قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۱۶-۱)
DOI: 10.30473/quran.2025.75101.1331

«مقاله پژوهشی»

بائس در آینه‌ی قرآن و حدیث؛ نگاهی تحلیلی به عوامل ایجاد، آثار اجتماعی و راه‌حل‌ها

محمدسبحان ماهری قمی[1*]، محمدرضا پیرچراغ[2]، میثم اکبرزاده[3]، حسین سالارفر[4]

۱. کارشناسی ارشد علوم قرآن و حدیث، دانشگاه بین‌المللی امام خمینی (ره)، قزوین، ایران.
۲. دانشیار دانشگاه بین‌المللی امام خمینی (ره)، قزوین، ایران.
۳. استادیار گروه الهیات، دانشگاه پیام نور تهران، ایران.
۴. مربی، دانشگاه آزاد اسلامی، قزوین، ایران.

نویسنده مسئول:
محمدسبحان ماهری قمی
رایانامه:
orvatolvosgha110110@yahoo.com

تاریخ دریافت: ۱۴۰۴/۰۵/۰۷
تاریخ پذیرش: ۱۴۰۴/۰۶/۲۲

استناد به این مقاله:
ماهری قمی، محمدسبحان؛ پیرچراغ، محمدرضا؛ اکبرزاده، میثم و سالارفر، حسین (۱۴۰۴). بائس در آینه‌ی قرآن و حدیث؛ نگاهی تحلیلی به عوامل ایجاد، آثار اجتماعی و راه‌حل‌ها. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۱۶-۱.
(DOI: 10.30473/quran.2025.75101.1331)

چکیده

مستمندی به عنوان آسیب در زمره معضلات جوامع به شمار می‌آید که در مسائل اجتماعی بشری جایگاه ویژه‌ای به خود اختصاص داده است. در قرآن کریم، بائس قرینِ فقر برشمرده شده که حکایت از تمایز و تفاوت این دو طبقه مجزا دارد. تحقیق حاضر با استفاده از روش توصیفی-تحلیلی با تکیه بر رویکرد اجتماعی و گردآوری اطلاعات به صورت کتابخانه‌ای به بررسی مفاهیم و مصادیق، عوامل ایجاد، تأثیر آن بر روابط اجتماعی و ساختار جامعه و راهکارهای برون‌رفت از این طبقه پرداخته است. نتایج این تحقیق نشان می‌دهد که عوامل ایجاد طبقه اجتماعی بائس شامل اشکال در مدیریت‌های کلان، بی‌عدالتی، تبعیض، تصاحب حقوق و احتکار است که موجب لغزش در اعتقادات، تزلزل موقعیت اجتماعی، انحراف در اخلاق، ایجاد تشتت در اجتماع و در انتها نابودی جامعه می‌گردد. راه‌کار برون‌رفت از آن شامل راه‌کارهای کوتاه‌مدت نظیر: کاهش بیکاری، ساخت مسکن ارزان، اعطاء وام و حمایت‌های اجتماعی که زودگذر بوده و از آلام این طبقه می‌کاهد و راهکارهای بلند مدت نظیر: اصلاح ساختار اقتصادی، اجتماعی و فرهنگی کشور همچون اصلاح اخذ مالیات و مصرف آن، اصلاح نحوه توزیع ثروت و درآمد در راستای تحقق عدالت اجتماعی، حکومتداری صحیح و پیشرفت در برنامه اقتصادی، شایسته‌سالاری، اهتمام به کار، ارتقاء اخلاق عمومی، پرهیز از اسراف، سیاست‌های حمایتی و ارتقاء مهارت عمومی با هدف کاهش و امحاء می‌باشد که به کاهش اثرات منفی این طبقه و نابرابری‌ها کمک نموده و موجب بهبود جامعه می‌گردد.

واژه‌های کلیدی

بائس، طبقه اجتماعی، قشر آسیب پذیر، آسیب‌شناسی، بحران اجتماعی.

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.
این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 1-16
DOI: 10.30473/quran.2025.75101.1331

ORIGINAL ARTICLE

"*Bā'is*" in the Mirror of the Qur'an and Hadith: An Analytical Look at Its Causes, Social Impacts, and Solutions

Mohammad Sobhan Maheri Ghomi[1*], Mohammadreza Pircheragh[2], Meysam Akbarzadeh[3], Hosein Salarfar[4]

1. Master of Quran and Hadith, Imam Khomeini International University, Qazvin, Iran.
2. Associate Professor of Imam Khomeini International Universiti, Qazvin, Iran.
3. Assistant Professor Department of Theology, Payame Noor University ofTehrann, Iran.
4. Adjunct Professor, Islamic Azad University, Qazvin.

Correspondence
Mohammad Sobhan Maheri Ghomi
Email:
orvatolvosgha110110@yahoo.com

Received: 29 Jul 2025
Accepted: 13 Sep 2025

How to cite
Maheri Ghomi, M.S., Pircheragh, M.R, Akbarzadeh, M. & salarfar, H. (2025). "*Bā'is*" in the Mirror of the Qur'an and Hadith: An Analytical Look at Its Causes, Social Impacts, and Solutions. Quran and Religious Enlightenment, 6(1), 1-16. (DOI: 10.30473/quran.2025.75101.1331)

ABSTRACT

Poverty is a significant societal problem and a major issue in human social affairs. In the Holy Qur'an, the term "Bā'is" is used alongside the poor, which indicates that these two social classes are distinct. The present study uses a descriptive-analytical method with a social approach and library-based data collection to examine the concepts and instances of "Bā'is," its causes, its impact on social relationships and community structure, and solutions to address this social stratum. The findings of this research show that the factors creating the "Bā'is" social class include: Flawed macro-management, injustice, discrimination, usurpation of rights, hoarding. These factors lead to a decline in beliefs, social instability, moral deviation, social fragmentation, and ultimately the destruction of society. Solutions to this problem include: Short-term solutions; these are transient and aim to alleviate the suffering of this class. They include reducing unemployment, building affordable housing, providing loans, and offering social support. Long-term solutions; these are more fundamental and include reforming the country's economic, social, and cultural structures. This involves reforming tax collection and spending, a more equitable distribution of wealth and income to achieve social justice, proper governance, economic planning, and meritocracy, a focus on work, promoting public ethics, avoiding extravagance, implementing social support policies, and improving public skills. These measures help mitigate the negative effects of this social class and inequalities, leading to a better society.

KEYWORDS

Bā'is, Social Class, Vulnerable Group, Social Pathology, Social Crisis.

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

Social issues in any society have unique characteristics that align with its culture and history. Among the most fundamental and severe hardships of human life is destitution and poverty, which, despite advancements and development, is on the rise.

Destitution and misery are complex social phenomena resulting from multiple factors. For this reason, various social and human sciences have looked at this phenomenon from different perspectives (Mohammadi, et al. 2012 AD/1391 SH: 9).

Islamic sources define "*Bā'is*" from four perspectives:

- The first: Someone deprived of basic life necessities such as food, clothing, and shelter due to social injustice;
- The second: Someone who does not try to earn a living;
- The third: Spiritual and moral weakness, considered a form of destitution due to a lack of sound religious beliefs;
- The fourth: Existential poverty and destitution in the face of the divine being (Rāghib Iṣfahānī, 1991 AD/1412 AH: 641).

Misery, destitution, and poverty, like any other social issue, stem from certain factors and have specific consequences for society. The problems associated with this social issue become more severe when they pave the way for other forms of deviance (Hashemi Rafsanjani, 1994 AD/1373 SH: 9, 559).

A large portion of problems such as weak faith and lack of intellect (Sayyid Raḍī, 1993 AD/1414 AH: 531), political (Sha'iri, n.d.: 110) and social (Ibn Shu'ba Ḥarrānī, 1983 AD/1404 AH: 202) isolation, moral deviation (Laythī Wāsiṭī, 1997 AD/1376 SH: 49), loss of social standing (Momtaz, 2002 AD/1381 SH: 87), immorality and shamelessness (Sha'iri, n.d.: 110), humiliation (Tamīmī Āmidī, 1989 AD/1410 AH: 222), despair (Hashemi Rafsanjani, 1994 AD/1373 SH: 11, 533), and other social problems (Makarem Shirazi, 1994 AD/1374 SH: 2, 338) are rooted in destitution and misery. This underscores the importance of addressing the causes, solutions, and social consequences of this phenomenon.

A society afflicted with this social class is not a suitable environment for the growth of justice, culture, or spirituality. Moreover, destitution has dire consequences for both material and spiritual matters and significantly contributes to cultural poverty.

In verse 28 of Surah *al-Ḥajj*, the act of feeding the "*Bā'is*" is mentioned as a separate social group alongside the poor, which undoubtedly implies a distinction between these two social classes.

1. Research Background

A search of scholarly databases revealed no independent research on "*Bu's*" and "*Bā'is*." However, some works and articles briefly and indirectly refer to it. These include:

- Hasanali Sharbatdar (2017 AD/1396 SH) in "The Function of Differences in Qur'anic Vocabulary in Similar Structures and Styles." Literary Studies of Islamic Texts, vol. 2, no. 4, discusses the meaning of "*Ba's*" and its other derivatives.
- Fatemeh Ramezani (2016 AD/1395 SH) in "Social Patience in the Holy Qur'an." Islamic Social Research; Vol. 22, no. 110, only addresses the root of "*Ba'sā'*," which is "*Bu's*," and explains its meaning.
- Ahmad Arabshahi Kareizi (2015 AD/1394 SH) in "An Analysis of Islamic Economics and Its Components in the Holy Qur'an." Quarterly Journal of Quranic Studies; vol. 6, no. 23, only presents the concept of

"*Ba's*" and "*Bu's*" from Allamah *Ṭabāṭabā'ī*'s perspective.

- Ghorbanali Karimzadeh Gharamaleki (2014 AD/1393 SH) in "The Problem of Evil and Its Attribution to God." Journal of Interpretive Studies, vol. 5, winter, no. 20, only discusses the meaning of "*Ba's,*" "*Ba'sā'*," " and "*Bu's*" in the dictionary.
- Mohammadreza Pircheragh (2023 AD/1402 SH) in "A Semantic Approach to the Oppressed and Their Social Re-identification with Emphasis on Their Semantic Oppositions in the Qur'an." Effect Interpretation Research, vol. 10, no. 20, after conceptualizing "Disempowerment" and semantic opposition, identifies the causes as enslaving people, using slander and deception, denial and murder, suppressing truth-seekers, and states self-belief, patience, resistance, migration, and obedience to the leader as ways out.

The existing research only touches on the meaning of "*Bu's*" and "*Bā'is*." This study, however, meticulously explores their linguistic meanings and investigates the factors that cause this social class, its social impacts, and solutions to overcome it, which constitutes the novelty of this research.

2. Methodology

The present study uses a descriptive-analytical method with a social approach and library-based data collection. It identifies the concept of "*Bu's*" and "*Bā'is*" as a vulnerable social class from the perspective of the Holy Qur'an, hadiths, and social sciences. The data from these sources on the "*Bā'is*" social class serve as the basis for this study.

First, the linguistic meaning of "*Bu's*" was analyzed. Then, hadiths on the causes, social consequences, and solutions for this phenomenon were collected and categorized. By referring to social science books based on the existing concepts, the study aimed to supplement the Qur'anic verses and hadiths, thereby facilitating the understanding and social pathology of its causes and consequences.

3. Conceptualizing "*Bu's*" and "*Bā'is*"

"*Bā'is*" is the active participle of "*Bā'isa*" and "*Yab'asu*" (Ṣāfī, 1997 AD/1418 AH: 17: 109) and has the following meanings:

3.1. "*Bu's*" and "*Bā'is*" in Language

The active participle "*Bā'is*" has the following meanings:

- A human being experiencing pain and hardship (Farāhīdī, 1988 AD/1409 AH: 7, 316; Fayyūmī, 1993 AD/1414 AH: 2, 65);
- A person whose illness, poverty, and need are visible on their face (Ibn al-'Arabī, 2003 AD/1424 AH: 3, 283);
- Poverty and neediness (Kabir Madani, 1988 AD/1409 AH: 2, 478);
- Someone afflicted by a problem (Zabīdī, 1993 AD/1414 AH: 8, 197);
- A poor and miserable person who is sad (Bostani, 1996 AD/1375 SH: 171).

The noun "*Bu's*" has the following concepts:

- Harm and hardship (Fayyūmī, 1993 AD/1414 AH: 2, 65; Kabir madani, 1988 AD/1409 AH: 2, 478);
- Severity and difficulty related to livelihood (Rāghib Iṣfahānī, 1991 AD/1412 AH: 153; Muṣṭafawī, 1989 AD/1368 SH: 1, 207).

Qur'an translators have also provided similar definitions, translating "*Bā'is*" as:

- Destitute (Ayati, 1995 AD/1374 SH: 335; Makarem Shirazi, 1994 AD/1373 SH: 335);
- Helpless (Arfa', 2002 AD/1381 SH: 335; Ṭabāṭabā'ī, 1995 AD/1374 SH: 14, 516);

- Miserable (Elahi Qomshei, 2001 AD/1380 SH: 335);
- Needy (Fooladvand, 1994 AD/1415 AH: 335).

3.2. "*Bu's*" and "*Bā'is*" in Qur'anic and Islamic Sciences Terminology

The terms "*Bu's*" and "*Bā'is*" are also used in the Qur'an and Islamic sciences with various meanings:

The word "*Tabta'*" is from the "*Ifta'āl*" form of the root "*Bu's*" in verse 69 of Surah *Yūsuf* means sorrowful or sad (Ṭūsī, n.d.: 6, 169).

The word *Ba'īsin"*in verse 165 of Surah *al-A'rāf* means severity and hardship (Ṭabrisī, 1994 AD/1415 AH: 4, 383).

"*Bā'is*," the active participle of "*Bu's*" in verse 28 of Surah *al-Ḥajj*, is used in several contexts:

- Poverty related to financial misfortunes, according to *Ibn Mas'ūd*'s view (Naḥḥās, 1988 AD/1409 AH: 3, 56).

- A person whom people are ashamed and reluctant to associate with or trade with due to their distress and humiliation (Sullamī, 1990 AD/1369 SH: 139). In other words, "*Bā'is*" is much worse than "Poor." (Kashani, 1956 AD/1336 SH: 6, 147)

- A person afflicted with hardship (Ṭabrisī, 1999 AD/1420 AH: 2, 557), on whom hunger and nakedness are visible, and who extends their hand for help (Ṭabrisī, 1994 AD/1415 AH: 7, 146).

- Destitute, a disabled and needy poor person (Shaybānī, 1992 AD/1413 AH: 3, 396).

- Needy individuals (Tha'ālabī, 1997 AD/1418 AH: 4, 118).

- Poorer than the poor person (Sabzevari Najafi, 1998 AD/1419 AH: 341).

3.3. Instances of "*Bu's*" and "*Bā'is*" in Hadiths

This term has several instances in the hadiths of the Ahl al-Bayt (AS):

A) The destitute person: Imam *Ṣādiq* (AS) explains verse 36 of Surah *al-Ḥajj*, saying: "The *Qāni'* is a needy person who is content with what you give them; the *Mu'tarr* is a needy person who exposes themselves to you; the *Sā'il* is a needy person who begs with their hands; and the *Bā'is* is the destitute one." (Baḥrānī, 1954 AD/1374 AH: 3, 855; Kulaynī, 1986 AD/1407 AH: 4, 500)

B) The miserable person: In a similar hadith, Imam *Ṣādiq* (AS) says: "The *Qāni'* does not insist or frown while begging; the poor does not ask anyone; the *Miskīn* is more miserable than the poor; and the *Bā'is* is in a worse situation than all of them." (Tamīmī Maghribī, 1965 AD/1385 AH: 2, 185)

C) The disabled person: Imam *Ṣādiq* (AS) said in his interpretation of the verse: "It is the disabled person who cannot go out." (Fayḍ Kāshānī, 1994 AD/1415 AH: 3, 375; Ibn Ash'ath, n.d.: 176)

D) The one who has endured hardship: Imam *Ṣādiq* (AS) said in his interpretation of verse 60 of Surah *al-Tawbah*: "The poor asks; the *Miskīn* is in more hardship and struggle than the faqir and does not ask; but the *Bā'is* is in more hardship than both of them." ('Ayyāshī, 1960 AD/1380 AH: 2, 90)

E) Extreme poverty: It is used in the advice of Imam Ali (AS) (Sayyid Raḍī, 1993 AD/1414 AH: 438; Mahmoodi, 1997 AD/1418 AH: 5, 88).

4. Causes of the "*Bā'is*" Social Class

Some factors contribute to the creation of the "*Bā'is*" social class within society:

4.1. Flawed Macro-Management

One of the causes is mismanagement by officials. Proper management significantly contributes to a society's progress, while mismanagement leads to stagnation and destitution.

- Countries with limited resources but sound management can solve their problems, while resource-rich lands with mismanagement head toward decline. For this reason, the Prophet of Islam expressed fear of poor management for his nation (Ibn Abī Jomhūr, 1984 AD/1405 AH: 4, 39). Imam Ali (AS) also pointed to this, saying: "Proper management makes little wealth grow, while poor management destroys much wealth." (Laythī Wāsiṭī, 1997 AD/1376 SH: 227)

Poor macro-management can affect the economy in various ways, leading to reduced income and well-being for individuals. This can be due to:

- Incorrect economic policies;
- Financial corruption;
- Weak oversight of resources and budgets;
- Inefficient management in key economic sectors.

Poor policies can lead to a decline in investor confidence and investment, resulting in poverty and a lack of proper income. Furthermore, a failure to create job opportunities and support entrepreneurship can lead to unemployment, which is a precursor to the emergence of the "*Bā'is*" social class. The most significant manifestation of poor management is inflation and a decline in purchasing power. This leads to an increase in liquidity and inflation, ultimately reducing people's purchasing power. As purchasing power falls, society moves toward destitution, and with rising inflation, the rate at which this class emerges also increases.

4.2. Injustice

Several factors contribute to and prevent the establishment of justice in society. The first obstacle is the love of the worldly life, or materialism. Some people focus only on the material aspect of life, neglecting their spiritual side, which can lead to many individual and social problems. Such individuals desire everything for themselves and spare no effort to achieve this goal, acquiring an excessive share of societal resources (Mazinani, 2000 AD/1379 SH: 48).

In such a situation, injustice, discrimination, and deprivation arise. If rulers also fall into this trap, it will result in a catastrophe for society, as they will consider public funds and worldly possessions their right, distancing themselves from spirituality (ibid.). Materialism is not a new phenomenon, but it is more widespread today, leading to worse conditions. This ethical vice results in the immense oppression and disorder that humanity faces.

Enmity is another cause of injustice. Verse 8 of Surah *al-Mā'idah* warns Muslims that hatred and hostility can lead to transgression and straying from the path of justice. It also emphasizes that even the hatred of infidels should not cause Muslims to deviate from justice. The demands of piety are not retaliatory actions against enemies and are considered a departure from justice and a transgression (al-Mā'idah: 2).

Self-interest and profiteering are other factors leading to injustice. The Qur'an addresses these barriers to justice in verses 152 of Surah *al-An'ām*, 84 of Surah *Hūd*, and 8-9 of Surah *al-Raḥmān*. Although most of these verses refer to economic matters and trade, they apply to all oppressive behaviors that infringe upon the rights of others, as human interactions

and behaviors are often based on such actions and influence other relationships.

4.3. Discrimination

Discrimination against citizens in the allocation of material and spiritual benefits are two related but distinct concepts that often occur together and cause social harm. Understanding the differences and connections between these two concepts is essential to combat them. Discrimination means biased and unfair treatment of an individual or group based on characteristics such as race, gender, religion, or nationality (Dehkhoda, 1998 AD/1377 SH: 4, 6389; Amid, 2010 AD/1389 SH: 324).

Discrimination and poverty are closely related and often reinforce each other in a vicious cycle. The existence of discrimination can lead to destitution and the creation of the "*Bā'is*" class through various methods, such as limited access to opportunities. Discrimination can restrict people's access to education, jobs, housing, healthcare, loans, and other financial resources. These limitations prevent individuals from achieving economic and social progress, trapping them in a cycle of poverty. Discrimination in the labor market can lead to lower wages, lack of career advancement, and unemployment for specific groups, which results in reduced income and wealth. This is another way destitution is created.

Discrimination and injustice increase social vulnerability and can make certain groups more susceptible to economic shocks, natural disasters, and other crises. Discriminated individuals may have fewer resources to cope with these challenges and thus become destitute. Most terrifyingly, discrimination can lead to intergenerational poverty, transferring destitution from one generation to the next. Children raised in destitute and discriminated families may face destitution as adults due to a lack of access to education and other opportunities.

Discrimination has various types:

- Discrimination before the law: All members of society, including ordinary people, rulers, and different ethnicities, are equal and uniform before the law. This equality preserves the health of society, while ignoring it leads to corruption and ruin.
- Discrimination in public funds: The government uses public funds for expenses that directly or indirectly serve the welfare and benefit of the people, such as investment in dam construction, culture, road building, healthcare, housing, production, and commerce (Mazinani, 2000 AD/1379 SH: 51).

With the expansion of governments and their responsibilities, they have gained new funds and resources like taxes, insurance, fees, and customs revenues that did not exist in the past. All these resources are at the government's disposal and are considered public funds. Equal access to these resources for all people leads to the elimination of aristocracy, poverty, and discrimination, ensuring a just life for everyone. If people do not have equal access to these funds and resources, they will be used for the benefit of the wealthy and privileged classes. This creates poverty, deprivation, and class conflict (ibid.).

4.4. Usurpation of Rights

The usurpation of others' rights, especially those of laborers and low-income individuals, is another factor that leads to their being oppressed and suffering from destitution. Islamic teachings emphasize the preservation of rights to the extent that transgressing them is considered one of the three unforgivable sins (Ibn Bābawayh, 1958 AD/1378 AH: 2, 33) and earns God's curse (Ibn Shadhān Qummī, 2002 AD/1425 AH: 133).

Usurping and depriving people of their rights are not the end of the story; this cycle will continue, as the usurpers themselves will be at the mercy of another group of usurpers. Thus, the destitute and miserable social class expands, and there will be no end to this cycle.

4.5. Hoarding

Hoarding is another factor that creates a black market and allows high-income individuals to acquire the wealth of low-income individuals through unfair prices, thereby creating destitution. Hoarding is among the forbidden acts that Imam Ali (AS) advised *Mālik Ashtar* against, to ensure that neither sellers nor buyers are treated unfairly (Sayyid Raḍī, 1993 AD/1414 AH: 438).

Hoarding reduces supply in the market and raises prices. This leaves low-income individuals unable to afford goods and puts them in a difficult situation. In contrast, high-income individuals will be able to buy at the high prices, and this process negatively affects the poor and weak.

5. Social Harms and Consequences of the "*Bā'is*" Class

Social harm refers to any individual action that falls outside the framework of a society's moral principles, with legal prohibitions or social and moral disgrace (Abdollahi, 2002 AD/1381 SH: 15). It is a behavior that violates norms and disrupts a person's function (Sarookhani, 1991 AD/1370 SH: 524). A life of destitution leads to widespread consequences because it forces a person into a particular lifestyle.

- Individual: A feeling of deprivation, misfortune, and frustration.
- Economic: Low income due to a lack of skills and incomplete jobs.
- Cultural: Lower literacy, dropping out of school, and a lack of interest in acquiring knowledge (Afrough, 2000 AD/1379 SH: 70).

The emergence of deviance and negative impacts on society are discussed below:

5.1. Weakness of Beliefs

A person who struggles to make ends meet will have a troubled mind, which prevents them from making sound decisions. Such individuals will resort to difficult and exhausting jobs to earn a living. While this benefits the employers, it leaves no time for acquiring knowledge or strengthening beliefs.

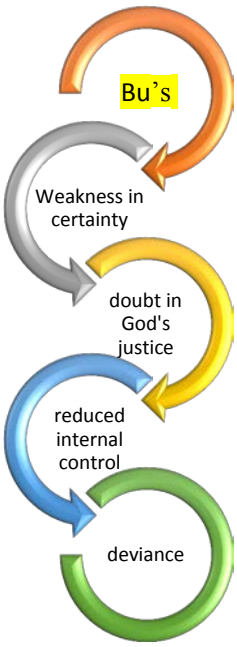
Imam Ali (AS) mentioned this, stating that "Weakness in certainty, lack of intellect, fragility in religion, and little modesty" are consequences of this issue (Sha'iri, n.d.: 110).

Islam links a person's afterlife to their livelihood, considering a proper livelihood a prerequisite for human development. Therefore, there should be no obstacle preventing "Religion from being mixed with people's souls" or preventing people from performing their religious duties. "The most important of these obstacles is destitution." (Hakimi, 2001 AD/1380 SH: 3, 311)

When this social class compares their living conditions to others, they see that they have the least access to resources and that justice has not been established in their society. Because of this, they will have no faith in justice and may even attribute this injustice to God, turning from doubt to certainty in their disbelief. Due to their strained livelihood, this social class is always susceptible to engaging in illegal and inappropriate activities. Statistics on global crime show that poverty is the cause of many crimes (Shaker, 1995 AD/1376 SH: 169).

Islam considers poverty undesirable for people because its goal is to free humans from

material problems and guide them to dignity and happiness; if a person lacks basic life necessities, all their effort and time will be spent on meeting these needs, leaving them no opportunity to learn about spiritual matters, thus depriving them of this dignity (Qutb, 2013 AD/1392 SH: 201-202). Therefore, destitution paves the way for the weakening of religious beliefs and deviance.



5.2. Moral Deviation

Morality, along with theology and jurisprudence, shapes beliefs. Moral scholars have extensively discussed ethics and moral deviations, considering destitution and misery among them. Moral deviations will arise when wealth is concentrated in the hands of a few and not used for the needs of society (Qutb, 1968 AD/1350 SH: 15-16). Imam Ali (AS) also stated that poverty and hardship cause bad morals (Laythī Wāsiṭī, 1997 AD/1376 SH: 49). He also advised Imam *Ḥasan* (AS), saying: "Do not blame a person who seeks their livelihood, for whoever lacks a livelihood, their deviations will increase." (Sha'iri, n.d.: 110)

Achieving moral virtues requires repeated good and righteous deeds. However, a destitute and miserable person cannot do so due to their work conditions. Sociology also shows that negative traits are more prevalent in poor areas.

5.3. Social Instability

Another effect of destitution on society is the loss of a person's social standing, leading to their rejection and loss of position. Hadiths also mention this lamentable situation. Imam Ali (AS) described a person in destitution as "Astranger in his own city," (Sayyid Raḍī, 1993 AD/1414 AH: 469) insignificant, with words that no one wants to hear, and without a rank. If they are truthful, they are called liars, and if they are pious and renounce the world, they are called ignorant (Sha'iri, n.d.: 110).

According to sociological analysis, it is not difficult for an individual to turn to deviance if they lack social standing because a person's social position serves as a deterrent against deviance. Therefore, individuals with a high social rank are not inclined to lose their position, while the "*Bā'is*" social class, due to their lack of position, has no fear of losing it.

When individuals of this social class lack the necessary means to achieve their goals and forget their main objective, they become unstable. Consequently, they cannot pursue society's ideals and goals through legitimate means, leading to an increase in crime and corruption (Giddens, 1994 AD/1373 SH: 140).

5.4. Social Fragmentation

Destitution leads to instability, fragmentation, and division in society. Islam considers class differences undesirable, as envy can destabilize the pillars of society and force the poor into theft and humiliation (Qutb, 2013 AD/1392 SH: 202).

The concentration of wealth in the hands of a minority and fragmentation among the majority create undesirable consequences in society, diverting it from the path set by God. This leads to social division, class separation, and the disintegration of social cohesion. In such a society, the wealthy only think about accumulating more wealth, leading to decadence, while the destitute, driven by envy and hatred, turn to theft, causing unrest in society (ibid, 83-84).

5.5. Societal Destruction

One of the most important consequences of destitution is the decline and decay of society. Verse 16 of Surah *al-Isrā'* confirms this, stating that with the spread of poverty and economic inequality, the path of hoarding becomes easy. The majority of people will either remain silent in the face of this deviance or support it. According to God's will, this will lead to the destruction and collapse of society (Qutb, 2013 AD/1392 SH: 196).

In other words, destitution and its consequences, such as a decline in beliefs, a lack of attention to spiritual teachings, moral deviation, social instability, and social fragmentation, ultimately lead to the dominance of ignorance and deviance, which results in destruction and social disintegration.

6. Solutions to Eradicate the "*Bā'is*" Social Class and Reduce "*Bu's*"

Poverty and destitution are deeply rooted problems that, despite great efforts by governments and international organizations, continue to plague a large portion of humanity. To combat and reduce this phenomenon, two types of solutions must be considered:

Short-term solutions act as palliatives and focus on alleviating the effects and consequences of the problem. They include reducing unemployment, building affordable housing, providing loans, and offering social support. These are temporary and only reduce the suffering of this class, but they are not fundamental or final solutions.

Long-term solutions focus on the causes and include reforming the country's economic, social, and cultural structures. This involves: Reforming tax collection and spending; reforming the distribution of wealth and income to achieve social justice; proper governance and economic planning; meritocracy; attention to work; promoting public ethics; avoiding extravagance; social support policies; improving public skills.

These measures help reduce the negative effects of this social class and inequalities, leading to a better society (Esfandiyari, 2003 AD/1382 SH: 72-73).

The Islamic economic school, by adopting the "criterion of need" based on the right to life and livelihood for everyone, does not tolerate the persistence of poverty and fights against it. This school first establishes efficient economic institutions and mechanisms that provide equal

opportunities for all people to increase their income and wealth. It then pays special attention to sustainable production and, subsequently, to the fair distribution of production-related income. Finally, it focuses on redistributing income to eliminate poverty. In this final stage, obligatory and recommended duties are set for both the public and the government.

Islam also considers the family's role in poverty reduction to be crucial. As long as the family institution is vibrant, there is no need for government, private businesses, or non-governmental organizations to assist the needy. The instrumental rationality of Islam works in the family domain in a way that nearly all relatives are potentially saved from the risk of poverty. In this case, only those who have no relatives, or whose relatives are not better off than they are, will remain in their situation and wait for governmental or public assistance to get out of poverty.

An Islamic government must take the necessary steps to encourage public participation in poverty eradication and, at the same time, use taxes and other financial resources to establish a comprehensive social security system that prioritizes the poor. The public can also make a great contribution to poverty eradication through charitable institutions (Jahaniyan, 2009 AD/1388 SH: 473-475).

The hadiths of the Ahl al-Bayt (AS) also mention things that Muslims should avoid and provide solutions to this crisis. These include:

- Remembering God (Tamīmī Āmidī, 1989 AD/1410 AH: 188).
- Supplication and seeking intercession with God through the Prophet (PBUH) (Majlisī, 1982 AD/1403 AH: 83, 146), Imam Sajjād (AS) (Kafʿamī, 1997 AD/1418 AH: 203; Ibn Ṭāwūs, 1990 AD/1411 AH: 10), Imam Ṣādiq (AS) (ʿAyyāshī, 1960 AD/1380 AH: 2, 320; Ṭūsī, 1990 AD/1411 AH: 1, 215);
- Putting rosewater on one's face (ʿAmilī, 1985 AD/1405 AH: 164).
- Wearing clean clothes (Kulaynī, 1986 AD/1407 AH: 6, 488).
- Reciting certain verses of the Qur'an (Qummi Mashhadi, 1989 AD/1368 SH: 10, 27; Ibn Bābawayh, 1985 AD/1406 AH: 109).
- Carrying the protective charm of Imam *Jawād* (AS) (Ibn Ṭāwūs, 1998 AD/1409 AH: 80).

Here are some methods and solutions for eliminating the "*Bā'is*" social class:

6.1. Proper Governance and Economic Planning

One of the most important factors in eliminating the "*Bā'is*" social class is good governance, which plays an effective role in reducing poverty. The transparent and effective management of resources, combined with fair policies based on the needs of society, leads to social justice and sustainable development.

Governance exercises influence and authority in managing important social and national issues, including administrative, scientific, economic, cultural, and political matters. It involves complex mechanisms, methods, relationships, and institutions among people and groups whose interests are intertwined and who demand their rights and contemplate various issues. Good governance includes components such as democracy, transparency, accountability, decentralization, a sense of ownership in policymaking, and financial unity.

Reducing poverty is closely linked to good governance and cannot be separated from it. A poverty reduction strategy can be achieved and implemented through good governance. Good governance facilitates participation and

empowers citizens to use their resources in the best possible way.

- Having an economic plan is one of the most important and fundamental solutions in proper governance. With the growth of human intellect, the necessity of planning in life and social existence becomes evident. With the increasing complexity of organizations today, continued existence without planning is not possible. To reach a desired goal, sufficient planning must be done before effort and work begin. The role and importance of planning in a society's progress and prosperity are more evident than ever, and economic planning is undoubtedly one of the most essential actions for achieving progress and eliminating poverty. Imam Ali (AS) also referred to this (Laythī Wāsiṭī, 1997 AD/1376 SH: 544), meaning that with good planning, poverty will not remain but will turn into prosperity and wealth. Therefore, having a plan is essential and must be implemented in the best way so that people can witness the elimination of poverty and economic progress.

Good governance promotes transparency, justice, and public participation. It is built upon principles such as transparency, justice, accountability, and public participation, which have a profound impact on establishing social justice and sustainable development. Good governance helps with the optimal allocation and effective management of national resources and capital, ensuring a fair distribution among different social classes, with the needs of low-income individuals being prioritized.

Good governance leads to the strengthening of public institutions. By strengthening and developing institutions such as education and health, more people will benefit from public services, which in turn leads to an improvement in the quality of life and a reduction in poverty.

Reducing corruption is another result of good governance. Corruption is one of the main factors that reduce the effectiveness of anti-poverty policies. By reducing corruption and the waste of resources, good governance provides more resources for social services such as health, education, and housing, which has a significant impact on reducing poverty and provides the conditions for better utilization of national resources. Good governance also contributes to sustainable economic growth. By creating sustainable policies and supporting small and medium-sized industries, more job opportunities are created and household incomes increase (Jahaniyan, 2009 AD/1388 SH: 416-434).

6.2. Meritocracy

Another strategy is to focus on meritocracy and select individuals based on their actual abilities, skills, and qualifications. Many development-oriented achievements in various societies have been created by competent and specialized individuals. This is vital in eliminating poverty and has positive impacts on society.

The first impact is an increase in economic productivity. By selecting and appointing competent individuals for key and important job positions, the productivity of organizations, institutions, and society increases. This productivity significantly helps improve the economic situation of society.

Meritocracy leads to the development of equal opportunities in society and helps reduce discrimination and create equal opportunities for all social classes. This, in turn, promotes social justice and reduces poverty. The presence of competent individuals and the creation of successful role models in sensitive positions will inspire others and encourage them to strive for the improvement of their skills and

education. This process can break the cycle of poverty.

Reducing corruption is another effect of meritocracy. The selection of inappropriate individuals based on personal relationships or unethical considerations leads to the spread of corruption. Meritocracy can stop this process and ensure that resources are used correctly. Therefore, focusing on meritocracy not only helps improve efficiency and justice but also provides a sustainable solution for combating poverty.

6.3. Promoting Public Ethics

Another factor in combating poverty is the public ethics and collective identity of a society. Society's structure is such that people meet a significant portion of each other's needs and desires through participation and cooperation. When people in a society adhere to moral principles and feel a sense of responsibility for their collective identity, behaviors such as helping the needy, participating in charitable activities, and strengthening social cooperation increase. These ethics can lead to social solidarity, which is effective in reducing inequalities and poverty.

On the other hand, a strong collective identity in society leads to a sense of empathy and mutual understanding among individuals. This sense of empathy can encourage people to create positive changes and support policies and programs designed to reduce poverty. Furthermore, by strengthening the spirit of solidarity, people's active participation in the economic and social development of society increases, which significantly helps reduce poverty.

6.4. Avoiding Extravagance

Another method of eliminating poverty is to avoid extravagance and practice optimal consumption. The word "Extravagance" is used 23 times in the Qur'an (Rouhani, 1993 AD/1414 AH: 1, 454). One of the reasons for forbidding extravagance is to build the capacity to endure the poverty that a person may face. This is also true for an individual who is financially destitute but does not consume properly, as their need will increase and their path to getting out of psychological pressure will narrow. In contrast, a lack of extravagance and proper consumption lead to sufficiency and the elimination of poverty.

In a hadith, Imam *Ṣādiq* (AS) told *'Ubaydah bin Zurārah*: "Indeed, extravagance and excess lead to destitution, while moderation leads to wealth and sufficiency." (Kulaynī, 1986 AD/1407 AH: 4, 53) Imam Ali (AS) also said in a hadith: "The cause of destitution is extravagance." (Laythī Wāsiṭī, 1997 AD/1376 SH: 282)

Yūsuf ibn 'Umāra and *Ibn Abī Ya'fūr* narrated from Imam Ṣādiq (AS) that he said: "Indeed, extravagance is accompanied by little blessing." (Kulaynī, 1986 AD/1407 AH: 4, 55)

Based on these hadiths, it is clear that one of the causes of poverty is extravagance and improper consumption, and by addressing this deficiency, poverty will be eliminated. Therefore, people's return to moderation and proper consumption will lead to a reduction and eradication of poverty, which Imam *Riḍā* (AS) also guaranteed (Kulaynī, 1986 AD/1407 AH: 4, 53).

6.5. Social Support Policies

Another important strategy is the use of social support policies. These policies play a key role in reducing poverty by creating appropriate social and economic frameworks that can help meet the basic needs of vulnerable individuals. These policies usually include providing various services. The first of these is financial support and the allocation of subsidies to

vulnerable groups or providing financial aid to low-income families.

Another policy is educational and empowerment programs aimed at providing educational and skills-based opportunities for individuals to increase their professional abilities and employability.

Access to healthcare and medical services and providing free or low-cost health services to low-income individuals is another method in social support policy. Another solution is to create employment opportunities and programs designed to create jobs and entrepreneurship so that poor individuals can earn a stable income, which will lead to the eradication of poverty in society. The proper and effective implementation of these policies can reduce inequalities and lift people out of the cycle of poverty.

6.6. Improving Public Skills

Increasing the general skills of the society is another important strategy. Today, these skills are taught globally through modern communication tools and have a very important impact on reducing poverty, as they can provide more job opportunities for people and increase the overall productivity of society. This is effective in several ways:

- Increased employability: Skills such as digital literacy, effective communication, and time management help people become more competitive in the job market and find better, more suitable jobs.
- Strengthening entrepreneurship: Teaching general skills to individuals enables them to create small and medium-sized businesses, which not only helps them become self-sufficient but also provides job opportunities for others.
- Improved quality of life: Improving general skills helps people manage their resources better and make smarter decisions for the future.
- Reduced social inequalities: Public access to skills training can reduce the gap between different social groups and help achieve social justice.

Therefore, investing in educational and empowerment programs is one of the policies that significantly impacts poverty reduction.

Conclusion

Based on the analysis, the following results were obtained:

- "*Bā'is*" and "*Bu's*" are defined as being afflicted, deprived of the mercy and attention of others, suffering from hardship, and afflicted with the severity of the struggle for a livelihood.
- The creation of the "*Bā'is*" social class is influenced by factors such as flawed macro-management, injustice, discrimination, usurpation of rights, and hoarding.
- The consequences of this class include a decline in beliefs, social instability, moral deviation, social fragmentation, and ultimately the destruction of society.
- Short-term solutions include reducing unemployment, building affordable housing, providing loans, and social support.
- Long-term solutions involve reforming the country's economic, social, and cultural structures, such as reforming tax collection and spending, a more equitable distribution of wealth and income to achieve social justice, proper governance, economic planning, and meritocracy, a focus on work, promoting public ethics, avoiding extravagance, social support policies, and improving public skills. These measures help reduce the negative effects of this class and inequalities, leading to a better society and greater justice.

References

Abdollahi, H. (2003 AD/1382 SH). "The Rule of Idtirar." *Journal of Islamic Studies*. No. 63.

Afrough, E. (2000 AD/1379 SH). *A Theoretical Perspective on Class Analysis and Development*. Tehran: Knowledge Culture.

Amid, H. (2010 AD/1389 SH). *Persian Amid Dictionary*. Tehran: The Way to Grow.

Arfa', K. (2003 AD/1382 SH). *Translation of the Qur'an (Arfa')*. Tehran: Fayz Kashani.

Ayati, A. (1995 AD/1374 SH). *Translation of the Qur'an*. Tehran: Soroush.

ʿAyyāshī, M. (1960 AD/1380 AH). *Tafsir al-ʻAyyāshī*. Tehran: Al-Matba'at al-'Ilmiyya.

Baḥrānī, H. (1995 AD/1374 SH). *al-Burhān fī Tafsir al-Qur'an*. Qom: Mu'assasat al-Ba'tha.

Bustani, F. (1996 AD/1375 SH). *Abjadi Dictionary*. Tehran: Islamic Publications.

Dehkhoda, A. (1998 AD/1377 SH). *Dehkhoda Dictionary*. Tehran: University of Tehran.

Elahi Qomshei, M. (2001 AD/1380 SH). *Translation of the Qur'an*. Qom: Fatima al-Zahra Publications.

Esfandiyari, I. (2003 AD/1382 SH). "Poverty and Social Deviations; Context or Motive?!" *Strategic Studies of Women*. No. 21.

Farāhīdī, Kh. (1988 AD/1409 AH). *Kitab al-ʻAyn*. Qom: al-Hijra.

Fayḍ Kāshānī, M. (1994 AD/1415 AH). *Tafsir al-Ṣāfī*. Tehran: Maktabat al-Sadr.

Fayyūmī, A. (1993 AD/1414 AH). *al-Miṣbāḥ al-Munīr fī Gharīb al-Sharḥ al-Kabīr*. Qom: Dar al-Hijra.

Fooladvand, M. (1994 AD/1415 AH). *Translation of the Qur'an (Fooladvand)*. Tehran: Dar al-Qur'an al-Karim.

Giddens, A. (1994 AD/1373 SH). *Sociology*. (Sabouri, M. Trans). Tehran: Ney Publishing.

Hakimi, M. (2001 AD/1380 SH). *al-Ḥayāt*. (Aram, A. Trans). Tehran: Daftar Nashr Farhang Islami.

Hashemi Rafsanjani, A. (1994 AD/1373 SH). *Tafsir Rahnama*. Qom: Daftar Tablighat Islami.

Holy Quran

Ibn Abī Jumhūr, M. (1984 AD/1405 AH). *ʻAwālī al-La''ālī al-ʻAzīzīyya fī al-Ahadith al-Dīnīyya*. Qom: Dar Sayyid al-Shuhada.

Ibn al-ʿArabī, M. (2003 AD/1424 AH). *Aḥkām al-Qur'an*. Beirut: Dar al-Kutub al-Ilmiyya.

Ibn Ashʿath, M. (n.d.). *al-Jaʻfarīyāt*. Tehran: Maktabat al-Ninawa al-Haditha.

Ibn Bābawayh, M. (1958 AD/1378 AH). *ʻUyūn Akhbār al-Riḍā*. Tehran: Jahan.

Ibn Shādhān al-Qummī, Sh. (2001 AD/1423 AH). *al-Rawḍa fī Faḍā'il Amir al-Mu'minin*. Qom: Maktabat al-Amin.

Ibn Ṭāwūs, A. (1988 AD/1409 AH). *al-Iqbāl bil Aʻmāl al-Ḥasana*. Tehran: Dar al-Kutub al-Islamiyya.

Ibn Ṭāwūs, A. (1990 AD/1411 AH). *al-Mujtanā min al-Du''ā' al-Mujtabā*. Qom: Dar al-Dhakha'ir.

Jahaniyan, N. (2009 AD/1388 SH). *Islam and Justice-Oriented Growth*. Tehran: Islamic Culture and Thought Research Center.

Kabir Madani, A. (1988 AD/1409 AH). *Rīyāḍ al-Sālikīn fī Sharḥ Ṣaḥīfat Sayyid al-Sājidīn*. Qom: Islamic Publications.

Kafʿamī, I. (1997 AD/1418 AH). *al-Balad al-Amīn wa al-Dirʻ al-Ḥaṣīn*. Beirut: Mu'assasat al-A'lami lil-Matbu'at.

Kāshānī, M. (1956 AD/1336 SH). *Tafsir Minhāj al-Ṣādiqayn fi Ilzām al-Mukhālifīn*. Tehran: Elmi.

Kulaynī, M. (1986 AD/1407 AH). *al-Kāfī*. Tehran: Dar al-Kutub al-Islamiyya.

