

«مقاله پژوهشی»

واکاوی حوزه‌ی معناشناسی "امن" و "کفر" در قرآن با تکیه بر تئوری رابطه‌ی هم‌نشینی سوسور

زهرا جلیلی^۱، مصطفی جوانرودی^{۲*}

۱. استادیار گروه زبان‌های دانشگاه پیام نور، تهران، ایران.
۲. استادیار گروه زبان و ادبیات عرب دانشگاه پیام نور، تهران، ایران.

نویسنده مسئول:

مصطفی جوانرودی

ایمانامه: mjavanrudypnu@pnu.ac.ir

تاریخ دریافت: ۱۴۰۲/۰۶/۰۲

تاریخ پذیرش: ۱۴۰۲/۱۱/۱۸

استناد به این مقاله:

جلیلی، زهرا و جوانرودی، مصطفی (۱۴۰۳).
واکاوی حوزه‌ی معناشناسی "امن" و "کفر" در
قرآن با تکیه بر تئوری رابطه‌ی هم‌نشینی
سوسور. فصلنامه قرآن و روشنگری دینی، ۵(۲)،
۱-۱۶.

(DOI:10.30473/quran.2024.68963.1234)

چکیده

معناشناسی از شاخه‌های علم زبان‌شناسی است که به وسیله‌ی شبکه‌ی ارتباطی بین صورت زبان و معنای آن، می‌توان به مفاهیم دقیق‌تری از واژگان و گزاره‌های قرآنی دست یافت و یکی از روش‌های معمول در آن، ارتباط مفهومی هم‌نشینی بین واژه‌هاست. واژه‌ی امن و کفر از واژگان کانونی قرآن کریم است که در دایره‌ی معنایی آن، کلمات کلیدی دیگری مانند اسلام، تصدیق، شکر، تکذیب یافت می‌شود. جستار پیش رو درصدد کشف معنای دو واژه‌ی "امن" و "کفر" با استفاده از رابطه‌ی هم‌نشینی است و روش انجام پژوهش، توصیفی-تحلیلی و مبتنی بر منابع کتابخانه‌ای است. هدف از این پژوهش دستیابی هرچه بیشتر به عمق مفاهیم حیات بخش قرآن کریم برای رسیدن به هدایت الهی است. برای دستیابی به این هدف ابتدا آیات مربوطه استخراج و از تئوری رابطه‌ی هم‌نشینی در زبان‌شناسی که سوسور آن را مطرح ساخت کمک گرفته شد. و در نهایت با توجه به معنای اولیه‌ی واژگان و کلمات مجاور آن، مفاهیمی ارائه گردیده است. برخی از نتایج به‌دست آمده از این گفتار بدین شرح است: معنای اولیه‌ی امن، آرامش و معنای دیگر آن در رابطه‌ی هم‌نشینی، شامل هم‌نشین حرفی (حروف جر باء و لام)، هم‌نشین اسمی (واژه‌ی مشرکون)، هم‌نشین وصفی (المؤمن، و هو مؤمن، صادق) و هم‌نشین فعلی (شکرتم، کفروا، عملوا الصالحات) می‌باشد. معنای اولیه‌ی کفر، پوشاندن و معنای دیگر آن در رابطه‌ی هم‌نشینی، شامل هم‌نشین اسمی (الفاسقون)، هم‌نشین وصفی (یؤس) و هم‌نشین فعلی (لا یؤمنون، ما عرفوا، اشکروا، أصلح، اشركتمون، کذبوا) است.

واژه‌های کلیدی

قرآن کریم، معناشناسی، امن و کفر، هم‌نشینی، سوسور.



ORIGINAL ARTICLE

Semantic Analysis of "Amn" and "Kufr" in the Quran: Based on Saussure's Theory of Collocation

Zahra Jalili¹ , Mostafa Javanrudy^{2*}

1. Assistant professor, Department of Languages Payame Noor University, Tehran, Iran.
2. Assistant Professor, Department of Arabic Language and Literature, Payame Noor, University, Tehran, Iran.

Correspondence
Mostafa Javanrudy
Email: mjavanrudy@pnu.ac.ir

Received: 24 Aug 2023
Accepted: 07 Feb 2024

How to cite

Jalili, Z. & Javanrudy, M. (2025). Semantic Analysis of "Amn" and "Kufr" in the Quran: Based on Saussure's Theory of Collocation. *Quran and Religious Enlightenment*, 5(2), 1-16. (DOI:10.30473/quran.2024.68963.1234)

ABSTRACT

Semantics, a branch of linguistics, utilizes the relational network between the linguistic form and its meaning to achieve a more precise understanding of Quranic vocabulary and propositions. One common method is the conceptual collocation between words. "Amn" (security) and "Kufr" (disbelief) are central words in the Quran, whose semantic fields include key words such as Islam, affirmation, gratitude, and denial. The present study aims to uncover the meanings of "Amn" and "Kufr" using the concept of collocation. The research method is descriptive-analytical, based on library resources. The objective is to deepen the understanding of the life-giving concepts of the Quran to achieve divine guidance. To achieve this, relevant verses were extracted, and Saussure's theory of collocation in linguistics was employed. Finally, based on the primary meanings of the words and their neighboring words, concepts are presented. Reflecting on the semantics of Quranic vocabulary and carefully examining the collocation network between them provides a more precise understanding of the verses. Simultaneously examining "Kufr" and "Amn," and the network of meanings associated with them, reveals the various semantic levels of these words, leading to a better understanding of the verses. Some of the research findings are as follows: The primary meaning of "Amn" is tranquility, and its other meanings in collocation include prepositional collocations (prepositions "Bā'" and "Lām"), nominal collocations (the word "Mushrikūn" - polytheists), adjectival collocations ("al-Mu'min" - the believer, "Wa Huwa Mu'min" - and he is a believer, "Ṣādiq" - truthful), and verbal collocations ("Shakartum" - you gave thanks, "Kafarū" - they disbelieved, "Amilū al-Ṣāliḥāt" - they did righteous deeds, "Ta'murūna bil Ma'rūf wa Tanhawna 'an al-Munkar" - you command good and forbid bad). The primary meaning of "Kufr" is concealment, and its other meanings in collocation include nominal collocations ("al-Fāsiqūn" - the wicked), adjectival collocations ("Ya'ūs" - despair), and verbal collocations ("Lā Yu'minūn" - they do not believe, "Mā 'Arafū" - they did not know, "Ushkurū" - give thanks, "Aṣliḥ" - correct, "Ashraktumūn" - you associated partners with God, "Kadhdhabū" - they denied)

KEYWORDS

Holy Quran, Semantics, Amn (Security), Kufr (Disbelief), Collocation, Saussure.

Introduction

"*Amn*" and "*Kufr*" are pivotal words in the Quran, whose semantic fields include other key words that have positive and negative relationships with them.

The Japanese linguist and Orientalist Izutsu, in his semantic field of faith, mentions words positively related to faith, such as Allah, Islam, affirmation, and gratitude, and words negatively related to it, such as rebellion, denial, disbelief, etc. (Izutsu, 2013 AD/1393 SH: 29). Considering this collocation is highly effective in explaining the meanings of faith and disbelief. Today, there are new and practical methods for accessing the meanings of Quranic vocabulary, including descriptive linguistics, which examines word meanings without temporal constraints. Linguistics has branches of knowledge that assist in determining word meanings, including phonetics, lexicology, syntax, and semantics. Phonetics deals with sounds, their articulation, and related rules. Lexicology discusses the origin and roots of words, derivation and its absence, word meaning, and usage. Semantics addresses the network of relationships between the linguistic form and its meaning (Tayyeb Hosseini, 2014 AD/1393 SH: 35). In this branch, the collocation and substitution of words are of paramount importance in meaning construction. Through this network connecting linguistic forms and their meanings, more precise understandings of various texts, especially the Holy Quran, can be achieved. In sacred texts like the Quran, words are carefully selected and interconnected. In fact, considering collocates and substitutes better clarifies the meanings derived from Quranic verses and propositions. "The collocation axis is the horizontal axis of speech where elements of speech are collocated, establishing collocation relationships. The substitution axis is the vertical

axis of speech where elements substitute each other, establishing substitution relationships. These two types of relationships were first introduced in linguistics by Ferdinand de Saussure." (Scholes, 2004 AD/1383 SH: 38)

Izutsu believes that each semantic field is an independent semantic domain, similar in nature and essence to a word (Izutsu, 2013 AD/1393 SH: 25). He utilized semantics to clarify the true meanings of the Quran. In his opinion, understanding verses correctly requires attention to their context.

In fact, style and context are among the most important interpretive rules. In addition to being considered by semanticists, prominent Quranic interpreters such as Allamah Ṭabāṭabā'ī and Makarem Shirazi have also paid attention to them in their interpretations (Marowwati et al., 2012 AD/1392 SH: 136). The method of this research is descriptive and synchronic semantics, and its aim is to become familiar with a significant portion of the message of revelation regarding the two words *Amn* (security) and *Kufr* (disbelief). This research is a theoretical study conducted using a descriptive-analytical method and library resources.

The main research question is: 'With what words are the two words *Amn* (security) and *Kufr* (disbelief) associated in the Quran, and how does understanding these words help in deeply understanding the meaning of these two words?'

1. Research Background

In the history of research on the meaning of words in the Quran, valuable works have been written in both early and contemporary periods. The oldest of these is "Gharīb al-Qurān" by *Abān ibn Taghlab*, which has had a noticeable impact on later books. Another one is "Mufradāt al-

Qurān" by *Rāghib Isfahānī*, "Majāz al-Quran" by *Abū 'Ubaida*, "Majma' al-Baḥrayn" by *Turayhī*, "al-Taḥqīq fī Kalimāt al-Quran" by *Muṣṭafawī*, "Qāmūs al-Quran" by *Qarashī*, and literary interpretations such as "Kashshāf" by *Zamakhsharī*. Articles have also been written on this topic, the most important of which are as follows:

The article "The Semantic Structure of Faith in the Quran" by Azarbayjani, published in the second issue of the journal of the Islamic Culture Society of Iran in 1385, in which the author considers faith to be one of the important religious concepts whose semantic structure plays a significant role in theological discussions and the rationale for religion. He considers faith to be an acquired and optional matter based on knowledge and having an emotional component and requiring action. Therefore, it goes beyond Islam and has attributes such as the unseen, God, divine books, prophets, the hereafter, revelation, angels, and divine verses. Given these seven characteristics of faith, this word is interpreted as affirmation accompanied by peace of mind and security.

The article "A Linguistic Study of the Quranic Word *Kufr*" by Azarnoush and colleagues, published in *Adab Arabi* journal, vol. 4, no. 2, 1391, posits that the primary meaning of "*Kufr*" is concealment. Ingratitude, they argue, stems from this meaning, and through semantic evolution, it came to signify the denial of God's Lordship in the verses of the Quran. However, the initial meaning of "*Kufr*," namely ingratitude and the concealment of blessings is evident in many verses. The article equates "*Kufr*" with the two terms ingratitude and denial of God.

The article "Historical Semantics of the Word *Kufr* from Jahili Usage to Grammatical Implication in the Quran," by Qarehkani et al.,

published in *Adab Arabi* journal, vol. 8, no. 2, 1395, examines the semantic evolution of *Kufr* from a historical semantic perspective. According to their findings, in the Jahiliyyah period, this word was used to mean night, sea, clothing, etc., meanings absent in the Quran. In the Quran, its meaning is primarily associated with denial and disbelief in God. The authors, using the rule of grammatical implication, argue for a semantic extension of the core word *Kufr*, suggesting it influenced words like *Zulm* (oppression), *Jaḥd* (denial), and *Kadhhaba* (lying), adding or intensifying the meaning of denial to them.

The article "Artistic Imagery of *Kufr* in the Holy Quran," by Ghaemi et al., in the *Quranic Stylistic Studies* journal, no. 1, vol. 1, 1396, concludes that in examining Quranic imagery related to *Kufr*, attention to vocabulary is crucial. Vocabulary, they argue, beyond its semantic meaning or musicality, or both, best portrays the intended meanings of divine speech in the context of *Kufr*. The authors state that the verb *Kafara* has two different infinitives, *Kufr* and *Kufrān*, the former opposing *Imān* (faith) and the latter opposing *Shukr* (gratitude). Therefore, the root *Kufr* encompasses a wide semantic field.

This article, while utilizing the aforementioned articles, examines the two central words, "Security" (*Amn*) and "Disbelief" (*Kufr*), emphasizing their collocation, a relationship not previously studied. Previous work has explored areas such as semantic structure, artistic imagery, and the semantics of the word "Disbelief" or "Faith," but has not addressed the collocation of words. Furthermore, the simultaneous examination of the two words, "Disbelief" and "Faith," and the comparison of their meanings and collocates is a unique contribution of this article. The simultaneous

analysis of both words and careful consideration of the interconnected network of meanings associated with them provides the reader with a more accurate understanding of the verses' meanings and reveals the various semantic levels of the words.

2. Semantics

"Semantics" in Arabic is known as "Ilm al-Ma'nā" (Meaning Science) or "Ilm al-Dalālah" (The science of Signification). This term is derived from the Greek noun "Sema," meaning "Sign" and the verb "Semaino", meaning "To signify." (Aitchison, 1992 AD/1371 SH: 113) This discipline is a branch of linguistics that studies the meanings in human languages; in other words, as some linguists have stated: "Linguistics is the science of studying meaning." (Mokhtar Umar, 2007 AD/1386 SH: 19) "This knowledge is divided into philosophical, logical, and linguistic semantics." (Ghaemina, 2010 AD/1389 SH: 78)

One of the new topics related to the science of interpretation is linguistic semantics, which helps to uncover the intended meaning of the Quran. In semantics, there are various types of semantic relationships, which, when encountering the words of the Quran, can be divided into different categories. Furthermore, in understanding the semantic components of Quranic vocabulary, the knowledge of interpretation and exegesis is of particular importance and must be taken into consideration.

Semantic studies in Quranic research have systematic approaches that allow for an acceptable understanding of the concepts under study, explaining the place of that concept among other Quranic concepts, and analyzing them.

The subject of meaning can be discussed and examined from the perspective of conceptual

relationships at the level of vocabulary within the linguistic system under discussion.

There are eight types of conceptual relationships at the lexical level of language: 1. Semantic inclusion, 2. Part-whole relationship, 3. Member-whole relationship, 4. Unit-whole relationship, 5. Synonymy, 6. Polysemy, 7. Semantic opposition, 8. Collocation (Safavi, 2012 AD/1391 SH: 59-76).

Here, the meanings of "Security" (*Amn*) and "Unbelief" (*Kufr*) are explained based on the theory of syntagmatic relationship in linguistics, introduced by Saussure and used in this research.

3. Syntagmatic Relationship

Structuralism is among the new critical approaches that has introduced novel perspectives and ideas in the theorizing and application within the field of literary and artistic criticism and analysis.

Structuralism is one of the methods of analyzing literary texts, whose theoretical discussions were shaped by the Swiss linguist Ferdinand de Saussure. He considered the internal system of language to have various levels, formed based on binary oppositions, one of which is the syntagmatic and paradigmatic relationship. In the syntagmatic relationship, linguistic signs are combined with each other, and in the paradigmatic relationship, words substitute each other. The entire system of language is based on the two axes of substitution and combination, one being the presence of signs and the other their combination (Khorsha et al., 2016 AD/1395 SH: 116). In other words, words gain semantic breadth in relation to each other and create multiple meanings.

The importance of the syntagmatic and paradigmatic relationship in semantics is

evident in the following statement: "According to Saussure, the entire linguistic system can be encompassed within a theory of these two relationships (syntagmatic and paradigmatic)." (Saussure, 2000 AD/1379 SH: 54). Syntagmatic relationships justify the connection of elements in chains and sentences, while paradigmatic relationships describe the connection of elements with their substitutes (Bierwisch, 1976 AD/1355 SH: 30). In other words, it can be said that: "The syntagmatic link is the link observed between different words in a speech chain. The syntagmatic link is more focused on the combinatorial link between linguistic elements. However, in the paradigmatic link, components are related to each other that do not necessarily have a physical presence in a speech chain, but are understood in a memory chain and are present beyond the statements and sentences. These components can substitute each other in the absence of one another (Javadi and Amir Nikpey, 2010 AD/1389 SH: 177-203).

Selection relates to substitution in the linguistic system, and combination relates to collocation within it (Ghaemina, 2010 AD/1389 SH: 225). Therefore, linguistic elements have two types of relationships: selection and combination. Selection is based on similarity, difference, synonymy, and contrast, while sentence structure, based on collocation, determines combination. The speaker or writer selects elements of speech from among similar options and arranges them in a specific order. This selection of speech elements from among similar options and their combination creates meaning.

4. The Concept of "Amn" (Security/Safety) from a Lexical Perspective

The canonical word *Amn* (and its derivatives) appears 879 times in 77 surahs and 723 verses

of the Quran (Homaei, 2014 AD/1393 SH: 118). *Amn* is used in the Quran with both literal and figurative meanings and has a higher frequency than the word *Kufr* (disbelief). Lexicographers have defined and analyzed this word as follows: *Khalīl ibn Aḥmad* and *Ṭurayḥī* considered the root *Amn* to be the antonym of *Khawf* (fear) (Farāhīdī, 2010 AD/1409 AH: 8, pp. 388-389; Ṭurayḥī, 1956 AD/1375 AH: 6, 204), and defined *Imān* (faith) as confirmation and *Mu'min* (believer) as one who confirms. For example, *Mu'min* means confirmation in this verse: "And you are not a believer to us, even if we were truthful."¹ (Yūsuf/17)

Ibn Fāris considers the word *Amn* to be derived from two closely related roots, one meaning tranquility of the heart and the other meaning confirmation (Ibn Fāris, 1983 AD/1404 AH: 1, 133). *Rāghib Iṣfahānī* also defines the root *Amn* as tranquility and peace (Iṣfahānī, 1991 AD/1412 AH: 90-91). *Ibn Manẓūr* and *Zubaydī* define *Amn* as safety and security, and *Imān* as trust and *Amīn* (trustworthy) as strong due to confidence in one's own power (Ibn Manẓūr, 2006 AD/1426 AH: 1, 156-160; Zubaydī, 1993 AD/1414 AH: 18, 27-28). *Muṣṭafawī* derives the root *Amn* from a single origin of security, tranquility, and the removal of fear and anxiety, and defines *Imān* as placing oneself or another in security and tranquility (Muṣṭafawī, 1989 AD/1368 SH: 1, 150).

1. Even if we were truthful, you would not believe us. The noteworthy point in this verse is the use of the conditional particle "Law" which, according to grammarians, is a particle of impossibility. This means both the condition and the result of the condition are impossible and improbable. In other words, the particle "Law" further emphasizes the brothers of Joseph's lack of truthfulness, demonstrating the harmony and coherence between the wording and the meaning. (This meaning is considered in some Quranic translations such as al-Mizān, Makarem, and Meshkini, etc., and the phrase "*Mā Anta bi Mu'min Lanā*" is translated as "You would not believe" or "you did not believe.")

From the foregoing discussion of the root *Amn*, it is clear that *Amn* has various semantic aspects, some of which are not its primary meaning. According to lexicographers, the primary meaning of the word *Amn* is security and peace, and it gradually came to be used with other meanings, although the original meaning is usually also present.

5. *Amn* (Security) in Collocation

Semantics studies the relationship between the linguistic form and its meaning. In this field, the collocation and substitution of words are crucial in meaning construction. This network connecting linguistic form and meaning allows for a more precise understanding of texts, especially the Holy Quran. The word *Amn* (security, safety, faith) is a central word in the Quran, sometimes used in its primary meaning (to put oneself or another at ease) and sometimes in a secondary meaning. Within its semantic field, it forms multiple semantic domains with other key words, acquiring specific meaning and concept through relationships such as collocation and substitution with these words. This section examines the meaning of *Amn* based on its collocations.

5.1. prepositional Collocation of *Amn*

Verses where *Amn* is accompanied by a preposition encompass both its primary and secondary meanings. Verses using the prepositions *Bā'* (with) and *Lam* (to, for) appear together in Surah *al-Tawbah*: "And among them are those who annoy the Prophet and say: He is but an ear. Say: An ear of good for you; he believes in Allah and believes in the believers, and is a mercy to those who have

believed." (al-Tawbah/61)¹ It is noteworthy that the verse discusses the Prophet's faith in Allah and the believers. Faith in Allah is expressed with the preposition *Bā'*, signifying literal belief, while faith in the believers is expressed with the preposition *Lam*, signifying a secondary, figurative meaning of belief (Ṭabāṭabā'ī, 1995 AD/1374 SH: 9, 409). This means the Prophet (PBUH) has faith in God and trust in believers, but not in hypocrites. In other words, as a leader fulfilling his prophetic duty, he is a "good ear" and a good listener to the hypocrites; however, he trusts the believers and confirms their truth.²

5.2. Nominal Collocation of *Amn*

The nominal companion of "Faith" (*Imān*) is "Polytheists" (*Mushrikūn*). The verse, "And most of them believe not in Allah except while they are polytheists," (Yūsus/106) presents faith intertwined with polytheism. *Ibn 'Āshūr*, in his commentary, explains that "Most of them" refer to the Arab polytheists. He interprets the verse's core meaning as refuting their claim of faith alongside polytheism, arguing that their faith is equivalent to disbelief because they associate other deities with God (Ibn 'Āshūr, 1999 AD/1420 AH: 12, 124). Allamah Ṭabāṭabā'ī, addressing the coexistence of seemingly contradictory concepts—faith in God and polytheism—uses the analogy of conflicting human traits, explaining that their coexistence

1. Among them are those who trouble the Prophet, saying, "He is credulous and listens to everyone." Say, "He listens to you for your own good. He believes in God and trusts and believes the words of the believers." And he is a mercy to those of you who have believed.

2. This distinction in wording is another manifestation of the harmony and coherence of word and meaning in the Holy Quran, which is also observed in translations of the Quran. For example, "Belief in believers" is translated as "Confirmation" in the Makarem and al-Mizan translations and as "Trusting" and "Confidence in the Ansariyan and Elahi Qomeshei translations—all of which are synonymous meanings.

depends on their relative strengths and degrees (Ṭabāṭabā'ī, 1995 AD/1374 SH: 11, 276). In this verse, "Faith" signifies polytheistic faith, as it is juxtaposed with polytheism. *Qummī*, *Fayḍ Kāshānī*, and *Muqātil*, in their commentaries, interpret this polytheism as polytheism in worship (Qummī, 1983 AD/1404 AH: 3, 52; Fayḍ, 1994 AD/1415 AH: 3, 52; Muqātil, 2005 AD/1426 AH: 1104).

In summary, the commentators' consensus regarding the conjunction of faith and polytheism is that the mention of "Faith" alongside polytheism in this verse does not imply the existence of true faith in the polytheists. Rather, the negative particle "*Illā*" (except) in the verse excludes them from the realm of true faith. They are polytheistic in their obedience to God, following both divine commands and prohibitions, and harbor conflicting traits—faith and polytheism—of varying degrees. Since they worship other deities alongside God, their faith is tantamount to disbelief.

5.3. Adjectival Collocation of *Amn*

The term *Amn* in its adjectival context refers to verses where it is accompanied by a descriptive adjective, such as in (al-Ḥaṣhr/23): "*al-Quddūs al-Salām al-Mu'min al-Muḥaymin*"¹ (The Holy, the Peace, the Secure, the Guardian), or by a phrase with a descriptive meaning, as in (al-Nisā'/124): "And whoever does righteous deeds, whether male or female, while being a believer, those will enter Paradise."² Therefore, it signifies a description applicable to both God and His servant. Comparing these two verses, we can say that when "Mu'min" (believer)

describes God, it is preceded by "al" (the definite article) and means "He who secures His creation from their own oppression." (Ṭabrisī, 1952 AD/1372 AH: 9, 400) When it describes a servant, it appears as an indefinite noun. Or, as in verse 17 of Surah *Yūsuf* (previously mentioned): "You do not believe us, even if we were truthful," where, due to its proximity to "*Ṣādiq*" (truthful), "*Amn*" implies belief or acceptance.

5.4. Verbal Collocation of *Amn*

Certain words in the semantic field of "*Amn*" play a contextual role, appearing before or after it, significantly impacting the construction of the concept of faith and its specific meaning. Verses where "*Īmān*" (Faith) takes on different semantic aspects due to its association with other verbs indicate that the root "*Amn*," depending on the context, refers to meanings beyond those already mentioned. These meanings include verbal affirmation, heartfelt belief, faith accompanied by gratitude, monotheism, and in some cases, faith accompanied by shirk (polytheism).

5.4.1. *Shakartum*

In verse 147 of Surah *al-Nisā'*, "*Amn*" is associated with the verb "*Shakartum*" (you gave thanks), placing them within the same semantic field: "If you are grateful and have faith, what business does God have in punishing you?"

Majma' al-Bayān interprets this verse, and the preceding and following verses, as addressing the hypocrites who are in the lowest level of Hell and have no help except those who repent, believe, and do righteous deeds; God will not punish them, because punishment by kings is for satisfaction, revenge, averting harm, or gaining benefit – things impossible for God (Ṭabrisī, 1952 AD/1372 AH: 3, 200).

1. And God is pure, free from all defects, a grantor of safety, and dominant.

2. And those among men and women who perform some righteous deeds, while having faith during the act, they will enter Paradise.

Therefore, God does not punish hypocrites who repent and perform righteous deeds; rather, as the meaning of the previous verse indicates, "*Sawfa Yu'tillāhu al-Mu'minīna Ajran 'Azīmā,*" (al-Nisā'/146) He gives them a great reward along with the believers. Thus, believers are those who believe in God and are grateful for His blessings.

5.4.2. Kafarū

Among the words that fall within the semantic field of faith and are associated with it but are in contrast to it is the word *Kufr* (disbelief). "This is because they believed, then disbelieved. Therefore, a seal was set upon their hearts, so they do not understand." (al-Munāfiqūn/3) This verse explains the faith of the hypocrites. The hypocrites professed faith with their tongues but were disbelievers in their hearts, and God sealed their hearts so that they could not understand the truths of faith (Ṭabāṭabā'ī, 1995 AD/1374 SH: 19, 469). In this verse, faith means outward faith, because it is associated with the word *Kafarū* (they disbelieved). 'Arūsī, Ṭabāṭabā'ī, Muqātil, and Hārūn ibn Mūsā considered the faith of the hypocrites to be outward and verbal, and their disbelief to be inward and heartfelt ('Arūsī, 1994 AD/1415 AH: 5, 331; Ṭabāṭabā'ī, 1995 AD/1374 SH: 19, 469; Muqātil, 2005 AD/1426 AH: 5; Hārūn, 1988 AD/1409 AH: 125-126).

Also, in verse 5 of Surah *al-Mā'idah*, the word *Amn* is associated with the verb *Kufr*: "And whoever denies faith, indeed, their deeds will be nullified." (al-Mā'idah/5) (Muqātil, 2005 AD/1426 AH: 979). Fayḍ Kāshānī interprets the word *Īmān* (faith) as prayer (Kāshānī, 1994 AD/1415 AH: 2, 12), and *Baḥrānī*, in his commentary, interprets it as the Wilayah (spiritual guardianship) of Imam Ali (AS) (Baḥrānī, 1954 AD/1374 AH: 2, 250).

Kulaynī, regarding the *Bā'* in *Bil Īmān*, states that the *Bā'* is either a *Bā' al-'Iwāḍ* (*Bā'* of substitution) or a *Bā' al-Muṣāḥaba* (*Bā'* of companionship). In the first case, it means that one disbelieves in place of the faith he possessed. In the second case, it means that he disbelieved along with his faith; that is, he was a disbeliever in his heart but a believer in appearance (Kulaynī, n.d.: 5, 591).

5.4.3. 'Amilū al-Ṣāliḥāt

The word *Amn*, in verses such as verse 7 of Surah *al-Bayyinah*, takes on the meaning of profound faith due to its association with righteous deeds: "Indeed, those who have believed and done righteous deeds – it is they who are the best of creation." (al-Bayyinah/7) In this verse, *Īmān* signifies heartfelt belief, which is also the most common meaning of *Īmān* in the Quran (Makarem, 1992 AD/1371 SH: 27, 206; Muqātil, 2005 AD/1426 AH: 430). The same applies to verse 124 of Surah *al-Nisā'*, where *Īmān* signifies profound faith, coupled with righteous deeds, as a condition for entering Paradise: "And whoever does righteous deeds, whether male or female, while being a believer – then those will enter Paradise." (An-Nisā': 124) In these verses, *Īmān* means acknowledging the oneness of God and His justice, believing in the Prophet (peace be upon him), and acting upon God's commands (Ṭūsī, n.d.: 3, 338; Ṭabrisī, n.d.: 6, 59).

From the foregoing, we can conclude that profound faith is accompanied by righteous deeds. According to Quranic interpretations, righteous deeds consist of acknowledging God's oneness and justice, believing in the Prophet (PBUH), and acting upon God's commands and prohibitions. The combination leads to becoming "The best of creation." Superficial

faith, however, is not accompanied by righteous deeds and results in "A seal being placed upon their hearts," leading to an inability to understand the truth.

5.4.4. Ta'murūna bil Ma'rūf wa Tanhawna 'an al-Munkar

The word *Amn* in verses such as verse 110 of Surah *Āli 'Imrān*, due to its association with enjoining good and forbidding evil, signifies sincere and devout faith: "You were the best nation brought forth for mankind; you enjoin what is right and forbid what is wrong and believe in Allah." (*Āli 'Imrān*/110) In this verse, *Īmān*, because of its association with enjoining and forbidding, means steadfastness in upholding the oneness of God (Ibn 'Arabī, 2001 AD/1422 AH: 1, 118). *Ṣāfi* commentary interprets the verb *Tu'minūn* (you believe) in this verse as encompassing belief in everything commanded. *Fayḍ Kāshānī* states that the reason for the believers' commanding good and forbidding bad is their faith in God, their affirmation of Him, and their public declaration of their religion (*Fayḍ Kāshānī*, 1994 AD/1415 AH: 1, 370).

Based on the information provided regarding the term *Amn* (security), its primary meaning is security and tranquility. Other meanings, such as verbal faith, heartfelt faith, faith accompanied by righteous deeds, faith accompanied by gratitude, etc., are secondary meanings arising from contextual association. Regarding the word *Amn*, its various meanings represent different levels of faith, the highest being heartfelt faith accompanied by righteous deeds, and the lowest being verbal affirmation. However, in instances where the words *Kufr* (disbelief) and *Amn* are juxtaposed, the discussion pertains to those who deny faith and hypocrites who, after outward

faith, revert to disbelief and leave the realm of faith.

Following the examination of the word *Amn* and its various meanings through contextual association, the word *Kufr* is studied, as it is considered by some lexicographers to be the antonym of *Īmān* (faith). For a better understanding of *Amn*, it can be understood through its opposite.

6. The Concept of *Kufr* from the Lexicographers' Perspective

The word *Kufr* is a central word in the Holy Quran, appearing with its derivatives 524 times in 77 surahs and 464 verses of the Quran (*Homaei*, 2014 AD/1393 SH: 273). This word is examined from the perspective of early and later lexicographers such as *Farāhīdī*, *Ibn Fāris*, *Ibn Manzūr*, *Zamakhsharī*, *Muṣṭafawī*, and others.

Khalīl ibn Aḥmad sometimes defined *Kufr* as the opposite of faith and sometimes as the opposite of gratitude (*Farāhīdī*, 1988 AD/1409 AH: 5, 356). He also defined ingratitude (*Kufrān al-Ni'mah*) as a lack of gratitude: "He was ungrateful for the blessing (*Kafara al-Ni'mah*) meaning he did not thank for it." Therefore, it can be concluded that gratitude is commensurate with faith. *Ibn Fāris* derived the root of *Kufr* from the meaning of concealment and covering, and defined a farmer as a *Kāfir* because he covers the seed in the earth. He also defined *Kufr*, due to its concealment of the truth, as the opposite of faith, and ingratitude as denying, concealing, and covering a blessing (*Ibn Fāris*, 1983 AD/1404 AH: 5, 191). *Rāghib Isfahānī* and *Zamakhsharī* also defined *Kufr* as concealment and covering, and called night a *Kāfir* because it covers people. *Rāghib*, in explaining the meaning of ingratitude, defined it as the failure to express gratitude. He also

believed that the word *Kufrān* (ingratitude) is used more frequently in the Quran in the sense of denying a blessing than the word *Kufr* in denying religion. He considered the plural of both meanings to be *Kafūr* (Iṣfahānī, 2005 AD/1426 AH: 714; Zamakhsharī, 1979: 547).

Ibn Manẓūr and *Zabīdī* also define *Kufr* as the opposite of faith, its meaning being denial and rejection of blessings, and they equate *Sātir* with *Kāfir* (disbeliever): "Whoever conceals something has disbelieved in it." (Ibn Manẓūr, 2005 AD/1426 AH: 2, 3453-3457; Zabīdī, 1993 AD/1414 AH: 7, 450) Therefore, the word *Kuffār* in the verse of Sura *al-Ḥadīd* is interpreted as "Farmers": "Like the rain which delights the farmers with its growth." (al-Ḥadīd/20) *Ibn Manẓūr*, *Ibn Athīr*, and *Ṣāhib* identify four types of *Kufr*: denial (*Juḥūd*), opposition (*Mu'ānada*), hypocrisy (*Nifāq*), and rejection (*Inkār*) (Ibn Manẓūr, 2005 AD/1426 AH: 5, 144; Ibn Athīr, 1947 AD/1367 AH: 4, 184; Ṣāhib, 1993 AD/1414 AH: 6, 250). They then explain these types as follows: *Kufr Juḥūd* is a satanic disbelief; there is inner knowledge but no outward confession: "But when that which they knew came to them, they disbelieved in it." (al-Baqarah/89) *Kufr Mu'ānada* is where a person has inner knowledge and outwardly confesses to God's existence, but out of envy and injustice is not a believer. This is like the disbelief of *Abū Jahl* and his ilk. The third type, *Kufr Nifāq*, is defined as having outward confession but no inner belief. The fourth type, *Kufr Inkār*, is disbelief that is both inner and outward, and is disbelief in the oneness of God: "Indeed, those who disbelieved – it is all the same to them whether you warned them or did not warn them – they will not believe." (al-Baqarah/6) A ḥadīth from Imam *Ṣādiq* (AS) in *Majma' al-Baḥrayn* mentions five forms of *Kufr* in the Book of God: Denial and rejection of the

Lord's Lordship (like the disbelief of the *Zanadiqa*), denial by one who knows the truth (*Jahd Jāhid*), rejection of blessings, neglecting God's commands and prohibitions, and the disbelief of disavowal, as in Abraham's words to his people: "We have disbelieved in you" (al-Mumtaḥanah/4) (Ṭurayḥī, 1955 AD/1375 SH: 3, 475-476).

Mustafwī considers the root of *Kufr* to be rejection and disregard of things, the effects of which are repudiation, erasure, and concealment. Examples include rejecting and disregarding the kindness and generosity of others, and neglecting the truth (Mustafwī, 1989 AD/1368 SH: 10, 79).

It is clear from what has been said about *Kufr* (disbelief) that it has various semantic aspects, some of which are not its primary meaning. According to linguists, the original meaning of the word *Kufr* is concealment or covering, and it gradually came to be used with other meanings and associated with them, although it often retains its original meaning as well.

7. *Kufr* in Relation to Collocation

The network of connections between a word and its meaning has a significant impact on the meaning derived from the verses, and understanding the meanings of Quranic words requires knowing the relationships that words have with each other. In the field of the semantics of *Kufr*, some words play a collocational role, appearing before or after the word *Kufr*, and having a considerable impact on the construction and meaning of *Kufr*. In this section, the meaning of *Kufr* will be examined in light of its collocational words.

7.1. Nominal Collocations of *Kufr*

Among the words that are in the same semantic field as *Kufr* and have a collocational relationship with it is the word *al-Fāsiqūn* (the transgressors). "And whoever disbelieves after that - then those are the transgressors." (al-Nūr/55) In this verse, those who do not associate partners with God and worship Him are categorized with the believers, and those who disbelieve in Him are categorized with the transgressors. In *Tafsir al-Şāfi*, *Kufr*, due to its collocational relationship, is interpreted as apostasy from the religion or ingratitude for the blessing of security (Fayḍ Kāshānī, 1994 AD/1415 AH: 3, 443). The same is true in verse 99 of Surah *al-Baqarah*, where it says: "And none will disbelieve in it except the transgressors." In *Kashf al-Asrār*, by Khāja ‘Abdullāh Anşārī, *Kufr*, due to its collocational relationship with *Fisq*, is interpreted as the rejection of God's covenant, and because of this rejection, they were expelled from the Sharia of Moses (Anşārī, 1951 AD/1371 AH: 1, 291). Ṭabāṭabā’ī, in *al-Mizān*, considers their transgression to be the reason for their disbelief (Ṭabāṭabā’ī, 2011 AD/1390 SH: 1, 230). Another nominal collocation that is in the same semantic field as *Kufr* is the word *al-Khāsirūn* (the losers). "And whoever disbelieves in it - then those are the losers." (al-Baqarah/121) This verse points out that those who recite the divine book as it should be (to act upon it) believe in it and those who disbelieve in it are among the losers. *Kufr* in this verse, due to its collocation with what precedes and follows it, is interpreted as disbeliever (Makarem, 1992 AD/1371 SH: 1, 427; Ṭabrisī, n.d.: 1, 375).

7.2. Adjectival Collocations of *Kufr*

The word *Kufr* in verse 9 of Surah *Hūd*, due to its association with the adjective *Ya’ūs* (despairing), carries the meaning of "Ingrate"

and "Concealer": "And if We grant a man a taste of mercy (such as health, wealth, children, and security) from Ourselves, then We withdraw it from him (for a wise reason), he becomes utterly despairing of the future and deeply ungrateful for the blessings he once possessed." (Hūd/9) *Ibn ‘Āshūr's* commentary defines *Kafūr* as denying a blessing and showing ingratitude towards the benefactor (Ibn ‘Āshūr, 1999 AD/1420 AH: 11, 212). In *Majma’ al-Bayān*, *Kafūr* is interpreted as "Ingrate." (Ṭabrisī, n.d.: 12, 15) Verses where *Kufr* signifies concealing the truth all refer to disbelievers. Another verse, in Surah *Luqmān*, uses *Kafūr*, due to its association with the adjective *Khattār* (transgressor), to mean denial and rejection: "And when a wave encompasses them (at sea), like overshadowing clouds, they call upon God, purifying their faith and worship for Him (from all forms of shirk). But when He brings them to the land, some of them follow a moderate path (the path of Tawhid), while others break their covenant. And none deny Our signs except every covenant-breaker and disbeliever." (Luqmān/32) Both *al-Mizān* and *Neoonneh* commentaries interpret *Kafūr* as "Ingrate." (Ṭabāṭabā’ī, 1995 AD/1374 SH: 16, 341; Makarem, 1992 AD/1371 SH: 17, 84)

7.3. Verbal Collocations of *Kufr*

In numerous verses of the Quran, the word *Kufr*, due to its association with other verbs, takes on different semantic aspects. That is, based on the context of the verses, it refers to concepts other than those previously mentioned. Among the verbs associated with *Kufr* are:

7.3.1. Lā Yu’minūn

In verse 6 of Surah *al-Baqarah*, *Kufr*, due to its association with the verb "*Lā Yu’minūn*,"

means the denial of the oneness and uniqueness of God: "*Inna Alladhīna Kafarū Sawā'un 'Alayhim am Lam Tundhirhum lā Yu'minūn.*" (al-Baqarah/6) *Qarashī* calls this type of *Kufr* "Stubborn Disbelief." (*Qarashī*, 1991 AD/1412 AH: 6, 125) As previously mentioned, *Ibn Manzūr*, *Ibn Athīr*, and *al-Şāhib* termed it "Disbelieving Denial." (*Ibn Manzūr*, 2005 AD/1426 AH: 5, 144; *Ibn Athīr*, 1947 AD/1367 SH: 4, 184; *al-Şāhib*, 1993 AD/1414 AH: 6, 250) From what has been stated, it can be said that stubborn disbelief is that disbelief where warning and the lack thereof have no effect on the disbeliever and do not lead to their belief.

7.3.2. 'Arafū

Another keyword semantically related to *Kufr* (disbelief) and exhibiting a collocation with it is the root '*Irfān*. "So when that which they recognized came to them, they disbelieved in it" (al-Baqarah/89); the precedence of the root '*Irfān* over *Kufr* indicates knowledge preceding disbelief. *Fayḍ* explains the verse by stating that the Jews sought divine assistance against the disbelievers, and God answered their request by sending the final Prophet (PBUH). They recognized the Prophet through his attributes, but denied his prophethood due to envy and oppression (*Kāshānī*, 1994 AD/1415 AH: 1, 158). In this verse, due to the collocation of '*Irfān* with *Kufr*, the intended meaning of *Kufr* is its technical meaning: Rejection and denial. This verse implies that disbelief does not occur unless preceded by knowledge and recognition; hence, the verse first states "They recognized" ('*Arafū*), followed by "They disbelieved." (*Kafarū*)

7.3.3. Ushkurū

Among the words that fall within the same semantic field as *Kufr* and have a contrastive

collocation with it is the word *Shukr* (gratitude/thanksgiving). In verse 152 of *al-Baqarah*, *Kufr* is collocated with *Shukr*, meaning the denial of blessings: "So remember Me; I will remember you. And be grateful to Me and do not disbelieve in Me." (al-Baqarah/152) The remembrance of God precedes gratitude, and gratitude follows the remembrance of God. Whenever *Kufr* in the Quran means the denial of blessings, it is accompanied by *Shukr*. At the end of the verse, the verb *Lā Takfurūn* means "do not disbelieve in Me."

Also, in verse 3 of Surah *al-Insān*, "Indeed, We guided him to the way, either grateful or ungrateful," (*Innā Hadaynāhu al-Sabīl Immā Shākirān Immā Kafūrā*), *Kufr* and *Shukr* are situated in a contrastive semantic field and have a contrastive relationship. *Ṭabāṭabā'ī*, in his interpretation of the verse, defines guidance as showing the way, not as achieving the desired goal, and interprets *Shukr* as utilizing the blessing and acknowledging its source. In explaining the phrase "Either grateful or ungrateful," he states that this phrase provides two arguments. The first is that the intended meaning of "Way" is the tradition and path that humans are obligated to follow. The second is that this path is optional (*Ṭabāṭabā'ī*, 1995 AD/1374 SH: 20, 122-123). Therefore, when *Kufr* is accompanied by *Shukr*, the literal meaning of *Kufr* is intended, which is concealment or covering up, and is translated in Persian as ingratitude.

7.3.4. Aşlahā

In verse 2 of Surah *Muḥammad*, the word *Kufr* (disbelief), due to its inflectional form (*Taf'īl*) and its proximity to the verb *Aşlahā*, undergoes a semantic shift. Combined with *Sayyi'āt*, it acquires a positive connotation, and *Kaffara 'anhum Sayyi'ātihim* means the transformation

of evil deeds into good deeds: "*Kaffara 'anhum Sayyi'atihim wa Aşlahā Bālahum*" (Muḥammad/2) (Askari, 2020 AD/1400 SH: 225; Rāghib, 1954 AD/1374 AH: 4, 51; Zamakhsharī, 1986 AD/1407 AH: 4, 315; Ṭabāṭabā'ī, 1995 AD/1374 SH: 18, 336; Ṭūsī, n.d.: 9, 288).

7.3.5. Ashraktumūn

In verse 22 of *Ibrāhīm*, the word *Kufr*, due to its proximity to the verb *Shirk* (associated with polytheism), signifies disavowal and rejection, taking on a positive connotation: "*Innī Kafartu bimā Ashraktumūni min Qablu*"¹ (Ibrāhīm/22) (Zamakhsharī, 1986 AD/1407 AH: 2, 551; Ṭabāṭabā'ī, 1995 AD/1374 SH: 12, 54). *Homaei* notes that this meaning of rejection is more prevalent in the Quran (Homaei, 2013 AD/1393 SH: 278). Furthermore, the article "A Linguistic Study of the Quranic Word *Kufr*" equates *Kufr* with ingratitude and denial of God (Azarnoosh et al., 2012 AD/1391 SH: 1-16).

7.3.6. Kadhdhabū

Another key word semantically related to and in collocation with *Kufr* is the root *Takdhīb* (denial). (al-Baqarah/39) In this verse, *Kadhdhabū* (they denied) follows *Kafarū* (they disbelieved). *Ibn 'Āshūr*, in his commentary on this verse, suggests that *Alladhīna* (those who) may refer to the descendants of Adam, alluding to the polytheists who denied all divine miracles, including the Quran (Ibn 'Āshūr, 1999 AD/1420 AH: 1, 430). *Ṭabrisī* explains that the disbelief inherent in

denial is not merely a matter of speech but indicates a denial of the heart, similar to prostrating to the sun, which is not disbelief in itself but reveals the denial within the heart (Ṭabrisī, n.d.: 1, 144). In this verse, the collocation of *Takdhīb* with *Kufr* emphasizes the intended meaning of the latter as a denial of the heart.

Based on the provided material regarding the root word *Kufr*, it can be said that its primary meaning is "To cover," and its other meanings, in the context of co-occurrence, include *al-Fāsiqūn* (the wicked), *Ya'ūs* (despair), *Lā Yu'minūn* (they do not believe), *Mā 'Arafū* (they did not know), *Ashraktamūn* (you associated partners with God), *Kadhdhabū* (they lied) and so on. Furthermore, rejecting the truth, denying Tawhid (the oneness of God), denying and rejecting evidence, denying blessings, and disavowal and disassociation are secondary meanings of *Kufr* that have emerged due to co-occurrence. It can be said that the various meanings of the word *Kufr* represent different levels of disbelief, and its base meaning is denial, which, depending on the change in the object of the verb, has acquired different meanings.

Conclusion

The aim of this research was to gain a deeper understanding of the divine word concerning the two central words *Amn* (security, safety) and *Kufr* (disbelief) in their collocations. The findings showed that the two focal words, *Amn* and *Kufr*, within their semantic fields, are related to other keywords in various relationships, such as collocations and substitution. Careful attention to the network of connections between words in a semantic field

1. I certainly disavow the partnership you attributed to me in this world (that you equated my obedience with the obedience of God). Existing translations of the Holy Quran render the word *Kufr* in this verse as disavowal (Ansariyan), disbelief (Elahi), disavowal and disbelief (Makarem), being a disbeliever (Jawāmi' al-Jāmi'), and denial (al-Mizān). From what has been stated, it can be said that, based on the context of the verse, the meaning of disavowal and rejection is more appropriate.

yields more precise understandings of the Quran.

Among the results obtained, the following can be mentioned:

Regarding the root word *Amn*, it can be said that the primary meaning of *Amn* is tranquility. Its other meanings, in the context of collocations, include verbal confession, heartfelt belief, faith accompanied by gratitude, etc. This word, in terms of collocations, includes verbal collocations (prepositions *Bā'* and *Lām*), nominal collocations (the word *Mushrikūn* (polytheists)), adjectival collocations (al-Mu'min (the believer), *Wa Huwa Mu'min* (and he is a believer), *Ṣādiq* (truthful)), and verbal collocations (*Shakartum* (you gave thanks), *Kafarū* (they disbelieved), *'Amalū al-Ṣāliḥāt* (they did righteous deeds), *Ta'murūn bil Ma'rūf wa Tanhawna 'an al-Munkar* (you commanding good and forbidding bad).

Regarding the root word *Kufr*, it can be said that the primary meaning of *Kufr* is "To cover," and its other meanings, in the context of co-occurrence, include nominal collocations (*al-Fāsiqūn*), adjectival collocations (*Ya'ūs*), and verbal collocations (*Lā Yu'minūn*, *'Arafū* (they knew), *Ashkurū* (give thanks), *Aṣlah* (to reform), *Ashraktumūn*, *Kadhhabū*).

Rejecting the truth, denying Tawhid, denying and rejecting evidence, denying blessings, and disavowal and disassociation are secondary meanings of *Kufr* that have emerged due to collocations. It can be said that the various meanings of the word *Kufr* represent different levels of disbelief, and its base meaning is denial, which, depending on the change in the object of the verb, has acquired different meanings.

Furthermore, the findings indicated that in the Holy Quran, the words and their meanings

are completely coherent and harmonious. Whenever faith in God and the unseen is mentioned, it is expressed using the preposition *Bā'*, and whenever faith and trust in other people are mentioned, it is expressed using the preposition *Lām*. It is suggested that in future research, words within the semantic field of security and disbelief, such as gratitude (*Shukr*), remembrance (*Dhikr*), falsehood (*Kidhb*), and truth (*Ṣidq*), be studied and examined.

Sources

Holy Quran

- 'Abdulbāqī, M. F. (1993 AD/1414 AH). *al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karim*. 4th Ed. Beirut: Dar al-Ma'rifa.
- Aitchison, J. (1992 AD/1371 SH). *Fundamentals of Linguistics*. (Fa'iz, M. Trans). Tehran: Negah Publications.
- Al-'Arūsī al-Huwayzī, A. (1994 AD/1415 AH). *Tafsīr Nūr al-Thaqalayn*. Qom: Isma'iliyan.
- Al-Hāshimī, S. A. (1989 AD/1368 SH). *Jawāhir al-Balāgha fī al-Ma'ānī wa al-Bayān wa al-Badī'*. 3rd Ed. Qom: Religious Press Institute
- Anṣārī, A. (1992 AD/1371 SH). *Kashf al-Asrār wa 'Uddatul Abrār*. (Hekmat, A. Ed). Tehran: Amir Kabir Publications.
- Ansariyan, H. (2011 AD/1390 SH). *Translation of the Holy Quran*. Qom: Ayin Danesh Publisher.
- 'Askārī, H. (1979 AD/1400 AH). *al-Furūq fī al-Lughā*. Beirut: Dar al-Afaq al-Jadida.
- 'Ayyāshī, M. (1960 AD/1380 AH). *Tafsīr al-'Ayyāshī*. (Rasuli Mahalati, S. H. Ed). Tehran: Al-Matba'a al-'Ilmiyya.
- Bahrānī, S. (1995 AD/1374 SH). *al-Burhān fī Tafsīr al-Quran*. (Islamic Studies Department of the Ba'tha Institution, Ed). Qom: Ba'tha Institution.
- Bierwisch, M. (1976 AD/1355 SH). *Modern Linguistics*. (Bateni, M. R. Trans). 1st E. Tehran: Agaah Publications, Faros Press.
- Elāhi Qomeshāei, M. (2001 AD/1380 SH). *Translation of the Quran*. Qom: Fatima al-Zahra Publisher.
- Farāhīdī, K. (1988 AD/1409 AH). *al-'Ayn*. Qom: Nashr Hijrat.
- Fayḍ Kāshānī, M. (1994 ad/1415 AH). *Tafsīr al-Ṣāfi*. ('Aalami, H. Ed). Tehran: Maktabat al-Sadr.
- Ghaemini, A. (2010 AD/1389 SH). *Biology of Text*. Tehran: Islamic Culture and Thought Research Institute Publications.

- Hārūn ibn Mūsā. (1988 AD/1409 AH). *al-Wujūh wa al-Naẓā'ir fī al-Quran al-Karim* (al-Damen, H. S. Res). Baghdad University: Ministry of Culture and Information.
- Hasan ibn Ali, the Eleventh Imam (AS). (1988 AD/1409 AH). *Al-Tafsir al-Munsūb ilā al-Imām al-Ḥasan al-'Askari* (AS). (Imam Mahdi School, Ed). Qom: Imam Mahdi School (AJ).
- Homaei, G. (2014 AD/1393 SH). *Vocabulary of the Holy Quran*. Qom: Al-Mustafa International Translation and Publishing Center.
- Husaynī Zabīdī, M. (1993 AD/1414 AH). *Tāj al-'Arūs min Jawāhir al-Qāmūs*. (Hilali, A; Siri, A. Eds). Beirut: Dar al-Fikr.
- Ibn 'Arabī, M. (2001 AD/1422 AH). *Tafsir Ibn 'Arabī*. (Mustafa, R. S. Trans and Ed). Beirut: Dar al-Ihya al-Turath al-Arabi.
- Ibn Athīr al-Jazarī, M. (1987 AD/1367 SH). *al-Nihāya fī Gharīb al-Ḥadīth wa al-Athar*. (Tanahi, M. M. Ed). Qom: Ismailiyan Press.
- Ibn Fāris, A. (1983 AD/1404 AH). *Mu'jam Maqāyīs al-Lughā*. Qom: Maktab al-'Alam al-Islami.
- Ibn Manzūr, A. (2005 AD/1426 AH). *Lisān al-'Arab*. (al-Baqā'i, Y; Shams al-Din, I; Ali, N. Ed). Beirut: al-Alami Press.
- Ibn 'Ashūr, M. T. (1999 AD/1420 AH). *Tafsir al-Tahrīr wa al-Tanwīr (known as Ibn 'Ashūr's Tafsir)*. Beirut: Arab History Institution.
- Islamic Computer Sciences Research Center. (2014 AD/1393 SH). *Comprehensive Hadith 5/3, Comprehensive Dictionary of the Narrations of the Prophet (PBUH) and the Ahl al-Bayt (AS)*. Qom.
- Islamic Computer Sciences Research Center. (2015 AD/1394 SH). *Comprehensive Interpretations of Light 3, Multimedia Encyclopedia of the Holy Quran*. Qom.
- Izutsu, T. (2014 AD/1393 SH). *God and Man in the Quran*. (Aram, A. Trans). 9th Ed. Tehran: S.A. Enteshar Company.
- Javadī, M; Nikpey, A. (2010 AD/1389 SH). "The Idea and Concept of Structuralism: An Examination of the Views of Saussure and Lévi-Strauss." *Ma'refat Cultural and Social Journal*. No. 3.
- Kulaynī, M. (1986 AD/1407 AH). *al-Kāfī*. (Ghaffari, A. A; Akhoundi, Ed). Tehran: Dar al-Kutub al-Islamiyyah.
- Kulaynī, M. (n.d.). *Uṣūl al-Kāfī*. (Kamare'i, M. B. Trans). Vol. 5. Qom: Osveh.
- Majlisī, M. B. (1982 AD/1403 AH). *Biḥār al-Anwār al-Jāmi'a li-Durar Akhbār al-'Immah al-Aṭhār*. (A group of researchers, Researchers & Translators). Beirut: Dar Ihyā' al-Turath al-'Arabi.
- Makarem Shirazi, N. (1992 AD/1371 SH). *Tafsir Nemooneh*. Tehran: Dar al-Kutub al-Islamiyyah.
- Makarem Shirazi, N. (1994 AD/1373 SH). *Quran Translation*. Qom: Office of Studies of History and Islamic Knowledge Publisher.
- Meshkini Ardabili, A. (2002 AD/1381 SH). *Quran Translation*. Qom: Nashr al-Hadi Publisher.
- Mukhtār 'Umar, A. (2007 AD/1386 SH). *Semantics*. (Seidi, S. H. Trans). Mashhad: Ferdowsi University of Mashhad Publications.
- Muqātil ibn Sulaymān. (2002 AD/1423 AH). *Tafsir Muqātil ibn Sulaymān*. Shahata, (A. M. Res). Beirut: Dar Ihyā' al-Turath al-'Arabi; Isfahan: Al-Ghaemiyeh Center for Computer Studies. Retrieved from www.Ghaemiyeh.com
- Muqātil ibn Sulaymān. (2005 AD/1426 AH). *al-Wujūh wa al-Naẓā'ir fī al-Quran al-'Azīm*. (al-Damen, H. S. Res). 1st Ed. Baghdad: Jum'ah Center Publications; Dubai: Al-Majid for Culture and Heritage. Retrieved from www.media.tafsir.net
- Muṣṭafawī, H. (1989 AD/1368 SH). *al-Taḥqīq fī Kalimāt al-Quran al-Karim*. Tehran: Ministry of Culture and Islamic Guidance.
- Qarashī Banā'ī, A. (1991 AD/1412 AH). *Qāmūs al-Quran*. Tehran: Dar al-Kutub al-Islamiyyah.
- Qummī, A. (1983 AD/1404 AH). *Tafsir al-Qummī*. Qom: Dar al-Kitab.
- Quṭb al-Dīn Rāwandī, S. (1984 AD/1405 AH). *Fiqh al-Quran*. Qom: Maktabat Ayatullah al-Marashi al-Najafi.
- Rāghib Iṣfahānī, H. (1991 AD/1412 AH). *Mufradāt Alfāz al-Qur'ān*. Beirut-Damascus: Dar al-Qalam-Dar al-Shamiya.
- Rāghib Iṣfahānī, H. (1995 AD/1374 SH). *Translation and Research of Mufarradāt Alfāz al-Qur'ān*. Tehran: Murtazavi.
- Ṣafavi, K. (2012 AD/1391 SH). *Introduction to Semantics*. 2nd Ed. Tehran: Pejvak Keyvan.
- Ṣāfi, M. (1997 AD/1418 AH). *al-Jadwal fī 'Trāb al-Qur'ān wa Ṣarfihī wa Bayānihī ma'a Fawā'id Nahwīyya Hāmma*. Damascus: Dar al-Rashid.
- Ṣāhib ibn 'Ubbād, I. (1993 AD/1414 AH). *al-Muḥīt fī al-Lughā*. (Āl Yāsīn, M. H. Ed). Beirut: 'Alim al-Kitab.
- Saussure, F. (2000 AD/1379 SH). (Safavi, K. Trans). 1st Ed. Tehran: Hermes Publications.
- Scholes, R. (2000 AD/1379 SH). *Introduction to Structuralism in Literature*. (Taheri, F. Trans). Tehran: Agaah Publications.
- Ṭabātabā'ī, M. H. (1995 AD/1374 SH). *Translation of Tafsīr al-Mizān*. (Musawi, M. B. Trans). Qom: Publisher of the Society of Scholars of the Qom Seminary, Islamic Publications Office.
- Ṭabrisī, F. (n.d.). *Translation of Tafsīr Majma' al-Bayān*. (Hamadani, H. N. Trans). Tehran: Farahani Publisher.


- Ṭayyib Ḥusaynī, S. M. (2014 AD/1393 SH). *Introduction to the Knowledge of Quranic Vocabulary*. 3rd Ed. Qom: Research Institute of the Seminary and University, Center for the Management of Women's Seminaries.
- Ṭurayhī, F. (1996 AD/1375 SH). *Majma' al-Bahrayn*. (Ashkevari, A. H. Ed). Tehran: Murtazavi.
- Ṭūsī, M. (n.d.). *al-Tibyān fī Tafsīr al-Qur'ān*. ('Amili, A. H. Ed). Beirut: Dar Ihyā' al-Turāth al-'Arabi.
- Zamakhsharī, M. (1979 AD). *Asās al-Balāgha*. Beirut: Dar Sādir.
- Zamakhsharī, M. (1986 AD/1407 AH). *al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl*. (Ahmad, M. H. Ed). Beirut: Dar al-Kitab al-'Arabi.

Persian Articles

- Azarbayjani, M. (2006 AD/1385 SH). "The Semantic Structure of Faith in the Quran." *Iranian Islamic Education Association*. Vol.2, no. 2, pp. 11-48.
- Azarnoosh, A; Ahmad, M. Q. (2012/1391 SH). "A Linguistic Study of the Quranic Word *Kufr*." *Adab Arabi*. Vol. 4, no. 3, pp. 1-16.
- Akbari, K. (2022 AD/1402 SH). "Faith and Its Role in Individual and Social Life." *Retrieved from Islamic Propaganda Organization of West Azerbaijan website*.
- Khorsha, S; Moradi, M. H; Haj Momen, H. (1975 AD/1395 SH). "The Structure of Meaning Formation in Surah al-Kafirun as a Literary Work from the Perspective of Structuralism." *Research in Translation in Arabic Language and Literature*. Vol. 15, pp. 111-134.
- Zarsazan, A. (2017 AD/1397 SH). "Semantics of *Nafs* in the Holy Quran with Emphasis on Collocation and Substitution." *Quranic Linguistic Research*. Vol. 7, no. 2, pp. 51-66.
- Ghaemi, M; Ghetali, M. (2017 AD/1396 SH). "Artistic Imagery of *Kufr* in the Holy Quran." *Stylistic Studies of the Holy Quran*. Vol. 1, no. 1, pp. 9-25.
- Qarah Khani, N. (2015 AD/1395 SH). "Historical Semantics of the Word *Kufr* from Jahiliyyah Usage to Grammatical Justification." *Adab Arabi*. Vol. 8, no. 2, pp. 209-228.

«مقاله پژوهشی»

دولت دینی و مشارکت سیاسی؛ رهیافتی قرآنی به نظریه مشارکت سیاسی حداکثری مشروط (وا-کارگزارانه)

علی آقاجانی 

استادیار گروه علوم سیاسی پژوهشگاه حوزه و دانشگاه، قم، ایران.

نویسنده مسئول:

علی آقاجانی

رایانامه: aqajani@rihu.ac.ir

تاریخ دریافت: ۱۴۰۲/۰۶/۲۱

تاریخ پذیرش: ۱۴۰۳/۰۸/۰۶

استناد به این مقاله:

آقاجانی، علی (۱۴۰۳). دولت دینی و مشارکت سیاسی؛ رهیافتی قرآنی به نظریه مشارکت سیاسی حداکثری مشروط (وا- کارگزارانه). فصلنامه قرآن و روشنگری دینی، ۵(۲)، ۳۸-۱۷. (DOI: 10.30473/quran.2025.69214.1243)

چکیده

پرسش اصلی مقاله آن است که در تفکر قرآنی چه رهیافتی از مشارکت سیاسی، رهیافت موجود یا مطلوب است. فرضیه پژوهش، با بهره‌گیری از الگوی جین‌همپتن در نظریه‌های دولت به‌عنوان چارچوب نظری بر آن است که در دولت‌دینی، مشارکت‌سیاسی و رقابت درون رژیم‌سیاسی نه علیه یا صرفاً برای آن است و در میان رهیافت‌های واگذارانه و کارگزارانه؛ رهیافت مطلوب قرآن به رهیافتی که می‌توان «حداکثری مشروط» یا وا-کارگزارانه نامید نزدیک‌تر است که در حدوث و بقای دولت‌دینی شرطیت دارد. مشارکتی که به‌صورت جزءالعله دارای اصالت است اما مشروط و مقید به برخی شروط و شرایط پیشینی است. رهیافت پژوهش در دو دسته آیات شورا و بیعت به‌طور صریح با برخی دیدگاه‌های دیگر تفسیری دارای تفاوت‌هایی است و در مرحله انتخاب رهبر با وجود پذیرش نص و نصب الهی اما برای مشارکت‌سیاسی مردم موضوعیت نیز قائل است. در پژوهش علاوه بر آیات شورا و بیعت آیات دیگری مانند آیات وفای به عقد، امر به معروف و نهی از منکر، خطابات عمومی قرآن، خلافت و امانت و... مورد نسبت سنجی با مشارکت سیاسی و-کارگزارانه قرار گرفته‌اند. بر این اساس حجیت عقد سیاسی میان حاکم و مردم، الزام نهاد شورا در عرصه عمومی، مشارکت‌سیاسی فعال به‌مثابه امر به معروف و نهی از منکر و دخالت در تعیین سرنوشت، حق انتخاب‌گری و گزینش عمومی مردم، خلافت نوعیه مشککه از خداوند در راستای حق مشارکت، و نیز حق وانهان حکومت به شایستگان به‌مثابه امانت؛ از یافته‌های پژوهش به‌مثابه اجزا و ارکان رهیافت مشارکت‌سیاسی «حداکثری مشروط» (وا-کارگزارانه) است.

واژه‌های کلیدی

دولت دینی، مشارکت سیاسی در قرآن، تفسیر سیاسی-موضوعی قرآن، مشارکت سیاسی حداکثری مشروط (وا-کارگزارانه)، مردم‌سالاری دینی.

ORIGINAL ARTICLE

Religious State and Political Participation; a Qur'anic Approach to the Theory of Conditional Maximal Political Participation (Delegative-Agential)

Ali Aqajani 

Assistant Professor, Department of Political Science, Research Institute of Hawzah and University, Qom, Iran.

Correspondence
Ali Aqajani
Email: aqajani@rihu.ac.ir

Received: 12 Sep 2023
Accepted: 27 Oct 2024

How to cite

Aqajani, A. (2025). Religious State and Political Participation; a Qur'anic Approach to the Theory of Conditional Maximal Political Participation (Delegative-Agential). *Quran and Religious Enlightenment*, 5(2), 17-38. (DOI:10.30473/quran.2025.69214.1243)

ABSTRACT

The main question of the article is what approach to political participation is the existing or desired approach in Qur'anic thought. The research hypothesis, using the Jane Hampton model in theories of the state as a theoretical framework, is that in religious state, political participation and competition within the political regime are not against or solely for it, and among the delegative and agential approaches; the desired approach of the Qur'an is closer to what can be called "conditional maximum" or de-agential approach, which is conditional in the emergence and survival of religious state; a participation that is original as a causal element but is conditional and bound to some prior conditions and circumstances. The research approach in the two categories of verses of Shūrā and Bay'ah clearly has some differences with some other interpretative perspectives, and in the stage of choosing a leader, despite accepting the divine text and appointment, it also considers the political participation of the people to be relevant. In the research, in addition to the verses of Shūrā and Bay'ah, other verses such as the verses of keeping the contract, enjoining what is right and forbidding what is wrong, public speeches of the Qur'an, caliphate and trust, etc. have been compared with political and agency participation. Accordingly, the validity of the political contract between the ruler and the people, the requirement of the Shūrā institution in the public arena, active political participation as enjoining what is right and forbidding what is wrong and interfering in determining destiny, the right to choose and general selection of the people, the caliphate as a kind of doubt from God in line with the right to participate, and also the right to leave the government to the worthy as a trust are among the findings of the research as components and pillars of the "Conditional Maximum" (delegative- Agential) political participation approach.

KEYWORDS

Political Participation in the Qur'an, Political-Thematic Exegesis of the Qur'an, Conditional Maximal Political Participation (Delegative-Agential), Religious Democracy, Political Theology.



Introduction

Political participation is one of the most important concepts and the most delicate political challenges in political science, which is considered a battle of opinions both in the field of theory and in practice in Iranian society and in the contemporary period, especially in the government of the Islamic Republic of Iran, and various views from different intellectual sources have been presented about it. Therefore, this discussion, as one of the important moments and sensitive bottlenecks, must be considered and examined from different aspects in order to separate the Qur'anic and Islamic approach to political participation from alternative approaches. This is while the main source of inspiration is the Holy Qur'an. Accordingly, examining the verses related to political participation and its related sub-sets can be effective in untangling theoretical and practical knots.

Political participation is focused on goals that, in the religious perspective, are comprehensive happiness, but below that, the efficiency of the political system, regularization of entry and presence in the political system, balanced and proportionate distribution of power, increasing trust between the state and the nation, and the realization of rights and the transfer of political and non-political demands to the political system are among its goals. All of these issues can be presented under the teachings of the Qur'an and are key objectives of the research.

Political participation is related to important theories, and these theories influence its theoretical and operational definition and narrow and expand its scope. Elitism theory limits and confines significant political participation to the elite and considers the masses to be largely inactive or tools of the elite; Pluralism Theory considers it the key to political behavior, because it is an important

factor in explaining the distribution of power and determining policies. Accordingly, there are various definitions of political participation (Fīrahī, 1998: 44; Muṣaffā, 1996: 9; Pai, 1991; Rash, 1998: 123); but Selected defines it as the active and often conscious participation of individuals in society, individually or collectively, in the public sphere and the process of social influence and the exercise of power, decision-making, decision-making and implementation in a supportive, supervisory and competitive manner. On this basis, firstly, most unconscious actions and passive actions are excluded. Also, desirable and ideal political participation from a religious perspective is an activity that considers the comprehensive material and spiritual well-being of society and is not reduced to a specific form and dimension of it, especially material well-being.

On this basis, the main question of the research is what the nature of political participation is and what approach to it is the desired approach of the Qur'an? The research hypothesis is that it seems that this concept is one of the concepts that has the ability to be measured in the Qur'an. Based on this capacity measurement and on the basis of the method of subject interpretation¹, it can be said that from

1. The research uses the method of thematic *ijtihad* interpretation. From an angle, *ijtihad* interpretation can be divided into sequential *ijtihad* interpretation and thematic *ijtihad* interpretation. In thematic interpretation, *ijtihadist* effort is made to explain a topic or a specific Qur'anic title with regard to different verses on that topic, narrations, interpretive techniques, and history, which is what the present research is in this category. Various definitions have been proposed regarding thematic interpretation. Sayyid Muhammad Bāqir Sadr, in explaining thematic interpretation, states that in this method, the interpreter does not examine the verses of the Qur'an verse by verse like an analysis, but rather, the interpreter tries to focus his research on a topic of life, ideology, or social issues or worldview that the Qur'an addresses, and explains, investigates, and studies it (Sadr, 1980: 12). Muhammad Hadi Marif also considers thematic interpretation to be a response to the issues raised; Of course, sometimes the question is from within the Qur'an and the answer is from within the Qur'an, and sometimes the question

the perspective of the Qur'an, the desired type of political participation is the conditional maximum (delegative- Agential), meaning that in terms of scope, participation in the political system is maximal but is conditional on political leadership with specific conditions.

1. Research Background

There are limited articles on political participation in the Qur'an; such as the article on the right of citizens to participate and political freedom with an emphasis on the Holy Qur'an (Sayyid Bagheri, 2018: 41-65) which has observed political participation and its role in freedom in three stages. Another article is Political Participation in the Islamic Utopia from the Perspective of the Qur'an and Hadiths (Yazdani, 2018: 48-73), which are directly related to the research topic. Also, parts of the book Government and Politics in the Qur'an (Qazi Zadeh, 2007) as well as parts of books on the Guardianship of the Jurisprudence or Islamic government. However, there is very limited independent work. The article on the analysis of the role of the Prophet in the development of the social system of Islamic societies (Mahmudi Raja, Damyar, 2018) is also indirectly related to the research topic and deals with the topic of participation and socio-political order using Giddens' theory.

In recent years, three books have been published that are most relevant to the research

topic. The book Political Participation in Shī'ī Political Jurisprudence (Izdehi, 2017) is the first and most serious in this field and provides a jurisprudential description of political participation under two legitimate and illegitimate political systems. The book Index of Political Participation in the Islamic Progress Model (Khulouisi, 2016) is another book that has been published. Another work is the book Strategies of Shī'ī Political Jurisprudence for the Development of Political Participation (Rahmani, 2015), which examines the patterns and strategies of political participation from the perspective of Shī'ī political jurisprudence. However, the Conditional Maximal (guardian-agent) approach to political participation, which suggests the two-sidedness of the structure and agent relationships, has a very limited history in a completely abstract and non- Qur'anic manner (Lakzayi, 2002: 135-160), which is discussed in detail in this research and also based on the Qur'an, and the concept of conditional maximization is outlined under it.

2. Theoretical Framework: Delegative-Agential Political Participation

This hybrid approach is derived from the literature on the origins of sovereignty theories. In general, two types of models can be discussed in political participation relations: the alienation model and the agency model, which are based on a social contract (Nuri and Tavassoli Rokn abadi, 2017), and Jane Hampton discusses and examines it in her theories of the state in the modern period (Hampton, 2001). These theories have two distinct faces and procedures regarding the nature and extent of the presence of the people and the ruler; the agency social contract and the alienation social contract, the latter of which is related to Thomas Hobbes (Hobbes, 2014) and

is taken from the context of the realities of life and social needs, and the answer is from the Qur'an. This is the second and correct way of questioning, which is based on the words of the Commander of the Faithful, "That is the Qur'an, so investigate it..." (Nahj al- Balāghah: 158) (Marwīyān, 2008). Various other definitions have also been made (Sobhānī, 2006, 1: 11. Muslim, 2000: 16). The author's definition of thematic interpretation using some perspectives (Jalīlī, 1993: 170) is as follows: "It is an inquisitorial effort to systematically understand the Qur'anic view in the light of a theory-based collection of verses about living scientific and theoretical issues and topics arising from human knowledge that are united in meaning and purpose, and it is expected that the Qur'an has a true word on the subject."

the former to John Locke (Locke, 2013). In the perspective of Jean-Jacques Rousseau (1712-1778), one can also see aspects of the fusion and dialectic of both aforementioned theories, although his speech is somewhat ambiguous and open to interpretation. Rousseau tries to bring together the individual and society and establishes the concept of general and universal will (Rousseau, 2009: 113).

Accordingly, in the theory of delegation, all authority is with the ruler and the state and is delegated to it absolutely. In the theory of agency, the source of all decisions is the desires and inclinations of the majority of the people, and the state is merely the agent of the general will. However, both theoretically and practically, it is possible to combine delegation and agency participation. This issue also exists in the theory of Islamic political participation. With the difference that divine right and divine lordship are also the source of the effect in the scene of participation, and God and His works and divine commands are not absent from the area of human political life; because in both theories of delegation and agency, the source of granting the right to rule is the people, not God. But this does not interfere with the article's borrowing of these two concepts in a theoretical framework; because the center of gravity is the self-assignment or non-assignment, regardless of its source. In the Shī'ī Islamic perspective, the theories of participation are different and different. However, in the theories of the guardianship of the jurist, two main views can be categorized. In the first view, which is the theory of the guardianship of the jurist, and the majority of jurists believe that the religious scholar has political guardianship and the public opinion is involved in the practical realization of the political guardianship of the jurists, but they are obliged to accept the orders of the scholars and obey them (Javadi Amoli,

2016: 189; Misbah Yazdi, 2002: 116-118). On this basis, since the transfer of guardianship from the infallible to the jurist is certain, political participation leads to external acceptance and realization.

The second theory, which is the minority view, is the theory of election or delegation, which rejects the evidence and proof of the first theory, stating that the authority is transferred to the people during the occultation, not the religious scholar, and he lacks political authority. Therefore, the authority in the occultation is for the people, who are delegated to the jurist, and the jurist is elected and dismissed by the people. In fact, the jurist is the representative of the people in exercising sovereignty. Of course, this view also has different versions (Salihi Najafabadi, 2001: 50; Montazeri, 1988: 2, 290). The third theory, which the research is inclined towards, is considered to be the result or average of the two theories of legal authority and delegation. In this sense, on the one hand, it considers the religious scholar as the deputy of the impeccable Imam (AS) and has authority (delegation), and on the other hand, in order for this authority to be implemented from a potential point of view and for the jurist to be able to exercise his authority, he needs the support of the members of society from a religious perspective (agency) and becomes conditional. In this theory, unlike the second theory, the jurist has guardianship, but the actuality of his guardianship is subject to and conditional on the acceptance, consent, and participation of the people as a part of the divine (Na'ini, 1999: 74-73, Imam Khomeini (Khomeini, 1990: 20, 171-170) also places him in this category with some details (Kavakebiyan, 1999. Arasta, 2005). Accordingly, political participation is maximal but conditional.

Based on this view, it is possible to mix and match guardian-centered political participation

with people (agent)-centered political participation. Combining verses such as obedience, priority, etc. with verses such as determination of destiny, council, uprising in equity, allegiance, etc., which are the result of combining divine lordship and human agency, constitutes a transferrable-agentive political participation in which the God-appointed guardian is present in a specific or general form; active popular participation and selected elites are also available under it.

In this respect, it seems that it can be said that the type of political participation in the Qur'an and Islam is theoretically transferable-agentive (guardian-agent), and on this basis, the research proposes a conditional maximum participation (Delegative-Agential), the dimensions and reasons of which are discussed in detail in the course of the research based on thematic interpretation. From here, it also becomes clear that the maximum clause refers to the agentive nature of such participation, which expresses the scope of the field of participation and the possibility and mobility of the people. The conditional clause also refers to its transferable part, which carries with it the prior conditions of a religious system and primarily refers to the specific characteristics of the rulers and leaders in the religious society, and secondly, the specific goals of the religious state and the legislative system.

3. Reasons for the Delegative-agential (Conditional Maximal) Political Participation in the Qur'an

In the delegative-agential (conditional maximal) approach in the Qur'an, on the one hand, it leaves some of the scope of participation to the rulers or elites, and on the other hand, it is active in other areas. This approach in expanding political participation is similar to the approach of participation as legitimacy or absolute

maximum, and in granting political guardianship to jurists in the era of occultation, it is like an approach that, by emphasizing people-orientedness, grants political guardianship to the jurist and considers people's participation not as a condition but as a basis. Therefore, the agential approach pursues maximum political participation and does not see a conflict between the political guardianship of jurists and maximum political participation (Aqajani, 2017: 157). This approach also makes a difference in the interpretation of verses between the era of the Infallibles and the era of occultation. Of course, this theory can have different versions, which have been reflected in some works (Kavakebiyan, 1999; Araista, 2005; Eta'at, 2020; Marandi and Jalali Asl, 2021). Accordingly, we are seeking to explore the reasons for this approach in citing verses of the Qur'an and interpreting them thematically, and we will analyze the relevant verses based on the method of thematic interpretation.

3.1. Shūrā Verses: (Shūrā: 38 and Āli 'Imrān: 159)

Shūrā is one of the most important titles associated with political participation in Islamic political literature, which has various approaches to it. The relationship between council and political participation is particularly related to the role of the people in the decision-making process in the religious state. Of course, it is also effective in selecting a leader, especially in the era of occultation. Accordingly, considering the goals of council, it becomes clear that council in political participation has both subjectivity and path. Some have divided the council into three types: "Pre-government council, concurrent government council, and post-government council, which is a good division." However,

they have considered the Sharia council to be only in the post-government council and in cases where there is no statement from God and the Messenger (Araki, 2009). This shows that they have remained in an atmosphere of not distinguishing between the periods of presence and absence. In addition, this approach, which has a minimal and passive view of political participation, deprives the council of the final decision even in the post-government council and considers it to belong to the leader, whether infallible or not (Araki, 2009: 29).

In the political sense, the term council means the participation of the people of the community and their free presence and cooperation in consultation and discussion before making any decision or arrangement. In other words, "Consultation" guarantees the right of a group of individuals, including groups and minorities, to freely discuss and debate the arguments and arguments of all participants in the discussion (Shawi, 1994: 31), which in practice implies the need for rulers to pay attention to the advice of experts and the righteous and to participate in political affairs (Amin, 1997: 16), i.e. the right of the nation to political participation in government affairs and decision-making (Abdul Khaliq, 1998: 41).

A) The Difference between *Shūrā* and Consultation

A point that is useful in processing the discussion and its relationship to political participation is to pay attention to the possible difference between *Shūrā* and consultation. Consultation covers issues in both the public and private spheres; while *Shūrā* is mainly a concept in the public sphere. The verses and narrations related to consultation mainly emphasize the personal channel and individual decision-making, but it should not be considered the same as *Shūrā*; as some other

scholars also hold this opinion (Shawi, 1994: 7). Various narrations about consultation are also mostly of the same nature; such as Imam Alī's consultation with Abdullah ibn Abbas about accepting the caliphate after the murder of *Uthmān* (Ṭabarī, 1988: 4, 406). Narrations that indicate consultation and then individual determination belong to this category. Such as a hadith from Imam *Riḍā* (AS) which states that the Messenger of Allah (PBUH) would consult his companions and then decide on what he wanted (Barqī, 1951: 2, 601; Ḥurr Āmilī, 1989: 12, 44). Such narrations (Ṣadūq, 1993: 4, 385; Fayḍ Kāshānī, 1986: 26, 233; Ḥurr Āmilī, 1989: 12, 46) also indicate consultation and advice and not *Shūrā*. In addition, in some narrations, *Yurīdullāh* is mentioned.

Such narrations emphasize the importance of individual and not institutional consultation. In individual consultation, the decision is made by the individual, but in institutional consultation, it is a collective decision, but its implementation is through the individual responsible. *Shūrā* is a social institution whose customary nature is based on collective decision-making regarding common interests, interests, and rights. *Shūrā*, in its customary and historical nature and practice, is more than mere consultation. In consultation, generally others are not interested in the matter. However, in *Shūrā* as a social institution, the participants in the council are considered interested.

Therefore, it seems that the phrase "And consult them in the matter" (*Shūrā*: 38) in the noble verse primarily indicates the institution of council and public participation. Likewise, the verse "And their matter was consultation among themselves" (Āli 'Imrān: 159) is true in its true sense and is not Makkī; because the matter refers to public, political, and social affairs. This issue is also strengthened by considering the background of the events of the

Battle of "*Uḥud*" and the choice of the method of confronting the polytheists through the *Shūrā*. Therefore, such a distinction can be shown at that time as well. Of course, in its procedures and mechanisms, it is natural that there are serious differences with today.

B) *Shūrā* Is a Concept of Signature, not Establishment

Another point is that religious rulings and issues are either signature or establishment. The matter of consultation and consultation after *Shūrā* in political and governmental affairs has been prevalent in various societies for a long time. This was also the case in the society of Mecca and Medina. Specifically, in Mecca, *Qusay Ibn Kilāb*, the fourth grandfather of the Prophet Muhammad, after attaining the presidency, established a place for him to consult with the people and for the people to consult with him. This was also done in other tribes and cities. Accordingly, the Prophet's political action is based on the character of the wise and the social lifestyle approved by God, which establishes the rules of signature.

From this perspective, *Shūrā* has had a long history in the tribes and cities of the Arabian Peninsula, including Mecca. On this basis, perhaps *Qusay*'s most fundamental action in Mecca was the establishment of *Dār al-Nadwah*, which organized political positions and social affairs. *Dār al-Nadwah* was the place for discussion and decision-making on political, military, social and economic matters of Mecca, such as the *Khuzā'ah* and *Banī Hāshim* treaty (Ibn Sa'd, 2000: 1: 66; Ibn Ḥabīb, 1964: 89; Azraqī, 1989: 88). It provided the basis for the *Ḥilf al-Fuḍūl* treaty (Mas'ūdī, 1979: 3, 9). It was the decision of Quraysh to kill the Prophet (PBUH), which led to his migration on the night of the House of Prayer (Ibn Hishām,

1998: 2, 124; Ibn Sa'd, 2000: 1, 193-194).

On this basis, the council was a signed institution with a long history among the people of Mecca and Medina and most of the nations of that era, taking into account the specific differences of nations, which was based on rules in which, although the role of the leader and commander was prominent, it was ultimately a collective decision. This issue highlights its connection with the issue of political participation.

C) Argument for the Applicability of Verse 38 of Surah *Shūrā*

Argument for this verse in relation to the category of political participation requires proving some matters, including that it includes major government affairs. The verse indicates the construction of the news. There is no objection to prove its implication, and the advisors are the entire Islamic nation or the elite. In the verses of consultation, our approach to Conditional Maximal/Delegative-Agential participation is that a difference can or should be made between the period of the infallible and the period of presence and the period of occultation, and this period is outside the applicability and generality of consultation. In the election of the leader and his selection during the period of presence, the definitive texts remove it from the circle of majority vote and popular selection, which is beyond the scope of the subject and the scope of the discussion and is a presupposition of the issue. However, in the actions of the government, we believe in detail, which we will discuss in its place. Another point is that we are not trying to deny individual management, but rather in the need to pay attention to and give sufficient weight to the political and general participation of the people and the elite.

