قرآن و روشنگری دینی

«مقاله پژوهشی»

تلمیحات قرآنی و روشنگری دینی: خوانش ترامتنی مجموعه اشعار گرگ و میش (۱۴۰۱)

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چکیده

ادبیات پایداری وجهِ غالبِ جریان‌های شعری معاصر و سرشار از روابط گوناگون بینامتنی همچون تلمیحات قرآنی است. مجموعه اشعار کتاب گرگ و میش (۱۴۰۱)، با ویژگی‌های صوری و محتوایی خود عامل روشنگری دینی و مایه‌ی دانش‌افزایی مخاطبان هستند. خوانشِ این اشعارِ معنامحور بر پایه نظریه‌ی ترامتنی ژرار ژنت تعاملاتِ عمیق این رومتن‌ها را با زیرمتن‌های خود هویدا می‌سازد. هدف از این پژوهش آن است که با واکاوی گونه‌های ترامتنی نوسروده‌های برگزیده نقش آن‌ها را در شبهه‌زدایی و روشنگری دینی مخاطبان روشن سازیم. در این پژوهش که به روش توصیفی-تحلیلی و بر اساس نظریه «ترامتنیت» ژرار ژنت انجام شده است به بررسی شیوه‌ی ارتباط مجموعه اشعار کتاب گرگ و میش (۱۴۰۱) با رومتن‌های آن‌ها پرداخته‌ایم. از این پژوهش می‌توان چنین نتیجه گرفت که نوسروده‌های پایداری معاصر ابزارهایی قدرتمند در راه جهاد تبیین و بازتولید ارزش‌های اسلامی هستند که می‌توان از آن‌ها برای گذر از چالش‌های فتنه‌انگیز کنونی بهره گرفت.

واژه‌های کلیدی

گرگ و میش، تلمیحات قرآنی، خوانش ترامتنی، روشنگری دینی.

Quran and Religious Enlightenment Open Access

O R I G I N A L   A R T I C L E

Quranic Allusions and Religious Enlightenment: Transtextual Reading of Twilight (2022)

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A B S T R A C T

Resistance Literature is the dominating form of the contemporary current of poetry which is full of various intertextual relations such as quranic allusions. Twilight (2022) as the selected collection of poetry has its own formal and contextual characteristics which enhances the knowledge of the readers and leads into their religious enlightenment. Reading such meaning-based poems on the basis of Gerard Genette's theory of transtextuality reveals the deep interactions between these hypertexts and their own hypoetexts. The present study aims to clarify the role of transtextual forms of the selected newly-composed poems in religious enlightenment and removing misconceptions of the readers. To this aim was used descriptive-analytic methodology based on Gerard Genette's theory of "Transtextuality," the researchers scrutinizing the relationship between the collections of poems in Twilight (2022) and their hypoetexts. To conclude, the newly-composed poems of resistance are the powerful weapons in the way of explanation jihad and reproduction of the Islamic values which can be utilized for passing the present mutinous challenges.

K E Y W O R D S

Twilight; Quranic Allusions; Transtextual Reading; Religious Enlightenment.

Introduction

In the present challenging world where the process of globalization gets developed and sets as its objective homogenization of national identities, reversal of cultural values and propagation of atheism, the heavy burden of public enlightenment is put on the shoulders of social elites including the committed and sympathetic poets. Resistance Literature is the dominating form of the contemporary current of poetry which is full of various intertextual relations such as quranic allusions. Lexically, allusion can be defined as "Looking out of the corner of the eye, watching and commenting in which one points at a holy verse, famous narration, event and poem so that maximum meaning gets inferred from minimum use of words" (Dad, 2006: 163). In *Twilight* (2022), the newly-composed poems have their own formal and contextual characteristics which enhance the knowledge of the readers and leads into their religious enlightenment. Transtextual reading of the meaning-based poems on the basis of Gerard Genette's theory revealed the deep interactions between these hypertexts with their hypoetexts.

The book of *Twilight* (2022) is the only collection of poetry which has been compiled and published by Mohammad Hussain Ansarinejad as the reactions to the protests of august 2022. This study aims at clarifying the role of stylistic device of allusion and quranic loans in reproducing Islamic values and passing the present seditious challenges through transtextual reading of the selected newly-composed poems. The term sedition (Fitnah) has been repeated 51 times explicitly and 123 times implicitly which emphasizes the contextual theme in such a poetic book of 202 pages. The critical condition of the Islamic republic of Iran during the recent months is the bitter fruit of the vast effort of the imperialis powers and their access to the new information technology and communications. In this essay, the researchers try to explain the role of Islamic-Iranian components in preserving ontological security and the survival of the Islamic republic of Iran. The selected newly-composed poems of resistance are the "Hypertexts" full of meaningful concepts which take their roots in quranic, mystical and mythological "Hypotexts" aiming at shaping the identities of the readers and guarantee their continuation.

This study is innovative as it makes use of "Transtextual" reading of a literary text such as *Twilight* (2022) in order to determine its deep and hidden linkage with hypotexts and making the readers aware of the reasons responsible for the victory of the Islamic republic of Iran in the recent protests. The scrutiny of the selected newly-composed poems of resistance exposes the depth of those values within Iranian identity that act as the savior of ontological security and guarantee the survival of the Islamic republic of Iran. This study is important as it reveals the position of the contemporary resistance poets in utilization of quranic-literary allusions and depicts their dominance over subtleties and minutes of using the hypotexts. The researchers spread the necessary ground for transferring the conceptual meanings to the readers by showing the commonalities and discrepancies among the selected poems and their hypotexts.

1. Research Background

As so far, there is no interdisciplinary research conducted on resistance literature aiming at analyzing the recent protests of Iran through transtextual reading. The present essay is interdisciplinary in nature and it will pave the way for the more comprehensive researches in

the future hopefully. In the next section, tho most important researches related to the general theme of the present study will be mentioned in an abridged manner.

1.1 Researchers Related to Gerard Genette's Theory of "Transtextuality"

Bahman namvar motlagh is one of the prolific writers in the area of intertextuality, transtextuality, mytology, comparative literature and genetic criticism to his credit various books such as *Intertextuality: From Structuralism to Postmodernism* (2016), *Transtextuality: Hypertextual Relations of the Narrations* (2020) *and An Introduction to Mythology: Theories and Practices* (2021) are published. Considering the wide domain of literary criticism, however, the field of reseach is vast in this area. We can refer to the joint paper of Rezapour and Zamani (2022) entitled "Hypertextuality in the Selected Anecdotes of Asrar Nama" as one of the precious essays in this literary domain. These two researchers show that the mutual relationship between Asrar Nama and its subtexts is in the form of homogeneityand trigonomy. The researchers believe that the processes such as transformation of motivation lead to change the discourse of the stories, to highlight the content, and to adjust the goals in the Attār's narration. Jalal Abbasi's essay (2019), "A Study of the Intertextual Relationships between the Qur'an and Saib Tabrizi's Ghazals" investigates the words, idioms, religious and moral topics, religious law, and Qur'anic subjects in Saib's sonnets. In her article, "An Attitude to Literary Allusion Based on New Approaches to Literary Criticism and Interdisciplinary Studies", Zahra Rajabi (2019) considers allusion as one of the most complex and multilayer elements of the rhetoric that can be examined by using the

modern achievements of various disciplines such as linguistics, semiotics and sociology.

1.2 Researchers Related to the Internal Security Crisis of Iran

In his essay, "Critical Situations and Ontological Security in the Islamic Republic of Iran", Mohsen Bagheri (2019) believes that the the failure of threats in critical situation of 2009 was the existence of Islamic-Iranian features that have established powerful and basic trust system among people and the state while bestowing the society with "Identity Security". Said Mirzaei is the hardworking writer in the field of seditionology some of whose valuable works are *Illegal claims* (2009), *Chronology of 2009 election* in three volumes (2011) and *Elites of the Revolution in Critical Moments* (2020) collected in two volumes. In these books, he has taken neutral stance while sharing documentarized and genuine ideas in analyzing the effective factors responsible for the social unrest in Iran. Mohammad Hasan Roozitalab (2014) traces the seditions before 2022. This writer considers the process of documentizing the events of 2009 aiming at learning lessons out of them as an important step in the way of managing the political atmosphere of Iran. Mohammad Javad Akhavan's To *Lie in Ambush for Powerful Iran* (2023) and Sepehr Khalaji's *Power of Communications in Hybrid Warfare* (2023) are among the recents books dealing with sedition.

2. Research Methodology

In this essay, the researchers make use of Genette's "Transtextual" method of reading as a new framework in literary criticism for analyzing the newly-composed poems. Western theorists believed that they had developed a new way of thinking in literary criticism by

presenting the theory of intertextuality. However, the concept of "Intertextuality" was commonly used in Arabian and Persian literature by similar names such as "Eghtebas", "Talmih", "Eghteraz", "Tasirpaziri" and "serghat-e-adabi" before twentieth century. By the passage of time, the theory of intertextuality changed its theoretical shape and it was transformed into practical framework by the thinkers of the second generation. Gerard Genette was one of the most prominent thinkers of the second generation whose works in narratology, aestheticism and transtextuality is more valuable and coherent than the others. Genette looked into the intertextuality from a new perspective which was in contrast with the ideas of pre-intertextuality figures such as Roland Barthes and Michael Riffaterre who considered "Intertextuality" as to be reader-oriented. By exploring the fields of semiotics and structuralism, Roland Barthes assumed three components of language, style and text as the key elements of artistic creativity of a writer. He emphasized the plurality of meaning and multi-layered nature of a text while compating it to a fabric which is woven with the threads of statements: "The plural of the Text depends, that is, not on the ambiguity of its contents but on what might be called the stereographic plurality of its weave of signifiers" (Barthes, 1977:159). For Riffaterre, an intertext is "A corpus of texts, textual fragments, or textlike segments of the sociolect [the repository of social myths] that shares a lexicon" (Riffaterre, 1984:142). In other words, for determining the semantic implications of a hypertext, it is necessary to remember the hypotexts as far as "Their existence is, sufficiently, indicator of an aspect of social dialect which has been transformed by the text in hand" (Allen, 2001:173). But Genette and his followers paid attention to the role of intertextuality in producing and creating the text. They made their efforts to discover "The manner by which other texts appeare in a text" (Abbasi, 2018: 125). Genette brought the relations among the texts under the umbrella term of "Transtextuality" which still belongs to the paradigm of structuralism. In *Palimpsests: Literature in the Second Degree*, he has written: "Transtextuality", that is, the "Textual transcendence of the text", or "All that sets the text in a relationship, whether obvious or concealed, with other texts" (Genette, 1982:7). Genette's transtextuality is vaster than intertextuality as the former is divided into five categories which are illustrated in the following shape:
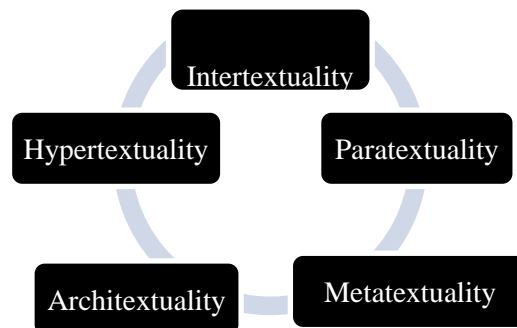

Image 1

In *Twilight* (2022), the presence of categories such as hypertextuality, metatextuality and architextuality was unremarkable. Moreover, the study of intertextual relations of all the newly-composed poems was not possible as there are high numbers of them in the selected book. So, the researchers will analyze the paratextual elements and their intertextual relations with religious and literary hypotexts.

3. Discussion
3.1 Paratextuality
As the key concept in structuralist studies, paratextuality can depict the mental layers of the writer, delicate textual points and cultural status of a society. In *Paratexts: Thresholds of Interpretation*, Genette has defined paratextuality as follows:

> The paratext, then, is empirically made up of a heterogeneous group of practices and discourses of all kinds and dating from all periods which I federate under the term "Paratext" in the name of a common interest, or a convergence of effects, that seems to me more important than their diversity of aspect (Genette, 1997b:2).

The paratext marks those elements which "lie on the threshold of the text and which help to direct and control the reception of a text by its readers" (Allan, 2001:148). Such transcendental elements of a text which cover it like a satellite and put on it a suit of words are divided into peritext and epitext (Namvar Motlagh, 2007: 90). The first type has surrounded the main text in the closest manner consisting of elements such as titles, chapter titles, footnotes, prefaces and notes which provide precious information to the readers. The second type are the elements out of the text and separated from it such as interviews, letters, editorial discussions, comments by the critics, private letters and publicity announcements which are knotted to the text indirectly and accompany it.

3.1.1 Book Cover Design
The other paratextual element is book cover design which has hidden semantic signification like an independent text for the readers. For designing the cover of the selected book, *Twilight*, Mohsen Sarkhosh has used warm orange color due to its contrast with black and grey colors which has a great effect in causing the enthusiasm and visual excitement of the readers in various age groups and youngsters as well as adults in particular. Indeed, "Book cover design is the showcase and representative of the book's content and the mahor artistic efforts of the book designer is concentrated here which play important role in attracting the viewer and customers while standing for the quality values of the book's content" (Afshar Mohajer, 2009: 162). Wolf and ewe as the title in the book cover come in black and orange color respectively. By dominating on the techniques of typography and proper arrangement of the title's letters, the book designer has foregrounded them and created visual beauty:

Image 2

The selection of black color for wolf has specific implied allusions to the quranic verses and prophetic narrations. One of the scientific miracles of quran is related to the phenomenon of colors which leave deep effects on the soul and body of humans. Black color has negative semantic implications in holy quran verses 106 and 107 of Al-e Imran chapter, verse 58 of al-Nahl chapter, verse 60 of al-zumar chapter, verse 27 of al-Mulk chapter, verse 27 of al-Fatir chapter, verses 40 and 41 of al-Abas chapter, verse 17 of al-zukhruf chapter. Back cover of *Twilight* (2022) consists of the logos of Artists' Basij Organization of Fars province, Foundation for the Preservation and Publication of Sacred Defense Works and Values in Fars Province, Sarir publication which are among the graphic elements and visual signs bestowing credit to this literary work. Ansarinejad has displayed the ambivalent meanings of wolf and the hypocrisy of the sedition-mongers by placing one of his own poetic compositions entitled as "The Bloodthirsty Wolves" in a Muqarnas-like frame having traditional design at the back cover of the selected book:

Wolves are bloodthirsty in the sheep herd
It is night and the shepherds are distressed

O' the thirsty! While passing the spring beware
Daggers in hand are malicious ones in the way

Dawn twilight and the bloodthirsty on the trot
They are the nightcrawlers in Dervishes' cloak
(Ansarinejad, 2022:23)

These poetic lines have implicit allusion to the verse no.20 of the holy chapter of As-Saba in which Satan like a wolf seduced the ewe-like tribe of Saba whom were indulged in blessings: Certainly Iblis had his conjecture come true about them. So they followed him—all except a part of the faithful. The interpretations of this verse certify the compulsion of Islamic command, "Commanding good and forbidding bad". The honest believers in the society must execute this task as Satan penetrates into the hearts of impercipients and captures the channels leading to their ways of thinking and motivations. The characteristics of the selected book cover are depicted in the following table:

Cover Design	Case dtudy: *Twilight* Collection of Poetry		Cover Design	Case dtudy: *Twilight* Collection of Poetry	
Below / Typography Nasta'liq letters	Title	Language Paratext	visual motifs of traditional architecture, Pentagonal box consisting of Nasta'liq letters	Elements of The Image	Visual Paratext
Below / Typography	Name of Writer		Digital Typography	Technique and processing style	
Back cover Below	Publication Logo		Warm orange color and neutral black color of title /neutral grey color in the cover background	Color	
No Name	Name of Designer		Concentrated	Composition	
Change in artistic discourse of art	Type of Signification		Implied in front cover Explicit on back cover	Type of Signification	

Table 1

3.1.2 Title

Title is the threshold of every literary text which prepares the ground for understanding and discovering its semantic and implied significations. Some of the writers utilize the title for making the readers' minds ready. The other writers enhance the importance of title existence by omitting it. In other words, lack of title or deliberate omission of it "As a kind of defamiliarization can foreground its absence pointing at different content or distinguished tone of that text" (Bashiri, 2016: 94). The title of *Twilight* (2022) has in-text and double nature. If we take wolf and ewe as one compound word in the shape of conjunction consisting of two terms that are connected by "And", the literal meaning will be when the atmosphere is neither dark nor completely lit. Such a meaning is the metaphor for all doubts in realizing the genuine truth which is placed in an aura of ambiguity. But if we consider wolf as an independent word meaning the ferocious animal in contrast with the ewe, it will be a metaphor for the wild enemies who make their evil efforts to prey the guillable ewes. Such a meaning includes the major themes of the newly-composed poems in *Twilight* (2022). In "The Message of Honor" composed by Ali Salimiyan, the poet severely complains of those ignorants whom are deceived by the wolf-natured traitors:

> While you grew up in the country of lions
> You have become the wolves'companions
> (Ansarinejad, 2022:98)

Wolf has negative connotation in the other poem of the selected book entitled as "Fifth Millennium Poetry" composed by Mohammad Moradi:

> One side: terrified wolves
> Accompanied by the tribe of hyenas
> Other side: the corner of lions' grove
> Wounded and afflicted is my homeland: Iran
> (Ibid, 142)

The poem illustrates for the readers the final consequence of ignorance, unconsciousness and unawareness before the enemies. In "O! Pen, Cry!", Kalami Zanjani uses explicit allusion of lexical type for referring to the event of Mahsa Amini's death and the "Battle of Nahravan" which he considers as hybrid warfare mongered by those wolves residing in foreign countries and the naïve ewes were trapped in it:

> Monarchist, hypocrite and the nobletts
> They gathered to single out in the riot
> "Mahsa Amini" case is not defending the oppressed
> Tell the fair friend to let his conscience be his guide
> O' Khawarij-like foreign citizans, shame on you!
> History will never make a champion out of you!
> (Ansarinejad, 2022:81)

In the poem, "Hussainian Headquarter!" Zahra Sepahkaar compares the Islamic revolution to the rain of mercy upon the country, Iran, which is in itself a complicated and implicated allusion to the verse no. 30 of the chapter Al-Anbiya of holy quran. She considers sedition as a disaster whose harms will afflict the future generations:

> Thousands of rain verses, thousands of sea chapters
> Never be that anyone watch your lip desert of thirst
> Kneeling before the suppressor while being oppressed
> Nobody see you humiliated as in Reza Khan's period
>
> Where is the security of my child within the shrines?
> How many injuries did he suffer in the recent Fitnah?
> Hussaini headquarter! Let enemy know what it means
> Never will he see submissive Iran even into his dreams (ibid, 87)

The analysis of the hypotexts in the world mythical literature shows that wolf has had various semantic implications. Although this animal has positive and symbolic connotation in Turkish, Mongol and ancient Rome mythologies, it has negative meaning due to its

transformation it Iranian myths. As a rhetorical element, allusion has special relationship with semiotics and linguistics. Carmela Perri introduces allusion as a marker or signifier in different texts that "By some means echo and refer to the source text" (Perri, 1978: 290). The following line has an implied allusion to the letter written by Kay Khosrow to Rustam in the epic work, Bizhan Nama, in which wolf is described in the negative way:

It was a challenge for the Iranians From those wolf-faced Turanians

(Jahangard, 2021: 37; Ghafori, 2015: 90)

In the story of Keyumars which comes at the beginning of Shahnamah, Siamak must fight with the destructive spirit, Ahriman, and his demonic son which has an ugly and wolf-like stature:

He had a son; fierce as a wolf
He was brave with great army
(Ferdowsi, 2007:22; Jahangard, 2021: 47)

Transtextual reading of the title, *Twilight* [*Gorg-O-Mish* in Persian language], shows well-adaptation and quranic allusion to the story of Joseph (AS) which reveals the ways Ansarinejad utilizes poetic techniques such as simile, metaphor, allegory and symbol. These figures of speech increase the effects of the title in the readers' minds through creating association and their usage explains the vast knowledge and scientific richness of the writer. The word wolf, here, alludes to the verse 17th of the holy chapter Joseph as the brothers of Joseph (AS) told Jacob (AS) that he is preyed by the wolf: "They said, 'Father! We had gone racing and left Joseph with our things, whereat the wolf ate him. But you will not believe us even if we spoke truly". In his interpretation of this verse of holy quran, Mohsen Gharaati puts his emphasis on the characteristics such as forgetfulness, fear of sin exposure and pretending honesty in the nature of

the liers like Joseph's brothers (Gharaati, 2002, 172). Brothers of Joseph (AS) have taken him for playing but give false reports to their father which is the sign of their forgetfulness. They are scared lest their lies get exposed and resort to all means of justification to convince the father of their honesty. Persuasion is one of the most important methods that the enemies of Islam use in soft war and sedition for directing the minds of the elites or nobles. Seyyed Javad Emamjom'e Zade (2012) has divided the common techniques of conviction into three types of inculcation, imitation and illustration:

> Inculcation is a kind of unconscious and unaware conviction…, but such an acceptance is not based on logical reason…, [in imitation type], convictors call the subjects to their own ways in their own persuasive messages…, [in illustration type], the powerful countries…, create a specific image of the invaded country for emphasizing the need for allocating expenses for plunging in war with other countries (Sharafaldin, 2008: 25).

The selected book's sub-ttitle, "Revolutionary Poets' Reactions to the Protests of August and Septembre, 2022", has a peritext (out-text) nature and refers to the sad events in the political history of Iran. In the recent sedition, virtual space of the foreigners preyed some of the naïve people. During his sermon in the Friday prayer of 2009, the supreme leader of the Islamic revolution addressed the political elites in the dusty days of sedition by stating that: You should see hungry wolves lying in ambush. They are taking off their masks of diplomacy and are showing their true colors. I urge you to open your eyes and see the enemy (https://english.khamenei.ir/news/1159/Leader-s-Friday-Prayer-Address).

Here, the enemy is compared to the wolf [Gorg in Persian] and the selection of the tilte,

Gorg and Mish, has political allusion to the sermon delivered by the supreme leader of the Islamic revolution regarding the enemy's penetration in its deep hypotextual layers. The explanation of the fate of some of the famous nobles and the elites of the Islamic revolution, their stances and destinies in the current of challenges and the crises of the country will be the source of enlightenement and consciousness raising of the youths.

3.1.3 Preface
In the beginning of *Twilight* (2022), Ansarinejad makes use of short unburdening instead of introduction. The 10 lines unburdening is a paratextual element which expedites better understanding of newly-composed resistance poems at the heart of this literary text. We hace chosen 6 lines out of it which are replete with quranic, historical and epic allusions:

These days to Abu Dharr are similar

To lonely years of Mawla are equal

Just as our dark nights, they are anxious

Again for bloody dagger, they are anxious

Dagger is still running in the alley's breadth

By the hands of fitnah which are unbelievers

Not far from Fitnah group the practice of hypocrisy

The lesson they know by heart till the end of history

By the passage of each Nahrawan, fake callosities

Are annoyed by the sword of Ashtar's clarities

After the event of mirror immersed in blood

In petal picked flower are many signs of love

Repetition of Karbala for thousand sequences

The lovely repetition of all Kowsar's verses

(Ansarinejad, 2022:11)

Allusion as a stylistic device and the concept of intertextuality has a close relationship with each other. Allusion is "A tool and textual element for stabilizing the relationship with other texts or, at least, two sources and references" (Rajabi, 2019: 23). In the first line, "Abu Dharr" and the adjective "Mawla" are the quranic allusion of lexical type which refers to the verse no.55 of al-Ma'ida holy chapter, Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zaka while bowing down, and Al-Ghadir Sermon in which Imam Ali (AS) was appointed as the Waly (guardian) of Muslims by Allah and the holy prophet (PBUH). The acceptance of Vilayat and following leader's commands will institutionalize Islamic culture in the society while such time-consciousness leads into the prosperity in this world and the hereafter. The second line curses the dirty hands of the sedition mongers while having implied reference to the first verse of the holy chapter of al-Masad, Perish the hands of Abu Lahab, and perish he. The third line which refers to the verse no.14 of the holy chapter of al-Baqara, When they meet the faithful, they say, "We believe", but when they are alone with their devils, they say, "We are with you; we were only deriding [them], puts its emphasis on the nature of hypocrisy and the devilish existence of the sedition mongers throughout the history". In this way, the common point between hypocriticals such as Abd Allāh ibn 'Ubayy ibn Salūl, the chieftain of the Khazraj tribe of Medina during the advent of Islam, and MKO at the present age is nothing but "The practice of hypocrisy". In the first half of the fourth line, we are dealing with the explicit intertextual reference and historical allusion to the Battle of Nahrawan the army of Imam Ali (AS) and the rebel group Kharijites. The second

half of the same line has implicit intertextual reference to the Battle of Siffin in which the combatants like Malik al-Ashtar did epic tasks. Fake callosities refer to the sealed foreheads of Kharijites and are a metaphor for the fake believers of the present time who place obstacles in the way of Islamic revolution of Iran. The fifth line is a historical-religious allusion to the dialogue between Muḥammad ibn al-Ḥanafiyya and Imam Hussain (AS) written in Sayyid Ibn Tawus's *al-Maluhuf ala qatla l-tufuf.* The holy prophet (PBUH) in the world of dream told Imam Hussain (AS): "Allah intends to see you martyred and Allah intends to see them captured". This narration reveals that the event of Ashura is God's "Will to legislate" out of his own expediency which is different from his "Creative will" or "Destined fate". The last line is the historical allusion to the "Catastrophe of Karbala" as well as quranic allusion to the third verse of holy chapter of Al-Kawsar, "Indeed it is your enemy who is without posterity", that introduces the impeccable Imams as abundant good in contrast with barren and childless enemies of the holy prophet(PBUH). In this line, the poet links the martyrs of Karbala with the martyrs of of holy defense, security, Hazrat Zeinab's holy shrine and future who sacrificed their souls and properties for the sake of Islam and created epic and heroic deeds. Such self-forgetfullness is in high contrast with the ill-intentions of the sedition mongers who did acts of sabotage, blasphemy, spreading rumours, attacking women and offending the wise leader of the Islamic revolution.

3.1.4 Declaration

Gerard Genette divides the paratexts into two types of thresholds (attached) and advertising (detached). The first type encompasses the text and the second one is separated from the text while existing out of it. Declaration in the book, *Twilight*, has surrounded the newly-composed poems like a tight belt acting as the passage entry to their themes. It is constructed of metatextual elements such as social culture while acting as the warning to the oblivious and linking ring for connecting aware, time-conscious and committed poets together. On behalf of 188 poets and literary men, Ansarinejad has condemned the recent riots and sedition mongers stating that: "O! God, bear our witness that we did not stand to the glorious book of yours. Testify that we did not tolerate to see the flag of the Islamic republic set in fire while it is decorated by the great name of yours. Be our witness that we did not bear the insultation to the mourning inscription of Imam Hussain (P.B.U.H) testifies that we did not ignore the burning of security guards" (Ansarinejad, 2022:3). Such declaration is the entrance gate to the poem, "Down with traitor", composed by Maryam Saghlatoni inside the book of *Twilight* (2022):

<div align="center">

Shame on

War mongers

Shame on those who said lies

For killing the city defenders

(Ansarinejad,2022:94)

</div>

Moreover, the declaration provides the ground for the reader's benefit and enlightenement that s/he gains by reading Ali Salimiyan's poem, "The Message of honor":

One who sets flag into fire is not from us

Cutter of my friend's throat is not from us

The one who offends Mawla's tent

has teared and set Quran on fire (Ibid, 98)

4. Findings of the Research

The poems in Twilight are composed into two groups of classical and free poems of which 612 distiches are in the forms of couplets, sonnet and ode. Two-Couplets, called as Dobeiti in Persian language, include 54 Stanza which are equal to 108 distiches and free poems consist of 450 metres, called as Lakht in Persian language. Although the structures of classical and free poems are different, once we, negligently, take 1 Lakht in free poem equal to 1 classical distich, the total number of the distiches will be calculated in the following way:

$$612+108+225=945$$

In this section, the frequencies of transtextual types and religious enlightenment components were assessed in a separate manner so that the hypotheses of this research get evaluated by means of chi-square test. Intertextuality has the highest frequency and percentage among the transtextual types. Frequency distribution table no.2 shows that more than 98 percent of transtextual types belong to the intertextuality which is the highest rate compared to the other types. This point reveals the deep interaction between newly-composed poems (hypertexts) and their hypotexts which are epitomized as quranic, literary, epic and mystic allusions.

Table 2. Frequency of Transtextual Types in *Twilight*

Religious Enlightenment components	Frequency	Percentage in *Twilight*	Percentage against other Types
Paratextuality	5	0/52	01/96
Intertextuality	250	26/45	98/03
Total	255	26/98	100

Table No.3 shows that "Intertextuality" in its implicit form has the highest frequency of 235 and it includes 24/86 percent of the newly-composed poems. Therefore, the readers will be able to guess the quranic, epic, historical and mystic hypotexts by means of clues and codes within the poems' texts.

Table 3. Frequency of all Types of Intertextuality in *Twilight*

Religious Enlightenment components	Frequency	Percentage in all Poetic Lines	Percentage against other Types of Intertextuality
Explicitly deliberate	15	01/58	6
Hidden-deliberate	0	0	0
Implicit	235	24/86	94
Total	250	26/44	100

Table 4. Frequency of Religious Enlightenment components in *Twilight*

Religious Enlightenment components	Frequency	Percentage in all Poetic Lines	Percentage against other components
Vilayat Follower	71	07/51	30/21
Time Consciousness	98	10/37	41/70
Quranic Management	52	05/50	22/12
Patience	14	01/48	05/95
Total	235	24/86	100

Table of frequency distribution No.4 shows that "Time Consciousness" is the major component of religious enlightenment in the selected text. It has 98 frequencies and includes 41/70 percent of all the themes and implied meanings in the newly-composed poems. The high statistic rate depicts the meaning-based nature of resistance literature in its different frameworks and its goal for refining the society of its abnormalities by emphasizing on the element of time-consciousness.

Table 5. Frequency of Allusion Types in *Twilight*

Types of Allusion	Percentage against other Types of Allusion	Percentage in all Poetic Lines	Frequency in the Text
Quranic	44/29	10/68	101
Historical	41/66	10/05	95
Literary	15/78	03/80	36
Total	100	24/53	228

Table of frequency distribution No.5 shows that the religious hypotexts including the holy quranic verses, narrations and sermons are the most important types of allusion in the selected text. They have 101 frequencies and include 44/29 percent of all types of allusion in the entire corpus. The high rate of literary adaptation in the newly-composed poems reveals the spiritual mentality of the poets in this domain for paving the way of explanation Jihad.

5. Comparing Frequency Distribution

In the table.6, the sum of observed Frequencies in transtextual types and religious enlightenment components were copmpared with the expected ones:

Table 6. Total Frequency in *Twilight*

	Observed Frequency	Expected Frequency	Residue
Transtextual Types	255	245.0	10.0
Religious Enlightenment components	235	245.0	10.0
Total	490		

Table 7. Chi-square Test

مقادیر	روش
Value	./816ᵃ
df	1
Asymp. Sig	./366

Analysis of Chi-square results of the table.7 considering p >0.05 or (. /366) indicates no meaningful difference between transtextual types Religious Enlightenment components within the text of the selected book.

Conclusion
This study reaches to the conclusion that contemporary newly-composed poems are the powerful weapons in the way of explanation jihad and reproduction of the Islamic values which can be utilized for passing the present mutinous challenges. Considering the main themes and the political nature of resistance literature, the synthesis of explicit and implicit concepts of the newly-composed poems with the current challenges of the country will lead into the enlightenment and resolving the misconceptions of the youths. While information technology and global insecurity were among the factors responsible for providing the context of crises and mutinies in Iran, the wrong ways of the protestors for making claim and the damages brought into the country by the sedition mongers culminated to the return of the people to the Islamic republic sources of identity and lead into the defeat of the enemies' plots. Transtextual reading of the meaning-based poems of *Twilight* (2022) on the basis of Gerard Genette's theory revealed the deep interactions between these hypertexts and historical, literary and quranic hypoetexts. These newly-composed poems have "Explicit and "Implicit" relationships with their hypoetexts in the manners of lexical borrowing and allusion respectively. In their newly-composed poems, the contemporary resistance poets have made their steps for religious enlightenment and resolving the misconceptions of the youths through pleasant words and by utilizing linguistic strategies such as adding meaning and deviation for foregrounding and defamiliarizing of the hypotexts. In *Twilight* (2022), transtextual relations are epitomized in the intertextual and paratextual types. In the selected book, "Title", "Sub-title", "Preface" and "Declaration" act as the paratexts that have transtextual relationship with the historical, literary and quranic hypotexts and assist the dialogue among different generations of the society. Such paratexts are the entry thresholds of the readers to the newly-composed poems having their own denotations. In the meaning-based poems of the selected book, "Time-consciousnes" is the major pivot around which the rhetorical element of allusion turns. The meaning pillar of these newly-composed poems is constructed based on three bases of alarming, objection and regret while the poets seek to remove the abnormalities and confronting the social disobediences.

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قرآن و روشنگری دینی

«مقاله پژوهشی»

تأویل در اندیشه قرآنی سید مرتضی، چیستی، مبانی و نمونه‌ها

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چکیده

واژه «تأویل» یکی از واژگان کلیدی است که در ادبیات قرآنی اهمیت به سزایی داشته و جایگاه ویژه‌ای در حوزه‌های معرفت دینی پیدا کرده است. به منظور مطالعه و فهم صحیح قرآن کریم، مطالعه و تحقیق در مورد این واژه امری ضروری است. گستره دانش سیّد مرتضی علم الهدی و ارزشمندی آثار وی سبب شده تا پژوهشگران بسیاری دیدگاه‌ها و آثار بر جای مانده از او را موضوع پژوهش‌های علمی خویش قرار دهند. این نوشتار نیز با هدف بررسی تأویل در اندیشه قرآنی سیدمرتضی و با روش توصیفی — تحلیلی سامان یافته است. رهیافت پژوهش این که سیدمرتضی، تأویل را در حوزه تفسیر معرفی کرده است و مراد از تأویل در نزد وی معنایی عام است که تفسیر را هم در برمی‌گیرد. وی هم در مورد آیات متشابه و هم در مورد آیات محکم از لفظ تأویل استفاده کرده است. از نظر او میان اعتبار تأویل (اثبات وجوه قابل محتمل) و درستی تأویل تفاوت وجود دارد. تفسیر او منطبق برقواعد علمی و عقلی است و از قرآن درک عالمانه دارد. اعتقاد به وحیانیت الفاظ قرآن، اعتقاد به فهم‌پذیری قرآن، حقیقت‌انگاری در الفاظ و تعابیر قرآن و کشف معانی معقول و قابل انتساب به خداوند در آیات متشابه، از جمله مبانی سیدمرتضی است. مطالعه اندیشه قرآنی وی، افزون بر آشنایی با تلاش‌های تفسیری و بهره‌مندی از تجارب و مهارت‌های فنی او در تفسیر قرآن، می‌تواند ضمن کمک به معرفی روشی جامع برای تفسیر آیات متشابه و مشکل، مفسر را در تفسیر این‌گونه آیات یاری نموده و الگوی جامعی به او بدهد.

واژه‌های کلیدی

تأویل، تفسیر قرآن، سیدمرتضی، أمالی، نفائس التأویل.

Quran and Religious Enlightenment *Open Access*

O R I G I N A L   A R T I C L E

Evaluating the Critique of the Quran Verses Interpretation (Ta'wīl) in the Exegesis (Tafsīr) of Sayyid Murtaḍā

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A B S T R A C T

"Interpretation (Ta'wīl)" is one of the key topics in Quranic literature that has had significant importance and a special place in the fields of religious knowledge. To study and understand the Holy Quran correctly, research and investigation on this subject are necessary. The extent of Sayyid Murtaḍā's knowledge and the value of his works have led many researchers to consider his perspectives and works as subjects of their own scientific research. The present study aims, using a descriptive-analytical method, to examine interpretation in the Quranic thought of Sayyid Murtaḍā through. The research approach shows that Sayyid Murtaḍā introduced interpretation in the field of exegesis; it has general ('Ām) meaning which encompass exegesis. Therefore, when explaining the clear (Muḥkam) verses and also explaining the unclear (Mutashābih) verses, he used the term interpretation (Ta'wīl). According to him, there is a difference between the credibility of interpretation (proof of possible aspects) and the correctness of interpretation. His exegesis is in line with scientific and rational principles and he has a scholarly understanding of the Quran. His beliefs include belief in the divine nature of the Quranic words, belief in the comprehensibility of the Quran, affirmation of the truths in the words and expressions of the Quran, and the discovery of reasonable meanings attributable to God in the unclear (Mutashābih) verses, among others. The result of this research is beneficial for understanding the Quranic views of Sayyid Murtaḍā and benefiting from his experiences and skills in Quran exegesis; also, it addresses the need for a comprehensive approach to interpreting unclear and difficult verses.

K E Y W O R D S

Quran Interpretation, Sayyid Murtaḍā, Unclear (Mutashābih), Jabrīyya, Muʿtazilite.

1. Introduction

"Interpretation" is one of the most commonly used terms in various branches of Islamic sciences such as exegesis and Quranic sciences. The prevalence of this term is largely attributed to the Holy Quran. This interpretation has been used in various verses of the Quran; although initially this term was synonymous with exegesis, gradually Muslim scholars expressed various opinions about the nature and truth of interpretation. Among the diversity and variety of perspectives on interpretation, there are deviant and incorrect thoughts. Some misguided sects within the Islamic community have resorted to misinterpretation of Quranic verses to reinforce and support their beliefs. It is surprising that concepts such as predestination (Jabr), delegation (Tafwīḍ), negation of resurrection, denial of Sharī'ah commandments, and even permissibility have been derived from interpretation of the Quranic verses.

Sayyid Murtaḍā in his various works, relying on valid principles, while expressing the correct interpretation of the verses, has made efforts to criticize and evaluate the views of different sects such as the Jabrīyya, Mushabbiha, and Mu'tazilites in the realm of interpretation of verses.

The main questions that arise are as follows:

1) What is Sayyid Murtaḍā's view on the nature of interpretation?

2) What are the main criteria Sayyid Murtaḍā uses in explaining the interpretation of verses?

3) By relying on which foundations, does Sayyid Murtaḍā address criticisms against various sects in the field of interpretation?

2. Background and Research Necessity

In order to study and understand the Holy Quran correctly, especially the interpretation of unclear verses, research and investigation on this subject are necessary. Muslim scholars, apart from what is included in the comprehensive exegeses, have independently authored works on interpreting unclear verses, such as: Ibn Qutaybah's Ta'wīl Mushkil al-Quran (d. 276 AH), Qāḍī 'Abdul Jabbār Mu'tazili's Tanzīh al-Quran 'an al-Maṭā'in (d. 415 AH), Muḥammad ibn Abī Bakr ibn 'Abd al-Qādir Rāzī's Masa'il al-Rāzī (d. 666 AH), Ḥaqā'iq al-Ta'wīl fī Mutashābih al-Tanzīl by Sayyid Raḍī (d. 406 AH), and Mutashabihāt al-Quran al-Mukhtalifah by Ibn Shahar Āshūb (d. 588 AH).

One of the scholars who extensively delved into the discussion on commentary unclear Quranic verses is Ali ibn al-Ḥusayn al-Murtaḍā 'Alam al-Hudā (355 - 456 AH). Although he did not write an independent exegesis, his interpretive views and efforts in interpreting unclear verses are prominently evident in his various works. The breadth of his knowledge and the value of his works have led many researchers to consider his perspectives and works as subjects of their own scientific research, and more than one hundred and fifty theses and dissertations on his works have been written in religious and academic centers in Iran and abroad.

The word interpretation is used in his interpretive works. The background of the research was searched and no independent research with this title was found about Ta'wīl in the Quranic thought of Murtaḍā, except for an article entitled "Typology of Interpretation and Explanation of Hadiths in Sayyid Murtaḍā's Amālī book" which is about the hadiths of the Amālī book. Of course, dissertations have been

compiled on the method, opinions and interpretive topics of Sayyid Murtaḍā.

3. Biographical Sketch of Sayyid Murtaḍā ‘Alamul Hudā (355-436 AH)

"Abul Qāsim Ali ibn Ḥusayn ibn Mūsā," known as "Sayyid Murtaḍā," "Sharīf Murtaḍā," "‘Alamul Hudā," "Dhul Thamānīn," "Dhul Majdayn," was born in the month of Rajab in the year 355 AH in the city of Baghdad. His father, known as "Ṭāhir Awḥad Dhul Manāqib," and his mother was a noble and knowledgeable lady that Shaykh Mufīd wrote the book "Aḥkām al-Nisāʾ" for her. Sayyid Murtaḍā lived in Baghdad and was highly respected by the Abbasid caliphs and the rulers of the Buyids; his lineage traces back to Imam Mūsā ibn Jaʿfar through five intermediaries (Davani, 1363 SH: 3, 267-268).

He was one of the influential social figures of the Shiʿa community during the Buyid period and one of the renowned scholars and philosophers in the fields of theology, literature, poetry, rhetoric, jurisprudence, hadith, and exegesis. After the passing of his teacher, Shaykh Mufīd (d. 413 AH), he took over the leadership of the Shiʿa community and made efforts in various areas to strengthen the principles of Shiʿa thought. He is considered one of the prominent figures in Islamic history and an international Islamic personality. This wise scholar, after a fruitful life and the accomplishment of great and valuable deeds, passed away at the age of 80 on the 25th of Rabīʿ al-Awwal in the year 436 AH in Baghdad (Qumī, 1385 SH: 476).

The central issue in the thought of Sayyid Murtaḍā is his adherence to the school of rationalism, which has influenced his theological and jurisprudential thoughts in various aspects and brought his ideas closer to those of his teacher, Shaykh Mufīd. Sharīf Murtaḍā was a rationalist thinker and among the great scholars of the rationalist school of Baghdad (Farmaniyan and Sadeghi Kashani, 1394 SH: 54 and 61). Some consider him the founder of the later Baghdadi School of theology and believe that Sayyid Murtaḍā's theological school was the first school to present a coherent and detailed system of Imami beliefs (Ataei Nazari, 1397 SH: 26).

During Sayyid Murtaḍā's lifetime, Mu'tazilite thought had a significant influence in Baghdad, where he resided, and he was influenced by these conditions (ibid. 75). However, he opposed the Mu'tazilites on certain intellectual foundations as a Shia thinker. He critiqued the ideas of Qāḍī ‘Abdul Jabbār, a Mu'tazilite, in his book "al-Shāfī" and contributed extensively to various sciences such as theology, jurisprudence, principles, exegesis, philosophy, and literary sciences, including topics like the Imamate, the impeccability of prophets, the status between the two statuses, divine will, and many others. He was a prolific writer and a leading figure in his era (Ṭūsī, 1417 AH: 288; Najāshī, 1407 AH: 270).

4. Interpretation Semantics
4.1 Interpretation in Terminology

To shed light on the meaning of interpretation and its evolution, this term is examined in linguistic dictionaries chronologically. In "Tahdhīb al-Lughah," we read: "Awl" means return, and it is narrated from Aṣmaʿī that "Āla al-Qaṭrān Yuʾawwalu Awwalan" means the Qaṭrān was closed; and "Āla al-Sharāb" is said when the wine has reached the desired thickness, such that it has the highest degree of intoxication and "Āla Yuʾawwaluhu Īyālatan"

means he governs and disciplines him." (Azharī, 1421 AH: 15, 314)

Ibn Fāris mentions: "'Awl" has two principles: 1) The beginning of a matter, where the word "Awwal," meaning the beginning, is from this principle; 2) The conclusion of a matter, interpreting word meaning the outcome and conclusion of speech, is from this perspective, as in the verse "Hal Yanẓurūna illā Ta'wīlahū Yawma Ya'tī Ta'wīlahū" (al-A'rāf/53), used in the same sense, i.e., they find the end of the book of God when they are awakened. He writes: "Awwal al-Ḥukm ilā Ahlihī; meaning, the commandment is referred to them." (Ibn Fāris, 1390 AH: 57-59)

In "Ṣiḥāḥ," it is stated: "Āla" means return, and "al-Ta'wīlu Tafsīru mā Yu'awwalu ilayhi al-Shay'u;" interpretation is explaining the outcome and conclusion of a matter." (Jawharī, 1404 AH: 4, 1627)

Ibn Athīr, after mentioning the meaning of return for "Awl," writes: The purpose of interpretation is to turn the apparent meaning of a word from its original meaning, to a meaning supported by evidence, and if that evidence does not exist, one should not deviate from the literal meaning of the word (Ibn Athīr, 1367 AH: 80).

Ibn Manẓūr, in "Lisān al-'Arab," while discussing what Azharī, Ibn Fāris, Jawharī, and Ibn Athīr have mentioned, writes: Abul 'Abbās Aḥmad ibn Yaḥyā was asked about interpretation, he said: The words interpretation, meaning, and explanation are the same. It is also narrated from Layth that he said: Interpretation is a verbal explanation with various meanings, and its expression is not possible except through other words. Ibn Manẓūr adds: "Awwalal Kalām wa Ta'awwalahū" means "Dabbara wa Fassarahū: Meditate and explaining it." He interprets the verse "Wa lammā Ya'tihim Ta'wīluhū"

(Yūnus/39) as "Lam Yakun ma'ahum 'Ilmu Ta'wīlih: the knowledge of its interpretation is not with them." He adds: "Some have meant the verse as: "Lammā Ya'tihim mā Yu'awwalu ilayhi Amruhum fil Takdhībi bihī minal 'Uqūbah: Their final punishment has not yet arrived." The evidence for this meaning is the continuation of the same verse which says: "Kadhālika Kadhdhaballadhīna min Qablihim fanẓur Kayfa Kāna 'Āqibatu al-Ẓālimīn" (Yūnus/39)." Ibn Manẓūr cites from Abū 'Ubaydah who said: "Interpretation is the place of return and destination." (Ibn Manẓūr, 1414 AH: 11, 32-34)

In the "Tāj al-'Arūs," it is stated: "Awwalahu ilayhi Ta'wīlan: it is explained." Zabīdī writes: "The apparent meaning of the author's speech (meaning Fīrūzābādī in "al-Qāmūs al-Muḥīṭ") is that interpretation and explanation are the same." (Fīrūzābādī, 1429 AH: 1035)

Some others have said: "Exegesis is a detailed explanation of the stories that are stated in general in the Quran, and also an approximation of understanding the meaning of unfamiliar (Gharīb) Quranic words, and also an explanation of matters for which verses of the Quran have been revealed.

"Ta'wīl" is expressing the meaning of similar words, which does not have strict evidence, so we do not have certainty in its interpretation." (Zabīdī, 1414 AH: 14, 32)

Rāghib has said: "Interpretation is to return something to the utmost intended, whether it is a saying or a deed." (Rāghib Iṣfahānī, 1382 SH: 99) In "Jam' al-Jawāmi'," it is stated: "Interpretation is the act of inflicting the apparent meaning of a word on the probable and plausible meaning, which is of three types: if it is based on evidence, it is "Correct"; if it is based on something presumed to be evidence, it is "Invalid"; and if there is no evidence or

semblance of evidence at all, it is a "Game and play, and not interpretation."

As some researchers have reminded us, paying attention to the words of linguists guides us to several important points:

The first point: The word "Awl" does not come with a meaning other than "Return (Rujūʿ)" or "Source (Marjaʿ)," although for its derivatives such as "Awwala" (a verbal noun derived from the Tafʿīl) and "Taʾwīl" (the gerund of Tafʿīl), another meaning has been mentioned.

Second point: "Awl" and "Taʾwīl" have sometimes been used as verbal nouns and sometimes as non-verbal nouns. For example, at times they have been used in the sense of return and referral, and at times in the sense of source and outcome. Among these, the use of the word "Taʾwīl" in the non-verbal sense is more common than its verbal sense.

Third point: In dictionaries, four meanings have been presented for "Taʾwīl" in the following order:

1) Referral and outcome; 2) To govern; 3) Explanation and planning; 4) Shifting from the apparent meaning of a word to a non-apparent meaning.

Among these, the first meaning has been expressed as a non-verbal meaning, and the second, third, and fourth meanings have been expressed as verbal meanings. In the ancient scholars' statements, more than anything, the first meaning is mentioned, followed by the second and third meanings. It is observed that the fourth meaning is not found in older lexicons such as "Tahdhīb al-Lughah," "Maqāyīs al-Lughah," and "Ṣiḥāḥ al-Lughah"; instead, it is seen for the first time in the book "Nihāyah" by Ibn Athīr. This meaning is a terminology formulated by theologian and Uṣūlīs.

Supporting this view is the fact that Zabīdī in "Tāj al-ʿArūs" attributed this meaning to Ibn Kamāl, Sabkī, and Ibn Jawzī (Zabīdī, 1414 AH: 14, 32), none of whom were linguists but rather jurists, theologian, or Uṣūlī. It is also noted that no evidence or example from the predecessors has been mentioned for the fourth meaning, while in lexicons, evidence and examples are provided for other meanings of "Taʾwīl." Among the four meanings mentioned, the ones that can be useful in interpreting speech are the first, third, and fourth meanings. The second meaning does not relate to interpreting speech (Shaker, 1381 SH: 23-28).

Fourth point: It is possible to attribute the first, second, and third meanings to a single principle, in such a way that the second and third meanings can be understood in line with the first meaning. It means that the sole principle in the meaning of "Taʾwīl" is indeed a referral, either in terms of precedence and beginning or in terms of ultimate outcome and completion, or in terms of reality and intention. Accordingly, the term "Awwal" is applied to the initial number because it serves as the reference for other numbers (Muṣṭafawī, 1385 SH: 1990-191).

The use of the term "Taʾwīl" in disciplining and governing also involves a return to the utmost and the truth of the matter; as those who are usually disciplined are those who have exceeded their limits, and through discipline, they are returned to their original state. Regarding the third meaning (Tafsīr), it should be noted: Firstly, in dictionaries alongside the word "Exegesis," the word "Tadbīr" is also mentioned, indicating that exegesis in this context means foresight because "Tadbīr" comes from the root "Dabar," which means the sequel and the rearward of something. Secondly, in explaining this meaning of

"Ta'wīl," some linguists have quoted the phrase "al-Ta'wīl Tafsīru mā Ya'ūlu ilayhi al-Amr." Therefore, not every explanation is called "Ta'wīl," but rather they have called the explanation and expression of the outcome and conclusion of a matter "Ta'wīl." (Shaker, 1381 SH: 28-29)

Interpretation, in the fourth sense that is a terminology that belongs to Uṣūlīs and theologians, can also be interpreted in the first sense. It is stated that interpreting the speaker's word means referring the meaning of the word to what the speaker intended and desired, whether the apparent meaning of the word implies the speaker's intention or not. So in reality, "Interpretation" encompasses what the Uṣūlīs and theologians have said, and in fact, their term is a kind of general naming for a specific matter.

Last point: "Interpretation" in the fourth sense has been so frequently used among the Uṣūlīs, theologians, and interpreters that when the term "Interpretation" is heard, the meaning mentioned above comes to mind. For example, when it is said "Interpretative Currents," it refers to the currents that have interpreted the Quran contrary to its apparent meaning. Even those who consider this interpretation artificial and unrelated to its conventional meaning use it without even realizing it (ibid. 29).

4.2 Interpretation in the Quran

The word "Interpretation" occurs seventeen times in fifteen verses and seven chapters of the Holy Quran. In Āli 'Imrān/7, al-A'rāf/53, Yūnus/36, it is used regarding the Quran, sparking discussions and debates among interpreters about "Interpreting the Quran." Āli 'Imrān/7 plays a pivotal role in this regard. The term "Interpretation" is used in verses 6, 21, 26, 37, 44, 45, 100, and 111 of surah Yūsuf regarding dreams and interpreters generally

understand it as interpreting dreams. Verses 78 and 82 of surah al-Kahf are about interpreting the actions of Khiḍr, which Moses couldn't bear and Khiḍr reminded him of their interpretation. Verse 59 of surah al-Nisā' is about interpreting disputes back to God and the Messenger, and verse 35 of surah al-Isrā' is about interpreting fulfilling promises and measuring in transactions. The word "Interpretation" in the Quran can be summarized in three cases:

A) Interpretation of statements (verses in Āli 'Imrān, al-A'rāf, and Yūnus regarding the Quran);

B) Interpretation of deeds (verses in al-Nisā', al-Isrā', and al-Kahf);

C) Interpretation of dreams (verses in Yūsuf) (Shaker, 1381 SH: 34; Asadi and Tayyib Hosseini, 1390 SH: 154).

5. Theoretical Foundations of Research

While Sayyid Murtaḍā may not have an independent interpretation, his interpretive views and endeavors in interpreting unclear (Mutashābih) verses are prominently visible in his various works, especially in the book of Amālī. He extensively delves into the discussion surrounding the exegesis of unclear Quranic verses and holds valuable perspectives on clear (Muḥkam) and unclear (Mutashābih) verses. He considers unclear verses open to interpretation, advocates for an initial intention in the Quran and deems that intention as the most accurate meaning, distinguishing between the validity of interpretation (establishing potential grounds) and the correctness of interpretation. Based on the discussions on the semantics of interpretation and reviewing the interpretive discussions in Amālī, it can be accurately understood that Sayyid Murtaḍā's understanding of interpretation is a general ('Ām) concept that also includes exegesis. This is because he has used the term interpretation

for both unclear and clear verses (cf. Sayyid Murtaḍā, 1431 AH, under the interpretation of verses).

Sayyid Murtaḍā's exegesis adheres to scientific and rational principles, accepting a scholarly and profound understanding of the Quran rather than a superficial and hurried one. His understanding does not oppose exact sciences; hence, he decisively stands against Akhbārīs. He perceives verses as a cohesive set and transcends from sequential exegesis to thematic one. The fundamental principles of Sayyid Murtaḍā's exegesis include:

1) Belief in the divine nature of Quranic words;

2) Belief in the comprehensibility of the Quran;

3) Realism in Quranic words and expressions;

4) The discovery of rational and attributable meanings to God in unclear verses (Feqhi Zadeh, 07/10/1399).

Sayyid Murtaḍā introduces interpretation in the realm of exegesis and presents a theory very close to neoclassical hermeneutics, aiming to discover the author's intent. He leverages various criteria and standards in exegesis, relies on linguistic conventions, and mainly aligns with those seeking to unveil the author's intent in exegesis. Although he is not mentioned in recent hermeneutical studies, he is the first to create such a thought process. He strives to attribute meanings that are compatible with rational and certain reasons to the Quran (ibid.).

