sense, self-confidence and ethnic and cultural pride of Egyptians. In addition to translation, the writings of Western political and social thinkers became available to literate people and introduced them to aspects of European thought" (Enayat, 2017: 23). The bitter memories of the occupation of Egypt by France and the history of Egyptian uprisings did not prevent French cultural and scientific influence on Egypt. The first nation that sought independence was Egypt and the first religious changes, including the interpretation of the Qur'an, also began in Egypt.

In Iran, one of the most important political and social events was the roots of Constitutionalism and the emergence of the *Shawrā*. At the beginning of the 20th century, in the last years of the Qajar dynasty, we witnessed glimpses of political and social changes. Iran was not a colony of any country, but practically experienced a situation similar to semi-colonized countries; Because it was under the economic and political domination of England and Russia. The Iranian-Russian wars and the bitter memory of defeat had hurt the feelings of Iranians and led to the tobacco movement (1890) and the demand for the Constitution and its approval. This social model later increased in the struggles of Ayatollah Mahmoud Kashani and Dr. Mosadegh and the nationalization of the oil industry. *Fada'ian-e Islam* was also formed based on existing Islamic and Qur'anic discourses. Whispers of freedom were heard and Constitutionalism was sprouting. The students of Mirza Shirazi, including Akhund Khorasani and Mirza Mohammad Hossein Na'ini, were attracted to Sayed Jamal's thoughts, and social events were formed based on Islamic and Qur'anic opinions. During the Tobacco Movement and the closing of the parliament by the Russians, Akhund Khorasani went as far as issuing a Jihad decree and the first song of Shi'a Jihad against oppressor Sultan began. Such social events lead the commentators of the Qur'an to a new look from the angles of social events and being conscious to society's issues. Constitutionalism was an event due to a new interpretation of the verses of the *Shawrā* in the Qur'an, and the fight against tyranny was a manifestation of the verses of anti-tyranny against the invaders. "Iranian intellectuals gradually got to know the modern cultural characteristics of the West through Russia, Ottoman, India, and Egypt from the last decades of the 19th century. The

Constitutional Revolution in 1906 led to the approval of the Constitutional Law and caused fundamental changes in culture. Economic modernism, which was followed later during the reign of Reza Shah and after the First World War, was another factor that accelerated the course of cultural modernism in Iran" (Pakatchi, 2017: 2).

In Lebanon, Imam Musa al-Sadr founded the movement of the dispossessed in Beirut by referring to the Qur'an and Islamic instructions. The Hamas Movement was also formed with the support of the Muslim Brotherhood and became an organization to eliminate poverty and organize the affairs of Palestinians. Mohammad Baqir Sadr in Iraq also became the founder of new interpretation theories during this period.

3. Social discourses of schools and isms

One of the most important social phenomena in the societies of the last two centuries is the emergence of new humanistic schools or the so-called isms. One of the characteristics of the emergence of isms is the creation of discourses in favor or against them. The motives of Muslims in understanding the Qur'an had changed. Schools such as socialism, Marxism, imperialism, nationalism, and feminism also appeared. Western colonialism had put Muslim nations and tribes in a new situation. Especially in the last century, Arab nationalism was mixed with Islam and the common language and religion had brought different nations together as the Arab nation under the banner of anti-colonial nationalism. In Iran, in the last one hundred years, these tendencies have sometimes been seen in the religious system (Jezni, 2002). The basic nature of these names is secular. The issue that "how they can be combined with the Islamic suffix and indicate the intellectual viewpoint of a certain group of

religious people?" is not included in the scope of this article, but it is necessary to explain. Basically, religious categories do not agree with such non-divine schools, but because when a discourse is formed in a society, the society inevitably moves towards it. Social and economic necessities make it mandatory to reconsider some matters. Perhaps at first it is possible to resist such discourses in the society and insist on the old and social tradition in religious affairs and resistance to changes, but finally no society can completely resist revisionism, endure, and submit to some of these reformist affairs. Under the influence of these social developments, the intellectuals of Islamic societies believed in the stagnation of some orders of Islam and paid attention to the necessity of its compliance with these requirements and considered the tendency to reform and modernism in Islam as necessary to preserve and continue the life of religion.

In such a situation where the discourse of isms was formed, the effect of these discourses appeared in several aspects. In order to attract the audience of these discourses, Islamic societies tried to take some positive points and correct teachings of these schools, gave them Islamic color, and rejected and violated or ignored the negative points of these schools. The first step is to fail to recognize some basic principles that the tradition of interpretation of the ancients understood from the Qur'an. The interpretation of the verses and content of the Qur'an in a philosophical way, that is, the language of the Qur'an, became completely an allegorical language, and the gap of fourteen centuries in the evolution of human society, i.e. the gap between the primitive Arabs and the Arabian Peninsula, was filled. The second step of prohibitions and sanctities of religion is justified by appealing to science, and experimental sciences play the role of theology

of the early centuries in explaining the verses. The efforts are made to bring out verses from the Qur'an that are adapted to the progressive social tendencies of our age. In the action and reaction of the schools, some reformers and commentators of the Qur'an, according to the conditions of the times, became the hosts of the ideas of Isms, and an emerging phenomenon was formed to get rid of the weakness and backwardness of the Muslim societies. While trying to clarify the deviations of these thoughts and ideologies, the Qur'anic interpretation tried to attract the audience of these schools, and the radiation of this emergence is visible in some interpretations of this period.

Thinkers and Qur'an scholars in the Islamic society to deal with nationalism, Marxism, and Western liberalism started working. One of the common terms in this era is nationalism or patriotism. It seems that there is no conflict between patriotism and religiosity at first glance and everyone can adhere to their religious obligations and love their fellow countrymen, but where the view of the united nation of the Islamic world conflicted with the view of nationalism, commentators and religious scholars struggled. Is religion supposed to be a tool to serve political or national ideals, or is the country a tool for religious ideals? Some had a completely self-interested view. These kinds of perceptions caused some people to doubt the purity of religion. Nationalism first appeared in Arab and Egyptian forms and was influential in the views of some commentators such as 'Abduh and Rashid Reza. The Muslim Brotherhood movement also became prominent in opposition to the discourse of Arab nationalism. In any case, following these discourses, the writing of the commentary was accompanied by creativity. Just as the popular discourse of the time was effective in interpretation, the interpretation was

also effective in the religious attitude of people and society. Creating a sense of patriotism, nationalism, and pan-Arabism in Arab countries, including Egypt, gained strength. Three important and continuous movements had been formed in Egypt: "First, the movement of those who, based on their faith and patriotic feelings, considered following foreigners to the detriment of Egypt. Second, the movement of those who demanded a constitutional government. Third, the movement of the Egyptian army, which desired to get out of the rule of Ottoman Turkish officers. These three movements were united with the support of Tawfik and by the hands of Arabi Pasha, who practically led the government of Egypt, and won" (Enayat, 2018: 44). If we are looking for a sign of these discourses in Tafsīr, most of the influences would be considered in opposition to this school. The establishment of the Muslim Brotherhood and its religious representatives, most of whom were Rashid Reza and 'Abduh and their students, was therefore a fundamental issue that Arab nationalism is not preferable to Islamism. Additionally, Muslims should strive to elevate the commands of the Qur'an and return to authentic Islam, as Tafsīr al-Manār may be a sign of such Islamism. Apart from the efforts of Arab nationalism theorists to resolve the conflict between Islam and nationality, based on the perspective of Islam, Muslims in the whole world are a single nation with a common identity. While rejecting the idea of Arab nationalism, Islam states that in the Qur'an, most of the addresses are to the general public on earth. The Qur'an does not address "Arabs" or alike. Islamism among the masses also prevailed over pan-Arabism and nationalism, which can be seen in the spread of Islamic movements, including the Muslim Brotherhood.

Marxism and Socialism were other schools of this era. The uprisings of intellectuals in 1941 and the growth of Marxism by the Soviet government in Iran along with the occupation of northern Iran during World War II created negative feelings towards the Soviet Union among Iranians. Therefore, Marxists never found a prominent position in Iran, and popular movements often were led by clerics and Islamist and nationalist movements. The process of trusting the clergy in political currents continued from 1941 to the Islamic Revolution of Iran and was a manifestation of the Islamist movement. These political currents were reflected in the works of commentators of the time. In fact, three religious, national, and Marxist thoughts during this period caused the creation of different forms of Qur'anic interpretations. Marxist thought appeared in the Islamic left.

In Iran, Seyed Mahmoud Taleghani (1910-1980) was one of the social reformers. His audience was the young generation and his goal was to provide a social, political, and moral model for life. His Commentary of Glimpse of the Qur'an is very simple and free of any complexity, which has even appeared in the discussion about the meanings of words and literary styles (Pakatchi, 2008).

He believed that everything we understand from the Qur'an is only a ray of truth. It is not possible to understand the depths of its truths, and the progress of science and time can little by little uncover the secrets of the Qur'an (Taleghani, 1985). Taleghani's comments can be seen as an example of the Islamic left. Taleghani himself was a political figure and fought with an Islamic approach. He believed that the Qur'an should rule all affairs like the first half century of Hijri. He believed that the Qur'an is ahead in social justice. Except for Seyed Mahmoud Taleghani, Mohammad Taghi

Shariati has also clearly shown his affiliation to the trend of confrontation with the discourse of isms in his new interpretation. His concern about the intellectual deviations of society, Marxist and materialist thoughts, the youth's distance from the authentic Quranic teachings, and his attention to the political and social issues of the age, such as the issue of Western colonialism and the induction of various speeches and lessons centered on the social issues of Islam and with a Quranic approach, in addition to the writing of the commentary with the style and context of other rationalist social commentaries, proves the importance of this trend. As an example, Taleghani raises the issue of ownership in several places in his commentary. While he rejects the communist system and introduces Islam in favor of social justice, he tries to convince the socialist audience that Islam has positive points in these schools. "The oppressed" (*istid'āf*) finds an economic and political meaning in his interpretation, as his interpretation reflects the way of socialist social governance. However, he clearly admits that the system of Islam and the Qur'an is much more successful than the Marxist one. It talks a lot about freedom. Despite paying attention to the freedom that the Qur'an has brought, he criticizes freedom and liberalism, which has been stretched to limitless expansion and vulgarity under its slogan. He considers the true value of freedom only under the banner of Islam, and opposes freedom to polytheism. He highlights equality and other human rights, which all originate from monotheism. He considers tyranny and colonialism to be against monotheism and polytheism. In the interpretation of the verse "*Lā Ikrāha fī Al-Dīn*" he wrote a lot about the freedom of religious belief. He provides political and social commentary not only under the social verses, but even in jurisprudential and

ideological verses. In the discussion of piety, he explains social piety and the general structure of the social class. He has introduced three classes, each of which enjoys freedom within its own limits and should not enter into other classes. He considers justice to respect the limits of others, and that each class should benefit from the right material and spiritual capital. According to him, not respecting one's class will cause disturbances in society (Taleghani, 1985).

He interprets Marxist literature, proposing the opinions of Marx and Darwin regarding the origin of evolution, natural needs, conflict in survival, and adapting to the environment and basic survival. He rejects materialism and naturalists by referring to the verses of creation and human creation. Taleghani also challenges hypocrisy through the criterion of Marxist literature. He considers the elite class to be proud of their financial or intellectual power and infected with class, racial, and ethnic prejudices, who consider the classes below them to be stupid and gullible, and whose energies are directed at mocking and finding fault with others. Another example of talking about the class society is in the interpretation of "property", which is considered to include possession, planning, and attracting leadership. He writes that the property is from God, otherwise every non-God property will struggle from the society and in the opposite class of the ruler. Finally, the opposing forces will become empty and alienated from themselves, vulnerable, and the property and honor with all its accessories will be taken away (Taleghani, 1985). However, Iran's reform movement has witnessed other efforts by Seyed Mohammad Hossein Tabātabā'ī, the author of *Al-Mīzan Commentary* and Morteza Motahari. Later, issues such as religious pluralism, secularism, religious authority, and shawrā' in the religious

government were frequently discussed and explored in interpretations. Newer names and discourses surrounding them found their way to new interpretations and were often accompanied by innovations in interpretations. A look at the interpretations of Al-Mīzan, Tasnīm, and Al-Furqān under the verses of Shawrā' and Reluctance in Religion shows the interpretations influenced by the discourses in society.

The school of socialism or the Arabic equivalent of communalism is a ritual that causes harmony and social cooperation. Shimel was one of the first Arab writers who used and popularized this term. He considered socialism to be a set of ideas that have been proposed by sages for reforming mankind since the beginning of history (Shimel Shibli, p. 154, quoted in Enayat, 2018). Shimel did not cut his ties with his old society and adhered to Islamic values. Although Shimel was a Christian, he was one of Sayed Jamaluddin's friends and students. Sayed Jamal himself was accused of spreading socialist ideas. However, Sayed himself considered the reason for such accusations to be a difference in support for Tawfik and his rival (ibid). The growth of socialist discourse in the Muslim community was also evident in Tafsīr. Islamic fundamentalism was formed in interpretation opinions due to confrontation with isms and new interpretations emerged in Islamic countries.

Sayed Qutb (1324-1384 AH) is initially an example for the Islamic left or the Islamic Marxist. He considered the approximation and assimilation of elements of political and social thought such as Shawrā', democracy, and freedom with Qur'anic teachings (As'adi et al., 2010). Sayed Qutb was influenced by the discourse of existing schools. However, at the end of his life, he became a symbol of Islamic

fundamentalism. Qutb's approach to interpretation was highly political, and many of his opinions were controversial. He considered many aspects of modern society to be ignorance and did not consider ignorance to be related to pre-Islam (Saeed, 2018). With a confrontational approach, he tried to prove that the positive points of these schools, such as anti-tyranny, equality, and justice, were already present in authentic and true Islam, and the other negative points of these schools are the continuation of pre-Islamic ignorance. Sayed Qutb tried to warn Muslims from imitation and superstition with his commentary. He was a political figure and despite ups and downs in his beliefs, he had finally turned into a radical personality. For example, regarding economic issues, he emphasizes that the Islamic economic system accepts individual ownership with conditions and is not a capitalist and liberal system because they forbid usury and hoarding, while the capitalist system does not prohibit usury and hoarding (Sayed Qutb, 2011). He had a critical stance towards the West and modernity, and in the political position, he thought more in favor of the left.

In addition to the Arab world, this trend also had fans in the Indian subcontinent. Translation of the Qur'an by Abul Kalam Azad and Tafhīm al-Qur'an by Abul Ali Maududi are examples of Ism discourses. Maududi belongs to the movement called fundamentalist. Maududi also theorizes in opposition to isms. His interpretative view was formed in response to liberalism and believes in returning to authentic Islamic traditions without any temptation to adapt them to human teachings. One of the most obvious characteristics of Maududi is his denial approach towards western phenomena. According to him, Islam is not constitutionalisms or liberalism. Islam is the only Islam and Muslims must decide to be pure

Muslims and avoid confronting the world over Islam and the requirements of their faith. Maududi emphasizes that Islam has many and diverse laws for the social and civil system and is beyond western and eastern ideologies, schools, and isms. Due to the influence of isms, despite trying to show the contrast between Islamic concepts and Western concepts, Maududi adopted ideas such as Islamic ideology, Islamic government, and Islamic revolution from the concepts of Western civilization. (Movahed, 2011). Tafhīm al-Qur'an by Maududi, who was the leader of Jamaat-e-Islami and who thought about the reform of society and the ideal of divine rule, and organized his commentary with the same political attitude, was written following existing discourses such as liberalism, democracy, or secularism.

In Lebanon, Mughnīyah also criticizes these schools. For example, regarding individual ownership, he says: "Islamic divine system considers the interest of all people, but this does not mean accepting or rejecting socialism in its famous sense; It only shows the idea of justice and equality. This issue is not the same as the abolition of individual ownership and the consolidation of group ownership" (Mughnīyah, 1424 AH: 473). Fadlullah also widely criticizes Western liberalism and capitalism (Fazlullah, 1399 AH).

Among other discourses was the materialist discourse and **materialism** that originated in this era. Sayed Ahmad Khan Hindi's interpretation is a clear example of such a view that everything that is immaterial and supernatural is condemned to be rejected and not accepted. He interprets the miracles of the prophets, the verses related to the jinn, and otherworldly matters in a completely material way. During this period, Sayed Jamal was in opposite side of Sayed Ahmad Khan, accusing

Sayed Ahmad Khan of Natureism which means naturalism and the originality of nature. With all these oppositions, if we put the opinions and thoughts of these two leaders together, there are many similarities: both of them were against superstitions and fought against the ideas that hindered their progress. Both of them sought to teach new sciences by Muslims and both were intellectuals.

Fazlullah is also influenced by the current discourses and, in clear contrast, he emphasizes the point that understanding the Qur'an is not possible through library studies and scientific records, but the interpreter of the Qur'an must interpret the verses gradually and in accordance with time requirements to understand the needs that happened to him. Fazlullah is the creator of Istihāī Style and believes that it is the only acceptable method. He criticizes liberalism and the capitalist system while interpreting verses.

Feminism was one of the emerging schools of the late centuries. Feminist interpretations criticize traditional patriarchal interpretations. Muslim feminists, unlike the secular ones, do not deny Islam itself, but by referring to the Qur'an and the prophetic tradition, they try to defend their claim, that is, the need to reinterpret the Qur'an. Some Qur'anic scholars wrote feminist monographs; Among them, Marnesi, Wadud, Nazeera Zainuddin, 'Asma' Barlas gained courage and often faced the opposition of traditional scholars. Barlas believes that the belief in inequality and patriarchy was included in the interpretation of the Qur'an in order to justify the existing social structures. In the book "Believing Women in Islam", she re-reads patriarchal interpretations of the Qur'an and concludes that the teachings of the Qur'an do not support patriarchy, rather, they are completely egalitarian (Saeed, 2018). Wadud's gender jihad, who believed that the Qur'an both frees and empowers women, was

influenced by the growth of feminism in the current era. These Muslim women wanted to remove the accusations against Islam of being anti-women. The movement for women's rights began with cautious steps. The equal rights of men and women and the determination to eliminate gender discrimination is the main demand of the women's movement and it can open its place in the fair reading of religion (Tofiqi, nd: 42). In addition to the feminists and their monographs, most of the modernist commentators also chose a new approach in the interpretation of the hijab verses and presented a different interpretation from the classical interpretations of the past. With the transformation and innovation in the interpretations, the interpretation of the hijab verses related to women also were changed. Mughnīyah says in the interpretation of the hijab verses: "the veiled women are known for their chastity and self-restraint. Hijab is a barrier between a veiled woman and the greed of a person of immorality and lust" (Mughnīyah, 1424 AH: 236).

Sadeghi Tehrani also says: Both believing women and believing maids must put on their clothes and what has been said about the ruling of free women is a class and racist superstition that is far from the realm of Islam. Hijab is to be known for chastity; It means that a veiled woman shows that she is not a person of dirt. Commentaries of the last two centuries have turned from the obligation to cover the face to the command of men's chastity. They turned from the imprisonment of women at home to the useful and chaste presence in society. In the past interpretations, words such as *Jilbāb*, *Mā Zahara*, *GhairUl al-Irbah*, *Al-Qawā'id min al-Nisā'*, *Zīnat* and their limits were very controversial, but following the discourse of feminism, they were examined and analyzed in a modern way. Sadeghi Tehrani says, if there

were no non-Qur'anic reasons for the obligation of hijab, we should say that hijab is not obligatory for chaste women. The most important benefit of hijab is its symbolic benefit that veiled women show through hijab that they are not untidy (Sadeghi Tehrani, 1406 AH). Commentaries reread the text of the Qur'an with a woman-centered approach. They believed that the dominance of men over women has kept the position of women in society at a lower level than men. In this discourse, the verses based on the supremacy of male leadership, guardianship, submission and subordination of women are deconstructed and new meanings based on the equality of men and women and the limitation of men's powers and the development of women's powers are formed (Bastani & Dastoori, 2007). Although these effects of school discourses sometimes led to good innovations, sometimes they suffered from anomalies such as scientism, materialism, extreme rationalism, expediency, and liberal interpretations. As Mehdi Bazargan was accused in returning to the Qur'an, he took liberal positions under the title of freedom, and Habibullah Paydar was accused of materialistic tendencies in the book *Philosophy of History from the Qur'anic Perspective*. Sayed Ahmed Khan Hindi also was accused of materialistic interpretations.

4. The discourse of religious revival and reformism and returning to the Qur'an

In recent centuries, Islamic reformism is tied to the life of Sayed Jamal, who stood against colonialism by trusting in the Qur'an. In the era of neglect and stagnation of the Islamic lands, he stood up and faced all kinds of problems of colonization and weakness of the Muslims without having any material facilities and support. He spread the passion of Islamic awakening in the Islamic lands. After him, a

group of reformers, each with a share, participated in this effort.

This discourse spread in Egypt, Iran, Lebanon, and Iraq. One of the most important motivations of contemporary thinkers in understanding the Qur'an is to meet special needs in the field of solving problems in today's life. Some religious reformers considered the Qur'an as a window for construction, responsibility creation, and movement. In a broader view, they considered the Qur'an to contain Islamic civilization and sovereignty. It is certain that he is making more efforts for a new understanding of the Qur'an.

By studying the works of Europeans, Sayed Jamal and 'Abduh were able to better understand the reasons for the backwardness of Muslims, and Sayed Jamal has also mentioned it in his treatise on the Truth of the Nicherian School (Asadabadi, 1298). The impact of the teachings of these thinkers made the reformers pay more attention to the relationship between reforming religious thought and reforming the political and social system. From studying the works of thinkers, he achieved two tasks: "One is to mix and reconcile new ideas with the foundations of Islamic thinking, and the other is to try to prevent breaking the chains of imitation and prejudice, becoming a source of irreligion and weak moral principles" (Enayat, 2018: 130).

In the 14th century, when Sayed Jamal carried the banner of awakening and reforming Muslims, various incidents and events took place in Islamic countries. He, who traveled to many Islamic lands, tried for Islamic unity and liberation of Muslims from the shackles of colonialism with various speeches and lessons that he taught in an attractive and beautiful style. His teachings originated from the Qur'an and his new interpretation. He claimed that Islam has all the conditions and essentials for

human happiness, and with his innovative interpretation of the 11th verse of Surah Ra'd, "Allah does not change the destiny of any group, unless they change their destiny themselves", he left a lasting statement in history. This verse is one of the most important elements of Sayed's religious thought. According to him, Islam is a living and active religion that teaches effort and work, not submission and seclusion. He believed that forced belief in predestination and fate is the biggest factor of Muslims' reluctance towards foreigners. Sayed Jamaluddin's intellectual legacy consists of believing in the inherent ability of the Islamic religion to lead Muslims and their progress and return to the main sources of Islamic thought, namely the Qur'an. The efforts of his students in interpretation were a clear example of these discourses. They tried to provide a new interpretation by changing the traditional methods and tendencies. They tried to relate the obsolescence and ineffectiveness of the Qur'an and religion to the margins, illusions, and superstitions mixed with religion.

In the Qur'anic interpretation, when we talk about reformism in the last two centuries, one point should not be left unsaid, i.e. in the history of most of the claimants of returning to the Qur'an in the recent era, there is no insistence on producing a book of interpretation despite the high ability of its authoring and authoring. They saw the principle of the movement based on finding suitable audiences and educating them. Sayed Jamaluddin did not start his Qur'anic movement by writing a commentary. He did not necessarily believe in exegesis and he did not believe that the way to educate people lies in writing exegesis in conventional ways. With the encouragement of the Holy Prophet, he found the duty of the community's teacher and mentor to recite the verses and cultivate and teach the book and wisdom. 'Abduh, his student, also said

that each verse of the Qur'an does not need interpretation; Rather, the intensity and degree of need for the verses and surahs of the Qur'an is a function of the time and place conditions as well as the conditions of the audience. He himself interpreted the verses for the interested audience, which he saw the necessity of the above-mentioned, regarding them (Rashid Reza, 1906). One of the motivations of the commentators after returning to the Qur'an was the revival of Islam based on the Qur'anic thought and an important part of the religious tradition.

In Iran, Mohammad Hossein Naini (1860-1936) was the flag bearer of religious reform in the political and social system. Another cleric was Akhund Khorasani (1839-1911), who was a prominent religious man, and many Iranian thinkers and Qur'anic thinkers sought a solution to create an understanding between tradition and modernism following this process of modernization and industrialization. Also, Sanglaji, Yusuf Sho'ar, Burqi'i, Yadullah Sahabi, and Hossein Ali Rashid are the first generation who attempted to interpret the Qur'an according to the characteristics of the return discourse. Although none of the authors had a collection of written commentary and mostly wrote monographs, their effort was to create a practical method to study and understand the original Qur'an away from the traditions and interpretations added in the past fourteen centuries. In the next generation, when the revolution was the fruit of their activities, people such as Shariati, Motahari, Taleghani, and Bazargan appeared and emerged. This generation showed strong anti-Western tendencies and attention to return to the basic teachings of the Qur'an and the link between the Islamic principles of the Qur'an and the components of the new society (Pakatchi, 2017).

Abul Kalam Azad also had a firm belief in the religious reform movement, and after that, he pursued extensive social activities in India. With his reformed and free attitude, he entered the field of interpretation and wrote the translation of the Qur'an. This interpretation has been considered as the first example of the constructive thinking of that country, which has had a tremendous impact on the religious and moral attitudes in the daily life of modernist Muslims.

Government, social justice, attention to material and spiritual aspects in Islam, answers to doubts about limits, regal money punishments, women's rights, religious issues, and everyday social issues prompted the commentators to make new readings and interpretations according to the developments of science, the doubts, problems and the needs of the age and the discourses affected by these. They found that the Qur'an does not agree with many scientific findings or its teachings and laws are not appropriate for the age of civilization and the progress of science. Its commands are not executable and does not have the necessary flexibility and dynamism, e.g. slavery in Islam, which today is not considered correct by any commentator. Despite the verses of 60 of Surah Tawbah and 13 of Hujurāt, today's human dignity is not buying and selling. The racial and tribal Arab and non-Arab privileges are wrong. Therefore, many other issues, such as slavery, can be changed in today's world (Ayazi, 2009).

5. Discourses of experimental sciences

In this research, I will only pay attention to the impact of experimental and discourse sciences that caused innovation in interpretation after these sciences, and the role and impact of human sciences is not intended; Because the field of human sciences is wide and each one

can be examined in detail. The leadership of Europeans in experimental sciences made Muslims aware of these sciences. The Europeans pursued scientific and economic activities with haste and effort. Muslims were initially apathetic and immobile, however watching this acceleration in the western societies also made them make new efforts. Scientific discourses in this era and new understanding due to the unprecedented growth of sciences were among the necessities that led to the presentation of new interpretations. Muslims observing the scientific growth and development of Europe were trying to say that this book is not unique to the knowledge of fourteen centuries ago and it also includes scientific discoveries. Answers to doubts and new questions always require scientific interpretation. The commentators of scientific interpretation say that the Qur'an has taken the lead in expressing the findings of natural sciences. 'Abduh has not been far from this effort. For example, he considers jinn to be the same as microbes, and Abābīl is considered to be a bunch of mosquitoes or flies whose legs are infected with some kind of virus and deadly infectious disease (Rashid Reza & 'Abduh, 1366 AH). Although 'Abduh was not strongly in favor of scientific interpretation, he wanted to show the non-contradiction of the Qur'an with science and intellect. Later, scientific interpretation was accepted as an interpretative method. The defenders of scientific interpretation seek to prove the historical precedence of the Qur'an in terms of scientific information, as an excellent example of the miracles of the Qur'an. Even the most effective argument in defense of the Qur'an is considered to be the aspect of the scientific miracle of the Qur'an. Meanwhile, there were different positive and negative approaches.

In the recent centuries, Mohammad bin Ahmad Iskandarani, Sayed Ahmad Khan Hindi, Tantāwī, Sayed 'Abd al-Rahman Kawāḳibī, Hibatullah Shahrishṭani, Mahmoud Taleqani, Mohammad Taqi Shari'ati, and Mehdi Bazargan were influenced by the discourse of experimental sciences in their interpretations. Rezaei Esfahani also wrote the Commentary of Mehr (in 22 volumes) with a scientific method and is one of the defenders and promoters of this method. Following the intensification of the value of empirical science, the primary motivation of these commentators was to prove the absence of contradiction and conflict between the Qur'an and science. They considered the existence of verses based on scientific references and the call to contemplation in the universal verses and the great emphasis on learning science as their best documentation. The presence of scientific verses and frequent scientific references to signs of nature, etc., in the Qur'an, which are even more than jurisprudential verses, are considered the necessary answer to this discourse. Tantāwī, one of the most important people in this discourse, goes to extremes in saying that "the Qur'an is the leader". His book has separated from the commentary mode and has become similar to a scientific encyclopedia. Even in his interpretation of Bismillah Rahman al-Rahim, he considers Rahman to be the great blessings of heaven, earth, health, and intellect, and he considers Rahim to be specific to small and minor blessings such as black eyes, eyelashes, etc. (Tantāwī Jawharī, 1412 AH).

This discourse also had pros and cons. It was not popular among the majority of commentators. Some people like Rashid Reza, Amin Khoulī, and Sayed Qutb have completely rejected it. Because it is not defensible from the point of view of lexicography. New meanings were falsely attributed to the words of the

Qur'an. The context of the words and phrases and the means of revelation were ignored and they did not pay attention to the fact that the Qur'an should be understandable to its first audience and should be in the intellectual and linguistic horizon of the Arabs of the era of revelation (Retravard, nd).

The scientific discourse did not only include the field of experimental sciences; Rather, the transfer of science and knowledge has always existed among nations and territories. In the era of Islamic civilization, others took from Indian mathematics to Greek philosophy and politics and Iranian wisdom from Muslims and translated most of the books on medicine, astronomy, mathematics, and arithmetic into Arabic, but as mentioned, due to the spread of human sciences and its impact on interpretation, the Qur'an and dealing with the impact of these discourses require an independent research; Because the sciences of anthropology, semantics, studies of Orientalists, phenomenological and hermeneutic methods all had effects on interpretation and new opinions emanating from it, which require a long and independent discussion.

Conclusion

It is clear and evident that no text is formed in a vacuum and ideas do not start from zero. The thoughts and opinions of researchers and commentators are formed by the atmosphere in which they grew up and the discourses they experienced in their lives. Influence of discourses in the last two centuries has changed the traditional structure of Tafsīr writing and became a platform for innovative opinions. If we examine innovation in Tafsīr in terms of form and content, the audience of Qur'an Tafsīr became the general public, writing voluminous and long books of Tafsīr were avoided, interpretations were changed with new forms

such as *tadabbur*, thematic interpretation, the key to understanding the Qur'an, and *tanzīlī* interpretation. These changes in the appearance of the literary genre also prepared the ground for changes in content. In the next stage, existing discourses caused changes in the content of interpretations.