Verse 38 of the Qur'an is a statement of the characteristics of believers and in fact it seeks to mention the requirements and consequences of faith that, along with responding to God, performing prayers and spending money, consultation is also mentioned. Some have not considered this verse as a jurisprudential indication of the necessity of consultation (Hā'irī, 1994: 56) and some have considered it (Qarashī: 9, 498). However, regardless of the jurisprudential discussion, it is clear that the language of the verse is the language of necessity and necessity in Qur'anic literature. The matter in this verse covers all personal and social matters and issues. There are two views about the verse. Some consider it directly related to politics and the second view considers it unrelated to government affairs and believes that it does not directly indicate social and political issues. It seems that this verse, unlike verse 159 of *Āli 'Imrān*, primarily expresses the importance and necessity of consultation in the individual and social lives of individual believers and does not have a specific and specific indication of the political and social institution of the council; although it also observes it in a secondary and corresponding way. In any case, there is no doubt about the entry of social and political issues and how they are managed in the religious government or the believers, and both approaches include it and consider it part of the meaning of the verse. Another argument is that some believe that the verse does not have a subject matter for the infallible and only has a path (Sobhani, 2006: 2, 231-230), while even if consultation is a path, it does not interfere with our discussion of the necessity of political participation. Rather, it adds to the necessity because in this assumption, the infallible, although he does not need consultation and advice, considers himself obliged to it, therefore this is necessary and obligatory for non-

impeccable people in the first way.

Another objection to the verse is that the verse was revealed in Mecca and no social or political issue was raised. The answer is that although the verse is very likely Meccan, the meaning of the verse is not an external issue but a real issue. That is, it is in the capacity of expressing a real and general issue and does not have the status of a specific revelation. In Mecca, in addition to personal issues and circumstances, the Prophet's call also had a political and social burden. Accordingly, although it does not have an external primary implication for political affairs, it has a mandatory and general implication. Of course, it should be noted that some have also considered some verses of Surah *al-Shūrā*, including this verse, to be civil (Ṭabāṭabā'ī, 1970: 18, 6).

Relying on the verse in the obligation or non-obligation of *Shūrā*: "An important issue in relation to political participation is what the principle of adhering to *Shūrā* is during presence and absence." Is it mandatory or non-mandatory? The participatory-agential approach and the research approach consider the formation of a council necessary in the era of presence and absence and believe that the literature of the verse is a literature of obligation, meaning that the verse calls the practice of believers in political affairs based on council. Of course, its quality and quantity are different; as commentators also hold this view. Although some of them have not considered following the council's decision as necessary for the infallible, they have considered referring to the council as necessary and obligatory. For example, the best hadith is that the sentence "And their affair is consultation between them" indicates the relevance of the council in Islam (Qarashī, 1992: 9, 498). The obligation to obey the leaders of authority does not prevent them from resorting

to the council in issuing orders. It can be said that consultation is a basic rule in all Muslim affairs unless there is a special reason; because even if the word "*Wa Amrahum*" does not have generality or specificity, its appearance in its title indicates generality, as some emphasize on this point (Faḍlullāh, 1998: 10, 191-192; Modarresi, 1998: 12, 365).

This is why some commentators (Ibn Āshūr, n.d.: 3, 269) emphasize not only the necessity of relying on the council during the occultation, but also point out its necessity and exclusivity in managing the community, and consider the council to consist of the learned, pious, and pious elite in matters where the community is confused or doubtful in determining the ruling or subject, or is in dispute over personal, social, political, and other matters. This is because they believe that any non-infallible believer is not absolute in knowledge and understanding, but is in need of the council. Of course, exclusivity in the council may not be correct, but in the larger dimension and in keeping the community together, it is certainly necessary; as others also believe in the necessity of the *Shūrā* for the Prophet in matters other than revelation and the command of Allah (Āmilī, 1981: 2, 257). Sunni commentators and jurists have also commented on its necessity (Ibn Āshūr, n.d.: 3, 269). In any case, consulting the ruler is necessary according to the provisions of the verse and the Qur'anic literature of the language, and from the point of view of jurisprudence, it is at least strongly recommended and at most obligatory. If the latter is not accepted, the former will manifest itself in a more powerful way and strengthen the scope of political participation.

D) Arguing with the Contents of Verse 159 of Surah Āli 'Imrān

Verse 159 of Surah *Āli 'Imrān* is the second

verse that is of great importance in the system of *Shūrā* and its relation to political participation. This verse was revealed about the Battle of *Uḥud* in the days after the end of the war (Ṭabarī, 1988: 2, 60). In this verse, despite the sad events of *Uḥud*, which reminded the minds of people, including the Prophet Muhammad, of the incorrectness of acting on the results of consultation and the collective wisdom derived from it, the Prophet's previous practice of consulting with people and involving them in political decisions, even if it had undesirable effects, is emphasized. In arguing with this verse, several questions must be answered and proven. Whether the meaning of the command includes means related to war or not; whether the command "*Shawurāhum*" indicates an obligation or is it recommended, which was discussed in the previous verse; is the address only addressed to the Prophet (PBUH) or is it not specific to him? There are various views in the interpretations and scholars in response to these questions. The verse is not specific to the Prophet. This is a matter that is almost unanimously agreed upon by all interpretations. The contemporary Sunni commentators, *Ibn Āshūr*, in *al-Taḥrīr wa al-Tanwīr*, have considered the Prophet to be responsible for the *Shūrā* (Ibn Āshūr, n.d.: 3, 268).

E) Necessity/non-necessity of acting according to the opinion of the *Shūrā*

"The main point here is the issue of necessity or non-necessity of acting according to the opinion of the *Shūrā* and the result resulting from political participation. The approach of transference-agential participation, in short, believes in the necessity of acting according to the result of the *Shūrā* in the grand scheme of things and major affairs, and with a retrospective look at the period of the impeccable occultation,

it believes that this necessity may have been fulfilled during the time of the Infallible, at least after the Messenger and the Infallible had been persuaded, as some commentators have also said." (Faḍlullāh, 1998: 6, 347-344)

It is also possible to request a pardon, but if we do not accept the period of the presence of the infallible, there is no other excuse during the period of occultation. Thus, the phrase "If you resolve" indicates the determination of the Prophet and the leader of the religious community to act on the result of the council after consulting with the members of the council. In fact, from this perspective, "Determination" has a deleted object that can be "Determination on one opinion" or "Determination on implementing the opinion of the council." Since opposing the opinion of the majority of the council is a violation of the purpose, it actually leads to the necessity of acting on the result of the council. Of course, the opinion of the council is detailed and has various scenarios, but the necessity of acting at least includes the desire of the overwhelming majority, and the manifestation of such a desire usually and habitually convinces the infallible.

It is necessary to attach a car to the car if it is not necessary to have a different design for it.

This group considers the phrase "When you have decided, put your trust in God" to indicate the authority of the final decision. These interpretations, like the concepts of the Quran apparently extend this approach to the period of occultation (Subhānī, 2006: 2, 231-230).

Based on prior assumptions such as the infallibility and knowledge of the Imam, this view believes that the advice and consultation of the Prophet and the infallible were not real and had other purposes such as giving personality to the nation, advising to gain the approval of the people, etc.

In criticizing this view, several points are worth noting. First, the infallibility and

knowledge in all the details related to the daily affairs of the battlefield are ambiguous and may not be fully proven. An example of this is the Battle of "*Badr*" and the warning of "*Hubāb ibn Mundhir*" against choosing a place to camp and proposing another place and accepting the Messenger of Allāh (Ibn Sa'd, 1990: 3,427; Ṭabarī, 1988: 3, 960).

In the discussion of the Imam's knowledge, although there is consensus in its generality, there is still disagreement in the details, and perhaps it is not possible to extend knowledge to everyday matters forever and in all cases. Unless the Prophet and God will, and it is natural that in most cases matters are handled through normal channels. An example of this can be the Prophet's lack of initial knowledge of the lost camel during the Battle of "*Tabūk*." (Majlisī, 1990: 18, 109; Wāqidī, 1989: 3, 1010; Ibn Hishām, 1998: 4, 523)

The difference in pronouns, i.e. the plural pronoun in "*Shāwirhum*" and the singular pronoun in "*'Azamta*," does not imply an individual decision other than the council's opinion. Rather, since leadership and issuing orders are in any case with the infallible, such as the Prophet or non-infallible, and he must execute and communicate them to his subordinates, the determination is naturally attributed to him; because authority and execution are with him.

But even if we ignore these technical points, it still has no negative impact on our main discussion, which is maximum participation, and the emphasis is on it. Because it shows that the Prophet and the infallible, who is connected to the source of revelation and the unseen world, considers himself obliged to consult, consult, and intervene in the affairs of people with the opinions of experts and people, and acts according to appearances, and the Book of Revelation also emphasizes this.

On this basis, even if we believe that the consultation of the Holy Prophet was not to benefit from the thoughts of the people. Therefore, God left the right to make decisions only to that Prophet. We can consider the period of the infallible occultation as necessary and obligatory, or we can consider the detailed jurisprudential ruling of consultation in terms of the necessity and desirability of consultation between major and minor matters. And it was concluded that although the command in the verse mentioned is not understood as more than preference in general terms, since major affairs of the country cannot be arranged for non-infallible people without consultation, and "what is obligatory cannot be accomplished except by it, so it is obligatory" in such cases, consultation is obligatory; as the Tasnim commentary also holds this view (Javadi Amuli, 2009: 16, 134).

Based on this, the research view is that the verse, considering the context as a whole, indicates the necessity and necessity at least in the language of the Quran because avoiding major sins and performing prayers are among the obligations of the Islamic religion (Ākhūnd Khurāsānī: 1, 71; Şadr, 1997: 1, 269-272).

Although trust and charity have examples of obligatory and recommended, of course, in nominal sentences, the basis is on news, not construction, and the bearing on construction requires corroboration, but since the speech is from God and describes the characteristics of believers, it indicates the qualities that are necessary for faith and the believer is obliged to acquire them. This corroboration transforms the appearance of the speech from pure news to construction in the status of news. Similar arguments have been made by jurists in other cases.

The appearance of the noble verse indicates the obligation of the Prophet to consult, because

it has been proven in the discussions of principles that the appearance of the absolute form of the command indicates obligation unless there is evidence to the contrary. There is also no evidence of desirability, and we do not have any external evidence. On the contrary, the appearance of the command in those two sentences (*Fa'fu 'anhum wa Istaghfir Lahum*) indicates obligation. Since they are verbs of command and the command is also apparent in obligation, it must be said that these two sentences also indicate obligation; therefore, a valid proof must be presented to prove the desirability of forgiveness and seeking forgiveness, while no proof has been presented.

In addition, the Quran mentions many obligatory and recommended things in the context, such as: "Give of what is easy for you, and establish prayer, and give *Zakāh*, and lend to Allah a goodly loan." (al-Muzzammil: 20) Although reciting the Quran is recommended and performing prayer is obligatory, "And when you greet with a greeting, greet with a better one than it or return it" (al-Nisā: 86). Although returning a greeting is obligatory, returning a greeting in a better way (i.e. better than what the person greeting) is recommended.

The possibility that this verse is in the position of a prohibition illusion and the command after the prohibition or in the position of a prohibition illusion indicates non-necessity can be dismissed if the verse is separated from the story of *Uḥud* or if the fundamental argument that the command after the prohibition illusion does not indicate necessity is denied. Also, the Prophet's continuous life and his statements about the necessity of consultation support the verse's meaning.

Therefore, in the affairs of people and not the affairs of God, and in ordinary matters such as transactions and socializing, which are

permissible to do and permissible to abandon, and social matters that are based on people's discernment and their good judgment. From "If you decide" which is a branch of their consultation in the matter, it can be understood that when a decision is made in consultation to do something, you must decide and make a firm decision, and also do not allow yourself to doubt and rely on God, because after consultation and decision, matters and their implementation in any case go beyond the freedom and will of man and fall within the channel of God's will. Just as commentaries such as "In the Light of the Qur'an," (Taleqani, 1983: 5, 398) Roshan (Muṣṭafawī, 1981: 5, 116) and *Tafsir li kitāb Allah al-Munir* (Karami Huwayzi, 1982: 1, 56) have also interpreted and interpreted this way. Of course, the decision of the council can have various aspects, which include the necessity of at least a result leading to the persuasion of the Messenger.

Some hadiths (Barqī, 1951: 2, 601) also reinforce this view. The Prophet (peace and blessings of Allah be upon him) was quoted as saying: "If your leaders are your best, your wealth your weakness, and your affairs are not a matter of consultation among you, then the surface of the earth is better for you than its interior." You have some of its backs (Tirmidhī, 1998: 3 and 361, Ibn Shu'bah, 1984: 36).

The way of the infallibles, especially the Prophet Muhammad, who was commissioned by God to consult with people, and therefore there are examples of his consultations, which were sometimes in the form of individual consultations and sometimes in groups, councils, or a group of advisors; consultation regarding the principle of the Battle of Badr, which, according to historical texts and reports, was in the form of councils or among the general public (Wāqidī, 1989: 1, 47, Ṭabarī, 1988: 2, 140-189). If, based on the first verses

of Surah *al-Anfāl*, the departure from Medina with the intention of war is attributed to God's order, there seem to be two answers.

Firstly, there is no historical record that the Prophet conveyed to the people God's decision and opinion to leave before the council and consultation, or that he said anything that indicated God's will to leave. However, there are historical texts regarding consultation and the formation of the council. Another thing is that the verse is related to the end of the war and the dispute over the spoils and it speaks of God's creative will through ordinary factors such as the agreement of the majority. As it refers to the opposition and aversion of a group of believers to leave, this is a historical matter. There are many such cases in the Qur'an, such as the verse "*Mā Ramayt idh Ramayt walākinna Allah Ramayt*". (al-Anfāl: 17) Therefore, the verse does not negate the decision-making council in this regard.

Consultation in choosing and determining the position of the battle with the companions in the form of a council (Ibn Hishām, 1998: 2, 258, Ṭabarī, 1988: 2, 200). Consultation with the elders of the companions and collectively about the prisoners of the Battle of *Badr* (Wāqidī, 1989: 3, 926), consultation in the Battle of *Uḥud* to leave Medina or stay there to confront the Meccan army (Wāqidī, 1989, vol. 1: 211) that the Prophet (PBUH) chose the opinion of the supporters of leaving Medina, who were in the majority (Wāqidī, 1989: 1, 209); consultation in the war of the parties on the quality of confrontation with the enemy (Ṭabarī, 1988: 2, 224) and the order to dig a trench (Wāqidī, 1989: 1, 444); consultation in the battles of *Banū Qurayzah* and *Banū Naḍīr* (Biyhaqī, 2003: 9, 218); in the story of peace with Quraysh in *Hudaybiyyah* (Ibn Kathīr, 1998: 1, 220); in the Battle of *Ṭā'if* (Ḥalabī, 2006: 3, 161) and the Battle of *Tabūk* (Ibn Rajab, 1997: 10, 82-83).

3.2. Verses of Caliphate (al-Baqarah: 30; Şād: 26)

One of the Qur'anic reasons for the Conditional Maximal political participation is the issue of human caliphate from God, which increases the length, breadth and depth of political participation and strengthens the foundation of participation. There are different views on the concept and instance of the caliph. In brief, there are two general approaches among contemporary interpretations: succession from predecessors and succession from God. In the second approach, three approaches can be identified: succession of perfect humans, succession of human species, and doubtful succession of species. The Conditional Maximal participation approach, in the perspective of research, believes that the human species represents God, of course, in a doubtful way, which broadens the scope of political participation and its context and facilitates intervention in political processes for people.

From the perspective of research, this view is closer to the right, because the angels object to the human species being the successor of God; otherwise the succession of previous generations or previous humans is not an issue that would provoke the angels' objection. Likewise, the fact that the sentence "Indeed, I will make you a caliph on earth" is a nominal and not a verb, and the fact that the adjective "Makes" is a form of the word "*Jā'il*" is a proof of the continued existence of the caliph of Allah. If the sentence were a verb, like the verse "O David, I will make you a caliph on earth," (Şād: 26) then it would be a personal and not a generic one, whereas the fact that it is a nominal in this verse indicates that the caliphate is a generic one; as the Tasnim commentary also has verses on this point (Javadi Amoli, 2009: 3, 37-36).

The theory of the caliphate is a questionable

generic one that focuses on Conditional Maximal political participation. According to which, a person has the right and freedom to choose political leaders, especially in the era of occultation, and he can choose from among qualified jurists or, in another version, qualified believers, and his consent and selection are the conditions for the legitimacy of exercising sovereignty. Also, on this basis, the active political participation of all members of society under the rule of the jurist is strengthened.

On this basis, entrusting the affairs of leadership and management of society to mankind in the light of divine rules and traditions can be understood from this verse because a human being who is the successor of God is obliged by his dignity to choose his own leader and political leader within the framework of religious rules in the absence of a designated caliph. As the concepts of the Qur'an, based on the argument from this verse, have concluded that man's sovereignty on earth is due to his successorship from God and have believed in popular sovereignty and have considered the verse as evidence for the intervention of the popular element in government (Sobhani, 2006: 2, 192-190). On this basis, the position of man as the divine caliph is not only related to creation and the revival and utilization of the earth, but also requires the permission of man to occupy social and governmental affairs. Accordingly, if the concept of caliphate is understood as the succession of God on earth and the mentioned verses, especially verse 30 of *al-Baqarah*, are seen as indicating the caliphate of man on earth, then there is a possibility that political and executive participation can be achieved from it. Because the prerequisite for the application of caliphate from God on earth is that man is permitted to possess the earth in a creative and legislative

way. Creative possession is with the revival and growth of the earth and legislative possession is with ruling the earth (Muntazeri, 1989: 1, 1-5). In another approximation, if caliphate is an attribute of the people or society, then these verses indicate that the leader is chosen through elections because the meaning of the caliphate of the general people is that they rule over themselves and there is no other way than elections. As *Sayyid Muhammad Bāqir Ṣadr* also believes that God has made man His caliph on earth and the administration of human society, politics and management of its affairs are among the duties of the divine caliphate of man. From his perspective, man has become the successor of God, the ruler of his own destiny, and the Holy Qur'an has introduced this caliphate as a divine trust (Ṣadr, 1980: 23-9).

On this basis, the Caliphate establishes and strengthens the proposition of human agency and authority as God's successor on earth for the selection of rulers, and especially serious participation in the structure of the religious government and under the leadership and in the position of decision-making and decision-making and selection of managers and participation in public legislation under the shadow of Sharia, and its questionability is focused on the effort of all humans to entrust sovereignty to those who possess the most divine attributes and divine and human qualifications in the macro and micro. Of course, this view is tied to the potential guardianship of jurists in the era of occultation in the desired approach of the research and operates maximally under it.

3.3. The Verse of Keeping the Contract (al-Mā'idah: 1)

One of the verses that proves the research hypothesis, namely political and executive participation, and can affect the scope of

political participation, is the verse of keeping the contract (O! You, who believe, fulfill the contracts). This means that if there is a written or oral agreement between the Imam of the community, especially during the era of occultation, which is according to the jurist's assumption, according to the provisions of this verse, keeping it is necessary and essential. In fact, whenever an agreement has been formed in advance between the Imam and the follower, the jurist and the community, it will be binding according to the noble verse and it will not be permissible to break it. On this basis, there is the possibility of conditional allegiance based on the agreement of the parties Of course; the first question is whether there is the possibility of a political contract?

It seems that *Ba* means the order of the work, and *Alif* and *Lām* are the general gender and usefulness, and the meaning of the absolute contracts is the contract and includes all transactions between Muslims. It includes sale, peace, lease and even the initial conditions. It includes the contract between the creator and the creature, between the prophet and the nation, between the Imam and the subject, between the husband and the wife, and it also includes vows and covenants. Therefore, in some narrations it is interpreted as covenants, in some it is interpreted as the covenant of guardianship, and in some it is interpreted as allegiance, and all of these are expressions of examples and do not contradict the general and include everything that is considered in the custom of contracts and agreements and is proportional to loyalty. Of course, there are two views among commentators and jurists on this matter. One view believes that contracts have limitations and that deviation from them is not permissible, and that the verse of signing conventional contracts was in the early days of Islam and that new contracts require new legislation. Another view

is that the generality of the verse indicates its inclusion. It includes both conventional contracts in the past and new contracts, and even contracts that will be needed later. Since the signature of the verse is not a specific reason, the second opinion is more accurate and precise, because the developments and views of social life require new contracts that do not require special texts or being included under conventional legal titles for their legality. Only the limits of permissible and forbidden things must be observed. Some commentaries, especially *Min Wahy al-Qur'an* (Faḍlullāh, 1998: 8, 17-18), have also chosen the second opinion.

On this basis, arguing with this verse as a jurisprudential rule is not a reason to exclude divine covenants or issues related to the leadership and leadership of the nation that were taken from the nation by the Prophet. Accordingly, the choice of the nation for the ruler and the assignment of tasks to him and the acceptance of the ruler to carry out the tasks is a kind of contract and agreement between the nation and the ruler. Therefore, whatever indicates the validity and influence of contracts and their influence applies to its validity and influence. Whether it is based on reason or on the verse "*Ūfū bil 'Uqūd*" as some jurists have said (Muntazeri, 1988: 1, 575). For this reason and on this basis, it is clear that one can argue with the verse about the intervention of the people and their extensive qualitative participation under the general divine criteria and accept the possibility of a political contract between the jurist and the people within specific frameworks. This issue is even seen in the attitude of the founders of the Islamic Republic's constitution, such as Beheshti, who speaks of the lack of direct intervention by the leadership in all matters and that the leadership pursues some of its actions through predetermined channels (Islamic Consultative Assembly, 1985: 1686).

3.4. Verses of Enjoining Good and Forbidding Evil

Citing verses of enjoining good and forbidding evil can be another evidence for the hypothesis of research on Delegative-Agential political participation. The three verses 104 and 110 of *Āli 'Imrān* and 71 of *al-Tawbah* and other verses of enjoining good and forbidding evil are verses that address the people and call them to a political duty, hence they have a complete implication on the political participation of the general public. In addition, enjoining good and forbidding evil is not fundamentally a one-sided matter but is two-sided. On the other hand, the dimensions, levels and stages of enjoining good and forbidding evil that are mentioned in religious sources refer to the supervision and political participation of the people in various matters of society, that is, in the affairs of people or the correct implementation and execution of the command of Allah.

Enjoining good and forbidding evil is a result of the social responsibility of the people, and this responsibility creates for them the right to supervise; Because if enjoining what is good and forbidding what is evil were not a social responsibility based on a right commensurate with itself, that is, the right to supervise, it would not have been granted the honor of being issued, because right and responsibility are inseparable. If people in Islamic society did not have the authority to interfere in the public sphere and seize political destinies, they would never have been charged with such a serious duty. It is the right of other members of society that has placed the duty and responsibility of enjoining what is good and forbidding what is evil, or of giving advice and benevolence on our shoulders. If a Muslim does not fulfill his duty of advising or supervising other believers, especially advising or supervising leaders and

rulers, in fact, in addition to abandoning an obligatory duty, he has violated the rights of other members of society, and they can question him as to why he did not respect their rights and did not fulfill his duty. The public sphere is under the supervision of the entire Islamic nation, and the important function of enjoining what is good and forbidding what is evil is the health and reform of society.

The uprising of Imam *Husayn* (AS) was to enjoin good and forbid evil. Looking at the symbols of participation in Islam, we will see that political participation in Islam is of an active and competitive nature. Accordingly, the verses of enjoining good and forbidding evil strengthen the totality of political participation under religious rule and expand the power of action and maneuver of the people in the field of public affairs and the implementation and execution of divine affairs.

3.5. The Verse of Trust (al-Nisā: 58)

Qur'anic evidence is the verse of trust, and although the political interpretation of this verse is not very colorful among Shī'ī commentators and theologians, it does exist; as some have pointed out some aspects of it and its implication is complete political Delegative-Agential participation or conditional Maximal, as some commentators have argued (Sobhānī, 2006: 2, 197; 207-206).

The argument based on the verse is based on two premises. The first premise is that the meaning of trust is also political and social trust; because if it cannot include political positions and affairs, it will be fundamentally unarguable. While the implication of the verse is general and there is no reason to exclude political positions and affairs. Rather, there are narrative reasons. Accordingly, this attitude towards trust is also evident among the interpretations.

Thus, the trust is the rules, decrees, limits,

and the like, and their implementation is only possible with a religious government. That is, accepting religion and practicing it has components such as managing society, organizing its affairs and affairs, and establishing religion requires government. Accordingly, the addressee of the verse is the people and the believers, and the divine trust is the government of justice, which is a duty and responsibility and is at the disposal of the people, and they must and can entrust it to anyone who is qualified to assume it, including jurisprudence and justice, at their discretion, so that they can establish truth and justice.

From this, the second premise is that it is the addressee and responsibility and authority of the general public in fulfilling the political trust, that is, leadership, government, and governance, to the worthy and qualified individuals, in other words, to those who have the qualifications. Because the Holy Qur'an recognizes the ruler and supervisor of the community as the trustee and guardian of the community, and considers just government as a type of trust that has been entrusted to him and that he must fulfill.

On this basis, the formation of the state and the election of the ruler are the social rights of the nation, and the government is a trust with the ruler that has been given to him by the nation. And the source of the government is the people. Of course, the purpose of the people's rule is not to be under the sovereignty of God, but these two are of two types. One is an independent and inherent right, and the other is a subordinate and granted right. The hadiths also confirm this view; the hadiths that clarify or refer to the trust of the government with the ruler (Sobhani, 2006: 2, 207-206).

Accordingly, this verse addresses the people to fulfill the trust, and on the other hand, the trust is the government and the emirate, as the continuation of the verse also strengthens this

view. Therefore, the positive political participation is a Conditional Maximal (Delegative-Agential) during the time of occultation, when the instance is not clear and there is no text, and the people play a role in selecting the instance based on religious criteria and conditions from among those who meet the conditions.

3.6. Bay'ah Verses

These verses (al-Fath: 10; al-Fath: 18; al-Mumtaḥanah: 12) introduce the concept of *Bay'ah* in Islamic thought, which is a relevant and important concept in political participation. "*Bay'ah*" is a type of agreement that makes the one who swears allegiance obeys the one who is sworn to as much as possible. This word is derived from the word "*Bay'ah*," and since the Arab custom (and also in Iran) was that when they wanted to finalize a deal, they would shake hands with each other, therefore shaking hands with another person when giving obedience was called "*Mubāya'ah*" and "*Bay'ah*" (Ṭabāṭabā'ī, 1995: 18, 409). Historically, *Bay'ah* had a serious precedent before Islam and is one of the cases that Islam has signed and is considered one of the signature rules and has two functions: confirmation and establishment, and has examples.

After Islam, the oath of allegiance to the tribe and the conversion of Muslims to Islam can be considered as a kind of oath. However, politically, the first official and noteworthy oath is the First Pledge of *'Aqabah*, during which 12 people from *Yathrib* pledged allegiance to the Prophet. Although this oath is non-political in content, its meaning is political. The Second Pledge of *'Aqabah* was more political than the First Pledge, during which 73 men and women from the people of *Yathrib* pledged allegiance to the Prophet to support him as their own children. Various other oaths of allegiance have

been recorded during the time of the Prophet, the most important of which are the Pledge of *Riḍwān*, the Pledge of the people of Mecca, and the Pledge of *Ghadīr*.

The challenge in the issue of allegiance (*Bay'ah*) is its connection with the issue of appointment. This has led many jurists to consider it a mere affirmation and devoid of active participatory significance. However, two points should be noted. First, a distinction should be made between the infallible Imam, for whom there are definitive texts, and the selection of a jurist from among the generally appointed jurists. The second point is that if the allegiance of *Riḍwān* can be called an affirmative allegiance, the allegiance of *'Aqabah* especially the second *Aqaba*, can be considered an institutional allegiance, but not in the sense that the Prophet's guardianship and mission were established with it, but rather in the sense that this allegiance, along with the text and appointment, was part of the actualization of the Prophet's political emirate and guardianship in a specific demographic and geographical area called Medina; as Alī (AS) also cited the general allegiance of the people of Medina as an indicator of the validity of the allegiance in arguing with those who denied his infallibility and complete guardianship. Accordingly, the validity of the oath of allegiance, as it was accompanied by "Buts" and "Ifs" during the time of the infallibles, has sufficient validity during the time of occultation based on the theory of Conditional Maximal participation when determining the leader of the jurist from among the jurists. Accordingly, the desired perspective of the research is based on a theory that considers the role of people's participation as a part of the cause alongside divine appointment.

Several narrations of Alī's (AS) words in *Nahj al-Balāghah* (sayyid Raḍī, 1994: 268; Nahj

al-Balāghah: 16; Nahj al-Balāghah; Letter 6, p. 312; Nahj al-Balāghah, Sermon 173) and others (Ibn Athīr, 1966: 3, 193; Nūrī, 1988: 11, 78). Also, the Messenger of God (Majlisī, 1990: 40, 78; Ṭūsī, 1994: 560) and other Shī'ī Imams clearly indicate the importance, necessity and validity of the pledge of allegiance and leave no room for denial or justification. These narrations in themselves demonstrate the effectiveness of political participation (Arasta, 2001). This is while some other theories (Mu'min Qummī, 2007: 51, 34-61) consider such narrations as unsubstantiated in the broad role of the people and consider them as a matter of the silence of the enemy or *Taqīyah*, which of course also indicates the importance of the people's political participation and can be relied upon. However, it seems that we should add together these narrations and the evidence of the installation, the sum of which is conditional on maximum participation. Accordingly, we consider the evidence of the infallible installation during the time of presence to be complete and the evidence of the potential installation of a jurist during the time of absence to be strong and have priority. Considering the abundance and strength of these narrations and the actions in accordance with them in the Imams' lives, reducing it to the silence of the enemy may be contrary to appearances.

3.7. The Verse of Destiny (al-Ra'd: 11)

The eleventh verse of Surah *al-Ra'd* is also one of the verses that establishes the necessity of political participation in various forms of support, supervision, etc. in a legitimate or illegitimate system. One of the clear implications of the eleventh verse of Surah *al-Ra'd* (Indeed, Allah does not change what is in a people until they change what is in themselves) is collective will and public participation in determining the fate of society. One of the first concepts that indicates

the presence of people in Islamic texts is "Collective will". The collective will of humans can be inferred from the verse. In this verse, collective will is presented as an independent factor in the length and not the width of God's will. It is on this basis that the Qur'an emphasizes the active political participation of individuals in society for the good and considers any change and transformation of the collective destiny of man to be tied to change and transformation, effort and efforts, and presence in the scenes of political movement. The presence of the word "Nation" indicates that the main purpose of the verse is not individual change, but collective social change.

On this basis, when the Qur'an speaks of the longitudinal will of man and his collective political participation in the destiny and changes of the socio-political destiny in line with the divine will and gives it subjectivity, it has in fact accepted it as a true pillar. Hence, the right to choose and adapt to the general divine Islamic conditions in the political scene belongs to him, whose benefit and harm reach him as a social whole. Therefore, the verse can imply a Conditional Maximal (delegative-agential) political participation.

3.8. Verses Indicating the Attention of the People to the Public Duties

From the totality of the verses containing the social duties of the people, it is clear that the formation of a government is necessary as a prerequisite for all Muslims. Therefore, if the people intend to form a government to fulfill their social duties, they have the right to elect a qualified person as the ruler. Because it is not logical and reasonable for the people to be obligated to social duties by the lawgiver, but not to have any right to intervene and express opinions in order to create the prerequisites and provide the grounds for performing those duties.

Conclusion

This article analyzes the verses about political participation in the Qur'an, and in addition, it refers to the hadith, history, approaches and opinions of interpretations and rational reasons based on thematic interpretation. The research seeks to prove and strengthen the approach of political delegative-agential participation or Conditional Maximal political participation using the model of the social contract of assignment and agency and combining and merging them with interventions and occupations that, despite the differences that do not harm our adaptation. From the research point of view, this approach is the desired approach in interpreting political participation in the Qur'an in a way that, while not ignoring the historical Shī'ī perspective, it opens the field of presence and maneuver of the popular will to the fullest extent possible and depicts a clear and broad horizon in the field of political participation within the framework of prior conditions and conditions.

Therefore, the research approach in two groups of verses, namely the verses of the council and the verses of the oath, clearly differs from some other interpretative perspectives. The delegative-agential approach (Conditional Maximal) in the stage of selecting a leader, despite accepting the divine text and appointment, also considers the political participation of the people to be relevant. Based on the verses of the council, consulting with the people or their representatives is not considered a decorative and marginal matter. Both consultations are necessary and commitment to consultation and the result that arises from consultation is, in essence, necessary; because the very formation of the council by the infallible shows the impeccable's prior commitment to its results. At least in cases where there is a decisive majority about an

opinion and it convinces the infallible. Of course, in the case of the infallible and the infallible Imam, if there is any doubt about the commitment to the result of consultation or there are reasons that undermine it, in the case of non-infallibles, such reasons do not exist and adherence to the result of consultation is certain, at least in major matters. On this basis, in the era of occultation, public political participation and consultation with the people are mandatory both in the selection of the leader and in the course of political decisions.

Another challenging point is the attitude towards the concept of allegiance, which is mentioned in several verses of the Qur'an. The preferred approach to the study considers allegiance to be semi-established in nature. On this basis, in the era of occultation, the text and legitimacy of the leadership of the jurist are potential, which require allegiance to be transformed into actuality. Even if it is true, reducing the words of the Prophet to a debate shows that the Prophet behaved in this way in practice and did not behave otherwise, and he prescribed and gave authority to this procedure in public reasoning. In addition, this issue is much stronger in non-infallible people. The sides of this theory are gathered from the verses of the council, the verses of commanding good, the verses of allegiance, and the verse of fulfilling the contract, the verse of trust, the verse of dignity, and the verses of public speeches of the Qur'an and are articulated under the Conditional Maximal political participation.

Sources

Holy Qur'an

Nahj al-Balāghah

Abd-al Khāliq, F. (1998). *Fī al-Fiqh al-Sīyāsī al-Islamī*. Cairo: Dār al-Shurūq.

Alīdūst, A. (2010). "Scope of Sharia." *Qabasāt*. No. 32.

‘Āmilī, I. (1981). *Tafsīr al-‘Āmilī*. Tehrān: Sadūq.

Amin, A. (1997). *Muslim Pioneers in the New Era*. (Yousefi Ashkewari, H. Trans). Tehran: Scientific and Cultural Publications.

Aqajani, A. (2012). "A Reflection on the Political Concept of Caliphate in the Qur'an (with Emphasis on Contemporary Shī'ī Interpretations and the Questionable Type of Caliphate)". *Transcendental Politics*. Vol. 10, no. 39, pp. 7-26.

Aqajani, A. (2019). *The Impact of Political Theology Controversies on Political Competitions in the Islamic Republic*. Qom: Institute of Islamic Sciences and Culture.

Araki, M. (2009). "The Place of the Shūrā in the Selection of an Islamic Ruler." *Islamic State*. Vol. 14, no. 2.

Arasta, M. (2000). "Concern for Public Opinion and People's Views from the Perspective of Alī (AS)." *Islamic Government Quarterly*. No. 17, pp. 110-128.

Arasta, M. (2005). "People and the Formation of the Islamic Government." *Islamic Revolution Studies*. No. 2.

Arasta, M; Sheikh al-Mulūk, M. (2016). "Rational Evidence for the Necessity of Consultation in Islamic Government with an Approach to the Life of Imam Khomeini." *Matin Journal*. Vol. 18, no. 73.

Azraqī, M. (2009). *News of Mecca and What Came in It from the Monuments*. (Rushdi al-Saleh Malhas. Res; Mahdavi Damghani, M. Trans). Tehran: Foundation.

Barqī, A. (1951). *al-Mahāsīn*. Qom: Dār Al-Kutbah Al-Islamiyya. 2nd edition.

Bayhaqī, A. (2003). *al-Sunan al-Kubrā*. (Atta, M. Res). Beirut: Dār Al-Kutob Al-‘Ilmīyyah.

Faḍlullāh, M. (1998). *From the Revelation of the Qur'an*. Beirut: Dār al- Malak Printing and Publishing House.

Fayḍ Kāshānī, M. (1986). *al-Wāfī*. Isfahan: Library of Imam Amīr al-Mu'mīnīn Alī (AS).

Fīrahī, D. (1998). "The Concept of Political Participation." *Political Science Quarterly*. Vol. 1, no. 1.

Hakīm, M. (2009). *‘Ulūm al-Qur'an*. (Lisani Fasharakī, M. Trans). Tehran: Tibyan.

Ḥalabī, A. (1999). *al-Sīrah al Ḥalabīyyah*. (Khalīlī, A. Rev). Beirut: Dār al-Kutob al-‘Ilmīyah, Muhammad Alī Baydoon Publications.

Hampton, J. (2001). *Political Philosophy*. (Dehimi, Kh. Trans). Tehran: New Plan.

Hobbes, T. (2014). *Leviathan*. (Bashiriyyah, H. Trans). Tehran: Ney Publishing House.

Hoseini Hamedani, M. (1999). *Bright lights*. Tehran: Lotfi Bookstore.

Ḥurr ‘Āmilī, M. (1999). *Wasā'il al-Shi'ah*. Qom: Āl al-Bayt Foundation.

Ibn Athīr, A. (1966). *al-Kāmil fī al-Tārikh*. Beirut: Dār Sādir.

Ibn Habīb. (1964). *al-Munammaq fī Akhbāre Quraysh*. Hyderabad-Deccan: Khurshid Ahmad Farooq.

Ibn Hishām. (1998). *Sīrah al-Nabawīyyah*. 6th edition. Beirut: Dār al-Kutub al-Arabī.

Ibn Kathīr, I. (1998). *Tafsīr al-Qur'an al-‘Azīm*. (Shamsuddin, M. Res). Beirut: Dār al-Kutub Al-Elamīyyah, pamphlets of Muhammad Alī Beizun.

Ibn Rajab, A. (1997). *Fath al-Bāri fī Ṣaḥīh al-Bukhārī*. (A group of scholars, Res). Medina: Maktaba al-Gharba al-Asrīyyah.

Ibn Sa'd, M. (1999). *al-Ṭabaqāt al-Kubrā*. (Mahdavi Damghani, M. Trans). Tehran: Farhang Andisheh.

Ibn ‘Āshūr, M. (n.d.). *al-Taḥrīr wa al-Tanwīr*. Cairo: N.n.

Izdehi, S. (2017). *Political Participation in Shī'ī Political Jurisprudence*. Tehran: Publications of the Institute of Culture and Thought.

Jalili, H. (1993). *Methodology of Thematic Interpretations of the Qur'an*. Tehran: Kavir Publications.

Javadi Amoli, A. (2009). *Tasnim Interpretation*. (Abedini, A. Res). Qom: Isra.

Javadi Amoli, A. (2016). *Velayat-e Faqih and Justice*. Qom: Isra.

Karami Howeyzi, M. (1999). *Tafsīr al-Munīr*. Qom: Ilmiyyah.

Kawakibiyān, M. (1999). *The Principles of Legitimacy in the System of the Guardianship of the Faqih*, Tehran: Oruj Publishing.

Khomeini, R. (2009). *Sahīfah Noor*. Tehran: Islamic Revolution Cultural Documents Organization.

Khulusi, M. (2016). *Political Participation Index in the Islamic Progress Model*. Qom: Imam Khomeynī Educational and Research Institute.

Lak zayi, Sh. (2002). "The Model of Political Participation in the Theories of the Guardianship of the Faqih." *Journal of Political Sciences*. No. 20. Winter.

Locke, J. (2013). *Two Treatises on Government*. (Shariat, F. Trans). Tehran: Negahe Mo'aser.

Mahmoudi Raja, Zā; Damyar, A; Damyar, S. (2018). "Analyzing the Role of the Prophet in the Development of the Social System of Islamic Societies." *Islamic Social Research*. Vol. 24, no.

- 116, pp. 123-146.
- Majlisī, M. (1983). *Bihār al-Anwār al-Jāmi'ah li-Durar Akhbār al-'Immah al-Aṭhār*. Beirut: Dār al-Ihyā' al-Turāth al-'Arabī.
- Makarem Shirazi, N. (2007). *The Message of the Qur'an*. Tehran: Dār al-Kuttub al-Islamiyya.
- Marandii, A. (1998). *Dalā'il Barāhīn al-Furqān*. (Published in Rasael al-Musharrahīt, with the help of Gholamhossein Zargarinejad) Tehran: Kavir.
- Marviyan, M. (2008). "Methodology of Subjective Interpretation from the Perspective of Ayatollah Marefat." in *Qur'anic Merfat: Memoir of Ayatollah Mohammad Hadi Marefat*. under the supervision of the Qur'anic Studies Group of the Research Institute with the help of: Nasiri, Alī. Tehran: Publication Organization of the Research Institute of Islamic Culture and Thought, first edition.
- Mas'ūdī, A. (1965-1979). *The Promoter of Gold and Minerals*. Beirut: Charles Pella.
- Montazeri, H. (1998). *Studies in the Will of the Faqih and the Jurisprudence of the Islamic State*. Qom: The World Center for Islamic Studies and the Dār al-Fikr.
- Mostafavi, H. (1981). *Investigation of the Words of the Holy Qur'an*. Tehran: Book Translation and Publishing House.
- Motahhari, M. (1999). *Collection of Works of Professor Shahid Motahhari*. Qom: Sadrā.
- Mudarrisi, M. (1998). *Min Hudā al-Qur'ān*. Tehran: Muḥibi al Husayn.
- Mu'min Qummī, M. (2007). "Bay'ah(1): Arguments for Bay'at in the Qur'an." *Ahl al-Bayt Fiqh Magazine*. Autumn. No. 51, pp. 34-61.
- Musaffā, N. (1996). *Women's Political Participation in Iran*. Tehran: Ministry of Foreign Affairs.
- Nā'īnī, M. (2009). *Tanbīh al-Ummah and Tanzīh al-Mullah*. Tehran: Sahamī Publishing Company.
- Nūrī, H. (1987 AD/1408 AH). *Mustadrak al-Wasa'il wa Mustanbat al-Masā'il*. 18 volumes. Beirut: Ahl al-Bayt Foundation, peace be upon them.
- Nūrī, M; Tavassoli Rokn Abadi, M. (2017). "Comparative Study of the Thoughts of Hobbes, Locke and Rawls in the Light of the Hypothetical Situation of the Social Contract." *Theoretical Politics Research*. Autumn and Winter. No. 22.
- Pai, L. (1991), "Political Culture and Political Development." (Mohammadi, M. Trans). *Nameh Farhang*. Fall and Winter. Vol. 2, no. 5 and 6.
- Qarashī, A. (1992). *The Qur'anic Dictionary*. Tehran: Dār al-Kuttub al-Islamiyyah, 6th edition.
- Qazizadeh, K. (2007). *Politics and Government in the Qur'an*. Tehran: Research Institute of Islamic Culture and Thought, Third Edition.
- Rahmani, N. (2015). *Strategies of Shī'ī Political Jurisprudence for the Expansion of Political Participation*. Qom: Al-Mustafa Publishing.
- Rousseau, J. (2009). *The Social Contract (Text and Context)*. (Kalantrian, M. Trans). Tehran: Agah Publications.
- Rush, M. (2004). *Society and Politics*. (Sabouri, M. Trans). Tehran: Samt.
- Sadr, M. (1980). *al-Madrasah al-Qur'aniyah*. N.p.: N.n.
- Sadr, M. (1997). *Research in the Science of Fundamentals*. Qom: Islamic Jurisprudence Education Center.
- Sadūq, M. (1993). *Man lā Yaḥḍuruh al-Faqīh*. Qom: Islamic Publishing Office affiliated with the Qom Seminary Teachers' Association.
- Salehi Najafabadi. N. (2001). *Velayat-e Faqih of the Righteous Government*. Tehran: Kavir.
- Sayyid Baqeri, K. (2018). "The Right to Citizen Participation and Political Freedom with Emphasis on the Holy Qur'an." *Islamic Political Research*. Vol. 6, no. 14, pp. 41-65.
- Sayyid Raḍī, M. (1994). *Nahj-al- Balāghah*. Qom: Nahj-al- Balāghah Institute.
- Shawi, M. (1994). *Shūrā, the Highest Levels of Democracy*. Cairo: Al-Zahra La'alam Al-Arabi.
- Sobhani, J. (2006). *Concepts of the Qur'an*. Qom: Imam Sadiq (AS) Institute.
- Ṭabarī, M. (1988). *Tarikh al- Ṭabarī*. Beirut: Dār al-Kitab al-Ilmiyah.
- Ṭabāṭabā'ī, M. (1995). *al-Mīzān*. (Mousavi Hamedani, M. Trans). Qom: Islamic Publishing Office.
- Ṭabrisī, A. (1983). *al-Ihtijāj*. 2 volumes. Mashhad: Mortada Publication Office.
- Tabrīzī, M. (1998). *Kashf al-Murād*. (Published in Rasa'al-Musharoodit by the efforts of Gholam Hussein Zargarinejad). 2nd edition. Tehran: Kavir.
- Taleghani, M. (1983). *A Ray from the Quran*. Tehran: Joint Publication Company.
- The Islamic Consultative Assembly. (1985). *Detailed Report of the Negotiations of the Assembly for the Final Review of the Constitution of the Islamic Republic of Iran*. (Volume 3). Tehran: Public Relations of the Islamic Consultative Assembly.
- Tirmidhī, M. (1998). *Sunan al-Tirmidhī*. (Shākir, A. Res). Cairo: Dār Al-Hadīth.
- Tūsī, A. (1994). *al-Amālī*. Qom: Dār al-Thaqafa.
- Wāqīdī, M. (1988). *al-Maghāzī*. (Marsden Jones, Ed). Beirut: Al-Alami Foundation, Third Edition.
- Yazdani, H. (2018). "Political Participation in an Islamic Utopia from the Perspective of the Qur'an and Hadiths." *Journal of Islamic Education and Political Science*. Vol. 2, no. 16.
- Ziyayifar, S. (2003). *The Place of Theological Principles in Ijtihad*. Qom: Boostan Kitab.

«مقاله پژوهشی»

بازنمایی کنشگران اجتماعی در سوره یوسف براساس ون لیوون (۲۰۰۸)

حسین خاکپور*^۱، افسانه نظری^۲، سید احمد عقیلی^۳

چکیده

تحلیل گفتمان انتقادی، شاخه‌ای از تحلیل گفتمان، براساس ترکیب دو شرط میان‌رشته‌ای بودن و انتقادی بودن توصیف می‌شود. هدف تحلیل گفتمان ارتباط زبان‌شناسی با مسائل اجتماعی و سیاسی است. نظریه گفتمان ون لیوون (۲۰۰۸) همراه با مقولات اجتماعی-معنایی و با تاکید بر اهمیت کنشگران اجتماعی گفتمانی، رویکرد تحلیل گفتمانی است که لایه‌های پنهان زبان در متون را بررسی می‌کند. این شاخه از گفتمان می‌تواند جایگاه ویژه‌ای در مطالعات قرآنی پیدا کند. پژوهش حاضر با هدف بررسی و تحلیل آماری نظام گفتمانی سوره یوسف (فصل) براساس تحلیل گفتمان انتقادی با استفاده از مقوله‌های اجتماعی-معنایی مدل تحلیلی ون لیوون (۲۰۰۸) می‌باشد. نتایج نشان می‌دهد که در این سوره نسبت به مقوله سرکوب (۳۲۲ بار)، مقوله‌های گفتمان محور شمول (۷۵۸ بار) از فراوانی بسیار بیشتری برخوردار است. یعنی خداوند در یک بدعت سبکی، مخاطب را با نام افراد، گروه‌ها و زمان‌هایی که بازیگران نقش فعال خود را ایفا می‌کنند آشنا می‌کند. همچنین مقوله تخصیص مرجع (۳۰۲ مرتبه)، تخصیص نقش (۱۹۵ مرتبه) و تخصیص نوع (۸۸ بار) به ترتیب بیشترین بازنمایی را در انواع مختلف رده شمول مورد استفاده کنشگران اجتماعی در این سوره دارند.

واژه‌های کلیدی

قرآن کریم، سوره یوسف، تحلیل گفتمان، گفتمان محور، ون لیوون (۲۰۰۸).

۱. دانشیار گروه تاریخ دانشگاه نیشابور، نیشابور، ایران.
۲. کارشناس ارشد گروه علوم قرآن و حدیث دانشگاه سیستان و بلوچستان، زاهدان، ایران.
۳. دانشیار و عضو هیات علمی مرکز معارف اسلامی و ادبیات فارسی دانشگاه صنعتی اصفهان، اصفهان، ایران.

نویسنده مسئول:

حسین خاکپور

رایانامه: dr.khakpour@Neyshabur.ac.ir

تاریخ دریافت: ۱۴۰۲/۰۸/۰۶

تاریخ پذیرش: ۱۴۰۳/۱۰/۱۹

استناد به این مقاله:

خاکپور، حسین؛ نظری، افسانه و عقیلی، سید احمد (۱۴۰۳). بازنمایی کنشگران اجتماعی در سوره یوسف براساس ون لیوون (۲۰۰۸). فصلنامه قرآن و روشنگری دینی، ۵(۲)، ۳۹-۵۸. (DOI: 10.30473/quran.2025.69466.1253)



ORIGINAL ARTICLE

Identifying Social Actors in the Story of Prophet Yūsuf Based on Van Leeuwen's (2008) Perspective

Hossain Khakpour^{1*} , Afsane Nazare², Seyed Ahmad Aghili³ 

1. Associate Professor, Shiite History Department, University of Neyshabur, Neyshabur, Iran.
2. Master's degree from University of Sistan and Baluchestan, Zahedan, Iran.
3. Associate Professor and Faculty Member Center of Islamic Sciences and Persian Literature, Isfahan University of Technology, Isfahan, Iran.

Correspondence
Hossain Khakpour
Email:
dr.khakpour@Neyshabur.ac.ir

Received: 28 Oct 2023
Accepted: 08 Jan 2025

How to cite

Khakpour, H., Nazare, A. & Aghili, S.A. (2025). Identifying Social Actors in the Story of Prophet Yūsuf Based on Van Leeuwen's (2008) Perspective. *Quran and Religious Enlightenment*, 5(2), 39-58. (DOI: [10.30473/quran.2025.69466.1253](https://doi.org/10.30473/quran.2025.69466.1253))

ABSTRACT

Van Leeuwen's (2008) discourse-semantic approach is a method of discourse analysis that, employing socio-semantic categories and emphasizing the importance of social actors in discourse, investigates the hidden layers of language in both oral and written texts, revealing the underlying relationships within each discourse. In Van Leeuwen's (2008) method, anyone playing a role in the discourse is considered a social actor. This branch of analysis can find a special place in Quranic studies; for, upon reflection on certain Quranic narratives, it becomes evident that these texts, overtly and covertly, contain many of these discourse systems. This research aims to analyze the discourse system of Surah Yūsuf using a descriptive-analytical method, employing the socio-semantic components of Van Leeuwen's (2008) analytical model. Given that the Surah Yūsuf, while narrating a concise account of the life of Prophet Yūsuf, features significant social actors and noteworthy speech acts, a discourse analysis using Van Leeuwen's theory reveals beneficial insights that enhance the wonder of this heavenly book. Studies show that in this Surah, discourse components based on overtness (frequency 758) have a higher frequency compared to those based on covertness (frequency 322). This signifies that God, in a stylistic innovation, familiarizes the audience with the names of individuals, groups, places, and times in which social actors play active roles. Furthermore, role attribution (frequency 195), reference type specification (frequency 302), and nature specification (frequency 88) show the highest representation in the various overt expressions of social actors in this Surah.

KEYWORDS

Holy Quran, Surah Yūsuf, Discourse Analysis, Social Actors, Van Leeuwen.



Introduction

Understanding and comprehending the verses of the Quran is the most important research issue for scholars studying this heavenly book and divine gift. Many sciences, including morphology and syntax, rhetoric, and thology, have been developed in this regard. Rhetoricians and syntacticians have examined the aesthetic and extra-textual structures of the Quran, and religious scholars have engaged in the interpretation of its verses. With the advancement of new sciences, Quranic studies have also expanded into various fields of psychology, sociology, and linguistics, each branching into further subfields. Discourse analysis is one issue within the field of linguistics and communication. Discourse analysis is an interdisciplinary field of study that emerged in the mid-1960s. Due to its interdisciplinary nature, it quickly became one of the qualitative methods used in various fields of political science, social sciences, communication, and critical linguistics.

This branch of discourse analysis gradually gained a special place in Quranic studies; researchers used it to "Examine a list of binary oppositions between what is in the verse and what is not, but is related to the subject of that verse" (Jorofi and Ebadiyan, 2013 AD/1393 SH: 4); therefore, "Quranic discourse became a verbal event whose main elements are the sender, receiver, message, and purpose." (Yaqtin, 1989: 9) Therefore, the aim of discourse analysis of Quranic verses is "the description of meaningful speech beyond the sentence." (Aghagolzadeh, 2006 AD/1385 SH: 46)

The present study, using a descriptive-analytical method and aiming to discover the extra-textual relations of the Quran, aims to examine the degree of explicitness and implicitness of the linguistic system of the

blessed Surah Yūsuf, focusing on its social actors. The story of Prophet Yūsuf can be considered the only story narrated relatively extensively and solely within one Surah of the Quran, and it is known as the "Best of stories (*Aḥsan al-Qaṣaṣ*)". This Surah possesses a unique linguistic texture, using all the action, perceptual, emotional, and affective events occurring within the cognitive domains of a cultural-linguistic community in narrating the meaningful history of Yūsuf's life.

God, in this Surah, utilizing all linguistic, verbal, and semantic capacities, has worked to institutionalize the message of Yūsuf in the minds of the public.

On the other hand, in the field of critical discourse analysis, some theorists, in order to determine the components of discourse and textual analysis, have developed and proposed models. Among these, Van Leeuwen's discourse-semantic model can be considered a suitable approach for analyzing the discourse governing the Surah of Yūsuf; because his model is an expansion and synthesis of the views of other social thinkers before him, and also because of its emphasis on socio-semantic components, it is consistent with the discourse of the Surah of Yūsuf. Leeuwen's model consists of discourse components such as omission, expression, activation, passivation, personification, depersonalization, linking, separation, etc., in which a set of individuals participate as social actors in a discourse. This paper aims to answer the following questions by applying this theory:

1. To what extent is the effectiveness of discourse analysis in the blessed Surah of Yūsuf?
2. With what motivation has each of the discourse components been applied to social actors?

3. To what extent have these components been able to be prominently expressed to influence the audience?

The approach of the research suggests that the application of "Van Leeuwen" is not always applicable and is only one method, by applying which one can illuminate the hidden and underlying layers of the words and verses of some Surahs of the Quran and add to its miracle. On this basis, Quranic discourses, especially stories, have the capability of discourse analysis based on this model, and the blessed Surah of Yūsuf, with its socio-semantic text, enhances its capability for such analysis.

1. Research Background

In the field of discourse analysis, numerous studies have analyzed the discourse of the Surahs of the Quran. Some of them are mentioned below: *Khumūd al-'Amūsh* (2008 AD/1388 SH) in his book "Quranic Discourse: A Linguistic Study of the Connection between Text and Context of the Quran" believes that with discourse markers, the audience can be helped in better understanding the concepts of the Quranic verses.

Sayyidi and Hamed (2012 AD/1391 SH) in their article, "Discourse Analysis of Verses Related to the Day of Judgment in the Last Two Parts of the Quran," consider this type of discourse primarily as a warning and awakening for the heedless, emphasizing the certainty of the Day of Judgment. Pakatchi, Shaeiri, and Rahnama (2015 AD/1394 SH), in their article, "Analysis of Discourse Processes in Surah al-Qāri'ah with Emphasis on Semiotic Tension," conclude, after examining Surah al-Qāri'ah based on discourse process analysis, that the discourse processes of Surah al-Qāri'ah, as a whole, follow a descending tension structure and proceed towards discourse

rupture. Jorofi and Mohammadiyan (2014 AD/1393 SH), in their article, "A Study of Surah 'Abas from the Perspective of Michel Foucault's Discourse Stylistics," state that in analyzing Surah 'Abas, one can better understand the influential environmental factors in the revelation of this Surah and its impact on verbal actions, the grammatical and semantic continuum used in the verses. Hosseini and Radmard (2015 AD/1394 SH), in their article, "The Influence of Linguistic-Spatial Context on Speech Act Analysis; A Comparison of the Frequency of Speech Act Types in Meccan and Medinan Surahs of the Holy Quran," believe that the expression of divine and Islamic knowledge in the form of assertive speech acts occupies a larger volume of verses in the Meccan Surahs; while speech acts related to commands, prohibitions, encouragement, and warnings have higher priority in the Medinan Surahs. Davoodi Moghadam (2014 AD/1393 SH) in his article, "Literary-Linguistic Analysis of the Quranic Story of Moses (AS) and *Khidr* from the Perspective of Discourse Systems," acknowledges that discourse system analysis can be used to showcase the skillful structuring of Quranic narratives. Davoodi Moghadam (2014 AD/1393 SH) in his article, "Semiotic-Semantic Discourse Analysis of the Story of Yūsuf (AS)," through a semiotic-semantic analysis of the story of Yūsuf, describes and explains the various discourse systems in this story.

Based on this, the present research is the first to analyze the discourse-oriented verses of the Quran in Surah Yūsuf, emphasizing socio-semantic components. This not only represents a novel contribution to research but also plays a significant role in enlightening the audience about the method of presenting various Quranic concepts and making them aware of the

importance of language in expressing these concepts and discovering the linguistic relationships in the Holy Quran.

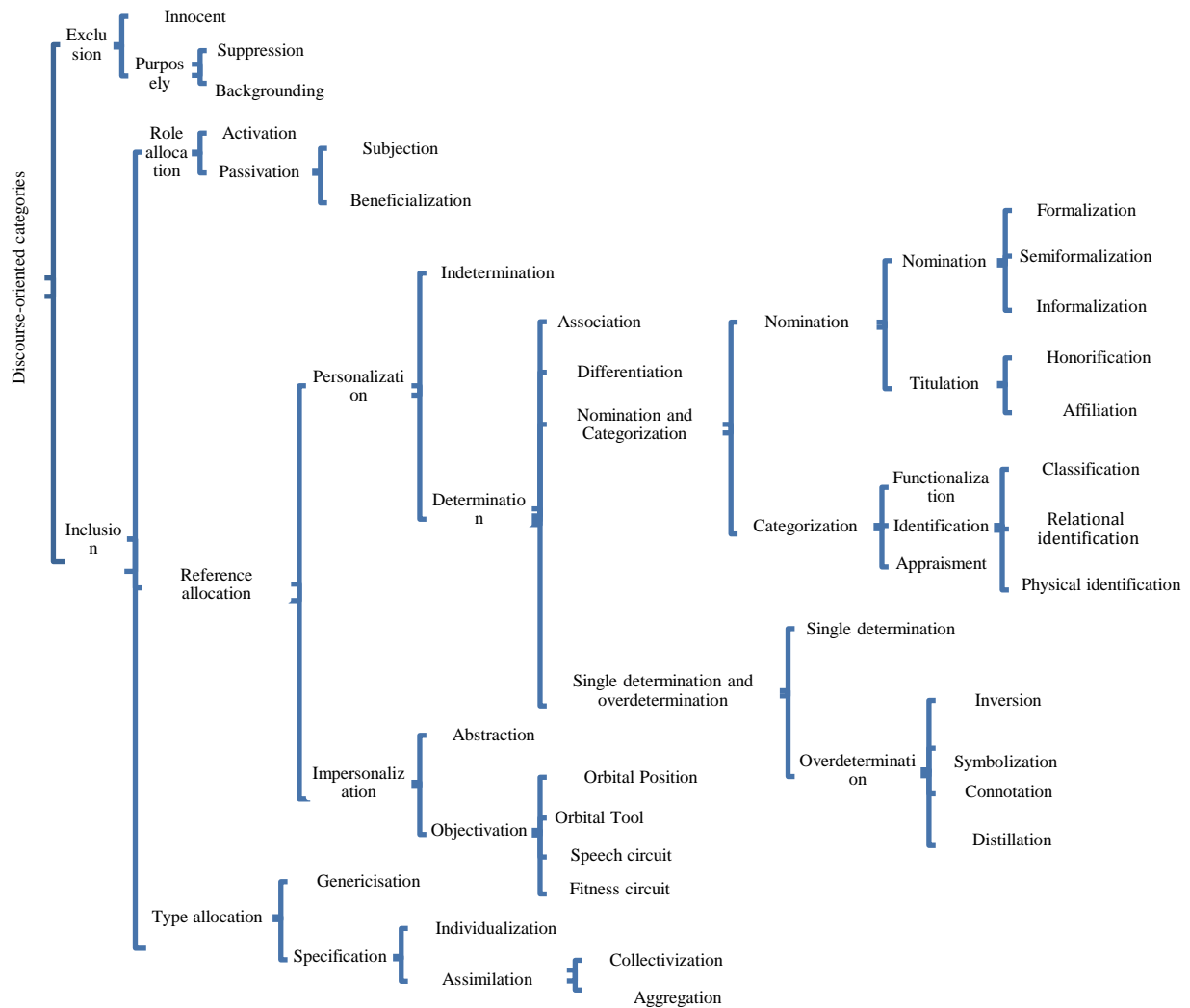
2. Theoretical Framework

Analyzing the linguistic structure of literary works leads to a better understanding of them; because the "Analysis of literary texts and poetry allows the audience to better understand literary concealments and the underlying layers of literary language." (Ashouri, 1998 AD/1377 SH: 210) The expansion and development of text analysis tools using linguistic vocabulary and other fields of study are among the reasons for the successes of the discourse studies field based on linguistics. Van Dijk defines discourse as "A form of language use, for example in a speech or even more generally, spoken language or a way of speaking." (Mirfakraei, 2004 AD/1383 SH: 7-8) Van Leeuwen's model (2008) is one of the new theories of critical discourse analysis that, unlike other methods, uses a "Socio-Semantic" inventory. In his model, he "Presents a network system in which social actors are represented, and where the possible union between various linguistic types, the sociology of language, and discourse characteristics begins." (Sadat Meqdari and

Jahangiri, 2014 AD/1394 SH: 126) Therefore, it can be said that grammatical structures help in finding components, and with the discovery of components, social actions are automatically found. Based on this assumption, Leeuwen introduces the socio-semantic components of his model.

In Van Leeuwen's model, text analysis is upgraded from a descriptive level to an explanatory and justificatory level, and the relationship between language, society, and ideology is shown. In this method, discourse-oriented structures play the most fundamental role in expressing and recognizing the meaning hidden behind the text; thus, he systematically examines how social factors are reflected in the text and evaluates the impact of language on the representation of actors in the work. In this theory, actors refer to individuals who are present and participate in a social action or discourse (Leeuwen, 2008: 52). Looking at Surah Yūsuf, the social actors of the Surah include all the individuals who participate in the various events and stories of this Surah. The presence of each of these social actors is evaluated using the discourse-oriented components, which are presented in a table below.

Table no 1. Discourse-Oriented Components of Van Leeuwen's Model



3. Analysis of Discourse Components in Research Data

By examining and analyzing the linguistic system of Surah Yūsuf, the discourse components of Van Leeuwen are extracted, and the purposes of using each are identified. Leeuwen's model consists of two main branches: omission and expression, each divided into separate sub-branches.

3.1. Omission

"Omission" is the non-inclusion of a word, sentence, or part of a sentence, or a part of

speech in the text; in such a way that the audience understands the omitted element(s) through verbal and semantic clues." (Shafaei, 1984 AD/1363 SH: 189) The component of omission in Van Leeuwen's model is divided into two sub-components: "Unintentional Omission" and "Intentional Omission." In "Unintentional Omission," items are omitted that, in the opinion of the writers, the reader is able to guess. In this component, details are omitted that do not serve a specific purpose (Van Leeuwen, 2008: 32). Intentional omission "Is linked to the author's objectives and to

create the desired impression on the audience" (Sadat Meqdari and Jahangiri, 2014 AD/1394 SH: 127) and is itself divided into two types: concealment and downplaying.

The first type of intentional omission is "Concealment." In "Concealment," we are faced with the "Complete omission of the social actor and its activity." (Van Leeuwen, 2008: 33) In this type, there is apparently no trace of the social actor, but with a little attention, semantic evidence indicating it can be found. In the blessed Surah Yūsuf, the social actor has been completely omitted from the discourse 22 times. One of the most prominent examples of concealment is the use of the passive voice. Below are some examples of "Concealment."

"*Falammā Ra'ā Qamīṣahū qudda min Dubur.*" (Yūsuf/28) In this discourse, two actors are observed. The passive verb "*Qudda*" refers to Yūsuf, whose shirt is torn. Here, it appears to have been intentionally omitted from the discourse flow, and this intentional omission is in the form of concealment. However, another actor, who is present in the discourse through expression, is the vizier of Egypt, the one who saw Yūsuf's torn shirt.

"*Wa La'in lam Yaf'al mā Āmuruhū la Yusjananna.*" (Yūsuf/32) This discourse shows two actors. The passive verb "*Yusjananna*" refers to Yūsuf, where the omission is a form of concealment, and *Zulaykhā*, as an actor overtly

present in the discourse, threatens Yūsuf and imprisons him.

"*Quḍīya al-Amru Alladhī fīhi Tastaftīyān.*" (Yūsuf/41) In this discourse, the passive verb "*Quḍīya*" refers to Yūsuf, who is consciously omitted as an actor from the flow of the discourse, and the omission is a form of concealment.

The second type of conscious omission is "Downplaying." In "Downplaying," "Despite the omission of the agent from the discourse, a trace of him remains in the text, so that his presence can be implicitly understood" (Arab Yousefabadi, 2016 AD/1396 SH: 49); in traditional rhetoric, this trace is called a verbal context. In the blessed Surah of Yūsuf, "Downplaying" is used 340 times. The following verses are evidence of the omission of the social agent of the downplaying type:

"*Qāla Innī Layahzununī an Tadhabū bihī.*" (Yūsuf/13) The agent of the verb "*Qāla*" the implicit pronoun "*Huwa*," refers to Jacob, who is the actor who spoke; the fact that you take him away from me saddens me. The omission here is a form of downplaying.

"*Wa Jā'ū Abāhum 'Ishā'u Yabkūn.*" (Yūsuf/16) The social agent of the verb "*Jā'ū*" is the explicit pronoun "*Wāw*," which refers to the sons of Jacob, who are omitted as actors who came to their father weeping at night, and the omission is a form of downplaying.

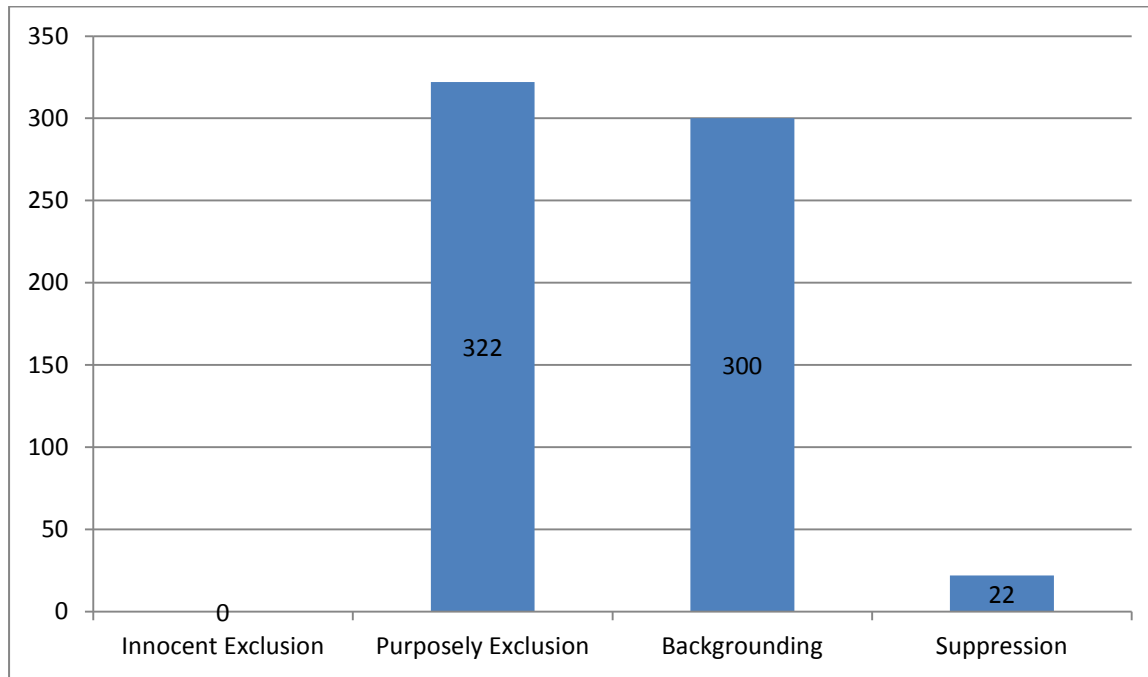


Chart 1: Frequency of exclusion subdivisions

According to the frequency chart of deletion components, it can be said that conscious deletion, with 322 instances, has the highest frequency. Among the types of conscious deletion, downplaying has a frequency of 300, and concealment accounts for 22 instances. It should be noted that unconscious deletion was not observed in this Surah.

3.2. Assertion

Van Leeuwen states: "Whenever a social actor is clearly present in the discourse, the phenomenon of assertion has occurred." (Van Leeuwen, 2008: 34) In assertion, social actors clearly appear in the discourse. It should be noted that assertion is divided into three methods: role assignment, type of reference assignment, and nature assignment (Van Leeuwen, 2008: 34).

3.2.1. Role Assignment (Role Allocation)

In role assignment, a distinction is made between grammatical roles and the actual roles of social actors. The concept of role assignment

is divided into two sub-components: activation and passivation. In activation, "The social actor is presented as an active, dynamic, and influential force." (Mirzadeh and Yousefabadi, 2016 AD/1396 SH: 50) This type, in fact, is the performer of all actions.

The first type of role assignment, activation, is used 127 times in the blessed Surah Yūsuf. Examples are given below:

"Idh Qāla Yūsuf li Abīhi:..." (Yūsuf/4). Yūsuf is presented in this discourse as an active agent who has dreamt of eleven stars, the sun, and the moon prostrating before him and relates the dream to his father. The statement is in the form of role assignment, and the role assignment is in the form of activation.

"*Wa Jā'ū 'alā Qamīshihī bi Damin Kadhib.*" (Yūsuf/18) The sons of Jacob are presented as active social actors who stained Yūsuf's shirt with false blood. The blood, whose falsehood was evident, was to prevent the father from discovering what they had done to Yūsuf. The role assignment here is in the form of activation.

"*Rabbi qad Ātaytanī min al-Mulki wa 'Allamtanī min Ta'wīl al-Aḥādīth.*" (Yūsuf/101) God is presented as a social actor who taught Yūsuf the interpretation of dreams. The statement in this passage is also of the type of role assignment, and the role assignment, due to the high importance of the actor and their prominent role in the discourse, is in the form of activation.

Another type of role assignment is passivation. Passivation means: "The social actor has accepted the action under compulsion and submits to it." Passivation is divided into two categories: direct and indirect influence. In direct passivation, actors are directly assigned a task, whereas in indirect passivation, actors are indirectly recipients of the outcome of the action (Van Leeuwen, 2008: 35). Direct influence occurs 50 times in Surah Yūsuf, and indirect influence occurs 18 times.

"*Qāla yā Bunayya lā Taqṣuṣ Ru'yāka 'alā Ikhwatika fa Yakīdū laka Kaydan.*" (Yūsuf/5) In this discourse, Yūsuf is presented as a social actor directly prohibited by Jacob from

revealing his dream to his brothers to avoid their schemes. Jacob knew that Yūsuf's status would soon rise. The passivation here is direct.

"*Qāla Qa'ilun minhum lā Taqtulū Yūsufa wa Alqūhu fī Ghaybat al-Jubbi Yaltaqīthu.*" (Yūsuf/10) Yūsuf's brothers are presented as social actors directly prevented from killing Yūsuf by Levi's command. They hid him in the bottom of a well, hoping that passersby or travelers would find him and take him away. The passivation in this discourse is direct.

"*Wa Rāwadatuḥū Allatī Huwa fī Baytiḥā 'an Nafsiḥī wa Ghalaqat al-Abwāb.*" (Yūsuf/23) In this verse, Yūsuf is presented as a social actor directly and deceitfully invited to a room by Zulaykhā, who was infatuated with him, and against his will, she desired him. This is a case of direct passivation.

"*Wa Abyaḍḍat 'Aynāhu min al-Ḥuzn fa Huwa Kaẓīm.*" (Yūsuf/84) Jacob is presented as a social agent indirectly affected by intense sorrow and grief, his eyes turning white from weeping, and his grief lingering over time. The passivation is indirect.

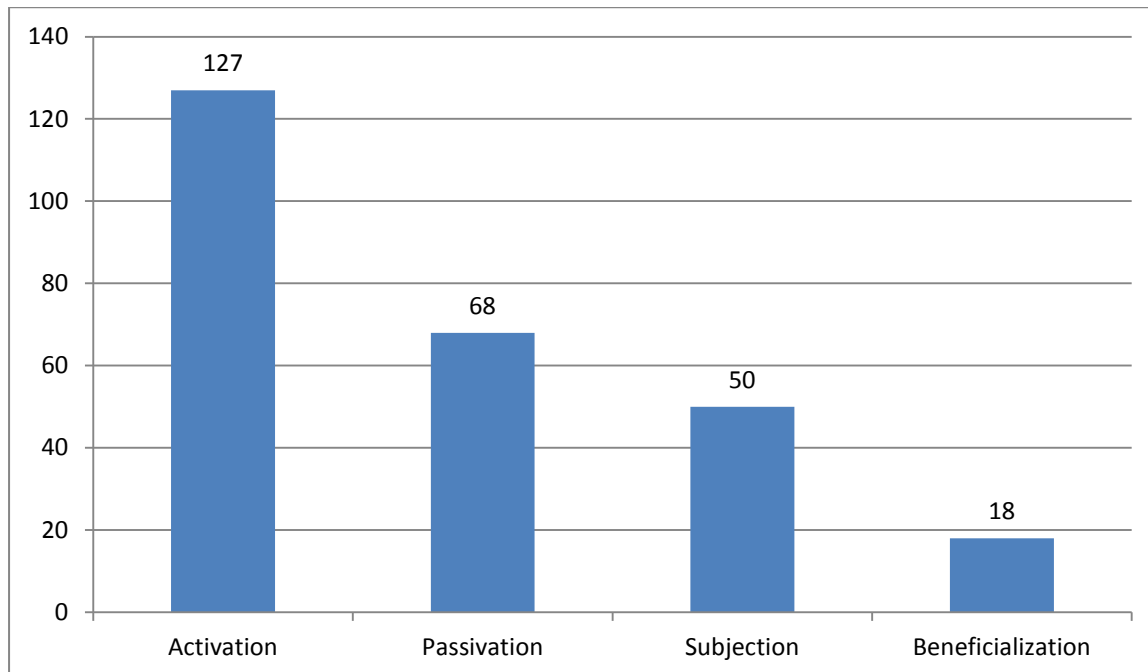


Chart 2: Frequency of role allocation subdivisions

According to the frequency chart of role components, "Activation" has the highest frequency with 127 instances, followed by "Deactivation" with 68 instances. Among the types of deactivation, "Direct influence" has a higher frequency (50 instances) than "Indirect influence" (18 instances).

3.2.2. Determining the Type of Reference

To determine the type of reference, two categories are used: personalization (identification) and depersonalization. In "Identification," the social actor is not only the identifier of the group to which the actor belongs; it also specifies the relationship between the namer and the named. Identification is divided into two subcategories: "Unspecified Identification" and "Specified Identification." In unspecified identification or depersonalization, social actors are represented in a non-human form. Depersonalization itself is divided into two sub-components: abstraction and objectification (Van Leeuwen, 2008: 36). Each of these categories and their related subcategories is discussed below.

3.2.2.1. Identification

Identification is divided into two subcategories: "Unspecified Identification" and "Specified Identification." "If the identity of social actors represented in human characteristics (identification) is introduced as anonymous individuals, then the unspecified identification method has been used." (Van Leeuwen, 2008: 37) This method uses vague words such as *Kull*, *Qawm*, *Jamā'ah*, *Ṭā'ifah*, *'Adad*, *Fulān*, *Akthar*, etc. In the Surah Yūsuf, this method of unspecified identification is used 27 times. The following verses are examples of this type of unspecified reference.

"*Uqutlū Yūsufa Awiṭrahūhū Arḍan Yukhall lakum Wajhu Abīkum wa Takūnū min Ba'dihī Qawman Ṣāliḥīn.*" (Yūsuf/9) The identity of the "Qawm" in this verse is unspecified, and the word "Arḍan" is used indefinitely. Here, the type of reference is unspecified.

"*Allāhu Ghālibun 'Alā Amrihī wa Lākinna Akthara al-Nāsi lā Ya'lamūn.*" (Yūsuf/21). The identity of the agents to which the word "Akthara" refers is unknown. The type of reference is unspecified; most people do not know to what high position God will elevate Yūsuf.

"*Wa al-Qūhū fī Ghayabātil Jubbi Yaltaqīthu Ba'du al-Sayyārah.*" (Yūsuf/10) The identity of the agents to which the word "Ba'du" refers is unknown. Therefore, the type of reference is unspecified.

However, another type, "Specification," occurs when the identity of the social actors, represented in human characteristics, is explicitly stated. Leeuwen divides specification into four types: Conjunction, disjunction, naming/classification, and single/multiple instances. In the process of "Conjunction," "Social actors or a group of social actors only share a single viewpoint in a specific role or activity. It is mostly represented by conjunctions." (Van Leeuwen, 2008: 37) This method, used 20 times in the Surah of Yūsuf, is mostly represented by conjunctions. The following verses are examples of specification by conjunction:

"*Innī Ra'aytu Aḥada 'Ashara Kawkaban wal Shamsa wal Qamara Ra'aytuhum lī Sājidīn*" . (Yūsuf/4) The stars, sun, and moon, as social actors participating in prostrating to Yūsuf, are mentioned. Here, the specification is by conjunction.

"*Laqad Kāna fī Yūsufa wa Ikhwatihī Āyātun lil Sā'ilīn.*" (Yūsuf/7) The story of Yūsuf and

his brothers, as the social actors of this discourse, is narrated as a source of lesson and wonder. Here too, the specification is by conjunction.

The second type of specification is differentiation. In the process of "Differentiation," "An agent or group of agents is differentiated from a similar agent or group." (Van Leeuwen, 2008: 37) This method, which is achieved using expressions such as *Bal*, *Lākin*, *Ammā*, etc., is repeated 8 times in Surah Yūsuf. The following verses are examples of this discourse-oriented application:

"*Wa Jā'ū 'alā Qamīṣihī bi Damin Kadhibin Qāla bal Sawwalat lakum Anfusukum Amran.*" (Yūsuf/18) In this discourse, the lustful desires of Jacob's sons are differentiated from Yūsuf's bloodstained shirt through the word "*Bal*."

"*Allāhu Ghālibun 'alā Amrihī wa Lākinna Akthara al-Nāsi lā Ya'lamūn.*" (Yūsuf/21) In this verse, God is dominant over all affairs, but most people do not know. In this discourse, the people's unawareness of God's dominance over Yūsuf's affairs is differentiated through the word "*Lākin*."

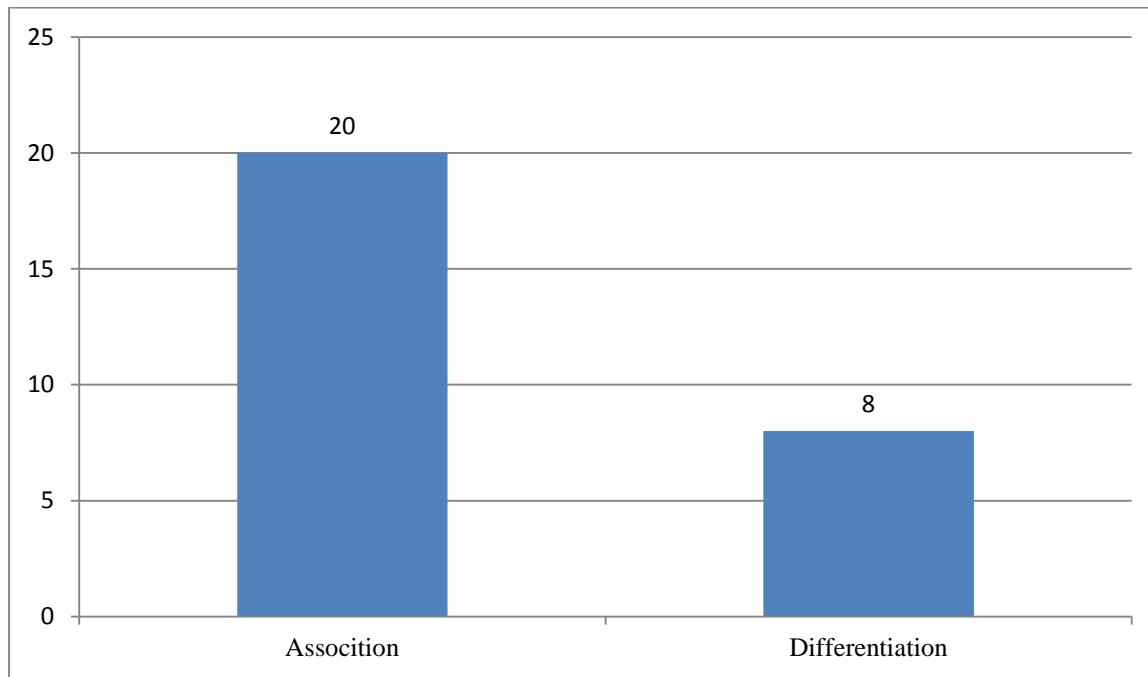


Chart 3: Frequency of association and differentiation

According to the frequency chart of "Linking and differentiating," specification in this Surah is expressed in only two ways: linking and differentiating. No other examples were observed in this Surah. The linking component has a frequency of 20, and the differentiating component has a frequency of 8.

3.2.2.1.1. Naming and Classification

If, in a discourse, "A social agent is represented by their real name and unique identity, the method of naming is used, which itself is divided into the subcategories of (formal, semi-formal, and informal) naming and if the agent is represented according to their collective identity and the roles they share with other agents, the method of titling is used, which

itself is divided into (ranking and relational titling)." (Van Leeuwen, 2008: 38)

In "Naming," a proper noun—the name of the agent, is often mentioned, such as: Allah, Moses, Pharaoh, Qarun, Aaron, and others; however, in "Titling," instead of using a proper noun, the titles and epithets of the agent are stated, such as: God Moses, Lord of the heavens, and Messenger of God, etc. In Surah Yūsuf, social agents are employed 24 times in the naming type and 12 times in the titling type. "*Idh Qāla Yūsufu li Abīhi yā Abati*". (Yūsuf/4) When Yūsuf said to his father... In this discourse, the naming of Yūsuf is semi-official because this name is applicable to everyone.

"*Qāla Yabushrā Hādhā Ghulāmun wa Asarrūhu Biḍā'atun*." (Yūsuf/19) When the water-carrier saw Yūsuf, he gave good tidings, behold, this is a slave. Here, the naming is of the second type. The titling of Yūsuf with the word "*Ghulām*" (slave) indicates his social role.