The theological approach is the most important interpretive approach of Sayyid Murtaḍā, and his method involves intellectual exegesis, using reasoning to validate intellect and inherent good and bad qualities in verses exegesis, interpreting the Quran through the Quran, employing context and reasoning in

exegesis, referencing and arguing based on Quranic recitations to achieve correct understanding and interpretation, and referring to Arabic poetic evidence are also prominent features of Sayyid Murtaḍā's exegetical method. This method serves to comprehend the correct interpretation of Quranic verses, explore possible aspects within them, respond to doubts, and critique the arguments of opponents and distorters utilizing the verses cited (for further information see: Mousavi, 1431 AH: 1, 64-118; Abbas, 2004 AD).

6. Examples of Unclear Verses Interpretations in the Sayyid Murtaḍā Exegesis

As previously mentioned, Sayyid Murtaḍā considers unclear verses open to interpretation. One of the fundamental objectives of Sayyid Murtaḍā in the exegesis of the Qur'an ambiguous verses, which have been clarified with rational arguments and are mostly supported by theological evidence, is to provide guidance on the Jabrīyya, Mushabbiha, Muʿtazila, and Mulḥidah.

He, through reasoning and evidence, contends with those who criticize the interpretation of the verses, offers interpretations based on rational arguments, and presents them in a clear and comprehensive way to resolve and solve their objections. These interpretations include issues such as creating the servants deeds, attributing badness to God, denying human authority, God vision, anthropomorphism, the impeccability of prophets and Imams, and so on. Sayyid Murtaḍā, while defending the correctness of the Imami Shia beliefs in fundamental (Uṣūl) and non-fundamental (Furūʿ), provides a complete response to the objections raised by opponents and clarifies the Imami Shia doctrine. Below,

some examples of unclear verses that Sayyid Murtaḍā has interpreted are provided.

6.1 Critique of Jabrīyya Interpretations

Sample One: In the verse "Sa'aṣrifu 'an Āyātī Alladhīna Yatakabbarūna fil Arḍi bighayril Ḥaqqi wa in Yaraw Kulla Āyatin lā Yu'minū bihā wa in Yaraw Sabīlarrushdi lā Yattakhidhūhu Sabīlan wa in Yaraw Sabīlal Ghayyi Yattakhidhūhu Sabīlan Dhālika bi Annahum Kadhdhabū bi Āyātinā wa Kānū 'anhā Ghāfilīn (al-A'rāf/146): I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as   a way; but if they see the way of error, they   will adopt it as a way. That is because they   have denied Our signs and they were heedless   of them."

Jabrīyya considers appearance of the verse against of divine justice; according to them, based on the statement "Sa'aṣrifu 'an Āyātī: I will turn away from My signs," it is understood that the reason for the deviation of those who question and challenge the truth is their own choice, as they have the option to accept or reject the signs presented to them. By rejecting the signs and being heedless of them, they ultimately bring destruction upon themselves through their own decisions and actions (Sayyid Murtaḍā, 1431 AH: 304).

Sayyid Murtaḍā has presented 9 different responses in the interpretation of the verse and the answer to the Jabrīyya doubt and tried to prove God's justice by referring to the appearance of the verse. He believes that the death and destruction of the infidels have all been done on the merits and no injustice has been done to them (ibid. 304-309).

For example, in the first aspect, he cites the verse "Dhālika bi Annahum Kadhdhabū bi Āyātinā wa Kānū 'anhā Ghāfilīn" as evidence, explaining that they denied the signs and deliberately ignored them, which led to their destruction (ibid. 304). He considers this aspect to be consistent with the appearance of the verse and does not consider the interpretation of the verse to be correct other than this (ibid.). He also pointed out the reason for the revelation of the verse in the ninth aspect and interpreted the phrase "Sa'aṣrifu 'an Āyātī" to mean the torment and destruction of Pharaoh and says: "God made Pharaoh deserving of destruction and punishment because of the denial of God's evidence and his verses." (ibid. 309)

Sample Two: The verse "Fa'ayna Tadhhabūna in huwa illā Dhikrun lil 'Ālamīn liman Shā'a minkum an Yastaqīmq wa mā Tashā'ūna illā an Yashā'allāhu Rabbul 'Ālamīn: So where are you going? It is only a reminder for the worlds; for whoever wills among you to take a right course. And you do not will except that Allah wills – Lord of the worlds." (al-Takwīr/26-29); Sayyid Murtaḍā argues that the interpretation of the phrase "wa mā Tashā'ūna illā an Yashā'allāhu: And you do not will except that Allah wills" supports the concept of divine destiny, attributing human choice to divine will and highlighting the importance of surrendering to the predetermined path set by God (ibid.   1, 507).

By appealing to the authority of the Quranic appearance, Sayyid Murtaḍā provides two sound reasons to this doubt:

1) The appearance of the verse does not convey this (false belief) because this verse does not have an independent word, and if it goes back to its opposite, which is the subject of steadfastness (in faith), it will find a complete and independent meaning;

2) Even if the appearance of the verse indicates that meaning (deprivation of human

free will), we should reject it by citing solid evidence." (ibid. 507)

He believes that since servants do actions that are bad and do not belong to God's will, this issue shows the authority of man in doing his actions (ibid.).

Sample Three: The verse "Unẓur Kayfa Ḍarabū lakal Amthāla faḍallū falā Yastaṭī'ūna Sabīlā (al-Isrā'/48 and al-Furqān/9): See how they strike for you comparisons; but they have strayed, so they cannot find a way," "Qāla Innaka lan Tastaṭī'a ma'īya Ṣabrā (al-Kahf/67): [The other] said: "Verily thou wilt not be able to have patience with me," and vers "… Mā Kānū Yastaṭī'ūna al-Sam'a wa mā Kānū Yubṣirūn (Hūd/20): They could neither hear nor see."

Jabrīyya by referring to the above verses and similar verses consider the appearance of these verses to be contradictory with the meaning of the ability of servants, and they consider humans to be obliged to do the sever duty. In the sense of ability, they consider the ability to perform the action together with the action itself (ibid. 2, 142). According to Sayyid Murtaḍā, ability (Istiṭā'at) means "The ability to perform an action in such a way that this power and ability does not have to be with the action itself,   but before the action is performed." (Sayyid Murtaḍā, 1405 AH: 1, 144). Citing rational reasons, he considers this suspicion to be completely ignorant and argues as follows: If an unbeliever, who does not have the power to do his own deed, is required to believe by God, then it is said that bad deeds are also permissible to God and belong to God (Sayyid Murtaḍā, 1431 AH: 2, 142).

Sayyid Murtaḍā, relying on the authority of reason and the categorization of intellectual goodness and badness, interprets the verse of the Quran and discusses the implications of obedience in each verse, which is different from the Jabrīyya interpretation of the verse, and by itself, it removes the doubt (ibid, 2, 142-144). In the context of the verse "Faḍallū falā Yastatī'ūna Sabīlā," he expounds, "Infidels cannot bring to fruition what they used as examples for you, which is beyond their capacity and power" (ibid, 2, 143). In general, he has defined the subject of "Denial of Ability" in the discussed verses as the hardship and compulsion of the infidels or the hardship of Moses and the weight of the task on them (ibid. 2, 143-145). According to these verses, Jabrīyya believe that abandoning faith   on the part of an unbeliever is regarding his preoccupation with disbelief, and because God created and willed this deed, then the disbelief of the disbelievers is also considering the goodness aspect because badness is not from God (ibid.   2, 142).

Sayyid Murtaḍā, using the method of arguing with Jabrīyya, says: "If this is the way you imagine, then lying and other bad human deeds must also be on the face of goodness, because God has willed everything!" (ibid.)

In another place, he criticizes Jabrīyya and their belief in the meaning of ability, and says: "What is implied by the existence of the ability before the action is that if the ability was accompanied by the action, the unbeliever would not be able to gain faith, and in this case, it is abominable for God to command the unbeliever to believe on the one hand, and on the other hand, he punish because of the inability to achieve it... and with their definition, in their religion (Jabrīyya), there is no difference between a disbeliever and a person who is unable to perform obedience, because both of them are not able to perform it!" (Sayyid Murtaḍā, 1405 AH: 1, 145).

Sample Four: The verse (Hūd/ 118-119) states: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ except those on whom your Lord has mercy. And for that He created them. The word of your Lord is fulfilled: I will fill Hell with jinn and people altogether."

Citing the style of the Arabic word and its authenticity in the interpretation of the verse meaning, Jabrīyya believes that "Dhālika" is related to "Difference" and therefore, the disagreement of the servants in faith and guidance and the fact that they do not gather on a single religion is the will of God and this is contrary with God's justice that the discretion of the servants has no effect on their destiny (Sayyid Murtaḍā, 1431 AH: 1, 94).

Sayyid Murtaḍā reinterprets the pronoun reference of "Dhālika" in the verse as "Mercy," based on reason and evidence from linguistic analysis, arguing the appropriateness of translating it as "Mercy" rather than "Difference." (ibid)

In answering and removing the apparent conflict of this verse with the rules of Arabic grammar, he says: "The reason argument for this statement is that because we know that the Almighty God does not like differences and distance from the religion, He has forbidden it and promised punishment for it. How it is correct to say: He himself willed it and pushed the people to the other side despite their desire? The verbal evidence is also based on the fact that the word indicating mercy is closer to the reference noun "Dhālika" compared to the word indicating difference, and in the Arabic language it is better to return words such as pronouns and reference nouns to the closest possible reference; and   it is better; therefore, the restoration of mercy is more deserving of a dispute than a dispute." (ibid. 1, 95)

He further discusses the concept of divine will in this context, asserting that the intent behind the phrase "Wa law Shā'a Rabbuka…" (And if your Lord had willed) is a will accompanied by imposition and inevitability, not a will accompanied by choice. God wanted us to know from this statement of His power and of the fact that He is not dominated by it and does not succumb to the disobedience of His servants, for God could have compelled His servants to obey and made them necessarily carry out what He wanted from them (ibid. 1, 94), but He did not do so and did not force them into obedience.

Sample Five: In Surah Hūd, verse 34, it is stated: "And my advice will not benefit you - although I wished to advise you - if Allah should intend to put you in error. He is your Lord, and to Him you will be returned." According to Jabrīyya, the interpretation of the phrase "In Kānallāhu Yurīdu an Yughwīyakum" (if Allah should intend to put you in error) presents God is known by the people who want to go astray, that he has put Noah's advice under his shadow, and this is God's will on the bad deed (ibid. 2, 211).

Sayyid Murtaḍā, by quoting the verse from al-Mirqash al-Asghar, emphasizes the theme that those who receive goodness are praised by people, while those who are misguided, even without fault, are condemned by people. He also reflects on the verse (Maryam, 59): "Then there succeeded a generation which neglected prayer and followed their desires; so they will meet destruction," highlighting the notion of being tested and guided by the consequences of one's actions based on divine decree (ibid.). He also refers to the revelation cause of the verse that he quoted from Ja'far ibn Ḥarb, and considers the verse to be the answer of Prophet Noah to his unbelieving people, who says: "If you believe that God has forced you to go

astray and you have no choice in it, then my other advice will not be useful for your return." (ibid.)

Sample Six: In Surah al-Aʿrāf, verse 89, it is stated: "We have fabricated a lie against Allah if we return to your religion after Allah has saved us from it. It is not for us to return to it except that Allah, our Lord, should will."

Jabrīyya, referring appearance of the verse believe that Prophet Shuʿayb, has premised attributing of disbelief will and bad deeds to God (ibid. 1, 385). Sayyid Murtaḍā presents seven arguments to refute the misconception of Jabrīyya in relation to the actions of Prophet Shuʿayb (ibid. 1, 385-387). He separates bad deed and disbelief divine will from God, and quotes a saying of Sayyid Murtaḍā in the first argument, emphasizing that Jabrīyya had a wrong impression of the appearance of the verse. He says: "al-Millah" that God has mentioned only means abrogated worships and Sharʿs that Shuʿayb's people still adhere to, and it is not related to the principles of belief, monotheism, and God's attributes (ibid. 1, 385).

Sayyid Murtaḍā explains that when considering the statement "We shall soon invent a lie about Allah (if we violate His Covenant), and we shall invent a lie and attribute it to Him," people asked: "Has a part of the divine command pertaining to Prophet Shuʿayb been altered by these obligations (or divine decrees)?" (ibid.)

He affirms the rejection of this assumption in all arguments, concluding: "By attributing these obligations to the divine command and the rejection of rejection to Him, and attributing the divine commands and religious decrees to the faithful, no room is left for any interpretation" (ibid).

But some people have objected to this interpretation, citing the apparent verse in the phrase "Qad Iftaraynā ʿalallāhi Kidhban in ʿUdnā fī Millatikum baʿda idh Nallānallāhu minhā," they say: "How is it permissible for the Almighty to make them Will he worship those (abrogated) worships?" (ibid.)

Sayyid Murtaḍā does not oppose the return to that sharīʿa in all ways and says: "Their not returning to the abrogation of that religion, and if God wants to order them to do it and make them follow abrogating worships and sharīʿa and the like, there is no problem with this exegesis (ibid.).

In the fourth aspect, he believes that "Fīhā" does not belong to "Millah" but to "Qaryah" which is mentioned in the previous verses, and the meaning of the verse is that: "Shuʿayb will not return to the city of his people unless God wills him to enter that city victoriously (ibid. 1, 386).

Sample Seven: "Rabbanā lā Tuzigh Qulūbanā baʿda idh hadaytanā wa Hab lanā min ladunka Raḥmatan innaka Antal Wahhāb (Āli ʿImrān/8): Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

Jabrīyya refers to the meaning of the word "al-Zaygh" and its negative effect on the human heart, and they consider it to mean a kind of oppression of God to his servants (ibid. 2, 25). Sayyid Murtaḍā has given 4 aspect of interpretation in invalidating this Jabrīyya belief (ibid. 2, 25-26). For example, in the second form, the meaning and intention of the verse is completely different from the Jabrīyya image, on the basis of prayer and fixing the hearts of the believers for their guidance towards faith, who ask God for help on the path of faith and perseverance in it (ibid. 2, 25).

Sample Eight: "Yā Ayyuhalladhīna Āmanū Istajībū lillāhi wa lil Rasūli idhā Daʿākum lima

Yuḥyīkum wa Iʻlamū annallāha Yaḥūlu baynal Mar'i wa Qalbihī wa annahū Ilayhi Tuḥsharūn (al-Anfāl/24): O! You who have believed, respond to Allah and to the Messenger when they call you to that which gives you life; and know that Allah intervenes between a man and his heart and that to Him you will be gathered."

These samples highlight the importance of seeking guidance from God and the Messenger, asking for steadfastness in faith, and being aware of the divine influence on one's heart and actions, as mentioned in the Quran.

By referring to the apparent verse in the phrase "Annallāha Yaḥūlu baynal Mar'i wa Qalbih", Jabrīyya attribute the non-accessibility of the unbeliever to the grace of faith and his persistence in disbelief to God, and consider him to be the cause of his disbelief (ibid. 1, 496). Sayyid Murtaḍā presents five points in response to the doubt and the importance of understanding the meaning of divine intention in the second argument, highlighting the significance of discernment and the power of intellect to differentiate between right and wrong within oneself, emphasizing the need to seek guidance from divine wisdom and avoiding sinful acts (ibid.). In the fifth point of discussing doubt and the battle against misconceptions, he refutes the doubts raised and clarifies the misconceptions by emphasizing: "The inner conflict between oneself and reaching the desired intention, the struggle between him and his conscience, and the battle between good and evil within reach, should be resolved by seeking guidance from the essence of intention and avoiding misconceptions" (ibid. 1, 497) and by presenting an interpretation differ from the verse appearance and confronting Jabrīyya, he rejects their doubts and says: "God does not say that He makes an obstacle between man and attaining the blessing of faith, but between him

and the disobedience and the sins." (ibid. 1, 499)

Sayyid Murtaḍā has given a complete explanation of the unpopular and perverse beliefs of the Jabrīyya. In rejecting the opinions of this group, he says: "We (Shiʻa) believe that He is a just and generous God and the Merciful and beneficent, the one to whom the good deeds of his servants are attributed and their evil deeds are negated from him, because he commands rights and forbids wrong... All the servants' good and bad things, return to them; because these actions are of their own accord and God has only commanded and prohibited." (Sayyid Murtaḍā, 1405 AH: 2, 191)

6.2 Critique of Mushabbiha Interpretations

Sample One: The verse "Lā Tudrikuhul Abṣār wa Huwa Yudrikul Abṣār wa Huwal Laṭīful Khabīr (al-Anʻām/103): Eyes cannot grasp Him, but He grasps all vision, and He is Subtle, Aware."

Sayyid Murtaḍā, in his response to Mushabbiha dubt about the visibility of God by eys, cites: "Our companions cited to this verse for denial of God vision and know it as praise for God." (Sayyid Murtaḍā, 1431 AH: 1, 49) It means that seeing God at some times (such as the Day of Judgment, which is a Ḥashwīyya belief), requires God reprimand. Since the opponents believe that denial of being seen is not basically praise, Shiʻa has answered them that negation of being seen with this claim that God able to see, are both praises (ibid.).

Sample Two: The verse "Wa lammā Jā'a Mūsā li Mīqātinā wa Kallamahū Rabbuhū Qāla Rabbi Arinī Anẓur ilayka Qāla lan Tarānī walākin Anẓur ilal Jabali fain Istaqarra Makānahū fasawfa Tarānī falammā Tajallā Rabbuhū liljabali Jaʻalahū Dakkan wa Kharra Mūsā Ṣaʻiqan falammā Afāqa Qāla Subḥānaka Tubtu ilayka wa Ana Awwalul Mu'minīn (al-

A'rāf/143): And when Moses came at the appointed time to Our meeting place, and his Lord spoke to him, he said, "My Lord, show me Yourself, so that I may look at You." God replied, "You will not see Me, but look at the mountain; if it remains firm in its place, then you will see Me." When his Lord revealed His glory to the mountain, He made it crumble to dust, and Moses fell unconscious. When he recovered, he said: Glory be to You! I turn to You in repentance, and I am the first to believe." Mushabbiha claimed for seeing God to verse "Qāla Rabbi Arinī Anẓur ilayk" and the impossibility of settling the mountain (ibid. 2, 185).

Sayyid Murtaḍā rejects the divine vision doubt and states: "In seeking evidence in divine vision, there is no conclusive evidence to support their claims. Therefore, when interpreting divine vision, one should provide reasoning based on sound deduction and avoid impositions, and one should not impose interpretations on the teachings of revelation." (ibid.)

He also, attributed the request of God vision to a group of the Moses people who asked him to help them in this field, and obviously, such a request can be attributed to the ignorant people of Moses not from the Prophet of God, who is far from every sin and error (ibid.).

According to the verse, referring to the "Manifestation of the Lord on the mountain and its destruction", Mujassima believe that this requires the veiling of the Lord, in which the Lord was initially hidden and then manifested, accordingly, the attribute of the body is given to him (ibid.). Sayyid Murtaḍā has defined "Manifestation (Tajallī)" in the Arabic language as knowing and declaring and expressing God's knowledge in a complete way. Then, he considered the verse as a proof against on

denial of God vision through the eyes of his head and his incarnation, which many monotheist scholars (Shiʿa and Muʿtazila) believed in and argued to this verse (Sayyid Murtaḍā, 1431 AH: 2, p. 189).

Sample Three: "Wujūhun Yawma'idhin Nāẓiratun ilā Rabbihā Nāẓirah (al-Qīyāmah/22-23): Yes, on that day, faces will be radiant and joyful, looking towards their Lord."

Sayyid Murtaḍā explores the origins of the misconception related to the word "Naẓar" and clarifies that none of the linguists have derived the word from the root "N Ẓ R" and assigned it to the meaning of vision (ibid. 1, 61-62). In denying the vision of the Almighty God with the eyes, he has cited a beautiful interpretation of Ṣāḥib ibn ʿUbbād, one of the late Muʿtazila; since he used the word "Ilā" as singular "Ālā'" which means God's blessing and His reward, and he believes that "Ilā Rabbihā" has lost its nunation (Tanwī) in this sense; because Muḍāf has occurred and it means "Blessing of the Lord (Niʿmati Rabbihā)" and he considers the meaning of the verse to be "Waiting for the Lord's blessing in the Resurrection" and says: "By stating this meaning, there is no need to change the appearance meaning of the verse and the doubt will be removed by itself." (ibid. 1, 63) According to Sayyid Murtaḍā, he was able to end the conflict of God vision without any deviation from apparent meaning of the verse. Sayyid Murtaḍā, defending this interpretation, considered his own exegesis to be similar to it and considered the servants' vision to be the reward of God (ibid. 1, 62).

Sample Four: "Thumma Qasat Qulūbukum min baʿdi Dhālika fahīya kal Ḥijārati aw Ashaddu Qaswah… (al-Baqarah/74): Then your hearts became hardened after that, being like stones or even harder."

Mushabbiha argues that the conjunction "Or (aw)" in the phrase "aw Ashaddu Qaswah" means doubt and attributed to God (ibid. 2, 50). Sayyid Murtaḍā, referring to the Arabic dictionary, gives 5 different meanings for the meaning of this phrase that reject possibility of doubt meaning; for example, in the first meaning, he has expressed the meaning of "Ibāḥah" or in the fourth form, he has known the meaning of "Bal (rather)" better (ibid. 2, 50-55).

Sample Five: "Wa mā kāna li Basharin an Yukallimuhullāhu illā Waḥyan aw min Warā'i Ḥijābin aw Yursila Rasūlan fa Yūḥīya bi Idhnihī mā Yashā'u innahū ʿAlīyyun Ḥakīmun (al-Shūrā/51): And it is not for a human that Allah should speak to him except by revelation or from behind a veil or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise."

Mushabbiha, referring to the verse apparentness, realized the apparent meaning of Ḥijāb (veil) and believe that God is hidden behind the veil (ibid. 2, 177).

Sayyid Murtaḍā, citing the authenticity of verse apparentness, believes that "Ḥijāb" does not belong to God, rather means that the word be understandable to the revelation audience, a kind of veil has been occurred on the place of God's speech and His revelation. Of course, he also states second meaning for "Ḥijāb" and referring to the Arabic lexicon, means it as being far away and hidden from something that indicates its existence and the addressee is guided towards it (Sayyid Murtaḍā, 1431 AH: 2, 177-178).

6.3 Critique of Mujassima Interpretations
Sample One: "Qāla yā Iblīsu mā Manaʿaka an Tasjuda lima Khalaqtu bi Yadayya Astakbarta am Kunta mina ʿĀlamīn (Ṣād/75): He said, O Iblīs! What prevented you from prostrating to what I created with My hands? Did you become arrogant, or were you among the exalted?"

Based on the apparent meaning of the verse, Mujassima believe in having God hand, limbs and organs and had apparent conception from the verse "Khalaqtu bi Yadayya." (ibid. 1, 532)

Sayyid Murtaḍā has interpreted the meaning of the word "Yad (hand)" in three ways, other than the hand and the material part of the body, and means it as the power, grace and dominance of God, and by referring to the Arabic dictionary, he has deduced these meanings (ibid.).

Sample Two: "Wa lā Tadʿu maʿallāhi Ilāhan Ākhara lā Ilāha illā Huwa Kullu Shay'in Hāliku illā Wajhuhū lahul Ḥukmu wa Ilayhi Turjaʿūn (al-Qaṣaṣ/88): Do not call with Allah another deity. There is no deity except Him. Everything will be destroyed except His countenance. To Him belongs the command, and to Him you will be returned;" and "Innamā Nuṭʿimukum li Wajhillāh lā Nurīdu Minkum Jaz'an wa lā Shukūrā (al-Insān/9): We feed you only for the countenance of Allah. We do not want from you any reward or gratitude;" and "Wa Yabqā Wajhu Rabbika Dhuljalāli wal Ikrām (al-Raḥmān/27): The instinct of your Lord will remain, possessing majesty and honor."

Mujassima, drawing upon the verses above and others where the word "Wajh" is mentioned, discusses the concept of countenance and its significance in relation to God's essence and attributes (ibid. 1, 554). Sayyid Murtaḍā elaborates on the profundity of seeking knowledge and offering an interpretive perspective, explaining the significance of the word "Wajh" beyond its superficial meaning, highlighting the multifaceted aspects of seeking insight and spiritual enlightenment. By emphasizing the importance of reflecting on the divine word, he underscores the necessity of engaging with the depths of divine knowledge

for spiritual growth, enrichment, and understanding of divine will and various aspects of guidance (ibid. 1, 554-555).

Sample Three: "Wa Qālatil Yahūdu Yadullāhi Maghlūlatun Ghullat Aydīhim wa Luʿinū bimā Qālū bal Yadāhu Mabsūṭatāni Yunfiqu Kayfa Yashāʾu (al-Māʾidah/64): And the Jews say, the hand of Allah is chained. Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills."

Mujassima according to the mentioned verse, believe that God has hand and body (ibid. 2, 5).

Referring to the cause of revelation about the belief of some Jews that they attributed poverty, deficiency, and need to God, Sayyid Murtaḍā considers these words to be used by them and believes that the word "Yad" means God's grace, and mercy that is used literally (ibid.).

6.4 Critique of the Mulḥidah Interpretations

Sample: "Wa ilallāhi Turjaʿul Umūr (al-Baqarah/210): And to Allah belong the matters [of all]."

Mulḥidah believe that the affairs of the world are derived from His knowledge, decreed by His will, and the outcome of His intentions is manifested, and the return of all affairs is to Him, in the Hereafter as well (ibid. 1, 362).

Sayyid Murtaḍā presents a critique of the concept of material interpretations, arguing against the skepticism raised by 5 aspects. In the first meaning, while referring to some of the false beliefs of people who are either idolaters or man-worshipers and sun-worshippers, etc., and they attribute benefits and harms to their fabricated idols and the partners they set up for God, and refer to them. He explains, "… In this chaotic world where everything is lost, there is

no provider, no benefactor, and no protector, and to attribute everything to His will and dismiss the conjectures of materialists." He states that in matters of creation, God is the ultimate owner, because even before the creation, God was the owner of things and after the destruction of the world and its creatures, everything will be returned to him again, and "Return (Rujūʿ)" here has been carried over to its real and apparent meaning and is a kind of allusion that means every things return to God." (Sayyid Murtaḍā, 1431 AH: 1, 362-363).

6.5 Critique of the Mu'tazilites Interpretations

Sample One: "Wa Laqad Hammat bihī wa Hamma bihā law lā an Raʾā Burhāna Rabbihī Kadhālika li Naṣrifaʿanhu al-Sūʾa wal Faḥshāʾa innahū min ʿIbādinal Mukhlaṣī (Yūsuf/24): And in reality [the woman] desired him, and [Joseph also] would have desired her if he had not seen the proof of his Lord. This is how [we did it] so that we could avert evil and immorality from him, as he was among our sincere servants.

Citing the verse and the phrase "Wa Hamma bihā," Mu'tazilites belive that Yūsuf could sin, and even some believe that if the Lord's proof, which is like the sad face of Yaʿqūb, etc., was not revealed to him, he would definitely be the perpetrator of the ugly act of adultery (ibid. 1, 452).

Sayyid Murtaḍā, while explaining the aspects of interpretation, prove impeccability of Joseph (ibid. 1, 452).

Sayyid Murtaḍā has mentioned the interpretations of this verse and believed that Yūsuf did not intend on prostitution. He says: "When it is proved based on rational reasons that prophets couldn't do sin, and against of this truth must be carried on metaphor (Majāz) and Tawassuʿ, and if it derives from the Qur'an or

the narrations, it must be rejected. For example, whatever its appearance is against the divine attributes based on intellectual reasons, or permits the embodiment and anthropomorphic to God, should not be considered." (ibid.)

By referring to the context of the verses before and after this verse, he also defends the impeccability of Yūsuf, and based on the reason, means "Hamma" to hit and purifies him from the obscene act of adultery (ibid. 1, 452-456).

Sample Two: "Qāla Rabbi al-Sijnu Aḥabbu ilayya mimmā Yadʿūnanī ilayhi wa illā Taṣrifu ʿannī Kaydahunna Aṣabbu ilayhinna wa Akun minal Jāhilīn (Yūsuf/33): [Yūsuf] said, my Lord, prison is dearer to me than what they invite me, and if you do not turn away their tricks from me, I will turn to them and become one of the ignorant."

Muʿtazila, referring to the phrase "wa illā Taṣrifu ʿannī Kaydahunna" in reference to Yusuf's impeccability, have considered the non-commitment of sin on his part to be conditional on the prevention and relinquishment of the tricks of the Egyptian women (Sayyid Murtaḍā, 1431 AH: 1, 462). Sayyid Murtaḍā, in defending the impeccability of Yusuf and answering the doubt of the Muʿtazila, has explained the meaning of "Aḥabbu ilayya" and rejected   the apparent meaning of this verse (ibid. 1,   462-464).

For example, in the first aspect, he considers it to mean "Will" and remaining Joseph in prison as a kind of God obedience. He says: "If a tyrant forces a believer to do certain things or placed in some bad situations, the act of that believer is desire; even though the act of that tyrant is bad (ibid. 1, 462). He goes on to say: "There is no reason for the permission of sin and commitment of badness according to the verse interpretations and there is no blame on

Joseph as to why he remained in prison." (Sayyid Murtaḍā, 1431 AH: 1, 463)

Sample Three: "Laʾin Basaṭta ilayya Yadaka li Taqtulanī mā Ana bi Bāsiṭin Yadīya ilayka li Aqtulaka innī Akhāfullāha Rabbal ʿĀlamīna innī Urīdu an Tabūʾa bi Ithmī wa Ithmika fatakūna min Aṣḥābinnāri wa Dhālika Jazāʾuẓẓālimīn (al-Māʾidah/28-29): If you extend your hand to kill me, I will not extend mine to kill you, for I fear the Lord of the worlds. I want you to bear my sin and your sin [to God] and therefore be among the companions of the Fire; and that is the recompense of wrongdoers."

Muʿtazila refer to the dialogue between Prophet Adam's son, Cain, and his brother Abel, where Cain expressed his ugly intent to kill Abel and know it as a bad deed (ibid. 2, 43). According to Sayyid Murtaḍā, the text illustrates how Cain's envy and wicked intent were the underlying reasons for his transgression, highlighting the consequences of succumbing to such vile impulses and the importance of restraining from such wrongdoing (ibid).

Sample Four: "Faʾin Kunta fī Shakkin mimmā Anzalnā ilayka Fasʾalilladhīna Yaqraʾūnal Kitāba min Qablika laqad Jāʾakal Ḥaqqu min Rabbika falā Takūnanna minal Mumtarīn (Yūnus/94): And if you are in doubt about what We have revealed to you, ask those who read the heaven book before you. Surely, the truth has come to you from your Lord, so never be among the doubters."

The Muʿtazila considered the Prophet's doubt in the Qur'an revelation and revelation to him, as well as other reprehensible verses, which appear to be blame and promise to the Prophet, as a sign of a defect and a burden on him, and they have disturbed his impeccability (ibid.   2, 318).

Sayyid Murtaḍā believes in such cases that the appearance and address of these verses reproaching the Holy Prophet, but the meaning of those verses is other than him (ibid).

He emphasizes the importance of not hastily accepting reproachful allegations and approaching such matters with rational evidence, emphasizing that denying Prophet's purity and attributing him with wrongdoing without logical reasoning is baseless and reveals a lack of understanding (ibid. 2, 330).

Sample Five: "Thumma Awrathnal Kitāba Alladhīna Iṣṭafaynā min ʿIbādinā faminhum Ẓālimun li Nafsihī wa minhum Muqtaṣid wa minhum Sābiqun bil Khayrāti bi Idhnillāhi Dhālika Huwal Faḍlul Kabīr (al-Fāṭir/32): Then We gave this Book as inheritance to those of Our servants whom We chose. Some of them oppress their own selves, some are moderate, and some are foremost in good deeds by the command of Allah and this is indeed a great achievement."

By applying the verse and its address to the prophets and imams, the Muʿtazila believe that the verse has divided them into the three mentioned groups, and considering the appearance of the phrase "Ḍālimun li Nafsih," which is one of the groups of Prophets and Imams, it is permissible for them to do minor sins; because they consider cruelty to oneself as a minor sin (ibid. 2, 303).

Referring to the Abū ʿAlī Jubāʾī, a person who means the mentioned phrase as a minor sin, Sayyid Murtaḍā he has rejected his opinion and considers oppression beyond that a minor sin, the subject of which does not correspond to this meaning. He believes that Prophets do not permitted to do sin and a bad deed and refers to the book Tanzīh al-Anbīyāʾ (ibid.). Sayyid Murtaḍā belonged this verse to other servants of God and only applies the phrase "Iṣṭafaynā" to prophets and Imams, and by referring to "Awrathnā" he believes that the knowledge of the divine book (Qur'an) and its commandments are only with the Holy Prophet and Imams from his generation and is not belonged to the previous prophets (Sayyid Murtaḍā, 1431 AH: 2, 306).

Conclusion

From the discussions presented, the following conclusions can be drawn:

In light of linguistic discussions, the word "Awl" has not been used in any other sense than "Return (Rujūʿ)" or "Reference (Marjaʿ)" so far, even though different meanings have been mentioned for its derivatives such as "Awwala" (a derived form from the Tafʿīl) and interpretation (infinitive of Tafʿīl). Sometimes, "Awl" and "Taʾwīl" have been used in the sense of infinitive and sometimes in a non-infinitive sense. Using the term "Taʾwīl" in a non-infinitive sense is more common than its infinitive sense. In linguistic sources, a total of four meanings have been presented for "Taʾwīl" in the following order: A) Reference and outcome; B) Conducting policy; C) Exegesis and planning; D) Transferring from the apparent meaning of the word to a non-apparent meaning. Among these, the first meaning is expressed in a non-infinitive sense, while the second, third, and fourth meanings are expressed in an infinitive sense. In ancient discourse, primarily the first meaning and then the second and third meanings have been mentioned, while the fourth meaning is not found in older dictionaries. This meaning is a term coined by theologians and Uṣūlīs who have formulated it.

Although Sayyid Murtaḍā does not have an independent exegesis, his exegetical opinions and efforts in interpreting unclear (Mutashābih) verses are prominently evident in his various works, especially in the book of Amālī, where he extensively engages in the discussion of interpreting unclear (Mutashābih) Quranic verses and presents valuable perspectives. He considers unclear verses open to interpretation. He believes in an initial intention for the Quran and considers that intention as the most accurate meaning, distinguishing between the credibility of interpretation (establishing possible aspects) and the correctness of interpretation. The concept of interpretation, within the view of Sayyid Murtaḍā, encompasses a general meaning that includes exegesis since he has used the term interpretation for both unclear and clear verses. Like other ancient scholars, he introduces interpretation in the field of exegesis, utilizing various guidelines and criteria for exegesis and relying mainly on the customary practices of linguists, aligning his exegesis with scientific and rational principles.

The theological approach is the crucial exegetical approach of Sayyid Murtaḍā, focusing on rational exegesis and argumentation based on the authority of reason, inherent goodness and badness in interpreting verses, interpreting the Quran with the Quran, utilizing context and arguing from it in exegesis, referencing and citing Quranic recitations to achieve proper understanding and interpretation, and referring and arguing from Arabic poetry are five prominent features of Sayyid Murtaḍā's exegetical method. These features are employed to understand the correct interpretation of Quranic verses and the possible aspects within them, to respond to doubts, and to critique the arguments of opponents and distorters under the verses used.

Belief in the divine nature of the words of the Quran, belief in the comprehensibility of the Quran, realism in the words and interpretations of the Quran, discovering rational meanings attributed to God in unclear verses, and the authority of reason are among the foundations of Sayyid Murtaḍā's interpretation of Quranic verses.

According to him, only the impeccable Imams can comprehend the entirety and inner layers of the Quran, but understanding the Quran is not exclusive to them. One of Sayyid Murtaḍā's fundamental objectives in explaning the unclear Quranic verses, which have been determined based on rational proofs and more relied on intellectual reasoning, is to provide answers to Jabrīyya, Mushabbiha, Mulḥidah, and Muʿtazila's doubts. He, who is an adept in rational proofs and firm in knowledge, will engage in discussion with the opponents, providing arguments based on reason and other established evidence, and presenting his arguments in a clear and convincing manner, refuting their doubts and objections. Some of the methods employed include: Making servants deeds, attributing bad acts to God, deprivation of human will, God vision and God's anthropomorphize and embodiment, negation of prophets and Imam's impeccability and so on. Reference is made to examples of ambiguous verses that Sayyid Murtaḍā has interpreted and answered the objections of opponents concerning them. He defends the correct Imami Shiʿa doctrine in principals (Uṣūl) and subsidiaries (Furūʿ), presenting the Shiʿa perspective from the perspective of the knowledgeable scholars and providing a complete explanation of the Imami Shiʿa doctrine.

Endnotes

1. Some sources that have provided a general or detailed account of Sayyid Murtaḍā's biography and have discussed his lineage, name, and biography include:

Najāshī, 1407 AH, pp. 192-193; Ṭūsī, 1417 AH, pp. 97-100; Qumī, 1385 SH, vol. 1: pp. 471-480; Ibn Athīr, 1414 AH, vol. 8: pp. 40-41; Ibn Ḥazm Andulusī, 1940 AD, pp. 56-57; Ibn Khallikān, n.d., vol. 1: pp. 336-338; Ḥurr ʿĀmilī, n.d., pp. 486-487; Khaṭīb Baghdādī, n.d., vol. 11: pp. 402-403; Ibn ʿImād, 1406 AH, vol. 3: pp. 256-258; Ibn Ḥajar ʿAsqalānī, 1390 AH, vol. 4, pp. 223-224; Dhahabī, 1417 AH, vol. 11: p. 131.

2. According to Sayyid Murtaḍā, Jabrīyya believe that God has created good and bad deeds. They attribute disbelief and oppression to God (Sayyid Murtaḍā, 1405 AH: 2, 285). He also compares Shiʿa and Jabrīyya says: "The people of the right consider the servants deed to belong to them and not to the Almighty God; but Jabrīyya forcefully attribute both good and evil, sin and obedience to God" (ibid. 3, 189-190). Sayyid Murtaḍā has addressed the following 20 verses of the Qur'an to dispel the Jabrīyya's doubts that are all centered on attributing the servants' bad actions to God and depriving man of his freedom.

3. Some of the Shiʿa Ghulāts (Exaggerators) and Sunni Hashwiyya believed in anthropomorphism and embodiment of God and considered him to be the owner of limbs, organs, and physical and spiritual dimensions, and they consider descent and ascension, stability, and transfer as permissible for God. By fabricating some narratives to prove their religion and citing unclear verses of the Qur'an, this sect has compared God's face and beard and pretended to shake hands with the Prophet or

his servants. The permission to see God was also presented by the same group (cf. Shahrestani, 1404 AH: 1, 100-107). Sayyid Murtaḍā defines Mushbbiha as follows: "Mushbbiha believe in length and width for God." (Sayyid Murtaḍā, 1405 AH: 2, 285).

4. Sects such as Mulḥidah and Dahrīyyah have more doubts about divine deeds and their wisdom, and they have tried to show that God lacks planning in the creation affairs and the world.

5. Cf. Darzi Ramandi, Hadi, 1391 SH.

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قرآن و روشنگری دینی

«مقاله پژوهشی»

تعدد زوجات در اسلام: دلایل، فواید و مفاسد

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چکیده

تعدد زوجات یکی از احکام اسلام و نیز سنت رایج در میان مسلمانان بوده است؛ این قاعده را برخی از مسلمانان به چالش کشیده شده‌اند و امروز یکی از دستاویزهایی است که مخالفان با آن به اسلام حمله می‌کنند. هدف این پژوهش بررسی مزایا و معایب تعدد زوجات و بررسی دلایل موافقان و مخالفان آن به صورت تحلیلی و قیاسی است.

یافته‌ها: دلایل تأیید جواز تعدد زوجات، نص قرآن کریم، سنت، سیره و سنت مسلمانان است. علت مخالفان تعدد زوجات، ناسازگاری با فطرت انسان، رعایت نکردن عدالت از سوی مردان، قوانین ظالمانه و مردانه، عامل هوسبازی مردان و سنت پیامبر و امام علی در زمان حیات حضرت خدیجه و فاطمه است. اگر احکام را تابع مصالح و مفاسد بدانیم، چنانکه بسیاری از فقهای شیعه معتقدند، می‌توان حکم تعدد زوجات را تابع زمان و مکان دانست. اگر مصلحت آن بیشتر از مفاسد آن باشد آن جایز است. در صورت اجرای احکام اخلاقی اسلام، مصلحت فردی تعدد زوجات عبارت است از: تأمین نیازهای زنان، رشد شخصیت، تربیت یتیمان، وجود الگوهای رفتاری زن و مرد برای یتیمان، حفظ شرافت زنان و داشتن تعهد در مردان. در صورت عدم رعایت قوانین اخلاقی اسلام، برخی از مفاسد تعدد زوجات عبارتند از برانگیختن حسادت در بین زنان و دشمنی در بین کودکان و نیز رواج شهوات در مردان.

نتیجه: احکام در فقه شیعه تابع مصالح و مفاسد است و تعدد زوجات مستلزم تربیت اخلاقی در جامعه است. جوامع دارای اخلاق دینی می‌توانند تعدد زوجات را اجازه دهند. در غیر این صورت تعدد زوجات دارای فساد است است که بهتر است ترک شود.

واژه‌های کلیدی

اسلام، تعدد زوجات، تک‌همسری، مصالح و مفاسد احکام، نکاح.

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ORIGINAL ARTICLE

Polygamy in Islam: Reasons, Benefits and Corruptions

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ABSTRACT

Polygamy has been one of the rules of Islam as well as a common tradition among Muslims; this rule has been challenged by some Muslims, and today it is one pretext with which the opposition attacks Islam. The present study aims to investigate the advantages and disadvantages of polygamy and to examine the reasons for and against it in an analytical and deductive manner. The reasons for approving the permission of polygamy are the text of the Holy Quran, Sunna, manners and traditions of Muslims. The reasons for the opponents of polygamy are incompatibility with human nature, non-observance of justice by men, being unjust and masculine rule, a factor for men's voluptuousness, and tradition of Prophet and Imam Ali when Hazrat Khadija and Fatima were alive. If we consider the rulings as subject to interests and corruptions, as many Shia jurists believe, the ruling on polygamy can be considered a function of time and place. It is permissible if its expedience is more than its corruption. If moral laws of Islam are implemented, the individual interests of polygamy are as follows: Meeting the needs of women, personality development, upbreeding the orphans, the existence of male and female behavior models for orphans, maintaining the nobility of women and engaging men in a special commitment. If the moral laws of Islam are not observed, some of the evils of polygamy include inciting jealousy among women and enmity among children, as well as the prevalence of lust in men. The results indicated that the rules in Shia jurisprudence are subject to interests and corruptions, and polygamy requires moral education in the society. Communities with religious morality can practice polygamy. Otherwise, it is a corrupt polygamy that it is better to leave.

KEYWORDS

Islam, Marriage, Monogamy, Polygamy, Interests and Corruptions of Rulings.

Introduction

Polygamy is one of the rules of marriage in Islam that is disputed by many people today. Polygamy has been common among Muslims, and it has been less problematic with its origins until recent centuries. In fact, it can be said that the issue of polygamy did not face any intellectual or jurisprudential problem until the modern era (Mehrizi, 1382 SH, p. 476). In jurisprudential books, the permission of polygamy has been taken for granted and its boundary, namely four wives, has been debated. The only condition that is sometimes expressed is the power over alimony and the observance of apparent justice between spouses. Many thinkers have tried to explain their viewpoint. The opinions of scholars on polygamy can be categorized as follows:

A) Conditional acceptance: Most commentators in the past and some contemporary commentators have accepted the condition of marrying four women at the same time with certain conditions.

B) Limiting polygamy: According to this theory, the principle of polygamy, although accepted by Islam, should be minimized. Those who agree with this generality have offered various interpretations and expressions of this restriction. One group believes that polygamy is prescribed in case of necessity. This group relies mainly on extra-religious arguments and believes in limitation of polygamy. Their most important arguments are as follows:

1. The precondition of polygamy is justice, and the observance of this condition occurs very rarely.

2. Religion has come for the good of society and wants to prevent harm, while the corruption of polygamy is higher than its interest.

3. Polygamy causes enmity between children (Bajuri, 1406 AH, pp. 247-253).

Another group concludes from the order and context of Koranic verses that the probability and permission of polygamy is zero and that they limit the verse to exceptional conditions (with the condition of justice) and because it is difficult to observe the condition of justice, the permission of marriage becomes even more limited (salehghaffari, 1364 SH, p. 19).

C) Abolition of polygamy: Some scholars believe that the Qur'an intended to overthrow the unlawful practice of polygamy that was common in the Arab society of those days and has gone through three stages for this elimination. First, the custom of polygamy was restricted to four wives, then verse 3 of Surah al-Nisa makes four wives conditional on the observance of justice, and in the third stage, the observance of justice is deemed to be impossible (al-Nisa, 129). Tahir al-Haddad, Shahada al-Khoury, and Najib Jamal al-Din consider the verse to be the observer of the culture of the time, and they follow the view of the abolition of polygamy (al-Zuhayli, pp. 172-173).

D) Permission of four wives in an emergency condition: Some commentators have set special conditions for four wives, and in no way accept polygamy under normal circumstances. Rather, according to the context of the verses as well as before and after the verse in which the orphans are spoken, they do not think that God speaks about a man having fun among these verses that describe the difficult conditions of war and orphans, which is certainly unwise. In times of war, when the number of men is declining and women are numerous, polygamy is not meant for pleasure but is a strategy to solve the problem. In fact, the social necessities that sometimes arise for human societies cannot be ignored, including wartime conditions, infertility of some women and at times increasing number of women ready to

marry men (Ibrahim, 1404 AH, pp. 77-99; Motahhari, 1369 SH, pp. 398-453; Vakili, 1370 SH, pp. 71-73). Although these are not normal conditions of societies, the legislator must find a solution for these events as well. There are data that can be a proof of this claim (al-Amili, 1409 AH-a, pp. 267-268). Therefore, in addition to observing justice and the ability to manage life, a third condition can be inferred from the wisdom of legislation, and that is the existence of rational interests(Mehrizi, 1382 SH, p. 486).

Considering the attack on Islam because of the existence of this ruling, it is necessary to examine the arguments of the proponents and the opponents, interests and corruptions as well as the possibility of implementing this ruling in today's conditions.

1. Method

The purpose of this study is to examine the ruling on polygamy, which is mentioned in the Holy Quran and has been a common tradition among Muslims. Therefore, we used an analytical-deductive method. First, the reasons for and against are extracted and examined from religious texts. Afterward, based on rational analysis, the merits and demerits of the ruling on polygamy are examined.

2. Reasons of Proponents

Proponents of polygamy offer a number of reasons:

A) The text of the Holy Qur'an: In three verses of the Qur'an, the issue of polygamy is raised. First, in verse 3 of Surah al-Nisa': "If you fear you cannot act fairly towards the orphans—then marry the women you like—two, or three, or four. But if you fear that you will not be fair, then one, or what you already have. That makes it more likely that you avoid bias." (al-Nisa: 3)

In this verse, men are allowed to choose up to four wives, and the only condition is maintaining of justice. Here, God has not said that if you do not observe justice, but He has said that if you are afraid, do not observe justice perhaps because it is related to the future. The second part of verse 129 of Surah al-Nisa shows the prevalence of polygamy among Muslims: "You will not be able to treat women with equal fairness, no matter how much you desire it; but do not be so biased as to leave another suspended. If you make amends, and act righteously—God is Forgiving and Merciful." (al-Nisa: 129)

Third, in verse 32 of Surah al-Ahzab, the wives of the Holy Prophet have been admonished, which indicates how many wives the Holy Prophet had.

"O! wives of the Prophet! You are not like any other women, if you observe piety. So do not speak too softly, lest the sick at heart lusts after you, but speak in an appropriate manner." (al-Ahzab: 32)

Many commentators, including the Muqatil Ibn Sulayman (Muqātil ibn Sulaymān, 1423 AH, pp. 356-358), Jalaluddin al-Suyuti (al-Suyuti & al-Mahalli, 1416 AH, pp. 119-121), Jorjani (Gorgani, pp. 273-284), Hashem Bahrani (al-Bahrani, pp. 17-23) permits marrying four women permanently on the condition of justice and in addition considers it illegal. Also, it is not allowed for a woman to marry several men. Muhammad ibn Jarir Tabari narrates the reason of the revelation of the verse and says that multiple marriages were common in Arab culture, which led to the permission to marry four women in the Qur'an on the condition of justice because some Muslims refused to care for orphans (al-Tabari, 1392 AH, pp. 156-164).

Muhammad ibn Hassan al-Tusi narrates six reasons for the revelation of this surah, some of which indicate that the Arabs chose many wives and considered this a source of pride. Whoever was more financially empowered married more women, and this verse limited the number of women to four. Therefore, this verse refers to the culture of the time. Some narrations are related to those who were afraid of not observing moderation about orphans. As a result, they refused to help orphans, and this verse states the solution (al-Tusi, pp. 104-109).

Rashid al-Din Miybudi narrates the verse, reducing the number of women to four women on the condition of justice because it was common in Arab society to marry countless women. Miybudi considers Arab culture as effective in allowing four wives. But in the end, he accepts the permission of four women on the condition of justice. He states that justice in the verse belongs to the orphans; however, because women, like orphans, need guardians, justice must be done for women as well (Miybudi, pp. 409-420).

Fadl Ibn Hassan Tabrisi first states the reasons for the revelation of the verse and the quality of its revelation:

1. This verse was revealed about an orphan girl whose guardian wanted her wealth and decided to marry her without giving her dowry. Therefore, God commanded them not to marry orphan girls unless they are treated fairly and respected according to their dignity or marry other women, and it is permissible for them to take multiple wives, up to four wives, if justice is done.

2. This verse was revealed about a man who had married many women in addition to what Islam allows, and he said, "What prevents me from marrying many women like someone else?" This excess caused him to lose his wealth and he intended to appropriate the property of the orphan who was under his care; therefore, God forbade people to take more than four wives so that they would not need the property of the orphan due to poverty; even if he threatens to rape the orphans by taking four women, they should be content with one woman. This is the reason for the revelation according to Ibn Abbas and Ikramah.

3. People were strict about orphans' property but they were careless with women and did not treat them fairly. Therefore, God said: Just as you are afraid of injustice for orphans, so should you be for women. You are allowed to have one to four spouses providing fairness.

4. The people considered it difficult to take care of orphans and were afraid of doing so out of faith in God. Therefore, God commanded them to be as afraid of adultery as they were of it, and to legitimately choose one or four wives for themselves. This has been narrated by Mujahid.

5. Hassan says that the meaning of the verse is: If you are afraid of an orphan girl under your care, marry other orphan girls.

6. Hassan quotes from Farra' that the meaning of the verse is that if you are afraid of using the property of orphans, you should also be afraid of women and injustice towards them, and marry women whom you do not oppress.

According to the narrations, Tabrisi concludes that the ignorant Arabs were proud to marry a large number of women and this verse limits marriage to two, three and four women (al-Tabresi, 1372 SH).

Beliefs have been close to each other until about the twelfth century AH, and from that time, with the acquaintance of people with views of the West and their demands, as well as the objection of Western thinkers to Islam, the standpoints of the Muslims took on a new form and some scholars were influenced by these conditions and considered polygamy specific to that time.

Muhammad Hossein Tababaei uses the subject of orphans in the previous verses as a context. In pre-war ignorant Arabs, daughters became fatherless, and the Arab strongholds took the dead father's daughters with whatever they had and mixed their property with their own property; they not only ignored justice but sometimes after the property was finished, they would leave themselves without shelter. The Holy Qur'an forbade this disagreeable habit with the strongest tone, intensified its prohibition on oppressing orphans and confiscating their property, and emphasized the prohibition on using their property in other verses. As a result, Muslims became afraid of the dire consequences of losing their property and evicted them from their homes so that they would not be inadvertently ruined financially. So, here God commands people to be pious about the orphans and do not exchange the bad for the good and mix orphans' property with theirs. Even if you are afraid that you will not be able to do justice to orphan girls, you suppose that you will encroach on their property and you are disgusted with marrying them for that reason, you can leave them alone and marry other women (Tabatabai, 1372 SH, pp. 264-268). Allamah Tabatabai responds to the objections to polygamy in the four protests and responds to the rejection of polygamy as a departure from human instinct. According to Allamah Tabatabai, religious education in Islam recognizes a woman tolerant in such a way that she is never upset by acts such as polygamy and her emotions are not hurt. As soon as she sees that God Almighty has allowed her husband to practice polygamy, she surrenders to the will of her Lord, as well as when she hears that endurance in the fire of zeal leads the high authorities to God Almighty to desire, its tolerance is pleasing to her. Because emotions

and feelings vary with different levels of education, the opposition to polygamy is due to wrong upbringing (Tabatabai, 1376, pp. 293-296).

Ms. Amin also does not consider polygamy as a principle for a low-income person who cannot afford to pay alimony to a spouse (Amin, 1361 SH, pp. 6-13). Ayatollah Mahmoud Taleghani considers the reason for polygamy to be related to cultural and time-based conditions. In the past, marrying orphan girls who had often been taken prisoner and their fathers had been killed was a necessity of warlike and tribal life. Such subordination as well as lack of support and power to defend the right left them open to oppression. In view of such an unacceptable situation, the Holy Qur'an blocks such tyranny and injustice, which causes filth in life, and leaves the way open for the good. Because this situation has no general boundaries and it may be in their interest to marry orphans in some cases, its prohibition is not specified and is implicit, conditional and limited (Taleghani, pp. 17-19).

In his commentary, Muhammad Javad Najafi Khomeini considers polygamy for emergencies and believes that the Qur'an means that if you cannot do justice to the orphan, you should take four wives from other women. The summary of the explanation is that in the previous verse, three instructions were given to the guardians of orphans as follows: Give them their property; Do not mix the bad with the good; and do not abuse their property. In this verse, the fourth commandment is given to those in charge of orphan girls who married them with less love than their daughters after puberty. Therefore, this practice was prevented unless they observed justice in completing their alimony and set their dowry as much as the dowry of their own daughters and to marry

other women (2-4) if they could not observe such justice (Najafi Khomeini, 1398 AH, pp. 133-136). Naser Makarem Shirazi and his companions also allow polygamy under the conditions of power and justice (Shirazi, 1374 SH, p. 152).