Common Qur'anic discourses and interpretations in these two centuries often seek to explain the relationship between the Holy Qur'an and the destiny of the individual and society. Instead of dealing with dry, repetitive, and limiting topics, the commentator deals with the answers of the Holy Qur'an to problems related to the individual and society, politics, economy, human rights, justice, anti-colonialism, and the destiny of man in this big and complex world.

Some of the most important effective discourses in the formation of innovations were political, social, scientific discourses, religious revival, and reformism. The discourse of returning to the Qur'an was one of the other influential discourses. The movement of returning to the Qur'an and following the discourse of Islamic awakening began with the efforts of Muslims who wanted to change their lifestyle. Human rights, international organizations and communities, and the form of human relations created new needs for believing Muslims, and Muslims were interested in receiving the answer from their Holy Book. Among the existing discourses in this era were the political discourses of humanist schools and isms, which were influential in some interpretations, to the extent that even an infidel was interpreted as someone who stood in the way of fighting against imperialism and moving towards socialism. Although it must be stated that in our poor innovations in terms of new theological studies, the academic scientific prosperity in terms of

common discourses in Islamic societies is very insignificant and traditional studies of interpretation still dominate the flow of interpretation, we should take advantage of the few openings. Although in interpretative innovation, it is tried to exploit the existing discourses and its shadows can be seen in confrontation or agreement (in few cases), it has not been able to achieve a good position yet. Through searching the contemporary interpretations, we often see these interpretations in opposition to humanist schools. If there is a favorable vote, it is to the extent that it is claimed that we ourselves have the advantages and privileges of your school. The belief that the Qur'an is the word of God and cannot be compared with other sciences has no inconsistency with the reality of modern sciences and postmodern discourses. Scientific interpretation is the child of these discourses and feminist interpretations are the result of modernity's interaction with Qur'an interpretation. These discourses have a history of 200 years. To interact more with the interpretation of the Qur'an, we need to create a common understanding. Believers in the Qur'an should bring the Qur'an to the ears of the world through global discourse. If Tafsīr wants to continue its work in the same traditional and ultimately intellectual and rational way and choose silence in the path of discourses, it will become passive, since communities will continue to grow. Interpretations influenced by some discourses of the last two centuries show that this influence is small but valuable and has become more common in scientific interpretation. The efforts of reformist discourses and returning to the Qur'an have gained more acceptance among Muslims, and the discourses of interpretation schools have been more confrontational, or this is our previous existence. As a result, since the

interpretation of the Qur'an is a science and is placed in the category of human sciences, it will be on the path of growth and change, and that is why it is necessary to establish a language of understanding with newer sciences so that interpretation can be removed from passivity.

As a result, by explaining various political, social, scientific, and cultural processes, the impact of these discourses can be addressed. In a general category, discourses effective in interpretation can be divided into social discourses, religious revival and reformism, discourses of isms and schools, and existing scientific discourses. Each of them has had a proportional effect on the topics and opinions of the science of interpretation.

References

- Asadabadi, J. (1298 AH). *The Truth of the Nicherian Religion*. Bombay.
- Asadi et al. (2010). *Pathology of Interpretative Currents*. Qom: University and Seminary Research Institute.
- Ayazi, M. (1999). *Modern Interpretation of the Holy Qur'an*. Tehran: Islamic Culture.
- Bastani, S., & Dastoori, M. (2007). *Examining the Influence of Gender in Discourse*. *Women Research*, 3.
- Pakatchi, A. (2008). *The History of Interpretation*. Tehran: Imam Sadegh University.
- Pakatchi, A. (2017). *Trends of Understanding the Holy Qur'an in Contemporary Iran*. Qom: Falah.
- Tawfighi, F. (nd). *The Necessity of Raising the Issue of Women and Religious Innovation*. *Āyīn*, 15.
- Jezni, b. (2002). *Islamic Marxism or Marxist Islam*. Np.
- Khoshmanesh, A. (2011). *Awakening and the Islamic International*. Qom: Boostan-e Ketab.
- Retrovard, W. (nd). *Trends of Qur'an Interpretations in the Contemporary Period*. *Āyīne Pazhūhesh*, 86.
- Rashid Reza, M. (1906). *Ta'rīkh al-Ustādh al-Imam*. Egypt: Al-Nār Printing House.
- Rashid Reza, M., & 'Abduh, M. (1366 AH). *Tafsīr of the Holy Qur'an al-Manār*. Egypt: Al-Manār Printing House.
- Saeed, A. (2018). *An Introduction to the Qur'an*. (S. Shafiei, translator) Tehran: Hekmat.
- Sayed Qutb (2011). *Fī Zilāl al-Qur'an*. Egypt: Dar al-Shorouk.

- Sadeghi Tehrani, M. (1406 AH). *Al-Furqān fī Tafsīr al-Qur'an bil-Qur'an wal-Sunnah*. Tehran: Islamic Culture.
- Taleghani, M. (1985). *A Glimpse of the Qur'an*. Tehran: Farhang.
- Tantāwī Jawharī, M. (1412 AH). *Al-Jawāhir fī Tafsīr Al-Qur'an Al-Karim*. Egypt: Islamic Publishing House.
- Enayat, H. (2018). *A Glance at Arab Political Thought*. Tehran: Amir Kabir.

- Fadlullah, M. (1399 AH). *Min Wahy al-Qur'an*. Beirut: Dar al-Zahra (s).
- Mughnīyah, M. (1424 AH). *Unknown Book*. Beirut: Dar al-Kitab al-Islamiya.
- Movahed, M. (2011). *Maulana Maududi: The Founder of Radical Political Islam*. *Pejwan Scientific Journal*.

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

نقد شبهات قفاری در باب عصمت با تکیه بر تفاسیر شیعه و سنی

شهاب‌الدین وحیدی مهرجردی^{۱*}، سعید روحانی^۲

چکیده

عصمت امامان (ع) یکی از اعتقادات راستین شیعیان است. از این جهت از سوی مخلفان شیعه در باب عصمت شبهاتی را مطرح کرده‌اند؛ از آن جمله می‌توان به شبهات قفاری در باب عصمت مانند شبهه مخترع بودن این نظریه در پیشینه‌ی اعتقاد به عصمت، رد دلایل شیعه بر عصمت از قرآن و عقل و بی‌ثمر بودن اعتقاد به عصمت برای شیعه نام برد. تحقیق حاضر در وهله اول به بیان شبهات قفاری در باب عصمت می‌پردازد و سپس شبهات را با بررسی آیات عصمت پاسخ می‌گوید. در باب نتایج حاصله این تحقیق می‌توان گفت که مبحث عصمت با بحث امامت و جانشینی درآمیخته است. لذا مبنای تفرقه میان امت اسلامی را عدم اعتقاد به عصمت رسول خدا (ص) و جانشینان آن حضرت می‌باشد که موجب بروز تفرقه و فتنه از زمان رحلت پیامبر (ص) تاکنون شده است. لذا راه برون‌رفت از شرایط کنونی دنیای اسلام را اعتقاد به لزوم اطاعت از اولی الامر معصوم می‌داند. مقاله حاضر به روش تحلیل محتوا و جمع‌آوری اطلاعات به‌صورت کتابخانه‌ای به نقد و پاسخ به شبهات قفاری در باب عصمت، با تکیه بر آیات قرآن در باب عصمت با تکیه بر تفاسیر شیعه و سنی تدوین شده است.

واژه‌های کلیدی

امام، اولی الامر، عصمت، شبهه، قفاری.

۱ دانشیار و عضو هیات علمی دانشگاه میبد، ایران
۲ دکتری شیعه‌شناسی، دانشگاه ادیان و مذاهب قم، ایران

نویسنده مسئول:

شهاب‌الدین وحیدی مهرجردی

رایانامه: vahidishahab@gmail.com

استناد به این مقاله:

وحیدی مهرجردی، شهاب‌الدین و روحانی، سعید (۱۴۰۲). نقد شبهات قفاری در باب عصمت با تکیه بر تفاسیر شیعه و سنی. فصلنامه علمی قرآن و روشنگری دینی، ۲(۴)، ۱۲۹-۱۴۴.

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

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

A Critical Review of Qaffārī's Opinion on Infallibility with Regard to Shiite and Sunni Commentaries

Shahab al-Din Vahidi Mehrjerdi^{1*}, Saeed Rohani²

1 Associate Professor, Department of Islamic Philosophy and Wisdom, University of Meybod, Iran.

2 PhD of Shi'a Studies, University of Religions and Islamic Denominators, Iran.

Correspondence

Shahab al-Din Vahidi Mehrjerdi

Email: vahidishahab@gmail.com

ABSTRACT

The infallibility of Imams (AS) is one of the true beliefs of Shiites, for the Imam is the messenger of God and the guardian of the Divine religion. This fundamental belief has been disputed and challenged by the Shiite opponents, among them are the misconceptions raised by Dr. Qaffārī. His doubts include, for instance, the doubt that this belief has been innovative concerning its background, the rejection of Shiite reasons for infallibility regarding the Qur'an and intellect, and the fruitlessness of this belief for Shi'a. This study, first, deals with the doubts of Qaffārī about infallibility and then answers the doubts and objections raised in this regard, relying on the verses of the Holy Qur'an and Shiite and Sunni commentaries. Referring to the Holy Qur'an, it is proved that the subject of infallibility is mixed with the position of Imamate and succession. Accordingly, the source of division among the Islamic Ummah is the lack of belief in the infallibility of the Messenger of God (PBUH) and his successors, which has caused seditions and disputes since the death of the Prophet (PBUH) until now. As a result, to come out of the current conditions of the Islamic world, Muslims should believe in the necessity of obeying the Infallible 'Ul al-'Amr.

KEYWORDS

Imam, Ahl al-Bayt (as), Infallibility, Qaffārī, Tafsīr, Shi'a, Sunni.

How to cite

Vahidi Mehrjerdi, S. & Rohani, S. (2023-2024). A Critical Review of Qaffārī's Opinion on Infallibility with Regard to Shiite and Sunni Commentaries. *Quran and Religious Enlightenment*, 4(2), 129-144.

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

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

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

Introduction

One of the important and fundamental characteristics of God's chosen ones is their infallibility and freedom from error. The nature of infallibility, its scope and cause have been one of the most important issues in the history of Islamic theology and thought, and for a long time, different thinkers have presented various theories on this subject based on different attitudes, foundations, and perceptions. According to Shiite school, the Imam's infallibility is necessary and essential and is one of the conditions of Imamate. However, the opponents of Shi'a have questioned the doctrine of infallibility and raised their doubts in different ways. Qaffārī has confused people's minds about the truth of the Shi'a school by raising many doubts about the Shiite teachings. Nasser bin Abdullah bin Ali al-Qaffārī, one of the Wahhabi professors of Muhammad bin Saud University of Riyadh, wrote the book "Usūl Madhhab al-Shī'a al-Imāmīya al-Ithnā Asharīya" in 1414 AH in refutation of the Shiite school. This book was written as his doctoral dissertation, in which he deals with many doubts against Shi'a, such as the Shi'a belief about Monotheism, faith and its pillars, Qur'an and Sunnah, Imamate, especially the infallibility of Imams. Qaffārī has expressed doubts about the infallibility of the Imams, the proof of infallibility for the Prophet (PBUH), rejection of the Shiite reasons for infallibility, the fruitlessness of belief in the Imam's infallibility, and criticism of the origin of belief in infallibility. This research is a scientific effort to examine critically the Qaffārī's point of view on infallibility with regard to Shiite and Sunni interpretations in order to answer the doubts raised by him.

Research Background

Several articles have been written about the infallibility of the Imams (as) and Qaffārī's doubts, some of which are as follows: Nasser al-Qaffārī's fallacies in criticizing the Shiite beliefs about the infallibility of the Imam, written by Ali Khalaji and Mohammad Hassan Nadem (2021). The authors of this article, using the descriptive-analytical method, have shown numerous evidences in proving the attribution of lies to people and movements, the creation of multiple sources for the belief of infallibility and the intersection of Imams' traditions in the form of pseudo-arguments, to prove the intention of distorting the truth and instilling unrealistic views on the audience by Qaffārī. "Criticism and response to Dr. Qaffārī's doubt about infallibility by relying on the opinions of Shiite theologians," written by Mehdi Mohammadzadeh Bani-Tarafi (2018). In his article, the author has tried to answer Qaffārī's doubts about infallibility based on the opinions of two Shiite scholars, Sayed Murtadā and Jurjānī, and using the opinions of other Shiite jurists and theologians, and to reveal his lack of knowledge about the opinions of these two persons. "The Shiite view of the authenticity of the Qur'an and the answer to Qaffārī's doubts," written by Mohammad Baghchiqi and Majid Heydari (2019). In this article, the authors have criticized and investigated two claims of Qaffārī about making the validity of the Qur'an conditional on the words of the Imams and assigning the knowledge of the Qur'an to the Ahl al-Bayt. "A historical-theological critique of Nasser al-Qaffārī's opinion about the emergence of Shiism," written by Mohammad Zare Boushehri (2018). The author's attempt in this article is to examine and criticize the theory of Shiite religious vanguards and the basis of their principles by Ibn Saba', based on the book "Usūl Madhhab al-Shī'a al-Imāmīya al-Ithnā Asharīya, 'Ard-un wa Naqd" by Qaffārī and

library sources. He attempts to reject the claim of Qaffārī concerning the foundation of Shiite school by Saba'yya, referring to historical evidence, narrations, and their description and analysis. "Review and criticism of Qaffārī's method in the book 'Usūl Madhhab Al-Shi'a, written by Abulfazl Ghasemi and Fathullah Najarzagagan (2015). Pointing out the inaccuracy of Qaffārī's method in criticizing Shi'a beliefs, the authors of this article have made a general criticism to the book 'Usūl Madhhab Al-Shi'a. Among their critiques include distortions and slanders, using weak hadiths, and trusting the sources of Shi'a opponents. However, the innovation of this article is the criticism of Qaffārī's doubts about infallibility by relying on Shiite and Sunni interpretations, which has not been researched in this field so far.

Terminology of Infallibility

The word "*'ismat*" is an infinitive noun and comes from the root "a-s-m". The word "asama" in Arabic means prohibition and ban (Ahmad bin Fāris, 1404 AH, 4: 331; Lewis Ma'louf, 1983; Rāghib, 1404 AH, 1: 336; Ibn Manzoor, 1388 AH, 9: 244; Jawharī, 1407 AH, 2: 1465, Zubaydī, 1414 AH, 8: 399, also defined the word "asama" as prohibition and preservation.)

In the terminology of theology, "infallibility" is an inner power that prevents a person from committing sin and error. Shaykh Mufīd says in the definition of infallibility: "Infallibility is a blessing from God to the one who clings to his infallibility..." and also "It is from God Almighty that man takes refuge in it from what he hates" (Al-'Ukbarī, 1414 AH: 60). Also some consider infallibility as an expression of "grace" (Ibid, nd: 111).

Sayed Mortadā says, "Infallibility is a favor that God gives, therefore the slave (because of

this favor) chooses to leave the ugly act." (Al-Mortadā, 1998: 347). Allamah Hillī says, "Infallibility is a hidden favor that God grants to the obligee so that he, despite having the power to commit a sin, has no motivation to abandon obedience and commit a sin." (Hillī, 1427 AH: 80).

As seen, according to Sheikh Mufīd, Sayed Mortadā, and Allamah Hillī, the truth of infallibility is God's grace, which prevents a person from committing sins and mistakes.

Allamah Tabātabā'ī considers infallibility as a kind of knowledge that prevents its owner from sinning and making mistakes. (Tabātabā'ī, nd, 5: 78).

In addition, sometimes infallibility is defined as the favor that God gives to His servant, so that there is no longer any motivation to abandon obedience and commit sin (even though he has the power to do both). (Sobhani, 2005, 3: 158).

Qaffārī's Misconceptions

Among Sunni commentators and theologians, sometimes they criticized the infallibility of Ahl al-Bayt (as) and tried to spread doubt. Among them one may refer to Qffārī who does not believe in the infallibility of the infallible Imams (as), whose doubts and objections include:

1- The background of believing in the infallibility of Imams

Qaffārī describes various times in his book as the origin of this belief. First, he considers Allamah Majlisī as the originator of this belief, which was established during his time (Qaffārī, 1296: 117). Then by quoting a narration from Imam Reza (as), he concludes that the belief in infallibility became common after the era of his Imamate. And it did not exist at the time of that Imam (Qaffārī, ibid.: 118). Then with a quote

from Qazi ‘Abd al-Jabbār, Ibn Taymīyyah and Donaldson, he comes to the conclusion that this belief became common during the time of Imam Sadiq (as) (Qaffārī ibid.: 118).

Perhaps it can be said that if Qaffārī had continued his research, he would have reached the age of the Messenger of God (PBUH), which is our claim and as it will be explained in the following.

The belief in infallibility is rooted in the clear verses of the Qur’an and can be proven with rational reasons, such as:

“Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.” (Ahzāb: 33)¹

There are three important points in this verse:

1. Will (*irādah*) in this verse means genetic/creative (*takwīn*) will (Sobahani, 2012: 169; Wa’ilī, 1423 AH: 147). The *takwīn* will means creation (Makarem Shirazi, 2013: 157), which is inviolable and belongs to the act of the disciple (God), that is, the creation of an object (Sayed Ja’far Mortadā, 1423 AH: 74).

2. Rijs literally means impurity (Dekhoda, 1993, 7: 10505) and its use in the Qur’an is in three forms, which include spiritual impurity, external impurity, and spiritual and external impurity (Makarem Shirazi, 2003: 160-161). Since here "Rijs" is expressed absolutely and unconditionally, it includes any kind of filth.

3. Who are the Ahl al-Bayt? Several views have been presented, especially from non-Shi’a researchers (Rāzī, nd., 25: 209; Shawkānī, 1350 AH, 4: 271; Ālousī, nd., 22: 12), which can be attributed to the Prophet Muhammad, Imam Ali, Fatima, and Imams Hassan and Hussein (AS). This is the consensus theory of Shi’a commentators and scholars, and Sunni scholars

have also given many narrations for this meaning. (Suyūtī, 1377 AH: 198) Fakhr Rāzī, after narrating the hadith of Kasā’, has included Ahl al-Bayt exclusively among these people.

These are narrations that the scholars of Tafsīr and hadith all agree on its authenticity. (Rāzī, nd, 8: 80)

According to the above three points, the Shi’a scholars have argued as follows to prove the infallibility of the Ahl al-Bayt from this honorable verse: “God's will is to remove the uncleanness from the Ahl al-Bayt due to His grace (creative will),” and clearly is that the legislative will cannot be the intention, because this will exists towards all obligees (Mā’idah: 6) and considering the word "Innamā" which is one of the tools of restriction (Ibn ‘Aqīl, 1400 AH, 2: 234; Ishmounī, 1419 AH, 1: 3, 9). It is clear that in this verse something is assigned to the Ahl al-Bayt that no one shares in it and this is considered a special privilege for the Ahl al-Bayt; It is a privilege to remove impurity from the Ahl al-Bayt by the will of God's creation, and this is the meaning of infallibility. Sheikh Tūsī also writes in his commentary, after stating an argument similar to the above argument: “and that proves their infallibility” (Tūsī, 1417 AH, 8: 340).

Therefore, infallibility is an issue that can be understood by reflecting on this verse. Hence the belief in infallibility from the Shiite point of view originates from the teachings of revelation and is considered an authentic Islamic belief. This honorable verse is a strong support for this Shiite belief. Therefore, believing in its origin during the time of Allamah Majlisī or the era of Sheikh Mufid or even during the time of Imam Siq (as) cannot be a correct view.

2- Proof of negligence (sahw) for the Prophet (PBUH)

1. «إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا».

After quoting Allamah Majlisī in the definition of infallibility, Qaffārī gives reasons for the invalidity of infallibility: the picture that Majlisī has drawn for infallibility and the Shi'a consensus on the Qur'an have not been realized according to the Qur'an, the Prophetic Sunnah, and the consensus of the Ummah, even for divine prophets. This belief is alien to the principles of Islam because it is an absolute negation of the mistake and forgetting of the Imams and their likening to God, which he said, «لا تأخذه سنة ولا نوم» (Baqarah: 255) (Qaffārī, *ibid*: 117). Then he quotes a narration from Imam Reza (as) in proving the mistake of the Prophet (PBUH) (Qaffārī, *ibid*: 118).

However, we did not find the clarification of the Qur'an, the Sunnah, and the consensus regarding the mistake of the Prophet, because Qaffārī did not explain it. It should be mentioned that Sheikh Mufīd absolutely negates mistakes and forgetfulness in the duties of the Ummah and the mission with a rational reason. Also, he has absolutely rejected the mistake that is from Satan, because Satan has no authority over the Prophet of God and his successors. Rather, according to the noble verse, «إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ» (Nahl: 100), his authority is only over those who have chosen him as guardians and those who associate gods with God.

Rejecting major and minor sins, errors and mistakes in interpretation and mistakes from Satan, Allamah Majlisī also rejected God's mistakes. Then he mentions the difference in the opinions of the scholars in this regard. Referring to the verses, «وما ينطق عن الهوى إن هو إلا وحي يوحى» (Najm: 3-4) and «إلى» (An'am: 50), he says: «These verses and others, all of them show the infallibility of the Prophet» (Majlisī, *nd.*, 17: 108).

Among the other verses that prove the infallibility of the Imams and negate their

mistakes is the verse of Sādiqain: «O ye who believe! Be careful of your duty to Allah, and be with the truthful.»¹ (Tawbah: 119). Sheikh Mufīd considered the revelation of this verse to be related to Imam Ali (AS), but extended the ruling of the verse to all Imams. By stating that there are many evidences in this regard, he says that in this verse there is a herald other than the herald of Allah. Because it is not possible to invite someone to follow Him. Certainly, the meaning of the verse is not that everyone is honest, because every believer is honest and it is not possible to invite everyone to follow them. So, some of the sincere ones are either known or unknown. But there must be a proof of who they are, otherwise the obligation to follow the honest ones is invalid. According to Sheikh Mufīd, no sect has presented a reason contrary to what we mentioned. In addition, according to the application of the command to follow the truthful ones in the verse, the infallibility of the Imams is proven. (Mufīd, 1413 AH: 137).

Abul Salah Halabī also used this verse about the absolute infallibility of Imams. According to him, the matter of following and accompanying the honest ones is not limited to anything in particular. Therefore, it is necessary to obey and follow the Imams in all matters, and the same is required for the infallibility of the Imams (Halabī, 1404 AH: 179; Halabī 1403 AH: 95).

In response to Qaffārī's claim, if we first prove the infallibility of the Imams with other reasons such as rational arguments and the verses of the Qur'an, then it seems that after this there is no more reason to adhere to the words of the Imams in proving their infallibility or at least confirming it.

١. يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين.

The proof of this statement is a narration from Imam Sadiq (as), which is authentic and incorruptible in terms of a sanad, and the necessity of Imams' infallibility can be well proven from it. Ishaq bin Ghalib narrated a sermon from Imam Sadiq (as) explaining the characteristics and attributes of Imams (as). Imam Sadiq (as) says in this sermon:

“God revealed His religion through the Imams of the Prophet's Household... God continuously chose them from the children of Hussein (as)... He was constantly in God's pasture and view. God protects him and takes care of him with His veil. He removed the snares of the devil and his army from him, and removed from him the range of darkness and the charm of every evildoer, and kept him away from evil, removed him from pests, and made him innocent of all slips and immune from all ugliness (Kulainī, 1983, 1: 203).

3- Refusal of Shiite reasons for infallibility

Qaffārī only refers to the 124th verse of Al-Baqarah as the Shiite Qur'anic proof of infallibility, in which God raises Prophet Abraham (as) to the position of Imamate, and in response to the Prophet's prayer for the Imamate of his children, He says: “My covenant is not with the oppressors.” He then explains the Shiite argument to this verse as follows: “The covenant in the verse means Imamate. The greatest injustice is polytheism with the Lord (Luqmān: 13). The sin, even small, is either injustice to the self or to others. Every sinner is guilty. How many repents is included in the general ruling of the verse, that is, when he was a wrongdoer, the verse included him. Therefore, since the covenant of Imamate is not limited to any condition in this verse, it must be valid at all times. So the tyrant will never reach the

Imamate, even if he repents” (Qaffārī, *ibid.*: 125). Then he tries to refute this argument in several steps:

First: He cites the sayings of popular scholars and Sunni commentators regarding the covenant in this verse, which means that the covenant does not mean Imamate. Even if it is Imamate, Imamate does not mean Rāfidī.

Second: If the verse is about Imamate, it does not indicate infallibility. The negation of injustice proves justice, not infallibility from mistakes and forgetfulness.

Third: Perhaps the person who repented of a sin is better than the person who did not commit that sin at all. But the Shiites use this argument to identify all but the fourteen innocents as cruel.

Fourth: He refers to the argument of one of the scholars of Zaidīyah, who said, “If the word covenant in the mentioned verse means Imamate, the one who repents from oppression is not described as oppressor, and God forbids him from reaching the covenant except in the midst of oppression.” (Qaffārī, *ibid.*: 125, 128)

The invalidity of the first argument is clear, because this claim cannot be attributed to all Sunni scholars. For example, Fakhr Rādī, who is one of the great Sunni commentators, believes that the meaning of the covenant in this verse is Imamate (Fakhr Rāzī, 1420 AH, 4: 38).

Regarding the second, third, and fourth reasons, the same explanation that Qaffārī gave at the beginning of the discussion is the answer, and an explanation is provided to make the issue clearer:

Among the reasons that according to Sheikh Tūsī, the companions of the Imamiya have given for the infallibility of the Imam, is the verse Baqarah: 124¹. In this verse, it is stated that the covenant of God, which is Imamate,

١. «قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ».

does not belong to the oppressor. "Oppression" is absolute oppression, so that it includes oppression to oneself and oppression to others. Even if someone did a cruel act in the past and repented, although he is not called a cruel person now, the general verse still includes him because of the cruelty he had in the past. Therefore, allocating the verse to a state without another state requires a reason. Therefore, the generality of the verse includes all situations.

Qaffār believes that this verse is to reject the Imamate of Abu Bakr and Umar, that is, it is argued in this position and indicates innocence from a major sin. At the same time, the fact that the verse is not bound by time invalidates the third and fourth reasons. Although a person who repents is no longer a tyrant, it is clear that he was a tyrant when he sinned, and the application of the verse indicates that a person who was a tyrant in the past, even if he is not a tyrant now, does not reach the convenient of Imamate.

To prove the infallibility of the Imams, Shi'a has relied on several verses, including the verses of "Straight Path" and "Mubāhalah."

The Verse of "The Straight Pine"

"Guide us to the Right Path"¹ (Hamad: 6).

In some Sunni books, Muhammad and his family are introduced as the Straight Path (Tha'labī, 1: 120, 40; Haskānī: 74; Qandūzī, 1: 55). The following points can be said about the infallibility of the Ahl al-Bayt due to this verse.

First: Asking for guidance to the path of Ahl al-Bayt shows their infallibility. Considering that this verse is obligatory to be recited in the first and second *rak'at* of all daily prayers, and people from any Islamic sect, ask for guidance at least 10 times every day, if Ahl al-Bayt are

not infallible and if they fall into error, God Himself has caused His servants to go astray. This is a violation of God's purpose and is far from His authority to cause His servants to go astray.

Second: The word "Straight Path" itself implies that its examples are far from sin and deviation.

In Sunni hadith, as mentioned, the Qur'an, the Prophet, and his family are examples of the Straight Path. That is, the Qur'an and the Prophet and his infallibility is agreed upon by all Sunnis and Muslims (Tha'labī, 1: 120, 40; Haskānī: 74; Qndūzī, 1: 55). Therefore, how can we do not consider Ahl al-Bayt to be infallible, while there is no reason to prefer one example over another. Preferring the Qur'an, Islam, and the Prophet over the Ahl al-Bayt is preferable.

The Prophet's declaration of infallibility: The Prophet has declared his own infallibility and that of Ahl al-Bayt (Sadūq, 1395 AH, 1: 280, Sadūq, 1999, 1: 64; Khazār Rāzī, 1401 AH, 19; Majlisī, 1403 AH, 22: 201 and 36: 243 and 36: 281). Also, Ibn Abbas quotes the Prophet: "My Ahl al-Bayt and me are immune from sins" (Erbilī, 2002, 1: 63; Majlisī, 1403 AH, 16: 120).

The obedience of the companions to the Prophet and their submission to his commands indicate that they considered the Prophet free from any sin and mistake. In order to declare his utmost readiness in the battle of Badr, Sa'd bin Ma'adh said to the Prophet: "To the God who sent you as a messenger, whenever you enter this sea (the Red Sea), we will also enter behind you." (Wāqidī, 1405 AH, 1: 19)

Abu Bakr's clarification of the prophet's infallibility: Abu Bakr said in a sermon: "The Messenger of God passed away while he did not owe anyone a whipping or anything higher

١. «اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ».

than that. He was infallible. (Majlisī, 1403 AH, 10: 439).

Considering that the difference between Shi'as and Sunnis lies in the fact that Shi'as consider Ali as the successor of the Prophet and do not consider non-infallible as worthy of caliphate, if Shi'a is the originator of the doctrine of infallibility, why does Abu Bakr, the first caliph after the Messenger of God, believe in the infallibility of the Prophet? He had previously also admitted the Prophet's infallibility during the peace of Hudaibiyah; Where Umar considered the acceptance of peace to be the reason for the humiliation of Muslims, Abu Bakr said: "He is the Messenger of God and never disobeys his God." (Ahmed bin Hanbal, nd, 4: 330; Bukhari, 1401 AH, 3: 182; Tabarānī, nd, 2: 140).