"*Qāla Sawfa Astaghfiru lakum Rabbī innahū Huwa al-Ghafūr al-Raḥīm*." (Yūsuf/98) The titling of Allah with the word "*Rabb*" (Lord) indicates God's social role. In "Classification," social agents are represented according to identities and roles shared with others. Classification is divided into three branches: Role assignment, identity assignment, and value assignment. In the role assignment method, "Agents are represented in terms of their activity, role, profession, or work they perform." (Van Leeuwen, 2008: 39) This method is done with words such as teacher, advisor, lawyer, minister, etc. Social agents in Surah Yūsuf are classified 29 times using the "Role Assignment" method. The following verses are examples of classification by role assignment:

"*Qāla Ij'alnī 'alā Khazā'in al-Arḍ, innī Ḥafīzun 'Alīm*". (Yūsuf/55) (Yūsuf said,

"Appoint me over the storehouses of the land, for I am a watchful, knowledgeable guardian.") In this discourse, the social agent is classified by the role of treasurer and responsibility. In the "Identity Assignment" classification method, "Agents are classified according to inherent and permanent characteristics and are given a specific identity." This type of classification is divided into the following three sub-branches: 1. Class identity, which is classified based on ethnicity, gender, language, culture, and religion; 2. Kinship identity, which is classified based on kinship and friendly relationships such as brother, mother, family, confidant, fellow traveler, and others; 3. Apparent identification, in which the agent is represented based on appearance and physical characteristics (Van Leeuwen, 2008: 40). Social agents in Surah Yūsuf are represented 39 times using this method of identification.

"*Falamā Ra'ā Qamīṣahū Qudda min Dubur*." (Yūsuf/28) (The torn shirt of Yūsuf indicates his apparent identity) (Apparent Identity)

"*Qāla Abūhum innī lā Ajidu Rīḥa Yūsufa Qāla innaka al-Yawma ladaynā Makīnun Amīn*." (Yūsuf/54) (Class identity) (High status and trustworthiness for Yūsuf)

"*Yūsufu Ayyuha al-Ṣiddīqu Aftinā fī Sab'i Baqarātin Simānin Ya'kuluhunna Sab'un 'Ijāf*." (Yūsuf/46) (Class identity) (Truthfulness for the agent Yūsuf)

In the classification by the method of "Value Attribution," "In value attribution, contrasting and evaluative terms is usually used to represent agents." (Van Leeuwen, 2008: 40) This method is represented with vocabulary such as Muslim, polytheist, infidel, tyrant, pious, etc. The social agent in Surah Yūsuf is introduced 30 times using this method. Consider the following verses:

"Wa lā Nuḍī'u Ajral Muḥsinīn".(Yūsuf/56)
(Value attribution through considering social agents as benevolent)

"Qāla Hal 'Alimtum mā Fa'altum bi Yūsuf wa Akhīhi Idh Antum Jāhilūn".(Yūsuf/89)

(Value attribution through considering social agents as ignorant and misguided)

"Qālū Tallāhi laqad Ātharakallāhu 'alaynā wa in Kunnā la Khaṭī'in". (Yūsuf/91) (Value attribution through considering social agents as erring)

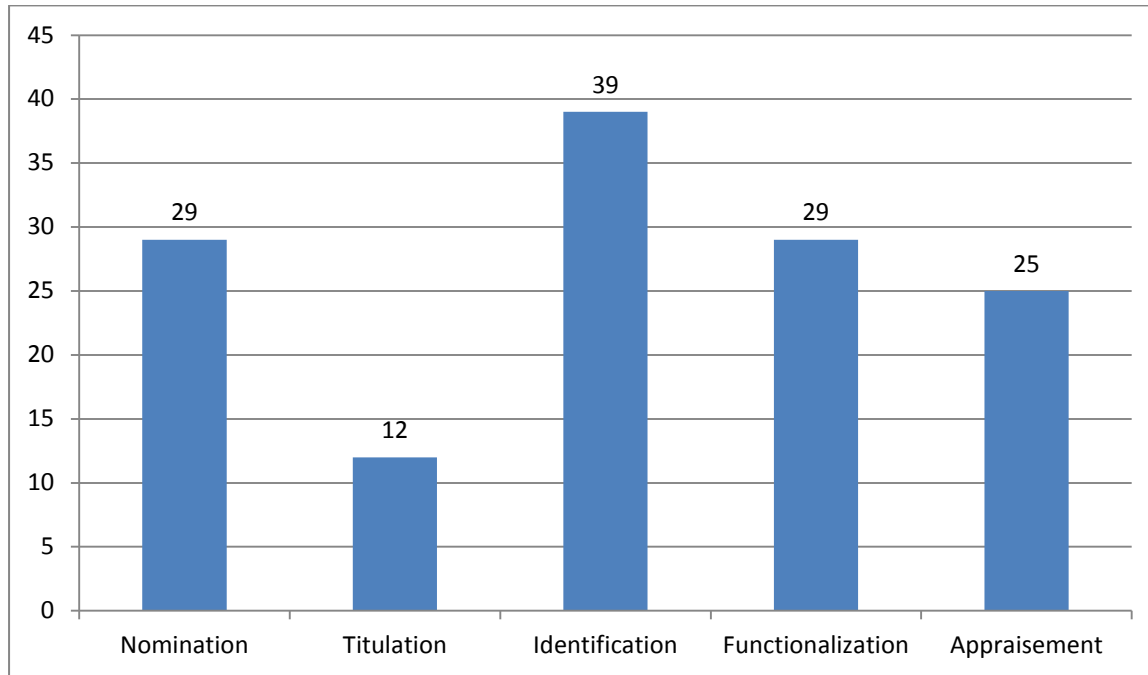


Chart 4: Frequency of nomination and categorization

According to this chart, the highest frequency in the naming and classification sub-branch belongs to "Identification," with 39 instances. The lowest frequency belongs to "Titling," with 12 instances. "Role assignment" and "Naming" each have 29 instances, and "Value Assignment" has 25, placing them midway between the lowest and highest frequencies.

3.2.2.1.2. Specification of Single and Multiple Instances

Another example of "Specification" observed in this Surah is the specification of single and multiple instances. "Single-instance specification occurs when a social actor performs only one social role at a time, and if

more than one social role is performed, the specification is of the multiple-instance type." (Van Leeuwen, 2008: 40)

In Surah Yūsuf, the single-instance method is used 40 times, and the multiple-instance method is used 32 times. The following verses illustrate the single-instance function of the social actor:

"Wa Rāwadathu Allātī Huwa fī Baytihā 'an Nafsih". (Yūsuf/23) (Zuleikha as a social actor performing only the role of desiring her slave)

"In al-Hukmu illā lillāh, Amara Allā Tā'budū illā Īyyāh". (Yūsuf/40) (Allah as a social actor performing the role of ruler)

The second type, multiple-instance specification, occurs when social actors are represented as multiple social actors at the same

time. Multiple-instance specification itself is divided into four components. These four sub-components are: "Inversion, symbolization, implication, and compression." Multiple-instance roles of the social actor "are either in contrast with each other, like good and bad; black and white, which is called multiple-instance inversion; or they are imaginary, which is called multiple-instance symbolization; or, apart from the main role, there is also an implicit and virtual role, which is called implication; or it has an abstract role, in such a way that a specific attribute is taken from a group of actors and then applied to each individual in that group, which is called multiple-instance compression." (Van Leeuwen, 2008: 41) In Surah Yūsuf, this

multiple-instance method is used a total of 32 times. The following verses illustrate the multiple-instance function of the social actors in Surah Yūsuf:

"Inna al-shayṭān lil Insāni 'Adūwwun Mubīn." (Yūsuf/5) (The social agent has two roles: Misleading and revealing; multiple-case inversion)

"Falamā Ātawhu Mawthiqahum Qāla Allāhu 'alā mā Naqūlu Wakīl." (Yūsuf/66) (God, as a social agent, plays the dual roles of witness and guardian; multiple-case compression)

"Qāla bal Sawwalat lakum Anfusukum Amran, Faṣabrun Jamīl." (Yūsuf/83) (Patience, as a social agent, plays the dual roles of forbearance and beauty; multiple-case compression)

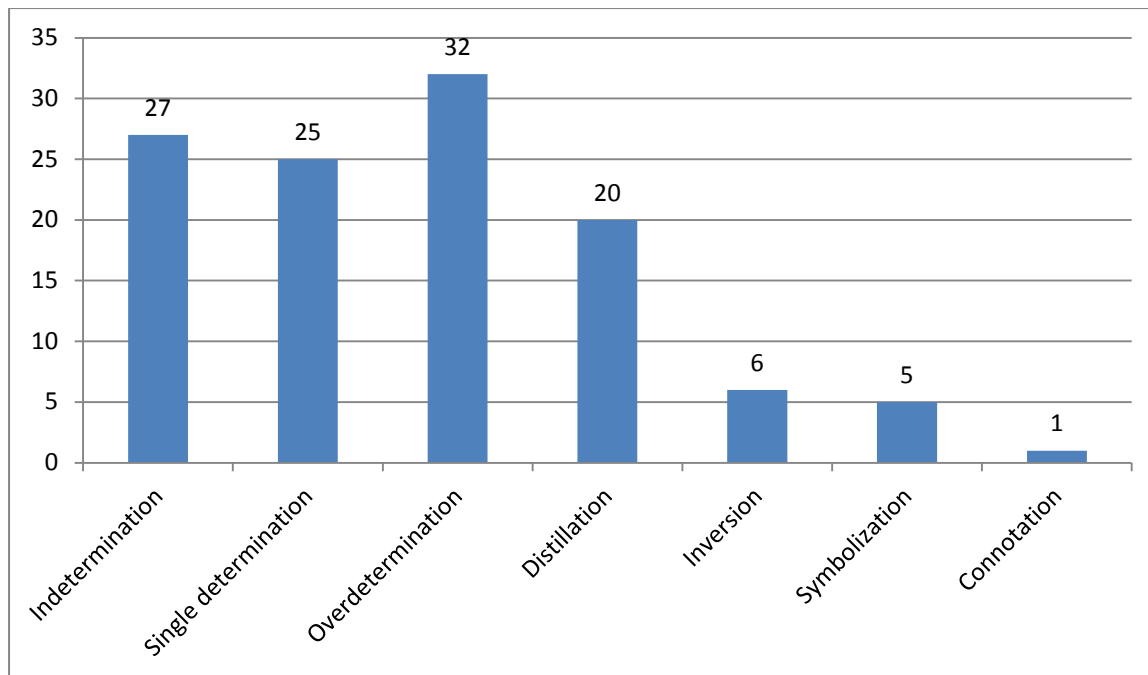


Chart 5: Frequency of personalization different categories

According to the frequency chart of the specification components, in summary, among these components, multiple-case specification has the highest frequency with 32 instances, while implicit specification has the lowest frequency with only 1 instance. After multiple-case specification, unspecified cases have 27 instances, single-case specification has 25, and compression has 20. Inversion has 6 instances, and symbolization has 5, representing a smaller number.

3.2.2.2. Depersonalization

As previously mentioned, determining the type of reference is divided into two branches: personalization and depersonalization. "In depersonalization, social actors are represented in a non-human form. Depersonalization itself is divided into two sub-components: abstraction and objectification." (Van Leeuwen, 2008: 36)

In the first type, abstraction, "An attribute or characteristic of the actor replaces the actor, and the actor is represented in this way". (Van Leeuwen, 2008: 36) This method is used 18 times in the Surah Yūsuf.

"*Wa Ātat Kullu Wāḥidatin minhunna Sikkīnan.*" (Yūsuf/31) (The knife, as a social agent, from which sharpness and cutting ability are abstracted, is given as a tool for peeling fruit to the guests)

In the second type, namely, the objectification of "A social actor through the place, the tool with which he/she is active, is

mentioned or their limbs are visualized" (Sadat Meqdari, 2014 AD/1394 SH: 131) if when, "The social actor denotes a place, the objectification is of the place-oriented type; if it is a tool, it is of the tool-oriented type; if it is the speech and writing of the actor, it is of the speech-oriented type; and if the objectification is done by referring to a part of the social actor's body, it is of the limb-oriented type." (Van Leeuwen, 2008: 36) This method is used 23 times in the Surah Yūsuf. In the following verses, the social actor is objectified in one of the four types above:

"*Qāla Qā'ilun minhum lā Taqtulū Yūsuf wa Alqūhu fī Ghayabātil Jubb Yaltaqīthu.*" (Yūsuf/10) (The well (pit) as a social actor is not inherently good or blessed; rather, it becomes blessed through individuals or good deeds; place-oriented)

"*Wa Sharawhu bi Thamanin Bakhsin Darāhima Ma'dūdah.*" (Yūsuf/20) (The dirhams act as the tool with which Yūsuf was traded; tool-oriented)

"*Wa laqad Hammati bihī wa Hammat bihā law lā an Ra'ā Burhāna Rabbihī, Kadhālika li Naṣrifa 'anhu al-Sū'i wa al-Faḥshā'.*" (Yūsuf/24) (The replacement of the actor of God's proof to guide Yūsuf instead of following his desires; speech-oriented).

"*Mā Bālu al-Niswat Allātī Qatṭa'na Aydīhinna.*" (Yūsuf/50) (The act of cutting hands instead of fruit; limb-oriented)

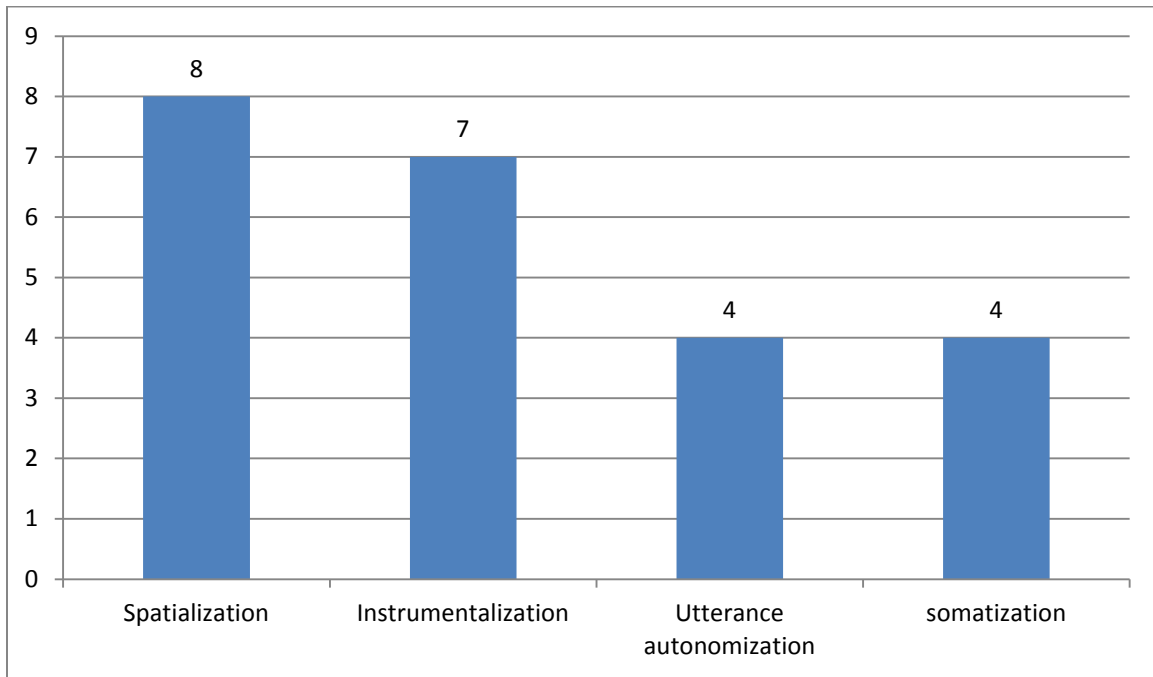


Chart 6: Frequency of objectivation categories

The frequency chart of the sub-components of objectification shows that place-oriented objectification, with 8 instances, has the highest frequency, while speech-oriented and limb-oriented objectification, both with 4 instances, have the lowest frequency. Tool-oriented objectification, with 7 instances, ranks second.

3.2.2.3. Determining the Nature of Actors

"Determining the nature of actors" is a third type of statement. It occurs when a social actor is represented either generally (genus) or specifically (species). Determining the nature of actors is divided into two branches: Generic reference and specific reference. In generic reference, social actors are represented generally as a group, class, or category (Van Leeuwen, 2008: 37), such as humanity, animals, evil, good, humankind, creation, etc. In Surah Yūsuf, this method is used 21 times to determine the nature of social actors:

"Inna al-Shayṭān lil Insāni 'Aduwwun Mubīn." (Yūsuf/5) (The clear enmity refers to the general nature of the social actor)

"Wa Qāla al-Ākhar inni Arānī Aḥmilu Fawqa Ra'sī Khubzan Ta'kulu al-Ṭayru minhu,

Nabbi'nā bi Ta'wīlihi" (Yūsuf/36) (The nature of the social actor, "Birds," is determined by the general genus, "Animal")

In specific reference, actors are represented as specific and unique individuals. Examples include: The Messenger of Allah, Medina, the people of Medina, the Muslims, the happiness people, etc. This representation can be individual or collective. "When the actor is represented individually, it is individual reference; when represented as a group, it is group reference". (Van Leeuwen, 2008: 37) In Surah Yūsuf, both individual and group reference is used 40 times to determine the nature of social actors. The following verses are examples of the representation of social actors in both "Individual Reference" and "Group Reference" forms:

"Ātaynāhu Ḥukman wa 'Ilman, wa Kadhālika Najzī al-Muḥsinīn." (Yūsuf/22) (This determines the nature of actors as a group reference)

"Inni Taraktu Millata Qawmin lā Yu'minūna Billāh wa Hum bil Ākhirati Hum Kāfirūn". (Yūsuf/37) (In this discourse, the nature of actors is determined as an individual reference)

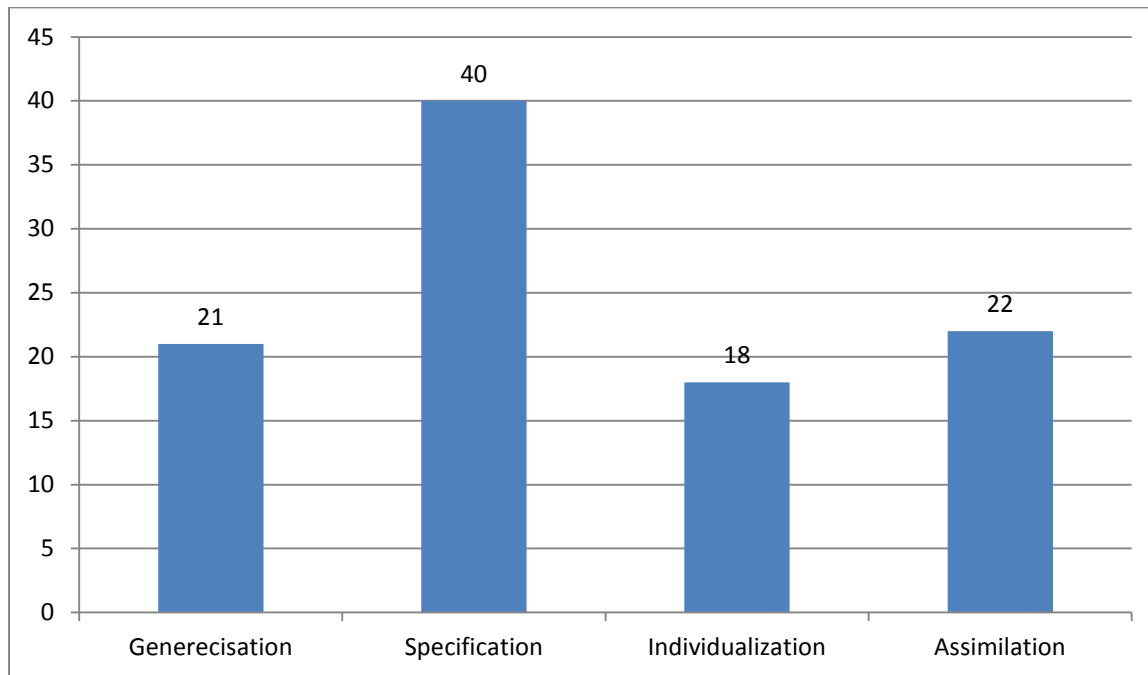


Chart 7: frequency of type allocation

According to the table of components determining referential nature, "Type of Referent" has the highest frequency with 40 occurrences, while "individual referent" has the

lowest frequency with 18 occurrences. In this chart, "group referent" and "gender referent" have intermediate frequencies with 22 and 21 occurrences, respectively.

Table no.2: Frequency of Discourse Components in Surah Yūsuf

Type	Frequency	Type	Frequency	Type	Frequency	Type	Frequency
Deletion	322	Conscious Deletion	322	Unconscious Deletion	0	Concealment	22
Downplaying	300	Statement	758	Role Specification	195	Type of Reference Specification	302
Nature Specification	61	Activation	127	Deactivation	68	Direct Influence	50
Indirect Influence	18	Attribution	261	Depersonalization	41	Unspecified	27
Specification	234	Linking	20	Separation	8	Naming	24
Formal Naming	0	Semi-Formal Naming	17	Informal Naming	7	Titling	12
Rank Specification	3	Relationship Specification	9	Classification	98	Role Assignment	29

Identity Specification	39	Class-Based Identity Specification	10	Relational Identity Specification	18	Apparent Identity Specification	11
Valuation	30	Singular	40	Plural	32	Inversion	6
Symbolization	5	Implied Meaning	1	Condensation	20	Abstraction	18
Objectification	23	Locational	8	Tool-oriented	7	Speech-Based	4
Body-Part Based	4	Gender Referent	21	Type Referent	40	Individual Referent	18
Group Referent	22	Generic Referent	20	Set Referent	2	Total	1080

Conclusion

The blessed Surah Yūsuf narrates the life story of Prophet Yūsuf, in which social agents play a significant role in noteworthy speech acts. Therefore, analyzing the social actors in Surah Yūsuf based on Van Leeuwen's (2008) discourse-semantic approach—a discourse analysis method incorporating socio-semantic categories with an emphasis on the importance of social actors within the discourse—proves highly effective. This Surah, possessing a sociological text, enhances its suitability for such analysis. Furthermore, the various social individuals are presented with different components, either explicitly shown or omitted (concealed), thereby conveying a divine message to the audience regarding the commands and prohibitions for social agents. Moreover, the prominence of various discourse-semantic components is so significant that it transcends the text and literal meaning of the sentences, clearly conveying the message to the audience and aiding their understanding and comprehension of the verses.

The effectiveness of this method in analyzing the discourse of Surah Yūsuf is entirely consistent with the findings of *Arab* (2117 AD). However, the Surah *al-Qaṣaṣ* in their research is a concise account of the life of Prophet Musa, while Surah Yūsuf provides an extensive narrative of the life of Prophet Yūsuf. Furthermore, it is the only story of a prophet completely narrated within a single Surah, whereas the story of Prophet Musa is recounted across multiple Surahs. The crucial point is that, considering this important aspect, *Arab's* (2117 AD) judgment cannot be considered complete. A correct judgment necessitates a comprehensive examination of the matters mentioned in Surah *al-Qaṣaṣ*, as well as the same events narrated differently or from different perspectives in other Surahs of the Quran.

A comparison of this research with previous studies reveals that each component of discourse-based rhetoric in the verses of Surah Yūsuf is explained with different rhetorical motivations, which God Almighty used to further emphasize the meaning. Accordingly, the highest frequency of

discourse components in this Surah belongs to the component of "Declaration" with a frequency of 758, compared to the component of "Concealment" with a frequency of 322. In conscious omission, sometimes the social actor was completely removed from the discourse system, and sometimes they were distanced from it for a short time to downplay their role. Furthermore, the specific stylistic devices of the Holy Quran, with the analysis of discourse components, show a high frequency of the "Declaration" component, which is a specific technique of the Almighty Creator in presenting social agents in various situations and conditions. This finding is somewhat consistent with the findings of "Arab" (2117 AD). In their research, the highest frequency of discourse components in Surah *al-Qaṣaṣ* belongs to the component of "Declaration" with a frequency of 916, which, compared to Surah Yūsuf in this research, shows a higher frequency of the "Declaration" component in Surah *al-Qaṣaṣ*. This indicates that the presence of social actors in Surah *al-Qaṣaṣ* is much more prominent than in Surah Yūsuf. However, this overt presence is due to the specific context, situation, and conditions of Surah *al-Qaṣaṣ* compared to Surah Yūsuf. This means that God, in a stylistic creativity, familiarizes the audience with the names of individuals, groups, places, and times in which social actors play an active role. However, in Surah Yūsuf, due to the beauty and attractiveness of the story and the audience's fascination, this component is somewhat less prominent than in Surah *al-Qaṣaṣ*.

Conversely, the component of "Concealment" in the research of "Arab" (2117 AD) has the lowest frequency with 245. Although the component of "Concealment" has the lowest frequency in both Surahs, the

component of concealment is significantly lower in Surah *al-Qaṣaṣ* compared to Surah Yūsuf. This is because, given the context and situation of Surah Yūsuf, the component of concealment is more effective.

The assessment of the socio-semantic components in this Surah indicates that these components have prominently emerged, successfully identifying and referring to social actors. Describing each social actor in the Surah as a main character in the text helps in better understanding the speech act and the semantic-rhetorical structure of the text. However, some components, such as semi-formal naming and unconscious omission, were not found in the text of the Surah. This demonstrates the relative effectiveness of Van Leeuwen's discourse-oriented analysis in analyzing the blessed Surah Yūsuf, and it can only be used as a tool to express some hidden layers of discourse in this Surah.

Sources

Holy Quran

Aghagolzadeh, F. (2006 AD/1385 SH). *Critical Discourse Analysis*. Tehran: Scientific and Cultural Publications.

Al-Amoush, Kh. (2009 AD/1388 SH). *Quranic Discourse: A Linguistic Study of the Connection between Text and Context of the Quran*. (Sayyedi, H. Trans). Tehran: Sokhan.

Ashouri, D. (1998 AD/1377 SH). "Speech and discourse." *Rah No*. Vol. 1, no. 7, pp. 19-23.

Fairclough, N. (1989). *Language and Power*. London: Longman.

Fairclough, N. (2002). "Critical Discourse Analysis and the Marketization of Public Discourse." In M. Toolan (Ed.), *Critical Discourse Analysis*. (Vol. 2). London: Routledge.

Horri, A. (2012 AD/1391 SH). "Quranic Discourse: A Linguistic Study of the Connection between Text and Context of the Quran, from Kholoud al-Amoush." *Kitab-e Mah-e Din*. Vol. 1, no. 175, pp. 3-8.

Ibn al-Athīr, Z. (1994). *al-Mathal al-Sā'ir*. Egypt: Dar al-Nahda.

- Jaworski, A; Coupland, N. (1999). *The Discourse Reader*. British: Routledge.
- Johnstone, B. (2008). *Discourse Analysis*. Malden, MA: Blackwell Publishing.
- Jurufi, M; Mohammadiyan, E. (2014 AD/1393 SH). "A study of Surah al-'Abas from the Perspective of Michel Foucault's Discourse Stylistics." *Literary-Quranic Research*. Vol. 2, no. 2, pp. 9-26.
- Meftah, M. (1990). *The dynamics of text organization and production*. (2nd Ed). Beirut: Al-Dar Al-Bayda.
- Mirfakhraei, T. (2004 AD/1383 SH). *The Process of Discourse Analysis*. Tehran: Center for Media Studies and Research.
- Mirzadeh, T; Arab Yousefabadi, A. (2017 AD/1396 SH). "An Examination of Discourse Structures in Surah al-Qaṣaṣ Based on Van Leeuwen's Model." *Literary and Quranic Research*. Vol. 5, no. 3.
- Qudāmah ibn Ja'far, A. (1884). *Naqd al-Shi'r*. Beirut: Dar al-Kutub al-'Arabiyyah.
- Richardson, J. E. (2007). *Analyzing Newspapers: An Approach from Critical Discourse Analysis*. New York: Palgrave Publishing.
- Sadat Meqdari, S; Jahangiri, Sh. (2014 AD/1394 SH). "Critical Discourse Analysis of Sacred Defense Poetry for Children from the Perspective of Van Leeuwen's Monasticism." *Literary Text Research*. Vol. 19, no. 65, pp. 121-160.
- Shafa'i, A. (1984 AD/1363 SH). *Scientific Foundations of Persian Grammar*. Tehran: Novin.
- Sharshār, A. (2006). *Tahlīl al-Khiṭāb al-Adabī wa Qaḍāyā al-Naṣṣ*. Tehran: Dar al-Adib.
- Slembrouck, S. (2006). "What Is Meant by Discourse Analysis?" *Critique of Anthropology*. Vol. 21, no. 1.
- Van Dijk, T. (1998). "Opinions and Ideologies in the Press." In A. Bell & P. Garrett (Eds.). *Approaches to Media Discourse*. (pp. 21-63). Oxford: Blackwell.
- Van Leeuwen, T. (2008). *Discourse and Practice: New Tools for Critical Discourse Analysis*. Oxford: Oxford University Press.
- Wodak, R; Mayer, M. (2001). *Methods of Critical Discourse Analysis*. London: SAGE Publications.
- Yaqṭīn, S. (1989). *The Opening of Narrative Texts*. Beirut: Al-Dar Al-Bayda.

«مقاله پژوهشی»

نگرشی نو بر معنای عبارت «مَا تَقَدَّمَ وَ مَا تَأَخَّرَ» در آیه دوم سوره فتح

کریم علی محمدی^{۱*}، سیفعلی زاهدی فر^۲، سید مجید نبوی^۳

چکیده

ترجمه قرآن به سبب بلاغت اعجازآمیز آن و به دلیل قرار گرفتن در مجموعه متون دینی و ارتباط عمیق آن با اعتقاد مسلمانان از حساسیت و دشواری فوق‌العاده‌ای برخوردار است. اضافه بر آن پیچیدگی متن برخی از آیات و عدم سازگاری ترجمه سطحی و ظاهری آن با اصول و محکمت قطعی اسلامی بر دشواری این کار افزوده است. آیه دوم سوره فتح از جمله این آیات است که به سبب ارتباط با عصمت پیامبر (ص) و اجماع مسلمانان در این زمینه نیاز به دقت و بررسی فزون‌تری دارد. عبارت «ما تقدم و ما تاخر» در آیه شریفه از نظر اکثر مترجمان قرآن به گذشته و آینده ترجمه شده است و مضمون آیه را اینگونه ترجمه کرده‌اند که خداوند گناهان گذشته و آینده پیامبر(ص) را مورد آمرزش قرار می‌دهد. آمرزش گناهان گذشته امری مقبول و معقول است اما آمرزش گناهان آینده، امری ناپذیرفتنی می‌نماید. پژوهش حاضر به روش توصیفی و تحلیلی درصدد است برای حل این مشکل، ترجمه صحیح و دقیق این عبارت را با استفاده از نظریات مفسران و روایات واکاوی کند.

واژه‌های کلیدی

عصمت پیامبر(ص)، معناشناسی، سوره فتح، مَا تَقَدَّمَ، مَا تَأَخَّرَ.

۱. استادیار دانشگاه شهید مدنی آذربایجان، تبریز، ایران.
۲. دانشیار دانشگاه شهید مدنی آذربایجان، تبریز، ایران.
۳. دانش‌آموخته دکتری قرآن و حدیث، اراکه ایران.

نویسنده مسئول:

کریم علی محمدی

رایانامه: karim110_ali@yahoo.com

تاریخ دریافت: ۱۴۰۲/۰۷/۲۶

تاریخ پذیرش: ۱۴۰۳/۱۰/۱۷

استناد به این مقاله:

علی محمدی، کریم، زاهدی فر، سیفعلی و نبوی، سید مجید (۱۴۰۳). نگرشی نو بر معنای عبارت «مَا تَقَدَّمَ وَ مَا تَأَخَّرَ» در آیه دوم سوره فتح. فصلنامه قرآن و روشنگری دینی، ۵(۲)، ۷۶-۵۹. (DOI: 10.30473/quran.2025.69490.1251)



ORIGINAL ARTICLE

A New Perspective on the Meaning of the Phrase "Mā Taqaddama wa mā Ta'akhhara" in the Second Verse of Surah al-Fath

Karim Alimohammadi^{1*}, Seif Ali Zahedifar², Seyed Majid Nabavi³

1. Assistant Professor, Azarbaijan Shahid Madani University Tabriz, Iran.
2. Associate Professor, Azarbaijan Shahid Madani University, Tabriz, Iran.
3. PhD student in Quran and Hadith, Arak, Iran.

Correspondence
Karim Alimohammadi
Email: karim110_ali@yahoo.com

Received: 18 Oct 2023
Accepted: 06 Jan 2025

How to cite

Alimohammadi, K., Zahedifar, S.A. & Nabavi, S.M. (2025). A New Perspective on the Meaning of the Phrase "Mā Taqaddama wa mā Ta'akhhara" in the Second Verse of Surah al-Fath. *Quran and Religious Enlightenment*, 5(2), 59-76. (DOI:[10.30473/quran.2025.69490.1251](https://doi.org/10.30473/quran.2025.69490.1251))

ABSTRACT

Translating the Quran is an extraordinarily sensitive and challenging task due to its miraculous eloquence, its position within religious texts, and its deep connection to the beliefs of Muslims. Furthermore, the complexity of certain verses and the inconsistency between their superficial translations and the definitive principles of Islam add further difficulty to this process. The second verse of Surah al-Fath is one of these verses, which, due to its connection to the impeccability of the Prophet (PBUH) and the consensus of Muslims on this matter, requires greater attention and examination. The phrase "Mā Taqaddama wa mā Ta'akhhara" in this verse has traditionally been translated by most Quran translators as referring to the past and the future, suggesting that Allah forgives the Prophet's past and future sins. While the forgiveness of past sins is understandable and reasonable, the forgiveness of future sins appears unacceptable. This study aims to resolve this issue by exploring an accurate and precise translation of this phrase through the theories of commentators and hadiths, employing a descriptive-analytical method.

KEYWORDS

Prophet's Impeccability, Semantics, Surah al-Fath, Mā Taqaddama, Mā Ta'akhhara.



Introduction

Translation is the restatement of the message of a source language in the closest natural equivalent of the target language, one that is first close in meaning and then in style to the original text (Nida and Taber, 1969: 12). Translation is a one-way process, meaning it always moves in one direction, from a "source" language to a "target" language. Catford defines translation as "the replacement of textual material in one language by equivalent material in another language" (Catford, 1965: 20).

The sensitivity of translation in sacred texts is much higher than in ordinary texts and presents its own unique challenges, sometimes leading to misunderstandings of verses or hadiths. The second verse of Surah *al-Fath* contains words whose correct understanding requires more careful consideration in translation. This study seeks to demonstrate that the translation of "*Mā Taqaddama wa mā Ta'akhhara*" as "past and future" is incorrect. Rather, "*Mā Taqaddama*" refers to the "past," and "*Mā Ta'akhhara*" refers to what is near the "present time," while translating "*Mā Ta'akhhara*" as "future" is an error. This study also examines the translations of various translators. Few translators have paid attention to this point and provided an accurate translation, while most have presented an unacceptable translation of this noble verse. A precise investigation of the meaning of these phrases can often resolve the underlying doubt and reveal the true meaning of the verse. This paper aims to answer the following questions:

1. What is the correct meaning of the phrase "*Mā Taqaddama wa mā Ta'akhhara*" in the second verse of Surah *al-Fath*?
2. What are the interpretive and narrative evidences supporting this meaning?

3. To what extent have translators adhered to the correct meaning of the phrase "*Mā Taqaddama wa mā Ta'akhhara*"?

Regarding previous research, the following works can be mentioned: "Sayyid Mohammad Hossein Javaheri published an article titled "Research on the Types of Quran Translation" in the Journal of Quranic Research (Special Issue on Quran Translation) in 2005, issues 42 and 43." The author in this article examines the foundations of translation knowledge and the tools and principles of translation, aiming to clarify the various meanings of translation-related terminology and facilitate the convergence of Quran translators and critics. Mohammad Mehdi Masoudi published an article titled "Quranic Explanation of the Precedence and Consequence of the Soul and Body from a Philosophical Perspective" in the Journal of Quranic Research in 2015, issue 75. In this article, he offers a new interpretation of the Quranic phrase "*Mā Taqaddama wa mā Ta'akhhara*" from a Quranic-philosophical perspective. Mohammad Hassan Taqiyeh published an article titled "Comparative Critique of Quran Translations" in the Literary Criticism Studies Journal in 2017, issue 45. In this research, he selected and compared the translations of several verses from five translators and critically assessed them. He not only critiques others but also examines and evaluates his own translation. Mohsen Khushfar and Mansoureh Bagheri published an article titled "Study of the Word *Dhanb*, *Mā Taqaddama wa mā Ta'akhhara*, and Its Relationship with Divine Forgiveness in the Second Verse of Surah *al-Fath* from the Viewpoint of Both Sunni and Shia Commentators" at the 6th National Conference on Modern Research in Humanities in 2020. This research discusses the second verse of

Surah *al-Fath* and the relationship between the "Dhanb" of "Mā Taqaddama wa mā Ta'akhhara" and the impeccability of the Prophet (PBUH). However, no research has been conducted specifically on the meaning of the phrase "Mā Taqaddama wa mā Ta'akhhara." It is hoped that the present research will make a small contribution to the precise understanding of this verse.

1. Statement of the Problem

Translation refers to an action or process involving the transfer of something from one language to another, and it is also used to refer to the product of such a process (Webster, 2003: 1241). Furthermore, translation is defined as the act of relating the meaning of a source text to its equivalent in the target language (Kaplan, 2002: 1051-1054). During the transfer of meaning, often through adjustments and structural changes, part of the meaning is lost, which implies that, from a linguistic perspective, there is no complete equivalence or balance between languages. That is, when the form of meaning changes, this change also affects the meaning itself, and it is difficult to claim that the same meaning exists in two sentences with different structures and forms. This is why the concept of "equivalence" is not raised in translation studies; what is considered is "balance," which is often not fully attainable. In other words, perfect balance in translation is an ideal and unrealistic concept that is practically unachievable (Manafi Anari, 2005: 88). Of course, in the case of translating the Quran, besides the literary aspect, the religious and doctrinal dimension further complicates the issue. The miraculous dimensions of the Quran and the translator's preconceptions make Quran translation face theoretical and practical difficulties. For instance, the verse "And when

Ibrahim said to his Father Azar, "Do you take idols as gods? Indeed, I see you and your people to be in manifest error" (al-An'ām/74)¹ presents a challenge because, according to other Quranic verses, Azar is depicted as an idol worshiper, whereas a significant number of Muslims believe that all of the Prophet Muhammad's ancestors were Muslims and believers in Allah, and that no polytheists existed in his lineage. This discrepancy complicates the translation of this verse. Therefore, some commentators have translated the word "Ab" in a meaning other than "Father," arguing that "Father" is specific, but "Ab" is broader in meaning. Similarly, the verse "So that Allah may forgive you what has proceeded of your sin and what will follow" (al-Fath/2) has faced challenges in translation and interpretation due to these preconceptions. Two important points are noteworthy in translating and interpreting this verse. The first point involves the word "Dhanb" (sin); among Shia scholars, the impeccability of the Prophet (PBUH) before and after his prophethood is a consensus. A statement by Shaykh *al-Tūsī* is a representative example of Shia belief in this matter: "Our Prophet, Muhammad (PBUH), is infallible throughout his life, in speech, in what he must do, and in what he must not do, as if any sin were to occur, he would lose his status among the people. And if forgetfulness were allowed, trust in his words would be undermined, and consequently, the purpose of his prophethood would be invalidated, which is impossible." (Tūsī, 2000 AD/1421 AH: 97) In contrast, there are differences among Sunni scholars on this matter. While some do not believe in the Prophet's impeccability before

1. "Wa idh Qāla Ibrahimu li Abīhi Āzara Atattakhidhu Ašnāman Ālihātan inni Araka wa Qawmaka fī Ḍalalin Mubīn."

prophethood, almost all of them accept his impeccability after prophethood. However, *Ibn Taymīyyah* is an exception; he believes that prophets, including Prophet Muhammad (PBUH), are not protected from sin and error after prophethood but immediately repent upon committing sin (Ibn Taymīyyah, 1985 AD/1406 AH: 2, 432). Thus, it can be claimed that the impeccability of Prophet Muhammad (PBUH) is agreed upon by both Shia and Sunni scholars, though there are differences regarding the extent of this impeccability. Nonetheless, the impeccability of the Prophet (PBUH) after prophethood is a consensus among Islamic scholars, and as mentioned, only *Ibn Taymīyyah* has contradicted this consensus, though his reasons for doing so are weak and unsubstantiated, requiring further examination. Some researchers have analyzed his arguments and demonstrated their flaws (Malik Makan, 2018 AD/1397 SH: 103). Therefore, the word "*Dhanb*," which is translated as sin, contradicts the belief of Muslims on this matter, leading some translators and commentators to choose alternative meanings, such as the consequences of an action, etc. It is important to note that the precise meaning of the word "*Dhanb*" should be examined based on authoritative sources. One can claim that the original meaning of this word is not "Sin." Words are often initially coined to refer to tangible and specific matters, and later their meanings extend to abstract and general concepts. Based on this, the word "*Dhanb*" (with an open "Dhal" and a silent "Nun") is derived from the word "*Dhanab*" (with an open "Dhāl" and "Nūn"), meaning "Animal Tail." Since the tail of an animal is at the end, this term has been used metaphorically to refer to low-ranking individuals and those considered unimportant or worthless within a community. "*Dhanb*" originally meant "Grasping the tail of something." "*Dhanabtuhū*" means "I grasped its

tail." Subsequently, any action with undesirable consequences came to be referred to as "*Dhanb*," as such an act has an inevitable outcome (Rāghib, 1983 AD/1404 AH, under the word "*Dhanb*"). Thus, according to what *Rāghib* has explained, the original meaning of the word "*Dhanb*" is the adverse consequence or result of an action, and in this sense, it does not conflict with the impeccability of the Prophet (PBUH). *Al-Ṭabāṭabā'ī's* insightful and scholarly analysis of this verse and the connection between conquest and forgiveness is quite illuminating. He states: "The Prophet's efforts to invite people and his struggle against disbelief and polytheism, both before and after the migration, as well as the wars he fought with the polytheists, were actions that had negative consequences, making them a type of "*Dhanb*." It is clear that the polytheists of Quraysh, as long as they maintained their power, never regarded him with forgiveness, meaning they did not cease causing him trouble. They would never forget the destruction of their tribe and the killing of their leaders, and until they quashed the Prophet's name and existence, they would not rest. However, Allah, through the conquest of Mecca or the Treaty of Hudaibiyyah, which ultimately led to the conquest of Mecca, removed the power of the Quraysh and covered the sins the Prophet, was accused of by the polytheists, granting him protection from the harm of the Quraysh. The word "*Dhanb*" here refers to the negative consequences and the dangerous outcomes brought about by his invitation, which, from the perspective of the polytheists, made him deserving of punishment, much like how Moses (PBUH) considered himself guilty in the killing of the Egyptian youth and said, "And they have a sin, so I fear they will kill me—this is the meaning of the Prophet's past sins, the sins he had committed before the

migration. His future sins would be the bloodshed he caused among the leaders of Quraysh after the migration. Allah's forgiveness of the Prophet's sins is about covering them and nullifying the resulting punishments by taking away the power of the Quraysh." (Ṭabāṭabā'ī, 1994 AD/1373 SH: 18, 385)

The second point involves the phrase "*Mā Taqaddama wa mā Ta'akhhara*," which most translators have rendered as "Past and Future." The forgiveness of past sins is something that is easily understood, but the forgiveness of future sins raises theological questions. It seems to imply that a person has been granted permission to commit sins and then be forgiven. With this interpretation, it appears as if Allah has forgiven the past and future sins of an individual. Since this phrase, other than for the Prophet (PBUH), has also been applied to non-infallible individuals, such translations complicate the matter further. For example, some narrations suggest that the visitor to the shrine of Imam Ḥusayn (PBUH) may have his past and future sins forgiven. In such cases, this ritual act could be interpreted as permission to commit sins in the future.

This paper seeks to demonstrate, through a precise analysis of the meaning of "*Mā Taqaddama wa mā Ta'akhhara*," that the translation of this phrase as "Past and Future" is incorrect. Instead, "*Mā Taqaddama*" corresponds to "Past," and "*Mā Ta'akhhara*" refers to what is near the "present," thus the translation of "*Mā Ta'akhhara*" as "Future" is inappropriate. Additionally, this study examines the translations of various scholars. Only a few translators have correctly rendered this phrase, while most have presented an unacceptable translation of this noble verse. A careful investigation of the precise meaning of the

expressions may eliminate the root of the confusion and reveal the true meaning of the verse.

It is important to note that the second verse of Surah *al-Fath* involves interpretive translation. Three definitions of interpretive translation can be provided:

A) The translator elaborates on the content, but in a different language from the original, as in Persian or translations of the Quran in other languages. Examples include the translations of Tafsir *al-Mīzān*, *al-Minhāj al-Ṣādiqīn*, and Elahi Qumshaei (Ma'rifat, 2001 AD/1380 SH: 1, 115).

B) Interpretive translation refers to translations in which the translator adds explanations within the translation to convey the context of the verse in the target language, aiming to better transfer the meaning and offer an interpretive meaning (Jawāhirī, 2005 AD/1384 SH: 12).

C) In the third sense, interpretive translation involves the translator conveying their interpretive understanding within the translation, without using clear markers like parentheses or brackets, which can be considered free translation (Gholamhoseinzadeh, 2007 AD/1386 SH: 57).

Since the Quranic text was revealed long ago, understanding and interpreting its content is not straightforward, and various factors influence the accurate comprehension of the text. As one Quran scholar rightly pointed out, "The translation of ancient texts and sacred books, especially the Holy Quran, carries the specific contexts of its era, including linguistic, historical, geographical, ethnic, theological, and spiritual aspects, and modern words, with their numerous changes over time, cannot entirely replace the original text nor be literally adequate. The reason we see literal translations as vague, disconnected, and

sometimes even erroneous is precisely because of disconnect between the meanings of words in the modern technological era and the meanings of words in the time of the Quran. Therefore, it is necessary to preserve the integrity of the content while ensuring that the translation stays true to the Quran's meaning and style, and by utilizing interpretations and connections between verses, and occasionally adding explanatory terms in parentheses or footnotes, we can bridge the temporal gap and make the translation more accessible and faithful to the original text." (Bi Azar Shirazi, 1998 AD/1377 SH: 267)

A review of previous scholars and translators' works leads us to conclude that they were never truly focused on critically assessing earlier translations and pointing out their shortcomings. Sometimes, they corrected earlier translations within their own works (Khorramshahi, AD/1378 SH: 50). In contemporary times, the critique of translations has gained momentum, and after the Islamic Revolution, both Quran translations and scholarly critiques of translations have expanded significantly.

2. Analysis of the Translation of the Noble Verse 2 of Surah *al-Fath*

Forty translations of the Quran were selected to conduct a comprehensive examination of Quranic translations in order to determine how many translators and commentators have accurately conveyed the meaning of the verse, particularly the phrase "*Mā Taqaddama wa mā Ta'akhkhara*." The word "*Dhanb*," commonly translated as "Sin," implies the negation of the impeccability of the prophets from a theological perspective, and in this verse, it contradicts the impeccability of the Prophet Muhammad (PBUH) regarding sin. To resolve this issue, translators have used terms such as "Mistake,"

"Slip," "Error," "Consequence," "Wrongdoing," "Aftermath," "Obstacles," and "Difficulties" in their translations. Occasionally, they have retained the word "Sin" but attributed it to the community of the Prophet (PBUH) or identified sins that the polytheists attributed to the Prophet (PBUH). In any case, extensive efforts have been made by commentators and translators to address this issue and resolve the contradiction with the Prophet's impeccability. While addressing this topic is not the main focus of this paper, a brief reference to it is made for completeness and context.

The primary goal of this paper is to clarify the correct meaning of the phrase "*Mā Taqaddama*" and "*Mā Ta'akhkhara*." A common issue found in the translations below is the use of the terms "past" and "future." Translators have rendered "*Mā Taqaddama*" and "*Mā Ta'akhkhara*" as "Past" and "Future." However, the use of "past" and "future" is uniform across most of these translations. Upon further reflection on the translations, it appears that the most accurate and precise translation of the phrase "*Mā Taqaddama wa mā Ta'akhkhara*" is "Preceding and Succeeding." Other phrases that convey the same concept can also be classified as correct translations. The various terms that translators have selected for "*Mā Taqaddama wa mā Ta'akhkhara*" are classified as follows. In the classification below, translations (1-2) through (14-1-2) can be considered correct, although in terms of style, the equivalent "Preceding and Succeeding" seems superior to the others. Other phrases such as "Previous and Subsequent," "Before and after Migration," "Past and Present," "Earlier and Later," "Previous and Remaining," "Advanced and Delayed," "Came first and came last," and "Earlier and Later" are conceptually equivalent to "Preceding and

Succeeding" but differ in terms of wording and composition.

2.1. Correct Translations

2.1.1. Preceding and Succeeding

- Khorramdel: "The goal was for Allah to forgive your preceding and succeeding sins, complete His favor upon you, and guide you to the straight path."
- Garmaroudi: "So that Allah may forgive your preceding and succeeding sins, complete His favor upon you, and guide you to the straight path."
- Nasafi: "Indeed, Allah forgives your preceding and succeeding slips and completes His favor upon you, and keeps you on the path of righteousness."

2.1.2. Past (First) and Last

- Bahrapour: "So that Allah may remove your past and last sins [which they attributed to you] and complete His favor upon you and guide you to the straight path."
- Khorramshahi: "So that finally Allah may forgive your first and last sins [of the nation] and complete His favor upon you and guide you to the straight path."

2.1.3. Before Migration and After Migration

- Balaghi: "So that Allah may remove the consequences of your deprivation before migration and after migration and complete His favor upon you and guide you to the straight path leading to the exaltation of Islam's word."

2.1.4. Past and Present

- Qara'ati: "So that Allah may cover the adverse consequences [of your invitation] in the past and present, complete His favor upon you, and guide you to the straight path."

2.1.5. Previous and Later

- Kaviyanpur: "So that Allah may forgive your previous and later sins [of your followers] and complete His favor upon you and guide your future followers to the straight path."

2.1.6. Past and Remaining

- Qureshi (Ahsan al-Hadith): "So that Allah may forgive your past and remaining sins and complete His favor upon you and guide you to the straight path."

2.1.7. Came First and Came Last

- Ashrafi: "So that Allah may forgive you what came first from your sin and what came last and complete His favor upon you and guide you to the straight path."
- Abū al-Futūḥ al-Rāzī: "So that Allah may forgive you what came first of your sin and what came last, complete His favor upon you, and guide you to the straight path."
- Misbahzadeh: "So that Allah may forgive you what came first from your sin and what came last, complete His favor upon you, and guide you to the straight path."

2.1.8. Preceded and Followed

- Mu'izzi: "So that Allah may forgive you what preceded your sin and what followed and complete His favor upon you and lead you to the straight path."

2.1.9. Was First and Will Be After

- Rahnama: "So that Allah may forgive for you the sins that were before and those that will be after and complete His favor upon you and guide you to the straight path."

2.1.10. Preceded and Then Came

- Khajavi: "So that Allah may forgive whatever preceded your sin and whatever

will follow, complete His favor upon you, and guide you to the straight path."

2.1.11. Past and Will Follow

- Siraj: "So that Allah may forgive for you what is the past of your sin [what the polytheists considered a sin] and what will follow, and complete His favor upon you and guide you to the straight path."

2.1.12. Previous and Remaining

- Dehlawi: "The ultimate result of the conquest is that Allah will forgive for you what passed from your sins and what remains, complete His favor upon you, and guide you to the straight path."

2.1.13. Past and After

- Ansari: "So that Allah may cover for you what is the past of the consequences [which emerged from the speech and actions of the people regarding you] and what will come after, and complete His favor upon you, and guide you to the straight path."

2.1.14. Past and Delayed

- Amini: "So that Allah may forgive the past lapses of yours and those you have delayed, complete His favor upon you, and show you the straight path."

2.2. Incorrect Translations

It seems that translations that render "*Mā Taqaddama wa mā Ta'akhkhara*" as "Past and Future" are incorrect. Not only is this translation not an accurate equivalence in terms of style, but it also raises theological issues that are difficult to address. The precise equivalents of "*Taqaddama*" and "*Ta'akhkhara*" are examined with reference to verses and narrations in the following discussions. The theological issue is related to the Prophet's

impeccability, which will be discussed in detail later. Unfortunately, as observed, around 60% of translators have chosen this equivalence, while other translations, such as "Before and after this," "Past and after this," "first and future," "Past, now, and then," are also conceptually synonymous with "Past and future."

2.2.1. Past and Future

- Arfa': "So that He may forgive your past and future sins, complete His favor upon you, and guide you to the straight path."
- Elahi Qumshei: "So that Allah may forgive your past and future sins (the scholars say that the sins of the Prophet are those that the polytheists considered as such, for which they saw his call to the oneness of Allah as his greatest sin, and these sins refer to before and after the migration), and complete His favor upon you and guide you to the straight path."
- Yassari: "So that Allah may forgive your past and future sins as a reward for purifying Mecca from polytheism, the Kaaba from idols and idol worship, and complete His great favor upon you and guide you to the straight path."
- Ansari: "So that finally Allah may forgive your past and future sins and complete His favor upon you and guide you to the straight path."
- Pourjavadi: "So that Allah may forgive your past and future sins and complete His favor upon you and guide you to the straight path."
- Ṭabāṭabā'ī: "So that Allah may remove the effects of the sins you were indebted to the polytheists for (and for which they considered you deserving of harm and punishment) and forgive both your past and future sins, complete His favor upon you, and guide you to the straight path."

- Fouladvand: "So that Allah may forgive your past and future sins and complete His favor upon you and guide you to the straight path."
- Fayz al-Islam: "So that Allah may forgive your past and future sins (which the polytheists considered a sin)."
- Makarem Shirazi: "So that Allah may forgive the past and future sins attributed to you (and establish your truth) and complete His favor upon you and guide you to the straight path."
- Meshkini: "So that Allah may forgive your past and future sins (the ones the polytheists considered, such as defaming their sacredness, or the first offenses you considered as mistakes) and complete His favor upon you and guide you to the straight path."
- Barzi: "So that Allah may forgive the past and future sins [of your nation] for you and complete His favor upon you and guide you to the straight path."
- Boroujerdi: "So that Allah may forgive the past and future sins of your community and complete His favor upon you and guide you to the straight path."
- Payandeh: "So that Allah may forgive the wrongdoings of your past and future and complete His favor upon you and guide you to the straight path."
- Muṣṭafawī: "So that He may forgive any kind of past and future mistakes, complete His blessing and grace upon you, and guide you on the straight path."
- Sadeghi Tehrani: "So that Allah may cover the dangerous worldly consequences of your work (mission), both past and future, and complete His favor upon you and guide you to the straight path."
- Safarzadeh: "After this, Allah, by virtue of the blessings of this universal victory, will forgive your past mistakes and also those that

may arise in the future, and complete His favor upon you and keep you on the straight path."

- Ansariyan: "So that Allah, through this manifest victory, will remove everything from the past and future [obstacles, plots, and difficulties caused by your enemies] that stood in the way of the progress of your call to Islam, complete His favor upon you, and guide you to the straight path."

2.2.2. Before This and After This

- Ayati: "So that Allah may forgive your sins, both what was before this and what will come after, complete His favor upon you, and guide you to the straight path."

2.2.3. Past and After This

- Halabi: "So that Allah may forgive for you your past sin and what will come after, and complete His favor upon you and guide you to the straight path."

2.2.4. First and Future

- Bayān al-Sa'ādah: "So that Allah may forgive your first and future sins [of your community] and complete His favor upon you and guide you to the straight path."

2.3. Past, Now, and Then

- Mojtabavi: "So that Allah may forgive your sins—the wrongs that the polytheists and enemies committed against you—both past, now, and later on, and complete His favor upon you and guide you to the straight path."

Mojtabavi is the only translator who has chosen the equivalence "Past, now, and then" for the phrase "*Mā Taqaddama wa mā Ta'akhhara*." The above translations appear to be incorrect because, in terms of meaning and concept, they are similar to "Past and future,"

even though the wording may seem different. Ayati has chosen "Before this and after this," which, in meaning, is the same as "Past and future." Halabi has chosen "After this" for "*Mā Ta'akhhara*," and *Bayān al-Sa'ādah* uses "First" for "*Mā Taqaddama*." As observed, the majority of Quran translations (about 60%) have erred and failed to select an accurate and correct equivalent for the phrase "*Mā Taqaddama wa mā Ta'akhhara*."

3. The Meaning of "Qaddama" and "Akhkhara" in Commentaries

To understand the correct meaning of "*Mā Taqaddama*" and "*Mā Ta'akhhara*" in the second verse of Surah *al-Fath*, we will review the opinions of commentators on these expressions. Additionally, this study will also examine verse 13 of Surah *al-Qiyāmah*, which contains the terms "*Qaddama*" and "*Akhkhara*," along with the views of commentators. We will begin by analyzing the interpretation of the second verse of Surah *al-Fath*. In this noble verse, Allah says: "So that Allah may forgive you what has preceded of your sin and what will follow." There is some debate among commentators regarding the meaning of "Preceding" and "Following." Some have interpreted "*Mā Taqaddama*" as referring to the disobedience and lapse of Adam and Eve, and "*Mā Ta'akhhara*" as referring to the sins of the Ummah (community). Others have understood "*Mā Taqaddama*" as referring to matters before the Prophet's prophethood and "*Mā Ta'akhhara*" as relating to the period after his prophethood. Some have interpreted "*Mā Taqaddama*" as referring to events before the Treaty of Hudaibiyyah, and "*Mā Ta'akhhara*" as those that occurred after the treaty.

However, based on the interpretation of the original meaning of the verse, and particularly the relationship of this forgiveness with the

"*Fath Hudaibiyyah*" (the conquest of Mecca), it becomes clear that the meaning refers to all the false accusations and sins that were attributed to the Prophet Muhammad (PBUH) in both the "Past" and "Future." Had this great victory not occurred, these sins would have been considered definite. But with this victory, both the false accusations of the past were removed, and the possibility of future false accusations was eliminated. A supporting narration for this interpretation is reported from Imam *Ali ibn Mūsā al-Riḍā* (AS), whom, when asked by *Ma'mūn* about this verse, responded: "No one among the polytheists of Mecca had a heavier sin than the Messenger of Allah (PBUH), because they worshipped 360 idols. When the Prophet (PBUH) invited them to monotheism, it was very hard for them. They said: "Has he made our entire Gods one God? This is something strange... We have never heard such a thing from our forefathers. This is just a great lie." But when Allah opened Mecca for His Prophet (PBUH) after the Treaty of Hudaibiyyah, Allah said: "O! Muhammad! We have given you a clear victory, so that the sins of the past and future that the polytheists of Arabia attributed to you because of your call to monotheism may be forgiven." Some of the polytheists of Mecca at that time accepted Islam, while others left Mecca without embracing Islam, yet they could not deny monotheism, and thus the Prophet's sin, in their eyes, was forgiven due to the victory." When *Ma'mūn* heard this, he said, "Blessed be you, Abul Ḥasan." (Arūsī Ḥuwayzī, 1992 AD/1412 AH: 5, 56; Makarem Shirazi, 1994 AD/1373 SH: 22, 117)

Tafsir Nemooneh offers a relatively comprehensive categorization of the opinions of commentators regarding the phrase "*Mā Taqaddama wa mā Ta'akhhara*." The opinions

of commentators regarding this phrase are as follows:

- Before and after the period of ignorance (Jahiliyyah) (Tha'labī, 2001 AD/1422 AH: 12, 204)
- Before and after the conquest (Ṭūsī, 1988 AD/1409 AH: 9, 304; Māwardī, 1983 AD/1402 AH: 4, 138)
- Before and after the revelation of the verse (Māwardī, 1983 AD/1402 AH: 4, 138)
- Before and after prophethood (Ṭūsī, 1988 AD/1409 AH: 9, 304; Māwardī, 1983 AD/1402 AH: 4, 138)
- Before and after the migration (Ṭabāṭabā'ī, 1999 AD/1420 AH: 18, 133).

In one of the interpretations, "*Mā Taqaddama*" is associated with the incident of Maria, and "*Mā Ta'akhhara*" is related to the story of *Zayd ibn Hārithi* (Ālūsī, 1995 AD/1415 AH: 19, 182). *Abū Muslim Khurāsānī* interprets "*Mā Taqaddama*" as the sin of Adam and the subsequent sins that followed (Tha'labī, 2001 AD/1422 AH: 12, 204). This interpretation was criticized by Shaykh Ṭūsī, who argued that this verse speaks specifically about the Prophet Muhammad (PBUH) and that relating it to the story of Adam is unfounded (Ṭūsī, 1988 AD/1409 AH: 9, 304).

Tha'labī, in one of his interpretive possibilities, translates "*Mā Taqaddama*" and "*Mā Ta'akhhara*" as "Old" and "New," which aligns with the interpretations conveyed in narrations. *Qarashī* also adopts this interpretation, stating: "It is highly probable that the meaning of "*Mā Taqaddama min Dhanbik*" and "*Mā Ta'akhhara*" refers to distant and recent sins, not sins that occurred in the past and will occur in the future. In other words, the sins that happened long ago and the sins that have just occurred. This interpretation is entirely natural, and there is no need for a

convoluted explanation, such as saying that past sins are forgiven and that we are granted the ability to avoid sin in the future." (Qarashī, 2005 AD/1384 SH: 3, 25)

Based on the review of the commentaries, it appears that "*Qaddama*" refers to something that is "Advanced" or "Preceding," while "*Akhhara*" refers to something that will "Follow" or occur later, and it never refers to the future. Perhaps the most accurate translation of "*Akhhara*" would be the word "succeeding," which contrasts with "Preceding." Therefore, it is better to use the term "preceding and succeeding" for this phrase (Khorramdel, Garmaroudi, Nasafi).

Now, we turn to the views of commentators regarding the noble verse "*Yunabba'u al-Insan Yawma'idhin bimā Qaddama wa Akkhara*," (al-Qīyāmah/13) which contains the phrases "*Qaddama*" and "*Akhhara*." Various interpretations have been proposed for this verse, which can be categorized as follows, according to Ibn Juzayy:

A) *Ibn 'Abbās* and *Ibn Mas'ūd* have stated that this refers to actions performed before death and actions that remain as a legacy after death as a tradition or method;

B) *Mujāhid* believes that the first and last actions of a person will be brought to his attention. Some commentators interpret the first and last as referring to actions at the beginning and end of one's life (Khāzin, 1995 AD/1415 AH: 6, 132; Baghawī, 1999 AD/1420 AH: 8, 54), while others interpret the first and last as referring to the beginning and end of a time period (Sa'di, 1987 AD/1408 AH: 1, 899);

C) 'Ikramah has said it refers to deeds that are done wrongly and deeds of goodness that are delayed (Ṭabarī, 1982 AD/1402 AH: 24, 61). According to Ṭabarī, "*Qaddama*" refers to a good or bad deed that is performed, while

"*Akhkhara*" refers to a deed that comes after the first one and nullifies its effect. This interpretation is also cited from *al-Kashshāf* (Zamakhsharī, 1996 AD/1417 AH: 7, 189);

D) *Ḍaḥḥāk* said it refers to some obligatory deeds that are performed and others that are delayed;

E) Some believe it refers to the deeds of disobedience that are performed and acts of obedience that are delayed;

F) *Zayd ibn Aslam* believed it referred to wealth that is used and wealth that is inherited (Ibn Jawzī, 2001 AD/1422 AH: 6, 98). Similar classifications are found in the commentary of *al-Qurṭubī* (Qurṭubī, 1985 AD/1364 SH: 19, 89). Another interpretation of this verse is that all of a person's deeds (both past and present) will be made known to them: "He will be informed of all his deeds, whether old or new, first or last, small or large." (Ibn Kathīr, 1998 AD/1419 AH: 8, 277)

Ibn Kathīr interprets "*Qaddama*" and "*Akhkhara*" as "Old" and "New," which aligns with the interpretation found in the narrations. Based on the views we have discussed, it is confirmed that "*Qaddama*" refers to something that is done before another action, and "*Akhkhara*" refers to something that is done after another. In fact, advancing and delaying is a relative concept that is measured in relation to a specific starting point, and sometimes the point of reference is not explicitly stated but becomes evident from context (Ibn 'Āshūr, 1999 AD/1420 AH: 13, 446).

4. The Meaning of "*Mā Taqaddama*" and "*Mā Ta'akhkhara*" in Narrations

The narrations transmitted through the Ahl al-Bayt (AS) play a significant role in understanding the true meaning of Quranic verses. This is because the infallible members of the family of the Prophet (PBUH) were the

authentic interpreters of the Quran and the pure Islamic teachings. They were entrusted with explaining the meanings of the verses, and whenever an incorrect interpretation of the Quranic verses was circulated in society, they were responsible for correcting these misconceptions. Even if some individuals do not consider them infallible, it can be argued that by the consensus of the Muslim community, each of the infallibles (AS) was regarded as one of the greatest scholars of their time. Moreover, due to their proximity to the time of the Quran's revelation, they were witnesses to many contextual clues that could aid in the correct interpretation of the verses. In Islamic narrations, we also encounter the phrase "*Mā Taqaddama wa mā Ta'akhkhara*." Several narrations regarding the virtue of visiting the shrine of Imam Ḥusayn (AS) are found in prominent Shia books. One such narration states: "*Ḥaddathanī al-Ḥusayn ibn Muḥammad ibn 'Amr an al-Mu'allā ibn Muḥammad, an Abū Dāwūd al-Mustaraq, 'an ba'di Aṣḥābinā 'an Muthannā al-Hannat, 'an Abī al-Ḥasan al-Awwal* (AS), he said, "I heard him say: "Whoever visits Ḥusayn (AS) while knowing his rights, Allah will forgive him his sins, both past and future." (Ibn Qūlawayh, 1996 AD/1417 AH: 140; Ṣadūq, 1959 AD/1379 AH: 194)

It is important to note that the visitation of the shrine of Imam Ḥusayn (AS), as an optional act, can erase the sins a person has committed up until the time of the visit. However, to accept that the future sins of the visitor are forgiven would be incompatible with the principles of Shari'ah. To address this doubt, some narrations use the terms "Old" and "New" in place of "*Mā Taqaddama*" and "*Mā Ta'akhkhara*," which conveys a more reasonable and acceptable meaning. The following two narrations support this point:

Harun ibn Kharejeh says, "I asked Imam *Ṣādiq* (AS), "People think that whoever visits *Ḥusayn* (AS) gets the reward of one pilgrimage and one 'Umrah." The Imam (AS) said, "By Allah, whoever visits him with recognition, Allah will forgive all his sins, old and new." (Ṣadūq, 2000 AD/1379 SH: 195) Another narration states: "*Ḥusayn ibn Muhammad Qummī* says: "Imam *Mūsā ibn Ja'far* (AS) said: "The least reward for one who visits *Ḥusayn ibn Ali* (AS) by the riverbank, if he knows his rights, respects him, and has allegiance to him, is that all his old and new sins will be forgiven." (Ṣadūq, 2000 AD/1379 SH: 196).

Ibn Maskān narrated from Imam *Ṣādiq* (AS) that he said: "Whoever visits *Abū 'Abdullāh Ḥusayn* (AS) and knows his rights, all his sins will be forgiven, old and new (i.e., the sins committed in youth and those committed later in life)." (Ṣadūq, 2000 AD/1379 SH: 419) This narration indicates that "*Mā Ta'akhhara*" refers to the "New" sins, as it explicitly uses the word "Hadith" in place of "*Mā Ta'akhhara*." This narration offers a new interpretation of "*Mā Taqaddama*" and "*Mā Ta'akhhara*," with "*Mā Taqaddama*" referring to sins committed in youth and "*Mā Ta'akhhara*" referring to sins committed later in life. In the book *al-Mazār* by *Ibn Mashhadī*, there is also a narration that supports the points mentioned earlier. The narration goes: "From al-*Ḥusayn ibn Abī Sayyār al-Madā'inī*, from *Ya'qūb ibn Yazīd*, from *Ibn Abī 'Umayr*, from '*Abdul Raḥmān ibn al-Ḥajjāj*, who said: "*Abū 'Abdullāh* (AS) said: "Whoever visits the grave of *Ḥusayn ibn Ali* (AS) one of the three nights—of the Night of *Fiṭr*, the Night of Eid *al-Aḍḥā*, or the Night of the Mid-Shaban—his sins, both past and future, will be forgiven." (Ibn Mashhadī, 1998 AD/1419 AH: 348) This narration should be understood in light of the

previous narrations, where "*Mā Taqaddama*" and "*Mā Ta'akhhara*" were interpreted as "Old" and "New." In some narrations, this virtue is also mentioned concerning the visitation of Imam *Ali al-Riḍā*'s (AS) shrine. The narration goes: "*Muḥammad ibn Yaḥyā, from Ali ibn Ibrāhīm al-Ja'fari*, from *Ḥamdān ibn Ishāq*, who said: "I heard *Abū Ja'far* (AS) say, or a man reported to me from *Abū Ja'far* (AS): "Whoever visits the grave of my Father in Tus, Allah will forgive his sins, both past and future." (Ibn Mashhadī, 1998 AD/1419 AH: 546)

There are also narrations regarding the virtues of the night of Mid-Shaban, which mention that the doors of heaven open on this night and the doors of mercy, acceptance, forgiveness, grace, repentance, blessings, generosity, and kindness are all opened. It is said that during this night, the decrees of life and the yearly sustenance are distributed, and anyone who spends this night in *Dhikr* (remembrance of Allah), *Tahlīl*, *Takbīr*, *Du'ā*, prayer, recitation of the Quran, and seeking forgiveness until the morning will be granted heaven as his abode, and his past and present sins will be forgiven: "For indeed, this is a night when the doors of the heavens open and the doors of mercy, pleasure, forgiveness, grace, repentance, blessings, generosity, and kindness open. Allah releases the same number of mercy as the hair of the sheep and its wool. Allah determines the appointed times and distributes the yearly provisions. "O! Muhammad! Whoever revives this night with *Tasbīḥ*, *Tahlīl*, *Takbīr*, *Du'ā*, prayer, reading, voluntary acts, and seeking forgiveness, Jannah will be his place of residence, and Allah will forgive his past and present sins." (Ibn Ṭāwūs, 1997 AD/1376 SH: 2, 699)

Majlisī, in his interpretation of the verse, mentions several possibilities and, inspired by the above narrations, one of the interpretations he suggests is: "The meaning is that if you have a past or recent sin, we will forgive it." This interpretation aligns with the understanding of "*Mā Taqaddama*" and "*Mā Ta'akhhara*" as referring to past and present sins. In one of the volumes of *Bihar al-Anwar*, *Majlisī* offers a similar interpretation: "As for the phrase "*Mā Taqaddama wa mā Ta'akhhara*," there is no objection to interpreting it as the old sins and the new decisions that were made about him and his community." (*Majlisī*, 1982 AD/1403 AH: 67, 30)

Other narrations about looking at the Ka'ba in the narrative texts also confirm the previous views. An example of this narration is: "The Prophet (PBUH) said: "Whoever looks at the Ka'ba with faith and sincerity, just one look, will have their past and future sins forgiven. Whoever looks at the Ka'ba, it is better than the worship of a year." (*Nūrī*, 1999 AD/1420 AH: 9, 357)

These types of narrations, where a person asks Allah for the forgiveness of "*Mā Taqaddama wa mā Ta'akhhara*," should be understood in light of the previous statements. The individual's intention is not to seek forgiveness for future sins but for past and present sins. This is how the meaning should be understood in the context of the *Du'a al-Samat*, where the supplicant asks Allah, by the right of this blessed supplication, to forgive their sins: "O! Allah, by the right of this prayer and by the right of these names whose meanings and inward realities are known only to You, bless Muhammad and his family, and avenge the enemies of the family of Muhammad. Do this and that and avenge me from such-and-such, and forgive my sins, both past and future." (*Kaf'amī*, 2004 AD/1383 SH: 92)

It should be noted that "*Mā Ta'akhhara*" does not mean "What will come" in the future, and it has often been mistakenly interpreted as future sins. This is due to a lack of precision in the wording of the narration. Both "*Mā Taqaddama*" and "*Mā Ta'akhhara*" are in the past tense and should not be interpreted as present or future actions. The failure to address this simple issue has caused considerable conceptual difficulties.

A new point that can be added, with a theological perspective, is that "Forgiveness" means the "Removal of punishment," and the complete removal of punishment entails the removal of the full obligation. The removal of the full obligation, in turn, is invalid by both reason and revelation. This point is so clear that further explanation is unnecessary. It is also important to note that the narrations regarding "*Mā Taqaddama*" and "*Mā Ta'akhhara*" have been used for ordinary humans and non-infallibles. If this phrase refers to past and future sins, it would create a theological problem and lead to unacceptable consequences. It makes no sense for the reward of an act of worship to be the forgiveness of future sins, as this would essentially open the door to committing sin.

Conclusion

The translation of the second verse of Surah *al-Fath* is challenging due to its connection to the impeccability of the Prophet (PBUH). The first difficulty lies in the use of the word "Dhanb" in this noble verse. Translators and commentators have proposed solutions to avoid the issue of the Prophet's (PBUH) impeccability, which is outside the scope of this discussion. The second difficulty pertains to the phrase "*Mā Taqaddama wa mā Ta'akhhara*," which most translators and commentators have rendered as "Past and future." The issue with this

translation lies in the forgiveness of past and future sins. The forgiveness of future sins is incompatible with the principles of Islamic thought. Based on the opinions of commentators in verses where the phrase "*Qaddama wa Akhkhara*" is used, and by referring to the narrations that have played a significant role in explaining this phrase and clarifying its true meaning, it has been concluded that translating "*Mā Taqaddama wa mā Ta'akhkhara*" as "Past and future" is not an accurate translation and is not without its issues. Unfortunately, as observed, about 60% of translators have chosen this equivalence. The narrations interpret this phrase as "Old" and "New," which resolves the theological issues related to the forgiveness of future sins. What the investigation into the commentators' views reveals is that "*Qaddama*" and "*Akhkhara*" are relative terms, measured in relation to a specific starting point, and the chronological order of events determines their precedence and succession. Therefore, translations that render "*Taqaddama*" and "*Ta'akhkhara*" as "Preceding and Succeeding" are the most accurate and eloquent choices.

Resources

Holy Quran.

- Abū al-Futūḥ al-Rāzī, Ḥ. (1987 AD/1366 SH). *Rawḍat al-Janān wa Rūḥ al-Jinān fī Tafsīr al-Qur'ān*. Mashhad: Āstān Quds Raḍawī Publishing.
- Al-Alūsī, M. (1995 AD/1415 AH). *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm*. (Vol. 12). Beirut: Dār al-Kutub al-'Ilmīyah.
- Al-Baghawī, Ḥ. (1999 AD/1420 AH). *Tafsīr al-Baghawī (Ma'ālim al-Tanzīl)*. (Mahdī, A. M. Ed). Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- Al-Khājavī, M. (1990 AD/1410 AH). *Qur'ān Translation*. Tehran: Molī Publishing.
- Al-Khāzin, A. (1995 AD/1415 AH). *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl*. ('Alī, A. M. Ed). Beirut: Dār al-Kutub al-'Ilmīyah.

- Al-Māwardī, A. (1982 AD/1402 AH). *al-Nukat wa al-'Uyūn*. Beirut: Dār al-Kutub al-'Ilmīyah.
- Al-Nasafī, A. (1997 AD/1376 SH). *Tafsīr al-Nasafī*. Tehran: Surūsh Publishing.
- Al-Nūrī, Ḥ. (1999 AD/1420 AH). *Mustadrak al-Wasā'il wa Mustanbeḥ al-Masā'il*. Qom: Al-Bayt Institute Publishing.
- Al-Qurṭubī, M. (1985 AD/1364 SH). *al-Jāmi' li Ahkām al-Qur'ān*. Tehran: Naser Khosrow.
- Al-Ṣadūq, M. (2000 AD/1379 SH). *Thawāb al-A'māl wa 'Iqāb al-A'māl*. Qom: Rāzī Publishing.
- Al-Ṣadūq, M. (2000 AD/1379 SH). *Thawāb al-A'māl wa 'Iqāb al-A'māl*. Qom: Rāzī Publishing.
- Al-Ṭabarī, M. (1982 AD/1402 AH). *al-Jāmi' al-Bayān fī Ta'wīl Āy al-Qur'ān*. Cairo: Dār al-Kitāb.
- Al-Ṭabarī, M. (1988 AD/1367 SH). *Tafsīr al-Ṭabarī*. (A group of Samānī & emendation, Trans). (Yaghmā'ī, H. Eds). Tehran: Tus Publishing.
- Al-Ṭabarī, M. (1988 AD/1367 SH). *Tafsīr al-Ṭabarī*. (Samānī, J; Yaghmā'ī, H. Eds). Tehran: Dār al-Kutub al-Islāmīyah.
- Al-Tha'labī, A. (2000 AD/1420 AH). *Al-Kashf wa al-Bayān (Tafsīr al-Tha'labī)*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- Al-Tūsī, M. (1988 AD/1409 AH). *al-Tibyān fī Tafsīr al-Qur'ān*. Beirut: Dār Iḥyā' al-Turāth.
- Al-Tūsī, M. (2000 AD/1421 AH). *al-Risālah al-'Ashar*. Qom: Islamic Publishing Institute.
- Al-Zamakhsharī, M. (1999 AD/1420 AH). *al-Kashshāf*. Beirut: Dār al-Kutub al-'Ilmīyah.
- Al-Zamakhsharī, M. (2001 AD/1422 AH). *al-Kashshāf 'an Ḥaqā'iq al-Tanzīl*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- Amīnī, S. N. (1982 AD/1361 SH). *Makhzan al-'Irfān fī Tafsīr al-Qur'ān*. Tehran: Muslim Women's Movement.
- Anṣārī, M. (1998 AD/1377 SH). *Qur'ān Translation*. Tehran: Farzan Rooz Publishing.
- Anṣārīān, Ḥ. (2016 AD/1395 SH). *Qur'ān Translation*. Tehran: Fāṭemeh al-Zahrā (AS) Publishing.
- Arfa', S. K. (2002 AD/1381 SH). *Qur'ān Translation*. Tehran: Fayz Kashani.
- Arūsī Ḥuwayzī, A. (1992 AD/1412 AH). *Tafsīr Nūr al-Thaqalayn*. Qom: Ismā'īlīān Institute.
- Arūsī Ḥuwayzī, A. (n.d.). *Tafsīr Nūr al-Thaqalayn*. Qom: Islamic Publishing Institute.
- Ashrafī, M. (2001 AD/1380 SH). *Qur'ān Translation*. Tehran: Jāvidān Publishing.

- Āyatī, ‘A. (1995 AD/1374 SH). *Tarjomeh-ye Qur’ān-e Majīd*. Tehran: Soroush Publishing.
- Bahrāmpūr, A. (2008 AD/1387 SH). *Qur’ān Translation*. Tehran: Avay-e Qur’ān Publishing.
- Balāghī, ‘A. H. (2007 AD/1386 SH). *Hujjat al-Tafsīr*. Qom: Hikmat Publishing.
- Barzī, A. (2003 AD/1382 SH). *Qur’ān Translation*. Tehran: Qur’ān Foundation Publishing.
- Bi Azar Shirazi, A. K. (1998 AD/1377 SH). *Speaker Qur’ān*. Tehran: Cultural Islamic Publishing.
- Burūjirdī, M. I. (1987 AD/1366 SH). *Qur’ān Translation*. Tehran: Sadr Library.
- Catford, J. C. (1965). *A Linguistic Theory of Translation*. London: Oxford University Press.
- Fayz al-Islām, ‘Alī Naqī. (1999 AD/1378 SH). *Qur’ān Translation and Exegesis*. Tehran: Faqih Publishing.
- Fūlādvand, M. M. (1997 AD/1418 AH). *Qur’ān Translation*. Tehran: Office of History and Islamic Studies Publishing.
- Garmārūdī, S. A. (2005 AD/1384 SH). *Qur’ān Translation*. Tehran: Qaddyani Publishing.
- Gholāmhoseinzādeh, G. H. (2007 AD/1386 SH). *Edit Guide*. Tehran: Samt Publishing.
- Ibn ‘Ashūr, M. (1999 AD/1420 AH). *Tafsīr al-Tahrīr wa al-Tanwīr (Tafsīr Ibn ‘Ashūr)*. Beirut: Al-Tārīkh Institute.
- Ibn Juzayy, M. (2001 AD/1422 AH). *Zād al-Masīr fī ‘Ilm al-Tafsīr*. Beirut: Dār al-Kitāb al-‘Arabī.
- Ibn Kathīr, I. (1998 AD/1419 AH). *Tafsīr al-Qur’ān al-‘Aẓīm*. Beirut: Dār al-Kutub al-‘Ilmīyah.
- Ibn Mashhadī, M. (1998 AD/1419 AH). *al-Mazār al-Kabīr*. (J. Qayyūmī Iṣfahānī, Ed). Qom: Office of Islamic Publications.
- Ibn Qūlawayh, J. (1996 AD/1417 AH). *Kāmil al-Ziyārāt*. Qom: Fiḡah Publishing Institute.
- Ibn Ṭāwūs, R. (1997 AD/1376 SH). *al-Iqbāl bi al-A’māl al-Ḥasanah*. (J. Qayyūmī Iṣfahānī, Ed). Qom: Office of Islamic Propagation.
- Ibn Taymīyyah, A. (1985 AD/1406 AH). *Minhāj al-Sunnah al-Nabawīyah*. (M. R. Sālim, Ed). Cairo: Dār al-Qurṭubah.
- Ilāhī Qumshahī, M. M. (1998 AD/1377 SH). *Qur’ān Translation*. Tehran: Dār al-Kutub al-Islāmīyyah.
- Javāhirī, S. M. H. (2005 AD/1384 SH). "Research on Different Type of Qur’ān Translation." *Qur’āni Research Paper; Special Issue on Quran Translation*. Nos. 42-43, pp. 1-22.
- Payandeh, A. (1978 AD/1357 SH). *Qur’ān Translation*. Tehran: Jāvidān Publishing.
- Kaf’amī, T. (2004 AD/1383 SH). *al-Balad al-Amīn wa Dir’ al-Ḥaṣīn*. Tehran: Sadūq Publishing.
- Kaplan, R. (2002). *The Oxford Handbook of Applied Linguistics*. Oxford: Oxford University Press.
- Kāvyānpūr, A. (1993 AD/1372 SH). *Qur’ān Translation*. Tehran: Iqbāl Publishing.
- Khorrāmshahi, B. (1999 AD/1378 SH). *Tarjumān Wahī. Specialized Journal of Quran Translation into Foreign Languages*.
- Khurrāmshāhī, B. (1995 AD/1374 SH). *Qur’ān Translation*. Tehran: Surūsh Publishing.
- Majlisī, M. (1982 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī.
- Majlisī, M. (1982 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī.
- Majlisī, M. (1984 AD/1363 SH). *Mir’āt al-‘Uqūl fī Sharḥ Akhbār al-Rasūl (PBUH)*. Tehran: Dār al-Kutub al-Islāmīyyah.
- Makārim Shīrāzī, N, et al. (1994 AD/1373 SH). *Tafsīr Nemūneh*. Tehran: Dār al-Kutub al-Islāmīyyah.
- Makārim Shīrāzī, N, et al. (1996 AD/1375 SH). *Qur’ān Translation*. Tehran: Office of History and Islamic Studies Publishing.
- Mālik Makān, H; Elah Badashti, A; Alizadeh, A. K. (2018 AD/1397 SH). *Scientific Research Quarterly Journal on Salafi Studies*. Vol. 4, no. 8, pp. 103–121.
- Manāfī Anārī, S. (2005 AD/1384 SH). "Linguistic Narration to translation." *Language and Linguistic Journal*. Vol. 1, no. 1, pp. 75-90.
- Ma‘rifat, M. (2001 AD/1380 SH). *Tafsīr wa Mufasssīrīn*. (Khayyāṭ, A. Trans). Qom: Al-Tamhīd Cultural Institute.
- Meshkīnī, A. (2002 AD/1381 SH). *Qur’ān Translation*. Qom: Al-Hādī Publishing.
- Meshkīnī, ‘A. (2002 AD/1381 SH). *Qur’ān Translation*. Qom: Al-Hādī Publishing.
- Miṣbāhzādeh, A. (2001 AD/1380 SH). *Qur’ān Translation*. Tehran: Badreh-Jāvidān Publishing.
- Mojtabavī, S. J. (1992 AD/1371 SH). *Qur’ān Translation*. Tehran: Hikmat Publishing.
- Mu‘azzī, M. K. (1993 AD/1372 SH). *Qur’ān Translate*. Tehran: Osweh Publishing.
- Muṣṭafavī, H. (2001 AD/1380 SH). *Tafsīr Rūshan*. Tehran: Center for Book Publishing.
- Nida, E. A; Taber, C. R. (1969). *The Theory and Practice of Translation*. Leiden: E.J. Brill.
- Pūrjavādī, K. (1993 AD/1414 AH). *Qur’ān Translation*. Tehran: Islamic Encyclopedia Foundation.