Ali Shariati believes that polygamy is a matter of social necessity, not a matter of sexual desire. The verses on this subject in Surah al-Nisa clearly show the highly important matter of orphans, that is, the homeless and helpless children, especially in the society of that time when they had a completely ominous future both in terms of education and society. In terms of hunger, clothing, support, family and well-being, he says, the critical issue of polygamy is raised (Shariati, 1390 SH, p. 264).

Muhammad Abduh and his followers such as Muhammad Ezzat Darwazeh, Qasim Amin, etc. believe that polygamy is prescribed in case of necessity. This group relies mainly on extra-religious arguments and believes in limitation. Their most important argument is as follows:

1. The precondition of polygamy is justice and the likelihood of its observance is one in a million.

2. Religion has come for the benefit of society and wants to prevent harm; however, corruption of polygamy is more than its benefits.

3. Polygamy causes enmity and hostility between children. This restriction has also been applied in the law of Iraq and Morocco(Bajuri, 1406 AH, pp. 251-252). However, it should be noted that if a religious reason is found for polygamy, these claims are nothing more than praises that cannot resist the religious text.

Muhammad al-Madani considers two preconditions for polygamy: 1. Existence of a rational purpose, 2. Absence of oppression.

Because these two preconditions are internal affairs and may be abused, the ruler can and has

the right to monitor their observance and use the necessary means to implement them correctly (Muhammad al-Madani without history, Q10, p. 4, p.44_415). The question that arises against this opinion is why generalization to other cases? Because analogy has no authority in some Islamic religions such as Shia and cannot be generalized based on it. Another drawback of this opinion is that it requires the prescription of five women, which is invalid according to Muslims. According to him, men who care for orphans can have up to four marriages with an orphan family. Usually, such people have been married before because they are at an age when they are orphaned. This opinion, although successful in explaining the structure of the verse, does not have the objections to other interpretations but it has two problems. If these two problems can be solved, it seems that the argument is acceptable (Mehrizi, 1382 SH, p. 479).

Muhammad Ali Ghaffari believes that such verses lead us to the point that polygamy is not allowed as it is. "When we relate verses 3 and 128 of Surah al-Nisa to each other, we see that the legal scope of polygamy is so narrow that it can be said that the permission for polygamy is completely criticized, except for men and women who are extraordinarily exceptional; because in this verse, justice by men is denied, and it says that men never have the ability to observe justice among women. It is better not to pursue whims and desires and not to leave the first wife deprived or unsupervised. A thorough examination of the tone of the verses and hadiths, he observance of rational and judicial principles as well as the tradition of Prophet (PBUH) and our Imams (AS) indicates that one in a thousand human beings are not allowed to have multiple wives because whether they like it or not, they become infected with oppression (salehghaffari, 1364 SH, p. 19).

According to Nasr Hamid Abu Zayd, multiple marriages has historically been a common practice in pre-Islamic human societies, and it is a great mistake to regard it as part of divine revelation and a Qur'anic viewpoint. It is true that the Qur'an has dealt with this issue indirectly and laid down rules for it, but when we compare the discourse of Islam with the pre-Islamic ignorant discourse according to applicable rules and review the interpretation of Koranic text, we find that The Qur'an only legalizes the existing phenomenon and does not prescribe any social phenomenon (Abu Zayd, 2000, pp. 172-249).

B) Hadiths: In many hadiths, polygamy has been mentioned and implicitly and sometimes explicitly confirmed (al-Amili, 1409 AH-b, pp. 398-410). In most of these hadiths, the rulings related to polygamy have been stated, and in some of them, the wisdom of permission has been mentioned.

C) Sunna: Prophets like Yaʿqub and Sulayman (al-Amili, 1409 AH-b, p. 181), the Prophet Muhammad and some of the Imams (AS) also had several wives (al-Amili, 1409 AH-b, p. 398), and this is the reason for the permission of polygamy. Of course, the Holy Prophet (PBUH) had more than four wives at the same time, and this is due to the special rules for the Prophet. These quotations can indicate the permissibility of polygamy, if it is not said that it was specific to them.

D) The tradition of Muslims: In the history of Islam, polygamy has been prevalent, and this tradition continues in some Islamic countries, which indicates its permission.

3. Reasons for the Opposition

Opponents of polygamy give several reasons as follows:

A) Incompatibility with human nature: Some scholars have stated that polygamy is incompatible with human nature. In fact, the question is whether the principle in marriage is based on monogamy and polygamy is for a special case, or the principle of long-term polygamy, or this discussion is meaningless at all. What sources and methods are used to answer this question? Some say that in the Qur'an, the principle is based on monogamy, and they cite the verse "He is the one who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her." (al-A'raf, 189) It should be said that this verse does not indicate monogamy and that here it is only the story of Adam and Eve. Other verses also conclude that some people are monogamous. Among them are the monogamy of Moses (al-Qasas, 29), Noah (al-Tahrim, 10), Lot (al-Tahrim, 10), as well as the monogamy of Pharaoh (al-Tahrim, 11) and Abu Lahab (al-Masad, 4). Nevertheless, these verses do not express the monogamy of the mentioned prophets. First, in the above verses, there is no mention of other women, or the situation of the individual is such that one husband could not take more than one wife because polygamy is not obligatory in Islam; rather it is permissible with certain conditions.

B) Men do not observe justice: Others believe that the Holy Qur'an implicitly rejects polygamy. In verse 3 of Surah al-Nisa', men are allowed to have multiple wives provided they have justice, and they have been exhorted to be content with one wife if they are concerned about not observing justice. In verse 129 of this surah, the capacity of observing justice has been denied. Therefore, permission in verse 3 is conditional on something that cannot be fulfilled. These forms have been present in the

past as well. Imam Sadiq (AS) replies that justice in the third verse of Surah al-Nisa' is in alimony and bedfellow, and this is possible, and justice in verse 129 of the same Surah is in love and affection, which is not possible. Observing justice is obligatory in alimony and bedfellow, and if not practiced, it will ensue punishment and torment and is the prohibition of truth, but justice is not obligatory in heartfelt love but a matter of coercion. However, one should not state it and look at everything with one eye, and therefore, if he is left alone in alimony and fear of leaving justice, he should be satisfied with one woman or have woman servants without obligation to receive alimony or be satisfied with a temporary marriage that does not oblige alimony (Tayyeb, 1378 SH, pp. 9-12).

C) Unjust and masculine sentence: Some scholars have stated that this sentence is unjust and masculine. Those who are not dependent on religion consider the order to be unjust, and those who are dependent on religion consider it to be just for its time. The first group protests to the masculine language of the Qur'an. Since in most cases, even the promises of Paradise have been given to men and women are not mentioned similar to men except for a few places, they consider the rules of the Qur'an in favor of men. In verses 1-37 of Surah al-Waqi'ah and other verses, all the blessings are mentioned for men. From heavenly maidens to permanently virgin women. In another verse, God says: And mankind, those who believe and do righteous deeds, for them is Paradise. In other verses, women are promised similar to men. Even when the blessing of slaves is mentioned in the Qur'an, it means for the people of Paradise and not for women. It is stated in Surah al-Tur that in Paradise, round them shall go boys of theirs as if they were hidden pearls (al-Tur, 24). Elsewhere, the parents are mentioned as slaves (Qarashi, 1412 AH, p. 244). In verse 19 of Surah al-Insan, it is stated: "There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls". In verses 17 and 18 of Surah al-Waqi'ah, a relatively similar description is mentioned (Malayeri et al., 2020, pp. 199-203).

D) The cause of lust: Others say that this sentence is the cause of voluptuousness in men. By rejecting these forms, Allamah Tabatabai considers it as a factor in controlling the desires of men as well as procreation.

1. Religious education of women is such that it makes women modest by dressing them, and educates women in such a way that their lust is automatically less than that of men; men's sexual lust is equivalent to lust that exists in one woman, but also two women and three women. On the other hand, the religion of Islam emphasizes that the minimum and obligatory instinct must be satisfied with the requirements of nature and desires of the soul and that no one should be deprived of this minimum and therefore considers the meaning that no man's lust compels him to transgress and become obscene. If a man is doomed to have a wife, in the days of childbirth and menstruation, the man will inevitably be immoral. Islam has based human society on a life of reason and thought, not on the emotional life, and therefore the man remains in a state of feeling that leads him to be enslaved to vile desires such as being in a state of arrogance that is one of the greatest dangers that threatens human beings according to Islam. Prescribing polygamy breaks the intensity of a man's greed because if the law allows a man to have a second and third wife, even if he does not have more than one wife, his thirst for greed will be quenched.

2. One of the most important goals and objectives in the view of the Islamic Shari'a is the increase of Muslims and the settlement of the land by them (Tabatabai, 1376, p. 299).

E) The tradition of the Prophet (peace be upon him) during the life of Khadija and Fatima (PBUH): This argument is incomplete because polygamy is not obligatory in Islam but permissible. Second, it may be said that the Prophet, Imam Ali and their first wives had a romantic relationship, and this is the highest relationship between two human beings. A romantic relationship is a single choice. While most couples have a friendly relationship, which is not a single choice despite love because in romantic relationships, the lover does not see himself at all (Muḥammad Rūmī, 1387 SH-a, Verses 756-755), sees only the beloved (Hamadānī, pp. 96-97), and pays attention only to the beloved (Muḥammad Rūmī, 1387 SH-b, Verses 137-144). In addition, the Prophet chose several wives after Khadija, as well as Imam Ali (AS) after their first wives, which shows that there was a friendly relationship between them and their wives, not a single love affair.

F) Bad partner in life: Some scholars argue that God is one and hence the wife must be one. If a partner is good, why did God not choose a partner for himself? This argument is one of the most baseless anti-polygamous arguments comparing man to God, which is a pointless comparison.

G) Lowering the social status of women: Some scholars believe that this ruling lowers the social status of women in society, and in fact, it equates the value of four women with that of one man, which is an oppressive assessment that is not compatible with real Islam because in the law of inheritance and in the issue of martyrdom, a man is equal to two women. On this account, one man should be prescribed marriage to two women, no more, so prescribing marriage to four women is in any case deviation from justice even without a

reason. Allamah Tabatabai responds by mentioning the objection that women have not been respected in any tradition like Islam and have not been respected any of their rights as in Islam. If there is a man in society who is jealous of women and does not observe moral rules, the problem is not the law of religion; rather, the problem is that people do not observe religious laws (Tabatabai, 1376, pp. 30-303).

1. Expediency or Corruption in Polygamy Sentence

If we consider the rulings a function of interests and corruptions as many Shia fundamentalists believe (Malayeri et al., 2020), then the ruling of polygamy can be considered a function of the conditions of time and place, and if it is expedient at a time and place, it is allowed but not permissible if it is more corrupting than expedient. Now, the question is whether polygamy is expedient or corrupt at present. Individual and social interests enforcing polygamy are as follows:

A) Individual Expediency

Individual expediencies of polygamy include the following:

1. Meeting the needs of women: Men and women have specific needs. Sexual and emotional needs are among the most important human requirements, and a second marriage can satisfy the emotional and sexual needs of some people. Some men are sexually strong, and their needs are not met by a wife because women have menstruation and gynecological diseases, and men cannot get close to them. It is good if a man restrains himself; however, it is not possible to prescribe restraint for everyone in society. The emotional and sexual desires of other women are also met in this way. It may be said that sometimes a man is sexually weaker than a woman and one man cannot satisfy her.

In this case, is a woman allowed to have multiple husbands? According to Article 1123 of the Civil Code, if a man is unable to have sexual intercourse, a woman can terminate the marriage (Jahangir, 1386 SH). Nevertheless, if a man can have sex with love, he can make up for the weakness of sex. So, there is no problem with female polygamy.

2. Human development: Accepting polygamy leads to moral development of men and women; on the one hand, a woman has to deal with her negative morals such as jealousy and think of her own kind in some way. On the other hand, men should strive for justice, and this will lead to human growth.

B) Social Expediency

Some of the social benefits of polygamy are as follows:

1. Raising orphaned children: One of the reasons for forming a family is having children and the survival of human generation; however, the emotional and sexual dependence of men and women is something more than childbearing. When you look at nature, other creatures have a family life; in this respect, they are not different from humans. The difference between animal family systems is in the lifespan of males and females. What determines the lifespan of a couple is the amount of time a child needs to be raised. In some animals, the mother is able to raise the animals alone; in this type of animal, male and female are only together during mating. Children that the mother cannot raise on her own have a longer period of time between males and females. In the meantime, the human child has the longest upbringing time.

Human upbringing has two dimensions: Physical and mental. Spiritual cultivation is essential until human death. It is the duty of parents to raise a human child to the extent that he/she can take care of his/her own body and soul. This period in humans is about 20 years.

Raising a human child is a time-consuming task and cannot be done by one person; therefore, God created man and woman in such a way that they have a long life together. First, unlike other animals that have sexual needs at certain times, human sexual needs are permanent if they are not satisfied with repression or illegal means. Second, men and women are emotionally dependent and will not be comfortable without being together.

When a child is born at home, he or she needs physical, scientific, religious, and moral upbringing. The most important place to rear children is home. If both parents work, they do not have enough time to care for their child who is sent to kindergarten and school, and the parents are less involved in their upbringing. This child is brought up by the community because the parents are usually out of home, and he/she receives less love and at least his/her emotional needs are not met.

If a woman is the head of the family and at the same time has to work, she cannot present her love to her children and try to raise them; therefore, the children may be subject to trouble.

2. Existence of male and female role models for orphaned children: One of the problems of single-parent families is the lack of male or female role models for children. In order for a child to grow, he or she must be familiar with masculine and feminine patterns of behavior to be prepared for dealing with the opposite sex and lead a normal life. In families without a guardian, polygamy can fill this gap.

3. Preservation of the dignity of women: In Islamic jurisprudence, in a permanent marriage, the alimony of the woman is a commitment of man (Musavi Khomeini, p. 280) who must pay all the usual expenses of the woman such as food, clothing, housing and maid (Musavi Khomeini, p. 281). On the other

hand, a woman can be paid for working at home. The writers do not mention the current situation in the society but state what Islam has recommended.

Consider a family in which the man works, pays the expenses of the wife and children; on the other hand, the woman in the house can be paid for what she does, in this house, the woman is the queen and the man is the worker. In this situation, when a man marries a woman, he has accepted responsibility. If a man marries another woman, he is in fact carrying another burden for himself.

When a man and a woman get married, they accept obligations to each other. The difference between marriage and friendship is that in marriage, a man and a woman set conditions for each other and must adhere to these conditions, while in friendship and illegitimate relationship, a man and a woman have no obligation to each other. The fact that it should be called a concubine means that the conditions have been told to both parties and that each of them should commit to those conditions.

There are women in society who, for some reason, have lost their husbands and have taken care of their children. These women have to work for a living, and if a woman works, it means that she is no longer in a queen. In addition, the woman may suffer from the intensity of the work she does.

There are women who, for some reason, may not be the first woman to be married to a man, and the man who lost the woman also has problems marrying her. For example, male children do not match with female children and have educational problems. In this situation, if a woman marries a man who is financially wealthy and pays her expenses, the woman will return to her original and natural state of being a queen and will be able to safely reach to and

raise her child. In the meantime, it is the man who bears the burden, and the woman has been relieved of the liability of living expenses.

4. Commitment of men: As mentioned, marriage is a commitment, and under current law, many living expenses of a woman are borne by men. Marriage brings a lot of commitment to the man, and if it is just a matter of lust, the man can indulge in other contexts.

C) The corruptions of polygamy

Some of the corruptions of polygamy are as follows:

1. Stimulating jealousy among women and enmity among children: Allamah Tabatabai says that the strongest reason for opposition to the law of polygamy is the existence of troubles and calamities that are observed in the homes of Muslims who have two or more wives. These houses are likely to become a place for quarrel and jealousy, and its residents do not feel happiness and joy, to the extent that the Muslims themselves have called this jealousy the disease of the soul. In such a setting, all the natural and delicate feelings and emotions of women such as love and affection, gentleness, compassion, sympathy, kind-heartedness, benevolence, keeping secrets, loyalty, kindness, mercy, sincerity, etc. towards the husband and the children of husband from his ex-wife as well as her interest in the house and all its belongings, which is one of the instinctive traits of a woman, is disrupted, and as a result, the house that should be a place of residence and rest becomes a place for body fatigue and pain. The mental and physical nature of man that every man suffers from in his daily life is in the form of a battle, in which there is no respect for anyone's life, nor for his reputation, where he is not safe from another man (Tabatabai, 1376, pp. 30-303). Of course, this problem, as mentioned, is due to the non-observance of religious laws in society.

2. The prevalence of lust in men: Polygamy is in fact a permission for men to give away their souls to lust. However, this is not the case. Polygamy commits a man and puts a burden on him to keep the thought of lust out of his mind.

4. Discussion and Conclusion

Today, the issue of polygamy in Islam has become a pretext for conflicts. Some believe that polygamy exists in Islam, while others, including those opposed to Islam and religion of Muslims, oppose polygamy. Opponents of polygamy take the law of Islam as the reason for the falsehood of Islam, and Muslims either limit it to time and space or reject it altogether.

There are a few things to keep in mind when it comes to polygamy:

A) Polygamy is not obligatory in Islam but it is allowed when a number of conditions are satisfied.

B) Preventing multiple marriages is depriving men and women of their freedom, not giving them freedom unless the legislator considers himself the guardian of families in terms of (doing) the public interest, and perhaps for men whose physical strength, spirit of administration and guardianship and installments are more than several ordinary men (Taleghani, pp. 17-19).

C) If we consider the rulings as subject to interests and corruptions, as many Shia jurists believe, then the ruling on polygamy can be considered a function of place and time, and if it is expedient at a time and place, it is permissible, and if it is corrupting, it is not permissible because it is less expedient.

D) According to the current laws, according to the obligations that polygamy has for a man, it is not in the interest of the man because if the intention is to flirt, it is easier to achieve without commitment and a permanent spouse. In fact, in the face of the burden that falls on a

man, it has no effect on man other than the discussion of lust, while the emotional, economic and sexual needs of the woman are met and their role as a queen is maintained.

E) Polygamy requires morally self-made men and women. Men who observe justice and avoid lust and women who do not have a sense of jealousy among them and do not consider themselves owners of males. If such a community is found, polygamy can prevail in it; otherwise, the corruption of polygamy is greater than monogamy.

F) Some religious people unanimously oppose polygamy. Some say that this ruling was for the time of the Messenger of God and now this ruling is no longer needed since women have become economically independent of men and no longer need them. With this justification, there is no need for a man but for a few more years. Economically, women have become independent. In terms of reproduction, men can recruit a person like that woman by growing female egg cells. Sexually, women can also be satisfied independently of men, so what is the need for a man? (Fathian & Mahdavinoor, 1383 SH). The malice of temporary marriage and second wife is so great for some people that they are willing to resort to illegitimate means to meet their needs but do not seek temporary marriage or a second wife.

G) God knew that many men would not be content with one woman and would pursue adultery; therefore, He wanted to prevent prostitution by prescribing polygamy, and women should be housewives instead of being corrupt. "In the West, too, despite the climate and the state of nature, no one demands such a formality (polygamy)": Says a French scientist, Gustave Le Bon, who states that European men are not content with one woman. However, the unity of the spouse is something that we see only in the books of law, and otherwise, I do not think

it can be denied that in our contemporary society, there is no trace of this custom. I am really surprised and I do not know whether polygamy is legitimate and "Is the lack of annual marriages in the West what is absent in the East?" Therefore, this scholar considers polygamy as one of the benefits of Islam and discusses many issues in the cause and wisdom of Prophet's remarriage, and he believes that polygamy is wisely planned in Islam for special circumstances (Qarashi, 1377 SH, pp. 284-291).

H) The conditions for single marriage were more frequently available in the past than now. Because in the past, in addition to the wife, slaves were in the possession of men and God confirms this fact in the Qur'an.

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قرآن و روشنگری دینی

خودشیفتگی دینی و مؤلفه‌های آن با تکیه بر مبانی روان‌شناختی

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چکیده

خودشیفتگی یک پدیده فردی و یا گروهی است که در سایه آن فرد و گروه به طور ناسالم عاشق خود شده، خود را برتر از دیگران برآورد می‌کنند. این عارضه در حوزه دین و دینداری نیز رسوخ کرده و به عنوان یکی از آفت‌های دینداری شناخته می‌شود؛ هدف این پژوهش توصیف و تبیین خودشیفتگی دینی و مؤلفه‌های آن است و در آن سعی شده است تا به روش توصیفی – تحلیلی و با تکیه بر مبانی روان‌شناختی خودشیفتگی، به توصیف و تبیین این پدیده بپردازد. یافته‌های پژوهش نشان می‌دهد که هم در فرد دیندار و هم گروه و جریانات دینی رخ نشان داده، باعث می‌شود توبیخ‌ها و تکفیرهایی را نسبت به دیگران رقم بزنند. نتایج پژوهش بیانگر آن است که علیرغم مؤلفه‌های متعدد، اساس اعتقادات فرد و جریان خودشیفته دینی بر سه مؤلفه و اصل محوری «خودحق‌پنداری، مطلق‌انگاری و انحصارگرایی» متمرکز است که دیگر مؤلفه‌ها را نیز در بر می‌گیرد. در سایه این سه مؤلفه که در روان‌شناسی خودشیفتگی با عناوینی همچون احساس حقانیت و خودبرتربینی و خودمحوری و انحصارطلبی مورد بحث قرار می‌گیرند، فرد و گروه خودشیفته معتقد است که در مقایسه با افراد یا گروه‌های دیگر، خاص و برتر است، نیکی آن است که خود می‌پندارند و بدی آن است که آن‌ها منکرند، به خود و نیازهای خود توجه خودپسندانه داشته و بر این باور هستند که همه چیز برای خودشان است.

واژه‌های کلیدی

خودشیفتگی، خودشیفتگی دینی، قرآن و حدیث.

Quran and Religious Enlightenment

O R I G I N A L   A R T I C L E

Narcissism in Religion and Its Components Based on Psychological Foundations

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A B S T R A C T
Narcissism is an individual or group phenomenon in which individuals and groups become unhealthily enamored with them, perceiving themselves as superior to others. This condition has also infiltrated the realm of religion and spirituality, being recognized as one of the ills of religiosity. The present study aims to describe and explain religious narcissism and its components. It employs a descriptive-analytical method with a focus on the psychological foundations of narcissism to elucidate this phenomenon. The results indicate that it manifests in both religious individuals and groups or movements, leading them to issue reprimands and excommunications against others. The results demonstrate that despite its multiple components, the basis of the beliefs of the individual and the narcissistic religious movement centers around three core components: "Self-righteousness, absolutism, and exclusivism," which also encompass other components. Under the shadow of these three components—discussed in the psychology of narcissism under terms such as a sense of righteousness, superiority, self-centeredness, and exclusivity—narcissistic individuals and groups believe that in comparison to others, they are special and superior, that goodness is what they perceive it to be, and that evil is what they deny. They maintain an egocentric focus on themselves and their needs, convinced that everything is meant for them.

K E Y W O R D S
Narcissism, Religious Narcissism, Quran, and Hadith.

Introduction

Religion is a collection of divine ordinances that encompass the welfare and development of humanity in various aspects. In the Holy Quran, the essence of such a religion is defined as submission to God Almighty: "Indeed, the religion in the sight of Allah is Islam" (Āli ʿImrān/19). This religion, which is the true religion, invites creation towards it, and Divine nature guides towards it. It is not only free from any deviation or distortion but is also ultimately enduring:

"So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the fiṭrah of Allāh upon which He has created [all] people. No change should there be in the creation of Allāh. That is the correct religion, but most of the people do not know." (al-Rūm/30)

Thus, religion, in its true meaning, is devoid of any weakness or deficiency. However, certain factors can disrupt adherence to religion, causing individuals to deviate from the path of commitment to the truth. Such factors are recognized as the injuries of religiosity.

Today, one of the most important topics in religious studies is the pathology of religiosity, which seeks to discover and explain the factors that cast shadows over the essence of true religion and spirituality, hindering the attainment of truth and happiness. Religiosity, like any other phenomenon, has its effects, but it also carries certain harms. The pathology of religiosity is essentially the study of these harms. What is considered in the pathology of religiosity and religious behavior is the type of attitude, belief, and approach of the individual and society towards religion and religious concepts. Innovations, distortions, alienation, exaggerations, superstitions, rigidity, syncretism, and dogmatism are among the

harms that can overshadow the foundation of religion and deviate it from its true path. Thus, it can be said that the harms of irreligion are far fewer and less dangerous than the harms of religiosity.

One of the most significant harms of religiosity that this research will address is narcissism, which is relevant both on an individual level and a collective level. As far as the individual is concerned, it is recognized as individual narcissism, which most people typically feel to some extent in themselves. In contrast to individual narcissism, collective narcissism arises, which, in its acute form, casts its shadow over the lives of religious communities as a form of social harm. The reason that collective narcissism is discussed subsequent to individual narcissism is that individual narcissism can fundamentally lead to collective narcissism—that is, the inflated self-image of the individual can be generalized to the group to which they belong. In this case, instead of the individual narcissist, what becomes significant is a collective narcissist that considers itself superior to others and rival groups. For example, the mentality of the Jews and Christians regarding their superiority over others, as mentioned in the Holy Quran: "The Jews and the Christians say: We are the children of God and His beloved ones." (al-Māʾidah/18) embodies the concept of collective narcissism.

With this introduction, it is evident that the existence of narcissism as one of the harms of religiosity can preoccupy both the religious individual and the religious community, which this research aims to elucidate in terms of its nature and components.

1. Background

Narcissism, as a clinical construct, was first extensively introduced by Sigmund Freud. However, he attributes the initial use of the term to Paul Nacke (1851-1913) in one of his works, although he later retracted this view and recognized Havelock Ellis (1859-1939) as the first person to employ the term.

Havelock Ellis also complements Freud's view by stating that he and Paul Nacke together were the originators of this term. This type of disorder was included in the third edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-III) by the American Psychiatric Association in 1980 and received serious attention as one of the types of mental disorders. Erich Fromm, in his book "The Heart of Man and His Orientation toward Good and Evil," considers the existence of narcissism in a spiritual sense to be dangerous for the individual's survival. According to Fromm's perspective, which relates to the neutralization of narcissism in the Catholic Church, a factor that can help limit the intensity of the self-righteous component is the belief in human humility stemming from the belief in the existence of God: [The belief in human humility] originates from the belief in the Lord and the rejection of idols. The implicit concept of the existence of God is that no human can become God, nor can any individual be absolutely knowledgeable or powerful. Thus, it sets certain limits on self-worship, which arises from human narcissism (Fromm, 2001 AD/1380 SH: 94). Dr. Ahmad Ali Noorbala, in his book "Cultural Narcissism and Ethnic Failure," alongside discussing the psychological and clinical aspects of narcissism, presents hadith viewpoints on this topic in the chapter "Religious Evidence Regarding Narcissism," with sections titled "The Prophetic View on Narcissism" and "The Alawi View on Narcissism." (Noorbala, 2020 AD/1399 SH: 20-29)

In the article "The Semantic Domain of Arrogance and Superiority and Their Related Terms in the Quran and Hadith," written by Rahman Ashriyyeh and Homa Taherpour, narcissism is divided into individual and ethnic-religious types and is discussed based on Quranic and hadith evidence (Ashriyyeh and Taherpour, 2016 AD/1395 SH).

2. Research Methodology

This research is qualitative and conducted using a content analysis method, falling under the category of comparative studies aimed at elucidating religious narcissism based on the psychological foundations of narcissistic personality. The authors refer to the foundations of narcissism and its characteristics, consult Islamic teachings, and extract data relevant to the topic of religious narcissism for analysis and explanation.

3. Findings

The findings of the research, while focusing on the nature of religious narcissism and explaining it, identified multiple components that can be summarized into three general characteristics: "Self-righteousness, absolutism, and exclusivism."

4. Narcissism

Narcissism is a pervasive pattern of self-inflation that encompasses an individual's attitude and determines their behavior on one hand, while on the other hand, it includes self-perception as well as perception of others; in other words, it showcases oneself as superior while viewing others as inferior and contemptible. Thus, it is said that "The most

important feature of narcissistic personality disorder is the painful feeling of self-importance." (Rosenhan and Seligman, 2013 AD/1392 SH: 2, 352) This prominent trait in individuals affected also influences the definition of the disorder, with the common denominator of most definitions being self-inflation:

"A pervasive pattern of self-inflation (in fantasy or behavior), need for admiration, and lack of empathy." (American Psychiatric Association, 2014 AD/1393 SH: 708)

"Individuals with narcissistic personality disorder are characterized by a profound sense of personal importance, feelings of self-inflation, and a sense of being unique." (Sadock, 2009 AD/1388 SH: 2, 394)

"They not only see themselves as superior to others, but they also regard others with contempt for being inferior." (Theodore Millon, 2000: 331)

Karen Horney (1885-1952) describes the true meaning of narcissism as a sense of self-inflation, stating:

"Psychological self-inflation, like economic self-inflation, means attributing to an object a value greater than its actual worth; self-inflation means praising oneself for qualities one does not possess or expecting others to love and admire them for qualities that one either does not have at all or to the extent that one thinks they do." (Horney, 2008 AD/1387 SH: 66)

As Horney points out, emphasis is laid on the absence of values related to the narcissist; meaning that the narcissistic individual attributes values to themselves that they essentially lack or possess only to a minimal extent but exaggerates in the process of attributing them to themselves. Therefore, she does not consider the valuing of traits that one genuinely possesses as narcissism: "In my opinion, if an individual values their traits or

wishes others to value them, it should not be considered narcissism." (ibid.)

With these definitions and descriptions, it becomes clear that what is meant by narcissism is indeed akin to pride, or better put, pride has a meaningful association with narcissism. Pride is when a person sees themselves as great in their own eyes. In ethical texts, it is mentioned that "Pride is self-inflation due to a perceived perfection in oneself, whether that perfection is real or not, and whether there is any perfection in reality or not." (Narāqī, 2009 AD/1388 SH: 1, 438)

"In the concept of self-importance, it is not stipulated that someone sees themselves as superior to others based on the perfection and blessings they possess. From this point, the meaning of pride is distinguished from arrogance; for arrogance is when a person perceives superiority and preference in the attribute of perfection relative to others. In other words, the difference between 'pride' and 'arrogance' is that a person with arrogance considers themselves above others and elevates their status." (Narāqī, 2009 AD/1388 SH: 1, 438) Therefore, when someone is referred to with the term pride and is described as admirable, it implies that they consider themselves important and superior in and of themselves, independently of others, without any comparison being made; whereas the self-inflation resulting from arrogance (self-aggrandizing) is the result of comparing oneself to others. It can be said that pride is a precursor and a foundation for arrogance; it calls to arrogance. A person may be fascinated by their beautiful voice and become conceited about it; up to this point, it is pride and self-importance. However, if this beautiful voice leads them to view others with contempt, it has resulted in arrogance. Thus, we can say that the subject and the object of arrogance and pride can be the

same, such as physical beauty,[1] lineage,[2] knowledge,[3] etc.; pride arises from each of these in itself and without comparison to others. However, if, amidst their self-importance, they consider themselves superior to others, it is termed arrogance.

From an Islamic perspective, having narcissism implies having a particular affinity and attachment to oneself, opinions, desires, and individual needs, which has progressed to the level of self-worship and leads to transgression against the personality and rights of others (Faghihi et al., 2016 AD/1395 SH: 120-141).

The "Self" referred to in narcissism is a fabricated imaginative self-image rather than a true image. In the narcissistic personality, the element of imagination plays a special role; through imagination, they create value for themselves and attribute lofty qualities and characteristics to themselves. A narcissistic person, after imagining and creating special characteristics for themselves, sees others as obligated to accept them and act accordingly. However, a person who values and respects themselves genuinely has true self-esteem and does not compel others to accept or behave in any specific way, seeing no necessity in this regard.

5. Psychological Foundations and Components

As previously stated, according to the DSM (Diagnostic and Statistical Manual of Mental Disorders), narcissism is a disorder characterized by "A pervasive pattern of self-inflation (in fantasy or behavior), need for

admiration, and lack of empathy that begins in early adulthood and is present in various contexts, and is identified by five or more of the following criteria: a grandiose sense of self-inflation; preoccupation with fantasies of unlimited success, power, brilliance, beauty, or ideal love; belief in being special and unique; need for excessive admiration; sense of entitlement; exploitation in interpersonal relationships; lack of empathy; envy of others or belief that others are envious of them; and arrogant, haughty behaviors or attitudes. "(American Psychiatric Association, 2014 AD/1393 SH: 708)

All of these characteristics are based on an excessive focus and emphasis on a mental image that the narcissistic individual has constructed of themselves, which they use to replace their original self-image and live with; all of them indicate a kind of imbalance in the personality of the affected individual. This imbalance and disproportion exist between the real self and the imagined self, between the self and the image of the self. However, some also believe that "The notion that the existence of five of these nine criteria defines the diagnosis of Narcissistic Personality Disorder (NPD) is a simplistic view. These criteria can only assist in identifying one type among the varieties of pathologic narcissism, but the multifaceted nature of narcissism [which is akin to a hydra with multiple heads] does not allow it to be diagnosed based on simple definitions, solely according to the presence of a specific number of symptoms listed in a checklist." (Gabbard, 2020 AD/1400 AH: 28)

According to this viewpoint, a question may arise: does it mean that if someone has fewer than five of the characteristics from the nine criteria, they are not considered narcissistic? In other words, possesses four of these

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1. Āfatul Jamāli al-Khuyalāʻu (Ibn Bābawayh, 1942 AD/1362 AH: 2, 416).
2. Āfatul Ḥasabi al-Iftikhāru wal ʻUjbu (Kulaynī, 2008 AD/1429 AH: 4, 19).
3. Āfatul ʻIlmi al-Khuyalā' (Majlisī, 1983 AD/1404 AH: 10, 188).

characteristics insufficient for labeling someone as narcissistic.

In response to this question, we refer to the perspective of Joseph Burgo. Burgo asserts that to understand such narcissists whom we know [individuals possessing fewer than five characteristics], it is necessary to look beyond the rigid definition of the DSM; (Burgo, 2019 AD/1399 SH: 25) with the explanation that: "Narcissism is an aspect of human psychology that has a universal scope and is found along a continuum of possible states. Although the APA offers nine potential criteria for Narcissistic Personality Disorder—suggesting that these criteria are separate characteristics as clear and distinct as signs of anemia like fatigue and shortness of breath—these nine characteristics fundamentally overlap and are interconnected. From a psychological perspective in which symptoms have meaning, these nine criteria essentially summarize into two criteria: "A grandiose sense of self-importance and lack of empathy for others;" the other characteristics are byproducts that arise naturally from these two. A person with a grandiose sense of self is likely to believe they are extraordinary, belong to a class of superior elites, and are destined to be a significant and important person; they feel entitled to be treated exceptionally, appear arrogant and proud, and expect others to admire and praise them. A person lacking empathy finds it easier to exploit others for personal gain or simply feels envious of others because they possess something they desire." (Burgo, 2019 AD/1399 SH: 25-26)

According to Burgo, the main characteristics of Narcissistic Personality Disorder are a grandiose sense of self-importance and a lack of empathy, which encompass other characteristics; therefore, simply possessing these two traits is sufficient to label a person as narcissistic, as these two traits can also lead to the emergence of other characteristics. With this reasoning, a narcissistic person does not necessarily possess all nine specified criteria or five of them; this means that not only is it sufficient to possess these two criteria to be labeled as narcissistic, but any of the criteria and components can also indicate a form of pathological narcissism.

According to the above mentioned, it emerges that narcissism is an excessive focus on oneself, and a narcissist is someone who has an imbalanced special focus on themselves, while others have no significance in their eyes. This imbalanced approach reflects a type of personality disorder within them. However, it should be noted that self-esteem and a sense of self-worth and dignified self-respect are different from narcissism; "Narcissism lacks any real value backing." (Narymani, 2011 AD/1390 SH: 19)

Rather, it reflects a degree of personality destruction and its characteristics, which, beneath the appearance of self-inflation and fragile self-esteem, coexist with feelings of inferiority and self-deprecation. As expressed in the saying: "Every arrogant person is insignificant" (Tamīmī Āmidī1, 1989 AD/1410 AH: 506); because they do not find a genuine belief within themselves about superiority over others. In fact, this unrealistic sense of self-inflation is an attempt to compensate for their own deficiencies and weaknesses; whereas true self-superiority is not only different from narcissism but "A sense of self-worth is one of the indicators of mental health. A sense of self-worth diminishes the significance of carnal desires in the eyes of individuals." (Shojaei, 2018 AD/1397 SH: 2, 123)

6. Religious Narcissism

When the discussion of narcissism and its relationship with religion and faith arises, it

refs to studying an individual or religious movement afflicted by the vice of narcissism. "The meaning of narcissism in religion is that individuals unwarrantedly regard themselves as holding a specific religious position, and their religious behaviors reflect that they believe they are the only guided group, and everyone else must adhere to their doctrine." (Morovati et al., 2021 AD/1400 SH: 1-14) This type of narcissism will have consequences, among the most significant of which are the "Takfīr" (excommunication) of ideological and doctrinal opponents, meaning conflict with others in a religious dimension. "For anyone who regards themselves as the standard of faith and religious knowledge, anyone they see opposing them is deemed to be non-religious and must be excommunicated." (Ayazi, 2016 AD/1395 SH: 130) In the Holy Quran, this kind of narcissism, or in other words, faith characterized by prejudice and narcissism, is condemned and rebuked:

"O! You who have believed, when you go forth [to fight] in the cause of Allāh, investigate; and do not say to one who gives you [a greeting of] peace, "You are not a believer."(al-Nisāʾ/94)

And such a religious individual is described as one of the worst of the community of the Prophet Muhammad (PBUH). "The worst of my nation are those who are enamored with their own religion, display hypocrisy in their deeds, and engage in conflict with others using their arguments." (Zamakhsharī, 1996 AD/1417 AH: 3, 30)

It seems that what is referred to as religious narcissism is related to certain and dogmatic beliefs. In this type of religiosity, an individual sees themselves as the possessor of truth and considers their own self and beliefs as the standard for judgment in religious matters,

believing that anyone opposing them is outside of truth. A clear example of this type of thinking in the Holy Quran is Pharaoh, who, addressing the sorcerers who believed in the truth of Prophet Moses, showcases his narcissism in the form of self-deification and negation of others:

"Pharaoh said: Did you believe in him before I gave you permission?" (al-Aʿrāf/123)

Another clear example of this dogmatic mentality that has emerged from the currents of Islamic religion is the *Khawārij*. Whether we consider the *Khawārij* a religious and doctrinal movement or a movement arising from tribalism and nationalist sentiments, in either case, what has overshadowed their thoughts and behaviors, directing them toward a specific path, are their narcissistic self-perception. "The *Khawārij* regarded themselves as superior and better than anyone else, and their rigor in worship led them to such a level of narcissism that they considered their ugliest and most unjust actions to be the most beautiful and honorable:

"Say, [O! Muḥammad], Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." (al-Kahf/103-104)

When someone recited these verses to Imam Ali (AS), he said: "The people of *Ḥarūrāʾ* (the *Khawārij*) are among them." (Delshad Tehrani, 2015 AD/1394 SH: 75-76)

Dhul Thudīyyah is one of the well-known figures of the *Khawārij* who even during the time of the Prophet Muhammad (PBUH) considered himself superior and better than the Muslims and openly expressed this (Ibn Ḥajar ʿAsqalānī, 1993 AD/1414 AH: 2, 341).

7. Components of Religious Narcissism

The term "Components of Religiosity" here refers to elements connected to narcissism, leading to it. What are discussed in this section are the essential components of a committed religious life, each of which represents a form of narcissism in the realm of religiosity, recognized as harm to the path of a faithful life.

7.1 Self-Righteousness

Self-righteousness is a prominent characteristic of narcissism and self-inflation, encompassing the belief that one possesses the truth while others are in falsehood. This applies both to individuals and groups. "Self-righteous narcissists are commonly found in many segments of society, especially among adherents of established religions and sects. Many people deeply cherish their beliefs, but the self-righteous individual insists on flaunting their asceticism and faith, as if that asceticism and faith elevate them above others." (Bargo, 2020 AD/1399 SH: 166)

A person who sees themselves as superior to all shies away from accepting the truth, considering them the standard of truth instead. They do not regard the honor of others as equal to their own dignity, nor do they see anyone else's blood as valuable as their own:

"But arrogance is to ignore the truth and to look past it, while regarding others as inferior to one, not seeing anyone's honor as equal to one's own nor their blood as valuable as one's own." (Ṭūsī, 1995 AD/1414 AH: 538)

Such individuals, seeing themselves as the absolute truth and indeed the essence of truth itself, create a dichotomy between truth and falsehood, deeming any belief outside their own as false and labeling its adherents as deviant. They believe that truth ends where their beliefs and convictions begin. The religious narcissist has an inflated image of themselves in relation to truth, as if truth has been singularly embodied and concretely belongs to them; hence, they equate their own beliefs and interpretations with the essence of religion. This biased perspective obstructs them from accepting views contrary to their own and from tolerating any criticism, as they do not see themselves as a mixture of truth and falsehood, but as the absolute truth itself.

According to Erich Fromm (1900-1980), who discussed the neutralization of narcissism in the Catholic Church, a factor that can help limit the intensity of self-righteousness is the belief in human humility stemming from belief in the existence of God: "[The belief in human humility] originates from the belief in a creator and the rejection of idols. The implicit concept of God's existence is that no human can become God, and no one can be all-knowing and all-powerful. Thus, it establishes certain boundaries for idolizing oneself, which arises from human narcissism." (Fromm, 1999 AD/1380 SH: 94)

The belief that no one besides the Almighty God is all-knowing and capable, and that the absolute truth belongs to Him, with only a small portion of it (truth) granted to humans: "And you were not given of knowledge except a little" (al-Isrāʾ/85) causes the foundations of narcissism and self-righteousness to become shaky and collapses their pillars; for this belief brings them closer to realism, which has been noted as the opposite of narcissism (cf. Mehraban, 2018 AD/1397 SH: 201).

In the narrations of the Imams (AS), one of the characteristics of narcissistic individuals is their lack of realism and inability to correctly understand themselves, their capacities, and abilities: "I am amazed at the arrogant, the boastful, who was once a drop of semen and will one day be a decomposed corpse" (Barqī, 1951 AD/1371 AH: 1, 242); "I am astonished

by the arrogant person who boasts about themselves while being created from a drop of semen and will ultimately become a putrid carcass."

What often causes a narcissistic person to distance themselves from realism, and for unreality to be identified as one of their cognitive characteristics, is the foundation of self-concept and the fantasies built upon it. This means that the unstable self-concept and the self-aggrandizing fantasies of the narcissistic individual lead them to construct an imaginary image of themselves, thus distancing them from recognizing the reality of their existence and that of others. A realistic perspective would entail experiencing the wounds of narcissism, which puts their imagined superiority and grandiosity at risk of being shattered. For this reason, even when they see and understand the truth clearly, they may resist it and refuse to accept it: "And when Our clear signs came to them, they said: This is clear magic." (al-Naml/13)

In this regard, the reason for standing against the truth and denying it is also attributed to the injustice and self-superiority of the narcissistic individual: "And they denied it while their selves were certain of it, out of injustice and arrogance." (al-Naml/14). The Holy Quran depicts such individuals, who due to their lack of realism and false and imaginary self-concept consider their invalid actions to be true and good, as the most detrimental of people: "Say: Shall we inform you of the most losing of deeds? Those whose efforts have been wasted in this world and they think that they are doing well." (al-Kahf/103-104)

7.2 Absolutism

This component, as another aspect of religious narcissism, is based on two pillars: "Believing oneself to be immune from error and misjudgment in thought and behavior, and not believing in the potential for growth and perfection in others." (Mehrizi, 2021 AD/1400 SH: 203) Therefore, what this entails is a lack of respect for the beliefs and thoughts of others; because someone who considers themselves to be in possession of the truth sees no obligation to respect the beliefs of others and regards them as worthless and in error:

"The Jews say, "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture." (al-Baqarah/113)

"The Jewish and Christian nations, who denied each other's religions, did so out of bias and self-admiration; because there is no doubt that the religion of Moses was true in its time, and while the religion of Jesus was also true in its time, it was a complement to the religion of Moses." (Najafi Khomeini, 2019 AD/1398 SH: 1, 254) In this way, the absolutist considers themselves the possessor of every right and virtue, and consequently believes they are self-sufficient and do not need to seek truth and reality from others. Malekiyan describes this trait as follows: "The absolutist believes that we not only can reach the truth, but that when we reach the truth, we will also become aware of it; for this reason, an absolutist is unwilling to abandon their belief and insists, I am making this decision [the Arabic word for decision means to become deaf]—I decide, meaning I make myself deaf to any new words because I have reached the truth." (Malekiyan, 2006 AD/1385 SH: 141).

In the Holy Quran, one of the prominent examples of this mindset and resistance to hearing the truth and any other speech outside of their own mental preconceptions is the people of Noah: "And whenever I called them

to seek Your forgiveness, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant in their arrogance." (Nūḥ/7) "They were deaf and blind to the truth and the new message that Prophet Noah brought."

Moreover, the Holy Quran describes this trait of narcissistic individuals in religion, who are biased towards their own path and tradition, stating that they "Have closed the doors of their minds to any other speech and do not allow any new light to shine upon them, any breeze to blow upon their souls, or any truth to be revealed to them," (Makarem Shirazi, 1995 AD/1374 SH: 14, 259) as follows:

"So they broke their affair among themselves into sects, each faction rejoicing in what they had." (al-Mu'minūn/53)

A prominent example of this characteristic can be found in the history of the *Khawārij* and the ideologies that arose from them. Although the *Khawārij* initially appeared as a political faction, they later took on a religious hue, proposing specific religious beliefs and zealously and egotistically defending them. According to Motahhari, "Narrow-mindedness, thinking within very low horizons, confining Islam and being a Muslim to the boundaries of their limited thoughts, the belief that everyone else misunderstands or does not understand at all, and those others are on the wrong path and are hell-bound" (Motahhari, n.d.: 139) are characteristics that reveal the self-centered outlook of the *Khawārij*.

Their perspective on religious propositions was binary, viewing issues in absolute terms. The best example of this mindset can be seen in their view of disbelief (*Kufr*), faith (*Imān*), and the idea of *Takfīr* (declaring someone a disbeliever). "They said that whoever commits a major sin is a disbeliever, an apostate, and

outside the faith, and must be killed." (Valavi, 1988 AD/1367 SH: 1, 42)

Their absolutism regarding this issue reached the point where some of them claimed that even the child of a disbeliever (one who has committed a major sin) is also a disbeliever and must be killed! (ibid.)

Imam Ali (AS) addressed this absolutist viewpoint of the *Khawārij* concerning disbelief and faith, arguing against it:

"So if you believe that I have made a mistake and have gone astray, then why do you consider the whole community of Muhammad (PBUH) to be led astray by my mistake and hold them accountable for my error? And why do you declare them disbelievers for my mistakes? You wield your swords blindly, mingling the guilty and innocent, treating them all as one; while you certainly know that the Messenger of Allah (PBUH) stoned the married adulterer, prayed for him afterward, and passed on his inheritance to his family and killed the murderer, returning his inheritance to his family, cut off the hand of the thief, and whipped the unmarried adulterer, then gave them their share from the spoils of war and allowed them to marry Muslim women; thus, he punished them for their sins and imposed divine limits upon them, yet did not eliminate their Islamic share or remove their names from among the Muslims." (Thus, they did not become disbelievers due to major sins) (Nahj al-Balāghah: Sermon 127).

7.3 Exclusivism

Many of the religious debates and conflicts throughout history can be traced back to exclusivism. Conflicts between Shia and Sunni, *Uṣūlī* and *Akhbārī*, and jurist and philosopher fall into this category. The essence of exclusivism is based on the denial of the other and "Its presupposition is the claim of attaining

a faultless and error-free truth." (Mehrizi, 2021 AD/1400 SH: 178)

John Hick, in interpreting this component of religious narcissism—as one of the preconceived beliefs of Christianity—states that:

"Human salvation/liberation is exclusively linked to a specific religious tradition, to the extent that it becomes part of their religious beliefs and faith discussions, asserting that salvation is confined to this particular group, while the rest of humanity is either left out of the equation or explicitly excluded from the realm of salvation. Perhaps the most emotionally charged and impactful expression of such a belief can be seen in the dogmatic Catholic assertion that says: Outside the church's jurisdiction, there is no salvation. Alongside this is the 19th-century Protestant missionary movement that stated: Outside of Christianity, no salvation is conceivable." (Hick, 1999 AD/1378 SH: 64-65)

One of the prominent manifestations of this aspect of religious narcissism, mentioned in the Holy Quran, pertains to the People of the Book; here, each group considers its own religion superior and more valid than others, believing that guidance is exclusively for those who take refuge under the belief in it:

"And they said: Be Jews or Christians, then you will be guided." (al-Baqarah/135)

What stands out in committed religiosity is the notion of ijtihad, and indeed, risky Ijtihads; because it seeks to interpret religion according to its own perceptions and understanding, defining and incorporating truth within the bounds of its beliefs:

"And the Jews and Christians said: We are the sons of Allah and His beloved. Say: Then why does He punish you for your sins? Rather, you are humans amongst those He has created; He forgives whom He wills and punishes whom

He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the return." (al-Māʾidah/18)

"Their intention with this expression [Sons of Allah and His beloved] is that we, the Jews and Christians, are so beloved and near to God that we are like sons who are beloved to their fathers; thus, we have the status of princes in relation to the Almighty God, having a separate rank from the rank of the common people, distinguished by our closeness to the sovereign. This status necessitates that they be treated differently than the subjects. It is as if princes are not subject to the laws and rules applied to the people, such that if an ordinary person commits an offense, they face a certain punishment, except for princes. Similarly, where everyone must adhere to certain actions, princes, due to their connection to the royal throne, cannot be insulted or punished like the other individuals in the realm, nor can they find themselves in the same circumstances as the common subjects. All these privileges stem from the fact that these princes, due to their connection to the throne, enjoy the favor, love, and dignity of the king. Thus, the term "Sons" refers to exclusivity, privilege, and nearness whiles the phrase "And His beloved" is akin to an explanatory addition to "The sons of Allah." This means that the term "Sons" is interpreted as implying exclusivity and being beloved, and this concept of love is not merely based on their intrinsic qualities; rather, it is a consequence of it, which is the immunity from punishment and retribution. They want to claim that because we are the sons of God—i.e., His beloved friends—whatever we do are permissible, and we will never encounter punishment. Our end will only lead to mercy and dignity since punishing us conflicts with the privileges, love,

and dignity that we possess." (Ṭabāṭabāʾī, 1995 AD/1374 SH: 5, 406)

It is due to this narcissistic belief that the Jews replaced reality with their fantasies and believed that they would only experience a limited number of days in punishment:

"And they said: The Fire will not touch us except for a few days." (al-Baqarah/80)

In other verses of the Holy Quran, religious self-importance is emphasized as a clear example of collective narcissism:

"And they said, 'None will enter Paradise but those who are Jews or Christians.'" (al-Baqarah/111)

"And the Jews said: The Christians are not based on anything, and the Christians said: The Jews are not based on anything." (al-Baqarah/113)

"And [the People of the Book] said: Be Jews or Christians, then you will be guided." (al-Baqarah/135)

The Holy Quran states that this religious superiority complex and exclusivity are unfounded, merely products of their mental constructs and imaginations:

"These are only their vain wishes. Say: Produce your proof if you are among the truthful." (al-Baqarah/111)

In another verse of the Holy Quran, the exclusivity of salvation and liberation to a specific name, thought, belief, or group is strongly reproached, and it defines it as revolving around none of these titles but rather introduces it as dependent on true faith and devoted worship:

"Yes, whoever submits their face to Allah while being righteous, then their reward is with their Lord, and there will be no fear upon them, nor will they grieve." (al-Baqarah/112)

What causes narcissism in this and all similar individual or collective cases is a certain kind of religious belief that leads a person to make false claims, sets unrealistic expectations for themselves, and deprives them of the means of guidance.

Conclusion

The present study aimed to examine religious narcissism and its components, focusing on psychological foundations. Narcissistic personality disorder is one type of personality disorder recognized in psychological and psychoanalytic studies, characterized primarily by self-inflation, a lack of empathy, and a need for admiration. Such an individual perceives themselves as right, superior to others, and deserving of respect and admiration, while deeming others as lowly and insignificant, whose sole duty is to acknowledge their superiority. This type of perspective and stance arises because the narcissistic person is caught in delusion and false beliefs, resulting in a distorted perception of themselves and others.

In Islamic teachings, various characteristics are described that portray narcissism in a general sense and religious narcissism in a specific sense. The analysis of religious and psychological sources throughout this research presented three main components of "Self-righteousness, absolutism, and exclusivity" for religious narcissism, which also encompass other components. Based on these components, the narcissistic individual's outlook towards themselves and others is dogmatic, definitive, and prejudiced, considering those who align with them and their beliefs as insiders, while viewing others as outsiders; thus, just as a narcissistic personality, according to psychological principles, has an illusion of superiority and entitlement, religious narcissism is characterized not by true faith but by a claim to righteousness and a deluded sense of religiosity, where the primary harm is self-deception, undermining both their own beliefs and those of others.

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قرآن و روشنگری دینی

واکاوی اثرپذیری ادبیات کهن فارسی از آموزه‌های قرآنی؛ مطالعه موردی بینامتنیت قابوسنامه و قرآن

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چکیده

امتزاج فرهنگِ قرآنِ محور اسلامی و فرهنگ حکمت بنیان ایرانی در متون کهن ادب فارسی رخدادی مبارک و تردیدناپذیر در گستره‌ی فرهنگ ایرانی اسلامی است. با این وجود برخی با دامن زدن بر منابع ایرانی پیش از اسلام، سعی در مدیریت یک‌جانبه‌ی مصادر تأثیرگذار بر ادب فارسی و شبهه‌ی بیگانگی میراث ادبی از قرآن کریم را دارند. در این میان بسیاری از ادیبان پارسی زبان در جهت تبیین اندیشه‌های خود و آفرینش‌های هنری از عناصر قرآنی سود جسته‌اند. قابوسنامه نیز از این مهم غفلت ننموده و عنصرالمعالی با بهره‌گیری هدفمند از معجزه‌ی خاتم، عنصر تعلیم را به شیوایی و رسایی کم‌نظیر به نمایش گذارده است. بررسی پیشینیه‌ی جایگاه دین در قلمرو اندرزنامه حاکم و حکیم آل زیار، پژوهشی گسترده را طلب می‌کند. پژوهه کتابخانه‌ای فرارو با آگاهی از گستره‌ی بینامتنی قابوسنامه و قرآن کریم، با توصیف و تحلیل ابواب چهل و چهارگانه این نصیحت‌نامه، تأثیرپذیری قابوسنامه از مضامین قرآنی را براساس الگوی ژولیا کریستوا به عنوان بنیان‌گذار نظریه بینامتنیت نوین کاویده است. یافته‌های تحقیق بیان‌گر آن است که قابوسنامه افزون بر تأثیرپذیری از گنجینه حکمت ایرانیان و منابعی همچون اندرزهای آذرباد مارسپندان، پندنامه انوشیروان و اشعار بوشکور بلخی، به صورت وسیعی از منظومه معرفت اسلامی با محوریت کلام وحی نیز بهره‌مند شده است. استفاده‌ای که گاه به صورت عیان و آشکار بوده و نشانِ آیات قرآن را به همراه داشته و گاه نیازمند خوانش دقیق و تأمّل در بازیابی، شناخت و دریافت این آبشخور است.