Laythī Wāsiṭī, A. (1997 AD/1376 SH). *ʻUyūn al-Ḥikam wa al-Mawāʻiẓ*. Qom: Dar al-Hadith.

Mahmoudi, M. (1997 AD/1418 AH). *Nahj al-Saʻāda fī Mustadrak Nahj al-Balāghah*. Tehran: Ministry of Culture and Islamic Guidance.

Majlisī, M. (1982 AD/1403 AH). *Biḥār al-Anwār al-Jāmiʻa li-Durar Akhbār al-A'imma al-Athar*. Beirut: Dar Ihya' al-Turath al-'Arabi.

Makarem Shirazi, N. (1994 AD/1373 SH). *Translation of the Qur'an*. Qom: Dar al-Qur'an al-Karim.

Mazinani, M. (2000 AD/1379 SH). "Social Justice; Obstacles and Inhibitors." *Hawza Magazine*.

Momtaz, F. (2002 AD/1381 SH). *Social Deviations: Theories and Perspectives*. Tehran: Sherkat Sahamiye Enteshar.

Muṣṭafawī, H. (1989 AD/1368 SH). *al-Taḥqīq fī Kalimāt al-Qur'an al-Karīm*. Tehran: Ministry of Culture and Islamic Guidance.

Naḥḥās, A. (1988 AD/1409 AH). *Maʻānī al-Qur'an al-Karīm*. Mecca: Markaz Ihya' al-Turath al-Islami.

Qummī Mashhadī, M. (1989 AD/1368 SH). *Tafsir Kanz al-Daqā'iq wa Baḥr al-Gharā'ib*. Tehran: Ministry of Culture and Islamic Guidance.

Quṭb, S. (1971 AD/1350 SH). *Islam and Others*. (Shirazi, M. Trans). Tehran: Abedi Publications.

Quṭb, S. (2012 AD/1392 SH). *Social Justice in Islam*. (Gerami, M; Khosroshahi, Kh. Trans). Qom: Bustan Ketab.

Rāghib Iṣfahānī, H. (1991 AD/1412 AH). *Mufradāt Alfāẓ al-Qur'an*. Beirut-Damascus: Dar al-Qalam - Al-Dar al-Shamiyya.

Rouhani, M. (1993 AD/1414 AH). *al-Mu'jam al-Iḥṣā'ī li Alfāẓ al-Qur'an al-Karīm*. Mashhad: Astan Quds Razavi.

Sabzevari Najafi, M. (1998 AD/1419 AH). *Irshād al-Adhhān ilā Tafsir al-Qur'an*. Beirut: Dar al-Ta'aruf lil-Matbu'at.

Ṣāfī, M. (1997 AD/1418 AH). *al-Jadwal fī I'rāb al-Qur'an*. Beirut: Dar al-Rashid.

Sa'iri, M. (n.d.). *Jāmi' al-Akhbār*. Najaf: Haydariyya Press.

Sarokhani, B. (1991 AD/1370 SH). *An Introduction to the Encyclopedia of Social Sciences*. Tehran: Kayhan.

Sayyid Raḍī, M. (1993 AD/1414 AH). *Nahj al-Balāghah*. Qom: Hijrat.

Shaker, M. (1997 AD/1376 SH). *Poverty and Wealth in the Qur'an and Hadith*. Tehran: Rayzan.

Shaybānī, M. (1992 AD/1413 AH). *Nahj al-Bayān 'an Kashf Ma'ānī al-Qur'an*. Tehran: Encyclopedia Foundation.

Sullamī, M. (1990 AD/1369 SH). *Ḥaqā'iq al-Tafsir*. Tehran: University Press Center.

Ṭabāṭabā'ī, S. M. (1995 AD/1374 SH). *Translation of Tafsir al-Mīzān*. Qom: Jami'at al-Mudarrisin.

Ṭabrisī, H. (1994 AD/1415 AH). *Majma' al-Bayān fī Tafsir al-Qur'an*. Beirut: Mu'assasat al-A'lami lil-Matbu'at.

Ṭabrisī, H. (1999 AD/1420 AH). *Jawāmi' al-Jāmi'*. Qom: Mu'assasat al-Nashr al-Islami.

Tamīmī Maghribī, N. (2006 AD/1385 AH). *Da'ā'im al-Islam*. Qom: Mu'assasat Al al-Bayt.

Tamīmī Āmidī, A. (1989 AD/1410 AH). *Ghurar al-Ḥikam wa Durar al-Kalim*. Qom: Dar al-Kitab al-Islami.

Tha'ālabī, A. (1997 AD/1418 AH). *Jawāhir al-Ḥisān fī Tafsir al-Qur'an*. Beirut: Dar Ihya' al-Turath al-Arabi.

Ṭūsī, M. (1990 AD/1411 AH). *Miṣbāḥ al-Mutahajjid wa Silāḥ al-Muta'abbid*. Beirut: Mu'assasat Fiqh al-Shi'a.

Ṭūsī, M. (n.d.). *al-Tibyān fī Tafsir al-Qur'an*. Beirut: Dar Ihya' al-Turath al-'Arabi.

Zabīdī, M. (1993 AD/1414 AH). *Tāj al-'Arūs min Jawāhir al-Qāmūs*. Beirut: Dar al-Fikr.

'Āmilī, B. (1984 AD/1405 AH). *Miftāḥ al-Falāḥ fī 'Amal al-Yawm wa al-Layla*. Beirut: Dar al-Adwa'.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۳۰-۱۷)
DOI: 10.30473/quran.2023.68891.1229

«مقاله پژوهشی»

تناسب مفهومی سوره های فرقان و فاطر با تکیه بر سیر نزول

علی سعیدی[1*]، آیت‌اله اسماعیلی[2]

۱. دکتری قرآن و حدیث، مدرس گروه معارف اسلامی دانشگاه خاتم الانبیاء (ص)، تهران، ایران.
۲. دکتری فقه و حقوق، مدرس گروه معارف اسلامی دانشگاه خاتم الانبیاء (ص)، تهران، ایران.

نویسنده مسئول:
علی سعیدی
رایانامه: alisaeidi5555@gmail.com

تاریخ دریافت: ۱۴۰۲/۰۵/۲۷
تاریخ پذیرش: ۱۴۰۲/۰۷/۰۴

استناد به این مقاله:
سعیدی، علی و اسماعیلی، آیت‌اله (۱۴۰۴). تناسب مفهومی سوره های فرقان و فاطر با تکیه بر سیر نزول. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۳۰-۱۷.
(DOI:10.30473/quran.2023.68891.1229)

چکیده

در این پژوهش سوره‌های فرقان و فاطر براساس ترتیب نزول، مورد بررسی و تحلیل قرار گرفته‌اند. هدف پژوهش این بود که مشخص شود ترتیب نزول و بافت تاریخی چه تأثیری بر تناسب مفهومی سوره‌ها دارد. در این نوشتار از روش تحلیل گفتمان با رویکرد توصیفی- تحلیلی استفاده شده است تا پس از گردآوری اطلاعات حول سوره‌های فرقان و فاطر و شناخت بافت تاریخی آنها، به واحدهای مفهومی آنها ذیل محورهای: قرآن، جهاد، مشرکان، کفار و چگونگی آن در آن بازه زمانی دست یازید. طبق یافته‌های تحقیق، ترتیب نزول نقش مهمی در کشف مضمون و محتوای سوره‌های فرقان و فاطر داشته است. که این نتیجه به دست آمد که مطابق ترتیب نزول، موضع قرآن در مقابل مشرکان قریش و یهودِ مکه در دو سوره فرقان و فاطر، در فاصلهٔ بین سال‌های ۶ و ۷ بعثت، موضعی خردمندانه و تربیتی بوده است. با این تفاوت که متناسب با شرایط اجتماعی مشرکان و کافران مکه، در برهه‌ای از زمان تلاش شد ذیل آیات سوره فرقان، محورهای هدایتی قرآن با کنش اقناعی و زبان نرم بیان شود. که تشدید استهزاء گروه‌های مزبور در ادامه روند نزول سوره فاطر، گفتمان قرآن را به کنش اظهاری و سخت تبدیل نمود.

واژه‌های کلیدی

تناسب، سوره فرقان و فاطر، ترتیب نزول، بافت، عصر مکی.

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.
بر مقاله حاضر گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 17-30
DOI: 10.30473/quran.2023.68891.1229

ORIGINAL ARTICLE

Conceptual Appropriateness of the Surahs al-Furqān and Fāṭir Based on the Order of Revelation

Ali Saeedi[1*], Ayatollah Esmaeili[2]

1. Ph.D. in Quran and Hadith, Lecturer in the Department of Islamic Studies, Khatam Al-Anbia University (pbuh), Tehran, Iran.
2. Ph.D. in Jurisprudence and Law, Lecturer in the Department of Islamic Studies, Khatam al-Anbia University (pbuh), Tehran, Iran.

Correspondence
Ali Saeedi
Email: alisaeidi5555@gmail.com

Received: 18 Aug 2023
Accepted: 26 Sep 2023

How to cite
Saeedi, A. & Esmaeili, A. (2025). Conceptual Appropriateness of the Surahs al-Furqān and Fāṭir Based on the Order of Revelation. Quran and Religious Enlightenment, 6(1), 17-30. (DOI:10.30473/quran.2023.68891.1229)

ABSTRACT

The present study aims to examine and analyze the Surahs al-Furqān and Fāṭir according to their order of revelation to determine how the order of revelation and the historical context affect the conceptual appropriateness of the Surahs. To this aim, a discourse analysis method with a descriptive-analytical approach was employed. After gathering information about Surahs al-Furqān and Fāṭir and understanding their historical contexts, we explored their conceptual units under the themes of: The Quran, Jihad, polytheists, disbelievers, and how these themes manifested during that time period. The results indicated that the order of revelation plays a significant role in uncovering the themes and content of Surahs al-Furqān and Fāṭir. It was discovered that, according to the order of revelation, the Quran's stance toward the polytheists of Quraysh and the Jews of Mecca in both Surahs, during the years 6 and 7 of the prophethood, was wise and pedagogical. However, in line with the social conditions of the polytheists and disbelievers in Mecca, there was an effort during a certain period, through the verses of Surah al-Furqān, to convey the guiding themes of the Quran with persuasive actions and soft language. The intensification of mockery from these groups in the subsequent revelation of Surah Fāṭir transformed the discourse of the Quran into declarative and harsh actions.

KEYWORDS

Conceptual Appropriateness, Surahs al-Furqān and Fāṭir, Order of Revelation, Context, Meccan Period.

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

Time and place, as elements of historical context (order of revelation), play a vital role in uncovering the purposes and underlying layers of the Quranic text. Discourse analysis refers to the examination of the pathways to reach the underlying layers of speech and text, which, in addition to considering the context of the speaker, text, and audience, pays special attention to broader contexts such as historical, political, and social settings (cf. Richardson, 2007: 22-25).

In this regard, a more precise understanding of Surahs *al-Furqān* and *Fāṭir* as sacred texts of the Quran requires utilizing their historical context to become aware of the social realities of the time of revelation. This allows for the identification of key concepts such as the keywords of the Quran, phenomena, disbelievers, and polytheists within these two Surahs.

1. Problem Statement

The spiritual and social characteristics of the polytheists and disbelievers of Mecca in their encounters with the Prophet (PBUH) and the Quran in Surahs *al-Furqān* and *Fāṭir* were accompanied by mockery of the Prophet (PBUH), derision of the Quran, and comparisons of it to pre-Islamic poetry and myths. In this context, the best strategy of the Quran for addressing these groups during the intermediary phase of the Prophet's (PBUH) invitation was one of tolerance and concession.

Undoubtedly, the strategy of forgiveness and tolerance, considering the prevalence of mockery and derision among the polytheists in that oppressive situation, stems from the guidance of the Quran and its pedagogical and wise role. Accordingly, the polytheists had more opportunities to hear the divine message, facilitating the necessary conditions for their guidance, as the Prophet (PBUH) and the divine messengers, according to Quranic teachings, must create all possible opportunities for the guidance of humanity. Therefore, this research will examine and conceptualize Surahs *al-Furqān* and *Fāṭir* with a focus on the order of revelation. As mentioned above, historical context explores and traverses the cultural, social, and political conditions of a region simultaneously, aiming for an accurate analysis and conceptualization of the text and the aforementioned two Surahs under the core concepts of the "Quran, disbelievers, phenomenology, and polytheists," and their equivalence.

Careful attention to the order of revelation of Surahs *al-Furqān* and *Fāṭir* reveals that these Surahs consist of a structured collection of concepts and attachments, all reflecting the reciprocal positions of the Prophet (PBUH) and his social environment. For this reason, Mr. Nekunam, who has devoted a substantial amount of his research to dating the Quran, states that the interpretation of the Quran, if not examined in the historical context of its revelation, will create an abstract and generalized understanding of it. This approach leads to an erroneous understanding that strays from the divine intent (Nekunam, 2003 AD/1382 SH: 63).

Therefore, he considers the units of revelation to be like the speech of a preacher who articulates them in accordance with the mind, intellect, and circumstances of the people at the time of revelation (Nekunam, 2001 AD/1380 SH: 123). Thus, the historicity of the Quranic text requires that its interpretation be evaluated based on the conditions and contexts, taking into account all relevant situational and contextual

clues throughout history (Nekunam, 2009 AD/1388 SH: 43).

Therefore, based on the subject of the research, the main questions are as follows:

1) What is the wisdom behind the conceptual correlation between Surahs *Fāṭir* and *al-Furqān*, and what message does it convey?

2) How does the order of revelation lead us to this conceptual correlation? These questions will be examined using discourse analysis and a descriptive-analytical approach.

2. Research Background

Many works have been written on the topic of "Conceptual Correlation of Surahs." Among them is the book "*Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*" by *al-Baqāʿī*, which is a significant commentary that the author wrote to prove the content-related links between Surah and Surah, as well as between verses within Surahs. Another work is "*al-Burhān fī Tanāsub al-Suwar al-Quran*" by *Aḥmad ibn Ibrāhīm ibn Zubayr al-Thaqafī*, which explores the relationships between the Surahs of the Quran.

The article "Examining the Views of Shiʿa and Sunni Interpreters Regarding the Ordained or Juridical Nature of the Order of Surahs" by Mohammad Ali Akhawiyan and Rahman Zare (2019 AD/1399 SH) published in the journal "Comparative Commentary Studies," and the article "A Model for the Evolution of Knowledge on the Correlation of Surahs: A Case Study of the Correlation Between Surahs al-Fatḥ and Muḥammad" by Sedigheh Jannati Firouzabadi and Kamal Sahraei Ardakani (2021 AD/1400 SH) published in the journal "Quranic Teachings." Additionally, the article "Validation of the Reasons and Criteria for Determining the Order of Revelation of the Quran" by Ayyoub Akrami (2019 AD/1398 SH) in the journal "Quranic Researches" is aimed at addressing the topic of correlation between Surahs and associated views. However, none of these works aimed to examine the concepts of Surahs *al-Furqān* and *Fāṭir* with a focus on their historical contexts.

In the referenced writings, the authors accepted the presumption of the ordained nature of the Surahs and attempted to establish correlations between the final verses of one Surah and the initial verses of the next to achieve their relevance. As a result, the distinguishing feature of the present work compared to the previous studies is that it utilizes the criterion of the order of revelation, which is free from the theoretical problems associated with the ordained nature of the Surahs, to focus on the epistemic themes of Surahs *al-Furqān* and *Fāṭir*.

3. Importance of the Order of Revelation

Interpreting the Quran based on the order of revelation is the best method for understanding its verses; each verse was revealed within a specific context and under the prevailing conditions at the time of its revelation. This context allows the reader to gain a better understanding of the verse. In contrast, examining verses detached from the circumstances present at the time of revelation does not yield the same level of understanding (cf. Darwaza, 2002 AD/1421 AH: 1, 9). *Darwaza* argues that many issues in interpreting the Quran stem from the belief in the suddenness of its revelation. By emphasizing the connection between the Quran's revelation in various periods and external events, he opposes the idea of sudden revelation, similar to some Quranic scholars (Maʿrifat, 1992 AD/1371 SH: 1, 102-123; Zamakhsharī, 1986 AD/1407 AH: 1, 227; Shahr Āshūb, 1949 AD/1369 AH: 1, 63; Bayḍāwī, 1997 AD/1418: 1, 125; Darwaza, 2000

AD/1421 AH: 1, 257 and 25; 2, 132; 4, 537). He posits that recognizing the historical context of each Surah or section of it is contingent on the belief that each part of the Quran was revealed in accordance with the conditions of its time. Therefore, he considers the belief in gradual revelation as one of the foundations for his dating of the Quran.

Hence, the best approach to this issue is to consider the conceptual knowledge of the Surahs based on their order of revelation; since the call of Islam traversed stages of growth and development, the Wise God revealed Surahs and verses of the Quran in accordance with each stage. The Quran was revealed in a wise progressive manner, and the verses were distributed based on this progression (cf. Bahjatpour, 2013 AD/1392 SH: 77-84).

Instead of relying on some weak and forced correlations that others have drawn in refuting the connections between Surahs, it is better to compare adjacent Surahs and reflect on the points of similarity between them based on the order of revelation; as *Suyūṭī* states: "One of the principles upon which the Quran is based is that each Surah elaborates and clarifies the matters mentioned in summary in the previous Surah; this characteristic is evident in many of the short and long Surahs of the Quran." (Suyūṭī, 1985 AD/1406 AH: 65)

Muhammad Mahmoud Hejazi also claims regarding the relevance of Surah *al-An'ām* to Surah *al-Mā'idah*: "However, the connections are that in *al-Mā'idah* there is a debate with the People of the Book, and in this Surah, it concerns the polytheists and *al-Mā'idah* mentions the prohibitions in detail because it is one of the last Surahs to be revealed, while *al-An'ām* mentions this in summary." (Hejazi, 1982: 1, 258) Through this, a better and more accurate understanding of the Surahs of the Quran may be achieved, revealing additional subtleties of the Quran. Therefore, under the model of the order of revelation, one can attain an understanding of the conceptual connections between the two Surahs, *al-Furqān* and *Fāṭir*, in such a way that these two Surahs reach conceptual harmony.

4. Validating the Order of Revelation Table

Early Islamic scholars exerted considerable effort to accurately depict the order of the Surahs based on criteria like: Sirah analysis, history in the Quran, narratives of the reasons for revelation, narratives regarding the order of revelation, abrogating and abrogated verses, Meccan and Medinan verses, etc. (Ṭabāṭabā'ī, 2006 AD/1385 SH: 127; Suyūṭī, 1943 AD/1363 AH: 1, 143; Ma'rifat, 1992 AD/1371 SH: 1, 254). As a result, according to these scholars, the only way to prove the order of revelation is through narratives of the causes of revelation and the order of revelation (Ḥabanka al-Maydānī, 2000: 1, 5; Fārsī, 1983 AD/1362 SH: 14; Āl Ghāzī, 2003 AD/1382 SH: 1, 71).

From the perspective of some contemporary Quran researchers, there are serious doubts about the validity of the order of revelation table based on the aforementioned criteria. Consequently, they have sought to compensate for these shortcomings by assessing the Quran thematically and ultimately aligning it with historical evidence and practices (Darwaza, 2000 AD/1421 AH: 1, 11; Ṭabāṭabā'ī, 2006 AD/1385 SH: 137). It seems that combining thematic and contextual criteria of the Quran with the narratives of the order of revelation is a prominent criterion that is less prone to error in recognizing the order of the Surahs; this is because the narratives concerning the order of revelation, and the reasons for revelation, along with the Meccan and Medinan narratives, do not possess strong documentation and, in some cases, suffer from severe textual inconsistencies.

Therefore, the best way to compensate for the deficiency of their documentation lies in the content evaluation of Quranic verses and Surahs, as well as the documentary and textual analysis of the narratives (Jaberi, 2008: 1, 8; Bazargan, 1995 AD/1374 SH: 13; Ṭabāṭabā'ī, 2006 AD/1385 SH: 186; Zurqānī, n.d.: 1, 86; Darwaza, 2000 AD/1421 AH: 1, 8).

Therefore, it can be said that the order of revelation table by *Muhammad Izzat Darwaza*, considering its use of textual and contextual criteria of the verses and historical evidence, is more reliable compared to other order of revelation tables. *Darwaza* himself, despite having access to some narratives of the order of revelation transmitted from *Jābir ibn Zayd*, *Ḥasan*, *'Ikramah*, and *Ibn 'Abbās*, or mentioned in the introduction of "*Tafsir Khāzin*" and the interpretation of "*Majma' al-Bayān*," (Darwaza, n.d.: 2, 9) relies on the codex known as "Muṣḥaf Qadrughlu." He argues that this confidence is due to the oversight of a group of experts in selecting the correct order of the Surahs during the preparation of this list (Darwaza, 200٠ AD/1421 AH: 1, 12-13). The description of this codex states: "This codex is recorded according to the narration of *Ḥafṣ ibn Sulaymān ibn al-Mughayrah al-Asadī al-Kūfī* from the recitation of *'Āṣim ibn Abī al-Najūd al-Kūfī al-Tābi'ī* from *Abī 'Abdillāh ibn Ḥabīb al-Sullamī* from '*Uthmān* ibn *'Affān*, *'Alī ibn Abī Ṭālib*, *Zayd ibn Thābit*, and *Ubay ibn Ka'b* from the Prophet (PBUH)." (Darwaza, 2000 AD/1421 AH: 1, 15-16)

The author proceeds to utilize the framework and paradigm of *Muhammad Izzat Darwaza*'s order of revelation table to depict the arrangement of the Surahs *al-Furqān* and *Fāṭir* in the mentioned table as follows: (First the name of the Surah, then its order of revelation number, followed by the order number of each Surah in the Uthmanic codex).

Table (1.1) displays the order of Surahs *al-Furqān* and *Fāṭir* based on the Muṣḥaf Qadrughlu (Darwaza, 2000 AD/1421 AH: 1, 15-16).

Surah Name	Order of Revelation	Uthmanic Order
al-Jinn	40	72
Yāsīn	41	36
al-Furqān	42	25
Fāṭir	43	35
Maryam	44	19
Ṭāhā	45	3

5. Common Theme of the Surahs *al-Furqān* and *Fāṭir*

The Surahs *al-Furqān* and *Fāṭir* are based on a common theme, which forms the primary purpose of these two Surahs. This main purpose is manifested in the divine nature of the Quran and its guiding role (al-Furqān/1). People are encouraged to turn to it in the face of life's adversities to understand the three foundational concepts (Tawḥīd- Prophethood- Resurrection). This way, they would not, like the Jews, attempt to distort the Quran or create their own intellectual constructs. This important point is articulated in verse 42 of Surah *al-Fāṭir*: "O! Polytheists, this warning prophet has been sent to you with a firm and strong book." Therefore, it is not appropriate to disregard its commands; for if you turn away from the commands of this valuable book, your actions will resemble those of the Jews during the time of Prophet Musa (Moses). Similarly, in verse 30 of Surah *al-Furqān*, it states: "The polytheists, having ignored their oaths, have clearly demonstrated their indifference and false promises regarding the Quran; by mocking and disregarding its

commands, they have paved the way for their own inability to be guided." In verse 44 of Surah *Fāṭir*, the disbelievers and polytheists have chosen an even more misguided path concerning the Quran.

It is evident that calling for pure monotheism and dismantling the system of polytheism and idolatry at that time and in that environment was a difficult task. During the period of revelation in Mecca, it became apparent that some groups would rise to mock, and for this reason, God reassures His Prophet not to fear the multitude of enemies and mockers. Instead, he is to convey his message openly and publicly through the Quran and engage in a persistent and logical struggle in this regard. The Prophet himself, in response to the harassment and blatant mockery of the polytheists, would say, "Be patient, for I have not been commanded to fight." (Wahbah al-Zuhaylī, 1960: 115; Fayḍ Kāshānī, 1994 AD/1415 AH: 3, 380; al-ʿArūsī al-Ḥuwayzī, 1994 AD/1415 AH: 3, 501; Qummī Mashhadī, 1989 AD/1368 SH: 9, 101; Khuʾī, 1979 AD/1400 AH: 17, 367; Majlisī, 1982 AD/1403 AH: 19, 158)

5.1. Key Term of Quran in Surahs *al-Furqān* and *Fāṭir*

Based on studies of the chronological order of revelation, the word "*Furqān*" in the verse "Blessed is He who sent down the *Furqān* upon His Servant that he may be to the worlds a warner: (al-Furqān/1) is positioned as one of the attributes of the Quran instead of the word "Quran." This is because, amidst increasing pressures and mockery of the Islamic faith by the polytheists, the only cultural tool that could accurately clarify the distinction between truth and falsehood, and highlight the great good sent to creations, was the replacement of the attribute "*Furqān*" for its defined counterpart "Quran" in the opening verse of Surah *al-Furqān* (cf. Ṭabāṭabāʾī, 1970 AD/1390 AH: 15, 173).

Then it further elucidates that this Quran, as a separator of truth from falsehood, bears no resemblance to poetry or poetic expression, as these verses possess unique characteristics in distinguishing truth from falsehood, and can, in no way, be a mental construct of the Prophet (PBUH) (al-Furqān/5). Therefore, the polytheists, who are aware of the Prophet's (PBUH) faith and morality, out of obstinacy against the sanctity of the infallibility and the clear Book, consider all those lofty themes to be mere magic and sorcery. Moreover, in his depiction concerning the aforementioned verses, *Darwaza* says: "These verses illustrate the position of the polytheists and the verbal and practical stances they adopted against the Prophet (PBUH) and the Quran; for this reason, God, under the cover of Quranic revelation, addresses them with conclusive and warning reasoning, and by mentioning the fate of past nations that suffered divine punishment due to obstinacy and ignorance, He advises the believers to engage in righteous deeds and good morals, encouraging them with the hope of a favorable outcome." (cf. Darwaza, 2000 AD/1421 AH: 3, 47) Thus, when the disbelievers perhaps expected to bring the Prophet's (PBUH) mission to an end with his defeat, God unveiled another truth, explaining that this Surah, along with Surah *al-Fāṭir* and the Surahs revealed until now, not only have the potential to bring about transformation and serve as a warning to the people of Mecca, but they also differentiate truth from falsehood (Bahjatpour, 2020 AD/1399 SH: 18).

5.2. Phenomenology in Surahs *al-Furqān* and *Fāṭir*

In verse 2 of Surah *al-Furqān*, God, through persuasive action, endeavors to convince the

polytheists. Thus, He asserts ownership of the heavens and the earth, and in line with His causative system, prompts minds to contemplate and reflect; with a conducive communication environment, He states: "If you claim that God is the owner of the heavens and the earth, how can you attribute to Him the false claim of having a son and partners, as this is tantamount to disregarding God's act of creation?"

Continuing, with a rational approach, it warns against the accusation by the polytheists that the Quran is of earthly origin. In response to them, it asserts: The Quran is not merely the fabrications of predecessors or a product of human learning; rather, it is a process of guidance through which, by adhering to it, a person can secure their happiness on the Day of Judgment. Consequently, the Quran is free from all the slanders you disbelievers have leveled against it; for the same God who entrusted the secret of the order and wisdom of creation and cause and effect within this realm of existence and is aware of its mysteries is the One who revealed the Quran (al-Furqān/6).

In the context of the revelation of Surah *Fāṭir*, aligned with the atmosphere of its descent and the thoughts of its audience, the message has accompanied an expressing action. By introducing the grandeur of His creation with a term like "*Fāṭir*," which denotes creation from nothingness, it aims to enlighten the ailing minds of disbelievers and polytheists. *Allamah Ṭabāṭabā'ī*, in the commentary on verse 1 of Surah *Fāṭir*, states: "If the term *Fāṭir* is applied to God, it is metaphorical, as if God has torn apart non-existence and brought forth the heavens and the earth from within it. Therefore, the implication of the verse is: Praise be to God, who is the creator of the heavens and the earth, with an initial creation and without a model." (Ṭabāṭabā'ī, 1970 AD/1390 AH: 17, 5) Hence, Surah *Fāṭir* serves as a reinforcement of Surah *al-Furqān*, and anyone with even a minimal familiarity with the Holy Quran and its style knows that the repetition of stories and themes across the Surahs relates to the subject and the main focus of each Surah from different perspectives (cf. Khamegar, 2007 AD/1386 SH: 24).

The crux of the matter is that understanding the characteristics of the audience is of significant importance, which is carried out in their specific intellectual domain. The impact of the audience's personality traits on establishing communication and conveying the message can be explained in the context of the Quran's communication with its polytheistic audience in Surahs *al-Furqān* and *Fāṭir* regarding the topic of phenomena as follows: In Surah *Furqān*, persuasive and gentle action is utilized to correspond with an audience that is in an initial state of mockery and obstinacy. For this reason, in introducing creatures and phenomena, it also takes into account the understanding and level of the audience, employing reasoning accepted by the audience in a common and comprehensible language so that the polytheists can cease their mockery of the Quran.

With the intensification of mockery towards the Quran, in Surah *Fāṭir*, the tone shifts from a soft and persuasive approach to a hard and declarative one. Therefore, to warn and admonish this obstinate audience, who have escalated their mocking and derision regarding the Quran; it is necessary to discuss the sudden creation of beings and its complexities. This discussion aims to awaken the polytheists to the wonders of creation and the method of their formation, guiding them toward the path of guidance.

5.3. The Conceptual Relationship Between the Quran and the Jews

As previously mentioned, in the opening verse of the Surah, God praises the Quran and its greatness. Then, in the second verse, He speaks of its divine descent, emphasizing that God is not only the source of the law and the Quran but that the dominion of the heavens and the earth is derived from His power. Therefore, He is free from any partners or offspring; He is the creator of all beings and phenomena, having designed the entire universe based on divine order, with no doubt or uncertainty in this regard. Hence, in this verse, He reprimands the disbelieving Jews for associating partners with God. This truth is supported not only by compelling phenomenological evidence but also by references to His attributes in the Torah.

Continuing with the process of the Surah's revelation, the verses employ a graceful argumentation style, shedding light on the Jews of the Prophet's (PBUH) era by requesting them to refer to the truth of the Quran and its rich teachings. They are urged to stop worshipping wooden and human likenesses that are mere creations of God.

In the commentary on this verse, *Ṭabāṭabā'ī* states: "And the context of the verses is not without reference to the idea that what is meant by 'another people' are some of the People of the Book. In narrations, it is mentioned that the last people refer to: *'Addās*, a Mawla of *Ḥuwayṭib ibn 'Abd al-'Uzzā; Yasār*, a Mawla of *'Alā' ibn Ḥaḍramī*; and *Jabr*, a Mawla of *'Āmir*, all of whom were People of the Book and read the Torah. After they became Muslims, the Prophet (PBUH) made a pact with them. As a result, the disbelieving Jews made these claims that these few people also assisted him in this slander." (cf. Ṭabāṭabā'ī, 1970 AD/1390 AH: 15, 253)

Additionally, some commentators have mentioned that *Naḍr ibn Ḥārith* and a group of Quraysh polytheists claimed that Muhammad had learned the Quran from some Jews or Christians living in Mecca; these individuals included prominent Jews and Christians such as *Jabr*, *Yasār* the Roman, and *'Ubayd ibn Ḥaṣr*, an Ethiopian priest and prophet assigned to receive the Quran from their books (cf. Khāzin, 1995 AD/1415 AH: 3, 308; Ibn Kathīr, 1998 AD/1419: 6, 58; Ṭabarī, 1991 AD/1412 AH: 18, 136).

As a result, the Jews at the time of the revelation of the Surahs *al-Furqān* and *Fāṭir*, in addition to distorting the commandments of the Torah, confronted the ideas presented in these Quranic verses regarding monotheism by attributing the status of a son to *'Uzayr* (Ezra) in relation to God, despite the episteme and phenomenological signs pointing to God's creation. This led to a rupture between legislative guidance (in this context, referring to the verses of Surahs *al-Furqān* and *Fāṭir*, which aim to establish the pure creation of God with ontological arguments to prevent the polytheism of the Jews) and existential guidance (the creatures and phenomena).

5.3.1. Religious and Cultural Leadership of the Jews

Although the polytheists of Quraysh, as the rulers of Mecca, were responsible for managing all affairs of governance in Mecca, the study of the early verses of Surah *al-Furqān* raises the question of what the reason was for the preference of the Jews in polytheism over the polytheists of Quraysh. It can be said that although the political leadership and major decision-making in Mecca and surrounding tribes were in the hands of Quraysh and the polytheists, the religious leadership and cultural guidance of Mecca were held by the Jews. Due

to the illiteracy of the polytheists and their divergence from the Abrahamic faith (Ḥanifiyyah)[1], it was impossible for them to provide any rational arguments against the Quran and the Prophet (PBUH). Consequently, to compensate for this religious and cultural deficit and to counter the logical arguments of the Quran in this Surah, they were compelled to culturally utilize the People of the Book who resided in Mecca.

Therefore, it can be inferred that a group of Jews lived in Mecca who served as a cultural and religious source for the polytheists. In other words, the idolaters or Jews of Mecca, while denying the divine origin of the Quran, acted as cultural and religious advisors to the Quraysh polytheists, claiming that the Quran was derived from a group of People of the Book in the peninsula, and ultimately, by attributing the Quran to the legends of the ancients (al-Furqān/5), they engaged in complete mockery and ridicule alongside the polytheists regarding the Prophet (PBUH) and the Quran.

5.3.2. The Jews and the Process of Quran Revelation

"And those who disbelieved say, 'Why has the Quran not been revealed to him all at once?' Thus, We may strengthen your heart thereby, and We have spaced it distinctly." (al-Furqān/32) The structure and context of the verses, along with the semantics of the word "*Furqān*," indicating distinction and separation, alongside the circumstances of revelation, reflect the objections of the Jews at the time of the Surah's revelation to its gradual descent. Observing the gradual revelation of the Quran compared to the Torah's immediate revelation, the Jews criticized why the Quran, as a divine book, was not revealed all at once like the Torah but was sent down in parts (al-Furqān/2-32). Therefore, by creating this doubt and teaching it to the polytheists, they claimed that the gradual revelation of the Quran indicated its human authorship. In this context, the Quran was viewed as a creation of Muhammad (PBUH), and some Jews who had converted to Islam might have taught it to him. Consequently, in the phrase "And those who disbelieved say," it appears that the People of the Book, referring to the Jews and Christians, are meant, supported by the phrase: "Why has the Quran not been revealed to him all at once?" Just as all heavenly books were revealed to previous prophets "all at once," such as the scrolls of Adam, Seth, Abraham, the Torah of Moses, the Psalms of David, and the Gospel of Jesus (Tayyib, 1990 AD/1369 SH: 9, 612).

5.3.3. The Jews and the Fabrication Against the Quran

1. Contrary to the views of some interpreters and Quranic scholars who claimed that the disbelievers mentioned in Surah al-Furqān referred to the polytheists of Quraysh, and that the polytheists of Quraysh would ask questions about prophethood and the Quran by going to Medina and consulting the Jews (Ibn ʻAṭīyyah, 2001 AD/1422 AH: 4, 200). Allamah Ṭabāṭabā'ī clearly speaks about the lack of interaction, or at least the absence of conflict, between the Prophet (PBUH) and the People of the Book during the Meccan period. He writes in his commentary on verses 90-91 of Surah al-Ḥijr: "This portion of revelation warns against socializing with the People of the Book, and it is evident that there is no mention of the Jews in the Meccan verses because the Prophet (PBUH) did not have interactions with them in Mecca; such interactions took place in Medina." (Ṭabāṭabā'ī, 1970 AD/1390 AH: 5, 367) Allameh Ṭabāṭabā'ī is not the only contemporary commentator who believes there was no interaction between the Jews and the Prophet (PBUH) during the Meccan period; rather, the authors of Tafsir Nemune emphasize this lack of connection in several instances regarding the Jews and the Prophet (PBUH) during→ ← that time. Therefore, in their commentary on verse 91 of Surah al-Anʻām, despite the coherence and consistent context, they assert that this verse was revealed in Medina, since the Prophet (PBUH) had direct encounters with the Jews there and not in Mecca (Makarim Shirazi, 1995 AD/1374 SH: 5, 338; Ṭabrisī, 1993 AD/1372 SH: 4, 777; Hosseini Hamadani, 1983 AD/1404 AH: 6, 34). Dear readers, for further reading, see (Ahmadnejad and Calbasi Ashtari, 2014 AD/1393 SH).

In verse 4 of Surah *al-Furqān*, "And those who disbelieved said, "This is not but a falsehood he invented, and another people assisted him therein." They have certainly come with injustice and falsehood," the Jews, being aware of the truth and divine nature of the Quran, were described as unjust actors. *Darwaza*, in his commentary on the verse, states: "God, by describing them as unjust and emphasizing this, provides some reassurance to the Prophet not to be upset by the injustice and oppression that has been inflicted upon the Quran and revelation; because the Quran is the divine revelation that knows the secrets of the heavens and the earth." (Darwaza, 2000 AD/1421 AH: 3, 49)

The Jews not only failed to meet the divine expectations in confirming the Quran, but in a competitive effort against other religions, particularly with Christians, they claimed that *'Uzayr* (Ezra) was the son of God; such claims persisted not only in Mecca but also in Medina until the final years of revelation; so much so that until the last years of revelation, God condemned their negative actions, as mentioned in verse 30 of Surah *al-Tawbah*: "And the Jews say, *'Uzayr* is the son of Allah, and the Christians said: The Messiah is the son of Allah. That is their statement from their mouths; they imitate the speech of those who disbelieved before them. May Allah destroy them; how are they deluded?" It seems that their most prominent immoral traits and reprehensible actions are the distortion and alteration of truths, severe racism, and ultimately, the expression of malice and animosity towards the Quran and the Prophet of Islam (PBUH) (Diyari Bidgoli, 2004 AD/1383 SH: 371).

The Quran continues to address the accusation that it is a mere myth or of human origin by stating: "So do not obey the disbelievers, and strive against them with it a great striving." (al-Furqān/52). The phrase "Strive against them with it" refers to making efforts in arguing and warning the disbelieving Jews (cf. Darwaza, 2000 AD/1421 AH: 3, 90). *Ṭabrisī* also comments on "So do not obey the disbelievers" by saying: Do not obey the disbelieving Jews in what they ask of you to be soft towards them and to submit to them. "And strive against them with it a great striving"; engage in a severe struggle against them in the way of Allah with the Quran. Thus, this verse indicates that the best and greatest Jihad in the sight of Allah under those circumstances is the jihad of those who refute the doubts of the enemies of the faith (Ṭabrisī, 1993 AD/1372 SH: 17, 216). Therefore, in this verse, the Prophet (PBUH) is commanded to engage in a cultural confrontation with the Jews alongside their cultural activities in Mecca, using the Quran and its commandments in Surahs *al-Furqān* and *Fāṭir*.

5.3.4. Disbelief and Its Repetition

The repeated use of the term "Disbelief" in Surah *al-Furqān* indicates that the Jews, despite recognizing the truth of the Quran, did not hesitate to mock it and collaborate culturally with their polytheist allies, conveying the superiority of idols and polytheistic beliefs over it at various moments. Hence, the disbelievers and polytheists, following the desire of their souls as mentioned in verse 43 of *al-Furqān*, made their passions their gods and sought to ridicule the Quran and create and promote doubts about its various verses. The Prophet (PBUH) was commanded to confront this widespread and unjust deflection by using the Quran and its teachings to invite the Jews and polytheists to monotheism and steer them away from idols and persistent disbelief. However, instead of accepting the directives and prohibitions of the Quran, they remained steadfast in their disbelief and polytheism, trying to deny and oppose it (Ra'fat Sa'īd, 2002: 104).

5.4. The Jews in Surah *Fāṭir*

"And if they deny you, then already have the messengers before you had been denied. And to Allah belong all matters." (Fāṭir/4) This noble verse comforts the Messenger of Allah (PBUH) by saying that if people continue to disbelieve after hearing these clear proofs, do not be distressed, for their behavior is not something new. The tone of the verses in Surah *Fāṭir* is harsher than in Surah *al-Furqān*. In Surah *al-Furqān*, the introduction of the previous prophets is presented with great care, using soft language to guide the audience, by bringing forth a model of the known Semitic prophets in the land of Hijaz. In this persuasive model, it first introduces Moses and Aaron as a preliminary reminder to the Jews who deny the Quran, and then discusses the narrative of Noah and his denial by his people. It goes on to conclude the pattern of denial by introducing *'Ād*, *Thamūd*, the people of *Ra's*, and the punishments that came upon their deniers.

In the declarative action of Surah *Fāṭir*, after mentioning the blessings and their greatness, it provides reassurance to the Prophet of Islam regarding their slander and mockery in verse 4.

Darwaza comments on this verse, stating: "The mentioned verse has a shared context with the other verses of this surah; just as the other verses are addressing people and justifying their actions, this verse serves to offer support and reassurance to the Prophet." (Darwaza, 2000 AD/1421 AH: 3, 117) Thus, this denial from the Jews of Mecca is not a new occurrence; the aforementioned prophets, namely Moses and Aaron, were also denied by past generations of the Jews. *Darwaza* further refers to this interpretive approach in his commentary on the above verse: The Jewish disbelievers, like the past nations of the Jews, rallied against the Prophet (PBUH) and made efforts to prevent the propagation of the religion and the destruction of the Quran. Therefore, it is fitting for Allah to remind the Prophet (PBUH) with clear examples of the invitations of the previous prophets of the Jews through His best explanation (Darwaza, 2000 AD/1421 AH: 3, 117).

5.4.1. The Jews and the Intensification of Accusations

During the period of the revelation of Surah *Fāṭir*, the intensity of accusations and mockery from the Jews was so distressing that in verse 24, Allah establishes an intimate connection with the Prophet, appointing him as a bearer of glad tidings and a warner tasked with conveying the Quran and its commandments. It can be said that in response to the accusations from the Jews, Allah did not overlook His calming relationship with the revelation of the Quran without any disruption.

In verse 25 of Surah *Fāṭir*, similar to verse 4, it states: "O! Muhammad, do not be distressed or saddened by these falsehoods and slanders; indeed, other prophets have also faced similar hardships from their people." It then continues, with slight variation, to mention "Clear Signs (*Bayyināt*)" alongside references to the writings of the Jews, signaling the persistent spirit of denial and distortion among the Jews throughout all ages and regions.

5.5. The Polytheists in Surah *al-Furqān* and *Fāṭir*

Darwaza attributes the betrayal of the polytheists in the face of the Quran to their arrogant disposition. When the Prophet (PBUH) presented his thoughts and commands in the triad of "Monotheism—Prophethood—Resurrection," and they did not see this message

aligning with their materialistic and economic ideas, their anger and jealousy against the Prophet (PBUH) increased. As interpreters have mentioned in connection with verse 175 of Surah *al-A'rāf*, two prominent figures from Quraysh, namely *Umayyah ibn al-Ṣalt* and *Abū 'Āmir*, felt jealousy and animosity considering the conferral of Prophethood and the Quran upon a messenger who was not from their ranks, and they strived with all their might to oppose the Quran. Therefore, they considered the selection of Muhammad as a prophet to be much unexpected and expressed their disdain, asserting that the Quran should be revealed to a great man from the leaders of Quraysh or *Ṭā'if* (cf. Darwaza, 2000 AD/1421 AH: 3, 173).

In Surah *al-Furqān*, the negative propaganda of the Jews left adverse effects on the thoughts of the ignorant polytheists, to the point that they regarded the Quran as poetry and legends, similar to their cultural advisors. Then, in Surah *Fāṭir*, the severity of the Jew's fabrications and illusions are revisited under the assertion that "The messenger of the Quran must come from the affluent and privileged classes." In other words, the disbelieving Jews in Surah *al-Furqān* initially prepared the groundwork for mocking the Quran, creating conditions for the Quraysh polytheists to align with them during the mid-revelation years in Mecca. Subsequently, as the conditions for misleading the polytheists were set, corresponding to their aristocratic thoughts in Surah *Fāṭir*, they reached an identity and consensus that the messenger of the Quran should only be from a specific and wealthy class of society (Fāṭir/42-43).

Conclusion

As observed in the previous section, the order of revelation plays a significant role in uncovering the themes and content of Surah *al-Furqān* and Surah *Fāṭir*. It has been concluded that according to the order of revelation, the Quran's stance towards the polytheists of Quraysh and the Jews of Mecca in both Surah *al-Furqān* and Surah *Fāṭir*, during the years 6 and 7 of the Prophethood, is one of wisdom and educational purpose. However, in accordance with the social conditions of the polytheists and disbelievers of Mecca, at one point, it was attempted to express the guiding principles of the Quran in a persuasive and gentle manner under the verses of Surah *al-Furqān*. The increasing mockery from the aforementioned groups, as the revelation progressed in Surah *Fāṭir*, transformed the discourse of the Quran into a more declarative and stringent one.