- Qarā'atī, M. (2009 AD/1388 SH). *Tafsīr Nūr*. Tehran: Lessons from the Qur'ān Cultural Center Publisher.
- Qurashī, S. A. (1996 AD/1375 SH). *Tafsīr Aḥsan al-Ḥadīth*. Tehran: Ba'thāt Foundation.
- Qurashī, S. A. (2005 AD/1384 SH). *Qāmūs al-Qur'ān*. Tehran: Dār al-Kutub al-Islāmīyyah.
- Şafarzādeh, T. (2001 AD/1380 SH). Qur'ān Translation. Tehran: Pars Kitab Publishing.
- Ṭabāṭabā'ī, M. (1999 AD/1420 AH). *al-Mīzān fī Tafsīr al-Qur'ān*. Qom: Jam'iyat Mudarrisīn Ḥawzah 'Ilmīyyah Publishing.
- Thā'labī, A. (1999 AD/1420 AH). *Tafsīr al-Thā'labī*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- Ṭūsī, M. (1988 AD/1409 AH). *al-Tibyān fī Tafsīr al-Qur'ān*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.
- Ṭūsī, M. (2000 AD/1421 AH). *al-Risālah al-'Ashar*. Qom: Islamic Publishing Institute.
- Webster, M. (2003). *Collegiate Dictionary*. 10th Ed. Massachusetts: Merriam-Webster.
- Yasārī, M. (1994 AD/1373 SH). Qur'ān Translation. Tehran: Imam Mahdī Cultural Foundation Publishing.

قرآن و روشنگری دینی

سال پنجم، شماره دوم، پیاپی دهم، پاییز و زمستان ۱۴۰۳ (۹۰-۷۷)

DOI: 10.30473/quran.2025.71135.1272

«مقاله پژوهشی»

بررسی تطبیقی جامعیت قرآن از دیدگاه ابن عربی و امام خمینی

ناصر عابدینی^{۱*}، علیرضا دل افکار^۲، سید غلامرضا غیبی^۳

چکیده

جامعیت قرآن، یکی از موضوعات اساسی مباحث علوم قرآنی است. دانشمندان مسلمان از گذشته تا به حال با محور قرار دادن آیات قرآن و روایات فریقین به تبیین این مینا پرداخته‌اند. عده‌ای با طرح جامعیت مقایسه‌ای، معتقدند که قرآن به عنوان آخرین کتاب نازل شده در مقایسه با سایر کتاب‌های آسمانی جامعیت دارد. بعضی جامعیت حداکثری را برگزیده و قرآن را جامع همه علوم و فنون دانسته‌اند. برخی با بیان جامعیت حداقلی، جامعیت قرآن را در باب مسائل ارزشی و اخلاقی دانسته‌اند. عده‌ای با پذیرش جامعیت اعتدالی قرآن را کتاب هدایتگر انسان در امور مادی و معنوی معرفی کرده‌اند. این پژوهش به شیوه توصیفی تحلیلی، جامعیت قرآن را از دیدگاه ابن عربی و امام خمینی، به شکل تطبیقی کاویده است. یافته‌های پژوهش نشان می‌دهد که هر دو متفکر بزرگ اسلامی، با پذیرش جامعیت مقایسه‌ای و رد جامعیت حداقلی، دیدگاه جدیدی با عنوان جامعیت قرآن به فراخور فهم مخاطبان مطرح کرده‌اند که بیانگر رمز جاودانگی قرآن در هر عصر و مکانی است. در این میان وجه افتراق دیدگاه ابن عربی و امام خمینی، در این نکته است که ابن عربی، جامعیت حداکثری، اشاره آیات قرآن به علوم گذشته و آینده، را می‌پذیرد، در حالی که در اندیشه امام خمینی، قرآن کتاب هدایت و آدم‌سازی بوده و اشاره به کلیات و مسلمات علوم مادی در آیات قرآن در جهت تربیت و هدایت انسان است.

واژه‌های کلیدی

قرآن، جامعیت قرآن، ابن عربی، امام خمینی.

۱. استادیار گروه علوم قرآن و حدیث، دانشگاه پیام نور، تهران، ایران.
۲. دانشیار گروه علوم قرآن و حدیث، دانشگاه پیام نور، تهران، ایران.
۳. استادیار گروه زبان و ادبیات فارسی، دانشگاه پیام نور تهران، ایران.

نویسنده مسئول:

ناصر عابدینی

رایانامه: n.abedini@pnu.ac.ir

تاریخ دریافت: ۱۴۰۳/۰۸/۰۴

تاریخ پذیرش: ۱۴۰۳/۱۱/۰۲

استناد به این مقاله:

عابدینی، ناصر، دل افکار، علیرضا و غیبی، سید غلامرضا (۱۴۰۳). بررسی تطبیقی جامعیت قرآن از دیدگاه ابن عربی و امام خمینی. فصلنامه قرآن و روشنگری دینی، ۵(۲)، ۷۷-۹۰.
(DOI: 10.30473/quran.2025.71135.1272)

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۳ ©. ناشر این مقاله، دانشگاه پیام نور است.

این مقاله تحت گواهی زیر منتشر شده و هر نوع استفاده غیرتجاری از آن مشروط بر استناد صحیح به مقاله و با رعایت شرایط مندرج در آدرس زیر مجاز است.



Creative Commons Attribution-NonCommercial 4.0 International license (<https://creativecommons.org/licenses/by-nc/4.0/>)

ORIGINAL ARTICLE

A Comparative Study of the Comprehensiveness of the Qur'an from the Perspectives of Ibn 'Arabī and Imam Khomeini

Naser Abedini^{1*} , Alireza Delafkar², Seyyed Gholamreza Gheibi³

1. Assistant professor, Quran and hadith sciences group, payame Noor university, Tehran, Iran.
2. Associate professor, Quran and Hadith Sciences, Payame Noor University, Tehran, Iran.
3. Assistant professor, Persian Literature and Language Group, Payame Noor University, Tehran, Iran.

Correspondence

Naser Abedini

Email: n.abedini@pnu.ac.ir

Received: 25 Oct 2024

Accepted: 21 Jan 2025

How to cite

Abedini, N., Delafkar, A. & Gheibi, S.G. (2025). A Comparative Study of the Comprehensiveness of the Qur'an from the Perspectives of Ibn 'Arabī and Imam Khomeini. *Quran and Religious Enlightenment*, 5(2), 77-90. (DOI: [10.30473/quran.2025.71135.1272](https://doi.org/10.30473/quran.2025.71135.1272))

ABSTRACT

The comprehensiveness of the Qur'an (Jami'yyat al-Qur'an) is one of the fundamental topics in Qur'anic studies. Muslim scholars from the past to the present have explained this principle by focusing on Qur'anic verses and narrations from both Sunni and Shi'a sources (Farīqayn). Some, by proposing comparative comprehensiveness, believe that the Qur'an, as the last revealed book, is comprehensive compared to other divine books. Some have chosen maximum comprehensiveness, considering the Qur'an to encompass all sciences and arts. Others, by expressing minimal comprehensiveness, have limited the Qur'an's comprehensiveness to ethical and moral issues. Some, accepting moderate comprehensiveness, have introduced the Qur'an as a guide for humans in material and spiritual matters. This research, using a descriptive-analytical method, has comparatively explored the comprehensiveness of the Qur'an from the perspectives of Ibn 'Arabī and Imam Khomeini. The research findings show that both great Islamic thinkers, while accepting comparative comprehensiveness and rejecting minimal comprehensiveness, have proposed a new view titled "the Qur'an's comprehensiveness according to the understanding of its audience," which explains the secret of the Qur'an's timelessness in every era and place. The point of difference between Ibn 'Arabī and Imam Khomeini's views is that Ibn 'Arabī accepts maximum comprehensiveness, referring to the Qur'an's verses indicating past and future sciences, while in Imam Khomeini's thought, the Qur'an is a book of guidance and human development, and references to generalities and established material sciences in Qur'anic verses are for the purpose of human education and guidance.

KEYWORDS

Qur'an, Comprehensiveness of the Qur'an (Jami'yyat al-Qur'an), Ibn 'Arabī, Imam Khomeini.



Introduction

The Qur'an, as evidenced by numerous verses, is a revelation that clarifies every parable and reminder for humanity, illuminates every matter, explains everything, and is a detailed book. Its teachings and instructions are not confined to any specific race, society, group, or class, and its commandments are eternal and everlasting (Qur'an 16:89; 6:114; 12:111; 17:89; 18:54; 30:58; 39:27; 21:107; 68:52; 34:28; 25:1; 15:9; 41:42; 5:3).

Furthermore, based on narrations from the Impeccable Imams (AS), such as those that describe the Qur'an as encompassing all sciences, arts, and human needs (Fayḍ Kāshānī, 1994 AD/1415 AH: 1, 56; Baḥrānī, 1995 AD/1416 AH: 1, 30), those that emphasize that the Qur'an contains news of the past and future as well as all the rulings people need (Ṣadūq, 1999: 1, 216), those that consider the discovery and extraction of various sciences from the Qur'an to be the task of specific individuals (Kulaynī, 1986 AD/ 1407 AH: 1, 61), and those that identify the Qur'an, along with the Sunnah, as the source of all knowledge (Majlisī, 1982 AD/1403 AH: 73, 212), the concepts and teachings of the Qur'an possess the necessary comprehensiveness and applicability in every time and place. Every individual, according to their level of understanding, can benefit from the ocean of knowledge, news, and teachings of the Qur'an and be its audience.

These characteristics and attributes of the Qur'an have created a suitable foundation for Islamic scholars and exegetes to discover new dimensions of the Qur'an's eternity and universality through contemplation and reflection on this divine book. Among these dimensions are the sciences derived from the Qur'an and the scope of its comprehensiveness, which contemporaries have referred to as the "Comprehensiveness of the Qur'an." This concept has always been a focus of

attention for Islamic scholars, both past and present, from the early centuries of Islam to the present day, with Muslims proving new aspects of it in every era.

The term "Comprehensiveness" (*Jāmi'īyyah*) is structurally a derived noun (*Maṣdar ṣinā'ī*) formed from the active participle (*Ism Fā'il*) of the triliteral root "J-M-ʿ." In lexicology, "J-M-ʿ" means to gather scattered things or to unite the parts of something (Ibn Manẓūr, 1993 AD/1414 AH: 8, 53; Rāghib Iṣfahānī, 1991 AD/1412 AH: 201). "*Jāmi'*" means comprehensive or all-encompassing, and "comprehensiveness" (*jāmi'īyyah*) refers to the state or quality of being comprehensive (Ṣadrī Afshār, 2002: 1, 422; Sayyāh, 1989: 282).

In terminology, this term has occupied a special place, and contemporary thinkers and exegetes, considering rational, scientific, educational, and social approaches in Qur'anic interpretation, have provided various definitions for it. Some have merely defined it without commenting on the scope of the Qur'an's comprehensiveness, stating: "Comprehensiveness in terminology means universality and inclusiveness, whether in the realm of religious teachings or extending to non-religious matters." (Shafī'ī, 2006: 2) Others, by defining the scope of the Qur'an's comprehensiveness, have considered it to include matters of the hereafter and religion (Ṭayyib, 1999: 5, 178). Some have stated that the universality and inclusiveness of the Qur'an's teachings encompass all aspects of human life in all places and times (Mu'addab, 2007: 233). Others have adopted a moderate approach: "The comprehensiveness of the Qur'an means the explanation of all matters necessary for the perfection of the individual and society in all spiritual and material aspects; however, it does not mean that the Qur'an is a vast encyclopedia containing all the details of mathematical,

geographical, chemical, physical, botanical sciences, and the like. Therefore, the comprehensiveness of the Qur'an refers to its inclusiveness and universality in addressing matters related to material and spiritual happiness and perfection." (Makārim Shīrāzī, 1995: 11, 361) Finally, some have focused on the social and educational dimensions of the Qur'an, believing that: "Comprehensiveness means the existence of a set of guidelines and instructions that respond to human needs in achieving happiness and well-being in every era and time, without which humans cannot attain happiness and perfection." ('Ayāzī, 2001: 18)

In determining the scope of the Qur'an's comprehensiveness, some exegetes have adopted a maximalist view, believing that the apparent meanings of the Qur'anic verses refer to all sciences, even human and natural sciences (Ibn Kathīr, 1998 AD/1419 AH: 4, 510; Suyūfī, 1982 AD/1404 AH: 4, 127; Ālūsī, 1994 AD/1415 AH: 4, 144; Hawwī, 2003 AD/1424 AH: 6, 2965; Fayḍ Kāshānī, 1994 AD/1415 AH: 1, 57; Ja'farī, 1997: 6, 194). Others have considered the Qur'an a guide for humans in both material and spiritual matters, adopting a moderate view (Ṭabāṭabā'ī, 1995: 12, 469; Makārim Shīrāzī, 1995: 11, 362; Rashīd Riḍā, 1993 AD/1414 AH: 7, 38). Some have taken a minimalist approach, limiting the scope of the comprehensiveness of religion, and by extension the Qur'an, to matters of values and ethics (Sorush, 1998: 2-9). Additionally, another group of exegetes, in explaining the scope of the Qur'an's comprehensiveness, have introduced the concept of comparative comprehensiveness, believing that the Qur'an, as the last revealed book, possesses comprehensiveness in comparison to other divine scriptures (Ālūsī, 1994 AD/1415 AH: 3, 321; Ibn 'Ashūr, 1999 AD/1420 AH: 5, 123; Marāghī, n.d.: 6, 129; Sayyid Quṭb, 2004 AD/1425 AH: 2, 902;

Ṭabāṭabā'ī, 1995: 5, 348; Makārim Shīrāzī, 1995: 4, 401).

Among these, *Ibn 'Arabī* and Imam Khomeini, two great Islamic mystics and thinkers, have expressed valuable and noteworthy opinions on the comprehensiveness of the Qur'an and its scope. Therefore, questions such as what *Ibn 'Arabī* and Imam Khomeini meant by the comprehensiveness of the Qur'an, the extent of its scope and dimensions, and whether they held a specific view on the Qur'an's comprehensiveness, highlight the importance and priority of this research.

1. Research Background

Numerous articles have been written on the comprehensiveness of the Qur'an, such as: Qāsimpūr (2023): "A Comparative Analysis of the Intrinsic and Comparative Comprehensiveness of the Qur'an from the Perspectives of Ayatollah Javādī Āmulī and Ayatollah Mišbāh Yazdī," Muḥaqqiq Gharamī (2022): "Critique and Explanation of the Concept of the Qur'an's Comprehensiveness," Ḥusaynzādeh (2022): "A Comparative Interpretive Reading of the Scope of the Qur'an's Scientific Comprehensiveness from the Perspectives of Ayatollah Javādī Āmulī and Ayatollah Ma'rifat," Ḥusaynī Kāshānī (2021): "The Scope of the Qur'an's Comprehensiveness from the Perspective of Nahj al-Balāghah," Dilafkār (2021): "A Comparative Study of the Qur'an's Comprehensiveness from the Perspectives of Mughniyah and Shaltūt," and Mehmandust (2019): "A Comparative Study of the Views of 'Allāmah Ṭabāṭabā'ī and 'Allāmah Majlisī on the Comprehensiveness of the Qur'an," among others.

Among these, no independent article has been written specifically on the comprehensiveness of the Qur'an from the perspective of *Ibn 'Arabī*. However, in the article by Kākā'ī (2009): "The Qur'an and the Method of Interpretation from

the Perspective of *Ibn 'Arabī*," in the discussion titled "The Status of the Qur'an and the Levels of People's Understanding of the Qur'an," brief and passing references are made to the comprehensiveness and authenticity of the Qur'an in comparison to other divine scriptures, the discovery of all sciences revealed in the Qur'an, and the varying levels of people's understanding of its verses. Similarly, regarding the comprehensiveness of the Qur'an from the perspective of Imam Khomeini, articles such as Akbarī Dastak (2015): "The Comprehensiveness of the Qur'an from the Perspective of Imam Khomeini," Diyārī (2015): "The Foundations and Pillars of the Qur'an's Comprehensiveness in the Thought of Imam Khomeini," and the thesis by Mūsawī Karāmātī (2010): "An Examination of the Qur'an's Comprehensiveness with Emphasis on the Views of Imam Khomeini," have been written. The authors of these works have discussed the comprehensiveness of the Qur'an and its scope from the perspective of Imam Khomeini (ra). However, they have not addressed the theory of "Comprehensiveness According to the Audience's Understanding," which is one of his unique views in the field of the Qur'an's comprehensiveness. This indicates the novelty of the current research and its non-repetitive nature. Therefore, to date, no independent work titled "A Comparative Study of the Comprehensiveness of the Qur'an from the Perspectives of *Ibn 'Arabī* and Imam Khomeini" has been written.

2. The Comprehensiveness of the Qur'an and Its Scope in the Thought of *Ibn 'Arabī*

Ibn 'Arabī's perspective on the Qur'an is deeply mystical, and the foundation of his thought in most of his works, such as *al-Futūḥāt al-Makkīyyah* and *Fuṣūṣ al-Ḥikam*, is based on an interpretive-mystical understanding of the Qur'anic verses. From *Ibn 'Arabī*'s viewpoint, the Qur'an is the character of the Prophet

(PBUH), and the Prophet's character is the Qur'an. Those who have not seen the Prophet (PBUH) can perceive his existence by contemplating the Qur'an, as each serves as a mirror for the other. In his thought, the Qur'an is the speech of Allah (*kalām Allāh*), and speech is an attribute of God; thus, the Prophet (PBUH) is also an attribute of God (*Ibn 'Arabī*, n.d.: 4, 61-62). For *Ibn 'Arabī*, the Qur'an is a comprehensive and complete book, embodying comprehensiveness (*Jāmi'yyah*). It was revealed by Allah, the All-Encompassing and Perfect Name, to the Prophet (PBUH), the perfect and comprehensive human being. Therefore, a proper understanding of *Ibn 'Arabī*'s statements regarding the scope and extent of the Qur'an's comprehensiveness first requires an explanation of the various perspectives and theories on this topic, such as comparative, maximalist, moderate, and minimalist comprehensiveness, followed by aligning these with his statements and uncovering his unique perspective on the scope of the Qur'an's comprehensiveness.

2.1. Comparative Comprehensiveness

Comparative comprehensiveness is an aspect of the Qur'an's comprehensiveness that emphasizes that since Islam is the completion of divine religions and the Prophet Muhammad (PBUH) is the seal of the prophets, the Qur'an, as the last revealed book, possesses comprehensiveness in comparison to other divine scriptures (Ālūsī, 1994 AD/1415 AH: 3, 321; Ibn 'Ashūr, 1999 AD/1420 AH: 5, 123; Marāghī, n.d.: 6, 129; Sayyid Quṭb, 2004 AD/1425 AH: 2, 902; Ṭabāṭabā'ī, 1995: 5, 348; Makārim Shīrāzī, 1995: 4, 401).

Ibn 'Arabī, relying on the verse: "And We have certainly given you, [O! Muhammad], the seven oft-repeated verses and the great Qur'an" (Qur'an 15:87), considers Sūrah al-Fātiḥah and

the great Qur'an to be the Umm al-Kitāb (Mother of the Book) and the source of all divine scriptures. All divine books have emerged from it and have been expressed in different languages (Ibn 'Arabī, n.d.: 3, 60-61). This mystical view of the Qur'an's comprehensiveness stems from *Ibn 'Arabī's* belief in the *'Ālam al-Amr* (the world of command), the realm of abstract entities where the existence of beings occurs without the need for temporal or spatial conditions, in contrast to the *'Ālam al-Khalq* (the world of creation), where the existence of beings occurs gradually and under specific material conditions. In his thought, the Qur'an is no exception to this principle and, in the *'Ālam al-Amr*, is the origin and root of all divine scriptures. Furthermore, he emphasizes, based on the narration "I have been given the comprehensive words (*Jawāmi' al-Kalim*)," that all truths and knowledge have been granted to the Prophet (PBUH), and the Qur'an has gathered all the meanings of previous scriptures. Thus, his Sharī'ah (divine law) is all-encompassing and comprehensive, incorporating the laws of other prophets. In his mystical thought, the Prophet Muhammad (PBUH) was sent as a prophet even before the creation of Adam, and other religions branched out from the pure religion of Islam. Other prophets, due to the physical absence of the Prophet (PBUH), are his deputies and successors. *Ibn 'Arabī* supports this view with the narration "If Moses were alive, he would have no choice but to follow me," and the verse: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And

whoever does not judge by what Allah has revealed—then it is those who are the disbelievers" (Qur'an 5:44). He considers the Prophet (PBUH) to have been sent for all of humanity and the Sharī'ah of Islam and the Qur'an to encompass all religions and divine scriptures (Ibn 'Arabī, n.d.: 2, 107). Therefore, in *Ibn 'Arabī's* mystical thought, the Prophet (PBUH) is the culmination of prophethood, and other prophets are his successors and deputies. The pure religion of Islam completes all other religions, which are branches of it, and the Qur'an, as the final divine book, gathers all divine scriptures, with other books emerging from it. This reflects his acceptance of comparative comprehensiveness, meaning that the Qur'an is comprehensive in encompassing all religions and divine scriptures.

2.2. Maximalist Comprehensiveness

According to this view, the Qur'an encompasses all sciences, including natural and human sciences, within the apparent meanings of its words. Some have also referred to this theory as "absolute comprehensiveness." (Khosrowpanāh, 2005: 41-46) The basis of this perspective lies in verses such as Qur'an 5:3, 12:111, 6:38, 16:89, and others, as well as narrations like "Indeed, Allah, the Blessed and Exalted, has not left anything..." and "That is the Qur'an, so seek its interpretation...", along with reports from *Anas ibn Mālik* and *Ibn Mas'ūd*. Among the exegetes of both schools of thought, *Ibn Kathīr*; *Suyūṭī*, *Ālūsī*, *Ṭantāwī*, *Ḥawwī*, *Fayḍ Kāshānī*, and *Ja'farī* are proponents of this view (Ibn Kathīr, 1998 AD/1419 AH: 4, 510; Suyūṭī, 1983 AD/1404 AH: 4, 127; Ālūsī, 1994 AD/1415 AH: 4, 144; Ḥawwī, 2003 AD/1424 AH: 6, 2965; Fayḍ Kāshānī, 1994 AD/1415 AH: 1, 57; Ja'farī, 1997: 6, 194).

Opponents of this view argue that the Qur'an is a book of guidance, and if there are

references to various sciences in its verses, it is from this perspective (Ṭabāṭabā'ī, 1995: 12, 325). Additionally, such an apparent comprehensiveness contradicts intuition and would require us to derive new meanings from the Qur'anic text that differ from those understood at the time of its revelation. Furthermore, since modern sciences and theories are constantly evolving, adopting a maximalist view would subject the Qur'an to the same errors and changes, whereas the Qur'an is free from falsehood (Dhahabī, 1976: 492).

In the Qur'anic perspective of *Shaykh al-Akbar, Muḥyī al-Dīn*, famously known as *Ibn 'Arabī*, the Qur'an is a book that contains the sciences of the past and the future. He bases this belief on the statement of his teacher, *Shaykh Abū Madyan al-Maghribī*: "A seeker cannot truly be a seeker until he finds in the Qur'an everything he desires, and any speech that does not possess this universality is not the Qur'an." *Ibn 'Arabī* asserts that a spiritual seeker cannot attain perfection unless he finds answers to all his questions in the Qur'an (*Ibn 'Arabī*, n.d.: 3, 94). By referencing verses such as "We have not neglected in the Book anything..." (Qur'an 6:38) and "Falsehood cannot approach it from before it or from behind it..." (Qur'an 41:42) *Ibn 'Arabī* regards the Qur'an as a complete light that encompasses all sciences. He believes that whoever is granted the Qur'an has, in fact, been granted complete knowledge, and through the Qur'an, all sciences mentioned and unmentioned in other divine scriptures are revealed. The Qur'an contains the essence of all sciences, the sciences of the prophets and angels, and it is a light that can only be explained and elucidated by those who are deeply connected to the Qur'an (*Ibn 'Arabī*, n.d.: 2, 107). Therefore, from *Ibn 'Arabī's* perspective, the Qur'an contains all sciences of the past and the future,

and it is a light that only the people of the Qur'an can comprehend. This description of the scope and comprehensiveness of the Qur'an indicates his acceptance of the maximalist view.

2.3. Minimalist Comprehensiveness

Some have referred to this view as "Non-comprehensiveness," while others have termed it "Relative comprehensiveness." According to this theory, religion has provided us with the minimum necessary in areas such as natural sciences, humanities, and even jurisprudence. From this perspective, only ethics is maximalist, and religion has only addressed ethical and value-based issues, being complete solely in the realm of ethics. The perfection of religion is understood in this sense (Soroush, 1998: 2-9). Although this view pertains to the non-comprehensiveness of religion rather than the Qur'an, it extends to the Qur'an as well, since religion is derived from Qur'anic verses and narrations.

This view contradicts the Qur'anic verses and narrations that indicate the comprehensiveness of the Qur'an, as well as the correct perspectives on the scope of the Qur'an's comprehensiveness. Additionally, the Qur'an addresses various theological, jurisprudential, general human virtues, and individual and social laws (Ṭabāṭabā'ī, 1995: 5, 23).

In the Qur'anic thought of *Ibn 'Arabī*, the minimalist view, which limits the scope of the Qur'an's comprehensiveness to ethical and value-based issues, has no place. This is because the Qur'anic verses refer to the sciences of the past and future and address both the material and spiritual needs of humanity.

2.4. Comprehensiveness According to the Audience's Understanding

According to this view, every individual, based on their level of understanding, can benefit from the ocean of the Qur'an's knowledge and

be its audience. Primarily, the Prophet (PBUH) and the Impeccable Imams (AS) are the true audiences of the Qur'an, as they can derive various sciences and knowledge from the entirety of the Qur'an. This theory aligns with numerous Qur'anic verses that call humans to reflect, ponder, and deliberate on the divine verses, as well as narrations that posit another level of meaning beyond the apparent meaning, known as the esoteric meaning (*Bāṭin*). Understanding the Qur'an is a shared objective in both levels, as the Qur'an's responsiveness to human needs in individual and social life depends on their level of understanding of the divine speech. This understanding is achieved through reflection, deep comprehension, and grasping the esoteric meanings of the Qur'anic verses. The levels of understanding vary according to a narration from Imam *Ḥusayn* (AS): "The Book of Allah, the Almighty, is based on four things: expression (*'Ibārah*), allusion (*Ishārah*), subtleties (*Laṭā'if*), and truths (*Ḥaqā'iq*). The expression is for the common people, the allusion is for the elite, the subtleties are for the saints, and the truths are for the prophets." (Majlisī, 1983 AD/1403 AH: 89, 20)

This view can be considered one that was first articulated by *Ibn 'Arabī*. From his perspective, every entity has four levels or layers: the apparent (*Zāhir*), the outward form of everything; the esoteric (*Bāṭin*), that which the apparent relies upon; the limit (*Ḥadd*), that which distinguishes it from others; and the point of emergence (*Maṭla'*), the ultimate layer that is unveiled (Ibn 'Arabī, n.d.: 4, 411). *Ibn 'Arabī* also describes the ranks of the men of God in these four levels: Men of the apparent, men of the esoteric, men of the limit, and men of the point of emergence. He cites Qur'anic verses such as "Among the believers are men true to what they promised Allah. Among them

is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration" (Qur'an 33:23) for the men of the apparent, "Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of *Zakāh*. They fear a Day in which the hearts and eyes will [fearfully] turnabout" (Qur'an 24:37) for the men of the esoteric, "...And on the elevations are men who recognize each by their mark..." (Qur'an 7:46) for the men of the limit, and "And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass" (Qur'an 22:27) for the men of the point of emergence. Based on a narration from the Prophet (PBUH), "There is no verse in the Qur'an that does not have an apparent, an esoteric, a limit, and a point of emergence," *Ibn 'Arabī* considers every verse of the Qur'an to have these layers of meaning, and each person can reach these meanings according to their level of understanding (Ibn 'Arabī, n.d.: 1, 187).

From *Ibn 'Arabī*'s perspective, whoever comprehends the Qur'an as the Qur'an, views it with a single eye, and for them, it is the unity of all. Similarly, whoever comprehends the entirety of the Qur'an, it becomes the criterion (*Furqān*) for them, and for such a person, the apparent, esoteric, limit, and point of emergence of the Qur'an become observable. However, for the first person, who views the Qur'an merely as the Qur'an, these distinctions do not hold due to the difference in their spiritual taste (Ibn 'Arabī, n.d.: 3, 94). Inspired by the verse "This is a proclamation for the people and a warning to them, and that they may know that He is but one God and that those of understanding may be reminded" (Qur'an 14:52), *Ibn 'Arabī* divides

people into four groups based on their understanding and comprehension of its meanings: those who reflect, the rational, the knowledgeable, and the people of understanding (*Ulul Albāb*). According to this, the Qur'anic verses serve as a proclamation for some, a warning for others, a source of knowledge of monotheism for some, and a reminder for others (Ibn 'Arabī, n.d.: 3, 85).

Thus, in *Ibn 'Arabī's* mystical thought, everything in existence has layers and levels: the apparent (*Zāhir*), which is the stage of words; the esoteric (*Bāṭin*), which is beyond the literal meaning; the limit (*Hadd*), which is the final stage of the apparent meaning; and the point of emergence (*Maṭla'*), which is the initial stage of the esoteric meaning. Each of these layers can be applied to humans and even to Qur'anic verses, and based on this, the levels of human understanding and comprehension of the Qur'anic verses vary. Consequently, the comprehensiveness of the Qur'an depends on each individual's understanding of its verses. This is the view that was first articulated by *Ibn 'Arabī*, interpreting the scope and comprehensiveness of the Qur'an according to the audience's understanding of the layers of meaning in its verses. Among Shī'a exegetes, Imam Khomeini, Qarā'atī, and Ja'farī, and among Sunnī scholars, *Ālūsī*, are proponents of this view (Imam Khomeini, 2006:20, 408-409; *Ālūsī*, 1994 AD/1415 AH: 7, 70; Qarā'atī, 2009: 4, 569; Ja'farī, 1997: 6, 194-200).

3. The Comprehensiveness of the Qur'an and Its Scope in the Thought of Imam Khomeini

Imam Khomeini was one of the contemporary Islamic jurists, exegetes, and thinkers who authored valuable works in the fields of jurisprudence (*Fiqh*) and principles (*Uṣūl*), such as *al-Rasā'il*, *al-Bay'*, *Tahrīr al-Wasīlah*, *al-*

Makāsib al-Muḥarramah, and *Manāsik*. He also responded to doubts and misconceptions in works like *Kashf al-Asrār* (which is a response to the doubts raised against Shī'a and the establishment of an Islamic government in the treatise *Asrār Hizār*), and wrote commentaries on ḥadīth texts, such as *Forty Ḥadīths* and *Sharḥ Ḥadīth Junūd al-'Aql wa al-Jahl*, as well as exegetical works like his commentary on *Sūrah al-Ḥamd*. Although it may seem that the dominant aspect of his thought and views in his jurisprudential and non-jurisprudential works revolves around the establishment of an Islamic government and the guardianship of the jurist (*Wilāyat al-Faqīh*), it is important to note that the Qur'an was the fundamental source of Imam Khomeini's intellectual and practical conduct. The concepts and teachings of this divine book were truly manifested in his speech, behavior, and actions. One of these concepts, which is also considered one of his exegetical principles, is the issue of the comprehensiveness of the Qur'an, which he addressed in various works.

From his perspective, the Qur'an is a book whose concepts and teachings are eternal and applicable in every time and place, among every people of any race or nationality, and in every region of the world until the Day of Judgment. Imam Khomeini considered the secret of this comprehensiveness and the timelessness of the Qur'an's content to lie in the freshness and vitality of its concepts and teachings regarding spirituality and other matters in every era (Imam Khomeini, 2006: 20, 93).

3.1. Comparative Comprehensiveness

In Imam Khomeini's thought, the Qur'an encompasses all knowledge and truths, and no other divine scripture can match its comprehensiveness. Regarding the dimensions of this type of comprehensiveness, he considered the Qur'an's method of addressing topics such as the

attributes of God, ethics, the call to monotheism and the afterlife, asceticism, and detachment from the material world to be unique to the Qur'an, as these are not found in other divine scriptures in the same way. Thus, the Qur'anic verses sometimes describe, in half a line, arguments that philosophers elaborate on with multiple premises, using concise verses that do not resemble formal proofs (Imam Khomeini, 2003: 62-63).

3.2. Maximalist Comprehensiveness

In Imam Khomeini's Qur'anic thought, the maximalist view regarding the scope of the Qur'an's comprehensiveness is not valid. He interpreted the phrase "A clarification of all things" (Qur'an 16:89) as referring to the instructions and rulings that humans need on their path to happiness (Imam Khomeini, 2002: 29). In his view, the Qur'an is not merely a book of material matters but a guide for humans in all aspects of education. If material matters are given importance in the Qur'an, it is in the light of spirituality, with material matters being subordinate to spiritual ones. Therefore, the Qur'an is a book for the cultivation of humanity (Imam Khomeini, 2006: 7, 532). From this statement, it is clear that if the Qur'anic verses refer to various material sciences; it is in the context of guiding and spiritually educating humanity.

3.3. Moderate Comprehensiveness

According to this view, the Qur'an addresses all matters necessary for human guidance, and the phrase "for all things" in verse 89 of *Sūrah al-Nahl* refers to all matters related to human guidance, such as true knowledge of monotheism and the afterlife, virtuous ethics, divine laws, stories, and admonitions that people need for their guidance (Ṭabāṭabā'ī, 1995: 12, 469). Among exegetes from both

schools of thought, 'Allāmah Ṭabāṭabā'ī, Ayatollah Makārim Shīrāzī, and *Rashīd Riḍā* are proponents of this view (ibid.; Makārim Shīrāzī, 1995: 11, 362; Rashīd Riḍā, 1993 AD/1414 AH: 7, 38).

In Imam Khomeini's Qur'anic thought, the Qur'an is a book of guidance and a manual for the spiritual journey of humanity, a nurturer of souls, a healer of heart ailments, a light on the path to God, and a book that revives hearts with the eternal life of divine knowledge. All matters contributing to human progress and educational development are addressed in this noble book (Imam Khomeini, 2001: 184; ibid., 2006: 3, 237). According to him, the comprehensiveness of the Qur'an in expressing the knowledge and truths of the divine names and attributes, monotheism and the afterlife, asceticism, detachment from the material world, and the journey to the abode of truth is aimed at guiding and educating humanity (Imam Khomeini, 2003: 62-63).

Thus, in his words, like the esteemed exegete 'Allāmah Ṭabāṭabā'ī, the comprehensiveness of the Qur'an is a moderate, guidance-oriented comprehensiveness, and this divine book addresses all matters related to human guidance.

3.4. Minimalist Comprehensiveness

In Imam Khomeini's Qur'anic thought, the minimalist view, which limits the scope of the Qur'anic verses to ethical and value-based issues, has no place. In his view, the Qur'an does not merely address personal interests but also discusses social, political, and even governance-related laws, as well as the organization and education of a healthy society (Imam Khomeini, 2006: 18, 423). The comparison between the social aspects of the Qur'an and its ritualistic verses indicates a ratio of one hundred to one or even more (Imam Khomeini, 2002: 11).

From Imam Khomeini's perspective, the Qur'an is a book revealed for the guidance of humans, who possess spiritual, material, apparent, and hidden dimensions. It regulates personal needs, the relationship between individuals and God, with others, with their own society, with other societies, and even with enemies at the individual, social, and political levels (Imam Khomeini, 2006: 4, 44). It outlines the general and fundamental laws of matters such as taxation, judiciary, governance, marriage and divorce, inheritance, transactions like trade, leasing, reconciliation, gifts, sharecropping, partnerships, registration, public punishments like *Hudūd*, retribution (*Qasās*), propagation, prevention of vices like alcohol, gambling, music, adultery, sodomy, theft, betrayal, murder, laws of purification and cleanliness, and general acts of worship like prayer, fasting, pilgrimage, ablution (*Wuḍū'*), and ritual bathing (*Ghusl*) (Imam Khomeini, n.d.: 315). Therefore, his statements indicate that the Qur'anic verses address not only individual, jurisprudential, and legal matters but also social issues, political relations, and the methods of educating and organizing a healthy Qur'anic society. The scope of the Qur'an's comprehensiveness includes personal matters, the relationship between humans and God, social relations, political issues, the relationship between Muslims and other religions, and even warfare with disbelievers. Thus, from Imam Khomeini's perspective, minimalist comprehensiveness is not valid.

3.5. Comprehensiveness According to the Audience's Understanding

In Imam Khomeini's thought, the Qur'an is like a vast divine banquet from which every individual, regardless of their status, time, or place, can benefit according to their level of understanding. Thus, he believed that the Qur'anic verses are effective and functional for all segments of

society in every era, including the general public, philosophers, mystics, people of knowledge, and the elite. Every person can utilize it according to their capacity, ability, and expertise (Imam Khomeini, 2006: 20, 249).

From Imam Khomeini's perspective, this divine book is for the happiness of all classes and the entirety of humanity. Since the spiritual states, habits, and morals of humans vary across times and places, the Qur'an does not address all people in the same way. It calls some through the stories of the prophets, others through straightforward and simple expressions, some through the essence of matters, and others through warnings, promises, and glad tidings. To achieve this goal, it employs various techniques and methods, and the repetition of topics in the Qur'anic verses is due to the diversity in its call and admonition, which is a requirement of eloquence (Imam Khomeini, 2001: 187).

In Imam Khomeini's view, the Qur'an addresses different audiences, and most of its verses are understandable to the majority of people, while some verses are specifically for jurists, philosophers, mystics, and the saints of God (Imam Khomeini, 2006: 18, 119-120). Thus, he believed that in the Qur'an, the comprehensive divine book, there are verses about the knowledge of the divine essence and actions. Scholars, traditionists, and jurists understand the apparent meanings of these verses, while people of knowledge uncover their esoteric truths. Although they may offer different interpretations of these verses, both understandings are correct because the Qur'an is a cure for inner ailments, treating each patient according to their condition. Examples include verses like "He is the First and the Last, the Apparent and the Hidden..." (Qur'an 57:3), "Allah is the Light of the heavens and the earth..." (Qur'an 24:35), "He is the one who is

God in the heavens and God on earth..." (Qur'an 43:84), "He is with you..." (Qur'an 57:4), "Wherever you turn, there is the face of Allah..." (Qur'an 2:115) and others about divine unity (*Tawhīd*). The verses at the end of *Sūrah al-Hashr* and others about the unity of attributes, the verse "And you did not throw when you threw, but it was Allah who threw..." (Qur'an 8:17), "All praise is due to Allah, the Lord of the worlds..." (Qur'an 1:2), and "Whatever is in the heavens and whatever is on the earth glorifies Allah..." (Qur'an 62:1) pertain to the unity of actions. Some of these verses indicate precise meanings, while others point to even more profound mystical truths, providing healing for the ailments of scholars of both the apparent and esoteric sciences. At the same time, some noble verses, like the opening verses of *Sūrah al-Hadīd* and *Sūrah al-Tawhīd*, are narrated in the ḥadīth of *al-Kāfi* as being for the profound thinkers of the end times, yet they also provide sufficient benefit for those who focus on the apparent meanings. This is one of the miracles of this noble book and an indication of its comprehensiveness (Imam Khomeini, 2001: 185-186).

In Imam Khomeini's view, although Almighty God has expressed the knowledge and truths in the Qur'an and through the prophets (PBUH) and the Impeccable Imams (AS) in a way that is accessible to the general public, the levels of understanding and comprehension of the Qur'an vary according to each individual's capacity and ability. He stated:

"The rational truths are expressed by Almighty God in the noble Qur'an and by the prophets and Impeccable Imams (AS) in the noble ḥadīths, generally in the language of the common people, out of compassion and mercy for humanity, so that everyone may benefit according to their level of understanding. Thus,

they bring down the hidden rational truths to the level of the tangible and familiar experiences of the general public, so that those at this level may gain a share of the unseen world according to their capacity... Although the prophets and impeccable saints are the ones firmly rooted in knowledge and purified in the absolute sense, and thus the knowledge of interpretation in all its levels is specific to them, the scholars of the community also have a significant share of it according to their level of knowledge and purity." (Imam Khomeini, 2003: 60-61).

Therefore, the comprehensiveness of the Qur'an according to the audience's understanding can be considered Imam Khomeini's unique theory regarding the comprehensiveness of the Qur'an, synthesizing various opinions and views on the scope of the Qur'an's comprehensiveness and the secret of its timelessness for every era and place. According to this view, the Qur'an's responsiveness to the religious and worldly needs of humanity depends on the level of understanding of its audience in every era and place. Thus, all the narrations and traditions that describe the Qur'an as comprehensive, encompassing all sciences, arts, and human needs, the knowledge of the first and the last, the news of the past and the future, and all the rulings people require, indicate that every individual, according to their understanding, can uncover various sciences and knowledge from the Qur'an. In this regard, the foremost role belongs to the Prophet (PBUH) and the Impeccable Imams (AS).

4. Commonalities and Differences Between the Two Perspectives

Both *Ibn 'Arabī* and Imam Khomeini accept the comparative comprehensiveness of the Qur'an, believing that the pure religion of Islam, and

consequently the Qur'an, encompasses all religions and divine scriptures. Both great Islamic thinkers reject the minimalist view, which limits the scope of the Qur'an's comprehensiveness to ethical and value-based issues, and instead propose a new perspective called "comprehensiveness according to the audience's understanding." This view explains the timelessness of the Qur'an for every era and place.

The only difference in the interpretive approaches of *Ibn 'Arabī* and Imam Khomeini regarding the scope of the Qur'an's comprehensiveness lies in their stance on maximalist comprehensiveness. *Ibn 'Arabī* accepts the maximalist view, believing that the Qur'anic verses refer to all sciences of the past and future. In contrast, Imam Khomeini rejects this view, considering references in the Qur'an to certain material matters (general principles of some sciences and arts) as being in the light of spirituality, which guides humanity and strengthens their faith. Thus, Imam Khomeini adopts a moderate, guidance-oriented comprehensiveness.

Conclusion

The comprehensiveness of the Qur'an is a topic accepted by all Islamic scholars, and Muslims in every era have discovered new dimensions of it. Exegetes and Qur'anic researchers from both schools of thought, based on Qur'anic verses, narrations from the Impeccable Imams (AS), and various perspectives, have expressed different views on this matter. Some have affirmed the comprehensiveness of the Qur'an as the last revealed book in comparison to other divine scriptures, adopting the comparative comprehensiveness view. Others, accepting the maximalist view, believe that the apparent meanings of the Qur'anic verses refer to all sciences, including human and natural sciences. A group has chosen the moderate view,

considering the scope of the Qur'an's comprehensiveness to include guidance-oriented comprehensiveness. Another group, based on the minimalist view, limits the Qur'an's comprehensiveness to values and ethical issues.

Among these, in the thought of *Ibn 'Arabī* and Imam Khomeini —thinkers whose primary source of mystical conduct was the Qur'an, and whose speech, behavior, and actions truly reflected the concepts and teachings of this divine book—the minimalist view is rejected, and comparative comprehensiveness is accepted. They propose a new perspective called "Comprehensiveness according to the audience's understanding," which explains the timelessness of the Qur'an for every era and place. This view synthesizes various opinions and theories regarding the scope of the Qur'an's comprehensiveness and aligns with narrations that describe the Qur'an as encompassing all sciences, arts, human needs, news of the past and future, and the rulings people require. According to their perspective, the Qur'an's responsiveness to the religious and worldly needs of humanity depends on the understanding of its audience in every era and place, with the foremost role in this regard belonging to the Prophet (PBUH) and the Impeccable Imams (AS).

The only difference in the interpretive approaches of *Ibn 'Arabī* and Imam Khomeini regarding the scope of the Qur'an's comprehensiveness is that *Ibn 'Arabī* accepts maximalist comprehensiveness, while Imam Khomeini rejects this view. Instead, he considers references in the Qur'an to certain material matters (general principles of some sciences and arts) as being in the light of spirituality, which guides humanity and strengthens their faith. Thus, Imam Khomeini adopts a moderate, guidance-oriented comprehensiveness.

References

The Holy Qur'an.

Akbarī Dastak, F. (2015). "The Comprehensiveness of the Qur'an from the Perspective of Imam Khomeini." *Matīn Research Journal*. Vol. 17, no. 63.

Ālūsī, M. (1994 AD/1415 AH). *Rūḥ al-Ma'ānī fī Tafṣīr al-Qur'ān al-'Azīm*. Beirut: Dār al-Kutub al-Islāmiyyah.

Ayāzī, S. M. (2001). *The Comprehensiveness of the Qur'an*. Qom: Islamic Propagation Office Publications.

Bahrānī, S. H. (1995 AD/1416 AH). *al-Burhān fī Tafṣīr al-Qur'ān*. Tehran: Bunyād-i Ba'thāt.

Dhahabī, M. (1976). *al-Tafṣīr wa al-Mufasssīrūn*. Beirut: Dār al-Kutub al-Ḥadīth.

Diyārī Bīdgulī, M; Mūsawī Karāmātī, S. M. (2015). "The Foundations and Pillars of Comprehensiveness in the Thought of Imam Khomeini." *Husnā Quarterly*. Vol. 17, no. 25.

Fayḍ Kāshānī, M. (1994 AD/1415 AH). *Tafṣīr al-Ṣāfi*. Tehran: Ṣadr Library.

Ḥawwī, S. (2003 AD/1424 AH). *al-Asās fī al-Tafṣīr*. Cairo: Dār al-Salām Publications.

Ibn 'Āshūr, M. (1991 AD/1412 AH). *al-Taḥrīr wa al-Tanwīr*. Beirut: Al-Mu'assasah al-Tārikh.

Ibn Kathīr al-Dimashqī, I. (1998 AD/1419 AH). *Tafṣīr al-Qur'ān al-'Azīm*. Beirut: Dār al-Kutub al-'Ilmiyyah.

Ibn Manzūr, J. (1987 AD/1408 AH). *Lisān al-'Arab*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.

Imam Khomeini, R. (2001). *Ādāb al-Ṣalāh*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.

Imam Khomeini, R. (2002). *Wilāyat al-Faqīh*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.

Imam Khomeini, R. (2003). *Sharḥ Ḥadīth Junūd al-'Aql wa al-Jahl*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.

Imam Khomeini, R. (2006). *Ṣaḥīfah Imām*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.

Imam Khomeini, R. (n.d.). *Kashf al-Asrār*. Tehran: Muṣṭafawī Publications.

Ja'farī, Y. (1997). *Tafṣīr Kawthar*. Qom: Hijrat Publications.

Khosrowpanāh, 'A. (2005). "The Scope of the Qur'an." *Journal of Hawzah Research*. Nos. 19-20.

Kulaynī, M. (1986 AD/1407 AH). *al-Kāfi*. (Ghaffārī, A; Ākhūndī, M. Ed). Tehran: Dār al-Kutub al-Islāmiyyah.

Majlisī, M. (1982 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.

Makārim Shīrāzī, N. (1995). *Tafṣīr-i Nimūnah*. Tehran: Dār al-Kutub al-Islāmiyyah.

Marāghī, A. (n.d.). *Tafṣīr al-Marāghī*. Beirut: Dār al-Fikr Publications.

Mu'addab, R. (2007). *Foundations of Exegesis*. Qom: Qom University Publications.

Qarā'atī, M. (2009). *Tafṣīr Nūr*. Tehran: Cultural Center for Lessons from the Qur'an.

Rāghib al-Iṣfahānī, Ḥ. (2003). *Mufradāt Alfāz al-Qur'ān*. Qom: Dhawī al-Qurbā Publications.

Rashīd Riḍā, M. (1993 AD/1414 AH). *al-Manār*. Beirut: Dār al-Ma'rifah.

Riḍā'ī Iṣfahānī, M. (2012). "The Scope of the Qur'an." *Lisān al-Ṣidq Quarterly*. Vol. 1, no. 1.

Ṣadrī Afshār, Gh. (2002). *Persian Contemporary Dictionary*. Tehran: Farhang-i Mu'āshir.

Ṣadūq, M. (1999). *'Uyūn Akhbār al-Riḍā (AS)*. (Lājwardī, M. Ed). Tehran: Jahān Publications.

Sayyāh, A. (1989). *The Great Modern Comprehensive Dictionary*. Tehran: Islām Publications.

Shādhilī, S. (1991 AD/1412 AH). *Fī Ṣilāl al-Qur'ān*. Beirut: Dār al-Shurūq.

Shaftī, 'A. (2006). "The Comprehensiveness of the Qur'an: A Study on the Scope of Expectations from the Qur'an." www.ommolketab.ir

Soroush, 'A. (1998). "Minimalist and Maximalist Religion." *Kiyān Quarterly*. Vol. 8, no. 41.

Suyūṭī, J. (1983 AD/1404 AH). *al-Durr al-Manthūr fī al-Tafṣīr al-Ma'thūr*. Qom: Āyatullāh Mar'ashī Najafī Library.

Ṭabāṭabā'ī, S. M. (1999 AD/1402 AH). *al-Mīzān fī Tafṣīr al-Qur'ān*. Beirut: Al-'A'lamī Institute for Publications.

Ṭayyib, 'A. (1999). *Aṭyab al-Bayān fī Tafṣīr al-Qur'ān*. Tehran: Islām Publications.

«مقاله پژوهشی»

صلاحیت‌های ارزشی و توانمندی‌های حرفه‌ای مربی شایسته از منظر آیات قرآن کریم و احادیث اهل بیت (ع)

محمد عترت دوست 

دانشیار گروه الهیات و معارف اسلامی، دانشگاه تربیت دبیر شهید رجایی، تهران، ایران.

نویسنده مسئول:

محمد عترت دوست

رایانامه: etratdoost@sr.u.ac.ir

تاریخ دریافت: ۱۴۰۳/۰۴/۱۳

تاریخ پذیرش: ۱۴۰۳/۱۰/۳۰

استناد به این مقاله:

عترت دوست، محمد (۱۴۰۳). صلاحیت‌های ارزشی و توانمندی‌های حرفه‌ای مربی شایسته از منظر آیات قرآن کریم و احادیث اهل بیت (ع). فصلنامه قرآن و روشنگری دینی، ۵(۲)، ۹۱-۱۰۲. (DOI: 10.30473/quran.2025.71717.1283)

چکیده

ضرورت و مسئله تحقیق: بی‌تردید رشد و ارتقای فرهنگی و تربیتی افراد جامعه وابسته به وجود مربیان شایسته و نیک است. بر این اساس ترسیم ویژگی‌های مربی شایسته از اهمیت و تأثیر بسزایی برخوردار است. اگرچه تاکنون پژوهش‌های گوناگونی در خصوص این مسئله انجام شده است، ولیکن با استفاده از روش‌های تحقیق نوین و میان‌رشته‌ای می‌توان ضمن بازخوانی و اصلاح نتایج تحقیقات پیشین، مدل پارادایمی و گام به گام برنامه‌ریزی جهت تربیت مربیان شایسته را نیز ترسیم کرد.

روش تحقیق: در این پژوهش که با روش تحقیق متن محور «داده بنیاد» یا «نظریه زمینه‌ای» انجام شده، مجموعه کاملی از نصوص دینی شامل آیات قرآن و احادیث معصومین (ع) در خصوص ویژگی‌های معلم شایسته، استخراج و تحلیل کیفی شده است.

نتایج تحقیق: یافته‌های تحقیق بیانگر آن است که دغدغه اصلی نصوص دینی برای معرفی مربی شایسته در دو حوزه فراگیر صلاحیت‌ها و توانمندی‌ها قابل طبقه‌بندی است. در حوزه صلاحیت‌ها به ترتیب فراوانی و اولویت پنج مقوله اخلاقی، اعتقادی، عاطفی، معرفتی و نفسانی مطرح بوده و در حوزه توانمندی‌ها نیز به ترتیب فراوانی و اولویت چهار مقوله رفتاری - عملیاتی، پرورشی - تربیتی، علمی - آموزشی و یاددهی مطرح است. جزئیات هر مقوله و مدل پارادایمی مربی شایسته براساس آموزه‌های دینی در این پژوهش معرفی شده است.

واژه‌های کلیدی

تعلیم و تربیت اسلامی، آموزش و پرورش، مربی شایسته، نظریه تحلیل داده بنیاد.

ORIGINAL ARTICLE

The Valuable Competencies and Professional Capabilities of a Worthy Mentor from the Perspective of the Holy Quran and the Hadith of the Ahl al-Bayt (PBUH)

Mohammad Etratdoost 

Associate Professor, Department of Islamic Theology and Studies, Shahid Rajaei Teacher Training University, Tehran, Iran.

Correspondence
Mohammad Etratdoost
Email: Etratdoost@sru.ac.ir

Received: 03 Jul 2024
Accepted: 19 Jan 2025

How to cite

Etratdoost, M. (2025). The Valuable Competencies and Professional Capabilities of a Worthy Mentor from the Perspective of the Holy Quran and the Hadith of the Ahl al-Bayt (PBUH). *Quran and Religious Enlightenment*, 5(2), 91-102.
(DOI: [10.30473/quran.2025.71717.1283](https://doi.org/10.30473/quran.2025.71717.1283))

ABSTRACT

The cultural and educational growth and advancement of individuals in society depends on the existence of worthy and virtuous mentors. Therefore, outlining the characteristics of a worthy mentor is of significant importance and impact. The present study, using a grounded theory approach, aims to extract and qualitatively analyze a complete set of religious texts, including verses from the Quran and hadiths of the impeccable Imams (AS), regarding the characteristics of a worthy teacher. The results indicated that the main concern of religious texts in introducing a worthy mentor can be categorized into two overarching areas: Competencies and capabilities. In the area of competencies, five categories, ethical, belief-based, emotional, cognitive, and self-related, were identified in order of frequency and priority. In the area of capabilities, four categories, behavioral-operational, developmental-educational, scientific-educational, and teaching, were identified in order of frequency and priority. The details of each category and a paradigmatic model of a worthy mentor based on religious teachings are presented in this research.¹

KEYWORDS

Islamic Teaching and Education, Education and Training, Worthy Mentor, Grounded Theory.

1. This research was financially supported by Shahid Rajaei Teacher Training University, pursuant to Notification No. 9409.



Introduction

Undoubtedly, the cultural and educational growth and advancement of individuals in society depends on the existence of worthy and virtuous mentors. Teaching is the profession of the prophets, and the heavy burden of educating and guiding generations, like the prophets, rests on the shoulders of mentors. Based on verses and narrations, numerous factors influence a mentor and prepare and commit them to the task of education. Just as the Holy Quran is the book of guidance, the Infallible Imams are also guides for humanity, and the Prophet Muhammad (PBUH) has recommended these two weighty things to us. Therefore, and without a doubt, the mentor's benefit from and emulation of these two will be their guiding light in education and in this way, they can follow the path of the prophets in guiding humanity. Consider statements such as: "If God guides one person through you, it is better for you than all that the sun shines upon and sets upon" (Kulaynī, 1986 AD/1407 AH: 5, 28); "You should educate the youth" (ibid: 8, 94); "The best of people are those most beneficial to people" (Nūrī, 1987 AD/1408 AH: 12, 391); and "God has not made a covenant with ignorant people to Unless a covenant is taken from scholars and scientists beforehand to teach them knowledge," (Sharīf Raḍī, 1969 AD/1389 AH: 513) all indicate the importance and necessity of education and the need for qualified educators. If an educator is not as he should be, the result of his efforts will only lead to ruin (Kulaynī, 1986 AD/1407 AH: 1, 44). An educator occupies a position where, if he lacks the necessary competence and insight, whatever he does will be misguided, and he will lead the trainee further astray (ibid: 1, 43).

Therefore, addressing the requirements of an educator is of paramount importance and priority, and our efforts in this research stem from this

importance. Furthermore, paying attention to and utilizing effective and up-to-date research methods, and employing them, is a necessary, even self-evident, and certainly beneficial matter. The grounded theory approach is one of these methods, which we use in this research to obtain the most important fundamental components of a qualified educator from the perspective of the Holy Quran and narrations.

Our intention in this research is to use the grounded theory approach to obtain and design a conceptual model of the requirements of an educator based on the importance and frequency of their mention in Islamic teachings, and to introduce a theoretical framework on this topic. Through this method, we aim to achieve theory generation and result discovery from data by extracting data and propositions obtained from previous research and examining the efforts made in this area, as well as carefully considering other important and necessary educational propositions for the educator in the text of the verses and narrations, and to present a conceptual framework for a qualified educator from the perspective of Islamic teachings. The use of the grounded theory approach in this topic is completely innovative and unique, and no research has been conducted in this field using this research method to date.

1. Research Background

Numerous studies have been conducted on the main issue of this research, and the researcher, after thoroughly examining them, has endeavored to provide a comprehensive report of the research background. Among the works written on the characteristics and qualifications of a qualified educator from the perspective of Islamic teachings, one can refer to the book "*Munyatul Murīd fī Ādāb al-Muḥīd wa al-Mustaḥīd*" by *Shahīd Thānī*, which is an old

book on this subject (Shahīd Thānī, 1996 AD/1417 AH).

Sayyid Muhammad Baqer Hojjati has presented a translation of *Munyatul Murīd* entitled "Etiquette of Teaching and Learning in Islam." (Hojjati, 1980 AD/1359 SH) "The Islamic Educational System," by Baqer Sharif Qurayshi (Qurayshi, 1983 AD/1362 SH), compiled from the lectures of Allamah Karbaschiyan (Karbaschiyan, 2004 AD/1383 SH), is another relevant work. "Implementation of Educational Goals in Schools," by Abtahi (Abtahi, 2019 AD/1399 SH), and "The Ethics of Education," by Mohsen Gharaati, are further books addressing this topic.

Related articles have also been written, including: "Characteristics of an Educator from the Perspective of Hadith," which categorizes educator characteristics into five main areas: Knowledge and insight, action, divine motivation, positive and influential personality, and the application of good principles and methods (Vojdani, 2010 AD/1389 SH); "Education Centered on Upbringing, Emphasizing the Role of the Teacher and Mentor" (Kazemi, 2012 AD/1391 SH); "Requirements of Religious Upbringing with a Focus on the Teacher and Mentor" (Bakhshiyān, 2012 AD/1391 SH); "The Status, Role, and Mission of the Teacher and Mentor from the Perspective of the Quran and Hadith" (Ala'iddin, 2008 AD/1388 SH); and "An Examination of the Characteristics of a Mentor in the Direct Addresses of the Holy Quran to the Prophet Muhammad (PBUH)." (Ramadani et al., 2014 AD/1393 SH)

The aforementioned research, firstly, addresses only a portion of the characteristics or competencies of a qualified educator; secondly, most are based on library research and exegesis; and thirdly, they do not present a comprehensive model for the complete set of

competencies and skills of a qualified educator. However, the novelty of this article lies in its: Firstly, holistic and comprehensive approach to the complete set of competencies and skills of a qualified educator; secondly, consideration of both the Quran and the Hadith of the Ahl al-Bayt (AS); thirdly, use of a meta-analysis of existing specialized research in this field, rather than primary study of religious texts; and fourthly, employment of grounded theory as an interdisciplinary research method. Fifthly, this research presents a paradigmatic model for outlining the strategies and stages of achieving qualified educator training in the education system, which has not been done before.

2. Research Method

This research employed a qualitative grounded theory approach, emphasizing theory generation, pattern formation, and the presentation of a conceptual framework. A primary characteristic of this method is the extraction of concepts from the data; however, the researcher's creativity is also a crucial element (Sandelowski, 1995). Patton, who utilizes qualitative methods for evaluative research, states that qualitative evaluation relies on critical and creative thinking, a combination of the science and art of analysis (Patton, 1990: 434).

Strauss and Corbin, in explaining their method, state that qualitative research essentially has three components. The first is data, which can be obtained from various sources such as interviews, observations, documents, and films. The second comprises the practical arrangements or steps researchers can use to interpret and organize the data. These arrangements typically involve conceptualization, data reduction, category determination using characteristics and dimensions, and finally, the linking or relating of categories through a series of declarative statements. Conceptualization, reduction,

categorization, and linking are often referred to as coding (Strauss and Corbin, 2020 AD/1400 SH: 33).

Grounded theory theorists utilize a process that necessitates the simultaneous and sequential collection and analysis of data (Creswell, 2005: 405). Data collection includes observations, conversations, interviews, government documents, respondents' diaries, journals, and the researcher's personal interactions (Danaeifard et al., 2007 AD/1386 SH). In the conceptualization phase, abstraction is employed, breaking down the data into separate events, ideas, occurrences, and actions, each given a name that represents or corresponds to it. The analyst can assign this name based on the image or meaning arising during comparative analysis within the real-world context of that data segment (Glaser and Strauss, 1967). Therefore, until the main categories are interconnected and a larger theoretical framework is formed, the research findings do not take the form of a theory (Lee, 2001: 84).

3. Research Findings

In this research, to identify the components of a qualified religious educator, our sample group consisted of books and research conducted on this topic. To this end, after carefully reviewing the research background and specialized studies conducted in this regard, a total of 8 books, 15 theses, and 38 articles were selected. In the second stage, using a meta-synthesis method, the verses and narrations used in these sources were collected through careful study. During data collection, the narrations mentioned in these studies were also searched for in the original hadith books, and their references were noted alongside each narration. Furthermore, any verse or narration related to the research topic observed in the hadith books was also utilized.

The results of this section included 119 Quranic codes and 527 hadith codes. A portion of the tables of verses and narrations and the recoding of the data are shown below as examples:

Example of Verses Table

Row	Source	Data	Concepts	Code
1	Al-Kahf/103	"Shall We tell you of those who are the greatest losers in respect of their deeds? Those whose efforts in the life of this world are wasted, while they think that they are doing good work."	The educator's efforts should not be for worldly gains	Q1
			The educator's goal should not be worldly	Q2
2	Al-Hujurat/10	Indeed, the believers are brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy.	Creating empathy and brotherly behavior among the trainees	Q3
			The educator should be God-fearing	Q4
			The educator should be pious	Q5
3	Maryam/9	Those who believe and do righteous deeds – God will pour His love into their hearts.	The educator's popularity is due to faith and righteous deeds	Q6
4	Al-Baqarah/185	Allah intends for you ease and does not intend for you hardship.	The educator should be lenient	Q7
5	Al-Ahzab/21	Indeed, in the Messenger of Allah you have a good example for whoever has hope in Allah and the Last Day and remembers Allah often.	The necessity for the educator to benefit from and emulate the Prophet's method and behavior	Q8
			Attention to the exemplary role of the Prophet	Q9
6	Al-Isra'/36	And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart – about those entire one] will be questioned.	A mentor should not follow what they lack the necessary knowledge and awareness of.	Q10

Sample Table of Hadith

Row	Source	Data	Concepts	Code
1	Kulaynī, 1986 AD/1407 AH: 8, 20	Speak with knowledge and awareness, for there is no good in ignorant speech.	The necessity for a mentor to be knowledgeable	T1
			The mentor possessing knowledge and awareness	T2
			The mentor should not speak out of ignorance and lack of information	T3
2	Ibn Bābawayh, 1982 AD/1403: 2	If someone understands a hadith and correctly grasps its scholarly depth, it is better than narrating a thousand hadiths to others.	Deep understanding and comprehension of religion by the mentor	T4
			Adding depth to the material	T5
			Avoiding the presentation of a large volume of superficial material	T6
3	Ibn Bābawayh, 1992 AD/1413 AH: 4, 395	The most knowledgeable of people is the one who adds the knowledge of others to his own knowledge	The necessity for continuous learning and knowledge acquisition by the mentor	T7
4	Tamīmī Āmodī, 1989 AD/1410 AH: 83	Human experiences have no end, and the knowledge of a wise person is constantly increasing and growing through experience.	Continuous acquisition of experience by the mentor	T8
5	Kulaynī, 1986 AD/1407 AH: 5, 124	After myself, I fear for my nation from three things... negligence after knowledge.	The mentor should not become negligent after gaining knowledge and should protect themselves from it.	T9
6	Payande, 2003 AD/1424 AH: 581	Knowledge is three things: an eloquent book, a followed Sunnah, and I don't know	The mentor should say "I don't know" when they lack knowledge.	T10
7	Sharīf Raḍī, 1993 AD/1414 AH: 482	No one should be ashamed to say frankly, "I don't know," when asked about something they don't know.	The mentor's admission of their lack of knowledge	T11
8	Laythī Wasiṭī, 1997 AD/1376 SH: 504	who places knowledge before the unworthy is like one who hangs jewels, pearls, and gold on swine.	The mentor should not teach knowledge to the unworthy.	T12
			The necessity of knowing the audience and student to impart knowledge to the deserving	T13
9	Tamīmī Āmidī, 1989 AD/1410 AH: 730	Do not entrust wisdom to the incompetent, for you will be doing them injustice, and do not withhold it from the deserving, for you will also be doing them injustice.	A mentor must be aware of the students' academic level and understanding when deciding what to teach.	T14
			A mentor should assess the trainee's aptitude and capability before imparting knowledge and understanding.	T15
			A mentor should be mindful of the differences among trainees.	T16
10	Payandeh, 2003 AD/1424 AH: 390	Assist one another in the pursuit of knowledge and do not conceal your knowledge from each other, for treachery in knowledge is worse than treachery in wealth.	A mentor should assist and consult with the trainee in their learning.	T17
			Not betraying knowledge by concealing it from the trainee.	T18

In total, 85 verses (19%) from the Holy Quran and 364 hadiths (81%) from the impeccable Imams (AS) were selected, forming the initial data for the research. 119 Quranic codes (18%) and 527 hadith codes (82%) were derived, representing the concepts; through open and axial coding, after numerous iterations in coding, concepts, and main and sub-categories, selective coding finally yielded two main categories in mentor competencies: "Mentor Competencies in the Realm of Values and Beliefs" and "Professional and Specialized Abilities and Competencies of the Mentor."

Based on the results, 65% of the categories relate to mentor competencies in the realm of values and beliefs, and 35% relate to professional and specialized abilities and competencies of the mentor. This ratio is based on the coding of 417 value-based categories and 229 professional categories, which itself demonstrates the importance of value-based categories and that many of the effective components in mentor competencies are rooted in the mentor's competencies in the realm of values and beliefs.

The value-based and professional categories are the titles of the selective coding, which are themselves the product of categories obtained from the axial coding stage, and were obtained after numerous iterations in coding. In the realm of the mentor's value-based competencies, 5 main categories were identified in the axial coding stage. The research findings show that ethical and religious competencies have a significant share in the axis of value-based categories. However, in the realm of professional and specialized abilities and competencies of the mentor, 4 main categories were identified in the axial coding stage, which are:

"The trainer's nurturing and educational capabilities, the trainer's behavioral and operational capabilities, the trainer's teaching and learning capabilities, and the trainer's scientific capabilities."

4. The Valued Competencies of a Qualified Trainer from the Perspective of the Holy Quran and Hadith

In the area of trainer competencies related to values and beliefs, 27 sub-categories with varying frequencies were identified during the axial coding process. Five main categories were then identified from these sub-categories. It should be noted that in the axial coding stage, each of the main categories obtained in the value and professional domains was based on the sub-categories that were identified and discovered. These sub-categories emerged from the concepts obtained from the open coding stage. In the following, examples of verses and narrations related to the trainer's value-based competencies will be presented in each of the main categories of this domain, and their sub-categories will also be mentioned.

4.1. Ethical Competencies

Imam *Ṣādiq* (AS) said: "Acquire knowledge and adorn yourselves with patience and dignity, and be humble towards your students and teachers; do not be among the oppressive and arrogant scholars, for your invalid behavior will deprive you of your right." (Kulaynī, 1986 AD/1407 AH: 1, 36) Three concepts were extracted from this narration in open coding: the trainer should be humble, the trainer should be patient and dignified, and the trainer should not oppress the trainee. In the axial coding stage, these concepts were placed under the sub-categories of "The trainer possessing ethical virtues," "The trainer employing the strategy of patience," and "The trainer's distance from educational pitfalls," respectively. All three fall under the main category of the trainer's ethical competencies.

4.2. Faith-Based Competencies

The Holy Quran states: "The believers are only those whose hearts tremble when God is

mentioned, and when His verses are recited to them, their faith increases, and they trust only in their Lord." (al-Anfāl/2) From this verse, the concept of "The mentor's reliance on God" is derived. This falls under the sub-category of "Acquiring divine support and focusing on the primary cause" and the main category of the mentor's faith-based competencies.

4.3. Emotional Competencies

Imam *Ṣādiq* (AS) said: "Respect your elders and show kindness and compassion to your children." (Ibn Bābawayh, 1956 AD/1376 AH: 94) From this hadith, the concept of "Compassion and love for children" is derived. This falls under the sub-category of "The mentor treating children with compassion and love" and the main category of the mentor's emotional competencies.

4.4. Cognitive and Intellectual Competencies

The Holy Quran states: "Only those who have knowledge fear God among His servants. Indeed, God is Exalted in Might and Forgiving." (al-Fāṭir/28) The concept derived from this verse is that "The result of the mentor's knowledge should be their fear of God and obedience to Him." This falls under the sub-category of "The mentor's insight in identifying and determining correct goals" and the main category of the mentor's cognitive and intellectual competencies.

The Holy Quran states: "Whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely." (al-Mā'idah/32) The concept of "The importance of teaching in reviving the mentee through guidance" is derived from this verse. This falls under the sub-category of "The mentor's insight in

identifying and determining correct goals" and the main category of the mentor's cognitive and intellectual competencies.

Whoever dies without recognizing the Imam Mahdi (AS) dies the death of ignorance (Majlisī, 1982 AD/1403 AH: 72, 135). The concept of "The necessity of familiarizing the mentee with the Imam Mahdi (AS) for salvation from ignorance" is identified and placed under the sub-category of "the mentor's educational strategies in relation to the Imam Mahdi (AS)" and the main category of the mentor's cognitive and intellectual competencies.

4.5. Spiritual Competencies

The Holy Quran: He it is Who raised among the unlettered a Messenger from among themselves, who recites unto them His verses, and purifies them, and teaches them the Book and wisdom, although they were, before, in manifest error (al-Jumu'ah/2). One of the concepts derived from this verse is that "The mentor should engage in self-improvement and purification of the self," which falls under the sub-category of "Self-improvement of the mentor" and the main category of the mentor's spiritual competencies.

Imam Ali (AS): Whoever does not reform himself cannot reform others (Tamīmī Āmidī, 1989 AD/1410 AH: 653). The concept derived from this hadith is "The mentor should first engage in self-reform," which falls under the sub-category of "Self-improvement of the mentor" and the main category of the mentor's spiritual competencies.

5. Professional Competencies of a Qualified Mentor from the Perspective of the Holy Quran and Hadiths

In the section on the professional and specialized competencies of a qualified mentor, the concepts

obtained from the open coding stage were categorized into 19 sub-categories with varying frequencies. Four main categories were then identified from these sub-categories. Following are examples of verses and hadiths used in this section for each of the main categories, with reference to the relevant sub-category:

5.1. Behavioral and Operational Competencies

The Holy Quran: It is most hateful to God that ye should say that which ye do not (al-Şaff/3). The concept derived from this verse is "The mentor should act upon what he says," and belongs to the sub-category of "The mentor's acting upon his words" under the main category of the mentor's behavioral and operational competencies.

Imam Ali (AS): Human experiences have no end, and the knowledge of a wise person is constantly increasing through experience (Tamīmī Āmidī, 1989 AD/1410 AH: 83). "The mentor's continuous pursuit of experience" is the concept derived from this hadith, which was assigned in the axial coding to the sub-category of "The mentor's dedication to his work" and falls under the main category of the mentor's behavioral and operational competencies.

5.2. Educational and Training Capabilities

Imam Şādiq (AS) said: *Luqmān* said: O! My son! If you are trained in childhood, you will benefit from it in adulthood. Whoever intends to train, will pay attention to it, and whoever pays attention to it, will strive to know it, and whoever strives to know it, will intensely seek it, and whoever intensely seeks it, will benefit from it (Majlisī, 1982 AD/1403 AH: 13, 411). The concept of "Creating enthusiasm in the trainee for effort and learning by outlining future benefits" was derived from this hadith and placed in the sub-category of "Motivating the trainee," which falls under the main

category of the educator's educational and training capabilities.

Hadith: A child is a ruler until the age of seven, a servant until fourteen, and a minister at twenty-one (Ṭabrisī, 1965 AD/1385 AH: 222). "Understanding the age-appropriate needs of the trainee" is the primary concept derived from this hadith. "Educating and training the trainee according to their age" is the sub-category in which it was placed and it falls under the main category of the educator's educational and training capabilities.

5.3. Scientific Capabilities

The Holy Quran: And (O! Man) never pursue that of which you have no knowledge; indeed, the hearing, the sight, and the heart – of all these you will be questioned (al-Isrā'/36). The concept of "The educator not following what they lack the necessary knowledge and awareness of" was derived from this verse and placed in the sub-category of "The educator's literacy" under the main category of the educator's scientific capabilities.

The Prophet (PBUH): O! God! I seek refuge in You from knowledge that does not benefit (Karājākī, 1989 AD/1410 AH: 385). The concept of "Seeking refuge in God from teaching useless knowledge" was derived from this hadith and placed in the sub-category of "The educator's avoidance of the pitfalls of knowledge" under the main category of the educator's scientific capabilities.

Imam Riḍā (AS) said: "May God's mercy be upon the servant who keeps our teachings alive, learns our sciences, and teaches them to others. For if people understand the beauty and grandeur of our words, they will surely be drawn to us and follow us." (Ibn Bābawayh, 1982 AD/1403 AH: 1, 180) Four concepts were extracted from this hadith. Two concepts, "A mentor should not boast about their knowledge"

and "A mentor should not seek academic fame," relate to the sub-category "A mentor's distance from the pitfalls of knowledge," which falls under the main category of a mentor's academic capabilities.

5.4. Educational and Teaching Capabilities

The Holy Quran: "God does not burden a soul beyond that it can bear: Our Lord, do not place on us a burden greater than we have strength to bear." (al-Baqarah/286) One concept derived from this verse is "Not assigning tasks beyond the trainee's capabilities," which belongs to the sub-category "Attention to individual differences and the necessity of aptitude tests by the mentor," under the main category of a mentor's educational and teaching capabilities.

Imam Ali (AS) said: "Knowledge is too vast to be fully encompassed; therefore, learn the best from each branch of knowledge." (Tamīmī Āmidī, 1989 AD/1410 AH: 98) Two concepts, "Selection of course materials" and "Preparation of better and more necessary scientific content," were derived from this hadith and placed under the category "Care in preparing appropriate educational content," which falls under the main category of a mentor's educational and teaching capabilities.

Conclusion

According to the results obtained in this research, a worthy mentor from the perspective of Islamic teachings must possess competence and ability in two fundamental areas: values and professional skills. Based on the grounded theory method, from a total of 449 Quranic and narrative data, 646 concepts were open-coded. Value-based categories comprised 417 codes (65%), while professional categories comprised 229 codes (35%).

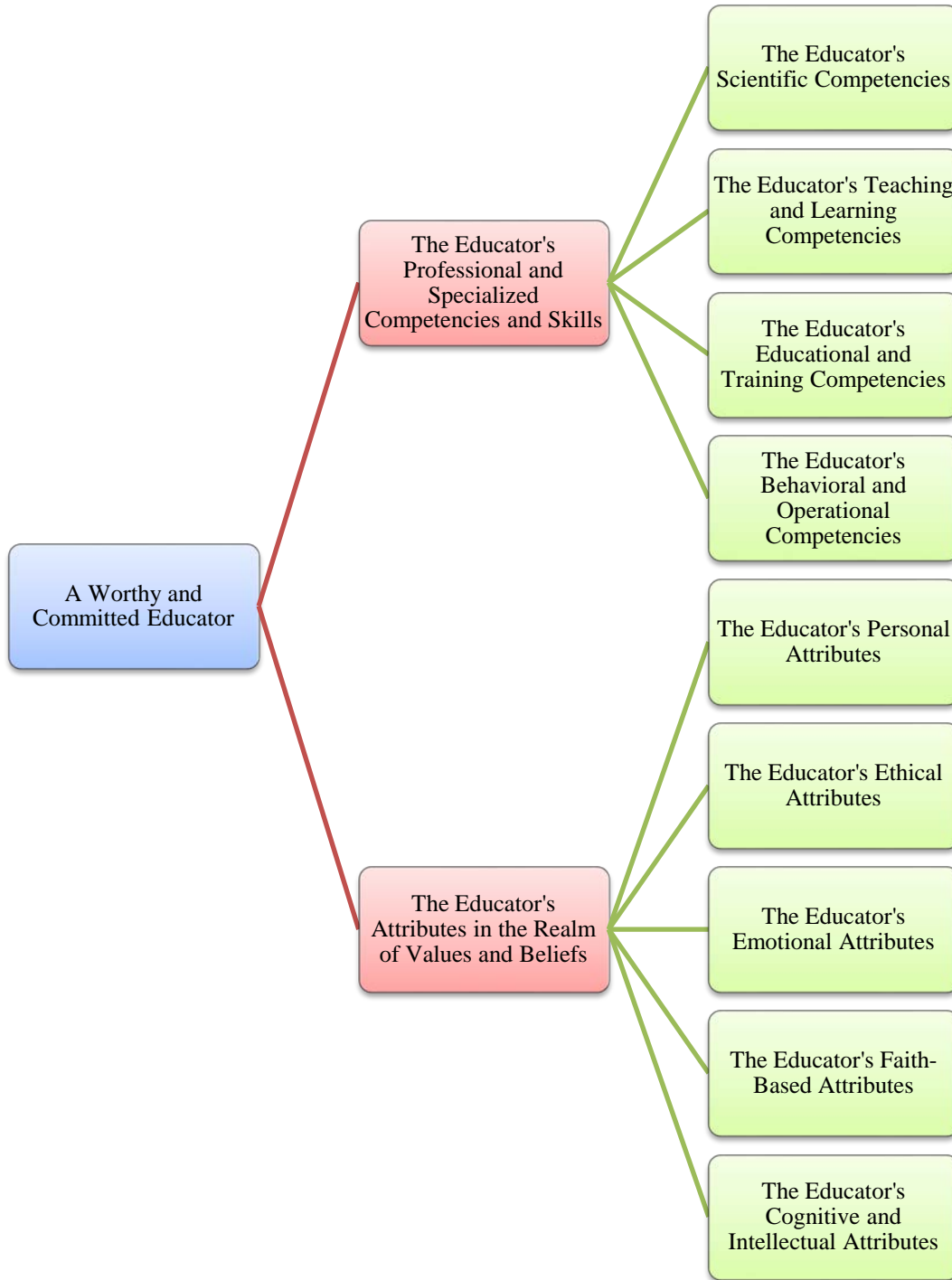
In the axial coding of the mentor's value competencies, the main categories of the mentor's ethical competencies were identified with frequencies of 192 codes (ethical), 131 (belief-based), 38 (emotional), 36 (cognitive and intellectual), and 20 (spiritual). The subcategory "Mentor possessing ethical virtues" within the mentor's ethical competencies had the highest frequency among the subcategories in this area, with 62 codes. The subcategories "Kindness and compassion towards the trainee" (26 codes) in emotional competencies, "The mentor's adherence to the Quran and the Ahl al-Bayt and benefiting the trainee from these two weights" (32 codes) in the mentor's belief-based competencies, and "The mentor's educational strategies in relation to the Imam of the Time" and "The mentor's awareness of the value and blessings of teaching" (13 codes each) in the mentor's cognitive and intellectual competencies had the highest frequencies among the subcategories.

In the area of the mentor's professional and specialized abilities, the main categories of the mentor's behavioral and operational abilities (74 codes), educational and training abilities (66 codes), scientific abilities (47 codes), and teaching and learning abilities (42 codes) were identified. The highest frequency among the subcategories in this area belonged to the subcategory "Mentor's dedication to their work" from the mentor's behavioral and operational abilities, with 26 codes. In the category of the mentor's educational and training abilities, the subcategory "Educating and training the trainee according to their age," (23 codes) in the category of the mentor's teaching and learning abilities the subcategory "Attention to individual differences and the necessity of talent identification by the mentor," (21 codes) and in the category of the mentor's scientific abilities, the subcategory "The

necessity of teaching science to trainees" (20 codes) had the highest frequencies.

In the process of forming a paradigmatic model of a competent mentor from the perspective of Islamic teachings, the

subcategories with the highest frequencies were identified as strategic and placed in the strategies section. A general overview of the model of a competent and committed mentor is shown below:



Sources

The Holy Quran.