واژه‌های کلیدی

قرآن، قابوس نامه، عنصرالمعالی، بینامتنیت، ژولیا کریستوا.

Quran and Religious Enlightenment *Open Access*

O R I G I N A L A R T I C L E

Analysis of the effectiveness of ancient Persian literature from Quranic teachings; A case study of the intertextuality of Qabusnameh and the Qur'an

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A B S T R A C T

The fusion of the Islamic-centered Qur'anic culture and Iranian-based wisdom culture in ancient Persian literary texts is a blessed and unquestionable event in the field of Islamic Iranian culture. However, some people try to unilaterally manage the sources that influence Persian literature and the suspicion of the alienation of the literary heritage from the Holy Qur'an by promoting pre-Islamic Iranian sources. In the meantime, many Persian writers have benefited from Quranic elements in order to explain their thoughts and artistic creations. Qaboosnameh also did not neglect this importance, and by purposefully using the miracle of Khatam, Sanratul-Maali has displayed the element of education with unparalleled eloquence and eloquence. Examining the background of the place of religion in the domain of Hakim and Hakim al-Ziyar's decree requires extensive research. Knowing about the intertextual scope of Qaboosnameh and the Holy Quran, by describing and analyzing the forty-four chapters of this advice book, Ferraro's library research has explored the influence of Qaboosnameh on Quranic themes based on the model of Julia Kristeva as the founder of the modern intertextuality theory. . The findings of the research show that the Qaboosnameh, in addition to being influenced by the wisdom of Iranians and sources such as Azarbad Marspandan's instructions, Anoushirvan's Pandnameh and Bushkur Balkhi's poems, has also benefited in a large way from the system of Islamic knowledge centered on the word of revelation. . A usage that is sometimes obvious and carries the sign of the verses of the Qur'an, and sometimes requires careful reading and reflection to recover, recognize and receive this water.

K E Y W O R D S
Qur'an, Qaboos-nameh, Elemental Ma'ali, intertextuality, Julia Kristeva.

1. Introduction

Qabusnameh is one of the noble literary works in the Persian language, which has always been favored by the people of literature and accuracy due to its remarkable reputation and the Persian writings of many scholars such as Saeed Nafisi, Dr. Badavi, and Gholamhossein Yousefi. (Nafisi, introduction to the correction of Qaboosnameh, 1312; Badavi, 1335: 123-1; Yousefi, introduction to the correction of Qaboosnameh, 1395: 13-60) a treatise written by Amir Hakim of the noble element, Kikavus bin Iskandar bin Qaboos bin Washimgir, one of the princes of the Zyari family who lived in the century The fourth and fifth have ruled in the north of Iran, especially in Jurjan, Tabaristan, Gilan, Dilmistan, Royan, Qoms, Ray and Jabal. (Yousfi, 1395: 13) This advice-letter, which was written by Kikavus and with the aim of admonishing his son Gilan-Shah - the grandson of Sultan Mahmud of Ghaznavi - is not only dedicated to Gilan-Shah and is in the treasury of Persian literature as a lasting legacy. It is left for the posterity: "If you do not seek goodness from my speech, there will be other seekers who will have the booty of hearing and working on goodness" (Anser al-Ma'ali, introduction to Qabusnameh, 2015: 4) a treasure that according to Kikavus His most important capital is considered to be the most important capital for Gilan Shah, and for him, it is much bigger than his lineage: "And know, son, that the nature of people has come in such a way that they strive to get out of this world. Whatever happened to him, let him stay with his dearest person, and it was my fate to speak this world." (Same) Bari art is a sublime truth and a sacred tool that has the ability to transmit the religion of life as best as possible as the most important guide of religion. (Shariati, 1362: 8) Meanwhile, the ruling spirit and culture of Qaboosnameh is a mixture of the ancient culture of Iran and the global culture of Islam. In such a way that through the fluent and eloquent prose of Kikavos, one can understand the political, social and cultural conditions of his era. Therefore, Malik al-Shaarai Bahar, after praising the smooth Persian prose of Qabusnameh in his book of stylistics, introduces this work as a "collection of pre-Mongol Islamic civilization". (Bahar, 1349: 2/114) The combination of the Islamic culture of the Quran and the culture of Iranian-based wisdom in the instruction of Elem al-Ma'ali is to such an extent that it is difficult to explain the boundaries of these two backgrounds. As some consider this precious work to be alien from Islamic culture due to the discussion of topics that are more relevant to the history of cultural and social life of Iranians. (Sabzianpour, 2012: 4) Meanwhile, a brief discussion on the forty-four titles of Qaboosnameh and the analysis of the content of each chapter shows the opposite of this claim. Therefore, the current research was organized with the aim of answering this basic question: what is the relation of Qabusnameh as one of the ancient and advanced literary sources of the Persian language to the Holy Quran and how much is it indebted to the revelation. A central question that, in order to answer it, after a brief reference to the research background relevant to this writing and intertextual conceptualization, types and history of its emergence, the question of the connection of Qaboosnameh and its influence on the Holy Qur'an will follow. A detailed analysis of the range of Islamic themes raised in this instruction is much more than the scope of a scientific article. Therefore, the author first outlines the use of verses in all the chapters of Qaboosnameh and then focuses on Julia Kristeva's intertextual model to categorize the mentioned examples and present the reflection of Quranic elements and concepts in Qaboosnameh. It is worth mentioning that the text used from Qabusnameh in this

research is based on the corrected version by Dr. Gholamhossein Yousefi.

2. Research background

The history of the researches carried out in line with the upcoming research can be placed in two areas. The first part is the researches that have been done around Qaboosnameh with the focus on moral-educational, social and literary aspects. The most important efforts made in the first part are: "Social Concepts in Qaboosnameh" (Moqds Jafari and Grossi, 1376), "Qaboosnameh of the Eminent Element and the Flow of Political Writing in Iran in the Islamic Era" (Allah Yaari , 1381), "Family in Qaboos-nameh" (Essadi, 1389), "The position of Qaboos-nameh in the realm of educational literature" (Elhami, 1391), "Investigating the components of linguistic politeness in Qaboos-nameh using the theory of Brown and Levinson" (Danesh and Tusi Nasrabadi, 1400), the second part is the research efforts in which intertextuality has been analyzed in the field of Qabusnameh and other works. Among the most important of these efforts, we can point out: "Examination of educational views of ancient Iranians in Qaboos-nameh" (Sabzianpour, 2012), "Golestan Saadi's influence from the educational teachings of Qaboos-nameh" (Yilma Ha and Rajabi, 2013), "Representation of Ardeshir Sasani's Precepts in Qaboosnameh" (Safarzaei and Imanpour, 2017), "Echoes of Some Precedents' Precepts in Qaboosnameh" (Khoeini and Rahmatian, 2018), "Comparative Study of the Teachings of Education, individual ethics and statecraft in Qabus name and policy" (Arian, 2019)

The delay in the mentioned titles shows that despite the attention of respected researchers on the concepts of Qaboosnameh on the one hand and its comparative analysis from the point of view of style and content with previous works,

no independent research on interdisciplinary studies with the orientation of receiving The Qur'anic principles of this instruction have not been accepted and the upcoming research is considered to be its vanguard.

3. The concept of intertextual knowledge and its occurrence in Qaboosnameh

Immediately after writing and publishing, each text enters the realm of exchange of ideas and influencing and being influenced by all mankind. (Alami, 1385: 135) As it has been noticed and questioned without the presence of the text and only with the help of the intellectual background and mental background of the readers, and in case of possessing a semantic talent that is different from other equals, the possibility of understanding and Sometimes there are several interpretations. In the way that in the eyes of some, "a text is formed to be complete" and it is the reader of the text who understands its purpose more than the author and even better than him. (Ahmadi, 1378: 37) Therefore, knowing and understanding a text as best as possible depends on the knowledge of the social-historical contexts of the author's time, linguistic system, epistemic system and a set of knowledge about stylistic and structural relationships. It is intertextual. (Noahi, 2015: 74)

The theory of intertextuality was first used in the late sixties by the Bulgarian linguist Julia Kristeva. In his opinion, continuous communication and dialogue between texts is inevitable and necessary, and each text is considered as a "tiled combination of adaptations" of other texts. (Yazdanjo, 1381: 44) A text is actually the result of active substitution and coincidence with other texts and numerous statements in an assumed space. (Allen, 2010: 53) No text is created in a vacuum and is not separate from other texts. Rather, each text, although it

does not openly refer to other texts, is not one-sided in its secret and is having a conversation with its peers. (Pein, 2010: 291) Every text is based on previously read texts and is based on previously known codes. (Ahmadi, 1390: 327)

Researchers have mentioned several types in intertextual division. (Loshan, 2003: 1022; Miftah, 1992: 121-122) Meanwhile, the relationship-oriented division of intertextuality based on the manner and form of its use in texts is a division expressed by Julia Kristeva as the founder of this theory (Akhan Saraf, 2019: 24-25) and the criterion of this article is set. An approach that has gained a special place in the West due to its affinity with ancient literature (Ibn Rasheeq, 1972: 83) has also attracted the attention of contemporary writers of the Middle East. (Hosni, 2003: 560) In this three-category, there is "general negation, parallel negation, and partial negation". (Jalili Jashanabadi and Rahimi, 1400: 31-32) Based on this, if the later text, borrowing and being influenced by the earlier text, brings a section of the absent text in its text but changes its meaning, it is called a general negation or Hawar. . A method that is one of the most widely used types of alliteration and the author interprets it in a different way despite the obvious use of hidden text. Receiving this method requires deep and frequent reading. Because the author uses the absent text in his work in such a way that its meaning becomes completely different. (Wadullah, 2005: 37) The second type of intertextuality is parallel negation or absorption. A way in which the essence of the missing text is preserved and a meaning consistent with it is transferred in the later text despite the change of the words and words of the missing text. It is worth noting that this transfer of the same direction does not mean the sameness of all the previous text and the later text, and it may be accompanied by inventions and innovations on the part of the author. (Moussi, 2000: 55) Partial

negation or interjection is considered as the final case of intertextual types. A method that is easier and more superficial than the previous two types. In such a way that the author has inserted a word or phrase from the previous text in a partial form without any changes in his text, as if the current text is the continuation of the absent text. Such an interaction can agree or disagree with the absent text in terms of the meaning of words and phrases. (Azzam, 2005: 116)

In fact, it is impossible to imagine a text whose creator wrote it without any background, or is far from any relationship with other texts and starts the text from scratch, because man cannot free it from the limitation and situation of time and place. (Yilmeha and Rajabi, 2016: 38) Therefore, Qaboosnameh should be considered as a kind of advice, which, while having unique features such as; Expressive and eloquent expression, valuable educational function and notable innovations, influenced by literary and epistemological sources before him, and has transferred a large part of previous valuable teachings to three intertextual methods. Therefore, according to the admirable effort of several researchers (Khoeini and Rahmatian, 2018: 135-136) in the approach of the effectiveness of this injunction from the sources of wisdom based before Islam, in the continuation of this article, we will evaluate the intertextual issue between Qaboosnameh and the Holy Quran. let's pay.

4. Brief distribution of Quranic verses in the chapters of Qabusnameh

Since its revelation, the Holy Qur'an has always inspired writers in the creation of literary works. The sanctity and revelation support of the Holy Qur'an has given this precious resource such a capacity that in addition to its scientific use, some artists have embellished their writings with it in order to validate and increase the impact of their works. . Before the qualitative analysis of the

reflection of Quranic themes in Qabusnameh and receiving the methods of using the word of revelation by Selman Al-Ma'ali, in this first part, he made an overview of the manifestation of Quranic concepts in all the chapters of this literary heritage, and based on the theory of Julia Kristeva, he analyzed the types of methods. We will discuss the application of Quranic verses in Qaboosnameh. On the one hand, it proves the claim of the research, and on the other hand, it shows a ready platform for independent detailed research and evaluation focused on the chapters of this ancient decree for the esteemed researchers.

آیه	شماره باب
{الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ} (حمد، ۲)	مقدمه
{وَ ما خَلَقْنَا السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما لاعِبِينَ (۳۸) ما خَلَقْناهُما إِلاَّ بِالْحَقِّ وَ لكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ (۳۹)} (دخان)	باب دوم
{وَ فِي السَّماءِ رِزْقُكُمْ وَ ما تُوعَدُونَ} (ذاريات، ۲۲)	باب سوم
{وَ لا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَة} (بقره، ۱۹۵)	باب چهارم
{أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ} (نساء، ۵۹) / {فَلا تَقُلْ لَهُما أُفٍّ وَ لا تَنْهَرْهُما وَ قُلْ لَهُما قَوْلاً كَرِيماً} (اسراء، ۲۳)	باب پنجم
{شاوِرْهُمْ فِي الْأَمْر} (آل عمران، ۱۵۹)	باب ششم
{وَ جَعَلْنَا اللَّيْلَ لِباساً (۱۰) وَ جَعَلْنَا النَّهارَ مَعاشاً (۱۱)} (نبأ)	باب هفدهم
{وَ لا تُسْرِفُوا إِنَّهُ لا يُحِبُّ الْمُسْرِفِينَ} (انعام، ۱۴۱) (اعراف، ۳۱)	باب بیست و یکم
{إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَماناتِ إِلى أَهْلِها} (نساء، ۵۸)	باب بیست و دوم
{لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ} (ابراهيم، ۷)	باب سی‌ام
{بسم الله الرحمن الرحيم} (حمد، ۱) / {أَ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحابِ الْفِيلِ} (فيل، ۱) / {أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ مِنْ خِلافٍ أَوْ يُنْفَوْا مِنَ الْأَرْض} (مائده، ۳۳)	باب سی و نهم
{فَقالَ أَنَا رَبُّكُمُ الْأَعْلى} (نازعات، ۲۴)	باب چهل و دوم
{حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ} (آل عمران، ۱۷۳)، {فَخُذْ ما آتَيْتُكَ وَ كُنْ مِنَ الشَّاكِرِينَ} (اعراف، ۱۴۴)	باب چهل و چهارم

Chapter number of the verse
Introduction {Praise be to God, Lord of the Worlds} (Hamd, 2)
Chapter Two {And We did not create the heavens and the earth and all that is between them in [38] We did not create them except with the truth, but most of them do not know. (39)} (Dukhan)
The third chapter {And in heaven is your provision and what you are promised} (Dhariyat, 22)
Chapter 4{And do not throw yourselves into destruction with your own hands} (Al-Baqarah, 195)
Chapter Five {Obey God and obey the Messenger and those in authority among you} (An-Nisa', 59) / {So do not say a word to them, nor rebuke them, but speak to them a noble word} (Isra', 23)
The sixth chapter {Consult them about the matter} (Al Imran, 159)
Chapter 17 {And We made the night a covering (10) and We made the day a livelihood (11)} (Naba)
Chapter twenty-one "And do not be extravagant, for He does not like the extravagant." (Al-An'am, 141) (Al-A'raf, 31)
Chapter Twenty-Two{Indeed, God commands you to return trusts to their owners} (An-Nisa', 58)
Chapter 30 {If you are grateful, I will certainly increase you} (Ibrahim, 7)
Chapter 39 {In the Name of God, the Most Gracious, the Most Merciful} (Hamd, 1) / {Have you not seen how your Lord dealt with the companions of the Elephant} (Elephant, 1) / {that they should be killed, or be crucified, or have their hands and feet cut off, other than that? And they will be banished from the land} (Al-Ma'idah, 33)
Chapter 42{Then He said, 'I am your Lord, the Most High.'" (Nazi'at, 24)
Chapter forty-four {Allah is sufficient for us, and He is the best disposer of affairs} (Al Imran, 173), {So take what I have given you and be of those who are thankful} (Al-A'raf, 144)

5. Explanatory reading of intertextuality

The extent of the conceptual influence of the Holy Quran on the themes of Qabusnameh requires a wider research than the present research. Because Kikavus, in addition to using the words of the Qur'an and making meaning based on it, sometimes without mentioning the verse of the Qur'an with the help of searching the content of the word of revelation, he organized his advice. Among these cases, it is possible to point out the use of the guarantee type of the word "Tahleh" (Baqarah, 195) at the beginning of the fourth chapter, which considers the lack of travel documents to be the cause of the pilgrim's death, and it is the reason for the prohibition of revelation from Hajj travel knows: "To travel in vain was a danger". The second example of the influence of Rasm al-Maali's advice from the Holy Quran is his emphasis on the importance of learning astronomy due to its connection with one of the miracles of the Prophet (PBUH). A matter that has a hidden reference to the miracle of the "splitting of the moon" in the verse {Aqtarbat-e-Saaa'a wa Anshaq al-Qamar} (Qamar, 1). The final example is the division of word types in the seventh chapter. Where the element of al-Maali without referring to the verse {He is the one who sent down the book from it, the verses of the book are the mother of the book, and the latter are similar to those who are in their hearts The way we follow him is similar to the pursuit of sedition and the pursuit of taweela, and we only know taweela except Allah, and those who are steadfast in knowledge. They say, ``We trust in everything from our Lord, and we remember it except for the Almighty God" (Aal Imran, 7). The news of the Prophet, may God bless him and grant him peace, is among the books of the sciences and scholars, which were imitations in his interpretation, and in his interpretation there were biases and differences, such as the yad and the waj, the descent, and the like. It is obvious that the al-Ma'ali element in this phrase firstly referred to the concept of "similar" in general and further stated the issue of imitation in believing in similar things and the difference of scholars in the interpretation of similar verses. In this short phrase, on the one hand, he has considered the issue of similarity in the words of the Prophet (PBUH) and on the other hand, he has conveyed the interpretive belief of refraining from interpreting similar verses. In the course of his speech, Sanratul-Ma'ali also dealt with an example of similar verses in the field of concepts related to God, in a completely closed manner. Because each of the words "Yad", "Vajh" and "Nuzul" in his words refer to the verses {Inna Al-Dhiin yubayeoonka yubyaeoun-Allah Yaddu-Allah-e-foq-aydeyhem} (Fath, 10), {And Lailah Al-Mashreq and Al-Alm West Faayinama Tuwalwa Then the face of God is vast and all-knowing} (Al-Baqarah, 115), {the day when He will be revealed and called to prostration, but they will not be able} (Qalam, 42). The whole night while the last third of the last night is left, I say "Fastjib leh man yesalni, faatiyeh man istgaffirni, so forgive him" (Bukhari, 1422: 2/53).

Therefore, the researchers of this article, being aware of the extent of the conceptual application of the Holy Qur'an in the educational literature of Qaboosnameh, will analyze and explain only the cases of verbal use of the verses of the Qur'an, focusing on the model of Julia Kristeva.

5.1. general negation (conversation)

The fifth chapter of Qaboosnameh "Recognizing the rights of mother and father" is the initial intertextual manifestation of this injunction and the Qur'an in the form of a general negation. In this chapter, in order to express the position of parents, Kikavos cited two verses from the Word of Revelation, and in explaining the first verse, he

expressed different points from the context of the verse and the famous Shia and Sunni interpretations. He seeks to express their special position by using the verse {Obey Allah and Obey the Messenger and the first of all commandments among you} (Al-Nisaa, 59) and applying the title "Oli al-Amr" to parents: "God Almighty says: Obey Allah and obey the Messenger and those who are in command among you have interpreted this verse. I have read from several sources and one narration that the first in command are the parents who truly love the hound: either Karst, or command, and the first in command. It was that he had both command and power, and he was able to raise you and teach his parents well."

This is despite the fact that al-Ma'ali element points to one of the interpretations of this verse about parents, the researchers of this work did not find any interpretations reported in the sources of interpretations of al-Furiqin. From the very first days of Shia and Sunni commentary sources, none of them have applied this verse and the title "Oli al-Amr" to parents, and it seems that Qaboosnameh relies on the literal meaning of the word "Amr" and combining it with "Oli". For the first time, this different meaning has been assumed. Sunni sources of interpretation have found this verse and the keyword "Oli al-Amr" to be suitable for jurists, scholars, Muslim religious leaders and some companions of the Prophet (PBUH) (Tabari, 1412: 5/93-96; Siyuti, 1404: 2 178-176) and Shiite commentators have emphasized the revelation of these verses in honor of Imam Ali (AS) and Ahl al-Bayt (AS) and consider them to be a sign of their infallibility. (Eyashi, 1380: 1/246-254; Faiz Kashani, 1415: 1/462-466) are two interpretations which, despite the difference, none of them are consistent with the explanation provided by Qabusnameh of Hamadastan. It should also be added that the explanation of Kikavus is not consistent with the

context of the verse. Because the command to obey the first in command in this verse is equivalent to absolute obedience to the Messenger of God (PBUH) after obeying God Almighty. (Tabatabai, 1417: 4/389) and this is despite the fact that the Holy Qur'an does not prescribe the acceptance of the parents in an absolute manner and limits it to being in the domain of divine consent. (Spider, 8; Luqman, 15)

The second example of Hawar's incident in the Qaboosnameh is the use of the verse {Wa la tulqwa bi-aidikum il-ly al-tahluka} (Baqarah, 195) in the fourth chapter, "in the increase of obedience in the door of his power". Sanratul Ma'ali has dedicated this chapter to the two supposed acts of worship "Hajj and Zakat" and it is stated that the fulfillment of each of these two acts of worship is obligatory. In the same way, if the obligee has the power to perform Hajj and pay Zakat, but does not perform them, he deserves punishment. A person who does not have the ability to perform these two duties, but suffers them in any way, deserves to be blamed, and this Shariah opinion is based on the mentioned verse. In a story, he reports on the condition of Dervish and Twangari, who both went to God's house and met each other in the land of Arafat. When the poor man saw himself drowning in hardship and suffering and saw the ease of the rich man, he opened his tongue to criticize the rich man that my reward and reward for having succeeded in Hajj with difficulty and hardship is more than yours. At this time, Tawangar, referring to the 195th verse of Surah Al-Baqarah, considered the principle of a poor person's journey to God's house unlawful, and described this act of worship as something he could afford. Although Kikavus speaks of Tavangar's language, it shows his own belief, and it goes like this: "I obey God Almighty's command and you do everything against God

Almighty's command, and I have read and obeyed and you are a parasite; Hashmat is a parasite because who is the guest's anger? The Almighty God ordered the Hajj of the wealthy and said to their dervishes: "And do not fear with your hands until the destruction" and you came to the Bedouin without the command of the Almighty God, destitute and hungry, and you put yourself in danger, and you did not follow the command of the Almighty God by taking away the command. Why seek equality?

It is worth noting that the verse used in the Qaboosnameh is related to the context of jihad and spending and the necessity of spending and supporting the jihadists: (Al-Baqarah, 195); And spend in the way of God, and throw yourself into destruction with your own hands, and do good, for God loves the doers of good.

Because Jihad, as much as it needs mental and physical strength and men with sincerity and hard work, it also needs property and wealth that can support them and provide war equipment, medicine, and food. (Makaram Shirazi, 1374: 2/35) The element of al-Ma'ali, by interpreting the verse and paying attention to its broad meaning, received the spirit and soul of this divine ayat and applied it to the suffering of the Hajj journey and being on the threshold He has adapted the destruction.

The third manifestation of the general negation in Qabusnameh, Chapter 39 is "On the manners and customs of a secretary and the condition of a scribe". After pointing out the good handwriting of the writer and the scribe, he advised to decorate the letter with metaphors from the Holy Quran and the hadiths of the Prophet (PBUH) and considered the knowledge of scribe's secrets and mysterious words to be one of the requirements of an outstanding scribe. Then he tells a story about the correspondence between Sultan Mahmud of Ghaznavi and Al-Qadir Balleh of the Abbasid Caliph. The way

Sultan Mahmud wrote to the Abbasid caliph and demanded from him the province beyond the Nile. In response, the Caliph sent a strange letter that contained only three words: "In the name of Allah, the Merciful, the Merciful, the Most Merciful, the Most Merciful, the Most Merciful, the Most Merciful, the Most Merciful, the Most Merciful, and the Salutations to the Prophet Muhammad and his family." After receiving the letter, Sultan Mahmud and his ministers and servants had problems in understanding the letter. Finally, one of the young servants named Khwaja Abu Bakr Qahestani discovered the secret of the letter and according to the report of Qabusnameh he said: "O God, Amir al-Mu'minin has not written a meme. In Ghaznain Aram, God's answer is not written: How did your Lord act with the companions of the elephant? May God give the answer to the prayer."

Based on what has been said, Qaboosnameh has had a different application from the verse {A lam tar kaif fa faal rabbuk bi asahab al-fail} (Fil, 1). In order to explain the importance of the mastery of scribes and scribes on the Holy Quran and the Sunnah of the Prophet (pbuh), he reported an anecdote between Sultan Mahmud and the Abbasid Caliph. In this story, Nadim Sultan's cryptography caused him to find out the meaning of the expression "alam". He, like other servants and advisors, did not confuse this Quranic proposition with cut letters and the reading of "Alf Lam Meem" and understood the warning of Almighty God and the Quranic metaphor to the first verse of Surah Fil and made the Sultan aware of it.

The fourth example of Hawar is in the form of a long story with the use of the verse {They will be killed or crucified or their hands and legs will be cut off in opposition or they will be banished from the earth}. (Maedeh, 33) once again on the importance of cryptography and the cleverness of the scribe has emphasized In this story, Amir

Khorasan intends to write a letter to his leader Abdul Jabbar Khojani, who will behead his scribe Bo Ali Simjur as soon as he sees the letter. In order for Bu Ali to read the letter in his own hand and immediately in the presence of Abdul Jabbar Khojani, the Amir entrusted the writing of the letter to Ahmed bin Rafi, who was a close friend of Bu Ali. So that at the same time he received the letter, due to his friendship with Ahmad, he read it to Khojani and the order to behead him was executed. For this purpose, he ordered that Ahmad Bin Rafi be placed under house arrest for three days after writing the letter, so that he does not inform his friend about the incident. But with unparalleled elegance, he inserted the two letters "A" and "N" in the side of the letter with a thin pen so that he would remember "An Yaqtalwa" and the thirty-third verse of Surah Ma'idah and not to open the letter. This shrewdness was accomplished and Bo Ali, seeing this interpretation in the margin, hesitated to open the letter and fled and his life was spared.

As it is evident, Kikavus has presented a different explanation in this story despite the use of the 33rd verse of Surah Ma'idah and followed the path of total negation.

Another example of the general negation of the 42nd chapter is "On the rites and conditions of the kingdom". Qaboosnameh deals with the report of the verse {Faqal anna Rabbukum al-Aali} (Naz'at, 24) in a completely different interpretation. As the Almighty God refers to the story of Prophet Moses (pbuh)'s confrontation with Pharaoh and his disobedience in the fifteenth to twenty-sixth verses. A conversation that finally led to the claim of Pharaoh's lordship in the twenty-fourth verse and followed by the expression of his worldly and hereafter punishment. Meanwhile, with a different approach in commanding his son, Al-Ma'ali considers the habit of great and superior words and deeds as a sign of the

greatness and permanence of kings, and despite the fact that Pharaoh is cursed, he considers his approach as a model that leads to reporting his words and deeds. It is stated in the Holy Qur'an: "Pharaoh, God's curse, if you had not said such a great thing, Creator of the Most High and Holy Names, when did you narrate his speech?" Pharaoh, cursed by God, said: I am your Lord Almighty, and until the Day of Judgment, let them all recite this verse and call his name with the great word he said.

The sixth and final example of this section is the use of the verse {Fakhuz ma atituk wa kun minna alshakireen} (A'raf, 144) in the final chapter of Qaboosnameh "In the ritual of chivalry" in explaining the meaning of contentment and satisfaction with God's blessings and blessings: "A man should always keep his neck stretched out before the influence of the sky and open his mouth so that if something comes from the sky, he grabs it by the neck and if he gets a bite, he should take it in his mouth, as God the Most High mentioned: There is no two out. And since you have taken this path and are satisfied with your profession, your free body should not be a slave to anyone.

It should be noted that the one hundred and forty-fourth verse appears in a context different from Kikavos' interpretation in the Holy Qur'an. This verse is in the continuation of the story of the children of Israel in meeting Moses (pbuh) with God Almighty. Surah A'raf in verses 103 to 156 refers to several aspects of the fate of Prophet Moses (pbuh) in the fight against Pharaoh and the children of Israel's companionship with them and the problems that arose on their way, before and after the punishment of Pharaoh and the Pharaohs. In the meantime, one hundred and forty-fourth verse is the beginning of God's dialogue: Raf, 144); (God) said: O Musa, I have chosen you above all people with my messages and speech,

so accept what I have given you and be among the grateful.

This is while Qaboosnameh, relying on the last verse of the verse and the need to be thankful

for God's blessings, received the meaning of contentment and gave it as a moral order to his son and all the readers of this book.

أَطيعُوا اللَّهَ وَ أَطيعُوا الرَّسُولَ وَ أُولى الْأَمْرِ مِنْكُمْ

فَخُذْ ما آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرينَ

وَ لا تُلْقُوا بِأَيْديكُمْ إِلَى التَّهْلُكَةِ

نفى كلى (حوار)

فَقالَ أَنَا رَبُّكُمُ الْأَعْلى

أَ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحابِ الْفيلِ

أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْديهِمْ وَ أَرْجُلُهُمْ مِنْ خِلافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ

Parallel negation (absorption)

Obey God and obey the Messenger and those in authority among you.
Do not throw yourselves into destruction.
Have you not seen how your Lord dealt with the companions of the elephant?
So take what I have given you and be among those who are thankful.
He said, "I am your Lord, the Most High."
To be killed, or to be crucified, or to have their hands and feet cut off, or to be banished from the land.

5.2. parallel negation (absorption)

The first manifestation of absorption in the Qaboosnameh is the use of the verse {And we created the heavens and the earth and we did not play between them (38) We created them except with truth and but most of them do not know (39)} (D Khan) is in the second chapter. The element of al-Ma'ali refers to this chapter as "in the creation and praise of the Messenger, peace be upon him". He dedicated the first part of this chapter to the issue of creation and its purpose, and in the second half of his writing, he discussed the philosophy of sending divine messengers and their role. Kikavos' interpretation of the

mentioned two verses of Surah Dukhan is worthy of consideration. After that, in an introductory speech, he expresses wisdom, order, order and justice in the system of creation. He has perfected his words with these two verses and by emphasizing the two key words "Laabin" and "Al-Haq" and their semantics, the Qur'an reveals the foundation of the problem of purposefulness of creation. Element al-Ma'ali then mentions the verse {And in al-Sammaa'-Rizqukum wa ma tu'adoon} (Dhariyat, 22) brings up a subtle link between the concepts of "gratitude for God's wise blessing" and "philosophy of the sending of prophets". The part that shows the author's

explanatory innovation and is a proof of parallel negation. Che Qaboosnameh, by creating a meaningful connection between the calculated blessings of God and the way of giving thanks for them, conceptualizes as follows: "He sent messengers among the people to give them the knowledge and arrangement to eat food and to give tithes to the people." They taught that the creation of the world was due to justice, and all justice was due to wisdom, and the effect of wisdom is blessing, and all blessings are to the breadwinner, and all the breadwinners are to the messenger of the way. He considers the prophets to be the guides of the people who, by increasing the knowledge of the created beings, guide them to observe justice, which is the wisdom of creation by the right of God Almighty.

The second example of a parallel negation in the Qaboosnameh is the use of the verse {Wa la tusrefuwa înneh la yuhibỏ al-musrefein} (An'am, 141) (A'raf, 31) in the twenty-first chapter "In collecting wealth". Kikavus, after ordering moderation in wealth and worldliness, has considered extravagance as a scourge of human wealth and property. Citing a verse from the Holy Quran, considering the connection between disliking God and the prohibition on extravagance, he introduced this reprehensible act as the cause of poverty and poverty: What God Almighty does not like, you also care. There is a reason for every disaster, the cause of the extravagant dervish, and not all extravagance was the expenditure of expenses, which was in eating, speaking, dressing, and in all occupations. take away and kill the living".

In this section, the innovation and detailing of Qaboosnameh is the development of the conceptual scope of extravagance, including human assets. Things that sometimes go beyond material things and include the existence, actions and speech of a person. The explanation used in

the context of the verse is not mentioned. Because the expression {And there is no such thing as love is not loved}, despite the repetition in two verses one hundred and forty one of Surah An'am and verse thirty one of Surah A'raf, both are in the context of gratitude and material blessings of God. As mentioned in Surah An'am after mentioning material blessings; Gardens whose trees are placed on scaffolds, gardens that have trees that do not need scaffolding, palm trees and types of agriculture that are different in terms of fruit and taste, olive trees and pomegranates, prohibit extravagance. And in Surah Al-A'raf also, the interpretation {And Kolwa and Ashrabwa}; Eat and drink, avoid extravagance. But by generalizing the concept of blessing to all God's data, Kikavus warned his counselees against overdoing and abusing them.

The verse {It is God's duty to you to keep the trusts for the people} (Nisa', 58); [God commands you to deliver the trusts to their owners.] Another example of parallel negation is in the twenty-second chapter of Qaboosnameh entitled "Keeping in Trust". A short chapter on a very big topic that is associated with the threefold division of the element of "returning the trust, depreciating the trust, holding the trust". At the very beginning of his speech, he forbids his son and other listeners from taking on a trust and compares accepting a trust to a refusal. A thing that keeps the trustee safe and sound in only one situation, and that is returning the trust to the trustee. A matter that will only bring hardship and difficulty: "If someone visits you and gives you a trust, then you can accept the trust without accepting it, because the end of it is not out of three ways. Or trust in the safety of the smell of restoration, as God Almighty has said: God, the Most High, commands you to give trusts to the people. If you accept it, or if you accept it, you will keep it until they are restored safely."

Therefore, although Kikavos emphasized the necessity of returning the trust to its owner in this section with a brief mention of the Qur'anic verse, but from an aspect of the scope of trustworthiness, according to the story and context expressed in this chapter, trustworthiness is defined as It limits material and financial trust.

This method of application is more compatible with absorption. What is the trust mentioned in this verse based on the interpretation of Muslim commentators, it has a wider scope and includes any material and spiritual capital. (Havi, 1409: 2/1088; Fazlullah, 1419: 7/314)

parallel negation (absorption)

And We did not create the heavens and the earth and what is between them in play.
We did not create them except with the truth, but most of them do not know.
In the sky the uterus or grave.
And do not be extravagant, for He does not like the extravagant.
God commands you to return trusts to their rightful owners.

5.3. partial negation

The first manifestation of partial negation in Qabusnameh is the use of the Quranic verse {Praise be to God, the Lord of the Worlds} (Hamd, 2). An interpretation that has been placed in the introduction without any meaning capture, only with the initial purpose of the speech, and has been associated with blessings on the Messenger of God (PBUH) and his family. Also, this interpretation is used as a summary of "Al-Hamdu Lillah" and companionship with "Al-Salawa Ali Rasulah Muhammad and his family" in the thirty-ninth chapter of the Narrative of the Abbasid Caliph Al-Qadir Bamar Allah. Another

example of the use of the verse {In the name of Allah, the Most Merciful} (Hamd, 1) is mentioned in the notification letter, which is only a reference to the way of opening the letter and lacks any explanatory points.

The second example of ajtrar is "in the increase of wisdom and art" in the sixth chapter of Qaboosnameh. A chapter that, in terms of quantity and variety of topics, is placed next to the final chapter of this directive. After instructing his son to adorn himself with several jewels in science and art, Sanratul Ma'ali warns him not to complain about himself and to feel that he does not need the advice of the wise. A speech that ends the advice

of the sixth chapter by borrowing from the words of revelation. Kikavus, mentioning the Holy Prophet (PBUH) as the bearer of divine revelation, even he did not need consultation, and referring to the verse {Consult them in the matter} (Al-Imran, 159) on the irreplaceable position of consultation. He emphasizes and writes: "And consult with the elders who are ashamed, and consult with the wise and compassionate friends, because with the wisdom and with the prophethood and approval of Muhammad Mustafa, peace be upon him, after he was his teacher and builder. His work was done by God Almighty, but he did not approve of it and said: And Shawarham fi al-Amr, O Muhammad, consult with them, your loved ones and your companions, plan for you and help me who is God.

As it is clear, Kikavus did not add any additional points to the verse in this passage from the sixth chapter and he mentioned the issue of consulting with chosen companions and mentioned that God's help after consultation is also one of the points that the context and interpretations of the previous and subsequent verses should know. It has lyrics. The complete form of the verse is both a sign of the owners of counsel, i.e. the companions worthy of the Prophet (pbuh), and the necessity of trusting in God Almighty after making the right decision: Forgive them And ask for forgiveness for them and advise them in the matter, so if you set out, put your trust in Allah. Indeed, Allah loves those who trust} (Al-Imran, 195); So, by the [blessing] of God's mercy, you became soft-hearted [and full of affection] with them, and if you were hot-tempered and hard-hearted, they would definitely have scattered from around you. So, forgive them and ask for their forgiveness, and consult with them in matters, and when you have made a decision, put your trust in God, because God loves those who trust. (Folavand, 1418)

The third example of partial negation and unaltered reflection of the Holy Quran in Qabusnameh is the story of two verses {And we made the night clothed (10) and we made the day alive (11)} (Prophecy). In the 17th chapter of "Sleeping and relaxing", after pointing out the importance of sleep and comfort in strengthening the body and soul, Al-Maali emphasized the importance of night sleep without adding any new points, citing the mentioned two verses. and he only deals with the translation of the verse: "And know that God Almighty created the night for the sake of sleep and the comfort of the servants, and the day for the sake of sustenance and learning the means of sustenance, as He said: And we made the night for clothing and we made the day for sustenance."

The fourth manifestation of ajtrar is the report of the verse {Do not speak to them, and do not scold them, and say to them gracious words} (Isra', 23); Allow them the least insult, and shout at them, and speak to them with gentle and dignified speech. Kikavus, in the fifth chapter, "Recognizing the rights of mother and father", after he considers parents as "first of all" and considers their obedience as obligatory, using partial negation and parallel speech. He presents with the word of God: "And Zainhar, O son, you do not suffer from a mother and father who have eaten you, that the Creator takes the right of the mother and the father very much, and the Almighty God says: So, do not speak to them, and do not scold them, and say to them a kind word."

The verse (Ibrahim, 7) is another example of partial negation in Qaboosnameh. Kikavus dedicated chapter 30 of his instructions to "punishment, asking for and granting needs" and emphasized the importance of gratitude in a phrase to express the way of asking for needs, and compared its role in renewing blessings to a Quranic verse. has said: "And when you find an

answer, say thank you for it, as God Almighty says, "Why are you thankful to me, because God loves those who are grateful, and giving thanks for the first need is the hope of answering the second need."

In this paragraph, the element of excellence has completed its speech by simulating the effect of gratitude on the emergence of need in the relationship between man and God, and applying it to the relationships between people with each other with only a brief report.

The final example of this section is the mention of Kikavus's prayer sentence at the end

of the forty-fourth chapter "On the rite of chivalry" as a good ending of this instruction. An application of the Holy Qur'an without referring to the verse {Hasbunna Allah wa Na'ma al-Wakeel} (Al-Imran, 173) is placed at the end of this work next to greetings to the Prophet (PBUH) and his family: "God Almighty be upon me May the mercy of Muhammad and his entire family be upon you and upon the non-reader and the reader of this book, and may my happiness in you spread to both worlds.

partial negation

Thanks be to God, Lord of all worlds
Consult them about the matter
And We made the night a covering
And We made the day a livelihood
If you are grateful, I will certainly give you more
The name of God the Merciful
God is enough, and yes, the agent
So do not say "unfavourable" to them, and do not rebuke them, but speak to them an honorable word.

6. A different result

This is Noushtar, I went to explain the meaning of Qaboosnama and the Qur'an in the Arabic language of Julia Christo, and it contains the results of the following words:

1. Qaboosnameh, the element of Maali Andarzanama, an Iranian woman who is under the influence of a particular political, social, and religious influence. He took the shape of his room. This is my advice, the name of Darbardaranda, this is the will of Arzshmand

Kikaous about Farzandesh Ast, with the right moral elements and the most fundamental power, see and draw the Nicokari and Jahan, in the degree that you have betrayed Gailan. Shah - Farzand, the distinguished element - and his rank ¬Ay Frater has a complete Juanandgan Khod Amokhta Ast.

2. Now, get access to the Qaboos Name of Afzon, benefiting from the Iranian government, the image and development of an Islamic knowledge system with the focus of the Holy Qur'an, which has been around for quite some time. You have left me with a literal image of Qur'anic words with Narsidah melodies. However, this is the only way to get clarity and meaning.

3. With the help of the chapters of ignorance and the Qur'anic verses, this is the collection of this advice. Name the following Qur'anic verses for use. This is a curse on the linguistic foundations of Julia Christ, which has the title of a new structure, with distortions such as total negation (dialogue), parallel negation (absorption), and negation. Partially (rumination) has a full suffix.

4. Analysis of the content of the Qur'an and Qaboosname because of the meaning of the verse "Yad Shadda", "Shh" is subject to complete negation (dialogue), "Benj" is subject to parallel negation (absorption), and "Hasht" is subject to partial negation (rumination) and weak attachment teh Ast.

5. Researchers here the effect of Naghat Nakhst and what is the detailed content analysis of Qaboosnameh, between me and his relative predominance, and the amount of rumination on it is a simple title, and you see what you are sleeping on ND. However, we will quote the end

of the verses of the word "Al-Ma'ali" in terms of verbal and hamzaic language with verses. In this way, we are completely negated, with a different meaning based on the context of the verses of the Qur'an. His opinions are preferred and there is a source of imitation, such as the meaning of the word "Nahada" and "Nawawari", in addition to taking his opinions as a response.

6. You can't read anything about the contents of the verses of the Qur'an, which have a hidden address, as the Qaboos name made me feel with the words of God's revelation. A present investigation with the reason for the limitation of an article that ended its era - Dar Benamtnit Qaboosnameh with the Qur'an in the language of Julia Christ. Al-Ghuwi is in all cases of forgetfulness, since there are Qur'anic words and phrases that are often mentioned. Currently, there is a lot of information about this content, and this is the reason for this, it is important to know the information and contents influenced by the Qur'an, the Qur'an, the Qur'an, and the revelation of the names.

7. His words, "I have made clear my necessity, and I have explained the meaning of Qaboosnameh's words and Islamic narrations." In the Islamic Andish system, two heavy texts (Qur'an and Sunnah) are a source of great knowledge. He appealed to me and Saman Bakhsh. This is due to a far-fetched reason, similar to the hadiths of Qaboosnama. Your cover has disappeared. A discussion on the subject of hadith, the issue of a source, the authenticity of a syllabus, and the jurisprudence of hadith. There are many narrations in the past, and they are often mentioned.
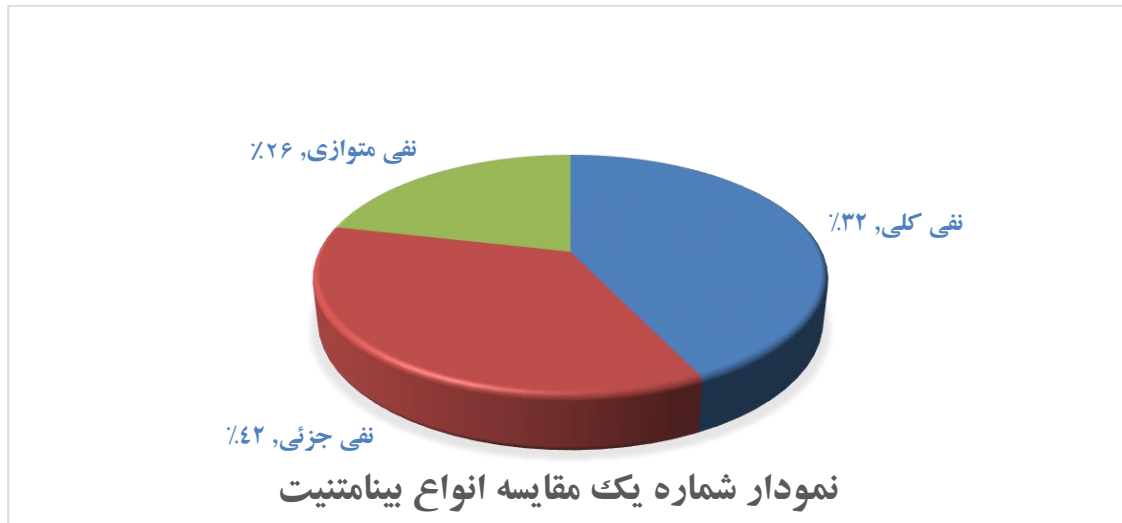
نمودار شماره یک مقایسه انواع بینامتنیت

Chart No. 1 comparing types of intertextuality
General negation of %42
Partial negation of %32
Parallel negation of 26%

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قرآن و روشنگری دینی

«مقاله پژوهشی»

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چکیده

اهمیت وحی و تکلم خداوند با پیامبران الهی، از دیرباز مورد عنایت محققان اسلامی بوده است اما آنچه در این میان از اهمیت بسزایی برخوردار است نقش و جایگاه روح، در فرآیند وحی قرآنی است؛ نوشتار پیش رو می‌کوشد با روش توصیفی- تحلیلی و با رویکردی اجتهادی به آیات و روایات و در نظر داشتن تحقیقات پیشین، مصداق واقعی روح را در فرهنگ قرآنی رمز گشایی کند که بر اساس تحلیل های صورت گرفته، "روح"مخلوقی است فراتر از ملائک با درجه ای رفیع و والا، که خداوند آنرا از باب تشریف و بیان عظمت، به خود منتسب کرده است و در ادامه، مطلوب اصلی این نوشتار، واکاوی نقش روح در فرآیند وحی است که با نظر به دلایل و استدلال های برآمده از آیات و روایات، در وحی مستقیم، ابتدا و انتهای فرآیند انتقال وحی به قلب پیامبر، توسط روح انجام می پذیرد(وحیا) و در تکلم خدا با بشر با واسطه گری رسول، روح ابتدائا محتوا را از پروردگار دریافت نموده و جبرئیل از روح(یرسل رسولا) و جبرئیل بر قلب پیامبر اکرم (ص) انتقال می دهد؛ البته ممکن است در فرآیند انتقال وحی از روح به جبرئیل واسطه های دیگری نیز وجود داشته باشد.

واژه‌های کلیدی

روح، وحی، جبرئیل، روح‌القدس، قرآن.

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O R I G I N A L A R T I C L E

The Role and Position of the "Spirit (Rūḥ)" in the Process of Revelation

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A B S T R A C T

The significance of revelation and God's communication with divine prophets has long been a focus of Islamic researchers. However, what holds substantial importance in this context is the role and position of the spirit in the process of Quranic revelation. The present study aims to analyze the verses and traditions through a descriptive-analytical method and an ijtihadi approach, considering previous research, to decode the true essence of the spirit in Quranic culture. Based on the analyses conducted, the "Spirit (*Rūḥ*)" is a creation that transcends angels, possessing a high and exalted rank, which God has attributed to Himself as a mark of honor and to express His greatness. Furthermore, the primary objective of this paper is to explore the role of the spirit in the process of revelation. According to the reasons and arguments derived from the verses and traditions, in direct revelation, the beginning and end of the process of transferring revelation to the heart of the prophet is carried out by the spirit (*Waḥyan*). In God's communication with humanity through the intermediary of the messenger, the spirit initially receives the content from the Lord, and Gabriel transmits it from the spirit (*Yursilu Rasūlan*) to the heart of the Prophet Muhammad (PBUH). It is also possible that there are other intermediaries in the process of transferring revelation from the spirit to Gabriel.

K E Y W O R D S

Spirit (*Rūḥ*), Revelation, Gabriel, Holy Spirit (*Rūḥ al-Qudus*), *Rūḥ al-Amīn*, Quran.

Introduction

The discovery of the essence and position of the spirit has long been a challenging and significant topic for religious thinkers due to its non-material and unique nature. Some theologians, philosophers, and commentators of the Holy Quran have examined it according to their styles and approaches, attempting to unveil its hidden aspects. The present study aims to investigate the role and position of the spirit in the process of revelation by looking at the background of these studies and drawing upon verses and traditions. Initially, this paper will review the semantics of this term among linguists and then, considering previous research and Quranic and traditional evidence, will introduce the essence of the spirit. Subsequently, the aim of this paper is to analyze the role of the spirit in the process of revelation with reference to verses and some traditions.

1. Terminology

The word "Spirit" appears 21 times in the Holy Quran across 18 surahs, in the forms of addition, absolute, and specification, such as: "Rūḥ al-Qudus," "Rūḥ al-Amīn," "Rūḥanā," "Rūḥī," "Rūḥah," "Rūḥun minh," "al-Rūḥu min Amrin," "al-Rūḥ," and "Rūḥan." (ʿAbd al-Bāqī, 1384 SH: 413-414)

Linguists have attributed various meanings to the spirit. *Khalīl ibn Aḥmad* states that the spirit is the same as the soul, which keeps the body alive (Farāhīdī, 1410 AH: 3, 291). *Ibn Fāris* believes that the spirit connotes expansiveness (Ibn Fāris, 1390 SH, vol. 2, p. 455), while *Ibn Manẓūr* defines the spirit as a cool breeze (Ibn Manẓūr, 1414 AH: 2, 455). *Rāghib*, who wrote his book based on Quranic vocabulary, states that the spirit is that which causes life, movement, and the attraction of benefits while repelling harms (Rāghib Iṣfahānī, 1426 AH: 369). It seems that considering the evolution of this word's meaning

in Arabic, "Spirit" was initially used for a breeze and airflow, which later came to refer to the non-material aspect of a human, or the soul. *Allamah Ṭabāṭabāʾī*, in explaining the lexical concept of "Spirit" under verse 2 of Surah *al-Naḥl*, provides an absolute definition for the differing meanings concerning the spirit, asserting that all people agree that the spirit is that which causes life and existence (Ṭabāṭabāʾī, 1390 AH: 12, 205).

Various instances with respect to the context of verses and traditions are provided for the spirit (Ibn Jawzī, 1422 AH: 3, 51), including a creation superior to the angels (Qadr/4; Maʿārij/4; Nabaʾ/38), Gabriel (Shuʿarāʾ/193; Naḥl/102), the spirit's role in the process of creation (Ṣād/72; Sajda/9; Ḥijr/29), Prophet Jesus (Nisāʾ/171), and revelation (Shurā/52; Ghāfir/15) (cf. Shakir, Muhammad Taqi, and Muhammad Taqi Subḥānī, 1394 SH: 165-191).

This diversity and multiplicity of instances of the spirit have led to extensive research on the topic. Some of the research works, published in the form of articles, are listed below:

- The essence of the *Rūḥ al-Qudus* and its effects (Qayyumzadeh, 1391 SH: No. 10);

- Semantics of the spirit in the holy Quran (Shaker, 1394 SH: No. 17);

- The essence and characteristics of the imperative spirit in the Quran (Rouhi Barandagh, 1396 SH: No. 25);

- Features and instances of the holy spirit in the Quran and hadith (Rouhi Barandagh, 1393 SH: No. 18);

- Exploring the polysemy of the word spirit in translations of the holy Quran (Hoseini, 1394 SH: No. 3);

- The reality of the soul and spirit in the Quran and Islamic wisdom (Hasanzadeh, 1395 SH: No. 25);

- Defining the reality of the spirit and its Quranic and traditional usages considering

Allamah Ṭabāṭabāʾī Perspective (Ziya'i Niya, 1394 SH: No. 2);

- Characteristics of the spirit from the perspective of the Quran and traditions (Feqhizadeh, 1391 SH: No. 2).

Interpreters have also addressed the issue of the spirit in relation to the verses associated with it, among which Allamah's perspective in *Tafsir al-Mīzān* stands out as significant. This will be elaborated upon in various sections of the article. However, this work does not aim to explore the instances of the spirit; rather, it seeks to present the reasons for the selective viewpoint adopted here and, subsequently, to specifically examine the role of the spirit in the process of Quranic revelation.

2. The Spirit: A Noble Being Superior to Angels

What emerges from various verses and traditions is the existential independence of the spirit from the angels and its distinction from the human spirit. Although sometimes interpreters may err in comprehending the true meaning of the spirit by relying solely on the apparent meanings of the verses or considering metaphorical interpretations, a thorough examination of the verses and traditions substantiates this understanding.

Allamah, in his commentary on verse 85 of Surah *al-Isrā'*, presents a comprehensive discussion concerning the spirit by comparing two verses: "The Trustworthy Spirit descended upon your heart so that you may be among the warners with a clear Arabic tongue" (26:193) and "Say: The Holy Spirit has brought it down from your Lord'" (16:102). Referring to the verse "We send angels with the spirit by His command" (16:2), he considers the spirit to be a creation of a different kind than the angels, accompanying them in the descent of revelation. He argues that

it is permissible to attribute the actions of descent and inspiration to the spirit because he believes the spirit carries the Quranic revelation, as indicated in the verse "And We have revealed to you a spirit by Our command." (42:52) This also addresses the objections of interpreters who, citing this subject, equate the spirit with revelation or the Quran (Ṭabāṭabāʾī, 1390 AH: 13, 195). He points out that the spirit, like Jesus, is referred to as a word in the verse "The Messiah, Jesus son of Mary, was the messenger of Allah and a word from Him that He bestowed upon Mary, and a spirit from Him." (4:171) He uses this as evidence to support his claim that the spirit is described in verse 85 of Surah al-Isrā' as the command of the Lord, "Say: The spirit is from the command of my Lord," which takes into account the verse, "His command, when He intends a thing, is only that He says to it, "Be," and it is." (36:82)

It refers to the word of creation "Be," which is exclusive to the essence of God, without considering the causal and material necessities of existence. On the other hand, the emergence of Jesus was also through the word of creation "Be," without the ordinary causes that contribute to the formation of a human being intervening in him: "Indeed, the example of Jesus before Allah is like that of Adam. He created him from dust, and then said to him, "Be," and he was." (3:59) Therefore, the spirit can be considered a "Word" among the words of Almighty God, just as in the Quran, Jesus son of Mary is referred to as the word of God (4:171) (ibid: 195-196).