Mubāhalah verse

Another important verse that indicates the infallibility of the Ahl al-Bayt is the verse of Mubahalalah (Āl-e 'Imrān: 61). With the phrases that five people are mentioned in it, it shows that they are also in the ranks of the Prophet in terms of knowledge and infallibility. Numerous interpretations of Ahl al-Sunnah and some sources of their narrations of the infallibility of Ahl al-Bayt have been mentioned, but due to the lack of length of the text, it is sufficient to mention only the phrases of one example of interpretation and narration and just introduce other sources. For example, Suyūṭī has given the following in his book Al-Durr Al-Manthūr (1414 AH, 2: 232):

«وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ
وَمَعَهُ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ وَفَاطِمَةُ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أُنَا دَعَوْتُ
فَأَمْنُوا أَنْتُمْ فَأَبَوْا أَنْ يَلْعَنُوهُ وَصَالِحُوهُ عَلَى
الْجَزِيَّةِ»

Muhammad Ibn Isa Tirmidhī also writes in his Sunan book (1975, 5: 225)

«حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ
بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي
وَقَّاصٍ، عَنْ أَبِيهِ، قَالَ: لَمَّا أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ:
{تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ} [آل عمران:
61]، دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا
وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا، فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ
أَهْلِي»: «هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ»

Commentary books in this regard are as follows: 1 – Al-Durr al-Manthūr, 2 – Al-Tafsīr al-Munīr, 3 - Tashīl al-'Uloom al-Tanzīl, 4 - Zād al-Masīr, 5 - Tafsīr al-Tabarī, 6 - Tafsīr Ibn Abi Hātam, 7 - al-Tafsīr al-Hadīth, 8 - al-Tafsīr al-Mazharī, 9 – Al-Riwāyāt al-Tafsīriya, 10 - Al-Kashāf, 11 - Tafsīr of Ibn Abi Zemnīn, 12 - Tafsīr Ibn al-Mundhar, 13 - Tafsīr al-Imam Ibn Abi al-'Iz, 14 - Tafsīr Ījī or Jāmi' al-Bayan fī Tafsīr al-Qur'an, 15 - Tafsīr of al-Baghawī, 16 - Tafsīr of al-Baydāwī, 17 - Tafsīr al-Khazin, 18 - Tafsīr Samarqandī, 19 - Tafsīr al-Samānī, 20 - Tafsīr al-Qāsimī, 21 - Tafsīr al-Hawārī, 22 - Tafsīr al-Wāhidī

And the narrative books are as follows:

1- Sahīh Muslim, 2 - Musnad Ahmad bin Hanbal, 3 - Al-Ahkām al-Sharī'ah al-Kubrā, 4 - Al-Tafsīr min Sunan Saeed bin Mansour, 5 - Al-Musannaf 6 - Al-Jam' bain al-Sahīhain Al-Bukhari wal-Muslim, 7 - Sunan al-Kubrā 8 - Al-Sharī'a, 9 - Al-Mustadrak , 10 - Al-Musand al-Jami', 11- Jami' al-Usul fī Ahadith al-Rasūl, 12 - Sunan Tirmidhī, (When the verse of Mubahalalah was revealed, the Messenger of God (pbuh) gathered Ali, Fatima, Hassan, and Hussain, peace be upon them, and said, O Allah, these are these are my family. 13- Sharh Usūl I'tiqādāt Ahl al-Sunnah wal-Jama'ah, 14- Musnad al-Sahābah fī al-Kutub al-Tis'ah, 15- Al-Jam'i al-Sahīh lil-Sunan wal-Masanid, 16- Al-Musnad al-Mawdū'ī al-Jami' lil-Kutub al-'Ashra.

In the Tafsīr of Fakhr Rāzī, in the confirmation of the infallibility of Ahl al-Bayt, under the verse of Mubalah (Āl-e 'Imrān: 61):

“Anyone who wants to see Adam's knowledge, Noah's obedience, Abraham's friendship, Moses' awe and glory, and Jesus' purity, should look at Ali bin Abi Talib” (Fakhr Rāzī, 8: 248).

He believes This hadith indicates that Ali (AS) has all the virtues that were in the prophets, and he is the best and superior of all the prophets except the beloved Prophet of Islam. (Fakhr Rāzī, 8: 248; Neyshaburi, 2: 277; Ibn Ādel Demashqī, 5: 291; Abu Hayān, 3: 190, 262)

4- The fruitlessness of believing in the Imam's infallibility

Qaffārī criticizes the belief in Imam's infallibility and considers it useless. He believes that the period of Imamate ended in 260 AH, and even if the Imamate continues and the Imam is absent, the absent innocent Imam has no usage for the Ummah to protect them from error. Qaffārī also considers the innocence of the previous eleven Imams to be useless because they did not reach the government and only Imam Ali (as) was caliph, whose reign was full of chaos and war. Therefore, he considers the rule of the Righteous Caliphs to be more beneficial to the Ummah, because their rule was not chaotic, even though they were not infallible. Other infallible Imams also only benefited scientifically, and it is clear that the ruler's benefit is greater.

First, Qaffārī gets close to the answer with his introduction, but he does not understand it. Because he believes that the ruler can benefit the Islamic society more than the scholar, provided that he himself is a scholar, just and righteous, and does not follow the path of error, otherwise his error will lead to the error of the

society. This is a reason why the ruler of the Islamic society must be safe from error.

Secondly, the era of First Four Caliphs saw many wars and disputes. Like Abu Bakr's fight with Ahl al-Radda, although according to Omar's confession, they were monotheists and according to Abu Bakr, they were people of prayer and zakat, and their only crime was that they were not willing to pay zakat to Abu Bakr. (Bukhari, nd., 2: 1101, 9:19 and 115; Muslim, nd., 1: 51; Tirmidhī, 1998, 5: 5, Abi Dāwūd, 2: 93, Nasā'ī, 1995, 15:5, 6:6 and 7, 7:80, 82). At the same time, they were massacred in the most severe way (Amini, 1989, 7:158). Therefore, it should be said that since the Sunnis do not believe in the succession of the Messenger of God (PBUH), after the Prophet, a ruler ruled the society who was not approved by God and the Messenger of God (PBUH), and this was the basis for seditions and riots during the reign of Imam Ali (PBUH). That's why the society became full of incidents and differences and diverse individual interpretations and seditions.

In addition, the Qur'anic text on the Imamate of Imam Ali (AS) and his infallibility states in the verse of Wilāyah, in Surah Mā'ida: “Your Guardian and Walī is only God and His Messenger and those who believe and establish prayer and while they are bowing down they pay zakat” (Mā'idah: 55). Stating this verse, Sheikh Mufīd writes in his argument about the guardianship of Ali (as): “It is obvious that in this case, God has not granted the position of guardianship to all those who are obligated to do so... and among the believers, he has appointed someone special to the guardianship who, in addition to faith and performing the prayer, payed charity while bowing in prayer. Since there is no such claim about any of the believers who gave charity while bowing - except for Ali - the Shi'a's saying is correct that it is Ali's special guardianship.” (Mufīd, ibid.:

28) Accordingly, the Shiite school, by the decree of God, considers the leadership and guardianship of the Islamic Ummah worthy of an infallible Imam who, based on his infallibility and knowledge of the Prophetic law, will lead the Muslim community to salvation. Also, carefully in Qaffārī's words, one can understand his lack of awareness of the influence of the position of the infallible Imamate in the Shi'a school and Islamic history regarding the wars of the caliphate era.

5- Criticism of the origin of belief in infallibility

Qaffārī criticizes the religious origin of infallibility from two perspectives:

1-5- First, he raises issues that are completely connected with the issue of succession and Imamate. He raises the doubt as follows:

Claiming the infallibility of Imams is a kind of participation in prophecy because it makes it necessary for people to obey the infallible, while this feature is for prophets. He then quoted the verse "And whoever disobeys God and His Messenger, surely the Fire of Hell belongs to him and he will remain therein forever" (Jin: 23) and other verses that command obedience to God and His Messenger, including the verse Nisā': 59, saying:

"The Holy Qur'an emphasizes in many cases, including verses 52 of Surah Noor and 71 of Surah Al-Ahzāb, that whoever obeys the Messenger of God (PBUH) is a blessed person. Also, he did not make obedience to the infallible as a condition, and whoever disobeys the Messenger of God (PBUH) deserves divine punishment."

Among the verses that the Imamiyyah adhere to in order to prove the infallibility of

the Imams, we can refer to the verse Nisā': 59. In this verse, God addressed all the believers until the Day of Resurrection to obey Him, the Messenger of God, and the Leaders. Sheikh Tūsī considers Imams as the first example and obedience is also absolute in terms of time and scope. He says that such absolute obedience is not permissible for anyone, except in the case that this person is immune from errors and mistakes. And the obligation of such obedience is not acceptable for scholars and governors, but only for Imams (Tūsī, nd, 3: 235).

Abul Salah Halabī also considers Imams as examples of "Ul al-Amr" and considers them infallible. Explaining his argument, he says that despite the command to follow the Imams in everything, if they are allowed to do an ugly thing, such a thing is an abominable command. And it is impossible to God (Halabī, 1403 AH: 94).

Allamah Tabātabā'ī says: "Obedience to the Messenger (PBUH) is obedience to God, because God says: 'Whoever obeys the Prophet (PBUH) has in fact obeyed God, and whoever turns away, We have not sent you as a guard over them.'" (Al-Nisā': 80)

Allamah says regarding the repetition of the word ('Afī'ū): "But the Messenger (PBUH) has two aspects:

"One aspect of the legislation is what his Lord revealed to him other than the Qur'an, that is, the details of the rulings that he legislated for the entirety of the book and their related matters. And God Almighty said in this regard: 'And We have revealed this Qur'an to you so that you may explain to the people what has been revealed to them' (Al-Nahl: 44). Second, there is another category of rulings and opinions that he issued according to the requirements of the province he had over the people and was in charge of the government

and judiciary” (Al-Nisā’: 105) (Tabātabā’ī, 1417 AH, 4: 388).

Allamah says: If this possibility (of sin or error in judgment) arises in the case of Ul al-'Amr, there should be no restrictions to prevent this possibility. So, as soon as we see that He did not impose any restrictions on them, we have no choice but to say that the honorable verse is absolute without any restrictions. The requirement for it to be absolute is to say that the same infallibility that was considered regarding the Messenger (PBUH) in the case of Ul al-'Amr, it has been validated and what is meant by Ul al-'Amr are those certain people who have infallibility like the Messenger of God (PBUH) (Tabātabā’ī, 1417 AH, 4: 2011).

Fakhr Rāzī through taking analogy of the first form proves the infallibility of Ul al-'Amr:

First proof: Whoever is commanded to be obeyed by God Almighty in a definite (unconditional) way, it is obligatory for him to be infallible.

Conclusion: Definitely, Ul al-'Amr in the verse are infallible.

If Ul al-'Amr are not infallible and commit mistakes, since God has commanded that you obey them, this is a command to do that wrong, and obeying the mistake is forbidden. Therefore, it is necessary that the command and the prohibition are united in a single verb and with a single credit, and this is impossible (Rāzī, 1420 AH, 10: 113). The same argument is also mentioned in the interpretation of Bahr al-Muhīt (Andalusī, 1420 AH, 3: 78).

The content of Allama's and Fakhr Rāzī's statements in proving the infallibility of Ul al-'Amr is almost the same. Both agree on the application of the verse and the absence of a condition regarding the importance of the issue. Fakhr Rāzī, despite being prejudiced in various matters, in this position, correctly and fairly proves the infallibility of Ul al-'Amr. Although

he erred in the position of defining Masādīq, he introduces the consensus of the people of Hall wal-'Aqd as the example of Ul al-'Amr, which is never compatible with the meaning of the verse that he believes in.

2-5- In another place, Qaffārī tries to invalidate the origin of infallibility by stating parts of the supplications of the Innocent Imams (as) who confessed their sins before God and asked for His forgiveness. He writes in this regard: “If Ali (as) and other Imams were innocent, it would be pointless to ask for forgiveness for their sins.”

We give the answer to this doubt by using the previous words of Qaffārī to find out the infallibility of the Messenger of God (PBUH). Since he considers the Prophet (PBUH) to be infallible, he does not speak out of whim, and his words are an inspiration that is revealed to him. If this is the case, why does the Qur'an order that Prophet to seek forgiveness? (Ghāfir: 55; Muhammad: 19). In another place He promises forgiveness of sins! (Fath: 2) Therefore, asking for forgiveness from God does not mean being a sinner. Asking for forgiveness does not contradict infallibility. This order was issued by the Messenger of God (PBUH) as evidenced by the mentioned verses.

Another reason that invalidates Qaffārī's claim is the verse of “T'tisām bi Habl Allah” (Āal-e 'Imrān: 103). Considering that “Qur'an and 'Itra” are together, if Ahl al-Bayt were not infallible:

A- The Qur'an did not command following them, because if Ahl al-Bayt did not obey this command, it would cause the people to go astray.

B- 'Itrat was not introduced along with the Qur'an because of the hadiths that came in determining the example and also the hadith that many Sunnis have mentioned:

The Prophet said: "Ali is with the truth and the truth is with Ali" (Khatib al-Baghdadi, 6: 312; Ibn Qutaiba, 1: 116 and 138; Ibn Asaker, 42: 449) and the hadith "They would not be separated from each other until they will enter to me on the pond of Kawthar" (Ibid.; Shafi'i, 42: 449) has been added. In some books, the phrase "the truth goes with Ali, wherever he is," (Shahūd, 2: 61) has been mentioned.

As the Qur'an itself testifies (Surah Al-Fusilat: 42), falsehood (deviation from the path of truth and God's path) will not enter the Qur'an either in the future or in the past (the Qur'an is always truth, not falsehood). Under this verse, Fakhr Rāzī, while mentioning the Thaḳalain Hadith in determining the example of Allah's Ḥabl, interprets this verse as a support that protects a person from falling and deviating, and by taking it, a person stays healthy (Fakhr Rāzī, 8: 311). It is very clear that such reliance is immune to error. Therefore, 'Itrat, that is one of the examples of God's Ḥabl, as well as the Infallible should be held by people in order to be guided and not to be deviated from the Right Path.

General criticism of Qaffārī's theories

Qaffārī's reasoning clearly indicates his unscientific book, so that instead of accurately mentioning Shiite arguments about Infallibility, he moves the reader's mind to another direction. For example, he says:

"If what they mean by claiming the infallibility of the Imams is to raise Imams' status to the position of the Messenger of God (PBUH) in word and deed, they should know that the claim that the Imams do not make mistakes or errors is exactly the same as believing in their divinity. That's why Ibn Bābiwayh says: 'Almighty God misled his prophet in doing

mistakes in order to warn him that he was a created human being and so should not associate other gods to Allah.'" (Sadūq, 1: 234) (Qaffārī, 1415 AH: 1114-1113)

Qaffārī's literature, rather than being scientific, is more of folk literature of some Wahhabi sheikhs. As he calls those who believe in infallibility as bastards:

"But among the other group who believe in absolute infallibility, there are those whose identity is unknown, or their ancestry, or both; Therefore, it is possible that Imam Qā'im came out of his hiding place and voted with them, and (according to the belief of Imamiyyah) his speech is the main factor in reaching consensus. That is, to prove the validity of the consensus in this matter, it is enough to claim with suspicion that the innocent absentee was accompanied by unknown people who have confirmed the mistake. Yes, you have the right to be surprised how they reject the clear narrations of the Imams recorded in their books and refer to an imaginary consensus which, with doubt and probability, represents the opinion of the absent Imam. But know that the Shi'a school is the religion of the mullahs, not the religion of the Imams" (Qaffārī, 1415 AH: 781-782).

Qaffārī's final result in his religious analysis is to accuse the Shiite scholars of the gibberish. In this regard, he says:

"Al-Kāfi's chapters have come continuously on this matter. Undoubtedly, all these narrations are nothing but some gibberish words of a group of irreligious predictors, which the Shiite scholars and traditionists

have attributed to Ahl al-Bayt throughout history. (ibid. 788: 1415)

Qaffārī may be a prominent religious scholar and jurist in Wahhabism, but he should know that theological topics cannot be mentioned in a piecemeal manner and interpreted according to one's own wishes. Mentioning the rational arguments of the Shiite theologians, he writes: "But the truth is completely contrary to this claim, for by adhering to the Qur'an and the Sunnah of the Prophet (PBUH), the Islamic Ummah will stay away from sin and error, and the entire Ummah will never go astray." (ibid., 1415 AH: 789).

In another place, he writes: "The infallibility of the entire Ummah does not require the infallibility of the Imam" (ibid.: 789). This statement that only by relying on the principle that the Qur'an and the Sunnah exist in the society, then the Islamic society is free from sin and error, is so wrong that they may say there was no need for the Prophet to be alive even in the last year of his life, because with the existence of the Qur'an and Sunnah, the Islamic society would never have fallen into sin and error, while they themselves do not believe in this.

Based on above concerning the criticism of Qaffārī's theories about infallibility, it is clear that Qaffārī's book is a repetition of the contents that were expressed in the works and writings of Ibn Taymiyyah and Salafists and so it is free of new critiques. Therefore, Qaffārī is more important here as a collector rather than a strong and opinionated critic. One of his non-scientific and ethical behaviors in this book is cutting a part of the sentences and interpreting them according to his own opinion. Qaffārī did not observe the aspect of trustworthiness in selecting narrations and opinions of jurists, as he writes: "As you see, they (i.e. the Shiites) have removed Shahadah from the pillars of Islam and replaced

it with the Imamate, considering it to be the greatest pillar..." (ibid: 696).

Conclusion

This article tried to evaluate Dr. Qaffārī's point of view on the concept of infallibility, which is presented in his book "Usūl Madhhab al-Shī'a al-Imāmīya al-Ithnā Asharīya", according to Shiite and Sunni interpretations. In conclusion:

First, the infallibility of Ahl al-Bayt (as) has a Qur'anic root and there are many verses in the Qur'an that refer to the infallibility of the Shiite Imams.

Secondly, according to the verses of the Holy Qur'an, no evil or sensual temptation can penetrate into the sanctity of the theoretical and practical intellect of the Prophet and Ahl al-Bayt (as), and all of them have complete divine immunity in both scientific and practical aspects. Since Qaffārī does not believe in the obligation of infallibility for the Imam, he was not able to understand the issue; Therefore, he lost the correct way of reasoning in the discussion. He considers those who believe in the Prophet's *sahw* (negligence/unintentional mistake) to be among the extremists (*ghulāt*), but for the Imam, he considered infallibility as a good belief. Obviously, Qaffārī has not seen or fully understood the theories of Shiite theologians who have rationally proved the necessity of infallibility for the Imam. Qaffārī's theories mostly seek to eliminate jurisprudential arguments, and in theological arguments, instead of doubting, he has ended the work by rejecting and negating.

Qaffārī relates the basis of all misconceptions and disagreements in the matter of infallibility to the principle of Imamate and the succession of the Holy Prophet (PBUH), stating: "By the time, a division was created in the Islamic Ummah and they never came together. How can they come to the same agreement on

infallibility?" Since, according to Qaffārī's confession, obedience to the Messenger of God (PBUH) is on the same level as obedience to the Lord, which shows the infallibility of the Imam, the belief in the infallibility of the 'Ul al-'Amr is also proven in the same way. Therefore, the necessity of the presence of an infallible guide among the Ummah is proven, whose obedience, according to the Qur'an, is equal to obeying the Messenger of God (PBUH).

References

- Holy Qur'an (2000). [Persian translation: Professor Fooladvand,] Qom: Ministry of Culture and Islamic Guidance.
- Al-'Ubarī (Sheikh Mufīd), Muhammad (1414 AH). Tashīh 'I'tiqādāt al-Imāmīyah [Research: Hossein Dargahi,] second edition, Beirut: Dar al-Mufid.
- Tabātabā'ī, Mohammad Hossein (nd). Al-Mizan, Nashr al-Islami Publishing House.
- Tūsī, Muhammad bin Hassan (2004). Talkhīs al-Shāfi, Qom: Mohebeen.
- Tūsī, Muhammad bin Hassan (1412 AH). Abdullah bin Saba' and Later Legends, nd: Dar al-Zahra.
- Ibn Abi al-Hadid (1998). Explanation of Nahj al-Balagheh [research: Muhammad Abu al-Fazl Ibrahim,] Beirut: Dar 'Ihyā' al-Turāth al-Arabi.
- Ibn Athīr, 'Izz al-Din Ali (1385 AH). Al-Kamil fi al-Ta'rīkh, Beirut: Dar Sadir.
- Ibn al-Sabkī, 'Abd al-Wahhāb (1420 AH). Tabaqāt al-Shāfiyyah al-Kubrā, [research: Mustafa 'Abd al-Qadir,] Beirut: Dar al-Kutub al-'Ilmiya.
- Ibn Dāwūd Hillī, Taqī al-Din (1392 AH). Rijāl Ibn Dāwūd, Najaf: al-Matba'at al-Haydariya.
- Ibn Nubakht, Ibrahim (1984). Anwār al-Malakūt fī Sharh Al-Yāqūt [Commentary: Hassan bin Yusuf Hillī,] second edition, nd: Bidar Publications.
- Ibn Manzoor (1388 AH). Lisān al-Arab, Beirut: Dar Sadir.
- Asadabadi, Abdul Jabbar (nd). Al-Mughni fī Abwāb al-Tawhīd wa al-'Adl [research by Mahmoud Mohammad Qasim,] Egypt: Ministry of Culture of Egypt.
- Jurjānī, Zīyā' al-Din bin Sadid al-Din (1996). Persian Letters of Jurjānī (theological treatises, written around the 9th century AH). [corrected and researched by Masoume Noor Mohammadi,] Tehran: Ahl al-Qalam, Written Heritage Publishing House.
- Al-Jawharī, Ismail bin Hammād (1407 AH). Al-Sihāh Tāj al-Lughah wa Sihāh al-Arabīyyah [research by Ahmad bin Abdul Ghafoor al-'Attar,] 4th edition, Beirut: Dar al-'Ilm lil-Malā'īn.
- Hillī, Hassan bin Yusuf (2000). Bāb Hadī 'Ashar [Commentary: Fādil Miqdād, research and translation: Qasim Ali Kochnani,] first edition, Tehran: Fajr.
- Hillī, Hassan bin Yusuf (1427 AH). [commentary: Fādil Miqdād, correction: Ali Nizami Hamdani,] 2nd edition, Qom: Qom Islamic Seminary Society.
- Hamzah bin Zahra Halabī, Sayed Sharif Tahir 'Izz al-Din Abu Al-Makarim (1339 AH). Mu'taqad al-Imāmīya; The Persian text in Shiite Kalam, Usul, and Jurisprudence from the 7th century, a Persian excerpt from the Arabic text Ghaniyah al-Nuzou' ilā 'Ilmi al-Usul wa al-Furū', [the author and translator of the book excerpt: 'Imad al-Din Hassan bin Ali bin Muhammad bin Ali bin Muhammad bin Hassan Tabarī Mazandarani Amoli, under the supervision of Hujjat al-Islam Seyed Mohammad Meshkot, corrected by Mohammad Taghi Daneshpajoh,] first edition, Tehran: University of Tehran.
- Khatīb al-Baghdadi (nd.). History of Baghdad, Beirut: Dar al-Kitab al-Arabi.
- Al-Khatib, Hisām (1999). Āfāq Al-Adab al-Muqārīn Arabiya wal-Ālamīya, vol. 2, Damascus: Dar al-Fikr.
- Khansari, Mohammad Baqir (1313 AH). Rawzāt al-Janāt, Qom: Esma'ilian Publishing House.
- Al-Dhahabī, Shams al-Din Muhammad (1413 AH). History of Islam and the Deaths of the Famous [researched by Omar 'Abd al-Salam Tidmirī,] 2nd ed., Beirut: Dar Al-Kitab al-Arabi.
- Al-Rāghib Esfahānī, Hossein (1404 AH). Mufradāt Alfāz al-Qur'an, first edition, nd: Book Publishing House.
- Al-Zubaidī (1414 AH). Tāj al-'Arūs [Research: Ali Shiri,] Beirut: Dar al-Fikr.
- Tūsī, Muhammad bin Hassan (1417 AH). Al-Fihrist [research: Sheikh Jarād Qibramī,] first edition, np: Al-Faqaha Publishing House.
- Asgari, Morteza (1996). Abdullah bin Saba' and other Historical Legends [translated by Ata Mohammad Sardarnia,] np: Islamic Scientific Society.
- Al-'Ukbarī (Sheikh Mufīd). Muhammad (nd.). Al-Nukat al-I'tiqādīyah, second edition, Beirut: Dar al-Mufid.
- Al-'Ukbarī (Sheikh Mufid), Muhammad (nd.). Awā'il al-Maqālāt, [Research: Cherandabi,] Qom: Al-Davari Library.

- Al-'Ukbarī (Sheikh Mufīd). Muhammad (nd.). Al-Masā'il al-'Ushr fi al-Ghaibah, [Research: Fāris al-Hasūn,] Qom: Center for Belief Studies.
- Allamah Hillī, Hassan bin Yusuf (1381 AH). Khulāsat al-Aqwāl fi Ma'rafat al-Rijāl, second edition, Najaf: Al-Haidariya Press.
- Ghaznawī, Abul Ma'ālī Ahmad bin Muhammad (1389 AH). Tarājim al-A'ājim, [by Masoud Ghasemi and Mohammad Modiri,] Tehran: Information Publications.
- Al-Qaffārī, Nasser bin Abdullah (1415 AH/1994). 'Usūl Madhhab al-Shī'a al-Imāmīya al-'Ithnā 'Asharīya, np: Dar al-Reza.
- Majlisī, Mohammad Baqir (1987). Bihar al-Anwar, Beirut: Institute of History, Dar 'Ihyā' al-Turāth al-Arabi.
- Mohammad Kamel (1970). Adab Misr al-Fatimiyah, Cairo: Dar al-Fikr al-Arabi, first edition.
- Mohy al-Din 'Abd al-Razzāq, Sayed Mortadā's Literary Personality [translated by: Javad Mohaddesi,] Tehran: Amir Kabir.
- Al-Mousavi, Ali Ibn Al-Hussein (Sayed Mortadā) (1409 AH). Tanzih al-Anbīyā', second edition, Beirut: Dar al-Adwā'.
- Al-Mousavi, Ali Ibn Al-Hussein (Sayed Mortadā) (1410 AH). Al-Shafi'i fi al-Imamah [Research: Sayed Abd al-Zahra Al-Husaini al-Khatib,] second edition, Tehran: Al-Sadiq Institute.
- Al-Mousavi, Ali Ibn Al-Hussein (Sayed Mortadā) (1411 AH) Al-Dhakhīrah fi 'Ilm Kalām [Research: Sayed Ahmad Al-Husaini,] Qom: Islamic Publication Institute.
- Al-Najāshī, Ahmed bin Ali (1408 AH). Al-Rijāl [Research: Mohammad Javad Al-Naeini,] Beirut: Dar al-'Adwā'.
- Al-Hazlī Al-Hillī, Ja'far bin Hassan (Muhaqqiq Hillī) (1414 AH). al-Maslak fi Usūl al-Din [research: Reza Ostadi,] first edition, Mashhad: Āstan-e Quds Razawī.
- Ahmad bin Fāris (1404 AH). Mu'jam Maqāyīs al-Lughah, Qom: Seminary Propagation Oppfice.

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

توقیفی یا اجتهادی بودن نام‌گذاری سور قرآن و آثار فقهی آن

وریا حفیدی^{۱*}، سید محمدرضا هاشمی‌نیا^۲

چکیده

قرآن همچون سایر کتب آسمانی، دارای بخش‌های کوچک‌تر است که براساس آیات قرآنی، «سوره» نامیده شده است. جایگاه متمایز و ممتاز قرآن مورد پذیرش همه مذاهب اسلامی است و تلاش برای حفظ آن، در کنار قداست و قدسی بودن الفاظ سبب شده، غالب مباحثی را که ناظر به ساختار قرآن است، از امور توقیفی به‌شمار آورند. چنین آیات و محدوده سوره‌ها از اموری است که اتفاق نظر بر توقیفی بودن آنها وجود دارد؛ اما در خصوص نام‌گذاری سوره‌های قرآن دو دیدگاه کلی وجود دارد. اکثر قرآن‌پژوهان با استناد به دلایل نقلی و عقلی معتقدند نام‌گذاری سوره‌ها از امور توقیفی بوده؛ در حالی که برخی از صاحب‌نظران آن را از امور اجتهادی دانسته‌اند و پذیرش هر دیدگاه، آثار فقهی متفاوتی به‌دنبال خواهد داشت. پژوهش حاضر از نوع کیفی بوده و با روش توصیفی - تحلیلی بر پایه تحلیل محتوا به بررسی مسأله مذکور پرداخته و با استقرای ادله طرفین و استمداد از تحلیل تاریخی مراحل نام‌گذاری سوره‌های قرآن، دیدگاه اجتهادی بودن نام‌گذاری سوره‌های قرآن را ترجیح داده است. از مهم‌ترین آثار فقهی پذیرش اجتهادی بودن نام‌گذاری سوره‌های قرآن، می‌توان به جواز پذیرش نام‌های جدید سوره‌ها، عدم دلالت نام‌های قرآنی بر ارزش‌گذاری افراد یا موضوع، عدم امکان استنباط احکام فقهی با استناد به اسامی سور یا اثبات فضیلت مسمی و... اشاره کرد.

واژه‌های کلیدی

توقیف، اجتهاد، نام‌گذاری، سور قرآن، احکام فقهی، سیر تاریخی.

۱ استادیار گروه فقه و حقوق شافعی دانشکده علوم انسانی و اجتماعی دانشگاه کردستان، سنندج، ایران.
۲ استادیار گروه تاریخ و باستان‌شناسی دانشگاه آزاد اسلامی واحد تهران مرکز، تهران، ایران.

نویسنده مسئول:

وریا حفیدی

رایانامه: w.hafidi@uok.ac.ir

استناد به این مقاله:

حفیدی، وریا و هاشمی‌نیا، سید محمدرضا (۱۴۰۲). توقیفی یا اجتهادی بودن نام‌گذاری سور قرآن و آثار فقهی آن. فصلنامه علمی قرآن و معارف دینی، ۲(۴)، ۱۶۲-۱۴۵.

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

Tawfiqī¹ or Ijtihādī of Naming Surahs of the Qur'an and Its Jurisprudential Effects

Wrya Hafidi^{1*}, Seyed Mohammad-Reza Hashemini²

1 Assistant Professor, Department of Shafe'i Jurisprudence and Law, University of Kurdistan, Iran.

2 Assistant Professor, Department of History and Archaeology, Islamic Azad University, Central Tehran, Iran.

Correspondence

Wrya Hafidi

Email: w.hafidi@uok.ac.ir

How to cite

Hafidi, V. & Hashemini, S.M.R. (2023-2024). Tawfiqī or Ijtihādī of Naming Surahs of the Qur'an and Its Jurisprudential Effects. *Quran and Religious Enlightenment*, 4(2), 145-162.

ABSTRACT

The Qur'an, like other holy books, has smaller sections that are called "Surahs" based on the Qur'anic verses. The significant and privileged position of the Qur'an is accepted by all Islamic religions, and the effort to preserve this position, along with the divinity of its words, has caused most of the debates that refer to the structure of the Qur'an to be considered Tawfiqī (non-arbitrary) matters. The arrangement of the verses and the scope of the Surahs is one of the things that there is a consensus on their being non-arbitrary; However, there are two general views regarding the naming of the Surahs of the Qur'an. Most of the Qur'anic scholars believe that based on narrative and rational reasons, the naming of Surahs is one of the non-arbitrary matters; while some experts have considered it as a matter of ijthād². The acceptance of each point of view will have different jurisprudential effects. This research is of a qualitative type and has investigated the mentioned issue through a descriptive-analytical method based on content analysis. This study by inferring the arguments of both views and relying on the historical analysis of the stages of naming the Surahs of the Qur'an, has preferred the view of Ijtihādī-oriented naming. Of the most important jurisprudential effects of accepting ijthād in naming Surahs of the Qur'an is the permissibility of accepting new names for Surahs, the point that the Qur'anic names do not imply the valuing of people or the subject, the impossibility of inferring jurisprudential rulings by referring to the names of the Surahs or proving the virtue of names, etc.