- Abtahi, A. (2020 AD/1399 SH). *Implementing Educational Goals in School*. Tehran: Matn.
- Ala'iddin, M. R. (2009 AD/1388 SH). "The Status, Role, and Mission of the Teacher and Mentor from the Perspective of the Quran and Traditions." *Kosar Quranic Journal*. No. 32.
- Bakhshiyani, A. (2012 AD/1391 SH). "Necessities of Religious Education with a Focus on Teacher and Mentor." *Morabbiyan Journal*. No. 40.
- Bameri Nejad, Z. (2019 AD/1398 SH). "Examination of Teacher Competencies from the Perspective of the Holy Quran and Ahl al-Bayt." *Master's thesis*. Shahid Bahonar University of Kerman.
- Behrooz, Z. (2015 AD/1394 SH). "The Precedence of Purification Over Education and Its Reflection in the Characteristics of the Mentor and Teacher from an Islamic Perspective." *Master's thesis*. Qom University.
- Creswell, J. W. (2005). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Pearson.
- Danayifard, H; Amimi, S. M. (2007 AD/1386 SH). "Qualitative Research Strategies: A Reflection on Grounded Theory." *Strategic Management Thought*. No. 2.
- Gharaati, M. (2012 AD/1391 SH). *Ethics of Education*. Tehran: Center for Lessons from the Quran.
- Gholamali Pour, A. (2018 AD/1397 SH). "Factors Influencing the Trainer's Impact on the Trainee in the Quran and Hadith." *Master's thesis*. Ilam University.
- Glaser, B; Strauss, A. (1967). *The Discovery of Grounded Theory: Strategies for Qualitative Research*. Aldine.
- Hojjati, M. B. (1980 AD/1359 SH). *The Etiquette of Teaching and Learning in Islam*. Tehran: Islamic Culture Publishing House.
- Ibn Bābawayh, M. (1982 AD/1403 AH). *Ma'ānī al-Akhbār*. Qom: Seminary Teachers' Association.
- Ibn Bābawayh, M. (1997 AD/1376 SH). *al-Amālī*. Tehran: Kitabchi.
- Jamalu, R. (2018 AD/1397 SH). "Professional Ethics of the Teacher from the Quranic and Sunnah Perspective." *Master's thesis*. Qom University.
- Karajaki, M. (1989 AD/1410 AH). *Kanzu al-Fawā'id*. Qom: Dar al-Dhakha'ir.
- Karbaschiyan, A. A. (2004 AD/1383 SH). *In the School of the Master*. Tehran: Afaq.
- Kazemi, B. (2012 AD/1391 SH). "Training-centered Education with Emphasis on the Role of the Professor and Mentor." *Trainers Quarterly*. No. 42.
- Kulaynī, M. (1986 AD/1407 AH). *al-Kāfī*. Tehran: Dar al-Kutub.
- Lee, J. (2001). "A grounded Theory: Integration and Internalization in ERP Adoption and Use." *Unpublished doctoral dissertation*. University of Nebraska. ProQuest UMI Database.
- Majlisi, M. B. (1982 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dar al-Ihya'.
- Mehrabi, A; Khonifar, H., et al. (2011 AD/1390 SH). "Introducing the Grounded Theory Methodology for Islamic Research." *Organizational Culture Management Quarterly*. Vol. 9, no. 23.
- Musavi, M. A. (2019 AD/1398 SH). "The Implications of the Purification-oriented Education System." *Doctoral dissertation*. Qom: Imam Khomeini Higher Education Complex.
- Nūrī, H. (1987 AD/1408 AH). *Mustadrak al-Wasā'il wa Mustanbat al-Masā'il*. Qom: Āl al-Bayt.
- Patton, M. Q. (1990). *Qualitative Evaluation and Research Methods*. Newbury Park, CA: Sage.
- Ramadani, F; Nasrabad, B et al. (2014 AD/1393 SH). "Analysis of Trainer Characteristics in the Direct Addresses of the Holy Quran to the Prophet Muhammad (PBUH)." *Journal of Islamic Social Research*. No. 103.
- Sandelowski, M. (1995). "Aesthetics of Qualitative Research." *Image: The Journal of Nursing Scholarship*. Vol. 27, no. 3, pp. 224-229. <https://doi.org/10.1111/j.1547-5069.1995.tb00662.x>
- Sayyid Raḍī, M. (2010 AD/1389 SH). *Nahj al-Balāgha*. Tehran: Ashkezar.
- Shahīd Thānī, Z. (2006 AD/1427 AH). *Munīyat al-Murīd fī Ādāb al-Mufīd wa al-Mustafīd*. Qom: Islamic Institute.
- Strauss, A; Corbin, J. (2021 AD/1400 SH). *Basics of Qualitative Research: Techniques and Stages of Grounded Theory Production*. Tehran: Ney.
- Ṭabrisī, A. (1965). *Mishkāt al-Anwār fī Ghurar al-Akhbār*. Najaf: al-Haydariyya.
- Tamīmī Āmidī, A. (1989 AD/1410 AH). *Ghurar al-Hikam wa Durar al-Kalim*. Qom: Dar al-Kitab.
- Vojdani, F. (2010 AD/1389 SH). "Characteristics of a Mentor from the Perspective of Narrations." *Research and Thought Journal*. No. 17.

«مقاله پژوهشی»

تبیین تربیت ولایی و ارائه الگوی تربیتی با تاکید بر زیارت جامعه کبیره

عاطفه نادری^۱، جابر افتخاری^{۲*}، اکبر رضایی فرد^۳

چکیده

زمینه و هدف: در میان روش‌های تربیتی، تربیت ولایی با توجه به اتصال آن به خدای متعال می‌تواند به عنوان بهترین روش مورد استفاده قرار گیرد و بهره‌مندی از آن لازمه تحقق تربیت اسلامی به معنای حقیقی کلمه است. لذا مسئله پژوهش حاضر تربیت ولایی با توجه به زیارت جامعه کبیره به عنوان نمونه‌ای از منابع اتصالی علم ائمه به خدای متعال می‌باشد و هدف آن تبیین تربیت ولایی و ارائه یک الگوی کامل تربیتی برای مربیان جامعه است.

روش: این پژوهش به شیوه نمونه‌گیری هدفمند از زیارت جامعه کبیره به عنوان منشور بلند امامت و ولایت سود برده است. بر همین اساس با اتکا به روش تحلیل مضمون به مطالعه مستمر زیارت جامعه کبیره و تفاسیر مربوط بدان پرداخته شد و پس از استخراج فرازهایی با محتوای مشابه، خرده مضمون‌های تحقیق گردآوری گردید. در مرحله بعد مضمون‌های مشترک تحت مضامین سازمان‌دهنده؛ تربیت علمی، اخلاقی، اجتماعی، عاطفی، معنوی و زیستی قرار گرفته و پس از آن تمامی این مضامین ذیل مضمون فراگیر تربیت ولایی آورده شد. در پایان مضامین تربیت ولایی تحلیل گردیده و چرایی لزوم قرارگرفتن آن تحت لوای ولی خدا تبیین شده است.

یافته‌ها و نتیجه‌گیری: یافته‌های پژوهش حاکی از این بود که تربیت ولایی نسخه تربیتی کارآمدی برای تحقق تربیت اسلامی است و تبعیت از امام به عنوان انسان کامل و رشدیافته در تمامی وجوه تربیتی و به عالی‌ترین درجه ممکن می‌تواند موجب سعادت در حیات دنیوی و اخروی گردد.

واژه‌های کلیدی

تربیت ولایی، امام، زیارت جامعه کبیره، تحلیل مضمون.

۱. دانشجوی دکتری فلسفه تعلیم و تربیت، گروه علوم تربیتی، دانشکده روان‌شناسی و علوم تربیتی، دانشگاه اصفهان، اصفهان، ایران.
۲. دانشجوی دکتری فلسفه تعلیم و تربیت، گروه علوم تربیتی، دانشکده روان‌شناسی و علوم تربیتی، دانشگاه اصفهان، اصفهان، ایران.
۳. استادیار، گروه آموزش روان‌شناسی و مشاوره، دانشگاه فرهنگیان، تهران، ایران.

نویسنده مسئول:

جابر افتخاری

رایانامه: jaber.eftekhari@gmail.com

تاریخ دریافت: ۱۴۰۳/۰۵/۰۹

تاریخ پذیرش: ۱۴۰۳/۰۹/۱۰

استناد به این مقاله:

نادری، عاطفه؛ افتخاری، جابر و رضایی فرد، اکبر (۱۴۰۳). تبیین تربیت ولایی و ارائه الگوی تربیتی با تاکید بر زیارت جامعه کبیره. فصلنامه قرآن و روشنگری دینی، ۵(۲)، ۱۲۰-۱۰۳.
(DOI: 10.30473/quran.2025.71878.1284)



ORIGINAL ARTICLE

Explaining Wilāya-based Education and Proposing an Educational Model with Emphasis on *Ziyārat Jāmi'ah Kabīrah*

Atefeh Naderi¹ , Jaber Eftekhari^{2*} , Akbar Rezaeifard³ 

1. Ph.D. Student in Philosophy of Education, Department of Education, Faculty of Education and Psychology, University of Isfahan, Isfahan, Iran.

2. Ph.D. Student in Philosophy of Education, Department of Education, Faculty of Education and Psychology, University of Isfahan, Isfahan, Iran.

3. Assistant Professor, Department of Psychology and Counselling, Farhangian University, Tehran, Iran.

Correspondence
Jaber Eftekhari
Email: jaber.eftekhari@gmail.com

Received: 30 Jul 2024
Accepted: 30 Nov 2024

How to cite

Naderi, F., Eftekhari, J. & Rezaeifard, A. (2025). Explaining Wilāya-based Education and Proposing an Educational Model with Emphasis on *Ziyārat Jāmi'ah Kabīrah*. Quran and Religious Enlightenment, 5(2), 103-120. (DOI: [10.30473/quran.2025.71878.1284](https://doi.org/10.30473/quran.2025.71878.1284))

ABSTRACT

Background and Objective: Considering the various educational approaches, (*Wilāyah*) education is considered the most effective due to its link with the Almighty God. The use of *Wilāyah* education is crucial to the achievement of a genuine Islamic education. This study therefore focuses on the teachings of the *Wilāyah* in the light of *Ziyārat Jāmi'ah Kabīrah* as an example of the sources that link the teachings of the Imams to the Almighty God. The aim of the Wilayat education system is to present a comprehensive model of education to the community teachers.

Method: This research employed purposeful sampling, utilizing the *Ziyārat Jāmi'ah Kabīrah* as a profound document on Imamate and *Wilāyah*. Based on this, a thematic analysis method was applied to continuously study the *Ziyārat Jāmi'ah Kabīrah* and its related interpretations. After extracting passages with similar content, the sub-themes of the research were compiled. Subsequently, the common themes were categorized under organizing themes: scientific, moral, social, emotional, spiritual, and biological education. All these themes were then subsumed under the overarching theme of *Wilāyah* education. Finally, the themes of Wilayat education were analyzed, and the necessity of placing them under the authority of God's representative was elucidated.

Results and Conclusion: The results showed that Wilāya-based education is an effective educational model for achieving Islamic education. Following the Imam, who embodies the perfect and fully developed human being in all aspects of education, can lead to success in both worldly and eternal life.

KEY WORDS

Imam, Wilāya-based Education, Thematic Analysis, *Ziyārat Jāmi'ah Kabīrah*.



Introduction

Experts conceptualised education and defined its objectives on the basis of their intellectual and cultural perspectives. They also attempted to derive from these definitions principles and methods for training practices. In the Iranian context, scholars have developed definitions, goals, principles, and methods to guide and support educators in this vital endeavour. For example, Sadeqzadeh (2009: 15) defines education as a dynamic process that leads individuals to continuous self-development and self-identification in a society. Education enables individuals to realise their innate potential and achieve balanced growth in all dimensions, ultimately leading them closer to God. Similarly, Baqeri (2016: 61) describes Islamic education as recognizing God as the sole ruler of mankind and the universe, accepting His authority, and rejecting all other forms of government. It can thus be concluded that the primary aim of Islamic education is to know God, to obey his authority, and to seek obedience and closeness to Him.

Considerable evidence points to the determined efforts of teachers committed to the integration of Islamic learning models into the national education system. Researchers have studied the concept of Velayat-based education, exemplified in particular by Farhadi's book *Velayat-based education* (2021); this paper deals with the conceptualisation of a Velayat-based education, outlining its objectives, foundations, principles and methodology, drawing on the textual references of the Quran and the Hadith. Radmehr, Koohestani and Azarnour (2020), in their study entitled "Scientific and Cultural Virtues of Ahl al-Bayt (AS) in *Ziyārat Jāmi'ah Kabīrah*," reviewed the Ahl al-Bayt's (AS) status and scholarly authority. They believe that the recognition of

this authority by the Islamic community, together with the emulation of the Ahl al-Bayt (AS) as a practical example, will have positive social and communal effects. Hosseini (2020), in his study "The Reality of Wilāyah and its Role in Human Education," has shown that understanding the true nature and meaning of the word *Wilāyah* is a key element in promoting human development towards happiness, perfection, spiritual fulfillment and honor in the presence of God. Mirza Mohammadi and Rasouli (2010) examined the Wilāyah-based education as the basic foundation of religious education and stressed the need for teachers to familiarise themselves with the concept of the *Wilāyah* and to integrate its principles into the spiritual development of their pupils.

Despite efforts, these definitions, objectives, principles and related methods seem to remain largely theoretical. The reality of education in our country is far from being in keeping with those ideals. Indeed, one might even argue that, influenced by Western education systems, we are increasingly producing a generation indifferent to religion rather than one attuned to Islamic learning. It is therefore important to stress the presentation of practical approaches for implementing Islamic education within the structure of the national education system. In this context, the most effective method to use is the teachings of the *Wilāyah*, because of their link to the almighty God. The use of this approach is crucial to the realisation of Islamic education. This is why current research focuses on the teachings of the wilayyī, with particular attention to the *Ziyārat Jāmi'ah Kabīrah* (Great Compendium of Pilgrim Texts) as an example of a source that links the teachings of the Imams to the Almighty God.

The aim is to clarify the concept of wilayī education and to present a comprehensive model

of education for teachers in society. In light of the above, this article clarifies the need for pupils to benefit from this learning model and explains the concept of *Wilāyah* education. The aim of this study is to help teachers in their crucial role in guiding them to take the right steps and instilling in their students the goals of Islamic education. In addition, among the many sources available to understand the divine sovereignty (*Wilāyah*) and the divine protectors, the *Ziyārat Jāmi'ah Kabīrah* was used as a reliable source to understand the pure Imams (AS). The aim of this research is to quench the thirst of those who seek truth and pure prophetic and preservative knowledge by identifying the deep theological and preservative insights within it. This study therefore focuses on the nature, explanation and necessity of the use of the term wilayi education. Finally, this article aims to answer the question: what is the education system of the *Wilāyah* with emphasis on the *Ziyārat Jāmi'ah Kabīrah*, and what would be the educational model based on it?

1. Theoretical Foundations

1.1. The Concept of *Wilāyah*

Wilāyah refers to the qualification of a higher status than Muslims, a concept that has been studied in theology. It's discussed in contexts like the Imamate and the Ghadir Khumm affair. *Wilāyah* has many meanings, including friendship, assistance, responsibility for the enterprise, and guidance. The common denominator between these meanings is the idea that you deserve something more. Generally, it means that someone, out of compassion, helps those in need, whether by words or by deeds. In order to provide such assistance, the guardian must take over authority over them and the person under guardianship must accept their instructions

unconditionally. *Wilayah* can be classified into three types: individual, partial, and complex. Each of these types is subdivided into existential (*Takwīnī*) and legal (*Tashrī'ī*) wilayat (Fani et al., 2004: 379).

Moreover, the *Wilāyah* is one of the most fundamental pillars of Islam, and adherence to it is the basis of Muslim identity. No duty weighs on an individual as much as *Wilāyah*. If a man prays at night, fasts during the day, spends his wealth on God's path, makes the Hajj pilgrimage every year, but refuses to submit to the will of the righteous authority, then no action will be accepted. Such a man cannot count himself a believer, for he who disobeys the appointed custodians and divinely appointed leaders is in fact disobeying God and his messenger (Elahi Khorasani et al., 2001: 603).

Furthermore, *Wilayāh*, *Walā*, *Awlīyā'* and other derivatives of the root word wali appear 233 times in the Holy Qur'an in various forms. *Wilayāh* means management and control, whereas the fathah on the letter 'waw' means love and support. The word *Walā*, derived from *Wilayāh* and *Tawallī*, means connection and closeness - meaning two entities or individuals who are so closely connected that there is no distance between them (Motahari, 2017: 186). This closeness and proximity is the primary meaning of *Wilāyah*. Without the bond or connection between the guardian (wali) and the person under his care (mawla alayh), the other dimensions of *Wilayāh* cannot exist, such as care, love, support, ownership, authority, obedience, and aid. Proximity can be classified into two types: "Metaphorical proximity (spatial proximity or distance) that is relative and dependent on both sides; any decision made in respect of one party shall also be applied to the other party; and true proximity (e.g. sunlight) that is based on the mudhaf ilayh

(reference source). The *Wilayāh* and the closeness of God to man belong to the category of actual closeness. So the nearness of God is always present. Since *Wilayāh* essentially means proximity, the need for proximity means management, care, support, and love." (Javadi Amoli, 2013: 92)

1.2. Ontological and Legislative *Wilayāh*

God is the true custodian of all creation, responsible for its nourishment, guidance and support. But God's will decreed that the world should be run by intermediaries. God appoints the perfected man, or Wali, as the conduit for his mercy. As a result, the imam is one of the greatest intermediaries of divine mercy in the ontological and legal spheres. The imam is the centre and axis of existence, the interpreter and eloquent voice of the prophet in relation to the religious law (Sharia). They have jurisdiction over both the sphere of creation (ontological) and the sphere of law (legislative); as it is written in *Ziyārat Jāmi'ah Kabīrah*: "God has chosen you with his knowledge and accorded you the realm of the unseen. God chose you for your secrets and has empowered you with His power. He has honored you with his guidance and distinguished you with his deeds. God has chosen you for His light and supported you with His spirit and has approved you for the succession to His earth. God has made you the impeccable evidence of His creation, the champion of His faith, and the guardian of His secret."

With regard to the concept of *Wilāyah* (preservation), Motahhari defines existential *Wilāyah* as the Imam's control over the universe and all the systems of creation by God's command. He stresses that the Imams (peace be upon them) have authority and control over the realm of the living; this position of imams, which is identical to the office of High Caliph and serves as an interface between God and His

creatures, is called existential wilayat. On the other hand, the Imam's legal will refers to his authority over the community and his right to regulate the lives and property of the people. Imams have a hallmark of infallibility, which means that no ignorance can penetrate their core. Their inner being is a dwelling place of divine inspiration. Imams (AS) receive knowledge from the Prophet of Islam (AS) in symbolic and secret ways, similar to revelation, and pass it on to the people. These characteristics lead to a type of guardianship known as legislative guardianship.

1.3. The Bestowal of *Wilāyah*

The position of (*Wilāyah*) is not achieved by personal effort or by being named a 'perfect human being'. God himself chooses the wali for this vital task. No individual can attain that rank by his own efforts. Numerous passages in *Ziyārat Jāmi'ah Kabīrah* emphasise this divine designation. It says, 'God has elevated you to the highest rank among those he loves and respects, to the highest rank among those close to him, and to the highest rank among his messengers, so that no one can reach him, no one can outstrip him, no one can outstrip him, and no one can outbid him. What God gave you; he didn't give to anyone else in the world. Every noble man bowed before your honor. Every arrogant man has put his neck out for your obedience. Every rebel has humbled himself before your supremacy. Everything was humiliated in front of you. The earth is illuminated by your light.'

1.4. The Identity-Bestowing Nature of *Wilāyah*

God has granted humanity through his Wali, establishing them as the means by which he can reach them. Everything that man needs to fulfill the purposes of creation, of slavery and worship

of God is embodied in the perfected man, the God-wali. *Wilāyah* allows individuals to embark on a spiritual journey of ascension. Imam Khomeini eloquently defines the concept of *Wilāyah* as the aspect that gives form to the primary substance, the hyolic dimension, of the human being. That metaphor beautifully illustrates the distinctive identity-giving character of the *Wilāyah*. In the discourse of the *Wilāyah*, the human being is likened to primordial matter, standing between non-existence and existence, in need of a form that will give it substance, existence, and identity. The wali of God is the living being that lifts the human being from the lower state of primordial matter and gives him a reality and essence infused with movement, becoming, life and purity. This attribute that gives identity to the Imams is further explained in another passage of the Ziyarat, which highlights the purity, purification and attainment of the innate form of the *Wilāyah* by the divine: God has placed you in houses that he has allowed to rise to the heights where his name is mentioned. He sends our regards to you. What He specifically gave us through your *Wilāyah* is purity for our creation, purity for our souls, refinement for our being, and forgiveness for our sins.

1.5. *Wilāyah* of the Imam: The Conduit of God's *Wilāyah*

God's will and all decisions concerning creation are made through the conduit of God's Wali. And He gave them his *Wilāyah* and entrusted their affairs to him. This world is governed by their *Wilāyah* and obedience to it is binding on all, while they themselves act according to the will of God. As Imam *Ṣādiq* said, Our *Wilāyah* is the *Wilāyah* of God' through which no prophet has ever been sent, except through him. The ultimate goal and fruit of the Tawhid is to

meet God (liqa'), and the way to that meeting is through righteous action (amal salih): "So whoever would hope for the meeting with his Lord - let him work righteousness." (Kulaynī, 2014: 110) Fair action in this context means recognizing Islam and the *Wilāyah* (Mirbagheri, 2017: 33). Consequently, by acknowledging the imam and accepting his will, the individual is placed on a path of righteousness, culminating in the divine encounter (liqah al- Allah) and the place of God in the will. The concept is eloquently expressed in the *Ziyārat Jāmi'ah Kabīrah*: "The truth is with you, within you, and against you, and you are the people of the truth and the truth of the truth. The legacy of prophecy is with you, the return of creation is with you, and their reckoning is with you. The word which distinguishes truth from falsehood is with you; the signs of God are with you; his divine decrees are within you; his divine light and his divine evidence are within you. His orders are directed to you. He who loves you loves God. He who hates you hates God. He who clings to you clings to God. Therefore, in order to walk the righteous path, one must be under the banner of the Holy, and one must hold fast to the Infidel. This act of restraint is a link, the very essence of the commitment to God, to surrender to his will and to the realisation of true Islamic learning."

2. Methodology

This study used thematic analysis with an inductive approach to explain the *Wilāyah* based learning and to extract topics relevant to the research goals. In this analysis, researchers carefully identified explored, documented, categorized, and interpreted themes or patterns relevant to describe the phenomenon being investigated or to address the research questions. This process culminates in the

identification and reporting of one or more reasoned and meaningful models. Thematic analysis thus goes beyond the mere identification and enumeration of phrases or words in the text; it seeks to identify implicit and explicit beliefs in the data and to develop thematic patterns by encoding and categorisation (Mirzaei, 2017: 1243). In this study, *Ziyārat Jāmi'ah Kabīrah* has been deliberately chosen as the final and key source of understanding the imams. Researchers then went through the text thoroughly, extracting the original identifiers. Sub-themes were then identified by matching these identifiers to the thematic frameworks. Subsequently, a refinement and review process was carried out on the themes. The themes were then examined and verified for their consistency with the extracted identifiers, and the selection of the primary, organisational and overarching themes was made. Finally, a report was produced, presenting and explaining the topics and concepts of the *Wilāyah*-based education. It should be noted that these phases have been iteratively followed until data are complete. For

validation purposes, the collaborative approach of the research teams was used. The topics extracted were shared with several professors, graduate students and doctoral students in the field of education philosophy and their feedback was integrated. At each stage, revisions have been carried out to improve the quality of the research results.

3. Findings

In accordance with the objectives of the study, researchers have examined the different parts of the *Ziyarat Jami'ah Kabirah* in detail several times and have extracted the sub-themes for the first time. Following a thematic and content-based categorisation, similar topics have been grouped under the Organizational topics. All these themes were eventually included in the overarching theme of *Wilāyah*-based education. Each of these themes was then analysed and highlighted the need for students to be guided by and benefit from the teachings of the imams in order to achieve perfection and prosperity. Finally, the concept of Velayat-based education has been clarified and its principles have been set out.

Table 1: Extracted Themes from *Ziyārat Jāmi'ah Kabīrah*

Overarching Theme	Themes	Sub-Theme
Education Wilāyah	Scientific Education	(Treasurers of knowledge)
		(Possessors of intellect)
		(Place of knowing God)
		(Mines of God's wisdom)
		(His group and box of knowledge)
		(His proof, path, light, and argument)
		(Treasurers for His knowledge)
		(Guardians of His secret)
		(Repository for His wisdom)
		(Your word is decree and inevitable)
		(Your opinion is knowledge and prudence)
		(Lamps of darkness)
	Moral Education	(Ultimate forbearance)
		(Foundations of the righteous)
		(Pillars of the good)
		(Possessors of decency and merit)
		(Truthful)
		(You advised him in secret and openly)
		(What happened to you beside him, you endured)

Overarching Theme	Themes	Sub-Theme
		(You commanded good and forbade evil)
		(Your deed is good)
		(Your nature is generosity)
		(Your conduct is truth, honesty, and kindness)
		(If goodness is mentioned, you are its beginning, root, branch, source, shelter, and end)
		(He removed impurity from you and purified you with a worthy purification)
	Social Education	(Leaders of nations)
		(Political leaders of the servants)
		(Pillars of countries)
		(Holders of command)
		(Flags for His servants)
	Emotional Education	(Centers of light in His lands)
		(You sacrificed yourselves in His pleasure)
		(Roots of generosity)
		(Respected and beloved)
		(Achievers of His generosity)
		(Your custom is kindness)
		(Mine of mercy)
		(Continuous mercy)
		(Masters of guardians)
		(Defenders, protectors)
	Spiritual Education	(The complete ones in the love of God)
		(Doors of faith)
		(Leaders of guidance)
		(Pious)
		(Flags of piety)
		(Callers to God)
		(Guides to God's pleasure)
		(You called to His path with wisdom and good counsel)
		(Those established in God's command)
		(The sincere in the oneness of God)
		(Revealers of God's command and prohibition)
		(His honored servants who do not precede Him in speech and they act by His command)
		(Leaders, the callers)
		(Leaders, the guides)
		(People of remembrance)
		(Guiding leaders)
		(Guided)
		(Obedient to God)
		(Those who uphold His command)
		(Those who act by His will)
	(Helpers for His religion)	
	Biological Education	(You explained His obligations)
		(You continued His remembrance)
		(You affirmed His covenant)
		(Saints of blessings)
		(the abode of God's blessing)
		(Martyr of mortality)
		(The intercessor of survival)
	(The Cave of the Back)	
		(Protect me from temptation)
		(May God bless you)
		(Purify yourself from filth)

3.1. Scientific Education

3.1.1. The Imams (AS) as Treasuries of Knowledge

The imams (AS) control all realms of existence at the level of absolute *Wilāyah* (divine authority). Nothing remains hidden from their scientific sweep. In other words, all events in the universe, large and small, even the blink of an eye, the rise and fall of an individual, the fall of a leaf from a tree, are within their sphere of influence. The concepts of past, present and future are meaningless to them. But when they descend into the realm of matter and nature, that is, the imperfect state, they are like the others. This means that they can choose not to know something, thereby excluding it from their immediate knowledge. Their difference from others is that others lack access to this endless repository of knowledge. So, while they may want to know something, they can't achieve it. But the impeccable imams (AS), who are the key keepers and guardians of this limitless treasure, have access to all the knowledge they want. Thus, the tradition says, "The Imam, if he wants to know, knows." Thus, they are a manifestation of divine knowledge. Just as nothing is hidden from God's infinite knowledge, so the knowledge of the Imams covers all the entities in the universe. It is essential to understand that divine knowledge is independent and not linked to any other source, while the knowledge of the Imams is derivative and linked to an infinite source of divine knowledge. In essence, without divine guidance and a link to the divine realm, the imams would be equal to anyone else (Javadi Amoli, 2013: 176).

3.1.2. The Role of the Impeccable Imams in Human Knowledge

From the first day that Adam put on the clothing of creation and was brought to life by

the breath of the divine spirit and became the recipient of the divine act of procreation, he was the first student to receive instructions from his master. He had acquired the necessary knowledge, appropriate to his time. Each prophet, by that method, had gained the knowledge and wisdom of a great divine university. They gradually passed this knowledge on to their peoples and nations, informing them of their own condition, of their fellow creatures, of heaven and earth, and of the coming days. The human race has thus not progressed in an arbitrary evolutionary process, which would allow one to argue that human knowledge and science are now more advanced. Rather, the origins of all progress and new possibilities can be traced back to the great Divine University, where the prophets and impeccable Imams (AS) gave mankind their lessons. That is because the only way to communicate with the invisible world, the secret of existence, and all that is yet unknown, is through these divinely appointed guides. Every discovery made by scientists is the result of the blessings and guidance that they provide (Fattahi, 2015: 43).

The Ahl al-Bayt (AS) have the ontological *Wilāyah* (divine authority) that serves as a channel through which the affairs of the universe flow. Consequently, they have knowledge and awareness of all things, and their scientific position is unique and extremely elevated. In other words, anyone who wants to use knowledge (to learn) must draw from the Ahl al-Bayt (AS) treasure. Mercy, knowledge and mercy were divinely entrusted to these repositories. Those who wish to profit from it must seek out these treasures; to look elsewhere will only produce false knowledge. Although different forms of knowledge can be presented to the world, they are often not real knowledge,

because they increase the distance and the veil between us and reality, and prevent us from growing and moving beyond. Some scholars have said that knowledge is the greatest veil, referring to the kind of knowledge that weighs on the heart, closes the eyes and ears of the inner self, reduces inner purity, and prevents the heart from soaring (Hossaini, 2020: 41). Only the impeccable Imams (AS) is therefore able to effectively impart the true knowledge. They take this knowledge inside themselves and give it to individuals according to their ability and aptitude (Javadi Amoli, 2013: 185). In his autobiography, Imam *Bāqir* (AS) is described as teaching the science and religion of the Zuhrah until late at night (Kulaynī, 2014). On the basis of the above, it can be concluded that all the knowledge necessary to humanity was divinely entrusted to impeccable Imams (AS), and that only through their blessed existence could mankind gain access to these sciences. In the sphere of scientific education, it is imperative that the student is aware of this fact and, by engaging in the process of *Wilāyah*-based learning, is extinguished from the ocean of knowledge that is *Wilāyah*.

3.2. Moral Education

3.2.1. The Imams as the Root of Righteousness

Regarding the phrase "*Anāsir al-Abrār*" (Elements of the Righteous), the word "*Abrār*" (plural of "*Barr*") denotes the righteous and virtuous. It refers to individuals whose inherent nature is devoid of any impurity. It also describes those who, with complete knowledge and certainty, worship God through obedience to His appointed representatives. They are so constituted that nothing but goodness emanates from them. The Imams are the root of all goodness, the foundation of every noble and commendable trait: "*In Dhikira al-Khayr*

Kuntum Awwalahu Wa Aslahu wa Far'ahu wa Ma'danahū wa Ma'wāhu wa Muntahāh." (If goodness is mentioned, you are its beginning, root, branch, source, refuge, and ultimate destination) Consequently, anyone who embodies commendable qualities and is thus counted among the righteous has been nourished by the overflowing spring of Imamate. This is because the Imams are the root, origin, and lineage of the righteous (Javadi Amoli, 2013: 335). In this regard, Imam Ali (AS) states: "O! My son! The noblest lineage is virtuous character." (Nahj al-Balagha, Wisdom 37: 813)

3.2.2. The Imams as Exemplars of Generosity and Magnanimity

This passage explains the deep generosity and generosity attributed to the impeccable Imams. The term principles mean "Roots" or "Roots" and means that the Imams are the very basis of generosity. Generosity, in turn, encompasses generosity, benevolence, and the act of giving honour and respect. A generous person is one who, with an open heart and a compassionate attitude, overlooks the faults and transgressions of others and treats them as if they had never happened. Generosity is an attribute of the Almighty God. God's interaction with mankind is characterized by steadfast generosity, which is in His nature. It comes from His infinite perspective, combined with His infinite mercy and absolute self-sufficiency. Despite His omniscience over human actions, both overt and covert, and His ability to mete out immediate and severe punishment, even extermination, He extends mercy and compassion to all, as if they were blameless. The impeccable Imams, as divine representatives on Earth, have consistently revealed to mankind the attributes of God. They embrace people with their

magnanimous generosity (Fattahi, 2015: 51). Throughout history, individuals endowed with this virtue have imitated such exemplary figures and used generosity as a means to connect with others, regardless of familiarity, kinship, or social status. This emulation stems from the recognition of imams as teachers and mentors of generosity, who embodied this trait perfectly in their dealings with friends and foes alike. An illustrative example is that of a servant of Imam Hussein who committed an offence against the personal rights of the Imam and was punished. The Imam ordered a whipping, but the servant, knowing the Imam's nature, invoked a verse of the Quran (3:134) to remind him of the virtue of restraint. The imam replied, "Let him go, and you will receive twice the compensation you received before." The servant seized the opportunity and continued with another verse, "And those who forgive others are forgiven." (Irbalī, 2002)

3.2.3. The Imams as the Embodiment of Ultimate Forbearance

The word "*Hilm*" means "Patience" and "Kindness," qualities developed by mastering and controlling one's impulses, which prevent anger and anger-mongering. In common usage, a "*Ḥalīm*" person is one who, in the face of adversity, refrains from rashness, improper conduct, irresponsibility, and cruelty. Such a person reacts with generosity and forgiveness to the thoughtless and inappropriate actions of others. They do not act in a hurry or impulsiveness to punish or retaliate, and they respond in a way that suggests the offence has never occurred (Fattahi, 2015: 46). The Ziyarat (a form of prayer) ascribes the highest degree of leniency to impeccable Imams, the phrase "*Muntahal Hilm*" (ultimate leniency). Of all the creatures in the world, no one can match them in this virtue; to attain their level of forbearance

is impossible for any other creature (Aqanajafi Isfahani, 2011: 174). Outside this family, none has fully grasped the trait. Through their unwavering patience, the impeccable Imams perfected and embodied forgiveness. For any individual who wishes to attain that level of virtue, it can only be achieved by seeking their intervention.

3.3. Social Education

3.3.1. The Imams as Leaders of Communities

The term "*Qādat*" (leaders), the plural of "*Qā'id*," means one who leads from the front, in contrast to *qadhāi*, which means one who leads from the rear. Both terms are used in the context of leadership and direction. The leader can push others forward from the front or push them to the target from the back. Prophets and other divinely appointed leaders are *qadis*, not *sas'iqs*, because they are the first to obey divine commands. By this principle, they demonstrate their faith in God to all, actively guiding individuals toward their ultimate goals, rather than passively guiding them and warning them of deviation (Javadi Amoli, 2013: 208).

The term "*Umam*" (community), in the plural "*Ummah*," comes from the root "*Ummah*," meaning "To plan." Therefore, the term "*Ummah*" means a separate group with a common purpose and scope. It may include communities in all eras, and extend beyond mankind to include genies, angels, and other beings; if the word "*Umam*" means "For the purposes intended, then the Imams are the leaders of those purposes, enabling all beings to reach their destinations." Or, in the conventional sense, it refers to the guidance of all the societies, including the prophets, the angels, the humans, the Jinn, and all the other entities (Fattahi, 2015: 55). Both *Qiyādat* (command) and *Ummah* (command) are generic terms that cover all forms of material and

spiritual command in various communities. These guiding lights serve as conduits for divine mercy, both spiritual and legal, forging the link between the conditional world and the necessary being. The most important divine mercy is to guide us on the divine path. The role of the Imams in guiding human societies down a righteous path is undeniable, as evidenced by their mediation of divine revelation, their efforts to communicate and explain it, and their struggle to implement it (Javadi Amoli, 2019: 209). Throughout history, they have led not only the Shia but the entire Ummah as well. Anyone who, from any community, at any time or place, takes the lead will do so by taking the lead, and anyone who deviates will do so by deviating from the lead.

3.3.2. The Imams as the Exemplary Social Role Models

In both personal and social life, individuals need role models to distinguish well from evil. Imams deserve to be emulated, not only individually but also socially. As repositories of God's grace and repositories of knowledge, they embodied forbearance and patience. They serve as leaders, role models and divine standards for all societies, and their leadership extends to all. There is nothing material or spiritual that the Imams have not explained to us in their words and deeds the right and divinely mandated way. They provide optimal guidance in all aspects of life and society, including religious practice, ethics, lifestyle, business, friendship, worship, marriage, neighbourly relations, and the protection of rights (Fattahi, 2015: 56).

Among other examples, the compassionate and generous treatment of the obstinate Syrian, a hostile enemy of the Imam and his father (Majlisī, 2014: 110), and the generous relations between Imam Hussain and the Hurr (Majlisī,

2014: 14), are exemplary examples of the way to treat one's opponents. Individuals under the influence of *Wilāyah* can therefore emulate imams in their social interactions and develop into exemplary and productive members of society.

3.4. Emotional Education

3.4.1. The Impeccable Imams as Embodiments of Mercy

Mercy encompasses kindness, compassion, empathy, favor, forgiveness, and generosity. It is a divine Mercy includes kindness, compassion, empathy, kindness, forgiveness, and generosity. It is the divine mercy that embraces all creation, especially mankind, and that meets their needs both internally and externally, and protects them from harm and loss. Mercy promotes prosperity and happiness not by granting every wish, but by addressing shortcomings in a way that serves their best interests. It is the power to bring individuals out of ignorance and into the light of belief. Moreover, mercy helps individuals to recognize their faults and shortcomings and to confront these imperfections, thereby promoting growth and self-improvement. It is a means to help individuals attain their ultimate goal - obedience to God - by removing obstacles in the way (Fattahi, 2015: 24). The impeccable imams are the perfect embodiment of mercy, and they incarnate it in their words and deeds. As teachers and guides, they accept everyone with the paternal sympathy. God, through their existence, grants great mercy to the faithful, as the Quran states: "God has granted the faithful great favor by sending them a messenger..." The term "Great Favour" (Arabic: Manna) means both compassion and the granting of great blessing (Fattahi, 2015: 25).

Imams have the deepest compassion, understanding and benevolence toward mankind. They are acutely attuned to people's emotional needs and offer comfort and sanctuary. God appointed them as a source of mercy for his servants, to lead them into slavery and to facilitate their growth and development under his benevolent influence. Individuals can benefit from the imams' overflowing and pervasive love for the servants of God. Aware of human emotional needs, Imams provide sanctuary in the midst of life's trials and tribulations. Abdullah ibn Utbah tells us: 'One day, when Imam Ḥusayn (AS) was in the presence of his great-grandson, Imam *Sajjād* (AS), he came in. The imam called him to him, embraced him, kissed him on the forehead, and said: "I pray that you sacrifice my father! How sweet your smell and how fine your figure". (Majlisī, 2014)

3.5. Spiritual Education

3.5.1. The Imams as Gateways to Faith

Members of the Ahl al-Bayt (AS) are designated as the gateway to the faith because true faith can only be gained through and through them. Faith, knowledge and enlightenment are divine lights, given to all who receive them. All the grace emanating from the divine first enters into the beings of these noble individuals, and then flows into all other beings. Thus, it is said that through us God came to be known, and that without us God would not be known (Majlisī, 2014: 246). The household of the Prophet therefore constitutes the 'house of prophecy, the Imams being its occupants, its keepers, its keys and conduits of its emanating grace. They are the very essence, the secret and the purpose of this house, they come from the one light and they have the full knowledge of the Prophet's message by direct instruction of the Prophet. As the heirs of the Prophet, they possess the

accumulated wisdom of all the Prophets. They are, in essence, the conduits of the prophetic mysteries, the embodiment of their effects, the guardians of their precepts, and the gateways and keys of the entire faith. They are the ultimate teachers, having raised the banner of the faith, laid the foundations of prophecy, and clarified the commands and the decrees of God. They are the interpreters of God's revelation and inspiration, conveying God's decrees to those who are responsible for obeying them. They exercise God's judgment and rule according to His orders, obey His commands. They raised the banner of Islam, they enacted its laws, and they hold in their hearts the treasures of faith. True guidance is found only through them, and entry to Paradise depends on knowing the gateway to it (Aqanajafi Isfahani, 2011: 374). In his narrative, Imam Sadiq (peace be upon him) says, 'Imam Ali (peace be upon him) has given his house a humble room for prayer, where he has conducted his prayers and his supplications. Every night when the kids couldn't sleep, the imam took them to this room and prayed (Ḥurr 'Āmilī, 2007).

A brief explanation of this single characteristic, which is mentioned in the *Ziyārat Jāmi'a Kabīrah*, is sufficient to establish that it is necessary to benefit from and be under the protection of the guidance of the imams. Imams are the path to faith and true obedience to God. Islamic education and its ultimate goal cannot be achieved without recognition of the Ahl al-Bayt and submission to their will. The spiritual and religious dimension of the individual thrives and reaches its full subjugation to God only by adherence to the impeccable Imams. Though men could never attain absolute perfection, God gave them innate abilities that, if nurtured under the guidance of the Imams, allowed them to aspire to spiritual perfection and true obedience to God.

3.6. Biological Education

3.6.1. The Ahl al-Bayt as Balances of Moderation

A survey of human history and its various educational philosophies reveals a bewildering variety of approaches. Some, like some interpretations of Christianity and some strains of Eastern mysticism, advocate giving up worldly pursuits and curbing material needs, viewing marriage, family formation, and material progress as detrimental to spiritual development. Others, such as secularism, prefer the material dimension of human existence, marginalizing spirituality and religion in favor of secular aims. The Ahl al-Bayt's Islamic doctrine and teaching philosophy, on the other hand, stress a balanced approach that recognises the importance of both the spiritual and the material aspects of human existence. This balance is illustrated by the teachings of the Imams, as reflected in the Hadith literature. While they encourage loyalty, spirituality, and preparation for the afterlife, they also provide guidance in navigating worldly matters and managing material needs, effectively equipping their followers to live in the world as they would have it. Ziyarat-e Jame'ah Kabirah underscores this modesty, condemning those who focus too much on the afterlife and neglect worldly matters, as well as those who place the worldly over the spiritual.

The architecture of creation is based on the wisdom of God. Like mathematical principles, this wisdom assigns an exact place to each element in the grand scheme of things. The Imamate (spiritual guidance) and its successors, founded on the principle of truth, do not penalize misplaced precedence or prescribe undesirable subordination. This framework serves as a balance sheet, protecting against both extremism and laxity. Extremism isolates

individuals and leads them down dark and dangerous paths fraught with invisible dangers. On the other hand, negligence deprives individuals of the benefits and support that society offers, leaving them vulnerable to the dark and dangerous sides of the journey. Both extremes ultimately prevent the desired goal from being achieved (Javadi Amoli, 2019: 262). The relevant report by Imam *Ṣādiq* (AS) states: "Three women approached the prophet Muhammad (PBUH) and his children. One complained that her husband had stopped eating meat, another that her husband had stopped wearing perfume, and a third that her husband had stopped having relations. The prophet, with his cloak trailing behind him, went to the mosque and, after praising and worshipping God, asked: "Why do some of my companions refrain from eating meat and wearing perfumes and neglect their matrimonial duties? You know I consume meat, use perfume and perform my husbandly duties. Whoever turns away from me is not of my kind." (Kulaynī, 2014)

3.6.2. The Ahl al-Bayt: A Constant and Uninterrupted Mercy

The term *Rahma* (grace) signifies the compassion, mercy and forgiveness of God, the divine love and benevolence that encompasses all beings in their individual states and needs, and that nurtures them to grow and realize their potential. If this divine mercy ceased for a moment, all creatures, including humans, would die, for it fulfills all needs and desires, both material and spiritual. Among the instruments of divine grace, some figures, such as prophets and impeccable imams, have a central role to play. They not only educate and nurture mankind in its own dignity, but also act as conduits for the divine's special grace. The rain falling, the sunlight shining, the spring flows,

the curing of diseases, the avoidance of disasters and loss, the answer to prayers, and the easing of sorrow and grief all come from their blessed presence. They meet the basic needs of all human beings and protect them from ignorance, corruption, oppression, rebellion, grief and transgression (Fattahi, 2015: 380). That's what the Ziyarat says: "God began with you and ends with you. Because of you, the rain is falling. Only because of you does He prevent the sky from falling on earth, and only with his consent. And through you, he will remove sorrow and ease suffering." In this context, it is important to understand that the *raison d'etat* of the creation of humanity was the prophet Muhammad and his Ahl al-Bayt. All the blessings, both material and spiritual, bestowed upon creation flow from its existence and from its mercy. Individuals seeking guidance must therefore recognize that adherence to Ahl al-Bayt is not only necessary for spiritual growth and the afterlife, but also for material prosperity and success. By taking the path of their guidance, individuals pave the way for worldly and otherworldly bliss and become servants of God.

3.7. *Wilāyah*-Based Education: A Holistic Approach

Based on research findings, *Wilāyah*-based learning is a genuine, holistic and purpose-oriented approach that is aligned with the goals of the creation. In this teaching model, the advanced teacher acts as a liaison between the perfect human being and the student, facilitating recognition, love, and obedience by the divinely-appointed custodians (Awliya). This acceptance of *Wilāyah* establishes a link to Ahl al-Bayt, which leads to the guidance of the student. Through the special grace of these

great figures, the full potential of the student is realized in all areas of learning, leading him to the Worship of God and the Closeness to the Divine, which is the true essence of human creation and learning.

When we look at *Wilāyah*-based learning through the lens of *Ziyārat Jāmi'a Kabīrah*, we find that this prayer identifies true learning as a path of Ahl al-Bayt in every verse. He says that salvation and deliverance lie in following his instructions: 'You are the most direct way, witnesses of the temporal dwelling and intercessors of the eternal dwelling. Whoever comes to you is saved, and whoever doesn't is doomed. You call people to God and lead them into the presence of God. You are always in the state of believing in him, obeying his commands, leading him in his path. The teachings of the *Wilāyah* cultivate love, and the student, through his love of the Imam and acceptance of his *Wilāyah*, will find salvation, and whoever seeks refuge in you will find safety, and whoever trusts you will be guided, and who opposes you will find hellfire. This individual has achieved the highest level of perfection in all human aspects and has come so close to God that he is the conduit of divine grace. This individual is free from human faults, having walked the path of slavery, leadership, and growth in the most exemplary way possible. With love and compassion for mankind, they can lead others down a righteous path. It is through this educational model that Islamic education can be realised in its true sense. This missing link in Islamic education, with its inherent foundations, principles, and methodology, can help teachers to promote a harmonious and consistent pursuit of worldly and spiritual well-being for their pupils.

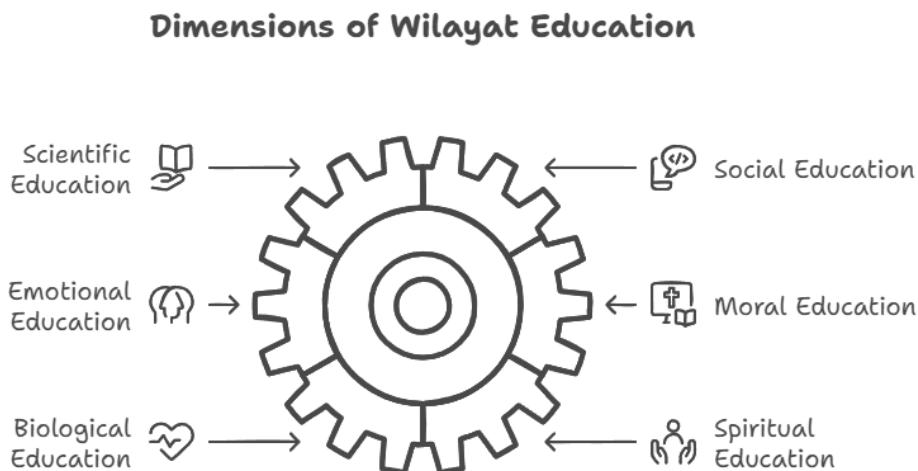


Fig.1. Dimensions of *Wilāyah* Education

Conclusion

Education has constantly attracted the attention of philosophers, intellectuals, social reformers, and, more generally, all those who have been concerned with its consequences throughout human history. Each school offered a different definition of education, according to its specific cultural and intellectual context. For example, various schools of thought, such as idealism, argue that moral education requires a familiarity with exemplary role models and virtuous figures. On the contrary, realism defines the goal of education as paving the way for knowledge discovery, transfer, and application to realize intellectual potential. Those who stress individual aspects of learning define it as the pursuit of personal enrichment and the cultivation of individual talents and inclinations. On the contrary, those who prefer the social dimension of education see it as a means of socialization.

The problem is that each school of thought tends to focus on a particular aspect of education. In explaining this particular aspect, they all conclude that education is defined by

one's own point of view. But people, as subjects of learning, have many facets, each of which deserves attention. Focusing on one aspect and neglecting others will caricature the individual and prevent him or her from progressing through the stages of growth and development that are intended for him or her. In essence, real education can be defined as a systematic and continuous process that aims to promote physical, cognitive, psychological, moral and social growth, or, more generally, to develop the personality of the learner and to enable him to fulfil his innate potential. Alternatively, it can be understood as selecting appropriate behaviour and discourse, creating favourable environments and factors, and providing support to the person receiving the training. This allows them to cultivate and realize their latent potential in harmony across all dimensions of their being, and to gradually move towards their ultimate purpose and the desired state of perfection. These are the ultimate objectives of education. Within Islamic teachings, this final goal is expressed as the holistic development and transcendence of the

individual, which leads to the closeness to God. That's because God created man in such a way that he could attain the ultimate goal of creation through the holistic development of man. True learning occurs when the individual reaches a comprehensive growth in all cognitive, social, ethical, biological, and mental dimensions. Crucially, this real learning, which is characterised by growth in all aspects of personality, can only be expected to occur if the teacher and the leader themselves achieve the highest possible level of development in these human dimensions. This true teacher and guide is a divinely appointed protector and perfected human being.

Therefore, if, as philosophers propose, learning is understood as a process of transformation that develops over time, with an origin, a goal, an object, and a moving agent, then that moving agent can be identified with the divinely appointed guardian. Like a loving parent, this guardian devotes its efforts to the realization of the object of movement, that is, the human being, nurturing it in all its dimensions and guiding it to its final goal and purpose. The divinely appointed guardian serves as an impulse, driving the individual toward his goal, and at the same time provides guidance; he is both a guide and a path. By helping an individual achieve a desired state, they embody that desired state. Just as they reveal the target to the individual, so do they reveal the target to it. If Islamic education is to achieve its underlying purpose, as the definitions suggest, it must adopt the principle of guardianship (*Wilāyah*) as the cornerstone of its teaching approach.

In Islamic education, the teacher must internalize and embody the knowledge, love and obedience of the guardian, and thus nourish the student's soul. He must lead the pupil to the path of obedience, servitude, and devotion to

God. This guardianship principle can be seen as a missing link in Islamic education, an element that has created a disconnection between theory and practice, which prevents the real potential of Islam from being realised. Proponents of Islamic education often emphasize the flowering of all human potential and the achievement of closeness to God. The Transformative Document also puts a strong emphasis on the six dimensions of human learning and the need to implement all of them in order to achieve a genuine Islamic education. The key point is that educators themselves need to be fully developed and trustworthy individuals in all these fields of education, a point that has been thoroughly addressed in this research. In this study, the organisational themes were selected by extracting the *Ziyārat Jāmi'ah Kabīrah* passages, all of which were grouped under the overarching theme of care-based education. These themes were then analysed and the educational model was finally explained.

It is important to note that this research has focused on explaining why this learning approach is necessary to achieve real learning. However, in order to make this a reality, it is necessary to derive from this approach updated and effective objectives, principles and methods that are in line with and addressing the needs of future generations. They must be incorporated into the practical implementation process, and teachers must receive comprehensive training to internalize the knowledge, love, obedience, and acceptance of the stewardship of the perfected human being. Moreover, the strengths and weaknesses of the practical implementation of this model of education must be constantly reviewed to ensure that the guardianship-based education takes a rightful central place in education, to quench the thirst of the soul, awaken dormant intellects, and ultimately

realize the objectives of Islamic learning. It is also recommended that the components of the guardianship-based education and the proposed educational model be integrated into the development of school curricula adapted to the age of the pupils, so that the Ahl al-Bayt (AS) can be gradually observed. It should be noted that the findings of this study alone cannot provide a comprehensive and conclusive model for the education based on parental responsibility. To achieve this, other sources of Islamic learning that are rich in this regard should be examined and analysed, and combined with the results of other relevant studies, to produce a more comprehensive model of guardianship education.

References

- Holy Quran
 Nahj al-Balāgha.
 ‘Arbalī, A. b. I. (2002). *Kashf al-ghumma fī ma‘rifat al-a‘imma*. Bani Hashimi.
 Āqānājafī Iṣfahānī, M. T. (2011). *Haqā’iq al-asrār* (S. A. Mirhosseini. Trans). Shams al-Adha.
 Baqeri, K. (2016). *A new look at Islamic education*. Madreseh.
 Ebrahimi-Zadeh, I. (2020). *Philosophy of education*. Payam-e Noor University Press.
 Fani, K; Taheri, I; Khorramshahi, B; Sadr Haj Seyyed Javadi, A. (2004). *Encyclopedia of Shi’ism*. (Vol. 2). Shahid Saeed Mohebi.
 Farhadi, R. (2021). *Wilāya-based education: Nature and objectives*. Kenkash.
 Fattahi, S. H. (2015). *Divine lights: Commentary on Ziyārat Jāmi‘a Kabīra*. Mirfatah.
 Gotk, G. (2020). *Philosophical schools and educational theories* (M. J. Paksarasht. Trans). Samt.
 Hosseini, S. M. (2016). *The stations of the saints: Commentary on Ziyārat Jāmi‘a Kabīra*. Nistan.
 Hosseini, S. M. (2020). "The reality of Wilāyah and its place in education." *Ma‘rifā Journal*. Vol. 29, no. 7, pp. 9–19.
 Ḥurr ‘Āmilī, M. (2007). *Wasā’il al-Shī‘a ilā tahsīl masā’il al-sharī‘a*. Ketabchi.
 Ilāhī Khurāsānī, A. A; Qummī, A. (2001). *Safīnat al-Bihār wa Madīnat al-Ḥikam wa al-āthār* (Vol. 8). Osveh.
 Javādī Amoli, A. (2013). *The fragrance of Wilāya*. Esra.
 Javādī Amoli, A. (2019). *The etiquette of annihilation of the close ones* (Vol. 1). Esra Publications.
 Javādī Amoli, A. (2021). *The Etiquette of Annihilation of the Close Ones* (Vol. 6). Esra Publications.
 Kulaynī, M. b. Y. (2014). *Usūl al-Kāfī*. (S. J. Mostafavi. Trans). Islamiyyah.
 Majlisī, M. B. (2014). *Bihār al-Anwār* (Vol. 26). Islamiyyah.
 Majlisī, M. T. (2014). *Bihār al-Anwār* (Vol. 45). Islamiyyah.
 Mirbaqeri, S. M. (2017). *Discussions on Imamology* (Vol. 1). Dār al-Ma‘ārif.
 Mirzaei, K. (2017). *Qualitative research: Research, researcher, and thesis writing*. Fouzhan.
 Mirzamohammadi, M. H; Rasouli, R. (2010). "Wilāya-based education: The main foundation of religious education." *Islam and Educational Research Biannual*. Vol. 2, no. 1, pp. 7–45.
 Motahhari, M. (2017). *Imamate and leadership*. Sadra.
 Motahhari, M. (2018). *Familiarity with the Quran* (Vol. 1). Sadra.
 Muḥīd, M. I. M. (1992). *Al-Irshād fī ma‘rifat hujaj Allāh ‘alā al-‘ibād*. Shaykh Muḥīd Congress.
 Radmehr, S; Koohestani, O; Azarnour, Q. (2020). "The Scientific and Cultural Virtues of Ahl al-Bayt (AS) in Ziyārat Jāmi‘a Kabīra." *Journal of Islamic and Human Sciences*. Vol. 6, no. 21, pp. 89–97.
 Sadeghzadeh, A; et al. (2009). *Drafting the National Education Document, Report on the Integration of the Results of Theoretical Studies, Philosophy of Education in the Islamic Republic of Iran (Theoretical Framework for Organizing and Guiding Various Types of Education)*. (11th ed.) N.p.

«مقاله پژوهشی»

نگره‌پردازی تئوری حرمت سیاسی کشف حجاب بر پایه روش زمینه‌ای (گرندد تئوری)

سیده سمیه خاتمی 

استادیار دانشگاه حکیم سبزواری، سبزوار، ایران.

نویسنده مسئول:

سمیه خاتمی

رایانامه: shkhatami56@gmail.com

تاریخ دریافت: ۱۴۰۳/۰۵/۱۷

تاریخ پذیرش: ۱۴۰۳/۱۰/۱۶

چکیده

زمینه: سخنی در حوزه حجاب مطرح شد که در اذهان مردم نگاه جدیدی را ایجاد نمود و دری را در جهت بیداری مردم گشود و آن حرمت سیاسی کشف حجاب بود.

هدف: این مقاله با این فرضیه که حرمت سیاسی کشف حجاب ریشه در آیات قرآن دارد و مطابق با قرائن تاریخی است، به دنبال نگره‌پردازی (تئوریزه) کردن نظریه حرمت سیاسی کشف حجاب، می‌باشد.

روش: پژوهش از روش نظریه‌پردازی داده محور استفاده نموده و ابتدا آیات قرآن، کدهای لازم را دریافت، سپس سایر منابع از جمله احادیث، مقالات علمی، گزارشات و قرائن تاریخی کشف و کدگذاری شده و با کشف مقوله‌های فرعی نسبت به مقوله اصلی این مدل شکل گرفته است، لازم به ذکر است در اینجا روش گرندد تئوری بیشتر بر مبنای منابع محکم تاریخی و پژوهش‌های مبسوط، عمیق و دقیق دینی صورت گرفته است نه پژوهش‌هایی که غنای کافی ندارند.

یافته‌ها: با بررسی داده‌ها در کدگذاری محوری علاوه بر مقوله اصلی، سه مقوله محوری، و جوب شرعی حفظ حجاب به دو صورت حداقلی و حداکثری در قرآن، و حجاب به عنوان قانونی اجتماعی، برای همه کشورهای اسلامی و برای همه شهروندان کشور اسلامی استخراج گردید.

نتایج: مقوله هسته‌ای «قابلیت تئوریزه شدن حرمت سیاسی کشف حجاب» با فراهم شدن بسترهای لازم، پیامدهای خوبی را جهت التزام افراد به اجرای قانون حجاب با فهم ریشه‌دار بودن حرمت سیاسی کشف حجاب در آیات قرآن ایجاد می‌نماید و بالطبع موجبات جلوگیری از قبح‌شکنی را با بیشتر می‌نماید. با این وجود برای دست یافتن به پیامدها به صورت کامل، راهبرد برنامه‌ریزی دقیق در مقابله با کشف حجاب به عنوان ابزاری جهت خدشه بر حکومت اسلامی نه فقط به عنوان یک واجب شرعی بلکه به عنوان علامت و شاخص نظام اسلامی توصیه می‌گردد.

واژه‌های کلیدی

کشف حجاب، حرام سیاسی، شعائر الهی، گرندد تئوری.

استناد به این مقاله:

خاتمی، سمیه (۱۴۰۳). نگره‌پردازی تئوری حرمت سیاسی کشف حجاب بر پایه روش زمینه‌ای (گرندد تئوری). فصلنامه قرآن و روشنگری دینی، ۵(۲)، ۱۲۱-۱۳۸.

(DOI: 10.30473/quran.2025.71996.1286)

ORIGINAL ARTICLE

Theoretical Framework of the Political Sanctity of Hijab Unveiling Based on Grounded Theory Methodology

Seyedeh Somayeh Khatami 

Assistant professor of Hakim Sabzevari university, Sabzevar, Iran.

Correspondence
Seyedeh Somayeh Khatami
Email: shkhatami56@gmail.com

Received: 07 Aug 2024
Accepted: 05 Jan 2025

How to cite

Khatami, S.S. (2025). Theoretical Framework of the Political Sanctity of Hijab Unveiling Based on Grounded Theory Methodology. *Quran and Religious Enlightenment*, 5(2), 121-138. (DOI: [10.30473/quran.2025.71996.1286](https://doi.org/10.30473/quran.2025.71996.1286))

ABSTRACT

Background: A discourse emerged concerning hijab, creating a new perspective in public opinion and opening a path towards public awakening; this was the political sanctity of hijab unveiling. **Objective:** The present study, based on the hypothesis that the political sanctity of hijab unveiling is rooted in Quranic verses and aligns with historical evidence, aims to theorize the concept of the political sanctity of hijab unveiling. **Methodology:** This paper employs a data-driven theory-building approach. Initially, Quranic verses were coded. Subsequently, other sources, including hadiths, scholarly articles, reports, and historical evidence of unveiling, were identified and coded. Sub-categories were then identified in relation to the main category to form this model. It is noteworthy that here, the grounded theory approach was primarily implemented through robust historical sources and extensive, in-depth, and precise religious research possessing sufficient richness.

Findings: Through axial coding of the data, in addition to the main category, three core categories were extracted: the religious obligation of maintaining hijab in both minimal and maximal forms as mentioned in the Quran, and hijab as a social law applicable to all Islamic countries and all citizens of an Islamic country. **Results:** The core phenomenon, "The theorizability of the political sanctity of hijab unveiling," with the provision of necessary conditions, yields positive consequences towards individuals' commitment to the hijab law by understanding the deep-rooted sanctity of hijab unveiling in Quranic verses, and consequently, increases the prevention of transgression. However, to fully achieve these consequences, a strategy of meticulous planning to counter hijab unveiling as a tool to undermine the Islamic government is recommended, not only as a religious obligation but also as a symbol and indicator of the Islamic system.

KEYWORDS

Hijab Unveiling, Political Prohibition, Divine Symbols, Grounded Theory.



Introduction

One aspect seemingly crucial to the issue of hijab is its political dimension, a matter long considered by the reformist movement in its opposition to the hijab. This has led to the formation of a discourse on hijab, gradually altering its commonly understood religious meaning. This movement gradually gave way to political and social campaigns against the hijab, such as "Stealth Freedoms" and "White Wednesdays." (Zibiyeh Nejad, 2019) Recently, a statement by Supreme Leader Khamenei regarding the hijab emerged, declaring the removal of the hijab not only religiously forbidden but also politically prohibited. He further stated: "If they knew who is behind this action they are undertaking, they certainly would not do it. I know. Many of them are religious, devout, observe Ramadan, and engage in prayer and supplication; they do not realize who is behind this policy of removing the hijab and fighting against it. The enemy's spies, the enemy's intelligence agencies are behind this. If they knew, they certainly would not do it. In any case, this issue will certainly be resolved." (Ramadan meeting of regime officials with the leader of the revolution <https://khl.ink/f/52384>, 2023-04-04) This approach created a new perspective on the hijab in the minds of many people, opening a door towards divine knowledge to awaken the public. This raised the question for many: 'What does it mean for the removal of the hijab to be politically forbidden?' 'How does this divine obligation differ from other obligations that it becomes a political prohibition?' Furthermore, 'Does this ruling have a Quranic basis?' The main question this research addresses is 'whether the Quran addresses the political prohibition of removing the hijab?' In this regard, it is necessary to answer the following questions: Firstly, 'What is the meaning of political prohibition?' Secondly,

'What are the underlying factors contributing to the political prohibition of removing the hijab?' 'What are the contributing and facilitating factors in this matter?'

Initially, it must be stated that "Politically Forbidden (*Harām*)" is not a new or recent term; because "*Harām*," meaning something whose commission is prohibited, has a clear meaning and can be used in various fields, such as religious law (*Sharī'a*), political, social, cultural, and economic matters. Just as there are "*Harām*" actions in the aforementioned areas, there are also actions considered obligatory in the political, social, cultural, economic, etc., spheres... (Eazidi, 2023)

Therefore, in brief, the term "Politically Forbidden" can be defined as: "An action considered unlawful from a political (social and governmental) perspective," and this concept is customary in every governmental and social system worldwide ("The article 'Discovering the forbidden political or religious hijab?' Afog Hozha Weekly, 2023: No. 750, p. 5).

1. Research Background

Regarding the ambiguities raised concerning hijab, numerous articles and books have been written. Among them are:

- "Hijab in Verses and Narrations," a critique of the book "Islamic Hijab in the Prophet's Era" by Hossein Soozanchi. In this work, the author, in two main sections—"Critique and Review of the Book's Content" and "Examination of Examples of the Book's Claims and Arguments"—critiques the book "Islamic Hijab in the Prophet's Era." In the final section, he examines the viewpoints of jurists on Islamic hijab and attempts, through a historical analysis of authentic Islamic texts, to explain Islam's perspective on women's hijab in society.

- "Women's Dress in the Prophet's Time" by Majid Dehghan and Ashayerifard. The author of this book addresses the factors behind women's nudity in pre-Islamic (Jahiliyyah) literature and during the pre-Islamic Hajj pilgrimage, and the transformations in dress during the early Islamic period, which in a way also answers the ambiguities rose regarding dress in the Prophet's era.
- "Hijab from the Perspective of the Quran and Sunnah" by Fathiyeh Fattahizadeh. The author of this book aims to present a history of hijab, free from bias and emotion, and then discusses the measures Islam has taken to preserve and promote modesty in society.
- "Hijab in the Quran" by Mohammad Javad Fazel Lankarani. In this book, which is the result of this esteemed scholar's examination of all verses related to hijab, it is mentioned that the idea that hijab arose from complex jurisprudential ijtihads and is subject to new ijtihad in our time is false. This is absolutely not the case.

One of the established principles in jurisprudence is that ijtihad (independent legal reasoning) is not permissible in matters of fundamental religious obligations. This has been noted, and several books have been written examining the Supreme Leader's views on hijab. One example is the book "The Role and Mission of Women, Vol. 1, Modesty and Hijab in the Iranian-Islamic Lifestyle," based on the speeches of the Supreme Leader, by Amirhossein Banakipour, published by the Islamic Revolution Publications. However, the current work differs from other articles and books not only in its novel approach to finding answers, employing a grounded theory methodology, but also in its focus on addressing the most influential objection raised regarding hijab: The claim of its political illegitimacy. Addressing the Quranic basis of this

objection and theorizing it with sound evidence are crucial steps in resolving this issue.

2. Methodology

The main method of this research is grounded theory. Grounded theory is a qualitative research method that develops a theory from a set of data, explaining a process, action, or interaction on a broad scale. Data analysis uses three methods: Open coding, axial coding, and selective coding. In the open coding stage, initial concepts are identified; in the axial coding stage, major categories along with a core category are extracted; and in the selective coding stage, which involves careful review of the data and previous coding, the researcher analyzes the data and presents it in the form of a theory. Furthermore, other dimensions, including conditions, interactions, and consequences, are considered within a paradigmatic model (Straus and Corbin, 2008: 22).

After providing a suitable definition of political sanctity, considering the chosen grounded theory approach, we must seek data from which to extract our categories. One of the most important sources for data generation is the Holy Quran. In the data generation phase, we initially refer to the Quran and then to other sources such as published articles, reports, and interviews. In the grounded theory method, the researcher may collect data through interviews, observation, document review, or a combination of these sources. Daily notes, participant observation, formal, informal, or semi-structured interviews, documents, journals, and research literature are valid ways to generate data (Mohammadpour and Rezaei, 2008). Therefore, the grounded theory approach has the capacity to derive theory from various sources. Here, because the existing research and literature on the subject are sufficiently rich, the grounded theory method allows us to achieve more

systematic and organized results. Using this method, in each of these cases, we seek answers to the aforementioned questions from Quranic verses or extensive and precise research conducted in other documents.

To gather data, by reviewing verses related to the topic, the relevant verses received the necessary code(s). However, due to the limited length of this article, only a very brief example of the verses and their assigned codes is provided. Furthermore, both the apparent meaning of Quranic verses and interpretations from reputable scholars and experts in the field of hijab are utilized. Since finding data from the Quran to understand the political sanctity of unveiling requires understanding the relevant key indicators and general principles in the

Quran, these must first be gathered, and then their proximity and relationship examined.

3. Research Findings

As stated, the aim of this research is to achieve a foundational theory on the political sanctity of hijab. The research findings are presented in a diagram comprising four main categories and one core category. Each of the four main categories is described below. What follows under each category are the concepts that led to the generation of those categories in open coding? First, the data obtained from the Quran in that category is presented, and then the data obtained from other documents is presented. An example of open coding and axial coding in determining the fourth category is mentioned.

Table 1. Open and Core Coding of the Fourth Category

Raw Data	Concept	Category
1-Data 1: "O! You, who have believed, remember Allah with much remembrance and exalt [His] praise morning and evening." (al-Aḥzāb/41-42) 2-Data 2: (al-Baqarah/267): "O! You, who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth..."	Islam is a religion that is both personal and social.	The political sanctity of hijab is based on Quranic verses.
1-Data 1: (al-Ḥadīd/25): "And We sent not before you [O! Muhammad] any messenger except that We revealed to him that there is no god but Me, so worship Me." 2-Data 2: Every prophet or Imam who has been able to establish a government based on God's religion has done so.	Social religion requires a social regulator.	
Those who have believed fight in the cause of Allah, and those who have disbelieved fight in the cause of Tāghūt. So fight against the allies of Satan. Indeed, the plot of Satan is ever weak (al-Nisā'/76).	The command to fight against those who want to undermine the Islamic government.	
"Every veil that is abandoned is as if Algeria surrenders itself to the school of the master and decides to change its customs and traditions under the leadership and subjugation of the colonizer." (Frantz Fanon, 2005 AD/1384 SH: 40)	The use of naked power is one of the important strategies for overthrowing the Islamic political system throughout history.	
"The Islamic Republic has ideological red lines that constitute its identity, one of which is compulsory hijab, and we must engage with the Islamic Republic over compulsory hijab." (Sahar Rezzazadeh, No to Compulsory Hijab Campaign - National Front News Agency of Iran)	Significant sums have been spent by hostile governments to eliminate the Islamic veiling of Iranian women.	
Data 1: "O! You, who have believed, do not violate the symbols of Allah..." (al-Mā'idah/2) Data 2: Divine symbols are matters that, in addition to being part of religious affairs, also have a symbolic aspect and are considered signs of Islam.	Hijab is one of the divine symbols.	

Each of the core categories is described below. What are stated below each category are the concepts that led to the production of those categories in open coding. First, the received data in that category is expressed in terms of equivalents from the Quran, and then the data received from other documents is presented.

4. Category One: The Religious Obligation of Maintaining Hijab, in Both Minimum and Maximum Forms

The first category that needs to be examined before addressing the political prohibition of unveiling is the category of the religious obligation of maintaining hijab, which is derived from the following concepts:

4.1. Concept One: The Use of the Word "Khimār" in the Quranic Verses in Explaining the Minimum Ruling of Hijab

God Almighty has used two types of minimum and maximum veiling for women in the Quran:

Related data: Minimum veiling, with the word *khimar*, which is a covering similar to a chador or a headscarf that also covers the neck and chest (Rāghib Iṣfahānī: 298) and says:

"And let them wear their *Khumur* [headscarves] over their bosoms and not reveal their adornment." (al-Nūr/31) Tell the believing women to lower their gaze and to protect their private parts and not to display their adornment except what is apparent. *Rāghib*, in explaining the meaning of the word "*Khumur*," says: "The root of *Khumur* means to cover something, and what one covers something with is called *Khimār*. However, in common usage, *khimar* is specifically what a woman covers her head with, and its plural is *Khumur* (pronounced like '*Unuq*')." (Rāghib Iṣfahānī, 1991: 1, 298) "*Khimār*" is the garment with which a woman

covers her head and whose excess she hangs down over her chest (Ṭabāṭabā'ī, 1996: 16, 339 and 15, 156).

4.2. The Second Meaning: The Use of the Word "Jilbāb" in Quranic Verses in Explaining the Maximum Limit of Hijab

In examining the verses of the Quran, maximum coverage is expressed with the word *Jilbāb*, and it says:

Relevant data: "O! Prophet, tell your wives and your daughters and the women of the believers to draw their *Jilbābs* [outer garments] over themselves. That is more suitable that they may be known and not harassed. And ever is Allah Forgiving and Merciful." (al-Aḥzāb/59)

Allamah Ṭabāṭabā'ī, in *Tafsir al-Mīzān*, states: The word *Jalābīb* is the plural of *Jilbāb*, and it is a full-length garment that covers the entire body (Ṭabāṭabā'ī, 1996: 16, 339) or a special headscarf that covers the face and head, and the meaning of the phrase "Draw over themselves" is that they should wear it in such a way that their necks and chests are not visible to onlookers (Ṭabrisī, 1993 AD/1372 SH: 8, 181). It also refers to a covering that is larger than a headscarf but smaller than a chador, as emphasized by the author of *Lisān al-'Arab* (Makarem Shirazi, 1992: 17, 428). What is understood from the summary of the commentators' statements is that it means a covering similar to a chador that covers the entire body (Mahdizadeh, 2006).

Relevant data: The verse mentions two purposes for *Jilbāb* (a loose outer garment): To be recognized (for one's virtue and modesty) and to avoid harassment. Since these two purposes are not mentioned for *khimar* (a headscarf), this indicates that *Jilbāb* takes precedence over *khimar*. However, other factors also strengthen this priority. For

example, the dark color commonly used for chadors (a type of veil) in social settings is muted and less attention-grabbing, while also conveying more dignity to women, thus proving highly effective. A narration also indicates the lack of disapproval of *Kisā'* (Kulaynī, 2015: 6, 499, no. 1. <https://fa.wikifeqh.ir/%D9>). *Kisā'*, according to the hadith *Kisā'*, refers to a long, all-encompassing garment covering the entire body, including the aba (cloak) and the black chador worn by women. Therefore, the coverage provided by the chador offers greater protection against threats in work or social environments.

4.3. Third Concept: Defining the Limits of Hijab

Regarding the obligatory nature of maintaining hijab, there are hadiths that clearly define its limits.

Relevant data: A saying of Imam Ṣādiq (AS) states: "It is not permissible for a Muslim woman to wear a headscarf (*Maqna'ah*) and a garment that does not cover her body." (Ḥurr 'Āmilī, 1993: 30, 5181)

Relevant data: A saying of the Messenger of God (PBUH) states: "Any woman who believes in God, the Almighty, and the Day of Judgment will not reveal her adornment to anyone other than her husband, nor will she show her hair and ankles. Any woman who does these things for anyone other than her husband has corrupted her religion and angered God..." (Noori, 1987: 14, 244)

Relevant data: The obligatory nature of hijab for women is a matter upon which all Shia and Sunni jurists agree (Shahīd Thānī, 1989: 7, 46; Muḥaqqiq Ḥillī, 1998: 431). For example, Imam Khomeini writes: "A woman must cover her body and hair from non-mahram men." (Khomeini, 2002 AD/1381 SH: 384)

4.4. The Fourth Concept: The Practical Conduct of Exemplary Women

Women presented as role models for Muslim women can effectively demonstrate the extent and limits of hijab:

Relevant Data: The accounts of Lady *Fāṭima Zahrā* (AS) covering herself in public, as narrated in history, show that when she went out of the house to visit the Prophet Muhammad (PBUH), she used specific coverings, such as the *Jilbāb* (Ibn Bābawayh, Shaykh Ṣadūq: 2005: 1, 163).

Relevant Data: Furthermore, one incident illustrating the extent of Lady *Fāṭima Zahrā*'s (AS) hijab outside the home and when encountering non-mahram men is the incident of the usurpation of *Fadak*. We read: "...She placed her *Khimār* (headscarf) on her head and covered herself completely with her *Jilbāb*, and she set out with a group of her female relatives and women from her tribe, their trailing garments sweeping the ground." (Ṭabrisī, 2024: 98)

Relevant Data: Among the practical examples emphasizing the necessity of maintaining Islamic prescribed dress and the value of hijab is the example of the women of Karbala during their captivity. A noteworthy aspect of the Karbala event is the value these women placed on their hijab, which remained unchanged despite the burning of tents, beatings, intense heat, and the loss of loved ones; as Lady *Zaynab* (AS) stated before *Yazīd*: "O! Son of the freed slave, is this justice? You keep your women and concubines behind screens, but you have taken captive the daughters of the Messenger of God (PBUH), dragging them from place to place, tearing away the veil of their honor and exposing their faces to the public gaze, parading them before the enemies in various cities, so that people in every street and alley may gaze upon them, and high and low, noble and base, may cast their

eyes upon their faces, while their men and protectors are absent." (Ṭabrisī, 2024: 2, 35).

The most that can be said about the captive women after the event of Ashura is that their faces were uncovered "*Mukashshafah al-Wujūh*". The fact that some accounts mention the women's heads were not covered does not mean their hair was visible. This statement refers to the absence of a full-body veil among the women of the Ahl al-Bayt (AS).

Related data: In the event of Karbala, there is no record of the captives requesting food or water. It is even narrated that the Karbala captives never accepted or consumed food or water as charity. However, regarding hijab (veiling), we see that if someone offered assistance, they would accept a veil or cloth for covering themselves. For example, when the army and captives reached the entrance of Kufa, the Kufans gathered to watch them. A narrator recounts that a woman from Kufa shouted from a rooftop, "Which captives are you?" They replied, "We are the captives of the family of Muhammad (PBUH)." The woman came down from the rooftop and provided them with more suitable clothing (Ibn Tāwūs, 1999: 190).

5. The Second Category: Hijab Is A Social Law for All Islamic Countries.

Some people, seeing the various types of hijab used in Islamic countries, question the necessity of hijab in all countries. However, examining the following concepts, derived from the data below, provides a different answer.

5.1. The First Concept: Islam Is A Universal Religion.

Clearly, the implementation of Islamic precepts is not tied to a specific government or system. If Islamic governments in other parts of the world fail to uphold them, this does not justify

their actions. Contrary to the claims of prejudiced and opportunistic individuals, various verses of the Quran testify that Islam is a universal religion for all people of the world. These verses state that the Quran is for all humanity because its commandments are universal, not regional.

Related data: This Quran is a reminder for all the worlds (al-An‘ām/90).

Blessed is He who revealed the Criterion to His servant that he may be a warner to the worlds (al-Furqān/1).

5.2. The Second Concept: Legal Hijab within the Framework of Islamic Societal Laws

Among the commandments of Islam pertaining to Muslim society is the hijab (veiling) and dress code for women. The principle of hijab is established in Quranic verses, while its precise boundaries are detailed in Hadith.

Relevant data: Verse 59 of Surah *al-Aḥzāb* states: "O! Prophet! Tell thy wives and thy daughters and the women of the believers that they should cast their outer garments over themselves (Jilbāb). That is more convenient, that they may be known (as such) and not be molested. And Allah is ever Oft-Forgiving, Most Merciful." The historical context of this verse reveals that before its revelation, complete hijab was not consistently observed among women in society. Following its revelation, women were instructed to observe hijab in public as described in the verse (Ṭabāṭabā‘ī, 1996: 16, 339). Therefore, the implementation of these commandments is not contingent upon a specific Islamic government or system. If Islamic governments in other parts of the world fail to uphold it, this does not validate their actions. Indeed, the existing inconsistencies across different countries should prompt serious reflection. The crucial aspect is

adherence to the divine commandments revealed in the Quran, not the success or failure of their implementation in any particular region.

5.3. The Third Concept: Imam Khomeini's Consistent Stance on the Law of Hijab Before and After the Revolution

Imam Khomeini recognized both before and after the revolution, the areas where Satan exerts significant influence, including the unveiling of the "Great Satan," America, and matters that promote immodesty. He believed that for societal progress, well-being, and prosperity, women, following the example of the Ahl al-Bayt (AS), should maintain the limits prescribed by Islamic law while actively participating in political, social, cultural, and educational spheres. An Islamic government provides the necessary environment for this participation (Heydari Nesab, 2013). This is corroborated by various interviews and studies conducted with Imam Khomeini.

Relevant data: In a Bahman 1357 interview in France with a female journalist who was not wearing a hijab, Imam Khomeini took a strong stance on the issue, stating: "Your acceptance of me as a woman demonstrates that our movement is progressive, despite others' attempts to portray it as backward. Do you think our women should necessarily wear a hijab, something on their heads, or not?" (<https://www.mashreghnews.ir/news/931014/-Ms.Noshabeh.Amiri,Kayhan.reporter>)

(The Imam further stated): "My acceptance of you? I didn't accept you! You came here, and I didn't know you were coming! And that doesn't prove Islam is progressive just because you came here! Islam is progressive. But progressive doesn't mean what some of our men and women think it means. Progress lies in human and spiritual perfection, and in

individuals' positive contributions to the nation and the country. Going to cinemas and dance halls—these are not the advancements they've presented to you; they've held you back; and we must rectify that later. You are free to engage in righteous activities. Go to university and do whatever is right; and the entire nation is free in these areas. But if someone acts against chastity or harms the nation—acts against national interests—that will be prevented; and that is proof of Islam's progress." (Khomeini, 2006: 520-521)

Therefore, even before the revolution, in the 1940s, in his speeches, Imam Khomeini condemned Reza Shah Pahlavi's policies regarding the unveiling of women. This issue continued after the revolution with greater precision and firmness. In Esfand 1357, after the revolution's victory, he stated in a speech: "Islamic women should go out with Islamic hijab....It has been reported to me that women in our ministries are immodestly dressed, and this is against Islamic law. Women can participate in social activities, but with Islamic hijab." (<http://www.imam-khomeini.ir/fa/n153806/>)

Imam's resolute stance on the issue was so firm that it quickly spread internationally. Some feminist women, believing that religion and hijab caused women's backwardness, protested against the Imam's pronouncements. However, the Imam's firmness awakened many women in the Islamic society. Revolutionary women resisted these protests, held demonstrations, and ensured the official implementation of the hijab law in the country. In practice, Muslim women demonstrated that religiosity and hijab are not factors of backwardness. Just as Lady *Zahrā* (AS) demonstrated chastity even by concealing herself from a blind person, hijab should be

manifested not only internally but also externally in one's appearance and behavior.

6. The Third Issue: Legal Hijab for All Citizens of an Islamic Country

The third issue, derived from the analyzed data, addresses whether, although God Almighty mentions hijab in the Quran for Muslims, it should be legally enforced in Islamic countries for everyone, including followers of other religions. This issue arises from the following concepts and data:

6.1. The First Concept: Kindness towards Other Religions in an Islamic Country

The Quran beautifully addresses this in two verses:

Related Data: Show kindness to those of other faiths who do not wage war against Muslims:

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." (al-Mumtaḥana/8)

Non-believers are of two kinds: a group that seeks enmity and plots against Muslims, from whom one must disassociate; and a group that has not taken action against Muslims nor plotted against them. This verse states: treat them kindly; establishing relations with them is not forbidden. In fact, Islamic foreign policy is based on attracting and engaging others. According to this verse, non-belligerent non-believers who live in an Islamic state are entitled to social justice and rights (Qaraati, 2008: 5, 45).

6.2. Concept Two: Adherence to the Laws and Regulations of an Islamic State

Relevant Data: God Almighty, in the verses of the Quran, stipulates conditions for those of other faiths who do not wage war against Muslims within an Islamic state: "Fight those of the People of the Book who neither believe in God nor the Last Day, nor forbid what God and His Messenger have forbidden, nor adopt the religion of truth, until they pay the *Jizya* with willing submission!" (al-Tawbah/29)

Allama Ṭabāṭabā'ī states regarding this: From the three characteristics mentioned in the beginning of the verse as the reason and justification for fighting against the People of the Book, and from their having to pay the *Jizya* with complete humility, it appears that this humility refers to their submission to Islamic traditions and their surrender to the just rule of the Islamic society. It means that, unlike other communities, they cannot oppose the Islamic society, flaunt their power, freely engage in spreading superstitious beliefs and desires, and promote beliefs and actions that corrupt human society (Ṭabāṭabā'ī, 1996: 9, 217).