Allameh's clarification in his interpretation of verse 52 of Surah *al-Shurā* further supports the idea that the spirit is a being that transcends the angels and is of the nature of divine command. This is indicated by the phrase "from His command" in "We send angels with the spirit by His command upon whom He wills among His

servants," (16:2) which suggests that the spirit is a creation from the higher realm that is present during the descent of angels (ibid: 18, 75).

Continuing with the descriptions of the spirit, it must be stated that it is a being from which the spirit of all humans originates, and the spirit of each human being is breathed into them by an angel at God's command. Alternatively, it is this same being (the spirit) that is tasked with the responsibility of imparting the human spirit by divine command (Mullā Ṣadrā, 1383 SH: 3, 390; Ṣadūq, 1398 AH: 170-172). As for the role of the spirit in the creation of Jesus, it is stated: "And [mention] when the angel said: O! Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary – distinguished in this world and the Hereafter and among those brought near [to Allah]'" (21:91); this spirit, which is the chosen spirit of God, is superior to other spirits, such as those of angels and humans. The term "My" in the verses "I breathed into him of My spirit" (15:29) and "He breathed into him of His spirit" (32:9) refers to the initial creation rather than discrimination. Moreover, it should be noted that this spirit is indivisible, and human spirits are like flames that originate from it (Mullā Ṣadrā, 1383 SH: 3, 389-390; for more information, cf. Feqhizadeh et al., 1391 SH: 136-137).

Exploration of traditions also indicates that the spirit is a noble being. For instance, Ṣaffār Qummī, in his work Baṣāʾir al-Darajāt, quotes Ali ibn Abī Ṭālib (AS), stating that Gabriel is among the angels and the spirit is different from Gabriel: "...Gabriel is from the angels, and the spirit is not Gabriel..." (Ṣaffār Qummī, 1404 AH: 464).

In another narration, it states that the spirit is passed on to the Imams after the Prophet: "...The Holy Spirit, by which he carried the prophethood, and when the Prophet (PBUH) passed away, the spirit was transferred." (Kulaynī, 1407 AH: 1,

272) This feature is unique to the spirit, and such a characteristic is not mentioned for Gabriel, which further proves the superiority of the spirit over other angels.

In the traditions from the Imams (PBUH), there is reference to the spirit accompanying the prophets and their successors, along with the effects and teachings this companionship brings. For instance, in a hadith from Imam Bāqir (PBUH), when a narrator asked him about the verse "We send angels with the spirit by His command upon whom He wills among His servants," (16:2) he answered that "Gabriel is the one who descended upon the prophets, and the spirit accompanies them and their successors; it does not separate from them, teaching them from God and providing deep understanding and guidance." (Ṣaffār Qummī, 1404 AH: 463)

Furthermore, similar hadiths are mentioned concerning the two verses "And thus We revealed to you a spirit from Our command. You did not know what the Book was or what faith was" (42:52) and "And they ask you about the spirit. Say: The spirit is from the command of my Lord," (17:85) which describe the spirit in these two verses as a created being from God's creations, greater than Gabriel and Michael, who accompanied and guided the Messenger of God (PBUH) and the Imams (AS), providing them with knowledge (Ṣaffār Qummī, 1404 AH: 455-457; 460-462; Kulaynī, 1407 AH: 1, 273-274; ʿAyyāshī, 1380 AH: 2, 316).

Finally, after summarizing the verses and narrations, it can be stated that the spirit is an independent being endowed with knowledge and power (Ṭabāṭabāʾī, 1390 AH: 12, 205), greater and superior to the angels, which God has accompanied the divine prophets and their successors to support and strengthen them (Ṣaffār Qummī, 1404 AH: 463).

Regarding the clarification and resolution of conflicts related to instances discussed in some studies, a narration from Amir al-Mu'minin (AS) can be referred to. The Imam, in affirming that the spirit is different from Gabriel, cited verses of the Quran where the terms *"Rūḥī," "Rūḥinā," "al-Rūḥ," and "al-Rūḥ al-Amīn"* are used, and then he said: "Thus, the spirit is one, and its forms are various" (Thaqafī, 1410 AH: 1, 107-108). According to this narration, it can be said that the spirit is a reality that, while existing in unity, possesses multiple levels or accepts various forms, thereby resolving both the issue of equating the mentioned spirits and the problem of the shared linguistic meaning and the separation of them as distinct entities (For further details, cf. Feqhizadeh, Pahlavan, Dehkordi, 1391 SH: 132).

Regarding the coming into existence of the spirit, what is significant is that God created it by His command: "Say: The spirit is from the command of my Lord." (17:85) This means that the Lord sometimes creates creatures through natural causes, such as the human body and other matter, but at other times He brings beings into existence solely by His command and without employing these material causes. In the Holy Quran, this type of creation is expressed with the term "Be": "His command is only when He intends a thing that He says to it, "Be," and it is" (36:82) (Mughnīyah, 1424 AH: 5, 79).

3. The Role of the Spirit in the Process of Quranic Revelation

What has been stated so far serves as a prelude to the main discussion, which is to examine the role and position of the spirit in the process of Quranic revelation. Many verses in which the term "Spirit" has been used were mentioned in the previous section. To further investigate the role of the spirit in the process of revelation, the discussion will focus on the following three verses:

- "Say: The Holy Spirit has brought it down from your Lord" (16:102);

- "The Trustworthy Spirit has descended with it upon your heart that you may be among the warners" (26:193-194);

- "Say: Whoever is an enemy to Gabriel— It is he who has brought it down upon your heart by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers" (2:97).

Upon initial examination of these verses, the mind is presented with the following two questions:

First Question: What is the referent of the *Rūḥ al-Amīn* and *Rūḥ al-Qudus*?

Second Question: How do the spirit and Gabriel play a role in the process of revelation?

The responses to the above two questions are as follows:

3.1 The Referent of the *Rūḥ al-Amīn* and *Rūḥ al-Qudus*

In the Holy Quran, the term "*Rūḥ al-Qudus"* has been used four times, three of which appear along with the word "*Ayyad*" in the phrases: "We supported him with the *Rūḥ al-Qudus*," (2:87) "We supported him with the *Rūḥ al-Qudus*" (2:253), and "I aided you with the *Rūḥ al-Qudus*" (5:110). This indicates the affirmation, accompaniment, and permanent connection of the *Rūḥ al-Qudus* with the divine prophets and their successors, to such an extent that separation does not occur for them (Kulaynī, 1407 AH: 1, 273), as noted by *Ibn Bābawayh* (1385 SH: 1, 124).

Of course, the mention of the three verses concerning Jesus is due to his being without a father, and all the miraculous signs attributed to him, such as raising the dead by a breath, creating birds, healing leprosy and blindness, and providing knowledge of the unseen that are matters reliant on life and an outpouring from the

spirit. Therefore, the support of the *Rūḥ al-Qudus* is specifically mentioned in his case. However, the support of the spirit according to the verse "He sends down the angels with the spirit by His command upon whom He wills among His servants, to warn" (16:2) is not exclusive to Jesus (Ṭabāṭabā'ī, 1390 AH: 2, 320). The characteristic of the support and companionship of the *Rūḥ al-Qudus* has not been stated for Gabriel and other angels, but it has been mentioned for the spirit (Ṣaffār Qumī, 1404 AH: 455-457; 460-462; Kulaynī, 1407 AH: 1, 273-274; 'Ayyāshī, 1380 AH: 2, 316).

In Surah al-Naḥl, the *Rūḥ al-Qudus* appears in a different combination compared to the previous three instances (without the term "*Ayyadnāhu*"), referring to his role in the process of revelation: "Say: The Holy Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings for the Muslims." (16:102) A similar verse is found in Surah al-Shu'arā', which discusses the role of the *Rūḥ al-Amīn* in the process of revelation: "And indeed, it is a revelation of the Lord of the worlds, and the Trustworthy Spirit has descended with it upon your heart that you may be among the warners." (26:192-194) Most commentators, considering the referent of the *Rūḥ al-Qudus* and the *Rūḥ al-Amīn* to be the same, identify that referent as Gabriel (Ṭabarī, 1412 AH: 14, 118; Zamakhsharī, 1407 AH: 2, 634; Ṭabrisī, 1372 SH: 6, 595; Fakhr Rāzī, 1420 AH: 20, 270; Bayḍāwī, 1418 AH: 3, 240; Ṭabāṭabā'ī, 1390 AH: 12, 370).

Allamah Ṭabāṭabā'ī does not have a fixed opinion regarding the referent of the *Rūḥ al-Qudus* and the *Rūḥ al-Amīn*. He states in his commentary on verse 102 of Surah *al-Naḥl*, in agreement with a large number of commentators that the *Rūḥ al-Qudus* is the same as the *Rūḥ al-Amīn*, whom the Lord has referred to elsewhere as "Gabriel" (Ṭabāṭabā'ī, 1390 AH: 12, 346).

However, under verse 110 of Surah al-*Mā'idah*, explaining the phrase "When I aided you with the *Rūḥ al-Qudus*, you spoke to the people," he refers to the intermediary role of the *Rūḥ al-Qudus* in the process of revelation. He does not limit this mediation to Jesus, but considers other prophets to be included in this matter as well. He also does not make any reference to whether the referent of the *Rūḥ al-Qudus* is an angel and especially Gabriel (Ṭabāṭabā'ī, 1390 AH: 6, 220).

The author's view is that Allamah does not consider Gabriel to be the referent of the *Rūḥ al-Qudus* in this verse. An examination of similar verses indicates that if he held the view that the *Rūḥ al-Qudus* denotes Gabriel, he would have explicitly stated that. However, he not only maintains silence on providing a clear referent for the *Rūḥ al-Qudus* but also phrases it in such a way that leads the audience's mind towards a being beyond an angel: "As it is, if the meaning of support by the Holy Spirit were related to the matter of revelation through the spirit, it would not be exclusive to Jesus, and others among the messengers would share in it, while the verse rejects this based on its context." (ibid.) It is worth mentioning that in his commentary on verse 85 of Surah al-Isrā', after referring to a narration from Imam Ali (AS), who considers the spirit to be a being distinct from the angels, he explicitly states that the Holy Quran describes the spirit in some places as holy and in others as a trust, indicating that this spirit is different from the angels (Ṭabāṭabā'ī, 1390 AH: 13, 195).

On the other hand, as demonstrated in the first part of the article, what is meant by the spirit is a being of the nature of divine command and transcending the angels, which has been referenced in various narrations emphasizing its superiority and proximity compared to other divine angels (Gabriel, Michael, Israfil, and Izrael) (Barqī, 1371 AH: 2, 315; Ṣaffār Qumī,

1404 AH: 455; Kulaynī, 1407 AH: 1, 273; ʿAyyāshī, 1380 AH: 2, 317; Ibn Bābawayh, 1378 AH: 1, 214). Now, considering the superior and greater referent of the spirit, how can the descriptive phrases of the *Rūḥ al-Qudus* and the *Rūḥ al-Amīn*, where their additional terms imply a greater emphasis on the two qualities (*al-Qudus*) and (*al-Amīn*) for the added "*Rūḥ*," (Baqāʾī, 1427 AH: 4, 312; Ibn ʿĀshūr, 1420 AH: 13, 229; Haqqi Borusavi, n.d.: 5, 81) be identified with Gabriel (Ṭabarī, 1412 AH: 1, 320; Zamakhsharī, 1407 AH: 2, 634; Ṭabrisī, 1372 SH: 1, 307; Ibn Jawzī, 1422 AH: 2, 584; Fakhr Rāzī, 1420 AH: 20, 270; Bayḍāwī, 1418 AH: 1, 93), while Gabriel is, in terms of rank and attributes, lower than the spirit.

What emerges from the examination of various narrations indicates a difference in the role of Gabriel compared to the status and function of the *Rūḥ al-Qudus*. For example, in a narration from Imam *Ṣādiq* (AS), it is stated: "Indeed, Allah blessed and exalted created the Holy Spirit, and there is no creation closer to Allah than it, though it is not the most honored of His creations. When He wants something, He sends it to it, and it flows through the stars." (ʿAyyāshī, 1380 AH: 2, 270; Baḥrānī, 1415 AH: 3, 455) Additionally, with slight variations in similar reports, both Imam *Bāqir* and Imam *Ṣādiq* refer to the existence of five spirits in the prophets and successors, which are: "The Holy Spirit, the Spirit of Faith, the Spirit of Life, the Spirit of Strength, and the Spirit of Desire." Regarding the *Rūḥ al-Qudus*, which is distinct from the others, it is mentioned, "The Holy Spirit carries the burden of prophethood, and when the Prophet (PBUH) passes away, the Holy Spirit transfers to the Imam after him, and the Holy Spirit neither sleeps nor forgets, nor is it distracted or disdainful." (Kulaynī, 1407 AH: 1, 272; Ḥuwayzī, 1415 AH: 1, 98) This narration indicates that the *Rūḥ al-Qudus* carries the burden

of prophethood, and upon the death of a prophet, the *Rūḥ al-Qudus* is transferred to the subsequent Imam, a transfer that is not compatible with the role of an angel (Gabriel).

In the reviewed narrations, no narrations directly referencing the function and status of the *Rūḥ al-Amīn* were found. However, an analysis of the narrations related to the referent of the *Rūḥ al-Qudus* indicates that the *Rūḥ al-Amīn* is also the same spirit. Given its role in the process of revelation, it is attributed the quality of "*Qudus*" in places to emphasize its purity when receiving revelation from the Lord, and in other instances, it is described as "*Amīn*" to exaggerate its fidelity in conveying revelation to the Messenger of Allah. Of course, if the intention behind the *Rūḥ al-Amīn* refers to Gabriel, then the question arises: why is the term "Spirit" used for Gabriel, while no narration from the infallibles directly and explicitly states that the referent of the "*Rūḥ al-Amīn*" is Gabriel? Moreover, when Allah discusses the status of Gabriel in the process of revelation, He mentions Gabriel's name in full: "Say: Whoever is an enemy to Gabriel—it is he who has brought it down upon your heart by God's permission." (2: 97)

3.2 The Role of the Spirit and Gabriel in the Process of Revelation

To answer this question, it is first necessary to address the conflict between the result of the previous question and the perspective of the majority of commentators. Most commentators have identified the "*Rūḥ al-Amīn*" in the verse "Say: The Trustworthy Spirit (Gabriel) has brought it down upon your heart" (al-Shuʿarāʾ: 193-194) as referring to Gabriel due to the linguistic and semantic similarities with the verse "Say: Who is an enemy to Gabriel? For he brings it down upon your heart by God's permission." (al-Baqarah: 97) (Ṭabarī, 1412 AH: 19, 68; Fakhr

Rāzī, 1420 AH: 3, 612; Ṭabrisī, 1372 SH: 7, 320; Lāhījī, 1373 SH: 3, 395; Fayḍ Kāshānī, 1415 AH: 4, 50; Baḥrānī, 1415 AH: 1, 288; Ālūsī, 1415 AH: 10, 118; Ṭabāṭabā'ī, 1390 AH: 15, 316)

If we consider the "*Rūḥ al-Amīn*" to be anything other than Gabriel, a challenge arises: On one hand, the Quran is said to have been sent down to the heart of the Prophet (PBUH) through Gabriel, as indicated in "Whoever is an enemy to Gabriel, he brings it down upon your heart by God's permission," (al-Baqarah: 97) while on the other hand, this act is attributed to the Spirit with "The Trustworthy Spirit has brought it down upon your heart so that you may be one of the warners." (al-Shuʿarāʾ: 193-194)

In response to this challenge, *Allamah Ṭabāṭabā'ī* believes that Gabriel is the one who brings down the Spirit, and the Spirit carries the Quran for recitation (Ṭabāṭabā'ī, 1390 AH: 13, 196). However, in critique of Allamah's view, it should be noted that according to the apparent meaning of the phrase "Whoever is an enemy to Gabriel, he brings it down upon your heart with God's permission," it is implied that Gabriel himself brings down the Quran based on the reference of the pronoun "It" in "He brings it down" and the narrations that have been transmitted in both Shia and Sunni books (Suyūṭī, 1404 AH: 1, 91; Baḥrānī, 1415 AH: 1, 287). Therefore, it is clear from the apparent meaning of the verse that Gabriel himself is the one who delivers the Quranic revelation, rather than playing a supportive role in this process. As a result, Allamah's interpretation cannot be reconciled with the apparent meaning of the verse (al-Baqarah: 97).

On the other hand, the apparent meaning of the phrase "The Trustworthy Spirit has brought it down upon your heart" (al-Shuʿarāʾ: 193-194) indicates that the Spirit -which we previously mentioned is the same as the *Rūḥ al-Amīn*- has an independent function in transmitting revelation (Quran) to the heart of the Prophet. Given the similarities between the two phrases, "Whoever is an enemy to Gabriel, he brings it down upon your heart" and "The Trustworthy Spirit has brought it down upon your heart," on what basis does Allamah assign the role of carrying the Spirit to Gabriel and the carrying of revelation to the Spirit?

Earlier, it was stated that narratives suggest the *Rūḥ al-Qudus* carries the burden of prophethood, and upon the passing of a prophet, the *Rūḥ al-Qudus* transfers to the next successor, which is incompatible with the role of the angel (Gabriel). "The Holy Spirit carries the prophethood, and when the Prophet (PBUH) is taken, the Holy Spirit transfers to the Imam. The Holy Spirit does not sleep, does not forget, does not play, and does not boast." (Ṣaffār Qummī, 1404 AH: 1, 451; Kulaynī, 1407 AH: 1, 272; Ḥuwayzī, 1415 AH: 1, 98)

However, it seems that a more accurate justification for resolving the apparent conflict between these two Quranic phrases can be found by considering the verses. In verse 51 of Surah *al-Shūrā*, three types of communication from Allah to humanity are mentioned: "And it is not for any human being that Allah should speak to him except by revelation, or from behind a veil, or that He sends a messenger who reveals by His permission what He wills. Indeed, He is exalted in might and wise." These three means of communication refer to direct revelation, revelation from behind a veil, and sending a messenger to whom God's message is first delivered, and he (the messenger) conveys whatever God has permitted to the Prophet. It should be noted that these three categories are connected by the word "or," indicating their differences (Ṭabāṭabā'ī, 1390 AH: 18, 73).

However, the assertion made by some commentators that the "Messenger" in the phrase "Or He sends a messenger who reveals by His permission what He wills" refers to the Messenger of God (PBUH), who conveys the revelation to the people (Qummī, n.d.: 2, 279; Zamakhsharī, 1407 AH: 4, 233; Fayḍ Kāshānī, 1415 AH: 4, 381) is incorrect, as it contradicts the term "Reveals." This is because the Messenger of God (PBUH) delivers the divine message to the people, not the revelation itself, and it is illogical to refer to the conveying of a message as revelation (Ṭabāṭabāʾī, 1390 AH: 18, 73).

Considering the aforementioned premise, and focusing on the first and third categories of God's communication, in the first case, the Lord speaks to His Prophet "By revelation" without any messenger. This can provide an interpretation for the phrases "Say: The Holy Spirit has brought it down from your Lord with truth" and "The Trustworthy Spirit has brought it down upon your heart," whereby by placing these two verses together, the beginning and end of the revelation process culminate with the Spirit. In other words, the Spirit, which in this verse is described with the term "Holy" emphasizing its purity, receives the Quranic revelation in the divine realm from the Lord, "Say: The Holy Spirit has brought it down from your Lord with truth" and conveys the received revelation directly to the heart of the Prophet without the interference of any other intermediary or messenger, "The Trustworthy Spirit brought it down upon your heart." This process can reflect the first type of communication from Allah to humanity.

Supporting this viewpoint is a narration from the Prophet Muhammad (PBUH) in which he said: "Indeed, the Holy Spirit [has] breathed into my heart." (Kulaynī, 1407 AH: 5, 83) In another narration, it is mentioned, "And indeed, the Trustworthy Spirit breathed into my heart." (ibid: 2, 74) There is also this narration from Imam Ṣādiq (AS): "Indeed, Allah, blessed and exalted, created the Holy Spirit, and He did not create any being closer to Allah than it, nor is it more honored among His creations; when He intends to do something, He conveys it to it," (ʿAyyāshī, 1380 AH: 2, 270) which indicates the position and rank of the Holy Spirit in relation to the Creator.

However, the third type of divine communication "Or that He sends a messenger who reveals by His permission what He wills" suggests the existence of a messenger and an intermediary in communication. This can serve as an explanation for the phrase "Whoever is an enemy to Gabriel, for indeed he has brought it down upon your heart by God's permission," with the analysis that the verse does not mention Gabriel as the receiver of the revelation from the Creator. Given the verse "Say: The Holy Spirit has brought it down from your Lord with truth," this is the duty of the Spirit; however, Gabriel can, in some cases, be the one to bring down the revelation upon the heart of the Prophet, referencing the third type of divine communication. That is to say, in certain instances, Gabriel receives the revelation from the Spirit and conveys it to the heart of the Prophet. There may also be other intermediaries in the process of transmitting revelation from the Spirit to Gabriel, which could be supported by narrations stating that Michael is the one who conveys the revelation to Gabriel: "... And the Tablet leads to Isrāfīl, and Isrāfīl leads to Mīkāʾīl, and Mīkāʾīl leads to Gabriel, and Gabriel leads to the Prophets and Messengers." (Maʿānī al-Akhbār, 1403 AH: 23) Additionally, in the report from Ibn ʿAbbās regarding the meeting and inquiries of ʿAbdullāh ibn Sallām from Prophet Muhammad (PBUH), it is stated: "O! Muhammad, who informed you of this?" He said,

"Gabriel." ʿAbdullāh asked, "Gabriel from whom?" He replied, "From Mīkāʾīl." ʿAbdullāh continued, "Mīkāʾīl from whom?" He said, "From Isrāfīl." Abdullah asked, "Isrāfīl from whom?" He answered, "From the Preserved Tablet." (Mufīd, 1413 AH, al-Naṣṣ: 45; Majlisī, 1403 AH: 9, 338)

Such narrations strengthen the hypothesis that in the transfer of revelation from the Creator and the direct reception by the Spirit from the Lord "The Holy Spirit has brought it down from your Lord" to its transmission to Gabriel (in the third type of divine communication, which involves angelic intermediaries), there are additional intermediaries apart from Gabriel.

Diagram of the Revelation Process

First State: Direct Transmission (Revelation)

Lord ——(1)——▶ Spirit ——(2)——▶ Prophet Muhammad (PBUH)

(1) The Holy Spirit from your Lord (al-Nahl/102)

(2) The Trustworthy Spirit brought it down upon your heart (al-Shuʿarāʾ: 193-194)

(2) Indeed, the Holy Spirit [has] breathed into my heart (Kulaynī, 1407 AH: 5, 83)

Second State: Transmission with Intermediaries (Sends a Messenger)

Lord —(1)▶ Spirit —(2)▶ Angels —(3)▶ Gabriel ——(4)▶ Prophet (PBUH)

(1) The Holy Spirit from your Lord

(2) Isrāfīl conveys to Mīkāʾīl, and Mīkāʾīl conveys to Gabriel (al-Naḥl: 2)

(3) Whoever is an enemy to Gabriel, for indeed he has brought it down upon your heart (Ibn Bābawayh, 1403 AH: 23) (al-Baqarah: 97).

Conclusion

The term "Spirit" is one of the divine words that reflect God's will in its creation without the mediation of causes and means. Contrary to the prevailing view that considers the Spirit to be of the same kind as angels, specifically identifying it with Gabriel, it is an independent being that neither belongs to the angels nor to mankind and jinn. Rather, it is a creation that transcends the angels, possessing a noble and exalted rank, which God refers to as a matter of honor and to express its greatness.

From the analysis of various verses and narrations, it is evident that this divine being holds a unique role and status, with specific duties and functions compared to other creatures. In the process of revelation, by receiving revelation directly from the Creator while remaining pure, it possesses the attribute of "Holy," and in transferring it faithfully to the heart of the Messenger of God, it is described as "Trustworthy." These attributes not only prove its superiority over other angels but also indicate its special role in the process of Quranic revelation, where it serves as both the beginning and end of the transmission of revelation to the Prophet's heart. In the case of mediated revelation, it initially receives the revelation from the Lord, and Gabriel conveys it from the Spirit (sending a messenger to reveal) to the heart of Prophet Muhammad (PBUH). It is also possible that there are other intermediaries in the process of transferring revelation from the Spirit to Gabriel.

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قرآن و روشنگری دینی

«مقاله پژوهشی»

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چکیده

عزت نفس به معنای احساس ارزشمندی به‌خودی‌خود است که در آن استعلا و برتری نسبت به‌غیر لحاظ نمی‌شود. از آن‌جا که اطلاع از اهمیت عزت‌نفس موجب اهتمام بیشتر به افزایش آن و علم به آثار موجب واقف شدن به اهمیت است. این تحقیق آثار عزت‌نفس را از دیدگاه ناتانیل براندن که پدر عزت نفس نامیده می‌شود، در سه دسته شناختی، اخلاقی و رفتاری تنظیم، سپس از منظر آموزه‌های اسلام به روش توصیفی تحلیلی بررسی نموده است تا زمینه‌ای برای تعدیل و تکمیل نظرات او باشد. براندن معتقد است ابراز وجود، پذیرش تعریف دیگران و فردگرایی از آثار عزت نفس است اما به نظر می رسد آموزه‌های قرآنی و روایی این آثار را نپذیرد. زیرا گاهی عدم ابراز وجود، نشان‌دهنده عبور از خود دانی و رسیدن به خود عالی است که می تواند نتیجه عزت نفس باشد. همچنانکه امکان دارد فردی با وجود عزت نفس بالا آگاهانه تعریف دیگران را به دلایلی مانند تواضع و به هدف مبارزه با نفس نپذیرد. چنانچه فردگرا نبودن و ترجیح منافع دیگران بر خود گاهی نشان از رشدیافتگی فرد عزتمند است به طوری که خود مجازی را قربانی خود حقیقی کند و این منافاتی با عزت و کرامت نفس ندارد.

واژه‌های کلیدی

عزت نفس، براندن، آثار، روانشناسی اسلامی.

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O R I G I N A L   A R T I C L E

Critique of Self-esteem from Nathaniel Branden's Perspective in Light of Islamic Teachings

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A B S T R A C T
Self-esteem refers to a sense of intrinsic worth that does not consider superiority over others. Awareness of the significance of self-esteem leads to a greater commitment to its enhancement, and understanding its effects highlights its importance. This research categorizes the effects of self-esteem according to Nathaniel Branden, who is regarded as the father of self-esteem, into three areas: Cognitive, moral, and behavioral, and then analyzes them through the lens of Islamic teachings using a descriptive-analytical method to provide a foundation for critiquing his views. Branden believes that self-expression, acceptance of others' definitions, and individualism are effects of self-esteem; however, these effects are not supported by the teachings of the Quran and Hadith. For instance, sometimes a lack of self-expression indicates transcending one's superficial self and reaching a higher self, which is a result of self-esteem. Similarly, an individual may consciously refuse to accept others' definitions despite having high self-esteem for reasons such as humility or the aim of combating the ego. Additionally, not being individualistic and prioritizing the interests of others over oneself can sometimes indicate the maturity of a dignified individual, whereby the false self is sacrificed for the true self, which does not contradict self-worth and dignity.

K E Y W O R D S
Self-esteem, Branden, Islamic Psychology.

Introduction

One of the fundamental topics in anthropological discussions is the issue of self-esteem, as it serves as the foundation for many human rights, privileges, and responsibilities. This term encompasses nobility of the self, feelings of worth, and avoidance of humiliation and degradation. There is a close relationship between this virtue, individual characteristics, and social effects, which is mentioned both in the Quran and Hadith and has also been addressed by psychologists. This research aims to answer the question, using a descriptive-analytical method, regarding what effects Nathaniel Branden, a prominent psychologist recognized as the father of self-esteem, attributes to self-esteem, and what critiques can be placed on these views according to Islamic teachings.

1. Necessity and Background of the Research

The respect for human dignity and the possession of self-esteem play a crucial role in education and guidance. Without regard to the source of revelation, humans will encounter sciences that are fallible and will not be immune to their harms. Therefore, since the discussion of self-esteem is a foundational issue in educational matters, deeper familiarity with its effects and critical examination of the views of Western psychologists with Islamic sources will enhance understanding of this virtue and highlight the deficiencies in psychologists' perspectives in this area. This understanding can help mitigate the problems arising from Western-style psychology and counseling, thus effectively contributing to the advancement of Islamic psychology and its application.

Self-esteem is one of the concepts that has garnered significant attention from many psychologists and researchers in recent decades and is considered an important psychological topic. Some studies have focused on self-esteem and its effects from an Islamic perspective, such as "Self-esteem and Its Educational Effects from the Perspective of the Quran and Hadith" by Mohammad Reza Nili et al., published in the Islamic Social Research Journal, No. 105. Other studies have explored this topic from a psychological viewpoint, such as "The Concept of Self-esteem in Comparison of Islamic Views and the Views of Clinical Psychologists" by Ehsan Pour Esmaeil published in the Quran Sciences and Hadith Encyclopedia, No. 11. Additionally, some psychologists have specifically addressed this topic. Anna Barnes, in her book "Fifty Tips for Building Self-esteem", and David Burns, in "Ten Steps to Happiness", provide practical solutions for enhancing self-esteem. Christian Weber, in his book "Respect Yourself", focuses more on topics of self-awareness rather than practical discussions.

Nathaniel Branden (1930-2014), a theorist and psychotherapist who is a pioneer in self-esteem theory, has authored several books on this subject. His book "The Psychology of Self-esteem" has been translated into multiple languages worldwide.

Research has also been presented in the form of articles that typically examine the relationship between self-esteem and various subjects such as academic achievement, job satisfaction, anxiety, etc. However, none of these studies have specifically and thoroughly examined the effects of self-esteem or analyzed the views of psychologists in detail. Therefore, this research will address the question of what Islamic evaluation exists regarding Nathaniel Branden's perspective on the effects of self-esteem. To achieve this aim, Branden's authored books on this topic will be carefully reviewed. Considering that he has not authored

a book or article specifically titled "The Effects of Self-esteem," references regarding the effects of self-esteem will be extracted from his discussions and categorized. Ultimately, this will be critiqued and evaluated from an Islamic perspective using a descriptive-analytical method.

2. Conceptualization

Honor (*'Izzat*): The term honor is derived from the root "'A z z," which signifies strength, intensity, dominance, and power (Ibn Fāris, 1983 AD/1404 AH: 4, 38; Ibn Sīdah, 2000 A/1421 AH: 1, 72), and has an opposite meaning to humiliation (Jawharī, 1986 AD/1407 AH: 3, 885).

Self (*Nafs*): The essence of the term "Self" refers to individuality in essence; the self is the absolutely individualized entity (Muṣṭafawī; 1981 AD/1360 SH: 12, 220). Therefore, the application of the word "Self" signifies individuality and determination (ibid: 221). Some linguists have explicitly identified "Self" with "Soul." (Jawharī, 1986 AD/1407 AH: 3, 984) However, essentially, "Self" is something that is added to (Ṭabāṭabāʾī, 1995 AD/1374 SH: 14, 285). For example, when we say "The self of a human," we mean the human being itself. Thus, if some linguists have interpreted "Self" as "Soul," it is because the essence of a human being is their soul.

Self-esteem (*'Izzat Nafs*): This is the value attributed by self-perception to the individual (Pope, et al., 1989). It is a state in which a person considers themselves worthy and successfully faces the challenges of life (Branden, 2009 AD/1388 SH: 14). The Persian equivalents in Islamic teachings are "Dignity of the self" or "Sanctity of the self," meaning that a person should maintain their existential dignity and not belittle their intrinsic value with base desires and humiliating whims. In fact, it signifies not demeaning oneself; that is, the human self should be impervious to factors of humiliation and hardships (Rāghib, 1991 AD/1412 AH: 564; Muṣṭafawī, 1981 SH: 8, 115). Self-respect is one of the components of self-esteem, and naturally, the respect that each person has for themselves affects their self-esteem (Muṣṭafawī, 1981 AD/1360 SH: 8, 116).

Therefore, self-esteem and self-confidence are universally and absolutely related concepts. This means that anyone who feels valued also has self-confidence; however, it does not necessarily imply that everyone who has self-confidence also feels valued. Self-esteem is an individual's judgment of feeling valuable, whereas self-confidence is the belief in one's ability to perform a desired action or behavior, which is the result of a successful experience.

3. Effects of Self-esteem according to Nathaniel Branden

Branden posits that the level of self-esteem impacts all aspects of existence (Branden; 2001 AD/1380 SH: 26). He identifies the lack or deficiency of self-esteem as a common denominator of many disturbances and believes that low self-esteem produces numerous problems (Branden; 2001 AD/1380 SH: 271). If self-esteem can be elevated, many troubles can be resolved (ibid: 15). So, he mentions various individual and social effects throughout his writings, which can be examined in three categories: cognitive, moral, and behavioral.

3.1 Cognitive Effects

The cognitive effects refer to the impacts that influence a person's perspective and understanding. Since every action and behavior is based on cognition, self-esteem will affect a

person's thoughts and understanding before it influences their ethics and behavior. The only way to know one is to determine how individuals perceive situations and circumstances (Rogers, 840-(4)).

According to Branden, one of the effects of self-acceptance is that individuals with self-esteem possess self-acceptance, meaning they have an accurate and realistic description of themselves and will accept their realities instead of denying and rejecting them. He believes that the reasons some people do not accept their negative thoughts, feelings, and actions is due to their lack of self-esteem. The challenge of self-acceptance applies equally to positive aspects as well. However, Branden argues that if self-esteem is weak, it is more difficult to accept the best aspects of oneself than to accept the darker sides (Branden; 2009 AD/1388 SH: 36).

In terms of cognitive effects, a narration from Imam *Kāẓim* (AS) illustrates the significance of existence and its importance. He advises one of his companions by saying that if you know you possess a pearl, even if everyone says it is a walnut, their opinion holds no value because you know the worth of what you have in your hand (Ḥarrānī, 2003 AD/1382 SH: 386).

What Branden describes as self-acceptance reflects a reductionist perspective, as it limits itself to recognizing and accepting strengths and weaknesses, whereas, in the teachings of religion, an individual who achieves self-esteem understands their intrinsic worth and develops a disdain for any form of baseness. Imam Ali (AS) states: "A dignified person detests any form of baseness that lowly individuals boast of." (Tamīmī Āmidī, 1989 AD/1410 AH: 231) Furthermore, worldly possessions and low desires become insignificant to them. As narrated from Imam *Bāqir* (AS), "Whoever possesses dignity, this

world becomes small and insignificant in their eyes." (Tamīmī Āmidī, 1989 AD/1410 AH: 663; see also p. 637, 769; and ibid: 2002 AD/1381 SH: 231) Therefore, from a religious perspective, a person who reaches self-esteem not only acknowledges and accepts their strengths and weaknesses but also gains a better understanding of themselves and the world around them.

3.2 Ethical Effects

The feeling of dignity and worthiness is considered a facilitator of the desire for moral virtues. The ethical effects that Nathaniel Branden refers to are as follows:

3.2.1 Honesty and Courage

Branden argues that individuals with high self-esteem express their thoughts and feelings honestly, in a manner that is socially appropriate and does not disturb the comfort and emotions of others. In contrast, individuals with low self-esteem are unable to be honest or courageous because they live solely for others and place excessive importance on the approval and validation of others (Branden, 2001 AD/1380 SH: 227). For such individuals, achieving success is condemned to a feeling similar to that of con artists and liars, who anxiously await their true nature being revealed because they feel incompetent from within (Branden, 2009 AD/1388 SH: 19).

Individuals with low self-esteem experience significant fear and lack the courage to undertake new endeavors. They always feel that they are at risk of failure, being overlooked, or becoming the subject of ridicule by others. As a result, to avoid these issues, they tend to be overly cautious. This caution does not improve their situation and prevents them from taking actions that would enhance their self-esteem (Melanie Fennel, 2010 AD/1389 SH: 86). In

contrast, self-esteem empowers individuals with resilience and the ability to rebuild (Branden, 2001 AD/1380 SH: 43).

3.2.2 Feeling of Satisfaction and Peace

A person who feels valued experiences a sense of satisfaction and peace. Branden identifies a direct connection between self-esteem and feelings of satisfaction, stating that the higher the self-esteem, the greater the sense of satisfaction from achievements. When self-esteem is strong and firm, being successful feels natural and appropriate; however, when self-esteem is weak, success can lead to anxiety, which in turn may hinder their performance (ibid.). In fact, self-esteem is considered a personality trait that, when strengthened, increases the likelihood of living happily and being satisfied (Polti, Dabs: 2007 AD/1386 SH). Branden explains that the driving force for such individuals is joy rather than fear, as their goal is not to prove their worth; therefore, they enjoy life (Branden, 2001 AD/1380 SH: 46).

It is crucial to recognize that sometimes individuals may exhibit false self-esteem, showcasing what does not genuinely exist as a means to reduce anxiety and insecurity. Approaches such as seeking fame, wealth, or sexual exploits are among the methods of expressing false self-esteem (Branden, 2001 AD/1380 SH: 76). However, a person who is praised primarily for their achievements will only feel valued when they achieve further progress. Such a person rarely experiences complete happiness since they can never entirely fill their inner void and are always looking at those who are more successful than they are; this comparison leads to feelings of inadequacy and incompetence (Shihan, 1999 AD/1378 SH: 26).

This is while, if someone considers their economic, vocational, and other successes as their self-esteem, there is always the risk that if they lose or disrupt these successes, they will also lose their sense of self-esteem (Branden, 2001 AD/1380 SH: 164). However, someone with self-esteem will reconsider and choose another approach if they are not effective in a task, and for this reason, their peace and sense of satisfaction will not be harmed (ibid: 166).

Therefore, low self-esteem is the crucial factor in stress. Such an individual is worried every day that their masks will be removed and their true personality will be revealed. A person's character is determined by more than just internal factors. In other words, if a person has an anxious and false personality, their reaction in the worst situations will be nothing but anxiety. Hence, these individuals are usually very anxious. In the face of life's challenges and difficulties, they are prone to develop depression.

3.2.3 Kindness

Good-naturedness and kindness are other effects of self-esteem that Branden refers to. He argues that if a person does not value themselves, they cannot love themselves, and someone who cannot be kind to themselves cannot be kind to others. A person with high self-esteem, confident in themselves, will find the love of others to be genuine and convincing. Therefore, they are kind and flexible (Branden, 2001 AD/1380 SH: 71). Thus, such individuals may become upset, angry, or dislike others, but generally maintain their affection towards them and are not aggressive; they do not belittle others or seek revenge. Revenge is a form of protection for weak self-esteem. Consequently, such individuals often accuse themselves a lot

and feel a great deal of guilt (Fist et al., 2019 AD/1398 SH: 125).

3.2.4 Resilience and Indestructibility

Self-esteem is a factor for resilience and stability. Branden believes that the higher the self-esteem, the better equipped a person is to deal with personal and professional challenges. Therefore, after a setback, they not only do not become hopeless, but they also have more energy and the ability to face change for a fresh start (Branden, 2009 AD/1388 SH: 16). This is because self-esteem allows one to confront life's challenges better and to take advantage of favorable opportunities; however, in conditions of low self-esteem, there is a likelihood of giving up or not utilizing all their potential. As a result, they will have less resistance and perseverance, which will reduce their chances of success (ibid: 26).

There are many moral effects of self-esteem and feelings of worthiness mentioned in the verses and narrations, some of which are considered personal ethics and others social ethics. In this context, examples will be provided for each case, while the rest will simply list references:

- Personal ethics:

1) Honesty: "A liar does not lie except due to the humiliation within them" (Majlisī, 2001 AD/1403 AH: 45, 262; cf. Khānsārī, 2005 AD/1384 SH: 1298; Laythī Wāsiṭī, 1956 AD/1376 AH: 27; Kulaynī, 1955 AD/1375 AH: 8, 24);

2) Courage: "Courage is true dignity" (Tamīmī Āmidī, 1990 AD/1410 AH: 259; Majlisī, 2001 AD/1403 AH: 78, 236; Khānsārī, 1964 AD/1384 AH: 259; Nahj al-Balagha, Short Sayings (Kalimāt al-Qiṣār), Hadith 47);

3) Humility: "Only a distinguished person is humble" (Tamīmī Āmidī, 1990 AD/1410 AH: 9468; Khānsārī, 1964 AD/1384 AH: 9468;

Layth wāḥidī, 1956 AD/1376 AH: 475; Khānsārī, 1964 AD/1384 AH: 6, 407; Kulaynī, 1955 AD/1375 AH: 2, 309);

4) Modesty: "The base individual does not feel modest" (Tamīmī Āmidī, 1990 AD/1410 AH: 1053; Khānsārī, 1964 AD/1384 AH: 1053).

- Social Ethics:

1) Forgiveness: "A noble person forgives when in a position of power" (Tamīmī Āmidī, 1990 AD/1410 AH: 132; Khānsārī, 1964 AD/1384 AH: 132; Tamīmī Āmidī, 1961 AD/1381 AH: 246; Mohammadi Reyshahri, 1998 AD/1377 SH: 4, 94);

2) Patience: "The noble soul does not find difficulties heavy" (Tamīmī Āmidī, 1990 AD/1410 AH: 83; Muttaqī, 1981 AD/1401 AH: 3, 271);

3) Indifference: "One of the noblest actions of a dignified person is their indifference to what they know" (Nahj al-Balāghah; Wisdom 222; Tamīmī Āmidī, 1961 AD/1381 AH: 245);

4) Keeping Promises: "It is the tradition of noble people to keep promises." (Tamīmī Āmidī, 1990 AD/1410 AH: 1, 398; cf. ibid: 56)

These are examples of moral effects. Since critique is not only about pointing out faults but also about distinguishing good from bad (Lewis, 2005 AD/1384 SH: 2, 1990) and recognizing truth from falsehood (Sharifi, 2006 AD/1385 SH: 82); it should be stated that the moral effects mentioned by Branden are confirmed by Islam, although he has only mentioned a few of these effects, which can be supplemented by the moral effects cited in Islamic teachings.

3.3 Behavioral Effects

Self-esteem is one of the determining factors of human behavior because the evaluation that individuals have of them affects how they act. Some of the effects that Nathaniel Branden has

mentioned concerning self-esteem relate to human behavior, which will be referred to here.

3.3.1 Respect for Oneself and Others

Nathaniel Branden believes that the healthier a person's self-esteem, the more respect they will show for themselves and others (Branden, 2001 AD/1380 SH: 28). The more individuals accept themselves, the more they are open to accepting others and conversely, the more unfavorable their view of themselves, the less likely they are to accept others. Branden holds that living for one and self-respect is important (Branden, 2001 AD/1380 SH: 185). Maslow proposed the need for respect as one of the fundamental human needs in the hierarchy of his theory (Maslow, 1970).

Most of the time, someone with low self-esteem experiences feelings of jealousy as they are deeply insecure about themselves and live with the constant expectation of rejection and abandonment (Branden, 2009 AD/1388 SH: 84). Therefore, if a person has grown up in an environment where they faced harsh criticism, this pattern is likely to continue into adulthood, resulting in criticism of both themselves and others (Branden, 2009 AD/1388 SH: 43).

3.3.2 Appropriate Social Connections

Branden considers social connections to be an important criterion for healthy individuals with self-esteem. One of the consequences of having self-esteem is the ability to form appropriate social connections, as these individuals do not seek superiority over others. All humans strive to overcome their shortcomings and feelings of inadequacy, but those who do not possess healthy psychology aim to be superior to others and exaggerate their efforts to gain an advantage over others to compensate for their flaws (Feist et al., 2019 AD/1398 SH: 116).

Although individuals with self-esteem do not feel the need to be friends with everyone, the few interpersonal relationships they maintain are deeply significant; they are adaptable with all individuals and even feel empathy towards those who are not particularly healthy (Feist et al., 2019 AD/1398 SH: 393).

These individuals, because they feel an inner richness, do not require self-validation and possess honest, appropriate relationships. As self-esteem increases, their communications become more prominent, sincere, and suitable (Branden, 2001 AD/1380 SH: 27). So, Branden notes a positive correlation between healthy self-esteem and many characteristics such as tolerance, satisfaction, flexibility, altruism, and cooperation (Branden, 2001 AD/1380 SH: 27). Such individuals are also characterized by great patience and are more tolerant (ibid.).

However, individuals with low self-esteem struggle to adapt to others and may exhibit aggression and antisocial behavior (Mackie, 2002: 285). Consequently, they pay more attention to weaknesses than strengths and often adopt a punitive stance (Branden, 2001 AD/1380 SH: 227). They usually attract others with low self-esteem, and their interactions tend to lead to difficulties. As a result, they form destructive relationships characterized by chaos and inadequacy, regarding their lack of confidence in their thoughts and feelings and anxiety about others' reactions (Branden, 2009 AD/1388 SH: 17). This often leads them to react sharply and thoughtlessly, even before the other person finishes speaking, which can result in regret (Branden, 2009 AD/1388 SH: 103). Their low self-esteem can lead to controlling and domineering behaviors, obsessive thoughts, compulsions, and disproportionate aggression (Branden, 2009 AD/1388 SH: 271).

3.3.3 Independence in Action

Individuals who feel a sense of self-worth have accepted themselves with all their strengths and weaknesses. They acknowledge their talents, abilities, and even their preferences, and they respect themselves, even though they may not always be accepted by others. Therefore, they possess independence in action (Branden, 2009 AD/1388 SH: 69). They can easily make choices regarding matters such as their field of study, career, profession, and clothing, and they make decisions, although they also seek the opinions of others for consultation. Therefore, since they have shifted their source of validation and approval from the environment to themselves, there is no void within them that requires them to seek others for validation and lose their independence (Branden, 2009 AD/1388 SH: 71).

3.3.4 Accepting Criticism and Praise from Others

Another outcome is the ability to accept criticism. Since individuals with high self-esteem have accepted themselves as they are and are autonomous, they are not only indifferent to flattery from others, but they are also not concerned about criticism from others. When they hear criticism, they do not become upset; they listen calmly and analyze it. If it is justified, they seek to make amends, and if it is unjustified, it does not make them angry because they believe in themselves, and the opinions of others do not diminish their values and worth. They are also receptive to praise from others and do not reject it, as they acknowledge their own progress and do not deny it. They do not consider admitting to mistakes beneath their dignity, which is why if they have made an error, they accept it and apologize (Branden, 2009 AD/1388 SH: 105). However, individuals with low self-esteem criticize themselves excessively and harbor unkind internalizations that lead to feelings of shame (Ross, Kaminski, Herrington, 2019). In contrast, they do not accept praise from others and often smile awkwardly, turn red, and avoid eye contact. They do not take compliments seriously or consider them important. For example, if someone praises their new outfit, they might say, "I bought this on sale," or if someone talks about their success on an exam, they might say, "It was luck," or "The questions were easy," and they may hastily praise the other person. They tend to perceive feedback from others as predominantly negative, even though they are thirsty for positive feedback; however, their beliefs lead them to feel undeserving of it.

For this reason, the effects of self-esteem can be observed in the facial expressions, behaviors, speech, and movements of individuals. Generally, the words and actions of individuals with high self-esteem have a quality of ease and spontaneity. Their manner of speaking and movements indicate that they are not in conflict with themselves, and there is a harmony between what they say and what they do. There is a sense of joy and vigor in their eyes and facial expressions. Their hands appear relaxed, and their posture is upright, balanced, and determined (Branden, 2001 AD/1380 SH: 67-68).

3.3.5 Self-expression

Branden considers self-expression to be one of the important effects of self-esteem. Self-expression means respecting one's own desires, needs, values, and thoughts. It involves supporting oneself and behaving respectfully in interactions with others. It entails appreciating one's identity without fabricating one's true self. One should be able to enthusiastically define oneself in a way that reflects one's values. However, an individual with low self-esteem tends to underestimate their own plans and proposals. For this reason, they often fear expressing themselves rationally and suppress

their own intelligence and insight (Branden, 2009 AD/1388 SH: 31). Moreover, self-expression does not mean exerting pressure on others to be the center of attention, ignoring others' rights, or being indifferent to the interests and feelings of others. Rather, hostile, offensive, or sarcastic expressions are indicative of low self-esteem (Branden, 2009 AD/1388 SH: 51).

3.3.6 Individualism

In addition to the effects mentioned, Branden also adds individualism (Branden, 2001 AD/1380 SH: 70). Individualism means supporting anything that one perceives as beneficial to oneself (Haro, 1970: 790). Essentially, personal benefit takes precedence, and individuals pursue their own interests. Therefore, individualists promote the pursuit of personal goals and desires, advocating that individual interests should take precedence over group interests. Branden even considers the recommendations of some therapists to continue living with their spouses for the sake of family relationships to be unjust and invalid in his book "The Disowned Self." (Branden, 2001 AD/1380 SH: 179)

Regarding the effects of self-esteem on human behavior, some aspects align with Islamic teachings, while others require further elaboration and adjustment. Among these, Branden mentions greater respect for oneself and others, which is more comprehensively articulated in the verses, traditions, and the practices of the impeccable Imams. In addition to the necessity of respecting and honoring the self-esteem of others, it is also recommended that a person should not cause humiliation or disgrace to themselves.

It should be noted that there are two categories of hadiths on this subject. One category contains narrations that recommend not humiliating oneself, such as a narration from Imam *Ṣādiq* (AS) stating: "God Almighty has given the believer the choice to do anything, except to humiliate or degrade themselves." (Kulaynī, 1987 AD/1407 AH: 5, 63) The other category includes narrations that outwardly seem contradictory, such as the statement that whoever humiliates their own self, God honors him (Tamīmī Āmidī, 1991 AD/1410 AH: 1, 585). Upon examining these narrations, a duality of the self can be observed: One is the higher self, and the other is the lower self. What is pertinent in the context of self-esteem is the higher self, who is recommended to be honored and esteemed; because sometimes transcending oneself for a higher purpose does not indicate a lack of self-esteem; rather, it shows a passage from the lower self to the higher self, which can result from self-esteem.

Therefore, where Branden cites self-expression, acceptance of others' praise, and individualism as effects of self-esteem, this perspective lacks comprehensiveness and completeness from the viewpoint of Islamic teachings. If self-expression involves liking one's identity or respecting one's thoughts and values, it is acceptable, but if a person does not eagerly define themselves, it cannot necessarily be considering a lack of self-esteem. A person can elevate themselves to the point of transcending the lower self, and when they see themselves as connected to God, they may feel no need to express their existence in the sense of self-praise. Similarly, when it comes to accepting others' praise, it is possible for someone with high self-esteem to consciously refrain from it for various reasons, including humility and the purpose of combating their ego, to prevent the vice of arrogance from infiltrating them, and to avoid feelings of superiority or

vanity. Even while considering their existence as valuable and dignified, they may realize that everything they have comes from God and that they have nothing to boast about themselves. Therefore, while preserving their self-esteem, they do not accept what is attributed to them and see everything as a gift from their Creator.

Just as individualism cannot be absolutely compatible with religious teachings, from the Islamic perspective, sometimes a person can sacrifice their false self for their true self in order to reach their genuine identity (Motahhari, 1997 AD/1376 SH: 15, 367). This does not contradict self-esteem and dignity. On the contrary, those who value themselves more distance themselves from low and base matters related to their false self. Such individuals can easily feel a sense of unity with others and make sacrifices for them. This sacrifice and selflessness are, in fact, a transcendence of the false self, which holds no real value, and this altruism is precisely a sign and characteristic of true worth because they value their true self.

So, if a person separates from their other selves and develops a personal and individual aspect, this relates to the animalistic aspects of their false self. Conversely, when they see themselves in connection with the human selves of others and empathize with them, it pertains to their true essence.

Therefore, according to religious teachings, a dignified individual can grow to such an extent that they recognize two aspects of themselves. Since their existence emanates from the absolute existence and goodness, they possess complete dignity and will never submit to humiliation or disgrace. Moreover, since they do not consider a self for the ego, they do not accept definitions or praises and can sacrifice their false self for higher goals.

Conclusion

Self-esteem refers to the assessment and overall understanding of one's competence, abilities, and worth as an individual. It generally reflects the value that a person places on themselves and is a fundamental aspect of human psychology. Hence, it influences how individuals perceive and interact with themselves and the world around them, shaping their beliefs, emotions, and behaviors. Nathaniel Branden, recognized as the father of self-esteem, identifies cognitive, moral, and behavioral aspects associated with self-esteem in his writings. Many of the findings he arrived at through experience and empirical research were addressed centuries ago by religious leaders, and even more extensively.

Moral attributes such as forgiveness, patience, and overlooking others' faults are mentioned in religious texts. Additionally, since Islam considers all dimensions of a person, especially the true essence of a human being, it does not fully endorse certain aspects such as self-assertion, acceptance of others' praise, and individualism. This is because, from an Islamic perspective, sometimes the lack of self-assertion indicates transcending the lower self and reaching the higher self, which can be a result of self-esteem. A person can elevate themselves to such a degree that, seeing themselves connected to God, they feel no need for self-assertion in terms of boasting about themselves.

Moreover, even when it comes to accepting praise from others, an individual with high self-esteem may consciously refrain from it for reasons such as humility and the purpose of combating their ego. Thus, being non-individualistic and prioritizing the interests of others over one's own can sometimes indicate the maturity of a dignified individual, such that they sacrifice their false self for their true self, which does not contradict self-esteem and dignity.