KEYWORDS

Non-arbitrariness, Ijtihād, Naming, Surah of the Qur'an, Jurisprudential Ahkam, Historical Course.

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

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

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

1. The meaning of the Qur'an's surahs being "nonarbitrary" is to consider the order of the surahs in the Mushaf as revealed by God to the Holy Prophet (peace and blessings of Allah be upon him).
2. Ijtihad: Efforts to derive Shari'a secondary rulings from the sources of Islamic jurisprudence

Introduction

Since the beginning of human creation, God's message has always been communicated to mankind by the chosen ones, and in addition to historical evidence, verses such as " تَاللّٰهِ لَقَدْ اَرْسَلْنَا اِلَىٰ اُمَّمٍ مِنْ قَبْلِكَ وَلَقَدْ اَرْسَلْنَا " (Nahl: 63), " مِنْ قَبْلِكَ فِي شِيَعِ الْاَوَّلِيْنَ " in Shia Al-Awaleen" (Hijr: 10), " وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلَىٰ قَوْمِهِمْ " (Romans: 47) etc... emphasize its renewal. The divine message has been preserved among humans sometimes orally and sometimes in written form. In the Qur'an, the scrolls of Abraham and Moses (A'la:19) are mentioned as two examples of written messages, and the surface of the verse " وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ " اَخَذَ الْاَلْوَاحَ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةً لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ اَخْلَافٌ " (A'raf: 154) indicates that at least part of the divine message was written down during the lifetime of the prophets and sometimes by them. Today, the three books of the Torah, the Bible, and the Qur'an are known as the official books of Jews, Christians, and Muslims, and these three books are mentioned together in verse 111 of Surah Tawbah¹.

The Torah consists of five main sections; each section is called a Sefer. *Sefer Torah* are: Genesis, Exodus, Levites, Numbers and Deuteronomy.

The criteria for naming the five parts of the Torah was based on the main topic of that sefer; As the sefer of Genesis refers to the history of the creation of the heavens and the earth, the creation of Adam, the history of prophets such as Noah, Abraham, Lot, Yusuf, etc., and the exodus refers to the birth of Prophet Moses (as) and his struggle with Pharaoh and how the children of Israel (Bani Israel) left Egypt. Each sefer has

smaller sections that do not have a specific name and are separated by numbers. For example, Genesis has 50 sections, Exodus has 40 sections, Leviticus has 27 sections. Each section also has smaller components that are almost equivalent to the Qur'anic verses, with the difference that the mentioned components do not have independent names and are separated only by numbers (see: Holy Bible, Old Testament).

Like the Torah, the **Four Evangelists (synoptic Gospels)** are also divided into several parts, and despite the difference in the number of parts² of the Gospels, the separation of the parts is numerical and no specific title or name has been recorded for them. However, in contemporary editions of the Bible, each section often includes several titles that are named according to the main axis of the content (see: The Bible, The New Testament).

The Qur'an, like other previous holy books, is made up of sections and based on the Qur'anic verses (Nur/1; Muhammad/20; Baqarah/23), each section is named "Surah". There is a consensus about the non-arbitrariness nomenclature of Qur'anic Surahs and verses (Suyuti, 2014, 1/202; Ma'rifat, 2018, 92); However, there is a difference of opinion regarding the nomenclature of the Qur'anic Surahs with current names. The majority of Qur'an scholars and commentators are of the opinion that the nomenclature of the Surahs was done by the Prophet (PBUH) or the Companions and this was approved by them (Zarkashi, 1997, 1/270; Ma'rifat, 2018, 54), therefore, the names of the Qur'anic Surahs are

1. اِنَّ اللّٰهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْاِنْجِيْلِ وَالْقُرْآنِ (توبه/111).

2. **Four Evangelists** are not the same in terms of the number of sections and there is a significant difference in their sections and contents. The Gospel of Matthew contains 28 chapters, the Gospel of Mark contains 16 chapters, the Gospel of Luke contains 24 chapters, and the Gospel of John contains 21 chapters. The difference in the number of sections is more evident in the unofficial gospels, such as the Gospel of Barnabas contains 222 sections (Ref: The Gospel of Barnana).

non-arbitrary; While some experts believe that this nomenclature is not non-arbitrary and they have proven it to be non-arbitrary by citing various reasons (Tabatabai, 2014, 163). It is obvious that the acceptance of each of the mentioned views will have different jurisprudential effects. The present qualitative research is based on descriptive-analytical method based on content analysis. The method of collecting information in this research is desk study and Documentary research and by notes taking. And by using interpretative, hadith, jurisprudential and historical sources, this study aims to answer the following questions:

- 1- Is naming the Surahs of the Qur'an non-arbitrary or Ijtihādī?
- 2- If the naming of the Surahs of the Qur'an is non-arbitrary or Ijtihādī, what jurisprudential effects will result from it?

To answer the above questions, it is appropriate to explain the two concepts of "Tawfiqī" and "Ijtihādī" and by stating the reasons and historical evidence, the views of the supporters and opponents of the nomenclature of the Surahs of the Qur'an are examined.

Independent and non-independent researches have been conducted regarding the nomenclature of the Surahs of the Qur'an.

Muhammad bin Jarir Tabari in the introduction to the commentary "Jami' al-Bayan fi Ta'wil al-Qur'an", Badr al-Din Zarkashi in the book "Al-Burhan fi 'Ulum al-Qur'an", Jalaluddin 'Abdul-Rahman bin Abi-Bakr Suyuti in the book "Al-Itqan fi 'Ulum al-Qur'an", Ayatullah Ma'rifat in the book "Al-Tamhid fi 'Ulum al-Qur'an" and "Teaching Qur'anic Sciences", 'Allameh Tabatabai in the book "Qur'an in Islam" and the introduction of "Al-Mizan fi Tafsir al-Qur'an" etc. have discussed in this field. Hamed Moradi's master's thesis (University of Qur'anic Sciences and Sciences, Tehran, 2013) with the title:

"Historical Analysis of Narrative Naming of the Surahs of the Qur'an" deals with the historical-hadithi analysis of the traditions related to the names of the Surahs, but does not deal with Tawfiqī or Ijtihādī aspects of the names of Surahs. Also, the master's thesis of Sayeda Masoumeh Hosseini Sorkh Kalaei (Mazandarn University, Mazandaran, 2018) with the title: "The Reason of Naming the Qur'anic Surahs in the Reading by the Ahl al-Bayt (AS)" has analyzed the conceptual and semantic connection between the naming of the Surahs and their content; According to this, based on the searches conducted, an article or thesis dealing with the analysis or investigation of the Tawfiqī or Ijtihādī nomenclature of the Qur'anic chapters has not been carried out, and considering its jurisprudential effects, it is necessary to investigate this issue in the form of scientific research and the present article is an attempt to realize the aforementioned goal.

Conceptology

In the Islamic worldview, religious matters are divided into two general categories, "Tawfiqī (non-arbitrariness) matters" and "ijtihād matters" *Ta'abbudi-wise*³. "تَوْفِيقٌ" Tawfiq is the infinitive of pattern of تَفْعِيلٌ "Taf'il" from the root وَقَفًا و وَقُوفًا و وَقَفَ - "Waqafa - wiqufan - waqfan" which means standing (intransitive) and standing (transitive), as opposed to sitting and moving. The active noun of this root is وَقِفٌ "Waqif" and its plural is وَقُوفٌ "Wuquf" and the standing place is called مَوْقِفٌ "Mawqif" (Ibn Manzur, 1993, 9/359; Juhari, 1987, 1440/4).

The verb "Waqafa" is used in the Arabic language in an intransitive and transitive form, as it is said: وَقَفَتِ الدَّابَّةُ تَقِفٌ وَقُوفًا "Waqafat-el-

3. It is a ruling that does not have an apparent cause, although its wisdom is apparent.

وَقَفَّتْهَا أَنَا وَقَفًّا" and وَقَفَّتْهَا أَنَا وَقَفًّا" "Waqafatuha Ana Waqfan". One of the ways to make intransitive transitive in Arabic language is to take it to the Taf'īl and Af'al (افعال). Regarding the difference between the transitive verb "Waqafa" and "Waqqafa" and "Awqafa", it has been said that "Waqfa" is used to arrest and imprison objects or animals, as it is said in Arabic: " وَقَفَّتْ الدَّابَّةُ وَوَقَفَّتْ الْكَلِمَةُ وَقَفًّا "; While " Waqqafa " (Babe Taf'īl) is used to detain a person and it is written in Arabic " وَقَفَّتْ الرَّجُلَ " وَعَلَى كَلِمَةٍ"; And "Awqaf" (pattern of Af'al) is used in all cases, and using them interchangeably has been considered contrary to eloquence (Ibn Manzur, 1414, 9/359-360; Farahidi, n.d., 223/5); While some lexicographers did not agree with the difference between the three verbs mentioned above or did not accept the above distinction (Firuz-Abadi, 2005, 1/860; Ibn Manzur, 1414, 9/360).

"Tuqif" has different uses in different sciences. For example, in theology, it means the limitation of the reason to name God by the names and attributes written in the holy book and the tradition, which is known among theologians as "the non-arbitration of Asma' al-Husna" (Mufid, 1993, 53-54; Hassan-zadeh Amuli, 1992, 2). In the science of syntax and *tajwīd*, "Waqf" and "Tuqif" mean the changes that occur due to stopping and halting reading on the last letter of the word (Balkhi, 1417, 66). The common concept of *Tuqif* in different sciences is to stand, and this concept in the science of jurisprudence - as well as the science of theology - refers to the topics that are not the place of intellectual struggle or intellectual reasoning; therefore, the reason is not able to discover its wisdoms and mysteries, and while accepting that the rulings are wise, it refuses to rationalize or explain them. Accordingly, among Islamic sources, similar definitions have been expressed

to explain the concept of " Tuqif ", which are mentioned as a few examples:

- Non-arbitrary (Tawfiq: توقيفي) or binding (Ta'abbudi: تعبدى) rulings refer to a group of rulings which their specific meanings (cause of the ruling) cannot be understood (Ghazali, 2005, 186). In fact, the absence of reasons or the lack of disclosure of the reason for a ruling is the main basis for it to be non-arbitrary or binding from the perspective of the fundamentalists (Shatibi, 1996, 1/55; Ibn 'Abd al-Salam, 1991, 1/22).

- Non-arbitrary rulings are rulings that the reason is unable to understand the reason for, although this does not contradict the understanding of some wisdoms of legislation; With this definition, not understanding the cause prevents comparison (Shelbi, 1974, 299).

- Non-arbitrary rulings refer to rulings which their detailed wisdom is not known, although it is possible that the reason can understand some of their wisdom in general, therefore they should be stopped and the rulings should be implemented without interference and comparison or branching in this field is not allowed.

The topics of purity and worship are among the *Ta'abbudi* matters; in their opposite, there are ordinary matters, which are possible to compare and analyze rationally due to the possibility of intellectual understanding of their wisdom. Transactions and some family and crime rulings are of this type (Shatibi, 1417, 1/317 and 2/40-42).

As can be seen, the common aspect of the presented definitions is the stop or lack of knowledge of reason in expressing all the wisdom of the Tawfiqī Ahkams, and this concept is also in general suitability with its literal meaning; Therefore, among the sources of Islam, this category of rulings has been mentioned with titles such as: «احكام تعبدى»،

«احكام غير معقول المعنى»، «احكام غير معلل»، «احكام تحمى» "Ta'bbudi Ahkams", "unreasonable rulings", "non-reasonable rulings", "imperative rulings" and... (Ghazali, 2005, 186, Shatibi, 1996, 1/55; Ibn 'Abd al-Salam, 1991, 1/22; Shelbi, 1974, 299) which point to the nature of this group of rulings in some way.

In contrast to the Tawfīqī rulings, there are "Ijtihādī rulings". Ijtihād in the word comes from the root "Ja-ha-da" which means power, difficulty and effort (Ibn Manzur, 1993, 2/133). The infinitive "Jahd" جَهْد means difficulty, exaggeration, and extreme, and the infinitive "Juhd" جُهْد means wideness and power (Ibn Athir, 2019, 1/320).

As a term, ijtihād means that a jurist or mujtahid (مجتهد) uses all his efforts to obtain the Shariah ruling (Fadil Tunī, 1991, 243; Sabuki, 1424, 118). In the 'Usuli sources, Ijtihādī rulings are also mentioned with expressions such as "explanatory rulings", "reasonable rulings", "reasonable rulings", «احكام تعليلى»، «احكام معقول المعنى»، «احكام مُعَلَّل» etc.

Some jurists, such as Ghazali (505 A.D.), have divided the rules into three categories: First: Pure Ta'abbudī rules, the purpose of which is only to test the obligee to express his servitude. Second: The Ijtihādī rules, the purpose of which is to regulate daily needs and give order to works, and this type is reasonable and meaningful (معقول المعنى). Third: the rulings that include both types and in addition to testing the servants, the reason can understand the wisdom of legislation (Ghazali, 1971, 1/412).

After the brief conceptualization of the two concepts "Tawfīqī" and "Ijtihādī", it is worth mentioning that the irreplaceable position of the Qur'an in the Islamic worldview has caused Muslims to accept many Qur'anic issues as

Tawfīqī matters that cannot be changed or revised; As the order of words in the verses, the order of the verses in the Surahs of the Qur'an, etc., were narrated from the Holy Prophet (PBUH) in non-arbitrary way, and for this reason, there is no difference in the surface of the Qur'an among the books. On the other hand, there are some Qur'anic topics that there is a difference of opinion on whether they are Tawfīqī or Ijtihādī, and the difference on the naming of the Surahs of the Qur'an is one of these topics, which will be presented below.

How's the naming of Surahs of the Qur'an

The Qur'an has 114 sections and each section is called a "Surah" based on the Qur'anic verses. The word **سوره** "Surah" is derived from the root **سُور** "Surah", which is mentioned 16 times in the Qur'an, and the word "Surah" is used in the singular form 9 times and refers to the constituent parts of the Qur'an, and its plural **سُور** "Suvar" (Hud/ 13) is mentioned once in the Qur'an ('Abdul Baqi, 1967, 470). Muslim scholars consider the word "Surah" to be one of the original Arabic words (Suyuti, 2014, 2/125) and some believe that it is derived from the root "Sur" meaning: height (Firuz-Abadi, 2005, 1/411; Suyuti, 2014, 1/186), grace and excellence (Zubaydi, n.d., 12/101; Fakhr Razi, 1999, 2/348), cut and separation (Ibn Manzur, 1993, 4/387), while the other group believed to be derived from the root **سُور** "su'r" (*mahmuz*: having Hamzeh ّ) meaning leftover food (Suyuti, 1394, 186/1). Orientalists believe that this word has a non-Arabic origin and is derived from the Hebrew word **שורה** "shura" or from the Syriac word **صورتا** "surta" (Jefferi, 1938, 181-182; Ramyar, 1384, 578).

In the terminological definition of Surah, despite the difference in words, all expressions refer to a single concept that refers to an

independent part of the Qur'an.

It is obvious that dividing the Qur'an into long and short Surahs is one of the non-arbitrary matters and was done by the Almighty God, and various wisdoms such as: facilitating memorization, encouraging its recitation, *Tahaddi* with different Surahs, separating the verses by topic, etc. Have been mentioned for it. (Khafaji, n.d., 1/16; Zarqani, 2001, 1/313). Bearing this in mind, there are two views regarding the naming of the Surahs of the Qur'an.

1. First opinion: the naming of Surahs is Tawfiqī

Most Muslim scholars believe that the names of the Surahs of the Qur'an were determined by the Prophet (PBUH); Therefore, these names are Tawfiqī and there is no permission to make *ijtihād* in this field. Proponents of this point of view point refer to hadiths of the Prophet (PBUH) to prove their opinion.

One of the first scholars who commented on this is Muḥammad bin Jarir Ṭabari (310 AD).

He believes that "all the Surahs of the Qur'an have the names that the Prophet (PBUH) gave them". And he cites eight narrations in which the name(s) of one or more Surahs of the Qur'an is/are mentioned and he places them as proof of the correctness of his point of view. (Ṭabari, 1999, 1/100-104).

Zarakshi (d. 794) is one of the Qur'anic scholars who believes that the naming of the Surahs of the Qur'an is Tawfiqī and said: "It is worthy to search about the number of names (of Surahs) whether this naming is Tawfiqī or because of obvious occasions. ?

If we accept the second possibility, it is not inconceivable that a knowledgeable person can extract multiple meanings and occasions from each Surah and based on that, he can infer multiple names for the Surah that this is unlikely (Zarkashi, 1997, 1/270).

Suyuti (d. 911) quoting Zarakshi's point of

view and implicitly confirming his point of view in this regard, pointed out the way of naming Surahs Baqarah, Nisa, Anam, Ma'idah and addressed some of the possible problems in the field of naming the Qur'anic Surahs and answered them.

As an example, he explained the reason for not naming any Surahs of the Qur'an "Adam" or "Moses", and the reason for choosing the name "Hud" for a Surah (Suyuti, 2014, 197-198).

Ayatullah Ma'rifat is also one of the contemporaries who preferred the point of view of being Tawfiqī and believes that "the names of the Surahs are Tawfiqī like the number of verses in each Surah and were named at the personal discretion of the Prophet (PBUH). This naming was done in the Arab way and with the smallest occasion (Ma'rifat, 2018, 54).

Some contemporary experts have also expressed the Tawfiqī opinion as the only point of view in this field and said, "Every Surah has a name and many Surahs each have several names that are mentioned in different traditions and it has been said that the names of the Surahs are Tawfiqī " (Ramyar, 2005, 591).

Although the style (*Siyāq*) of the word does not imply acceptance of Tawfiqī; However, not mentioning the *ijtihād* of the naming of the Surahs can be seen as its weakness from the author's point of view.

Proponents of being Tawfiqī have cited the following reasons to prove their point of view:

1- The narrations in which the name of the Surah is mentioned, indicate that the naming of the Surah of the Qur'an is Tawfiqī (Khafaji, n.d., 1/16-17). It is narrated in Akhbar Sahih that the Holy Prophet (PBUH) recited certain Surahs such as Al-Baqarah, Al-'Imran and Nisa.

Also, recitation of Surah Al-'Araf in Maghrib prayer, Surah Mu'minun and Rum in morning prayer, Surah Sajdah and Insan in

Friday morning, Surah Al-Monafiqun in Friday prayer, also Surah Jumu'a on Friday, Surah Q in sermon before Eid prayer and Surah Qamar in Eid prayer has been narrated from him and the Holy Prophet recited them in the order of the verses as it is mentioned in the Mushaf, in the sight and sound of the Companions (Kamali Dezfulli, 1995, 102).

2. Another reason for the supporters of being Tawfīqī is the consensus of Muslims on the specific names of Surahs and the lack of discord on it. This means that if Surahs names are Ijtihādī, each person chooses a name based on his taste according to the occasion he has in mind, and this causes many different names;

However, this has not been happened. As Zarakshi has pointed out: "If we accept the second possibility (being Ijtihādī), it is not inconceivable that a knowledgeable person can extract multiple meanings and occasions from each Surah and based on that, he can infer multiple names for the Surah; that this is unlikely (Zarkashi, 1997, 1/270)

Based on this, the agreement of Muslims on certain names and the lack of disagreement on them is a proof that their names are Tawfīqī.

3. Another reason is to refer to the narrations of virtues of Surahs. It means that "in the news of Imamiyah and also in 'Ammah, there are narrations about the virtues of the Qur'an to the extent of *Istifada* (استفاضه), and they indicate that the Surahs were arranged and named from certain verses during the time of the Holy Prophet (PBUH)" (Kamali Dezfulli, 1995, 103).

The result is the believers in non-arbitrariness of naming have cited narrative causes (narratives indicating the naming of Surahs) and rational causes (the coincidence of Muslims on specific names). On the other hand, another group of Qur'anic scholars believed in Ijtihādī nature of Surahs' naming, which is referred to.

2. Second opinion: the naming of Surahs is Ijtihādī

On the other hand, some Qur'anic scholars believe that naming is a matter of ijtiḥād and does not have a Tawfīqī or Ta'būdī aspect. 'Allameh Tabatabai has said in this regard:

"The Surah is sometimes named by the name mentioned in the Surah or the topic discussed there; As it is said, Surah Al-Baqarah, Surah Al-'Imran, Surah Israa, Surah Tawheed, and as seen in many old Qur'ans, it was written "سورة " سورة يذكر فيها آل عمران " and " تذكر فيها البقرة " at the beginning of the Surah.

Sometimes a sentence from the beginning of the sura is mentioned and make it the representative of that Surah; As it is said, "سورة " سورة " " سورة إنا أنزلنا " , " اقرأ باسم ربك الذي خلق " and the like.... Even in the prophetic news, during the time of the Prophet (PBUH), the naming of the Qur'anic chapters such as Surah Al-Baqarah, Surah Al-'Imran, and Surah Hud can be seen frequently. Therefore, it can be said that many of these names were determined due to the multitude of uses in the age of the Prophet (PBUH) and does not have the aspect of being Tawfīqī (Tabatabai, 2014, 162-163). In the following, they have presented four criteria for naming the Surahs of the Qur'an:

a) The naming of the Surah is sometimes based on the name or topic that is mentioned in that Surah. For example, the naming of Surah Nisa (women) was due to the statement of the Ahkam of women in it, and Surah Ma'idah due to referring to the heavenly Ma'idah, and Surah An'am (cattle) because of talking about cattle, and Surah Nahl (bees) because of emphasizing on bees, and Surah Naml because of the presence of ants in it.

b) Sometimes the opening sentence of a Surah is given as its name to that sura and it is said: «اقرأ باسم ربك الذي خلق»، «إنا أنزلناه» و «لم يكن» and their equivalents.

c) Sometimes the description in the Surah is used as its name. For example, Surah Hamd is named فاتحة الكتاب "Fatihah al-Kitab" due to the fact that it is placed at the beginning of the Qur'an, and سبع مثنى "Saba Mathani" because it includes seven verses. And Surah قل هو الله "Surah Ikhlas" because it talks about pure monotheism, and because it describes God Almighty, it is called "Surah Nasbah al-Arb" سورة نسبه الرب.

d) Sometimes the naming is due to the disjoined letters (حروف مقطعه) in it. Such as Surah "Qaf", "Sad", "Ham-mim-ein-sin-qaf" and... (Tabatabai, 2014, 163-164).

The result of the above statement is that the names of Surahs are formed gradually and due to the special occasion of Surahs and do not have a Tawfiq aspect.

Preferred view

Before evaluating the viewpoints, it is worth mentioning that naming is one of the first phenomena that mankind has become familiar with, as in the verse "وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ" (Al-Baqarah: 31) it is mentioned names were taught to Hazrat Adam.

Although interpretive sources have mentioned various opinions regarding the signified of the names; in this way, the naming of people and objects has a history as old as human life, and all ethnic groups gave names based on a special occasion or without it.

Proponents of non-arbitrariness of naming like Zarkashi, while expressing their views, have stated that the Arab people paid attention to several things in order to name objects and said:

"There is no doubt that in most of the naming, the Arabs consider things such as rarity, creation or strange and different characteristics of the object, its special or dominant feature, that as

soon as the name is heard, that object comes to the mind of the audience in a more definite or more or earlier way, for this reason, a speech or a long poem has been named after the name that was more famous.

The naming of the chapters of the beloved book (Qur'an) is also done in this way; Just as Surah Al-Baqarah is called by that name because the wonderful and wise story of Al-Baqarah of Bani Israel is mentioned in it, and Surah Al-Nisa is given that name because of the many Ahkams of women in it" (Zarkashi, 1997, 1/270).

Considering that the purpose of naming is to facilitate distinguishing people and objects from each other, and in naming, one always tries to choose a suitable name that accelerates the transfer of the mind to a owner of the name; Therefore, this method is not specific to the Arab and this matter has been considered among all ethnic groups and nations. With this description, the emphasis on this Arab custom by those who insist on non-arbitrariness of naming is notable. By comparing the reasons of the mentioned viewpoints, it seems that the viewpoint of believers in Ijtihad naming of the Surahs is more justified and more compatible with the history of Qur'anic sciences. As mentioned, the proponents of the non-arbitrariness of naming have relied on rational and narrative reasons to prove their point of view. The narrative reasons for the proponents of the non-arbitrariness of naming were the narrations in which the revelation or interpretation of a Surah is mentioned, or the virtue of reciting some Surahs is mentioned, and in this category of narrations, the names of the Surahs are mentioned. Citing this category of traditions is not acceptable for two reasons:

First, this group of hadiths have strong contradictions and conflict with many Sahih hadiths. The explanation is that in the old hadith sources, the first phrase of a Surah is

often mentioned in the hadiths to refer to that Surah, and modern names are not found in the hadiths. It seems that in the beginning of Islam, the first phrases of the Surahs were used as the initial names of the Surahs, which will be discussed in the historical analysis of the next part. Also, in some narrations, the today names of the Surahs with phrases such as "سورة تذكّر" and "سورة يذكر فيها العنكبوت" are referred to specific Surahs. As Ibn Abi Dawud narrated through 'Uthman bin 'Affan that whenever verses from the Qur'an were revealed to the Prophet (PBUH), he would call one of the scribes of the revelation and he used to say to him: " ⁴ **ضَعُوا هَؤُلَاءِ الْآيَاتِ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذَا وَكَذَا** " (Sajistāni, 2002, 114). Based on this, due to the numerous narrations that are against this assumption, the citation of such narrations cannot be considered as a proof that the naming of the Surahs of the Qur'an is Tawfīqī.

Second, from the point of view of hadith science, Quoting (نقل) means permissible narratives. Quoting by keeping meaning (نقل به معناه) means that the narrator narrates with other words under the condition of ensuring the correct meaning is transferred. In Islam, Quoting by keeping meaning of the Qur'an is not permissible due to the miraculousness and holiness aspect of its words, but the majority of muhadith scholars consider quoting by keeping meaning of the hadith as permissible, and some have opposed it for reasons such as: the possibility of correcting or distorting the meanings, the impossibility of expressing concepts, etc. (Qasimi, n.d, 221-226). Based on this, it is very likely that the narrators quoted the names by keeping meaning while narrating this group of narrations. This means that

the Companions and followers used the first phrase when referring to a Surah, and in the later periods when the names of the Surahs were gradually accepted, the narrators narrated the hadiths in order to make it easier for the listener to understand the meaning. Based on this, both types of narrations cannot be considered as a solid reason to prove that the names of Surahs are Tawfīqī.

The rational reason of the proponents of non-arbitrariness of naming was that if the naming of Surahs is Ijtihādī, this will cause a difference in the names, but since there is no difference in the names of Surahs; Therefore, the lack of difference means that it is non-arbitrariness. In criticizing this argument, it is enough to point out the difference in the quoted names of the Qur'anic Surahs; As the commentary and hadith sources have stated about thirty names for the "Hamd" Surah (Alusi, 1415, 1/36) and more than ten names for the Tawbah Surah (Alusi, 1994, 5/235). In addition, the Ijtihādī names does not always lead to different names; As there are many names of people, cities, places, etc., which were established by different people, and there is not much difference in naming them, and no expert has believed that the names of people or places are Tawfīqī; Therefore, the mere lack of difference in naming cannot be a sufficient reason to prove this claim.

By considering the above two points, it becomes clear that the opinion of the commentators believing in that the Tawfīqī naming is not very well-founded, and the acceptance of its being Ijtihādī are more compatible with narrative and rational reasons. With this explanation, it seems that the most suitable method for preferring one of the two views is to examine the historical course of the names of the Surahs of the Qur'an. Based on the historical stages, the final preference of one of

4. Put these verses in the sura in which such and such topic is stated in.

the two views was discussed, which is followed by the historical course of naming the Surahs of the Qur'an.

Historical stages of naming the Surahs of the Qur'an

By inferring from traditions and historical evidence and summarizing them, the historical stages of naming the Surahs of the Qur'an can be divided into three stages:

1- Naming based on the opening phrase of the Surahs

By referring to the prophetic hadiths and the narrations of the beginning of Islam, it is clear that in the beginning of Islam and contemporary to the revelation of the Qur'an, a special name was not chosen for a Surah.

And only some Surahs of the Qur'an have been mentioned with specific names in the hadiths, and in most cases, they have been mentioned in the hadiths of the Prophet (PBUH) or the traditions quoted from the companions and followers by mentioning the opening phrase of each Surah. Some of these hadiths and narrations are mentioned below:

- Abu Ṣabah Kan'ani asked Abu Abdullah (pbuh) about the quality of the Eid prayer and he replied: "The Eid prayer has twelve takbirs, seven of which are in the first rak'at, after Al-Hamd, Surah " سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى " and in the second rak'at after Al-Hamd, recite Surah " وَالشَّمْسِ وَضُحَاهَا " (Ibn Babiwayh, 1992, 1/512-513)

- Abu Sa'id bin Mu'ali has narrated that I was praying in the mosque and the Prophet (PBUH) called me and said: "Before you leave the mosque, I will teach you a Surah which is the greatest Surah of the Qur'an" and he took my hand and When I reached the exit of the mosque, I asked him: "Didn't you tell me that I will teach you the greatest Surah of the Qur'an?" The Prophet (peace be upon him) said:

"(That Surah) is الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, which is سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى and the great Qur'an that was given to me" (Bukhari, 2001, 6/17).

-Abu Basir has narrated that Abu 'Abdullah (pbuh) said: "Whoever recites " تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ " in the obligatory prayer before going to sleep, he will be given safety by God until dawn, and on the Day of Resurrection he will be given safety until he enters Paradise. " (Majlisi, 1403, 313/92).

- Abi Ibn Ka'b has narrated that the Prophet (PBUH) used to recite " سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى " and " قُلْ هُوَ اللَّهُ أَحَدٌ " and " قُلْ يَا أَيُّهَا الْكَافِرُونَ " in *Witr* prayers (Ibn Majeh, n.d., 1/370; Abu Dawud, n.d., 2/73).

-It has been narrated that when Ali bin Hussain (a.s.) was dying, he fainted and then opened his eyes and recited " إِذَا وَقَعَتِ الْوَاقِعَةُ " and " إِنَّا فَتَحْنَا لَكَ " (Kulayni, 2008, 2/ 519).

-'Abdullah bin Jabir Ansari narrated: At a time when the darkness of the night was intensifying, a person complained to the Prophet (PBUH) about Mu'adh for reciting the long Surahs in prayer, and the Prophet said: "Are you causing people to bother, O Mu'adh? Why don't you recite " سَبِّحِ اسْمَ رَبِّكَ " and " وَالشَّمْسِ وَضُحَاهَا " and " وَاللَّيْلِ إِذَا يَغْشَى " in the prayer? Because old, disabled and busy people pray behind you (Bukhari, 2001, 1/142; Muslim, n.d, 1/239).