In this context, the key concept of the Quran, as a central theme of Surah *al-Furqān* and Surah *Fāṭir*, is redefined through historical context, producing and reproducing social realities around the concepts of "Disbelievers, Polytheists, and Manifestations." Consequently, during the revelation of Surah *al-Furqān*, the Quran attempted to relate both the legislative and created signs, by establishing a clear and persuasive argument to familiarize the disbelievers and polytheists with the guiding principles and the central role of the Quran; following the escalation of mockery from the disbelievers, the literature of Surah *Fāṭir* transitions from a preliminary phase into a harder phase. Influenced by this literature, while the Quran and its creations are depicted as novel, the rebellious and deniers are promised a severe punishment akin to that of past unruly nations.

Sources

Holy Quran

Ahmadinejad, A; Kalbasi Ashtari, Z. (2013 AD/1393 SH). "Critique of Contemporary Interpreters' Views on the Prophet's (PBUH) Interaction with the People of the Book in

Mecca." *Qur'an and Hadith Researches*. No. 2, pp. 175-201.

Akhawiyann, M. A; Zareh, R. (2019 AD/1399 SH). "Examining the Perspectives of Interpretations of Both Sects Regarding the Prescriptive or Ijtihadi Nature of the Arrangement of Surahs." *Comparative Interpretation Studies*. No. 11, pp. 43-66.

Akrami, A. (2018 AD/1398 SH). "Validation of the Reasons and Criteria for Determining the Order of Revelation of the Qur'an." *Qur'anic Researches*. No.1, pp. 105-132.

Al-ʻArūsī al-Ḥuwayzī, A. (1994 AD/1415 AH). *Tafsir Nūr al-Thaqalayn*. Qom: Ismailiyans.

Al-Thaqafī, A. (2007 AD/1428 AH). *al-Burhān fī Tanāsub al-Suwar al-Qur'an*. Saudi Arabia: Dar Ibn al-Jawzi for Publication and Distribution.

Al-Zarkashī, M. (1957). *al-Burhān fī ʻUlūm al-Qur'an*. Cairo: Printed by Muhammad Abul Fadl Ibrahim.

Bahjatpour, A. (2008 AD/1387 SH). *Along with Revelation*. Qom: Bast al-Nabi.

Bahjatpour, A. (2013 AD/1392 SH). *Identification of the Revelation Process of the Surahs of the Holy Qur'an*. Qom: Institute of Tamhid.

Bahjatpour, A. (2019 AD/1399 SH). "The Method of Creating Cultural-Social Transformation Inspired by the Objectives of the Qur'an During its Revelation." *Philosophy of Religion*. No. 3, pp. 361-392.

Bayḍāwī, A. (1997 AD/1418 AH). *Anwār al-Tanzīl wa Asrār al-Ta'wīl*. Beirut: Dar Ihya al-Turath al-Arabi.

Bazargan, M. (1995 AD/1374 SH). *Alongside Revelation*. Tehran: Islamic Propagation Office.

Biqāʻī, I. (1994 AD/1415 AH). *Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar*. Beirut: Dar al-Kutub al-Ilmiyyah.

Darwaza, M. I. (2000 AD/1421 AH). *al-Tafsir al-Ḥadīth*. Beirut: Dar al-Gharb al-Islami.

Darwaza, M. I. (n.d.). *The Biography of the Messenger: Images Taken from the Holy Qur'an*. Beirut: Al-Maktabah al-Asriyyah.

Diyari Bidgoli, M. (2004 AD/1383 SH). *Research on Isra'iliyyat Narrations in Interpretations*. Tehran: Sohrevardi.

Farsi, J. (1983 AD/1362 SH). *Prophethood and Revolution*. Tehran: Anjam Book Institute.

Fayḍ Kāshānī, M. (1994 AD/1415 AH). *Tafsir al-Ṣāfī*. Tehran: Maktabah al-Sadr.

Ḥabankah al-Maydānī, A. (2000). *Maʻārij al-Tafakkur wa Daqā'iq al-Tadabbur*. Damascus: Dar al-Qalam.

Hāshimī Khu'ī, M. H. (1979 AD/1400 AH). *Minhāj al-Barāʻah ī Sharḥ Nahj al-Balāghah*. (Hassanzadeh Amoli, H; and Kamarei, M. B. Trans). Tehran: Islamic Library.

Ḥijāzī, M. (1982). *al-Tafsir al-Wāḍiḥ*. Beirut: Dar al-Kitab al-Arabi.

Hosseini Hamadani, M. (1983 AD/1404 AH). *Brilliant Lights*. Tehran: Lotfi.

Ibn ʻAṭīyyah, A. (2001 AD/1422 AH). *al-Muḥrar al-Wajīz fī Tafsīr al-Kitāb al-ʻAzīz*. Beirut: Dar al-Kutub al-Ilmiyyah.

Ibn Kathīr, I. (1998 AD/1419 AH). *Tafsir al-Qur'an al-Aẓīm*. Beirut: Dar al-Kutub al-Ilmiyyah.

Ibn Shahr Āshūb, R. (1949 AD/1369 AH). *Mutashābih al-Qur'an wa Mukhtalifah Bayan al-Mushkilāt min al-Āyāt al-Mutashābihah*. Qom: Dar al-Baid for Publication.

Jābirī, M. (2008). *Fahm al-Qur'an al-Karīm, al-Tafsīr al-Wāḍiḥ Ḥasab Tartīb al-Nuzūl*. Beirut: Arabic Unified Studies.

Khamehgar, M. (2007 AD/1386 SH). *The Geometric Structure of the Surahs of the Qur'an*. Tehran: Islamic Propagation Organization.

Khāzin, A. (1994 AD/1415 AH). *Tafsir al-Khāzin, al-Musammā Lubāb al-Ta'wīl fī al-Ta'wīl*. Beirut: Dar al-Kutub al-Ilmiyyah.

Khu'ī, S. A. (1987 AD/1408 AH). *al-Bayān fī Tafsir al-Qur'an*. Beirut: Dar al-Zahra.

Majlisī, M. (1982 AD/1403 AH). *Biḥār al-Anwār*. Beirut: Dar Iḥyā al-Turath al-Arabi.

Makarem Shirazi, N. (1992 AD/1371 SH). Tafsir Nemuneh. Tehran: Dar al-Kutub al-Islamiyyah.

Maʻrifat, M. (1992 AD/1371 SH). al-Tamhīd. (Vakili, A. Trans). Tehran: Islamic Propagation Organization Publishing Center.

Nekunam, J. (2001 AD/1380 SH). *An Introduction to the Chronology of the Qur'an*. Qom: Hasti Nama.

Nekunam, J. (2002 AD/1382 SH). "Historical Interpretation of Surah al-ʻAlaq." *Articles and Reviews*. No. 74, pp. 63-81.

Nekunam, J. (2009 AD/1388 SH). "Historical Interpretation of the Qur'an." *Religious Research*. No. 19, pp. 80-108.

Qummī Mashhadī, M. (1989 AD/1368 SH). *Tafsir Kanz al-Daqā'iq wa Baḥr al-Gharā'ib*. Tehran: Ministry of Culture and Islamic Guidance.

Qummī, A. (2004 AD/1383 SH). *Tafsir al-Qummī*. Qom: Dar al-Kitab.

Ra'fat Saʻīd, M. (2002). *The History of the Qur'an*. Beirut: Dar al-Wafa.

Richardson, J. E. (2007). *Analyzing Newspapers: An Approach to Critical Discourse Analysis*. New York: Palgrave Publishing.

Sahraei Ardekani, K; Zareh Zardini, A. (2020 AD/1400 SH). "A Model in the Transformation of Knowledge: A Case Study on the Relationship Between Surah al-Fatḥ and Surah Muhammad." *Qur'anic Research*. No. 34, pp. 111-138.

Shahristānī, M. (1997 AD/1376 SH). *Mafātīḥ al-Asrār wa Maṣābiḥ al-Abrār*. Tehran: Revival of Written Heritage Publishing Office.

Suyūṭī, J. (1943 AD/1363 AH). *al-Itqān fī ʻUlūm al-Qur'an*. (Haeri Qazwini, M. Trans). Tehran: Amir Kabir Publications.

Suyūṭī, J. (1985 AD/1406 AH). *Tanaāsuq al-Durar fī Tanāsub al-Suwar*. (Ahmad Ata, A. Ed). Beirut: Dar al-Kutub al-Ilmiyyah.

Ṭabāṭabāʾī, M. (1385 SH). *The Qur'an in Islam*. Qom: Islamic Publications Office of the Society of Teachers.

Ṭabāṭabāʾī, M. (1969 AD/1390 AH). *al-Miīzān*. Beirut: Al-ʻAlamiyyah Institute for Publications.

Ṭabrisī, F. (1993 AD/1372 SH). *Majmaʻ al-Bayān fī Tafsir al-Qur'an*. Tehran: Nasir Khosrow.

Ṭayyib, A. (1990 AD/1369 SH). *Aṭayb al-Bayān fī Tafsir al-Qur'an*. Tehran: Islam.

Zamakhsharī, M. (1986 AD/1407 AH). *al-Kashshāf ʻan Ḥaqāʾiq al-Ghawāmiḍ al-Tanzīl*. Beirut: Dar al-Kitab al-Arabi.

Zuḥaylī, W. (1997 AD/1418 AH). *al-Tafsir al-Munīr fī al-ʻAqīdah wa al-Sharīʻah wa al-Manhaj*. Beirut: Dar al-Fikr al-Mu'asir.

Zurqānī, M. (n.d.). *Manāhil al-ʻIrfān fī ʻUlūm al-Qur'an*. Beirut: Dar Iḥyā al-Turath al-Arabi.

Āl Ghāzī, A. (1962 AD/1382 AH). *Bayn al-Maʻānī ʻalā Ḥasab Tartīb al-Nuzūl*. Damascus: Matba'at al-Taraqqi.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۴۸-۳۱)
DOI: 10.30473/quran.2025.69231.1301

«مقاله پژوهشی»

سنجش دیدگاه زغلول النجار بر مرکزیت زمین از نگاه قرآن

مرضیه روستا[۱]، بمانعلی دهقان منگابادی[۲*]، محمدعلی حیدری مزرعه آخوند[۳]

۱. دانشجوی دکتری تفسیر تطبیقی قرآن، دانشگاه یزد، یزد، ایران.
۲. دانشیار، گروه علوم قرآن و حدیث، دانشگاه یزد، یزد، ایران.
۳. دانشیار، گروه علوم قرآن و حدیث، دانشگاه یزد، یزد، ایران.

نویسنده مسئول:
بمانعلی دهقان منگابادی
رایانامه: badehghan@yazd.ac.ir

تاریخ دریافت: ۱۴۰۳/۱۱/۰۴
تاریخ پذیرش: ۱۴۰۴/۰۲/۰۹

استناد به این مقاله:
روستا، مرضیه؛ دهقان منگابادی، بمانعلی و حیدری مزرعه آخوند، محمدعلی (۱۴۰۴). سنجش دیدگاه زغلول النجار بر مرکزیت زمین از نگاه قرآن. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۴۸-۳۱.
(DOI: 10.30473/quran.2025.69231.1301)

چکیده

مکان‌های زیادی در طول تاریخ به عنوان مرکز زمین معرفی شده است، شهرهای قرشهیر در ترکیه، جیزه در مصر، تولسا در اوکلاهاما، شیز در ایران، اورشلیم در اسرائیل و مکه در عربستان. برای اثبات مرکزیت این شهرها در زمین (به جز مکه) دلایل محکمی از سوی معتقدان ارائه نشده است و تنها علت آن اهمیت فرهنگی و مذهبی این شهرهاست؛ زغلول النجار نویسنده مصری با بیان دلایل دینی و علمی، مکه را مرکز زمین می‌داند. در این پژوهش در ابتدا با بیان دیدگاه‌های زغلول النجار درباره مرکز زمین و مصادیق احتمالی مرکزیت زمین به نقش دین در حل تعارض‌های علمی اشاره شده است و با دلایل قرآنی و روایی اثبات شده است که کعبه در سرزمین مکه می‌تواند به عنوان مرکز زمین قلمداد شود، دعوت جهانی اسلام و شروع آن از مکه، آیات مشتمل بر گسترش زمین از مکه نظیر طحوالارض، دحوالارض و مدالارض و تطبیق آن با دلایل علمی و مفهوم‌شناسی مکه، البیت‌العتیق و ام‌القری از مهمترین دلایل بر این مدعا است.

واژه‌های کلیدی
قرآن، مرکز زمین، مکه، دحو الارض، زغلول النجار.

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.
این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 31-48
DOI: 10.30473/quran.2025.69231.1301

ORIGINAL ARTICLE

The Perspective of Zaqlūl al-Najjār on the Centrality of the Kaaba on Earth from the Qur'ānic Viewpoint

Marzieh Rousta[1], Bemanali Dehghan Mangabadi[2*], Mohammad Ali Heydari Mazraa Akhund[3]

1. PhD Student of Comparative interpretation of the Quran, Yazd University, Yazd, Iran.
2. Associate Professor, Department of Quran and Hadith Studies, Yazd University, Yazd, Iran.
3. Associate Professor, Department of Quran and Hadith Studies, Yazd University, Yazd, Iran.

Correspondence
Bemanali Dehghan Mangabadi
Email: badehghan@yazd.ac.ir

Received: 23 Jan 2025
Accepted: 29 Apr 2025

How to cite
Rousta, M., Dehghan Mangabadi, B. & Heydari Mazraa Akhund, M.A. (2025). The Perspective of Zaqlūl al-Najjār on the Centrality of the Kaaba on Earth from the Qur'ānic Viewpoint. Quran and Religious Enlightenment, 6(1), 31-48. (DOI: 10.30473/quran.2025.69231.1301)

ABSTRACT

Throughout history, numerous locations have been proposed as the center of the Earth, including cities such as Çorum in Turkey, Giza in Egypt, Tulsa in Oklahoma, Shiz in Iran, Jerusalem, and Mecca in Saudi Arabia. However, with the exception of Mecca, advocates for these sites have generally failed to provide compelling evidence for their centrality, often basing their claims on cultural or religious traditions rather than empirical data. Egyptian scholar *Zaqlūl al-Najjār* asserts that Mecca is the true center of the Earth, supporting his view with both religious and scientific arguments. This study employs a descriptive-analytical approach to outline *al-Najjār's* perspective on the centrality of the Kaaba and explores the possible manifestations of this centrality. The discussion highlights the role of religious interpretation in addressing scientific debates and substantiates the claim that the Kaaba in Mecca can be regarded as the center of the Earth. Key arguments include the global call to Islam originating from Mecca, Qur'ānic verses that reference the expansion of the Earth from Mecca-such as concepts like "*Ṭaḥwul al-ʿArḍ*," "*Dahwul al-ʿArḍ*," and "*Mad al-ʿArḍ*" and the alignment of these concepts with scientific evidence and the semantics of terms such as "*al-Bayt al-ʿAtīq*" and "*Umm al-Qura*.".

KEYWORDS

Qur'ān, Center of the Earth, Mecca, *Dahwul ʿArḍ*, *Zaqlūl al-Najjār*.

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

The centrality of the Earth and the identification of its center have long been subjects of debate among scholars of both the natural sciences and religious studies. Some have considered Çorum in present-day Turkey, while others have proposed Tulsa in the state of Oklahoma, United States, as the center of the Earth. In addition to scientific communities, various religions have also argued for the centrality of the Earth, each introducing their own sacred city as its center. In ancient Iranian thought, the city of Shiz was regarded as the center of the Earth; among Jews, the Temple of Solomon (*Masjid al-Aqṣā*) in Jerusalem; according to followers of Chinese religions, the Temple of Heaven in Beijing; and for Muslims, the *Kaʿbah* in Mecca (Eliade, 1996 AD/1375 SH: 33).

Among contemporary researchers, *Zaqlūl al-Najjār* has presented arguments that combine scientific reasoning with religious perspectives, which can further reinforce his claims. The reinforcement of these arguments is significant not only from a scientific standpoint but also from a religious one. Here, “religion” refers specifically to Islam and its Qurʾānic foundations, as the Creator is described thus: "Say: It has been sent down by He who knows the secret in the heavens and the earth; indeed, He is ever forgiving and merciful". (al-Furqān, 25:6) On the other hand, Western societies have also witnessed a return to religion and its role in scientific controversies, as well as a critique of positivism and materialism. Numerous studies have addressed the role of religion in resolving scientific conflicts, such as the principle of causality and randomness in quantum mechanics, the primacy of soul or body, the question of evolution, the origin or development of humankind, heliocentrism versus geocentrism, and more.

This study employs a descriptive-analytical method to present the views of *Zaqlūl al-Najjār* and other perspectives regarding possible manifestations of the Earth’s centrality. Ultimately, by reasoning from Qurʾānic verses, it concludes that Mecca (the *Kaʿbah*) can be considered the most appropriate example of the Earth’s center.

The main research questions are as follows:

- Can religion (the Qurʾān) play a role in scientific controversies?
- What evidence does the Qurʾān present regarding the centrality of Mecca (the *Kaʿbah*) on Earth?

As for the research background, based on the conducted review, no study has been found with this specific title or a critical evaluation of various candidates for the Earth’s center. However, two articles are noteworthy: "A Conceptual Analysis and Evaluation of Narrations Indicating the Centrality of the *Kaʿbah* on Earth" by Parvin Baharzadeh and Farideh Amini in the Journal of Qurʾānic and Hadith Sciences, and "An Inquiry into the *Ḥadīth of Dahw al-Arḍ*" by Seyyed Ali Akbar Rabinattaj and Zahra Lazeri in the Journal of Hadith Studies. These two articles focus on evaluating the narrations of *Dahw al-Arḍ* from the perspective of *Fiqh al-Hadith and Rijāl*, and, while emphasizing the compatibility of the content of these narrations with Qurʾānic verses, tend to highlight the spiritual centrality of the *Kaʿbah* and Mecca in the order of creation. In contrast, the present article, in addition to emphasizing the spiritual centrality of Mecca and the *Kaʿbah*, seeks to demonstrate-by presenting the scientific perspective of *Zaqlūl al-Najjār* in light of Qurʾānic verses-the physical and material centrality of this location.

The following sections will first examine the scholarly life of *Zaqlūl al-Najjār* and present his views, along with other perspectives on possible manifestations of the Earth's centrality. Finally, by comparing his perspective with Qurʾānic verses in the context of the convergence of religion and scientific issues, the centrality of Mecca (the *Kaʿbah*) as the center of the Earth will be substantiated.

1. *Zaqlūl al-Najjār*'s Perspective and the Centrality of the Kaʿbah on Earth

Dr. *Zaqlūl Rāghib Muḥammad al-Najjār* was born on November 17, 1933, in the village of *Basyūn, Gharbiyya* province, Egypt (*al-Najjār*, 2005 AD/1426 AH: 5). He is regarded as a moderate advocate of the scientific interpretation of the Qurʾān. His academic training is in geology. *Al-Najjār* memorized the Qurʾān in his childhood, and this Qurʾānic background, together with his scientific education, enabled him to contribute to the field of scientific *Iʿjāz* in the Qurʾān. Moreover, he was influenced by the ideas of *Ḥasan al-Bannā, Sayyid Jamāl al-Dīn, and Muḥammad ʿAbduh*; as a result, Dr. *al-Najjār's* intellectual pursuits have spanned both the scientific miracles of the Qurʾān and political matters concerning the Islamic world (ibid.).

With the exception of a few works in his specialized field of geology, most of his publications can be divided into two categories: scientific-Qurʾānic and ḥadīth studies and political works (Shirafkan, 2019 AD/1398 SH: 231–232). Among his significant contributions to scientific interpretation is the four-volume *Tafsīr al-Āyāt al-Kawniyya fī al-Qurʾān* (Interpretation of the Cosmic Verses in the Qurʾān), which covers verses from *Sura al-Baqarah* to *al-Qāriʿa*. Other notable works on the scientific miracles of the Qurʾān include *al-Ḥayawān fī al-Qurʾān* (Animals in the Qurʾān), *al-Arḍ fī al-Qurʾān* (The Earth in the Qurʾān), *al-Samāʾ fī al-Qurʾān* (The Sky in the Qurʾān), and the five-volume *al-Nabāt fī al-Qurʾān* (Plants in the Qurʾān).

Zaqlūl al-Najjār holds the view that the *Kaʿbah*, and by extension the city of Mecca, is the center of the Earth in the order of creation. To support this theory, he cites the Qurʾānic verse: *"…Wa li Tundhira Umma al-Qurā wa Man Ḥawlahā…"* (…That you may warn the Mother of Cities and those around it…, al-Anʿām: 92) as an internal religious argument. He also considers the verse *"Inna Awwala Baytin Wuḍiʿa li al-Nāsi Lalladhī bi Bakka…"* (Indeed, the first House [of worship] established for mankind was that at Bakka…, Āli ʿImrān: 96–97) to contain a scientific miracle, asserting that the land of the *Kaʿbah* was the first part of the earth's landmass to emerge from beneath the waters, and that the discovery of Mecca's centrality on Earth supports this claim (*al-Najjār*, 2005 AD/1426 AH: 564). He then presents several arguments to demonstrate the scientific *Iʿjāz* of these verses.

1.1. Mapping Qibla Directions and Discovering the Centrality of Mecca

One of the arguments presented for the centrality of Mecca is based on the evidence provided by Dr. *Kamāl al-Dīn* in his article *"Isqāṭ al-Kurra al-Arḍiyya bil Nisba li Makka al-Mukarrama wa Ittijāh al-Qibla"* (Projecting the Globe in Relation to Mecca al-Mukarrama and the Direction of the Qibla). By tracing the paths leading to Mecca on a map, he observed that locations sharing the same eastern longitude as Mecca all lie on a straight line (39.817° east), which is the geographic north-south axis passing through these points. Thus,

in cities that share the same longitude as Mecca, the direction of prayer (*Qibla*) is precisely due north or due south, depending on their latitude relative to Mecca. The same principle applies to the meridian corresponding to Mecca's longitude at 140.183° west; for cities located along this line, the direction of prayer is exactly geographic north or south, determined by their respective latitudes. This geometric alignment is presented as evidence that Mecca occupies a central position on Earth (*al-Najjār*, 2005 AD/1426 AH: 566-568).

1.2. The Theory of Continental Drift

According to scientific findings, the Earth originally consisted of a single supercontinent, which later split into seven major landmasses due to the formation of rifts and faults. These continental plates are still gradually drifting apart. Dr. *al-Najjār* presents this theory as one that can corroborate Dr. *Kamāl al-Dīn's* discovery regarding Mecca's centrality on Earth. He maintains that throughout all geological eras-whether during the time when all land was joined as one continent or in subsequent periods-Mecca has always been the Earth's center (*al-Najjār*,2005 AD/1426 AH: 564).

In geology, this concept is known as the theory of plate tectonics (*Taqnīyat al-Alwāḥ*), continental drift (*Injirāf al-Qārāt*), and the separation of continents. The theory was first introduced by W. Jason Morgan and later advanced by the British geologist Arthur Holmes in his books *The Age of the Earth* and *Principles of Physical Geology*, and it remains valid to this day. This theory aligns with the Qur'ānic concept of *Dahw al-Arḍ* and its related verses. In the fields of geography and meteorology, Alfred Wegener proposed the theory of continental drift, positing that millions of years ago, the continents that now form the Earth's landmasses were once joined together in a supercontinent called Pangaea (*Panghāyā*), located in the region of present-day East Africa, which corresponds to the current location of Mecca (Pourmotamed, 1978 AD/1357 SH: 89).

From a scientific perspective, the movement of the Earth's crust from a single point is plausible, but whether this point is Mecca requires further investigation. *Mohammad Hasan Asadian Fallāḥīyeh*, an Iranian geologist, in his article "Geodynamics from the Perspective of *Dahw al-Arḍ* and Where Is the Geodynamic Pole of the Earth?" argues that the starting point of this movement was Mecca (Asadian Fallahiyeh, 2011 AD/1390 SH: 7).

1.3. Absence of Magnetic Deviation along the Longitude of Mecca al-Mukarrama

Another scientific argument is the absence of magnetic deviation along the longitude of Mecca. In Dr. *Kamāl al-Dīn's* proposed model, all locations sharing the same longitude as Mecca at 39.817° east lie on a straight line, which is the geographic north-south axis. This means there is no magnetic deviation along this line (*al-Najjār*, 2005 AD/1426 AH: 600).

1.4. The Land Beneath the Kaʿbah as the Oldest Part of the Earth's Lithosphere

Dr. *al-Najjār* also proposes that the land beneath the *Kaʿbah* is the oldest part of the Earth's lithosphere (surface). He acknowledges, however, that this claim requires more precise geological studies of the age of the rocks and terrain surrounding the *Kaʿbah*, and he presents it as a suggestion for further research by Muslim scientists (*al-Najjār*,2005 AD/1426 AH: 584).

Archaeological science also identifies East Africa as the oldest inhabited region on Earth by human species. Africa is considered the world's oldest continent, with a history dating

back to the early pre-Neolithic period (Menkes, 2023 AD/1402 SH: 67).

From the sum of these scientific discussions, it can be concluded that the Earth expanded from the region of Mecca and its surroundings. By integrating scientific discoveries with revealed knowledge, Mecca can be regarded as the center of the Earth.

2. Possible Candidates for the Center of the Earth

Throughout history, various social actors and scientists have proposed certain cities as the center of the Earth. Examples include Kırşehir in Turkey, Giza in Egypt, and Tulsa in Oklahoma.

Kırşehir, Turkey:

Kırşehir is a city located in Central Anatolia, Turkey. In 1973, Andrew J. Woods, using geographical science and specific coordinates, identified this region as the center of the Earth (Woods, 1973: 23). However, the only justification for this claim is Woods' assertion, which did not gain significant attention in the scientific community and was subject to criticism.

Giza, Egypt:

In 1864, Charles Piazzi Smyth, the Royal Astronomer of Scotland, provided coordinates for the location of the Great Pyramid of Giza in Egypt. He argued that the prime meridian of the Earth should pass through the Great Pyramid, as it crosses more land than any other location. Smyth also noted the cultural significance of this site and its proximity to Jerusalem (Smyth, 1864: 460). Later, Isenberg identified this location as the center of the Earth (Isenberg, 2003: 27). However, this claim did not receive scientific endorsement, and no evidence from cosmology, geology, or related fields was presented. The designation appears to stem from the cultural and historical importance of the Egyptian pyramids.

Tulsa, Oklahoma:

Another location proposed as the center of the world is the city of Tulsa in Oklahoma. A circle was established there, with its center designated as the "center of the Earth." However, no scientific theory or endorsement from cosmologists, geographers, or geologists supports this claim; it is primarily mentioned in news outlets. The rationale is that if one stands in the middle of the circle and makes a sound; the echo is amplified, which has been interpreted as evidence of centrality.

Shiz, Iran:

Shiz is another city considered a possible geographical center of the Earth (Eliade, 1996 AD/1375 SH: 33). This belief originates from the city's religious significance in Zoroastrianism, but there is no internal or external religious or scientific evidence supporting its centrality.

Jerusalem:

Another candidate is the Wailing Wall and the Temple of Solomon in Jerusalem, a view rooted in Jewish beliefs. Proponents cite certain passages from the Bible that emphasize the importance of Jerusalem, such as:

"Thus says the Lord God: This is Jerusalem. I have set her in the center of the nations, with countries all around her." (Ezekiel 5:5)

There are also references to wars involving Jerusalem and prophecies about its ultimate victory and the spread of Jewish thought from Jerusalem throughout the world (Zechariah 14:1–8; John 4:22; Genesis 9:1; Genesis 8:4).

Some have also referred to mentions of the “four corners of the earth” in Isaiah (Isaiah 12:11; Revelation 1:7; Revelation 8:20). However, these biblical arguments primarily highlight the spiritual and cultural significance of Jerusalem, rather than providing any reference to its geographical centrality on Earth.

3. The Role of Religion in Resolving Scientific Conflicts

Religion, particularly Islam and the Holy Qur’ān, can serve as a standard for evaluating scientific theories, given its foundation in divine revelation. According to Islamic belief, the Qur’ān originates from a Creator described as "Allah is the Creator of all things, and He is, over all things, Disposer of affairs." (al-Zumar 39:62; Ghāfir 40:62) This Creator is believed to possess complete knowledge of the past, present, and future: "He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful." (al-Ḥashr 59:22; al-Taghābun 64:18) Thus, the concepts presented in the Qur’ān are understood to be derived from this all-knowing Creator.

In response to those who dismissed the Qur’ān as baseless or mere legends, the scripture asserts: "Say, ‘It has been sent down by He who knows the secret in the heavens and the earth; indeed, He is ever Forgiving and Merciful." (al-Furqān: 6) The phrase *"Anazalahu Alladhī Yaʿlamu al-Sīrra fī al-Samāwāti wa al-Arḍ"* emphasizes the Qur’ān’s reliability as a measure for scientific theories, since empirical sciences are the product of human reasoning, which is inherently limited and lacks comprehensive knowledge of the past and future. In contrast, the Qur’ān is seen as the product of an omnipotent, wise Creator who knows both the unseen and the seen, and in whom there is no falsehood: "Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy." (al-Fuṣṣilat: 42)

Within Islamic thought, some scholars have drawn upon Qur’ānic verses to resolve scientific controversies, addressing issues such as the principle of causality in physics, the primacy of the soul, evolution, human origins, and debates over heliocentrism versus geocentrism. For example, *Sayyid Morteza Hosseini Shahroudi*, in his article on quantum physics and the principle of causality, critiques Newtonian mechanics and supports the quantum perspective, which aligns with the Qur’ānic affirmation of causality: "And if you asked them, ‘Who created the heavens and the earth and subjected the sun and the moon?’ they would surely say, ‘Allah.’ Then how are they deluded?" (al-ʿAnkabūt: 61); "Or were they created by nothing, or were they the creators [of themselves]?" (al-Ṭūr: 35)

Mehdi Golshani, in his article "The Primacy of the Soul from the Perspective of the Qur’ān, Islamic Philosophers, and Contemporary Western Scholars," argues for the primacy of the soul alongside matter and the body. He notes that the dual nature of human beings-that is, possessing both body and soul-has long been a subject of debate (Golshani, 2018 AD/1396 SH: 107). In the modern era, dominated by empiricism, the prevailing view has been that matter is primary and that the soul and life are products of material processes. However, according to Golshani, some leading contemporary scientists maintain that consciousness is not material and cannot be explained by empirical science, with some even considering consciousness as a unique endowment from God. The Qur’ān, meanwhile, explicitly affirms the primacy of the soul alongside the material body: "So when I have proportioned him and breathed into him of My

[created] soul, then fall down to him in prostration." (al-Ḥijr: 29)

The return to religion and the recognition of empiricism's limitations in resolving scientific conflicts have also attracted attention in the West. Positivism, introduced by Auguste Comte in the nineteenth century, was based on the belief that only direct sensory data are valid and that religious and philosophical perspectives would eventually disappear (Hosseini Eskandian, 2023 AD/ 1402 SH: 5–8). This approach, which opposed idealism, led to a new method in scientific research that rejected philosophy and religion. For a time, it gained followers such as Rudolf Carnap, Moritz Schlick, Hans Reichenbach, Herbert Feigl, Kurt Gödel, Hans Hahn, Philipp Frank, and Otto Neurath, with Karl Popper being its most renowned proponent (Beitel, 2008 AD/1387 SH: 6). Among Popper's critics was Leo Strauss, who argued that Popper's approach to philosophy and metaphysics was "Insulting" and described his book *The Open Society* as "Ideological nonsense," a "Scandal," and a "Waste of time to read." Strauss specifically criticized Popper's understanding of Plato, stating, "Popper is so ignorant of philosophy and such a beginner in ideological demagoguery that he cannot even approximately reproduce the content of a page of Plato's works. Reading philosophy and metaphysics is of no benefit to him. His knowledge is so meager that he does not understand what the author is saying." (Haghdar, 1993 AD/1372 SH: 5)

In Iran, philosophers such as Davari Ardakani have also regarded the separation of religion and metaphysics from the natural sciences as futile and have been serious critics of Popper's ideas (Davari Ardakani, 2005 AD/ 1384 SH: 203–205).

These disagreements became the main reason for the rejection of positivism, drawing the attention of experimental scientists to a gap in research, and leading them to seek a resolution to scientific conflicts through a revival of religion. Many have come to believe that the solution to conflicts between scientific theories must be found in religious knowledge. Notably, Thomas Kuhn, in his *The Structure of Scientific Revolutions*, pointed to the role of religion in resolving scientific conflicts. Michael Ruse (biology), Andrei Linde and George Francis Ellis (cosmology), and even Newton and Einstein have all engaged with religious concepts in their scientific work. This convergence of science and religion is also reflected in works such as Bernard d'Espagnat's *Physics and Philosophy*.

Given the growing recognition of the role of religion and the Qurʾān in resolving scientific conflicts, the following section will examine the Qurʾānic arguments for the centrality of Mecca (the *Kaʿbah*) on Earth.

4. Qur'ānic Arguments for the Centrality of Mecca

Given the established role of religion in resolving scientific conflicts and the revealed nature of the Qurʾān, Qurʾānic reasoning provides a strong basis for evaluating *Zaqlūl al-Najjār's* theory regarding the *Kaʿbah's* (Mecca's) centrality on Earth. Below there are the main Qurʾānic arguments supporting this perspective.

4.1. The Universal Call of Islam

Among the verses that can be cited as Qurʾānic evidence for the centrality of the Kaʿbah and Mecca are verse 92 of *Sura al-Anʿām* and verse 7 of *Sura al-Shūrā*, alongside other verses referring to the universal mission of Islam:

"And thus We have revealed to you an Arabic Qurʾān so that you may warn the Mother of Cities (*Umm al-Qurā*) and those around her…" (al-Shūrā: 7)

"And this is a blessed Book which We have sent down, confirming what was before it, so that you may warn the Mother of Cities and those around her…" (al-Anʿām: 92)

The repeated phrase *"Li Tundhira umma al-Qurā wa Man Hawlahā"* (to warn the Mother of Cities and those around her) in both verses, along with the Qurʾān's universal message, is interpreted by many exegetes as a miraculous reference to Mecca's centrality on Earth. Some commentators, considering the phrase *"Qurʾān ʿArabī"* (an Arabic Qurʾān) and the Meccan context of these surahs, have restricted the scope of the invitation to Mecca and the surrounding Arab tribes. However, the broader language and context suggest a universal mission, reinforcing the idea of Mecca's central role.

4.1.1. *Umm al-Qurā* (Mother of Cities)

The term *"Umm al-Qurā"* is a compound of *"Umm"* (mother, origin, or foundation) and *"al-Qurā"* (villages or cities). *"Umm al-Shay'"* means the essence or foundation of something (Rāghib Isfahānī, n.d.: 1, 85).

"al-qurā" is the plural of *"Qarya"* (village), so *"Umm al-Qurā"* denotes the origin or center of all settlements. Early Qurʾānic commentators unanimously identified *"Umm al-Qurā"* as Mecca (Ṭabarī, 1991 AD/1412 AH: 7, 180), a view maintained by later exegetes as well (Ṭūsī, n.d.: 4, 201; Ṭabrisī, 1993 AD/1372 SH: 4, 517; Fakhr al-Rāzī, 1999 AD/1420 AH: 13, 165; Ibn ʿĀshūr, n.d.: 6, 219; Ṭabāṭabāʾī, 1996 AD/1417 AH: 18, 17; Ṣādiqī Tehrānī, 1986 AD/1365 SH: 10, 138).

As for why Mecca is called *"Umm al-Qurā,"* various explanations have been offered:

4.1.1.1. The Spreading of the Earth from Mecca

Some Qurʾānic commentators, drawing on a set of narrations known as *Riwāyāt Dahw al-Arḍ* (narrations of the spreading of the earth), believe that Mecca was the point from which the dry land of the earth began to emerge from beneath the primordial waters in the early stages of the planet's formation. For example, al-Ṭabarī, citing early authorities, writes: "It has reached me that the earth was spread out from Mecca. "(al-Ṭabarī, 1991 AD/1412 AH, vol. 7, p. 180) Thus, Mecca is regarded as the origin and "Mother" of the world's landmasses-a view echoed by later commentators as well (al-Ṭabrisī, 1993AD/1372 SH: 4, 517; Fayḍ Kāshānī, 1997 AD/1418 AH: 1, 334; Maẓharī, 1991 AD/1412 AH: 3, 276; Ṣādiqī Tehrānī, 1986 AD/1365 SH: 10, 138).

This interpretation is also supported by narrations attributed to Imam ʿAlī (a), who reportedly stated that Mecca is called "Umm al-Qurā" because the spreading of the earth began there (Ibn Bābawayh, 1988 AD/1408 AH: 2, 593; Ibn Manẓūr, 1994 AD/1414 AH: 1, 32–34). This view directly supports *Zaqlūl al-Najjār's* theory regarding continental drift and the antiquity of the Kaʿbah as the earth's oldest landmass (al-Najjār, 2005 AD/1426 AH: 564).

4.1.1.2. The First Structure Raised on Earth

A number of commentators maintain that the *Kaʿbah* was the first house built on earth, which is why Mecca is called the "Mother and Center of Settlements." This is supported by Qurʾān 3:96: "Indeed, the first House [of worship] established for mankind was that at Bakka, blessed and guidance for the worlds." This understanding is endorsed by both classical and modern exegetes (Sayyid Quṭb, 1991 AD/1412 AH: 2, 1148; Mughnīyah , 2003 AD/1424 AH: 3, 225; Ṣādiqī Tihrānī, 1986AD/1365 SH: 10,

138) and is further reinforced by narrations describing how God created the earth by gathering the primordial foam at the site of the *Kaʿbah*, making it the first spot to emerge, from which the rest of the earth was extended (Ibn Bābawayh, 1988 AD/1408 AH: 2, 593; Qummī, 1984 AD/1363 SH: 1, 210; Baḥrānī, 1995 AD/1416 AH: 2, 451; Sabzivārī Najafī, 1985 AD/1406 AH: 3, 64).

This concept is also present in Sunni traditions, where it is reported that Mecca is called *"Umm al-Qurā"* because the first house was established there (Ibn Abī Ḥātim, 1998 AD/ 1419 AH: 4, 1345). This view further supports *Zaqlūl al-Najjār's* theory regarding the primordial antiquity of the *Kaʿbah* (a*l-Najjār*, 2005 AD/1426 AH: 564).

4.1.1.3. The Most Revered City and Qibla of Other Lands

Some exegetes argue that Mecca is so named because, due to the presence of the *Kaʿbah*, it is the qibla (direction of prayer) for all other cities, and it is from Mecca that the Islamic call spread to the rest of the world (Nasafī, 1995 AD/1416 AH: 2, 35; Abū al-Suʿūd, n.d.: 3, 162; Qummī Mashhadī, 1989 AD/1368 SH: 4, 392; Khaṭīb, n.d.: 4, 238; Ṭabāṭabāʾī, 1996 AD/1417 AH: 7, 278). Mecca is the sanctuary (*ḥaram*) of God, named *"Umm al-Qurā"* so that, just as people honor their mothers, all people would turn toward and revere it (Ṭabrisī, 1993AD/1372 SH: 4, 517). This concept is also supported by verses related to the pilgrimage: "And [due] to Allah from the people is a pilgrimage to the House-for whoever is able to find thereto a way…" (Āli ʿImrān:97)

4.1.1.4. Mecca as the Central Point of the Earth

The idea that Mecca occupies the central point or midpoint (*wasat*) of the Earth is another reason cited by a group of Qur'ānic commentators for its designation as *Umm al-Qurā* (Mother of Cities). *Ibn ʿAṭiyyah al-Andalusī* a prominent 6th-century exegete, considers Mecca's centrality on Earth as one of the four main explanations for this title (Ibn ʿAṭīyyah al-Andalusī, 2001 AD/1422 AH: 7, 376). This view is also echoed by *Abū al-Futūḥ al-Rāzī,* another major commentator of the same era (Abū al-Futūḥ Rāzī, 1988 AD/1408 AH: 2, 322). According to these interpretations, Mecca is called *Umm al-Qurā* because the land was expanded from Mecca, and the entire world is oriented around the Kaʿbah (Ṭanṭāwī, n.d.: 4, 43; Ṭabarānī, 2008: 5, 441; Makkīb. Abī Ṭālib, 2008: 10, 6559; Qushayrī, n.d.: 3, 343).

There is scholarly consensus that *"Umm al-Qurā"* refers specifically to Mecca. Notably, before the advent of Islam and the revelation of the Qur'ān, Mecca was not known by this title, which further highlights the Qur'ān's unique and scientifically remarkable designation. Dr. *Jawād ʿAlī,* in his work *al-Mufaṣṣal fī Tārīkh al-ʿArab Qabla al-Islām*, asserts that *Umm al-Qurā* is a Qur'ānic name that was only applied to Mecca after the Prophet's mission (ʿAlī, 1970, vol. 4, pp. 9–12). This point is also reflected in a poem attributed to *Lady Khadījah*, which praises the Prophet Muhammad (PBUH) and states that Mecca gained its honor and the title *"Umm al-Qurā"* because of him (Amini Najafi, 1987 AD/1366 SH: 2, 17).

4.1.2. The Meaning of "Those Around Her" (*Man Ḥawlahā*)

While exegetes unanimously agree that *"Umm al-Qurā"* refers to Mecca and, by extension, the

Kaʿbah, there is some debate regarding the scope and meaning of the phrase "Those around her." (*Man Ḥawlahā*)

4.1.2.1. The Entire Earth and the Order of Creation

Many early and later commentators (including Ibn ʿAbbās and Qatāda) interpret *man ḥawlahā* as referring to all the people of the world (Ṭabarī, 1991 AD/1412 AH: 7, 180; Ṭūsī, n.d.: 4, 201). They cite the universality of the Qurʾānic message, the spreading of the earth's land from Mecca, and the *Kaʿbah's* role as the qibla and spiritual refuge for all humanity as evidence for this interpretation. Since the Qurʾānic invitation is not limited to the Arabs or the neighboring cities of Mecca (Ṣādiqī Tihrānī, 1986 AD/1365 SH: 10, 139), and since the Prophet's mission is for all inhabitants of the earth and even the heavens (Ṣāwī, 2006 AD/1427 AH: 3, 421), *man ḥawlahā* is understood to encompass all of humanity.

Numerous verses support the universal mission of Islam, such as:

"Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner;" (al-Furqān:1) "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner…" (Sabaʾ: 28) "It is nothing but a reminder to the worlds." (al-Qalam: 52)

Some commentators, referencing the *Dahw al-Arḍ* narrations and verses such as al-Nāziʿāt: 30, al-Shams: 6, and al-Ghāshīya: 20, believe that all the earth's landmasses originated from Mecca, so *man ḥawlahā* can be applied to all lands and peoples of the earth (Muqātil al-Balkhī, 2002 AD/1423 AH: 3, 764; Fakhr al-Rāzī, 1999 AD/1420 AH: 13, 65; Makarem Shirazi, 1995 AD/1374 SH: 5, 346).

Given Mecca's spiritual centrality as the midpoint of the earth, to which all people turn, the concept of *man ḥawlahā* extends beyond the physical region of Mecca (Ḥawwī, 2003 AD/1424 AH: 9, 5073; Ṭūsī, n.d.: 4, 201; Nīshābūrī, 1995 AD/1416 AH: 6, 68). This is further supported by the Qurʾānic injunctions regarding pilgrimage and prayer direction:

"And [due] to Allah from the people is a pilgrimage to the House-for whoever is able to find thereto a way…" (Āli ʿImrān: 97); "So turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] are, turn your faces toward it…" (al-Baqara: 144)

4.1.2.2. The Tribes Surrounding the Kaʿbah and Mecca

Some exegetes, referencing the kin-based invitation and the Meccan context of the two surahs (al-Anʿām and al-Shūrā), as well as the phrase *"Qurʾānan ʿArabiyyan,"* interpret the term *"Man ḥawlahā"* (those around her) as referring specifically to the environs of Mecca and the neighboring Arab tribes and territories. This view is held by a minority of commentators who, based on the Meccan origin of these surahs, argue that the warning is directed at the people of Mecca and its surroundings. They also cite the verse "And warn your nearest kindred" (al-Shuʿarāʾ: 214) as evidence that the initial warning was meant for the Prophet's own relatives (Ibn ʿĀshūr, n.d.: 6, 219; idem: 25, 107).