"*Ṣāghar*," from the root "*Ṣighar*," means one who accepts humility. In the verse, it means that the payment of *Jizya* should be an act of submission to the Islamic faith and the Quran, and, in other words, a sign of peaceful coexistence and acceptance of the position of a healthy and respected minority in the face of the ruling majority. The interpretation by some commentators as humiliation, insult, offense, and mockery of the People of the Book is neither supported by the literal meaning of the word, nor is it consistent with the spirit of Islamic teachings, nor does it conform to other instructions regarding how to treat religious minorities. A noteworthy point in the verse is that although only *Jizya* is mentioned among

the conditions of the *Dhimma* (protected status), the expression "*Hum Ṣāghirūn*" is a general reference to other conditions of the *Dhimma*. For it implies that, for example, they should not engage in propaganda against Muslims within the Islamic environment, cooperate with their enemies, or create obstacles to their progress, as these actions are incompatible with the spirit of humility, submission, and cooperation (Makarem Shirazi, 1992: 7, 355).

6.3. Concept Three: Preventing the Erosion of Moral Reproach through Universal Observance of the Hijab

Relevant Data: Supreme Leader Khamenei states: "The hijab is a religious decree and a legal matter. Governmental and official bodies and their managers must, first and foremost, ensure its implementation according to the law." (The meeting of the President and members of the government delegation with the leader of the revolution, 2018) Elsewhere, he states: "Imam Khomeini stood firm as a mountain against a clear transgression created by the Pahlavi regime and its followers in the country, stating that the hijab must exist... There is no such thing as a small or large haram; what is religiously forbidden must not be openly practiced in the country." (Statements of Imam Khamenei in the meeting with the Praisers of Ahl al-Bayt (AS), 2016) Islamic society feels a responsibility towards all people, even those of different faiths, and defends their security. If someone steals from their homes, they are punished, and the grounds for exercising other civic rights are provided for them. Similarly, it expects them to respect the security, moral health, and independence of society and to abide by the social laws of the Islamic system. This means safeguarding the boundaries of Islamic society, which is the duty

of the Islamic government. For example, an individual of any faith does not have the right to drive at excessive speeds in the streets. The hijab is among these social laws, the results of which are the creation of psychological tranquility and the strengthening of the family unit. If minorities in Islamic society do not adhere to the outward forms of Islam, the moral reproach against it will gradually erode even among Muslims.

7. Section Four: The Political Sanctity of the Prohibition of Unveiling is based on Quranic Verses.

The issue of the political system or government in Islam is one of the most fundamental and exciting issues in the contemporary Muslim world and even the non-Muslim world. When Islam is discussed in relation to politics and governance, and when it is present in the arena of social life, work, and struggle, it is fascinating, inspiring, and epic-making for its believers; conversely, it is extremely dangerous and terrifying for its enemies (Kiyani and Zargar, 2020 AD/1399 SH).

7.1. First Concept: Islam Is Both A Personal and A Social Religion.

What is evident in the religion is that the scope of Islamic religious activity encompasses the entirety of human life, and Islam is both a personal and a social religion.

Relevant Data: In one instance, regarding personal matters, it states, "Be mindful of God in your hearts": "O! You who have believed, remember Allah with much remembrance and exalt [Him] morning and evening." (al-Aḥzāb/41-42)

Relevant Data: In another instance, regarding social matters, it states, "Be charitable": "O! You who have believed, spend from the good things which you have earned and from that which We

have produced for you from the earth. And do not aim for the worthless [things] of it to spend [only] from it while you yourselves would not take it except with closing your eyes to it. And know that Allah is Self-Sufficient and Praiseworthy." (al-Baqarah/267)

7.2. Second Concept: A Social Religion Requires A Social Regulator.

We cannot conceive of Islam as a religion that places great value on social order and justice, yet claim it pays no attention to the issue of a social regulator and, alongside it, the establishment of a government through which social order is implemented. For the establishment of this social order, alongside individual matters, requires an Islamic government and an Islamic ruler to rise up against adulterers, drunkards, embezzlers, and corrupt individuals, enforcing the correct application of social laws. If there is no Islamic government, the punishment of such individuals according to the religion is not possible.

Relevant data: In social matters, an important command that God Almighty gives to prophets is to commission them to establish a government so that they can uphold justice in society. He says: "Indeed, We sent Our messengers with clear proofs and revealed with them the Book and the balance that the people may maintain justice." (al-Ḥadīd/25) The objective of sending these great men, equipped with these tools, is the implementation of "Justice and Equity," one of the many goals of sending prophets. However, in any human society, no matter how high the level of morality, belief, and piety, there will always be individuals who rebel and obstruct the establishment of justice and equity (Makarem Shirazi, 1992: 23, 370).

Relevant data: True justice must be realized under the shadow of divine law and leadership (Qaraati, under the verse). Therefore, establishing justice and implementing God's commands in the Quran necessitates the establishment of an Islamic government. For this reason, every prophet or Imam who has been able to establish a government based on God's religion has taken such action, or undertaken a part of it; such as Prophets David, Solomon, Joseph, the Prophet Muhammad, and Imam Ali (AS).

7.3. Third Concept: The Command to Fight Those Who Seek to Undermine the Islamic Government.

The main and important point is that, according to the verses of the Quran, God Almighty commands jihad against those who want to lead people towards the rule of *Tāghūt* (Tyranny) and destroy or undermine the Islamic government.

Relevant data: He says: "Those who have believed fight in the cause of Allah, and those who disbelieved fight in the cause of *Tāghūt*. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak." (al-Nisā'/76) Therefore, one of the important aspects of jihad is fighting those who in any way seek to strengthen the rule of *Tāghūt* and destroy the Islamic government.

7.4. Concept Four: The Use of Unveiled Power as A Crucial Strategy for Overthrowing the Islamic Political System Throughout History

Enemies of the Islamic system have employed various strategies to destroy the Islamic government. One historical strategy for overthrowing the Islamic political system is the use of unveiled power, as seen in the conquest

of Andalusia and events in Algeria. Colonial leaders believed that to align a society with their desires, they must first target the women. This has been tested in various human societies and revolutionary countries, yielding the desired results.

Related Data: The renowned French sociologist Frantz Fanon, in his book "The Wretched of the Earth," examines the role of Algerian women in resisting French colonialism and discusses the colonial regime's harsh policies against the hijab. He writes that even in 1959, the dream of subduing Algerian society through "unveiled women who are accomplices of the occupier" persisted in the minds of colonial politicians. Algerian men, in turn, faced criticism from their European friends or, more formally, their European employers. The European man would ask the Algerian man: "Does your wife wear a veil? Why don't you decide to live like Europeans?" (Fanon, 2004: 34)

Colonial politicians realized that each discarded veil opened new horizons previously forbidden to colonialism, and with each unveiled face, colonial hopes of aggression increased tenfold. Each falling veil, each face presented to the bold and restless colonial body, signified a denial of one's existence and the acceptance of dishonor from the colonizer. Each abandoned veil implied that Algeria had submitted itself to the master's school and decided to change its customs and traditions under the leadership and subjugation of the colonizer (Fanon, 2004: 40).

Relevant data; Colonialism pursues its own objectives, and once it achieves them, it has no desire to grant religious freedom to the people. This occurred in Andalusia. In 1492, when Ferdinand (the Christian military leader) took Spain from the Arabs, he initially granted the Arabs freedom of language and religion. However, in 1499, he broke the pact he had

made with the Muslims and began to persecute them, ultimately leading to their eradication. Christians first forced Muslims to convert to Christianity. Then, they established Inquisition courts and, under the pretext that they had not truly converted, ordered the burning of these new Christians. This was done gradually, as they could not burn millions of Arabs and Muslims at once. Therefore, the chief priest of a Spanish city, who was also the head of the Inquisition courts, ordered the beheading of all Arabs who had not accepted Christianity—old and young, men and women, large and small. (Gustavo Bon 2006: 397-403)

7.5. Fifth Concept; The Transformation of the Struggle against the Hijab Law from the Production of Literature to Political Orientations

Relevant data- Paving the way for the production of new literature in changing the common concept of hijab; in 1379 (1999/2000 AD), an interview was published in the Swedish magazine *Tāghūt* between Ms. Effat Mahbaz, a Marxist feminist, and Ms. Noushin Ahmadi Khorasani, a feminist from inside Iran. Ms. Effat Mahbaz asked Ms. Ahmadi Khorasani whether the religious reformist movement could one day defend complete freedom of dress for women. She replied, "This is entirely possible. That is, we and religious reformists can defend freedom of dress, provided that we have both the ability and the courage to present their viewpoints, expand on them throughout society, and transform them into a dominant discourse and a public demand." (<https://noushinahmadi.wordpress.com> 2010/11/15)

With the emergence of discourse-building approaches on the subject of hijab and its shift from its common understanding, certain works emerged. Some scholars considered the teachings on hijab in the Quran as ethical

recommendations rather than Fiqh (Islamic jurisprudence) requirements (Qabil, 2013: 11-12). Others argued that while hijab is religiously obligatory—meaning every individual should observe it between themselves and God—the government has no obligation to intervene in matters of hijab (Vatandoost, 2021). One of the most significant critical works on this topic was written in 2010 by Amir Turkashvand, challenging this understanding of the Muslim woman's hijab. His hypothesis was that the prescribed hijab at that time was not as extensive as commonly believed, but rather involved covering the torso, thighs, and arms, and that Islam did not insist on a woman's covering in front of unrelated men. The book "Legal Hijab in the Prophet's Era," however, offered a secondary analysis of interpretations based on verses and narrations, criticizing Turkashvand's work and questioning many of his arguments. This text quickly spread, becoming the missing piece many sought. It provided those seeking to oppose the hijab with a seemingly scientific basis for their actions. However, the objective of this movement is noteworthy. Regarding the goal of the reformist movement in opposing the hijab, it appears that the discussion is not genuinely about presenting scientific viewpoints. In response to these works, the religious establishment has repeatedly produced literature, such as works by Soozanchi, Majid Dehghan, Mohammad Ashayerifard, etc., writing articles and books, and offering significant critiques of Turkashvand. He was even invited to a debate but declined. Therefore, it is understood that the generation of these doubts is far more important to this movement than responding to or critiquing them. If this were not the case, the opposing media would address the responses with the same intensity as the doubts themselves (Zibiyeh Nejad, 2019).

7.6. Sixth Concept: The Expenditure of Vast Sums by Hostile Governments to Eliminate the Islamic Dress of Iranian Women

We must understand that behind the issue of unveiling and campaigns like "White Wednesdays" lays not a simple opposition to compulsory hijab, clandestine freedoms, etc., but a confrontation with the Islamic regime. Relevant data: The spokesperson for the "No to Compulsory Hijab" campaign states: "The Islamic Republic has ideological red lines that constitute its identity, one of which is compulsory hijab, and we must confront the Islamic Republic over compulsory hijab." (Sahar Rezazadeh, No to compulsory hijab campaign - National Front of Iran news agency; <https://jebhe.net › old › news › indexeeal>)

Relevant data: Numerous documents have been obtained showing anti-hijab media activists receiving large sums of money from top-ranking US officials like Pompeo. In one interview, when asked, "What's next after removing compulsory hijab?" The activist responded: "The hijab is the first step, and after that, we have many issues with the Islamic Republic. Hijab is one of the main pillars of the Islamic Republic, and if we topple it, the rest of the overthrow will be easy." (<https://dailyfootball.tv/117273/masih-alinejad-leaked-file-about-hijab/>) Therefore, the question arises: Why should vast sums be spent by governments hostile to Iran to eliminate the Islamic dress of Iranian women? And if there is no political motive behind this, what is it? (Published documents show that Masih Alinejad, an anti-revolution media activist, has signed contracts worth hundreds of thousands of dollars with the US government...) The reason is clear: because the hijab is one of the divine signs.

7.7. Seventh Concept: The Hijab Is One of the Divine Signs.

God Almighty emphasizes in the Quran the preservation of the sanctity of Islamic signs, saying: Relevant data: "...O! You, who have believed, do not violate the symbols of Allah..." (al-Mā'idah/2) "...And whoever venerates the symbols of Allah – indeed, it is from the piety of hearts." (al-Ḥajj/32) Relevant data: Divine signs (Sharia) are matters that, in addition to being part of religious affairs, also have a symbolic aspect and are considered a sign of Islam. Some interpreters have described all the religious symbols and signs that God has ordained for worship as Sharia, arguing that Sharia encompasses everything included in religious programs that remind a person of God and the greatness of His religion (Qarashī Bunābī, 2006: 7, 47; 4, 71; Qaraati, 2008; Bayḍāwī: 1, 243; 'Abdullāh ibn 'Umar, 1997: 4, 71); because the meaning of *Sha'ā'ir Allāh* (signs of God) is anything that signifies God's religion, and the prophets and God's saints are among the greatest signs of God's religion (Tabrizi, 1997: 2, 439).

Mirza Javad Tabrizi, in his book *Ṣirāṭ al-Najāṭ*, considers the rituals of mourning for Imam Hussein (AS) as part of the *Sha'ā'ir Allāh*. Based on this, he includes mourning for Imam Hussein (AS) (Tabrizi, Mirza Javad, 1997: 2, 442) and the Arbaeen pilgrimage (Statements at the beginning of the *Fiqh* external lesson on the Arbaeen pilgrimage, Office for the Preservation and Publication of the Works of Ayatollah Khamenei) under the title of *Sha'ā'ir Allāh*. Mourning for Imam Hussein (AS) is considered a veneration of the *Sha'ā'ir Allāh* because Imam Hussein (AS) symbolizes justice and the fight against oppression (Motahhari, 2009: 25, 370). As mentioned, in Islam, hijab is also among the important *Sha'ā'ir Allāh* and a symbol of venerating these signs (Rahimi, 2008:

21). Even the reason for the prohibition by foreign governments of the presence of veiled women in universities is to prevent the deep penetration of Islamic and revolutionary thought, which is a progressive discourse. Therefore, they oppose the presence and role of educated veiled women in various scientific, political, social, and sporting fields. The reality is that hijab, in addition to being a religious obligation, is different from other obligatory or prohibited acts that may not be publicly apparent, because it has a visible and public aspect. Hijab is one of the important outward symbols and indicators of an Islamic society.

Conclusion

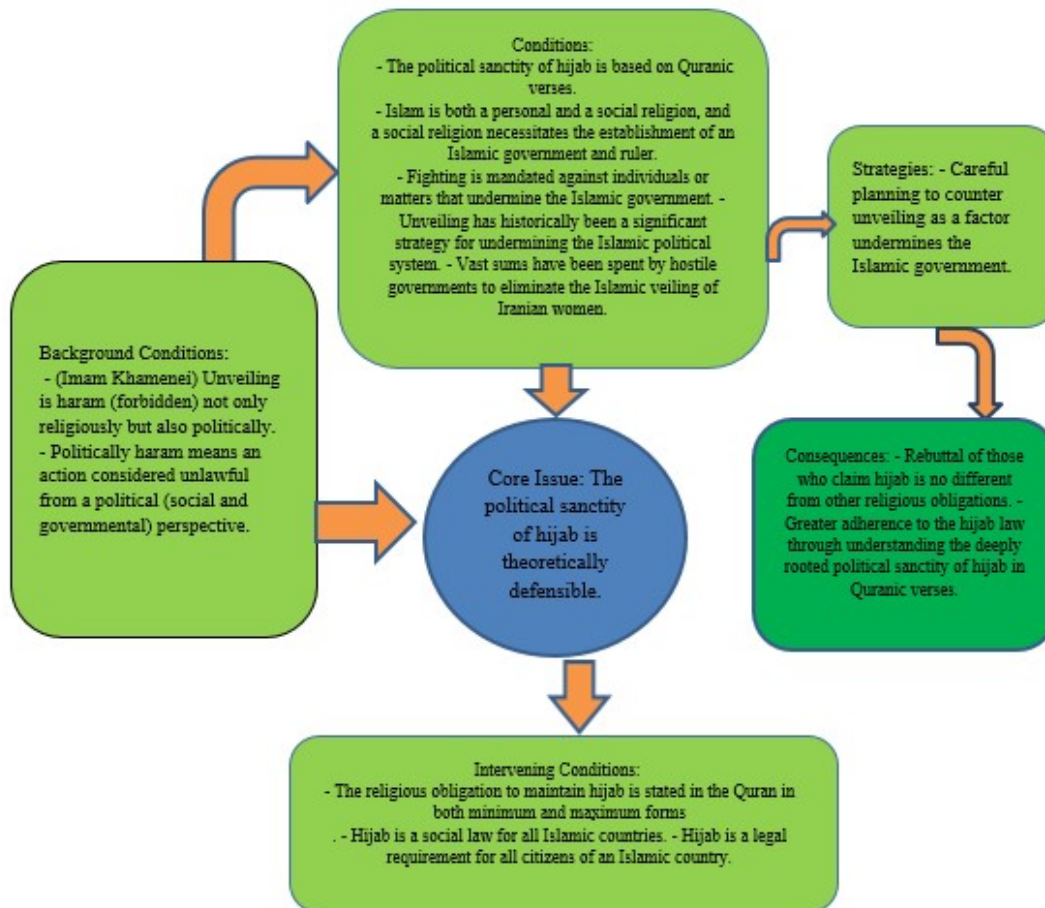
After the statement made by Imam Khamenei regarding hijab, which led to a new perspective on hijab in the minds of many people, the question arose for many: 'What does the political prohibition of unveiling mean?' And 'What is the difference between this divine obligation and other obligations that makes it a political prohibition?' This article, with the hypothesis that the political prohibition of unveiling is rooted in the verses of the Quran and is consistent with historical evidence, uses a contextual approach to theorize the concept of the political prohibition of unveiling based on the verses of the Quran, and to explain the factors that shape and facilitate it.

In the open coding and examination of verses, as well as related research and reports on the subject, we find numerous verses directly and indirectly addressing the political prohibition of unveiling. Through axial coding of this data, common themes were identified, and four core categories were extracted. Some of these categories are considered causal conditions and constitutive elements of the central phenomenon, while others are considered facilitating factors. Among the

main categories that, as causal and constitutive conditions, influence and lead to the central phenomenon, is that the political prohibition of unveiling is rooted in the verses of the Quran. This category is derived from the following concepts: Islam is both a personal and a social religion, and a social religion necessitates the establishment of an Islamic government and ruler. Furthermore, it mandates opposition to individuals or matters that undermine the Islamic government. Unveiling has been a significant strategy for overthrowing the Islamic political system and a factor undermining the Islamic government throughout history. This is why vast sums have been spent by hostile governments to eliminate the Islamic veiling of Iranian women, as the hijab is one of the divine signs. The core category, "The theorization of

unveiling as a political haram," with the provision of necessary conditions, yields positive consequences in promoting greater adherence to the hijab law through an understanding of the deeply rooted prohibition of unveiling in the Quranic verses and consequently increases the prevention of the transgression of this prohibition through the collective observance of the hijab. Figure 1 can illustrate the contexts, causal factors, facilitating conditions, and interventions affecting this central phenomenon. However, to fully achieve the desired outcomes, the following strategy is also proposed: Careful planning to counter unveiling as a tool for overthrowing the Islamic political system, not only as a religious obligation but also as a symbol and indicator of the Islamic system.

Figure 1. Conceptualizing the Political Sanctity of Hijab




Sources

- (2023 AD/1402 SH). "Discovering the Forbidden Political or Religious Hijab?" *Afog Hozha Weekly*. Vol. 750, no. 5.
- Bankipour, A. H. (2013 AD/1393 SH). *The Role and Mission of Women, Volume 1, Chastity and Hijab in Iranian Islamic lifestyle*. Taken from the words of the Supreme Leader. Islamic Revolution Publications.
- Baydāwī, A. (1997 AD/1418 AH). *Anwār al-Tanzīl and Asrār al-Ta'wīl*. Beirut: Dar Ihya al-Trath al-Arabi.
- Dehghan, M; Ashayeri Monfared, M. (2024 AD/1400 SH). *Women's Clothing during the Time of the Prophet (PBUH)*. Research School of Women and Family (affiliated to the management center and seminary of Sisters).
- Fanon, F. (2004 AD/1384 SH). *Sociology of the Revolution: Fifth Year of the Algerian Revolution* (Tabandeh, N. Trans). Tehran: Haqiqat Publications.
- Fatahizadeh, F. (2010 AD/1380 SH). *Hijab from the Perspective of the Qur'an and Sunnah*. Bostan Ketab Institute.
- Fazel Lankarani, M. J. (2019 AD/1399 SH). *Hijab in the Qur'an*. Jurisprudential Center of Imams Zaman.
- Gustavo Bon. (2006 AD/1358 SH). *Islam and Arab Civilization* (Hosseini, S. H. Trans). Tehran: Islamiyya bookstore.
- Heydari Nasab, K. (2013 AD/1393 SH). "The Position and Role of Women in the Islamic Government in the View of Imam Khomeini (RA)." *Islamic Awakening Magazine*.
- Hurr 'Āmilī, M. (1993). *Wasā'il al-Shī'a*. Qom: Al-Maajm 3.
- Ibn Bābawayh, S. S. (2005). *The Causes of al-Sharia*. Qom: Davari Bookshop.
- Ibn Tāwūs, A. I. M. (1999). *al-Luhūf fi Qatali al-Tufuf*. (T. Aghiqi. Trans). Navid Islam Publishing House.
- Izadi, S. S. (2023 AD/1402 SH). "What Is Political Haram and Its Application to the Discovery of Hijab." *Pasdar Islam Monthly*.
- Khomeini, R. (2006). *Sahifa Imam*. Imam Khomeini Editing and Publishing Institute.
- Kiyani, Z. (2019 AD/1399 SH). "The Desirable Political System of Islamic Countries in the Intellectual System of Imam Khamenei." *Islamic Awakening Magazine*. No. 9.
- Mahdizadeh, H. (2006 AD/1385 SH). "The Homogeneity of the Quranic "Jelbab" and the Black Veil." *Magazine - Payam Zan*, Azar.No. 177.
- Makarem Shirazi, N. (1992 AD/1371 SH). *Tafsir Nemooneh*. Tehran: Dar al-Katb al-Islamiya.
- Motahhari, M. (2009 AD/1389 SH). *Collection of Works*. Tehran: Sadra.
- Noori, H. (1987). *Mustardak al-USayl and Mustanbat al-Masal*. Al-Bayt Institute. Qom: Collection of Hadiths.
- Qaraati, M. (2008 AD/1388 SH). *Tafsir Noor*. Tehran: Cultural Center of Lessons from the Qur'an.
- Qarashi Bonabi, A. (2006 AD/1375 SH). *Tafsir Ahsan al-Hadith*. Tehran: Bi'that Foundation.
- Rāghib Iṣfahānī, H. bin M. (1991 AD/1412 AH). *Mufardāt Alfāz al-Qur'an*. Beirut-Damascus: Dar al-Qalam-Al-Dar al-Shamia.
- Rahimi, M. (2008 AD/1388 SH). *Vowing and Honoring Divine Rites in the Mirror of Islamic Jurisprudence*. Teachings of Madani Jurisprudence, 2.
- Souzanchi, H. (2015 AD/1394 SH). *Hijab in Verses and Hadiths: A Review of the Book "Hijab Sha'ari in the Age of the Prophet (PBUH)"*. Published by Basij students of Imam Ṣādiq Universit.
- Straus, A; Corbin, J. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. 3rd Ed. Los Angeles: Sage Publication.
- Ṭabāṭabā'ī, S. M. H. (1996 AD/1417 AH). *al-Mīzān fi Tafsir al-Qur'an*. Qom: Islamic Publishing House of the Seminary.
- Ṭabrisī, F. (1993). *Majma' al-Bayān fi Tafsir al-Qur'an*. (Tabatabaei, F. Ed). Tehran: Naser Khosrow.

- Khamenei, S. A. (2022 AD/1401 SH). *Statements at the Meeting of Different Groups of Women*. Retrieved from <https://khl.ink/f/51655>
- Khamenei, S. A. (2021 AD/1400 SH). *Statements on the Death of Imam Khomeini*. Retrieved from <https://khl.ink/f/47991>
- Khamenei, S. A. *Ayatollah Grand Ayatollah Khamenei*. Retrieved from www.farsi.khamenei.ir
- Mohammadpour, A; Rezaei, M. (2008). "Semantic Understanding the Consequences of the Entry into the Region of Orman of the Kurdistan of Iran in the Field of Research." *Iranian Journal of Sociology*, 9(1 & 2).
- Namazi, A., et al. (2010). "Jurisprudential and Legal Study of Islamic Hijab Based on the Views of Imam Khomeini." *Matin Research Journal*. No. 49.
- Straus, A; Corbin, J. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. 3rd Ed. Los Angeles: Sage Publications.
- Iran National Front News Agency*. (n.d.). "Statements regarding officials meeting with the leader of the revolution." Retrieved from <https://jebhe.net/old/news/indexeeal>
- Amiri, N. (n.d.). Reporter of Keyhan. *Statements regarding various topics*. Retrieved from <https://www.mashreghnews.ir/news/931014/Daily-Football>. (n.d.). "Masih Alinejad Leaked File about Hijab." Retrieved from <https://dailyfootball.tv/117273/masih-alinejad-leaked-file-about-hijab/>
- Fars News*. (n.d.). Retrieved from <https://www.farsnews.ir/news/14000423000824/>
- Wiki Fiqh. (n.d.). "Khamar's article: Koran Terms." Retrieved from <https://fa.wikifeqh.ir/%D8%AE%Ofoqh%20Hozhah>. (n.d.). Retrieved from <https://www.ofoghawzah.ir/newspaper/item/92430>
- Quran Anhar*. (n.d.). Retrieved from <https://quran.anhar.ir/tafsirfull-13588.htm>
- Ahlolbait Wiki*. (n.d.). Retrieved from <https://wiki.ahlolbait.com/>

«مقاله پژوهشی»

تحلیل گفتمان انتقادی سوره جن براساس الگوی «ون دایک»

منصوره عرب^۱، فاطمه دسترنج^{۲*} 

چکیده

سوره جن بافت زبانی ویژه‌ای دارد که در قالب کنش‌های گفتاری مواجهه جنیان با قرآن، آوردنده قرآن و نیز منبع اصلی قرآن یعنی خداوند را مطرح می‌کند. از این رو در نوشتار حاضر براساس الگوی تحلیل گفتمان انتقادی ون دایک، از طریق تشکیل مربع ایدئولوژیک به بررسی این سوره پرداخته شد. سنجش کارایی مربع ایدئولوژیک ون دایک در تحلیل کاربست راهبردهای گفتمانی در سوره جن نشان داد قطب‌بندی نظام گفتمانی سوره جن بر محور ایمان و کفر جن و انس به قرآن و رسالت پیامبر(ص) صورت‌بندی شده است و گفتمان سوره جن بر بستری از تقابل‌های ایدئولوژیک جریان می‌یابد. دو قطبی محوری در سوره جن میان گروه مؤمن و کافر از جن شکل می‌گیرد. در این میان گروه جنیان مؤمن تلاش می‌کند تا با استفاده از مؤلفه‌های گفتمانی تقابل خود با دیگری را نمایان سازد. آنچه در گفتمان سوره جن آمده، جریان‌سازی است که توسط گروهی از جنیان مؤمن که قرآن را شنیده‌اند رقم می‌خورد. در واقع «دیگری» (جنیان کافر) توسط مؤمنان از جن، بازنمایی شده و باورهایشان مطرح می‌شود. جنیان مؤمن به الله، رسول و قرآن از راهبردهای گفتمانی‌ای چون «بیان هنجارها» و «گواه‌نمایی» برای «برجسته‌سازی خودی» و از مؤلفه‌هایی نظیر «توصیف کنشگر»، «دسته‌بندی»، «فاصله‌گذاری»، «تکذیب کننده‌ها» و «بازنمایی منفی دیگری و مثبت خودی» در به «حاشیه‌رانی دیگری» استفاده می‌کنند. در نیمه دوم سوره جن، کنشگر اصلی گفتمان، مناسبات قدرت را تثبیت می‌کند. نقطه نهایی در تعیین مناسبات قدرت توصیف خداوند به عنوان «عالم غیب» است.

واژه‌های کلیدی

سوره جن، تحلیل گفتمان انتقادی، مربع ایدئولوژیک، ون دایک.

۱. دانشجوی دکترای علوم قرآن و حدیث دانشگاه اراک، اراک، ایران.
۲. دانشیار گروه علوم قرآن و حدیث دانشگاه اراک، اراک، ایران.

نویسنده مسئول:

فاطمه دسترنج

رایانامه: arab.hm@yahoo.com

تاریخ دریافت: ۱۴۰۳/۰۷/۱۷

تاریخ پذیرش: ۱۴۰۳/۱۱/۱۱

استناد به این مقاله:

عرب، منصوره و دسترنج، فاطمه (۱۴۰۳). تحلیل گفتمان انتقادی سوره جن براساس الگوی «ون دایک». فصلنامه قرآن و روشنگری دینی، ۲(۳)، ۱۳۹-۱۵۴.
(DOI: 10.30473/quran.2025.72445.1288)

ORIGINAL ARTICLE

A Critical Discourse Analysis of Surah al-Jinn Based on Van Dijk's Model

Mansoreh Arab¹, Fatemeh Dastranj^{2*} 

1. Ph.D. student of Quran and Hadith Sciences, Arak University, Arak, Iran.
2. Associate Professor, Department of Quran and Hadith Sciences, Arak University, Arak, Iran.

Correspondence
Fatemeh Dastranj
Email: f-dastranj@araku.ac.ir

Received: 08 Oct 2024
Accepted: 01 February 2025

How to cite

Arab, M. & Dastranj, F. (2025). A Critical Discourse Analysis of Surah al-Jinn Based on Van Dijk's Model. *Quran and Religious Enlightenment*, 5(2), 139-154.
(DOI: [10.30473/quran.2025.72445.1288](https://doi.org/10.30473/quran.2025.72445.1288))

ABSTRACT

Surah al-Jinn possesses a unique linguistic context, presenting the Jinn's encounters with the Quran, the bringer of the Quran, and the ultimate source of the Quran, namely God, in the form of speech acts. Therefore, in this paper, based on Van Dijk's critical discourse analysis model, this Surah was examined through the formation of an ideological square. Assessing the effectiveness of Van Dijk's ideological square in analyzing the application of discursive strategies in Surah

al-Jinn revealed that the polarization of the Surah's discursive system is structured around the belief and disbelief of Jinn and humans in the Quran and the Prophet's mission (PBUH), and the discourse of Surah al-Jinn flows on a foundation of ideological oppositions. A central dichotomy in Surah al-Jinn takes shape between the believing and disbelieving groups of Jinn. In this context, the group of believing Jinn strives to manifest its opposition to the "Other" by utilizing discursive components. What is presented in the discourse of Surah al-Jinn is a current generated by a group of believing Jinn who have heard the Quran. In effect, the "Other" (disbelieving Jinn) is represented by the believers from among the Jinn, and their beliefs are presented. The believing Jinn, with faith in Allah, the Messenger, and the Quran, employ discursive strategies such as "Stating Norms" and "Testifying" to "Highlight the Self," and utilize components like "Actor Description," "Categorization," "Distancing," "Deniers," and "Negative representation of the other and positive representation of the self" to "Marginalize the other." In the second half of Surah al-Jinn, we encounter the introduction of the main actor of the discourse, namely God, who solidifies power relations. The ultimate point in determining power relations is the description of God as the "Knower of the unseen."

KEY WORDS

Surah *al-Jinn*, Critical Discourse Analysis, Ideological Square, Van Dijk.



Introduction

Discourse is a collection of propositions that encompasses a general concept, and in discourse analysis, the set of social conditions, the context of the text's occurrence, non-verbal communications, and the relationship between structure and words are viewed in a general proposition. Therefore, discourse is the application of language in an ideological, cultural, and social context to produce meaning (Van Dijk, 2014 AD/1394 SH: 17).

Critical Discourse Analysis, in the meantime, is an approach that goes beyond examining linguistic elements to analyze extra-linguistic aspects such as power relations and social issues, worldviews, political and social orientations, and so on (Van Leeuwen, 2008: 64). This is because no discourse emerges in a vacuum without considering the voice of the rival; every speech act that takes shape in society is influenced by the thought and discourse that the speaker's opponents, on the opposing front, have acted upon (Todorov, 2012 AD/1391 SH: 54, 76 and 83). From this perspective, textual and linguistic productions transcend the written text, acquire a social aspect, and social discourses emerge. Analyzing the prevailing discourses in society can reveal the hidden angles and underlying layers of produced texts. Since such an analysis can be examined with regard to extra-textual propositions and influenced by the context of the situation, Critical Discourse Analysis becomes relevant. This analysis and examination accommodates various approaches, including Van Dijk's approach to Critical Discourse Analysis. According to him, discourse plays a fundamental role in the reproduction of ideology (Van Dijk, 1998: 5). Ideology is a system of beliefs that can be positive or negative. The use of language and discourse affects how ideology is acquired or changed (van Dijk, 2001: 54). Van

Dijk utilizes the ideological square in his approach. The basis of Van Dijk's model is the polarization of "Us" and "Them" (in-group and out-group), where each group strives to highlight its own positive components and the negative components of the out-group, while marginalizing its own negative components and the positive components of the other. In the present writing, Van Dijk's ideological square model is used to understand the Jinn's encounter with the Quran. Surah Jinn has a specific linguistic texture that, in the form of speech acts, raises the issue of the Jinn's encounter with the Quran, the bringer of the Quran, and also the main source of the Quran, namely God. This encounter shapes the articulation of Surah Jinn. Therefore, Surah Jinn can be studied and examined based on Van Dijk's model.

Therefore, in the present study, we aim to discover who the main actors are in Surah *al-Jinn*. 'What linguistic strategies does each side of the discourse employ to highlight them and marginalize their opponent?' 'What goal does the dominant discourse pursue by adopting these strategies?' To this end, the discourse-oriented structures of Surah *al-Jinn* will be examined and explained within the framework of Van Dijk's ideological square model.

1. Literature Review

Regarding critical discourse analysis, a branch of linguistics, the latest views and approaches can be traced in the works of individuals such as Fairclough, Van Dijk, Richardson, Johnstone, and others. Among them, Van Dijk, in presenting his view on the formation of the ideological square, emphasizes the relationship between ideology and discourse in an effort to examine power structures in society, structures that go beyond linguistic layers and have achieved social determination. The introduction

of these discussions in Iran has taken place through the translation of works such as "Critical Discourse Analysis - Norman Fairclough" (1979 AD/1379 SH), "Ideology and Discourse - Teun van Dijk," (2013 AD/1393 SH) and so on. Of course, discourse analysis in traditional rhetoric referred to the analysis of "Speech, Preaching, Oration, and Essay," (Amoush, 2009 AD/1388 SH: 7) which deals with the study of language beyond the boundaries of the sentence and the reciprocal study of language and society (Boughara, 2012:13).

Among the studies conducted, no research was found that independently overlaps with the title of the present study. However, considering the application of Van Dijk's theory in Quranic and narrative studies, one can refer to studies such as the article "Civilizational Manifestations in the Debate between Imam *Riḍā* (AS) and the Catholicos on the Subject of Prophecy Based on Van Dijk's Ideological Square." (2016 AD/1396 SH) The authors concluded that Imam *Riḍā* (AS), in his choice of words, used words with deep semantic meaning and employed linguistic implications to convey meaning. Therefore, the selection and arrangement of words, the types of emphasis, and the beginning and end of words can play a significant role in highlighting the main concepts that Imam *Riḍā* (AS) intended, and by using interrogatives that cause doubt or question the beliefs of the other party, he marginalized their discourse.

The authors of the article "Critical Discourse Analysis of Imam *Muḥammad Bāqir* (AS)'s Address to the People of Damascus Based on Fairclough and Van Dijk's Theory" (2018 AD/1397 SH) state that all of Imam *Bāqir*'s (AS) linguistic choices at various levels are in line with his goal and the conveyance of his desired viewpoint and ideology. This goal is to prove the legitimacy of the guardianship (*Wilāyah*) of

Imam Ali (AS) and to criticize the prevailing ideological context. The Imam's different approach to the two groups demonstrates a difference in his intellectual foundation compared to the ideology governing society. The results of the article "Analysis of the Dialogue between Prophet Moses and Pharaoh in the Shadow of Van Dijk's Ideological Square" (2019 AD/1398 SH) show that Pharaoh's discourse, through the application of various linguistic forms, attempts to denigrate and distort the other – Moses – in contrast to Moses, who presents a discourse based on strengthening the self. Another article is "Analysis of the *Rajaz* Poems of Imam Ali (AS) and the Jews in the Battle of *Khaybar* Based on Van Dijk's Ideological Square." (2021 AD/1400 SH) The research outcome shows that in these *Rajaz* poems, the atmosphere of hostility is represented through the discursive strategy of polarization between the two groups, Imam Ali (AS) and his enemies. The use of linguistic propositions and lexical constructs that have a negative ideological load, such as "*al-Kafara* (the disbelievers), *Ahl al-Fusūq* (people of wickedness)," and lexical constructs that have a positive ideological load, such as "*Rabbī Khayru Nāṣir* (My Lord is the best helper), *Āmantu Billāh* (I believe in God)," plays a significant role in marginalizing the opponents' *Rajaz* poems and promoting Islam and proving its legitimacy against the Jews.

Research has also been conducted on Surah *al-Jinn*. In the article "Discourse Mining of the Linguistic System of Surah Jinn: A Statistical Study," (2018 AD/1397 SH) based on van Leeuwen's model, the discursive system of Surah *al-Jinn* is based on emphasizing the importance of social actors. According to this research, God, in a stylistic innovation, acquaints the audience with the names of people, groups, places, and times in which social actors (= the

Jinn) play an active role. The article "Surah *al-Jinn*; Aesthetics of Structure, Phonetics and Vocabulary," (2022 AD/1401 SH) which is written in a descriptive-analytical method, aims to present the aesthetic components of Surah *al-Jinn* at the level of structure, phonetics, and vocabulary.

Research results indicate the coherent structure of Surah *al-Jinn*. Furthermore, the authors report the use of rhetorical devices such as repetition, assonance, and shifting of person (*Ittifāʿ*) at the phonetic level of the Surah. Finally, at the lexical level, they find the ending words of the Surah to be very similar to Surah *al-Kahf*. Additionally, a Master's thesis entitled "The Semantic Structure of Surah *al-Jinn* with a Focus on Guidance and Faith and a Comparative Study between the Two Groups of Humans and Jinn" (2017 AD/1396 SH) has been conducted, utilizing reliable linguistic, narrative, and exegetical sources. In this thesis, in addition to the two main themes of guidance and faith, other topics such as monotheism, revelation, prophethood, resurrection, etc., which are mentioned in this Surah, are considered in the analyses, with attention paid to the two axes of guidance and faith (among the two groups). Furthermore, one can refer to the Master's thesis "Structural Analysis of the Blessed Surah *al-Jinn*." (2023 AD/1402 SH)

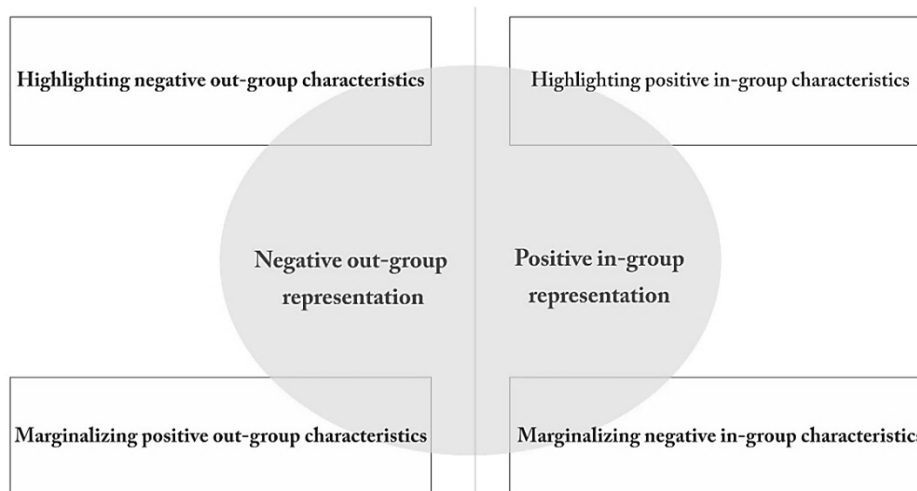
The author has strived, through research and examination of interpretive books from both Shia and Sunni perspectives on the structure of Surah *al-Jinn*, to achieve an organized and integrated structure of this Surah in order to discover the main themes of the Surah and, ultimately, to determine the specific purpose of the revelation of Surah *al-Jinn*.

2. Theoretical Framework of the Research

In recent years, language has been viewed as a phenomenon that is effective in explaining and understanding social and cultural structures, as

well as the mechanisms of power and the explanation of ideologies. Although this view originates from the theories of linguists with attention to literary texts, nevertheless, due to the methodical nature of these types of views, they can also be used in reading religious texts, especially when the type of engagement goes beyond a text-centered view and a meta-textual view becomes relevant. This means that language is examined as discourse in relation to its social functions. As Van Dijk argues, there is a relationship and interaction between discourse, cognition, and society (Van Dijk, 1998: 1-2). Van Dijk also introduces the concept of ideology into his studies. In his view, ideology is a system of beliefs that can be positive or negative. The use of language and discourse affects how ideology is acquired or changed (Van Dijk, 2001: 54). The discursive aspect of ideologies explains how ideologies affect our daily speech and writing, how we understand ideological discourse, and how discourse plays a role in the reproduction of ideology in society (Van Dijk, 1998: 1-2). "Ideology is a system of beliefs by which members of a society understand the world, and language plays a decisive and vital role in the stabilization, reproduction, and interpretation of ideology." (Aghagolzadeh, 8)

According to Van Dijk, the ideological division takes shape in the dichotomy of "Us" and "Them." That is, each side of the discourse identifies the members of its own group and then distinguishes itself from others (outsiders) through its goals, plans, activities, etc. Through these relationships, the ideological square is formed. In fact, what constitutes the ideological square is a quadrilateral structure that includes highlighting the positive aspects of the in-group and the negative aspects of the out-group, and conversely, marginalizing the negative aspects of the in-group and the positive aspects of the out-group (Van Dijk, 1998: 267).

Figure 1. Van Dijk's Ideological Square

In the formation of this ideological square and the construction of its four sides, there are discursive strategies such as describing actors, categorizing, comparing, euphemism, denial, testimonial, generalization, exaggeration, irony, etc. Each of these strategies is used in constructing the sides of the ideological square and shows the ways in which ideology intervenes in the text. For example, in description, social actors are represented in the text; categorization introduces social actors based on their shared identities and functions with others; euphemism is a linguistic process in which unpleasant phrases and words are replaced with words with less negative semantic load; denials protect the face of oneself and one's own group and then focus on the negative characteristics of the other party; testimonial is done by referring to powerful and reliable figures; generalization is also generalizing a negative trait in the out-group, and so on (cf. Hallajzadeh Bonab, 2016 AD/1396 SH: 27-70).

Ultimately, it can be said that, according to Van Dijk, there is a deep connection between discourse, cognition, and society, and ideology,

as a system of beliefs, influences linguistic interactions. He believes that language plays a vital role in the stabilization, reproduction, and interpretation of ideologies.

In this regard, the "Us" and "Them" structure is influential in shaping ideological discourse and, through discourse strategies such as description, comparison, categorization, etc., forms the sides of the ideological square. By highlighting the positive characteristics of the in-group and the negative characteristics of the out-group, this structure clearly demonstrates how ideology influences texts.

3. Implementing the Ideological Square Based on the Discourse of Surah *al-Jinn*

In an article entitled "Politics, Ideology, and Discourse," Van Dijk refers to twenty-five linguistic strategies by which the speaker highlights the "In-group" and marginalizes the "Out-group," which are the same methods of ideological intervention in the text and include: Distancing, categorization, comparison, euphemism, disclaimers, evidentiality, providing examples, generalization, number game, hyperbole, irony, populism, norms expression,

national self-glorification, negative representation of others, metaphor, implication, pre-supposition, lexicalization, victimization, vagueness, positive self-presentation, polarization (us-them categorization), burden, appealing to authoritative figures and institutions (Van Dijk, 2006 (b): 735-739). In the following, we seek to examine these discourse strategies by examining Surah *al-Jinn*.

3.1. Polarization of "Us" and "The Other"

Surah *al-Jinn* begin with an imperative speech act: "Say, [O! Muhammad], that it has been revealed to me that a company of Jinn listened." (al-Jinn/1) The subject of this speech act is the omitted pronoun "You" (Anta), which refers to Prophet Muhammad (PBUH). The object of the word "*Istami*" is also not explicitly mentioned in the verse and according to the implication of the statement, its object is the Quran (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 38). In the first verse, the actors of the discourse are identified: God, who revealed the message; Prophet Muhammad, peace and blessings be upon him, who is the subject of this speech act; and a group of Jinn. "*Nafar*" means a group that includes from three to nine people (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 38), and some have said it ranges from three to forty people (Ālūsī, 1994 AD/1415 AH: 15, 92).

Now, the position of these actors must be determined within the ideological square, because in Van Dijk's model, the first step is to identify the two groups, "Us" and "Them." "Polarization" is one of the strategies in discourse production that identifies the in-group and the out-group (Van Dijk, 2003: 80). The structure of Surah *al-Jinn*, by expressing the beliefs of the believing Jinn regarding the Quran and the invitation made by Prophet Muhammad (PBUH), is articulated in contrast to the beliefs of the disbelieving Jinn. The ideology of the discourse producers is

determined on the basis of this polarization. In the eleventh verse, this categorization is clearly stated: "*Wa innā minnā al-Ṣāliḥūna wa minnā Dūna Dhālika*: And among us are the righteous, and among us are those who are otherwise." (al-Jinn/11) Some of the Jinn are righteous, and some are not, and the phrase "*Kunnā Ṭarā'iqā Qidadā*: We were methods diverse" emphasizes this categorization because it indicates division and disunity (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 44), meaning that the Jinn are on various paths and ways, and each group has degrees of being righteous or unrighteous (Modarresi, 1998 AD/1419 AH: 16, 452). The framework of this categorization becomes clearer in the fourteenth verse: "*Wa annā minnā al-Muslimūna wa minnā al-Qāsiṭūn*: And among us are Muslims [in submission to Allah], and among us are the deviators" (Al-Jinn/14), in which the dichotomy of "Muslim" and "*Qāsiṭ*: Deviator" is presented. A Muslim is one who is submissive and humble before God's commands, and a deviator means one who deviates from the path of truth (Ṭabarī, 1991 AD/1412 AH: 29, 70). The initial division in the eleventh verse was made with regard to the pre-Islamic period. Of course, there is no difference between these two divisions; because the Jinn called the pure people before Islam the righteous, and they named these same people Muslims after Islam (Mughnīyah, 2003 AD/1424 AH: 7, 439). According to the final part of the verse; "*Faman Aslama fa Ulā'ika Taḥarrarū Rashadā*: So whoever has submitted - it is they who have sought out right guidance," (al-Jinn/14) those who submitted to God's command sought to find reality and discover the truth (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 45), and the fate of the deviators, according to the next verse, is to become fuel for Hell; "*Wa ammā al-Qāsiṭūna fa Kānū li Jahannama*

Ḥaṭabā: But as for the deviators, they will be, for Hell, firewood." (al-Jinn/15)

Therefore, a central dichotomy forms in Surah *al-Jinn* between the believing and disbelieving groups of Jinn. In fact, this discursive strategy emphasizes oppositions. Opposition is a form of polarization in which positive statements about "Us" and negative statements about "Them" are emphasized (Van Dijk, 2003: 49). The discourse of Surah *al-Jinn* unfolds on a foundation of ideological oppositions. The distancing strategy is another way to highlight this opposition and polarization. For example, by using demonstrative pronouns instead of nouns, or descriptions of the other and the non-self, a distance is created between us and the other (Van Dijk, 2014 AD/1394 SH: 93). The group of Jinn, by mentioning "*Safīhunā*: Our foolish one" in the fourth verse; "*Wa annahū Kāna Yaqūlu Safīhunā 'alallāhi Shaṭaṭā*," (al-Jinn/4) distances itself from suspicion. He is like this, we are not like this. He does not belong to our group. In Van Dijk's view, this discursive strategy is "Strategic Minds Management." In fact, the group of Jinn attributes a negative characteristic to one of their own kind in order to shape the polarization of us and the other.

3.2. Discursive Strategies of Highlighting

The first fifteen verses of Surah *al-Jinn* are narrated by Jinn (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 40) who believe in Allah, His Messenger, and what has been revealed to him. This group tries to show their opposition to the disbelieving group of Jinn, and in this process, they use discursive components of highlighting. The believing group of Jinn, by "Stating Norms," actually takes steps to highlight their own identity. A norm is a behavioral pattern that regulates social reactions and relationships. A

norm is a law or principle that should guide or direct a behavior (Biro, 1987 AD/1366 SH: 249). Among the norms that the believing Jinn refer to is their type of encounter with the Quran.

The Jinn express their belief in the Quran in the form of a declarative speech act, saying, "Indeed, we have heard a wondrous Qur'an" (al-Jinn/1) and "It guides to the right course," (al-Jinn/2) and then they state their position regarding it, which is "And we have believed in it." (al-Jinn/2) Then, in completing this theoretical and belief framework, they state; "And we will never associate anyone with our Lord." (al-Jinn/2)

In the thirteenth verse, this position is also repeated: "And that when we heard the guidance, we believed in it" (al-Jinn/13); the word "Guidance" refers to the Quran, in that it contains guidance (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 45). This belief occurred without delay, and the result of believing in the Quran is clarified by the appearance of the "Explanatory *Fā*" in the continuation of the verse: "So whoever believes in his Lord will not fear deprivation or burden." (al-Jinn/13) Whoever believes in the Quran has, in truth, believed in his Lord, and such a person no longer has fear, neither fear of deficiency in good, such as God unjustly diminishing his good, nor fear of being surrounded by misfortune." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 45) In reality, the believing Jinn, by expressing this theoretical and ideological framework, seek to create a new meaning for their own group; because the main goal of discourse is "To give meaning to the concepts and values of a specific group and to define the necessary framework for the subject under discussion." (Coullard, 2003: 7) Deepening these concepts, values, and norms of the self requires "Testimony." Therefore, part of highlighting the self is done through the

"Testimony" strategy. In this strategy, the speaker tries to present evidence and witnesses for his claims and viewpoints in discussions and debates. This testimony takes shape by referring to reliable and credible figures, etc. Testimonies are the most important move to convey protest and dissatisfaction, trust and credibility (Van Dijk, 2006 (b): 736). The speaker tries to "Strengthen his words by relying on sufficient reasons and historical evidence, so that with this strategy he can give superiority to his power and ideology." (Van Dijk, 2006: 133) In the eighth and ninth verses; "And we touched the sky, but found it filled with stern guards and shooting stars. And we used to sit there in places to listen. But whoever listens now will find a flame lying in wait for him," (al-Jinn/8-9) the believing Jinn bring the truth of speech for their claim and refer to a situation that is understandable for the Jinn. Apparently, these words are a continuation of the speech of the believing Jinn, and the audience in it is the disbelieving Jinn (Makarem Shirazi, 1992 AD/1371 SH: 25, 111).

These two verses describe two situations: "And we touched the sky, and found it...", (al-Jinn/8) which was after the birth of Jesus, but the Jinn used to go near the sky, take positions, hear the voices of the angels, and eavesdrop. However, the situation "And we used to sit there in stations to listen" (al-Jinn/9) is after the birth of the Prophet Muhammad (PBUH), and with attention to "*Faman Yastami'al Ān*: But whoever listens now...", (al-Jinn/9) the Jinn were forbidden from this act (Ṭayyib, 1990 AD/1369 SH: 13, 229). With the arrival of the "Explanatory *Fā'*" in "*Faman*: But whoever" following the verse, it branches from all the past matters to state that from today, if any of the Jinn want to sit and listen in those previous places in the sky, they will find fiery shooting stars that have the characteristic of lying in

ambush to shoot (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 42). This verse reports the decrease in the power of the Jinn, which coincides with the revelation of the Quran and the mission of the Seal of the Prophets, Muhammad (PBUH). In fact, the experience of the Jinn before and after the revelation of the Quran and the mission of Prophet Muhammad (PBUH) is challenged. The believing Jinn speak to their disbelieving counterparts about their inability to ascend to the sky and their lack of access to unseen news. Here, a kind of polarization is also emphasized; because in polarization, "Us" and "Them," reasoning is used to highlight the "Self" and prove "Us," and to marginalize the "Other" and negate "Them." (Ashir, 2006: 136)

3.3. Discourse Strategies of Marginalization

In the formation of the ideological square, "Actor Description" is one of the main aspects that expresses the ideological attitudes of the speaker (Van Dijk, 2015 AD/1394 SH: 72 and 46). Actors are described in various ways: As members of groups or individuals, according to their role and function, by first name or last name, through their actions, by highlighting their characteristics, through their position and relationships with other people, and so on (Van Dijk, 2015 AD/1394 SH: 87).

The purpose of this description, considering the in-group ideology, is actually negative other-representation and positive self-representation. In Van Dijk's model, othering is done by negating the positive characteristics of the other and negating the negative characteristics of the self. In Surah *al-Jinn*, because the believing Jinn speak from a position of truth and the representation of truth is defined from their perspective, this part of Van Dijk's model does not fully align with the Quranic discourse. In other words, there is no positive characteristic in the opposing group that is marginalized by the believing Jinn. However, it

can be said that some discursive strategies are useful for marginalizing the other. In the fourth verse, the group of believing Jinn describes their opposing group with the two words "Foolish" (*Safih*) and "Extravagant" (*Shaṭaṭ*): "*Wa annahū Kāna Yaqūlu Safīhunā 'alallāhi Shaṭaṭā*: And that the foolish among us used to say about Allah an extravagant statement." (al-Jinn/4) "*Safaha*" is used to describe recklessness and restlessness of the soul resulting from a lack of reason (Rāghib Iṣfahānī, 1991 AD/1412 AH: 414). The meaning of "*Safīhunā*" is Iblis or the rebellious Jinn (Ṭabīrī, 1991 AD/1412 AH: 4, 372). The word "*Shaṭaṭ*" also means extreme distance and excess in a matter (Rāghib Iṣfahānī, 1991 AD/1412 AH: 453), which in this context refers to speech, far from the truth (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 41). In the discourse of Surah *al-Jinn*, the component of actor description is used to marginalize the "Other." Also, part of the marginalization of the rival in the discourse of Surah *al-Jinn* is done through the component of "Categorization." In the categorization of actors and participants, discourse is defined based on their identity and social function, which they share with others (Van Dijk, 2006 (b): 735). Categorization is a strategy through which the speaker attributes positive or negative characteristics of themselves to individuals or groups placed in the desired categories (Van Dijk, 2003: 64). In the verse "*Wa Annahum Zanannū kamā Zanantum an lan Yab'athallāhu Aḥadā*: And they thought, as you thought, that Allah would never send anyone [as a messenger]," (al-Jinn/7) "the pronoun *Annahum* refers to men from mankind, and the address in *Zanantum* is directed to their Jinn people, and the meaning of *Ba'th* is sending a messenger with a message, which the polytheists deny." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 42)

The believing Jinn said to the disbelievers of their people that you have counterparts among humans who, like you, do not believe in the sending of a messenger. Therefore, a group of humans who have not believed in the Prophet are also placed in the category of "Other."

The Jinn and humans share another commonality, which is alluded to in the fifth verse. In the verse, "*Wa annā Zanannā an lan Taqūlal Insu wal Jinnu 'alallāhi Kadhibā*: And we thought that humans and Jinn would never speak about Allah a lie," (al-Jinn/5) the Jinn confess to a belief they held about humans and Jinn, which was that they assumed they would not fabricate lies about God. "This confession is a refutation of the polytheistic humans and Jinn." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 41) "Deniers" employ another strategy to marginalize the "Other." In "Deniers," we encounter ethical and human values on one hand, and on the other, we consider the negative characteristics and traits of the opposing party. Deniers, in a way, preserve their own image and that of their own group, while emphasizing the negative characteristics of the opposing group (Van Dijk, 2006 (b): 736).

It is from this point that the third verse speaks of correcting a belief: "*Wa annahū Ta'ālā Jaddu Rabbinā mā Ittakhadha Ṣāhibatan wa lā Waladā*: And [we know] that exalted is the majesty of our Lord; He has taken neither a wife nor a son." (al-Jinn/3)

This is because, due to the words of a group of Jinn, they had received an incorrect belief about the Lord, which they seem to have realized and corrected upon hearing the Quran, which is a guide. This belief is the negation of a spouse and offspring for God. The Jinn's initial assumption was that no one, from Jinn or humans, would lie. But now they have encountered this phenomenon, and therefore intend to correct it by expressing this issue.

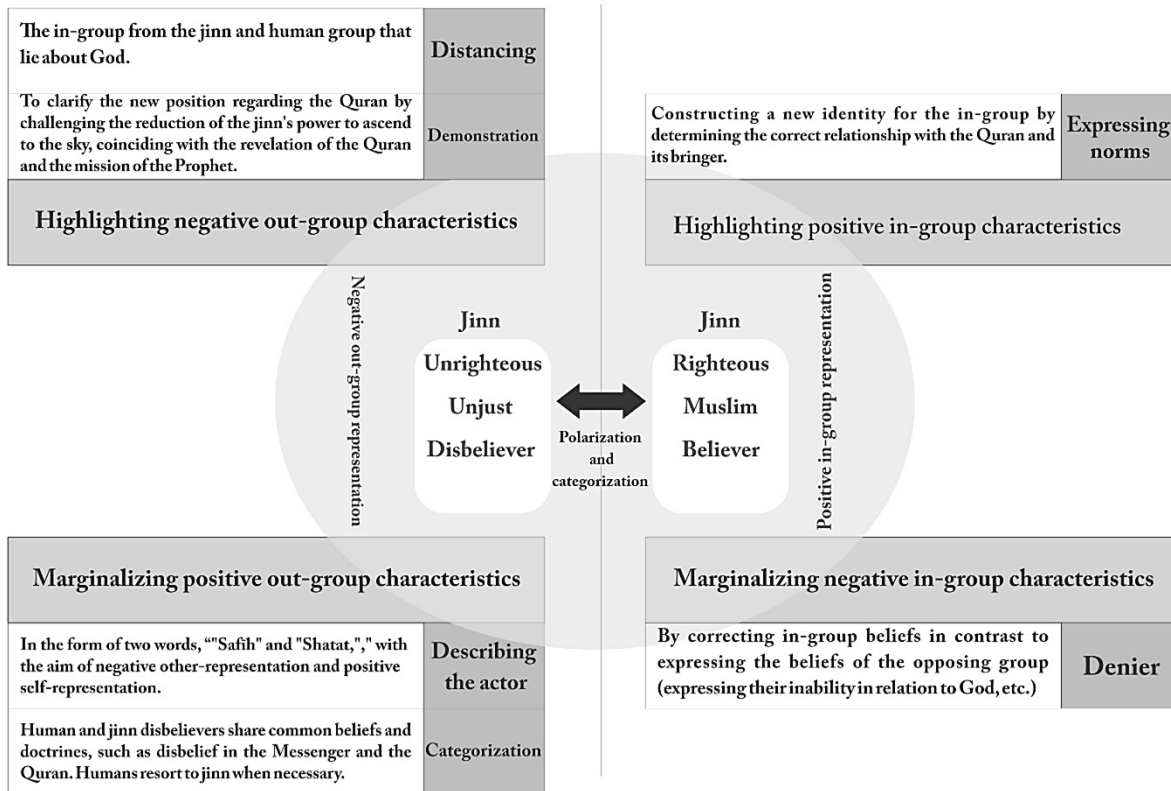
Thus, the beliefs of the believing group of Jinn and humans are positioned against the disbelieving group of Jinn and humans. In this context, "Negative representation of others" is another strategy that takes place in light of the categorization of individuals and groups. The negative portrayal of the opposing side complements the positive portrayal of oneself and one's own group (Van Dijk, 2006 (b): 738). The sixth verse of Surah Al-Jinn reports the seeking of refuge by a group of humans with the Jinn: "*Wa annahū Kāna Rijālun minal Insi Ya'ūdihūna bi Rijālin minal Jinni fa Zādūhum Rahaqā*: And that there were men from mankind who sought refuge in men from the Jinn, so they [only] increased them in burden" (al-Jinn/6); this seeking refuge can be interpreted as seeking help in times of fear and dread (Ṭabirsī, 1991 AD/1412 AH: 4, 372), worship (Ibn Āshūr, 1999 AD/1420 AH: 29, 209), or simply seeking refuge (Makarem Shirazi, 1992 AD/1371 SH: 25, 107).

The word "*Rahaq*" originally means to cover something with force and dominance. Since misguidance, sin, transgression, and fear dominate and cover the heart and soul of a person, it has been interpreted with these meanings (Makarem Shirazi, 1992 AD/1371 SH: 25, 107). Therefore, the meaning of "*Fa Zādūhum Rahaqā*" is that "The Jinn increased the sins, transgressions, or humiliation and fear of humans." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 41) Hence, the relationship between humans and disbelieving Jinn is clarified in these verses. This group shares common beliefs and creeds, and humans resort to them in times of need. However, the believing Jinn repeatedly mention in their speech that they do not associate partners with God. Alongside this negative representation, they demonstrate their connection to God's power, thus creating a kind of "Positive self-presentation." Inevitably, while the out-group is

marginalized, the in-group is presented positively and favorably through a comprehensive strategy (Van Dijk, 2006 (b): 739). One of the positive representations that the believing Jinn show of themselves is expressing their inability in relation to God: "*Wa annā Zanannā an lan Nu'jizallāha fil Arḍi wa lan Nu'jizahū Harabā*." (al-Jinn/12) In fact, this verse is another confession from the Jinn. They believe that they cannot render God powerless or prevent His will, nor can they escape God's will. Here, "*Zann*" means to be certain (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 45). God's will is hidden from the Jinn. Therefore, they acknowledge that "*Wa annā lā Nadrī Asharrun Urṭbi man fil Arḍi am Arāda bihim Rabbuhum Rashadā*." (al-Jinn/10) "*Rashadā*" and "*Rushd*" mean reaching reality, in contrast to the word "*Ghayy*," which means the opposite. The indefinite nature of "*Rashadan*" indicates that God Almighty has intended a specific type of guidance for them (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 44).

This sentence is expressed with the active verb "*Arāda Bihim Rabbuhum*" (their Lord willed for them) because God Almighty created creation to bestow the grace of creation, and the sending of messengers, the establishment of laws, and the revelation of books are all acts of kindness, generosity, and favor for their guidance (Ṭayyib, 1990 AD/1369 SH: 13, 231). "The Jinn mentioned the doer of the will for guidance in their words, but they did not mention the doer in the case of evil; rather, they brought the verb of will in the passive form, both to observe etiquette towards God Almighty and to convey that God Almighty does not will evil for anyone unless the person himself has done something that deserves divine evil." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 44) This is also part of the positive self-representation.

Figure 2. Van Dijk's Ideological Square in the discourse of Surah al-Jinn



3.4. Consolidating Power Relations in the New Ideological Model

In the second half of Surah Jinn, we encounter the main actor of the discourse, who, considering the groundwork laid in the first half of the Surah, determines and consolidates power relations. Verses sixteen and seventeen; "And if they had remained steadfast on the (right) way, We would have given them abundant water to drink. That We might try them thereby. And whoever turns away from the remembrance of his Lord, He will drive him into a severe punishment" (al-Jinn/16-17) are related to the sentence "*Annahū Istamaa...*" (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 46)

It means that the Prophet, peace and blessings be upon him, as the actor of the imperative speech act "Say," must still convey this message. In these verses, God, as the dominant and main actor, states that if Jinn and

humans remain steadfast on the path of Islam, that is, submission to God, We will provide them with abundant sustenance, so that We may test them in their sustenance (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 46). On the other hand, those who turn away from the remembrance of God and do not remain steadfast on the path of truth must await severe punishment. Here, too, the dichotomy of believing and disbelieving Jinn and humans is depicted as the dichotomy of those who remain steadfast on the path of truth and those who turn away from the path of truth. In these two verses, we witness a shift from speaking to others (We give them abundant water) to absence (remembrance of his Lord). In this verse, the main and dominant actor of the discourse is clarified, and by mentioning the word "Lord," it conveys that the attribute of Lordship is the original source of punishing those who turn away from the remembrance of

God, and by stating that "His Lord does such and such to him," it tries to point to the original source (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 46).

This restriction and emphasis on the primary authority and original source is also raised in the following verse: "*Annal Masājida lillāh falā Tad'ū ma'allāhi Aḥadā.*" (al-Jinn/18) Do not associate anyone with God, and only call upon God and prostrate only to Him. Then, in the nineteenth verse, the highest example of someone who only calls upon God is introduced. In the nineteenth verse, the Prophet Muhammad (PBUH) is introduced with the description "Servant of Allah": "*Wa annahū lammā Qāma 'Abdullāhi...*" (al-Jinn/19); "The station of servitude is higher than the station of prophethood, being the seal of prophets, and superiority, and the reality of servitude is to act according to all the duties of servitude and not to choose anything for oneself, for there is a difference between a slave and a free person; a free person is free and has control over himself, but a slave is a servant and is under the control of his master." (Ṭayyib, 1990 AD/1369 SH: 13, 238)

This Prophet, in verses twenty to twenty-two, is faced with a series of imperative speech acts: "Say: "I only invoke my Lord, and I do not associate with Him anyone." Say: "Indeed, I possess for you neither harm nor right direction." Say: "Indeed, no one can protect me from Allah, nor can I find besides Him any refuge." (al-Jinn/20-22) This collection of speech acts shows the Prophet's position in relation to his Lord and in relation to the people. His position in relation to his Lord is that he only calls upon God and does not associate any partners with Him. His position in relation to the people is expressed as follows: "I am only a human being like you, and like you, I do not possess benefit or harm for myself, let alone harm you with my own will, or guide you to good with my power as I wish, but I am only

a messenger from God to invite you; "Except [that I am] a messenger from Allah and His messages." (al-Jinn/23) (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 51) This position is completed in verse twenty-second with an emphasis on the primary authority and the primary actor of the discourse: "Never will anyone protect me from Allah, nor will I find besides Him any refuge." Therefore, in determining power relations, God and His Messenger are on one side, and those who turn away from them are on the other side, and they should know that the result of disobeying God and His Messenger is eternity in the fire of Hell: "And whoever disobeys Allah and His Messenger - indeed, for him is the fire of Hell; they will abide therein forever." (al-Jinn/23)

The speaker, in continuing to solidify their position of power, employs the strategy of "Innuendo" to marginalize another. Innuendo is speaking indirectly or hinting. The speaker, for various reasons, does not verbalize everything they have in mind. Therefore, part of the discourse analyst's effort in confronting the produced discourse is to find the main intention of the innuendos used in the text (Van Dijk, 2015 AD/1394 SH: 101). For this purpose, the discourse analyst must seek the speaker's background information to understand their implicit references. The importance of these innuendos lies in the fact that some of them contain ideological orientations (Van Dijk, 2003: 74). "The word "Even (*Ḥattā*)" in "*Ḥattā idhā Ra'aw mā Yū'adūna fa Saya'lamūna man Ad'afu Nāṣiran wa Aqalla 'Adadā*" (al-Jinn/24) indicates a meaning where the entry of "Even (*Ḥattā*)" is the ultimate of that meaning, and from the entry of "Even (*Ḥattā*)" which is the phrase "*Idhā Ra'aw...*," it is understood that the polytheists were trying to weaken the Messenger of God (PBUH) and considered his helpers weak. So, this statement indicates a meaning that

has been omitted from the statement, and the statement expresses the ultimate of that, for example, it was like the disbelievers always weakened you and considered your helpers weak and few, until they saw God's punishment (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 52). However, to create fear and weakness in the "Other," the timing of this punishment is not specified and is alluded to indirectly. "The word *Amad* in the verse "*Qul in Adrī Aqarībun mā Tū'adūna am Yaj'al lahū Rabbī Amadā*" (al-Jinn/25) means the end, and the noble verse serves as a prevention of a delusion that the polytheists' situation requires, as if when they heard the threat, they asked: On what day will this threat occur? In response to them, it was said: Say, I do not know if it is near or far..." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 53) Only God knows when it will happen; "Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone." (al-Jinn/26) "Knower of the unseen is a predicate for a subject that has been omitted, and the implied statement is: He is the Knower of the unseen." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 53)

This is a description of the main actor in the discourse and is, in fact, the ultimate point in determining power relations.

At the beginning of the Surah, it was mentioned that the Jinn had been deprived of the power to access unseen news by ascending to the heavens. At the end of the Surah, the original source of this power (possessing knowledge of the unseen) is stated to be God. However, the scope of this power admits an exception: "Except whom He has approved of messengers." (al-Jinn/27) A messenger whom God has approved and chosen also benefits from this knowledge of the unseen proportionately, and this is on the condition that guardians are appointed before and behind the

messenger to protect the unseen news: "For indeed, He dispatches before him and behind him observers" (al-Jinn/27) so that "The revelation is protected from any mixing and alteration, that is, decreasing or increasing, which may occur from the side of the devils, either directly or indirectly." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 54)

So, both the source of power exists, and the ways to preserve this power are explained. In the final verse, the reason for this protection is also stated: "That He may know that they have conveyed the messages of their Lord, and He has encompassed what is with them, and has enumerated all things in number." (al-Jinn/28) "The pronoun in "That He may know" refers to God Almighty, and the plural pronoun in "They have conveyed" and in "Their Lord" refers to the word "Whom," considering that the meaning of this word is collective, and the intention is every prophet whom He has approved." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 54)

This demonstration of power is so that "It is verified that the messengers have conveyed the messages of their Lord to the people without alteration or change." (Ṭabāṭabā'ī, 2010 AD/1390 SH: 20, 54)

Conclusion

- Examining Surah al-Jinn based on Van Dijk's ideological square model reveals that in the first half of the Surah, the main actors are two groups: believing and disbelieving Jinn. This Surah is formed on a basis of ideological oppositions. In the initial half of the Surah, which includes fifteen verses, we encounter the dichotomy of believing Jinn and disbelieving Jinn. In this context, the group of believing Jinn tries to reveal its opposition to the other by using components. What is stated in the discourse of Surah Al-

Jinn is a current that is created by a group of believing Jinn who have heard the Quran. In fact, the "Other" (disbelieving Jinn) is represented by the believers from among the Jinn, and their beliefs are presented.

- The discourse strategies of believing Jinn for "Highlighting the self" and "Marginalizing the other" are:

1. "Expressing norms" to highlight the identity of the self and create new meaning for the in-group by determining the correct relationship with the Quran and its bringer;
2. "Testifying" to clarify their new position regarding the Quran by challenging the reduction of the Jinn's power to ascend to the heavens, coinciding with the revelation of the Quran and the mission of the Seal of the Prophets.
3. "Describing the actor" to "Marginalize the other" in the form of the two words "Foolish" (*Safih*) and "Excessive" (*Shatat*), with the aim of negative other-representation and positive self-representation;
4. "Categorizing" the group of believing Jinn in Allah, the Quran, and the bringer of the Quran (the Messenger of God) in contrast to the group of disbelieving Jinn;
5. "Distancing" the in-group from the group of Jinn and humans who fabricate lies about God;
6. "Denying" by correcting the beliefs of the self in contrast to expressing the beliefs of the opposing group;
7. "Negative representation of others" in light of categorizing individuals and groups with the aim of "Positive representation of the self." Disbelieving humans and Jinn share common beliefs and creeds, such as disbelief in the Messenger and the Quran, and humans seek refuge in Jinn when necessary. Meanwhile, the believing group of Jinn repeatedly mentions in their discourse that they do not associate

partners with God. Among the positive representations that the believing Jinn show of themselves is expressing their helplessness in relation to God.

- The group of believing Jinn, by adopting these strategies, strives to correct its own position and create an appropriate distance from the opposing group and current of disbelieving Jinn.

- In Van Dijk's model, the marginalization of the other is done by negating the positive characteristics of the other and negating the negative characteristics of the self. In Surah al-Jinn, because the believing Jinn speak from a position of truth and the representation of truth is defined from their perspective, this part of Van Dijk's model does not fully align with the Quranic discourse. In other words, there is no positive characteristic in the opposing group that is marginalized by the believing Jinn. However, it can be said that some discourse strategies are useful for marginalizing the other.

- In the second half of Surah al-Jinn, we encounter the main actor of the discourse, who, considering the groundwork laid in the first half of the Surah, determines and establishes power relations. In these verses, God is introduced as the dominant and main actor, whose display of power includes providing sustenance to creatures, testing them, and punishing them.

- The structure of the superior discourse is established at the end of the Surah by defining power relations. This structure is formed by categorizing God and His Messenger on one side and those who turn away from them on the other. The final point in determining power relations is the description of God as the "Knower of the unseen." At the beginning of the Surah, it was mentioned that the power to access unseen news through ascending to the

heavens had been taken away from the Jinn, and at the end of the Surah, the main source of this power (possessing knowledge of the unseen) is stated to be God. However, the scope of this power accepts one exception: "Except whom He has approved of messengers." (al-Jinn/27)

Sources

The Holy Quran.

Agha Golzadeh, F. (2007 AD/1386 SH). "Critical Discourse Analysis and Literature." *Adab Pazhuhi*. No. 1, pp. 17-27.

Amoosh, K. (2007 AD/1388 SH). *Quran Discourse: A Linguistic Study of the Relationship between the Text and Context of the Quran*. (Sayyidi, H. Trans). Tehran: Sokhan.

‘Ashīr, A. (2006). *When We Communicate, We Change: A Pragmatic Cognitive Approach to Communication and Argumentation Mechanisms*. Morocco: Africa al-Sharq.

Birou, A. (1987 AD/1366 SH). *Culture of Social Sciences*. (Saroukhani, B. Trans). Tehran: Kihan Publications.

Boughara, N. (2012 AD). *Lisānīyāt al-Khiṭāb, Mabāḥith fī al-Ta’sīs wa al-Jazā’*. Beirut: Dar al-Kutub al-Ilmiyya.

Coulthard Caldas, C.R. (2003). *Text and Practice: Raeding in Critical Discourse Analysis*. London: Routledge.

Hallajzadeh Bonab, H. (2016 AD/1396 SH). "Description and Analysis of Ideological Structures in the Discourse of Women Seeking Divorce, based on Van Dijk's Theory - Legal Linguistics Approach." *Doctoral dissertation*. University of Sistan and Baluchestan.

Ibn Fāris, I. (1983 AD/1404 AH). *Mu'jam Maqāyīs al-Lughah*. (Muhammad Harun, A. S. Ed). Qom: Maktab al-Ilam al-Islami.

Ibn Āshūr, M. T. (1999 AD/1420 AH). *Tafsir al-Tahrīr wa al-Tanwīr al-Ma'ruf bi Tafsir Ibn Āshūr*. Beirut: Mu'assasat al-Tarikh al-Arabi.

Makarim Shirazi, N. (1992 AD/1371 SH). *Tafsir Nemooneh*. Tehran: Dar al-Kutub al-Islamiyyah.

Modarresi, M. T. (1998 AD/1419 AH). *Min Hudal Quran*. Tehran: Dar Muhibi al-Hussein.

Mughnīyah, M. J. (1424 AH). *al-Tafsir al-Kāshif*. Qom: Dar al-Kitab al-Islami.

Rāghib Iṣfahānī, H. (1991 AD/1412 AH). *Mufradāt Alfāz al-Quran*. Beirut: Dar al-Qalam.

Ṭabarī, M. (1991 AD/1412 AH). *Jāmi' al-Bayān fī Tafsir al-Quran (Tafsir al-Ṭabarī)*. Beirut: Dar al-Ma'rifah.

Ṭabātabā'ī, M. H. (1981 AD/1402 AH). *al-Mīzān fī Tafsir al-Quran*. Beirut: Al-Alami Institute for Publications.

Ṭabirsī, F. (1991 AD/1412 AH). *Tafsir Jawāmi' al-Jāmi'*. (Gorji, A. Ed). Qom: Qom Seminary, Management Center.

Ṭabirsī, F. (1993 AD/1372 SH). *Majma' al-Bayān fī Tafsir al-Quran*. (Ṭabātabā'ī, F; Rasouli, H. Eds). 3rd Ed. Tehran: Naser Khosrow.

Ṭayyib, A. H. (1990 AD/1369 SH). *Aṭyab al-Bayān fī Tafsir al-Quran*. Tehran: Islam.

Van Dijk, T. A. (1998). *Ideology: A Multidisciplinary Approach*. London: Sage.

Van Dijk, T. A. (2001). "Multidisciplinary Cda: A Plea for Diversity." In *Methods of Critical Discourse Analysis*. No. 1, pp. 95-120. Introducing Qualitative Methods. London: Sage.

Van Dijk, T. A. (2003). *Ideology and Discourse. Internet course For the Oberta de Catalvyna (VOC)*. Retrieved from <http://www.discourse-in-society.org/tenu.html>.

Van Dijk, T. A. (2006 (b)). *Politics, Ideology, and Discourse*. Barcelona: Universitat Pompeu Fabra. 728-740.

Van Dijk, T. A. (2006). "Ideology and Discourse Analysis." *Journal of Political Ideologies*. Vol. 11, pp. 115-140.

Van Dijk, T. A. (2014 AD/1394 SH). *Ideology and Discourse*. (Nobakht, M. Trans). Tehran: Nashr Siahrood.

Van Leeuwen. T. (2008). *Discourse and Practice*. Oxford University Press.

Ālūsī, M. (1994 AD/1415 AH). *Rūḥ al-Ma'ānī fī Tafsir al-Quran al-'Azīm wa al-Sab' al-Mathānī* (Atiyya, A. Ed). Beirut: Dar al-Kutub al-Ilmiyya, Manshurat Muhammad Ali Baydun.

«مقاله پژوهشی»

بررسی و تحلیل دلایل عدم پذیرش قول مشهور در تعیین جایگاه و ترتیب نزول سوره قلم

محبوبه موسائی پور^{۱*}، قاسم صادق پور^۲

چکیده

تاریخ گذاری یا توجه به چینش سوره‌ها به ترتیب نزول، از دیرزمان، در حدّ مکی و مدنی بودن مورد توجه بوده است اما در تفسیر، چندان مورد اعتنا قرار نمی‌گرفت؛ امروزه تفسیر تنزیلی با استناد به روش‌هایی به جز شیوه مرسوم تکیه بر روایات ترتیب نزول، توجه قرآن‌پژوهان را جهت آسان‌تر کردن فهم قرآن جلب نموده است. بر همین اساس، پژوهش حاضر کوشیده تا با اتخاذ روش توصیفی تحلیلی، تاریخ نزول سوره قلم را طبق روایات ترتیب نزول و به عنوان دومین سوره نازل شده؛ براساس محتوا و سبک بیانی سوره و تطبیق آن با مراحل نزول قرآن به لحاظ چیدمان دعوت پیامبر و مستندات تاریخی و سیره عصر نبوی مورد کنکاش قرار دهد. یافته‌ها نشان می‌دهد؛ این سوره، فضایی از دوران نزول را ترسیم می‌کند که نمی‌تواند با دوره آغاز بعثت پیامبر و دعوت محتاطانه ایشان و دومین سوره نازل سازگار باشد. بنابراین، با لحاظ تحلیل محتوایی و سبک بیانی سوره و نیز تایید مستندات تاریخی مبنی بر کاربست روش‌های متعدد اعلام مخالفت و دشمنی مخالفین با حضرت و تطبیق آنها بر آیات نازل شده در سور ص و اعراف به بعد و نیز براساس تطبیقی که حکایت از وجود مشابهات تاریخی سوره قلم با سور یس، فرقان و اسراء دارد، به نظر می‌رسد تاریخ نزول تقریبی این سوره، در دور دوم بعثت یعنی بعد از دعوت محتاطانه پیامبر و بعد از سور انعام و صافات اما بسیار نزدیک به آنها باشد.

واژه‌های کلیدی

سوره قلم، ترتیب نزول، محتوا و سبک بیانی قرآن، تاریخ.

۱. استادیار گروه علوم قرآن و حدیث، دانشگاه پیام نور، تهران، ایران.
۲. دانشجوی دکتری علوم قرآن و حدیث، دانشکده الهیات، دانشگاه میبد، میبد، ایران.

نویسنده مسئول:

محبوبه موسائی پور

رایانامه: m.mousaeipour@pnu.ac.ir

تاریخ دریافت: ۱۴۰۳/۰۷/۱۰

تاریخ پذیرش: ۱۴۰۳/۰۹/۲۲

استناد به این مقاله:

موسائی پور، محبوبه و صادق پور، قاسم (۱۴۰۳). بررسی و تحلیل دلایل عدم پذیرش قول مشهور در تعیین جایگاه و ترتیب نزول سوره قلم. فصلنامه قرآن و روشنگری دینی، ۵(۲)، ۱۷۲-۱۵۵. (DOI: 10.30473/quran.2025.72478.1289)

ORIGINAL ARTICLE

Examination and Analysis of the Reasons for Rejecting the Popular Claim Regarding the Position and Order of Revelation of Surah al-Qalam

Mahbubeh Musaeipour^{1*} , Ghasem Sadeghpour²

1. Department of Quran and Hadith Sciences, Payame Noor University, Tehran, Iran, Iran.

2. PhD student of Quranic and Hadith Sciences, Faculty of Theology, Meybod University, Meybod, Iran.

Correspondence
Mahbubeh Musaeipour
Email: m.mousaeipour@pnu.ac.ir

Received: 12 Oct 2024
Accepted: 14 Dec 2024

How to cite

Musaeipour, M. & Sadeghpour, Gh. (2025). Examination and Analysis of the Reasons for Rejecting the Popular Claim Regarding the Position and Order of Revelation of Surah al-Qalam. *Quran and Religious Enlightenment*, 5(2), 155-172. (DOI: [10.30473/quran.2025.72478.1289](https://doi.org/10.30473/quran.2025.72478.1289))

ABSTRACT

Dating or arranging the surahs according to their order of revelation has long been considered, at least to the extent of identifying them as Meccan or Medinan. However, it has not received much attention in traditional Tafsir (exegesis). Today, descending (Tanzīlī) exegesis, relying on methods other than the customary reliance on narrations of the order of revelation, has attracted the attention of Quranic researchers to facilitate a better understanding of the Quran. Accordingly, the present study, using a descriptive-analytical method, aims to investigate the date of revelation of Surah al-Qalam, considered the second revealed surah according to narrations of the order of revelation. This will be done by examining the surah's content and style, comparing it to the stages of Quranic revelation in terms of the arrangement of the Prophet's call, and referencing historical documents and the Prophet's biography (Sīrah). The findings indicated that this surah depicts an atmosphere of a period of revelation that is incompatible with the early period of the Prophet's mission and his cautious call, and its position as the second revealed surah. Therefore, considering the content analysis and stylistic features of the surah, as well as supporting historical evidence regarding the use of various methods by opponents to express their opposition and hostility towards the Prophet, and comparing these with the verses revealed in surahs al-Shu‘arā’ and al-A‘rāf onwards, and based on a comparison that shows historical similarities between surah al-Qalam and Surahs Yāsīn, al-Furqān, and al-Isrā’, it seems that the approximate date of revelation of this surah is during the second phase of the Prophet's mission, after the cautious call and after surahs al-An‘ām and al-Şāffāt, but very close to them.