-Uqbah bin 'Amer narrated that the Prophet (PBUH) said: Do you know that some verses were revealed tonight, the likes of which have never been revealed before, " قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ " and " قُلْ أَعُوذُ بِرَبِّ النَّاسِ " (Muslim, n.d, 1/558; Tirmidhi, 2015, 5/170; Nisai, 1985, 2/158).

'Umar bin Yazid narrated from Abu Abdullah (PBUH) that he prayed two rak'ats every night and in those two rak'ats, he recited " إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ " and " إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ " (Ibn Sa'd, 1980, 2/158).

Whenever I was Imam of Congregational pray in the holy month of Ramadan, I used to recite " *الْحَمْدُ لِلَّهِ فَاطِرِ رَكْعَاتِهِ* " or something similar in every rak'ah, and as far as I know, no one considered it small (Ibn Abi Shaybah, 1988, 2 /162). Another example is the narrations that were mentioned at the beginning of the discussion, and the narrator, due to the ambiguity in recognizing the Surah, did not suffice to saying the phrase " *قُلْ أَعُوذُ بِرَبِّ* " and mentioned the entire first verse of the Surah so that the listener would know that the it was Surah "Falaq" or "Nas".

2- The appearance of multiple names for one Surah

In the first stage of naming the Surahs of the Qur'an, each Surah was distinguished from other Surahs by its opening phrase, and if the first phrases were similar, the continuation of the phrase was mentioned. In the second stage, several names are suggested for one Surah, sometimes up to thirty names are mentioned for one Surah, and in some cases, the number of Surah names does not exceed two or three names.

It is difficult to determine a specific date for these stages, and it is not possible to set a specific time for this stage; But according to the titles that appear in hadith books from the beginning of the 4th century onwards, the first phrases of the Surahs gradually gave way to brief and more expressive names, and in the remaining works from this period onwards, the authors refer to the names of the Surahs.

Suyuti and Alousi mentioned more than twenty names for Surah "Hamd" and considered the abundance of names of this Surah as a sign of its high position.

The names of Surah Hamd are as follows:

1. فاتحة الكتاب Fatiha al-Kitab, 2. Fatiha al-Qur'an فاتحة القرآن, 3. Ummul Kitab أم الكتاب, 4. Ummul Qur'an أم القرآن, 5. Al-Qur'an al-

السبع القرآن العظيم Azim, 6. Al-Sab' al-Mathani المثاني, 7. الوافية الـWafiyah, 8. الكنز al-Kanz, 9. Al-Kafiyah الكافية, 10. الـAsas اساس, 11. الـNur النور, 12. الـHamd الحمد, 13. الـShukr الشكر, 14. الـHamd al-Ula الحمد الأولى, 15. الـQusra الرقية, 16. الـShafiyah الشافية, 17. الـShifa الشفاء, 18. الـSalat الصلاة, 19. الـDua الدعاء, 20. الـSual السؤال, 21. الـMunajat المناجاة, 22. الـTafwiz التفويض, 23. (Suyuti, 1394, 1/189-191; Alusi, 1415, 1/36). As can be seen, most of the names mentioned for Surah Al-Fatihah al-Kitab express an attributes of the Surah's attributes or they are based on the meanings and concepts mentioned in the Surah. Some of them are mentioned in the hadiths and some others have been stated by looking at the purpose and axis of the Surah, which emphasizes on the Ijtihādī-orientedness of naming the Surahs of the Qur'an even more than before.

Among other Surahs that have many names, we can mention Surah "Touba". For this Surah, the following names are mentioned: 1- Bira'at "براءة" 2- al-Tawbah "التوبة" 3- al-Fazihat "الفاضحة" 4- al-Munathirah "المبشرة" 5- al-Muqashqashah "المقشقة" 6- al-Buhuth "البحوث" 7- al-Mudamdama "المددومة" 8- "الحافرة" al-Hafirah "المثيرة" al-Mathirat "9- "العذاب" al-'Azab "10- (Tabrisi, 1415, 5/2-4). In addition to the above names, Suyuti also mentioned the name al-Munaqqarah "المنقرة" for this Surah, which means revealing the secrets of the hearts of polytheists (Suyuti, 2014, 1/193).

It is appropriate to mention that in addition to the existence of several names for one Surah, in some prophetic hadiths, one name has also been used for several Surahs, as narrated by Wathla bin Asqa from the Prophet (PBUH): "Instead of the Torah, سبع Saba (طوال), and instead of the Psalms, مئين, and instead of the Bible, I have

been given **مثنى Mathani**, and with my detailed (Surahs) I have been given superiority (over other prophets)" (Tayalisi, 1998, 2/351; Ibn Hanbal, 2000, 28/188). In this hadith, the Surahs of the Qur'an are divided into four general parts:

1- **سبع طوال Sab' Tawal**: the first seven Surahs of the Qur'an after Surah Fatiha al-Kitab

2- **مئون Ma'un**: Surahs with more than one hundred verses or close to it

3- **Mathani**: Surahs that have less than one hundred verses and are repeated in prayer or throughout the day more than **طوال** and **مئون**.

4- **مفصل Mufsal** or **محكم Muhkam**: Surahs that are called "Mufsal or Muhkam" due to the large gap to **بسمه** or due to the small number of Mansukh verses (Suyuti, 2014, 1/230-231; Ramyar, 2014, 594-596).

In addition to the mentioned names, other names have been mentioned for the Surahs of the Qur'an, which are often named based on the appearance of the Surahs and their being besides each other. For example, "**حواميم**" or "**آل حم**" refers to the Surahs that begin with the letter "**حم**" (Zarkashi, 1997, 1/444) and includes Surahs Ghafar, Fussilat, Shura, Zukhruf, Dukhan, Jathiyah, and Ahqaf. Also, **طواسين** "Tawasin" is said to the Surahs that start with the **مقطعه** letters "**طس**" (Zarkashi, 1997, 1/248) and includes the Surahs of **شعراء**, **نمل** and **قصص**.

Gradually, the plurality of names has ended and the final stage of naming began, after which a consensus was formed on one name for each Surah.

3- Accepting a single name for a Surah

Since the beginning of the 4th century, the division of votes has gradually ended, and over time, the difference between Qur'anic sources and interpretations has decreased, and a name for each Surah has become popular among Muslims and has been widely accepted.

For example, Tabari at the beginning of the interpretation of the Qur'anic Surahs with phrases such as: "**القول في تفسير السورة التي يُذكر** " فيها البقرة " (Tabari, 1999, 1/205), "**القول في** " (Tabari, 1999, 7/512), "**القول في تفسير السورة التي يذكر فيها** " الأنعام " (Tabari, 1999, 11/247) and etc. mentioned the *Ma'thur* (**مأثور**) narrations and expressed the points of interpretation that indicate that from this period onwards, scholars and in the later stages all Muslims agreed on the naming of Surahs and this made it easy to cite and argue the verses of the Qur'an.

Regarding the criteria for naming suras, various reasons and bases have been mentioned, in this way, in each naming there is a reason and occasion due to which a special name was chosen for that Surah. Zarkashi and after him, Suyuti believe that the Arab people considered different occasions in naming and sometimes they chose a name due to the rarity and wonder of the matter, or having a distinctive feature; also, sometimes the basis of choice was that a particular noun brings a subject easily and quickly to the listener's mind. For example, sometimes a long speech or ode is titled by a topic by which it is more famous, to achieve the purpose of the naming. For example, the second chapter of the Qur'an, the story of a cow is mentioned, and the Surah is called "Baqarah"; or the fourth chapter of the Qur'an talks about the rulings of women in detail, so it is called "Nisa'" (Zarkashi, 1997, 1/270; Suyuti, 2014, 1/179). This expression has its origin in the fact that the names of the Qur'anic chapters have been formed with ijtiḥād and over time. By inferring the names of the Qur'anic chapters, the reasons for this naming can be summarized in the following cases:

1. **The beginning word of the Surah**: Most of the names of the Surahs of the Qur'an are

taken from the first word or from the words of the first verse of the Surah, which causes the listener to easily associate that part of the Qur'an in his mind when he hears the name. For example, words such as: Yasin, Taha, Qaf, Sad, Saffat, Dhariyat, 'Adiyat, Qare'ah, Zuha, Sharh, Shams, Layl, etc. are the first words mentioned in the Surah, and words such as: Nas, Falaq, Nasr, Fath, Zilzal, Bayyannah, Qadr, Takvir, Infitar, Muzammil, Muddathir, etc. are also among the prominent words mentioned in the first verse of the Surah, which is known as the name of the Surah.

2. **The general axis of the Surah:** The second basis for naming the Qur'anic Surah is the naming of the Surah based on the general theme of the Surah. Obviously, this criterion does not mean that other topics are not discussed in the Surah, but it means that this theme is considered the main and dominant topic in the Surah. This is evident in the naming of Surahs such as: Ikhlas, Qiyamah, Anbiya, Yusuf, Jinn, Nabaa, Haqqa, etc.

3. **Amazing and rare matter:** sometimes the basis of naming is naming a Surah by a wonderful and rare matter, which, for this reason, causes it to be distinguished and identified, and for this reason, it is also chosen as the name of the Surah. As "spider" is mentioned only twice in the Qur'an, and both times in the forty-first verse of the twenty-ninth chapter of the Qur'an, where God Almighty states: **مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ** **«عَنْكَبُوتٍ»** و **بَدِينِ سَانَ وَارِثِهِ** **«عَنْكَبُوتٍ»** Thus, the word "spider" in this Surah is very suitable chosen as a name due to its obviousness and clarity, and it is in complete alignment with the purpose of naming. The naming of Surahs such as Ma'idah, Nahl, Naml, Ma'un, Hashr, Hadid, Hujurat, Ahqaf, Jathiyah, Dukhan, Shuara', etc.

can be considered as such that these words are rarely used in the Qur'an and for this reason, they are suitable choices.

4. **Special and distinctive feature:** sometimes naming a person or a subject according to a special feature that subject has, causes it to be better recognized. It was mentioned earlier that about thirty names have been mentioned for the first chapter of the Qur'an, with this description, the name "Fatihah tal-Kitab" was accepted. It is obvious that the main theme of the Surah does not completely overlap with the title of the Surah, and these words are not mentioned in the verses of the Surah. With this description, due to its distinctive feature, which is to be placed at the beginning of the Qur'an, it is called "Fatihah tal-Kitab".

It should be noted that in some cases, a Surah may be named for different reasons. For example, in the Surah 105 of the Qur'an, the story of *Ashab Fil* (the companions of the elephant) is mentioned, which is a surprising and rare thing, and the word "elephant" is mentioned in the first verse, and the main focus of the Surah is the story of the companions of the elephant, and all three factors simultaneously led to name this Surah *Fil*.

In the end, it is appropriate to mention that some orientalist and contemporary writers refer to the number of the Surah instead of referring to the common and famous names of the Surahs. For example, in order to refer to the verse **فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** (Al-Nahl/98), they refer to the sequential number of Surah Nahl, which is the fourteenth Surah of the Qur'an, and mention the number of the verse after it, as (98,14) or they refer to it using Roman numerals as (XVII, 98) (Ref: The Encyclopedia of Islam, 1986). For numerical reference, a general positive point can be imagined: with numerical reference, the reader can easily find the place of the Surah in

the Qur'an and refer to it; But it is not without shortcomings; Because the main advantage of common naming is that the name of each Surah brings the general content of the Surah to the listener's mind and leads to a better understanding of the verse and the way of reasoning, while hearing the numbers alone does not create a meaningful connection in the mind, which is one of the main purposes of naming.

The jurisprudential effects of accepting the ijtihād for naming the Surahs of the Qur'an

At the beginning of the discussion, it was pointed out that Tawfīqī matters refer to matters which their reason and wisdom cannot be understood by reason, and in a case of partial understanding, due to the lack of coverage of all dimensions and aspects of the matter, there is no permission for intellectual intervention in it. Based on this, accepting that the names of the Surahs of the Qur'an are Tawfīqī requires submission to the Sahih traditions for naming the Surahs, and it is not allowed to propose new names for the Surahs.

Accepting ijtihād in naming the jurisprudential Surahs of the Qur'an requires the following jurisprudential works:

First, the current common names are all formed based on the collective agreement of the Islamic community, and in this naming, common occasions are taken into consideration, the most important of which is the rarity or extraordinariness of a subject, the main focus of a Surah, etc.; Therefore, if an expert or a knowledgeable person suggests a new appropriate name for a Surah and it is accepted by the general society, it is permissible to replace the new name from a jurisprudential point of view, even if that name is not mentioned in the narration sources.

Second, it is often observed that some thinkers consider the current names of Surahs as

a basis for the religious valuation of various issues. For example, they said the naming of a Surah as "Women" or "Qalam" was because of the concern of Islam for the society of women or the value of knowledge, or the naming of a Surah as "kaferan" (unbelievers) or "Munafiqan" (Hypocrites) was because of the danger of these two groups for the society and by referring to Surah's names, they prove a value judgment for different subjects or people. In other words, accepting that the names are Tawfīqī has led to surrender within the limits of traditions (Abu-Shubha, 2003, 321). However, the knowledge of how the Surahs of the Qur'an were named leads to a reconsideration of the argument that uses Surah names to express jurisprudential rulings.

Conclusion

As the main source of religious epistemology and the basis for issuing Jurisprudential rulings, the Qur'an has been accepted by all Islamic schools and religions, and it has a distinct and privileged position among Muslims due to its immunity from distortion and forgery, the originality of its words, the inadmissibility of quoting just by keeping the meaning, etc. Most of the knowledge related to the structure of the Qur'an, such as recitation, Tajwid, the arrangement of verses in the Surahs, the order of the Surahs of the Qur'an, etc., are among the Tawfīqī matters, and there is little difference in this field.

One of the issues on which there is a difference of opinion regarding its prohibition or ijtihād is the naming of the Surahs of the Qur'an. The majority of Muslim thinkers have considered the naming of Surahs to be taboo and based on that, there is no permission to accept new names for Surahs, and the names of the Qur'an can be considered as a basis for the shari'a's diligence and valuation in relation to that issue. With this description, the intellectual and narrative reasons of the proponents of banning the names of the

Surahs of the Qur'an are not very strong, and there are several traditions in which instead of referring to the name of the Surah, the phrase of the first Surah is mentioned, and this is more evident in the earlier hadith sources. Mentioning the specific names of Surahs in later hadith sources, along with the acceptance of narration in the meaning of hadiths, strengthens the certainty of Ijtihādī naming of Surahs.

Agreement on the naming of the Surahs is the rational reason that the proponents of its prohibition have cited. While referring to commentary sources, it can be seen that for most of the Surahs more than one name have been quoted, and in some cases the number of names of a Surah exceeds 20 names; Therefore, the claim that there is no different names for a Surah is not very verifiable with the historical reality. In addition, the Ijtihādī-oriented naming does not have a direct relationship with disagreement, but the majority of existing naming throughout history has been based on individual opinion and ijthād and has been accepted by the general public.

Examining the historical course of the narrations and the history of the Qur'an shows that the naming of the Surahs of the Qur'an is ijthād and it is determined by the induction of traditions and historical evidence, the course of naming the Surahs can be divided into three general stages. In the first stage, the phrase of the first Surah is mentioned as the name of the Surah. In the second step, several names are suggested for a Surah. In the third stage, a name has gradually been accepted as the official name of the Surah.

With the acceptance of Ijtihādī-orientedness of naming, it will be permissible to propose and accept new names for Surahs; However, there is no need for this. Another point is that due to the fact that often in naming, the main theme or dominant indicator is not always intended; on

this basis, the current names of the Surahs of the Qur'an do not indicate the value aspect or the Shariah's attention to any specific subject, and it is not permissible to refer to the names of the Surahs of the Qur'an to express the position or ruling of the Sharia.

References

- The holy Qur'an.
 The Bible (New and Old Testament). Published in Istanbul. 2007.
 'Abdul Baqī, Muḥammad Fu'ād. (1967). *Al-Mu'jam al-Mufahras li-Alfāz al-Qur'ān al-Karīm*. Qum: Islamic Publications. ninth.
 Abu Dawūd, Sulaymān ibn Ash'ath (nd). *Sunan Abi Dawūd*. Research: Muḥammad Muḥyiddin 'Abdul Ḥamid. *Sīdā*: Maktabah al-'Asriyyah.
 Abu Shubhah, Muḥammad ibn Muḥammad. (2003). *Al-Madkhal li-Dirāsāt al-Qur'an al-Karīm*. Second ed. Cairo: Maktabah al-Sunnah.
 Al-Subkī, Tāj al-Dīn 'Abd al-Wahhāb ibn 'Alī. (2003). *Jam' al-Jawāmi' fi Usul al-Fiqh*. Second ed. comments: 'Abdul Mun'im Khalil Ibrahim. Beirut: Dār al-Kutub al-'Ilmiyyah.
 Alusi, Shahabuddin Maḥmūd bin 'Abdullah. (1994). *Ruh Al-Ma'āni fi Tafsir al-Qur'an al-'Azīm va Al-Sab' al-Mathani*. First ed. Research: 'Alī 'Abdulbarī 'Atīyah. Beirut: Dār al-Kutub al-'Ilmiyyah.
 Balkhī, Abu 'Abdullah Muḥammad bin Aḥmad. (1996). *Mafatih al-'Ulum*. Second ed. Research: Ibrahim al-Abiyārī. Beirut: Dār al-Kitāb al-'Arabi.
 Bukhārī, Muḥammad bin Isma'il (2001). *Al-Jami' al-Samand al-Sahih Al-Mukhtasar min Umur Rasullullah (s.a) va the Sunnah va Ayyamih (Sahih Al-Bukhari)*. First ed. Research: Muḥammad Zuhayr bin Nasir Al-Nasir. Dār Tuq al-Nijat.
 Fadīl Tunī, 'Abdullah bin Muḥammad al-Bushrawī al-Khurasani. (1991). *Al-Wafiyah fi 'Usul al-Fiqh*. Research: Seyyed Muḥammad Ḥusayn Radavi Kashmiri. Majma' al-Fikr al-Islami.
 Farahīdi, Abu Muḥammad Khalil bin Aḥmad. (N.d.). *Al-'Ayn*. Research: Mahdi Al-Makhzūmi and Ibrahim Al-Samirā'i. Dār va Maktabah al-Hilāl
 Firuz-Abadi, Majduddin Muḥammad bin Ya'qub. (2005). *Al-Qamus al-Muhit*. Research: Maktabah Al-Turath fi Mu'assissah Al-Risalah. Beirut: Risalah Mu'assissah. Eighth.
 Ghazālī, Abu Ḥamid Muḥammad bin Muḥammad. (1971). *Shafa' al-Ghalīl fi Bayān al-Shubha va al-Mukhayyil va Masalik al-Ta'līl*. Baghdad: Irshad Press.
 Ghazālī, Abu Ḥamid Muḥammad bin Muḥammad. (2005). *Al-Mustasfa fi 'ilm al-'Usul*. Beirut: Dār Ibn Ḥazm. First.
 Hassan-zadeh Amulī, Hassan. (1992). *Kalimah 'Uliya dar Tawfiqiyat Asma'*. First ed. Tehran: Islamic

- Propaganda Office Publications.
- Ibn 'Abd al-Salām, Abu Muḥammad 'Izzuddin. (1991). *Qawā'id al-Aḥkam fi Masā'il al-'An'am*. Investigation and comments: Taha 'Abdul Ra'uf Sa'd. Cairo: Maktabah al-Kulliyat al-Azhariyah.
- Ibn Abī Shaybah, Abu Bakr. (1988). *Al-Muṣannaḥ fi al-Hadith wa al-Aḥḥar*, Research: Kamāl Yusef Al-Hut. Riyadh: Maktabat al-Rushd.
- Ibn Athīr, Majd al-Dīn Mubārak bin Muḥammad. (2019). *Al-Nahayah fi Gharib al-hadith wa al-Aḥḥar*. Research: Tahir Ahmad Al-Zawi and Mahmoud Moḥammad Al-Tanaji. Beirut: Al-Maktabah Al-'Ilmiyah.
- Ibn Babiwayh, Abu Ja'far Muḥammad ibn 'Ali. (1992). *Man la Yahduruhu al-Faqih*. Second ed. Research: Ali Akbar Ghaffari. Qum: Daftar Nashr Islami.
- Ibn Hanbal, Ahmad bin Hanbal Shaybani. (2000). *Musnad al-Imam Ahmad bin Hanbal*. First ed. Research: Shu'ayb Al-Arna'ut - Adel Murshid et. al. Beirut: Mu'ssissah Al-Risalah.
- Ibn Majeh, Muḥammad bin Yazid. (n.d.). *Sunan Ibn Majeh*. Research: Muḥammad Fu'ad 'Abdul-Baghi. Egypt: Dar Ihya' al-Kutub al-'Arabiya - Feysal Isa al-Babi al-Halabi.
- Ibn Manzur, Jamal al-Din Muḥammad ibn Mukarram. (1993). *Lisan al-'Arab*. Third ed. Beirut: Dar Sadir.
- Jefferi, Arthur (1938). *The Foreign Vocabulary of The Qur'an*. Baroda: Oriental Institute.
- Juhari, Abu Nasr Isma'il bin Himad. (1987). *Al-Sihah Taj al-Lughah va Sihah al-'Arabiyyah*. Fourth ed. Research: Ahmad 'Abdul Ghafur 'Attar. Beirut: Dar al-'Ilm Lilmullain.
- Kamali Dezfuli, Sayed 'Ali. (1995). *Shenakht Qur'an*. Second ed. Tehran: Usveh publications.
- Khafaji, Shahabuddin Ahmad bin Muḥammad. (N.d.) *'Inayat al-Qadi va Kifayat al-Qadi 'ala Tafsir al-Beyzavi*. Beirut: Dar Sadir.
- Kulayni, Abu Ja'far Muḥammad ibn Ya'qub. (2008). *Al-Kafi*. Research: Markaz Buhuth Dar al-Hadith. Dar al-Hadith lil-Taba'ah val Nashr.
- Ma'rifat, Muḥammad Hadi. (2018). *Teaching Qur'anic sciences*. twenty first ed. Qum: Tamhid Publications.
- Majlisi, Sheikh Muḥammad Baqir bin Muḥammad. (1982). *Bihar Al-Anwar Al-Jami'ah lil-Durar Akhbar al-A'immah al-Aḥḥar*. Mansurah: Mu'assissah Al-Wafa.
- Mufid, Muḥammad bin Muḥammad. (1993). *Awa'il al-Maqalat fi al-Madhḥib va al-Mukhtarāt*. First ed. Beirut: Dar Al-Mufid.
- Muslim, Muslim bin Hajjaj Neyshaburi. (nd). *Al-Musnad al-Sahih al-Mukhtasar bi Naql al-'Adl 'An al-'Adl ila Rasullullah (s.a.)*, Investigation: Muḥammad Fu'ad 'Abdul Baqi. Beirut: Dar Ihya' al-Turath al-'Arabi.
- Nisa'i, Abu 'Abd al-Rahman Ahmad bin Shu'ayb. (1985). *al-Mujtabi Min al-Sunan (al-Sunan al-Sughrā)*. Second ed. Research: 'Abdul Fattah Abu Ghudah. Aleppo: Al-Maktabah Al-'Islamiyah.
- Qasimi, Jamal al-Din ibn Muḥammad. (nd). *Qawā'id al-Tahdith min Funun Mustalah al-Hadith*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Ramyar, Mahmud. (2005). *History of the Qur'an*. Fourteenth ed. Tehran: Amir Kabir Publishing House.
- Razi, Muḥammad bin 'Umar (1999). *Mafatih al-Ghayb (Al-Tafsir al-Kabir)*. Third ed. Beirut: Dar Ihya' al-Turath al-'Arabi.
- Sajistani, Abu Bakr bin Abu Dawud. (2002). *Kitab Al-Masahif*. First ed. Research: Muḥammad bin 'Abdu. Cairo: Al-Faruq Al-Hadithah.
- Shatibi, Abu Ishaq, Ibrahim bin Musa, (1996). *Al-Muwafiqat*. first ed. Research: Abu 'Ubaydah Mashhur bin Salman Ale-Salman, Dar 'Affan.
- Shelbi, Muḥammad Mustafa. (1974). *Ta'liq al-Aḥkam*. Cairo: Al-Azhar Press.
- Suyuti, Jalaluddin 'Abdul-Rahman bin Abi-Bakr. (2014). *Al-Itqan fi 'Ulum al-Qur'an*. Research: Muḥammad Abulfadl Ibrahim. Egypt: al-Hey'at al-Misriyah al-'Ammah lil-Kitab.
- Tabari, Muḥammad bin Jarir. (1999). *Jami' al-Bayan fi Ta'wil al-Qur'an*. First ed. Research: Ahmad Muḥammad Shakir. Mu'assissah Al-Risalah.
- Tabrisi, Fadl bin Hassan (1994). *Majma' al-Bayan fi Tafsir al-Qur'an*. First ed. Research: A group of researchers. Beirut: Al-'Alami Publishing House.
- Tabatabai, Seyyed Muḥammad Hussein. (2014). *Qur'an in Islam*. Second ed. Correction: Reza Sutudeh. Tehran: Dar al-Kutub al-Islamiyyah.
- Tayalisi, Abu Dawud Sulayman bin Dawud (1998). *Masnad Abu Dawud al-Tayalisi*. First ed. Research: Muḥammad bin 'Abdul Muhsin al-Turki. Egypt: Dar Hijr.
- The Encyclopedia of Islam (1986). Leiden. Brill.
- Tirmidhi, Muḥammad bin 'Isa. (2015). *Sunan al-Tirmidhi*. Second ed. Research: Ahmad Muḥammad Shakir, Muḥammad Fu'ad 'Abdul-Baghi and Ibrahim 'Atwah. Egypt: Matba'at Mustafa al-Babi al-Halabi. Press.
- Tusi, Abu Ja'far Muḥammad bin Hassan. (1985). *Tahdhib al-Aḥkam fi Sharh al-Maqni'ah lil-Sheikh Mufid*. Fourth ed. Research: 'Ali Akhundi. Tehran: Dar al-Kutub al-Islamiyah.
- Zarkashi, Abu 'Abdullah Badr al-Din Muḥammad bin 'Abdullah (1997). *Al-Burhan fi 'Ulum al-Qur'an*. First ed. Research: Muḥammad Abulfadl Ibrahim. Dar Ihya' al-Kutub al-'Arabiyyah. Isa al-Babi al-Halabi va Shuraka.
- Zarqani, Muḥammad 'Abdul-'Azim. (2001). *Manahil al-'Irfan fi 'Ulum al-Qur'an*. Second ed. Beirut: Dar al-Ma'rifah.
- Zubaydi, Muḥammad bin Muḥammad. (nd). *Taj al-'Arus, min Jawahir of al-Qamus*. Research: group of researchers. Dar al-Hidayah.

نشریه علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

بررسی تطبیقی میزان مشارکت اجتماعی و ارتباط آن با احساس آنومی در قرآن و عهدین

علی حسن نیا^{۱*}، زهرا فاضلی^۲، محمدرضا فاضلی^۳

چکیده

مباحث اجتماعی و مشارکت و انحرافات اجتماعی از مسائل حائز اهمیت در مباحث و آموزه‌های الهی می‌باشد. در تعدادی از آیات قرآن و عهدین با شباهت‌ها و تفاوت‌هایی به موضوع مشارکت اجتماعی و احساس آنومی پرداخته شده است. اکنون پرسش آن است که چه موارد و نمونه‌هایی از معنای آنومی در قرآن کریم و عهدین بیان شده است و رابطه آن با مشارکت اجتماعی چیست؟ پژوهش حاضر قرآن کریم و عهدین را مورد واکاوی قرار داده و با روش توصیفی-تحلیلی مورد بررسی تطبیقی و مقایسه‌ای قرار داده است. نتیجه پژوهش آن است که اگر افراد جامعه اعمال خود را آگاهانه سازمان دهند و با یکدیگر مشارکت داشته باشند و مطیع فرامین الهی و پیامبران خود باشند بسیاری از مشکلات و معضلات خود به خود حل می‌شود و جامعه به سوی خوشبختی و سعادت حرکت می‌کند. ولی در شرایطی که مشارکت و همبستگی متقابل افراد در جامعه از میان برود و عدم اطاعت‌پذیری از فرامین الهی و مخالفت با پیامبران الهی در جامعه رواج پیدا کند، بنابراین افراد نابهنجار شده و این حالت وقتی به صورت عام در جامعه شیوع پیدا کند جامعه دچار آنومی و ناهنجاری یا نابسامانی می‌شود.

واژه‌های کلیدی

قرآن کریم، مشارکت اجتماعی، آنومی، عهدین.

^۱ دانشیار گروه علوم قرآن و حدیث دانشگاه شاهد.
^۲ دانشجوی دکتری جامعه‌شناسی سیاسی دانشگاه آزاد اسلامی، واحد علوم و تحقیقات تهران، ایران
^۳ دانشجوی دکتری تفسیر تطبیقی قرآن، دانشگاه علوم و معارف قرآن کریم، قم، ایران

نویسنده مسئول:

علی حسن نیا

رایانامه: a.hasannia@shahed.ac.ir

استناد به این مقاله:

حسن نیا، علی؛ فاضلی، زهرا و فاضلی، محمدرضا (۱۴۰۲). بررسی تطبیقی میزان مشارکت اجتماعی و ارتباط آن با احساس آنومی در قرآن و عهدین. فصلنامه علمی قرآن و معارف دینی، ۴(۳)، ۱۷۳-۱۹۲.

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

A Comparative Study of Amount of Social Participation and Its Relation with Anomie Feeling in Qur'an and Testaments

Ali Hasannia¹, Zahra Fazeli², Mohammad Reza Fazeli³

¹ Associate Professor, Department of Qur'an and Hadith Sciences, Shahed University, Tehran, Iran.

² PhDstudent in Political Sociology, Sciences and Researches Branch of the Islamic Azad University, Tehran, Iran.

³ PhDstudent in comparative interpretation University of Qur'anic Sciences and Education, Tehran, Iran.

Correspondence

Ali Hasannia

Email: a.hasannia@shahed.ac.ir

How to cite

Hasannia, A., Fazeli, Z. & Fazeli, M.R (2023). A Comparative Study of Amount of Social Participation and Its Relation with Anomie Feeling in Qur'an and Testaments. *Quran and Religious Enlightenment*, 3(3), 173-192.