However, this interpretation is subject to critique. Limiting the scope of these verses to the historical and geographic context of Mecca solely because the surahs are Meccan overlooks the universal nature of the Qurʾān's message. Fundamental tenets such as monotheism, resurrection, and prophethood were all established in Mecca, yet the Qurʾānic invitation is global and timeless. According to many exegetes, the Qurʾān's warning unfolds in three stages: first to relatives, then to the Arabs,

and finally to all of humanity (Ṭabāṭabāʾī, 1996 AD/1417 AH: 18, 17). Thus, while the immediate audience of these verses may be the people of Mecca and its environs, this does not negate the broader, universal scope of the Qurʾānic message (Darwazah, 1963 AD/1383 AH: 4, 123).

Other Qurʾānic verses further reinforce the universality of the message, extending the warning and invitation beyond kin and region (general, beyond region, beyond land):

- General: "Rather, it is the truth from your Lord that you may warn a people to whom no warner has come before you, so they may be guided" (al-Sajda: 3);
- Beyond region: "Is it astonishing to people that We revealed [a message] to a man from among them, [saying], Warn mankind…" (Yūnus: 2; See also: al-Ḥajj: 49, al-Furqān: 1, Sabaʾ: 28);
- Beyond land: "And this Qurʾān has been revealed to me that I may warn you thereby and whomever it reaches…" (al-Anʾām: 19).

The phrase *"Qurʾānan ʿArabīyyan"* in *"Kadhālika Awḥaynā Ilayka Qurʾānan ʿArabiyyan…"* (al-Shūrā: 7) has led some commentators to interpret *"man ḥawlahā"* as referring to Mecca and its neighboring lands where Arabic was spoken. However, the term *"ʿArabīyyan"* does not exclusively denote the Arabic language. Linguistically, *"ʿArabīyyan"* also connotes clarity and eloquence, as the root "ʿ-r-b" is associated with clarity of speech and expression. In classical Arabic, *"al-ʿArab min al-Māʾ"* refers to clear, pure water (Bustānī, 1997 AD/1376 SH: 604; Maʿlūf, 2001 AD/1380 SH: 495).

Lexicographers have noted that *"ʿArrabtu lahū al-Kalām Taʿrīban wa Aʿrabtu lahu Iʿrāban"* means "I made the speech clear to him," and *"aʿrab ʿanhu lisānahu"* means "he spoke clearly and eloquently." (Ibn Manẓūr, 1994 AD/1414 AH: 1, 5; Zabīdī, n.d.: 2, 217) Thus, *"ʿArabiyyan"* in the Qurʾān often refers to clarity and manifest expression, not merely the Arabic language. In fact, the opposite of *"ʿArab"* is *"ʿAjam,"* which means obscurity or lack of clarity (Maʿlūf, 2001 AD/1380 SH: 489; Jawharī, 1984AD/1404 AH: 5, 1980).

Some exegetes emphasize this aspect of clarity in *"Qurʾānan ʿArabiyyan,"* interpreting it as a reference to the manifest and reasoned nature of the Qurʾān, not just its language (Modarresi, 1998 AD/1419 AH: 12, 285). The Arabic language is thus seen as uniquely capable of conveying the profound meanings of the Qurʾān, and translations, while helpful, cannot fully capture its clarity and depth (Ṣādiqī Tihrānī, 1986 AD/1365 SH: 26, 118; idem: 15, 9). The Arabic language is the clearest of all languages, and that is why it is called "Arabic." Likewise, in verse 37 of Surah al-Raʾd, God uses the term *"ʿarabiyyan"* to describe the ruling, meaning that the ruling is clear and explicit, not merely that it is in the Arabic language (Sadeghi Tehrani, 1998 AD/1419 AH, vol. 1, p. 235): "…And thus We have revealed it as a clear judgment…" (al-Raʾd: 37).

The word *"ʿArabī"* in the nominative form and *"ʿArabīyyan"* in the accusative form appear eleven times in the Holy Qurʾān: seven times as a description of the Qurʾān itself (*Qurʾānan ʿArabiyyan*), once as a description of a ruling (*Ḥukman ʿArabīyyan"*), and three times as a description of language (*"Lisānan ʿArabīyyan"*). In all instances, these terms occur in the context of verses that, on the one hand, call to reason, knowledge, piety, faith, warning, clarity, and detail, and on the other hand, reject falsehood, sorcery, and any form of distortion or deviation in the Qurʾān. All of these usages are found in Meccan surahs.

For example, the call to reason: "Indeed, We have sent it down as an Arabic Qur'ān so that you might understand." (Yusuf: 2) Warning and glad tidings: "And before it was the Book of Moses as a guide and mercy. And this is a confirming Book in an Arabic tongue to warn those who do wrong and as good tidings to the doers of good." (al-Aḥqāf: 12); Clarification of the Book: "And if We had made it a non-Arabic Qur'ān, they would have said, 'Why are its verses not explained in detail?'…" (Fuṣṣilat: 44) The phrase "They would have said, 'Why are its verses not explained in detail?'" indicates that the revelation of the Qur'ān in clear Arabic is a reason for its manifest nature, not merely that it is in the Arabic language. The term *"Aʿjamī"* means obscure, ambiguous, and unclear, not simply non-Arabic. *Allāmah Ṭabāṭabāʾī* also states that if the revealed Qur'ān's concepts and objectives were not clear, or if it lacked coherence and eloquence, or if it contained falsehood, its opponents would have found grounds for objection (Ṭabāṭabāʾī, 1996 AD/1417 AH: 17, 399; Modarresi, 1998 AD/1419 AH: 12, 246); Rejection of distortion: "An Arabic Qur'ān, without any deviation, so that they may be conscious." (al-Zumar: 28); Rejection of sorcery: "And when We substitute a verse in place of a verse-and Allah is most knowing of what He sends down-they say, "You, [O! Muhammad], are but an inventor [of lies]." But most of them do not know." (al-Naḥl: 101) God then refutes these false accusations, stating that the Qur'ān was revealed by Himself through Gabriel: "Say, 'The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims.'" (al-Naḥl: 102) Finally, He affirms the Arabic and wise nature of the Qur'ān: "And We certainly know that they say, 'It is only a human being who teaches him.' The tongue of the one they refer to is foreign, and this [recitation] is a clear Arabic language." (al-Naḥl: 103)

4.2. The First Place Established

Another set of verses that can be cited as evidence for the centrality of the Kaʿbah-and, by extension, the city of Mecca-on earth are verses 96 and 97 of Surah *Āli ʿImrān* , where God states: "Indeed, the first House [of worship] established for mankind was that at *Bakkah*, blessed and a guidance for the worlds." (Āli ʿImrān: 96–97)

From the phrase "The first House [of worship] established for mankind was that at *Bakkah*," it can be inferred that, from the beginning of creation and the formation of the earth, the *Kaʿbah* was among the very first places established in the created order. The land of the *Kaʿbah* was the first site to be established on the earth's surface, and the earth's landmasses expanded from this point to other locations (Ṭabrisī, 1993 AD/1372 SH: 2, 797; *Fayḍ Kāshānī*, 1997 AD/1418 AH: 1, 161). In a narration from Imam *al-Bāqir* (AS), it is stated that when God intended to create the earth, He commanded the winds to blow over the surface of the water, causing waves and foam to form, which then gathered into single foam mass at the present location of the *Kaʿbah*. God transformed this foam into a mountain, created the Kaʿbah from it, and then spread the earth beneath it. This corresponds to the divine statement: "Indeed, the first House [of worship] established for mankind…" (ʿArūsī Ḥuwayzī, 1994 AD/1415 AH: 5, 502; Qummī Mashhadī, 1989 AD/1368 SH: 3, 165) This concept, known as *"Dahw al-Arḍ," "Ṭaḥw al-Arḍ," "Mad al-Arḍ," and "Satḥ al-Arḍ,"* is supported by several Qur'ānic verses and aligns with *Zaqlūl al-Najjār*'s theory of continental drift (Najjār, 2005 AD/1426 AH: 564).

4.2.1. Daḥw al-Arḍ

"And after that, He spread the earth." (al-Nāziʿāt: 30)

The term *dahw* means to spread or expand. Ibn Manẓūr defines it as "To spread out." (Ibn Manẓūr, 1994 AD/1414 AH: 14, 251) Many commentators have identified the *Kaʿbah* as the starting point of this spreading (Muqātil al-Balkhī, 2002 AD/1423 AH: 4, 578; Ṣādiqī Tihrānī, 1986 AD/1365 SH: 30, 89). Some interpret the period of *dahw al-arḍ* as occurring after the creation of the heavens, marking the stage when the earth was spread and prepared for vegetation (Fakhr al-Rāzī, 1999 AD/1420 AH: 31, 46). Ayatollah Tāleqānī considers this verse to refer to the initial phase of the earth's creation, its separation from its original source, and its expansion (Taleghani, 1983 AD/1362 SH: 3, 106). *Zaqlūl al-Najjār* interprets it as referring to two processes: the expulsion of all water and gaseous layers from inside the earth, and the release of carbon dioxide, which cooled the earth and made it ready for plant growth and life (Najjār, 2005 AD/1426 AH: 135). Overall, this verse describes the stage of creation when the earth's dry land expanded and became ready for vegetation, which can implicitly support the claim of Mecca's centrality on earth. Numerous narrations also support this concept; for example, Imam al-Riḍā (AS) said: "On the twenty-fifth night of Dhū al-Qaʿdah, the earth was spread from beneath the Kaʿbah." (Ibn Bābawayh, 1992 AD/1413 AH: 2, 241)

4.2.2. Ṭaḥw al-Arḍ

"And [by] the earth and He who spread it." (al-Shams: 6)

Ṭaḥw is similar to *dahw* and means spreading or expanding (Farāhīdī, n.d.: 3, 277; Ibn Manẓūr, 1994 AD/1414 AH: 15, 4). Commentators interpret this phrase as referring to the spreading of the earth, which began from Mecca (Samarqandī, n.d.: 3, 583). This spreading is considered the prerequisite for life on earth, as the verse intends to show God's favor in making the earth vast, fertile, and habitable (Sayyid Quṭb, 1991 AD/1412 AH: 6, 3917; Ṭanṭāwī, n.d.: 15, 412).

4.2.3. Satḥ al-Arḍ (Leveling of the Earth)

"And at the earth, how it is spread out!" (al-Ghāshīyah: 20)

The leveling or spreading of the earth refers to its expansion: "God leveled the earth" means He spread it out (Jawharī, 1984 AD/1404 AH: 1, 375; Farāhīdī, n.d.: 3, 129). God spread the earth from Mecca, with the Kaʿbah as its center (Muqātil al-Balkhī, 2002 AD/1423 AH: 4, 679). This expansion enabled life, livelihood, and human settlement (Ṣādiqī Tihrānī, 1986 AD/1365 SH: 30, 301).

4.2.4. Mad al-Arḍ

"And the earth-We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind." (Qāf: 7; also al-Ḥijr:19; al-Raʿd: 3)

Mad means to extend or spread out; it refers to the emergence of the earth's land from beneath the water. God spread and leveled the earth, making it fertile and suitable for life (Ibn Manẓūr, 1994 AD/1414 AH: 3, 396). This process prepared the earth for the habitation of living creatures (Makarem Shirazi, 1995 AD/1374 SH: 26, 101; Abū al-Futūḥ Rāzī, 1988 AD/1408 AH: 20, 140). Through *Mad al-Arḍ*, the earth became ready to sustain life (Ṣādiqī Tehrānī, 1986 AD/1365 SH: 27, 273; Ṭabāṭabāʾī, 1996AD/1417 AH: 18, 340).

4.3. Semantic Analysis of Mecca, *al-Bayt al-ʿAtīq*, and *Umm al-Qurā*

The names of cities and even individuals can reveal much about the culture of a region and even scientific concepts. Several of the names for Mecca mentioned in the Qurʾān indicate the centrality of the *Kaʿbah* on earth and the spreading of land from this region. The following examines and explains each of these names:

4.3.1. Mecca

Mecca is one of the names for the city where the *Kaʿbah* is located, and it is mentioned in the Qurʾān: "He it is who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them…" (al-Fatḥ: 24)

Various reasons have been given for the naming of Mecca. Some explicitly state that Mecca was named as such because it is the center of the earth; for example, just as the marrow is at the center of the bone, Mecca is at the center of the earth (Rāghib Iṣfahānī, n.d.: 1, 772; Zubaydī, n.d.: 13, 646). The word *"Makka"* is derived from the expression "Tamakkaktu al-ʿAẓm," meaning "I extracted the marrow from the bone."(Ansariyan, 2014 AD/1393 SH: 3, 571)

Another explanation is that the word refers to extracting water from the center of the earth, as in the practice of drawing water from wells in Mecca's arid region (Ibn Manẓūr, 1994 AD/1414 AH: 10, 491). According to a narration from Imam ʿAlī (AS), Mecca was so named because "God spread the earth from beneath it." (Ṣādiqī Tihrānī, 1986 AD/1365 SH: 30, 90)

4.3.2. al-Bayt al-ʿAtīq

The term "*al-Bayt al-ʿAtīq*" appears in two verses of the Qurʾān (al-Ḥajj: 29, 33). "*ʿAtīq*" means ancient, as opposed to new or recent, and the reason the *Kaʿbah* is called "*al-Bayt al-ʿAtīq*" is its precedence over all other places in terms of establishment on earth (Ibn Manẓūr, 1994 AD/1414 AH: 10, 235). The term is also used for Meccan surahs that were revealed earlier than the Medinan ones (*Bil ʿItāq al-Awwal*). The Qurʾān states: "Indeed, the first House [of worship] established for mankind was that at Bakkah, blessed and guidance for the worlds". (Āli ʿImrān: 96) Commentators explain that "*al-Bayt al-ʿAtīq*" refers to the *Kaʿbah* being the first in both time and place, and that the earth was spread out from beneath it (Ṣādiqī Tihrānī, 1986 AD/1365 SH: 20, 85; Ṭabāṭabāʾī, 1996AD/1417 AH: 14, 371).

4.3.3. Umm al-Qurā

One of Mecca's names is "*Umm al-Qurā*," and as previously discussed, this term signifies that Mecca is the origin of the earth's landmasses and, consequently, the created order. Other places across the world have their origin in this point, just as a child originates from its mother.

Conclusion

1) Many cities have been proposed as the center of the Earth, but none of these locations are supported by both scientific and religious evidence-except for Mecca, which is substantiated by both types of arguments;

2) *Zaqlūl al-Najjār*, an Egyptian geologist and a moderate proponent of scientific Qurʾānic exegesis, considers Mecca to be the Earth's center based on several arguments: mapping qibla directions on geographic maps, the theory of continental drift, the absence of magnetic deviation along Mecca's longitude, and identifying the Kaʿbah as the oldest part of the Earth's lithosphere;

3) Qurʾānic verses such as *Ṭaḥw al-Arḍ, Dahw al-Arḍ, Mad al-Arḍ,* and *Satḥ al-Arḍ* indicate that Mecca is the center of the Earth and that the expansion of land and the created order began from this point. These verses support and reinforce *Zaqlūl al-Najjār*'s theory regarding continental drift;

4) Narrations about *Dahw al-Arḍ* further support the idea that the expansion of the Earth began from Mecca, and thus the *Kaʿbah* and Mecca can be considered the center of the Earth. These narrations also reinforce *Zaqlūl al-Najjār*'s continental drift theory;

5) The semantic analysis of names associated with Arabia and the *Kaʿbah*, such as *al-Bayt al-ʿAtīq, Mecca,* and *Umm al-Qurā,* also indicates that the expansion of the Earth began from Mecca and the *Kaʿbah*, supporting the view that this location is the Earth's center and reinforcing *Najjār's* claim that the *Kaʿbah* is the oldest part of the Earth's lithosphere.

References

Abū al-Futūḥ Rāzī, Ḥ. (1988 AD/1408 AH). *Rawḍ al-Janān wa Rūḥ al-Janān fī Tafsīr al-Qurʾān*. (Yāḥaqī, M; Naseh, M. Eds). Mashhad: Islamic Research Foundation of Astan Quds Razavi.

Abū al-Suʿūd, M. (n.d.). *Irshād al-ʿAql al-Salīm ilā Mazāyā al-Qurʾān al-Karīm*. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

ʿAlī, J. (1970). *al-Mufaṣṣal fī Tārīkh al-ʿArab Qabl al-Islām*. Beirut: Dār al-ʿIlm lil Malāyīn.

al-Najjār, Z. (2005 AD/1426 AH). *al-Arḍ fī al-Qurʾān*. Beirut: Dār al-Maʿrifah.

Amini Najafi, A. (1987 AD/1366 SH). *al-Ghadir*. Tehran: Dar al-Kutub al-Islamiyyah.

Ansariyan, H. (2014 AD/1393 SH). *The Wise Commentary*. Qom: Dar al-ʿIrfan.

ʿArūsī Ḥuwayzī, A. (1994 AD/1415 AH). *Tafsīr Nūr al-Thaqalayn*. Qom: Ismailiyan.

Asadiyan Fallahiyeh, M. (2011 AD/1390 SH). *Geodynamics from the Perspective of Dahw al-Ard*. 30th Earth Sciences Symposium, March 2011, 7 pages.

Baḥrānī, H. (1995 AD/1416 AH). *al-Burhān fī Tafsīr al-Qurʾān*. Tehran: Beʿthat Foundation.

Beitel, T. (2008 AD/1387 SH). "The Philosopher and His Writings: Karl Raimund Popper (A Study in His Political Philosophy and Legacy). (Ahmadi, S. Trans)." *Journal: Book of the Month – Philosophy*. No. 12, September, pp. 5–8.

Bustānī, F. (1997 AD/1376 SH). *al-Munjid al-Abjadi*. (Mahyar, R. Trans). Qom: Islami Publishing.

Darwazah, M. (1963 AD/1383 AH). *al-Tafsīr al-Ḥadīth*. Cairo: Dār Iḥyāʾ al-Kutub al-ʿArabiyyah.

Davari Ardakani, R. (2005 AD/1384 SH). "A Critical Review of Karl Popper's Thought." *Nameh Farhang*. No. 55, pp. 203–205.

Eliade, M. (1996 AD/1375 SH). *The Sacred and the Profane*. (Zangouei, N. Trans). Tehran: Soroush Publishing.

Fakhr al-Rāzī, M. (1999 AD/1420 AH). *Mafātīḥ al-Ghayb*. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Farāhīdī, Kh. (n.d.). *Kitāb al-ʿAyn*. Qom: Hijrat Publishing.

Fayḍ Kāshānī, M. (1997 AD/1418 AH). *al-Aṣfā fī Tafsīr al-Qurʾān*. (Derāyati, M; Ne'mati, M. Eds). Qom: Islamic Propagation Office Publishing Center.

Golshani, M; Khatiri Yaneh Sari, M. (2018 AD/1396 SH). "Positivism and the Turnaway of Some Prominent 20th Century Physicists from It." *Philosophy of Science*. No. 14, pp. 105–132.

Haghdar, A. (1993 AD/1372 SH). "Metaphysics from Popper's Perspective." *Keyhan Andisheh*. No. 47.

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

Hosseini Eskandian, A; Karimzadeh Qaramaleki, Gh. (2023 AD/1402 SH). "Review and Critique of the Positivist View of Auguste Comte on the Origin of Religion Based on the Theory of Innateness by Martyr Motahhari." *Shia Comparative Theology Research Journal*. No. 7, pp. 98–120.

Ibn Abī Ḥātim, A. (1998 AD/1419 AH). *Tafsīr al-Qurʾān al-ʿAẓīm*. (Ṭayyib, A. Ed). Riyad: Maktabat Nizār Muṣṭafā al-Bāz.

Ibn ʿĀshūr, M. (n.d.). *al-Taḥrīr wa al-Tanwīr*. Beirut: Muʾassasat al-Tārīkh.

Ibn ʿAṭīyyah al-Andalusī, A. (2001 AD/1422 AH). *al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-ʿAzīz*. (Abd al-Shāfī Muḥammad, A. Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Ibn Bābawayh, M. (Shaykh Ṣadūq). (1988 AD/1408 AH). *ʿIlal al-Sharāyiʿ*. (Aʿlamī, H. Ed). N.p.: ʿIlmī Publishing.

Ibn Bābawayh, M. (Shaykh Ṣadūq). (1992 AD/1413 AH). *Man Lā Yaḥḍuruhu al-Faqīh*. (Ghafārī, A. Ed). Qom: Nashr Office.

Ibn Manẓūr, M. (1994 AD/1414 AH). *Lisān al-ʿArab*. Beirut: Dār Ṣādir.

Isenberg, H. (2003). "Giza, Centre of Earth". *Mars-news.de*. Retrieved 27 December 2022.

Jawharī, I. (1984 AD/1404 AH). *al-Ṣiḥāḥ*. (ʿAṭṭār, A. Ed). Beirut: Dār al-ʿIlm lil-Malāyīn.

Khaṭīb, A. (n.d.). *al-Tafsīr al-Qurʾānī lil Qurʾān*. Beirut: Dār al-Fikr al-ʿArabī.

Maghnīyah, M. (2003 AD/1424 AH). *Tafsīr al-Kāshif*. Tehran: Dār al-Kutub al-Islāmiyyah.

Makarem Shirazi, N. (1995 AD/1374 SH). *Tafsīr Nemouneh*. Tehran: Dār al-Kutub al-Islāmiyyah.

Makki b. A. (2008). *al-Hidāyah ilā Bulūgh al-Nihāyah*. Sharjah: University of Sharjah.

Maʿlūf, L. (2001 AD/1380 SH). *al-Munjid fī al-Lughah*. Qom: Islami Publishing.

Maẓharī, M. (1992 AD/1412 AH). *al-Tafsīr al-Maẓharī*. (Tūnsī, Gh. Ed). Pakistan: Maktabat Rashidiyyah.

Menkes, L. (1983 AD/1402 SH). *Ancient Africa*. (Sayyadi, P. Trans). Tehran: Qoqnoos Publishing.

Modarresi, M. (1999 AD/1419 AH). *Min Hudā al-Qurʾān*. Tehran: Dār Muḥibbī al-Ḥusayn.

Muqātil al-Balkhī, M. (2002 AD/1423 AH). *Tafsīr Muqātil ibn Sulaymān*. (Shaḥātah, A. Ed). Beirut: Dār Iḥyāʾ al-Turāth.

Nasafī, ʿA. (1995 AD/1416 AH). *Madārik al-Tanzīl wa Ḥaqāʾiq al-Taʾwīl*. Beirut: Dār al-Nafāʾis.

Nīshābūrī, N. (1995 AD/1416 AH). *Tafsīr Gharāʾib al-Qurʾān wa Raghāʾib al-Furqān*. (ʿUmayrāt, Z. Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Pourmotamed, A. (1978 AD/1357 SH). "An Introduction to the Theory of Continental Drift and Plate Tectonics." *Journal of the Faculty of Engineering*. Vol. 38, no. 0, pp. 87–119.

Qummī Mashhadī, M. (1989 AD/1368 SH). *Tafsīr Kanz al-Daqāʾiq wa Baḥr al-Gharāʾib*. (Dargāhī, H. Ed). Tehran: Ministry of Culture and Islamic Guidance Publishing.

Qummī, ʿA. (1984 AD/1363 SH). *Tafsīr al-Qummī*. (Mūsavī Jazāʾirī, T. Ed). Qom: Dār al-Kitāb.

Qushayrī, A. (n.d.). *Laṭāʾif al-Ishārāt*. (Basyūnī, I. Ed). Egypt: The Egyptian General Book Organization.

Rāghib Iṣfahānī, Ḥ. (n.d.). *Mufradāt Alfāẓ al-Qurʾān*. Beirut: Dār al-Qalam.

Sabzavārī Najafī, M. (1985 AD/1406 AH). *al-Jadīd fī Tafsīr al-Qurʾān al-Majīd*. Beirut: Dār al-Taʿāruf lil-Maṭbūʿāt.

Ṣādiqī Tihrānī, M. (1986 AD/1365 SH). *al-Furqān fī Tafsīr al-Qurʾān bi al-Qurʾān*. Qom: Farhang-e Islami Publishing.

Ṣādiqī Tihrānī, M. (1999 AD/1419 AH). *al-Balāgh fī Tafsīr al-Qurʾān bi al-Qurʾān*. Qom: Author.

Samarqandī, N. (n.d.). *Baḥr al-ʿUlūm*. (ʿAmrawī, A. Ed). Beirut: Dār al-Fikr.

Ṣāwī, A. (2006 AD/1427 AH). *Ḥāshiyat al-Ṣāwī ʿalā Tafsīr al-Jalālayn*. Beirut: Dār al-Kutub al-ʿIlmiyyah.

Sayyid Quṭb. (1991 AD/1412 AH). *Fī Ẓilāl al-Qurʾān*. Beirut: Dār al-Shurūq.

Shirafkan, H; Habibi Mehr, A. (2019 AD/1398 SH). "The Historical Miracle of the Qur'an from the Perspective of Zaqlūl al-Najjar." *Qur'an and Science*. No. 24, pp. 229–252.

Smyth, Ch. (1864). "Our Inheritance in the Great Pyramid." *London: W. Isbister & Co*: Pp. V, 55, 460.

Ṭabarānī, S. (2008). *al-Tafsīr al-Kabīr*. (al-Badrani, H. Ed). Jordan: Dār al-Kutub al-Thaqāfī.

Ṭabarī, A. (1991 AD/1412 AH). *Jāmiʿ al-Bayān fī Tafsīr al-Qurʾān*. Beirut: Dār al-Maʿrifah.

Ṭabāṭabāʾī, M. (1996 AD/1417 AH). *al-Mīzān fī Tafsīr al-Qurʾān*. Qom: Islamic Publishing Office.

Ṭabrisī, F. (1993 AD/1372 SH). *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān*. (Balāghī, M. Ed). Tehran: Naser Khosrow.

Taleghani, M. (1983 AD/1362 SH). *A Ray from the Qur'an*. Tehran: Joint Stock Publishing Company

Ṭanṭāwī, M. (n.d.). *al-Tafsīr al-Wasīṭ lil-Qurʾān al-Karīm*. Cairo: Dār Nahḍat Miṣr lil-Ṭibāʿah wa al-Nashr.

The Holy Bible (Old Translation). (2002). N.p.: Elam Publishing.

The Holy Qur'an. (Fooladvand, M. Trans).

Ṭūsī, M. (n.d.). *al-Tibyān fī Tafsīr al-Qurʾān*. (ʿĀmilī, A. Ed). Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Woods, A. J. (1973). "The Centre of the Earth." *I.C.R. Technical Monographs*. Vol. 3. London: I.C.R.

Zabīdī, M. (n.d.). *Tāj al-ʿArūs min Jawāhir al-Qāmūs*. Beirut: Dār al-Fikr.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۶۸-۴۹)
DOI: 10.30473/quran.2025.74858.1328

«مقاله پژوهشی»

حکمرانی قرآنی و تحلیل تطبیقی با نظریه‌های مدرن

هادی زینی ملک‌آباد

استادیارگروه علوم قرآن و حدیث،دانشکده الهیات،حقوق و معارف اسلامی دانشگاه سیستان و بلوچستان،زاهدان،ایران

نویسنده مسئول:
هادی زینی ملک‌آباد
رایانامه: zeini@theo.usb.ac.ir

تاریخ دریافت: ۱۴۰۴/۰۳/۱۸
تاریخ پذیرش: ۱۴۰۴/۰۷/۲۱

چکیده

در دنیای معاصر که مفاهیم حکمرانی و توسعه بیش از پیش به دغدغه‌ای جهانی بدل شده‌اند، جوامع اسلامی نیز در پی آن‌اند تا الگویی بومی، کارآمد و در عین حال ریشه‌دار در منابع دینی خود برای حکمرانی مطلوب ارائه دهند. این مقاله با تأکید بر قرآن کریم به‌عنوان بنیادی‌ترین منبع هدایت در اسلام، می‌کوشد اصول و مؤلفه‌های حکمرانی مطلوب را در پرتو آیات الهی استخراج و تحلیل کند. پژوهش حاضر با روش توصیفی ـ تحلیلی و بر پایه بررسی منابع تفسیری معتبر، نشان می‌دهد که مفاهیمی چون عدالت، شوری، امانت‌داری، مسئولیت‌پذیری، نفی استبداد، اقامه قسط و حاکمیت قانون الهی، از ارکان اساسی حکمرانی مطلوب در نگاه قرآن‌اند. این مؤلفه‌ها، علاوه بر آن‌که پشتوانه مشروعیت دینی حکومت را تأمین می‌کنند، زمینه‌ساز مشارکت مردم، شفافیت تصمیم‌گیری و تحقق توسعه‌ای پایدار و اخلاق‌محور در چارچوب نظریه توسعه اسلامی هستند. مقاله همچنین تلاش می‌کند این الگو را در نسبت با نظریه‌های مدرن حکمرانی تحلیل کرده و ظرفیت‌های متمایز و مکمل آن را آشکار سازد. نتیجه پژوهش آن است که بازگشت به مبانی قرآنی، نه صرفاً راهی برای احیای سنت، بلکه ضرورتی برای بازتعریف مفاهیم معاصر توسعه و حکمرانی در بستر جوامع مسلمان به‌شمار می‌رود.

واژه‌های کلیدی

حکمرانی قرآنی، نظریه‌های مدرن حکمرانی، عدالت، مشورت، حاکمیت قانون.

استناد به این مقاله:

زینی ملک‌آباد، هادی (۱۴۰۴). حکمرانی قرآنی و تحلیل تطبیقی با نظریه‌های مدرن. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۶۸-۴۹.
(DOI: 10.30473/quran.2025.74858.1328)

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.

این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 49-68
DOI: 10.30473/quran.2025.74858.1328

ORIGINAL ARTICLE

Qur'anic Governance and Comparative Analysis with Modern Theories

Hadi Zeini Malekabadi

Assistant Professor, Department of Quran and Hadith Sciences, Faculty of Theology, Law and Islamic Studies, University of Sistan and Baluchestan, Zahedan, Iran

Correspondence
Hadi Zeini Malekabadi
Email: zeini@theo.usb.ac.ir

Received: 08 Jun 2025
Accepted: 13 Oct 2025

How to cite
Zeini Malekabadi, H. (2025). Qur'anic Governance and Comparative Analysis with Modern Theories. Quran and Religious Enlightenment, 6(1), 49-68. (DOI: 10.30473/quran.2025.74858.1328)

ABSTRACT

In the contemporary world, where the concepts of governance and development have become increasingly global concerns, Islamic societies are also seeking to present an indigenous, efficient, and, at the same time, deeply rooted model for desirable governance based on their religious sources. The present study, by emphasizing the Holy Qur'an as the most fundamental source of guidance in Islam, aims to extract and analyze the principles and components of desirable governance in light of Divine verses. To this aim, employing a descriptive-analytical method based on an examination of authoritative exegesis sources, demonstrates that concepts such as justice, consultation, trustworthiness, accountability, rejection of despotism, establishment of equity, and the sovereignty of Divine Law are among the essential pillars of desirable governance from the Qur'anic perspective. These components, in addition to providing the backing for the religious legitimacy of the government, pave the way for popular participation, transparency in decision-making, and the realization of sustainable and ethics-centered development within the framework of the Islamic Development theory. The article also attempts to analyze this model in relation to modern governance theories, revealing its distinct and complementary capacities. The result of the research is that returning to Qur'anic foundations is not merely a path for reviving tradition, but a necessity for redefining contemporary concepts of development and governance within the context of Muslim societies.

KEYWORDS

Qur'anic Governance, Modern Governance Theories, Justice, Consultation, Rule of Law.

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

The management of social, political, and economic transformations has attracted increasing attention from academic circles and policy-making institutions. This concept rests on indicators such as transparency, accountability, participation, the rule of law, and social justice. However, the prevalent frameworks for explaining governance are mostly influenced by secular Western models that are based on instrumental rationality, anthropocentrism, and value reductionism. Such an approach, in Islamic societies formed on the basis of religious and spiritual principles, has not only resulted in numerous inefficiencies but has also led to identity and legitimacy crises. On the other hand, Islamic Development, as a civilizational, multi-dimensional model aimed at human excellence, seeks to redefine governance mechanisms in light of Divine revelations and the epistemological foundations of Islam. In this context, the Holy Qur'an, as the authentic and fundamental source of Islamic knowledge, plays a key role in providing guidelines and principles governing desirable governance. Numerous verses in the Holy Qur'an emphasize components such as the establishment of equity, consultation, fulfillment of covenants and agreements, rejection of despotism, trustworthiness, accountability, the sovereignty of Divine Law, and human vicegerency, which can form the theoretical basis for governance in the Islamic system.

The main problem of the present research is:

Given the existing challenges in institution-building and political management in Islamic societies, how can an indigenous and religious model of desirable governance that is compatible with the goals of Islamic Development be presented by relying on Qur'anic teachings? In other words, the main question of the research is: "What components and epistemological foundations in the Holy Qur'an can provide a theoretical framework for desirable governance within the context of Islamic Development?"

This issue also encompasses challenges such as how to adapt modern concepts to religious texts, the possibility of systematizing the foundations of revelation, and the relationship between tradition and modernity. Accordingly, the main questions of the present research are as follows:

- What are the main components of desirable governance from the perspective of the Qur'an?
- How can these components be linked with the theory of Islamic Development?
- What are the differences between the Qur'anic model of governance and other models?

The main goal of this research is to extract, analyze, and explain the Qur'anic components of desirable governance within the framework of the Islamic Development theory. This goal, besides enriching the theoretical discussions of governance in the Islamic world, can provide a basis for reviewing policies and designing social and political institutions in Islamic countries. Among the secondary goals of the article, one can mention the critique of secular views on governance, the reinforcement of a spirituality-centered approach to development, and the revival of the social function of the Qur'an. The necessity of the research, on one hand, relates to the theoretical gap in the literature of Islamic Development in the field of governance, and on the other hand, to the increasing need of Islamic societies for an

indigenous and identity-based model of governance that can simultaneously guarantee institutional efficiency, value legitimacy, and social justice. In this regard, the present research strives, by relying on the content analysis of Qur'anic verses and within the framework of an interdisciplinary approach, to establish a link between religious knowledge and contemporary governance issues and to provide a platform for theorizing in the field of Islamic Development.

1. Background of the Research

The concept of "Good Governance" was first introduced into the development literature by institutions such as the World Bank and the United Nations Development Program in the 1990s, and it was put forward as a model for reforming governmental structures in developing countries. This approach sought to create the conditions for sustainable development and corruption reduction by defining indicators such as accountability, transparency, adherence to the rule of law, social justice, efficiency, and democratic participation. In the 1994 World Bank report, good governance was introduced as an institutional necessity for economic development, emphasizing the importance of accountable and transparent institutions (World Bank, 1994: 15). Furthermore, in the Human Development Report of the United Nations Development Program, desirable governance was introduced as one of the prerequisites for achieving sustainable human development (UNDP, 1997: 2-3).

However, some Muslim critics believe that the prevalent models of desirable governance, although they may be instrumental in increasing institutional efficiency and reducing corruption, suffer from a lack of spiritual, ethical, and religious foundations (Nasr, 2001; Sardar, 1985). From this perspective, governance is not merely a collection of managerial mechanisms but must be redefined based on the monotheistic worldview and the value principles of Islam. For this reason, in recent decades, efforts have been made by Muslim thinkers to design and explain an indigenous model of governance based on concepts such as justice, human vicegerency, Sharia, and ethics-centered participation. Thinkers such as *Ṭāhā ʻAbdurraḥmān* (2000), Rached Ghannouchi (2022), and Martyr Muhammad Baqir Sadr (1417) have emphasized the necessity of the active presence of divine and moral values in governmental structures, stressing the deep link between religion and politics.

In the context of governance in the Qur'an, Kazim Qazizadeh's weighty work, "Government and Politics in the Qur'an" (2014 AD/1394 SH), has attempted to analyze the verses related to equity, consultation, fulfillment of covenants, advising, and the rejection of transgression as the theoretical foundations of Islamic governance. These studies have highlighted the political and social dimensions of religious concepts by referencing verses such as: "Indeed, Allah commands you to render trusts to whom they are due" (al-Nisā’: 58) and "And their affair is [determined by] consultation among themselves." (al-Shūrā: 38) Also, in authoritative Shi'a and Sunni commentaries, principles such as the establishment of equity, trustworthiness, accountability, and the administration of justice are raised as prerequisites for the legitimacy of religious government. *Allamah Ṭabāṭabā’ī*, in *al-Mīzān* under verse 58 of Surah *al-Nisā’*, points to the necessity of observing justice and

trustworthiness in governmental structures (Ṭabāṭabā'ī, 1973 AD/1393 AH: 4, 337–343). *Tafsīr Nemooneh* also emphasizes the importance of consultation, social participation, and justice in the Islamic system under the verses of *Shūrā* (Makarem Shirazi, 1995 AD/1374 SH: 3, 140–150). *Ibn 'Āshūr*, in *al-Taḥrīr wa al-Tanwīr*, considers a government legitimate only if it is based on public welfare and justice (Ibn 'Āshūr, 1999 AD/1420 AH: 4, 160-161).

In the literature of Islamic Development, various approaches have been presented to redefine the components of development based on Qur'anic foundations, the Prophet's tradition (*Sunnah*), and rational revelation. For instance, Sayyid Nejad (2021 AD/1400 SH), in a framework titled "The New Spiritual Civilization," attempts to present a model for development based on meaning, spirituality, and ethics, utilizing Divine verses, which goes beyond modern secular models. He emphasizes that returning to the Qur'an, as a source that regulates values, institutions, and civilizational processes, is a necessary condition for the realization of Islamic civilization (Sayyid Nejad, 2021 AD/1400 SH: 92). Furthermore, Abdolmalki et al. (2017 AD/1397 SH), in a theory known as "Civilizational Transition," consider development to be an epistemological-social process that guides Islamic society towards a new Islamic civilization by elevating the layers of discourse, identity, and institutions. This view also emphasizes the necessity of integrating religious rationality with strategic planning and the indigenization of development concepts (Abdolmalki, Nizami Pur, and Asha'iri, 2017 AD/1397 SH: 123).

Accordingly, the existing deficiency in the research is that despite scattered efforts in the exegetical and theoretical fields, it is distant from comparative work, and lacks a confrontation with modern theories to showcase the capacity of Qur'anic teachings and their convergence with Qur'anic teachings – with an approach of critique and modification.

2. Research Methodology

This study was conducted using a qualitative, descriptive-analytical method with a documentary approach. Research data were extracted through the collection and content analysis of Qur'anic texts and authoritative commentaries related to governance. Data analysis was performed inductively, focusing on the identification and explanation of the key components of desirable governance. It is noteworthy that a relatively large number of leadership styles have been identified in modern leadership styles, but only a portion of them are considered to be among the transformational and influential styles. However, for the sake of focus and to avoid dispersion, this research specifically selects and examines two leadership styles—ethical leadership and spiritual leadership—in the light of Qur'anic teachings, as they have the greatest capacity for overlap with Qur'anic foundations and a prominent position in contemporary transformational theories.

3. Analysis of the Theoretical Framework and Fundamental Components of Desirable Governance in the Holy Qur'an

In this section, the theoretical framework of desirable governance is presented based on Qur'anic teachings, with a focus on key components such as justice, consultation, trustworthiness, and accountability, and a theoretical explanation of the link between Islamic governance and sustainable development is provided. This analysis

provides the basis for the re-identification and redefinition of indigenous governance in Islamic societies and the critique and modification of Western models.

The conceptual framework of this research is based on three main pillars: first, Qur'anic principles such as justice, consultation, trust, and vicegerency; second, the discourse of Islamic Development, which is based on the elevated human being and the monotheistic society; and third, key concepts in desirable governance such as transparency, accountability, and participation, the re-reading and redefinition of which from the perspective of the Qur'an is the main goal of the research.

4. Justice; The Foundation of Desirable Governance-Comparative Analysis

Justice is one of the main foundations of desirable governance in religious teachings and Qur'anic texts, playing a key role in political stability, social cohesion, and sustainable development. In the Holy Qur'an, justice is introduced as the criterion of Divine judgment and an essential pillar of social and governmental relations (al-Anʿām: 158; al-Nisā': 58). Justice must be fully observed not only at the individual level but also broadly in governmental structures and the distribution of resources, rights, and opportunities.

5. Definitions and Dimensions of Justice in the Qur'an and Islamic Commentaries

In *Tafsīr al-Mīzān*, Allamah *Ṭabāṭabā'ī* states that justice, in the sense of equity, means moderation and balance in human relations, and he emphasizes that justice in government must be comprehensive and inclusive, such that no individual or group is excluded from the circle of justice (Ṭabāṭabā'ī, 1973 AD/1393 AH: 16, 43-50). He also considers justice a foundation for the realization of moral and spiritual values, accompanied by piety and godliness.

In Sunni commentaries, the concept of governmental justice is emphasized as one of the fundamental principles in the structure of the Islamic government[76]. In this regard, the commentaries of *Ibn Kathīr* and *Fakhr Rāzī* are among the important sources that have examined this concept. *Ibn Kathīr*, in his commentary, considers justice to mean the realization of people's legal rights and the prevention of oppression and corruption. He states in his commentary on verse 25 of Surah *al-Ḥadīd* that God sent His Messengers with clear proofs and the Book and the Balance so that people would uphold justice: "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice..." He emphasizes that the purpose of sending the Messengers and revealing the Book is the establishment of justice among the people (Ibn Kathīr, 1984 AD/1405 AH: 2, 327). *Fakhr Rāzī* also considers justice to be one of the most important principles of government formation in his *al-Tafsīr al-Kabīr*. In his commentary on verse 58 of Surah *al-Nisā'*, which states: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice…," he states that this verse signifies the obligation to observe justice in rulings and judgments, and this principle must be institutionalized in the structure of the Islamic government (Fakhr Rāzī, 1985 AD/1406 AH: 10, 274). Numerous verses in the Qur'an emphasize the importance of justice, and it can be said that about 50 verses directly or

indirectly address the issue of justice in governance and social relations (al-Zumar: 27; al-Nisā': 58; al-Ḥujurāt: 9).

6. Justice in Contemporary Thought and Political Science

Contemporary scientific studies have also introduced justice as a key factor in improving governance and sustainable development. The World Bank, in its reports, has shown that social and economic justice indicators are directly related to human development and economic growth indicators (World Bank, 2020). From the perspective of political economy, the just distribution of resources and opportunities leads to the reduction of structural inequalities, the reduction of corruption, and the increase of political participation (Sen, 1999: 15-155). From the perspective of social justice theories, especially John Rawls' theory, justice means guaranteeing equal rights and providing fair opportunities for all members of society (Rawls, 1999: 52). In his book, "A Theory of Justice," Rawls proposes that justice as "Justice as Fairness" must be the basis for social and political organization, and social structures must be regulated in such a way that inequalities benefit the least advantaged. This philosophical and social view is like the Qur'anic teachings that consider justice as a necessary condition and the basis for the legitimacy of governance (al-Nisā': 58; al-Ḥadīd: 25).

7. Empirical and Statistical Studies

Statistical research in the social sciences has confirmed that societies with just governance and low corruption rates enjoy higher political stability and economic growth. For example, the United Nations Development Program (2016) report titled "A Transparent and Accountable Judiciary to Deliver Justice for All" shows that transparency and accountability in the judiciary enhance public trust and reduce corruption. These pieces of evidence, along with the results of global surveys, demonstrate that judicial justice and public satisfaction with the judiciary have a direct correlation with healthy governance indicators. Furthermore, governance indicators such as the "Rule of Law" in the "World Justice Project Rule of Law Index" reports and the "Worldwide Governance Indicators"[1] also show that countries with a stronger rule of law and more effective control of corruption benefit from higher levels of human development and stability (World Bank, 2022).

8. Challenges and Obstacles to the Realization of Justice

Despite the importance of justice, challenges such as the concentration of power, corruption, and economic and political inequality in various societies have prevented its complete realization. The Holy Qur'an also refers to this issue, considering corruption and oppression to be the greatest obstacles to justice (al-Baqarah: 175; al-Nisā': 59). *Allamah Ṭabāṭabā'ī* emphasizes that justice is not merely limited to the distribution of resources but is rooted in ethics, spirituality, and accountability, and if these dimensions are lacking, justice at the macro level of government and society is jeopardized (Ṭabāṭabā'ī, 1973 AD/1393 AH: 16, 45). Therefore, justice in the Holy Qur'an and in Shi'a and Sunni exegetical sources is presented as the backbone of desirable governance, meaning not only the fair distribution of resources but also the guarantee of human

1. World Justice Project. (2023). *Rule of Law Index/* https://worldjusticeproject.org/rule-of-law 2023

rights, the elimination of discrimination and corruption, and the accountability of rulers. These teachings, in comparison with the findings of contemporary political science and development, provide a scientific and practical basis for building stable and developed political systems.