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قرآن و روشنگری دینی

«مقاله پژوهشی»

گونه‌شناسی تبیین غریب القرآن والحدیث در آثار شیخ صدوق

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چکیده

شیخ صدوق در حوزه حدیث به طور عام و در حوزه تفسیر و معناشناسی واژگان به طور خاص روش‌ها و معیارهایی خاص خود دارد. شناخت روش‌ها و معیار های ایشان در معناشناسی واژگان غریب در قرآن کریم و احادیث معصومان(ع)، باعث کشف رهیافت‌هایی جدید و ارائه‌ی تصویر دقیق‌تری از روش‌ها و معیارهای ایشان در معناشناسی واژگان غریب می‌شود. در بین آثار بجا مانده از او می‌توان به بعضی دیدگاه‌های ایشان دست یافت. این پژوهش درپی رصد و کشف گونه‌های تبیین واژگان غریب در اندیشه‌های شیخ صدوق می‌باشد. روش جمع‌آوری مطالب در این پژوهش به‌صورت کتابخانه‌ای بوده و پردازش آنها بصورت توصیفی-تحلیلی می‌باشد. پس از بررسی‌ها مشخص شد که ایشان برای معناشناسی واژگان غریب از روش‌هایی هم‌چون: بهره‌گیری از استدلالات کلامی شیعه، تعیین مصادیق برای واژه، بهره‌گیری از فرهنگ و ادب عربی، تفسیر واژه غریب از زبان صحابه، یاران ائمه(ع) و اساتید خود، بیان نکات نحوی، بهره‌گیری از احادیث معصومان(ع)، بیان تمامی وجوه معنایی واژه و ترجیح یک معنا بهره برده است. شیخ صدوق با استفاده از ملاکات خاص خود، توانسته است به گوهر معنایی و معنای تأویلی واژگان غریب دست یابد.

واژه‌های کلیدی

شیخ صدوق، غریب القرآن، غریب الحدیث، معناشناسی لغوی.

Quran and Religious Enlightenment *Open Access*

O R I G I N A L   A R T I C L E

Typology of the Interpretation of *Gharīb al-Quran wal Hadith* in the Works of *Shaykh Ṣadūq*[1]

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A B S T R A C T

Shaykh Ṣadūq has his specific methods and criteria for semantic analysis of the Gharīb (unfamiliar) terms in the field of hadith in general, and in the area of interpretation and semantics of vocabulary in particular; recognizing his methods and criteria in the semantic analysis of Gharīb words in the Holy Quran and the sayings of the impeccable Imams (AS) leads to the discovery of new approaches and the presentation of a more precise image of his methods and criteria in semantic analysis. Among his remaining works, one can find some of his views. The present study aims to observe and discover the types of explanations of Gharīb words in the thoughts of Shaykh Ṣadūq. To this aim was used a descriptive-analytical method and data collection is library-based. The result indicated that he used methods such as: Utilizing Shia theological arguments, defining examples for words, leveraging Arabic culture and literature, interpreting Gharīb words according to the companions, followers of the Imams (AS), and his scholars, highlighting grammatical points, using the sayings of the impeccable Imams (AS), stating all semantic aspects of a word, and preferring one meaning over others. Through his specific criteria, Shaykh Ṣadūq has been able to reach the core meaning and interpretive significance of Gharīb words.

K E Y W O R D S

Shaykh Ṣadūq, Gharīb al-Quran, Gharīb al-Hadith, Lexical Semantics.

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Introduction

The science of vocabulary (*Mufradāt*) is knowledge that discusses single words in terms of their roots, lexical derivation, indication of the intended meaning, and the type of their application in a single text (Mohammadi, 1388: 18). One of the crucial sub-branches of the science of vocabulary in the Holy Quran is "*Gharīb al-Quran*" and in hadith, "*Gharīb al-Hadith*." In this sub-branch, the explanation and elucidation of unfamiliar, difficult, and obscure words in the Quran and hadith are addressed. *Gharīb al-Quran* and *al-Hadith* is one of the vital fields of knowledge that is a prerequisite for interpreters in exegesis (Rāghib Iṣfahānī, 1412 AH: 54; Muṣṭafawī, 1360: 1/5) and researchers in hadith; because it is through identifying *Gharīb* terms that the explanation of their words and meanings becomes clear, and shared words are distinguished from specific (Khāṣ) ones, and general ('Ām) from particular. Various works have been compiled to understand the meanings of *Gharīb* words, among which *Shaykh Ṣadūq* is one of the first scholars who has researched vocabulary and has produced significant works.

The most important independent work of his on *Gharīb al-Quran* and *al-Hadith* is his lost book titled "*Gharīb Hadith al-Nabī* (PBUH) *wa al-A'immah* (AS)" (al-Dharī'a, 16, 46; Rijāl al-Najāshī, 391, no. 1049). In other works, including "Ma'ānī al-Akhbār," "'Ilal al-Sharā'i'," and "Tawḥīd," he also discusses Quranic and hadith vocabulary. Now, the question arises: What are the types and dimensions of *Shaykh Ṣadūq*'s methodological explanations regarding *Gharīb* words?

There are works on *Gharīb al-Hadith* and *Gharīb al-Quran*, the most important of which are:

A group of authors from the Center for "Quranic Studies at King Fahd Complex" (1433) published a book titled "*al-Muyassar fi Gharīb al-Quran al-Karim*," which discusses the semantics of some *Gharīb* words, but makes no reference to the works of Shi'a scholars or *Shaykh Ṣadūq*.

Falawerjani et al., (1395) in an article titled "Semantic Development and Its Role in Understanding *Gharīb al-Hadith*; A Case Study of the Word "*Wuḍū*" examined the role of semantic development in the emergence of *Gharīb* vocabulary, but do not significantly reference *Shaykh Ṣadūq*'s writings or his efforts in the jurisprudence of Hadith.

Mousavi et al., (1401) in an article titled "The Background of Shi'a Hadith Narration in the Works of *Shaykh Ṣadūq*" explained some hadith terminology in the works of earlier scholars, but do not extensively refer to *Shaykh Ṣadūq*'s writings or his contributions to the jurisprudence of Hadith.

Therefore, despite *Shaykh Ṣadūq* being one of the most prolific hadith scholars in the early centuries of this field, there has not yet been a study on the typology and methodological dimensions of his works on *Gharīb al-Quran* and *al-Hadith*. Thus, this research can be considered the first of its kind. In the following study, an effort has been made to analyze the remaining works of *Shaykh Ṣadūq* through library research and to elucidate his methods from the perspective of a scholar knowledgeable in linguistics. *Shaykh Ṣadūq*'s efforts and methods in addressing the semantics of *Gharīb* words in the Holy Quran and the sayings of the impeccable Imams (AS) can be categorized as follows:

1. Theoretical Foundations of the Research

Certainly, every written work requires an explanation and clarification of certain concepts, frameworks, and foundations; some of the most important theoretical foundations in this research include:

1.1 *Gharīb al-Quran* and *Gharīb al-Hadith*

The term "*Gharīb*" is an adjective meaning distant or separated (Rāghib Iṣfahānī, 1422: 1/604; Ibn Manẓūr, 1414: 1/686). However, when this term enters the realm of hadith, we encounter two terms: "*Hadith Gharīb*" and "*Gharīb al-Hadith*." "Hadith *Gharīb*" refers to a hadith that has been narrated by only one narrator in a certain level of its chain of transmission (Sadr, n.d.: 160). In other words, a "*Hadith Gharīb*" is a hadith that has been narrated by only one narrator in a particular class of narrators (Shanechi, 1397: 179), such as the narration: "*Innamā al-Aʿmālu bi al-Nīyyāt,*" which was narrated only by *ʿUmar ibn al-Khaṭṭāb*, and from *ʿUmar*, only one other person transmitted it to a few other narrators (Qāsimī, 1427: 125). This narration is singular at the first class, and this singularity is repeated in several subsequent classes before it became well-known. This definition of Hadith *Gharīb* is outside the scope of our research. However, "*Gharīb al-Hadith*" is defined as a hadith that contains an unfamiliar or strange term (Māmaqān, 1/231). It is clear that this definition will be our focus in this research. It is noteworthy that "*Gharīb al-Quran*" refers to the knowledge that elucidates the meanings of words in the Quran that are unfamiliar and strange to the general public (Ṭayyib Ḥusaynī, 20). "*Gharīb al-Quran*," like "*Gharīb al-Hadith*," is a term related to the semantics of words and the science of vocabulary.

1.2 Methodology

The typology of the works on *Gharīb al-Quran* and *Gharīb al-Hadith* in the writings of *Shaykh Ṣadūq* will be conducted through library research. This means that the study will involve examining all remaining works of *Shaykh Ṣadūq* and identifying his criteria and theories regarding *Gharīb* vocabulary, which will be done descriptively. Analyzing those criteria and standards will be analytical work. In other words, this research aims to uncover the methods and tools *Shaykh Ṣadūq* employed to derive meanings of *Gharīb* words.

1.3 Conceptual Meaning and Denotative Meaning

Another fundamental concept in this research is attention to denotative meaning. The meaning of a word can be divided into two categories: Conceptual meaning and denotative meaning. Every word has a denotative meaning in addition to its conceptual meaning. The denotation of a word is determined by the concept of that word. In other words, the concept of a word specifies its denotation. In defining the conceptual meaning of a word, it is stated that it involves creating a mental image in an individual, whether or not a term has been established for it (Abul Baqā, n.d.: 1/807). In defining denotation, it is stated that it is whatever the concept applies to, whether that occurs in the external world or in the mind of the researcher (Ṭūsī, 1326: 6). In contemporary linguistics, the conceptual meaning of a word is referred to as "Intralingual meaning," while the denotative meaning of a word is referred to as "Extralingual meaning." (Safavi, 1379: 1/29)

Citing an instance or instances for a word is one of the best and simultaneously simplest definitions that can express the meaning of a word and guide the audience more clearly to the

intended purpose of a verse or hadith. It is also noteworthy that an instance-based definition cannot replace a conceptual definition for a word; this is because an instance-based definition is a particular definition, whereas a conceptual definition is a general one. Therefore, if we seek to establish a relationship between conceptual and instance-based definitions using the relations of the four categories in logic, their relationship is one of generality (*ʿĀm*) and particularity (*Khāṣ*). The semantics of rare words in the Holy Quran and the hadiths of the Impeccable Imams (AS) utilizing instance-based meanings hold significant importance, as noted in the works of *Shaykh Ṣadūq*.

2. Utilization of Shia Theological Arguments

One of the most important Islamic sciences is theology (*Kalām*). This science is defined as the study of Islamic beliefs, i.e., what one must believe and have faith in according to Islam, elaborating on these beliefs, reasoning about them, and defending them (Motahhari, n.d.: 2/76). Hence, theology deals with Islamic beliefs that a Muslim must recognize and believe in, such as monotheism, the attributes of the Divine Essence, prophethood, and other related matters. It can be said that theology is the science of Islamic religious beliefs. The life period and the emergence of *Shaykh Ṣadūq* (d. 381 AH) coincided with the peak of theological debates among Muslims aimed at consolidating their religious beliefs. Therefore, he extensively utilized Shia theological discussions to convey and explain his scholarly theories.

In many instances, *Shaykh Ṣadūq* has used Shia theology to understand the meanings of *Gharīb* words; for example, in interpreting the word "Imam," he draws upon Shia theology and states that an Imam is someone chosen by God as a model for the people, and it is obligatory

for Muslims to obey and follow him (Ibn Bābawayh, 1404 AH: 65). The belief in the necessity of Imamate and their designation by God is one of the principles of the Shia faith, and believing in these principles is considered foundational to Shia theology.

He also explains the meaning of the word "*Tawḥīd* (monotheism)" by introducing God with several affirmative attributes discussed in Islamic theology, such as: Oneness (*Aḥad*), All-Hearing (*Samīʿ*), All-Seeing (*Baṣīr*), All-Knowing (*ʿAlīm*), Wise (*Ḥakīm*), Living (*Ḥayy*), Sustainer (*Qayyūm*), Almighty (*ʿAzīz*), Holy (*Quddūs*), Capable (*Qādir*), and Self-Sufficient (*Ghanī*). He then utilizes noble verses for a better understanding of the term, such as: "There is nothing like Him," (al-Shurā/11) "He begets not, nor is He begotten," (al-Ikhlāṣ/3) "Vision perceives Him not, but He perceives all vision, and He is the Subtle, the All-Aware," (al-Anʿām/103) "The Creator of all things; there is no deity except Him," (Ghāfir/62) and "To Him belongs creation and command; Blessed is Allah, the Lord of the worlds." (al-Aʿrāf/54) (Ibn Bābawayh, 1404 AH: 36)

In the noble verse: "Rather, His two hands are outstretched," (al-Māʾidah/64) he explains the term "Hand" by considering that in Shia theology, God is exalted above analogy, which is one of the important issues in theology (Ṭabāṭabāʾī, 1417 AH: 8/153), and interprets it as "Power" (Ibn Bābawayh, 1404 AH: 36). Additionally, he draws upon the verses "And the heaven We constructed with strength" (al-Dhārīyāt/47) and "And mention Our servant David, endowed with strength" (Ṣād/17) and "O! Iblis, what prevented you from prostrating to that which I created with My hands?" (Ṣād/75) to state that the meaning of "Hand" refers to strength and power (Ibn Bābawayh, 1414 AH: 36).

One of the most important theological discussions in Shiism is the exaltation of God from analogy and human characteristics and attributes. *Shaykh Ṣadūq* sometimes elaborates on the meaning of rare vocabulary with regard to this important religious-theological principle. For example, in the noble verse: "The Day the shin will be uncovered, and they are invited to prostration," (al-Qalam/42) he explains the term "Shin" in accordance with Shia theological beliefs as "The manifestation of the matter and its intensity." (Ibn Bābawayh, 1414 AH: 23) Many interpreters have also interpreted this word to mean "The severity of terror and the gravity of the situation." (Makarem Shirazi, 1374 SH: 24/413; Faḍlullāh, 1419 AH: 23/57; Mughnīyyah, 1424 AH: 7/396) In his analysis of words in the Holy Quran that are considered allegorical, such as certain human attributes ascribed to God, he has utilized Shia theological arguments.

3. Determining Instances for the Word *Gharīb*

Shaykh Ṣadūq sometimes specifies instances to explain and clarify the meanings of rare words in the Holy Quran and Hadith. For example, when explaining who is considered "*Mustaṭīʿ*" (capable), he mentions four instances: Having no problems in life, physical health, the soundness of body parts, and making a vow (Ibn Bābawayh, 1414 AH: 39). For instance, in interpreting the word "*Jamāʿah*" in a Hadith from the Prophet (PBUH) where he states that soon my Ummah will be divided into seventy-three sects, and only one group will be saved, he was asked which group that is. The Prophet (PBUH) replied, "al- *Jamāʿah*." *Shaykh Ṣadūq*, to clarify the meaning of this word, explains that "*Jamāʿah*" refers to "The people of truth," even if they are few (Ibn Bābawayh, 1362 SH: 2/584).

Similarly, in a Hadith from Imam *Ṣādiq* (AS) explaining the word "*Mīzān*" in the verse: "And We will set up the scales of justice on the Day of Resurrection, so that no soul will be wronged in anything," (al-Anbīyāʾ, 47) he mentions "The prophets and their successors" as instances for the term (Ibn Bābawayh, 1403 AH: 31). Since "*Mīzān*" is a standard for measuring things, on the Day of Judgment, the criterion and measure for evaluating individuals' deeds are the prophets and the impeccable Imams (AS).

At times, considering the context of the verse or Hadith, *Shaykh Ṣadūq* discusses the meaning of the word in specific instances. For example, in a Hadith from Imam *Ṣādiq* (AS) regarding the meaning of the word "*Sūʾ* (evil)" in the verse: "And if I had known the unseen, I would have acquired much good and would not have been touched by evil," (al-Aʿrāf/188) he cites "Poverty" as an instance of this word. Likewise, in the verse: "And thus, We might avert from him evil and immorality," (Yūsuf/24) he refers to the word "*Sūʾ*" meaning "Murder" as one of its instances. And in the verse: "And put your hand into your collar; it will come out white without any evil" (al-Naml/12), he interprets "*Sūʾ*" as meaning "Leprosy." (Ibn Bābawayh, 1403 AH: 173)

4. Utilizing Arab Culture and Literature

The growth and flourishing of the Arabic language – the language of the Quran – occurred before the revelation of the Holy Quran and the emergence of Islam in the Arabian Peninsula. This language had become a common, independent tongue devoid of tribal and local characteristics among the Arabs of that region regarding the religious, political, and economic conditions of Mecca and the Quraysh (ʿAbd al-Tawwāb, 1367 SH: 92).

Thus, the literary language prevalent among the Quraysh had the greatest impact on the emergence of eloquent Arabic (Ibn Fāris, 1328 AH: 52), and the Holy Quran is a prominent example of this common language (al-Ḍubayb, 1435 AH: 9); for this reason, the Quran chose this language for its revelation so that all Arab people could understand it. This eloquent and common language was above the level of the general populace of the Arabs, so from the very beginning of the revelation of the Holy Quran, the interpretation of its verses and the semantics of its rare words were sought from the great companions.

The Holy Quran, as stated itself, was revealed in the language of its people (Maryam/97; al-Dukhān/58), and that language is the clear Arabic (al-Shuʿarāʾ/195; al-Naḥl/103). Therefore, the crucial source for elucidating the meanings of the words present in the Quran and Hadith is the Arabic culture and literature of the time of revelation. By Arabic culture and literature, what is meant are the sermons, proverbs, poems, and sayings of the Arabic-speaking people contemporary to the revelation of the Quran, which have been passed down to later generations in the form of books and authentic dictionaries. Thus, one of the primary sources for interpreting rare words is referring to the culture of the people of the time of revelation; part of the material in these dictionaries pertains to the report and narration of Arabic culture and the sayings of the Arabic people. *Shaykh Ṣadūq* has also not overlooked this important source in elucidating the meanings of rare words in the Holy Quran and the Hadith of the impeccable Imams (AS) and has utilized it in many cases. The writer has categorized *Shaykh Ṣadūq*'s efforts to utilize Arabic culture and literature into the following frameworks:

A) Report and Narration of Language and Sentences

In utilizing the Arabic culture and literature, *Shaykh Ṣadūq* sometimes reports and narrates the meanings of *Gharīb* words that have preserved their authenticity from the time of revelation without engaging in personal ijtihad (jurisprudential reasoning) or expressing opinions about the meaning of the word; he merely cites that report. In other words, he draws upon the concept for which the word was created in the time of revelation to elucidate the meaning of the *Gharīb* word in the Holy Quran and Hadith.

For instance, *Shaykh Ṣadūq* narrates in a Hadith from Imam *Ṣādiq* (AS) describing God that he said: "He is light, in which there is no darkness". (Ibn Bābawayh, 1398 SH: 128) Lexicographers have defined the word "Light" as the brightness that assists sight and vision (Rāghib Iṣfahānī, 1412 AH: 1/827), serving as a guide for humans to escape darkness (Ibn Manẓūr, 1414 AH: 5/240). He reports and conveys this common meaning for elucidation, interpreting the word as "Illuminating and Guiding" and states: "The common understanding in language and tradition of the phrase 'He is light' is that He is illuminating." In other words, *Shaykh Ṣadūq*, to explain the word "Light" in the mentioned Hadith, refers to and reports the meaning of the rare word as understood in the time of revelation. It seems that this definition of the word is a comprehensive and definitive description against the likening of God to light, allowing him to convey the meaning of the word "Light" completely.

He also explains the meaning of the word "Sayyid" by utilizing Arabic culture, quoting a statement from *Qays ibn ʿĀṣim*, a companion of the Prophet, who said: *Qays ibn ʿĀṣim* was asked: By what have you taken the leadership

of your people? He replied: By generosity and protecting others from harm and supporting the master. He considers the meaning of the word "Sayyid" to be the king and chief of the people (Ibn Bābawayh, 1398 SH: 206).

Additionally, in explaining the meaning of the word "Imamate," he utilizes the meanings reported in Arabic culture and states that the literal meaning of "Imam" is "A carved wooden pole used as a model in a weapons workshop." Based on these reported meanings in Arabic literature, he identifies the terminological concept of this word as "Following and Adhering" and writes: "In the meaning of the phrase "Whoever I am his master, then Ali is his master," we find that this divides into meanings in language that are known only in the language; I will mention them, God willing..." (Ibn Bābawayh, 1403 AH: 69)

B)   Utilization of Proverbs

One of the most important sources in Arabic culture and literature for elucidating the meanings of *Gharīb* words is the proverbs of the Arab people; proverbs form a significant part of Arabic culture and literature and thus are considered a component of it. Proverbs have greater authenticity compared to other Arabic texts, as their appeal makes them easier for audiences to remember. Therefore, they hold better credibility. *Shaykh Ṣadūq* sometimes uses common proverbs to clarify the meaning of rare words.

For example, in explaining the meaning of the word "*Malakūt*," he states that this word means "King and ruler," and that the letter "T" in it is superfluous. To support his argument, he cites the well-known proverb in Arabic culture: "*Rahabūt* is better than *Raḥamūt*" (If you are scared, it is better than being merciful), asserting that the word "*Malakūt*," like the two words "*Rahabūt* and *Raḥamūt*," has an additional "T"

(Ibn Bābawayh, 1398 SH: 210). Similarly, to explain the word "*Dayyān*," he uses the famous proverb "As you treat, so shall you be treated," interpreting the meaning of the word based on this proverb as "Reward and retribution." (Ibn Bābawayh, 1398 SH: 216)

C)   Utilization of Poetry

Poetry, like proverbs, is one of the primary resources used in Arabic culture and literature to explain the meanings of individual words and *Gharīb* vocabulary. Arabic poetry constitutes an important part of Arabic culture. Compared to other forms of speech and Arabic literature, poetry has greater authenticity; because of its structure and rhythm, it not only has a higher appeal but is also easier to remember than prose. Since the earliest days of the revelation of the Quran, Muslim scholars have been aware of the role of Arabic poetry in understanding the meanings of *Gharīb* vocabularies in the Quran and the noble hadiths. *Ibn 'Abbās* considers poetry to be the "Divan" (collection) of Arabs and refers to Arabic poetry when elucidating *Gharīb* vocabularies in the Holy Quran (Ibn Anbārī, 1390 AH: 100; Suyūṭī, n.d.: 2/67). Perhaps one of the most significant citations of Arabic poetry to explain *Gharīb* vocabularies in the Holy Quran is found in a narration from *Ibn 'Abbās* regarding the famous issues of *Nāfi' ibn Azraq* (Suyūṭī, n.d.: 1/383)

Both before and after *Ibn 'Abbās*, the quoting of Arabic poetry to understand *Gharīb* words in the Holy Quran has been a common practice among exegetes. It is also noteworthy that the writer refers to the poetry of pre-Islamic poets, the *Mukhaḍramīn* (poets who lived in both the pre-Islamic and Islamic periods), and poets from the early Abbasid period, which most linguists consider acceptable sources (Baghdādī, 1418 AH: 1/6;

Dīnawarī, 1423 AH: 1/63). It goes without saying that the role of Arabic poetry in the semantics of *Gharīb* words, particularly in the hadiths of the impeccable Imams, holds a unique and special significance. *Shaykh Ṣadūq* has also extensively utilized poetry in understanding *Gharīb* vocabulary: for example, in a hadith from Imam *Ḥasan Mujtabā* (AS) regarding the attributes and characteristics of the Prophet (PBUH), to explain the linguistic meaning of "*al-Mushadhdhab*" in the phrase: "*Aqṣara minal Mushadhdhab*," he draws upon a line of poetry from Arabic culture that reads:

"But whenever I turn to him, he resembles a tree trunk from which the bark has been stripped from the very beginning."

He explains the word to mean "The trunk of a date palm that has been pruned of its skin and excess," (Ibn Bābawayh, 1403 AH: 84). Likewise, in a similar hadith about the physical traits of the Prophet Muhammad (PBUH), to elucidate the meaning of the word "*Ashnab*" in the phrase: "*Ḍalī'al Fami Ashnab*," he cites a couplet from an unknown poet that goes:

"My father, may I be sacrificed for you and your mouth, which has white and sharp teeth, resembles a surface sprinkled with saffron."

He interprets this word to mean "White and sharp teeth." (Ibn Bābawayh, 1403 AH: 86) Additionally, in explaining the meaning of the word "*Dumyah*" in the phrase: "*Ka'anna 'Unuqahū Jiydu Dumyatin fī Ṣafā'il Fiḍḍti*" he cites the following couplet:

"Either it is a statue upon which his Miḥrāb is painted or a precious gem that belongs to his merchant."

He explains this word to mean "Statue and image." (Ibn Bābawayh, 1403 AH: 86) Also, in defining the meaning of "*Damithan*" in the phrase: "*Damithan Layyinan*," he refers to a line of poetry by "*Qays bin Khaṭīm*" that goes:

"He steps forward like a bud in the shifting sands towards a desert where a river flows beside it."

He interprets this word to mean "Soft sands of the desert." (Ibn Bābawayh, 1403 AH: 88)

D) Utilization of Linguists and Scholars of Lexicology

A portion of the content in dictionaries and lexicons consists of the opinions of linguists and the efforts they put into interpreting *Gharīb* words; considering their specialization and expertise, the interpretations and insights they provide on the semantics of words are often significant and trustworthy. In many cases, *Shaykh Ṣadūq* referred to linguists to elucidate the meanings of unfamiliar words in the hadiths and quoted them. The importance of consulting scholars of linguistics and referring to their books and sources is so significant in the eyes of *Shaykh Ṣadūq* that he himself acknowledges this and feels it necessary to extract all the linguistic meanings of *Gharīb* words by referring to lexicon books, and then to relate it to the most recognized meanings and common usages by linguists (Ibn Bābawayh, 1403 AH: 67).

For instance, in a hadith reported from *Ibn 'Abbās* regarding *Amīr al-Mu'minīn Ali* (AS), which later became known as the "Sermon of *Shiqshiqīyyah*," he inquired with "*Ḥasan ibn 'Abdullāh ibn Sa'īd 'Askarī*," a contemporary linguist and hadith scholar of *Shaykh Ṣadūq* (Sama'ānī, 1398 AH: 9/298) about the interpretation of the *Gharīb* words in this sermon. *Shaykh Ṣadūq*, for example, asked him to explain the word "*Taqammaṣa*" in the phrase "*Laqad Taqammaṣahā*" and he interpreted it as "Putting on a shirt"; meaning *Abū Bakr* donned the caliphate just like putting on a shirt (Ibn Bābawayh, 1385 SH: 1/150). Similarly, the meaning of the word "*Sadala*" in the phrase: "*Fasadaltu Dūnahā Thawban*" is understood as

"To hang and suspend"; meaning I hung a curtain between myself and the caliphate and refrained from it. He also interpreted the meaning of the word "*Kashḥ*" in the phrase "*Ṭawaytu ‘anhā Kashḥahā*" to mean "Side and flank." (ibid)

In some instances where *Shaykh Ṣadūq* derives from the scholarship of linguists, he also mentions the names of those linguistic scholars. For example, in explaining the meaning of the word "*‘Itrat*" in the Hadith of *Thaqalayn*, he cites seven meanings from the famous linguist "*Ibn A‘rābī*" and four meanings from *al-Aṣma‘ī* (Ibn Bābawayh, 1403 AH: 92-93).

Similarly, in explaining the word "Imam," after stating, "*Sa’altu Abā Bishr al-Lughawī bi Madīnatissalā ‘an Ma‘nil Imam*," he says that "Imam" in Arabic means: "The leader and guide of people in virtues." (Ibn Bābawayh, 1403 AH: 96) Furthermore, in explaining the meaning of the word "*Nubuwwah* (Prophethood)," he mentions: "I heard this from *Abū Bishr* the linguist." *Shaykh Ṣadūq*, quoting *Abū Bishr*, explains that the word "*Nubuwwah*" is derived from the root "*Nabawah*," meaning "Any raised or elevated place on the earth." Therefore, "*Nubuwwah*" signifies a high status and rank, and "*Nabīy*" means "Noble and exalted." (Ibn Bābawayh, 1403 AH: 114)

E)   Explanation of Grammatical Points

By studying the history of the emergence of grammar – Arabic syntax – it can be said that the Muslims' commitment to preserving the Quran and prophetic hadiths from distortion by non-Arabs, considering their unfamiliarity with the Arabic language, led to the establishment of grammatical rules by *Abul Aswad al-Du’alī*, a companion of *Amīr al-Mu’minīn* (Lughawī, 1430 AH: 8). These rules served as a standard for other Arabic speech (Ibn Khaldūn, 1375: 641), and the semantics of words and linguistic errors in prose and poetry were measured against these grammatical rules. The assessment of the poems and speeches of poets and scholars through grammatical rules shows that many of their verses and words contain imperfections in syntax and meaning (Jurjānī, 1331 AH: 4). Therefore, grammatical points and rules significantly affect the understanding of the meanings of words and phrases.

Shaykh Ṣadūq sometimes utilizes certain grammatical points to explain the meanings of *Gharīb* words. For example, in explaining the meaning of the word "*Ikrām*" in the verse: "Read, and your Lord is the Most Generous" (al-‘Alaq/3), he employs grammatical rules and considers the word to mean "Generous (*Karīm*)," noting that sometimes the weighing of "*Af‘al*" conveys the meaning of "*Fa‘īl*" (Ibn Bābawayh, 1398 SH: 200). Similarly, in explaining the meaning of the word "*Qabbā’*," in a hadith where the Prophet says to Imam Ali (AS): "*Yā ‘Alī al-‘Ayshu fī Thalāthatin Dāra Qawrā’i wa Jārīyatin Ḥasnā’a wa Farasi Qabbā’*," he utilizes grammatical rules to explain that a horse *Qabbā’* refers to a horse of moderate slimness, since both "*Aqqab*" and "*Qabbā*" are used in its description, and the term "Faras" applies to both masculine and feminine forms (Ibn Bābawayh, 1362 SH: 1/126).

5. Interpretation of *Gharīb* Words Based on the Sayings of Companions, Followers of the Imams, and His Teachers

Sometimes, *Shaykh Ṣadūq* references the meaning of a word to the sayings or interpretations of the companions of the Prophet (PBUH) or the students of Imam *Ṣādiq* (AS), and at times to some of his teachers, as follows:

1. In some cases, *Shaykh Ṣadūq* conveys the meaning of a *Gharīb* word from the words of the companions of the Prophet (PBUH) and attributes the meaning to them. For instance, in a narration from *‘Abdullāh ibn ‘Abbās* regarding the reason behind the mountain "*Tūr Sīnā*" being named as such, he writes that every mountain where beneficial plants and trees grow is called "*Tūr Sīnā*," which is why it is named thus (Ibn Bābawayh, 1385 SH: 1/68). Also, in explaining the linguistic meaning of the word "*Dhurrīyyah* (offspring)" in the verse: "And those who say, 'Our Lord, grant us from among our wives and offspring's comfort to our eyes'" (al-Furqān/74), he quotes *Abū ‘Ubayd*, a companion of the Prophet (PBUH), stating that the linguistic root of the word "*Dhurrīyyah*" is from "*Dharawat*" or "*Dhrayat*," not from "*Dhara'a*," hence the last letter of its root does not have an "*Hamza*." According to Abu Ubaid, this word, when prefixed with "*Alif*," means "Lineage and Children." (Ibn Bābawayh, 1403 AH: 94) According to *Abū ‘Ubayd*, this word was originally pronounced with a "*Hamza*," but the Arabs dropped the pronunciation of the "*Hamza*" (ibid). Considering *Abū ‘Ubayd*'s remark, it can be said that the word "*Dhurrīyyah*" is derived from the root "*Dhara'a*," thus these two words were originally one and mean "To bring forth," as in the verse: "And we have created for Hell many of the jinn and mankind." (al-A‘rāf, 179) Therefore, "*Dhurrīyyah*" refers to those who have been created from him and his lineage.

2. Sometimes he expresses the meaning of a word based on what some of the followers of the Imams (AS) have said; for example, in a lengthy narration from Imam *Ṣādiq* (AS) through *Jābir Ju‘fī*, one of the companions of Imam *Ṣādiq* (AS), regarding the names of Imam Ali (AS) in various books and among different nations, *Jābir* relates names from Imam *Ṣādiq* (AS) and after concluding the narration, he himself interprets and explains those names. For instance, Jabir mentions the name of the Prophet in the Torah as "Barī'," meaning "Free from polytheism," and also mentions that his name among the priests is "Bawī'," meaning "Someone who replaces falsehood with truth in his dwellings." He elaborates on their meanings (Ibn Bābawayh, 1403 AH: 60-63).

3. Occasionally, he attributes the meaning of a word to some of his teachers; in these instances, Shaykh Ṣadūq uses phrases such as "I heard some of the scholars of knowledge" to report the meaning of a *Gharīb* word. For example, in a narration after quoting the above phrase, he interprets the word "Ibrahim" as being from the root "Barī'," meaning "Purified from worldly affairs due to his good deeds." (Ibn Bābawayh, 1385 SH: 1/34).

6. Expression of All Meaning Facets of a Word and Preference for One Meaning

Sometimes, *Shaykh Ṣadūq* explains the meaning of a *Gharīb* word in the Quran and Hadith by presenting all possible meanings of the word and then selecting the most appropriate one among them. For example, in explaining the meaning of the word "*Mawlā*" in the verse: "*Wa Allāh Walīyyul Mu'minīn*" (Āli ‘Imrān/68) and in the Hadith: "Whomever I am the *Mawlā* for, Ali is his *Mawlā*," he offers two meanings: "Helper and supporter," and "More deserving and rightful." He considers the latter meaning more appropriate for the mentioned Hadith (Ibn Bābawayh, 1398 SH: 212).

Shaykh Ṣadūq elaborates on the meaning of the word "*Mawlā*" in his book "*Ma‘ānī al-Akhbār*," where he discusses seven meanings for this word (master and owner, owner of a

freed slave, freed slave, cousin, end and conclusion of a matter, that which is placed before or behind something, and deserving of obedience). After presenting all its meanings, he selects the best meaning, taking into account the context of the preceding sentence (Am I not more deserving to the believers than themselves and the recognition of the Muslims of that fact) and the event of *Ghadīr Khum*. He concludes that the primary intention of the Prophet in using the word "*Mawlā*" in this Hadith is "Deserving of obedience." (Ibn Bābawayh, 1403 AH: 69)

Therefore, it can be said that the intention of the Prophet (PBUH) with this word in the famous Hadith "Whomever I am the *Mawlā* for, this Ali is his *Mawlā*" was to assert that only *Amīr al-Mu'minīn* after him is worthy of being in charge of the Muslims, and he (AS) is more deserving of them than themselves, making obedience to him obligatory for all Muslims. A person whose obedience is obligatory is thus deserving of the rank of Imamate.

7. Utilization of Hadiths of the Impeccable Imams (AS)

One of the crucial sources for understanding the meanings of *Gharīb* words in the Quran throughout the history of interpretation has been the Hadiths of the impeccable Imams (AS). The Hadiths of the impeccable Imams (AS) have always guided the interpreters in understanding the meanings of Quranic words. Since we regard the Ahl al-Bayt (AS) as the most knowledgeable individuals about the interpretation of the Quran and aware of all the meanings of the revelation sent down to the Prophet (PBUH) (Kulaynī, n.d.: 1/288), the interpretation of the Ahl al-Bayt holds particular importance and status. The most significant aspect of the interpretive method of the Imams (AS) is the interpretation of *Gharīb*

words, sensitive, and disputed words. The Hadiths of the impeccable Imams are so crucial in the semantics of *Gharīb* words that interpreting the Quran without considering these Hadiths can lead to an incomplete and distorted understanding of the verse.

Shaykh Ṣadūq has not overlooked this importance and has shown particular attention to the interpretive Hadiths of the impeccable Imams (AS) in his works. At times, he quotes the meaning of a *Gharīb* word from the mouth of the impeccable Imams (AS) and elucidates the meaning of the word within the context of a Hadith from an impeccable Imams (AS). Through research conducted on *Shaykh Ṣadūq*'s works, it can be concluded that the ways in which he utilizes the sayings of the impeccable Imams (AS) to clarify the meanings of *Gharīb* words can be described as follows:

A) Explanation of the Naming of an *Gharīb* Word

Sometimes, the impeccable Imam (AS) explains the reason for the naming of *Gharīb* words. *Shaykh Ṣadūq* also quotes and reports this interpretation from the Imam. This is often the case concerning the names of prophets (AS) and places. For instance, in a Hadith, Imam *Ṣādiq* explains the reason for calling the mosque "*Khayf*," stating that any place that is elevated and above the valley is called "*Khayf*." Therefore, the reason for naming the mosque *Khayf* is the same (Ṣadūq, 'Ilal al-Sharāyi': 2/436). Similarly, in a Hadith from Imam *Ṣādiq* (AS) regarding the meaning of the word "*Faḍīkh*" (the name of a mosque), he states that the date palm tree is called "*Faḍīkh*"; since there were date palm trees in this mosque, it was named accordingly (Ibn Bābawayh, 1385 SH: 2/459).

Additionally, in a Hadith, Imam *Ṣādiq* (AS) explains the significance of the names of the

prophets (AS) by stating that the reason for naming "*Ādam*" as such is that he was created from the fourth earth, known as "*Adīm*" (Ibn Bābawayh, 1385 SH: 1/14). He also derives the name "*Ḥawwā*" from the root "*Ḥayy*," meaning created for a living being—referring to Adam (Ibn Bābawayh, 1385 SH: 1/16).

B) Identifying Instances for a Word

In the Hadiths received from the impeccable Imams (AS), the semantics of *Gharīb* words in the Quran and Hadiths holds an important place, particularly with respect to specific instances. Sometimes, the Imam specifies an instance or several instances for the *Gharīb* word to clarify its meaning. For example, in a Hadith, Imam *Riḍā* (AS) quotes the Prophet (PBUH), stating that God curses anyone from whom a "*Ḥadath*" occurs or provides refuge to a "*Muḥdath*." When asked what is meant by "*Ḥadath*," he clarifies that it refers to "Murder." (Ibn Bābawayh, 1378 SH: 1/313) Furthermore, in a Hadith from the Prophet Muhammad (PBUH), it is mentioned that on the Night of *Qadr,* God fulfills all the needs of the believers except for four types of people: One who is disobedient to their parents, a drunkard, someone who cuts family ties, and "*al-Mushāḥin*." When asked about the meaning of the latter term, he states that it refers to "Someone who insults people." (Ibn Bābawayh, 1398 SH: 127)

C) Explanation of the Original Meaning of Words

One of the most important functions and roles of the Hadiths of the Imams (AS) in the semantics of *Gharīb* words is to articulate the meanings of these words. Sometimes, the impeccable Imams (AS) clarify and establish the original meanings of words. For instance, in a Hadith from Imam *Ṣādiq* (AS) regarding the word "*Subḥān*," he explains that it means to

have a sense of distaste and to declare God free and exalted from anything that may cause deficiency or flaw (Ibn Bābawayh, 1403 AH: 9). This word not only signifies the purification of God from any attribute that may lead to defect or imperfection, but it also conveys a sense of astonishment and reverence, as reflected in the Quran: "*Subḥānaka*, this is a great slander."

Similarly, in a Hadith from Imam *Riḍā* (AS) explaining the word "*Nūr*" in the verse "Allah is the Light of the heavens and the earth," (Nūr/35) the Imam interprets the term to mean "A guide and a signpost." (Ṣadūq, Maʿānī al-Akhbār, 15) In another Hadith from Imam *Ṣādiq* (AS) regarding the meanings of the words "*Ẓālim*" (oppressor), "*Muqtaṣid*" (moderate), and "*Sābiqun bil Khayrāt*" (preceder in good deeds) in the verse: "Then We gave the Book as an inheritance to those whom We had chosen from Our servants; among them was one who wronged himself, and among them was one who was moderate, and among them was one who was foremost in good deeds by God's permission," (al-Fāṭir/32) he elaborates on the meanings. He defines "*Ẓālim*" as "A person who pursues his own whims," "*Muqtaṣid*" as "A person who revolves around his own desires," and "*Sābiqun bil Khayrāt*" as "A person who abandons his desires and seeks God's pleasure." (Ibn Bābawayh, 1403 AH: 104)

D) Moving Beyond the Apparent Meaning of Words

Since the Holy Quran originates from divine revelation and has been revealed with the aim of guiding and admonishing all people, it presents profound teachings in the form of words that are familiar and commonplace among the Arab people. Therefore, it is natural that some Quranic words may not be used in

the common meanings among Arab speakers and may seem unfamiliar or *Gharīb* in human literature. Such words are mostly within the domain of metaphysical truths and the attributes and names of God. An incomplete understanding of these kinds of words may lead to analogies and depictions in the understanding of God. By referring to the Hadiths of the impeccable Imams (AS), one can uncover the figurative meanings of words and discern their original intent.

The Imams (AS) have utilized every opportunity to preserve the fundamental beliefs of Shia Islam in the best possible way. One such instance involves transcending the literal meaning of certain terms, which could lead Muslims into the trap of anthropomorphizing and resembling God. For example, in a narration from Imam *Ja'far Ṣādiq* (AS) regarding the interpretation of the word "Face" in the verse: "Everything will perish except for His Face," (al-Qaṣaṣ/88) it is understood to mean "The religion of God." (Ibn Bābawayh, 1403 AH: 13) It seems that the Imam's (AS) intention with this interpretation is to indicate that God is greater than to be described as having a "Face," since the term "Face," meaning form, can only be envisioned in physical bodies; thus, this interpretation of face is inconceivable for non-bodies like the soul or light. Therefore, adhering to the common literal meaning of the word held the potential risk of falling into the trap of anthropomorphism and personification. Consequently, the Imam transcended the superficial meaning of the term in his explanation.

In a narration from Imam *Bāqir* (AS) regarding the interpretation of the term "Anger (*Ghaḍab*)," which God attributes to Himself in the sacred verse: "And whoever incurs My wrath has indeed fallen" (Ṭāha/81), he (AS) interprets God's anger as "Retribution" and delivering the punishment for someone's sins (Ibn Bābawayh,

1403 AH: 19). If the term were to be defined based on its literal meaning, it would imply that God undergoes a change of state due to anger, thereby being described in terms of His creations. Thus, adhering to this meaning also held the risk of falling into the trap of anthropomorphism and imitation. Therefore, the Imam was fully aware and moved beyond the superficial meaning of the term.

Conclusion

Shaykh Ṣadūq has systematically worked on the semantics of uncommon words. Some of the common criteria and a number of the standards found in the works of others do not exhibit the same quality. By studying his surviving works, one can gain insight into his criteria and theories regarding the explanation of *Gharīb* words. The results of this research indicate that he approached this subject from a different perspective; in most cases, *Shaykh Ṣadūq* relies on the words of the impeccable Imams (AS) and conveys the meanings of *Gharīb* words in the Holy Quran, prophetic traditions, and the narrations of the Imams from those noble figures. By referring to the sayings of the impeccable Imams, he reaches a meaning beyond the colloquial usage of *Gharīb* words, often discovering the deeper semantic essence or interpretive meaning of the terms. Additionally, he employs various methods for elucidating the meanings of *Gharīb* words, such as using theological arguments, determining examples for the terms, drawing upon Arabic culture and literature, and interpreting uncommon words with reference to the words of the Companions, the associates of the Imams (AS), and his own teachers.

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قرآن و روشنگری دینی

"تحلیل معنایی واژه راسخون در آیه ۷ آل عمران براساس مکتب بُن و دیدگاه استرآبادی" با تأکید بر واژه‌های مترادف و متقابل

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چکیده

اختلاف در مخاطب قرآن، در بین اندیشمندان اسلامی سبب شده است دیدگاه‌های گوناگونی ارائه شود. در این میان شرف‌الدین استرآبادی دیدگاه ویژه‌ای دارد و آن اینکه تأویل آیات متشابه تنها مخصوص معصومین(ع) است و از آنجا که وی تأویل را اعم از ظاهر و باطن می‌داند، نظر وی آن است که مخاطب آیات متشابه چه از نظر معنای ظاهری و چه باطنی معصومین هستند. با توجه به اختلافات موجود، برای قضاوت مناسب بین این دیدگاه‌ها، این مقاله در صدد بررسی معنای راسخون بر اساس روش مکتب" بُن" می‌باشد؛ که آیا معنای مد نظر شرف‌الدین اثبات می‌شود؟ یا خیر؟ از این‌رو با بررسی انجام‌شده مشخص شد، معنای راسخون در آیه، گروهی ویژه و متمایز از مردم هستند که علم به تأویل آیات را داشته ولی مصداق آن روشن نمی‌شود چرا که متن، توانائی تعیین مصداق آن را ندارد. از این‌رو بر اساس بافت فرامتنی و بر مبنای دیدگاه شرف‌الدین به صورت کلی اثبات می‌شود که راسخون گروهی ویژه و متمایز هستند که مصداق آن معصومین می‌باشند.

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Quran and Religious Enlightenment *Open Access*

ORIGINAL ARTICLE

Analysis of the Semantic Meaning of the Word "Rāsikhūn" in Verse 7 of Surah Āli 'Imrān Based on the Bun School and the Perspective of Istarābādī, Emphasizing Synonymous and Antonymous Terms

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ABSTRACT

The disagreement regarding the audience of the Quran among Islamic scholars has led to various interpretations. Among them, Sharaf al-Dīn Istarābādī has a distinctive viewpoint, asserting that the interpretation of ambiguous verses is exclusively meant for the impeccable Imams (AS). Since he considers interpretation to encompass both the apparent and the inner meanings, his opinion is that the audience of the ambiguous (Mutashābih) verses—both in terms of their apparent meaning and inner meaning—are the impeccable Imams. Given the existing differences, this article aims to appropriately judge between these viewpoints by examining the meaning of "Rāsikhūn" based on the "Bun" methodology. The question arises: Is Sharaf al-Dīn's intended meaning validated or not? The investigation has shown that the meaning of "Rāsikhūn" in this verse refers to a special and distinct group of people who possess knowledge of the interpretation of verses, yet the identity of this group remains unclear, as the text does not have the ability to specify its identity. Accordingly, based on the extra-textual context and the perspective of Sharaf al-Dīn, it can generally be established that "Rāsikhūn" are a special and distinct group, specifically the impeccable Imams (AS).

KEYWORDS

Rāsikhūn, Interpretation (*Ta'wīl*), Established, Complete, *Sharaf al-Dīn Istarābādī*.

Introduction

Sharaf al-Dīn Istarābādī, in his discussion of verse 7 of Surah *Āli 'Imrān* concerning the interpretation of "*Rāsikhūn*," regards it as exclusive to the Ahl al-Bayt (AS) (Istarābādī, 1988 AD/1409 AH: 106). Although his book outlines the virtues of the Ahl al-Bayt, one might argue that his interpretation merely highlights their merits rather than addressing other individuals. However, given the significance he attributes to interpretation, this justification is not acceptable, as he considers interpretation to encompass both the inner and apparent meanings (Hosseini, Akbari, Oftadeh, 2019 AD/1399 SH: 61). In this case, the apparent meaning of the verse also limits "*Rāsikhūn*" to the Ahl al-Bayt (AS). Conversely, some commentators do not consider "*Rāsikhūn*" to be knowledgeable about the interpretation of ambiguous verses (Ṭabāṭabāʾī, 1995 AD/1374 SH: 3, 42), and some do not restrict this term to the Ahl al-Bayt (Zamakhsharī, 1986 AD/1407 AH: 1, 338; Thaʿālabī, 1993 AD/1414 AH: 1, 10). Thus, there exists a difference of opinion among commentators regarding the meaning of this verse.

This perspective on the verse leads to disagreements among the Imamiyyah scholars regarding the authenticity of the verses of the Quran. This raises the question of whether one can act solely based on the meanings of the verses of the Quran without authorization from the Ahl al-Bayt (AS). Three viewpoints exist:

1) The consensus of the *Uṣūlī* scholars and the *Akhbārī* scholars, such as *Muḥammad Bāqir Majlisī* (1983: 86, 139) and *Sayyid Niʿmatullāh Jazāyirī* (n.d.: 43), who affirm the absolute authenticity of all verses of the Quran.

2) *Mullā Muḥsin Fayḍ Kāshānī* believes that some complete Shia scholars can grasp the meaning of certain ambiguous verses (1919 AD/1349 AH: 49).

3) A group denies the authenticity of the Quran regarding theoretical rulings, considering both principles and branches as inclusive. Notable figures in this regard include *Muḥammad Amīn Istarābādī* (2005 AD/1426 AH: 353), *Ḥusayn Karakī* (1976 AD/1396 AH: 192), *Shaykh Ḥurr ʿĀmilī* (n.d.: 186), *Muhammad Taqī Majlisī* (Beheshti, 2011 AD/1390 SH: 210), *Fāḍil Tūnī* (1991 AD/1412 AH: 136), and *Shaykh Yūsuf Baḥrānī* (n.d.: 1, 27). Some outright reject the authenticity of all verses, asserting that referring to the Quran is conditional upon having authorization from the Ahl al-Bayt (AS), including figures like *ʿAbdullāh ibn Ṣāliḥ Samāhījī* (1988 AD/1409 AH: 2, 203), *Sayyd Mīrzā Jazāyirī* (Baḥrānī, n.d.: 1: 27), and *Sayyid Ṣadr al-Dīn Qummī* (Murtaḍā Anṣārī, 1998 AD/1419 AH: 1, 151).

Sharaf al-Dīn's interpretation of Verse 7 of Surah *Āli 'Imrān* will lead to the conclusion that individuals other than the Ahl al-Bayt (AS) lack the ability to understand ambiguous verses, making it impossible for non-Ahl al-Bayt individuals to rely on the apparent meanings of these verses. This viewpoint represents a new distinction that confines the interpretation of ambiguous verses to the infallibles. Since *Istarābādī* considers interpretation to encompass both apparent and hidden meanings, he effectively asserts that in ambiguous cases, one should only refer to the texts of the impeccable Imams.

Given this disagreement and its implications in the discussion of the authenticity of referencing the verses of the Quran, which essentially involves the authenticity of the Quran as a source of religious deduction, the importance of examining this viewpoint becomes evident. However, the analysis of

Istarābādī's perspective concerning his interpretation of Verse 7 of Surah *Āli 'Imrān* has shown that it is pertinent to analyze his viewpoint using modern semiotic methods to assess the feasibility of his intended meaning in light of semiotic methodologies. Thus, this paper will explore the semantic network of "*Rāsikhūn*" in the disputed verse based on the methodology of the *Bun School* to determine to what extent his interpretation of the verse is reliable according to modern interpretive methods. This is because, according to the methodology of the *Bun School*, the meanings of the employed styles in the text are derived from the semantic network, which aids in establishing how the text conveys the intended meaning.

1. Semantics

Semantics is a new approach to researching the meaning of the Quran, and since it is an emerging method in the field of Quranic sciences and interpretation, it has received less attention. However, among Orientalists like Izutsu (Sharifi, 2013 AD/1392 SH: 86) and some Islamic researchers, this method is utilized. Consequently, a group of researchers has adopted their methodologies from semantics in the style of Izutsu in academic centers. Therefore, it has become known as a new method among interpreters and researchers in Quranic sciences. Among the structural semantic methods based on the descriptive paradigm of "Soresu," ethnosemantics can be mentioned; this method explores semantic domains and textual studies (Izutsu, 1999 AD/1378 SH: 295-298).

2. The Terminology of *Rāsikhūn*

The term "*Rāsikhūn*" is a commonality between Hebrew and Arabic, appearing in Hebrew as "רשח; *Raskh*" meaning "To be full" (Safai Takhte Fooladi, 2015 AD/1394 SH: 63). *Allamah Muṣṭafawī* states regarding the meaning of this root: "The common meaning of this material is complete and absolute stability and establishment, such that it is fully and purposefully established in its place and can exert its utmost power within it, and this establishment permeates to the highest degree." (1981 AD/1360 SH: 4, 119) *Ibn Fāris* refers to the meaning of stability in an absolute sense, stating: "This root has a single meaning: Permanence and durability, and the verb *Raskh* also means to become permanent, with its active participle meaning lasting." (Ibn Fāris, 1979: 2, 395)

Between these two viewpoints, which one determines the situational meaning of "*Rāsikh*," especially since neither linguist has provided evidence for their claims? *Abūhilāl 'Askarī* discusses the difference between "*Rāsikhūn*" and "Stability," stating that their relationship is one of generality (*'Umūm*) and specificity (*Khuṣūṣ*); because *Rusūkh* is the perfection of stability. He cites a reference from Arabic literature to support his claim: "*Rāsikh* is the perfection of what is stable, and the witness to this claim is that in Arabic, something that is established on the ground is called *Thābit*, while something that has a strong connection to the ground is not called *Rāsikh*. Similarly, a wall is not called *Rāsikh*, as a mountain is more stable than a wall." ('Askarī, 2021 AD/1400 SH: 296) Accordingly, *Allamah Muṣṭafawī*'s viewpoint is more precise than that of *Ibn Fāris*; thus, the situational meaning of this term according to lexical dictionaries is absolute stability.

However, *Ibn Fāris*, in another of his works, provides a usage of this term that is inconsistent with the stated meaning, suggesting that this meaning is likely a metaphorical usage. This is

when he states that "*Rasakha*" can mean to flow, as when it is said "*Rasakh al-Ghadīr*," meaning "when its water recedes, it flows out." (Ibn Fāris, 1986: 377) In this case, this usage must be considered metaphorical in his view.

Zabīdī explains the meaning of this root: "*Rasakha al-Shay'u Yarsakhu Rusūkhan*," meaning "To become firm," where "*Rasakha*" in its general sense means "To be firmly established in its place." Therefore, he interprets "*al-Rāsikhu fil 'Ilm*" as "The one who has entered it with a firm entrance," referring to someone in whom knowledge has been firmly instilled. He considers "*Jabalun Rāsikh*" to mean "A firmly established mountain." He defines "Every stable person" as "*Rāsikh*." In the usages he mentions, he also describes the intensive form of this root: "*Arsakhahū Irsākhan*," meaning "He made it stable," and he uses it transitively. He likens this meaning to "Like a substance that becomes established in a book." (1986 AD/1407 AH: 4, 271)

Based on the analysis conducted among lexical dictionaries, it has been determined that this word has a single linguistic root, which is complete stability and establishment, related to the concept of fullness in Hebrew. This is because fullness denotes completion, and complete stability is also a form of spiritual or material completion. Thus, the relationship of the meaning of fullness in Hebrew with its Arabic counterpart has a relationship of generality and specificity from one aspect, meaning that a type of completion, fullness, can be either established or unestablished. Full and stable fullness is synonymous with "*Rāsikh*," while the Hebrew meaning is broader than the Arabic one, making the Arabic meaning more specific than the Hebrew (Safai Takhte Fooladi, 2015 AD/1394 SH: 63).