ABSTRACT

Social issues and social participation and deviations are important issues in divine discussions and teachings. In a number of verses of the Qur'an and the Testaments, the issue of social participation and feeling of anomie has been discussed with similarities and differences. The questions raised here, "what cases and examples of the meaning of anomie are expressed in the Holy Qur'an and the Testaments?" and "what is its relation with social participation?" This research studies and analyzes the issue in the Holy Qur'an and the Testaments, using the comparative study and the descriptive-analytical method. In conclusion, if the members of the society consciously organize their actions, participate with each other, and obey the commands of God and the Prophets, problems and dilemmas mostly will be solved by themselves and the society will move towards happiness and prosperity. In contrast, if the participation and mutual solidarity of people in the society are lost and disobedience to the divine commands and opposition to the divine prophets become widespread in the society, members become abnormal. In case this situation spreads in the society generally, the society will suffer from anomie, abnormality, and disorder.

KEYWORDS

Holy Qur'an, Social Participation, Anomie, Testaments.

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

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

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

Introduction

Human life is arranged in the shadow of participation, obedience, and social order. Social order is only possible if there is an effective social control system. Social control system is a means of ensuring people's behavior in acceptable and expected channels of society. Human activity has two behavioral dimensions and a normative one. Behavioral dimension means real behavior and what humans do in practice, and normative dimension means value behavior as humans should act. Therefore, anomie or deviant behavior is a behavior that violates social norms and society's expectations. In order to prevent the negative consequences of breaking norms and misbehavior, religion emphasizes both internal supervision (self-care) and external supervision that is carried out by various institutions such as family, governmental institutions, and even individuals towards each other. Breaking important social norms on a large scale makes people's social life unpredictable and causes disruption of social order. Undermining the sense of public trust and confidence upon which social relations happen to be based, is the negative effect of norm breakers. If participation is not done along with proper and timely social control and norm-breakers are not punished, people's desire to conformity will be lost and people will be encouraged to deviation (such as not penalizing a wrongdoer by the police) (Sobhaniniya, 2009: 22-28).

Social participation and obedience and its connection with the feeling of anomie in society are important and worthy issues. In addition, dealing with this issue with the approach of comparing the Qur'an and the Testaments double this importance. This interdisciplinary research tries to examine the perspective of the Holy Qur'an and the Testaments with a sociological approach regarding social participation and

obedience to divine prophets and the feeling of anomie. In this regard, examples of the meaning of anomie will be expressed in the Holy Qur'an and Testaments, and then its relation with social participation will be analyzed.

1. Research background

Among the studies conducted this issue, only a few works are found as follows: "Qur'an's strategy in facing social deviations" (Aghajani, 2002), in which the author introduces social deviations from the perspective of the Holy Qur'an. His most important concern is to get familiar with the approach of the Holy Qur'an in defining deviance, the theoretical foundations of explaining social deviations, and ways to prevent and treat them. "Religion and social order: investigating the relation between religiosity and feelings of anomie and deviance among a sample of students" (Serajzadeh & Pooyafar, 2018). In this article, the effect of religiosity on social order is investigated at the individual level. "Social participation in the conditions of anomic society, the relation between social harms and deviations and social participation" (Tavasoli, 2004). This book contains sociological discussions about the relation between social harms and deviations and social participation. "Study of the relation between social capital and social anomie" (Abbaszadeh et al., 2012). This article has measured social anomie among Tabriz Azad University's students and the effect of social capital on it. In addition, although some works have been written in the field of participation, perversity, and social deviations in the Holy Qur'an, there has not been a comparative work between the Qur'an and the Testaments with a sociological perspective so far. However, this research has been conducted in a comparative method between the Holy Qur'an and the Testaments from the perspective of sociology

and with a library tools. Considering the importance of the subject, while comparing and dealing with the similar and different cases in the Qur'an and the Testaments, hopefully it would be a guide for next studies.

2. Terminology

1.2. The concept of participation

Participation in its literal meaning: the word "participation" means part and section. It comes from the Latin root "Participato", which means "to have with oneself," "to have something with oneself from others," and "to have a share in something other than oneself". It means to share in something or to take a part of it (Aryanpour, 1995).

In a relatively comprehensive definition of participation, it is stated: "Participation is the mental and emotional involvement of individuals in group situations that motivates them to help each other to achieve group goals and share in the responsibility of work. (Toosi, 1991: 43).

2.2. The concept of anomie

Terminologically, this amendment is formed from a main part Nomie and a prefix a. In Iranian and Greek languages, a or (ἄ) as meaning N are a negative prefix for nouns. For example, if Iranians want to say (non-Iranian), they say (An-Irani-انیرانی). In the official dictionary of the English language such as Webster's, Anomie is derived from the Greek word Anomos, where a is a negative prefix and Nomos means law and custom. So Anomie means lawlessness and abnormality. Pointing out that even in Webster's first edition there is no mention of this word, Merton agrees with the above etymology and the meaning of anomie in the sense of abnormality. Therefore, the common opinion is that anomie in the Bible comes as anomia, derived from the Greek Anomos, which means lawlessness and abnormality.

However, Mestrovich believes that sociologists have not paid more attention to the etymology of the word anomie. In Christian terms, anomie in the Bible can be translated as sin, which refers to debauchery, corruption, moral deviance, and all kinds of blasphemy. On the other hand, anomia in the Bible has nothing to do with nomos or law. Rather, it was meant to refer to the tribes that were outside the Shari'a or God's law. Therefore, a kind of "hostility and rebellion against God" was understood from it. Even in the old English language, anomie meant evil and sin, rather than the meaning of "lawlessness." In today's common sense from centuries ago, the Greek term "Nomos", which is the root of "Nomie" and therefore Anomie, is used. (Beiro, 1987: 257).

3. Sociological theories of social participation

3-1. Seymour Martin Lipset

Lipset, a contemporary American sociologist, has mainly focused his attention on the social variables of participation. He intended to analyze and clarify the phenomenon of participation or non-participation of different classes and groups based on several general social factors in political and social processes, such as association elections, labor unions, the local council, and the like. In his book "Political Man" in the chapter related to elections, he is trying to describe and explain a relatively comprehensive model of social factors affecting participation in elections at two levels. According to him, the pattern of participation in different countries is the same. In all these countries, the rate of participation in social events is higher among men, educated groups, married people, urban dwellers, middle-aged people, dignified people, as well as members of organizations, parties, unions, and councils. (Lipset, 1960: 187-191).

3-2. Ronald Inglehart

Inglehart's opinions regarding the participation of citizens in social affairs and the transformation of values are based on two basic hypotheses:

Scarcity hypothesis: A person's priorities are a reflection of his socio-economic environment. A person places the highest values on things that are relatively scarce.

Socialization hypothesis: the relation between socio-economic environment and value priorities is not a relation based on absolute compatibility. There is a noticeable time lag involved because a person's core values are largely a reflection of the conditions that prevailed during his pre-pubescent years. The meaning of value priorities in the above two hypotheses is to prioritize one of the material or metamaterial values that are defined based on Maslow's Hierarchy of Needs theory. As Inglehart says: "The concept of the hierarchy of needs in its simplest form almost refers to general satisfaction. That unsatisfied material needs take precedence over mental, aesthetic, and social needs" (Inglehart, 1994: 152).

The above two theories are related to participation and obedience; The generality of Seymour Martin Lipset's theory is that the participation pattern is the same in different countries, and Ronald Inglehart's theory, which is based on two hypotheses:

A) Scarcity hypothesis: the individual's priorities are a reflection of his socio-economic environment. A person places the greatest value on that which is in relatively short supply.

b) Socialization hypothesis: the relation of the socio-economic environment and value priorities are not a relation based on immediate compatibility. There is a noticeable time delay because the main values of a person are largely a reflection of the conditions that prevailed during the years before his maturity. The value

priorities are one of the material and metamaterial values.

In this research, hypothesis B, i.e. socialization, is used to analyze and investigate all four issues, which deals with non-participation in obeying the command of God and His prophets.

A) The first case: calf worship by the Israelites

During the calf worship by the Israelites, the tendency to worship the senses, the sound coming from the Samaritan calf statue, the oppressive spirit of the Israelites, and the absence of Moses were factors for the worship of the calf by the Israelites.

b) The second case: Sabbath's Companions

In the story of the companions of the Sabbath, economy and livelihood were the first priority for some of the people of Bani Israel at that time, but God ordered them not to catch fish on Saturday as a test, and fishing was forbidden for them on that day. On that day, there were many fish in the sea, which provoked the people of Bani Israel to catch fish on Saturday.

c) The third case: the battle between Talut and Goliath

In the battle of Talut and Goliath, it is considered again for the participation of hypothesis B, that is, socialization; First, the children of Israel became self-righteous and arrogant in choosing a king from God, and secondly, they did not participate in obeying God's command and considered their own selfishness to be a priority over Jihad. They drank more than the specified amount of water and because of this they were not ready to participate in the struggle and Jihad and they did not follow the order of Talut.

D) The fourth case: the king's lust and the killing of Yahya (as)

Immoral relationship of one of the kings of the time of the prophet Yahya (as), who fell in love with one of his concubines and decided to marry her. Yahya was informed of that and stopped him. The king who saw Yahya (as) as an obstacle, killed Yahya (as). Here the king followed his desire and had no participation in obeying the prophet of the time.

3-3. 'Emile Durkheim

Durkheim's point of view in the discussion of anomie: Durkheim mentions in the definition of anomie that anomie refers to a state of mind in which due to social disorders, a person has some kind of confusion in choosing behaviors and following behavioral rules. According to Durkheim, anomie is the main theme of social division of labor. Durkheim considers anomie equivalent to "anarchy". If we consider anomie as "evil", it is above all, because the society is suffering and cannot ignore continuity and order to survive. According to Durkheim, anomie is evil because it causes suffering. Therefore, "evil" is one of the synonyms of anomie. Durkheim, especially in the introduction to the division of labor, mentions the state of social health of the society, that is, only ethics or sociology in Durkheim's interpretation have the authority to determine it. According to Durkheim, anomie is the opposite of moral health or morality. Therefore, anomie can be considered as a state of moral illness, or in Durkheim's terms, it is evil. Durkheim, both in this book and in his other books, has plenty of definitions such as the state of moral peace, the common state, the state of collective conscience, the collective state, the moral state, the mental state and used the mode of opinion. All of these interpretations are somehow related to anomie, for anomie is a pathological state of these states. Anomie is the

disorder or confusion of the collective conscience or common conscience, and since anomie is related to the collective conscience, the society and the individual suffer from it at the same time. According to Durkheim, in anomic societies, social existence is not governed by habits. People are constantly competing with each other and their expectations are very high. As a result, he is constantly suffering from the disproportion between his desires and pleasures. This means that if a person is left to himself, his endless inner desires will always be awakened. He will always demand more than what he has and he will always be disappointed in his pleasures in a difficult life. This suffering indicates that anomie is not only the collective conscience, but also affects the individual conscience. Therefore, it is a collective and individual anomie at the same time. Regarding suicide, Durkheim mentions the two elements of "beliefs" and "feelings" for action, which are caused by collective and anomie states. In an anomic society, social existence is not under order, people constantly compete with each other, their expectations are high, and in fact, there is a disproportion between the demands and the existing order. This disproportion leads to boredom that is also a factor for suicide. In suicide, anomie is a collective state that is expressed with the same attributes of evil, crisis, disease, distress, confusion, and disorganization.

According to Emile Durkheim, the French sociologist, anomie has four states:

The first state: It refers to the state of mind that a person or people have a kind of confusion in choosing norms and following behavioral rules due to social disorders. On the other hand, the state of mind has two dimensions: a) behavioral-belief b) normative-legal.

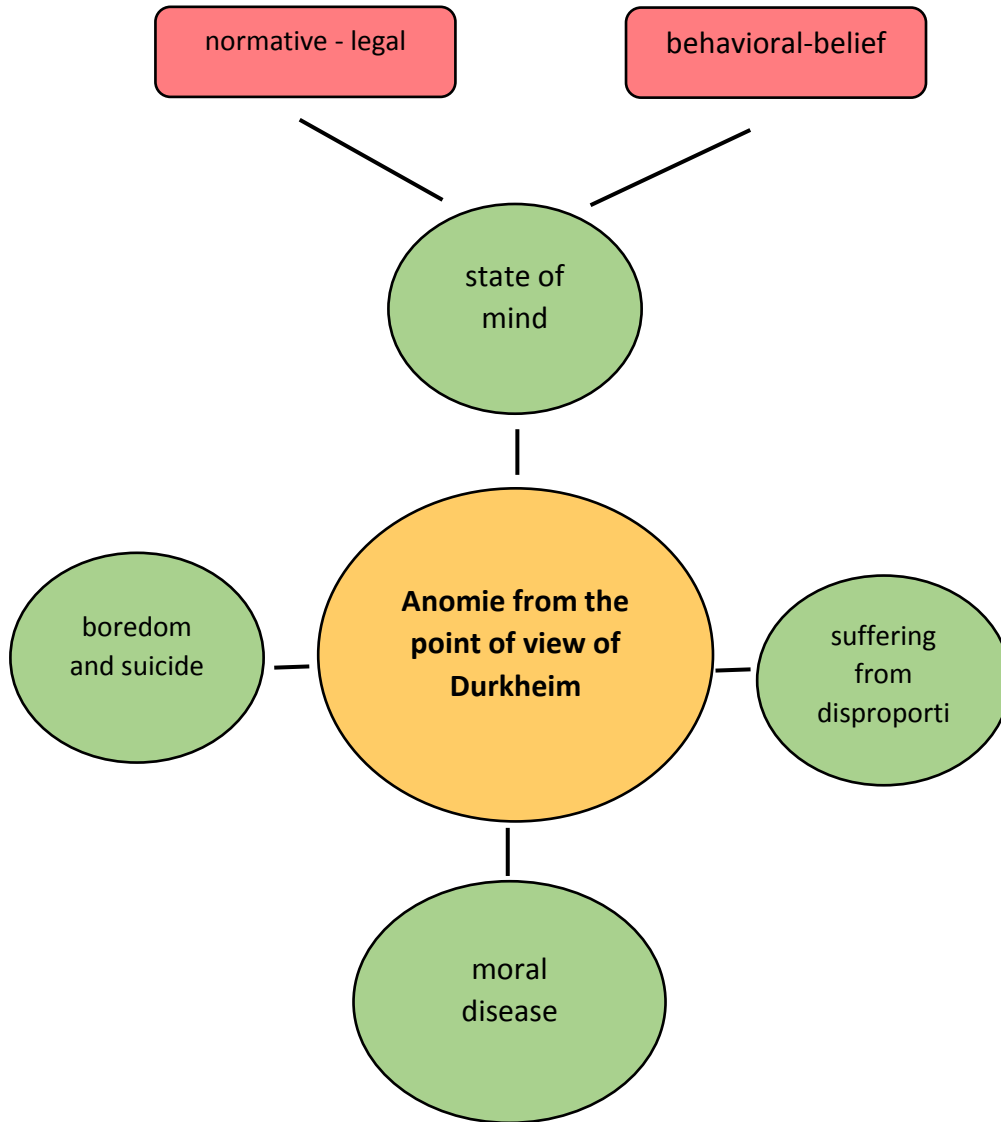
In this research, we have used the first state, that is, the state of mind with two behavioral-belief and legal-normative dimensions.

The second state: it is a kind of evil that causes suffering; Suffering from the disproportion between one's desires and pleasures.

The third state: moral disease, confusion or confusion of the collective conscience or common conscience.

The fourth state: boredom that causes suicide.

In this research, we are faced with these two interpretations of anomie:



4. Participation and sense of anomie in the Holy Qur'an and the Testaments

Both the Holy Qur'an and the New Testament mention the social participation of women;

4-1. Social participation in the Holy Qur'an

4-1-1. Women's participation in religious-scientific issues and piety

A) In Surah Al-Ahzāb, verse 35,¹ God Almighty says:

“Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.”

When describing the characteristics of believers and the most basic issues of belief, morality and practice, God Almighty places men and women next to each other like two sides of a scale, and gives the same reward to both without the slightest difference. In other words, the physical difference between men and women cannot be denied, just like their spiritual difference, and it is obvious that this difference is necessary for the continuation of the human society system, and it creates effects and

consequences in some of the legal laws of men and women. However, Islam never criticizes the human character of a woman - like a group of Christian clerics in the previous centuries - whether a woman is really a human being and whether she has a human soul or not?! There is no consensus between these two. Islam gives the same economic independence to women as it does to men (in contrast to many laws of the past and even today, which do not give economic independence to women at all).

Also, in the Islamic Rijāl, we see a special group of women scholars who were in the ranks of narrators and jurists. They are mentioned as unforgettable personalities (Makarem Shirazi, 1992, 17: 314- 313).

b) In Surah Nahl, verse 97:²

“Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.”

Following a general rule, the result of righteous deeds combined with faith is realized by anyone and in any way, in this world and the next world. The criterion is only "faith" and righteous deeds of men, and there are no other conditions, neither in terms of age, nor in terms of race, nor in terms of gender, nor in terms of social status. (Makarem Shirazi, 1992, 11: 389)

c) In verse 2 of Surah Al-Mā'idah³:

“O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House,

^٢. مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

^٣. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبَرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

١. إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَائِتِينَ وَالْقَائِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.”

God refers to the participation of the community, both men and women. He emphasizes piety and good deeds and says that the focus of helping others should be piety. He introduces the tendency towards good deeds and helping them as the first pillar of forming an ideal society, and reaching this important point can only be achieved by purifying the heart and removing grudges (Javadi Amoli, 2020, 21: 542).

4-1-2. Participation of women in hijab

A) In verse 31 of Surah Noor,¹ God Almighty says:

“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.”

He commends the believing women to close their eyes (and refrain from looking at unmarried men) and protect their breasts. In this way, just as it is forbidden for men, it is also forbidden for women. Also, it is obligatory for women to cover their private parts from the eyes of others, both men and women, just like men.

Then He mentioned the issue of hijab, which is a characteristic of women, in five sentences:

1- "They must not display of their adornment only that which is apparent." It is not allowed to wear special decorative clothes under a normal dress or veil, because the Qur'an has forbidden the appearance of such decorations.

2- The second ruling stated in the verse is that, "They must not draw their veils over their bosoms." "Khumur" is plural form of "khimār" (like hijab) originally means covering, but it is usually referred to something that women cover their heads with (i.e. scarf). "Juyūb" is plural form of "jayb" (like ghayb) means the collar of a shirt, which is interpreted as a collar, and sometimes it is also referred to the upper part of the chest in proportion to its proximity.

It also indicates that before the revelation of the verse, the women would throw their headscarves over their shoulders or behind their heads, so that their necks and a little bit of their chests would be visible. The Qur'an commanded them to throw it on their neck so that both the neck and the part of the chest that is outside would be hidden.

3- In the third rule, the cases where women can remove their hijab and reveal their hidden adornment are described with this phrase: "They should not reveal their adornment."

١. وَ قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَ لِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَ لَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَ لَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَ تَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ.

4- He states the fourth ruling as follows: "And let them not stamp their feet so as to reveal what they hide of their adornment." They should be so precise and strict in observing chastity and avoiding things that ignite the fire of lust in men's hearts and may lead to deviating from the path of chastity, so that they don't even make the sound of adornments on their feet listen to their foreign men. This is proof of Islam's narrow-mindedness in this field.

5- And finally, He ends the verse with a general invitation to all believers, both men and women, to repent and return to God, saying: "And turn unto Allah together, O believers, in order that ye may succeed." (Makarem Shirazi, 1992, 14: 442-438)

b) In verse 59 of Surah Al-Ahzāb,¹ He first instructs believing women to take any excuses from the hands of corrupters. Then with the most severe threat, which is unique in the Qur'an, He attacks hypocrites, troublemakers, and rumormongers.

In the first part, He says: "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."

It seems more likely that here the covering means something bigger than a scarf and smaller than a chador, as the author of Lisān al-Arab relied on. Also, "yudnāna" points to women to bring the "Jilbāb" close to their body, so that it protects them properly, not to leave it free so that it can be removed from time to time and the body is revealed. In sum, they should put their clothes together (Makarem Shirazi, 1992, 17: 427).

4-2. Social participation in the Testaments

4-2-1. Women's participation in social, political, and religious issues

Participation of women in the New Testament refers to cooperation in social, political, and religious issues and cooperation and participation of women in the church. This active participation of women in church work is due to their personal dimension. Paul has presented a new theological perspective on women, which explains how the difference between the two sexes has disappeared and replaced by a new concept: there is no longer any difference between men and women, for you are all one in union with Christ (Galatians, 1:28). It is also stated in the word of the Bible, for we are all children of God because of faith in Jesus Christ, and all of us who have been baptized have become a part of Christ's existence and are clothed with Christ; It doesn't matter if we are Jews or non-Jews, slaves or free, men or women; Because all of us Christians are one in Jesus Christ (Galatians, 3:28-26). In other words, the discrimination between men and women disappeared, just as the racial and social classification system was dismantled. In fact, the full message of the Bible about women is not only in favor of human equality in social, political, and economic affairs, but also takes into account the divine covenant, the content of which is based on humanity and creation.

4-2-2. Women's participation in hijab

Keeping in mind the system of creation, Paulus points out the behavioral aspects of women: the first thing is that in worship gatherings, women should appear covered (Komeijani, 2005: 198). Women in the way of clothing and their makeup should be careful. Christian women should be noted for charity and good morals, not for combing their hair or

١. يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

adorning themselves with jewelry and flashy clothes (The First Epistle to Timothy, 2:12-9). Paul also emphasized the unity and integrity of men and women in Christ (Jeremiah, 7:166). He said that in God's eyes there is no such thing as male and female (Galatians, 3:28).

5. Participation and sense of anomie in the Holy Qur'an and the Testaments

5-1. The story of calf worship

5-1-1. The view of the Holy Qur'an

After returning from Mīqāt, when Prophet Musa (as) saw that the Israelites had gone astray and worshiped the calf, he immediately took measures against this deviation, as stated in the verses of the Holy Qur'an:

“Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?”¹ (Tāhā: 86)

“And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers.”² (A'rāf: 150)

“(Moses) said: And what hast thou to say, O Samiri?”³ (Tāhā: 95)

“He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.”⁴ (Tāhā: 96)

“And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to anyway? They chose it, and became wrong-doers.”⁵ (A'rāf: 148)

“And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.”⁶ (Baqarah: 54)

“Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.”⁷ (A'rāf: 154)

His holiness Musa (as) made a serious and quick reaction in the face of the deviation of his people. His anger was due to the fact that the children of Israel had committed a great sin and had deviated. Afterwards, the first person whom Prophet Musa (as) met at the day he

٣. قَالَ فَمَا خُبْبِكَ يَا سَامِرِيُّ.

٤. قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي.

٥. اتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ عَجَلًا جَسَدًا لَهُ خُورٌ أَلْمُ يَرَوْنَ أَنَّهُ لَأَيُّكُمْ هُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ.

٦. وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلِ فَتُوبُوا إِلَيَّ يَا قَوْمِ لَعَلَّكُمْ تَتَّقُونَ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ عَلَىكُمْ إِيَّاهُ هُوَ التَّوَابُ الرَّحِيمُ.

٧. وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسخَتِهَا هُدًى وَ رَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ.

١. فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسُنَا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي.

٢. لَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ.

faced this deviation, was Aaron (as). The other person whom Moses (as) met was Samiri. He reprimanded him because he was the main cause of deviation. Moses (as) in dealing with Bani Israel informed them and made them aware of their mistake; Then Prophet Moses (as) called Bani Israel to repent for this great sin and deviation. Finally, Prophet Moses (as) both reprimanded and trained Bani Israel.

5-1-2. The view of the Torah

In the Torah, the story of calf worship of the Israelites is mentioned when Moses returned from the city. He became angry, broke the tablets of the law, and continued to punish and reprimand them:

“25 And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies), 26 then Moses stood in the gate of the camp and said, “Who is on the Lord’s side? Come to me.” And all the sons of Levi gathered around him. 27 And he said to them, “Thus says the Lord God of Israel, ‘Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.’” 28 And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell” (Exodus, 32:28-15).

5-1-3. The view of the Bible

In the four Gospels, there is no mention of Bani Israel's worship of the calf, but it is mentioned that they tend to follow sensual orders.

5-1-4. Comparative study

The process of worshipping the calf of Bani Israel at the time when Prophet Moses (as) goes to Mīqāt, people’s deviation, committing great sin, and worshipping the calf are mentioned both

in the Qur'an and in the Testaments with slight differences;

When the prophet to Mīqāt, the people of Bani Israel did not pay attention to his orders and did not have social participation with him and Aaron, which caused anomie in the people of Bani Israel. There are three examples of the meanings of anomie in this story of calf worship in the Qur'an and the Testaments:

1- Disobedience of God and divine orders: disobeying the orders of Prophet Moses (as) and not paying attention to his orders.

2- Abnormality: lack of social participation and companionship with his holiness Aaron (as).

3- Sin and deviation: Calf worship.

Here, the people of Musa (as) participated in disobeying the command of Musa (as) and his successor and committing sin. The anomie that occurs here is anomie of the behavioral-belief type. It refers to the fact that the people of Musa (as) deviated from God's law and in some way rebelled against God and His Prophet. It means the lawlessness and disorder that Moses got angry and sad about his people after returning from the mountain and started to complain.

5-2. Companions of the Sabbath

5-2-1. The view of the Holy Qur'an

“Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them. Thus did We try them for that they were evil-livers.”¹ (A'raf: 163)

“And when a community among them said: Why preach ye to a folk whom Allah is about to destroy or punish with

1. وَ سَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَ يَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ.

an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil).”¹ (A'rāf: 164)

“And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.”² (A'rāf: 165)

“So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!”³ (A'rāf: 166)

Most of the commentators believe that this story is related to a group of Israelites who lived by the sea (apparently they lived by the Red Sea in a settlement called Ileh. As a test, God ordered them not to catch fish on Saturday, and so fishing was forbidden for them on that day. It seems that because of the continuous holiday that was common among them on Saturday, the fish felt safe from the fishermen on that day and appeared on the water in droves, or that God, in order to test them, would increase the number of fish in that area on that day, and on other days, they would sink into the depths of the water. So, their test was on something that would attract them (Makarem Shirazi, 1987, 6: 420). First, Bani Israel resorted to legal tricks and opened ponds by the sea. Many fish entered them with the tide, and when they wanted to return to the sea in the evening, because the water level was lower, they could not go to the sea, and then on Sunday, they used to catch fish in the pond. Or as said, they threw the hooks into the sea on Saturdays and pulled them out from the sea on

the following days. It is also mentioned in some narrations that they used to catch fish on Saturday without fear and without any tricks. It is possible that all these theories are correct, as such, at first they used legal tricks, and after a while, they dared to break the sanctity of Saturday and catch fish openly and recklessly on Saturdays (Qumī, 1984: 244).

5-2-2. The view of the Testaments

In the Testaments, the story of the people of Ileh and their violation on the Sabbath⁴ day, as stated in the Qur'an, is not mentioned. But it spoke about the disrespect of the Israelites on the Sabbath and their end. In the book (Nehemiah), he spoke about the people who were in Judah, the city of David⁵, who did not respect the Sabbath (Hakes, 2015: 987).

“15 In those days I saw in Judah people treading winepresses on the Sabbath, and bringing in heaps of grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of loads, which they brought into Jerusalem on the Sabbath day. And I warned them on the day when they sold food. 16 Tyrians also, who lived in the city, brought in fish and all kinds of goods and sold them on the Sabbath to the people of Judah, in Jerusalem itself!” (Nehemiah 113: 15&16).

Nehemiah then states that breaking the sanctity of the Sabbath has increased God's wrath on the Israelites and after that He

١. وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةُ إِلَى رَبِّكُمْ وَعَلَيْهِمْ يَتَّقُونَ.
٢. فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ غَاشِيَةٍ بِمَا كَانُوا يَفْسُقُونَ.
٣. فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ.

4. It is written in the dictionary of the Bible that: Sabbath is the name of the day when the Jewish people gave up all their activities and rested. This word is translated from Hebrew, meaning to rest. In the old days, they observed this day very much and looked not having it was considered a great sin. Rather, they did not consider any sin as equal to it except idolatry (Hakes, 2015: 465).

5. It is an archaeological complex in the city of Jerusalem, which is expected to be the core of ancient Jerusalem. (Ariel, D. T., & De Groot, A. (1978); Broshi, M. (1974), pp: 21–26; Reich, R., & Shukron, E. (2000), pp: 327–339)

prevents business on that day by closing the gates on the Sabbath.

In the book of Ezekiel, he talked about Israel's violation of on the Sabbath day: "But the family of Israel rebelled in the wilderness and walked in my statutes, and they despised my commandments, by which whoever does them will live, and they greatly dishonored my Sabbaths (Prophet Ezekiel, 30:13).

5-2-3. Comparative Study

Both in the Qur'an and in the Testaments, the story of the Companions of the Sabbath is mentioned, but with the difference that in the Qur'an, it refers to the prohibition of fishing on the Sabbath as a test and trickery or legal tricks of the people, while in the Testaments, in Nehemiah's section, it mentions the sacrilege of this act, which increases God's wrath, and in addition to selling fish, it also mentions the sale of wine, grapes, figs, and fruits; Also, in the book of Ezekiel, the prophet has spoken about the Israelites' violation on the Sabbath day, which led to their disobedience in the desert and so they despised the commandments.

The meaning of anomie is presented here:

Abnormality and disobedience: It was forbidden to catch fish on the Sabbath, which was a form of abnormality and disobedience, lack of social participation and lack of obedience to God's order.

Therefore, anomie here is a normative-legal type. They participated in disobeying God's order and broke the law.

5-3. The story of Talūt and Goliath

5-3-1. The view of the Qur'an

"Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said:

Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers."¹

(Baqarah: 246)

"Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing."²

(Baqarah: 247)

"And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers."³ (Baqarah: 248)

"And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the

١. أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدَ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

٢. وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَةً مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

٣. وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.”¹
(Baqarah: 249)

“And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.”²
(Baqarah: 250)

In his commentary, Ali bin Ibrahim Qumī narrated from Abi Ja'far (as) who said: “After the death of Moses, the children of Israel committed sins, changed the religion of God and disobeyed the command of their Lord. Among them was a prophet who commanded them to do good deeds and forbade them from doing ugly things, but they did not obey him. For this crime, God made Goliath, who was a Coptic man and a native of Egypt, dominate them. He humiliated the Israelites, killed their men, drove them out of their land and property, and took their women as slaves. They complained to their Prophet and said, ‘Ask God Almighty to choose a commander for us to campaign in the way of God.’ In those days, prophethood was always in one nation and kingship in another dynasty, and God never combined prophethood and kingship in one nation. That is why they made that request.