9. Consultation; The Mechanism for Participation and Accountability

The active participation of the people in decision-making and governance processes is one of the most important components of desirable governance, which the Holy Qur'an has emphasized under the title of "Consultation." The principle of consultation is presented not only as a method for making wise and just decisions but also as a guarantee for accountability and governmental legitimacy. This section will examine the conceptual and Qur'anic meaning of consultation and its comparative analysis with contemporary theories of governance management and political participation.

9.1. The Concept of Consultation in the Qur'an and Islamic Commentaries

The word "Consultation" is mentioned directly seven times in the Qur'an, the most important verse in this regard being verse 38 of Surah *al-Shūrā*: "And their affair is [determined by] consultation among themselves." (al-Shūrā: 38)

Allamah Ṭabāṭabā'ī, in *Tafsīr al-Mīzān*, considers consultation to be beyond a ceremonial process, viewing it as a basis for increasing social cohesion and utilizing collective wisdom. He emphasizes that consultation must be accompanied by freedom of expression, respect for dissenting opinions, and attention to public interests to lead to an improvement in the quality of decisions and social justice (Ṭabāṭabā'ī, 1973 AD/1393 AH: 19, 125-130). *Ibn Kathīr* also considers consultation to be a process in which both the ruler and the people have the right to express their opinions, and this mechanism prevents despotism and the concentration of power (Ibn Kathīr, 1984 AD/1405 AH: 3, 255).

Consultation also prepares the ground for the accountability of rulers. By creating a space for dialogue and the exchange of views between the ruler and the people, arbitrary decision-making is prevented, and the realization of justice is facilitated. This approach is in complete conformity with the concepts of accountability in modern governance theories. In the political history of Islam, the institution of "Consultation" has been introduced as one of the successful examples of participatory governance; an institution in which collective decision-making, consultation with elites, and respect for differing opinions played an important role in ensuring the legitimacy and stability of the political structure (Faḍl Allāh, 1998 AD/1419 AH: 2, 350). This view is also reinforced in *Ḥadīth* and historical sources like *al-Kāfī* and *Sīrah Ibn Hishām*, citing the *Sīrah* of the Prophet of Islam (PBUH) and the Rightly-Guided Caliphs, which show that consultation was not merely an ethical recommendation but a fundamental principle in managing the affairs of the *Ummah* (Islamic community) (Kulaynī, 1986 AD/1407 AH: 1, 67; Ibn Hishām, 1955 AD/1375 AH: 2, 215).

In the Qur'an, the principle of consultation is also emphasized with the expression "And consult them in the matter" (Āli ʻImrān: 159) and: "And their affair is [determined by] consultation among themselves." (al-Shūrā: 38) Commentators such as *Allamah Ṭabāṭabā'ī* in *al-Mīzān* consider consultation not merely a formal mechanism, but a mechanism for

institutionalizing justice, accountability, and preventing despotism (Ṭabāṭabā'ī, 1973 AD/1393 AH: 4, 337). This Qur'anic principle is comparable to modern concepts of good governance such as popular participation, accountability, and the decentralization of power. Theorists such as Graham and Plumptre, in their studies, have also emphasized the importance of consultative and participatory institutions in improving the quality of governance and sustainable development (Graham, 2003: 90-95).

Thus, consultation can be considered an indigenous and yet universal model for elevating governmental structures.

9.2. Comparative Analysis of Consultation and Contemporary Theories of Participation and Accountability

In political science and contemporary governance literature, active public participation in macro-decision-making is considered one of the main indicators for measuring democracy and the legitimacy of governmental structures. The theory of "Good Governance," first proposed by the World Bank, emphasizes principles such as accountability, effective citizen participation, transparency, and the rule of law (World Bank, 1912: 35-40). In this framework, mechanisms such as "Consultation" in the Islamic tradition can be analyzed as indigenous-religious capacities for achieving these goals.

Empirical studies in recent decades have also shown that the existence of consultative and participatory institutions leads to an increase in public trust in governing institutions and the enhancement of government officials' accountability. For example, in a study of 150 countries, it was found that popular participation and institutionalized justice have a significant correlation with increasing citizen satisfaction and reducing administrative corruption (UNDP, 2021, 72). Furthermore, in the participatory budgeting project of the city of Porto Alegre in Brazil, it was determined that public participation in the decision-making process led to an improvement in the distribution of public resources, increased efficiency, and the elevation of social justice (Wampler, 2077: 57-60).

10. Trustworthiness and Accountability; The Basis for the Health and Legitimacy of Government

Trustworthiness and accountability, as two fundamental pillars of the health and legitimacy of the governance system, hold a special place in the Holy Qur'an and Islamic texts. In addition to their moral dimension, these two components play a key role in ensuring efficiency and public trust in governing systems. Alongside Qur'anic sources and Shi'a commentaries like *al-Mīzān*, Sunni exegetical sources and contemporary scientific research also emphasize the importance of these principles.

10.1. Trustworthiness and Accountability in the Qur'an and Commentaries

The Holy Qur'an, in the verse "Indeed, Allah commands you to render trusts to whom they are due" (al-Nisā': 58), presents trustworthiness as one of the fundamental pillars of governance. In *Ibn Kathīr*'s commentary, this verse is interpreted to mean entrusting every right to its owner, and especially in the context of governmental responsibilities, it emphasizes the necessity of observing justice in assigning positions and preserving people's rights (Ibn Kathīr, 1984 AD/1405 AH: 1, 234). Similarly, *Qurṭubī*, in *al-Jāmi‘ li Aḥkām al-Qur'ān*, under the same verse, refers to the political and social duties of government officials and

explicitly states that the failure to fulfill a trust leads to the loss of the ruler's legitimacy (Qurṭubī, 2000 AD/1421 AH: 5, 260).

In *Ṭabarī*'s commentary, the verse "And sufficient is Allah as Accountant" (al-Nisā': 6) is analyzed as a sign of God's absolute supervision over human actions. *Ṭabarī* states that accountability in the Islamic system is not limited to the human dimension but also includes Divine reckoning (Ṭabarī, 1992 AD/1413 AH: 6, 390). Among Shi'a commentators, *Allamah Ṭabāṭabā'ī* in *al-Mīzān* considers the verse of trust to be related to social and political justice, writing that this Divine command pertains to all social levels, including the assignment of governmental positions, and its violation causes a disruption in the political and ethical system of society (Ṭabāṭabā'ī, 1972 AD/1393 AH: 4, 385). Also, in *Tafsīr Nemooneh*, Ayatollah Makarem Shirazi, with a detailed explanation of these verses, emphasizes that accountability and trustworthiness are the indicators of legitimacy in a religious government, and rulers must be answerable to the people and God (Makarem Shirazi, 1995 AD/1374 SH: 3, 245–247).

10.2. Accountability and Trustworthiness in Modern Governance Theories

In the literature of political science and "Good Governance" theories, accountability is recognized as one of the fundamental principles of effective and legitimate governance. Behn, in his work "Rethinking Democratic Accountability," states that accountability means "Active and measurable responsiveness" to actions and decisions, which plays an important role in enhancing public trust, institutional legitimacy, and policy-making efficiency (Behn, 2001: 65). Furthermore, Bovens, in his influential article "Analysing and Assessing Accountability," describes accountability as a framework in which public institutions and officials must report their performance to supervisory bodies and stakeholders, be evaluated, and, if necessary, be held accountable (Bovens, 2007: 450).

In addition, in practical analyses, such as what Klitgaard presents in his book "Controlling Corruption," trustworthiness is not just an ethical principle but an executive mechanism for preventing corruption, enhancing productivity in governmental institutions, and creating political stability (Klitgaard, 1991: 105). These findings are also consistent with Qur'anic teachings. The Qur'an, especially in the verses related to "Rendering Trusts" (al-Nisā': 58) and "Divine Reckoning" (al-Nisā': 6), emphasizes the importance of accountability and trustworthiness at various social and governmental levels. These principles are analyzed in Islamic commentaries both as ethical values and as requirements for just governance.

11. Integration of Qur'anic Teachings with Modern Perspectives

This overlap between religious sources and modern governance theories makes it possible to design efficient management and monitoring systems in Islamic societies. In fact, the Holy Qur'an clearly states not only the moral criteria but also the practical frameworks necessary to ensure accountability and trustworthiness. For this reason, combining these two perspectives can provide a coherent model for the health and legitimacy of governance in the contemporary world.

11.1. Rejection of Despotism and Concentration of Power; Guaranteeing Justice and Political Development

One of the main challenges in governance is the issue of despotism and the disproportionate concentration of power in the hands of one individual or a limited group, which leads to corruption, oppression, and inefficiency in the political system. The Holy Qur'an explicitly and implicitly opposes this type of power concentration and tends towards a decentralized and participatory governing system. From a contemporary perspective, the rejection of despotism and the concentration of power is a prerequisite for social justice and sustainable political development.

11.2. Qur'anic Verses and the Rejection of Despotism

In various verses, the Holy Qur'an, while emphasizing justice, criticizes the concentration of power and despotic rule; for example, the verse "And be not like those who separated and differed after the clear proofs had come to them. And those will have a great punishment" (Āli ʻImrān: 105) refers to the harmful consequences of the concentration and disagreement of power. Also, the verse "And if they are insolent, then submit to them in accordance with the decree of Allah" (al-Qaṣaṣ: 5) indicates the avoidance of transgression and despotism, which is emphasized in *Tafsīr al-Mīzān* (Ṭabāṭabā'ī, 1972 AD/1393 AH: 13, 315).

11.3. Concentration of Power and the Critique of Despotism in Islamic Commentaries

In Qur'anic commentaries from both the Shi'a and Sunni perspectives, the concentration of power without supervision and participation is severely criticized as a factor leading to the corruption, oppression, and deviation of the government. In *Ibn Kathīr*'s commentary, under the verses related to justice and consultation, it is emphasized that "Individual despotism in opinion" and the monopoly of political power were among the most important reasons for the fall of governments in Islamic history, and the ruler is obliged to act within the framework of justice and with consultation (Ibn Kathīr, 1984 AD/1405 AH: 2, 152). In *al-Jāmiʻ li Aḥkām al-Qur'ān*, *Qurṭubī* states that the Islamic ruler is obliged to govern within the framework of Divine rulings and social justice, and the concentration of power in the absence of accountability revokes the legitimacy of the system and pushes society toward despotism (Qurṭubī, 2000 AD/1421 AH: 6,110).

From the perspective of Shi'a commentaries, *Allamah Ṭabāṭabā'ī* in *al-Mīzān*, under the verse "And their affair is [determined by] consultation among themselves" (al-Shūrā: 38), emphasizes the necessity of public participation in governance and the rejection of despotism. He believes that popular participation is not only a guarantor of justice but also the main factor for the balance of power and the preservation of the government's legitimacy (Ṭabāṭabā'ī, 1972 AD/1393 AH: 18, 365). Similarly, in *Tafsīr Tasnīm*, Ayatollah Abdullah Javadi Amoli introduces the concentration of power as a factor leading to structural corruption. He emphasizes that the Islamic ruler must act with the consultation of elites and the observance of people's rights, and any form of despotism in decision-making contradicts the philosophy of Islamic governance (Javadi Amoli, 2013 AD/1392 SH: 15, 240).

What emerges from the authoritative Shi'a and Sunni commentaries is that the concentration of power without public

oversight and the participation of elites is not only religiously rejected but also paves the way for corruption, despotism, and the loss of governmental legitimacy. Qur'anic teachings such as consultation, justice, and trust provide a Divine framework for the distribution of power and popular participation, which is also confirmed by empirical findings in modern governance theories regarding just and sustainable governance. From this perspective, it can be said that the Islamic exegetical tradition – despite sectarian differences – agrees on the principle of accountability and the fight against despotism, and this convergence provides a platform for re-reading Qur'anic concepts in relation to modern governance.

12. Modern and Scientific Views on the Rejection of Despotism

In the theory of democracy and contemporary political studies, some have argued that democracy must be based on the distribution of power to prevent its concentration, and accordingly, the uncontrolled concentration of power is considered the greatest obstacle to justice and political development (Dahl, 1989: 34). Furthermore, in Fukuyama's work "Political Order and Political Decay," it is stated that the existence of institutions that "Limit power" (such as an independent judiciary or accountability mechanisms) is a necessary prerequisite for achieving political development and social justice (Fukuyama, 2014: 77). Some empirical research has also shown the relationship between the concentration of power and its negative consequences. Based on World Bank data in 2020, countries with a high concentration of institutional power experience more corruption, less political participation, and political and economic backwardness.

12.1. Integration of Religious and Scientific Teachings

Based on the combination of Qur'anic findings – such as the emphasis on consultation, justice, and the implementation of trust in governance decisions – and recent scientific research, it can be concluded that the rejection of despotism and the concentration of power is one of the necessary requirements for desirable governance. The establishment of participatory, accountable, and balanced institutions guarantees the realization of social justice and sustainable development, as confirmed in both religious sources and modern managerial foundations.

12.2. Establishing Equity and Kindness; The Balance Between Justice and Benevolence

One of the fundamental teachings of the Qur'an regarding desirable governance is the precise balance between the two key concepts of "Equity" and "Kindness." Establishing equality means establishing justice and legal order, while kindnss refers to an emphasis on mercy, kindness, and going beyond mere justice. This balance not only shapes the health of society but also guarantees the continuity and sustainability of desirable governance.

12.3. Qur'anic Verses on Establishing Equality and Kindness

The Holy Qur'an has repeatedly called for the establishment of equality, considering it an essential duty: "Indeed, Allah orders justice and good conduct." (al-Naḥl: 90) Also, the verse "And establish the weight in justice and do not make the scale deficient" (al-Raḥmān:

9) indicates the importance of maintaining a precise balance in justice. Furthermore, kindness, meaning going beyond the limit of justice and showing kindness in dealing with people, is emphasized (al-An‘ām: 158).

Allamah Ṭabāṭabā’ī in *al-Mīzān* explains in detail that the establishment of quality is the basis for the realization of social justice, but kindness creates the conditions for the development of human relations beyond minimal rights (Ṭabāṭabā’ī, 1972 AD/1393 AH: 14, 45). He believes that justice without kindness may lead to the coldness of social relations, and conversely, kindness without justice is not sustainable. Equality has been said to mean the implementation of justice in judgment and the management of affairs and kindness refers to universal generosity and kindness, which must be observed simultaneously in governance (Ṭabarī, 1990 AD/1411 AH: 15, 95).

A synthesis of the verses and commentaries suggests that in the Qur'anic system, justice is a religious, social, and structural duty; however, if this justice is devoid of the element of kindness—that is, going beyond the mere right and observing ethics and humanity—it may lead to soullessness, violence, or even structural oppression. Conversely, kindness without the infrastructure of justice leads to a kind of disorder and discrimination. Therefore, in desirable Qur'anic governance, the establishment of equality and the development of kindness must be considered simultaneously; because it is only in the interaction of these two concepts that a balanced, humane, and sustainable society can be achieved.

13. Contemporary and Social Analysis of Justice and Kindness

In contemporary studies of development and governance, the concept of Restorative Justice has gained a special place. This type of justice, unlike a purely punitive model, not only deals with the punishment of the offender but also pursues the restoration of social relations, the rebuilding of trust, and the nurturing of kindness and participation. Braithwaite, in his important work, states that restorative justice is effective when, alongside the application of law, it emphasizes human dignity, apology, compensation, and the revival of social connections (Braithwaite, 2002: 89).

In the same vein, Amartya Kumar Sen, in the theory of "Development as Freedom," states that development is achieved not only by eliminating structural poverty or enforcing laws, but by elevating moral virtues, social solidarity, and expanding empathy, we approach true justice (Sen, 1991: 120). This view is clearly consistent with the concept of kindness in the Qur'an, which, beyond formal justice, emphasizes benevolence, forgiveness, and openness in human interactions. Studies by international institutions such as the World Bank also indicate that political systems in which formal justice is accompanied by an atmosphere of kindness, participation, and social restoration enjoy a higher level of public trust, social stability, and citizen satisfaction (World Bank, 2021).

Based on Qur'anic teachings, the establishment of equality, as the pillar of social justice, is emphasized in multiple verses, such as "Indeed, Allah orders justice and good conduct." (al-Naḥl: 90) Islamic commentaries also acknowledge that justice, if not accompanied by kindness, turns into a dry and soulless structure. *Allamah Ṭabāṭabā’ī* in *al-Mīzān* asserts that equality is justice in

distribution and judgment, but kindness is its soul that preserves social dynamism (Ṭabāṭabā'ī, 1972 AD/1393 AH: 14, 45). Therefore, the balance between justice and kindness, both at the level of modern development theories and in Qur'anic teachings, is considered an essential principle for the health and survival of any governing system.

14. The Sovereignty of Divine Law; The Framework for Order and Justice

One of the fundamental pillars of desirable governance in the Holy Qur'an is the principle of the sovereignty of Divine Law, which is defined as a framework for guaranteeing social order and comprehensive justice. This sovereignty is based on the implementation of Sharia rulings and the observance of equality in society, preventing any self-will, despotism, and disorder.

14.1. Qur'anic Verses on the Sovereignty of Divine Law

The Qur'an repeatedly emphasizes the Divine decree as the ultimate criterion for judgment and decision-making: "And the judgment is for Allah, the Truth" (Yūsuf: 40) and "And judge between them by what Allah has revealed." (al-Nisā': 59) Also, verses such as "The judgment is only for Allah" (Yūnus: 41) explicitly confirm the absolute sovereignty of God's Law, which is the axis of political-social justice and order.

14.2. Commentaries' View on the Sovereignty of Divine Law

From the perspective of Shi'a commentators, *Allamah Ṭabāṭabā'ī* in *Tafsīr al-Mīzān* asserts that Divine Law is the guarantor of social justice and the organization of human life. In his commentary on the verse "And judge between them by what Allah has revealed," (al-Mā'idah: 49) he states that deviation from God's judgment is the source of injustice and the collapse of social ethics. In his view, the legitimacy of any governmental structure depends on adherence to Divine Law, and its violation leads to structural corruption and the deprivation of human dignity (Ṭabāṭabā'ī, 1972 AD/1393 AH: 20, 202).

The same approach is seen among Sunni commentaries. *Muḥammad ibn Jarīr al-Ṭabarī*, in *Jāmi' al-Bayān*, in his commentary on the above verse, considers the sovereignty of Divine Law to be not only the duty of rulers but also a public responsibility for all members of society. He emphasizes that justice is realized only in the shadow of the complete implementation of the Sharia, and any deviation from it will cause a violation of rights and social disorder (Tabarī, 1990 AD/1411 AH: 18, 110).

The exegetical views of both Shi'a and Sunni traditions emphasize the fundamental principle of the "Sovereignty of Divine Law" as a precondition for the realization of justice and social stability. In this view, obedience to Divine laws is considered not only an individual or ritual matter but a strategic principle in governance and community building. The comparison of this Qur'anic approach with modern governance theories also shows that adherence to the law, transparency, and legal justices are prerequisites for the legitimacy, efficiency, and acceptability of political systems.

15. The Principle of Rule of Law in Governance: The Link Between Islamic Teachings and Modern Theories

In modern political theories, the principle of the Rule of Law is considered the foundation

of democratic order, the preservation of individual freedoms, and the guarantee of justice. This principle is realized when the law is transparent, stable, and equally applied to all, not an instrument of political elite power (Raz, 1979: 120). Especially in the context of developed governments, the Rule of Law is a foundation for accountable and transparent systems. From the perspective of international law and development, the United Nations believes that the Rule of Law reduces corruption, strengthens public trust, and increases the efficiency of the judicial and administrative systems. World Bank reports also state that countries with a coherent and justice-oriented legal system rank higher in indicators of political stability, economic growth, and citizen satisfaction (World Bank, 2021).

In the Islamic governance system, the principle of the "Sovereignty of Divine Law" is a concept deeply rooted in the Qur'an and Sunnah. The Holy Qur'an asserts: "And whoever does not judge by what Allah has revealed – then it is those who are the wrongdoers," (al-Mā'idah: 45) which indicates the central position of Divine Law in the implementation of justice. *Allamah Ṭabāṭabā'ī* in *al-Mīzān* interprets this verse as meaning that Divine Law is the criterion for measuring justice and political legitimacy, and disregard for it leads to oppression, discrimination, and social disorder (Ṭabāṭabā'ī, 1972 AD/1393 AH: 6, 337). In *Ṭabarī*'s commentary, it is also stated that the ruler is obliged to make the Divine rulings the basis for judgment and the management of affairs; because any substitution of human law for Sharia will lead to the loss of justice and legitimacy (Tabarī, 1990 AD/1411 AH: 6,310).

The principle of the Sovereignty of Divine Law, both in Qur'anic teachings and Islamic commentaries, and in modern theories of political development, is one of the vital pillars for establishing justice, combating corruption, and realizing social stability. From the Islamic perspective, this principle guarantees social order by emphasizing the Sharia and Divine justice. In the modern view, the Rule of Law is also one of the prerequisites for Good Governance and sustainable development. The convergence of these two approaches shows that attention to legalism and justice-orientation is a necessary condition for the legitimacy, accountability, and dynamism of governments.

16. The Role of Spiritual and Ethical Leadership in the Sustainability of Desirable Governance

Leadership, as the axis of guidance, cohesion, and decision-making, plays a fundamental role in the quality and duration of governance. In the framework of Islamic governance, unlike a purely functionalist view of power, leadership is considered not just a political tool but an ethical and spiritual mission. The teachings of the Holy Qur'an and the commentaries of both groups (Shi'a and Sunni) emphasize the moral and Divine characteristics of righteous leaders; characteristics that are also reflected in contemporary leadership literature.

17. Qur'anic Analysis of Spiritual and Ethical Leadership

In the Holy Qur'an, Divine leadership is introduced as a Divine trust with the goals of guidance and the establishment of equality. God says: "And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs." (al-Anbiyā': 73) This verse shows that the central characteristics of Divine leadership are patience in the face of

difficulties and certainty in the Divine signs, which lead to the true guidance of the people.

Allamah Ṭabāṭabā'ī in *Tafsīr al-Mīzān* explains that this verse refers to the concept of spiritual and social leadership; a leadership based on piety, certainty, wisdom, and practical role-modeling for society. In his expression, the Imams in the Qur'an are not merely political managers but are "Guides to God" and "Educators of Humanity" who guide society towards justice and truth with ethics, patience, and insight (Ṭabāṭabā'ī, 1972 AD/1393 AH: 16, 145). Similarly, *Ṭabarī*'s commentary emphasizes that the Imams chosen by God are those adorned with knowledge and patience, and they are responsible for the guidance of the people, not merely material rule (Tabarī, 1990 AD/1411 AH: 17, 78).

18. Comparative Analysis of Ethics-Centered Leadership in Contemporary Theories

In modern leadership theories, especially in Transformational Leadership theory, the importance of characteristics such as ethics-orientation, inspiration, and focus on the human development of followers is emphasized. James MacGregor Burns, in his classic book "Leadership," defines this type of leadership as follows: "Transformational leaders are those who, by appealing to the inner motivations and moral values of their followers, elevate them to higher levels of commitment, awareness, and personal growth." (Burns, 1978: 20-44)

In his view, these leaders seek not merely obedience but the spiritual and ethical change of their followers and this is the point of distinction between them and transactional leaders who rely solely on reward and punishment.

Northouse, in his comprehensive review of leadership (2016), states that ethical and spiritual leadership is one of the key pillars in crisis management, creating social cohesion, and sustained trust-building (Northouse, 2016: 167). These principles are deeply consistent with Qur'anic and exegetical foundations; where leadership is defined not based on power and dominance but on wisdom, piety, and Divine guidance.

Bernard Bass, in his book "Leadership and Performance beyond Expectations," further develops Burns' theory and categorizes the main elements of transformational leadership into four components:

1. **Idealized Influence**: The leader acts as a role model and ethical reference for followers.
2. **Inspirational Motivation**: The leader provides a meaningful and motivating vision.
3. **Intellectual Stimulation**: The leader encourages followers towards creative thinking and questioning.
4. **Individualized Consideration**: The leader pays attention to the individual growth needs of each follower (Bass, 1985).

These concepts, within the Islamic framework, have a deep compatibility with Qur'anic patterns and the *Sīrah* of the Prophets and Imams. Northouse, citing the theories of Bass and Burns, also emphasizes that transformational leaders not only improve organizational performance but also influence the value and spiritual cohesion within the organization (Northouse, 2016: 161-194). He considers this style to be the most effective type of leadership in conditions of change, crisis, and social transformation.

Whether in the framework of the Qur'an and Islamic commentary or in modern governance theories, effective leadership requires a combination of executive competence and ethical-spiritual characteristics. Leadership

that relies solely on political power lacks long-term stability. In contrast, the Divine leaders in the Qur'an, with patience, certainty, and piety, not only manage society but also transform it from within. From a comparative perspective, it is clear that the principles of Qur'anic leadership and the theory of Transformational Leadership are close to each other in their emphasis on the inner growth of followers, mutual trust, and ethical governance. This convergence shows that for the realization of desirable governance, ethics-centered and inspiring leadership is not only necessary but vital.

Dimensions of Transformational Leadership Theory	Description in Modern Theories	Related Qur'anic Verses and Exegesis	Comparison and Analysis in Islamic Leadership
Idealized Influence	The leader is an ethical and behavioral role model for followers.	"There has certainly been for you in the Messenger of Allah an excellent pattern" (al-Aḥzāb: 21)	The Prophet (PBUH) is a comprehensive example of faith, ethics, and patience (Ṭabāṭabā'ī, *al-Mīzān*).
Inspirational Motivation	Providing an elevated and inspiring vision for followers.	"O my people enter the Holy Land..." (al-Mā'idah: 21)	The invitation of the Prophets is accompanied by a spiritual and hope-inspiring vision.
Intellectual Stimulation	Encouraging critical thinking, innovation, and learning.	"Will you not reason?" "Will they not reflect?"	The Qur'an invites people to reflection and reasoning (al-Naḥl: 125).
Individualized Consideration	Attention to the specific needs of individuals and their personal growth.	"...he is concerned over you, with the believers, is kind and merciful" (al-Tawbah: 128).	The Prophet guides people with compassion and individual attention.

19. Table: General Dimensions of Transformational Leadership Theory and its Comparison with Qur'anic Teachings

Ethical and spiritual criteria in leadership play an important role in preventing corruption and despotism and allow the ruler to resist power-seeking pressures. Ethical leadership, in addition to reducing corruption, paves the way for public trust and satisfaction, which are themselves pillars of sustainable development (Kurer, 2005: 118).

In Islamic governance, leadership is based on ethical and spiritual foundations, going beyond administrative and managerial skills. These characteristics lead to the stability of the governing system and gaining the people's trust, guaranteeing desirable governance. The integration of Qur'anic teachings with the findings of modern leadership theories provides a comprehensive and efficient image of successful leadership that has applicability in various areas of governance. Contemporary society is in severe need of an interdisciplinary and multifaceted approach to issues and phenomena.

Conclusion

Based on the findings of the present research, it can be acknowledged that the Holy Qur'an provides a comprehensive framework for desirable governance by offering principles such as justice, the establishment of equality, consultation, accountability, trustworthiness, the rejection of despotism, the sovereignty of Divine Law, and spiritual freedom. These principles are not only related to governmental structures but also possess value and ethical orientations that elevate governance beyond the level of institutional efficiency to the realm of human excellence and civilizational justice.

In the framework of Islamic Development theory, desirable governance is not merely a technocratic concept but is based on monotheistic goals, religious identity, and social justice. Qur'anic teachings have the capacity, by re-reading them in light of contemporary needs, to be used as strategic principles in policy-making, institution-building, and the enhancement of political legitimacy.

The research results show that desirable governance in the Qur'an, with its emphasis on popular participation, the observance of citizen rights, the accountability of rulers, and the avoidance of oppression and transgression, can be a basis for the reconstruction of governance institutions in Islamic countries. The link between these components and the Islamic Development theory smooths the path for designing an indigenous, sustainable, and justice-oriented model of governance; a model in which the efficiency of institutions and human excellence act synergistically.

For example, ethical and spiritual leadership, as one of the essential pillars of desirable governance, plays a decisive role in guaranteeing sustainability, justice, and social cohesion. Qur'anic teachings and authoritative Shi'a and Sunni commentaries emphasize the importance of characteristics such as piety, justice, wisdom, and patience in leaders, which prevent corruption and despotism and create the conditions for trust and public satisfaction. On the other hand, modern leadership theories, such as Transformational Leadership theory, emphasize the role of ethical and spiritual motivations in increasing the effectiveness of leaders and strengthening social cohesion. The integration of these two perspectives, both religious and scientific, provides a comprehensive image of successful leadership that can be an efficient model for governance in contemporary political systems.

Ultimately, it can be said that guaranteeing the sustainability of desirable governance requires special attention to the ethical and spiritual dimensions of leadership, along with the observance of managerial principles and popular participation; in light of this combination, justice and sustainable development are realized. Thus, the return to the Qur'an is not a passive return but a forward movement towards the revival of revelation rationality in the management of society. The present research is an initial step towards explaining this approach, and it is suggested that in future research, these principles be analyzed and modeled in operational and institutional contexts as well.

Suggestions

Based on the conducted research and the author's previous studies, the following suggestions can be put forward for researchers:

A. Comparative analysis of governance models based on Qur'anic and scientific principles in Muslim countries336.

B. Comparative study of governance patterns in Islamic countries with an approach of integrating Qur'anic teachings and modern management theories337.

C. Evaluation of the effects of ethical and spiritual leadership on the effectiveness of governing systems based on an interdisciplinary approach338.

D. Study of the impact of ethical and spiritual indicators in leadership on the efficiency and legitimacy of governmental institutions, focusing on management sciences and psychology339.

E. Prototyping an Islamic policy-making model based on Qur'anic principles and sustainable development indicators340.

F. Designing and evaluating a policy-making model based on monotheistic principles and social justice while harmonizing with sustainable development and political science indicators341.

References

Persian and Arabic Sources

Abd al-Raḥmān, T. (2000). *Suʾāl al-Akhlāq: Musāhamah fī al-Naqd al-Akhlāqī lillḥādāth al-Gharbīyah. Dār al-Bayḍā'*. Maghrib (Morocco): Arab Cultural Center.

Abdalmalki, H; Nizami Pur, Gh; Ashairi, T. (2017 AD/1397 SH). "The Godar River, the investigation into the investigation of the Arab Dialogue. *Dirasat Asasiyyah lil lhadathah al-Arabiyah al-Jadidah*." No. 1.

Faḍl Allāh, M. H. (1998 AD/1419 AH). *Min Waḥy al-Qur'ān*. Beirut: Dar al-Malakh lil Tiba'ah wa al-Nashr.

Fakhr Rāzī, M. (1985 AD/1406 AH). *al-Tafsīr al-Kabīr (Mafatīḥ al-Ghayb)*. Beirut: Dar Ihya al-Turath al-Arabi.

Ibn 'Aṣhūr, M. (1999 AD/1420 AH). *Tafsīr al-Taḥrīr wa al-Tanwīr, known as Tafsīr Ibn 'Aṣhūr*. Beirut: Modrn Publishing Culture.

Ibn Ḥishām, A. (1996 AD/1375 AH). *Asīrat al-Nabī*. Beirut: Dar Ihyaʾ al-Turath al-Arabi.

Ibn Kāsir, I. (1984 AD/1405 AH). *Tafsīr al-Qur'ān al-'Aẓīm*. Beirut: Dār al-Fikr.

Javadi Amoli, A. (2013 AD/1392 SH). *Tafsir Tasnim*. Qom: Isrā'.

Kulaynī, M. (1986 AD/1407 AH). *al-Kafi*. Tehran: Dar al-Kutub al-Islamiyah. Vol. 1; p. 67356.

Makarim Shirazi, N. (1995 AD/1374 SH). *Tafsir Nemooneh*. Tehran: Dar al-Kutub al-Islamiyah.

Qazizadah, K. (2014 AD/1394 SH). *Politics and Government in the Quran*. Qom: Muʾassasah al-Thaqafah wa al-Fikr al-Islami.

Qurṭubī, M. (2000 AD/1421 AH). *al-Jāmi' li Aḥkām al-Qur'ān*. Beirut: Dar Ihya al-Turath al-Arabi.

Ṣadr, M. (1996 AD/1417 AH). *Iqtiṣādunā*. Qom: Dā'irat al-Tablīgh al-Islāmī li-Ḥawzat al-ʿIlmīyah al-Qummī346.

Sayyid Nejad, B. (2021 AD/1400 SH). *A Theory Based on the Divine Verses of the Book of the Holy Quran without Emphasis on the Verification of the Madani verification*. Second edition of the Arabic Islamic Incident.

Ṭabarī, M. (1992 AD/1413 AH). *Jāmi' al-Bayān 'an Ta'wīl Āyāt al-Qur'ān*. Beirut: Dar Ihya al-Turath al-Arabi.

Ṭabāṭabā'ī, M. (1972 AD/1393 SH). *al-Mīzān fī Tafsīr al-Qur'ān*. Beirut: Moʾassasah al-Ilmi lil Matbuʿat.

English Sources

Bass, B. M. (1985). *Leadership and Performance beyond Expectations*. New York: Free Press.

Behn, R. D. (2001). *Rethinking Democratic Accountability*. Washington, DC: Brookings Institution Press.

Bovens, M. (2007). "Analysing and Assessing Accountability: A Conceptual Framework." *European Law Journal*. 13(4), 447–468.

Braithwaite, J. (2002). *Restorative Justice and Responsive Regulation*. Oxford University Press, p. 89.

Burns, J. M. (1978). *Leadership*. New York: Harper & Row.

Ghannouchi, R. (2022). *Public Freedoms in the Islamic State*. New Haven: Yale University Press.

Graham, J; Amos, B; Plumptre, T. (2003). *Principles for Good Governance in the 21st Century*. Ottawa: Institute on Governance, pp. 90–95.

Klitgaard, R. (1991). *Controlling Corruption*. Berkeley: University of California Press, p. 105.

Kurer, O. (2005). "Corruption: An Alternative Approach to Its Definition and Measurement." *Political Studies*. 53(1), 102–115.

Nasr, S. V. R. (2001). *Islamic Leviathan: Islam and the Making of State Power*. New York: Oxford University Press.

Northouse, P. G. (2016). *Leadership: Theory and Practice*. 7th ed. Thousand Oaks, CA: Sage Publications.

Rawls, J. (1999). *A Theory of Justice*. Cambridge, MA: Harvard University Press.

Raz, J. (1979). *The Authority of Law: Essays on Law and Morality*. Oxford University Press.

Sardar, Z. (1985). *Islamic Futures: The Shape of Ideas to Come*. New York: Mansell.

Sen, A. (1999). *Development as Freedom*. New York: Knopf.

UN Department of Economic and Social Affairs. (2020). World Social Report 2020: Inequality in a Rapidly Changing World.

UNDP Asia Pacific. (2016). A Transparent and Accountable Judiciary to Deliver Justice for All.

UNDP. (1997). *Governance for Sustainable Human Development: A UNDP Policy Document*. New York: United Nations Development Programme.

UNDP. (2021). *Human Development Report 2021/2022: Uncertain Times, Unsettled Lives*. New York: United Nations Development Programme. p. 72.

Wampler, B. (2007). *Participatory Budgeting in Brazil: Contestation, Cooperation, and Accountability*. University Park: Pennsylvania State University Press. pp. 57–60.

World Bank. (1992). *Governance and Development*. Washington D.C.: The World Bank.

World Bank. (1994). *Governance: The World Bank's Experience*. Washington, D.C.: The World Bank.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۹۰-۶۹)
DOI: 10.30473/quran.2025.73387.1297

«مقاله پژوهشی»

تحلیل تربیتی مفهوم قرآنی‌طلب در چارچوب هرمنوتیک قرآنی و استلزام آن برای شایستگی‌های تربیتی

امیر فرخنده[1*]، رمضان برخورداری[2]، سوسن کشاورز[3]، زهرا فرخنده[4]

۱. دانشجوی دکتری گروه آموزش و پرورش، دانشکده علوم تربیتی و روانشناسی، دانشگاه شیراز، شیراز، ایران.
۲. دانشیارگروه فلسفه تعلیم و تربیت، دانشگاه خوارزمی، تهران، ایران.
۳. دانشیارگروه فلسفه تعلیم و تربیت، دانشگاه خوارزمی، تهران، ایران.
۴. دانش آموخته کارشناسی گروه تربیت بدنی، دانشگاه ملی مهارت، دانشکده دختران دکتر شریعتی تهران، تهران، ایران.

نویسنده مسئول:
امیر فرخنده
رایانامه: amirfarkhondeh@yahoo.com

تاریخ دریافت: ۱۴۰۳/۱۱/۲۲
تاریخ پذیرش: ۱۴۰۴/۰۷/۰۵

استناد به این مقاله:
فرخنده، امیر؛ برخورداری، رمضان؛ کشاورز، سوزان و فرخنده، زهرا (۱۴۰۴). تحلیل تربیتی مفهوم قرآنی‌طلب در چارچوب هرمنوتیک قرآنی و استلزام آن برای شایستگی‌های تربیتی. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۹۰-۶۹.
(DOI: 10.30473/quran.2025.73387.1297)

چکیده

هدف این پژوهش میان‌رشته‌ای، تحلیل تربیتی مفهوم قرآنی «طلب» در چارچوب هرمنوتیک قرآنی سنتی (اصیل) با تأکید بر دیدگاه علامه طباطبایی و استنتاج شایستگی‌های تربیتی برای رفع چهار چالش نظام آموزش ایران (حافظه‌محوری، انباشت اطلاعات، منفعل‌بودن متربی و بی‌مهارتی) است. با چندسویه‌سازی روش‌های کیفیِ مرور نظامند، تجزیه مفهومی، تحلیل تطبیقی، تحلیل منطقی فرارونده و استنتاج عملی فرانکنا، سه شایستگی کلیدی استخراج شد: ۱. شایستگی در معرض قرار گرفتن/ قرار دادن خود (با مؤلفه‌های گشودگی و مهارت شنیدن) که تعامل فعال متربی را تقویت و مسئله «منفعل بودن» را هدف می‌گیرد؛ ۲. جویندگی حساس و روشمند معنای اصلی (با تأکید بر پرسشگری، استدلال‌ورزی، عاقبت‌اندیشی، نقادی تاویلگرانه، هوشیاری هرمنوتیکی و شک) که جایگزین حافظه‌محوری و انباشت اطلاعات می‌شود؛ ۳. جویندگی معنای حقیقی (با محوریت حقیقت‌جو بودن و حق‌پذیری، شک، شجاعت نقادی، مصلح بودن و مهارت‌های حکیمانه) که بی‌مهارتی را از طریق پرورش تفکر انتقادی و خوداصلاحی کاهش می‌دهد. یافته‌ها نشان می‌دهد این شایستگی‌ها با تبدیل فرآیند یادگیری به کاوشگری فعال، امکان بازطراحی برنامه‌های درسی مبتنی بر مهارت‌های هرمنوتیکی را فراهم می‌کنند. این پژوهش با پیوند نظریه هرمنوتیک قرآنی به نیازهای عملی تربیتی، چارچوبی نوین برای تحول آموزش در ایران ارائه می‌دهد.

واژه‌های کلیدی

معنایابی طلب، تفسیر المیزان، هرمنوتیک قرآنی سنتی، تربیت اسلامی، شایستگی هرمنوتیکی (مرادیابی).

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.
این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 69-90
DOI: 10.30473/quran.2025.73387.1297

ORIGINAL ARTICLE

A Educational Analysis of the Quranic Concept of "Ṭalab" within the Framework of Traditional Quranic Hermeneutics and Its Implications for Educational Competencies

Amir Farkhonde[1*], Ramazan Barkhordari[2], Susan Keshavarz[3], Zahra Farkhonde

1.PhD Student, Department of Education Foundation, Faculty of Education and Psychology, Shiraz University, Shiraz, Iran.
2. Associate Professor, Department of Philosophy of Education, Kharazmi University, Tehran, Iran.
3. Associate Professor, Department of Philosophy of Education, Kharazmi University, Tehran, Iran.
4. Bachelor's Degree Department of Physical Education, National Vocational University, Dr. Shariati Tehran Girls' College, Tehran, Iran.

Correspondence
Amir Farkhonde
Email: amirfarkhondeh@yahoo.com

Received: 10 Feb 2025
Accepted: 27 Sep 2025

How to cite
Farkhonde, A., Barkhordari, R., Keshavarz, S. & Farkhonde, Z. (2025). A Educational Analysis of the Quranic Concept of "Ṭalab" within the Framework of Traditional Quranic Hermeneutics and Its Implications for Educational Competencies. Quran and Religious Enlightenment, 6(1), 69-90. (DOI: 10.30473/quran.2025.73387.1297)

ABSTRACT

This interdisciplinary study aims to provide a Educational analysis of the Quranic concept of "*Ṭalab*" (seeking/pursuit) within the framework of traditional Quranic hermeneutics, with a special emphasis on the perspective of *Allamah Ṭabāṭabā'ī*. The research seeks to deduce key educational competencies to address four challenges in Iran's educational system: "Rote memorization, information overload, learner passivity, and lack of skills." Using a multi-method qualitative approach that includes systematic review, conceptual decomposition, comparative analysis, logical retroductive analysis, and Frankena's practical inference, three core competencies were extracted: "The Competency of Self-Exposure/Placing Oneself in a Position of Exposure (with components of openness and the skill of listening), which fosters active learner engagement and targets the issue of passivity; the Competency of Sensitive and Methodical Seeking of the Original Meaning (emphasizing inquiry, reasoning, foresight, hermeneutical critique, vigilance, and doubt), which serves as an alternative to rote memorization and information overload; the Competency of Seeking the True Meaning (centered on truth-seeking and truth-acceptance, doubt, critical courage, being a reformer, and wise skills), which reduces the lack of skills by nurturing critical thinking and self-correction." The findings indicate that these competencies, by transforming the learning process into an active quest, enable the redesign of curricula based on hermeneutical skills. By linking Quranic hermeneutical theory to practical educational needs, this research offers a novel framework for educational transformation in Iran.

KEYWORDS

Meaning-Making of *Ṭalab*, Tafsir al-Mīzān, Traditional Quranic Hermeneutics, Islamic Education, Hermeneutical Competence (Meaning-Finding).

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

The educational system of the Islamic Republic of Iran, in its previous Educational model, was based on a hierarchical and institution-centric structure. In this model, the teaching-learning process was linear, focusing on the transmission of standardized content within specific age brackets. Students received pre-determined content in schools under the guidance of teachers, and this path concluded with quantitative assessments and the awarding of academic degrees. Success in this cycle was considered equivalent to having received an education (Farkhonde, 2022 AD/1401 SH; Aali, 2021).

However, this approach, rooted in positivist and behaviorist assumptions, led the educational system to face four fundamental problems: "Rote memorization without cognitive deepening, accumulation of knowledge without practical application, a lack of skills in solving real-world problems, and learner passivity due to the disregard for their interpretive role and active participation." (Supreme Council of Cultural Revolution, 2011 AD/1390 SH: 416)

Furthermore, this model faced fundamental challenges in adapting to the dynamic needs of the 21st century. The convergence of two major developments—epistemological (Sohnge & Van Niekerk, 2005) and technological (Avdiu et al., 2025)—led to a radical re-evaluation of the conceptual foundations of institutional education. On the one hand, the emergence of the digital space and the formation of placeless and timeless learning ecosystems shattered the traditional frameworks of space, time, content, and age in the educational system (Farkhonde, 2022; Arif et al., 2025). This "de-localization" of the educational process weakened the exclusive status of institutions like the family and school as the primary centers of learning (Zakiyah & Sudarmin, 2022). On the other hand, unlimited access to knowledge repositories rendered the hierarchical and fragmented logic of instructional design ineffective. By creating educational synchronousness, it empowered the learner to interact within a continuous knowledge network, free from age-related constraints (Tercov & Smahel, 2025).

From another perspective, the evolution of the hermeneutical paradigm in the philosophy of education, by criticizing positivist assumptions, emphasized the interpretability of understanding and the active role of the learner as an interpreter. From this viewpoint, the continuation of a one-way content transfer model and positivist methods not only leads to a suspension of understanding and epistemological self-alienation in the learner (Gallagher, 1992) but also, by creating a distorted self-image as an independent and all-powerful knower, it prevents authentic self-understanding (Jardine, 1992). These transformations led researchers to conclude that a focus on mere content transfer no longer meets the dynamic needs of the current era. The focus of contemporary functionalist education should be on teaching educational skills rather than on providing content for a finished education (Sohnge and Van Niekerk, 2005; Siddiq et al., 2024).