KEYWORDS

Surah al-Qalam, Order of Revelation, Content and Style of the Quran, History.



Introduction

The arrangement of the surahs in the existing *Muṣḥaf* is not based on the order of revelation. However, dating the surahs and correlating their revelation with the life of the Prophet Muhammad (PBUH) through connecting events and matching the stages of revelation with the stages of the call facilitates understanding the Quran and resolving ambiguities in the interpretation of some verses. It also clarifies certain aspects of his biography.

To achieve this, commentators, scholars of Quranic sciences, and some Orientalists have offered various approaches. One method for determining the order of revelation of the surahs is through narrations that have become well-known and form the basis for most scholars of Quranic sciences, although they are not definitive. This strengthens the possibility that some surahs have been misplaced in the commonly accepted order of revelation, especially since in some cases, the themes and styles of the surahs do not align with the order mentioned in these narrations.

One of these surahs is Surah *al-Qalam*. According to the commonly accepted narrations of the order of revelation, Surah *al-Qalam* is the second surah revealed. However, considering the surah's themes and stylistic approach, and comparing it to the surahs of the initial stages of the Prophet Muhammad's (PBUH) call to Islam, it seems unlikely that this is the case. This surah appears to have been revealed later, after the initial, cautious phase of the Prophet's call.

Therefore, the present study, using a descriptive-analytical method, aims to answer the following questions: 'What are the detailed reasons for the impossibility of Surah *al-Qalam* being the second surah revealed, as claimed by the narrations on the order of revelation?' And 'In which phase of the Prophet's (PBUH) call

does the revelation of this surah show greater compatibility with existing historical accounts?' Thus, this paper aims to demonstrate the inconsistencies of Surah *al-Qalam* being the second revealed surah by examining narrations on the order and reasons for revelation, the Prophet's conduct (Sunnah), and by explaining the content and stylistic approach of Surah *al-Qalam*.

1. Background of the Discussion

Regarding the chronological ordering of the surahs of the Quran, in the early days of Islam, attention was only given to whether surahs were Meccan or Medinan. It is also narrated that the *Muṣḥaf* of Imam Ali (AS) included the reasons for revelation (*Asbāb al-nuzūl*) and interpretations (*Tafsīr*), but it was not accepted. Many years passed until some Orientalists became interested in the chronological ordering of the Quran. Ultimately, writings on the dating of some surahs have emerged, but no independent study on the dating of Surah *al-Qalam* was found, except for some brief mentions in certain modern commentaries. Furthermore, Muhammad Khomegar, in his book "The Geometric Structure of the Surahs of the Holy Quran," points out that although some commentators, relying on narrations of the order of the *Muṣḥaf*, have claimed it to be the second surah after Surah *al-'Alaq*, this claim is not consistent with the context of the verses. He also, in an article titled "Structural Interpretation of Surah al-Qalam," published in the *Growth of Quranic Education* journal, issue 3, 1382, studied and interpreted the surah from the perspective of the relationship between the verses and the main purpose of the surah. However, none of these studies have comprehensively examined and explained the

reasons for the incompatibility of this surah with being the second surah revealed to the Prophet.

2. Conceptualization

Before entering the discussion, the identification of several concepts is necessary:

2.1. Dating the Surah

Narrations regarding the order of revelation are generally and exclusively found in Hadith, Tafsir, and Quranic studies books. However, following the serious efforts of Orientalists in dating the Quran (cf. Eskandarlou, 2008 AD/1387 SH), a *Muṣḥaf* was printed in Egypt in 1337 AH, with the order of revelation, Meccan, and Medinan origins recorded at the beginning of each surah (Ashkar Tizabi, 2016 AD/1395 SH: 49).

Attention to the order of revelation offered Muslim scholars a new understanding in the interpretation of the Quran; therefore, it has received increasing attention from many of them. *Ḥasan Ḥabunka* in "*Ma'ārij al-Afkār*," Muhammad 'Izzah Darwaza in "*al-Tafsir al-Hadīth*," *Mullā Hūwaysh* in "*Ma'ānī al-Qur'ān*," and *Jābirī* in "Understanding the Qur'ān" have all paid attention to the approach of descending interpretation (*Tafsir Tanzīlī*).

In this approach, while paying attention to the narrations of the order of revelation, the most important source for dating the Quran is the theme, content, and style of the verses and Surahs. The history of early Islam is the next stage. There is a close relationship between the Prophet's life environment and revelation, and between the Prophet's biography (*Sira*) and the verses, which is very beneficial in understanding the verses. Therefore, the context of the revelation of the Holy Quran, its history, and the Prophetic biography has a serious impact on the interpretation of the verses. It is

possible to understand the time of revelation of a verse based on the coherence and content of the verses (cf. Nekounam, 2001 AD/1380 SH).

Surah al-Qalam, in the order of the *Muṣḥaf al-Sharif*, is the sixty-eighth Surah, revealed in response to the unjust accusations against the Prophet Muhammad (PBUH) by the disbelievers. In some well-known narrations of the order of revelation, it is mentioned as the second Surah revealed (Ma'rifat, 2007 AD/1428 AH: 1, 136), but for several reasons, this seems unlikely. Therefore, considering the approach of descending interpretation (*Tafsir Tanzīlī*), we will examine these reasons.

2.2. The Order of Revelation of the Holy Quran

The revelation of the Holy Quran took place gradually over the twenty-three years of the Prophet Muhammad's (PBUH) prophethood, in the form of complete Surah or parts of Surah. As God stated in the Quran, the reason for the gradual revelation was the gradual reassurance of the Prophet's heart (*Ṭabāṭabā'ī*, 1970 AD/1390 AH: 15, 210).

To answer the question of how the gradual revelation of the surahs of the Quran occurred, there is no authentic document except by using the narrations of the order of revelation, the narrations of the occasion of revelation (*Sha'n Nuzūl*), the history of the Prophet's life, or the text of the Quran itself. The narrations of the order of revelation are narrations that have been reported concerning the order of revelation of the surahs of the Holy Quran. However, these narrations are either cited without any *Sanad* (Chain of Transmission) (*Shahristānī*, 1986 AD/1407 AH: 128; *Zarkashī*, 1975: 1, 193) or, even if documented, are single hadith (*Akhbar al-Wāḥid*), except for one narration mentioned in the introduction of *Kitāb al-Mabānī* (Ibn

‘Aṭīyyah, 2013 AD/1392 SH: 13-15), none of them connect to the Prophet (PBUH) (the aforementioned narration is also unreliable due to the unknown author of *Kitāb al-Mabānī*). Others are attributed to *Ibn ‘Abbās*, his direct students, or even indirect students like *Zuhrī* and *‘Aṭā*. From a Shi’a perspective, although these narrations are considered *Marfū‘* (elevated to the Prophet), they are also considered *Maqtū‘* (interrupted), and since they do not reach the impeccable Imam, they lack definitive and certain validity.

In conclusion, while narrations regarding the order of revelation, being attributed to *Ibn ‘Abbās* and considering their abundance and numerous commonalities, as well as the reliance upon them by Quranic scholars, may warrant consideration, in cases where certain surahs contradict these narrations based on other evidence, the latter will be accepted.

2.3. Stages of the Quran's Revelation and its Correlation with the Invitation Process and Islam Development

As many scholars of Quranic sciences and Islamic history affirm, the Prophet's call to Islam and the expansion of this clear religion, although global in scope, was gradual and based on stages that best suited the temporal and spatial context to influence individuals. While these stages are presented in different books, based on supporting evidence and relational characteristics, from 2 to 5 stages, they generally encompass three:

- The stage of individual and secret invitation for character building and the formation of the initial core of Islam;
- The stage of inviting relatives, aiming for better understanding of the Prophet and increased influence;
- The stage of public and open invitation in Mecca, which began approximately in the

fourth year of the Prophet's mission (Balādhuṛī, 1996 AD/1417 AH: 1, 115-118; Ibn Sa’d, n.d.: 1, 163 and 200; ‘Ayyāshī, 1960 AD/1380 SH: 2, 253; Ṭabāṭabā’ī, 1970 AD/1390 AH: 17, 360).

Since the surahs of the Quran were also revealed gradually to the Prophet, considering these stages and their objectives, alongside a content-based comparison of the surahs in their order of revelation, can greatly assist in correctly analyzing their position in terms of revelation, a matter considered in this research.

3. An Overview of Surah al-Qalam and Scholars' Opinions on its Chronological Order

Surah al-Qalam is the 68th surah in the *Muṣḥaf* arrangement, comprising 52 verses. All tables of chronological order of revelation place it as the second Surah revealed to the Prophet, after surah al-‘Alaq (Zarkashī, 1957: 1, 193; Ma’rifat, 2007 AD/1428 AH: 1, 136; Suyūṭī, 1974: 1, 96; Khāzin, 1994 AD/1415 AH: 1, 9).

Most commentators consider it Meccan (Zamakhsharī, 1986 AD/1407 AH: 4, 584; Ibn Kathīr, 1998 AD/1419 AH: 8, 203; Sayyid Quṭb, 1985 AD/1406 AH: 6, 3650; Tha‘labī, 2001 AD/1422 AH: 10, 5; Zuḥaylī, 1990 AD/1411 AH: 29:41; Ibn ‘Āshūr, 1999 AD/1420 AH: 29, 64; Ṣādiqī, 1985 AD/1406 AH: 9, 56; Amīn, n.d.: 14, 33). However, some suggest the possibility that verses 17-33 are Medinan (Ṭabāṭabā’ī, 1970 AD/1390 AH: 19, 367; Shah Abdul-Azim, 1984 AD/1363 SH: 13, 259), and others add verses 48-50 to this possibility (Qurṭubī, 1944 AD/1364 SH: 18, 222; Marāqī, n.d.: 29, 26). Both groups base their arguments on similarities to Medinan verses and supporting narrations. Others, while acknowledging the consideration of verses 17-33 and 48-50 as Medinan in some *Maṣāḥif*, propose another possibility: That the first four verses were revealed at the beginning of the

prophethood, after surah al-‘Alaq, which could explain its position as the second surah in the chronological order. However, considering the style and themes of the surah's verses, they ultimately reject these views and believe in the immediate revelation of the entire surah. They consider narrations indicating the Medinan origin of some verses as weak (Mursal or Maqtū‘) and attribute them to coincidence, application, or misunderstanding by the narrator (Darwaza, 2004 AD/1383 SH: 1, 353). Some scholars, such as *Zarkashī*, while mentioning narrations regarding the chronological order and considering surah al-Qalam the second revealed surah, conclude in the discussion of "The first revealed," after mentioning differing opinions, including ‘*Āyisha*'s narration that the first revealed verses were *al-‘Alaq* then *al-MuddAthīr*, that the first revealed verses were "Iqra'" (Read), the first revelation for continued propagation was "*Yā Ayuhal MuddAthīr*" (O! You who have wrapped yourself!), and the first surah was *al-Fātiḥa*, without mentioning surah al-Qalam (*Zarkashī*, 1957: 1, 207). *Suyūṭī* also narrates the chronological order from *Jābir ibn Zayd*, according to which surah *al-Qalam* is the second revealed surah, but he considers this sequence unusual, noting that *Jābir ibn Zayd* was a *Tābi‘ī* (*Suyūṭī*, 1974: 1, 96).

Allamah *Ṭabāṭabā‘ī*'s view, explicitly stated at the beginning of the surah, is that the context of all the verses in this surah is Meccan: "The context of its verses is generally Meccan." (*Ṭabāṭabā‘ī*, 1970 AD/1390 AH: 19, 367)

He does not, however, consider the possibility of the revelation of some verses being based on certain narrations unfounded, and mentions it only as a possibility. Furthermore, as previously mentioned, a review of commentaries shows that most commentators from both Shia and Sunni schools consider this surah to be Meccan, and

they do not include or pay attention to unreliable narrations and possibilities such as the separate revelation of the first four or five verses of the surah or the Medinan origin of some of its verses. Only a small number have mentioned the possibility, but not with confirmation or reliable evidence, that some verses are Medinan.

4. Narrations of the Occasion of Revelation (*Asbāb al-Nuzūl*) of Surah al-Qalam

The occasion of revelation narrations mentioned in some Shia and Sunni hadith books and commentaries regarding the first verses of surah al-Qalam are generally based on a narration from *Ḍaḥḥāk ibn Muzāḥim*, which, according to *Ḥaskānī*, was also narrated by *Ṭāwūs* from Imam Bāqir (AS) (*Ḥaskānī*, 1990 AD/1411 AH: 2, 359). This narration states: "When Quraysh saw that the Messenger of God (PBUH) gave precedence to Ali (AS) over others and honored him, they began to speak ill of Ali (AS) and said: Muhammad is infatuated with Ali. God Almighty revealed this verse in response: (*Nūn wal Qalam wa mā Yasturūn*), and in it God Almighty swore that (*Anta bi Ni‘mati Rabbika bi Majnūn*: You are not mad because of God's blessings), (*Wa Inna Laka la Ajran Ghayra Mamnūn wa Innaka la‘alā Khuluqin ‘Azīm*: And you indeed have an unending reward, and you are indeed of a great character), referring to the Quran - until He said - (*Biman Ḍalla ‘an Sabīlih*), referring to those who said that, (*Wa Huwa A‘lamu bil Muhtadīn*: And He knows best those who are guided)," referring to Ali ibn Abi Talib (AS)." (*Ṭabāṭabā‘ī*, 1970 AD/1390 AH: 19, 377; *Ṭabrisī*, 1993 AD/1372 SH: 10, 501; *Furāt Kūfī*, 1989 AD/1410 AH: 1, 495; *Baḥrānī*, 1994 AD/1415 AH: 5, 454; *Ḥaskānī*, 1990 AD/1411 AH: 2, 359; *Qummi Mashhadi*, 1989 AD/1368 SH: 13, 379; *Majlisī*, 1981 AD/1402 AH: 24, 25)

This narrative depicts the Quraysh polytheists' opposition, ranging from accusing the Prophet to their sensitivity and jealousy towards Ali (AS). This is inconsistent with the timeframe of the Prophet's early mission and the initial period of the Quran's revelation, when the Prophet's companions were largely unknown and cautious in the eyes of the infidels. Therefore, this can be considered one of the indicators suggesting that this Surah cannot be the second revealed surah, especially since this narrative is consistent with the surah's content, which will be examined in detail later.

It is worth noting that some other occasions of revelation mentioned regarding the descent of some verses of Surah Qalam, which indicate that those verses are Medinan, are either unsourced, transmitted in a broken or interrupted chain, or seem to be based on analogy and application (Jaberi, 2008: 1, 175; Darwaza, 2004 AD/1383 SH: 1, 379). Shia commentators generally do not pay attention to them and do not mention them in their interpretations, or they only address them as possibilities rather than certainties, mentioning them as opinions. Furthermore, these occasions of revelation conflict with the Surah's content and the coherence of its verses, which will be discussed further.

5. Attention to Stylistic Features

Stylistic features unique characteristics of any verbal expression and considered a kind of verbal art, are now receiving attention from many analysts of literary and religious texts.

Style, in a sense, is the writer's or speaker's particular perspective on the inner and outer world, which necessarily manifests in a specific style of expression and is the product of a specific selection of words, expressions, and phrases (Shamisa, 2016 AD/1395 SH: 18 and 26). Therefore, examining the linguistic aspects of the Quran in different surahs is also one of

the indicators considered in any textual research.

In stylistic analysis of a work or text, experts, while emphasizing the subject matter, consider stylistics at three levels: linguistic, literary, and intellectual (Shamisa, 2016 AD/1395 SH: 21).

5.1. Linguistic Level

This level is divided into three smaller levels: phonetic, lexical, and grammatical. The phonetic or musical level of the text involves examining the text in terms of external music (i.e., meter, rhyme, and refrain) and internal music through figures of speech such as various types of rhyme and repetition.

Lexical or stylistic analysis of words involves observing and examining Persian and Arabic words, foreign words, simple or compound nouns, nouns of meaning and essence, and paying attention to the frequency of certain words in the text. Syntactic or stylistic analysis of sentences involves examining sentences in terms of their axis, collocation, and attention to unusual structures, whether sentences are short or long, and the use of archaic grammatical structures. In other words, sometimes the context of phrases and sentence structure, or in other words, the way a subject is expressed in terms of sentence structure, attracts attention, and this gives the writing a stylistic aspect to some extent (ibid: 219).

5.2. Intellectual Level

Whether a work is introverted, subjective, and mental, or extroverted, objective, and realistic; whether it engages with the external world and the surface of phenomena or delves into the inner depths; whether it is optimistic or pessimistic; and whether it is individualistic or loving. What specific idea does it promote? Does the author have specific feelings?

Generally, the examination of a work in terms of the discourses it engages with is called the intellectual level (Shamisa, 2016 AD/1395 SH: 222 and 224).

5.3. Literary Level

Attention to the frequency of words used in secondary or figurative meanings, issues of rhetoric such as simile, metaphor, symbol, and metonymy, and generally issues related to unique eloquence and rhetoric in each style, pertain to this level (Shamisa, 2016 AD/1395 SH: 224 and 225).

6. Stylistic Analysis of Surah al-Qalam

Surah al-Qalam exhibits numerous stylistic markers across various dimensions. Considering these markers significantly aids in analyzing and examining the historical context of its revelation. Therefore, we will focus on aspects of stylistic markers relevant to the research objective.

Surah al-Qalam, at the linguistic level, is noteworthy for its balanced rhyming, subtle musicality, and repetition (the letter *Nūn*, words of equal weight in verb *If'āl*, repetition of the word *Majnūn*, etc.). In this regard, repetition serves as a tool for emphasis, appearing as the repetition of letters, emphatic particles, and words (Eghbali, 2019 AD/1399 SH: 34) to enhance the importance of the subject and main content for the audience. The syntactic structure of the surah, like other Meccan surahs, is based on short sentences and definitive statements without the need for detail or argumentation. Since the overall approach of the Surah is one of warning, and a strong syntactic style is needed, the types of sentences are arranged to suit this approach. Nominal sentences indicating permanence and continuity (Hashemi, 2009 AD/1388 SH: 85) are employed in these

instances. On the other hand, in some verses, particularly the initial verses of the surah, connecting particles, especially the conjunction "Wāw," function as cohesive elements, creating a calm and contemplative style for the audience to absorb the key points (Ghaybi and Asghari, 2020 AD/1400 SH: 17).

On an intellectual level, the surah stands out for its defense of the Prophet against the accusations of his adversaries, refuting the allegations and clarifying God's perspective on the Prophet's character, explaining the divine tradition of affliction and trial. One of the most beautiful intellectual emphases, seamlessly integrated throughout the Surah, is this explanation of the divine tradition of affliction, which may involve ease or hardship in life. This is illustrated by the apparent ease in the worldly affairs of the disbelievers at the beginning of the Surah (verses 8-14), the hardship depicted in the story of *Yūnus* (verses 47-50) at the end, and the affliction of the companions of the garden with both ease and hardship (verses 17-32) in the middle.

On a literary level, one of the most beautiful aspects of surah al-Qalam is the use of literary devices such as the correspondence of expressions within a verse, the causal relationship between verses, metaphor, simile, and metonymy. The oath at the beginning of the Surah, the high frequency of the emphatic particle "*Inna*," and the combination of negation and exception are indicators of the speaker's (God Almighty) insistence on creating belief in the minds of the audience and the certainty of the repetition of the divine tradition regarding the punishment of the Prophet's adversaries and their defeat in their opposition to him (Eghbali, 2019 AD/1399 SH: 34). The use of interrogative sentences aims to make the audience aware of the speaker's emotions,

creating an emotional response to prepare and encourage the listener to respond to what is clear to the speaker.

Furthermore, of the 52 verses in this surah, 42 end with the letter "*Nūn*." Some linguists believe that the pain and sorrow of the Prophet are conveyed to the audience through the sound of the letter "*Nūn*." (Abbas, 1988: 108)

In other words, the balanced rhyme coupled with the abundance of the letter "*Nūn*" in the verses of this Surah conveys the peak of the Prophet's pain and sorrow to the audience, as he was subjected to persecution and accusations by the polytheists (Eghbali, 2019 AD/1399 SH: 28).

Therefore, the attention paid to and consideration of the use of this style in the surah indicates the expansion of the Prophet's call, his confrontation with the polytheists, and the Prophet's sorrow over their persecution, which is inconsistent with it being the second Surah. Further examination of the Surah's historical and thematic content will further demonstrate and confirm these stylistic points.

7. Content Analysis of Surah al-Qalam with Historical and Stylistic Analysis and Comparison

Reflection on the Surah's content and the main topics raised in its verses also shows that the Surah's theme is based on the Prophet's affirmation and increasing confidence in the face of the polytheists and his call to them. Accordingly, comparing the Surah's contents and objectives with the stages of the polytheists' confrontation with the Prophet based on history, biographical literature, and textual comparison with the content of other surahs in the order of revelation can greatly assist in research and assessing the reliability of the narrations regarding the order of revelation and ultimately the approximate dating of the Surah. Therefore, we will first examine these stages

based on historical evidence and reflection on the context of the verses' revelation, both in terms of content and relying on interpretations.

It should be explained that the Prophet's mission was accompanied by fundamental changes in Jahiliyyah society, affecting and altering all the norms and customs upon which that society was built. This was especially true in terms of the impact on the interests of a group of people (the Quraysh elite and notables) whose interests were served by these norms. The mere adherence to the traditions of their forefathers was enough to generate hostility and opposition to the new situation; this is addressed in surah al-Zukhruf/22: "Nay, they say: We found our fathers following a certain way, and we are guided by their footsteps."

However, since the strategy of the call to change from polytheism and shirk to the belief in Tawhid was meticulously planned, and reflection on historical accounts and biographical literature confirms this, the polytheist leaders of Arabia did not initially attack the Prophet. This is because the first stage of the call was based on individual development and the cultivation of secret followers (in the Qur'anic expression, "Cultivating the seed"). Only after the official call and the revelation of the followers and the increase in their number, especially when the idols were denied, The Meccan leaders reacted by appealing to the Prophet's family, particularly the respected Abū Ṭālib, his uncle. They repeatedly requested Abū Ṭālib to restrain the Prophet. When these appeals proved ineffective, they resorted to various methods to express their opposition and hostility towards the Prophet (Ibn Hishām, n.d.: 1, 264-267).

Initially, they accused the Prophet of being a liar and a sorcerer, as mentioned in surah al-Qamar/37 and surah Ṣād/14. This accusation

was fallacious, as even at the time, it was clear to any rational person that the accusation of falsehood was incompatible with the Prophet's established reputation for trustworthiness. This accusation yielded no results for the opponents; even until the Prophet's migration to Medina, people continued to entrust their possessions to him, confident in his honesty and integrity (Ibn Hishām, n.d.:1, 485; Ibn Athīr, 2006 AD/1385 SH: 2, 104). This is evidenced by numerous historical accounts, including admissions from prominent Meccan leaders such as *Nadr ibn Hārith*, a staunch opponent of the Prophet, who acknowledged the Prophet's unparalleled honesty and trustworthiness (Ibn Hishām, n.d.: 1, 299-300). This is further supported by the famous dialogue between Heraclius, the Byzantine emperor, and *Abū Sufyān*. Although *Abū Sufyān* admitted that he would have disparaged the Prophet if he hadn't feared accusations of lying from his companions, he was unable to point out any negative aspect of the Prophet's character in response to Heraclius' questions. Heraclius ultimately declared, "If what you say is true... if I could reach him, I would personally wash his blessed feet" (Bukhārī, 2001 AD/1422 AH: 6, 35, Hadith No. 4553; Ibn Kathīr, 1971: 2, 183; Ibn Athīr, 1965 AD/1385 SH: 2, 212).

Subsequently, they resorted to mocking the Prophet and ridiculing his message. *Ubay ibn Khalaf* played a significant role in this, famously holding up a decaying bone and mockingly asking the Prophet, "O! Muhammad, do you think God will revive this after it has rotted and turned to dust?" (Ibn Hishām, n.d.: 1, 361-362) and verses 78-80 of surah *Yāsīn* represent the earliest mention of this approach, based on the order of revelation ('Ayyāshī, 2001 AD/1380 SH: 2, 296).

The Quran, in response to mockery and ridicule, supports the Prophet and explains that previous communities employed similar tactics against their prophets. This reaction is seen in surah *al-An'ām*, verse 10: "And indeed, Messengers were mocked before you, but those who mocked them were encompassed by that which they used to mock at." (Ibn Hishām, *ibid*: 1, 396; Ṭabarī, 1991 AD/1412 AH: 7, 98) This mockery sometimes went beyond words; some like *'Uqbah ibn Abī Mu'ayt*, even spat in the Prophet's face, inciting others. Verses 27-29 of surah *al-Furqān* were revealed following this incident (Shawkānī, 1993 AD/1414 AH: 4, 87). After the futility of this approach became apparent, they resorted to argumentation, sophistry, and demands for miracles (Ibn Hishām, n.d.: 1, 308-309). This is first addressed (based on the order of revelation) in surah *al-Isrā'*, verses 90-95. In the same Surah, God consoles His Messenger, stating that their demands stemmed from argumentativeness and stubbornness, not a genuine desire for enlightenment, and instructs him to cease debating: "Say: Sufficient is Allah as a witness between me and you; indeed, He is ever, of His servants, aware, seeing" (*al-Isrā' 96*) (Bayḍāwī, 1997 AD/1418 AH: 3, 267). Then, they renewed their attacks on the Prophet's character, accusing him of sorcery and madness to dissuade the public or at least sow doubt. The accusation of madness is first mentioned in surahs *al-Ḥijr/6* and *al-Ṣāffāt/36*, and the accusation of sorcery in surah *al-Tūr/29*. Another method involved appeasement and negotiation with the Prophet, setting conditions for belief, such as demanding revelation (*al-An'ām/124*), a miracle (*al-An'ām/107-109*), or tempting offers of wealth, prestige, and leadership among the Arab chiefs in exchange for abandoning his call that verses 1-5 of surah

al-Fuṣṣilat were recited by the Prophet in response to a proposal by *‘Utba ibn Rabī‘a* (Ibn Kathīr, 1998 AD/1419 AH: 7, 148; Ibn Hishām, 1, 293-295); discouraged by these methods, the Meccans severed ties with the Prophet and his companions, boycotting them in trade, marriage, and social interaction. This boycott lasted three years, causing significant harm to the Muslims (al-Amīn, n.d.: 1, 230; Ḥalabī, n.d.: 1, 475). They also subjected Muslims to torture and persecution; *Bilāl ibn Rabāḥ*, *‘Ammār Yāsir*, *Sumayya*, and others are prominent examples from this period (Ibn Hishām, n.d.: 1, 317). Further attempts included imprisoning the Prophet, exiling him, and ultimately plotting his assassination (al-Anfāl/30, al-Tawbah/13), but God informed the Prophet and saved him (al-Amīn, n.d.: 1, 231-232). Their final attempt was to wage war against him.

Considering the style, content, and central themes of surah al-Qalam, we find that it begins by praising the Prophet, affirming his noble character, and expressing confidence in him. The opening verses (specifically the second verse), grammatically answering the oath in the preceding verse, respond to the Meccans' accusations of the Prophet's madness (verses 1-7) (Ṭabrisī, 1993 AD/1372 SH: 25, 210). It then describes the reprehensible qualities of his enemies, who often concealed malicious intent behind a deceptive exterior, aiming to halt his call. The Surah warns against their cunning negotiations and deceitful compromises, highlighting the role of these traits in their hostility towards the Prophet (verses 8-16). It then uses the example of the companions of the garden to warn the Meccans about their fate, emphasizing that worldly possessions and wealth are merely tests and not grounds for pride or boasting (17-33). Following this, it rebukes them for their intellectual and ideological bankruptcy

and their sowing of doubt (34-47). Finally, the Surah reaffirms the Prophet's mission, reiterates confidence in him, and advises patience (48-52) (cf. Shaṭnāwī, 2003).

The short sentences, abrupt questions without conjunctions, and numerous interrogative sentences are not intended to seek information about the unknown but... Rather, it serves secondary purposes, aiming to improve communication and exert a greater influence on the opposing audience. This is achieved through reproach: Their leader said, did I not tell you to glorify God? (Verse 28); threat and intimidation: So leave Me and those who deny this message (Verse 44); and denial: Or do you have a book in which you study? (Verse 37) Furthermore, the divine tradition of testing and trial of humanity is emphasized throughout a significant portion of the Surah's content, providing strong reactive statements in response to their oppositional methods.

The concluding verses of the Surah depict the disbelievers' angry gazes towards the Prophet upon hearing the Quran, illustrating the intensity of their anger and reiterating the themes of the preceding verses, maintaining the contextual flow (Darwaza, 2004 AD/1383 SH: 1, 398). This depiction of the disbelievers, along with the story of the companions of the garden and their fate—a fate fitting for the arrogance and rebellion of Quraysh—reveals their weakness and constitutes a form of counter-defense against the psychological attacks on the Prophet by the disbelievers. In other words, imagery and representation—valuable tools of the Quranic style, described as an "Emotional-imaginary form of mental meaning"—are effectively employed in this Surah. It depicts a psychological state, transforming it into a tangible event and illustrating it with human examples (Koochi et al., 2013 AD/1392 SH: 24). This imagery,

along with movement, construction, descriptive laws, effort in speech, the sound of the caravan's words, the burning melodies of phrases, and the music of the verses...engages the eyes, ears, and imagination (Sayyid Qutb, 1994 AD/1415 AH: 36). The accusation of madness leveled against the Prophet and the implicit call and command to patience, both at the beginning and ends of the surah emphasize the unwavering stance on God's Lordship, the unyielding commitment to the message, and the refusal to compromise in the face of opposition (Bahjatpour, 2008 AD/1387 SH: 181). All these elements serve to awaken the audience, adding excitement and authority to the content, aligning with the socio-cultural context of its revelation. This reflects the consideration of external factors, such as the expansion of the Prophet's call among the people of Mecca, moving beyond cautious and clandestine individual invitations. Therefore, it cannot be reconciled with the Surah's position as the second Surah revealed.

This textual analysis and content division demonstrates the coherence of the Surah's verses and its immediate revelation, and also provides insights into its dating.

Because the concurrence of historical instances of the Meccans' approaches towards the Prophet, and the mention of some of these instances in surah al-Qalam, such as their conciliation and agreement with the Prophet or their sowing of doubt, as well as the reminder of the fate of those who denied the truth and the declaration of the reward of the pious by addressing the Muslims, shows that this Surah cannot have been revealed as the second Surah, shortly after the Prophet's mission and call, when it initially only included his relatives and close ones, and the Quraysh did not yet feel threatened and had not yet begun to confront

the Prophet. Furthermore, considering the order of revelation of the surahs in which the Meccans' diverse approaches towards the Prophet were first addressed, as mentioned in the preceding lines, shows that they generally begin with surah al-Qamar (the 37th surah in the order of revelation) and include surahs such as *Ṣād* (surah 38), *Yāsīn* (surah 41), *al-Furqān* (42), *al-Isrā'* (50), *al-Hijr* (54), *al-An'ām* (55), and *al-Ṣāffāt* (56). This too, as a very noteworthy piece of evidence, can strengthen the hypothesis that surah al-Qalam was revealed around the same time as these surahs.

8. Content and Stylistic Analysis of Some Verses of the Surah Specifically

To complete the content analysis of the surah, we will further delve into the style and context of some verses of surah al-Qalam that are not found in the early revealed surahs (using the extensive research and scrutiny of the content and context of the surahs based on the order of revelation, especially the Meccan surahs, conducted by the authors of this article):

8.1. Verses 3-6 and 51

These verses speak of accusations such as being mad and infatuated, which as previously mentioned and confirmed by historical sources, were leveled against the Prophet by the Meccans during their open opposition and confrontation with the Prophet's clear call, especially when their gods were denied. In the Quran, the unjust accusations leveled against the Prophet are all found in the Meccan surahs: Mad, sorcerer, liar, soothsayer, and poet. These accusations generally arose after the cautious call, in the phase of the official call and the emergence of his companions; especially since, according to history, the Meccans coordinated these accusations during the Hajj season, when

Arab groups were heading to Mecca, deciding to sit on the roads of the caravans and mention accusations and speak ill of the Messenger of God (PBUH), making them fearful of associating and contacting him (Dhahabī, 2003: 1, 558; Ibn Hishām, n.d.: 1, 270).

In these verses, God simultaneously mentions the Prophet's great moral virtues, especially his commendable social ethics (Ṭabāṭabā'ī, 1970 AD/1390 AH: 19, 369), promises his Messenger, and threatens those who leveled such accusations against the Prophet, stating that they will soon see who is truly afflicted with madness. Therefore, the accusation of madness against the Prophet and the vehement, threatening defense of him in this Surah are inconsistent with the early period of the Prophet's call.

8.2. Verses 10-14

The use of emphatic, intensified adjectives like *Hallāf*, *Hammāz*, *Mashshā'*, *Mannā'*, and *Mukadhdhib* to describe the attributes of the enemies of the religion who invited the Prophet to compromise and leniency (verse 9) indicates, in a sense, the intensification of the Prophet's call, signifying the overt phase following the initial, individual call in the first period and attesting to the peak of the Meccans' and Quraysh leaders' reaction against the Prophet (Jaberi, 2008: 1, 23). Some interpretations mention that regarding the verse "And do not obey every *Hallāf*...": some say that *Hallāf* refers to *Walīd ibn Mughayrah*, who offered the Messenger of God (PBUH) a large sum of money to abandon his religion; others say it refers to *Akhnas ibn Sharīq* (according to 'Aṭā'); some, *Aswad ibn 'Abd Yaghūth* (according to *Mujāhid*); and others, *Abū Jahl* (according to *Ibn 'Abbās*) (Ṭabāṭabā'ī, 1970 AD/1390 AH: 19, 631; Qurṭubī, 1985 AD/1364 SH: 18, 231; Fakhr Rāzī, 1999 AD/1420 AH:

30, 604; Sayyid Quṭb, 2004 AD/1425 AH: 6, 3662), all of whom were chiefs and nobles of Quraysh. Some, like *Ibn 'Ashūr*, after mentioning various opinions, consider *Walīd ibn Mughayrah*, the originator of this matter, whom other Quraysh leaders joined, to be the intended referent of the verse (Ibn 'Ashūr, 1999 AD/1420 AH: 29, 67).

8.3. Verse 15

Verse 15 discusses verses recited from the Quran to the polytheists, after whom one of their representatives says, "These are the legends of the ancients": "When Our verses are recited to him, he says: These are the legends of the ancients."

If we consider Surah al-Qalam the second surah revealed, given that the verses preceding this one also address the Prophet's sanity, there is no room for this interpretation, as only surah *al-'Alaq* had been revealed up to that point. However, this verse suggests that before this surah, verses and stories must have been narrated, heard by the disbelievers, and then commented upon.

Further explanation: Myths are generally considered stories lacking verifiable authenticity and potentially containing exaggeration and superstition. However, in the Quranic verses, this application is not limited to these instances; it also refers to the books of earlier peoples, such as Jews and Christians. For example, verse 5 of surah *al-Furqān* conveys this meaning (Darwaza, 2004 AD/1383 SH: 1, 375). Therefore, the mention of this objection by the polytheists, assuming any of the aforementioned meanings of myths, in surah al-Qalam inherently indicates that verses must have been revealed before surah al-Qalam for them to be applicable.

8.4. Verse 34

In verse 34: "Indeed, for the righteous are gardens of delight with their Lord," the righteous and paradise are mentioned. However, considering the early-revealed surahs, the tone and context of the verses generally focus on warning and frightening people with Hell (Jaberi, 2008: 1, 23). Only in surah al-Takwīr (Meccan 7): "And when the Garden is brought near" (al-Takwīr/13) is there a brief mention of paradise, and then in surah al-Burūj (Meccan 27), the description of paradise and its inhabitants is first elaborated: "Indeed, for those who have believed and done righteous deeds are gardens beneath which rivers flow. That is the great attainment." (al-Burūj/11) It seems that to prepare and pique the audience's interest, paradise is mentioned very briefly in Surah al-Takwīr, and then, with two broader characteristics, namely faith and righteous deeds, the inhabitants of paradise are described (Darwaza, 2004 AD/1383 SH: 1, 382). Therefore, mentioning paradise along with the attribute of piety in the second revealed surah does not seem to align with the gradual increase of knowledge in the Quran.

8.5. Verse 35

Examination of the content of the early-revealed surahs shows that the word Muslim does not appear in any of them. This non-usage seems logical because the call to Islam was in its initial stages, and only a small number of people had converted to Islam, not enough to be called Muslims. It is only in surah al-A'rāf (the 39th surah) that we encounter this word. By then, the number of Muslims had grown significantly enough to be referred to as Muslims, the Prophet's call had taken a more formal shape, and, in a sense, the society of that time fully recognized this group and title. "Our

Lord, pour out upon us patience and cause us to die as Muslims." (al-A'rāf/126) This phrase is frequently repeated from this surah onwards (Jaberi, 2008: 1, 180). Also, in Surah al-A'rāf (Meccan, 39), God, for the first time, describes the Prophet as a bringer of good tidings. Warning is for the wrongdoers, and good tidings for the righteous. Since, in the early days of Islam and for some time thereafter, Muslims were very few, the addresses were directed towards the disbelievers, and warnings were used. However, in the second phase of the invitation, with the increase in the number of Muslims, good tidings are also mentioned in this verse: "Say: I have no power over any benefit or harm to myself except as Allah wills. And if I knew the unseen, I would have acquired much good, and no evil would have touched me. I am only a warner and a bringer of good tidings to a people who believe." (al-A'rāf/188)

Therefore, the mention of the word "Muslims" in verse 35 of surah al-Qalam: "Shall We then make the Muslims like the criminals?"—in contrast with the word "Criminals"—cannot seem logical except with widespread invitation and explanation by the Prophet and the understanding of these two words by the people of the time of revelation; especially in the second Surah, when not much time had passed since the beginning of the invitation.

8.6. Verse 41

In verse 41 of surah al-Qalam: "Or do they have partners? Then let them produce their partners, if they should be truthful," the subject of shirk (polytheism) is mentioned; whereas, until Surah al-A'rāf, the opponents of the Prophet were only mentioned as disbelievers, "those who disbelieved." (Jaberi, 2008: 1, 176)

This word, like the word "Muslims," is mentioned from verse 33 of surah al-A'raf onwards: "Say: My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin and transgression and associating with Allah that for which He has not sent down authority, and that you say of Allah that which you do not know." (al-A'raf/33)

8.7. Verses 44 and 45

"So leave Me with those who deny this [message]. We will gradually draw them from where they do not know (44) and I will give them respite. Indeed, My plan is firm (45)." The use of the imperative verb in these verses, and their threatening tone, which speaks of God's support and aid to the Prophet and the believers, and which declares, in a way, God's war against the disbelievers and deniers, indicates that the context of revelation pertains to the Meccan period, when the number of Muslims around the Prophet was small, and the call had become public, creating a confrontation between believers and disbelievers. This is especially true since the subsequent verses complete and confirm this matter with a recommendation for patience (Sayyid Qutb, 2004 AD/1425 AH: 6, 3669-3670). However, this threatening imperative tone is inappropriate at the beginning of the call and prophethood, as the second Surah.

8.8. Verse 45

Verse 45 states: "And I grant them respite. Indeed, My plan is firm." The end of the verse is a nominal sentence beginning with "Inna" as a reason, a stylistic feature not commonly found in the early Meccan surahs up to surah al-Qamar (Meccan 37).

Only in the last verse (20) of surah al-Muzzammil: "Indeed, your Lord knows that

you stand up almost..." and "And seek forgiveness from Allah. Indeed, Allah is Forgiving and Merciful," and in two verses of surah al-Buruj (Meccan 27): "Indeed, the punishment of your Lord is severe (12) Indeed, it is He who originates and restores (13)," do we find nominal sentences with "Indeed" used for justification, although at the beginning of the verse.

However, in surah Sad (Meccan 38), which can be said to be from the time of the Prophet's call's progress and nearing its public declaration to his relatives, nominal sentences beginning with "Indeed" gradually appear. In surah Sad, at the end of verses 17, 30, and 44, the phrase "Indeed, He is the One who accepts repentance" appears, and at the end of verse 59, the phrase "Indeed, they are the fuel of the Fire" appears. For the first time in this Surah, the ends of four verses are concluded with this justificatory nominal sentence beginning with "Indeed." This style is also repeated in the next revealed surah, surah A'raf (Meccan 39), in verses: "Indeed, He does not like the transgressors" (A'raf/31), 55, 56, and 183.

At the syntactic level, nominal sentences describe enduring phenomena and indicate the steadfastness of the Prophet (PBUH). In cases where the text discusses the continuation of phenomena and behaviors such as opposition to the Prophet, the present tense verb is used, and the frequency of the present tense verb is significantly higher than that of the past tense verb.

At the lexical level, the most frequently used verb in this Surah is the present tense, indicating the ongoing conflict between the polytheists and the Prophet (Iqbali, 2019 AD/1399 SH: 34).

8.9. Verse 48

In this verse, God alludes to the story of Prophet Jonah and cautions the Prophet against impatience and quick anger in his call to Islam: "So be patient for the judgment of your Lord, and be not like the companion of the fish, when he cried out while he was oppressed."

This implicit reference, using the concise phrase "Companion of the fish" instead of mentioning Jonah by name, suggests familiarity with the story for the audience. Since the story of Jonah is detailed in surah al-Şāffāt, with his name explicitly mentioned, this serves as further evidence against surah al-Qalam being the second revealed Surah. Furthermore, it contributes to a more precise dating of the surah, suggesting that surah al-Qalam was revealed after surah al-Şāffāt.

Considering the surah's stylistic features and corroborating historical evidence of the opponents' diverse methods of opposing and antagonizing the Prophet—from mockery and debate to accusations of falsehood, sorcery, madness, and even attempts on his life (Ibn Hishām, *ibid*: 1, 264-267)—and comparing these with verses revealed in surahs Şād and al-A'rāf onwards, and based on a comparative analysis revealing numerous historical similarities between surah al-Qalam and surahs Yāsīn, al-Furqān, al-Isrā', al-An'ām, and al-Şāffāt, the most probable time of its revelation seems to be during the period of the open call to Islam, after the cautious initial phase and after surahs al-An'ām, and al-Şāffāt, but very close to them.

Conclusion

Reflecting on surah al-Qalam, the following conclusions are drawn:

- Since traditions regarding the order of revelation consider surah al-Qalam the second

surah revealed to the Prophet, comparing the surah's time of revelation with the stages of the Prophet's call, the themes and style of its verses, and the traditions concerning its reason for revelation provides a scientific and logical method for confirming or refuting its position in the order of revelation.

- Based on verse 29 of surah al-Faḥ, the development and progress of the Prophet's call to Islam can be considered in five stages. Considering these periods and their objectives is crucial in analyzing the chronological order of the revelation of the Quranic surahs.
- Analysis of the content of surah al-Qalam and corroboration with historical documents both indicate the expansion of the Prophet's call and the recognition of his religion and message, as well as his companions, among the people of the time of revelation. The narration of *Dhahḥāk* regarding the reasons for revelation confirms this claim.
- The context of the verses and careful consideration of the words in this surah, and its comparison with the content of early-revealed surahs, shows that the atmosphere of the surah does not align with the atmosphere of the Prophet's secretive and cautious call. This includes the Prophet being called mad, or the description of attributes such as "*Hallāf*," "*Mashshā'*," and "*Hammāz*" for the enemies of the religion, which indicates the peak of the reaction of the polytheists and Quraysh leaders to the Prophet's widespread call.
- The use of imperative verbs in *surah al-Qalam* and its threatening tone, as well as the use of nominal sentences and beginning with "*Inna*" for explanation, are not typically found in the style of the surahs revealed from the beginning until surah al-Qamar. These points also confirm that this Surah depicts an era of revelation that cannot be reconciled with the

second Surah revealed at the beginning of the Prophet's mission and his cautious call.

- In *surah al-Qalam*, there are numerous stylistic markers at various linguistic, intellectual, and literary levels, resulting from a specific selection of words, expressions, and prominent aspects of phonetic, lexical, and grammatical features. Through the use of appropriate literary devices, it aims to strengthen and reassure the Prophet in the face of his opponents and their accusations.
- Considering the content analysis and stylistic expression of the surah, and corroborating historical documents regarding the application of various methods of expressing opposition and enmity by the opponents of the Prophet, and comparing them to the verses revealed in *surahs Ṣād* and *al-A'rāf* onwards, and based on a comparison of the historical similarities between *surah al-Qalam* and *surahs Yāsīn, al-Furqān, and al-Isrā'*, it can be said that the approximate date of revelation of this surah is during the period of the open call, after the cautious call of the Prophet and after *surahs al-An'ām* and *al-Ṣāffāt*, but very close to them.

Sources

- Holy Quran. (Fooladvand, A. Trans).
 'Abbās, H. (1998). *Khaṣā'is al-Ḥurūf al-'Arabīyyah wa Ma'ānīhā*. Damascus: Ittihad Kitab al-'Arab.
 Amin, M. (n.d.). *A'yān al-Shī'a*. (al-Amin, H. Ed). N.p.: N.n.
 Amin, N. (n.d.). *Makhzan al-'Irfān*. N.p.: N.n.
 'Ayyāshī, M. (1960 AD/1380 AH). *Tafsir al-'Ayyāshī*. (Mahallati, Ed). Tehran: Al-'Ilmiyyah Press.
 Bahjatpur, A. (2008 AD/1387 SH). *In Step with Revelation*. Qom: Sibṭ al-Nabī.
 Baḥrānī, H. (1994 AD/1415 AH). *al-Burhān fī Tafsir al-Qur'an*. Qom: Al-Ba'thah Institute.
 Balādhurī, A. (1996 AD/1417 AH). *Ansāb al-Ashraf*. Beirut: Dar al-Fikr.

- Baydāwī, A. (1997 AD/1418 AH). *Anwār al-Tanzīl wa Asrār at-Ta'wīl*. Beirut: Dar Ihya' at-Turath al-'Arabi.
 Bukhārī, M. (2001 AD/1422 AH). *Ṣaḥīḥ al-Bukhārī*. (Zuhayr ibn Nasir, M. Ed). Beirut: Dar Tawq al-Najat.
 Darwaza, M. (1963 AD/1383 AH). *al-Tafsir al-Ḥadīth*. Beirut: Dar al-Gharb al-Islami.
 Darwaza, M. (n.d.). *Sirah al-Rasūl*. Beirut: Maktabah al-Asriyyah.
 Dhahabī, Sh. (2003). *Tarikh al-Islam wa Wafayāt al-Mashāhir wa al-A'lām*. Beirut: Dar al-Gharb al-Islami.
 Eskandarlu, M. J. (2008 AD/1387 SH). *Orientalists and the Quran Dating*. Qom: Publications of Tafsir and Qur'anic Studies Research.
 Fakhr Rāzī, M. (1999 AD/1420 AH). *Mafātīḥ al-Ghayb*. Beirut: Dar Ihya' al-Turath al-'Arabi.
 Ḥalabī, A. (n.d.). *al-Sīrah al-Ḥalabīyyah*. Beirut: Dar al-Kutub al-'Ilmiyyah.
 Hashemi, A. (2009 AD/1388 SH). *Translation and Commentary of Jawāhir al-Balāghah*. (Erfan, H. Trans). Qom: Balaghat.
 Ḥaskānī, U. (1990 AD/1411 AH). *Shawāhid al-Tanzīl*. Tehran: Institute of Printing and Publishing.
 Ibn 'Aṭīyyah, A. (1971 AD/1392 AH). *Muqaddimatān fī 'Ulūm al-Qur'ān*. (Being the introductions to the book al-Mabānī and Ibn 'Aṭīyyah's introduction). (Jeffery, A. Ed). Cairo: Maktabat al-Khanajī.
 Ibn 'Āshūr, M. (1999 AD/1420 AH). *Tafsir al-Taḥrīr wa al-Tanwīr*. Beirut: Mu'assasat at-Tarikh al-'Arabi.
 Ibn Athīr, I. (1965 AD/1385 AH). *al-Kāmil fī al-Tārīkh*. Beirut: Dar al-Sadir.
 Ibn Hishām, A. (n.d.). *al-Sīrah al-Nabawīyyah*. (al-Saqqā, M. et al. Ed). Beirut: Dar al-Ma'rifah.
 Ibn Kathīr, I. (1971). *al-Sīrah al-Nabawīyyah*. ('Abd al-Wahid, M. Ed). Beirut: Dar al-Ma'rifah.
 Ibn Kathīr, I. (1998 AD/1419 AH). *Tafsir al-Qur'an al-'Aẓīm*. Beirut: Dar al-Kutub al-'Ilmiyyah.
 Ibn Sa'd. (n.d.). *al-Ṭabaqāt al-Kubrā*. Beirut: Dar al-Sadir.

- Jaberi, M. (2008). *Understanding the Wise Qur'an*. Beirut: Center for Studies of the Unified Educational System.
- Khāzin, A. (1994 AD/1415 AH). *Tafsir Khāzin*. (Shahin, M. Ed). Beirut: Dar al-Kutub al-'Ilmiyyah.
- Kūfī, F. (1989 AD/1410 AH). *Tafsir Furāt Kūfī*. Tehran: Institute of Printing and Publishing.
- Majlisī, M. (1982 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Al-Wafa' Institute.
- Marāghī, A. (n.d.). *Tafsir al-Marāghī*. Beirut: Dar al-Fikr.
- Ma'refat, M. (2007 AD/1428 AH). *al-Tamhīd fī 'Ulūm al-Quran*. Qom: Al-Tamhid Cultural and Publication Institute.
- Mulla Ḥuwaysh, A. (1962 AD/1382 AH). *Bayn al-Ma'ani**, Damascus: Matba'at al-Tarqi.
- Muṣṭafawī, H. (1989 AD/1368 SH). *al-Taḥqīq fī Kalimāt al-Quran*. Tehran: Ministry of Culture and Islamic Guidance.
- Nekunam, M. J. (2001 AD/1380 SH). *An Introduction to the Dating of the Quran*. Tehran: Hasti-Nama Publications.
- Qummī Mashhadī, M. (1989 AD/1368 SH). *Kanz al-Daqā'iq wa Baḥr al-Gharā'ib*. Tehran: Ministry of Culture and Islamic Guidance.
- Qurṭubī, M. (1985 AD/1364 SH). *al-Jāmi' li Aḥkām al-Quran*. Tehran: Nasser Khosrow.
- Šādiqī, M. (1985 AD/1406 AH). *al-Furqān fī Tafsir al-Quran*. Qom: Islamic Culture.
- Sayyid Quṭb. (1994 AD/1415 AH). *al-Taṣwīr al-Fannī fil Quran*. Beirut: Dar al-Sharq.
- Sayyid Quṭb. (2004 AD/1425 AH). *Fī Zilāl al-Quran*. Beirut: Dar al-Sharq.
- Shah 'Abd al-'Azīmī, H. (1984 AD/1363 SH). *Tafsir Ithnā 'Asharī*. Tehran: Miqat.
- Shahristānī, M. (1986 AD/1407 AH). *Mafātīḥ al-Asrār wa Maṣābīḥ al-Abrār*. Tehran: Ihya' Kitab.
- Shamisa, S. (1993 AD/1372 SH). *Generalities of Stylistics*. Tehran: Ferdowsi Publications.
- Shawkānī, M. (1993 AD/1414 AH). *Faṭḥ al-Qadīr*. Damascus: Dar Ibn Kathīr.
- Suyūṭī, A. (1974). *al-Itqān fī 'Ulūm al-Quran*. Egypt: Al-Hay'ah al-Misriyyah.
- Ṭabarī, M. (1991 AD/1412 AH). *Jāmi' al-Bayān fī Tafsir al-Quran*. Beirut: Dar al-Ma'rifah.
- Ṭabāṭabā'ī, S. M. (1970 AD/1390 AH). *al-Mīzān fī Tafsir al-Quran*. Beirut: Al-Alam al-Matbu'at Institute.
- Ṭabrisī, A. (1993 AD/1372 SH). *Majma' al-Bayān fī Tafsir al-Quran*. (Balaghy, M. J. Ed). Tehran: Nasser Khosrow Publications.
- Tha'alabī, A. (2001 AD/1422 AH). *al-Kashf wa al-Bayān*. (Ibn 'Ashūr, Ed). Beirut: Dar Ihya' at-Turath al-'Arabi.
- Zamakhsharī, M. (1986 AD/1407 AH). *Tafsir al-Kashshāf*. (Ahmad, H. Ed). Beirut: Dar al-Kutub al-Arabiyyah.
- Zarkashī, B. (1957). *al-Burhān fī 'Ulūm al-Quran*. Beirut: Dar Ihya' al-Kutub al-Arabiyyah.
- Zuḥaylī, W. (1990 AD/1411 AH). *al-Tafsir al-Munīr*. Damascus: Dar al-Fikr.

Articles

- Ashkar Tizabi, M. F. (2016 AD/1395 SH). "Analysis and Examination of Jabiri's Method in Dating the Holy Quran." *Research Journal of Quranic Interpretation and Language*. Vol. 5, no. 1.
- Eghbali, A; Hasan-Shahi, S. (2019 AD/1399 SH). "Stylistic Analysis of Surah al-Qalam." *Studies in the Stylistics of the Holy Quran*. Vol. 4, no. 6, pp. 23-37.
- Khamegar, M. (2003 AD/1382 SH). "Structural Interpretation of Surah al-Qalam." *Growth of Quranic Education*. No. 3, pp. 44-50.
- Shaṭnāwī, Y. (2003). "The Prophet's Confirmation in Light of Surah al-Qalam." *Islamic Jurisprudence and Law*. Jordan: Yarmouk University. Vol. 3, no. 2, pp. 268-282.
- Gheybi, A; Asghari, F. (2020 AD/1400 SH). "Rhetorical Analysis of Surah al-Qalam Based on Michel Foucault's Discourse Stylistics Model." *Stylistic Studies of the Holy Quran*. Vol. 5, no. 2, pp. 9-30.
- Kuhi-Guniyani, Q. et al. (2013 AD/1392 SH). "The Doctrine of Divine Oneness in Surah al-Qalam." *Interpretive Studies*. Vol. 4, no. 14, pp. 7-30.

قرآن و روشنگری دینی

سال پنجم، شماره دوم، پیاپی دهم، پاییز و زمستان ۱۴۰۳ (۱۷۳-۱۸۸)

DOI: 10.30473/quran.2025.72683.1290

«مقاله پژوهشی»

رابطه میان حق و خیر در قرآن

میثم کهن ترابی^{۱*}، فاطمه سادات قاسمی^۲

چکیده

این پژوهش در پی بررسی رابطه حق و خیر - که موضوعی نوظهور در فلسفه اخلاق به‌شمار می‌آید - در قرآن است. قرآن مکرراً خیر را معرفی کرده و از همگان می‌خواهد برای نیل به رستگاری عامل به خیر باشند. از طرفی قرآن حقوق فردی و اجتماعی را محترم شمرده و به نقض این حقوق هشدار داده است. با این حال گاهی میان حق و خیر تراحم پدید می‌آید. به دیگر سخن پذیرش یک عقیده یا انجام یک فعل بر مبنای آزادی اراده اگرچه حق انسان است اما برای او خیر نیست. قرآن با رعایت این اختیار به انسان توصیه می‌کند تا جایی که ممکن است و به حقوق دیگران لطمه نمی‌زند خیر را بر حق ترجیح دهد. توصیه قرآن این است که در تراحم بین حق فردی و خیر، خیر باید اولویت داده شود اما در تراحم بین حق جمعی و خیر، مادامی که صاحبان حق رضایت ندارند، نباید حق نادیده گرفته شود. اولویت دادن به خیر به‌خصوص در حوزه‌های عبادی که جنبه فردی بیشتری دارند نباید با اجبار همراه باشد زیرا مخل اختیار انسان است. پژوهش حاضر با بهره‌گیری از روش توصیفی تحلیلی پس از معرفی مصادیق حق و خیر، نمونه‌هایی از مطابقت و تراحم بین حق و خیر در قرآن را استخراج و مورد بحث قرار داده است.

واژه‌های کلیدی

حق، خیر، قرآن، فلسفه اخلاق، سعادت.

۱. دانشیار دانشگاه بزرگمهر قانات، قانات، ایران.
۲. دانش‌آموخته کارشناسی ارشد دانشگاه پیام نور قاین، تهران، ایران.

نویسنده مسئول:

میثم کهن ترابی

رایانامه: kohantorabi@buqaen.ac.ir

تاریخ دریافت: ۱۴۰۳/۰۸/۲۷

تاریخ پذیرش: ۱۴۰۳/۱۱/۲۹

استناد به این مقاله:

کهن ترابی، میثم و قاسمی، فاطمه سادات (۱۴۰۳).
رابطه میان حق و خیر در قرآن. فصلنامه قرآن و
روشنگری دینی، ۵(۲)، ۱۷۳-۱۸۸.
(DOI: 10.30473/quran.2025.72683.1290)

حق انتشار این مستند، متعلق به نویسندگان آن است. © ۱۴۰۳. ناشر این مقاله، دانشگاه پیام نور است.

این مقاله تحت گواهی زیر منتشر شده و هر نوع استفاده غیرتجاری از آن مشروط بر استناد صحیح به مقاله و با رعایت شرایط مندرج در آدرس زیر مجاز است.



Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/)

ORIGINAL ARTICLE

The Relationship Between the Right and the Good in the Qur'an

Meysam Kohantorabi^{1*} , Fatemeh Sadat Ghasemi²

1. Associate Professor, Bozorgmehr university of Qaenat, Qaenat, Iran.
2. M.Sc. Payam Noor Qaen, Tehran, Iran.

Correspondence

Meysam Kohantorabi

Email: kohantorabi@buqaen.ac.ir

Received: 17 Nov 2024

Accepted: 17 Feb 2025

How to cite

Kohantorabi, M. & Ghasemi, F.S. (2025). The Relationship Between the Right and the Good in the Qur'an. Quran and Religious Enlightenment, 5(2), 173-188. (DOI: [10.30473/quran.2025.72683.1290](https://doi.org/10.30473/quran.2025.72683.1290))

ABSTRACT

This study seeks to examine the relationship between right and good - which is an emerging issue in moral philosophy - in the Qur'an. The Qur'an repeatedly introduces good and asks people to choose it in order to be saved. On the other hand, the Quran respects individual and social rights and warns against the violation of these rights. However, sometimes there is a conflict between right and good. In other words, accepting a belief or doing an action, although it is a human's right, but it is not good for him Respecting this free will, the Qur'an advises humans to prioritize good over right as long as it is possible and does not harm the rights of others. The Qur'an advises that in the conflict between the individual right and the good, the good should be preferred, but in the conflict between the collective right and the good, the right should not be ignored as long as the owners of the right have not consented. Prioritizing the good, especially in the fields of worship that have more individual aspects, should not be accompanied by coercion because it violates human free will. The present research has extracted and discussed examples of compatibility and conflict between truth and goodness in the Qur'an by using the analytical descriptive method after introducing the examples of right and good.

KEYWORDS

Right, Rood, Quran, Moral Philosophy, Happiness.



Introduction

One of the important conflicts in the history of justice studies and moral philosophy is between the two concepts of right and good. The term “conflict” is not the same as “contradiction” and in fact, conflict has a more nuanced meaning than contradiction.

contradiction means the opposition of evidence in the place of making and enacting, and conflict means the contradiction of evidence in the stage of compliance and action (Akbarī et al., 2018: 109).

In the terminology, conflict means the creation of a conflict between two provisions in such a way that each of them cannot be acted upon.

The main issue is what right means? Which one should be the base of ethics? are the two independents of each other? Or are they dependent on each other? Is one superior to the other?

The right in the knowledge of ethics is the right and correct moral and from the point of view of the knowledge of law, it is the ability and privilege that is given by law to individuals who have a right, by means of which they can transfer their will to others and oblige others to respect and honor it. Rights are a set of social laws and regulations established by the creator of humanity and the universe to ensure order, justice and fairness in human society so that the happiness of society can be fully well-being (Jawadi Amoli, 1996: 75).

The term "Right" is used in both moral and legal sense, which in both cases is related to ethics and should be respected.

Good means kindness and the word good is used in the Qur'an as a noun and an adjective. From a philosophical and moral point of view and based on Tabatabaei's point of view, good basically means to choose one thing and We

call it because of we compare it with something else, then we choose it, and when we choose it, it is good in our opinion because it is our choice. (Ṭabāṭabā'ī, 1987: 3, 152-153). Good is the truth that is lost to all humans and even animals and plants, and everyone efforts to reach it. Therefore, Plato believes that when a person chooses what is evil, he chooses it thinking that it is actually good (Copleston, 1956: 253).

The most important point about these two concepts is the existence of accordance and conflict between right and good and sometimes the superiority of one over the other.

This article tries to show in a descriptive and analytical way from the point of view of the Qur'an that the question of the ratio of right and good and the precedence of each over the other and their conflict and harmony has always been an important issue in moral and social issues.

1. Background Research

Various researches have been done on the subject of right and good. For example, John Rawls has discussed it in a part of the book Theory of justice. Our good is determined by the plan of life that if during it the future can be predicted correctly and we have a complete picture of it in our mind from now on and accept it with complete rationality (Rawls, 2012: 629).

also, John Rawls mentions the issue of right and good in moral philosophy in a part of the book "The Priority of Right and Ideas of the Good":

"In every moral theory, two questions must be answered; What are the demands that morality demands of us and why should we think that it is necessary to follow these demands? The greatest attraction of the social approach to ethics is that this approach seems to

give simple and appropriate answers to these two questions; The demands of ethics are determined and established in the form of two arguments; The first argument is that people try to organize their own social actions and reactions, and the second argument is that since we have agreed to this in advance, we must follow with these demands. What simpler answer can be given?" (Rawls, 2012: 251-276)

By studying the above cases, it is clear that the study of the relationship between right and good in the Qur'an has not been completed so far. Therefore, in the following article, an attempt has been made to study the relationship between right and good in the Qur'an.

2. Happiness and Moral Philosophy

Happiness is one of the most important concepts in the philosophy of ethics, as it is the highest status and the goal of the perfection of the human mind and virtue. In fact, through the power of reasoning and the development of the desired qualities within oneself, the human being can be able to achieve happiness. Masbah Yazdi in his book *Ethics of the Qur'an* states that happiness is the ultimate goal and is the only thing that is innately required for human beings, and he likens happiness to pleasure: "In the same way that pleasure itself is the only thing that man wants and desires, and man can recognise this with present knowledge and witnessing. Happiness is not an innate demand of man and this is a fact of forced reality that is outside the circle of human choice and is not subject to moral judgement." (Misbah Yazdi, 2011 AD/1391 SH: 19)

3. The Concept of "Right"

The word "Right" and its derivatives are used 247 times in the Qur'an, in various fields of meaning (Abdulbaghi, 2002: 565). For the root of right,

two main meanings are mentioned: One is strength and firmness and the other is agreement and conformity (Ibn Abī al-Ḥadīd , 2007). Dahkheda's dictionary has several meanings for this word, the most important of which are as follows: truthful of speech, fulfilling of promise, certainty of faith, becoming established, conquest of the truth, firm of existence and one of the names of the Almighty God (Dehkhoda, 2006: 9142). right, a single principle that demonstrates the firmness and correctness of a something and is the opposite of falsehood. (Ibn Fāris , 1982: 2). Al-Munjid dictionary also mentions that the word "Right" has a number of different meanings, some of which are as follows: opposite of falsehood, justice, money and property, fortune and share, firm existence, res judicata, decree, firmness, suzawar (Malūf al-Yasū'ī, 1976: 144).

therefore, right means "Proof" and "Realization" and when we say that something has been realized, it means that it has been established. (Misbah Yazdī, 2001: 20) Sometimes the Persian equivalent of "Sustained existence" comes into play; that is, anything that is stable and reliable is right (Jawadi Ameli, 1996: 74). "Right" in the word is used in various meanings. Some of the lexical meanings of this word are as follows: "Truth, justice, firmness and certainty, worthy and deserving, truth in speech, property, property and royalty, benefit and destiny, the thing is done and done, foresight, death, reality, privilege, the Qur'an, the due and done, Islam, fixed existence, certainty after doubt, competence, definite, enduring, infinitive, definite and certain and realizable work, false contradiction, true speech and in accordance with reality, singular law, command of the Prophet (PBUH) God's attribute, dream". (Ibn Manzūr , 1993 AD/1414 AH: 255-257) The

meaning of right in one term is different from its meaning in another term (Saket, 2009: 43).

The right is a privilege that the law decides on a person's choice and that is guaranteed in a variety of ways (Ābdul Mun'im , 2005: 313). right is the ability of one human being in accordance with the law over another human being, or over property, or over both (Langroudi, 1992: 15).

In the terminology of the holy quran, the truth is generally explained in two ways which are follows:

3.1. The legal Meanings of Rights in the Qur'an

In some verses of the Qur'an, right is used in a legal sense. In most verses, the word right has one of two forms; i.e., as an attribute of a commissioned human being, as in verse 151 Surah ALAnam and verse 33 Surah Isra, it is forbidden to kill a respected life, and verse 68 Surah Al Furqan, as one of the characteristics of the true people of God is that they do not kill a respected life except by right.

Sometimes the verb "Judge and Adjudicate" is used in the Qur'an with the adjective "Rightly," such as in verse 26 Sad, the Qur'an states: "O! David! We have appointed you as vicegerent of Allah on earth, so be a righteous judge among the people."

3.2. Non-legal Meanings of Right in the Qur'an

The meanings of the word right in the Qur'an are not related to the concept of rights in the Qur'an. Sometimes it is used to refer to the actions of God, such as in verse 3 of Al-Ahqaf, where the Qur'an states: "The heavens, the earth, and everything in between are only by right," meaning that God's actions are wise; sometimes in the sense of divine laws, such as

the command to pray in the direction of the Qiblah in verse 124 of Surah *al-Baqarah*.

3.3. Application of Right in the Holy Qur'an

The concept of "Right" is used in the Holy Quran with different meanings. The word "Right" is used 247 times in the Holy Qur'an. About ten percent of them are related to the right in the legal sense (Misbah Yazdi, 2005: 34) (Jawadi Amoli, 2019: 28). In other cases, other meanings have been intended.

In many verses of the Qur'an, the "Right" is used in the sense of law. Sometimes the word "Right" in the Qur'an verses is clear and sometimes it is not. For example, in verse 282 surah *al-Baqarah* right means loan and the concept of rights is clear, but in some verses such as verse 61 surah *al-Baqarah*, where God defines the killing of the prophets as a unjust act in the sense that the Jews do not have the right to carry out this act (killing the prophets), in fact, right in the sense of law is explained in an implicit form.

The principles of right must be general, that is, their formulation must be possible without considering what is intuitively known as appropriate and correct names or predetermined descriptions. In general, an understanding of the right is a set of principles whose form is general, universally applicable, and universally accepted, and is considered the final reference for resolving the conflicting demands of moral persons. In the Holy Qur'an, there are various examples of the Right, which are mentioned below.

3.3.1. God

Some verses consider God as the truth and that He is the only absolute, rich and upright being, from whom the existence of all beings originates.

In the Qur'an, God is mentioned as right (Q. 22: 62). God is the one who can creation and legislation, because He is the right, and God has such a greatness that nothing is higher than him, and his greatness is such that he is not humiliated or humbled by anything, and he is greater than everything, and this greatness is one of the virtues of being right, which means proof and indestructibility (Ṭabāṭabā'ī, 1987: 18, 564). This application is used in other verses of the Qur'an (Q. 22: 5-6; 31: 30; 24: 25; 23:116; 10:30; 28:75; 6:62; 18:44; 20:114; 25:129).

3.3.2. Actions and Promises of God

In some verses of the Qur'an, the concept of right means wise actions (Q. 46: 3). Allah says that we did not create the visible world with all its parts, whether heavenly or earthly, except with the truth. We created the heavens and the earth for a purpose, and after this world there is another world that is definite, but the disbelievers do not believe in what they are told and are ignorant of it (Nizam al-Din al-Nisaburi, 1995: 6, 117).

This application is also mentioned in other verses (Q. 30:8; 14:19; 16:3; 23:116, 29:4; 39:5; 44:39, 45: 22, 46:3, 64: 3).

Since the fulfillment of God's promises is certain, it is mentioned in the Qur'an as the "Right" (Q. 30:60; 35:31; 3:62).

Victory is also one of the examples of truth in the Qur'an which is mentioned in the discussion about of the battle of Uhud (Q. 9:48). these hypocrites were actually trying to cause division and hardship among your community before this war, just as during the Uhud war, Abdullah bin Abi dissuaded one third of the Islamic army from the war and returned it to Medina. And he avoided helping the Messenger of God (PBUH), these

hypocrites always changed the affairs of the Messenger of God (PBUH) and by calling for discord and encouraging sin and inciting Jews and polytheists to spy on the affairs of Muslims, they disturbed the right. The right that should be followed came and God's command and what he wanted from religion prevailed and the disbelievers' demands prevailed (Ṭabāṭabā'ī, 1987: 18, 368).

3.3.3. Guidance of God

One of the examples of right in the Qur'an is guidance and deviation, which is mentioned in the discussion of following the devil and mistaking the right path (Q. 7: 30; 10: 32-35, 7:181). As long as we are not cut off from God, Satan's temptations can be remedied by remembering him and repenting (Qara'ati, 2023: 106).

3.3.4. Divine Commands

One of the examples of the right in the Qur'an are divine commands. Among these commands is facing the Qibla during prayer, which is introduced as a right in the Qur'an (Q. 2: 149). Paying attention to the Kaaba is a right that has been issued by God, and it is possible that what is meant by "Right" is a fixed thing that cannot be abrogated or destroyed, just as we describe God as "right" in the sense of a fixed thing that is permanent and cannot be destroyed (Ṭabresī , 2023: 88).

3.3.5. Truth and Reality

In some verses of the Qur'an, right is used to mean the truth and reality of an issue. For example, this usage of right is used in the story of Yusuf (Q. 12: 51). When the king gathered the women, he asked them what is the story of Yusuf and you? they praised God and said: "We have not seen even the slightest evil in

Yusuf" and in this way they testified to his chastity. Here, the main cause of sedition and the story is Zulaikha, who opened her mouth and spoke about her guilt and Yusuf's innocence. He confessed and said: "Now the truth has been revealed and established, and that is that I had the intention of flirting with Yusuf, and he is one of the truthful", and in this way Yusuf was completely acquitted and the truth of the matter was revealed (Ṭabāṭabā'ī, 1987: 1, 604). This application is also mentioned in other verses. (Q. 2: 144; Q. 3: 60).

3.3.6. Obligations of Humankind before God

Among the examples of right in the Quran is the obligation of humankind before of God, which is mentioned in the issue of divorce (Q. 2: 241). In the verses before this verse, it is pointed about the payment of dowry to divorced women, before intercourse and after it. This verse is either about those whose dowry is not specified during the marriage and they are divorced before intercourse, or it is an emotional and moral order for all cases of divorce that in addition to paying full or half of the dowry, a gift Separately, to compensate the woman's discomfort and heartbreak, she should be paid by her husband. Of course, this is a moral and desirable order that the pious deserve to observe it. In other verses of the Qur'an, the special attention of Islam regarding the protection of women's rights and emotions has been mentioned (Q. 2: 180, 236, 241).

One of the duties of believers is writing the legal document Properly. This has also been emphasized in the Qur'an and it has been mentioned as right (Q. 2: 282).

3.3.7. Justice in Resurrection

Justice and righteousness is one of the examples of right that is mentioned in the judgment of the Day of Resurrection (Q. 34: 26) that is, God will

gather both groups in one place on the Day of Resurrection, and then judge between them and separate them and distinguish the righteous from the wicked, so that each group will be separated to see the punishment of their actions, and the criterion for this separation is the effects of nature and attributes and it is their actions (Ṭūsī, 1987: 8, 395).

In other verses of the Qur'an, the word "Right" is used in the concept of justice (Q. 4: 105; Q. 21: 112; 38: 26; 8: 8).

3.3.8. Divine punishment in the world

One of the examples of right in the Qur'an is divine punishment, which is stated in the application of the departed of some tribes in the Qur'an (Q. 17: 16). When the time of the departed of a nation approached and due to the disbelief of blessings and committing sins, the necessary causes for their departed were provided, and the present will of God was fulfilled, at that time, we showered blessings on the rich and prosperous of that nation and increased their sustenance in abundance. So that by this means, they will be more immersed in depravity and corruption and punishment will be certain for them, and depravity, as we have said, is the departure from the way of servitude, through which punishment will be realized for them, but the divine tradition is such that until all the inhabitants of a depraved city If they don't, the public disaster will not come down, so in justification of this verse, it should be said: The believers of that people had the duty to prevent those transgressors and to prevent their debauchery, and because they did not do so, they deserved the punishment and God departed their lives and destroyed them, so the existence of a wealthy class of corrupt people is a sign of corruption. In the social structure of that society and its course is towards destruction (Ṭabāṭabā'ī, 1987: 20, 314).

4. The Concept of "Good"

"Good" is the opposite of evil and it means everything that humans desire such as reason and justice. Good is sometimes absolute; it means that it is liked in any case and sometimes it is relative, like wealth which is bad for one person and good for another. In some cases, the meaning of "Good" is a noun, such as "Good" means property, and in some cases, it is descriptive, which means the verb of preference and superiority (Rāghib Iṣfahānī, 2009: 300).

According to Ibn Faris' belief, good basically means attention and desire, and good is the opposite of evil because people show interest in it and those who do it (Ibn Fāris, 1979: 232).

This is while some consider the main root of goodness to be choice and superiority over others; As a result, good is something that is chosen from among people and has priority and superiority and has different ranks (Muṣṭafawī, 2023: 151). Good is something that everyone wants, and by means of it, a part of the worthy perfections of a thing is achieved (Tūsī, 2023: 504).

One of the most famous contemporary commentators says about goodness: "Basically, good means choosing, and we call one thing good because we compare it with another thing. Then we choose it; so, the one we chose is good in our opinion; because it is our chosen one." (Ṭabāṭabā'ī, 1987: 30, 152)

The meaning expressed by Tabatabaei is actually preferable to the meaning given by Raghīb in *al-Mufradāt* and the scholars are on it: because if the chooser is asked the reason for the choice during the comparison and selection, he will say the same as given in the first meaning; therefore, every being chooses what he chooses for the sake of the perfection it gives him. Aristotle says about the question of what is good: This question cannot be answered as accurately as a mathematical problem, and

this is due to the nature of the subject; because human action is the subject of ethics and human action cannot be determined with mathematical precision (Copleston, 1956: 151-385). Anyway, based on teleology in life, Aristotle says: "People usually consider happiness as the goal of life; but different people understand very different things about happiness. Some people equate it with happiness and pleasure. In addition, a person may have different views of happiness at different times. Consider health in sickness and wealth in poverty." (Copleston, 1956: 381)

The theory of good, which is accepted for the purpose of counting primary good, goes back to Aristotle, and various philosophers such as Kant and Henry Sedgwick have accepted it from other dimensions. Its basic idea is that a person's good is determined by what is the most rational long-term life plan for him under reasonable circumstances. Good, it is the fulfillment of human rational desires. Whatever a person's goals may be, the primary good is the necessary means to achieve them. For example, intelligence-wealth and more opportunities allow a person to achieve goals that otherwise he could not think of rationally. Then it defines the expectations of key people, the goal of primary social goods that are available to them (Rawls, 2012: 156-155).

4.1. Application of "Good" in the Qur'an

Good is mentioned in the Qur'an with numerous examples that are referred to:

4.1.1. Faith in God and the Messenger

One of the other examples of good is faith in God and His Messenger. The most important component needed to achieve good is faith in God and the prophethood of the Prophet (PBUH)(Q. 4: 170).

The address in this verse is general, and in other words, it addresses all of humanity, and its content is a departure and conclusion from the statement he had previously made about the possessing bibles, and if he made the address general, it was because there were no worthy people for this call. And for believing in the Messenger of God (peace be upon him and his family), they were exclusive to the possessing bibles, and not the mission of the Messenger of God was reserved for a specific people (Rāzī , 1988: 6, 204). Faith is mentioned in several verses of the Qur'an (Q. 4:59; 8: 19; 16: 95; 29: 16).

4.1.2. Allah's Blessing

It is one of the good examples is Allah's blessing, which is mentioned in the story of Prophet Moses in Madian that is, after giving water to the sheep, he returned to the shade to rest, because the temperature was very high, then he said: "O! Lord, I am in need of what you have sent down to me from goodness." (Q. 28: 24) It is clear from this statement that Musa was very careful in his actions, that he did not do any action, and he did not even do his will, except for the pleasure of his Lord, and for the purpose of war in his way. Musa asked God to give me strength to do good work so that you will be pleased with me. In fact, good here is physical strength to do good work (Ālusī, 1994: 10, 271). In other verses of the Qur'an, good is used in this sense (Q. 21: 35; 25: 10, 27: 36).

In another verse of the Qur'an, it is mentioned that the position of prophethood is a divine mercy given to the Prophet (Q. 43: 35).

When people's lives are in the hands of God, how can some people expect the position of prophet hood to be with them and they decide to whom the revelation will be revealed? Do not compare revelation and prophecy with material things (Qara'ati, 2010: 451).

God has introduced himself in the Holy Qur'an with many attributes to his servants; Attributes that each show a manifestation of divine beauty and glory (Q. 2: 205).

Another example of good in the Quran is worldly good, which is used to mean food (Q. 2: 61).

4.1.3. War in the Way of God (Jihad)

One of the good examples in the Qur'an is jihad for God, which is mentioned in the topic of war with infidels (Q. 9: 41). Also, in another verse, God has introduced war in the way of God for the benefit of man and good (Q. 47: 21). In this verse, in response to the behavior of those who avoided Jihad, God emphasizes that if they participate in Jihad and are honest with God, it will be "Better" for them.

4.1.4. Fasting

Among other examples of good in the Qur'an, we can mention the fasting. In the verse that states the obligation of fasting, we read: If you fast, it is good for you (Q. 2: 184). It is stated in the hadith that God said: "Fasting is for me and I will reward it". It is possible that prayer or Hajj for other than God will be fulfilled, but it is not possible for someone to fast for other than God." (Ṭabāṭabā'ī, 1987: 9, 435)

4.1.5. The Resurrection and the Reward Given in the Resurrection

One of the meanings of good is the reward of the afterlife, as mentioned in the application of true faith and accepting the guardianship of God (Q. 12: 57). The reward of the afterlife is for the righteous among his servants. So, in fact, this sentence is a beautiful promise that God gives especially to his saints, of which Yusuf is one of them. Faith is after faith and piety, is the implementation of the guardianship of God, which He said: "There is no fear for

them and they do not grieve." (Tūsī, 1987: 3, 399) Also, in other verses, the word good is used to express the hereafter (Q. 12: 54; 3: 15; 12: 109).

4.1.6. Moral Good

Another important example of good in Qur'an is moral good. The desired morality of Islam is formed on the basis of divine piety; That is, moral good can be achieved with divine piety (Q. 7: 26).

In another verse, it has been said that it is good to speak kindly to the needy and forgive them than to forgive which is followed by harm (Q. 12: 263). The famous promise of forgiveness brings a person to the goals of charity, which is self-cultivation, Compilation of hearts, and facilitation for others (Jawadi Amoli, 2010: 825).

This use of good can be seen in other verses as well (Q. 12: 158; 3: 14; 7: 26).

4.1.7. Useful and Beneficial

Another example of "Good" is used in the verses of the Qur'an to mean "More useful and practical". Good is used in the meaning of useful and beneficial in advising disbelievers to abandon falsehood in war (Q. 8: 19). In other verses, good is used in the sense of useful and beneficial (Q. 2: 106, 216; 33: 25; 11: 86).

4.1.8. Wealth

The Qur'an has considered "Wealth" in the subject of inheritance (Q. 2: 180). Commentators have interpreted good in this verse as wealth, and this means that wealth is the source of good and should be used in the legal way (Qaarati, 2010: 277). Good in the meaning of "Wealth" is also seen in other verses of the Qur'an (Q. 2: 215, 272, 273; 100: 8; 70: 21).

4.1.9. Social Good

The Qur'an has not only paid attention to the world and the hereafter, but has also dealt with legal, moral and social issues and emphasized them a lot. In the matter of buying and selling, the Qur'an describes honesty and trustworthiness as "Good." (Q. 17: 35)

The philosophy of God's commands is the good of the people themselves. Economic salvation is superior to wealth and earning money through short weight. The result of correct trade and respect for the rights of the people, comes back to the human being, because it creates trust, but short weight and inaccurate measurements and calculations lead the society to financial corruption and loss of trust (Qara'ati, 2010: 58). "Good" means "Social good" in other verses of the Qur'an (Q. 2: 220; 3: 104; 11: 84).

5. The Relationship Between the Right and the Good in the Qur'an

one of the important topics of the present study, is the existence of conflict and coincidence of truth and good in the Qur'an and the identification of the superiority of one over the other in the words from the God. Good can be related to truth through causal, normative and conceptual relationships. However, the two concepts can also be unrelated. The relationships between good and right are also explained in different theories in different ways (Holmes, 2012: 55). The most important point if the relationship between these two concepts is accepted, is the issue of their alignment or conflict, the priority and precedence of one over the other should be discussed. Although it is not possible to definitively recognize every right as good, it is important to consider that these two concepts are related to each other from the point of view of their importance. According to

the Qur'anic verses, the concepts of truth and good sometimes coincide, sometimes conflict, and sometimes take precedence over each other. According to the Qur'an, the priority of giving good to the right in relation to individual rights is one of the important ethical principles, such as the fact that the Qur'an defines granting an extension to a debtor as good, and it is the first thing over the right which is the recovering the debt. the following discussion will present examples of the coincidence and conflict between truth and good in the Qur'an.

The relationship between right and good in the Qur'an is of two types: conformity and contradiction. In the following, we examine each of these relationships.

5.1. Compatibility of the Right and the Good

One of the applications of right and good in the Quran is their accordance with each other. In most verses of the Qur'an, right and good are in harmony with each other, and some examples will be mentioned below:

- God sent the Qur'an and the Prophet to mankind so that they could live better and not be misguided. Whoever follows these two will definitely be on the right path and will be guided. "O! People, the Messenger (Prophet Muhammad) has come to you with the truth from your Lord, so believe, it is better for you. If you disbelieve, to Allah belongs all that is in the heavens and the earth. And Allah is the Knower, the Wise." (Q. 3: 170) In this verse, it is clearly emphasized that acting on the "Right" that came from the Prophet is "Good."

- One of the examples of right in the Qur'an is changing the direction of Qibla, which God tells people in this verse, truth is from God, so accept it and do not doubt because it is "Good" for you. The appearance of the verse is addressed to the Prophet (PBUH), but the inside of it is addressed to the people (Mughnīyah , 2003: 1, 236).

While the principles of justice (in general, the principles of right) are the principles that are chosen in the initial situation, the principles of rational choice and the criteria of rationality are never chosen unanimously. The first task in the theory of justice is to define the first situation in such a way that the principles arising from it are the correct understanding of justice from a philosophical perspective. That is, the characteristics of a kind of first situation should represent the reasonable limits of the arguments for accepting the principles of justice. While this issue is not raised regarding the theory of goodness, there is no need to agree on the principles of rational choice. Since every person is free to plan his life as he likes, there is no consensus regarding the standards of rationality. Since each person is free to plan his life as he likes, there is no need for a collective agreement on the standards of rationality. But in any case, once the principles of justice are chosen, and we work within the framework of the theory, we no longer need to define the good in such a way that we necessarily reach consensus on all standards of rational choice. In fact, this work contradicts the freedom of choice that justice as fairness guarantees for individuals and groups within the framework of judicial institutions.