Their Prophet asked if such a commander is appointed to you and then Jihad becomes obligatory on you, do you promise not to shy away from Jihad and you see such a determination in yourself? They said, what excuse do we have for not fighting in the way of God, for the enemy has driven us out of the house and separated us from our wives and children? Finally, their Prophet said: ‘God Almighty has sent Talūt to you to be your commander and king. The Israelites were angry at the sending of Talūt and said, ‘what a bad kingdom is his reign over us!’ We ourselves are more deserving of him, who has neither wealth, nor is he from the line of Levi, nor Joseph, but he is from the line of Benjamin, the brother of Joseph, and he is neither from the line of royalty nor from the line of prophecy.’ Their Prophet replied: ‘God Almighty preferred him over you and gave him scientific and physical strength. God gives his property to whomever He wills and He is the one whom no one can prevent from His forgiveness, and He is the one who does whatever He does from the heart and knowledge.’ Talut, as Samuel said, was a man of strong stature and the wisest of the people of Bani Israel, but he was poor. Bani Israel criticized him for this trait and said that he did not have much wealth. Their Prophet said: ‘The sign that he has become your ruler from God is that he brings you that coffin with peace from your Lord and the rest of what are left in it from the family of Moses and the family of Aaron, while the angels carry that coffin and at that time, he returned the coffin to them (Qumī, 1984: 81). After Talut assumed the command of the army, he prepared the army and stressed that only those who are thinking of jihad and those who have a half-finished building or a half-finished deal and the like should not participate in this fight. Soon a large crowd gathered and moved towards the enemy. As a

١. فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ.
٢. وَ لَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْنَا مِنْ هَذَا وَقَاتِلْنَا لَهُم وَنَنْصُرْنَا عَلَيْهِمُ الْقَوْمَ الْكَافِرِينَ.

result of marching against the sun, all the soldiers became thirsty, and here, according to the command of God, the next test and settlement took place, and Talut said: 'Soon you will reach a river on your way, and God will test you by means of it, those who drink from it, are not from me, and those who did not drink unless a little, they are from me. As soon as the eyes of the troops fell on the river, they were happy and soon a large number of them brought themselves to it and were watered, save only a few people who remained with Talut. Talut reached the battlefield with the few number. The small army then scared and told that they don't have much power to fight with this powerful army. However, those who believed in the Resurrection and their hearts were full of God's proof, were not afraid and prepared for war with trust in God. Finally, with the killing of Goliath by Dawood (as), the war ended in favor of Talut and his army. All the successes were because of that word that put faith and piety in their mouths, and that was when they saw Goliath and his army, they said: "Rabbanā Afrigh 'Alainā Sabrā wa Thabbit Aqdāmanā Wansurnā 'ala al-Qawm al-Kāfirīn" (Baqarah: 250) (Makarem Shirazi, 1987, 2: 169).

5-3-2. The view of the Torah

In the Old Testament, we narrate a story that is similar in only one aspect (not eating food and not drinking water), because both armies of Talut (Saul) happened. In the first book of Samuel, chapter 14, it is mentioned that Saul had sworn during the war with Palestinians that until he takes his revenge on the enemy, whoever eats dinner and food is cursed. All the people did not taste food, except Saul's son (Jonathan) who ate from the honey that was in the forest. After Saul found out about this act of his son, he decided to kill him because of his work, but the people, who considered him a

brave and courageous man, stopped Saul from doing this by giving him a ransom. (First Samuel, Chapter 14:45-24)

5-3-3. Comparative study

As mentioned, the story of Talut and Goliath, which is mentioned in the Qur'an and the Torah, is not exactly the same, but the disobedience of Talut and the lack of participation with him are visible in both the Qur'an and the Torah. Also, the number of people who drank from the water in the Qur'an is not 1 person, but there is 1 person in the Torah, that is Jonathan, the son of Saul. In addition, it is mentioned in the Torah not to eat food and not to drink, but in the Qur'an, it is mentioned on spring water.

An example of the meanings of anomie in this story:

1- Protesting and insulting holy things: First, they asked their prophet for a commander, and God chose Talut for them, but they protested and complained to him that he had no lineage and wealth.

In response, God said that two capacities are required to possess this position:

- a) knowledge of the interests of society's life and its corruptions;
- b) physical power to implement what he deems appropriate (Tabātabā'ī, 1987, 2: 300).

Here, anomie is of a behavioral-belief type, because the people of Bani Israel disobeyed and considered themselves superior to the Talut that God has chosen. The children of Israel participated in disobeying and obeying the commands of God and the Prophet.

2- Disobedience, enmity, and rebellion: Disobedience to Talut, who was the successor of the Prophet and said not to drink a sip of water. But many people would disobey him.

5-4. The killing of the prophets (The Prophet Yahya -as)

“Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.”¹ (Āl-e ‘Imrān: 112)

“We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.”² (Mā'idah: 70)

“And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?”³ (Baqarah: 87)

“And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that

which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?”⁴ (Baqarah: 91)

5-4-1. The view of the Qur'an and hadiths

There are various verses in the Holy Qur'an regarding the killing of the prophets (as), but here we exemplified one witness that the details of the matter have been discussed in some hadiths regarding the killing of the prophet Yahya (as).

The prophet Yahya (as) raised against the promiscuity and immoral relationship of one of the kings of his time, which is stated in some traditions that the king of Palestine fell in love with one of his concubines (brother's daughter) and decided to marry her. When Yahya (as) found out this news, became angry and raised against this act. The king who saw him as an obstacle, waited taking revenge. He had fallen in love. The woman asked the king to bring the head of Yahya (as) to her. So, he killed Yahya (as) and sent his head to that wicked woman. In other hadiths, it is mentioned about an adulterous woman, with whom the king had fallen in love (Makarem Shirazi, 1987, 29: 13).

5-4-2. The view of New Testament

In the Gospel of Matthew chapter 33, while talking to the scribes and Pharisees, the Prophet Jesus (as) says: “Woe to you hypocritical scribes and Pharisees who build the graves of the prophets and decorate the graves of the righteous. You say that if you were in the days of your fathers, you would not have shared the blood of the prophets with them. So you testify that you are the children of the murderers of the prophets. So fill up the cup of your fathers (Matthew, 23-33:29). Killing of Yahya (as) also is referred by the Gospels, as in Matthew,

١. مُرِبَّتْ عَلَيْهِمُ الدَّلَّةُ أَيَّنَ مَا تُعْفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبِأَنوَ
بِغَضَبِ مِنَ اللَّهِ وَمُرِبَّتْ عَلَيْهِمُ الْمُسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ
اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ.

٢. لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قَالُوا إِنَّا نَسْتَعِينُكَ
وَأَنْتَ نَجِينُنَا مِنْ يَدِ الْعَدُوِّ فَارْزُقْنَا قَالَ أَلَأَنْتُمْ الْكَافِرُونَ. ٤٠
لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قَالُوا إِنَّا نَسْتَعِينُكَ
وَأَنْتَ نَجِينُنَا مِنْ يَدِ الْعَدُوِّ فَارْزُقْنَا قَالَ أَلَأَنْتُمْ الْكَافِرُونَ.

٣. وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ قَفَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَ آتَيْنَا عِيسَى ابْنَ
مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ أ فكلما جاءكم رسول بما لا تهوي
أنفسكم استكبرتم ففريقاً كذبتم و فريقاً تقتلون.

٤. إِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نؤمن بما أنزل علينا و يكفرون بما
وراءه و هو الحق مصدقا لما معهم قل فليم تقتلون أنبياء الله من قبل إن
كنتم مؤمنين.

chapter 14, the story of his murder is mentioned.

If Herod, the head of the quarter, fell in love with his brother's wife and Yahya (as) forbade Herod from this adultery. He was imprisoned for this, and then Herod, with the trick of Herodias, sent the head of the prophet to her on a big tray. This is how the Prophet reached the level of martyrdom.

5-4-3. Comparative study

As mentioned, both the Holy Qur'an and the New Testament talk about the killing of prophets, but the story of the killing of Prophet Yahya in Islamic traditions and the New Testament has similarities and differences that Prophet Yahya opposed to prevent adultery and illegal acts. The New Testament and Islamic traditions have similarities in this respect, but in terms of the Islamic traditions, the king fell in love with his brother's daughter, but in the New Testament, the king fell in love with his brother's wife.

Examples of the meaning of anomia are given here:

1- Sin, immorality, corruption, moral deviance: marrying a brother's wife or brother's daughter. This anomie is of the legal-normative type because the king has suffered of immorality and moral deviation.

2- Sin, enmity, and rebellion against God: the killing of the prophets, such as the martyrdom of Yahya (as), which is a normative-legal anomie.

Here too, the king did not participate in obeying the Prophet.

Conclusion

Social issues and participation and social deviations are important issues in divine discussions and teachings. Man is a social being and lives in a world where social participation

and obedience to divine prophets are important components in his worldly and Hereafter life. This study shows that the Holy Qur'an comprehensively and better than the Testaments addressed the issue of social participation with the feeling of anomie, although there are similarities and differences between the Holy Qur'an and the Testaments. In other words, the complete and final opinion belongs to the Holy Qur'an.

The first case: the trend of worshipping the calf by Bani Israel: when the prophet Musa (as) went to Mīqāt, Bani Israel neither pay attention to his orders nor have social participation with him and Aaron (as). It caused anomie in Bani Israel. Three examples of anomie can be found in this story in the Qur'an and the Testaments: 1- Rebellion against God and divine orders: disobeying the orders of Prophet Moses (as) and not paying attention to his orders. 2- Abnormality: lack of social participation and companionship with Aaron (as). 3- Sin and deviation: Calf worship.

The second case is the story of the companions of the Sabbath. The Holy Qur'an says that fishing on the Sabbath is forbidden, but in the Testaments, the name Sabbath is referred to the day when the Jewish people stopped all their activities and rested. The anomie here is abnormality and disobedience, for it is forbidden to catch fish on the Sabbath, which was a form of abnormality and disobedience, and lack of social participation and obedience to the divine order.

The third case: disobedience to Talut and non-participation with him can be seen in both Qur'anic and Torah narrations. The number of people who drank from the spring water is in the Qur'an, while there is only one person in the Torah, namely Jonathan, the son of Saul. In addition, not eating and drinking is mentioned in

the Torah, but in the Qur'an, not drinking from the water of the spring even a sip. Examples of anomie in this story may be referred to as follows:

1- Protesting and insulting the holy things: First, they ask their prophet to be a commander and God chooses Talut for them, but they protest and complain to him that he has no lineage and wealth. 2- Disobedience, enmity and rebellion: Disobedience to Talut, who was the successor of the Prophet and said not to drink a sip of water, but many disobeyed.

The fourth case: In the Holy Qur'an and in the New Testament, there is mentions of the killing of prophets, but the story of the killing of Prophet Yahya in Islamic traditions and the New Testament has similarities and differences. In Islamic traditions the king fell in love with his brother's daughter, but in the New Testament, the king fell in love with his brother's wife. Examples of anomie are as follows: 1- sin, immorality, corruption, moral deviance: marrying a brother's wife or brother's daughter, 2- sin, enmity and rebellion against God: killing of prophets, such as the martyrdom of Yahya (as).

Finally, the relation between social participation and the feeling of anomie is that if the members of the society consciously organize their actions and participate with each other and are obedient to the commands of God and their prophets, many problems and dilemmas will be solved by themselves and the society will move towards happiness and prosperity. In a situation where the participation and mutual solidarity of people in the society is lost and disobedience to the divine commands and opposition to the divine prophets become widespread in the society, therefore people become abnormal and when this situation spreads in the society in general, the society

suffers from anomie, becoming an anomaly or disorder.

Therefore, according to the three religious texts of the Qur'an, the Old Testament, and the New Testament, in the context of the level of participation and its effect on anomie, this research analyzed the participation which means participation in not obeying God and the Prophet. It investigated the effect of participation on anomie in two behavioral-belief and normative-legal types. If the general public participate in disobeying God and His messenger in these four mentioned processes, the society suffers from anomie (perverse behavior, disorder, and chaos). This participation has a two-way relation. If the participation in disobeying the command of God and the Prophet increases among the members of the society, the society will be caught in anomie. Anomie here means a state of mind that appears in two behavioral-belief and normative-legal dimensions according to the time-economic-religious-cultural conditions.

References

- Al-Qur'an al-Karim (Persian translation by Mohammad Mahdi Foladvand (1415 AH), Tehran: Dar al-Qur'an al-Karim).
- Al-Qur'an al-Karim (The Meaning of the Glorious Qur'an by Muhammad Marmaduke Pickthall).
- Aryanpour Kashani, Abbas and Manouchehr (1995). English-Persian Academic Dictionary, Tehran, Sepehr Publishing.
- Aghajani, Nasrallah (2002). Qur'anic strategies in facing social deviations (part one). Women's Strategic Studies Journal, No. 17.
- Tabātabā'ī, Sayed Muhammad Hossein (1987). Al-Mizān fi Tafsīr al-Qur'an [collective translation of scholars,] Qom: Islamic Publications Office.
- Al-Qumī, Ali bin Ibrahim (nd). Tafsīr Ali bin Ibrahim al-Qumī (Tafsīr al-Qumī). Qom: Dar al-Kutub wal-Tabā't wal-Nashr Institute, third edition.
- Inglehart, Ronald (1994). Cultural evolution in an advanced industrial society, [translated by Maryam Vatar,] Tehran: Ministry of Culture and Islamic Guidance, Center for Cultural Studies and Research.
- Tavasoli, Gholam Abbas (2004). Social participation in the conditions of anomic society; the relation between social harms and deviations and social participation,

- Tehran: Tehran University Printing and Publishing Institute, first edition.
- Javadi Amoli, Abdullah, (2020). *The Commentary of Tasnim*, Volume 21, Qom: Asra' International Publishing Center.
- Durkheim, Emil (1999). *On the division of social work*, [translated by Bagher Parham,] Tehran: Babol Bookstore Publishing.
- Sobhaninia, Javad, (2009). *A Glance at the Face of the Youth*, Tehran: Islamic Propagation Organization, Baqer al-Uloom Research Institute.
- Serajzadeh, Seyed Hossein; Pouyafar, Mohammadreza (2008). Religion and social order: investigating the relation between religiosity and the feeling of anomie and perversity among a sample of students, *Iranian Social Issues Journal*, 16(63).
- Tūsī, Mohammad Ali (1991). *Participation in management and governance*, Tehran: Public Administration Training Center, vol. 1.
- Abbaszadeh, Mohammad; Alizadeh Aghdam, Mohammad Bagher; Eslami Bonab, Seyed Reza (2012). Studying the relation between social capital and social anomie, 1(1).
- Holy Bible (explanatory translation). (nd).
- Garosi Hamedani, Fazel Khan; Glenn, William; Mertan, Henry (2001). *Translation of the Bible: Old Testament and New Testament*, Tehran: Asatir, first.
- Martin Lipsett, Seymour (1960). *Political Man the Social Bases of Politics*, USA: Doubleday & Company.
- Makarem Shirazi, Nasser (1992). *The Commentary of Nemooneh*, volumes 11, 14, 17, Tehran: Dar al-Kutub al-Islamiya.
- Hawks, James (2015). *Bible Dictionary*, Tehran: Asatir, first.
- Ariel, D. T., & De Groot, A. (1978). The Iron Age extramural occupation at the City of David and additional observations on the Siloam Channel. *Excavation at the City of David*.
- Broshi, M. (1974). The expansion of Jerusalem in the reigns of Hezekiah and Manasseh. *Israel Exploration Journal*, 21–26.
- Reich, R., & Shukron, E. (2000). The Excavations at the Gihon Spring and Warren's Shaft System in the City of David. *Ancient Jerusalem Revealed*. Jerusalem, 327-339.

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

نقش جنسیت (فرهنگ) در تفسیر سنتی و مدرن قرآن کریم با تاکید نقد دیدگاه بانو امین و آمنه ودود در تفسیر برخی از آیات مربوط زنان و عوامل ارائه تفسیر مدرن

رضوان جلالی فر^۱، سوسن آل رسول^{۲*} مهدی مهریزی^۳

چکیده

ریشه‌یابی تفاوت آراء مفسران قرآن کریم (خصوصاً در ارائه تفسیرهای سنتی یا مدرن) از مباحث جدی در حوزه مطالعات اسلامی است. برخی از مفسران در حوزه آیات مربوط به زنان دیدگاه‌های سنتی ارائه داده‌اند و برخی دیگر دیدگاه‌های مدرن ارائه کرده‌اند مقاله پیش رو به بررسی جنسیت (به معنای فرهنگ) پرداخته و تاثیر آن را در ارائه تفسیر سنتی و مدرن بررسی می‌نماید و در نهایت بررسی می‌کند چه عواملی در ارائه دیدگاه‌های مدرن تاثیرگذار است. روش جمع‌آوری مطالب به صورت کتابخانه‌ای بوده و روش پردازش به آن‌ها به صورت توصیفی-تحلیلی می‌باشد. پس از بررسی‌ها مشخص شد پیش فرض‌ها و فرهنگ‌های متفاوت در ارائه تفاسیر متفاوت نقش دارند که نمونه ارائه تفسیر سنتی درباره زنان در تفسیر بانو امین دیده می‌شود و نمونه تفسیر مدرن در دیدگاه‌های آمنه ودود وجود دارد عواملی هم که سبب ارائه تفاسیر مدرن می‌شود عبارتند از: ۱- شکوفایی عقول بشر؛ ۲- سیروسفر؛ ۳- مواجهه با افراد خاص و ۴- شرایط فرهنگی و اجتماعی.

واژه‌های کلیدی

فرهنگ، تفسیر سنتی، تفسیر مدرن، آیات مربوط به زنان.

۱ دانشجوی دکتری علوم قرآن و حدیث، دانشگاه آزاد اسلامی، کرج، ایران.
۲ استاد گروه علوم قرآنی و عرفان اسلامی، دانشگاه آزاد اسلامی، کرج، ایران.
۳ دانشیار گروه علوم قرآن و حدیث دانشگاه آزاد اسلامی واحد علوم و تحقیقات، تهران ایران.

نویسنده مسئول:

سوسن آل رسول

رایانامه: s_alerasoul@kiauo.ac.ir

استناد به این مقاله:

جلالی فر، رضوان و آل رسول، سوسن و مهریزی، مهدی (۱۴۰۲). نقش جنسیت (فرهنگ) در تفسیر سنتی و مدرن قرآن کریم با تاکید نقد دیدگاه بانو امین و آمنه ودود در تفسیر برخی از آیات مربوط زنان و عوامل ارائه تفسیر مدرن. فصلنامه علمی قرآن و معارف دینی، ۲(۴)، ۱۹۳-۲۰۶.

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

The Role of Gender and Culture in The Traditional and Modern Interpretation of the Holy Qur'an

Rezvan Jalalifar¹, Sousan Al-e Rasoul^{2*} Mehdi Mehrizi³

1 PhD Candidate of Qur'an and Hadith Sciences, Islamic Azad University, Karaj, Iran.

2 Professor, Department of Qur'anic Sciences and Islamic Mysticism, Islamic Azad University, Karaj, Iran.

3 Associate Professor, Department of Qur'an and Hadith Sciences and Researches Branch of the Islamic Azad University, Tehran, Iran.

Correspondence

Sousan Al-e Rasoul

Email: s_alerasoul@kia.ac.ir

How to cite

Jalalifar, R. & Al-e Rasoul, S, & mehrizi M. (2023-2024). The Role of Gender and Culture in The Traditional and Modern Interpretation of the Holy Qur'an. Quran and Religious Enlightenment, 4(2), 193-206.

ABSTRACT

The existence of differences in the interpretive opinions of Muslims is undeniable, and one of the serious issues in exegetical discussions is to find the root of the differences in the opinions of commentators of the Holy Qur'an (especially in presenting traditional or modern interpretations). Commentators have different preconceptions and views on various issues, especially about some verses related to women. Some commentators have a traditional view and some have a modern view. This essay examines culture and gender and their role in providing traditional and modern interpretation. The method of collecting materials is desk study and the method of processing them is descriptive-analytical. After the investigations, it was found that different presuppositions and cultures play a role in presenting different interpretations and an example of traditional commentary about women can be seen in the commentary of Banu Amin and an example of modern interpretation can be seen in the opinions of Amina Wadud, and their opinions also had problems that were pointed out. The factors causing modern interpretations are: 1- The flourishing of human reasons; 2- Journeys; 3- meeting special people, 4- Cultural and social conditions.

KEYWORDS

culture, traditional interpretation, new interpretation, Banu Amin, Amina Wadud.

1. Introduction

One of the serious issues in the field of knowledge and understanding of religious texts is the issue of the influence of gender (culture) as a hidden factor (fore-known) on interpretations and analyses. (Bastani, Dasturi, 2016:5) Gender is very effective in knowledge and recognition (Shajariyan, 2018: 59-77). "Gender" and "sex" are words that are used a lot, especially in women's topics. The verbal affinity of these two, as well as the interaction of biological and social aspects with each other, has caused them to be used interchangeably; This is while these two words generally have completely different meanings from the point of view of sociologists. According to Unger, the word "sex" is limited to the biological dimensions of a person's masculinity and femininity, i.e. chromosomes and genes, which lead to differences in physical appearance (Maccoby, Jacklin, 1974:395). And "gender" is a set of expectations from men and women, what they should do in a certain situation and based on the personal and psychological characteristics that society determines. (Stephanie Garrett, 2010: 40)

In other words, a set of beliefs that are the basis of cultural and social attitudes towards the concept of gender are called gender stereotypes. And the existence of these stereotypes causes certain characteristics to be assigned to men and women separately, in such a way that such characteristics are considered "specific" for only one gender. In this way, the basis of judgment about femininity-masculinity is not the individual's action, but his gender determines what positive or negative characteristics he/she has that cannot be changed or adjusted -regardless of the correctness of the value judgment- (Foster, 2011:28). These stereotypes show themselves more than anything else at the level of language and are used in the form of conceptual

propositions, thus they are abundantly found in the literature and language of every society. (Moghadami, 2017: 93)

It should also be said about women that there were and are different views of women in different cultures. For example, during the Jahili period, there were cruel cultures especially against women (Tabari, 1412:3/421; Javad 'Ali, 1988:5/529 and 532; Tabari, 1412:534/7 and 406/3/1422; Al-Bukhari, 2001:7/ 152) that these cultures were changed by the Prophet (PBUH) with the advent of Islam. (For example: Payandeh, 2013: 472, AH 1520)

However, after the Prophet (PBUH) some cruel and wrong cultures returned to the society (Nikzad, 'Abbas, 2013: 23; Ibn 'Abd Rabbih, 1407:7/88).

Different cultures find opportunity to become apparent in Islamic works, especially in interpretations, and each interpreter based on his own perspective or culture, which is a collection of thoughts, beliefs, and worldviews has interpreted the Qur'an. Of course, in the past there were often traditional interpretations with traditional views (especially in the issue of women) and the commentators of the past usually considered men superior to women; The reason for superiority was considered rationality (Tabatabai, 2011:4/348) and financial resources. (Ibn Wahab Dinwari, 1428: 1/120) Others considered the ability to learn science (which at that time was reserved for men). (Al-Zujaj, 1987: 1/307.) Others considered the reason for superiority to be rationality, good judgment, riding horses, shooting, Jihad, etc. (Zamakhshari, 1986:1/505) Others the ability to ride horses and shooting (Ibn Kathir, 1998:1/459) and some having a beard (Qurtubi, 1985:5/169). Also, some traditional commentators have considered it obligatory for women to do household chores. (Fakhr Razi, 1999:6/102; Ibn Juzi, 1989:1/297.) In addition,

some have considered the lack of passion and enthusiasm of a woman towards her husband and not using perfume as her *Nushuz* (Al-Basit, 224/5:1430), while others have considered sexual infidelity (Qurtubi, 1985: 5/171) as *Nushuz*. Traditional commentators have different opinions about the limits of beating women (punishment of women). For example, some have said that a man can beat his wife to the point of murdering her (San'ani, 1999:1/452) ¹. Others have offered a slightly softer opinion.

In general, in examining various interpretations about women's verses, we come across four types of approaches:

1) Traditionalist (patriarchal) such as Maqatil and Fakhr Razi; 2) New-foundational traditionalists (a little more balanced than traditionalists) such as Tabatabai and Amin;

3) New thinkers (close to the theory of gender equality but not completely) such as Javadi Amuli and Fazlullah; 4) Feminist (believing in gender equality) such as Wadud and Chudhary

About the background of the discussion, it should be said that a related quantitative article entitled "The influence of gender in interpretation (a case study of the verses on women's rights in the books "Makhzn al-'Irfan" and "Qur'an and Women"), written by Mrs. Zainab Shams, was found. No specific definition of gender was given in this article and the author believes that gender has no effect on the interpretation. However, this

1. Qurtubi (Qurtubi, 1985:5/168) and Ibn Ashur (Ibn Ashur, 1999:5/44) offer softer opinions than other commentators.

Also, some have considered it to mean "non-approved beating" (Ibn Babawayh, 1992:3/521) and some have considered hitting with a toothbrush stick (Qumi, 1984: 1/137). Of course, some people consider "waz-bohan" to be polite and kind to women (Qaini, 2013: 71-79); Or some others believed in the abrogation of Zarb ruling by numerous traditions (Ma'rifat, 2010: 45) and some understood it to mean leaving and withdrawing from home (Abu Sulayman, 2001: 114-140).

article, emphasizing the distinction between "sex" and "gender", examines the effect of gender (culture) on interpretation. And it indicates that culture has an effect on the presentation of traditional or modern interpretation and finally examines the factors of providing modern interpretation. Therefore, the following article is completely different from the introduced article in terms of its structure. And it even has a different point of view from the mentioned article.

Before entering into the discussion, it is necessary to discuss the factors affecting the interpretation and the effect of sex (male or female) and gender on the interpretation, then the main discussion will be discussed, which we will deal with in the following.

2. Factors affecting the interpreter's interpretation

The work of an interpreter is to interpret and explain the verses of the Qur'an (Rajabi, 2014: 227-234). Presenting different interpretations of the Qur'an indicates the existence of different analyses, different understanding, different mental processing. In other words, presenting different interpretations is caused by the amount of use of different sources (Arabic literature, vocabulary, Qur'anic sciences, hadith and hadith sciences, etc.) and different understandings and presuppositions of interpreters and analyzes and so on. Today, preconceptions and presuppositions are called hermeneutics. (Rabbani, 2004: 6) The assumption of hermeneutic knowledge is that no text, including religious texts, can not be understood without prior knowledge, and no commentator can approach the Qur'an with an empty mind (Haji Isma'ili, Kamalvand, Rahimi, 2012: 79-101.).

In addition to these, the causes of differences of opinions or differences of interpretations are: differences in intellectual capacity or mental abilities, relative influence of cultural and

social environment, gender, temperament, geography (Azad, 2013: 37-38). The set of mentioned issues is one of the factors influencing the interpretation and the reason for the difference between the interpretations.

3. Examining the effect of sex (being male or female) on interpretation

Researches indicate the inherent differences (of male and female) in terms of physical, mental, behavioral and functional structure at birth. And even the brain, which is the command center of the body, has a different structure in women and men, and each (man and woman) has more talent in a certain field. (Muir, Jessel, 2019: 21-54) The Qur'an also mentions the creation of man and woman (Resurrection: 39). And referring to the difference between men and women, it called them each other's clothes (and complements of each other) (187/Baqarah) Of course, men and women are not different from each other in the primary source of knowledge, which is the heart and perceives abstract meanings; (Javadi Amuli, 2004: 300) Tand the sources of knowledge are the same for both.(Mustaqimi, 2007;138) But differences can be seen in some female and male interpretations, in other words, when we see the interpretations written by women and the interpretations written by men, in some cases, there are minor differences of opinion, and these differences, even though small, are undeniable.

4. Examining the influence of gender (culture) on interpretation

About the definition of gender, it should be said that gender is a set of patterns and norms that vary from one history to another and from one geography to another. The type of clothing, the way of socializing, behavioral moods, types of activities and jobs, social responsibilities, family roles, etc. are considered gender. (Holmes, Mary, 2008:57) The different culture

of men and women which is the patterns of femininity and masculinity is considered "gender". But sex (male and female) is related to human creation. (Holmes, Mary, 1387:57)

Researchers believe that the rules of gender (culture) directly or indirectly (unconsciously) affect the interpreters and their views, decisions and analyses.. These gender rules (culture) are different from one society to another, from one region to another, and from time to time. (Bauer, 2008:71-72) In other words, with the change of culture or norms, values and beliefs, commentators' opinions also change. This change can happen over time or be related to different regions and societies. (Bauer, 2008:93)

Therefore, gender means a set of individual culture (patterns and norms) that has an effect on the interpretation, and the root of the difference in some interpretations goes back to this issue.

4.1. Gender-cultural stereotypes in interpretations

The existence of gender-cultural stereotypes in the interpreter's subconscious is undeniable. (Bayat, 2011:109) Commentators used to interpret based on these cultural gender stereotypes. For example, until about a hundred years ago, commentators were all men, so that some consider the gender of the commentator to be the cause of patriarchal views (Wadud, 2014: 18).

These stereotypes have an effect on the attitude of all members of the society, regardless of sex, so that in some cases it overshadows the interpretive comments of the female commentator. In order to clarify the issue, we will continue to examine the cultural-gender stereotypes in two traditional (Makhzn al-'Irfan) and modern (Amina Wadud) interpretations.

4.1.1. Comparison of the effect of gender stereotypes on two contemporary interpretations of women (traditional and modern)

Here, by mentioning two examples of female

commentators in two societies with different gender stereotypes, while examining the general attitude of the commentator, a part of the paradigms in each commentary is explained and by studying some older commentary opinions, the effect of stereotypes in the commentator's mind will be investigated.

A: Nusrat Amin

Sayedeh Nusrat Amin, born in 1274 Shamsi in Isfahan and the author of *Makhzan Al-'Irfan*, is the only female commentator in the Islamic world who has interpreted the Qur'an from beginning to end. She had prominent and important professors. And at the age of 43, she received permission from her masters for ijthad and narration. She was influenced by the seminary professors of Qom and Isfahan, and her intellectual atmosphere was also influenced by the views of the seminaries of that period. (Islamiyat, Mardiyah, 2009.p.15). Considering that Banu Amin studied in the seminary with a traditional approach, it is necessary to have a general look at the seminary and traditional education of that time.

In general, if we want to understand the dominant gender attitude of the seminary, we encounter three traditional approaches (Elahi Khurasani, 212: 166-169):

1- **Recommendation to confine women to the house (limiting women's responsibility to housekeeping)** (Khui, Gharavi, 1986:1/226; Tabatabai Yazdi, 2007:2/801); 2- **Belief in the innate and developmental disability of women** (Sadr al-Din Shirazi, 1981: 7/136); Predominance of immorality over women (Al-Najafi, 1983:31/289); Men deserve perfection and growth more than women. ('Allameh Hilli, 1993: 2/223); 3-**Belief in the absolute corruption-causing by women's behavior** ('Allameh Hilli, 1993: 573/2; Seyyed Murtada, 1984: 121/3) With the identification of the traditional approaches of that time, now we will examine the interpretation of *Makhz al-Irfan*

about the verses related to women, so that this effectiveness is well revealed.