Therefore, in response to the aforementioned educational transformations in the 21st century, the Iranian Ministry of Education's transformational documents (2011 AD/1390 SH) have taken a fundamental step towards solving the four challenges of the educational system—rote memorization, information overload, lack of skills, and learner passivity—by replacing content delivery with the cultivation of educational competencies

(Foundations of the Transformational Document, 2011 AD/1390 SH: 416). This paradigm shift, which is in line with the necessities of the digital age and the development of hermeneutics, emphasizes the cultivation of interpretive skills, critical thinking, and lifelong learning. In this regard, and given the importance of the issue of "meaning" in contemporary educational philosophy, the question arises: what hermeneutical competencies should schools foster in learners to remain effective in the face of the educational complexities of the current century?

The present study, relying on the approach of Quranic hermeneutics as a framework deeply rooted in the Islamic tradition, seeks to extract educational competencies with a hermeneutical nature. Quranic hermeneutics, as the science of interpreting revealed texts, has been formulated in the Islamic world under two discourses; author-centric and interpreter-centric (Subhani Tabrizi & Vaezi, 2000 AD/1379 SH). Contemporary research in the modern discourse, such as that by Homayoun (2011 AD/1390 SH), focuses on arbitrary interpretation, pluralistic, and relativistic analyses. According to Kalantari (2021 AD/1400 SH), this is in conflict with the original foundations of Quranic interpretation, leading to the dissolution of religion and epistemological nihilism. In contrast, the traditional discourse, by avoiding arbitrary interpretation and emphasizing principles such as the semantic unity of the Quran and the methodical nature of understanding, preserves the authenticity of the text and prevents relativism and the corruption of meaning (Narimani et al., 2019 AD/1398 SH). This discourse, by drawing on a coherent interpretive heritage such as *al-Mīzān* and *Nemooneh* and relying on Quranic sciences like reasons for revelation and abrogating and abrogated verses, prevents semantic distortion and establishes religious identity within the framework of original Islamic teachings (Ajili & Solgi, 2016 AD/1395 SH). Therefore, the present study has based itself on the traditional discourse of Quranic hermeneutics.

Previous research in the field of traditional Quranic hermeneutics, with a focus on theoretical principles and methodology (Zamani, 2008 AD/1387 SH; Khamenei, 1999; Sayyid Jafari & Danesh Shahraki, 2023 AD/1402 SH), historical-comparative analysis (Siti et al., 2024), and a critique of the modern discourse (Choucha & Kacimi, 2024), has made a fundamental contribution to the development of the literature in this field. However, studies conducted within the traditional discourse, due to their focus on the theoretical principles of Quranic hermeneutics, have neglected the Educational application of these principles and the connection of traditional hermeneutical foundations to the practical needs of education.

Furthermore, although concepts such as exegesis (*tafsyr*) (al-Asadī, 2021 AD/1400 SH), interpretation (*Ta'wyl*) (Ṭabāṭabā'ī, 1999 AD/1378 SH; Ghahhari Kermani, 2019 AD/1398 SH), and understanding (*Fahm*) (Mahdavi Kani, 2005 AD/1384 SH; al-Zahrānī & ʿAbdul Raḥmān, 2025) have been separately examined in the Quran, the concept of "*Ṭalab*" as one of the key Quranic concepts, despite its Educational potentials, has been largely analyzed in research literature within combinations such as seeking knowledge (Suyūṭī, 2018) or (social demand (Saleh & Amani, 2024) and in fields such as economics, higher education (Bashandi et al., 2024), linguistics (Fawzān, 2024), and religious

sciences (Āl Sharīm, 2018). These studies have generally defined "Seeking" as "Asking," "Searching," or "Striving to achieve a goal," but its systematic analysis within the framework of Quranic education and traditional hermeneutics has been neglected (al-ʻUwayṭī, 2018; Ḥamd ibn Ibrahim, 2002).

In comparison with previous research, which has mainly focused on the jurisprudential, ethical, or social dimensions of the concept of "*Ṭalab*," this study takes three innovative steps: first, linking the foundations of traditional hermeneutics to the practical needs of education; second, providing the first systematic pedagogical analysis of the concept of "*Ṭalab*" within the framework of Quranic education and traditional Quranic hermeneutics; and third, designing a native framework that emphasizes the Quran's capacity to cultivate hermeneutical competencies. Therefore, the goal of this study is to provide an Educational analysis of "*Ṭalab*" within the context of traditional Quranic hermeneutics to deduce key competencies that can provide a response to the four aforementioned challenges of the educational system. Based on this, the central question of this research is: "What competencies does an Educational analysis of the concept of "*Ṭalab*" within traditional Quranic hermeneutics offer for the education of learners in the current era?"

1. Research Methodology

This research employs a multi-method qualitative approach in five stages to investigate the main research question. First, a systematic review of the traditional Quranic hermeneutical approach is conducted to extract the key features of this paradigm. This stage, based on the framework proposed by Tang et al. (2021), includes the identification, evaluation, and critical synthesis of credible sources related to the theoretical and practical foundations of traditional Quranic hermeneutics.

In the second stage, the conceptual decomposition of the concept of "*Ṭalab*" in the Quran is performed using the method proposed by Bagheri et al. (2020 AD/1399 SH: 133). This process involves breaking down the concept into its constituent semantic components, identifying their internal relationships, and extracting the hidden layers of Educational implications. Furthermore, to examine the concept of "*Ṭalab*" more deeply, a comparative analysis method was used, which allows for a systematic comparison of different Quranic interpretations (such as *al-Mīzān*, *Nemooneh*, *Majmaʻ al-Bayān*) as units of analysis to achieve a more comprehensive understanding of this concept in the Islamic interpretive tradition (Ma'dandar Arani & Kakiya, 2019 AD/1398 SH). Additionally, logical retroductive analysis (Bagheri et al., 2020 AD/1399 SH: 145-162) was used to extract the conditions for the realization of the concept of "*Ṭalab*."

Then, in the third stage, a context-based synthesis of these semantic components is performed within the framework of traditional Quranic hermeneutics. This stage proceeds with the aim of discovering the convergence or divergence of the semantic dimensions of "*Ṭalab*" with educational competencies through a text-based comparative analysis.

In the fourth stage, logical retroductive analysis (Bagheri et al., 2020 AD/1399 SH: 145-162) is applied to formulate the links between the discovered dimensions of the concept of "*Ṭalab*" and the educational requirements of the current era, with an emphasis on the role of the learner as an interpreter.

Finally, the fifth stage is dedicated to the practical inference of educational competencies. This stage, using "Practical Inference," (Bagheri Noaparast, 2017: 856-861) extracts and validates the competencies at three levels: knowledge, skills, and attitudes, based on the findings of the previous stages. This model, by combining deductive and inductive reasoning, ensures that the identified competencies are aligned with the theoretical foundations and practical needs of the educational system.

2. Explaining the Foundations of Traditional Quranic Hermeneutics for the Analysis of the Concept of "*Ṭalab*"

This section explains the foundations of traditional Quranic hermeneutics to provide a framework for the analysis of the Quranic concept of "*Ṭalab*."

2.1. Definition of the Traditional Quranic Hermeneutical Approach

Hermeneutics in the West is classical, philosophical, and modern, while in the Islamic world, it is presented as traditional and modern Quranic. Traditional Quranic hermeneutics is a branch of interpretive knowledge that provides a methodical and epistemological framework for discovering the "Original Meaning" of the revealed text (Narimani et al., 2019 AD/1398 SH) and relies on credible religious sources such as the Quran, Sunnah, consensus, and intellect (Mustapa et al., 2025).

From an epistemological perspective, this approach is in some ways aligned with Western classical hermeneutics, as it emphasizes the discovery of the objective meaning of the text and the systematization of understanding (Akbar, 2020), but it differs from modern philosophical paradigms. Its fundamental principles include essentialism, emphasis on the divine origin of the Quran, and being author-centric, focusing on understanding the divine intent, which prevents the imposition of presuppositions, arbitrary interpretation, and relativism and emphasizes the semantic unity and authenticity of the text (Nouraei & Mousavi, 2024). The use of a coherent interpretive heritage (such as *al-Mīzān* and *Nemooneh*) and Quranic sciences like reasons for revelation and abrogating and abrogated verses prevents semantic distortion and establishes religious identity within the framework of original Islamic teachings (Ajili & Solgi, 2016 AD/1395 SH). Modern Quranic hermeneutics, with its interpreter-centric, historically-contextual, and relativistic and pluralistic approaches, leads to arbitrary interpretation and the dissolution of religion (Kalantari, 2021 AD/1400 SH), which is not the subject of this research.

2.2. Distinguishing Features of Traditional Quranic Hermeneutics

First, its theological and methodological foundations are based on monotheism, the hereafter, and divine justice, and interpreters like *Zamakhsharī* have operated on this basis by criticizing deterministic views (Rahnamaei & Kabir, 2023). This approach emphasizes the synthesis of intellect and tradition, and rational arguments are used alongside credible texts (Dehghan et al., 2022). Second, it combats relativism and considers the Quran to have a fixed and objective meaning; therefore, arbitrary and individual interpretations are rejected (Narimani et al., 2019 AD/1398 SH). Third, its collective and evidence-based structure emphasizes the credibility of narrations and the chain-like efforts of interpreters (Jalalifar et al., 2024). Fourth,

semantic stability and text-centricity are fundamental principles; this means that the literal meaning of the verses and linguistic tools are prioritized, although *Asbāb al-Nuzūl* is also considered within the framework of religious rules. Fifth, the hierarchy of knowledge is an essential condition for interpretation, and mastery of linguistic, jurisprudential, and historical sciences is necessary, while the ultimate goal of interpretation is to seek proximity to God and to realize justice and ethics (Mustapa et al., 2025).

3. Analysis of the Concept of "*Ṭalab*" in the Quran and Interpretations

This section explains the meaning of the Quranic concept of "*Ṭalab*" with the help of conceptual and comparative analysis, so that it can be understood in the next section within the framework of traditional Quranic hermeneutics.

3.1. Conceptual Decomposition of the Concept of "*Ṭalab*" in the Quran

Based on its etymological roots, the concept of "*Ṭalab*" in the Arabic language is a multi-dimensional process with three main facets: "Wanting, seeking, and attaining." This analysis is based on Quranic verses (al-Kahf: 41; al-Aʿrāf: 54) and classical linguistic sources such as *Mufradāt Alfāẓ al-Quran* by *Rāghib Iṣfahānī* (Ḥusayn ibn Muhammad ibn Faḍl, 1963 AD/1383 AH: 494–495).

1. Wanting (*al-Raghba wa al-Irāda*): A conscious and voluntary desire for a transcendent matter. In the Quran, it is not a fleeting inclination but a conscious and knowledgeable choice. This facet is related to terms like "*Ibtighā'*," "*As'al*," and "*Raghba*." In verse 73 of *al-Ḥajj*, the accompaniment of "*Ṭalab*" with the "Sought-after" emphasizes the truth-centeredness and the transcendent object of desires.

2. Seeking (*al-Bahth wa al-Ijtihād*): Refers to the active search for truth through diligence, research, and investigation. In the Quran, it is represented by the verbs "*Yaṭlub*" and the noun "*Ṭālib*." *Rāghib* defines it as the "Search for the existence of something, tangible or conceptual," which requires a methodical commitment to understanding.

3. Attaining (*al-Taḥṣīl wa al-Idrāk*): The final point of "*Ṭalab*" is reaching the desired object, which in the Quran is interpreted as the discovery of a transcendent truth through rational and practical interaction with revelation. This facet is aligned with concepts like "*Iṣābat al-Ḥaqq*" (hitting the truth) and "*Ihtidā'*" (being guided).

3.2. Comparative Analysis of the Meaning of the Concept of "*Ṭalab*" in Quranic Interpretations

1) *Allamah Ṭabāṭabā'ī*'s Description of the Concept of "*Ṭalab*" in *Tafsir al-Mīzān*

In addition to conceptual analysis, *Allamah Ṭabāṭabā'ī*'s description of the concept of "*Ṭalab*" in *Tafsir al-Mīzān* is also the basis for determining the conditions for its realization. He considers the concept of "*Ṭalab*" to be a multi-faceted and dynamic phenomenon that includes various dimensions of human behavior and intentions, meaning action (Ṭabāṭabā'ī, 1999 AD/1378 SH: 12, 386), questioning and seeking greatness. He considers the prerequisite for "*Ṭalab*" to be a lack of something (ibid: 386), describes will as the effort to seek something (ibid: 11, 161), and defines the seeking of discipline as a conscious effort to reform the self, which leads to the individual becoming disciplined (ibid: 16, 334). Meanwhile, seeking forgiveness for hypocrites is fruitless because they lack true

faith and are disbelievers (ibid: 9, 475). *Ṭabāṭabā'ī*, by distinguishing between true "*Ṭalab*" (arising from faith) and unreal "*Ṭalab*" (arising from ignorance or haste), emphasizes the role of intention and moral orientation in the realization of "*Ṭalab*." (ibid: 15, 548) Also, a hasty person seeks something without considering its good or bad consequences, and their action will haunt them (ibid: 13, 66-67).

2) Comparison of the Meaning of the Concept of "*Ṭalab*" in *Tafsir al-Mīzān* with Other Interpretations on Verses 41 of Surah *al-Kahf* and 54 of Surah *al-A'rāf*

In the analysis of verse 41 of Surah *al-Kahf*, which speaks of man's inability to retrieve the sunken water, *Tafsir al-Mīzān* considers it a symbol of the limitation of human will in the face of divine decree (Ṭabāṭabā'ī, 1999 AD/1378 SH: 13, 66–67), while *Tafsir Nemooneh* emphasizes its aspect of providing a lesson and the instability of worldly blessings (Makarem Shirazi, 2007 AD/1386 SH: 12, 174). *Majma' al-Bayān* interprets "*Ṭalab*" as a fruitless effort to return lost water, showing human dependence on divine will (Ṭabrisī, 1994 AD/1415 AH: 6, 728), and *Tafsir Noor*, with a jurisprudential approach, considers it a sign of the necessity of absolute trust in God (Qara'ati, 2004 AD/1383 SH: 5, 174). In contrast, *Bayān al-Sa'ādah*, with a physical approach, considers "*Ṭalab*" to be the result of an inability to purify water channels (Sultan Ali Shah, 1988 AD/1408 AH: 2, 465), and *Manhaj al-Ṣādiqayn* considers it a symbol of human helplessness in the face of divine destiny without paying attention to the issue of free will or divine justice (Kāshānī, 1957 AD/1336 SH: 5, 343). These distinctions show that interpretations like *al-Mīzān*, by combining philosophy, mysticism, and theology, offer a multi-dimensional approach, while other interpretations mainly focus on literal, ethical, or narrative aspects.

In the analysis of verse 54 of Surah *al-A'rāf*, *Ṭabāṭabā'ī* interprets "*Ṭalab*" as a symbol of the harmonious order of the universe under divine will, which expresses the purposeful and continuous movement of the world and an invitation to reflect on divine Lordship (Ṭabāṭabā'ī, 1999 AD/1378 SH: 12, p. 386). In contrast, other interpretations emphasize different facets: *Tafsir Nemooneh*, with a literary approach, considers "*Ṭalab*" to be an indicator of natural order and the speed of changes (Makarem Shirazi, 2007 AD/1386 SH: 6, 199); Sultan Ali Shah in *Bayān al-Sa'ādah* considers it a symbol of the spiritual movement of the soul (Sultan Ali Shah, 1988 AD/1408 AH: 2, 185); Qara'ati calls it a sign of Lordship and an invitation to worship (Qara'ati, 2004 AD/1383 SH: 3, 79); *Kāshānī* in *Manhaj al-Ṣādiqayn* focuses on its practical and exemplary aspect for divine goals (Kāshānī, 1916 AD/1336 AH: 4, 39). The main distinction of *Tafsir al-Mīzān* is its philosophical-ontological and comprehensive view of the concept of "*Ṭalab*," which sees it as transcending natural appearances and analyzes it comprehensively at both the human and divine levels, while other interpretations mainly focus on literary, lexical, or applied dimensions.

3.3. Logical Retroduction of "*Ṭalab*": The Conceptual Conditions for its Realization

1) Lack of Knowledge or Object (Accompanied by Awareness of Dependence on God): A person has sought something only when they do not have it, whether it is knowledge, a tangible object, or a meaning

(Ḥusayn ibn Muḥammad ibn Faḍl, 1963 AD/1383 AH: 2, 494–495). This lack is not limited to the material or cognitive aspect; a true "*Ṭalab*" must reach a deeper level of awareness, which is the understanding of the existential need of man for divine grace and will and the knowledge of God, so that every effort to fill material or spiritual voids is ultimately dependent on divine will and guidance.

2) Epistemological Self-Awareness or the Perception of Ignorance (Monotheism-Centric): It is realized when an individual becomes aware of their unknowns and what they lack, because unawareness prevents the formation of "*Ṭalab*." This self-awareness must include the recognition of limited human boundaries in the face of unlimited divine knowledge. This awareness leads the learner to trust in God and to seek divine guidance (Surah al-Ḥujurāt: 17).

3) Epistemological Sensitivity and the Formation of an Active Inclination to Fill the Void: An active sensitivity to what one lacks and what one does not know is a necessary condition for "*Ṭalab*" to occur, because mere awareness of a lack, without the desire and motivation to compensate for it, leads to indifference and stops the process of "*Ṭalab*." This epistemological sensitivity, by moving beyond purely individual motivations, must be guided towards the realization of justice and the improvement of the conditions of the individual and society.

4) Cognitive Desire (Aligned with Divine Ends): "*Ṭalab*" is realized when an individual desires what they did not have or did not know but have now found an active inclination to know and have, on the condition that it is aligned with divine goals and God's pleasure.

5) Removal of External and Internal Obstacles (Based on Trust in God): "*Ṭalab*" is realized when an individual does not face external or internal obstacles on the path of wanting, seeking, and attaining, and this realization is not possible with individual effort alone, but gains meaning in the light of trust in God and the acceptance of divine destiny.

6) Conscious Wanting or Wanting Based on a Logical Understanding of the Value of the Subject and the Path to Attainment, Not Merely Based on Fleeting Desires (Knowledge Based on Wisdom): The realization of "*Ṭalab*" is contingent on conscious and knowledgeable wanting, based on demonstrable intellect and, at a higher level, mystical intuition, not on desire or hastiness. The reason for the conscious nature of "*Ṭalab*" is that the action a person seeks to perform has both a reward and a consequence and may lead to their happiness or misery. Therefore, achieving happiness requires seeking actions based on awareness.

7) The Subject of "*Ṭalab*" Possesses Intrinsic Desirability or a Defensible Ethical, Cognitive, or Practical Value: It can be said that a person has truly sought something when their desire is conscious, genuine, and sincere, and it motivates them to strive. The desired object must also be judged by Quranic standards such as monotheism, justice, and piety; anything inconsistent with these standards is illegitimate.

8) Internal Motivation and Voluntary Wanting: "*Ṭalab*" is realized when a person, with internal will and power, consciously and not out of coercion, desires something; a will that is rooted in a divine nature and reflects an innate desire to know God and realize justice.

9) Responsible Effort and Seeking: "*Ṭalab*" is realized when a person responsibly seeks and strives for that desirable thing that they consciously and voluntarily want to attain.

10) Continuity of Effort and Seeking with Continuous Review: "*Ṭalab*" is realized when a person begins a responsible and continuous search and effort for that desirable thing that they consciously and voluntarily want to attain and accepts responsibility for their actions.

11) Mystical Endurability and Cognitive Resistance: "*Ṭalab*" is realized when a person consciously and responsibly perseveres to reach their desire and does not deviate from the goal. Attaining the desire depends on the availability of means and conditions. In this path, cognitive resistance must be accompanied by mystical patience so that difficulties are not seen as obstacles but as a context for spiritual transcendence.

12) Mentor-Led Guidance: Seeking something can occur under the guidance of God, a mentor, and divine and Quranic teachings to prevent deviation.

13) The Dialectical Cycle of "*Ṭalab*" or a Nonlinear Process: "*Ṭalab*" is a nonlinear and iterative process that undergoes three stages—"wanting," "Seeking," and "Attaining"—in a dynamic cycle. In this path, a person, through effort, achieves part or their entire desired object, to the extent that conditions allow, and may return to previous stages multiple times. This cycle must always be in interaction with the Quranic text as a source of guidance.

4. Understanding the Concept of "*Ṭalab*" in the Framework of Traditional Quranic Hermeneutics

In this section, the Quranic concept of "*Ṭalab*" will be understood within the framework of traditional Quranic hermeneutics, and as a result, three educational competencies will be inferred from the understanding of the semantic facets of "*Ṭalab*" within this framework. These are: "The competency of self-exposure, the competency of sensitive and methodical seeking of the original meaning, and the competency of methodical seeking of the true meaning."

The first semantic facet of "*Ṭalab*" is wanting. One of the most fundamental features of traditional Quranic hermeneutics understands the original meaning governing the text. The relationship between the two can be one of necessity and requirement; that is, understanding the original meaning governing the text requires that the interpreter wants to understand the original meaning governing the text. If the interpreter does not seek to understand the meaning and does not want to understand, will this lack of openness towards understanding the original meaning governing the text lead to understanding it? As a result, wanting, the first semantic facet of "*Ṭalab*," requires the interpreter to be open towards understanding the true and original meaning governing the text so that they can first hear the text's message and then seek and understand the true and original meaning governing the text. An interpreter who possesses the characteristic of openness towards understanding meaning exposes themselves to the text to first hear the text's message, and when they hear the text's message, they begin to seek the original meaning governing the text so that

they can finally understand it. Therefore, one of the competencies that fall under the first semantic facet of "*Ṭalab*," which is wanting, is the competency of exposure, which has the characteristic of openness towards understanding meaning and the skill of listening.

The second facet is seeking. The interpreter, after an open encounter with the text, begins a sensitive and committed search for the original and true meaning, adhering to the principles of Quranic hermeneutics. Here, three fundamental principles—methodology, sensitivity, and acceptance of the existence of an independent meaning of the text—provide direction. Therefore, the sensitive and methodical seeking of the original meaning is one of the essential competencies of "*Ṭalab*" and transforms understanding into a dynamic and becoming process.

The third facet is attaining. In the Quranic context, the original meaning is the truth itself, because the text of the Quran is the word of God and the absolute truth. However, in human texts, the original meaning is equivalent to the author's intent and is not necessarily the ultimate truth. Therefore, the interpreter must, after discovering the author's intent in human texts, engage in a wise search for truth and reveal the true narrative or meaning. In this way, the competency of methodical seeking of the true meaning is formed through the method of wisdom. In general, interpretation in the Quran means attaining the original meaning, or the truth itself, but in human Educational texts, "Interpretation" has two goals: understanding the author's intent and then seeking a truth beyond it (Ṭabāṭabā'ī et al., 2019 AD/1398 SH).

5. Logical Retroduction of "Understanding the Concept of "*Ṭalab*" in the Framework of Traditional Quranic Hermeneutics": Related Educational Conditions

Based on the analysis of the concept of "*Ṭalab*" within the framework of traditional Quranic hermeneutics, three educational competencies were inferred that systematize the learner's activity in the educational environment. This process is designed based on the learner's active interaction with the text under the guidance of a mentor and by relying on the interpretive competencies (knowledge, methods, and attitudes) of Quranic hermeneutics.

In this process, in the first step, the learner, relying on the competency of "Exposure," places themselves openly before the text and, by setting aside previous presuppositions, actively listens to the text's message. In the second step, by using the competency of "Methodical Seeking," they proceed to search for the original meaning governing the text (the author's intent) through an analysis of the context, linguistic clues, and traditional interpretive principles. With the discovery of the original meaning, the learner enters the third stage (specific to human texts), which is hermeneutical doubt, and with critical inquiry (the learner asks themselves: "How do I know that this narrative that the author of the human text has provided about the meaning of the subject is true?"), they analyze the truthfulness of this meaning. This inquiry is an introduction to the use of the "Method of Wisdom," during which the learner, with rational analysis and reference to divine criteria (such as the Quran, Sunnah, and demonstrable intellect), searches for the true meaning beyond the author's intent in human texts. The realization of this process requires adherence to eight practical conditions:

1. Awareness of the unknown nature of the meaning governing the text and the formation of epistemological sensitivity to understanding it.

2. The transformation of epistemological sensitivity into a systematic inquiry to motivate a semantic search.

3. An open encounter with the text, free from the imposition of presuppositions, and active listening to the text's discourse to answer the question posed.

4. Being guided by a mentor in the process of interpretation and critique.

5. The use of interpretive methods (such as context analysis, attention to clear and ambiguous verses) and interpretive principles to discover the author's intent.

6. Methodical skepticism about the truthfulness of the inferred meaning.

7. The use of the method of wisdom (the combination of intellect, revelation, and experience) to attain a truth beyond the text.

8. The social responsibility of reflecting the discovered meaning in practice, through constructive critique and the reformation of individual and social understanding (the social turn of the interpreter).

To achieve a comprehensive understanding of the true meaning and purpose of texts, it is first necessary for the interpreting subject, with an internal motivation and with a monotheistic self-awareness and an awareness of dependence on God, to consciously acknowledge the unknown nature of the text's meaning. This very thing leads them to "Questioning sensitivity based on divine justice" towards the unknown layers of the text's meaning. The outcome of this process is the crystallization of methodological questions for the interpreter, which calls them to an active interaction with the text. In the interpretation stage, the interpreter must first, with an open approach and free from imposed presuppositions, actively listen to the text's discourse to create an opportunity for a revelatory entry into the text through the question that has been formed. In this path, the interpreter, with trust in God and cognitive and mystical endurance, under the systematic guidance of a mentor and using a combined methodology of "*Ṭalab*," "Interpretation," and interpretive principles, engages in a continuous and simultaneous search for two levels of meaning in a nonlinear process: first, the discovery of the "original meaning" through an analysis of the linguistic structures and historical context of the text, and second, the success of attaining the "True Meaning" based on a wisdom-centric method that requires continuous interaction with the Quranic text as a source of guidance, constructive doubt, and moving beyond the text's appearances towards its ontological layers. After discovering the true meaning, learners, for the sake of serving others and in the path of God's pleasure, engage in correcting deviant interpretations of religious concepts by designing educational campaigns or public dialogues.

6. Inferential Analysis: The Educational Competencies Extracted from "Understanding the Concept of "*Ṭalab*" in the Framework of Traditional Quranic Hermeneutics" and its Logical Retroduction

6.1. The Hermeneutical Competency of Exposure or Self-Exposure

This competency is defined based on the first semantic facet of "*Ṭalab*," namely wanting, and has two key components: 1. Epistemological openness to understanding

meaning; 2. The skill of active listening. In the process of implementing this competency, the learner first encounters a text as the subject of interpretation. While reading, they become aware of the unknown parts of the text (concepts, propositions, or structures), and this unknown nature creates an epistemological sensitivity in them. This sensitivity manifests as systematic inquiry. To answer these questions, the learner must set aside their mental prejudices and directly and openly connect with the text and try to hear the text's message pre-theoretically in its purity. Such a person has managed to expose themselves to the text.

6.1.1. Psycho-Social Factors of the Hermeneutical Competency of Exposure or Self-Exposure

Openness as a Prerequisite for "*Ṭalab*": In verses 76 to 78 of Surah *al-Anʿām*, Prophet Abraham, despite his belief in monotheism[1] , actively entered the cognitive horizon of the polytheists using the phrase "This is my Lord"[2] to reveal the falsehood of their beliefs from within their own semantic system. In other words, after temporarily accepting their viewpoint, he engaged in a methodical companionship to experience their viewpoint and reached an experiential understanding of the empty and polytheistic essence of their viewpoint (experiential participation in the audience's lifeworld). Finally, based on this shared experience, he proceeded to critique and negate these narratives (discovering internal contradictions) and explain the truth (external critique and offering an alternative). This approach shows the temporary acceptance of the other as a prerequisite for critical understanding and the explanation of the truth, which *Allamah Ṭabāṭabāʾī* (2008 AD/1387 SH: 7, 252) also considers the reason for Prophet Abraham's (AS) companionship with the polytheists to be the creation of a common ground for revealing the falsehood of their words. In the educational process, the learner, by following this method, when they understand the meaning governing the text and the words of others in a participatory experience, must initiate a dialogue for its critique based on this shared experience and by relying on rational and revealed criteria (critique after acceptance).

6.1.2. Skill Dimension of the Hermeneutical Competency of Exposure or Self-Exposure

The skill of listening as a prelude to seeking the truth and acting on it; verse 10 of Surah *al-Mulk* (Tasmaʿūn) describes a group that had based their lives on the customs and understanding of their ancestors. Due to the strength of these mental constructs, when they encountered the truth, they were unable to suspend their presuppositions and judgments. As a result, they did not hear the truth, denied it, and did not commit themselves to acting on it. Therefore, true listening requires setting aside prejudices and a direct and pre-theoretical encounter with the text so that the individual can, without mental contamination, perceive the truth and commit them to acting based on it. *Ṭabāṭabāʾī* (1999 AD/1378 SH: 19, 592) also does not consider listening to be merely the perception of sound but a necessary

---

1. Truth-seeking precedes openness and critique: In verse 83 of Surah *al-Anʿām*, divine authority is the criterion for discerning truth. God, by bestowing wisdom upon Abraham, revealed the truth to him (al-Anʿām: 83), and this truth, or certainty of monotheism, became the standard for critiquing false ideas (al-Anʿām: 75; Ṭabāṭabāʾī, 1999 AD/1378 SH: 7, 240).

2. The phrase "This is my Lord" was the best way to prevent prejudice and rebellion, a temporary acceptance of superstitious beliefs before Abraham's critical encounter, so that they would be ready to hear the truth (Ṭabāṭabāʾī, 1999 AD/1378 SH: 7, 249).

condition for heartfelt acceptance and practical commitment to divine truths.

6.1.3. Knowledge Dimension of the Hermeneutical Competency of Exposure or Self-Exposure

- **Structural Knowledge:** Awareness of the elements of the text (claim, reason, question, answer, presupposition, structure, concept), the ability to identify fallacies, and the suspension of presuppositions are necessary for the skill of listening.
- **Methodological Knowledge:** Familiarity with the suspension of presuppositions, interpretive experience, and the management of critical dialogue is necessary for understanding meaning and openness.

Epistemological Self-Awareness: The recognition of the boundaries of one's individual knowledge and the acceptance of the possibility of error in initial understanding are essential conditions of Quranic hermeneutics in the analysis of the concept of "*Ṭalab*." The learner must direct their awareness to the unknown meaning of the text; therefore, their first knowledge is the awareness of what they know and do not know.

6.2. The Hermeneutical Competency of Sensitive and Methodical Seeking of the Original Meaning

This competency is based on the second semantic facet of "*Ṭalab*," namely seeking, and pursues the discovery of the meaning of the Quranic text within the framework of original (traditional) hermeneutics. The learner, after an open encounter with the text, proceeds to infer the author's intent by adhering to hermeneutical principles and interpretive methods.

6.2.1. Psycho-Social Factors of the Hermeneutical Competency of Sensitive and Methodical Seeking of the Original Meaning

- **Hermeneutical Sensitivity:** In understanding texts, especially in the context of Quranic hermeneutics, sensitivity plays a fundamental role and is manifested in two forms: "Sensitivity to" and "Sensitivity in." "Sensitivity to" refers to the interpreter's active awareness of the text's hidden semantic layers and the internal motivation to discover them; an issue that appears in the form of fundamental questions such as "What is the original meaning of the text?" and motivates the search for meaning. In contrast, "Sensitivity in" refers to the interpreter's methodical and continuous search to reach the final understanding. These two dimensions are complementary: "The first provides the motivation to discover meaning, and the second shapes the executive framework of interpretation."
- **Methodical Doubt:** Methodical doubt in the process of "*Ṭalab*," as a corrective mechanism, plays a fundamental role in achieving a correct understanding. This doubt forces the learner to review their inferences before being certain of the interpretation's conformity with the author's intent and to remain on the path of continuous research (Shaker, 2005 AD/1384 SH). It also prevents them from a simple acceptance of meaning and leads them to reflect and critique its correctness and truthfulness; an approach that is manifested in the practice of prophets like Prophet Abraham (al-Anʿām: 74-79) and leads to the negation of false beliefs through systematic inquiry.

6.2.2. Skill Dimension of the Hermeneutical Competency of Sensitive and Methodical Seeking of the Original Meaning

- **Skill of Inquiry:** In verses 149 to 156 of *al-Ṣāffāt*, God challenges the polytheists' belief about angels, which was formed based on their imagination and fancy, and who considered angels to be God's daughters, by having the Prophet question them (Ṭabāṭabā'ī, 1999 AD/1378 SH: 17, 262). These questions, in the form of rhetorical interrogation, negate the necessary consequence of their words (such as the polytheists witnessing the creation of the angels) and question their presuppositions: "Or did they witness the creation of the angels as females?" (al-Ṣāffāt, 150) "Or do you have a clear authority?" (al-Ṣāffāt, 156) Thus, questioning, by creating doubt in previous beliefs, provides the ground for the reconstruction and transformation of understanding, and the recognition of presuppositions is the first step in critique. In the classroom, learners first read the text and identify its claims; then, by asking critical questions like "Were the claimants present during the creation of the angels?" they critique it. Such a process breaks common and false understandings, makes learners sensitive to the essence of angels, and prepares their minds to achieve a true understanding.

- **Skill of Foresight (Teleological Interpretation):** The skill of foresight is rooted in one of the semantic facets of "Interpretation," which literally means the "Outcome of a matter" and technically means "Seeing the end of matters and guiding them based on the result." (Qahhari Kermani, 2019 AD/1398 SH) This meaning is found in verse 59 of *al-Nisā'* and 35 of *al-Isrā'* and, according to *Ṭabāṭabā'ī*'s interpretation, it means real expediency (Ṭabāṭabā'ī, 1999 AD/1378 SH: 4, 641) and is used for texts that describe the emergence of a specific problem or challenge. The learner must, by thinking about the consequences of various actions, understand which action is more consistent with the word of God, the Messenger, and the authorities and is more beneficial in this world and the hereafter for solving the problem. Foresight is not just the evaluation of an action's consequence but also includes the assessment of thoughts and attitudes based on the criteria of revelation and intellect to clarify whether its true outcome is good or evil. For example, verse 42 of *al-Najm*, by reminding people of their return to God, calls on the learner to re-evaluate the meaning of life and to reform their way of living (Ṭabāṭabā'ī, 1999 AD/1378 SH: 18, 327). Inattention to this revealed reflection will lead to a deviation in self-understanding and the emergence of false attitudes towards life.

- **Skill of Teleological Reasoning:** The skill of reasoning is rooted in one of the facets of "Interpretation," meaning the logical explanation of the reasons and purposes of actions; that is, the individual must be able to clarify the cause, form, and main purpose of the action (Mirshamsi, 2002 AD/1381 SH) and show how that action leads to real expediency and a divine purpose. In verses 78 and 82 of *al-Kahf*, *Khiḍr*, by explaining the hidden wisdom of his actions, such as breaking the ship, provides an example of teleological reasoning and shows that a seemingly unjustified action is based on a divine expediency (Ṭabāṭabā'ī, 1999 AD/1378 SH: 13, 484). In this application, "Interpretation" is action-oriented and requires the discovery of the hidden reasons behind an action, whether to justify one's own action or to understand the action of another. Practicing this skill develops the learner's reasoning and strengthens their sensitivity to the expediency of actions. Also,

at the level of propositions and texts, reasoning means explaining the reasons behind the propositions, which provides the ground for their critique.

- **Skill of Interpretive Critique:** The skill of interpretive critique is derived from one of the semantic facets of "Interpretation," meaning "justifying the true reason for an action." In this skill, the learner tries to understand and critique the cause and logic behind another's action. In verses 78 and 82 of *al-Kahf*, Moses criticized *Khiḍr*'s action based on its appearance and did not pay attention to the hidden reasons and expediencies behind the action. *Khiḍr*'s action was seemingly illogical but was internally justified and logical. Prophet *Khiḍr* also rejected this superficial critique and revealed the true meaning behind his actions so that Moses would realize his superficial critique. Therefore, interpretive critique is directed at the reasons and hidden meaning behind another's action, not merely its appearance; the learner is a critic of the meaning hidden behind another's action. At the text level, this skill makes it possible to analyze the hidden meaning behind the text's appearances. By using it, the learner moves from a mere focus on the text's surface to a deep understanding of its implications and avoids superficial judgments.

6.2.3. Knowledge Dimension of the Hermeneutical Competency of Sensitive and Methodical Seeking of the Original Meaning

In the classroom, learners, by using this educational competency, must seek the original meaning of the text. Therefore, the learner needs; methodological knowledge, awareness of how to use methods and skills of understanding to discover the meaning of the text; critical knowledge, knowledge of the do's and don'ts of traditional Quranic hermeneutics, the ability to identify interpretive fallacies, and the distinction between the author's intent and personal interpretation; content knowledge: Understanding the key concepts of the Quran and the ability to relate them to specific contexts.

6.3. The Hermeneutical Competency of Sensitive and Methodical Seeking of the True Meaning

This competency is defined based on the second semantic facet of "*Ṭalab*," namely seeking, and acquiring it is essential for evaluating the truthfulness of the author's intent in human texts. In the process of implementing this competency, after the learner, relying on the competency of "Exposure," actively and openly listens to the text's message, and then by using the competency of "Methodical Seeking," proceeds to search for the original meaning governing the text (the author's intent), they enter the third stage, which is the sensitive and methodical seeking of the true meaning. With hermeneutical doubt, critical inquiry (the learner asks themselves: "How do I know that this narrative that the author has provided about the meaning of the subject is true?"), and the method of wisdom, they analyze the truthfulness of the author's intent and search for a truth beyond the text that is aligned with divine criteria.

6.3.1. Psycho-Social Factors of the Hermeneutical Competency of Sensitive and Methodical Seeking of the True Meaning

- **Truth-Seeking and Truth-Acceptance:** After understanding the original meaning of the text, the learner, relying on methodical doubt, refrains from immediate

acceptance to search for and discover the true (divine) meaning using the method of wisdom. This search requires truth-seeking to make it possible to critique the author's words. Critiquing the author's words has two implications: First, because the learner is a truth-seeker and truth-acceptor, they do not accept the author's words before the truth is clarified; second, when the truth is revealed, they accept it and act upon it. This approach is observed in the practice of Abraham, who, with faith in monotheism, critiqued the common beliefs of star-worshippers, moon-worshippers, and sun-worshippers (al-Anbīyā': 62-67).

- **The Characteristic of Constructive Doubt:** Constructive doubt as a conscious and methodical element in understanding texts is the guarantor of interpretive correctness. After understanding the author's intent, the learner, instead of accepting it without question, uses academic doubt to evaluate the text's credibility. This approach motivates a deeper search and the discovery of pure truth and prevents research from stopping prematurely. Such an attitude keeps the learner's mind open for continuous critique and review and provides the ground for reaching deeper levels of truth-finding.

6.3.2. Skill Dimension of the Hermeneutical Competency of Sensitive and Methodical Seeking of the True Meaning

- **Wise Characteristics and Skills:** When the interpreter receives the original meaning of the text, they reflect on its correctness and methodically reach the true meaning by using the method of wisdom. Wisdom has at least four meanings: refraining from undesirable actions, performing a firm action, behaving based on rational and wise goals, and knowing the reality of things (Sa'idi Mehr, 2010 AD/1389 SH: 263-266). The common root of these definitions is "Knowing the truth through knowledge" and "Acting on the basis of intellect," (Hosseini & Khedmati, 2012 AD/1391 SH) a concept that *Rāghib Iṣfahānī* also considers wisdom to be reaching the truth and reality with intellect and knowledge (Rāghib Iṣfahānī, 1963 AD/1383 AH: 1, 529). This view is also consistent with *Allamah Ṭabāṭabā'ī*'s definition, who considers wisdom to be both a proposition in accordance with reality and intellect and understanding (Ṭabāṭabā'ī, 1999 AD/1378 SH: 2, 607; ibid: 16, 330). Therefore, wisdom is both a true knowledge and a rational action that in practice is the manifestation of intellect; an intellect that is linked to listening and thinking, reasoning, guidance, piety, self-purification, truth-seeking, and not agreement. Wise skills and characteristics are formed on this basis.

1. **Active Listening:** Unbiased reception of the text's message by suspending presuppositions (refer to the first competency).
2. **Wise Thinking in the Path of "*Ṭalab*":** Deep reflection and judgment to discover the truth based on firm reasoning and divine knowledge; the learner understands the meaning of the text, searches for the truth, evaluates the arguments, negates weaknesses, and explains the truth.
3. **Wise Writing and Speaking:** After discovering and explaining the truth, its transmission with traditional and rational arguments and the transformation of the true understanding into transmissible propositions.
4. **Guidance in Wise Thinking:** A guided process toward the truth; the mentor leads learners to understand, accept, and realize the truth in life and social action and facilitates its reflection in the community.

5. The Method of Self-Purification: Removing the intellectual ailments such as anger, lust, and prejudice and strengthening moral virtues (especially piety) to enhance the intellect's ability to discover the truth.

6. Truth-Seeking and Truth-Acceptance: Seeking, accepting, critiquing, acting on, and explaining the truth (refer to the third competency).

6.3.3. Individual and Social Function of "*Ṭalab*": The Skill of Critique and the Characteristic of Being a Reformer

After discovering the true meaning, the learner uses it as a criterion for critique, analyzes and critiques the original meaning of the text, identifies its weaknesses, and clarifies the truth. Critique is not limited to critiquing the author's words; the learner can also evaluate their own understanding with the criterion of truth, reform its weak parts, and reconstruct it to reach a true understanding and a higher self-awareness (individual dimension). Furthermore, the act of critique can be extended to the social level; the learner, as a social reformer, critiques the existing meaning with the criterion of truth and guides others based on it (social dimension).

- **The Characteristic of Courage in Critique:** The learner's goal is beyond seeking the true meaning through the method of wisdom; by understanding the truth, they act as a social reformer and, by critiquing the meaning behind which societal behaviors are formed, they try to free society from the bondage of false understandings and bring their understanding closer to the truth. In this path, the learner is a critic of the meaning behind behaviors, and their critique may provoke a negative reaction from others, but they must have the courage to face these reactions. A Quranic example of this approach is the actions of prophets in confronting polytheism; as in verse 24 of Surah *al-Najm* and verses 51 to 59 of Surah *al-Anbīyā'*, the reforming courage of Prophet Abraham in critiquing the social construct of idol worship in the society under Nimrod's rule is shown.

6.3.4. Knowledge Dimension of the Hermeneutical Competency of Sensitive and Methodical Seeking of the True Meaning

In this competency, learners, using the method of wisdom in the form of classroom exercises and through wise skills, engage in understanding the true meaning. Therefore, a learner must possess knowledge of how to use methods and skills that are effective for understanding the true meaning (methodological knowledge). Another knowledge that a learner must possess is knowledge of the criteria that reveal the true meaning, which in the method of wisdom are intellect and knowledge (divine knowledge) (criterion knowledge). This also requires awareness of historical examples of the application of wisdom in the practice of the prophets and imams (content knowledge) and the ability to identify interpretive contradictions and the distinction between personal understanding and divine intent (critical knowledge).

7. Conclusion: Redesigning the Curriculum Based on the Quranic Concept of "*Ṭalab*"; A Threefold Model of Hermeneutical Competencies for Implementing the Transformational Document

The present research was conducted with the aim of extracting educational competencies from an Educational analysis of the concept of "*Ṭalab*" within the framework of Quranic

hermeneutics and to help solve the four challenges of the Iranian educational system (rote memorization, content overload without application, learner passivity for understanding, and lack of skills). It finally led to the inference of three Educational-hermeneutical competencies: 1) the competency of active self-exposure; 2) the seeking of the original meaning, and 3) the seeking of the true meaning. These competencies, with an emphasis on hermeneutical skills, help reduce rote memorization by replacing it with exploration, combat information overload by focusing on deep understanding, eliminate learner passivity through active participation in text interpretation, and cultivate cognitive and moral skills. They provide an operational model for redesigning curricula based on interpretive skills.