In general, the difference in people's perceptions of their own good is good in itself, while their perceptions of right are not. In a normal society, citizens believe in the same principles about the right. And in special cases, they try to reach the same judgment. People find their good in different ways, and many things may be good for one person and not good for another. When we offer our judgment about good and bad when we are asked, but not about the right, if our advice and consultation is disputed and not acted on according to our

opinion, there will be no conflict about the right (Rawls, 2012: 669-668).

5.2. Conflict Between the Right and the Good

Sometimes there is a conflict between right and good, and this can be seen in some verses of the Qur'an. Examples of this conflict are mentioned:

1. Fasting is one of the examples of good, but sometimes doing this good is harmful for humans. The Qur'an has allowed him not to fast. Here comes the conflict between right and good. "Fasting has been prescribed for you in a few days. But whoever among you is sick or on a journey should fast the same number of other days, and for those for whom fasting is exhausting, it is an expiation that is feeding the poor. And whoever does better by his will, then it is better for him, and if you know, fasting is better for you." (Q. 2: 184) As stated in the verse, fasting has many rewards, and in other words, good in this verse is the same as fasting. But for those who do not have the ability to fast and have old age or disease of thirst and the like, it is the right not to fast and pay ransom and its financial compensation.

2. Giving charity secretly is mentioned as one of the good examples in the Qur'an. But since reveal charity encourages others to do good deeds, God has considered it as a right in the Qur'an. If you reveal your alms, it is good; and if you make them secret and give them to the needy, it is better for you; and reduces your sins; And God is aware of what you do (Q. 2: 271). In this verse, it is mentioned about giving secretly, away from hypocrisy and close to sincerity. Imam *Bāqir* (AS) said below this verse: "Pay the obligatory zakat publicly, but pay the mustahab zakat secretly. Perhaps the reason is that obligatory zakat is a general duty, common and far from hypocrisy." (Huwayzī, 1995: 289) Although the verse is about

financial aid, in Islamic culture, any good deed is called charity. In this verse, it is good to hide charity and it is right to reveal it.

3. In the Qur'an, giving time to the debtor to pay the debt in difficult conditions is introduced as a good, while that the debtor must Pay your debt on time. If (the person from whom you are a creditor) becomes poor, give him time until he becomes rich, and giving it (at the time of his poverty) as charity is better for you if you know (for your benefit) (Q. 2: 280). The legal and economic system of Islam is connected with its moral system. Although the recovery of the loan is a right, but giving a deadline and forgiving the debtor must be observed. In other words, giving time to the debtor is good and receiving money is right.

4. The Qur'an considers patience against wife's misbehavior as good in life. While the man has the right to Do not wait for the woman's disobedience. "O! Believers it is not lawful for you to inherit from women by causing them distress! And put pressure on them to own a part of what you have given them! Unless they're doing something obvious hideous. And if you are unhappy with them, (don't immediately decide to separate!) maybe it is not something you like, and God will put a lot of good in it." (Q. 3: 19) In this verse, God refers to the issue of dealing with women decently and if you are unhappy with them, do not break up immediately and be patient. In fact, in this verse, it is right not to wait, and good is patience and good behavior. If a woman is afraid of her husband's rebellion and disobedience, there is no obstacle for them to make peace with each other. And if you do well and practice piety (and forgive for the sake of peace), God is aware of what you do (and will give you a worthy reward) (Q. 3: 128). If a woman is afraid of her husband's reluctance or

turning away, she and her husband are allowed to waive part of their rights in order to make amends, and peace is better in any case. In general peace is better than war, oppression and divorce: good and abstinence are essential and important. God is aware of everything that humans do, and he knows what is the motive behind it. The right of separation and the good of peace and reconciliation (Fakhr Rāzī, 1992: 11, 236). Whoever does not have the ability to take pious women with faith and free, then he should marry a woman from among the believing maidservants that you own. God is most aware of your faith, so marry believing slave girls with the permission of their owners and pay their dowry in a way that is pleasing to them, slave girls who are chaste, so when they marry, if they commit an indecent act, half the punishment will be upon them Pious women are free. This ruling is about one who fears lest he suffer, and it is better for you to wait, and God is Forgiving and kind (Q. 3: 25).

5. The hypocrites swear by God that they did not speak the word of disbelief, of course they did say the word of disbelief, and after declaring Islam, they became disbelievers and wanted to kill the Messenger of God and corrupt his religion, but they did not succeed. Instead of being thankful for the grace of God and the Messenger, they took the path of revenge and enmity, now it would be better for them if they repent again, and if they turn back, God will afflict them with a painful punishment in this world and the hereafter. And there will not be a single person on earth to help them. In short, the right is to take one's own path and the good is to repent (Q. 9: 74). This verse is about the conspiracies that the hypocrites had against the Prophet and Islam. However, most of the Shia and Sunni interpretations consider this verse to mean the night when the hypocrites laid an ambush in a pass to kill the Prophet in

order to kill the Prophet's camel, but their plot was discovered and they did not achieve their goal. It is for performing or not performing repentance, and the good is to repent, which will be better.

6. The Qur'an has introduced faith in the Prophet and following him as good, but there is no compulsion in this matter and anyone can choose the way he wants. "O! Believers, obey the command of God and the Messenger and the governors who are among you, so if there is a dispute in something, return it to the ruling of God and the Messenger, if you believe in God and the Day of Judgment. This work will be better and happier for you." (Q. 3: 59) This issue is stated in several verses of the Qur'an. This verse discusses about one of the most important Islamic issues, i.e., the issue of leadership, and specify the real authorities of Muslims in various religious and social issues. For a person with faith, all obedience must lead to obeying the Lord, and any leadership must spring from his pure nature, and be according to his command, because he is the sovereign and creative owner of the universe, and any kind of sovereignty and ownership must be given to him. In the next stage, he says: "And obey the Messenger of God."

A prophet who is innocent and a prophet who is God's representative among people and his words are God's words, and God has given him this position. And in the third stage, he says: "Obey the guardians of the Prophet who are the guardians of the religion and the world of the people." (Makarem Shirazi, 2017: 358) So, Obeying the instructions of the Prophet and believing in him is good, and choosing own way is right.

7. "O! People, this prophet has come from your Lord in truth to guide you, so believe that it is better for you, and if you disbelieve, then you have harmed yourselves and God is

harmless from your disbelief and from obedience. There is no need for you, because everything in the heavens and the earth is the property of God, and God is All-Knowing." (Q. 3: 170) This verse is addressed to all mankind, which says: Believe in the Messenger of Allah (PBUH), because it is good for you, it is necessary to believe and do good deeds, and even if you do not believe and disbelieve, this disbelief does not harm God, and the harm is only to yourself. So, it is better for you if you believe in him (Ṭūsī, 1987: 3, 398). Obeying the instructions of the Prophet is good, and choosing own way is right.

8. "O! Possessing bibles! Do not exaggerate in your religion! And do not say anything other than the truth about God! Jesus, the son of Maryam, is only God's messenger, and His creation, who gave Him to Maryam. Believe in God and His prophets and do not say: "God is triune!" Avoid saying that it is better for you! God is the only one God. He is blessed to have a child, but to Him belongs all that is in the heavens and on the earth, and God is sufficient for their provision and guardianship." (Q. 3: 171) In this verse, giving up belief in the Trinity is introduced as "good", while it is the "right" of every human being to have his own belief and opinion. Therefore, here we are also facing a conflict between right and good.

9. "If you want conquest and victory, victory came to you and if you refrain from opposing, it is better for you! And if you return, we will also return, and even if your population is large, it will not make you needless of God's help and God is with the believers." (Q. 8: 19) This verse is addressed to the polytheists and it is mockery. He says: "O! Polytheists, if you seek victory, God revealed the truth against you on the Day of Badr, and the believers were victorious and conspire with God and His

Messenger, we will also return and bring upon you the same calamity that you saw today, that is, we will nullify your trick and break your power and overcome you, so the multitude and number of you polytheists is nothing, because God is with the believers, and therefore He helps them." (Ṭabāṭabā'ī, 1987: 9, 3). God in the Qur'an, introduces "Following the right along with faith in the Prophet" as one of the good examples: "O! Prophet, tell those of the captives (Badr) who are in your possession: If God knows good in your hearts (acceptance of Islam), He will give you better than what was taken from you and He will forgive you, and God is Most Forgiving and kind." (Q. 8: 70) In this case, leaving disobedience to God and following Him and His Prophet is good, and choosing own way is right.

10. Participating in Jihad in the way of God is mentioned in the Qur'an as one of the examples of good, and in other words, participating in Jihad is considered good despite all its difficulties, but there is no compulsion to participate in Jihad and according to the Qur'an, everyone has the "Right" not to participate in war if they do not want to. "Struggle in the way of God with your wealth and lives, which is better for you if you knew." (Q. 9: 41). Whenever an enemy from the disbelievers attacks Muslims, it is obligatory for everyone to defend the religion of Islam, and this is a covenant that God has taken from all human beings. war in the way of God, and this difficulty of war is better for you, if you had knowledge, and there are many benefits hidden in war, from cultivating mental and defensive talents to the strength of religion and the destruction of its enemies (Fakhr Rāzī, 1992: 16, 55). So, participating in jihad in the way of God is good and not participating in war is right.

Conclusion

From the Qur'an's point of view, in the field of individual rights, compared to a social and political field, the priority of good is more than right. For example, in individual economic rights because the human dignity and character of individuals are particularly important. If a person does not have the ability to pay his debt in a certain time, it is recommended to give him deadline. According to the Qur'an and interpretations, in social affairs, the right is recommended more than the good, for example, in the Qur'an, communication with orphans to improve their affairs is better than abandoning communication with them. If good always have superiority over right, most of the affairs, including political and economic affairs, will have problems, and most importantly, this is not compatible with human freedom based on the Quran and the instructions of the Islamic religion. In moral matters, the advice of good is more than the right. In the Qur'an, speaking kindly to the needy is better than help followed by persecution. The Qur'an respects the individual rights of all people as long as it does not harm their social rights.

Reference

- Holy Qur'an*. (Makarem Shirazi, N. Trans).
 Abdulbaghi, M. (2002). *The Lexicon of Indexer for Pronunciations of The Holy Qur'an*. N.p.: Zhekan publication.
 Ābdul-Mun'im, F. (2005). *principles of Law*. Beirut: Dār al-Nā hdtā.
 Akbarī, 'Q; Abiyari, M; Bolooki, A. (2018). "Prioritizing Duty-Based Ethics ("Ras") over Consequence-Based Ethics ("Mayl") in Moral Conflicts." *Ethical Research Journal*. Institute for Educational and Research Studies of Imam Khomeini (R.A.).
 Ālusī, Sh.(1994 AD/1415 AH). *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm*. Beirut: Dār al-Kutub al-'Ilmīyyah.
 Copleston, F. (1956). *A history Of Philosophy*. N.p.: World Wide publication.
 Dehkoda, A. (2006). *Dehkoda Dictionary*. Tehran: Tehran university press.
 Fakhr Rāzī, M. (1999 AD/1420 AH). *al-Tafsīr al-Kabīr*. Beirut: Dār Ihyā al-Turāth al-'Arabī.
 Holmes, R. (2012). *Foundations of Ethics Philosophy*. Tehran: Qoqnoos Publications.
 Ḥurr al-'Āmilī, M. (2001). *Generalities of Hadith Qudsi*. Tehran: Dehghan Publication.
 Ḥuwayzī, A. (1995). *Tafsīr Nūr al-Thaqalayn*. Qom: Smaeilian publication.
 Ibn Abī al-Ḥadīd, A. (1983 AD/1404 AH). *Sharḥ Nahj al-Balāgha*. Qom: Āyat Allah Mar'ashī Najafī Library.
 Ibn Fāris, A. (1970 AD/1390 AH). *Tartīb Maqāyīs al-Lughah*. Qom: Research institute of the seminary and university.
 Ibn Manẓūr, M. (1993 AD/1414 AH). *Lisān al-'Arab*. Beirut: Dar Sader.
 Ja'farī Langrodī, M. (1992). *General Introduction to the Science of Law*. Tehran: Ganj-e Danes.
 Jawadī Amoli, A. (1996). *Tafsir Tasnim*. Qom: Philosophy of Human Rights and Qom: Asra Publications.
 Jawadī Amoli, A. (2019). *Rights and Duties in Islam*. Qom: Isra Publications.
 Jawadī Amoli, A. (2010). *Tafsir Tasnim*. Qom: Isra Publication.
 Jones, P. (2008). *Rights*. Tehran: Research Institute for Cultural and Social Studies.
 Makarem Shirazi, N. (2017). *Tafsir Nemuneh*. Tehran: Dār al-Kutub Islamyyiah.
 Maloof al-Yasou'i, L. (1976). *al-Munjid fī al-Lughah*. Beirut: The Catholic Printing Press of the Jesuit Fathers.
 Misbah Yazdī, M. (2005). *Rights and Politics in the Quran*. Qom: Imam Khomeini Educational and Research Institute.
 Mughnīyah, M. (2004 AD/1425 AH). *al-Tafsīr al-Mubīn*. Qom: Dār al-Kitāb al-'Islāmī.
 Muṣṭafawī, Ḥ. (2023). *Investigation into the Words of the Quran*. Tehran: The publishing center of Allamah Muṣṭafawī 's works.

- Nizam al-Din al-Nisaburi, H. (1995). *Gharā'ib al-Qur'an wa Raghā'ib al-Furqān*. Beirut: Dār al-Kitab al-Ilmiyyah.
- Qaraati, M. (2023). *Tafsir Noor*. Tehran: Markaz farhangi press.
- Rāghib Išfahānī, H. (2009). *Mufaradāt Alfāz al-Qur'ān al-Karīm*. Beirut :Dār Al-Qalam.
- Rawls, J. (2012). *A theory Of Justice. Publication*. Institute of Cultural and Social Studies.
- Rawls, J. (2015). *The Priority of Right and Ideas of the Good*. Cambridge University Press.
- Rāzī, A. (1988). *Rowḍ Al-Janān wa Rūḥ al-Janān fī Tafsir al-Qur'an*. Mashhad: Islamic Research Foundation of Astan Quds Razavi.
- Saket, M. (2009). *Jurisprudence*. Mashhad: Islamic Research Foundation of Astan Quds. Razavi.
- Ṭabāṭabā'ī, S. M. (1987). *Al-Mīzān fī Tafsir al-Qur'an*. Tehran: Dār al-Kitab al-Islami.
- Ṭabrisī, F. (1993 AD/1372 SH). *Majma' al-Bayān fī Tafsīr al-Qur'ān*. Tehran: Nasir-khosrow Press.
- Ṭūsī, M. (1999 AD/1420 AH). *al-Tibyān fī Tafsir al-Qur'an*. Qom: Isma'ilian Publication.
- Ṭūsī, M. (2023). *al-Ishārāt wal Tanbīhāt*. Tehran: Bustan ketab press.
- Waezi , A. (2004). *Social Justice and Its Issues*. Qom: Research Institute of Islamic Culture and Thought.

«مقاله پژوهشی»

تعامل روش‌شناسی روایات تفسیری در تبیین واژه‌ها و عبارات آیات زمین‌شناسی

هنگامه آراسپ^{۱*}، علی غضنفری^۲، داود صائمی^۳

چکیده

شناخت نظم‌یافته روش‌های تفسیری معصومان (ع) در تفسیر آیات زمین‌شناسی و مساعی آنان در فرایند فهم آیات قرآن و رسیدن به مراد خداوند از طریق تبیین علمی، می‌تواند روش‌هایی کارآمد در استنتاج قرآن در این‌گونه آیات باشد. اهل بیت (ع) و صحابه در تفسیر آیات علمی قرآن غالباً سه رویه تبیین لغوی، تفسیر مفهومی و استناد به قرآن را پیش گرفته‌اند؛ البته تفسیر مفهومی فراوانی بیشتری را دارا بوده و تبیین لغوی بیشتر به معناشناسی واژگان اختصاص یافته است، ایشان ضمن توجه به آیات دیگر قرآن و استدلال عقلی خود به تبیین قرآن پرداخته و به آیات آفاقی و انفسی آن مانند؛ فرورانش، عدم معدومیت ماده، و موارد دیگر اشاراتی داشتند. آنچه این نوشتار به آن پرداخته، دستیابی به نحوه مطالعه و رفتار ائمه طاهرين (ع) درباره آیات زمین‌شناسی قرآن کریم است که با روش تحلیل محتوایی و گردآوری کتابخانه‌ای روایات را مورد واکاوی قرار داده و با سنجش آیات زمین‌شناسی و روایات علمی و علوم طبیعی به این نتیجه رسیده که معصومان (ع) نه تنها به علم روز زمان خود توجه داشتند؛ بلکه به بیان مواردی پرداختند که اندیشمندان آن زمان از آن آگاهی نداشته و قرن‌ها بعد توسط دانشمندان کشف گردیده است. آنان برای رساندن مفهوم آیات علمی از طرق مختلفی مانند، توضیح معنایی، تصویرسازی و بیان علت، تأویل مفهومی و غیره بهره جسته‌اند.

واژه‌های کلیدی

آیات علمی، زمین‌شناسی، روایات معصومان (ع)، روایات صحابه، روش‌شناسی.

۱. دانشجوی دکتری مرکز تخصصی علوم اسلامی کوثر تهران، ایران.
۲. دانشیار دانشگاه علوم قرآن و معارف اسلامی تهران، تهران، ایران.
۳. استادیار گروه علوم قرآن و حدیث دانشگاه علوم و معارف قرآن کریم، شاهرود، ایران.

نویسنده مسئول:

هنگامه آراسپ

رایانامه: hengame14@gmail.com

تاریخ دریافت: ۱۴۰۳/۱۰/۰۱

تاریخ پذیرش: ۱۴۰۳/۱۲/۰۱

استناد به این مقاله:

آراسپ، هنگامه؛ غضنفری، علی و غیبی، سید غلامرضا (۱۴۰۳). تعامل روش‌شناسی روایات تفسیری در تبیین واژه‌ها و عبارات آیات زمین‌شناسی. فصلنامه قرآن و روشنگری دینی، ۲(۲)، ۱۸۹-۲۰۹.

(DOI: 10.30473/quran.2025.73751.1303)

ORIGINAL ARTICLE

Methodology of Interpretive Narrations in Explaining Geological Terms and Phrases of the Quran

Hengame Arasp^{1*} , Ali Qazanfari² , Davoud Saemi³ 

1. Ph.D. student of Kowsar Specialized Center for Islamic Sciences, Tehran, Iran.
2. Associate Professor, Tehran University of Quranic Sciences and Islamic Studies, Tehran, Iran.
3. Assistant Professor, Department of Quran and Hadith Sciences, University of Quran Sciences and Education, Shahrood, Iran

Correspondence
Hengame Arasp
Email: hengame14@gmail.com

Received: 22 Decemder 2025
Accepted: 20 February 2025

How to cite

Arasp, H., Qazanfari, A. & Saemi, D. (2025). Methodology of Interpretive Narrations in Explaining Geological Terms and Phrases of the Quran. *Quran and Religious Enlightenment*, 5(2), 189-209.
(DOI: [10.30473/quran.2025.73751.1303](https://doi.org/10.30473/quran.2025.73751.1303))

ABSTRACT

Recognizing the organized system of the impeccable Imams' (AS) interpretive methods in explaining geological verses, and their efforts in the process of understanding the Quranic verses and reaching God's intent through scientific explanation, can provide effective methods for interrogating the Quran in this type of verse. The Ahl al-Bayt (AS) and the Companions, in interpreting the scientific verses of the Quran, generally adopted three approaches: "Linguistic explanation, conceptual interpretation, and reference to the Quran itself." However, conceptual interpretation was more prevalent, and linguistic explanation was mostly dedicated to the semantics of words. While paying attention to other verses of the Quran and using their own rational arguments, they explained the Quran and eluded to its cosmic and internal signs, such as subduction, the non-annihilation of matter, and other matters. The present study explores how the Imams (AS) studied and approached the geological verses of the Holy Quran. Through content analysis and library-based data collection, the narrations are examined. By comparing the geological verses, scientific narrations, and natural sciences, it is concluded that the Impeccable Imams (AS) not only paid attention to the science of their time but also addressed issues that were unknown to the thinkers of that era and were discovered by scientists centuries later. They employed various methods to convey the meaning of scientific verses, such as semantic explanation, imagery, stating the cause, conceptual interpretation, and so on.

KEYWORDS

Scientific Verses, Geology, Narrations of the Impeccable Imams (AS), Narrations of the Companions, Methodology.



Introduction

In line with their divine mission, the Ahl al-Bayt (AS) strived to interpret the depths of the verses of the Holy Quran to the extent that the cultural and social exigencies of the time allowed. The scope of their explanations encompassed diverse themes and topics from the divine revelation, and they employed innovative methods in each of these discussions. Among the areas they focused on was the interpretation of the scientific verses of the Quran, especially those related to geology.

Just as the Holy Quran explicitly refers to "The Earth and its various phenomena, and many topics related to geological sciences," it did so in an era when human knowledge in this field was very limited (Saeedi Razavi, 2013 AD/1393 SH: 102). The interpretive methods employed concerning the geological verses of the Quran play a significant role in the accurate understanding and correct interpretations of these verses. Recognizing these methods can have a profound impact on a deeper understanding of the verses, the interpretation of the Quran, and even the natural sciences. The absence of this knowledge is clearly felt in the various dimensions of research that have been conducted.

Books and articles that have addressed scientific verses and traditions in the field of geology are as follows: In some sermons of *Nahj al-Balāghah* by Imam Ali (AS), there are scientific references to geological verses, such as Sermon 211, which is about the creation of mountains, and Sermon 91, known as the Sermon of the Phantoms, which explains how springs and clouds are formed and the function of mountains, etc.

- The book *al-I'jāz al-'Ilmī 'ind al-Imam Ali (AS)* (2010 AD/1390 SH) by *Labīb Bayḍūn*, translated by Hasan Riḍā Riḍā'ei under the title

"Scientific Wonders and Miracles in the Words of Imam Ali (AS)." This book reveals a glimpse of the knowledge of Imam Ali (AS).

- The article "An Analysis of *Wa min al-Arḍi Mithlahunna* in Verse 12 of Surah *al-Ṭalāq* with Emphasis on Razavi Narrations" by Ali Sharifi and Zahra Besharati, published in (2016 A/1396 SH) in issue 19 of the Razavi Culture Quarterly. The article examines the scientific interpretive narrations of Imam Riḍā (AS) and investigates the documentation of these narrations.

- The article "The Perspective of the Quran and *Nahj al-Balāghah* on the Earth," by Behzad Saeedi Razavi, published in the *Siraj al-Munir* Quarterly in (2013 AD/1393 SH), issue 15. The article examines how the semantic processing of geological verses in the Quran and *Nahj al-Balāghah* is carried out and examines the sciences present in these texts regarding origin, existence, and compares them with modern geology.

- The article "The Application of Geology in the Interpretation of the Holy Quran," by Abdolhossein Kongaziyan, Akram al-Sadat Mir Momtaz, Sara Bahrami, and Azam Noorgostari, published in (2013 AD/1393 SH) in the Journal of Quranic Studies, issue 19. Authors evaluated the word "*al-Arḍ*" (the Earth) in Quranic verses and concluded that, out of 115 verses concerning the Earth, 44 verses are not related to geological concepts or related sciences, and recourse to these sciences should not be made when interpreting those verses.

- Few books and articles have been written on the scientific methodology of the Imams (AS). Among them is Rezaei Esfahani's book, "Hadith and New Sciences (Logic of Understanding Scientific Hadiths, 2013 AD/1393 SH)." In the fourth and fifth chapters of this book, he examines specific examples of

scientific hadiths in the fields of natural sciences and humanities.

- The article "The Position of Scientific Interpretation Method in the Narrations of Imam *Ṣādiq* (AS)" by Mohsen Rafiei, Masoumeh Sharifi, and Masoumeh Hafezi, was published in issue 26 of the scientific journal "Quran and Science" in the year 2019 AD/1399 SH, and is based on several scientific narrations of Imam *Ṣādiq* (AS). Furthermore, some Shia and Sunni narrative interpretations have analyzed scientific verses and related narrations, which can be utilized.

- The article "Study of the Scientific Hypotheses of Geology in the Words of Amir (AS) and its Compatibility with Earth Sciences" by Rouhollah Naderi, was published in the journal "Dirasat Haditha fi Nahj al-Balāghah," Volume 6, Number 1, in Esfand 2022 AD/1401 SH. This article examines some sermons from *Nahj al-Balāghah*, along with Amir al-Mu'minin's (AS) scientific evidence in the branch of geology and based on the study of the planet Earth, considering the statements of geologists who have proven geological scientific propositions with the help of modern tools.

The existing writings, except for a few cases, often either have not paid sufficient attention to the methodology of the Imams' (AS) narrations, or have simply passed over geological narrations. This article's approach is a meticulous examination of the style of expression of the Imams (AS) and some companions in the interpretation of geological verses. By placing the narrations on the scale of analysis, this approach reveals the distinction of this discourse from other similar research. Accordingly, attention is paid to narrations that specifically address the topics of geology, and they are examined and analyzed as much as possible,

considering definitive scientific findings and credible interpretations.

Scholarly narrations can be divided into two categories: direct and indirect. Direct narrations explicitly interpret a verse, while indirect narrations focus on hidden meanings and implicit allusions within the verse. This article will focus solely on direct geological narrations. Furthermore, narrations transmitted from *Ibn 'Abbās*, one of the companions who benefited greatly from the scientific knowledge of the impeccable Imams (AS) and was endorsed by them, will be utilized.

1. Conceptualization

A brief consideration of some concepts before delving into the main discussions seems necessary. These concepts include exegesis, science, method, and scientific exegesis from the perspective of experts.

1.1. Exegesis

Lexicographers have defined interpretation as meaning explanation and clarification, separation and elucidation of something that is concealed (Farāhīdī, n.d.: 7: 247; Ibn Durayd, 1987: 2, 718; Jawharī, 1989 AD/1410 AH: 2, 781; Suyūṭī, 1995 AD/1416 AH: 2, 460). Some have defined interpretation as uncovering the intended meaning of a linguistically complex term (al-Azharī, 2000 AD/1421 AH: 12, 283; Firuzabadi, 2005 AD/1426 AH: 2, 192), while others have chosen expressing rational meanings and uncovering those meanings as the definition of interpretation (Rāghib, 1991 AD/1412 AH: 636; Dhahabī, n.d.: 1, 12). In terminological usage, interpretation is the science that explains the true meanings of the verses of the Quran according to human capacity and in accordance with the linguistic, morphological, syntactic, and rhetorical rules of

Arabic in order to reveal God's intention in the Quran (Moein, 2002 AD/1381 SH: 471). It is also the explanation of God's word and the clarifier of the words of the Quran and its meaning (Dhahabī, n.d.: 1, 12). Interpretation also refers to the act of the interpreter and the book written in explanation of the verses of the Quran, and it is the science that familiarizes a person with the meanings and purposes of the verses, as well as the sources, foundations, methods, criteria, and rules (Rezaei, 2013 AD/1393 SH: 19, 1-20). Therefore, interpretation clarifies the words of the Quran, some of which are familiar and easily interpreted, and some of which are hidden and problematic, which are uncovered through unveiling and explanation.

1.2. Science

Science is the opposite of ignorance (Farāhīdī, n.d.: 2, 152) and is the perception of the truth of something (Rāghīb, 1991 AD/1412 AH: 1, 580-582). Acquiring knowledge is being scientifically aware of it (Muṣṭafawī, 1996 AD/1375 SH: 8, 206-207). It is also accurate knowledge and recognition of everything, and mastery and certainty about it is science (Dehkhoda, 1998 AD/1377 SH: 10, 12379). Science is something that every rational person knows within themselves and their conscience (Bukhārī Qannūjī, 2002 AD/1423 AH: 31).

A collection of general principles and issues concerning something is also knowledge, like the science of cosmology. In common parlance, what requires experience, seeing, and experimentation is termed "Science," such as natural science and astronomy (Ebrahim Anis, 2012 AD/1392 SH: 1, 1336-1337). "Science is the discovery of laws through observation, experience, experimentation, and the retrieval of repeatable and verifiable causal relationships" (Sarukhani, 2013 AD/1393 AH:

1, 29 and 8) and "A collection of true propositions that can be proven through sensory experience is also science." (Misbah, 1999 AD/1378 SH: 1, 64)

Therefore, science is the discovery and precise knowledge of anything, and the more you know about something, the more your knowledge increases. And when this knowledge is the discovery of laws through observation, experience, and experimentation, its retrieval is repeatable and verifiable.

1.3. Method

A method refers to the set of ways, rules, or tools used in research to lead the researcher from the unknown to the known. Technically, it is the collection of methods and measures used to recognize the truth and avoid error. Descartes considers method to be the path that must be taken to reach the truth in the sciences (Sarukhani, 2013 AD/1393 SH: 1, 26-29). The word "Method" in Arabic is "*Manhaj*," and methodology is "*Manhajīyyah*." In its literal meaning, method means "Manner, way, rule, law, proof, and path." (Nafisi, 1975 AD/1355 SH: 3, 1707; Dehkhoda, 1998 AD/1377 SH: 8, 12378) "Style, manner, way, type, and tradition" are synonyms of method (Dehkhoda, 1998 AD/1377 SH: 8, 12378). Therefore, to discover the unknowns of any science, a specific set of methods, tools, and techniques within that science is needed. One of the meanings of method is tradition; hence, some of the traditions of the Prophet (PBUH) and the Ahl al-Bayt (AS) are their method in explaining the interpretation of the Quran.

1.4. Scientific Exegesis in Terminology

Scientific exegesis in terminology is "The application of the Quran to the empirical sciences." (Sultan Mohammadi, 2008 AD/1388 SH, introduction) Rizaie defines scientific

exegesis as "The method of using empirical sciences as a tool for interpreting the Quran." (Rezaei Esfahani, 2006 AD/1385 SH: 22) In *Rūmī's* view, scientific exegesis is "The interpreter's endeavor to discover the relationship between the verses of the Quran and the discoveries of the empirical sciences, in such a way that the miracle of the Quran becomes evident and established, and it has validity for all times and places." (Rūmī, 1986 AD/1407 AH: 2, 549) Therefore, scientific interpretation is a descriptive combination of contemporary interpretive methods that serve to explain the verses of the Quran.

A selected definition of scholars in scientific interpretation: "A method for a better understanding of scientific verses of the Quran by using empirical sciences as a tool in interpretation."

1.5. Geological Verses

Geology, the study of the Earth or geology is a science that discusses the creation of the Earth and how its different layers and parts are (Amid, 1978 AD/1357 SH: 576). "Geology is a science that is based on the study of the planet Earth and the complexities of its formation, and the branches of geology are discussed." (Naderi, 2023: 67) Some define geology as the science of studying the Earth, its constituent materials, the structure of those materials, and the processes that act upon it. An important part of geology is studying how the Earth's materials, structures, processes, and organisms have changed over time.¹ Geological verses are verses that directly or indirectly refer to the science of the Earth, such as the movement of the Earth, the formation of continents, earthquakes, the movement of water, the

formation of mountains, types of dams, mines, the shape of the Earth, the number of earths, plants, etc., and the advancement of geology is effective in better understanding these types of verses.

2. Interaction of Narrations with Geological Verses

Knowledge of method in every science, especially natural sciences, is essential. The verses of the Quran refer to some new sciences, especially geology, which emphasizes the miraculous nature of this book, and its explanation was the responsibility of the Imams (AS). "The interpreter's familiarity with the text and the author will lead to a deeper understanding." (Fakhkhari, 2013 AD/1392 SH: 26) The present study addresses the interaction of interpretive styles of narrations in explaining and interpreting scientific verses of the Quran related to geology in three areas: "Vocabulary, concepts of verses, and reference to the Quran."

2.1. Explanation of Words in Narrations

In some narrations, the words of scientific verses are explained. "In the lexical conceptualization of narrations, sometimes only one word is interpreted with its synonymous word, and in some narrations, the words of scientific verses are explained. Or simpler words are used to explain the word. This method can be called lexical semantics, which is more like a lexical explanation." (Rostamnejad, 2009 AD/1388 SH: 18)

2.1.1. Mount Sinai

Imam Bāqir (AS), referring to the verse "*Wa Shajaratan Takhruju min Ṭūr Saynā'*: And a tree springing out of Mount Sinai, which produces oil...", (al-Mu'minūn: 20) interprets the word "*Ṭūr*" as mountain and "*Sinai*" as tree,

1. Anze Chen, Young Ng, Erkuang Zhang, Mingzhong Tian. (2020). Dictionary of Geotourism. Springer, Singapore.

emphasizing that "The tree that produces oil is the olive tree. *Wa Shajaratan Takhruju min Ṭūr saynā'a fal Ṭūru al-Jabal al-Saynā'u al-Shajarah wa Ammā al-Shajaratu Allatī Tanbutu bidduhni fa Hīya al-Zaytūnu.*" (Qummī, 1983 AD/1404 AH: 2, 91; Baḥrānī, 1994 AD/1415 AH: 4, 21; and Barazesh, 2014 AD/1394 SH: 10, 50)

"Ṭūr means mountain, and Ṭūr Sinai is a mountain in the Levant," (Farāhīdī, n.d.: 7, 304; Ḥusaynī Zabīdī, 1993 AD/1414 AH: 7, 148; and Jawharī, 1989 AD/1410 AH: 5, 2141) and "Ṭūr, when added to Sinai, refers to a tree." (Jawharī, 1989 AD/1410 AH: 5, 2141)

The Imam (AS) interprets Ṭūr as mountain and Sinai as tree (specifically, the olive tree). Therefore, his interpretive method can be considered a lexical semantic analysis of the word "Ṭūr" and an instance-based exegesis of the word "Sinai" as tree. Most lexicographers define Tur as mountain, whether accompanied by Sinai or not. The scientific point that the Imam (AS) refers to is not only the fruit but also the tree itself—the tree that produces oil. This implies that the tree itself, like its fruit, has benefits. Scholars have enumerated many benefits for olive tree leaves, including the fact that "This plant contains polyphenolic compounds that are beneficial in the treatment of various cancers, cardiovascular diseases, rheumatic inflammations, and gastrointestinal diseases." "Olive leaf is effective in reducing blood sugar and blood lipids. The olive plant prevents the progression of type 1 diabetes with autoimmune origin."¹ "Olive leaf extract can inhibit the growth of microorganisms such as *Helicobacter pylori*, *Staphylococcus aureus*, and *Campylobacter jejune*, and can also affect

the bacterial flora of the gastrointestinal tract in this way."

Research has shown that the combination of oleuropein and caffeic acid has a significant effect on the gram-positive bacteria *Bacillus cereus* and *Staphylococcus*, and the gram-negative bacteria *Escherichia coli* and *Damonella enteritidis*² (Sajjadi Kaboudi et al., 2019 AD/1398 SH: 67-68). Therefore, the olive tree is described as a symbol of healing, especially through its oil and leaves. The verse seems to imply that the tree with such characteristics comes from Mount Sinai, meaning that Mount Sinai must be the local name for the place where the tree grows. Thus, the meaning of "Tree" for "Sinai" is a specific instance of the word, not its literal meaning.

2.1.2. Subsidence

Ibn 'Abbās, in interpreting the verse "Say, have you considered: if your water was to become sunken [into the earth], then who would bring you flowing water?" (al-Mulk: 30) interprets "Flowing water" as "Running water." (Barghani, 1851 AD/1271 AH: 16, 112, cited from Barazesh, 2015 AD/1394 SH: 16, 460) In dictionaries, "Flowing" (*Ma'īn*) is derived from "*Ma'n*" meaning "Running" (Rāghib, 1991 AD/1412 AH: 771; Ṭurayḥī, 1955 AD/1375 AH: 6, 317; and Ghazanfari, 2020 AD/1399 SH: 236). Some interpretations state that "Sunken" (*Ghawr*) means "Depth" and "*Ghār al-Mā'*" refers to water hidden deep in the earth, while "Flowing water" (*Ma'īn*) refers to visible running water

1. Visioli F, Galli C. The Effect of Minor Constituents of Olive Oil on Cardiovascular Disease: New Findings. *Nutrition reviews*. 1998; 56(5): 142-7.

Covas MI. Olive Oil and the Cardiovascular System. *Pharmacological Research*. 2007; 55(3): 175-86.

2. Nazari H, Yavarmanesh M, Khodaparast MHH. In Vitro Study to Evaluate the Antibacterial Effect of Pistacia khinjuk Stocks oil as Compared With Olive Oil on Food Borne Pathogenic Bacteria (*Staphylococcus Aureus*, *Escherichia Coli*, *Listeria Monocytogenes*). *Journal of Essential Oil Bearing Plants*. 2016; 19(1): 125-33.

Yordanov D, Boyanova L, Markovska R, Ilieva J, Andreev N, Gergova G, et al. Influence of Dietary Factors on *Helicobacter Pylori* And CagA Seroprevalence in Bulgaria. *Gastroenterology Research and Practice*. 2017.

from springs due to its abundance (Modarresi, 1998 AD/1419 AH: 16, 184). *Kāshifī* interprets "Sunken" (*Ghawr*) as "Sunken into the earth" and "Flowing" (*Ma'īn*) as "Running water or visible and exposed to viewers." Allamah also interprets "*Ma'īn*" as visible and flowing (Kāshifī, 1990 AD/1369 SH: 1, 1281 and Ṭabāṭabā'ī, 1996 AD/1417 AH: 19, 365). Since "Water sinking deep into the earth under various conditions and circumstances causes various phenomena, including the formation of underground water tables or the occurrence of the subduction phenomenon;" Geologists analyze the cause of water sinking deep into the earth as follows: "Surface water can penetrate deep into the earth due to the subduction of mantle layers. Since the depth of water penetration is a very great and high temperature and pressure condition led to the combination of water with minerals and a change in its nature, or it becomes inaccessible to humans, this verse is therefore an example of scientific prediction." (Vahdat Azar et al., 2018 AD/1397 SH: 83)

Consequently, according to linguistic and exegetical books, (*Ma'īn*) means flowing water that is visible due to its abundance. Therefore, the apparent meaning of the aforementioned scientific verse, based on the narration of *Ibn 'Abbās* and its application to modern science, is expressed as follows: If the water you use undergoes a change in nature due to subsidence into the depths of the earth and cannot be recovered, who can make the flowing water flow on the surface of the earth again? Consequently, this narration, as a scientific narration, is stated directly and using the method of linguistic semantics. This is because many waters sink into the ground and can be reused through wells and springs, but if they sink deeper into the ground, the probability of

their recovery is greatly reduced, and sometimes a change in nature prevents access to the water.

2.2. Conceptual Exegesis

In the conceptual exegesis of the verse, the narration deals with the meaning and concept of the verse or its scientific vocabulary, and the concept are opposed to the explicit wording. "Some scholars of this art have used the term to explain key concepts related to the verse." (Masoudi, 2015 AD/1395 SH: 1, 27) In this type of exegesis, instead of emphasizing words, the explanation of sentences and methods of deriving meaning are addressed. For example:

2.2.1. Semantic Explanation

In this type of interpretation, "Instead of stating words, it explains the sentence and removes ambiguity from it, and explains God's intention and presents the meaning of the word or words of the verse or the relationship between them." (Ayazi, 2009 AD/1388 SH: 141-151)

2.2.1.1. Extraction of Iron from Mines

In a narration, Amir al-Mu'minin (AS) describes the stages of building the first dam by *Dhul Qarnayn* and recites the verse "Bring me pieces of iron," until when he had leveled [them] between the two mountain sides, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper," (al-Kahf: 96) and says that this is the meaning of God's word: "By the order of *Dhul Qarnayn*, large pieces of iron were brought and piled on top of each other until they completely covered the space between the two mountains. Then, by melting the iron and pouring copper on it, the gap was completely blocked."

He then commanded them to bring iron, and they brought it. He placed it between the two mountain sides (meaning between the two mountains) until he leveled them. Then he commanded them to bring fire, and they brought it. They blew under the iron until it became like fire. Then he poured molten copper upon it until it sealed it. This is what He meant by, "Until when he had leveled [the wall] between the two mountain sides, he said, 'Blow,' until when he had made it [like] fire..." (Qummī, 1983 AD/1404 AH: 2, 41; Majlisī, 1982 AD/1403 AH: 12, 178-179; and Barazesh, 2014 AD/1394 SH: 8, 628)

Another narration from the Imam (AS) with more details than the aforementioned narration states: "Dhul Qarnayn went to excavate a mountain of iron to build that dam, and they extracted pieces of iron in the shape of raw bricks from that mountain for him, and Dhul Qarnayn piled the bricks on top of each other between the two mountains. After gathering firewood and lighting fire on them, they placed blacksmith's bellows beside them and blew on the fire with them. When the iron became molten, Dhul Qarnayn said, "Bring me *Qitr* (red copper)." Dhul Qarnayn was the first person to build a dam on the earth. So a mountain of iron was dug for him, and they extracted pieces like bricks for him, and he placed some of them on top of others... and it mixed with it." (Ḥuwayzī, 1994 AD/1415 AH: 3, 298; 'Ayyāshī, 1960 AD/1380 AH: 2, 343) In these two narrations, in addition to explaining the meaning of the verse, the Imam (AS) has provided a linguistic semantic analysis of the two words "*Qitr*" and "*Ṣadafān*."

Lexicographers consider one of the meanings of "*al-Qitr*" to be copper (Ibn Manzūr, 1993 AD/1414 AH: 5, 105), and some define it as molten copper (Farāhīdī, n.d.: 5, 95; and Rāghib, 1991 AD/1412 AH: 1, 677).

"*Ṣadaf*" is defined as anything high like a mountain (Ibn Manzūr, 1993 AD/1414 AH: 9, 188), and "*Ṣadafān*" is defined as the meeting point between two mountains (Farāhīdī, n.d.: 7, 102). *Ṭabarī*, quoting *Ibn 'Abbās* and *Mujāhid*, states that "*al-Ṣadafān* means the space between two mountains, and *al-Qitr* means copper," (*Ṭabarī*, 1991 AD/1412 AH: 7, 93) which aligns with the meanings provided by lexicographers and the aforementioned narrations. A good scientific point that Makarem has pointed out and that has been proven in modern science is that "Copper does not rust, but iron does and loses its strength after a while." Therefore, pouring a layer of copper prevents this corrosion (Makarem, 1995 AD/1374 SH: 12, 535-536).

Probably for this reason, *Dhul Qarnayn* ordered copper to be poured over the iron to protect it from rusting. On the other hand, the dam mentioned in the verse is a robust and impenetrable technology, a type of binding connecting iron and copper, which is now considered one of the accepted scientific innovations. The use of this technology in non-potable water dam walls could also be considered a possible application for waterproofing and providing special reinforcement to the walls (Miri and Akbari, 2014 AD/1393 SH: 25).

Thus, in these two overlapping narratives, the Imam (AS) accurately describes the stages of dam construction. In the second narrative, when it is said, "He went to explore a mountain of iron...", it implies that copper and iron are extracted from the mountains. According to today's science, in the early stages, these materials are available as ore and need to be purified to become bricks. Therefore, *Dhul Qarnayn* must have had access to these facilities and knowledge. Another point that stands out in this narrative is the effectiveness

of copper in protecting iron and preventing it from rusting. This scientific point, which is also discussed in engineering today, demonstrates the Imam's (AS) deep understanding of dam construction technologies and raw materials in his time. Furthermore, this narrative indicates that *Dhul Qarnayn* was not only a military commander but also a prominent engineer who was familiar with the techniques of building a strong dam. Accordingly, the Imam's (AS) interpretive style in these narratives involves explaining the meaning of the verses along with presenting scientific points.

2.2.1.2. Formation of Continents

In the interpretation of the verse "It is Allah who has created seven heavens, and of the earth, their like. [His] command descends among them," (al-Ṭalāq: 12) there is a narration from Ibn 'Abbās that interprets the concept of "Seven Earths" as seven pieces of land.

Accordingly, *Ibn 'Abbās* believes that the seas separate these lands and they are all under one sky: "They are seven lands, not one above the other, separated by the seas, and all are overshadowed by the sky." (Majlisī, 1982 AD/1403 AH: 57, 74; Barazesh, 2014 AD/1394 SH: 16, 374)

This narrative clearly refers to the pieces of the Earth that are now called "Continents." Continents are large, continuous landmasses that include parts of dry land and parts beneath the ocean surface (Safarbeygiyan, 2012 AD/1392 SH). According to new classifications, the continents are divided into seven parts: Asia, Africa, North America, South America, Europe, Antarctica, and Australia (Kazemi, 2021 AD/1400 SH). With this interpretation, *Ibn 'Abbās* directly addresses the meaning of the verse and also states the scientific point of the verse.

Ali ibn Ibrahim also says in his interpretation that the mentioned verse is evidence of the existence of land under every sky: "His saying, "Allah is the one who created seven heavens..." is evidence that under every heaven there is a land." (Qummī, 1983 AD/1404 AH: 2, 375; Barazesh, 2014 AD/1394 SH: 16, 372) According to *Qummī's* interpretation, under each of the seven heavens or galaxies, there is also a land. This indicates the existence of more lands that are habitable, whether inhabited or not. Similarly, *Sha'rānī* also points out in his interpretation that "God created the earth in seven layers like the heavens, but some of these lands may be under each other." He, by bringing a narration from *Ibn Khālid* quoting from the interpretation of *Manhaj al-Ṣādiqayn*, says; "The meaning of seven lands is planets like the Earth that are surrounded by a sky." *Sha'rānī* considers this narrative to be consistent with the new astronomy (Sha'rānī, 1966 AD/1386 AH: 3, 1260). *Suyūṭī* narrates another narration from *Ibn 'Abbās* in which he refers to the existence of different lands in the sky and says that "The master of the lands is the land on which we are located." (Suyūṭī, 1983 AD/1404 AH: 6, 239) This narration also confirms the existence of many lands in the sky, although it provides less information about their nature and habitability.

Ultimately, the examination of various narrations and interpretations concludes that the aforementioned verse describes the existence of many celestial bodies in the heavens, which are similar to the Earth and are also habitable. As *Ali ibn Ibrahim* and *Sha'rānī*, as well as *Suyūṭī*, with mentioning another narration from *Ibn 'Abbās*, are attentive to this view, but the first narration of *Ibn 'Abbās*, which calls "Seven Lands" seven pieces of land, refers to the continents of our inhabited Earth.

Of course, there is a narration from Imam *Riḍā* (AS) which is mentioned in the depiction section on page 11 of the same article in the interpretation of verse 12 of Surah *al-Ṭalāq* (Divorce), which confirms the views of the interpretations and the second narration of *Ibn ‘Abbās* and *Ibn Khālid*.

2.2.2. Clarifying Instances

A significant portion of the interpretations of Quranic verses is dedicated to explaining the apparent and hidden instances of the verses. "Some interpretive narrations, instead of unraveling the general concepts of the verses, speak of a limited, external instance or instances. It seems that the purpose in such narrations is not 'interpretation,' but rather listing a number of apparent or hidden instances of the Quranic expressions in question." (Rostam Nejad, 2009 AD/1388 SH: 29)

2.2.2.1. Sending Down Iron

There are narrations in the interpretation of the verse "And We sent down iron..." (al-Ḥadīd: 25) that address the issue of the descent of iron and its meaning. Among them is a narration from Amir al-Mu'minin (AS) who interprets the meaning of the verse as weapons and instruments of war: "We sent down iron, in which is great might, meaning weapons and other things." (Ibn Bābawayh, 1977 AD/1398 AH: 266; Majlisī, 1982 AD/1403 AH: 90, 138; Ḥuwayzī, 1994 AD/1415 AH: 5, 250) This interpretation indicates that the verse refers to the existence of iron-made war instruments; therefore, some of its instances are mentioned.

Ibn ‘Abbās believes that iron descended from Paradise with Adam (AS) and introduces tools such as the anvil, hammer, and tongs that descended with Adam (AS): "He sent down with Adam from iron the *al-‘Alāh*, which is the anvil, the *kalbatān* (tongs), and the *Miṭraqah*

(hammer)." (Majlisī, 1982 AD/1403 AH: 77, 113-114; Barazesh, 2015 AD/1394 SH: 15, 608) "Sending down" means coming from top to bottom, which may refer to the same scientific point that will be mentioned. This narration refers to the descent of raw materials for making tools with Adam, which does not contradict the narration of Amir al-Mu'minin (AS) who says, "Its descent is His creating it," (Majlisī, 1982 AD/1403 AH: 90, 114; Ḥuwayzī, 1994 AD/1415 AH: 5, 250; Barazesh, 2015 AD/1394 SH: 15, 606) because His Holiness did not mention whether the making of iron was on earth or in the heavens. Therefore, *Ibn ‘Abbās* also mentions instances of iron tools that descended with Adam (AS) and speaks of the descent of iron with Adam (AS) to better understand that iron came from somewhere else or that its primary molecule was sent by God Himself.

Therefore, *Ibn ‘Abbās* utilized the method of analogy and illustrative examples to interpret the verse. In another narration, the Prophet of God (PBUH) refers to the descent of four things from the heavens, one of which is iron: "Indeed, God sent down four blessings from the heavens to the earth: "He sent down iron, water, fire, and salt" (Baḥrānī, 1994 AD/1415 AH: 5, 480; Ḥuwayzī, 1994 AD/1415 AH: 5, 250; Barazesh, 2014 AD/1394 SH: 5, 606). The Prophet (PBUH) states that iron is one of the heavenly blessings that descended from above, thereby explaining the scientific concept and point of the verse.

"Confirmed by scientists, iron atoms are formed in stars larger than the sun and transported to Earth along with cosmic dust. For example, Strokh, an American scientist at NASA, says that iron atoms have a distinct composition and could not have been formed on Earth because the electrons, protons, and neutrons in an iron atom require a great deal of

energy to unite, four times the total energy in the solar system. Therefore, iron must be a foreign element that came to Earth." (Fayyūmī, 2003 AD/1424 AH: 75-76) Similarly, Darach Watson, an astrophysicist at the Niels Bohr Institute in Copenhagen, stated that iron atoms require a very large amount of energy to form, and according to the periodic table, elements heavier than lithium up to iron were formed in the core of stars billions of years after the Big Bang (Arjmand, 2018 AD/1398 SH, summarized). Considering this scientific point, the esteemed Messenger (PBUH) revealed a scientific discovery by stating this narration. As mentioned, other narrations have also alluded to the same scientific point, because the level of understanding of the people, even scientists, was not at a level where they could grasp these scientific points; therefore, it was expressed indirectly and figuratively. Of course, this does not conflict with the fact that iron ore resources also exist on Earth. Because God states that the initial creation of man was from dust and then from semen, and the descent of iron can also be like this.

Sadeghi Tehrani interprets the sending down of iron as "From the upper divine position to the lower earthly positions" and, referring to the verse "So your sight today is sharp," (Qāf/22) says in this verse, "*Ḥadīd* (iron) means insight;" therefore, they "Applied *Ḥadīd* to non-iron and any sharp object, including all cold and hot material and spiritual weapons, and advanced weapons within the word *Ḥadīd* and its severe might." (Sadeqi Tehrani, 2009 AD/1388 SH: 5, 230) Consequently, the interpretative narrations of Amir al-Mu'minin (AS), the Prophet Muhammad (PBUH), and *Ibn 'Abbās* point to the heavenly origin of iron, which is also consistent with modern science. Therefore, the method of expression in the Hadiths of the

Impeccable (AS) can be considered as exemplary explanation and semantic clarification, and the narration of *Ibn 'Abbās* as a representative interpretation that is directly stated.

2.2.3. Conceptual Interpretation

Conceptual interpretation deals with the hidden meanings of the verse and falls within the domain of *Ta'wīl* (esoteric interpretation), but the impeccable (AS) directly explains it through *Ta'wīl*. Therefore, it ultimately connects to conceptual explanation, which is a division of direct interpretation.

2.2.3.1. Creation of Iron

Narrations have been reported in the interpretation of the verse "And We sent down iron..." (al-Ḥadīd: 25), including a narration from Amir al-Mu'minin (AS) stating that the meaning of sending down iron is the same as creating it. "We sent down iron... its sending down is its creation." (Ṭabrisī, 1983 AD/1404 AH: 1, 250; Majlisī, 1982 AD/1403 AH: 90, 114; Baḥrānī, 1994 AD/1415 AH: 5, 304; Barazesh, 2014 AD/1394 SH: 15, 606) This means that iron is one of the primary resources that God created, not something that came into existence due to certain factors. Consequently, the Imam (AS) expresses the conceptual interpretation of the verse with these explanations, which is one of the methods of interpretation, and these concepts are not derived from the apparent meaning of the verse. As previously stated, there is no contradiction with the idea that iron was first created in the heavens because the place of creation is not mentioned.

2.2.3.2. Non-Annihilation of Matter and Energy

In the exegesis of the verse, "And there is nothing concealed in the heaven and the earth but it is in a clear book," (al-Naml: 75) Imam *Ṣādiq* (AS), in addition to emphasizing God's encompassing knowledge of everything, refers to the preservation of the soul and body in their respective places. He specifically emphasizes the preservation of the body's components in the soil from which they were created, even after these components have been eaten by predators and insects and expelled from their bodies.

In this regard, he states: "...The body becomes dust from which it was created, and what predators and vermin throw out from their bellies, whatever they have eaten and torn apart, all of that is preserved in the dust with Him from who not even the weight of an atom in the darkneses of the earth escapes..." (Majlisī, 1982 AD/1403 AH: 7, 38; Barazesh, 2014 AD/1394 SH: 12, 302)

"Mazzaqa" means to tear, disintegrate, and scatter (Farāhīdī, n.d.: 5, 94; Jawharī, 1989 AD/1410 AH: 4, 1554; Kharazmi, 2007 AD/1386 SH: 255).

This statement of Imam *Ṣādiq* (AS) aligns with scientific principles in thermodynamics, especially the law of conservation of mass and energy, which states that energy and mass are not destroyed but transformed from one form to another (Yousefi, 2023 AD/1402 SH). Therefore, the narration of Imam *Ṣādiq* (AS) is not only consistent with contemporary scientific findings but also provides an accurate scientific prediction of the matter cycle in nature. A significant point in the Imam's (AS) statement is the distinction between the soul and the body. While the soul retains its identity and form after separating from the body, the body decomposes and is recycled in the cycle of nature.

Since the body needs something from its original source for renewal and resurrection towards the Day of Judgment, something must remain in the soil, and God is aware of everything that exists in the darkness of the earth and soil, and it is preserved in His knowledge. In this regard, attributing the preserved components in the soil to stem cells is a strong possibility. This is because these cells have the ability to self-renew and differentiate into various cell types (Barati, 2024 AD/1403 SH, Articles) and can play an important role in the reconstruction and renovation of body structures. This interpretation shows that the Imams (AS), using deep knowledge and methods of interpretation, were able to explain the verses of the Quran accurately and clearly and express their esoteric meanings with a profound and scientific perspective.

2.3. Exegesis Based on the Quran

In this type of exegesis, the Imam (AS), to interpret a scientific verse, brings another verse or verses to provide a clearer explanation of a word or the entire verse, and citing divine verses, mentions the reason for his statement or confirms his statement.

2.3.1. Explanation of the Reason

In this method, the Imam (AS) explains the ruling or wisdom behind the events mentioned in the verse.

2.3.1.1. The Reason for Transformations in Nature and Creation

It is narrated from Imam *Riḍā* (AS): "He was asked: "What is the origin of water?" He said: "The origin of water is the fear of God." (Majlisī, in explaining this, says: "First, God created a gem and looked at it with an angry gaze, and that gem melted into water out of awe

and fear of God") (Majlisī, 1982 AD/1403 AH: 57, 180)

Part of the water, as a result of rain from the sky and its flow in surface springs and subsurface aquifers, flows in underground springs, and part of it has lands located on it. But the root of both is one place, which is sweet and palatable. He asked: "How do springs of oil, sulfur, tar, salt, and the like emerge from them?" The Imam (AS) said: "The essence of the earth changes the water, like the transformation of grape juice into wine and from that into vinegar, just as pure milk comes from digested food and blood." He was asked: "Where do these essences come from?" The Imam (AS) replied: "As a result of changes, just as a sperm turns into a clot and then into a lump of flesh, and it is created from the combination of the four opposites in the body." He was asked: "How was the earth created from water, while water is cold and wet, and the earth is dry and cold soil?" He said: "Its moisture is gone, and it becomes dry." (Majlisī, 1982 AD/1403 AH: 6, 112; Ibn Shahr Āshūb, 1959 AD/1379 AH: 4, 354)

In this narrative, Imam *Riḍā* (AS) answers key questions about the origin of water creation, geological transformations, and how hydrothermal and hydrocarbon mineral resources are formed. By utilizing verses from the Quran and vivid analogies, he explains complex concepts in a clear and understandable manner. After water, oil is another liquid to which humans are most dependent. Hydrocarbon reservoirs refer to underground reserves of crude oil and natural gas. Natural gases, alone or together with oil, form a deposit, in which case the gases are dissolved within the oil.

"A necessary condition for oil and gas deposits is the presence of layers rich in organic

matter within the sedimentary basin; such layers are called source rocks. Because the source rock must preserve the organic matter and prevent it from oxidizing, the source rock is formed in specific sedimentary environments and must be placed in special conditions for oil and gas production." (Afshar Harb, 2007 AD/1386 SH: 43)

"Oil is the most important reservoir fluid. Crude oil is dark brown to black with a shade of reflected light in green, and its odor depends on the amount of volatile light hydrocarbons and the amount of sulfur. It is a mixture of different hydrocarbons; therefore, their physical and chemical properties and the percentage of distillation at constant temperature intervals are not the same; under the influence of different temperatures and pressures with a fixed hydrocarbon composition, different types of oil and gas reservoirs are created." (Afshar Harb, 2007 AD/1386 SH: 174-175 and 197) "Hydrothermal mineral resources are important geological formations that are created from the interaction of hot water with minerals in the Earth's crust. Minerals that precipitate from hydrothermal fluids can form various reserves of valuable resources, including metals such as gold, silver, copper, and others. Thermal processes in hydrothermal systems can lead to the production of hydrocarbons and the formation of oil reservoirs. The proximity of hydrothermal mineral deposits to oil reservoirs can indicate a favorable geological environment in which both mineral resources and hydrocarbons are present. Hydrothermal activity can lead to the alteration of organic matter and the production of bitumen, which eventually turns into asphalt." (Kaikai Li and society, 2023)

The Imam (AS) points to the essence of the earth and similar instances, explaining the

processes of change and transformation they undergo. He likens the emergence of these essences to changes akin to the stages of fetal development (from sperm to zygote to embryo), indicative of fundamental transformations in the structure of matter. The narration indirectly alludes to the importance of groundwater and its role in the formation of vital resources, such as oil. By stating that the essence of the earth transforms water into other materials, the Imam (AS) implicitly refers to the complex geological and chemical processes that lead to the formation of oil and other underground resources. The Imam's (AS) explanations regarding the transformation of materials and the formation of resources are consistent with current scientific findings in geology, particularly concerning the origin of oil and its derivatives. Imam *Riḍā* (AS) employs conceptual descriptions and answers the cause of these changes by citing several verses. He not only elucidates scientific matters but also broadens the semantic horizons of the Quranic verses, establishing a profound connection between religious concepts and natural phenomena. Considering scientific advancements, this interpretation not only aids in a better understanding of the verses but also demonstrates the scientific miracle of the Quran and the prophetic truthfulness of the impeccable Imam (AS) regarding the structure of the universe.

2.3.2. Visualization

Visualization is one of the methods of interpreting the Quran, in which the Imams (AS) use tangible and understandable images for the audience to clarify profound and complex concepts. This method can be particularly helpful in cases where the content of the verse is unfamiliar to the audience or difficult to understand.

2.3.2.1. Number and Distance of the Earths

In response to a question about the structure of the heavens and the earths, Imam *Riḍā* (AS) provides a depiction of them using his hands. Relying on a verse from the Quran, he elaborates on the details of this structure. The Imam (AS) opened his left hand as the earth and his right hand as the lowest heaven and said: "The heavens of this world are like a dome above it, and the second earth is above the heavens of this world, and the second heaven is like a dome above it, and the third earth is above the second heaven, and so on... and the Throne of the Most Compassionate God is above the seventh heaven, and this is the word of God, the Almighty and Glorious, who says: "He who created seven heavens in layers, layer upon layer, and of the earth, a like thereof. The command descends between them." It was asked: "So, beneath us, there is only one earth?" He said: "Beneath us, there is only one earth, and the six earths are above us." "... He then spread his left palm, then placed his right palm upon it and said: This is the earth of this world, and the heaven of this world is above it like a dome, and the second earth is above the heaven of this world... He said: There is nothing beneath us except one earth, and the six are above us." (Qummī, 1983 AD/1404 AH: 2, 328; Majlisī, 1982 AD/1403 AH: 75, 75, 80; Ḥuwayzī, 1994 AD/1415 AH: 5, 366; Baḥrānī, 1994 AD/1415 AH: 5, 414-415; Barazesh, 2014 AD/1394 SH: 16, 374)

Therefore, the Imam (AS) explains the position and distance of the earths and heavens with precise and tangible imagery. This imagery is such that each earth has a separate heaven that surrounds it, and each has its own gravitational force. Here, the authenticity and difference of the various earths and the existence of life on them are depicted. According to researchers, "After the tenth

century AH, it was established that the earth is not limited to the earth we inhabit. Regarding the multiplicity of earths, two categories of narrations have been received, some of which refer to the existence of intelligent inhabitants on them. The other category of narrations does not specify whether the inhabitants of those earths are intelligent or not." (Rizaei, 2013 AD/1393 SH: 240)

Ṭabarī narrated a tradition from the Holy Prophet (PBUH) who said: "There are seven heavens above this heaven and seven earths beneath this earth, the distance between each being 500 years." (Ṭabarī, 1991 AD/1412 AH: 28, 99)

This narration emphasizes the vastness of the universe and the presence of God everywhere. Perhaps the narration was expressed in this way according to what the people of that time understood.

Ṭabrisī, in an attempt to refute the theory of those who introduce the seven earths as being connected (like continents), states; those seven lands are not connected to each other; rather, they are scattered in the sky like other celestial bodies; for if they were joined and connected to each other, they would be one land, not seven. He (the narrator) also refers to the existence of creatures in those lands (Ṭabrisī, 1952 AD/1372 AH: 10, 467).

Consequently, *Ṭabarī* and *Ṭabrisī*, by citing narrations from the Impeccable (AS) in their interpretations, have alluded to the scientific points of the verse as well. The aforementioned narration from Imam *Riḍā* (AS) explicitly refers to contemporary science, as he states that beneath us there is only one land and those six lands are above us. It is evident that all celestial bodies, including lands and other planets, are in the sky and located in different directions around our Earth.

As Imam Khomeini, considering the verse "Indeed, We have adorned the nearest heaven with an adornment of stars" (al-Ṣāffāt: 6) and based on the theory of substantial motion, states: "Contrary to the Ptolemaic system, all planets and stars are in the first heaven, and the Quran also states that all stars and planets are in the nearest heaven." According to his view, "Whatever has been discovered in modern sciences regarding planets and stars are all lower than the first heaven, and the first heaven begins after these stars; therefore, he says: after these stellar details, there is another arrangement." (Khomeini, 2002 AD/1381 SH: 3, 429)

Therefore, the interpretation of Imam *Riḍā* (AS) and other commentators demonstrate a deep connection between modern science and religious texts, which is still worthy of reflection and discussion. The Imam (AS), by providing a scientific interpretation of the mentioned verse, directly and explicitly, has utilized the method of interpreting by relying on the Quran and has revealed the scientific secret of the Quran.

2.3.3. Ultimate Statement

"Some religious teachings are such that believing in them or acting upon them results in a consequence for the believers or those who act upon them. This consequence is called the ultimate goal." (Ma'aref and Ojaghlo, 2006 AD/1385 SH: 160)

2.3.3.1. The Movement of Mountains or the Earth

In a narration from *Ibn 'Abbās*, to support his interpretation of the verse "And when the mountains are moved," (al-Takwīr: 3) he refers to the verse "Scattered dust" (al-Wāqī'ah: 6) and states...

The movement of mountains means they become like a mirage, eventually scattering like dust (Ṭabarī, 1991 AD/1412 AH: 30, 42). *Ibn 'Abbās*, in fact, interprets the aforementioned verse with the help of another verse from the Quran. In interpreting the verse "You see them as solid, yet they pass as the passing of clouds," (al-Naml: 88) *Ibn 'Abbās* only defines the word "*Jāmidah*" (solid) as "*Qā'imah*," (standing, upright) and does not comment on the rest of the verse (Ṭabarī, 1991 AD/1412 AH: 20, 15 and Ibn Abi Ḥātam, 1998 AD/1419 AH: 9, 2933). *Qurṭubī* narrates from *Ibn 'Abbās* a more complete explanation: "Meaning standing upright while moving rapidly," i.e., they are moving swiftly (Qurṭubī, 1944 AD/1364 AH: 13, 242). When the Earth's rotation and the occurrence of day and night, as well as gravity, were discovered by scientists, the rotation of mountains and everything else on Earth was also discovered along with the Earth's rotation, while they appear to be stationary. Objects are not separated from the Earth by gravity to remain suspended in space, but rotate with the Earth.

Ali ibn Ibrahim uses the aforementioned verse (al-Naml: 88) to support his interpretation of the previous verse. He states: "When the mountains are set in motion." (al-Takwīr: 3) "That is, the mountains, like this verse "You see them as solid, yet they pass as the passing of clouds," (al-Naml: 88) appear motionless while moving swiftly." (Majlisī, 1982 AD/1403 AH: 7, 107; Barazesh, 2014 AD/1394 SH: 11, 120)

The verses of Surah *al-Takwīr* depict a time when everything is transformed to prepare for the events before and after the Day of Judgment. One of those conditions is the transformation of the mountains into a new form, to which *Ali ibn Ibrahim* has also paid attention. Consequently, although he seems to envision the meaning of the verse in the conditions of the Day of Judgment, as stated in

the previous verse, he does not say that this verse is exclusively related to the Day of Judgment. Rather, it is understood from his words that he refers to the verse (al-Naml: 88) to approximate the concept of the movement of mountains.

Suyūṭī, by citing the aforementioned narration from *Ibn 'Abbās*, interprets "The solidity of the mountains to mean their uprightness." (Suyūṭī, 1983 AD/1404 AH: 5, 118)

Makarem considers verse 88 of *al-Naml* to be related to this world, not the events of the Resurrection. In this discourse, "The Mountains are moving with great speed, and along with the movement of the mountains, the lands connected to them are also moving."

Consequently, (the earth moves like the movement of clouds), and the movement of clouds is consistent with mechanical movement, although the context of the verse is suitable for the Day of Judgment. He considers the reason why the mountains are the focus of discussion in the verse to be their heaviness and stability in people's view, and considers this verse to be one of the scientific miracles of the Quran, because "Galileo Galilei of Italy and Copernicus of Poland were among the first scientists who discovered the movement of the Earth in the early 17th century, while the Quran revealed this scientific truth more than a thousand years ago, which is the mechanical movement of the Earth around itself and the sun." (Makarem, 1992 AD/1371 SH: 15, 569-570)

Lady *Amin* also states, "Not only is the verse not restricted to the Day of Judgment, but according to verse 5 of Surah *al-Qiyāmah*, the mountains have already been scattered and destroyed during the Resurrection, and there are no more mountains left at the time of the blowing of the trumpet (27:87)." (Amin, n.d.: 9, 374) Therefore, she considers the verse to be related to the world and one of the Quranic

miracles. Of course, some argue about the presence of scientific miracle in the verse, "Because even before Galileo, some like Pythagoras and Archimedes, who lived before Christ, believed in the Earth's movement, and a scientific miracle is when it is stated for the first time." (Rezaei Esfahani, 2008 AD/1387 SH: 15, 242) In all these interpretations, the Earth's axial rotation is mentioned.

As a result, the commentators also referred to the movement of the mountains, but Makarem and Amin had a better and more complete conclusion from this movement. This is probably because the movement of the Earth was discovered by scientists during the time of these two commentators, and they interpreted and understood the meaning of the verse based on the definitive discoveries of scientists. Therefore, a commentator, by benefiting from new sciences, can better understand the true meaning of the scientific verses of the Quran and better understand the Quran's relevance in all ages, according to the narration of Imam *Ṣādiq* (AS).¹

Conclusion

The interpretative examples of the Imams (AS) and the Companions regarding the scientific verses of the Quran indicate that in this interpretative journey within the field of geology, among the three interpretative styles – linguistic explanation, conceptual interpretation, and reliance on the Quran – the method of conceptual interpretation was used more often to present their ideas.

The Imams' (AS) special attention to the scientific points in the Quranic verses and their clarification of those points with the help of other Quranic verses and rational reasoning were among other findings of this research, which were manifested in examples such as subsidence, extraction of iron from mines, sending down of iron, the emergence of continents, the non-annihilation of matter and energy, the number and distance of earths, the cause of natural transformations, and other instances.

From the exploration of geological verses, scientific narrations, and natural sciences, it became clear that the Imams (AS), in addition to paying attention to the natural sciences discovered in their time, stated matters that were discovered centuries later. They not only kept the verses that alluded to such sciences secret but also used various methods to convey them, such as imagery, stating the ultimate purpose, conceptual interpretation, specifying examples, semantic explanation, explaining vocabulary, and so on. Islamic scholars and commentators throughout history have strived to reconcile religious beliefs with the scientific discoveries of their time.

The statements of the Imams (AS) in interpreting the geological verses of the Quran have a significant role in the correct understanding of these verses and are considered one of the most important foundations of Quranic interpretation.

Religious teachings and scientific findings are not only not in conflict with each other but are complementary in better understanding the world and the place of humans in it. A careful examination of the narrations shows that these teachings contain precise scientific points and are compatible with the findings of the modern world.

1. "The Quran is alive, it has not died. It flows like the night and day, and like the sun and the moon. It flows upon our last generation as it flowed upon our first." The Quran is eternal, flowing and renewing itself like night and day, and the moon and the sun. Just as it flowed upon the people at the time of its revelation, it also flows upon the groups of people who will come into existence in the future ('Ayyāshī:2, 204; cf. Bahjatpour: 122).

Religious teachings and scientific findings are not in conflict with each other, but rather complement each other in order to better understand the world and humanity's place in it. Careful examination of narrations reveals that these teachings contain precise scientific points that can be adapted to the latest global findings.

In some cases, the scientific allusions made by the impeccable Imams (AS) have surpassed the discoveries of scientists. Perhaps discovering scientific realities from their narrations will not only draw scientists' attention to those sciences but also lead to an understanding of these revered figures beyond religious circles.

Sources

Holy Quran

- Afshar Harb, A. (2007 AD/1386 SH). *Petroleum Geology*. Tehran: Payam Noor University Publications.
- Al-Azdarī Al-Baṣrī, A. (Ibn Durayd). (1987 AD). *Jamharat al-Lughah*. Beirut : Dar al-Ilm Lil-Malayeen. 1st Edition.
- Al-Azharī, M. (2000 AD/1421 AH). *Tahdhīb al-Lughah*. Lebanon , Beirut : Dar al-Ahya al-Turath al-Arabi. 1st Edition.
- Amid, H. (1978 AD/1357 SH). *Amid Dictionary*. Tehran: Amir Kabir Publisher.
- Amin, N. (n.d). *Tafsīr Makhzan al-'Irfān dār 'Ulūm al-Qur'ān*. Isfahan: N.p.: N.n. 1st Edition.
- Anīs, I; Muntaṣar, A; Ṣawālīhī, A; Khalaf, M. (2013 AD/1392 SH). *al-Mu'jam al-Wasīt* . (Bandar Rigi, M. Trans). Tehran: Islamic Publications.
- 'Ayāzī, M. (2009 AD/1388 SH). "An Analysis of the Position of Quranic Knowledge of the Ahl al-Bayt, in the Narrations of Kulayni." *Journal of Hadith Studies*. Vol. 1, no. 2.
- 'Ayyāshī, M. (2001 AD/1380 SH). *Tafsīr al-'Ayyāshī*. (Hashem, S; Mahallati, H. Ed). Tehran: Al-Matba'ah al-Ilmiyyah. 1st edition.
- Bahrānī, H. (1995 AD/1415 AH). *al-Burhān fī Tafsīr al-Qur'ān*. Qom: Mu'asseseh Ba'that. 1st Edition.
- Baraghānī Qazwīnī Ḥā'irī, S. (1851 AD/1271 AH). *Tafsīr Baḥr al-'Irfān wa Ma'dan al-Īmān (Tafsīr Kabīr)*. Tehran: Maktabat Majlis al-Shura al-Islami.
- Barazesh, A. (2015 AD/1394 SH). *Tafsīr Ahl al-Bayt (AS)*. Tehran: Amir Kabir Publications. 1st Edition.
- Dehkoda, A. (1998 AD/1377 SH). *Dehkoda Dictionary*. (Moin, M; Shahidi, J. Ed). Tehran: Tehran University Publications and Printing Institute. 2nd Edition.
- Dhahabī, M. (n.d). *al-Tafsīr wa al-Mufasssīrūn*. Egypt: Maktabat Wahba.
- Fakhkhari, A. (2013 AD/1392 SH). "Methodology of Imam Reza (AS)." *Seraj Al-Munir*. No. 11.
- Farāhīdī, K. (n.d). *al-'Ayn*. Qom: Hejrat.
- Fayyūmī, S. (2003 AD/1424 AH). *al-I'jāz al-'Ilmī fī al-Qur'ān al-Karīm*. Egypt, Cairo: Maktabat al-Qudsi. 1st edition.
- FīrūzĀbādī, M. (2005 AD/1426 AH). *Qāmūs al-Muḥīṭ*. Beirut: Mu'assasat al-Risalah.
- Ghazanfari, A. (2020 AD/1399 SH). *Explanation of the Words of the Holy Quran*. Qom: Zamineh Sazan Zohur Imam Asr (AJ).
- Ḥusaynī Zabīdī, M. (1994 AD/1414 AH). *Tāj al-'Arūs min Jawāhir al-Qāmūs*. (Hilali, A; Seeri, A. Ed). Beirut: Dar al-Fikr. 1st Edition.
- Huwayzī, A. (1995 AD/1415 AH). *Nūr al-Thaqalayn*. Qom: Publisher Ismaeilian.
- Ibn Bābawayh, M. (1978 AD/1398 AH). *Tawhīd al-Ṣadūq* .(Hosseini, H. Ed). Qom: Society of Teachers. 1st Edition.
- Ibn Manzūr, A. (1994 AD/1414 AH). *Lisān al-'Arab*. Lebanon, Beirut: Dar al-Fikr for Printing, Publishing, and Distribution, Dar Sader. 3rd Edition.
- Ibn Shahr Āshūb Māzandarānī, M. (1959 AD/1379 AH). *al-Manāqib*. Qom: Allamah. 1st Edition.
- Jawharī, I. (1990 AD/1410 AH). *al-Ṣiḥāh fī al-Lughah* . Lebanon, Beirut: Dar al-Ilm Lil-Malayeen.
- Kāshifī Sabziwārī, H. (1980 AD/1369 SH). *Mawāhib 'Alayh (Tafsir Hosseini)*. (Jalali Na'ini, M. Ed). Tehran: Iqbal Printing and Publishing Organization.

- Khārazmī Zamakhsharī, A. (2007 AD/1386 SH). *Muqaddimāt al-Adāb*. (Muhaqqiq, M. Ed). Tehran: Institute of Islamic Studies, University of Tehran. 1st Edition.
- Majlisī, M. (1983 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Publisher Dar Ihya al-Turath al-Arabi. 2nd edition.
- Makarem Shirazi, N. (1995 AD/1374 SH). *Sample interpretation*. Tehran: Publisher Dar al-Kutub al-Islamiyyah. 1st edition.
- Masoudi, A. (2016 AD/1395 SH). *Comprehensive Narrative Interpretation, Foundations, Sources, Method*. Qom: Scientific-Cultural Institute Dar al-Hadith.
- Miri, S; Akbari, Z. (2014 AD/1393 SH). "The Amazing Miracle of the Quran in Referring to the Strong Structure of Iron and Copper in Dhul Qarnayn Dam Construction Operations." *Quarterly Journal of Interpretive Studies*. Vol. 18.
- Misbah Yazdi, M. (1999 AD/1378 SH). *Philosophy Education*. Tehran: Islamic Propaganda Organization. International Printing and Publishing Company.
- Modarresi, M. (1999 AD/1419 AH). *Min Hudā al-Qur'ān*. Tehran: Dar al-Muhib al-Hussein. 1st edition.
- Moin, M. (2002 AD/1381 SH). *Moin Dictionary*. (Alizadeh, A. Ed). Tehran: Adna Publications. 4th edition.
- Mousavi Khomeini. (2002 AD/1381 SH). *Taqrīrāt Falsafah Imām Khumaynī, Lecture by Abdulghanī Mūsawī Ardabīlī*. Institute for Organizing and Publishing Works.
- Muṣṭafawī ,M. (1996 AD/1375 SH). *Tahqīq fī al-Kalimāt al-Qur'ān*. Tehran: Ministry of Culture and Islamic Guidance.
- Naderi, R. (2023 AD/1401 SH). "A Study of Scientific Hypotheses of Geology in the Words of Amir (AS) and Their Compatibility with Earth Sciences." *Modern Studies in Nahj al-Balaghah*. Vol. 6, no. 1.
- Nafisi, A. (1976 AD/1355 SH). *Nāzīm Al-Aṭebbā'* (*Nafisi Dictionary*). Khayyam Bookstore.
- Qummī, A. (1984 AD/1404 AH). *Tafsīr Qumī*. Qom: Nashr Dar al-Kitab. 3rd edition.
- Rāghib Iṣfahānī, H. (1992 AD/1412 AH). *Mufradāt Alfāz al-Qur'ān*. Beirut: Dar al-Qalam. 1st Edition.
- Rezaei Esfahani, M. (2006 AD/1385 SH). *Logic of Quranic Interpretation (2): Methods and Tendencies of Quranic Interpretation*. Qom: Global Center for Islamic Sciences.
- Rezaei Esfahani, M. (2008 AD/1387 SH). "Mehr Quran Interpretation." *Research on Interpretation and Quranic Sciences*. Qom. 1st Edition.
- Rezaei Esfahani, M. (2014 AD/1393 SH). *Logic of Quranic Interpretation (1): Principles and Rules*. Qom: International Translation and Publication Center al-Mustafa.
- Rostam Nejad, M. (2009 AD/1388 SH). "Typology of Interpretive Narrations." *Hosna*. No 1.
- Rūmī, F. (1987 AD/1407 AH). *Ittihāhāt al-Tafsīr fī al-Qur'ān fī al-Qarn al-Rābi' 'Ashar*. Saudi Arabia: Al-Resalah Institute. 1st Edition.
- Sadeghi Tehrani, M. (2009 AD/1388 SH). *Tarjumān Furqān, a Concise Interpretation of the Holy Quran*. Qom: Shukraneh. 1st Edition.
- Saeedi Razavi, B. (2014 AD/1393 SH). "The View of the Quran and Nahj al-Balagha Regarding the Globe." *Siraj al-Munir*. Vol. 5, no. 15.
- Sajjadi Kaboudi, P; Aghatabar Rudbari, J; Ra'ei Abbas Abadi, H; Ebrahim Pour, S. (2019 AD/1398 SH). "A Review of the Properties of the Olive Plant from the Perspective of the Quran and Narrations." *Journal of Islam and Health*. Babol: University of Medical Sciences. 4th Edition. No 2.
- Sarukhani, B. (2014 AD/1393 SH). *Research Methods in Social Sciences*. Tehran: Institute for Humanities and Cultural Studies. 8th Edition.
- Sha'rānī, A. (2007 AD/1386 SH). *Quranic Researches of Allamah Sha'rānī in the Interpretations of Majma' al-Bayān, Rūḥ al-Janān and Manhaj al-Ṣādiqayn*. (Ghiyathi Kermani, M. Ed). Qom: Boostan Ketab (Publications of the Islamic Propaganda Office of the Qom Seminary).

Sultan Mohammadi, F. (2008 AD.1387 SH). "The Congruity of the Language of the Quran with the Language of Scientists of Experimental Sciences." *Collection of Articles of the Twenty-Fifth International Quran Competition*.

Suyūṭī, J. (1984 AD/1404 AH). *al-Durr al-Manthūr fī Tafṣīr al-Ma'thūr*. Qom: Ayatollah Mar'ashi Najafi Library. 1st Edition.

Suyūṭī, J. (1996 AD/1416 SH). *al-Itqān fī 'Ulūm al-Qur'ān*. (al-Mandoub, S. Ed). Lebanon: Dar Al-Fikr. 1st Edition.

Ṭabarī, A. (1992 AD/1412 AH). *Jāmi' al-Bayān fī Tafṣīr al-Qur'ān*. Beirut: Dar al-Ma'rifah. 1st edition.

Ṭabāṭabā'ī, M. (1997 AD/1417 AH). *al-Mīzān fī Tafṣīr al-Qur'ān*. Qom: Islamic Publications Office of the Society of Teachers of the Qom Seminary. 5th Edition.

Ṭabrisī Abū Maṣṣūr, A. (1994 AD/1404 AH). *Ihtijāj 'Ala Ahl al-Lijāj*. (Kharsan, M. Ed). Mashhad: Mortaza Publisher. 1st Edition.

Ṭabrisī, F. (1993 AD/1372 SH). *Majma' al-Bayān fī Tafṣīr al-Qur'ān*. (Balaghi, J. Ed). Tehran: Naser Khosrow. 3rd edition.

Ṭurayhī, F. (1996 AD/1375 SH). *Majma' al-Baḥrayn wa Maṭla' al-Nayyirayn*. (Hosseini Ashkewari, A. Ed). Tehran: Mortazavi Publisher.

Vahdat Azar, A; Rouhani Mashhadi, F. (2018 AD/1397 SH). "The Phenomenon of Water

Penetration into the Depths of the Earth." *Quranic Researches*. Vol. 9, no. 32.

Websites:

Anze Chen, Young Ng, Erkuang Zhang, Mingzhong Tian. (2020 AD). Dictionary of Geotourism. Springer, Singapore. Cf. "Geology." November 2024. *Wikipedia.org website*.

Arjmand, S. Physicist. (2019 AD/1398 SH). "The Fate of the Secret of the Formation of Heavy Elements." *Zoomit website*. Astronomy and Space. Technology.

Barati, H. (2024 AD/1403 SH). "Embryonic Stem Cells and Their Applications." Articles.

Kaikai Li a b, Binran Gong a, Xinghe Zhang c, Hua Jiang d, Junjia Fan d, Yineng Tan Geology, Marine and Petroleum, Science Direct, April 2023 AD, Code 106130, (*sciencedirect.com/science/article/abs/pii/S0264817223000363*)

Kazemi, A. (2021 AD/1400 SH). "How Continents Were Formed." *tarikHEMA website*.

Safarbeigian, T. (2013 AD/1392 SH). "How Continents Came into Existence." *yousof-20.blogfa website*.

Yousefi, M. (2023 AD/1402 SH). "Laws of Thermodynamics in Simple Language." *faradars website*.