Banu Amin's traditional interpretations about women in Makhzan al-Irfan

Banu Amin, in the interpretation of the verse of الرجال قوامون, says: men are mostly superior to most women in terms of wisdom, strength, and endurance, and as scientists have said, and it has been proven from experience, women's lives are emotional and sensitive, and they focus on details and elegance... and it should be known that the virtue and superiority of men over women in terms of mental strength and physical strength is general. (Amin, 2011: 4/63) Banu Amin considers it permissible to beat a woman to guide her in the case of her *Nushuz* after the three stages and considers it as a solution (for *Nushuz*). (Amin, 1361: 4/64) She also considered "قانتات" in verse 34 of surah Nisa' to mean obedient to husband. (Amin, 1361: 4/57) In the interpretation of the phrase " الرجال قوامون " in verse 228 of Surah Al-Baqarah, she says: The meaning of the degree and overcoming of a man over a woman regarding conjugal rights is the right to enjoyment, that the husband is the owner of any enjoyment and happiness that he can take from his wife, and such enjoyment is in return for alimony and meeting his wife needs which it is his responsibility, and in return, his wife should do *Tamkin*. (Amin, 1361, Vol:2/322) In his commentary on verse 237 of Al-Baqarah, she did not mention the concept of "ان يعفون" and proposed forgiveness to be from woman's side. Also, she believed polygamy is Halal and permissible. (Amin, 1361, v:4/10)

Therefore, as it is clear, the traditional and scholastic views of that period influenced the interpretation of Banu Amin and she interpreted the verses related to women based on the traditional views of that time.

In criticizing Banu Amin's point of view, it

should be said that in the past, women were not allowed to study. Education is one of the causes of men's intellectual strength over women, and men who were allowed to study should not be compared intellectually with women who were not allowed to study. Also, beating a woman is not a wise action because nowadays some men have used this issue as a reason for violence against women while many problems are solved with speaking, and at most women could be banned from some of their rights, rather than considering beating women as the first option after *Nushuz*. In general, the purely traditional or purely modern view cannot be correct and a middle way should be chosen in this matter.

B: Amina Wadud

Wadud was born in a Christian family in Maryland and converted to Islam in 1972 while she was a university student. She received her bachelor's degree from the University of Pennsylvania and her doctorate in Arabic and Islamic studies from the University of Michigan in 1988. (Islami, Shafi'i, Sa'id, Iqbal, Ibrahim, 'Abai, Mahmud. (1979). *Quarterly Journal of Qur'anic Studies*, 12(46), 557-558.) In some of her works, she describes her life as strongly influenced by racism against African Americans, which has shaped her identity, experiences and research as a black American Muslim woman. Her famous book is "*Qur'an and Woman, rereading the holy text from the perspective of a woman*", which today is considered a classic work in the feminist interpretation of the Qur'an. (Khandagh-abadi, Husayn, 2014; Siraj Munir, 6:18, 41-42). Wadud explicitly considers the book *Qur'an and Women* as an interpretative work that uses gender as a category of thinking and shows how the Qur'an can be adapted to the concerns of modern women. (Feminist Margins of the Qur'an). Also, she sought to prove egalitarian views in the Qur'an. Examining the

environmental conditions of Wadud as well as of other Islamic feminists shows that most of these people migrated from an environment with a generally traditional view to the modern environment of the United States and their attitude was probably influenced by the gender issues of Western countries. From the Second World War, the women's liberation movement and feminism took steps towards the emergence of women's rights. The United Nations and international agencies approved other laws, which took a significant step towards gender equality, and slowly in the Western and American societies, the laws of equality between men and women spread as a gender stereotype. (Evans, 1859:34)

For example, some ruling paradigms in Western societies are as follows:¹ 1- equal distribution of power and influence (for women and men); 2- Financial equality (women and men); 3- Educational equality (women and men); 4- equal distribution of care and maintenance work; 5- equal distribution of equal health care; 6- Stop violence against women

Modern interpretations of Amina Wadud towards women

Examining Wadud's works shows that the main focus of her interpretations and perceptions is attention and focus on the principle of equality between men and women in the Qur'an. (Wadud, 1393:38)), She examines the verses related to women with a look at the entire Qur'an (Wadud, 2013: 67), and reads it in the light of observations that indicate its continuous movement towards greater social justice (Wadud, 2013: 46).

Wadud does not accept the hierarchical system in creation that men are superior, and regarding the phrase "و للرجال عليهن درجة" she

1. <https://www.informationsverige.se/fa/omsverige/individens-rattigheter-och-skyldigheter/kvinnors-rattigheter-och-jamstalldhet/>

emphasizes on considering Siyaq (theme) and says: "The theme of the discussion here is about divorce. The superiority of men over women is that they can divorce their wives without a decree or deputy". (Wadud, 2013:73) She states that a man's guardianship (قيوميت) is his responsibility in return for woman's childbearing and biology so that the functions of both sexes are balanced (Wadud, 2013: 77). By expressing different meanings other than "beating" in the phrase "واضربوهن" she believes that according to other verses that limit violence against women, the verse of واضربوهن is not in the position of issuing permission to beat them, but rather it has imposed a severe restriction on existing violence. Also, the meaning of "قانتات" in this verse is simply obedience to God. (Wadud, 2013: 80)

It should be noted that in the United States, men such as 'Abdullah Adhami (Arab-American researcher) have the same attitude as Wadud in interpreting the verses related to women. (Hedayatullah, 1979:204)

Therefore, the modern culture and worldview of Wadud have an effect on presenting her modern interpretations. In other words, the environment and familiarity with new thoughts has been effective in her and has caused her to present modern interpretations.

In criticizing the discourse of Wadud, it should be said that Wadud goes beyond the apparent meaning of some words and presents a different meaning from the appearance of the words. Although in some cases, her words can be accepted, but departure from the literal meaning is not acceptable. In general, the traditional view or the modern view alone cannot be the solution, but the middle way must be chosen. After discussing the modern interpretation about women, it is necessary to know what factors cause the presentation of

modern interpretation and analysis, which we will discuss further.

5. Factors of modern analysis and interpretation

Over time, some commentators have tried to present modern interpretations of the verses. These new views sometimes appear in the interpretation of one or more verses and sometimes in the entire interpretation of a commentator.

There are many examples for this approach, for example Abu-Hayyan Andalusi (7th century commentator) in his interpretation of verse 34 of Surah An-Nisa', contrary to the traditional patriarchal attitude, considers the word رجال "Rijal" as a characteristic of "masculinity" and emphasizes that without this characteristic, a man, does not have the right to be guardian of a woman.

In other words, he did not assume that masculinity is equivalent to guardianship, and he presented a different interpretation from the interpretations of his contemporaries (Andalusi, 1993: 3/249). In addition to Abu-Hayyan's interpretation of the verse, there are other modern interpretations of this verse and other verses of the Qur'an. The important question that exists in this regard is what factors cause modern analysis and interpretation of the verses? In the following, the answer will be discussed.

5.1. The flourishing of human intellects

The passage of time has caused the growth and flourishing of human intellects in various fields, especially scientific issues.

Due to this flourishing of human intellects, the "Islamic Modernist" intellectual trend appeared in the late 19th and 20th centuries. This new tendency in the Islamic world tried to adapt Islam to "modern" values, namely rationality, science and democracy. (Kurzman, 2004: 456) Modernists want to review the Qur'an and the

Sunnah of the Prophet (PBUH) using reason and logic to face new issues. (Rippin, 2001: 22) Some of the important principles of Islamic modernist approaches to the Qur'an are: 1- Calling for a modern look at the Qur'an using scientific and rational interpretation, especially as a way to fight against attaching superstitious (and irrational) meanings to the text (Qur'an); 2- Using metaphorical interpretation (in order to rationalize concepts and phrases); 3-Emphasis on the historical context of the Qur'an, etc. (Hedayatullah, 1979: 46) Therefore, the growth and flourishing of human intellects and the emergence of new perspectives is one of the most important factors of modern analysis and interpretation in today's era.

5.2. Journey

Another effective factor in providing modern analysis and interpretations is travel and familiarity with new civilizations, cultures and issues in the world. With travel, one's vision broadens and moves away from narrow-mindedness and preconceptions. By finding new information and better analysis, fairer judgments can be made. (Vaziri, 2012: 85-94) In this regard, it should be said that if the author's life environment is wider, his output can be more accurate, comprehensive and better. Perhaps the opinion of a commentator on a verse is issued based on the issues governing that society and the culture of that society, but in the face of the society and other cultures, his attitude and analysis change. In general, if a commentator has traveled, this journey can be effective in presenting his analyzes and interpretations. One of the people who has traveled a lot and this journey is reflected in his interpretation (compared to other interpretations of his time) is Tabari; Some scholars have pointed out to his travels (Ibn Hajar, 1912 AH, Vol. 5, p. 103). Undoubtedly, his travels gave him a wide view and this view is evident in

Tabari's interpretation (compared to other contemporary interpretations). For example, under verse 228 of Surah Al-Baqarah, in his interpretation of the phrase " و للرجال عليهن و درجه", the phrase " درجه " means the good behavior and forgiveness and respect of men towards their wives, contrary to the exegetical practice of his time and before, which almost all of them know *درجه* as the superiority of a man over his wife. (Tabari, 1991:2/276) Also, he considers *قواميت* not as an inherent superiority but it means guardianship. (Tabari, 1991: 37/5). Even Weber believed that women can become judges in society and considered women to be very powerful in society. (Cook, 2000: 104)

Of course, the issue of travel and its effect in providing a new interpretation is not limited to Tabari. Tabari was an example. Today, there are many people who propose new interpretations of the verses that are rooted in the journey and its effects.

5.3. Meeting with special people

Another factor affecting modern analysis and interpretation is meeting special people. For example, Ibn 'Arabi had many travels during his life and met many mystical people. As an example, he met two mystical women named 1- Fatemeh Qurtubi (an elderly woman and a person of knowledge and virtue) and 2- Nizam. The meeting of these two ladies has been effective in the life experience of this commentator and his attitude. (Izutsu, 1372:38-39) Traveling and meeting special people has been very effective on the thoughts of commentators, sometimes this encounter was face-to-face and sometimes it happened by studying the works of a particular person. Ibn 'Arabi is contemporary of Fakhr Razi and close to the era of commentators such as Tabarsi, Zamakhshari and Abul-Futuh Razi. It seems

that some of Ibn 'Arabi's thoughts, especially in the issue of women, were influential in these commentators, and these commentators did not comment like the commentators of their time, but commented like Ibn 'Arabi. For example, we can refer to Fakhr Razi's commentary (*Al-Tafsir al-Kabir*, 1420:25/91) and Tabarsi in *Mu'jam*. (Razi, 1408:5/348) and Abul-Futuh Razi in the interpretation of *Rud al-Jinnan* (Razi, 1987:5/ 348). Researchers have confirmed that the mentioned commentators were influenced by Ibn Arabi in issues related to women (Nasiri, 'Ali, 2013, *Qur'anic Researches*, No. 158). In addition, Ibn 'Arabi's special views (especially about women) can be seen in his works (Ibn 'Arabi, 2009: 1/345; 493-490; Vol. 14/41). Researchers have also pointed to Ibn Arabi's special views. (Qeysari, 2013:v2/ 1088-1089)

Therefore, encountering certain people can affect the views of the commentator, and the commentator may express opinions different from those of his contemporaries (and in accordance with the opinion of the influential person).

5.4. Socio-cultural conditions

Social conditions are a set of political and social conditions and any customs and lifestyles and common habits among people at a certain time in which the interpreter lives. ('Abbasi, Hujjati, 2017: 101) For example, Seyyed Qutb, author of *Tafsir Fi Zilal*, is famous among researchers of political Islam for reviewing the influence of some Islamic concepts on social and political changes such as Jihad. His father was a member of *Watani Al-Lawa's* Party. Every week, debates and discussions on important issues of Egypt and the Islamic world were held in his house, in which he also actively participated. In the Egyptian revolution of 1919, when he was no more than 13 years old, he also gave speeches to the people with his father and encouraged

them to jihad and resistance. Political thinking was formed in him since his childhood and it has influenced almost all his works. An examination of Seyyed Qutb's commentary work (which was written in prison) shows that it was written completely under the influence of his critical view of the socio-political atmosphere governing Egyptian society.

In addition, it should be said that: a commentator who grew up in a place where there are conflicting opinions, will naturally have a broader view in the interpretation of topics and his understanding of the verses. For example, Husayn Fazlullah is considered one of the most important contemporary commentators who came from the geographical area of Lebanon. Influenced by the social structure of Lebanon due to the diversity of religions and races, he has developed examples of social coexistence in the field of individual and international religious interactions. Fazlullah sees the convergence of religions as a cultural effort to show intellectual, theological, historical and jurisprudential diversity and a scientific basis for common understanding and emphasis on common positions. From his point of view, convergence movements play an important role in explaining intellectual approaches and creating convergence among their intellectual elements, and in removing *takfiri* ideas from the religious institutions and establish political security. To realize this goal, Fazlullah considers it necessary to get acquainted with the method of dialogue in the Qur'an because this method is the peak of rational realism. (Muhassis, Qadi-zadeh, Ayazi, 2014: 101-120) He is a commentator who, despite his connection with tradition, especially in the field of verses related to women, has more up-to-date opinions, so that he is a pioneer in contemporary interpretations.

The patriarchal opinions in his commentary

have been moderated as much as possible. Husayn Fazlullah's view in the position of "male commentator" indicates his focus on the conditions of women throughout history; in his life experience in the context of social conditions, the commentator has been met capable and competent women, who were as active as men in the scientific, political and social fields, and cannot accept the supremacy of men in social affairs. This is where the just and truth-seeking commentator comes to a contradiction between the patriarchal view of traditional interpretation and his own evidence, and a leap of thought takes place.

Also, feminist commentators are among the people whose social conditions have influenced their attitude and they have given opinions different from the traditional ones and in some cases based on the social and cultural conditions of the West.

In general, it should be said that due to the relationship between humanities and religious sciences, environmental-social factors and conditions will inevitably be effective along with the scientific tools of the interpreter's interpretations. In fact, "a person's thinking is the result of his social conditions". (Salimi, 2012: 64)

The role of gender (culture) in the traditional and modern interpretation of the Holy Qur'an with emphasis on the criticism of the views of Banu Amin and Aminah Wadud in the interpretation of some verses related to women and the causes of modern interpretation

Sex and gender are conceptually different. Gender (culture) is effective on analyzes and interpretation. There are different views on the issue of women and the interpretation of verses related to women. The upcoming research seeks to investigate the impact of gender (culture) on the quality of interpretation and for what reasons modern interpretation is presented.	1. Introduction
Different perceptions, presuppositions, the amount of use of science, geography and (different) culture have an effect on the commentator's interpretation.	2. Factors affecting the commentator's interpretation
Men and women have differences in terms of physical, mental and behavioral structure, and there are differences (although small) between men's interpretations and women's interpretations, and female interpretations are slightly different from male interpretations.	3. Examining the effect of sex (being male or female) on interpretation
Gender, in the sense of culture, has an effect on interpretations (directly or indirectly). Different geography and regions and different time periods have caused different interpretations.	4. Examining the influence of gender (culture) on interpretation
Cultural gender stereotypes are effective in interpretations, for example, until a hundred years ago, all commentators were male and interpretations were patriarchal.	4. Gender-cultural stereotypes in interpretations
Two female commentators who have a traditional and a modern point of view are 1-Banu Amin and 2-Amineh Wadud. Banu Amin studied in the seminary and has traditional views, and accordingly she provides traditional interpretation, especially in the verses related to women.	1-1-4. Comparison of the effect of gender stereotypes on two contemporary interpretations of women (traditional and modern)
Banu Amin considers men to be superior to women due to their mental strength and physical strength, and considers it permissible to beat women	Banu Amin's traditional interpretations about women in

if they are not <i>Nashezeh</i> , and considers it a factor in preventing women from <i>Nushuz</i> . The point of view of Banu Amin is different from the point of view of Amineh Wadud in this area.	Makhzan al-Irfan
Born in Maryland and a graduate of the University of Pennsylvania, Wadud has a fresh perspective on women's issues. She believes in the equality of men and women and does not accept the superiority of men over women. She considers a man's <i>قواميت</i> to be his responsibility towards making children and supporting his wife.	Modern interpretations of <u>Aminah</u> and Wadud towards women
Over time, modern interpretations of the Qur'an and verses related to women have been presented, which have various reasons that are mentioned below.	5. Factors of modern analysis and interpretation
The flourishing of human intellects in the last century and the emergence of Islamic modernist has led to the presentation of modern interpretations. The modernist believes in revising the Qur'an based on reason and logic and considers some issues of the Qur'an to be metaphors.	5-1. The flourishing of human intellects
Traveling and getting to know new civilizations, cultures and issues in the world makes more detailed and comprehensive opinions. In the past, Tabari traveled a lot and in some cases, he gave different opinions than the commentators of his time.	5-2. Journey
Another factor in providing modern interpretation is encountering special people, for example, Ibn Arabi met two individuals named 1- Fatimah Qurtubi (an elderly woman and a person of knowledge and virtue) and 2- Nizam and had a scientific and spiritual connection with them, and their ideas were influential in Ibn Arabi's thinking.	5-3. Meeting with special people
Socio-cultural conditions also have an effect in presenting modern interpretations. For example, Sayyed Qutb was influenced by revolutionary and jihadist issues of his time and the set of these conditions had an effect on his interpretation.	5-4. Socio-cultural conditions
The interpreter's culture affects his interpretation. If it is a traditional culture, like Banu Amin, traditional interpretation is presented, and if it is a modern culture, like Aminah Wodud, a modern interpretation is presented. There are reasons for the emergence of modern interpretations such as the flourishing of human intellects, travel and meet special people and social cultural conditions.	conclusion

Conclusion

Gender (culture) is one of the effective factors in different understanding and interpretations of a text. Different cultures (traditional, modern, etc.) affect the presentation of interpretations differently. For example, examining and comparing the works of two contemporary female commentators (Wadud and Amin), and the paradigms related to each society, shows the

bias of their interpretative analyzes based on modern and traditional culture. Because of her education in a traditional place, Banu Amin presents traditional interpretations (especially about women) and Wadud presents modern interpretations because of her education in a modern place.

Presenting modern interpretations (especially about women) has reasons, for

example, the development of human intellect and the emergence of Islamic modernist which wants to revise the Qur'an based on reason is one of the factors for presenting modern interpretations. Another factor in presenting modern interpretations is travel, of which Tabari is a clear example in his time; in addition to this, meeting special people is also effective in presenting modern interpretations, and Ibn 'Arabi due to meeting two women of knowledge and virtue provided a modern and inspired interpretation of those two ladies. Also, socio-cultural conditions are also effective in providing modern interpretations.

References

- Holmes, Mar. (2007). *Gender in Everyday Life*, Labibi, Muhammad Mahdi, Tehran: Naqd-afkar.
- 'Abbasi, Hasan, Hujjati. & Seyyed Muhammad Baqir. (2017). Investigation of the function of "social conditions" in the way of Shia and Sunni commentators interpretation of the verse Mavaddat from the perspective of religious sociology, *Sociological Studies*, year 11, number 38, 101 -118.
- 'Abd al-Razzaq al-Sa'ani. (1999). *Tafsir 'Abd al- Razzaq*, edition. Mahmud Muhammad Muhammad 'Abduh, Beirut: Dar al-Kutub al-'Ilmiyah.
- 'Ali Rida Azad. (2013). *Tafsir of the Qur'an and Classical Hermeneutics*, first edition, Qum: Bostan Kitab Institute.
- 'Ali, Javad. (1988). *Detailed history of Arabs before Islam*, translated by Muhammad Husayn Ruhani, first edition, Tehran: Babol Bookstore.
- 'Allameh Hilli, Hasan bin Yusuf. (1993). *Tazkira al-Fuqaha*, Qum: Dar Ahya al-Turath al-'Arabi.
- Abu Hayyan Andalusi. (1993). *Al-Bahr al-Muhit*, Dar al-Kutub al-'Ilmiyah, Beirut.
- Abu Ishaq al-Zujaj, Ibrahim ibn al-Sari ibn Sahl. (1987). *Ma'ani al-Qur'an va 'Irabeh*, Beirut: Alim al-Kutub.
- Abu Sulayman, Abdul Hamid Ahmad. (2001). "Al-Fahm al-Maqasidi, Darb al-Marah Vasilah Lehallel Ikhtilaf al-Zawjiyah", *Islamic magazine Al-Ma'rifah*, year 6, number 24, 69-86.
- Abul Futuh Razi, Hussayn bin 'Ali. (1987). *Rud al-Jinnan va Ruh al-Jinan fi Tafsir al-Qur'an*, Mashhad: Astan Quds Razavi Islamic Research Foundation.
- Al-Bukhari, Muhammad ibn Isma'il. (2001). *Shahih Bukhari*. first edition, Damascus: Dar Ta'wq al-Najah.
- Al-Najafi Al-Jawahiri, Muhammad Hasan. (1983). *Jawahir Al-Kalam*, vol. 31, Tehran: Dar al-Kutub al-Islamiyah.
- Bastani, Susan, Dasturi; Mozghan. (2016). "Investigating the effect of gender in the discourse of a case study of two contemporary translations of the Qur'an", *Women's Research*, Year 5, Number 3, Winter, pp. 30-5
- Bauer, Karen. (2008). *Room for interpretation: Qur'anic exegesis and gender*, ProQuest Information and Learning Company, Princeton.
- Elahi Khurasani, 'Ali. (2012). "Paradigmatic criticism of the traditional approach to the social responsibility of Muslim women", *Hawzeh magazine*, year 29, no. 164, 161-176.
- Evans, Frederick William. (1859). *Shakers: Compendium of the Origin, History, Principles, Rules and Regulations, Government, and Doctrines of the United Society of Believers in Christ's Second Appearing*. New York: D. Appleton & Co. p. 34
- Fakhr Razi, Muhammad bin 'Umar. (1999). *al-Tafsir al-Kabir, Beirut: Dar Ahya al-Turath al-'Arabi*.
- Foster, Carly Hayden. (2011). *sexism. the encyclopedia of political science*.
- Garrett, Baqai. (2010). *Sociology of Gender*, Baqai, Katayun, Tehran: Digar publication.
- Haji Isma'ili, Muhammad Rida; Kamalvand, Peyman & Rahimi, Sajjad. (2012). "The role of presuppositions and preconceptions in the interpretation of the Holy Qur'an from the perspective of Ayatollah Javadi Amuli", *biannual scientific research journal of Qur'an and Hadith Studies*, year 6, No. 2, 72-101.
- Hassan-zadeh, Mahdi; Murtađavi, Seyyed Muhammad. (2015). "Semantics of "Fu'ad" in the Qur'an", *Linguistic Studies of the Qur'an*, Year 5, Number 2, 105-114.
- Hedayatullah, 'Ayesha. (1979). *Feminist Margins of the Qur'an*, translated by Mardiyeh Mardiyah and Nafiseh Daneshfard, Tehran: Kargadan.
- Hijazi, Ilahieh, Rida Dust, Zahra. (2012). "Investigating the effect of sex and gender schemas on friendship patterns", *Zan Jamia*, year 3, number 3, 57-77.
- Ibn 'Abd Rabbah. (1986). *al-'Iqd al-Farid, Trihini*, 'Abdul Majid, Qumiha, Mufid Muhammad, Beirut: Dar al-Kutub al-'Ilmiyah.
- Ibn 'Arabi, Muhammad bin 'Ali, (2009), *al-Futuhat Makkiyyah fi Ma'rafah Asrar al-Malkiyyah va al-Malakiyyah*, vol. 14, Tehran: Mula.
- Ibn 'Arabi, Muhammad bin 'Ali, (2009), *Rahmah min al-Rahman fi Tafsir va Isharat al-Qur'an*, Volume 1 Qum: Ayat Ishraq
- Ibn 'Ashur, Muhammad Tahir (1999), *Tahir va al-Tanvir*, Beirut: Mu'assissah Al-Tarikh Al-'Arabi.
- Ibn Babawayh, Muhammad Bin 'Ali, (1992), *Man La Yahdar al-Faqih*, Qum: Qum Seminary Islamic Publication Office.
- Ibn Hajar, (1912), *Lisan Al-Mizan*, Heydarabad Deccan.
- Ibn Kathir, Isma'il bin 'Umar, (1998), *Tafsir al-Qur'an al-Azim*, Beirut: Dar al-Kutub al-'Ilmiyah.
- Ibn Qayyim Juziyeh, Muhammad Ibn Abi Bakr. (1989). *al-*

- Tafsir al-Qur'an al-Karim*, Beirut: Dar va Maktabah Al-Hilal.
- Ibn Wahab Dinwari, 'Abdullah bin Muhammad. (2003). *Ibn Wahab al-Muslimi al-Vadih fi Tafsir al-Qur'an al-Karim*, Beirut: Dar al-Kutub al-'Ilmiyah.
- Islami, Arezu, Shafi'i, Sa'id, Iqbal, Ibrahim, 'Abai, Mahmud. (1979). *Hermeneutics and female reading of the Qur'an: analysis and review of Amina Wadud's opinions*. *Qur'anic Studies Quarterly*, 12(46), 557-575
- Islamiyat, Mardiyah. (2009). *Banu Amin and Tafsir of Makhzan Al-'Irfan*, Tehran, Khane Kitab Publishing House.
- Izutsu, Toshihiko. (1993). The life and thought of Ibn 'Arabi. translated by Hemmati, Homayun, *Keyhan Farhangi*, year 10, number 96, 38-41.
- Javadi Amuli, 'Abdullah (2005), *woman in the mirror of Jalal va Jamal*, Tehran: Raja Cultural Publishing Center.
- Javadi Amuli, 'Abdullah, (1991), *Epistemology in the Qur'an*, Qum, Markaz Modiriyat Huzeh 'Ilmi Qum.
- Khandagh-abadi, Husayn. (2014). *Historical textualism: A look at Amina Wadud's interpretation method, focusing on the interpretation of verse 34 of Surat Al-Nisa'*. *Siraj Munir*, 6(18), 41-76
- Khui, Seyyed Abul Qasim, Gharavi, 'Ali. (1986). *Al-Tanqih fi Sharh al-'Urwa al-Wuthqa*, vol. 1, Qum: Lutfi.
- Kurzman, Charle. (2004). Modernism, *Encyclopedia Of Islam And The Muslim World* ed.Rechard c.Martin. New York.
- Ma'rifat, Muhammad Hadi, Hakim Bashi, Hasan, (2010). "Women in the eyes of the Qur'an and in the culture of the time of descent (1)", *Qur'anic Research Quarterly*, Year 7, Nos. 25 and 26, 26-53.
- Maccoby. E.& Jacklin, C. (1974).*The psychology of Sex Differences*. Stanford:Stanford University press.395-425.
- Michael Cook. (2000). *The Koran: A very short introduction*, Oxford: Oxford University Press, 104.
- Muhassiss, Mardiyah, Qadi-zadeh, Kadim, Ayazi, Muhammad 'Ali, (2014). "'Allameh Muhammad Husayn Fadlullah and the idea of social coexistence in the interpretation of the verses of the Qur'an", *Journal of Research on the Sciences of the Qur'an and Hadith*, year 12, number 25, 101 -120.
- Muir, Anne & Jessel, David. (2019). *The Gender of the Brain, translated by Mahdi Qaracheh Daghi*, Tehran: Liosa.
- Mustaqimi, Mahdiyah Sadat. (2007). "A Philosophical Analysis of Intrinsic Value and Gender", *Women's Strategic Studies*, Year 11, No. 42, 132-161.
- Nasiri, 'Ali, Nasiri, Muhammad Husayn, (2013). "Criticism and examination of views on the aspects of men's superiority over women", *Qur'anic Researches*, year 17, no. 67, 158-189.
- Nikzad, 'Abbas, (2004). "Normalization of violence against women in fake hadiths", *Strategic Studies of Women*, 7th year, number 23, 105-134.
- Payandeh, Abul-Qasim. (2013). *Nahj al-Fasahah*, Qum: Ansarian.
- Qaini, Muhsin, (1994). "Beating a woman is one of the effects of male leadership", *Women magazine*, year 11, vol. 19, pp. 71-72.
- Qeysari, Dawud Bin Mahmud, (2013), *Sharh Fusus al-Hukm Ibn 'Arabi, Khajawi*, third edition, vol. 2, Muhammad, Tehran: Mula.
- Qumi, 'Ali Ibn Ibrahim. (1984). *Tafsir al-Qumi*, Qum: Dar al-Kitab
- Qurtubi, Muhammad bin Ahmad. (1985). *Al-Jami' Al-Ahkam al-Qur'an*, Tehran: Nasir Khosrow.
- Rabbani Golpaygani, 'Ali. (2004). *Hermeneutics and Logic of Understanding Religion*, first edition, Qum: Markaz Modiriyat Huzeh 'Ilmi Qum.
- Rajabi, Mahmud. (2014). *Methodology of Tafsir*, 7th edition, Qum: Pazhoheshgah Huzeh va Daneshgah.
- Rippin, Andrew. (2001). *Muslims: their religious beliefs and practices*. New York: routledge.
- Sadr al-Din Shirazi, Muhammad bin Ibrahim. (1981). *Al-Asfar al-'Arba'ah*, third edition, vol. 7., Beirut: Dar Ahya al-Turath al-'Arabi.
- Salimi, Suhrab, (2003). "Thinking is a product of social conditions", *Kitab Sahneh*, year 6, number 33, 63-65.
- Seyyed Murtada, Seyyed Abul-qasem 'Ali bin Husayn Musavi Baghdadi. (1984). *Rasa'il al-Sharif al-Murtada*, Qum: Dar al-Qur'an al-Karim.
- Shajariyan, Mahdi, (2018). "The effect of gender on knowledge, a feminist perspective with an emphasis on 'Allameh Tabatabai's theory of validity", *Journal of Strategic Studies of Women*, year 22, no. 86, 59-77.
- Tabari, Muhammad Bin Jarir. (1991). *Jami' Al-Bayan*, Beirut: Dar al-Ma'rifat.
- Tabarsi, Fadl bin Hasan, (1993), *Majma' al-Bayan*, Tehran: Nasir Khosrow.
- Tabatabai Yazdi, Seyyed Muhammad Kazim, (2007), *Al-'Urwa al-Wuthqa ma'a Ta'liqat*, Qum, Madrasah Imam Ali bin Abi Talib (a.s.).
- Tabatabai, Muhammad Husayn, (2013), *Al-Mizan fi Tafsir al-Qur'an*, Beirut: AlMu'assissah al-'Ilmi lil-Matbu'at.
- Vaziri, 'Ali-reza, (2012). "Secrets of success in writing (5)", *Muballighan*, 14th year, number 150, 85-94.
- Wahidi, 'Ali bin Ahmad, (2008), *al-Tafsir al-Basit*, Riyadh: Jami'a al-Imam Muhammad bin Sau'ud.
- Zamakhshari, Mahmud bin 'Umar, (1986), *Al-Kashaf*, Beirut: Dar al-Kutub al-'Arabi.