This research has three innovations compared to previous studies: first, a Educational analysis of the concept of "*Ṭalab*" within the framework of Quranic education using traditional hermeneutics; second, linking the foundations of traditional hermeneutics to the practical needs of education; and third, providing a native framework based on the Quran's capacity to cultivate interpretive competencies. While research such as Narimani et al. (2019 AD/1398 SH) has focused on the theoretical principles of traditional hermeneutics and neglected its Educational application, modern hermeneutical studies (Piri & Avarsin, 2022) have examined its role in curriculum design but have not paid attention to the native capacities of the Quran. Unlike studies such as Akbar (2020) that highlight relativism in interpretation, this research preserves the authenticity of the text and strengthens the ethical responsibility of learners, offering a novel framework that is aligned with the goals of the Fundamental Transformation Document of Education (2011 AD/1390 SH); including replacing memorization with competencies, educating a truth-seeking, rational, justice-seeking, zealous, and courageous human being (item 1), helping to transform the educational planning system and enhance the effectiveness of the educational system (items 6 and 7), and designing transformational curriculum documents and establishing effective and efficient management (items 3 and 9). Therefore, this research, by combining tradition and innovation, fills the gap between theory and practice in religious education and offers a native framework for transitioning from a rote-based system to an active exploration-based system. It is necessary to review the content of elementary school textbooks, especially the "Comprehension" exercises, with the aim of including exploratory activities and interpretive critique; also, designing a curriculum model for the "Thinking and Research" course for the sixth grade based on hermeneutical competencies, which includes text analysis, truth-based reasoning, and self-correction, can both meet the educational needs of the 21st century and, by relying on religious foundations, facilitate the education of thoughtful and reforming learners in society.

References

Persian Sources

Ajili, H; Salagi, M. (2016 AD/1395 SH). "A Critical Introduction to the Hermeneutics of Religious Intellectuals." *The Quarterly Journal of the Tradition of Wisdom.* Vol. 8, no. 30, pp. 7-32.

al-Asadi, A. Kh. (2021 AD/1400 SH). "The Relationship between Interpretation and Contemplation and Its Effect on the Education of the Individual and Society." *Master's thesis, al-Mustafa International University*. Ganj database.

Bagheri, Kh; Tavasoli, T; Sajadieh, N. (2020 AD/1399 SH). "Approaches and Methods of Research in the Philosophy of Education." *Research Institute of Cultural and Social Studies*.

Farkhonde, A. (2022 AD/1401 SH). "Understanding the Concept of Ṭalab Based on Quranic Hermeneutics and Its Implication for Educational Competencies." *Master's thesis, Kharazmi University of Tehran*. Ganj Scientific Information Database.

Homayoun, Z. (2011 AD/1390 SH). "A Study and Analysis of the Hermeneutical Views of Mohammad Mojtahed Shabestari and Nasr Hamed Abu Zaid and Their Implications for Religious Education." *Master's thesis in History and Philosophy of Education, Shiraz University*. Ganj database.

Hosseini, S. A; Khedmati, A. (2012 AD/1391 SH). "The Method of Teaching Wisdom in the Holy Quran." *Biannual of Islamic Education*. Vol. 7, no. 15, pp. 7-35.

Husayn ibn Muhammad ibn Faḍl, A. (2004 AD/1383 SH). *Translation and Research of Mufradāt Alfāẓ al-Quran*. (Gh. Khosravi Hosseini, Trans). N.p.: Al-Maktabah al-Murtadawiyyah for the revival of Jafari works.

Kalantari, A. (2021 AD/1400 SH). "A Study and Critique of the Idea of Pluralistic Interpretation of the Quran Based on Modern Philosophical Hermeneutics." *Qabasat Scientific Research Philosophy*. Vol. 26, no. 100, pp. 169-192.

Kāshānī, F. B. S. (1957 AD/1398 SH). *Manhaj al-Ṣādiqayn fī Ilzām al-Mukhālifīn*. N.p.: Mohammad Hassan Elmi Bookstore.

Ma'dandara Arani, A; Kakiya, L. (2019 AD/1398 SH). *Comparative Research Method in Human Sciences with an Emphasis on Educational and Psychological Studies*. Tehran: Samt.

Mahdavi Kani, S. (2005 AD/1384 SH). "Understanding in the Thought of Islamic Thinkers." *Bayyinat Quarterly*. Vol. 12, no. 48, pp. 134-147.

Makarem Shirazi, N. (2007 AD/1386 SH). *Tafsir Nemooneh*. N.p.: Dar al-Kutub al-Islamiyya.

Mirshamsi, S. (2002 AD/1381 SH). "Interpretation in the Quran." *Matin Research Journal*. Vol. 4, nos. 15 and 16, pp. 197-221.

Narimani, S; Barati, M; Baghashni, A. (2019 AD/1398 SH). "A Study of the Theological Foundations of Quranic Hermeneutics in the Thought of Allamah Ṭabāṭabā'ī." *Philosophical Knowledge*. Vol. 16, no. 63, pp. 129-142.

Qahhari Kermani, M. H. (2019 AD/1398 SH). "The Nature of Quranic Interpretation in Verses and Narrations and A Study of Famous Viewpoints Based on it." *Quarterly of Quranic Interpretations*. Vol. 2, no. 3, pp. 68-93.

Qara'ati, M. (2004 AD/1383 SH). *Tafsir Noor*. Tehran: Cultural Center of Lessons from the Quran.

Sa'idi Mehr, M. (2010 AD/1389 SH). *Kalam (1)*. Tehran: Taha and Tehran Cultural Institute.

Sayyid Jafar, S. A; Danesh Shahraki, H. A. (2023 AD/1402 SH). "Quranic Understanding with the Warning and Guidance of Human Will at the Intersection of the Theoretical and Practical Intellect." *Religious Anthropology*. Vl. 20, no. 49, pp. 135-156.

Shaker, M. K. (2005 AD/1384 SH). "A New Look at the Semantics of Doubt and Certainty in the Quran." *Religious Research*. Vol. 4, no. 3, pp. 267-284.

Subhani Tabrizi, J; Vaezi, A. (2000 AD/1379 SH). "Religious Hermeneutics." *Qabasat Research Journal*. Vol. 5, no. 17, pp. 12-31.

Supreme Council of Cultural Revolution. (2011 AD/1390 SH). "Theoretical Foundations of the Fundamental Transformation Document in the Formal Public Education System of the Islamic Republic of Iran." *Supreme Council of Cultural Revolution.* Tehran: Secretariat of the Supreme Council of Education and Ministry of Education.

Tabataba'i, J; Haj Manouchehri, F; Ashraf Emami, A. (2019 AD/1398 SH). "Wisdom." (Vol. 9, p. 748). In the *Center of the Great Islamic Encyclopedia*.

Ṭabāṭabā'ī, S. M. H. (1999 AD/1378 SH). *al-Mīzān fī Tafsir al-Quran*. Qom: Seminary Teachers Association, Islamic Publications Office.

Zamani, R. (2008 AD/1387 SH). "A Study of the Distinction between the Foundations of Western Hermeneutics and Quranic Hermeneutics." *Master's thesis, Shiraz University*. Ganj database.

Arabic Sources

al-Zahrānī, A. A; ʻAbdul Raḥmān, A. A. (2025). "The Effectiveness of Two Proposed units Based on the Thematic Interpretation Method in Developing the Skills of Understanding the Quranic Text among Middle School Students." *Arabic Studies in Education and Psychology*. Vol. 153, no. 1, pp. 205–238.

Bashandī, A. J. A. I; Mabrūk, A. R; Aḥmid, M. I. I; Umnīyah M. M. (2024). "Development of Language Skills (reading-writing) among Elementary School Students by Using Some Modern Technological Applications." *Applied Research in Sciences and Humanities*. Vol. 1, no. 1, pp. 53–70.

Fawzān, H., K. (2024). "The Extent to Which Students of Arabic Language Departments in Colleges of Education Can Correct Errors in Methods of "Ṭalab" (request) (using the method of interrogation as a model) and Its Relationship to Their Inferential Thinking." *al-Qadisiyah Journal of Arts and Educational Sciences*. Vol. 24, no. 1, pp. 485–537.

Ḥamad ibn Ibrāhīm, A. (2002). *al-Nabadh in the Etiquette of Seeking Knowledge*. N.p.: Ibn al-Qayyim Library, Fahaheel.

Makarem Shirazi, N. (2000 AD/1379 SH). *al-Amthal fī Tafsir Kitab Allah al-Munazzal*. Qom: Madrasah al-Imam Ali ibn Abi Talib.

Sultan Ali Shah, S. M. B. H. (1988 AD/1408 AH). *Bayān al-Sa'ādah fī Maqāmāt al-'Ibādah*. Beirut: Al-A'lami Institute for Publications.

Suyūṭī, J. (2018). *Juz' Ṭalab al-'Ilm Farīḍah 'alā Kull Muslim lil Suyūṭī*. N.p.: Classification of the Islamic Library.

Ṭabrisī, F. (1994 AD/1415 AH). *Majma' al-Bayān fī Tafsir al-Quran*. Beirut: Dar al-Ma'rifah.

Waḥīd J; Ṣālih, A. (2024). "A Future Vision for Meeting the Social Demand for University Education in Egypt in the Light of Some Global Models." *Journal of the Faculty of Education (Assiut)*. Vol. 40, no. 6 and2, pp. 1–110.

Āl Sharīm, M., H. (2018). *The Necessity of Making Efforts to Seek Victory*. N.p.: Classification of the Islamic Library.

English Sources

Aali, M. (2021). "Analyzing Alienation as a Goal of Education on the Virtual Space; from Self-compliance to Governance." *11th National Conference on the Philosophy of Iran's Education*. Hamedan, Abu Ali Sina University.

Ahmed, S. (2013). "Progressive Islam and Quranic Hermeneutics." In Rahim, L.Z, (eds) *Muslim Secular Democracy*. (pp. 77-92). New York: Palgrave Macmillan.

Akbar, A. (2019). "Towards a Humanistic Approach to the Quran: New Direction in Contemporary Islamic Thought." *Culture and Religion*. Vol. 20, no. 1, pp. 82-103.

Akbar, A. (2020). *Contemporary Perspectives on Revelation and Qur'anic Hermeneutics: An Analysis of Four Scholars: An Analysis of Four Discourses*. UK: Edinburgh University Press Ltd.

Arif, M; Abd Aziz, M. K. N; Ma'arif, M. A. (2025). "A Recent Study on Islamic Religious Education Teachers' Competencies in the Digital Age: A Systematic Literature Review." *Journal of Education and Learning (EduLearn)*. Vol. 19, no. 2, pp. 587-596.

Avdiu, E; Bekteshi, E; Gollopeni, B. (2025). "Learning Skills for the Future–Implementing the 21st-century Learning." *Multidisciplinary Science Journal*. Vol. 7, no. 1, pp. 2025011-2025011.

Bagheri Noaparast, K. (2017). "Frankena's Model for Analyzing Philosophies of Education." In: Peters, M.A. (eds) *Encyclopedia of Educational Philosophy and Theory*. Springer, Singapore.

Choucha, M. R; Kacimi, M. (2024). "The Discourse of Renewal in Quranic Studies: Foundations and Guidelines." *Journal of Science and Knowledge Horizons*. Vol. 4, no. 2, pp. 419-436.

Dehghan Mangabadi, B; Heidary Mazraʾeh Akhund, M. (2022). "A Critical Study of Zamakhsharī's Interpretive Thoughts in al-Kashshāf." *Quran and Religious Enlightenment*. Vol. 3, no. 1, pp. 75-89. doi:10.30473/quran.2022.8946.

Gallagher, S. (1992). *Hermeneutics and Education*. US: State University of NewYork Press.

Jalalifar, R; Ale Rasoul, S; Mehrizi, M. (2024). "The Role of Gender and Culture in the Traditional and Modern Interpretation of the Holy Qur'an." *Quran and Religious Enlightenment*. Vol. 4, no. 2, pp. 195-208. doi: 10.30473/quran.2023.67704.1199.

Jardine, D. W. (1992). "The Fecundity of the Individual Case: Considerations of the Pedagogic Heart of Interpretive Work." *Journal of Philosophy of Education*. Vol. 26, no. 1, pp. 51-61.

Khamenei, A. S. (1999). "Principles of Interpretation and Quranic Hermeneutics According to Mulla

Sadra [Paper presentation]." *Conference of Qur'an, Text & Interpretation, SOAS, University of London*. London: United Kingdom.

Mustapa, M; Suardi, I; bin Kirin, A. (2025). "Religious Moderation and Interfaith Harmony in Maqashid Sharia: An Analytical Study of Quranic Hermeneutics." *Jurisprudensi: Jurnal Ilmu Syariah, Perundang-Undangan dan Ekonomi Islam*. Vol. 17, no. 1, pp. 15-31.

Nouraei, M; Mousavi, S. H. (2024). "Evaluating the Critique of the Quran Verses Interpretation (Ta'wīl) in the Exegesis (Tafsīr) of Sayyid Murtaḍā." *Quran and Religious Enlightenment*. Vol. 5, no. 1, pp. 17-38.

Piri, R; Avarsin, S. M. (2022). "Educational Philosophy of Islamic Hermeneutics and Its Application in Curriculum Studies." *DAYAH: Journal of Islamic Education*. Vol. 5, no. 2, pp. 150-173.

Rahnamaei, H; Kabir, Y. (2023). "The Mechanism of Ta'wīl and Its Accuracy Criteria from Mullā Ṣadrā's Point of View, with an Emphasis on Mutashābih Verses of the Qur'an." *Quran and Religious Enlightenment*. Vol. 3, no. 2, pp. 45-56. doi: 10.30473/quran.2022.9128.

Siti, M; Juhrah, M. A; Siti, R. (2024). "Comparative Analysis of Contemporary and Classical Tafsir Quran." *International Journal of Social and Education*. Vol. 1, no. 5, pp. 1433–1445.

Sohnge, W. F; Van Niekerk, L. J. (2005). "Curriculum as Text: Some Implications of Ricoeur's Hermeneutic Theory for Curriculum Theory." *Education as Change*. Vol. 9, no. 1, pp. 168-184.

Tang, Y. M; Chau, K. Y; Kwok, A. P. K; Zhu, T; Ma, X. (2022). "A Systematic Review of Immersive Technology Applications for Medical Practice and Education-Trends, Application Areas, Recipients, Teaching Contents, Evaluation Methods, and Performance." *Educational Research Review*. No. 35, 100429.

Tercova, N; Smahel, D. (2025). "Digital Skills' Role in Intended and Unintended Exposure to Harmful Online Content among European Adolescents." *Media and Communication*. No.13, pp. 1-21.

Zakiyah, N. A; Sudarmin, S. (2022). "Development of E-Module STEM Integrated Ethno Science to Increase 21st Century Skills." *International Journal of Active Learning*. Vol. 7, no. 1, pp. 49-58.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۱۰۲-۹۱)
DOI: 10.30473/quran.2025.73875.1304

«مقاله پژوهشی»

نقد و بررسی دیدگاه خورشید و فون اشتوش در خصوص روایت قرآن کریم از تصلیب عیسی (ع)

سید علی مرکبی[*1]، عباس اسماعیلی‌زاده[2]

۱. دانشجوی دکتری علوم قرآن و حدیث دانشگاه فردوسی مشهد، ایران.
۲. دانشیار گروه علوم قرآن و حدیث دانشگاه فردوسی مشهد، ایران.

نویسنده مسئول:
سید علی مرکبی
رایانامه: sa.morakkabi@mail.um.ac.ir

تاریخ دریافت: ۱۴۰۳/۱۲/۱۲
تاریخ پذیرش: ۱۴۰۴/۰۵/۱۴

استناد به این مقاله:
مرکبی، سیدعلی و اسماعیلی‌زاده، عباس (۱۴۰۴). نقد و بررسی دیدگاه خورشید و فون اشتوش در خصوص روایت قرآن کریم از تصلیب عیسی (ع). فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۱۰۲-۹۱. (DOI: 10.30473/quran.2025.73875.1304)

چکیده

مُهَنّد خورشید و کلاوس فون اشتوش در بخشی از کتاب «پیامبر دیگر: عیسی در قرآن»، به بررسی دلالی آیه ۱۵۷ سوره نساء پرداخته‌اند. این دو پژوهشگر معتقدند قرآن کریم به صراحت موضوع تصلیب حضرت عیسی(ع) را رد نکرده است. از دیدگاه آنان، آیه محل بحث را می‌توان به گونه‌ای تفسیر کرد که با روایت اناجیل درباره به صلیب رفتن عیسی (ع) سازگاری داشته باشد و حال آنکه مفسران مسلمان در طول تاریخ به نادرست این آیه را در تقابل با آموزه های اناجیل قرار داده‌اند. در این نوشتار ضمن دسته‌بندی ادله مطرح‌شده توسط این دو محقق، دیدگاه آنان در تفسیر آیه مذکور مورد نقد و بررسی قرار خواهد گرفت و با استفاده از روش تفسیر قرآن به قرآن و نیز تحلیل تطبیقی با متون عهد جدید، تبیین می شود که چگونه تفسیر پیشنهادی خورشید و فون اشتوش از این آیه با آنچه آیه بر آن دلالت دارد، بیگانه می‌باشد.

واژه‌های کلیدی
قرآن کریم، کتاب مقدس، انجیل، عیسی، تصلیب.

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.
این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 91-102
DOI: 10.30473/quran.2025.73875.1304

ORIGINAL ARTICLE

A Critique on Khorchide and Von Stosch's Theory Regarding the Crucifixion of Jesus in the Qur'an

Sayed Ali Morakkabi[1*], Abbas Ismailizadeh[2]

1. Ph.D Student , Department of Qur'an and Hadith Ferdowsi University of Mashhad, Iran.
2. Associate Professor of Quran and Hadith studies in Ferdowsi university. Iran.

Correspondence
Sayed Ali Morakkabi
Email: sa.morakkabi@mail.um.ac.ir

Received: 02 Mar 2025
Accepted: 05 Aug 2025

How to cite
Morakkabi, S.A. & Ismailizadeh, A. (2025). A Critique on Khorchide and Von Stosch's Theory Regarding the Crucifixion of Jesus in the Qur'an. Quran and Religious Enlightenment, 6(1), 91-102. (DOI: 10.30473/quran.2025.73875.1304)

ABSTRACT

In their book, "The Other Prophet: Jesus in the Qur'an," Mouhanad Khorchide and Klaus von Stosch examine Qur'an 4:157, offering a perspective that challenges conventional Islamic interpretations of the verse. The central argument of Khorchide and Von Stosch is that the Qur'an does not explicitly reject the crucifixion of Jesus. Instead, they propose an alternative interpretation that aligns the verse with Gospel narratives. They contend that traditional Muslim exegetes have historically misconstrued this verse, presenting it as contradictory to Gospel accounts rather than acknowledging its potential consonance with them. This article systematically categorizes and then critically examines Khorchide and Von Stosch's interpretation of Qur'an 4:157. Employing the method of *Tafsīr al-Qur'ān Bi'l Qur'ān* (interpreting the Qur'an by the Qur'an) alongside a comparative analysis with the New Testament, the study demonstrates how Khorchide and Von Stosch's reading of Qur'an 4:157 diverges from the verse's explicit textual and contextual meaning.

KEYWORDS

Qur'an, Bible, Gospel, Jesus, Crucifixion.

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

The scriptures of Christians and Muslims have long been subjects of scholarly inquiry, leading to diverse interpretations of certain verses throughout history. Among these, Qur'an 4:157 is particularly notable:

"And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain."

This verse asserts that Jesus was neither slain nor crucified, and that the belief in his crucifixion stems from a misunderstanding of what actually occurred. Consequently, this misunderstanding led to the event being recorded in Christian history and sacred texts, even though Jesus was not truly crucified. The biblical narrative of Jesus' crucifixion, supported by the doctrine of biblical inerrancy, has led Christian theologians and Orientalists to reinterpret the Qur'anic account in an effort to reconcile perceived discrepancies between the two texts. Nevertheless, Muslim exegetes throughout history have consistently rejected the biblical account, asserting that Jesus could not have been crucified and advancing multiple theories to explain how he was spared.

Although Qur’an 4:157 has been examined by commentators from various perspectives—including the ultimate fate of Jesus, the identity of the individual crucified in his place, and the interpretation of the phrase "*Shubbiha Lahum* " (it was made to appear to them)—this article focuses solely on the arguments presented by Mouhanad Khorchide and Klaus von Stosch in their work, "The Other Prophet: Jesus in the Qur'an." Their analysis attempts to demonstrate that the Qur'anic account aligns with the Biblical narrative of Jesus’ crucifixion.

Mouhanad Khorchide was born into a Muslim family in Beirut, raised in Saudi Arabia, and later immigrated to Austria. He is currently the director of the "Documentation Center for Political Islam" in Austria. His notable publications include "Islam is Mercy, Sharia, and God Believes in Humans." Klaus von Stosch, the co-author, is a German academic and professor specializing in comparative theology and Christian-Muslim relations. He taught at the University of Paderborn from 2008 to 2021 before taking his current position in Bonn, Germany. His key works include "Challenges of Islamic Theology and Trinity."

Although Khorchide and Von Stosch come from different backgrounds—Khorchide being Muslim and Von Stosch Christian—they share a common goal of interpreting the Qur'an in a way that addresses contemporary challenges. For example, Khorchide wrote "Islam is Mercy" to counter the portrayal of Islam as a religion of violence, while Von Stosch wrote "Challenges of Islamic Theology″ to explain these very challenges. Following this approach, they have attempted to reconcile the Qur'anic account with the New Testament narrative of Jesus' crucifixion.

This article aims to elucidate the primary meaning of Qur’an 4:157 while critically engaging with these scholars' interpretations. The analysis employs the methodology of Qur'anic exegesis (*Tafsīr al-Qur'ān Bi'l Qur'ān*), supplemented by references to both

the Old and New Testaments. Given the recent emergence of these scholars' interpretation of the verse, it has not yet received substantial engagement from traditional commentators, and as a result, classical exegetical works have not systematically addressed this particular perspective.

1. The Qur'an and the Crucifixion of Jesus

The Qur'anic position is that the crucifixion of Jesus was a matter that remained obscure to Jews and Christians. The accounts of this event did not arise from deliberate deceit or hostile intent but from a fundamental misapprehension of what actually transpired. The Qur'anic revelation, through the Prophet Muhammad, clarifies this historical misunderstanding by explicitly affirming that Jesus was neither crucified nor killed.

Nevertheless, the explicit accounts of this event in Christian scripture, particularly in all four canonical Gospels (Matthew 27:35, Mark 15:24, Luke 23:33, and John 19:18), have firmly established the crucifixion narrative within Christian theology. This foundational belief subsequently gave rise to the pivotal doctrine of Atonement. This doctrine is the theological cornerstone of Christianity, positing that Jesus' crucifixion atones for human sin as a divine ransom, enabling forgiveness and humanity's reconciliation with God.

In contrast, the Qur'an's rejection of Jesus' crucifixion has been unanimously affirmed by Muslim scholars, with minimal historical dissent. Among the works supporting this view are *al-Mīzān* (Ṭabāṭabā'ī, 1996 AD/1417 AH: 5, 132), *Majma' al-Bayān* (Ṭabrisī, 1993 AD/1372 SH: 3, 208), *al-Tibyān fi Tafsir al-Qur'an* (Ṭūsī, n.d.: 4, 382), *Ḥāshīyah al-Shihāb* (al-Khafaji, 1996 AD/1417 AH: 3, 186), *Tafsir al-Qur'an al-Ḥakīm* (Rashīd Riḍā, 1990: 4, 200), and *al-Taḥrīr wa al-Tanwīr* (Ibn 'Āshūr, 1999 AD/1420 AH: 4, 307). Additionally, some later commentaries, such as *al-Furqān fī Tafsir al-Qur'an bi'l Qur'ān* (Sadeghi Tehrani, 1986 AD/1365 SH: 7, 424), have also rejected the historicity of this event, presenting various arguments based on the Qur'an and the Bible.

However, some Muslim thinkers, such as the Ismaili missionary *Abū Ḥātam al-Rāzī*, have engaged with critiques regarding the commentators' denial of Jesus' crucifixion. In his work *'Ālam al-Nubuwwah*, *Abū Ḥātam* recorded debates with opponents who challenged Islamic doctrine, questioning why Muslims accord supreme authority to the Qur'an when its narrative of Jesus' crucifixion contradicts established historical accounts maintained by both Jewish and Christian traditions (Lawson, 2009: 123-4). *Abū Ḥātam*, in his defense of the Qur'an, sought to harmonize the Qur'anic account with the narratives found in the Gospels. He argued that a proper understanding of Surah *al-Nisā'*, verse 157, requires consideration of related Qur'anic verses, specifically Surah *al-Nisā'*, verse 158, and Surah Al-Imran, verse 169. According to *Abū Ḥātam*, when these verses are read together, the Qur'anic portrayal closely aligns with the account in the Gospel of Luke, which describes the event in which only the physical body of Jesus was killed, while his spirit remained alive and returned to God (Lawson, 2009: 123-124). It should be noted, however, that this interpretation is uncommon within the Muslim

exegetical tradition, with only a minority of commentators endorsing such a view.

Meanwhile, Orientalists who have studied the Qur'an, particularly its narrative of the crucifixion of Jesus, have expressed diverse views in their interpretations of this verse. Some scholars have contested the Qur'anic account, arguing that its divergence from the New Testament narrative undermines its historical validity. These critics maintain that the Qur'an's version cannot be authoritative, as its author lacked direct witness to the events. Among the earliest recorded critiques is that of John of Damascus (c. 676-749 AD), who explicitly challenged the Qur'anic narrative (Lawson, 2009: 25).

Conversely, certain non-Muslim Qur'an scholars have adopted an alternative approach by seeking reconciliation between the Qur'anic and Biblical narratives. Rather than disputing the Qur'an's historical accuracy, they propose interpretive frameworks that accommodate both accounts. Khorchide and Von Stosch exemplify this tendency, advancing exegetical and theological arguments to demonstrate that the Qur'an does not outright deny the crucifixion of Jesus but instead aims to rectify misunderstandings surrounding this crucial event. This perspective finds a parallel in Montgomery Watt's analysis, which posits that the verse principally addresses Jewish polemics rather than constituting a direct response to Christian doctrine (Zahniser, 2017: 20). In the following sections, we will explain the arguments put forward by Khorchide and Von Stosch and then critique their views regarding the crucifixion of Jesus in the Qur'anic narrative.

2. Khorchide and Von Stosch's Arguments Supporting the Crucifixion of Jesus

In the fourth chapter of "The Other Prophet," Khorchide and Von Stosch examine whether the Qur'an affirms Jesus' crucifixion. Through Qur'anic and theological analysis, they contend that the text does not fundamentally oppose the crucifixion narrative, arguing instead that traditional Islamic exegesis has historically imposed this interpretation. While their arguments are somewhat fragmented, we have organized them into the following categories for clearer analysis and response:

2.1. The Absolute Agency of God

The Qur'an presents God as the absolute agent in creation, with all human agencies subordinate to the divine will. Within this theological framework, Khorchide and Von Stosch interpret Qur’an 4:157, arguing that its negation of Jewish claims to have crucified Jesus does not deny the historicity of the crucifixion, but rather affirms that it ultimately occurred by God's decree. They substantiate this reading by referencing Qur’an 8:17, where God declares to the Muslims after battle: "You did not kill them, but God killed them". They suggest that God makes a similar statement in Qur’an 4:157 to negate the belief of the Jews that they killed Jesus and to emphasize the importance of God's role (Khorchide and Von Stosch, 2019: 99). This interpretation is paralleled in Reynolds' analysis, who contends that Qur’an 4:157 negates not Jesus' death, but Jewish claims of agency in it, consistent with the Qur'an's broader theology that God alone takes life (Qur’an 2:258, 3:156). The term *Mutawaffīka* applied to Jesus further supports this, as its usage elsewhere (Qur’an 6:60; 10:46, 104) invariably denotes natural death,

reinforced by Jesus' own post-resurrection reference to his *Tawaffī* (being taken in death) in Qur'an 5:117 (Reynolds, 2018: 181).

2.2. The Qur'an's View of Martyrs

The Qur'an presents martyrs as eternally alive, stating: "Do not consider those killed in God's way as dead. Rather, they are alive with their Lord, receiving sustenance." (Qur'an 3:169) Khorchide and Von Stosch extend this theological framework to interpret verses about Jesus, arguing that Qur'anic assertions that Jesus was not killed should be understood analogously to martyrs who are physically departed yet divinely sustained in life (Khorchide & Von Stosch, 2019: 99-100).

2.3. The Incompatibility of Divine Justice with Crucifying an Innocent Person

Traditional Islamic exegesis often resolves the crucifixion question through substitution theories, which posit that another individual was crucified while observers mistakenly believed it was Jesus. Khorchide and Von Stosch critique this view as theologically problematic for two reasons. First, they argue it contradicts divine justice, since if Jesus was condemned for claiming messiahship, justice would require him to bear the consequences rather than an innocent substitute. Second, they suggest that witnesses at the crucifixion (including Jesus' mother) would have recognized a substitute unless God actively obscured their perception, perhaps by miraculously altering the substitute's appearance (Khorchide and Von Stosch, 2019: 100).

2.4. The Delayed Revelation of Truth

Khorchide and Von Stosch question how God could permit Christianity to remain unaware of the "true" nature of Jesus' death for approximately six centuries. They note that after centuries of Christian belief in this sorrowful event, the Qur'an later presents an alternative account of what occurred (Khorchide and Von Stosch, 2019: 100).

2.5. The Distress of Mary, Mother of Jesus

Building on Biblical accounts, the scholars highlight the profound grief experienced by Mary while witnessing her son's crucifixion and question how a compassionate God could inflict such emotional suffering on an innocent mother (Khorchide & Von Stosch, 2019: 100).

2.6. The Qur'an's Account of Jesus' Death

The researchers cite Qur'anic verses such as Qur'an 19:33 and Qur'an 3:55, which use the words "*Amūtu*" and "*Mutawaffika*", respectively. They argue that these words, according to Qur'anic usage, indicate a natural life and death for Jesus and cannot signify his ascension to heaven (Khorchide and Von Stosch, 2019: 99). They claim that by citing these verses, they are demonstrating that even from a Qur'anic perspective, there is no statement contradictory to Jesus' crucifixion.

2.7. Denial of the Jews' Role in the Crucifixion of Jesus

Another interpretation, though considered unlikely by Khorchide and Von Stosch, is that Qur'an 4:157 states that the primary killers of Jesus were the Romans, not the Jews. This view is based on the idea that the Qur'an considers the crucifixion of Jesus a given and

instead addresses the identity of the perpetrators. The method of punishment—crucifixion—supports this theory, as it was a Roman form of execution for criminals, whereas Jews typically stoned those they accused of apostasy and blasphemy (Acts 6). The Gospels further describe two thieves being crucified alongside Jesus (Luke 23:32-55), a punishment naturally within the purview of the Roman government, not the Jews. Therefore, this argument suggests the crucifixion was carried out by the Roman Empire, and the Qur'an refers to this historical fact rather than denying the event itself.

3. Critical Analysis of the Arguments

Of the seven arguments presented, four require a direct response rooted in the Qur'anic context, while the remaining three necessitate an examination of their theological underpinnings.

3.1. Response to the First Argument: Divine Agency

Khorchide and Von Stosch place significant emphasis on Qur’an 8:17, arguing that divine agency supersedes human agency and that God is therefore the primary actor in human deeds. The question is whether Qur’an 4:157 can be similarly interpreted through this theological framework.

A precise understanding of this verse requires careful analysis of the Qur'an's distinctive rhetorical patterns concerning divine agency. A close examination of Qur'anic verses reveals that while God acknowledges the killing of prophets in multiple instances, such acts are never attributed to divine agency. Instead, the Qur'an consistently identifies Jews and disbelievers as the perpetrators (Qur’an 2:61, 2:87, 5:70), and in Qur’an 3:112, refers to them as "Disbelievers," a general term for non-Muslims. This linguistic pattern aligns with the Qur'an's broader rhetorical framework, where morally reprehensible acts (e.g., the killing of Ṣāliḥ's camel in Qur’an 91:14) are ascribed to human agents, while beneficial outcomes (such as the defeat of enemies in Qur’an 8:17) are attributed to God. This expressive pattern in the Qur'an demonstrably invalidates the interpretation advanced by Khorchide and Von Stosch.

Contextual analysis of the surrounding verses further corroborates this reading and provides critical insight into the authentic meaning of Qur’an 4:157. Two verses before the one in question, in Qur’an 4:155, God identifies the Jews as the killers of prophets. This indicates that in verse 157, as in verse 155, God is narrating the event from a historical perspective, and while the Jews were indeed the perpetrators in the killing of many prophets, they were not successful in killing Jesus, and the matter was made dubious for them. Consequently, Khorchide and Von Stosch's metaphorical interpretation proves untenable, as the Qur'an's historical narration here fundamentally differs from the metaphorical statement of divine agency in Qur’an 8:17.

The rhetorical function of "*Bal*" (but rather) in Qur’an 4:158 serves a crucial role following the denial of Jesus' crucifixion in the previous verse. As established in Arabic literary tradition, this particle operates to negate the preceding claim about Jesus' death (Ibn Hishām, 2015 AD/1437 AH: 112). Thus, while God describes the matter as dubious to the Jews and Christians in Qur’an 4:157,

verse 158 seeks to explain the reality that remained hidden from them. The complete understanding of the previous verse depends on understanding what comes after "*Bal*" (but rather), which is the ascension of Jesus to heaven. The contextual evidence therefore conclusively demonstrates that the divine negation specifically targets the killing and crucifixion of Jesus as historical events. If the verse were merely emphasizing divine agency in the manner proposed by Khorchide and Von Stosch, the subsequent "*Bal*" would logically require phrasing attributing Jesus' death to God—precisely as occurs in Qur'an 8:17, where God explicitly claims agency over the combat deaths ("It was not you who killed them, but God"). Therefore, the only remaining possibility is that the verse is speaking from a historical perspective and should not be interpreted metaphorically.

3.2. Response to the Second Argument: The Martyrs

The second argument put forth by Khorchide and Von Stosch is that, according to the Qur'an, martyrs are alive and have not truly been killed, citing Qur'an 3:169 to support this view. In response, we can refer to the answer from the previous section: "The context of these verses indicates that God is narrating the event from a historical perspective. Therefore, He not only does not deny the killing of previous prophets but, on the contrary, specifically introduces the Jews as the perpetrators. For this reason, Qur'an 3:169 cannot be legitimately cited in the interpretation of Qur'an 4:157."

It must be emphasized that Qur'an 3:169 neither denies the killing of prophets nor claims that martyrs were not physically slain. Rather, while acknowledging the historical fact of believers' martyrdom, the verse discloses an eschatological reality: that such martyrdom does not terminate their existence, as they remain sustained by divine providence. This stands in direct contrast to Qur'an 4:157's categorical denial of Jesus' killing. Consequently, using Qur'an 3:169 to interpret the verse in question is unsound and incorrect.

3.3. Response to the Third Argument: Divine Justice

In response to the argument that crucifying a substitute would lead to the punishment of an innocent person, several points should be considered. First, this argument falsely portrays Jesus as a sinner. He committed no sin for which a substitute would be punished. Whether Jesus or a substitute was crucified, an innocent person would have been crucified in either case. The centurion's testimony to Jesus' innocence during the event confirms this (Gorman, 2016: 155).

Second, according to some commentators, the person crucified in Jesus' place may have been the very individual who betrayed him and showed his hiding place to the Jews, leading to his arrest. In this case, this person would have deserved punishment for his actions against a prophet of God.

Third, even if the person was one of Jesus' loyal companions, their crucifixion could be seen as an example of John 15:13: "Greater love has no one than this: to lay down one's life for one's friends". Therefore, such an event cannot be considered impossible or contrary to the justice of God.

3.4. Response to the Fourth Argument: Delayed Revelation

To explain why God might have kept such an important secret hidden for approximately 600 years, two answers can be proposed. First, the doctrines of the Trinity and salvation are unique to Christianity among the Abrahamic religions. Despite their importance for Christians, no trace of them can be found in Judaism, which believers followed for centuries. This is one of the fundamental differences between Judaism and Christianity (Bridger & Wolk, 1976: 90). The understanding of a doctrine like the Trinity would have been essential for humanity, yet it was hidden from believers from the time of Moses until the life of Jesus, a span of about 1400-1500 years. If we also consider believers before Moses, this time span becomes much longer. Therefore, the 600-year concealment of the nature of Jesus' end seems comparatively small.

A second consideration arises from an examination of early Christian sources that notably omit any reference to Jesus' crucifixion. The Gospel of Thomas and the hypothetical Q source—both dated to the first and early second centuries CE, respectively (Hogeterp, 2009: 189)—contain no mention of this event (Russell, 2006: 112). This absence suggests two possible interpretations: either these authors considered the crucifixion narratively insignificant, or they held divergent theological views regarding Jesus' death. These writers can be seen as representatives of a relatively common belief during that era. Perhaps these opponents of the crucifixion were among the individuals (alongside the Docetists) to whom Ignatius of Antioch referred in his letter, speaking of their disbelief in the crucifixion. The existence of this letter indicates that even in the 3rd and 4th centuries AD, some Christians denied the crucifixion of Jesus (Louth, 1987: 146), though these individuals cannot be exclusively identified as Docetists.

3.5. Response to the Fifth Argument: Mary's Distress

In response to the objection that a benevolent God would not cause Mary to suffer unjustly and mourn the loss of her son, it is possible that Mary and Jesus's other relatives were aware of what was happening behind the scenes. They may have feigned distress to protect Jesus and prevent government officials and others from discovering his escape from this predicament.

Furthermore, even if we accept that Mary was unaware of Jesus' salvation, this is not necessarily incompatible with God's love and kindness, as broader and greater interests often take precedence. God, in His justice, compensates for such hardships in the afterlife, just as He did for Jacob, who, despite Joseph being alive and well, grieved him as if he were dead (Genesis 42:35). Therefore, even from the perspective of Christian and Jewish scripture, such an event cannot be considered to conflict with God's justice and mercy.

3.6. Response to the Sixth Argument: Jesus' Death

The invocation of Qur’an 19:33 and Qur’an 3:55 as evidence for the Qur'an's acknowledgment of Jesus' death cannot be legitimately extended to support the crucifixion narrative. The mortality referenced in Qur’an 19:33 must be understood within its eschatological context, specifically relating to

the universal death that will occur at the trumpet blast, an event encompassing all living beings according to Islamic eschatology (Leaman, 2006: 195). This interpretation is supported by the verse's immediate textual context, where Jesus' declaration "*Amūtu*" (I die) is directly followed by "*Yawma Ub'athu Ḥayyā*" (the day I am raised alive), clearly situating the reference within an end-times framework. The structural and thematic parallelism between these phrases demonstrates that the described death pertains to the eschatological cycle of death and resurrection rather than any historical crucifixion event.

Regarding the use of the word "*Mutawaffika*" in Qur'an 3:55, it should be noted that while this word sometimes means "death" in the Qur'an, in Qur'an 6:60 it refers to the separation of the soul from the body during sleep, so it does not necessarily mean death. The two phrases that follow this word support this interpretation: "*Rafi'uka Ilayya*" (I will raise you to Myself) and "*Mutahhiruka min al-Ladhina Kafarū*" (and purify you from those who disbelieve). These phrases, mentioned after the word, indicate that the meaning of "T*awaffi*" here is something other than natural death. Rather, it seems to specifically refer to God removing Jesus from among those people through his ascension. This verse does not mention crucifixion, and therefore cannot be used as evidence for it.

3.7. Response to the Seventh Argument: Denial of the Jews' Role

Although Khorchide and Von Stosch do not consider this argument—that the verse merely negates the role of the Jews and emphasizes the role of the Romans in the crucifixion—to be very plausible, addressing it is necessary given the existence of proponents for this theory.

First, the claim that the Holy Qur'an is stating that the crucifixion of Jesus was carried out by the Romans and not the Jews is inconsistent with the beliefs of Christians themselves, who have put forward this claim. According to the Gospel of Matthew, Pilate, the Roman governor responsible for Jesus' trial, absolved himself of his blood and had no interest in the crucifixion. It was the priests who encouraged the people to ask Pilate to execute Jesus. Therefore, such a claim by Christians conflicts with their own scripture, and the main perpetrators of the crucifixion in both Jewish and Christian tradition are the Jews, not the Romans.

From an Islamic perspective, accepting this argument also faces opposition from the Qur'an and Islamic narrations, some of which were mentioned in the first section, such as the context of the verses in which this verse is located. As mentioned, the word "*Bal*" (but rather) is used to negate what came before and to express something new that is the main intention of the speaker. If the main purpose of these verses was to emphasize the role of the Romans in the crucifixion of Jesus, then at the beginning of verse 158, after the "*Bal*," the Qur'an should have said: "But rather the Romans crucified him." This would have introduced the Romans as the perpetrators of the killing while negating the role of the Jews, as some have claimed. However, in verse 158, immediately after denying the crucifixion of Jesus in verse 157, the Qur'an says: "But rather God raised him up". This reveals the main purpose of the Qur'an in verse 157, which is

nothing but the non-crucifixion of Jesus. In addition to this, verses like Qur'an 3:55, which were raised in response to the sixth objection, can also be used here.

Another reason that can be mentioned is that even if we consider the Roman soldiers as the people who killed Jesus, based on the biblical perspective, we cannot ignore the influence of the Jews in the crucifixion. From the perspective of Islamic narrations, the Jews are responsible for the killing of the prophets because they handed them over to the rulers of their time. As stated in a narration from Imam Ṣādiq (AS) regarding the killing of the prophets by the Jews: "By God, the Children of Israel did not kill the prophets with their hands and swords; rather, they heard and disclosed their words, as a result of which, the rulers and tyrants of the time arrested the prophets and martyred them." (al-Barqī, 1951 AD/1371 AH: 88) Based on this narration, the killing of the prophets by the Children of Israel was a result of the sin of revealing secrets. While in some cases they did not directly kill the prophets, this narration introduces them as directly involved because of their role in revealing the secret. With this explanation, even if we were to say that the Qur'an's denial of the crucifixion means the denial of the Jews' direct involvement and considers their role only as handing him over to the Romans (Matthew 27:1-2), and introduces the Romans as the agents of the crucifixion, the aforementioned narration indicates that even in this case, the Jews should be introduced as the killers of Jesus. However, the verse denies this matter and does not even consider the Jews involved in the crucifixion to this extent; it fundamentally denies the cross, and not just the role of the Jews in this event.

Conclusion

The claim by Khorchide and Von Stosch regarding the alignment of the Qur'an and the New Testament concerning the crucifixion of Jesus is so contradictory to the text of the Qur'an that almost none of the important Shia and Sunni commentaries have presented such an interpretation. Although they tried to prove this with seven Qur'anic and rational reasons, an examination of these reasons shows that none of them prove the agreement of the Qur'an and the Gospels regarding the crucifixion of Jesus. Furthermore, their reasons are flawed and contradict the text of the Qur'an and even the Bible. Consequently, their arguments fail to substantiate the claim that Jesus was crucified. On the other hand, the consensus of commentators from the beginning to the present day in support of the non-crucifixion of Jesus leaves no doubt that, in the view of the Qur'an, Jesus was not actually killed or crucified in this incident, and God saved him from the clutches of the disbelievers.

Sources

Holy Qur'an

Al-Barqī, A. (1951 AD/1371 AH). *al-Maḥāsin*. Qom: Dar al-Kutub al-Islamiyyah.

Bridger, D; Wolk, S. (1976). *The New Jewish Encyclopedia*. New York: Behrman House.

Gorman, H. (2016). *Interweaving Innocence*. USA: Pickwick.

Hogeterp, A. (2009). *Expectations of the End*. Netherland: Brill.

Holy Bible (NIV).

Ibn Ashour, M. (1999 AD/1420 AH). *al-Taḥrīr wa al-Tanwīr*. Beirut: Institute of History.

Ibn Hishām, A. (2015 AD/1437 AH). *Mughnī al-Adīb*. Qom: Center for Managing the Seminaries of the Islamic World.

Khafaji, A. (1996 AD/1417 AH). '*Ināyat al-Qāḍīwa Kifāyat al-Rāḍī*, Beirut: Dar Al-Kutub Al-Ilmiyyah.

Khorchide, M; von Stosch, K. (2019). *The Other Prophet: Jesus in the Qur'an*. (Pare, S. Trans). London: Gingko.

Lawson, T. (2009). *The Crucifixion and the Qur'an*. England: Oneworld.

Leaman, O. (2006). *The Qur'an: An Encyclopedia*. London; New York: Routledge.

Louth, A. (1987). *Early Christian Writings*. (Staniforth, M. Trans). Penguin Publishing Group.

Mathias, H. (2017). *The Mission and Death of Jesus in Islam and Christianity*. Oregon, United States: Wipf and Stock Publishers.

Rashid Reza, M. (1990). *Tafsir al-Qur'an al-Ḥakīm*. Cairo: Egyptian General Book Organization.

Reynolds, G. (2018). *The Qur'an and the Bible*. London: Yale University Press.

Russell, M. (2006). *Understanding the Real Jesus*. USA: Infinity.

Sadeghi Tehrani, M. (1986 AD/1365 SH). *al-Furqān fī Tafsir al-Qur'an bil Qur'an*. Qom: Cultural Publications.