In another usage, "*Rāsikh*" has been cited to mean "To flow." Therefore, according to lexical dictionaries, two semantic fields can be considered for the word "*Rasakha*": one semantic field where "*Rasakha*" means complete stability and another where "*Rasakha*" means to flow. The second meaning seems to relate to the shared root meaning of "Fullness," as "To flow" can be seen as a branch of "Fullness" in that water or any other liquid flows out when it exceeds the capacity of its container and fills it. Thus, the relationship between these two meanings can be seen as a cause and effect relationship; fullness causes flowing. Therefore, in accordance with linguistic traditions, these two meanings are metaphorical in nature, but from a semantic perspective, both meanings have been used for the word "*Rāsikh*," forming two semantic fields that are somewhat related. The meaning of flowing is a result of fullness, and fullness is a type of completeness.

3. Usage in Pre-Islamic Culture

The use of this word in pre-Islamic Arabic poetry is identifiable in only one instance based on the existing poems, specifically in the poetry of a poet from the tribe of *Hudhalī*:

Thus, the female wild cow stood on a hill due to the [fear of] flowing mud.

In this poem, based on the prevailing atmosphere of the text, the present tense verb "*Yarsakhna*from the root "*Rasakha*" has been used, which, contrary to the meaning presented by lexical dictionaries, signifies "To flow" — understood as one of the metaphorical meanings of this root. It appears that the dictionaries' interpretation of the root of this word may be incorrect. Although the usage of a word does not imply its definition, considering that the only example of its usage in pre-Islamic poetry conveys the meaning of "Flowing" and in light of the shared meaning with the Hebrew word that translates to "Full," it seems that the

primary meaning of this word has been "To flow" in a full and encompassing manner (Safai Takhte Fooladi, 2015 AD/1394 SH: 63). This is because, given the atmosphere of the aforementioned poem, which describes the flow of a flood and its nature, it can be understood that the intended meaning of "Flowing" in the mentioned poem refers to the flowing of mud with maximum intensity and power (Jawālīqī, n.d.: 282).

4. Semantic Fields

In linguistics, a "Field Theory" is a set of vocabulary words that are grouped together based on semantic relations, pointing to a specific subject. This term is also used in anthropology, semiotics, and technical interpretation, and in Arabic, it is referred to as "*al-Ḥaql al-Muʿjamī*." (Rahnama, 2023 AD/1402 AH: 64) In its definition, it is stated: "The place of a word in the system of linguistic relations connects it to other words in the linguistic vocabulary." (Ullmann, 1973: 31) Therefore, from the perspective of theorists, the semantic field expresses the types of relationships within each lexical domain. These relationships in any lexical area include: "Synonymy, Hyponymy, Antonymy, and Incompatibility." (Graeme, 2009: 262-292)

4.1. Synonymous Words

Synonymy is self-evident in some languages, and in many cases, it is a normal occurrence in language (Fakhr Rāzī, 1997 AD/1418 AH: 1, 256), with various factors contributing to its creation and expansion. In the Bun School, since a word gains meaning within the context of discourse, absolute synonymy is conceivable; however, in most cases, relative synonymy among words is prevalent. This is because changes in vocabulary within a similar

context in this approach are motivated by various reasons, one of which is a preference for variety in speech. In this case, two words can be considered synonymous. Nevertheless, to derive semantic fields using this method, it is necessary to identify synonymous words and the type of synonymy they exhibit in order to ascertain the semantic field of the word in question.

4.1.1. Rasawa

Another word synonymous with "*Rāsikh*" is "*Rasawa*," which has a different meaning. "*Rasawa*" refers to something whose stability is due to its greatness; at the same time, this stability can be either complete or incomplete. Therefore, in cases of the first type, meaning stability regarding the weight, it overlaps with the meaning of "*Rāsikh*."

"*Rasawa*" is only used for something that possesses weight, such as a mountain or anything of substantial size; for instance, it can be said: "The Mountain *Rās*." However, it is not said: "The wall *Rās*." In the Quran, it is mentioned, "It moves and comes to a standstill in the name of God," where a ship is compared to a mountain because of its greatness, and the term "*Rās*" is used for it. Thus, "*Rasawa*" indicates stability along with greatness, weight, and height. Its usage in other contexts is metaphorical and based on comparison and the proximity of its meaning to greatness, similar to the Arabic expression that says: "A large camel has settled on the ground." (Askarī, 2021 AD/1400 SH: 296)

Considering that the meaning of "*Rasawa*" is stability accompanied by greatness and that the meaning of "*Rāsikh*" is complete stability, the meanings of these two are somewhat oppositional. This is because the meaning of the phrase "*Jabalun Rās*" is a large, stable

mountain, whereas "*Jabalun Rāsikh*" refers to a mountain with unyielding stability. In the meaning of "*Rāsikh*," greatness is not implied; it could very well be a small mountain, yet its stability could be unbreakable. Similarly, it could be large. Therefore, in meaning, these two are categorically distinct, meaning that words carrying the meaning of stability have two types: One type signifies complete, unyielding stability that does not imply greatness, and another type signifies the stability of a large object that does not indicate unyieldingness.

Consequently, these two share the meaning of stability, but in terms of greatness and unyieldingness, the stability is in contrast, and they possess relative synonymy. However, in the case of "*Rās*" and "*Rāsikh*," there is a specific generality and specificity, because "*Rās*" indicates stability with greatness, which may be unyielding or may be yieldable. In contrast, "*Rāsikh*" expresses unyielding and complete stability, which may apply to either a large object or a small one.

4.1.2. Wathuqa

Among the synonymous words with "*Rasakha*," meaning stable and firm, the word "*Wathīq*," which means solid and steadfast, can be mentioned (Farāhīdī, 1989 AD/1410 AH: 202). *Fayyūmī* (d. 770 AH) refers to this word by stating: "*Wathuqa*," pertains to objects, and its root is *Withāqah*, meaning strong and stable; thus, *Wathīq* refers to something that is fixed and firm." (n.d.: 647) "*Wathīq*" is considered synonymous with something that is stable and robust, referring to something that is fixed and whose stability is strong, making it unshakeable. However, does this word encompass the idea of unyieldingness, which is synonymous with complete stability? No! This word expresses strong stability but does not

denote unyielding stability. Therefore, in terms of meaning, these two have a dual relationship. Since both signify stability, they are considered synonymous; however, since one indicates stability with firmness while the other denotes unyielding stability, they stand in contrast. Thus, the synonymy between these two is relative.

Nevertheless, a stable and robust object can be complete and unyielding, or it can be complete but not unyielding. The examples of "*Wathīq*" and "Rāsikh" have a one aspect general-specific relationship, as some matters are completely stable and robust, while others may not be.

4.1.3. Waṭīd

Regarding the meaning of "*Waṭada*," it is stated: "To establish something by pounding it down until it becomes firm." (Ibn Fāris, 1979: 121) From this meaning, *Ibn Durayd* (d. 321 AH) uses "*Bināʾu Wathīq*," which means a stable structure (1987: 2, 660). *Ṣāḥib ibn ʿUbbād* also interprets "*Wathīq*" as meaning to make firm (n.d.: 230). However, *Ibn Manẓūr* considers this root to mean "*Wāṭada al-Shayʾ*; he made it stable and he made it heavy." (1993 AD/1414 AH: 461) in its transitive sense, which does not align with the meaning of "*Rāsikh*." However, this word in contemporary dictionaries means a stable state that is free from any weakness, "*Lā Yaʿtarīhi Ḍuʿf*," and continues to explain it as "Meaning a *Rāsikh* that has no deviation." (Maʿlūf: 1, 1539) In this context, this meaning is more specific than "*Rāsikh*," indicating that the meaning has evolved, and its contemporary meaning is synonymous with "*Rāsikh*." However, "*Rāsikh*" is more general than "*Waṭīd*" in this sense because "*Rāsikh*" indicates an unchanging stability, while "*Waṭīd*" conveys an unchanging stability that is free from any weakness. Yet,

this distinction may not be relevant in the current discussion.

4.1.4. Qa‘s

Ibn Fāris considers the root "*Qa‘s*" to mean "Stability and Strength." (1979: 5, 109) From this meaning, the usage of *"'Izzatu Qa‘sā'*," which means "Permanent Nobility," is derived. Its use is also observed for animals, as in "*Wa Taqa‘‘asat al-Dābbatu*," meaning "The animal became firm and did not move." (Ibn Manẓūr: 6, 177) Based on this understanding, "qas‘" is spiritually related to "rasikh" in terms of stability, but differs in terms of strength. "Rasikh" refers to the utmost stability, whereas "*Qa‘s*" expresses strength of stability. Therefore, the synonyms of these two are relative, and using them interchangeably in a traditional method is a kind of metonymy. However, from the perspective of the Bun School, these two have a broader synonymy, and if used in a similar style and yield a similar meaning, they will be synonymous; but if they present different meanings, that is, one signifies unwavering stability and the other signifies stability with strength, then in this case, these two represent different meanings. If both are used in different styles, the outcome of both styles is a shared meaning of stability, and the opposing meanings are set aside.

4.1.5. Araz

The author *Ṣāḥib ibn ‘Ubbād* expresses three meanings for "*Araza Ya'rizu Urūzan*": "It became constricted, gathered, and stabilized." (n.d.: 9, 77) *Zabīdiī* interprets this word as "Stabilized gathering" (n.d.: 15, 8). Based on this, the relationship between this word and "*Rāsikh*" is one of relative synonymy, where both share a general meaning of stability. However, the meaning of "*Araz*" does not

achieve perfection, but rather signifies stability with density (Jawharī, 1986 AD/1407 AH: 3, 863).

4.1.6. Summary

The analysis shows that among Arabic vocabulary, it is difficult to find a direct equivalent for "*Rāsikh*." The only term that is more specific in contemporary meaning and suggests a more limited interpretation aligning with "*Rāsikh*" is "*Waṭīd*." Thus, this word possesses a unique semantic inclusiveness in synonymy that other Arabic words do not convey, and that meaning is stability in its utmost perfection.

4.2. Opposite Terms

The opposite terms derived from the root "*Rasakha*" are examined in this section, and it will be determined what type of opposition exists among these words.

Here's the translation to English:

4.2.1. Rakhawa

The root "*Rakhawa*" means "Softness and lightness of reason." (Ibn Fāris, 1979: 2, 501) From this root, there is the usage of "*Arkhatil Nāqatu*," which is said when the middle of a quadruped's back becomes weak (Jawharī, 1986 AD/1407 AH: 6, 2354). *Ibn Sīdah* considers it applicable to anything: "*al-Rikhwu* refers to the softness and weakness of anything." (Ibn Sīdah: 5, 295) If its meaning is softness, it means softness as opposed to roughness; if its meaning is weakness, it indicates being unstable in comparison to the steadfastness (*Thābit*) of an object. In this case, this word stands in opposition to any form of stability, whether it is complete like "*Rāsikh*" or of other types.

4.2.2. Hashsh

The root "*Hashsh*" in three letters means "Weakness and Instability," (Ibn Fāris, 1979: 6, 9) and its usage for anything has been noted by Ibn Manẓūr (1993 AD/1414 AH: 2, 685). Therefore, the word "*Hashsh*" has a broader opposite meaning, as it is generally opposed to stability and is in contrast to all forms of stability, including "*Rusūkh*."

4.2.3. Fasadat

Another opposing term to "*Rāsikh*" is "*Fasād*," which is used for all things, as in "*Fasada al-Shay'*," meaning "It becomes invalid, destroyed, or changed." (Zabīdī, n.d.: 8, 496) Change, in this context, signifies a lack of permanence and stability. Therefore, this word is also used in contrast to "*Rāsikh*," but its opposition is between existence and non-existence. Some matters, such as non-material entities, are unchangeable and thus do not fall into the opposition between stability and corruption.

4.2.4. Istiḥālah

Rāghib interprets the original meaning of the root "*al-Ḥawli*" as "The change of a thing and its separation from other things." (1412: 266) In the meaning of "*Istaḥāla*," it is noted to mean "To change," (Zamakhsharī, 1979: 1, 224) and its usage has also been noted for anything that is movable and changes (Zabīdī, n.d.: 28, 368). Thus, this word too stands in contrast to the general meaning of stability.

4.2.5. Summary

By examining the words opposed to "*Rāsikh*," it can be concluded that in the Arabic language, there is no direct equivalent for the word "*Rāsikh*." All opposing words are generally in contrast with "*Rāsikh*," meaning that "*Rāsikh*" indicates complete permanence, while these words imply changeability and weakness, standing in opposition to the meaning of permanence. Therefore, their opposition encompasses both "*Rāsikh*" and non-"*Rāsikh*" words.

5. Textual Studies

In the third step of the semantics of "*Rāsikhūn*" within the Qur'anic context, textual studies and analyses of verses and roles are addressed. Now, with regard to the information presented in the previous two steps, a semantic analysis of this word in the Qur'an will be conducted to approach the meaning and relation of "*Rāsikhūn*" in the verse.

5.1. Syntagmatic Relation

Syntagmatic relation refers to the relationship between linguistic elements and other linguistic elements. This relationship is such that, through the juxtaposition of these factors, a specific meaning emerges. This alignment refers to the "Syntagmatic Relation" of the positioning of the signifiers relative to each other. Words in a language influence each other through the sequences they establish, affecting the semantic fields of other words, thereby broadening, narrowing, or differentiating them. This influence is typically bidirectional, with each word affecting the other. In other words, the criterion for syntagmatic relation is the possibility of combining signifiers based on grammatical or semantic compatibility (Sojoodi, 1991 AD/1370 SH: 51), through which a meaning can be understood that is crystallized by the governing rules of a language. Therefore, the axis determining meaning in syntagmatic relation relationships is the impact of words on each other, which leads to words carrying either an enhanced or diminished semantic weight (Safavi, 2011 AD/1390 SH: 197).

Ṣāḥib ibn ʿUbbād (died 385 AH) considers "*Rāsikhūn*" to have a metaphorical meaning:

"The *Rāsikhūn* in the Qur'an are the scholars, those who read and teach the Qur'an," (n.d.: 4, 260) though the basis of this meaning is not clear linguistically. *Fayyūmī* in "*Miṣbāḥ*" also refers to its meaning as metaphorical: "For the active participle *Rāsikh*, one can cite the term: "A firm step in knowledge" which means superiority and abundance in knowledge," (n.d.: 226) where the basis of this meaning is also not evident linguistically. Similarly, *Ibn ʿArabī* regards the "*Rāsikhūn*" as guardians who are absorbed in knowledge: "They are the knowledgeable who study," (Ibn Manẓūr, 1993 AD/1414 AH: 3, 18) which is also similar to the previous two meanings.

Khālid ibn Janbah interprets "*Rāsikhu fil ʿIlm*" as the opposite of "*Baʿīd fil ʿIlm,*" which is derived from the context of the continuation of the verse (Ibn Manẓūr, 1993 AD/1414 AH: 3, 18). In the continuation of the verse, it states that the *Rāsikhūn* in knowledge regard the ambiguous verses as coming from God and believe in them. Thus, it seems that their unquestioning acceptance stems from their distance from knowledge, which, of course, is inconsistent with the apparent meaning of "*Rāsikh*" and the verse. This meaning is metaphorical due to the relationship of opposition, implying that "*Rāsikh*" in its original sense means "Fixed" and that "*Rāsikhūn fil ʿIlm,*" based on its original meaning, should mean "Those firmly established in knowledge." Being distant from knowledge contrasts with this meaning, which necessitates a clarifying context; however, the mentioned context does not convey the intended meaning, as this unquestioning acceptance could indeed stem from certainty acquired through knowledge. Therefore, the mentioned context cannot exclude the intended meaning.

Zabīdī (…-1145 AH) considers the style of "*al-Rāsikhūna fil ʿIlm*" (the firmly rooted in knowledge) to be figurative (Zabīdī, n.d.: 4, 271). This is because the meaning of "*Rāsikh*" (rooted) signifies permanence, and he interprets it in the verse as implying being included. Thus, the original meaning has changed compared to non-original meaning, since here, stability in knowledge has been likened to being included in knowledge, which means "The one firmly established in knowledge is like the one entering knowledge." Then, the thing being compared is expressed through the term of comparison, which can be considered a type of guarantee since the meaning of entering has been used with another active participle. However, it is unclear what evidence *Zabīdī* relied on to derive this meaning for "*Rāsikh*" in the verse, unless it is said that he based it on the collocation of the word "*Rāsikh*" with the preposition "Fī," which is a preposition specific to capacity, considering knowledge as the container and "*Rāsikh*" as the contained (*Maẓrūf*). This is because stability in knowledge cannot be conceived in itself; rather, stability in acquiring knowledge, etc., is what it means, unless the knowledge in the verse is taken to mean certainty, in which case stability in certainty is fully meaningful. Therefore, it should be examined whether "knowledge" in the verse means certainty or refers to knowledge in general.

Accordingly, *Rāghib* states regarding the meaning of "*Rāsikh*": "The firmly rooted in knowledge is someone upon who no doubt arises, and the reason for this meaning is that Allah has described them thus in Surah *al-Ḥujurāt.*" (1991 AD/1412 AH: 352) It seems that this meaning is taken from the continuation of the verse "They say: "We have believed in it; all of it is from our Lord" in conjunction with the opening of the verse, such that the firmly rooted ones in knowledge consider the ambiguous

verses, which cause division, to be from Allah, and these verses do not instigate doubt within them. Therefore, since they are firmly rooted, according to the rule: "The description implies a cause," they do not doubt in this faith. Thus, being firmly rooted is a cause that prevents doubt from forming within them. However, what are they firmly rooted in that prevents doubt from arising within them? Two possibilities exist:

1) *Rāsikh* in Knowledge

In this case, it signifies complete stability in knowledge, though its meaning is somewhat ambiguous because knowledge is the object of stability, which cannot be stable without an addition. It must be associated with something to clarify its meaning. In this context, knowledge can be associated with several matters: stability in "Acquiring knowledge," stability in the "Permanence of knowledge," stability in "Retaining knowledge," or stability in the "Container of knowledge." Among these potential meanings, options one through three do not yield an explicit interpretation from the text, but the last option, stability in the container of knowledge, aligns with the preposition "Fī," which symbolizes capacity, and this preposition can serve as evidence for this meaning. In this case, the container of knowledge is the heart (attributed to Imam Ṣādiq (AS), 2020 AD/1400 SH: 16), and the meaning of *Rāsikh* in the verse would refer to those who have complete stability in their hearts and their hearts do not deviate. This interpretation is consistent with the contrast to the first group mentioned in the verse, which states: "In their hearts is deviation," indicating that their hearts were led astray, and it can support this meaning.

2) *Rāsikh* in Certainty

If the firmly rooted ones in knowledge mean the firmly rooted ones in certainty, then the definite article "al" before "Knowledge" (*al-'Ilm*) cannot refer to a specific agreement since it has no prior usage in the Surah. However, "al" here is generic, meaning that certainty, in its common sense, does not apply to individuals like humans, and certainty as an addition (like *Zayd* or *'Umar*) is also personal, and the firmly rooted cannot be attributed to the certainty of *Zayd* and *'Umar*. The generic term defines the essence, meaning it indicates the essence of certainty. In this case, *Rāsikhān* are established in the essence of certainty. Thus, it is the essence of certainty that acts as the cause of their hearts not deviating. However, this meaning lacks textual evidence, and the literal meaning does not apply here, as according to the methodology of the Bun semantic school, the root words lack a non-original meaning; thus, the linguistic context in this methodology does not support the mentioned meaning.

However, Allamah *Muṣṭafawī*, regarding the meaning of knowledge in light of this understanding in his interpretation of the verse, states, "This means that *Rāsikhūn* are those who possess ability in knowledge, and their knowledge is at a level of substantial and established certainty in a manner that it has penetrated into the realm of knowledge and has become enduring." (Muṣṭafawī, 1981 AD/1360 SH: 4, 119)

In this verse, Allamah considers knowledge to mean certainty in contrast to other stages of perception such as doubt and suspicion, which counts as the literal meaning of the word. Therefore, establishment in certainty is intended. However, this meaning does not align with "*Tamakkanū fil 'Ilm,*" as Allamah himself states, because knowledge here means knowledge in the academic sense. He goes on to say that they "Are established in certainty," which makes it clear that knowledge and certainty should be used in opposition to one another because being established in certainty is meaningless; certainty is not a matter of choice that can be a matter of

one's establishment. Rather, it is an involuntary mental state, while being established in knowledge is possible and is a voluntary act. Thus, the phrase "*Tamakkanū fil 'Ilm*" means having the ability in knowledge, and hence there is a contradiction in Allamah's words, as the phrase "*Tamakkanū fil 'Ilm*" is in conflict with the sense of certainty attributed to knowledge.

However, based on the contrast between the *Rāsikhān* ones and those who have "*Fī Qulūbihim Zayghun*" (deviation in their hearts); the meaning of knowledge can also be determined since these two are opposed to each other. The term "*Fī Qulūbihim Zayghun*" implies the existence of deviation from steadfastness and stability in the heart (Rāghib, 1991 AD/1412 AH: 387). Hence, *Rāsikhān* are those for whom certainty is firmly established in their hearts, and there is no possibility of deviation or change in it.

In the continuation of the verse, "*Wa mā Ya'lamu Ta'wīlahū,*" (and none knows its interpretation) this contrast is contradictory because knowledge in this context corresponds to knowledge in the phrase "*Wa al-Rāsikhūna fil 'Ilm,*" (and the firmly rooted in knowledge) and undoubtedly in this context, knowledge is meant in the sense of academic knowledge, not in the sense of certainty. Since there must be a connection between these two, the meaning of knowledge here should be assumed as knowledge, and it should be considered a type of knowledge. This can indeed be reconciled with the rhetorical figures concerning both phrases. Therefore, *Abū Hilāl 'Askarī* interprets the phrase "*Wa al-Rāsikhūna fil 'Ilm*" as meaning the "Firmly established in knowledge," stating, "God has said in the Quran: "The firmly rooted in knowledge," meaning those who are stable in knowledge." ('Askarī, 2020 AD/1400 SH: 296)

However, regarding the connection between "*Wa al-Rāsikhūna fil 'Ilm*" and "*Wa mā Ya'lamu Ta'wīlahū*" through exception, there is a challenge. If the conjunction "*Wa*" in "*Wa al-Rāsikhūn*" is considered as an *Musta'nifa*, then this construction will not be an exception (*Mustathnā*), and the meaning of the verse would be: "The firmly rooted in knowledge say: We believe in it, for all of the Quran, both the ambiguous and the definitive, is from God." However, for the "*Wa*" in the verse to be considered as a continuation, there needs to be evidence for this, as it could also be seen as a conjunction. In this case, the meaning of the verse would be: "No one knows the interpretation of the ambiguous verses except God and the firmly rooted in knowledge. They say: All of the Quran, both the ambiguous and the definitive, is from God." In the first scenario, the meaning of the verse is clear, but in the second meaning, the challenge regarding what knowledge is—whether it is certainty or the defined concept of knowledge—can once again be raised.

Allamah *Ṭabāṭabā'ī* considers the conjunction "*Wa*" (and) to be an instance of *Istīnāf* for several reasons. He first states: "How is it possible that the Holy Quran be revealed to the blessed heart of the Prophet (PBUH), who is one of the firmly rooted in knowledge, indeed the best among them, and he does not understand its ambiguous verses and says, "Whether I understand or not, I believe in all of it because it is all from God." (Ṭabāṭabā'ī, 1995 AD/1374 SH: 3, 42) In critique of this argument, it should be noted that the text of the verse does not imply that the firmly rooted in knowledge do not understand the ambiguous verses and yet believe in them without understanding. On the contrary, they know the interpretation of the ambiguous verses and based on their knowledge, they have faith in it; indeed, from a rational perspective, faith without knowledge is ignorant and reprehensible faith.

The second reason is that the "Method of the Quran in describing the community of Islam or the group among whom the Messenger of God is present, has been such that it first mentions the Prophet in a specific manner regarding his nobility, and then states the rest separately, which has not happened in this verse... Therefore, if the meaning of the sentence is that the firmly rooted in knowledge know the interpretation of the Quran, considering that the Prophet is undoubtedly one of them, it would have been appropriate to say, as we mentioned before: "And none knows its interpretation except God and His Messenger and the firmly rooted in knowledge." (Jawadi Amoli, 1990 AD/1379 SH: 13, 181-182) There is another issue in this statement, which is that it was said the meaning of "*Rāsikhūn*" (the firmly rooted) is to be completely established; complete stability can only be considered in the context of a complete human being, because how can an incomplete human be fully stable? Thus, it is the complete human who is firmly established in knowledge, which means that other individuals do not fall within the category of firmly rooted and therefore do not need to be mentioned in the context of the verse.

The third reason is that the context of the verse seeks to categorize people regarding the Book of God into two groups: One being the sick-hearted who pursue the ambiguous verses and the other being the believers who, when encountering ambiguous verses, say: "We believe in all of the Quran because all of it is from our Lord." (Ṭabāṭabāʾī, 1995 AD/1374 SH: 3, 42) Therefore, the context is not aimed at associating the firmly rooted with God. In response, it has been mentioned that the context of the verse can be reconciled with the aforementioned division, and it can be asserted that the verse examines the two groups, and the firmly rooted can also be associated with God,

because the division of people in the verse is not a logical division where a third category cannot be envisioned. Rather, in contrast to the hearts of the deviant, the hearts of the firmly rooted exist. The claim that a third type of heart does not exist, so that people can be divided into two categories, is contrary to the narratives. The third type of hearts, which are the general believers, is described as, "And a heart in which there is a black dot, and good and evil contend within it," (Kulaynī, 1986 AD/1407 AH: 2, 423) and the verse does not mention this category.

Jawadi Amoli, in explaining Allamah's claim, states: "If the (and) is copulative and conjunctive, then the word *Ammā* in "*Fa ammā Alladhīna fī Qulūbihim Zayghun*" is for detailing the two groups, the sick at heart and those with sound hearts. One side has been mentioned, while the other side is not mentioned. However, if the *Wa* was to be *Istīnāf*, *Wa* in the "*Wa al-Rāsikhūn*" is placed opposite the first group and completes the sentence, encompassing both details; Thus, according to this, the literary structure requires that "*Wa al-Rāsikhūna*" stands opposite "*Fa ammā Alladhīna fī Qulūbihim Zayghun*" as its second wing." (Jawadi Amoli, 2000 AD/1379 SH: 13, 181-182)

In response, one could argue that there is no literary objection to this discussion; because if *Wa* is conjunctive, it can be interpreted as taking *Fa ammā* in an implied form, and its omission is more eloquent since it avoids redundancy. Allamah Jawadi, in rebuttal to this criticism, asserts: "In the matter of omitting or not omitting, if we can understand the speech without omission and implication, it is preferable." (ibid.) However, based on the Bun semantics school, there is no pre-constructed rule that can be applied to language, and in general, prescriptive semantics—meaning the use of presumptive principles in interpreting meaning—is not permissible. Therefore,

according to the method of this approach, this response is incorrect. Furthermore, the implication of *Ammā* in light of "*Wa al-Rāsikhūn"* present in the verse is on par with the absence of that implication, with no preference for one over the other. If the verse intended to meaningfully categorize "*Wa al-Rāsikhūn"* as merely a division, it would have used a detailing tool such as *Wa Ammā* instead of *Wa*. Yet, the conjunction of *al-Rāsikhūn* with *Wa* is more compatible with being conjunctive than merely categorizing individuals, because the semantic scope of *Wa* includes both conjunction and *Istīnāf*. In its semantic scope, the detailing intended does not exist, which requires a special adjacency on this subject, unless it is said that *Ammā* serves as an indicator for this issue, which itself is a point of contention, and resorting to it is redundant.

Furthermore, if the (and) were to be considered as a continuative conjunction, according to the apparent meaning of the verse, no one knows the interpretation of the Qur'an except for God, and even the impeccable Imams, who are the divine guides, would be unable to understand the interpretations of the Qur'an. However, the impeccable Imams (PBUH) are knowledgeable about the interpretations of divine verses based on external evidence (Jawadi Amoli, 2000 AD/1379 SH: 13, 181-182). Allamah *Ṭabāṭabā'ī* responds that the restriction in the verse is considered additional. In this case, only those with deviated hearts are excluded from knowledge of interpretation, and the impeccable Imams are not part of this discussion.

However, the existing issue is that God's knowledge of interpretation is inherent, and this knowledge cannot be shared with anyone because God's knowledge is identical to His essence. Therefore, to assume the restriction is additional means there is a shared partnership with God in His inherent knowledge, which even the impeccable Imams do not possess inherently. Thus, the restriction within the verse is indeed true. If the (and) in the verse is assumed to be conjunctive, then the firmly rooted can be considered to possess the knowledge of interpretation, but they have that knowledge incidentally, meaning their understanding of interpretation is a result of God's grace upon them, due to their lack of heart deviation.

Another point is that it becomes clear that the semantic scope of the firmly rooted implies complete stability, and that this stability exists within the realm of knowledge, meaning their hearts are in no way deviated. This level of stability in faith is not conceivable for all individuals in the community of believers, as it is stated in the Qur'an that believers must attain true faith (al-Nisā'/136). Even Prophet Ibrahim (AS) did not possess such established faith until he reached the level of absolute certainty (al-Baqarah/260), and the assurance and stability of heart that is firmly rooted were not conceivable for him at that stage. Nevertheless, it cannot be said that the firmly rooted have the ordinary members of society in mind, as those who are firmly rooted possess attributes that set them apart from the general populace. The feature of the firmly rooted, which is an unwavering faith, raises the question of where this attribute originates. The answer is provided within the verse itself, as they have access to the knowledge of interpretation, and this knowledge of the ambiguous verses is what has established and solidified their faith.

However, it should be noted that the understanding that both the ambiguous (*Mutashābih*) and the clear (*Muḥkam*) verses belong to God is not exclusive to the firmly rooted; rather, those with pure intellect are also partners in this matter. In other words, contrary

to the beliefs of *Ṭabāṭabā'ī* and Jawadi Amoli, the people in the verse are divided into three categories: One group has deviated hearts, another has complete stability in their hearts, and the third consists of those with pure intellect. Although they may not possess the same heart stability as the firmly rooted, as the verse indicates with certainty, they do not have knowledge of the interpretations of the ambiguous verses. However, they acknowledge through their intellect the truth that both the clear and ambiguous verses were revealed to the Prophet (PBUH), which aligns with the beginning of the verse.

The coexistence of "*Ibtighā'a Ta'wīlih*" (to seek its interpretation) and "*Wa mā Ya'lamu Ta'wīlah ilā Allāh*" (and no one knows its interpretation except Allah) conveys the idea that seeking the interpretation of the Qur'anic verses is blameworthy. This description pertains to the individuals with deviated hearts mentioned in the verse, who are condemned. Why is following the ambiguous verses blameworthy? Because it serves two objectives: 1) Seeking sedition, and 2) Seeking the interpretation of the verse. Thus, it becomes clear that seeking the interpretation of the verse is blameworthy in itself. Why is it blameworthy? Because knowledge of the interpretations of the verses is solely with God, according to the phrase "*Wa mā Ya'lamu Ta'wīlah ilā Allāh*," and therefore, seeking interpretation of the verse out of ignorance is unwise and blameworthy.

In contrast to this group are the firmly rooted, who do not seek interpretation; rather, knowledge of interpretation has been entrusted to them. Therefore, even according to Allameh *Ṭabāṭabā'ī*'s premise, the *Wa* should indeed be a conjunction, because the characteristic of individuals with deviated hearts is their pursuit of interpretation. The opposing group includes two categories: One is the knowledgeable regarding interpretation, and the other is those who are not seeking interpretation. The first group consists of the firmly rooted, while the third group refers to those with pure intellect who benefit from the knowledge of the firmly rooted. If the *Wa* in the verse were to be considered as continuative, the verse would not indicate anyone having knowledge of interpretation besides God. Thus, no one would have knowledge of interpretation, leading to the conclusion that the ambiguous verses provide a basis for the first group to cause sedition, which contradicts God's guidance expressed in "*Ihdina al-Ṣirāṭal Mustaqīm.*" (guide us to the straight path)

Considering what has been said, it becomes evident from the syntagmatic relation that the *Wa* in the verse serves as a conjunction, and based on this syntagmatic relation, the firmly rooted share in God's knowledge of the interpretation of ambiguous verses, which is affirmed at the textual level.

5.2. Paradigmatic Relation

This level of language use stems from the question of why one sign is chosen among similar signs in linguistic selection and what difference this choice makes in the meaning of linguistic propositions. In other words, the relationship of paradigmatic essentially refers to the connection that exists among elements that are selected in place of one another and create a new discourse at the same linguistic level. De Saussure refers to this as "Associative Relation," while Jakobson refers to it as "Paradigmatic," considering it to arise from the commonalities among words in the mind, which leads to the establishment of a network of various relations in human consciousness (De Saussure, 2013 AD/1392 SH: 177).

In the Qur'an, there is only one verse that has a contextual similarity to the verse in question. In

the preceding verses of the discussed verse, it speaks about the faith of the People of the Book in Jesus before their death and their testimony about this group: "There is none among the People of the Book but must believe in him before his death, and on the Day of Resurrection, he will be a witness against them." (al-Nisā'/159) Continuing this discussion about Jesus' testimony against the People of the Book, God mentions two groups of Jews; one group of Jews whom God deems deserving of the prohibition of good things: "We have made unlawful for them good things that were lawful for them." (al-Nisā'/160) He cites several reasons for this:

1. Due to their wrongdoing (ibid.);

2. Due to taking away from many people (ibid.);

3. Taking usury, which is forbidden (al-Nisā'/161);

4. Consuming wealth unlawfully (ibid.).

God then considers them unbelievers due to these actions and warns them of painful punishment: "We have prepared for the disbelievers among them a painful punishment." (ibid.) In contrast to the first group of Jews, God introduces three other groups:

1. The firmly rooted in knowledge among the Jews (al-Nisā'/162);

2. The believers among the Jews who believed in the Prophet (PBUH) and the previous prophets and are established in prayer and zakat (ibid);

3. The believers among the Jews who believe in God and the Day of Resurrection (ibid.).

To these three groups, contrary to the first group of Jews, God promises a great reward (ibid.). The reason for this reward can also be inferred from the contrasting context; they are considered a group that does not follow the practices of the first group, and due to the descriptions mentioned for them, they are worthy of a great reward in the hereafter.

It is clear that these three are all Jews because the context of the discourse is about them, and furthermore, at the beginning of the verse, the firmly rooted ones from among the Jews are identified through the reference "*Minhum*" (from them), so there is no need to repeat that the other groups are also from the Jews due to the implication of this pronoun. However, these three groups are different from each other because different qualities are attributed to them. The first group consists of those who are firmly rooted in knowledge, the second group consists of believers in the Prophet of Islam and previous prophets who uphold prayer and zakat, and the third group consists of Jews who have not believed in the Prophet, either because they were not present during his time or because they were present but did not believe, even though they do believe in God and the Day of Judgment and do not perform the actions of the first group.

However, the question that arises here is: Who are the firmly rooted in knowledge among the Jews? According to verse 7 of Surah *Āli 'Imrān*, this group comprises those whose hearts are steadfast and not susceptible to deviation. This characteristic, as mentioned previously, is exclusive to a specific group that has reached the level of the perfect human being; otherwise, it is not possible to have complete stability in the heart. They must go through the stages that Abraham went through to attain a steadfast heart (al-An'ām/76). This characteristic may be specific to the prophets and successors of the Children of Israel, and its exact application to us is not clear; however, based on the context of the verse, it is evident that they have a quality that distinguishes them from the other two groups.

In any case, this verse does not provide any specific characteristic for the firmly rooted in knowledge apart from the meaning of heart stability, but it does indicate that the firmly rooted in knowledge have a special difference from other groups, as God has mentioned them distinctively. Yet, their characteristics are left unstated, and even interpretive narrations have not elaborated on them. Meanwhile, in the verse in question, there are many narrations indicating that the infallibles are the firmly rooted in knowledge (Kulaynī, 1986 AD/1407 AH: 1, 414). Therefore, based on this intertwined data, it can be inferred that the firmly rooted have a special characteristic that does not exist among other people, which is complete stability in the heart. This may result in two anticipated states: Either due to knowledge of the ambiguous verses or regarding a factor other than that. In the first case, the view of *Istarābādī* is affirmed, which holds that the understanding of ambiguous verses is solely in the hands of the impeccable Imams. In the second case, if the impeccable Imams are also deprived of knowledge of the ambiguous verses and believe only based on their faith in God, it contradicts the divine verses that define the role of the prophets and successors as guides (al-Ra'd/7), as guidance cannot coexist with ignorance of the revelation. Essentially, how can someone claim to guide through divine revelation while being unaware of its meaning?

Conclusion

Considering that the semantic field of "*Rāsikhūn*" encompasses the meaning of "Complete Stability" based on the examination conducted, and that its reference in the verse is expressed in the form of a container, it became clear that "*Rāsikhān* in knowledge" are, in fact, those firmly rooted in the realization of knowledge, meaning they are the steadfast in

heart. The verse mentions three groups: One group with deviated hearts, one group with complete stability in their hearts, and a third group comprising those with pure intellect. Therefore, to clarify the implication of the verse regarding the firmly rooted, the verse was examined based on this semantic field, indicating that the groups of those firmly rooted in knowledge, who are actually the firmly rooted in heart, belong to the second group.

The group of those firmly rooted in knowledge, who possess a sound heart, connects to God through the contextual relationships present in the textual school of Bun regarding the discussion and ability to interpret ambiguous verses. This does not mean that the ability to interpret is limited solely to God. On the other hand, it excludes other humans from the circle of interpreters of ambiguous verses, thus confirming the meaning from the verse that only a specific group among humans possesses the knowledge of interpretation. This view aligns with the perspective of *Sharaf al-Dīn Istarābādī* regarding the issue of scholars being able to interpret in this exegetical manner. However, the contextual relationship in the verse does not specifically determine the exemplars of those firmly rooted in knowledge as being infallible individuals. Yet, in the discussion of succession and using the interconnected data, these exemplars can be identified. Consequently, the examination clarified that based on the semantics of Bun, the interpretation that *Sharaf al-Dīn Istarābādī* provides for the verse is supported, and the views of those who consider interpretation to be available to the general public or restricted only to God are not consistent with the context of the verse.

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قرآن و روشنگری دینی

«مقاله پژوهشی»

تحلیل ساختاری منحصر به فرد انسجام سوره آل عمران در پرتو نظریه نظم متقارن؛ جلوه‌ای از اعجاز لغوی- معنایی قرآن کریم

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چکیده

قرآن کریم، کتاب مقدس مسلمانان، به عنوان معجزه پیامبر اسلام (ص) شناخته می‌شود. از این‌رو، در طی ۱۴ قرن اخیر محققان و اندیشمندان بسیاری به بررسی جنبه‌های گوناگون اعجاز قرآن پرداخته‌اند. در دهه‌های اخیر، یکی از شاخه‌های برجسته در مطالعات قرآنی که هم در میان دانشمندان مسلمان و هم در میان مستشرقان مورد توجه قرار گرفته، تحقیقات نوین در زمینه کشف ابعاد جدیدی از بررسی ساختاری لغوی-معنایی و به‌ویژه نظم در قرآن کریم است. در این راستا، مطالعاتی که بر پایه نظم متقارن استوار هستند، توانسته‌اند جایگاه ویژه‌ای را در این حوزه کسب کنند. سوره آل عِمْران سومین سوره و از سوره‌های مدنی قرآن است که در دو جزء سوم و چهارم جای دارد. مقاله حاضر، با استفاده از رویکرد توصیفی و تحلیلی، به بررسی و تحلیل نظم ساختاری سوره آل عمران می‌پردازد. این تحقیق ابتدا به تعریف و معرفی مفهوم نظریه نظم متقارن می‌پردازد و سپس با تجزیه و تحلیل بلاغی، به بررسی سوره آل عمران می‌پردازد. این سوره به یازده بخش تقسیم شده و نظم متقارن حلقوی آن با استفاده از یک الگوی کلی و جامع از ترتیب و ارتباط درونی بخش‌های سوره اثبات شده است. اثبات وجود یک ساختار منظم حلقوی در سوره آل عمران نشان‌دهنده عمق و دقت بی‌نظیر در ساختار قرآن کریم و از جنبه‌های اعجازی می‌باشد.

واژه‌های کلیدی

قرآن کریم، سوره آل عمران، بلاغت سامی، نظم معکوس، ترکیب حلقوی، صنعت قلب.

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O R I G I N A L   A R T I C L E

A Unique Structural Analysis of the Coherence of Surah Āl-e 'Imrān in Light of the Theory of Symmetrical Order: An Aspect of the Linguistic-Semantic Miracle of the Holy Qur'an

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A B S T R A C T
The Holy Qur'an, the sacred book of Muslims, is recognized as the miracle of the Prophet of Islam (pbuh). Therefore, over the past 14 centuries, numerous scholars and thinkers have devoted themselves to studying the various aspects of the Qur'an's inimitability ('I'jāz). In recent decades, one prominent field in Qur'anic studies attracting Muslim scholars and Orientalists is innovative research in discovering new dimensions of the linguistic-semantic structure, particularly the order in the Qur'an. Surah Āl-e 'Imrān is the third Surah and one of the Medinan Surahs of the Qur'an, located in the third and fourth Juz' (sections) of the Qur'an. This study, using a descriptive and analytical approach, examines the structural order of Surah Āl-e 'Imrān. It begins by defining and introducing the concept of symmetric order theory, followed by a rhetorical analysis of Surah Āl-e 'Imrān. This Surah is divided into eleven sections, and its circular symmetric order is proven using a comprehensive pattern of sequence and internal connection among its sections. Proving the existence of a circular structured order in Surah Āl-e 'Imrān demonstrates the unparalleled depth and precision in the structure of the Qur'an.

K E Y W O R D S
Holy Qur'an, Surah Āl-e 'Imrān, Semitic Rhetoric, Concentric Composition, Art of Inversion.

1. Introduction

The question of the Qur'an's order arose early in the Islamic world. Muslim scholars initially endeavoured to prove the Qur'an's textual coherence by producing works on "Order of the Qur'an," "Correlation of Verses and Surahs," and "Miracles of the Qur'an." Among the classical works on this subject are "Mafatih al-Ghayb" by Fakhr Rādī (d. 606) (Fakhr Rādī, 1420 AH), "Bada'i al-Qur'an wa Kawakib al-Durriyah fi Nazm al-Qawa'id al-Diniyyah" by Ibn Abi al-Asba' (d. 654) (Ibn Abi al-Asba', 1383 AH), and "Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar" by Burhan al-Din Ibrahim ibn Muhammad Baqāī (d. 885) (Baqāī, 1415 AH).

In the contemporary era, many non-Muslim orientalists, such as Richard Bell, Arthur John Arberry, Goldziher, and Gustave Le Bon, have regarded the Qur'an, especially in its longer Medinan Surahs, as lacking structural and thematic coherence, as there seems to be no connection between the various topics presented within a Surah. For example, Arthur John Arberry (1955) (Arberry, 1955) writes in his Qur'an translation's introduction, "The Qur'an is far from any coherence related to the order of revelation and also from logical coherence. The reader of the Qur'an, especially if forced to rely on one of the translations, although linguistically accurate, will undoubtedly be astonished by the disordered state of many Surahs."

Recent Western scholarship has seen a significant increase in understanding the thematic coherence and structural unity of the Qur'anic Surahs. For example, Michel Cuypers demonstrates the value of using symmetry, correlation, and circular composition methods in analyzing Qur'anic verses (Cuypers, 2009: 56). However, such studies have been criticized by researchers like Nicolai Sinai (Sinai, 2017: 55-57) for neglecting the actual text in discovering circular composition.

Numerous studies have been conducted on the symmetric order of the Qur'an's structure. The research started with Angelika Neuwirth in 1980, followed by Mustansir Mir in 1986, examining the coherence in the Qur'an. His study focused on the Qur'anic order from Amin Ahsan Islahi's perspective. Neuwirth's research emphasized symmetry in short Meccan Surahs. Mustansir Mir (2000) and Javad Anwar Qureshi (2017), following Neuwirth, explored symmetry in long Meccan Surahs. Michel Cuypers also pointed out the existence of symmetry in long Medinan Surahs, indicating the remarkable order in their structure.

Recently, an article in the Qur'anic-Literary Research journal titled "A Study of Semitic Rhetoric and Rules of Symmetrical Order in Surah As-Saf" challenges Cuypers' symmetric order theory (Ahmadiyar et al. 2022: 26-63). Also, Hosseini Kashani discusses "Reading Surah Hal-Ati based on the theory of 'symmetrical order' Cuypers " in his article (Hosseini Kashani, 2021: 67-92). Research like "Discourse Genres in Ruku'at (Case Study of Surah Al-Baqarah)" by Ahmad Zare Zardini et al. in 2019 explores symmetric order in Surah Baqarah. Additionally, Nevin Rida (2017) has analyzed the structure of Surah Baqarah in her book.

Regarding Surah Āl-e 'Imrān, research history includes Zahniser's work titled "God's Word (Zahniser, 1991: 77-112) and Jesus's Mission: Narrative Analysis of Āl-e 'Imrān and Aesthetics of Narrative Structure of Surah Āl-e 'Imrān" by Nevin Reda (2021) , addressing its structural coherence.

This research initially discusses symmetric order theory and ultimately examines the structural order of Surah Āl-e 'Imrān with an analytical and content-based approach, along with word correlation.

2. Research Methodology

In the research methodology section, the library-based approach is utilized as a primary method for data collection and analysis. This method involves the comprehensive study and analysis of textual sources, including books, scientific articles, and religious documents. Initially, pertinent primary and secondary sources are identified and selected. To this end, academic libraries, online databases, and other credible sources are extensively used. Subsequently, through rigorous and systematic techniques, vital information and key data are extracted. This process facilitates the orderly management and accessibility of the collected data, which is later utilized for detailed analysis and interpretation.

3. Theory of Symmetric Order

Scholars who believe in the Qur'an's coherence are convinced that the textual units of Surahs, contrary to their initial appearance, are presented in a continuous structure, forming a cohesive whole. They explain symmetric order by pointing out repetitions in the text. They believe these repetitions in the Qur'an create symmetry and order in the text.

Although the theory of symmetric order originates from Western research dating back about 250 years, its application in literary Qur'anic research does not exceed three decades. This theory, also called "rhetorical analysis," explains textual order (feast; reading from the fifth Surah of the Qur'an).

By identifying the existing relationships among textual elements, rhetorical analysis seeks to prove coherence and order and determine the different forms of symmetry that constitute the text.

Researchers identify three text composition patterns based on symmetric order:

3.1 Parallel Structure (Parallelism or parallel construction):
Different textual units are repeated in the same initial order in this structure. ('C'B'A/ABC).

A Qur'anic example of this structure is part of the verse

«الزَّانِي لا يَنْكِحُ إِلَّا زانِيَةً أَوْ مُشْرِكَةً وَ الزَّانِيَةُ لا يَنْكِحُها إِلَّا زانٍ أَوْ مُشْرِك»

which contains parallel symmetric order. As observed, the symmetric order of this verse section is such that the phrases "al-zānī", "lā yankihu", and "aw mushrikatan" are correspondingly and symmetrically repeated as "al-zānīyata", "wa lā yankihuhā", and "aw mushrikin".

3.2 Concentric Composition (Circular or ring composition):
This structure is formed when the textual units are arranged in a concentric circle. (ABC/X/ 'C'B'A).

A Qur'anic example of this structure is Āyat al-Kursī, which has a circular symmetric structure:

"اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (A)لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ (B)لَهُ مَا فِي السَّمَاوَات وَمَا فِي الْأَرْضِ (C)مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ (D) يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ (E)وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ (' D)وَسِعَ كُرْسِيُّهُ السَّمَاوَات وَالْأَرْضَ (C ')وَلَا يَؤُودُهُ حِفْظُهُمَا (B ')وَهُوَ الْعَلِيُّ الْعَظِيمُ(A ')"

The symmetric order of this verse is such that part A (*Allah lā ilāha illā huw al-hayy al-qayyoum*) corresponds with part A' (*wa huw al-*

'*alī al-'azīm*), as both refer to two divine attributes. Part B (*lā ta'khudhuh-u sinatun wa lā nawm*) corresponds with part B' (*wa lā ya'ouduh-u hifzahumā*). Similarly, part C (*lahou mā fi al-samāwāt wa mā fi al-'ard*) corresponds with part C' (*wasi'a kursīyyuh-u al-samāwāt wal-'ard*). Part D (*man dha al-ladhī yashfa'-u 'indahu 'illā bi 'idhnih*) corresponds with part D' (*wa lā yuhītouna bi shay'in min 'ilmih-i 'illā bi mā shā'*). Part E (*ya'lam-u mā bayn-a 'aydīhim wa mā khalfahum*) is recognized as the central part of this verse.

3.3 Inverse Order (Mirror composition or Chiasmus)

Applied when the same circular structure exists but without the asymmetrical middle part. (ABC/CBA)

A Qur'anic example of this symmetry is part of verse 187 from Surah Baqarah:

«هُنَّ(A) لِبَاسٌ(B) لَكُمْ(C) وَأَنْتُمْ('C) لِبَاسٌ('B) لَهُنَّ ('A)»

As observed, the symmetric order of this verse section is such that parts A and A' with the phrases "*hunna*" and "*lahunna*" correspond with each other. Parts B and B' with the phrase "*libāsun*" overlap entirely, and parts C and C' with the phrases "*lakum*" and "*'antum*" both denote a plural male second-person pronoun.

4. Introduction to Surah Āl-e 'Imrān

Surah Āl-e 'Imrān, the third Surah and among the Medinan Surahs of the Qur'an, is located in the third and fourth parts. This Surah is named Āl-e 'Imrān due to the mention of 'Imrān (father of Mary) and his family. Surah Āl-e 'Imrān has 200 verses, 3508 words, and 14984 letters. It is the second Surah among the Muqatta'āt (disjointed letters) Surahs, starting with the disjointed letters "A-L-M" (Sarmadi, 2017: 679), and after Surah Baqarah and Surah Nisā', it is the third largest Surah of the Qur'an,

covering about one and a half part of the Qur'an, and is counted among the 'seven long' Surahs. This Surah and Surah Baqarah are collectively called 'Zahrāwān' (Khorramshahi, 1998: 1236)

The title "Āl-e 'Imrān" in this Surah refers to 'Imrān, the father of Moses; however, it is better to say it refers to 'Imrān, the father of Mary (pbuh). According to narrators and historians, there is a significant time gap between the 'Imrāns. This fact is confirmed by God Almighty's report on the selection of the family of 'Imrān: "And Allah is All-Hearing, All-Knowing. When the wife of 'Imrān said: 'Lord, I dedicate what is in my womb to Your service...'" and about the selection of Mary (pbuh), it states: "And [mention] when the angels said, 'O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.' " (Āl-e 'Imrān/42) "And then when the angels said: 'O Mary! Undoubtedly, God has chosen you, purified you, and specially selected you among all women of the world.'" The 'Imrān mentioned in this Surah is the father of Mary (pbuh), and the family of 'Imrān refers to Jesus (peace be upon him) and Mary (Tabātabā'ī, 1972: 3/167)

Tabrisī, in his commentary "Majma' al-Bayan," narrates a tradition from the Prophet (pbuh) stating, "Whoever recites Surah Āl-e 'Imrān, God will grant him safety from passing over the bridge of Hell for each verse." He also narrates another tradition from the Prophet, "Whoever recites Surah Āl-e 'Imrān on Fridays until sunset, God and His angels send blessings upon him." (Tabrisī, 1993: 2/693)

5. Structural Coherence of Surah Āl-e 'Imrān

The order of Surah Āl-e 'Imrān is circular (ABCDE/F/E'D'C'B'A'). This Surah can be divided into 11 parts, where ten parts

correspond in pairs (A and A', B and B', etc.) in terms of linguistic and semantic structure, and the eleventh part (F) has a unique structure. We will examine the relationship between the corresponding sections and the structure of the central section (F) in six parts:

5.1 The Order between Sections A and A'
5.1.1 Section A (v1-9): Reminder of the written verses for those with understanding, who have various requests from God and believe that He does not break His promise

That is a reminder of the written verses for the wise, who have various desires from God and believe that He does not break promises (verses 1-9).

This section begins with attention to the written verses, the revelation of the Qur'an to the Prophet (pbuh) affirming the previous scriptures and introducing the purpose of the revelation of the Qur'an, Torah, and Gospel as guiding people. It warns disbelievers of severe punishment for denying divine signs (verses 3:1-4). It then categorizes Qur'anic verses into clear (Muhkam) and ambiguous (Mutashābih), considering the clear ones as the foundation of the book (the Qur'an). Those with deviation in their hearts follow the ambiguous verses, seeking discord and interpretation, but the firmly grounded in knowledge believe in all verses (clear and ambiguous) from God. Only the wise heed the divine signs (verse 3:7). These wise people have various requests from God, like not allowing their hearts to deviate after guidance and asking for His mercy. They believe God does not break His promises (verses 3:7-9).

«هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ

كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ * رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ * رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ»

5.1.2 Section A' (v189-200): Reminder of the cosmic verses for those with understanding, who have various requests from God and believe that He does not break His promise

Reminding of cosmic verses for the wise, who have various desires from God and believe that He does not break promises (verses 189-200).

This section refers to cosmic signs, including the creation of heavens and earth and the alternation of night and day, as reminders for the wise. These wise individuals remember God in all positions and reflect on the creation of the heavens and the earth. They have various requests from God, like being saved from the Hellfire, forgiveness of sins, covering their misdeeds, being among the righteous, granting what His messengers promised, and not being disgraced on the Day of Judgment. Ultimately, their Lord answers their prayers and rewards them with Paradise. The Surah ends with three pieces of advice: patience, perseverance, and piety towards believers.

«إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ * الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ * رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ * رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ * رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ» (٣: ١٩٤ – ١٩٥)

5.2 The Order between Sections B and B'
5.2.1 Section B (v10-30): The ultimate fate of disbelievers and believers in the hereafter and the absence of injustice towards them

The hereafter outcomes of disbelievers and believers and no injustice to them (verses 10-30).

The first part of this section addresses the contrasts between faith and disbelief and their hereafter outcomes, emphasizing that their reward and punishment in the afterlife are based on their deeds, with no injustice to them. It states that wealth and children will not prevent disbelievers from punishment in the hereafter, as exemplified by the people of Pharaoh and those before them who suffered severely for denying divine signs and their sins (verses 3:10-11). It then refers to the Battle of Badr, where Muslims triumphed over disbelievers, as a lesson for the insightful. The subsequent verses describe worldly pleasures like women, sons, heaps of gold and silver, branded horses, cattle, and farmland as adornments of this life. It invites people to better things in the hereafter, prepared for the righteous who exhibit qualities like patience, truthfulness, obedience, charity, and seeking forgiveness for sins, emphasizing that Paradise and God's pleasure are the ultimate rewards (verses 3:14-17). The section ends by warning believers against coming under the domination or patronage of disbelievers.

«فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ» (٣:٢٥)

5.2.2 Section B' (v176-188): The ultimate fate of disbelievers and believers in the hereafter, and the absence of injustice towards them

The hereafter outcomes of disbelievers and believers and no injustice to them (verses 176-188).

The second part of this section also addresses the contrasts between faith and disbelief and their outcomes in the afterlife, assessing each based on the scale of justice and

without injustice. It encourages the Prophet and believers not to grieve seeing people hastening toward disbelief, as they cannot harm God and will face a great punishment in the afterlife (verse 3:176). Those who exchanged faith for disbelief will also face a painful punishment (verse 3:177). The delay granted to disbelievers in this life only increases their sins, leading to a humiliating punishment (verse 3:178). Hoarding wealth will be a burden for them on Judgment Day (verse 3:180). God heard the disbelievers' claim of being wealthy and not needing God and will account for their wrongful killing of prophets and those who ordered justice, resulting in a painful punishment in the hereafter (verses 3:181-182). The section emphasizes that every soul will taste death. Total compensation will be given on the Day of Resurrection. Those saved from the Fire and admitted to Paradise are genuinely successful (verse 3:185)

«ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ» (٣:١٨٢) «كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ» (٣:١٨٥)

5.3 The Order between Sections C and C'
5.3.1 Section C (v31-34): Obedience to God and the Prophet and invitation to God's love for the forgiveness of sins

Obedience to God and the Prophet and the call to love God for forgiveness of sins (verses 31-34). The first part of this section emphasizes obedience to God and the Prophet, leading to God's love for the obedient. The Prophet (pbuh) is commanded to tell believers that if they love God, they should follow him (the Prophet), so God will love them and forgive their sins (verse 3:31). God also commands that believers should obey God and the Prophet. If they turn away, they should know that God does not love the disbelievers (verse 3:32). The section

continues by naming some of God's chosen prophets whom He loves: Adam, Noah, the family of Abraham, and then,

«قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ * قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ» (٣١-٣٢:٣)

5.3.2 Section C' (v130-175): The consequences of not obeying God and the Prophet in the Battle of Uhud and an invitation to good morals for the forgiveness of sins

Consequences of Disobeying God and the Prophet in the Battle of Uhud and Inviting to Good Ethics for Forgiveness of Sins (Verses 130-175)

The second part of the third section also emphasizes obedience to God and the Prophet, inviting believers to adopt good ethics to attain forgiveness for their sins. It begins by urging obedience to God and the Messenger, as this would bring mercy upon the believers (verse 3:132). The believers are encouraged to hasten towards forgiveness from their Lord and a Paradise as vast as the heavens and the earth, prepared for the righteous (Verse 3:133). They are reminded to engage in good deeds even in times of prosperity and adversity, suppress anger, pardon people, and seek forgiveness from God immediately after committing a sin or wronging themselves, without persisting in it knowingly (Verses 3:136).

The section then recounts the Battle of Uhud, highlighting the consequences of disobeying the Prophet (pbuh). The believers are advised not to be weak-hearted or grieve, as such feelings result from disobedience to God and the Prophet during the battle (verse 3:139). They are reminded of their human frailties. That entry into Paradise is not possible without patience and striving in the way of God (verse

3:142). The believers are further reminded that if Prophet Muhammad (pbuh) were to be martyred or pass away, they should not turn away from their faith, as such a reversal would not harm God. It is emphasized that every soul shall taste death only by God's will and that God is capable of granting rewards in this world and the hereafter to whom He pleases (verses 3:144-145). The section also praises many prophets who, along with their followers, struggled in the path of God without showing weakness, defeat, or submission to the enemy. Their words were nothing but seeking forgiveness for their sins, persistence in struggle, and victory over the disbelievers (verses 3:146-147). It warns that believers will face loss and harm if they obey the disbelievers instead of God and His Messenger. They are reminded that their only protector and helper should be God (verses 3:149-150). The subsequent verses, which are not detailed here for brevity, further elaborate on these themes.

«وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ * وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ * الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ * وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ * أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ» (٣:١٣٢-١٣٦)

5.4 Coordination between sections D and D'
5.4.1 Section D (v35-60): Divine miracles

The first part of the fourth section refers to several extraordinary events and miracles, including:

1. Prophet Zechariah (AS) found summer fruits in winter and winter fruits in summer when visiting Mary (SA) in her sanctuary.

Zechariah asks Mary where this provision came from, and she replies that God provides without measure to whom He wills (3:37).

2. The acceptance of Prophet Zechariah's prayer by God for a righteous child (3:38).

3. The sign of Zechariah's becoming a father was his inability to speak to people (3:41).

4. Jesus (AS) speaks to people from his cradle (3:46).

5. The miraculous birth of Jesus (AS) without a father, with Mary (SA) questioning how she could have a child when no man had touched her. The response was that it is easy for God, who creates what He wills, commanding "Be," and it is (3:47).

6. Some of Jesus's (AS) extraordinary deeds, like creating a bird from clay and bringing it to life with God's permission, curing congenital blindness and leprosy, and reviving the dead (3:49).

7. The ascension of Jesus (AS) to God (3:55). This part also mentions angels and their glad tidings in these miracles, like angels giving glad tidings to Zechariah and Mary about their children.

«لَمَّا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ * هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ * فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ * قَالَ رَبِّ اجْعَل لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا» (٣:٤١-٣٧) «إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ * وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ * قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ * وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُم بِآيَةٍ مِن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُم مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِن كُنتُم مُّؤْمِنِينَ * إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ» (٣:٥٥-٤٥)

5.4.2 Section D'(122-129): Divine miracles

The second part of the fourth section also refers to several extraordinary events and miracles, such as:

1. God's assistance in the Battle of Badr despite the believers being fewer and having limited war resources (3:123).

2. Believers are aided by three thousand angels (3:124).

3. By the patience and piety of believers, five thousand angels rushed to their aid (3:125).

This part also mentions the presence of angels and their glad tidings in divine miracles.

«وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ * إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنزَلِينَ * بَلَى إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ * وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ» (٣:١٢٦- ١٢٣)

5.5 Coordination between sections E and E':
5.5.1 Section E (v61-103)

The Qur'an's Strategy for Muslim Interaction with the People of the Book (61-103):

This section addresses the varied groups among Jews and Christians, suggesting different strategies for engagement. It mentions the story of Prophet Jesus (AS) and the debate with the Christians of Najran, whom the Prophet invited for Mubahala (a form of mutual cursing). However, they declined (3:61). The

Prophet then invites the People of the Book to agree on a common word, to worship none but God, and not to take others as lords besides Him. If they turn away, Muslims are to declare their submission to God (3:64). Subsequent verses discuss Prophet Abraham (AS), arguing that he was neither a Jew nor a Christian but a monotheist, to counter the claims of the People of the Book. It is stated that those closest to Abraham followed him, Prophet Muhammad and believers of his time (3:65-68). The People of the Book are then divided into two groups: one that desires to lead Muslims astray and another that faithfully returns entrusted wealth, contrasting their integrity and faith in God (3:75).

«وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٣:٧٥)»

5.5.2 Section E' (v110-121): The Qur'an's Strategy for Muslim Interaction with the People of the Book

This section continues to discuss different groups among the People of the Book. One group is characterized as having faith, while the other is described as disobedient and causing harm. The latter is said not to cause significant harm to Muslims and to flee from battle. Their destiny is marked by humiliation and divine wrath due to their disbelief and unjust killing of prophets (3:111-112). In contrast, the first group among the People of the Book is portrayed positively, as they recite God's verses at night, believe in God and the Last Day, and encourage good deeds (3:113-115).

«...وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ - لَن يَضُرُّوكُمْ إِلَّا أَذًى وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ - ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ - لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ - يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ - وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ»
(٣:١١٥-١١٠)

5.6 The Central Unified Section (Section F) (v104-109): Commanding Right and Forbidding Wrong

This section, the central part of the Surah, states that a group of believers should invite people to goodness, command righteous deeds, and prevent wrongdoings. Those who possess these qualities will attain salvation and success (3:104). Following this, the section mentions those with bright faces in paradise and those with darkened faces in hell due to their actions and conduct (3:106-108).

«وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ» (٣:١٠٤)

Table 1. Summary of the Circular Structure of Surah Āl-e 'Imrān

§	Description	Verse
A	A reminder of the written verses for those with understanding, who have various requests from God and believe that He does not break His promise	1-9

B	The ultimate fate of disbelievers and believers in the hereafter and the absence of injustice toward them	10-30
C	Obedience to God and the Prophet and invitation to God's love for the forgiveness of sins	31-34
D	Divine miracles	35-60
E	The Qur'an's strategy for Muslims' interaction with the People of the Book	61-103
F	Commanding right and forbidding wrong	104-109
E'	The Qur'an's strategy for Muslims' interaction with the People of the Book	110-121
D'	Divine miracles	122-129
C'	The consequences of not obeying God and the Prophet in the Battle of Uhud, and invitation to good morals for the forgiveness of sins	130-175
B'	The ultimate fate of disbelievers and believers in the hereafter, and the absence of injustice towards them	176-188
A'	Reminder of the cosmic verses for those with understanding, who have various requests from God and believe that He does not break His promise	189-200

6. Conclusion

Initially, Qur'anic recitation may seem a mere straightforward and continuous process. However, a more profound and comprehensive examination of the text reveals coherence and harmony among the various sections of the Qur'anic Surahs, the result of an intricate and meticulous structure based on a symmetrical order. In this research, we have elucidated the specific sequence and arrangement in Surah Āl-e 'Imrān through meticulous scrutinizing and analysis of the structure. The study demonstrated the existence of a cohesive 11-part circular structure, with ten sections correlating in pairs, both linguistically and thematically, and a single distinct section interspersed among these 10. Despite the theoretical divergences among exegetes and scholars in Qur'anic sciences, these findings allowed us to substantiate the complexity and structural precision inherent in Surah Āl-e 'Imrān, the third chapter of the Holy Qur'an, thereby unveiling new dimensions of the depth and beauty of this Surah.

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قرآن و روشنگری دینی

«مقاله پژوهشی»

بازکاوی دیدن نعمت‌ها در فرهنگ قرآنی و تأثیر آن بر سلامت روانی

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چکیده

احساس کامیابی و ناکامی در گِرو نوع نگرش انسان به خود و شرایط اوست. یکی از دلایل اصلی احساس ناکامی مقایسه خود با دیگران بدون توجه به مؤلفه‌های متمایزکننده است. احساس خوشبختی یک مفهوم ذهنی است و بیشتر با تمرکز بر داشته‌ها حاصل می‌شود. در فرهنگ وحیانی، خداوند انسان‌ها را به دیدن نعمات و الطاف الهی سفارش می‌کند. بی‌گمان، دیدن موفقیت‌ها و امکانات باعث ایجاد حس کامیابی می‌شود. بر این اساس، پژوهش حاضر با روش توصیفی-تحلیلی و سطح تحلیلِ محتوا به دنبال بازشناسی رابطه میان چشم نعمت‌بین و سلامت روانی است. یافته‌های پژوهش گویای آن است که داشتن چشم نعمت‌بین و تقویت آن، زمینه رسیدن به آرامش را فراهم می‌کند و آرامش از مؤلفه‌های اصلی سلامت روانی است. مؤلفه‌هایی چون اندیشه و تعقل، نداشتن حزن و اندوه، داشتن عزت نفس، سبک زندگی متعالی، نگاه واقع‌بینانه، فقدان غرور و اهل تسبیح بودن از تأثیرات چشم نعمت‌بین بر سلامت روانی است.

واژه‌های کلیدی

قرآن، سلامت روانی، چشم نعمت‌بین، آرامش، افسردگی.

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Quran and Religious Enlightenment ^{Open Access}

ORIGINAL ARTICLE

Re-examining the Perception of Blessings in Islamic Culture and Its Impact on Mental Peace and Well-being

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ABSTRACT

The sense of success or failure is contingent on an individual's attitude toward themselves and their circumstances. One of the primary reasons for feelings of failure is comparing oneself to others without considering distinguishing factors. Happiness is a subjective concept and is primarily achieved through focusing on one's own possessions. In the Quranic culture, God advises humans to perceive the blessings and divine favors bestowed upon them. Undoubtedly, recognizing successes and opportunities fosters a sense of achievement. Accordingly, this research, employing a descriptive-analytical approach and content analysis, seeks to identify the relationship between recognizing blessings and mental well-being. The findings indicate that appreciating blessings and reinforcing this perception facilitates the attainment of serenity, which is a key component of mental health. Factors such as contemplation and reasoning, lack of sadness, self-esteem, an elevated lifestyle, realistic perspectives, absence of pride, and being devoted to remembrance are impacts of recognizing blessings on mental well-being.

KEYWORDS

Quran, Mental Health, Recognizing Blessings, Peace, Depression.

Introduction

In the Book of Revelation, God instructs humans to recognize blessings and to learn lessons from them. The main cause of depression and feelings of unhappiness stems from overlooking personal and familial advantages and forgetting the blessings that many individuals are deprived of. Thus, the Quran invites humanity to acknowledge these blessings, emphasizing them through several verses by swearing oaths on these blessings. The neglect or forgetfulness of blessings, on one hand, and the Quran's emphasis on them, on the other, necessitates further exploration of this topic. Therefore, the present study aims to elucidate the concept of recognizing blessings and examine the connection between this recognition and mental well-being.

To address the research question, bibliographic-referential gathering tools, descriptive-analytical methods, and content analysis levels will be utilized. The organization of this research is structured in several stages:

1. Analysis of the themes related to the concept of blessings;

2. Collection of verses associated with this context;

3. Thematic analysis of the verses.

Literature Review

Regarding the influential components on mental health from the perspective of revealed culture, several works have been developed, including:

An article titled "The Impact of Quran Recitation on Mental Health" (2018 AD/1397 SH) by Mohammad Rezaei et al., which indicates the positive effect of Quran recitation on mental wellness.

Sheikhiani and Amjadi, in their article titled "The Impact of Quranic Teachings and Verses on Mental Health" (2020 AD/1399 SH), point to the close relationship between religiosity, meaningfulness in life, and mental health.

An article titled "The Impact of Quranic Ontological Foundations on Increasing Mental Health" (2009 AD/1388 SH), written by Tabatabai and Hosseinpour, shows that the expansion of Quranic ontological foundations has positively influenced mental health and reduced symptoms of mental health components.

Masbuq et al., in a writing titled "The Impact of Quranic Stories on Mental Health (Case Study of the Stories in Surah al-Kahf)" (2016 AD/1395 SH), state that the analyzed stories aim to change attitudes, correct cognitive beliefs, offer proper solutions, and introduce the concept of the perfect human.

Another work titled "Examining the Effectiveness of Contemplation on the Verses of the Holy Quran on Increasing Mental Health" (2016 AD/1395 SH), by Esmaeili Sadri Abadi et al., indicates that contemplating Quranic verses, particularly in concepts such as remembrance and prayer, marriage, detachment from the material world, faith, and hijab, can yield favorable results in the prevention and treatment of mental illnesses.

An overview of the aforementioned research shows that there has been no written work regarding the relationship between recognizing blessings and mental health, which makes the present writing innovative from this perspective.

Conceptualization of Key Terms in the Research

This section discusses the conceptualization of "Eye" and "Sight" as well as "Mental Health."

Eye and Sight

One of the divine blessings for seeing blessings is the eye. Persian linguists consider the eye to be a part of the human body, a tool for sight, as well as a way of perceiving (Dehkhoda, 2020 AD/1399 SH; Amid, 2010 AD/1389 SH; Mo'in, 2002 AD/1381 SH). The equivalent of "Eye" in the Holy Quran is *"'Ayn*" and "*Abṣār*." The word "*'Ayn*" is repeated 29 times in the verses of the Quran. The term "*'Ayn*" is used in various meanings depending on different perspectives and is often used metaphorically for the eye as a bodily organ. It has been used in the context of referring to a spy or an observer of something. It is also used to describe a hole or an opening in a container of water or for storage, which is likened to an eye due to water flowing from it. Additionally, "*'Ayn*" refers to a gold mining when seen as the best metal, similar to how the eye is viewed as the best part of the body. A source or spring of water is also referred to as "*'Ayn*" which is analogous to the water in the eye (cf. Rāghib Iṣfaḥānī, 1995 AD/1374 SH: 2, 677-679; Qarashī, 1992 AD/1371 SH: 5, 84-85; Bostani, 1996 AD/1375 SH: 631). *Qarashī* also considers "*'Ayn*" to refer to a large eye (Qarashī, 1992 AD/1371 SH: 5, 84-85). In the *Abjadī* culture, several other definitions for "*'Ayn*" have been provided, including the sense of sight, a water reservoir, the channel of water from a *Qanāt*, and the existence of everything (Bostani, 1996 AD/1375 SH: 631).

The word "*Abṣār*" is mentioned 38 times in the Quran, and it is used to refer to the power of sight, the eye, and knowledge. "*Baṣar*" refers both to the eye and to the sense of sight. In the Holy Quran, "*Baṣar*" seems to be used exclusively to denote the power of sight. "*Abṣār*" also means insights and knowledge (Qarashī, 1992 AD/1371 SH: 1, 195-196; cf.

also: Bostani, 1996 AD/1375 SH: 186; Jawharī, 1956 AD/1376 AH: 2, 591). According to Rāghib, "*Baṣar*" is the power of vision of the eye and the capacity of the heart to perceive; conversely, a blind person (*Ḍarīr)* is also referred to as "*Baṣīr*." However, the appropriate and deserving expression for this naming is due to the light of the heart's vision (Rāghīb Iṣfaḥānī, 1995 AD/1374 SH: 1, 275-277).

The Difference between *Baṣar* and *'Ayn*

"*'Ayn*" is the tool of "*Baṣar*"; it refers specifically to the pupil, while "*Baṣar*" is the term for vision. That is why it is said that one of his eyes became blind and not that his "*Baṣar*" became blind. Therefore, "*Baṣar*" is a term for seeing, and it can also refer to the knowledge of something clear (Askarī, 1991 AD/1412 AH: 1, 381). "*'Ayn*," which translates to "Eye" in Persian, is a specific term for the organ, regardless of its function. When a poet wants to describe the harmony and beauty of the beloved's eye without focusing on the act of seeing, they use the term "Eye." However, the word "*Baṣar*" and its Persian equivalent "*Dīdih*" are applied to the eye because of its specific function of seeing (Abṣār). When the focus is on the function of the eye, meaning the act of seeing, the term "*Dīdih*" is used. Thus, although these two words both name an organ, their usage varies (Motahhari, 2011 AD/1390 SH: 19, 473).

Since the source of mental health begins with seeing and the eye, we will continue to discuss mental health:

Mental Health and Its Components

Various definitions of mental health have been presented and extensive research has been conducted in this area (Weisi et al., 2022 AD/1400 AH: 26). However, the definition of mental health remains a matter of dispute; the

reason for this disagreement is that a correct definition of normality has not yet been provided (Rezaei Isfahani, 2007 AD/1386 SH: 147).

Mental health and psychological well-being, as used by psychiatrists and psychologists, is equivalent to "Being Health-well" or "Health Mental" in English (Weisi et al., 2022 AD/1400 SH: 26). The World Health Organization (WHO) describes mental health as a state of psychological well-being that enables individuals to cope with the stresses of life, realize their abilities, learn effectively, work well, and contribute to their community. It is an integral component of health and well-being that underlies our individual and collective capabilities for decision-making, building relationships, and shaping the world we live in. Mental health is a fundamental human right and is essential for personal, social, and socio-economic development. Moreover, mental health is more than just the absence of mental disorders (WHO, June 17, 2022).

Some psychologists have provided other definitions of mental health as follows:

According to Goldstein, "Mental health is the balance between the environment and the individual in achieving self-actualization." (Weisi et al., 2022 AD/1400 SH: 26) Some define mental health as the absence of mental illness; in other words, they place disease and health at two opposite poles, stating that for a healthy person to become ill, they must move from the healthy pole to the opposing pole, which is disease (Rezaei Isfahani, 2007 AD/1386 SH: 147). Others have offered a more comprehensive definition of mental health, which includes a four-stage process. In this definition, mental health encompasses the rules, principles, and methods that free the individual from distress and turmoil and provide mental peace, spiritual well-being, and personal cohesion. The stages are as follows:

1) Provision, Creation, and Maintenance: This stage primarily refers to creating health factors and addresses health and preventive aspects, as prevention precedes treatment.

2) Balance: The individual should seek psychological and personal balance.

3) Strengthening the Factors of Calmness: This stage is one of the most critical steps toward achieving the goal. In this stage, the individual must strengthen the factors of mental calmness within themselves, which result from the previous stages.

4) Evolution: This is the developmental journey toward achieving the perfection of the self. In this section, the individual becomes aware of their hidden personality traits and, by addressing personal deficiencies and disorders, reaches a stage of coherence and perfection (Rezaei Isfahani, 2007 AD/1386 SH: 147).

From the definitions of mental health, it is evident that strengthening the factors of calmness is one of the most important pillars of mental health; this is because calmness is one of the indicators of mental health and well-being, and these factors guide the individual toward their ultimate goal, which is the perfection of the self. To achieve the perfection of the self, an individual must first learn the way to reach calmness, and one of the means to attain calmness is to recognize the blessings in life. The Quran pays attention to the concept of calmness as an important indicator (Quran 13/28; 48/4; 6/96; 9/103; 6/81; 25/47), with terms and concepts such as sound heart, growth, and tranquil soul being akin to mental health (Parcham, 2004 AD/1383 SH: 60). The comfort and calmness that are regarded as human happiness in Islam and the Quran are closely related to mental and physical health and are understood in the context of an individual's mental well-being (cf. Tofiyli, Irani, 2020 AD/1399 SH: 80). As a result,

mental health has a direct relationship with calmness, and a person can only enter the domain of mental wellness after achieving calmness.

The Importance of Mental Health

According to the World Health Organization, in recent years, the role and importance of mental health in achieving global development goals have increased. On the other hand, depression is one of the leading causes of disability. Suicide is the fourth leading cause of death in individuals aged 15 to 29 years. Individuals with severe mental illnesses often die earlier, even two decades sooner, due to preventable physical conditions. Despite scientific and industrial advancements in some countries, individuals with mental illnesses often experience severe violations of human rights, discrimination, stigma, and shame (WHO). In another report from the World Health Organization, psychological stress is cited as one of the common illnesses of the present age, affecting approximately 6% of the global population, with 80% of physical illnesses beginning with increased psychological stress (Qezel Tireh, 2016 AD/1395 SH: 6). Research conducted in Iran indicates that 20 to 25% of the population suffers from neurological and psychological disorders and requires psychological treatments and counseling (Weisi et al., 2022 AD/1400 SH: 30).

Mental health is as important as physical health, and individuals with good mental health deal with life's challenges rationally, feel satisfied with their lives, and adapt to their environment (Salimi et al., 2010 AD/1389 SH: 5). With the significance of mental health being established in both the individual and social aspects, the connection between blessings and mental health will be further explored.

The Relationship between Blessings and Mental Health

Human life is filled with blessings, and on the other hand, mental health is one of the four dimensions of human well-being, alongside spiritual, social, and physical aspects. According to various studies, this dimension of health oversees and regulates the other dimensions, such that one of the primary causes of diseases in the present era is psychological stress. Psychological challenges initially weaken an individual's mental health and, subsequently, manifest as physical illness.

The question is how the blessings of God can lead a person to mental health? Undoubtedly, the blessings of God hold significant importance in human life and bring one to a state of calmness. One of the Quranic verses regarding God's blessings is verse 8 of Surah *al-Takāthur*, which states: "Then, on that Day, you will surely be asked about pleasure." This verse reminds us of several important points: 1) The term "*Naʿīm*" (Pleasure) encompasses all of God's blessings in this world (Faḍlullāh, 1998 AD/1419 AH: 24, 395). 2) It affirms the importance of God's blessings. 3) It confirms that blessings can be recognized. This is particularly significant because recognition is a prerequisite for examining and understanding blessings. 4) It establishes that sight is one of the important tools for recognition; in other words, understanding that something is a blessing depends on seeing that blessing with the physical eye and then contemplating and understanding it with insight and reaching the essence of the one bestowing the blessings. This is important because sight as a tool can contribute to an individual's mental health. 5) The Quran does not simply emphasize seeing blessings; rather, seeing must be accompanied by insight.

Questioning about Blessings

On the Day of Resurrection, God will question about the blessings He has bestowed upon humans: "Then, on that Day, you will surely be questioned about the blessings." (al-Takāthur/8). Which blessings will humans are questioned about? Answering this question is significant from the perspective of the semantics of the key terms in the verse, the identification of blessings, and the deeper analysis of God's true intentions regarding blessings.

Analyzing the Meaning of *Na'īm* and the Importance of Blessings in the Verse

Some interpreters have noted that the questioning about blessings pertains specifically to the inhabitants of Hell (cf. Ṭabrisī, n.d.: 27, 256). In narrative interpretations, the mentioned blessings include: Food, drink, health and wellness, leisure, and the guardianship of the family of the Prophet, among others (cf. Ṭabrisī, n.d.: 27, 257-258; Ṭūsī, n.d.: 10, 403; Ḥuwayzī, 1996 AD/1415 AH: 5, 662 and 665; Suyūṭī, 1984 AD/1404 AH: 6, 388) as well as wealth that brings pride and vanity to its owner (Muqnīyyah, 1999 AD/1378 SH: 8, 169).

Thus, a person will be questioned about every blessing that God has bestowed upon them (cf. Ṭabāṭabā'ī, 1995 AD/1374 SH: 20, 603; Makarem Shirazi, 1992 AD/1371 SH: 27, 287; Qarashī Bunābī, 1996 AD/1375 SH: 12, 341-342; Ṭabarī, 1991 AD/1412 AH: 30, 187; Fakhr Rāzī, 1999 AD/1420 AH: 32, 274-276; Ṭabarī, 1991 AD/1412 AH: 30, 187; Miybudī, 1992 AD/1371 SH: 10, 599). Although there is considerable difference in the mention of blessings in the narrations, this difference is due to the prioritization of their importance. This prioritization serves as a warning regarding the hierarchy of divine gifts and blessings, reminding us of the heavier responsibilities associated with certain blessings (cf. Makarem Shirazi, 1992 AD/1371 SH: 27, 287). Thus, the concept of *Na'īm* mentioned in this verse refers to all blessings, and anything that can be considered a blessing falls under the intent of the verse. Consequently, all of God's blessings will be questioned on the Day of Judgment, highlighting the significance of these blessings.

Examining whether blessings are recognizable or not

Understanding God's blessings lays the groundwork for recognizing their importance. Can one know from anything according to the Quran? The divine scripture invites humans to recognize God (al-Anbīyā'/22; al-Mu'minūn/91), the world (Yūnus/101), themselves, and the history of the past (Ḥajj/46), and God also teaches Adam everything he didn't know (al-'Alaq/5), including all names (the truths of the universe): "And He taught Adam the names, all of them" (al-Baqarah/31). Furthermore, in the verse "And they encompass not a thing of His knowledge except for what He wills" (al-Baqara/255), human knowledge is described as a type of encompassment of some part of the knowledge of the Lord; thus, the Quran deems recognition to be possible (cf. Motahhari, n.d.: 1, 102-105).

Examining Tools of Recognition

In the culture of divine revelation, senses are mentioned as tools of understanding, the most important of which are hearing and sight (al-Naḥl/78), marking the first or superficial stage of recognition. The Quran's emphasis on the two senses of hearing and sight is because they are among the most critical tools for scientific understanding (Nejati, 2002 AD/1381 SH: 181; Rezaei Isfahani, 2007 AD/1386 SH: 12, 17).

Following that is the stage of deep and logical understanding (cf. Motahhari, n.d.: 1, 102-105), which is called insight; because if seeing is not accompanied by insight, it does not lead to guidance and cannot save a person from the fire of Hell.

The verse "And We have certainly destined for Hell many of the jinn and mankind. They have hearts, by which they do not understand, and they have eyes by which they do not see, and they have ears by which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." (al-A'rāf/197) indicates that seeing without insight is one reason why humans and jinn enter the fire. Additionally, in this verse, God introduces such people as being lower than animals; because if mere seeing were the criterion, animals also have eyes and can see, but the quality that distinguishes humans from other creatures and leads to their salvation from Hell is insight.

In the verse "And the blind and the one who sees are not equal" (al-Fāṭir/19), it points to the inequality between the blind and the seeing [the disbeliever and the believer]. Seeing and not seeing in this verse do not refer to physical vision; rather, it refers to vision that is accompanied by insight. This is emphasized in the verse "And whoever is blind in this [world] will be blind in the Hereafter and more astray in [his] way," (al-Isrā'/72) which reminds us that a person who is blind of heart in this world will also be blind of heart and more misguided in the Hereafter. It is certainly not referring to physical blindness, but rather a lack of insight; as another verse states: "They have eyes but do not see." (al-A'rāf/179) Merely seeing is not sufficient; it is essential for seeing to be accompanied by insight.

Another point is that seeing blessings with insight can bring psychological well-being to a person only if it leads them towards peace. God's blessings can bring tranquility to humans through various means, which will be analyzed and discussed in light of Quranic verses.

The Relationship between Thought, Reasoning, and Remembrance with Psychological Well-Being

In verses ten to eighteen of Surah al-Naḥl, God addresses various groups of people. The group that is the focus of this discussion consists of those who take heed. In these verses, after mentioning the blessings, God first asks people to contemplate the blessings, and ultimately, in verse thirteen, remembrance and reminding are mentioned.

"He it is who sends down from the sky rain for you, from which is drink and from which are trees in which you pasture. He causes the crops to grow for you, and the olive tree, the date palm, the grape vine, and from all the fruits, indeed, in that is a sign for a people who give thought. And He has subjected for you the night and the day and the sun and the moon, and the stars are subjected by His command. Indeed, in that are signs for a people who use reason. And whatever He has scattered for you in the earth of differing colors, indeed, in that is a sign for a people who remember. And He it is who has subjected the sea, so that you may eat from it tender meat and extract from it ornaments which you wear; and you see the ships plowing through it, and to seek of His bounty and perhaps you will be grateful. And He placed within the earth firmly set mountains, lest it should shift with you and rivers and roads; that you may be guided; and landmarks; and by the stars, they are [also] guided. Is he who creates like one who does not

create? So will you not remember? And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful." (al-Naḥl/10-18)

Recognition is the precursor to thought and reasoning; that is, until a matter is recognized, it cannot be resolved. It was previously stated that the first step of recognition involves seeing or hearing, and ultimately, this recognition is solidified through thought and reasoning. A person must first reflect on God's blessings and contemplate them, and the result of this contemplation is remembrance. Until seeing is accompanied by insight, remembrance is not possible; as without seeing, recognition is not achievable, and without recognition, there can be no thought, and without thought, surely there is no remembrance.

Blessing and Mental Well-being

When a person reflects on blessings, they naturally think of the Creator of those blessings. They also realize that blessings are constantly changing and evolving; that is, some blessings are given to a person, while others are taken away. A person experiences happiness upon receiving a blessing and sorrow upon losing it. A person who sees these blessings perceives them all as divine trusts, and the act of receiving or losing them does not bring them joy or sadness; because such a person, first: Views the world with detachment, considering it insignificant and worthless, and second: Regards all blessings as the grace and gift of God, believing that giving and taking those blessings is an expression of God's kindness. This state of tranquility and balance in relation to blessings is beautifully depicted in the Quran: "So that you do not grieve over what has escaped you nor rejoice in what He has given you" (al-Ḥadīd/23); a state that Imam Ali (AS) considers a sign of viewing the world as

insignificant and of detachment from it (Nahj al-Balaghah, Wisdom 439).

Quranic Instances of Achieving Peace through Reflection on Blessings

The Holy Quran is the most complete and comprehensive divine blessing, bringing true peace and happiness with its unique guidance. On one hand, this revealed book brings peace to hearts, and on the other hand, with its knowledge-giving and motivating language, it creates the conditions to recognize blessings.

In a context of comfort and reassurance, God emphasizes to the Prophet Muhammad (PBUH) that He has not abandoned him and has no enemies (al-Ḍuḥā/3) and that the Hereafter is better for him than this world (al-Ḍuḥā/4). Additionally, He reminds of the promise of forgiveness and blessings in the near future, such that it would bring joy to the Prophet's heart (al-Ḍuḥā/5). The continuation of this context, to emphasize the divine promise, refers to the past of the Prophet to remind him of God's special kindness towards him before his prophetic mission, ensuring his trust in God's promise and consequently bringing him peace; expressing that one of God's blessings was providing refuge to the Prophet in the peak of loneliness and orphanhood (cf. al-Ḍuḥā/6). The next blessing is the blessing of guidance (ch. al-Ḍuḥā/7), and finally, it refers to the self-sufficiency of the Prophet after poverty and deprivation (cf. al-Ḍuḥā/8), which is illuminated by his marriage to Khadijah. Based on this, the context, while providing comfort and reassurance to the Prophet (PBUH), teaches Muslims to recognize the blessings so that by acknowledging them, they focus on the One who bestows these blessings and entrust their life's well-being to the true owner of the blessings, thereby achieving peace.

One more concrete example of the relationship between recognizing blessings and mental health, centered on the foundational element of peace, is illustrated in the blessed Surah *al-Quraysh*. In this Meccan Surah, God draws people's attention to their everyday lives, which might lead them to overlook the significant blessings of God that contribute to achieving peace and mental well-being, as well as attaining security—an important component of mental health.

Before Arabia became connected to the Silk Road trade routes, the Arabs were constantly engaged in raids and plundering one another. However, by God's will, they were granted the blessing of connecting to the Silk Road, which allowed them to undertake the two seasonal journeys to Syria. In fact, the groundwork for trade with various tribes and nations was the establishment of trade agreements that eventually fostered camaraderie and friendship (cf. Dehqani, 2023 AD/1402 SH: 137). God reminds them of this blessing, which led to the unity and friendship of the *Quraysh* (al-Quraysh/1), and this friendship resulted from their winter and summer voyages (al-Quraysh/2). Ultimately, God directs all these special blessings back to Him and, in return, calls on the people to express gratitude through action so that they can recognize the Giver of blessings and worship the God of the Kaaba (al-Quraysh/3). In the end, God describes Himself in such a way that their understanding becomes more concrete and practical, stating that He rescued them from hunger and provided them security from fear (al-Quraysh/4).

It is important to note that fear, which signifies the absence of security, is one of the destructive elements of mental health and peace. God introduces the deliverance from fear and the attainment of security and peace as one of the significant blessings. The above verses depict tangible and material peace for the audience of revelation and emphasize to all others that all blessings come from Him. Understanding this truth leads to awareness of all divine blessings and recognition of God as the Giver, resulting in peace. Therefore, the Quran refers to true believers as those who do not experience fear and sorrow, which are components of mental health and peace (cf. Yūnus/62). Enhancing the perspective of recognizing blessings allows one to focus more on the Giver rather than merely seeing the blessings themselves, which is why receiving or losing blessings does not bring joy or sadness to a believer (cf. al-Ḥadīd/23).

The Relationship between Recognizing Blessings and Grief and Sorrow

The Almighty God invites humans in many verses to remember the blessings, and this act of remembrance naturally directs them towards the Creator of these blessings. For instance, in the verse "And whatever blessing you have, it is from Allah; then when harm touches you, to Him you cry for help," (al-Naḥl/53) God reminds humans that everything they possess is from Him, and that He is the true owner of these blessings. Other verses such as "To Him belongs whatever is in the heavens and whatever is in the earth," (al-Baqarah/255) "Say, O! Allah, Owner of the Kingdom, You give the kingdom to whom You will," (Āli ‘Imrān/26) and "And to Allah belongs the dominion of the heavens and the earth and whatever is between them" (al-Mā’idah/17) refer to this same truth. When a person consistently remembers that the true owner of blessings is God and that they are like a trust in His hands that should not be neglected (cf. Qaraati, 2004 AD/1383 SH: 7, 412), it instills a

sense of responsibility towards those blessings; because God will question about the blessings (al-Takāthur/8). With this perspective, when a person loses a blessing such as health or loved ones, they do not succumb to grief and sorrow, as such feelings jeopardize one's mental health; according to Imam Ali (AS): "Worry is half of old age." (Nahj al-Balaghah, wisdom 143)

Medical science recognizes many physical illnesses as originating from psychological disturbances, and mental health is closely linked to physical health. For example, heart, digestive, and neurological diseases often arise from psychological stress and anxiety stemming from grief and worry.

The Relationship between Recognizing Blessings and Self-esteem in Human

Seeing blessings reveals to a person their existential poverty and the richness of the Divine Essence, making it clear that humans are always in need of the rich (cf. al-Fāṭir/15). This perspective of dependency can deepen the relationship between humans and their Creator, guiding them towards the Self-sufficient God in times of need. Religious teachings suggest that servitude to God is the foundation of honor, as God is the source of dignity (cf. al-Fāṭir /10; Āli 'Imrān /26). Such servitude is a source of pride for a person because the Self-Sufficient God is the best deity and the most capable being to trust and rely on; as Imam Ali (AS) says: "O! My God, it is enough for me as honor that I am Your servant, and it is enough for me as pride that You are my Lord." (Ibn Bābawayh, 1983 AD/1362 SH: 2, 420)

The opposite of honor is humiliation; if a person lacks dignity, they become humiliated. Imam *Ṣādiq* (AS) states: "It is not permissible for any Muslim to humiliate themselves" (Majlisī, 1984 AD/1403 AH: 97, 93). This is because many vices stem from humiliation and

degradation. For instance, humiliation leads to hypocrisy and deceit: "The hypocrisy of a person is due to the humiliation they feel within themselves," (Tamīmī Āmidī, 1990 AD/1410 AH: 722) which results in arrogance, transgression, and pride: "No man becomes arrogant or tyrannical except because of a sense of humiliation he perceives within himself." (Kulaynī, 1988 AD/1407 AH: 2, 312)

The lack of self-esteem results in decreased self-satisfaction, psychological harm, and the formation of contradictory attitudes in a person, leading to risky behaviors (Naderi Lordejani et al., 2019 AD/1398 SH: 161). Internal conflicts and external problems arise from weak self-esteem; internal conflicts include: eating disorders and anxiety (anorexia or binge eating), suicidal tendencies, and depression; while external problems include: drug use, violence, etc. (ibid.). Most researchers believe that self-esteem positively affects individual activities and personality variables, while a lack of self-esteem leads to psychological harm (Darani, Lavasani, n.d.: 82).

The Relationship between Recognizing Blessings and Lifestyle

In the Holy Quran, God emphasizes the remembrance of blessings alongside two crucial blessings: the Book and Wisdom: "And remember the favor of Allah upon you and what has been revealed to you of the Book and Wisdom by which He instructs you. And fear Allah, and know that Allah knows of all things." (al-Baqarah/231)

The "Book" refers to divine scriptures or specifically the Quran (Makarem Shirazi, 1993 AD/1371 SH: 2, 179; Ṭabarī, 1992 AD/1412 AH: 2, 296; Ṭabrisī, 1996 AD/1375 SH: 1, 297). Wisdom, according to most interpreters, is the tradition (cf. Ibn 'Aṭīyyah, 2001 AD/1422 AH: 1, 310; Zamakhsharī, 1987 AD/1407 AH: 1,

277; Baghawī, 1999 AD/1420 AH: 1, 311; Bayḍāwī, 1997 AD/1418 AH: 1, 143; Qurṭubī, 1985 AD/1364 AH: 3, 157), while some consider it the bounds of divine laws (Ṭabrisī, n.d.: 3, 23; Abul Futūḥ Rāzī, 1989 AD/1408 AH: 3, 283; Miybudī, 1992 AD/1371 SH: 1, 623). The meaning of the verse indicates that God has provided people with an Islamic lifestyle, encompassing the Quran and the Sunnah.

The revelation of the Quran to humanity signifies that God holds special importance in guiding mankind; as the Quran itself refers to this guidance (cf. Ibrahim/1). One of the most significant paths of guidance for humans in the Quran is the provision of an Islamic and Quranic lifestyle.

In the Quranic culture, the right path and the correct way of life are depicted; it is the same path for which humans were created, and walking on it leads to the perfection of individuals (cf. al-Fātiḥa/7; Āli 'Imrān/51 and 110). One of the models for a religiously aligned lifestyle is benefiting from the guidance of religious leaders, or the Sunnah, which is emphasized in the Quran regarding the authority of the Sunnah (cf. al-Ḥashr/7; al-Nisā'/59) (Haeri Shirazi, 2017 AD/1396 SH: 18 to 24).

The Islamic lifestyle[1] is centered on the Quran and the Sunnah, and it has a positive and significant relationship with mental health, guiding individuals toward a healthy life and their growth and development (Silmabadi et al., 2015 AD/1394 SH: 7). Lifestyle affects human health; it contributes to both mental and physical well-being and plays a role in societal health. A proper lifestyle can help in the

treatment of psychological harms, enhance individual and social well-being, and optimize and preserve cognitive performance (Akhavy Samarin, Khazaei, n.d.: 609). Today, in many developing countries, numerous health issues such as cardiovascular diseases, obesity, various cancers, and addiction are linked to changes in individuals' lifestyles in society. Additionally, an inappropriate lifestyle is a significant factor influencing diseases such as colon cancer, stomach ulcers, AIDS, etc. (Doosti et al., 2018 AD/1397 SH: 8). According to studies by the World Health Organization, about 12% of individuals' health and quality of life depend on their lifestyle and behavior (Arabi, Soleymanpourimran, 2018 AD/1397 SH: 193), and 80% of deaths in developing countries and 60% of global deaths are due to inappropriate lifestyles. Furthermore, forecasts suggest that these figures will reach 75% of global deaths by 2030 (Dosti et al., 2018 AD/1397 SH: 8). These statistics indicate that changes in individuals' lifestyles are related to health problems in a country (cf. Bahador and Abbasi, 2011 AD/1390 SH: 51). Therefore, ensuring mental health requires providing an appropriate lifestyle, and the suitable lifestyle is the Islamic lifestyle derived from the Quran and the Sunnah.

The Relationship between Recognizing Blessings and Realistic Perspectives

In the first ten verses of Surah *al-Balad*,[2] the Quran points to a reality of human life by enumerating its blessings and conveys to

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1. In the definition of Islamic lifestyle, it can be said that it is a way of life in which all behavior and actions of a person are centered on the Quran (Akbari, spring and summer 2017 AD/1397 SH).

2. I swear by this city [i.e., Makkah]. And you, [O! Muḥammad], are free of restriction in this city. And [by] the father and that which was born [of him], We have certainly created man into hardship. Does he think that never will anyone overcome him? He says, "I have spent wealth in abundance." Does he think that no one has seen him? Have We not made for him two eyes? And a tongue and two lips? And have shown him the two ways?

humans through the verse "Indeed, We created man in hardship" (al-Balad/4) that by acknowledging these blessings, one can develop a realistic perspective about the universe. One reason for human failure is the lack of a realistic viewpoint on matters. A realistic viewpoint includes seeing, understanding, and recognizing phenomena while considering the causal relationships between them (Zebarjad et al., 2017 AD/1396 SH: 57). With a realistic perspective, a person must first look at the blessings of God.

According to the perspective of the Quran, the principles of Islamic beliefs must be based on sound and firm knowledge, and overlooking these realities will lead to failure and lack of success (Roshanzamir and Arabi Aysak, 2019 AD/1398 SH: 176). A realistic outlook in human life is also of special importance, and its absence can create numerous problems, including failures in life, which in turn create grounds for psychological issues.

The Relationship between Blessings and Realistic Perspective

To understand the relationship between a realistic perspective and the blessings of God, it is essential to correctly comprehend the factors of realism and the obstacles to it. One of the barriers to realism is negligence (cf. Zebarjad et al., 2017 AD/1396 SH: 52). In various verses, after mentioning the blessings, God considers them a means of reminder and brings to mind those blessings (cf. al-Baqarah/231; Āli ʿImrān/103; al-Aʿrāf/74 and 69; al-Zukhruf/13); this is because one of the functions of blessings is to serve as reminders to awaken humans from the sleep of negligence. For example, in the verses "And when Moses said to his people, O! My people remember the favor of Allah upon you...," (al-Māʾidah/20-21) Prophet Moses reminds his people of Allah's blessings so that

they may submit to His commandments. Additionally, in another verse, the Children of Israel are commanded to remember His blessings: "O! Children of Israel, remember My favor..." (al-Baqarah/47). These reminders dispel the dust of negligence from the heart, mind, and eyes of a person and grant them a realistic outlook.

The factors of realism can be categorized under two headings: "Internal Factors" and "External Factors." Reasoning is one of the most important internal factors (Zebarjad et al., 2017 AD/1396 SH: 64). In the verses "Did We not make for him two eyes, a tongue, and two lips?" (al-Balad/8-9), God, by mentioning blessings in the form of a question, compels humans to think, and through rhetorical questioning, He aims for the individual to reflect on the reality of existence and acknowledge it.

In another verse, after enumerating the blessings bestowed upon humanity, these blessings are referred to as signs for the realistic perspective of those who reflect and reason: "Indeed, in the creation of the heavens and the earth, and the alternation of night and day... there are signs for those who use reason." (al-Baqarah/164; cf. also: al-Naḥl/66-67)

Confrontation with difficulties is an external factor of realism. The verse "Indeed, We created man in hardship" (al-Balad/4) addresses the hardships present amidst blessings in the context of verses that refer to divine gifts. Some interpret the term *Kabad* in this verse as meaning suffering and hardship, while others understand it as meaning perseverance and steadfastness (Eftikhari, 2008 AD/1387 SH: 259). Despite the various interpretations of this term, commentators agree on the concept of suffering, discomfort, and difficulty it encompasses (Eftikhari, 2008 AD/1387 SH: 259; Makarem Shirazi, 1992 AD/1371 SH: 27,

10; Ṭūsiī, n.d.: 10, 350-351; Qushayrī, 2000: 3, 730; Wāḥidī, 1996 AD/1415 AH: 2, 1203; ʿĀmilī, 1981 AD1360 SH: 8, 577; Ṭāliqānī, 1983 AD/1362 SH: 4, 88-89). The reason confrontation with difficulties leads to realism is that a person wakes from the sleep of negligence when faced with problems (Makarem Shirazi, 2007 AD/1386 SH: 243) and perceives realities as they are. In the verse "It is He who makes you travel through land and sea...," (Yūnus/22) God illustrates this reality through the example of passengers on a ship, showing that when faced with a storm, humans call upon God sincerely, which reflects their understanding of the realities of matters that arise from confronting difficulties (Makarem Shirazi, 2007 AD/1386 SH: 71).

Facing difficulties and understanding them ensures an individual's mental well-being; as the individual uses comprehension and understanding of realities to confront problems, they become distanced from anxiety, fear, instability, and apprehension, ultimately reaching a state of self-sufficiency and tranquility. If a person considers the occurrence of difficulties to be inevitable, they prepare themselves to confront them, making their adaptation to the consequences of events easier (cf. Rezaei Isfahani, 2007 AD/1386 SH: 123).

The Relationship between Recognizing Blessings and Pride

In the verse "Does he think that no one has power over him?" (al-Balad/5), God reports on the arrogance and negligence of the arrogant individuals who ride the steed of vanity (cf. Makarem Shirazi, 1992 AD/1371 SH: 27, 11-12; Ṭabāṭabāʾī, 1995 AD/1374 SH: 20, 488; Balāghī, 2007 AD/1386 SH: 7, 230; Khaṭīb, 2003 AD/1424 AH: 16: 1571; Qarashī Banābī, 1996 AD/1375 SH: 12, 234) and enumerates the

blessings given to humanity to highlight His absolute ownership and man's complete neediness. Pride and arrogance are undesirable moral vices that the Quran consistently condemns: "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like every self-deluded boaster". (Luqmān/18)

God draws human attention and reminds them of the moral vice of arrogance by exemplifying His blessings, so that on one hand, He demonstrates His complete power to humanity (al-Isrāʾ/37) and strengthens their monotheistic perspective, and on the other hand, encourages humans to look at God's blessings with a grateful and realistic eye. This perspective reveals the existential weakness of human beings and the infinite power of God more clearly, preventing them from following the path of arrogance; because the essence of arrogance is power and strength: "O! Mankind, what has deceived you concerning your Lord; the Generous... in whatever form He willed has He assembled you." (al-Infiṭār/6-8)

Arrogance and pride lead to numerous psychological harms; one of these harms is a lack of self-esteem and genuine perfection. The loss of social popularity is another consequence that comes with pride and arrogance. An arrogant person is not accepted by society and is viewed with disdain by people; as the Messenger of God (PBUH) says: "Th arrogant is the most despised of people". (Ibn Bābawayh, 1994 AD/1413 AH: 4, 395) With diminishing social popularity and lack of acceptance from society, their social connections decrease, leading to isolation, and loneliness threatens their mental health. This loneliness also results in failures, as individual efforts yield less success than collective efforts. The superiority complex of arrogant individuals

is another negative byproduct that has paved the way for many wars, destruction, and bloodshed (cf. Mousavi Asl, 2008 AD/1387 SH: 52-53).

The Relationship between Recognizing Blessings and Praise

From the context of verses 58-74 of Surah *al-Wāqiʻa*, the connection between recognizing blessings and praising is evident. The term "*Tasbīḥ*," in the form of "*Tafʻīl*" from the root "S B Ḥ" (Salehi, 2020 AD/1399 SH: 2), means passing quickly through water and air (Rāghib Iṣfahānī, 1995 AD/1374 SH: 2, 174) and moving on the right path without deviation, or being right without weakness (Muṣṭafawī, 1989 AD/1368 SH: 5, 20-21). *Tasbīḥ*, in terminology, means the worship of the Creator and acknowledging God's status of creation, and it signifies the glorification of the Lord from any imperfections and impurities or similarities (cf. Muḥaddith Khurāsānī, 1993 AD/1372 SH: 352; Rezaei Isfahani, 2007 AD/1386 SH: 6, 66; Azharī, 2001 AD/1421 AH: 4, 196; Rāghib Iṣfahānī, 1995 AD/1374 SH: 2, 175; Ṭurayḥī, 1996 AD/1375 SH: 2, 369). This acknowledgment is manifested both verbally and through one's state of being.

In this set of verses from Surah *al-Wāqiʻa*, God initially describes the creation of humans from a sperm drop (a lowly liquid) and demonstrates His power to humanity. Following this, by mentioning blessings, He aims to sharpen human awareness of these blessings, prompting individuals to reflect on them and recognize God's infinite power, leading them to proclaim this power and glorify God: "So glorify the name of your Lord, the Most Great." (al-Wāqiʻa/74) This theme is also evident in other verses (al-Zukhruf/9). What stands out in these verses is that the remembrance of God's blessings serves as a prelude to glorifying Him

(al-Zukhruf/13). From a broader perspective, in order to remember a blessing, one must first see it; because without seeing, there can be no remembrance, and to see, one needs a vision that is aware of blessings.

Although the glorification of God is a result of recognizing blessings, it has positive consequences in life. For instance, praising God is an important tool for saving humans from disasters. According to the Quran, the glorification of Prophet Yūnus was the key to his salvation from the belly of the fish, and if he had not been one who glorifies God, he would undoubtedly have remained in the belly of the fish until the Day of Resurrection (al-Ṣāffāt/142-144). In addition to being rescued from peril, divine glorification is one of the reasons for solace and relief from sorrow (Yāsīn/76-83). Conversely, failing to glorify God leads to various problems; losing blessings is one such issue. In the Holy Quran, by referencing the story of a prosperous garden that was destroyed, God has mentioned that the cause of its destruction, according to the owners of the garden, was their oppression and their failure to glorify God (al-Qalam/26-29).

Another aspect of glorifying God is reliance (*Tawakkul*). God in the Holy Quran (al-Anʻām/17-18) attributes humanity's attention to others for solving problems, warding off harm and loss, and seeking benefits; whereas if the smallest harm befalls a person, only God can remove it. Additionally, all goodness, blessings, victories, and happiness come to humans through God's power (al-Nisāʾ/79) since God is capable of all things (cf. Makarem Shirazi, 1992 AD/1371 SH: 5, 175). When a person understands that God is the sole power of the universe, they solely rely on Him, and by trusting in the Almighty God, their mental health is also secured (Nahj al-Balāghah, Letter 31; Sermon 227). A person who relies on God possesses a coherent personality,

strong will, independence from others, adaptability to their environment without being submissive, tranquility, and heartfelt assurance, free from despair and hopelessness, patient and resilient in the face of difficulties, and is free from sin, forgiving, and possessing contentment and submission (cf. Marzband et al., 2015 AD/1394 SH: 76-80).

Real reliance (*Tawakkul*) can also lay the groundwork for hope, patience, and positive expectations, while steering individuals away from negative traits and igniting their enthusiasm for achieving lofty goals. Such a person perceives the world and its events as purposeful, and this mindset enhances the quality of life and ensures mental well-being (cf. Maroof, Sharif Yarad, 2014 AD/1393 SH: 168).

Conclusion

The most complete and comprehensive blessing is the Holy Quran and its guidance, which serves as a source of true peace and happiness. This healing scripture is, on one hand, a source of solace for hearts, and on the other hand, it cultivates insights with an enlightening and motivational language, providing a means to achieve a virtuous life. Peace is one of the indicators of mental health, and strengthening the factors contributing to peace is among the most crucial elements of psychological well-being, guiding individuals toward their ultimate goal of spiritual development. To attain spiritual growth, one must first learn the path to peace, which involves recognizing blessings as one of the pathways to tranquility. The Quran emphasizes peace as an important indicator in both individual and social evolution. Terms and concepts such as *Qalb Salīm*, growth, *Nafs Muṭma'innah*, and others are intertwined with mental health. Mental well-being is directly related to peace, and a person can only enter the

realm of mental health after achieving tranquility. The eyes are considered one of the crucial tools for perception. To recognize blessings, one must have eyes that see with insight. The recognition of these blessings can lead a person to mental well-being when it directs them toward peace. When a person attains peace, their psychological health is restored. Elements such as thoughtful contemplation, the absence of sorrow, self-esteem, an elevated lifestyle, a realistic outlook, the absence of pride, and being inclined to glorification (*Taḥmīd*) are effects of recognizing blessings on mental well-being, which leads to an enhancement of mental health and the attainment of complete spiritual well-being under the concept of the virtuous Quranic life and living as a believer.

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