Ṭabāṭabā'ī, M. H. (1996 AD/1417 AH). *al-Mīzān fī Tafsir al-Qur'an*. Qom: Islamic Publications Office of the Society of Teachers of the Qom Seminary.

Ṭabrisī, F. (1993 AD/1372 SH). *Majma' al-Bayān fī Tafsir al-Qur'an*. Tehran: Nasir Khusraw Publications.

Ṭūsī, M. (n.d.). *al-Tibyān fī Tafsir al-Qur'an*. Najaf: Al-Amin Library.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۱۱۸-۱۰۳)
DOI: 10.30473/quran.2025.74284.1317

«مقاله پژوهشی»

واکاوی مفهوم صحیح آیه ۱۰۶ بقره با تاکید بر روش تاریخ‌گذاری

اصغر طهماسبی بلداجی

استادیار علوم قرآن و حدیث دانشگاه شهرکرد، شهرکرد، ایران.

نویسنده مسئول:
اصغر طهماسبی بلداجی
رایانامه: tahmasebiasghar@yahoo.com

تاریخ دریافت: ۱۴۰۳/۱۱/۰۴
تاریخ پذیرش: ۱۴۰۴/۰۲/۰۹

استناد به این مقاله:
طهماسبی بلداجی، اصغر (۱۴۰۴). واکاوی مفهوم صحیح آیه ۱۰۶ بقره با تاکید بر روش تاریخ‌گذاری. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۱۱۸-۱۰۳.
(DOI: 10.30473/quran.2025.74284.1317)

چکیده

آیه ۱۰۶ بقره مشهور به آیه نسخ یکی از مهم‌ترین ادله قائلان به نسخ در قرآن است؛ که بر این باورند این آیه به صراحت به مقوله نسخ آیات قرآن اشاره نموده است. جدای از تحلیل درون متنی آیه(که پژوهش‌هایی در این باره انجام شده است) تاریخ‌گذاری این آیه و آیات ناسخ می‌تواند به فهم صحیح این آیه کمک کند. پژوهش فرا رو با روش توصیفی- تحلیلی به بررسی تاریخ نزول آیه ۱۰۶ بقره و آیات ناسخ می‌پردازد و از این رهگذر، ارتباط این آیه با آیات ناسخ را به لحاظ تاریخ‌گذاری این آیات، مورد واکاوی قرار می‌دهد. از نتیجه پژوهش برمی‌آید که تاریخ نزول آیات ناسخ پس از نزول آیه ۱۰۶ بقره بوده است که بر این اساس معنای نسخ آیات قرآن با استناد به این آیه بی‌معنا است؛ زیرا قبل از این آیه نسخی صورت نگرفته که به دنبال آن خداوند به فلسفه نسخ آیات قرآن اشاره نماید. معنای صحیح این آیه با توجه به تاریخ‌گذاری و فضای نزول آن، به معنای نسخ شریعت‌های آسمانی پیشین به وسیله قرآن کریم است.

واژه‌های کلیدی

نسخ، آیه ۱۰۶ بقره، آیات ناسخ، یهود، شریعت‌های پیشین.

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.

این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 103-118
DOI: 10.30473/quran.2025.74284.1317

ORIGINAL ARTICLE

Analysis of the Concept of Verse 106 of Surah al-Baqarah with an Emphasis on the Method of Dating

Asghar Tahmesbi Boldaji

Assistant Professor, Quranic Sciences and Hadith, Shahrekord University, Shahrekord, Iran.

Correspondence
Asghar Tahmesbi Boldaji
Email:
tahmasebiasghar@yahoo.com

Received: 15 Apr 2025
Accepted: 27 Aug 2025

How to cite
Tahmesbi Boldaji, A. (2025). Analysis of the Concept of Verse 106 of Surah al-Baqarah with an Emphasis on the Method of Dating. Quran and Religious Enlightenment, 6(1), 103-118.
(DOI: 10.30473/quran.2025.74284.1317)

ABSTRACT

Verse 106 of Surah *al-Baqarah*, known as the "Verse of Abrogation (*Naskh*)," is one of the most important pieces of evidence cited by those who believe in abrogation (*Naskh*) within the Quran. They argue that this verse explicitly refers to the abrogation of Quranic verses. Aside from the internal textual analysis of the verse, dating this verse and the abrogating verses can aid in a correct understanding of it. The present study, using a descriptive-analytical method, aims to examine the date of revelation of Verse 106 of *al-Baqarah* and the abrogating verses, and in doing so, analyzes the historical relationship between this verse and the abrogating verses in terms of dating. The research findings indicate that the abrogating verses were revealed after Verse 106 of Surah *al-Baqarah*. Therefore, the meaning of abrogating Quranic verses based on this verse is rendered meaningless, as no abrogation had occurred before this verse for God to then refer to the philosophy of abrogating Quranic verses. The correct meaning of this verse, considering its dating and the context of its revelation is the abrogation of previous divine laws by the Holy Quran.

KEYWORDS

Abrogation, Verse 106 of *al-Baqarah*, Abrogating Verses, Jews, Previous Divine Laws, Dating.

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

Abrogation in the Quran is one of the most significant issues that have been discussed among Quranic scholars and exegetes from the early ages until now. There has been considerable disagreement regarding the definition of abrogation and its instances. Some have only accepted one type of abrogation (abrogation of a commandment) in the Quran, while others have mentioned three types of abrogation (Ṭabrisī, 1972 AD/1372 AH: 1, 348-350; Ṭabarī, 1991 AD/1412 AH: 1, 379-384; Fayḍ Kāshānī, 1997 AD/1418 AH: 1, 60-61; Ṭanṭāwī, 1993: 1, 242-243). It is also worth noting that there is a difference between early and later scholars regarding the number of abrogated verses. For example, Ibn Jawzī counts 247 verses, Ibn Ḥazm 214 verses, Naḥḥās 138 verses (cf. Jabrī, 1980: 109), and Suyūṭī 21 verses (Suyūṭī, n.d.: 2, 708-712) as abrogated.

This disagreement also exists among later scholars, though the number of abrogated verses they claim is much lower than what early scholars claimed. Among later scholars, some consider eight verses (Ma'rifat, 1996 AD/1416 AH: 2, 300-316), some six verses (Zayd, 1963 AD/1383 AH: 2, 803), and *Allamah Khu'ī* only one verse (Khu'ī, n.d.: 498) to be abrogated. The notable point here is that many of the verses that early scholars considered to be abrogated were not instances of the technical abrogation referred to by later scholars; rather, concepts like general and specific, absolute and restricted, and exception were considered forms of abrogation (Zayd, 1971: 1, 72; Ma'rifat, 2006 AD/1385 SH: 181).

Regardless of the foundational and specific differences that have existed and continue to exist, the evidence of those who believe in abrogation is a more significant challenge in this field. This is because the evidence they rely on sometimes lacks sufficient strength. Among the Quranic evidence cited by those who believe in abrogation is Verse 106 of *al-Baqarah*, which they believe explicitly refers to the abrogation of Quranic verses.

The main question of the present study is: assuming this verse indicates the abrogation of Quranic verses, which verses were abrogated before it so that this verse could then explain the philosophy of abrogating Quranic verses? In response to this question, this research aims to analyze whether the abrogating verses were revealed before or after Verse 106 of *al-Baqarah*, by examining the time of revelation of both Verse 106 of *al-Baqarah* and the abrogating verses.

A point that can be raised regarding the research questions is that the absence of abrogating verses before the verse of abrogation cannot, on its own, be a sufficient and independent reason to argue that Verse 106 of *al-Baqarah* does not relate to technical abrogation. This is because it could be argued that this verse was intended to prepare for the important topic of abrogation in Islamic law, so that abrogation could practically occur later.

What can be said about this question is that the verse of abrogation is not meant to prepare for the topic of abrogation but was revealed in response to a misconception about abrogation. This is for two reasons:

1) The phrases used in this verse indicate the realization of an event, not preparation. These are conditional phrases used to respond to the questioner who either denied abrogation or did not understand its philosophy, and had doubts about its goals and outcomes;

2) The verses after Verse 106 show that the issue of abrogation had already occurred and these verses were revealed in response to

the misconceptions of those who denied it. This is because Verse 107 is in an interrogative form and follows the same previous topic. Verse 108 also uses an interrogative form to raise another doubt related to abrogation. This question clearly shows that it is an interrogative statement seeking to respond to a doubt about an event that has already occurred;

3) The narrations about the "Causes of Revelation" (*Asbāb al-Nuzūl*) concerning this topic explicitly mention the Jews' misconception about abrogation, which shows that this verse was revealed to respond to the Jews' doubt about abrogation (cf. Mughnīyah, 2003 AD/1424 AH: 1, 170; Balāghī, 1966 AD/1386 AH: 1, 83-84, etc.).

1. Research Background

Numerous studies have been conducted on abrogation in the Quran from the time of the early scholars until now. However, most of the research on the non-occurrence of abrogation in the Quran has been done by later scholars. For example, *ʻAbdul Mutaʻāl Jabrī* in his book "*Lā Naskh fī al-Quran, li Mādhā*?" *Sayyid Murtaḍā ʻAskarī* in his book "*al-Quran al-Karīm wa Riwāyāt al-Madrasatayn*" and *Hānī Ṭāhir* in his book "*Tanzīh Āy al-Quran an al-Naskh wa al-Nuqṣān*," have criticized the view of those who believe in abrogation. They do not consider the meaning of Verse 101 of *al-Naḥl* to be indicative of abrogation in the Quran. These studies generally state that Verse 101 of *al-Naḥl* does not indicate abrogation in the Quran.

However, some articles have been written specifically about this verse, analyzing it. Fiqhizadeh and Tahmasebi Boldaji, in an article titled "Analysis and Review of Commentators' Views on the Verses of Abrogation," have criticized and reviewed the views of commentators on Verses 106 of *al-Baqarah* and 101 of *al-Naḥl*, and argue with evidence that these verses are insufficient to prove abrogation in the Quran (Fiqhizad, Tahmasebi Boldaji, 2015 AD/1395 SH: 77-88). Isma'ilizadeh, in an article titled "A Discussion on the Quranic References for the Occurrence of Abrogation in the Quran and Their Meaning," examines the contextual sequence of the verses related to abrogation and rejects the idea that these verses indicate the occurrence of abrogation of Quranic verses (Isma'ilizadeh, 2011 AD/1390 SH: 9-34). Mousavi Andarzi, in an article titled "Rethinking the Interpretation of the Verse of Abrogation: Abrogation of Persuasive Verses and Their Causes," has analyzed the verses of abrogation and, through them, proposes the concept of persuasive verses (Mousavi Andarzi, 2014 AD/1393 SH: 64-97).

Another article titled "A New Reading of Verse 106 of Surah *al-Baqarah*; With an Emphasis on Internal Contextual Evidence" (Sadeghi, 2022 AD/1401 SH: 67-86) is related to the present article, as it analyzes and reviews the interpretation of this verse. It concludes that the word "*Āyah*" (verse) does not refer to Quranic verses, but rather to prophethood, which God takes away from one lineage and places in another (Sadeghi, 2022 AD/1401 SH: 67-86).

However, the main focus and innovation of the present article is on examining the historical dating of the revelation of this verse and the issue of abrogation, which ultimately, by examining historical evidence, leads to a different conclusion than the aforementioned article; although both studies share the view that this verse does not indicate the abrogation of Quranic verses. In other words, this article, by examining the historical interpretation of Verse 106 of *al-Baqarah* and the lineage of the revelation of the abrogating verses, addresses

the meaning of abrogation in this verse with a new method and approach. It analyzes the relationship between the abrogating verses and Verse 106 of *al-Baqarah* with a historical perspective.

Other articles such as "A New Look at the Verse of Abrogation" by Mohammad Ehsanifar in issue 6 of *Hadith Andisheh Journal* in autumn and winter 1387, and "A Review of Commentators' Views on the Verse of Abrogation" by Ghasem Faez in issue 72 of *Articls and Invstigations* in 1381, are also related to the current discussion. However, the difference between all of the aforementioned works and this article is its distinct and historical perspective on the matter.

2. Commentators' Views on Verse 106 of *al-Baqarah*

Verse 106 of *al-Baqarah*, known as the Verse of Abrogation, is one of the Quranic proofs cited by those who believe in the occurrence of abrogation in the Quran. In this verse, God says: "Whatever a verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?" (al-Baqarah: 106) Commentators do not hold a single view on this verse and have presented different opinions.

Some commentators state that this verse indicates the abrogation of Quranic verses. According to them, this means that God abrogates some verses of the Quran and reveals better or similar ones. *Shaykh Ṭūsī*, in his commentary on this verse, explains the three-fold concept of abrogation and writes: "In reality, any legal evidence that shows a ruling established by a first text is no longer valid in subsequent cases—in a way that if this change had not occurred, the same ruling would have remained valid in subsequent cases as well with the first text—so when this matter is established, abrogation in law is of three types: "Abrogation of the ruling without abrogating the wording; abrogation of the wording without abrogating the ruling; abrogation of both (wording and ruling) together." (Ṭūsī, n.d.: 1, 393) He then explains the conditions for the abrogation of verses (ibid., 393-397). *Ṭabarī*, in his commentary on this verse, refers to instances of the abrogation of rulings and writes: "And this is because it makes the lawful unlawful and the unlawful lawful and it makes the permissible forbidden and the forbidden permissible; and this only occurs with commands and prohibitions, restrictions and permissions, and prohibitions and allowances. But as for the news (narrative statements), there is neither an abrogator nor an abrogated." (Ṭabarī, 1991 AD/1412 AH: 1, 378)

Ṭabrisī, citing this verse, explains the three types of abrogation of verses (abrogation of ruling, abrogation of recitation, and abrogation of both ruling and recitation) and writes: "We have explained the reality of abrogation from the perspective of researchers, and it was said that its meaning is the removal of a verse or the ruling of a verse." (Ṭabrisī, 1952 AD/1372 AH: 1, 345-347) *Zamakhsharī*, while referring to this verse regarding the abrogation of Quranic verses, narrates the cause of its revelation as follows: "It is narrated that they criticized the issue of abrogation and said: "Do you not see that Muhammad (PBUH) commands his companions to do something, then forbids them from it and commands them to do the opposite, and today he says something and tomorrow he goes back on it?" Then this verse was revealed." (Zamakhsharī, 1986 AD/1407 AH: 1, 176) *Allamah Ṭabāṭabā'ī* considers one of the instances of this verse to be the abrogation of verses of the Quran itself, in a way that with the revelation of abrogating verses, the previous ones are abrogated. However, he does not limit

the scope of abrogation to only legislative matters but also believes in its occurrence in cosmic matters. In any case, he considers this verse to indicate the occurrence of abrogation of the ruling of Quranic verses (Ṭabāṭabā'ī, 1996 AD/1417 AH: 1, 249-253).

The author of *Tafsir Nemooneh* also considers this verse to indicate the abrogation of the ruling of some verses and refers to some of the abrogated verses in this regard (Makarem Shirazi, 1992 AD/1371 SH: 1, 389-391). Sadeghi Tehrani considers one of the instances of abrogation in this verse to be the abrogation of the ruling of verses (Sadeghi Tehrani, 1998 AD/1419 AH: 2, 90-92). Some commentators also state that one of the instances of the verse is the abrogation of the ruling of Quranic verses (Abul Futūḥ Rāzī, 1987 AD/1408 AH: 2, 100; Fakhr Rāzī, n.d.: 3, 635-640; Faḍlullāh, 1998 AD/1419 AH: 2, 155-157; Ṭayyib, 1989 AD/1369 SH: 2, 138-141).

Scholars of Quranic sciences have also cited this verse to prove the occurrence of abrogation in the Quran. *Zarkashī*, in his book *al-Burhan*, writes: "There is no disagreement on the permissibility of the abrogation of the Quran by the Quran. God Almighty says: "Whatever a verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it." (al-Baqarah: 106) (Zarkashī, 1956 AD/1376 AH: 2, 32) One of the cases is the change of *Qibla*, which some commentators have referred to (cf. Baghawī, 1999 AD/1420 AH: 1, 153). *Zurqānī* also considers this verse to be among the textual proofs for the occurrence of abrogation in the Quran (Zurqānī, n.d.: 2, 193).

Therefore, what the proponents of abrogation rely on to prove its occurrence in the Quran is this blessed verse. Based on this, abrogating verses were revealed and some verses were abrogated.

Apart from the textual and content analysis of this verse, which has been the subject of research that negates abrogation based on its textual analysis and context, this verse should also be examined historically and in relation to the revelation of surahs and verses. The question is 'Whether any abrogation had occurred before the revelation of this verse?' And if so, 'Which verses were abrogated before this verse?' In light of this abrogation, this verse would then explain the wisdom and philosophy behind it.

For this reason, the date of revelation of Surah *al-Baqarah* and Verse 106 of *al-Baqarah* will first be analyzed and reviewed, and then the date of revelation of the abrogating verses will be examined. This is because unless an abrogating verse has been revealed, no verse is abrogated, and naturally, no abrogation occurs. Therefore, the date of revelation of the abrogating verses and their timing relative to the date of revelation of Verse 106 of *al-Baqarah* clarifies the meaning of this verse.

3. Date of Revelation of Verse 106 of *al-Baqarah*

Surah *al-Baqarah* is a Madinan surah, and there is no disagreement among commentators on this matter. However, some opinions suggest that Surah *Muḥammad* was revealed before Surah *al-Baqarah* and that the issue of jihad in it could abrogate the verses of pardon and forgiveness in Surah *al-Baqarah*. But this view is considered rare, as most historical and narrative sources confirm that Surah Muhammad was revealed after Surah *al-Baqarah*. Surah *al-Baqarah* is the 87th surah, and Surah Muhammad is the 95th (cf. Darwazah, 1963 AD/1383 AH: 1, 17). Furthermore, a historical examination of the revelation of these two surahs and the context

of their verses clearly proves that Surah *al-Baqarah* was revealed before Surah *Muḥammad*.

The initial context of Surah *al-Baqarah* indicates pardon and forgiveness, which shows that the Muslims were not in a position to wage jihad or engage in serious confrontation. The history of the Hijrah shows that in the early years of the Muslims' arrival in Medina, the Islamic community was new and not in a condition for jihad; it had not yet achieved sufficient strength and cohesion for the verses of jihad to be revealed. Therefore, a historical and contextual review of these two surahs clearly and explicitly indicates the precedence of Surah *al-Baqarah* over Surah *Muḥammad*.

For this reason, most commentators consider Surah *al-Baqarah* to be the first Madinan surah (Suyūṭī, 1983 AD/1404 AH: 1, 17; Sadeghi Tehrani, 1998 AD/1419 AH: 1, 151; Khaṭīb, n.d.: 1, 3). *Ibn ʻĀshūr* states that this surah is the first Madinan surah, and although he mentions a narration that it was revealed after Surah *al-Muṭaffifīn*, he writes: "Surah *al-Baqarah* was revealed in Medina by the consensus of scholars, and it is the first surah that was revealed in Medina. *Ibn Ḥajar* in his *Bukhārī's* commentary narrates this consensus. However, some believe that Surah *al-Muṭaffifīn* was revealed before it, on the basis that Surah *al-Muṭaffifīn* is Medinan; but without a doubt, the ruling for the obligation of fasting is found in Surah *al-Baqarah*, and fasting became obligatory in the first year of the Hijrah. First, the fasting of *ʻĀshūrā* became obligatory, and then the fasting of Ramaḍān in the second year of the Hijrah, because the Prophet (peace be upon him) fasted seven *Ramaḍān*, the first of which was in the *Ramaḍān* of the second year of the Hijrah. Therefore, Surah *al-Baqarah* was revealed either in the late first year of the Hijrah or in the second year of the Hijrah." (Ibn ʻĀshūr, 1973 AD/1394 AH: 1, 199)

Khaṭīb writes: "This surah was revealed in Medina and is the first surah that was revealed after the Prophet's (PBUH) migration to Medina." (Khaṭīb, n.d.: 1, 3) Some state that the entire surah was revealed in Medina, with only a few of its verses being revealed during the Prophet's Farewell Pilgrimage in the tenth year of the Hijrah (Sabzewari, 1988 AD/1409 AH: 1, 7; Zuḥaylī, 1990 AD/1411 AH: 1, 68; Sabzewari Najafi, 1985 AD/1406 AH: 1, 25; Ṭūsī, n.d.: 1, 47; Ṭabrisī, 1993 AD/1372 SH: 1, 111). With this interpretation, the revelation of this surah continued from the first year of the Hijrah until the tenth year. However, this statement does not align with the context and content of the surah, which would require another study to examine. But what is clear from a historical perspective and the surah's context is the continuous revelation of this surah in the early days of the Prophet's migration to Medina.

The next point to be raised is in what time interval Verse 106 of *al-Baqarah* was revealed relative to the other verses of this surah? Examining this point is important because three of the abrogating verses claimed by proponents of abrogation are located in Surah *al-Baqarah*. Verses 150, 185, and 187 are among the abrogating verses (claimed by most proponents of abrogation). The issue that must be clarified is whether Verse 106 of *al-Baqarah* was revealed before or after these verses?

In response, it must be said that the order of verses within surahs is based on the time of their revelation; that is, Verse 106 of *al-Baqarah* was revealed earlier than the later verses. An examination of this verse shows that its time of revelation was in the initial months of the revelation of Surah *al-Baqarah*. The reason for this is the context of the verses of

Surah *al-Baqarah*. Verses 1 to 39 of Surah *al-Baqarah* discuss general topics related to the qualities of the pious, the disbelievers, and the hypocrites. These verses address multiple topics such as the challenge of the Quran, the story of the creation of Adam, and the command for the angels to prostrate to him. Additionally, multiple topics related to monotheistic matters are expressed.

However, from Verse 40 of Surah *al-Baqarah* to Verse 146, the discourse is directed towards the Children of Israel and the Jewish people, and multiple stories from the time of Prophet Moses, the history of this people, and their actions are narrated. After recounting the history of this people and especially their inappropriate actions towards Prophet Moses and the previous prophets, the discourse turns to the Jewish people during the time of the Prophet.

In Verses 105 to 109, one of the sabotages of this people in connection with the Holy Quran is mentioned. An important piece of evidence for the revelation of this verse in the early months of the Hijrah is the context of Verses 105 to 109, as Verse 106 is situated within these verses. In Verse 104, it states that the People of the Book and the polytheists do not wish for any good to be sent down upon the Muslims from their Lord: "The disbelievers among the People of the Book and the polytheists do not wish that any good should be sent down upon you from your Lord. But Allah selects for His mercy that He wills, and Allah is the possessor of great bounty." (al-Baqarah: 105) In Verse 109, believers are commanded to be lenient with the People of the Book and to overlook their faults until God's command comes: "Many of the People of the Book wish that they could turn you back to disbelief after your belief, out of envy from their own selves, after the truth has become clear to them. So pardon and overlook until Allah brings His command. Indeed, Allah is over all things competent." (al-Baqarah: 109) Some commentators have identified this verse as being abrogated by the verses of fighting (al-Tawbah: 29) (Ṭabarī, 1991 AD/1412 AH: 1, 390; Ṭūsī, n.d.: 1, 407; Ṭabāṭabā'ī, 1996 AD/1417 AH: 1, 257).

The author of *Tafsir Nemooneh* writes: "This is essentially a tactical instruction given to the Muslims to use the weapon of pardon and forgiveness against the severe pressure of the enemy under those specific circumstances and to focus on building themselves and the Islamic community, while awaiting God's command. The "Command of God" here, according to many commentators, is the "Command of jihad," which had not yet been revealed at that time, perhaps because they were not yet fully prepared for this command; therefore, many believe that this verse was abrogated by the verses of jihad that will be mentioned later." (Makarem Shirazi, 1992 AD/1371 SH: 1, 399)

The author of *A Light of Quran* also emphasizes this point and writes: "The explicit ruling of this verse on pardon is a temporary and conditional ruling related to the period of the Muslims' spiritual and apparent weakness." (Taleqani, 1983 AD/1362 SH: 1, 266)

Commentators state that the pardon and forgiveness of the Muslims were due to their circumstances in terms of strength and power, and after they became powerful, the command to fight the polytheists and the People of the Book was given in multiple verses (Faḍlullāh, 1998 AD/1419 AH: 2, 167; Ṭayyib, 1990 AD/1369 SH: 2, 148).

As the author of *al-Tafsir al-Jadīd* states, the meaning of God's command is the war with the Jews in multiple battles and victory over them,

and he writes: "Until God issues His command [which included] the killing of *Banū Qurayẓah*, the expulsion of *Banū Naḍīr*, the humiliation and subjugation of the rest of the Jews [other than these two tribes], and also the imposition of *Jizyah* on them and all the People of the Book." (Sabzewari Najafi, 1985 AD/1406 AH: 1, 128)

This verse clearly describes the situation of the Muslims at a time when they had not yet achieved sufficient power and strength and were not in a position to fight with the Jews. This suggests that this verse describes the early months of the Prophet's migration to Medina, when they had just arrived in Medina and were facing the difficulties of migration and the Muhajirin, as well as the existing disagreements in Medina. In addition to the problems in the early months of the Hijrah, they also faced the Jews and their sabotage and schemes to harm the Prophet and the Muslims. Therefore, considering the context of Verse 106 of *al-Baqarah*, it is clear that this verse was revealed in the early months of the Hijrah.

4. A Study of the Date of Revelation of Abrogating Verses

What commentators have stated regarding verse 106 of Surah *al-Baqarah* is that God explicitly refers to the abrogation of some verses in this verse. The reason for the revelation of this verse is that the Jews taunted and ridiculed the Prophet, saying that one day he would order Muslims to do something and the next day he would prohibit it. In this verse, God responded to their skepticism and the philosophy of abrogation.

According to this interpretation, the abrogating verses must have been revealed before verse 106 of *al-Baqarah*. This abrogation must have taken place so that the Jews could raise this doubt. The most important verses that most proponents of abrogation believe to be abrogating will be historically analyzed and studied to determine whether their revelation was before or after verse 106 of *al-Baqarah*.

It is worth noting that there is a difference among early and later scholars regarding the number of abrogated verses. For example, *Ibn al-Jawzī* considers 247 verses abrogated, *Ibn Ḥazm* 214 verses, *Naḥḥās* 138 verses (Jabrī, 1980: 109), and *Suyūṭī* 21 verses (Suyūṭī, n.d.: 2, 708-712). This difference also exists among later scholars. However, the number of abrogated verses claimed by later scholars is much fewer than the number of abrogated verses in the view of early scholars. Among later scholars, some consider eight verses abrogated (Ma'rifat, 1995 AD/1416 AH: 2, 300-316), some six verses (Zayd, 1963 AD/1383 AH: 2, 803), and *Khu'ī* (Khu'ī, n.d.: 498) considers only one verse abrogated.

A notable point here is that many of the verses that early scholars considered abrogated were not the standard abrogation cited by later scholars. Instead, they considered general and specific, absolute and restricted, and exceptions as part of abrogation (Zayd, 1971: 1, 72; Ma'rifat, 2006 AD/1385 SH: 181). In other words, with a small exception, restriction, and specialization between two verses, early scholars considered the first verse to be abrogated and the later verse to be the abrogator, while no abrogation has actually occurred, and the ruling of both verses remains in its place. For this reason, this study will examine the verses whose abrogation is common among both early and later scholars and are almost agreed upon by most of the proponents of abrogation.

In this section, the verses—related to the article's title—that *Khu'ī* introduces as abrogated verses in his book "*al-Bayān fī Tafsir al-Qur'an*" will be analyzed and examined.

These verses have been collected based on the standard definition of abrogation from the perspective of later scholars. It is worth noting that even based on the definition of abrogation from the perspective of early scholars and the abundance of abrogating and abrogated verses in their view, there is no abrogating verse before this surah. Some of the claimed verses, upon textual and internal analysis, are of the type of absolute and restricted or general and specific, which means no abrogation has occurred (cf. Jabrī, 1980: 109; Suyūṭī, n.d.: 2, 708-712) that could be used to refute the hypothesis of this article.

First Verse: Surah *al-Baqarah*, Verse 150

"And from wherever you go out, turn your face toward the Sacred Mosque; and wherever you are, turn your faces toward it, so that people will not have any argument against you, except for those who are wrongdoers among them. So do not fear them, but fear Me. And that I may complete My blessing upon you and that you may be guided."

Surah *al-Baqarah* was revealed in Medina after the Hijrah. This verse is also about the change of the *Qibla*, which occurred in the second year of the Hijrah. Some say it was before the Battle of *Badr* (Ibn Kathīr, 1986 AD/1407 AH: 3, 252), while others believe it was after it (Ṭūsī, 1985 AD/1364 SH: 2, 43). S*haykh Ṭabrisī*, in *Majma‘ al-Bayān*, citing a narration from Imam Sadiq, states that the change of the Qibla occurred 19 months after the Prophet's migration to Medina (Ṭabrisī, 1993 AD/1372 SH: 1, 413). As mentioned, verse 106 of *al-Baqarah* was revealed among verses related to the Jewish people, which was in the early months of the Prophet's migration to Medina. In those early months, the conditions for changing the *Qibla* from Jerusalem to the Kaaba had not yet been prepared.

The context of the *Qibla* change verses indicates that the change of the *Qibla* was revealed after the Jews' objections to the Prophet and the Muslims regarding the Muslims' prayer direction. Historical reports also confirm this matter, which shows that the change of the *Qibla* was not at the beginning of the Hijrah. Therefore, it is certain that the revelation of this verse was after verse 106 of *al-Baqarah* (cf. Ibn Hishām, n.d.: 1, 550; Ibn Kathīr, 1986 AD/1407 AH: 3, 252; Ibn Sa‘d, n.d.: 1, 186).

Second Verse: Surah *al-Baqarah*, Verse 185

"The month of *Ramaḍān* in which the Qur'an was revealed, guidance for humanity, and clear proofs of the guidance and the criterion; so whoever among you witnesses the month, let him fast it; and whoever is ill or on a journey, then an equal number of other days. God intends ease for you and does not intend difficulty for you and to complete the period and to glorify God for that which He has guided you, and perhaps you will be grateful."

This blessed verse is about the rulings of fasting. According to historical reports, the verses related to fasting were revealed in the second year of the Hijrah (Ḥillī, 1989 AD/1410 AH: 1, 125; Balādhurī, 1996 AD/1417 AH: 1, 272; Ibn Kathīr, 1986 AD/1407 AH: 3, 254). *Ibn Sa‘d Wāqidī* states that the legislation of the obligation of fasting was after the change of the *Qibla* in the second year of the Hijrah (cf. Ibn Sa‘d, 1997 AD/1418 AH: 1, 191). The revelation of this verse, whether in the second year of the Hijrah or after the change of the *Qibla*, shows that this verse was revealed after verse 106 of *al-Baqarah*.

Third Verse: Surah *al-Baqarah*, Verse 187

"It has been made lawful for you the night of the fast to have sexual relations with your wives. They are clothing for you, and you are clothing for them. God knew that you were deceiving yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which God has ordained for you, and eat and drink until the white thread of dawn becomes distinct from the black thread of the night. Then complete the fast until the night. And do not have relations with them while you are in a state of retreat in the mosques. These are the limits of God, so do not approach them. Thus does God make clear His verses to the people so that they may become righteous?"

As mentioned, the verses related to the legislation of fasting were in the second year of the Hijrah or after that in Medina, which naturally would be after the revelation of verse 106 of *al-Baqarah*. The other verses mentioned in the book Al-Bayan are not discussed separately as they are not directly related to the article's title, but they are mentioned concisely and integrated below.

- Surah al-Nisā' (verses 11 and 16) revealed in Medina after Surahs *al-Baqarah* and *Āli 'Imrān* (around the 4th year of the Hijrah). Verse 11 explains the laws of inheritance, and verse 16 is about the punishment for adulterers (Ibn 'Āshūr, 1973 AD/1394 AH: 4, 211).
- Surah *al-Mā'idah* (verses 5, 6, and 45) is the last detailed surah of the Qur'an, revealed in the final years of the Prophet's life. Verse 5 of *al-Mā'idah* abrogates verse 221 of *al-Baqarah* and amends the rulings on marriage with the People of the Book. Verse 6 explains the rulings of ablution and dry ablution (tayammum). Verse 45 emphasizes the law of retribution (Qiṣāṣ) (Ṭūsī, n.d.: 3, 413; Ṭabrisī, 1993 AD/1372 SH: 3, 231; Suyūṭī, 1983 AD/1404 AH: 2, 252; Ṭabāṭabā'ī, 1996 AD/1417 AH: 5, 156).
- Surah *al-Tawbah* (verses 5, 29, and 73) revealed in the final years of the Prophet's life. Verse 5 is about disavowal of the polytheists and was announced during the Farewell Pilgrimage (10th year of the Hijrah). Verse 29 was revealed during the Battle of *Tabūk* (9th year of the Hijrah) and refers to fighting the People of the Book until they pay the *Jizyah* tax (Suyūṭī, 1983 AD/1404 AH: 4, 167).
- Surah *al-Anfāl* (verse 66) revealed after the Battle of *Badr* (2nd year of the Hijrah). It reduced the required ratio for victory in battle from 1 to 10 to 1 to 2 (Khāzin, 1994 AD/1415 AH: 2, 325; Suyūṭī, 1983 AD/1404 AH: 4, 103).
- Surah *al-Mujādalah* (verse 13) revealed in Medina after the establishment of Islam and deals with social issues. The abrogation in it is a matter of consensus (Khaṭīb, n.d.: 14, 807; Ṭabāṭabā'ī, 1996 AD/1417 AH: 19, 176; Qurṭubī, 1964 AD/1384 AH: 17, 269).

5. Historical Analysis of the Context of Revelation of Verse 106 of *al-Baqarah*

The historical context of the revelation of verse 106 of *al-Baqarah* is analyzed in several aspects:

5.1. Date of Revelation of Abrogating Verses

As mentioned, the date of revelation of the abrogating verses was after verse 106 of Al-Baqarah. The rulings and related discussions were revealed in the Medinan surahs, and there were no legislative rulings in the Meccan surahs like the Medinan ones. The verses in which abrogation has been claimed are in the Medinan surahs. Since this verse was revealed in the early months of the Prophet's migration to Medina, it is clear that no abrogation had

occurred before this verse in the early verses of Surah *al-Baqarah* and the Meccan surahs that were revealed before it. Thus, God would not have referred to the philosophy of abrogation of Qur'anic verses or responded to the Jews' doubt and objection about the abrogation of Qur'anic verses.

5.2. History of the Jewish People in Medina in Relation to the Prophet's Mission

A historical look at the background of the Jewish people in Medina and their expectation of the coming of a prophet is another clue to the correct understanding of verse 106 of *al-Baqarah*. The Jewish people considered themselves followers of monotheism and, in the face of harassment from the polytheists, promised to overcome them with the appearance of a prophet. The Holy Qur'an also confirms this matter: "And when there came to them a Book from God, confirming that which was with them—although before they used to pray for victory against those who disbelieved —but when there came to them that which they recognized, they disbelieved in it. So the curse of God is upon the disbelievers." (al-Baqarah: 89) The "Book" in this blessed verse refers to the Qur'an. The meaning of the verse is that the Jews were waiting for a prophet to overcome the polytheists' harassment with his appearance.

On the other hand, this verse explicitly states that when the Prophet migrated to Medina, the Jews completely recognized him as the very prophet whose characteristics were mentioned in the Torah. Also, the verses of the Qur'an were a confirmation of the verses of the Torah, and this was completely clear to the Jews (cf. Ṭabrisī, 1993 AD/1372 SH: 1, 313; Ṭabarī, 1991 AD/1412 AH: 1, 25; Ṭabāṭabā'ī, 1996 AD/1417 AH: 1, 222; Faḍlullāh, 1998 AD/1419 AH: 2, 125; Sabzevari Najafi, 1985 AD/1406 AH: 1, 108; Ṭayyib, 1990 AD/1369 SH: 2, 98). In early historical sources, this matter is also explicitly mentioned. *Ibn Kathīr* quotes the prayer of the Jews in battles as follows: "O! God, we ask You, for the sake of Muhammad, the unlettered Prophet whom You promised us You would raise at the end of time, to grant us victory over them." The narrator says: "So whenever they faced an enemy, they would recite this prayer, and as a result, they would defeat the *Ghaṭfān* tribe." "But when the Prophet was sent, those very people who used to pray disbelieved in him." (Ibn Kathīr, 1986 AD/1407 AH: 2, 378)

After the rise of Islam, this people did not believe in the Prophet and opposed him.

Some people even debated with the Jewish people, saying, "You promised us, who were polytheists, that you would believe in the Prophet, but now we have believed in him, and you have denied him." (Ḥalabī Shāfi'ī, n.d.: 2, 150) *Ṣāliḥī Shāmī* quotes the words of *Mu'ādh ibn Jabal* to the Jews, rebuking their lack of faith in the Prophet: "O! Group of Jews! Fear God and embrace Islam. You (before this) used to ask for victory against us (polytheists) by the name of Muhammad, while we were idol worshipers! And you used to inform us that he would be sent and describe his characteristics to us." (Shāmī, 1993 AD/1414 AH: 3, 377)

These points clearly explain that although the Jews explicitly found the signs of the Prophet to be consistent with their holy book, they denied his prophethood due to their prejudice and worldly interests. Therefore, these verses of Surah *al-Baqarah*, leading up to verse 106, were revealed to explain the Prophet's mission, the divine nature of the Qur'an, and the abrogation of previous laws and holy books by the final holy book.

5.3. Examining the History of the Jews' Belief in Denying Abrogation

The Jews denied the abrogation of the law of Prophet Moses and the Torah. For this reason, they did not accept the abrogation of laws. *Shahristānī,* in his book *al-Milal wa al-Niḥal,* describes the Jews' belief about abrogation as follows: "The Jews claim that the law can only be one, and this law began with Moses and ended with him. Before him, there was no law, except for rational rules and expedient rulings. They fundamentally do not permit abrogation (repealing and replacing rulings) and say: After Moses, no law can exist, because abrogation in divine commands means *Badā'* (change of opinion), and *Badā'* is not permissible for God Almighty." (Shahristānī, 1985 AD/1364 SH: 1, 251)

An examination of verses 85 to 101 of Surah *al-Baqarah* shows that the Jews were not looking to examine the content of the Qur'an's verses, for example, to object to the Prophet by the abrogation of some verses. Rather, they did not accept the Qur'an as a holy book in principle, and this view of theirs was fundamental. In this way, they denied abrogation in the law of Prophet Moses, so they denied abrogation and considered only their law to be eternal and non-abrogable. Accepting the Qur'an and the Prophet's mission meant rejecting this belief of theirs, and in a way, by accepting the Prophet and the Qur'an, they would accept the abrogation of the law of Prophet Moses and the holy book of the Torah.

5.4. Examining the Meaning of the Word "*Āyah*" Before the Revelation of Verse 106 of *al-Baqarah*

According to the author's survey, the word "*Āyah*" has been mentioned approximately 58 times in its singular form in the surahs and verses before verse 106 of *al-Baqarah*. This word has mostly been used in the meanings of "miracle," "Sign," and "Clear Evidence." However, what is stated about this word in Meccan surahs is exclusively in the meaning of "Miracle" and "Clear Evidence of Prophethood." (cf. Yūnus: 20; al-Ra'd: 7 and 27; Ṭāhā: 133; al-Anbīyā': 5)

The word "Āyah" in the Qur'an's surahs has not been used in the meaning of "Verses of the Qur'an." (Hānī Ṭāhir, 2000 AD/1421 AH: 22; 'Askari, 2003 AD/1424 AH: 2, 294) In this verse 106 of *al-Baqarah,* this word has not been used in the meaning of "Verses of the Qur'an" either, because as mentioned, no abrogation had occurred before this verse that would necessitate this verse to explain the philosophy of abrogation of Qur'anic verses.

6. The Correct Meaning of Abrogation in Verse 106 of *al-Baqarah*

Based on what has been stated according to Qur'anic and historical propositions, the concept of abrogation in verse 106 does not mean the abrogation of Qur'anic verses. This is because no abrogation had occurred in the Qur'anic verses before this blessed verse that would necessitate this verse to explain the philosophy of abrogation of Qur'anic verses. Instead, with a look at the aforementioned propositions, this verse is in the position of explaining the truth of the abrogation of previous laws and miracles by the Holy Qur'an. In reality, it was revealed in response to the Jews' claim about the non-abrogation of the law of Prophet Moses. This point clarifies that if God abrogates a previous holy book, He will certainly bring something better or at least similar to it for the people. This is an easy matter for God because God is capable of everything (cf. Khaṭīb, ibid: 1, 121-129; Sharaf al-Dīn, 1999 AD/1420 AH: 1, 57). This is in contrast to the Jews' view who considered

God's hands to be tied and therefore considered abrogation impossible. These two blessed verses, verse 106 and 107, emphasize God's power to do anything, including abrogating previous laws and holy books and bringing a better holy book and law (Faḍlullāh, 1998 AD/1419 AH: 2, 157-160; Taleghani, 1983 AD/1362 SH: 1, 263-264).

Therefore, this blessed verse was revealed to explain the philosophy of abrogating previous laws. Since the verse is among verses that were revealed in relation to the Jews, it indicates that the address is to the Jews and not to the Muslims. Explaining the philosophy of abrogation to the Jews also refers to the abrogation of their laws by the Qur'an, and with the coming of the new prophet, it was necessary for them to believe in his law. Because according to this verse, if God abrogates a law, He brings a better one or a similar one, and believing in this new law will be better for a person. Based on what has been said, it seems that verse 106 is consistent with the view that seeks to prove the righteousness of the Qur'an as the abrogating law of the Torah. This interpretation is supported by early commentators such as *Ṭabarī* and *Ibn Kathīr*, and later commentators such as *Ṭabāṭabā'ī* and others whose views were mentioned earlier.

Conclusion

Based on the preceding points, the meaning of abrogation in verse 106 of *al-Baqarah* is the abrogation of previous laws, including the law of Prophet Moses, by the Holy Qur'an. It goes without saying that the abrogation of previous laws does not mean rejecting and denying them. Rather, it means their completion and perfection in accordance with the demands of the time. For this reason, even though the Holy Qur'an is the abrogator and completer of previous holy books, it is also a confirmer of the original holy books that were revealed to previous prophets.

Verse 106 of *al-Baqarah* was revealed as a response to the doubt and mistaken belief of the Jews about denying the abrogation of the law of Prophet Moses, as they did not believe in abrogation. This is because they considered their law to be the only eternal one. This is while God has revealed every law and book in accordance with a specific time and period, and He has sent the Holy Qur'an and the law of the Final Prophet for all human beings until the Day of Judgment. For this reason, this verse responds to the Jews' doubt about the non-abrogability of the law of Prophet Moses for multiple reasons:

- **First:** The most important reason for the lack of this blessed verse's indication of the abrogation of Qur'anic verses is the date of revelation of the abrogating verses. This means that until an abrogating verse is revealed, an abrogated verse does not come into existence, and naturally, no abrogation occurs. For this reason, a study of the date of revelation of the abrogating verses shows that these verses were definitely revealed after verse 106 of *al-Baqarah*. This is a strong reason for the fact that no abrogation had occurred before this verse that would cause the Jews to accuse the Prophet of abrogating Qur'anic verses and for God to respond by explaining the philosophy of the abrogation of Qur'anic verses.
- **Second:** The history of the Jewish people and their view on abrogation is another reason that emphasizes the lack of this verse's indication of the abrogation of Qur'anic verses. The Jewish people did not believe in the Prophet and did not accept the Qur'an as a holy book because they believed that the law of Prophet Moses was non-abrogable and that the

prophets after Prophet Moses were only in the position of explaining and interpreting the law of Prophet Moses. But when they learned that they had to believe in the Prophet's law and the Qur'an and follow its teachings and rulings, they raised the doubt of the non-abrogation of laws, and this verse was revealed in response to them.

- **Third:** The use of the word "ayah" before the blessed verse 106 of *al-Baqarah* indicates that the word "*Āyah*" in the singular form has not been used in the meaning of "Verses of the Holy Qur'an." The word "*Āyah*" in the singular form has been used before this verse in the meaning of "Miracle," "Clear evidence," and "Sign." In this verse also, it has the same meaning because the date of revelation of the abrogating verses and also the context of this verse show that the word "*Āyah*" in this blessed verse has not been used in the meaning of "verses of the Qur'an".

References

Holy Qur'an.

Abul Futūḥ al-Rāzī, H. (1987 AD/1408 AH). *Rawḍ al-Janān wa Rūḥ al-Janān fī Tafsīr al-Qurʾān*. Mashhad: Astan Quds Razawi.

ʿArūsī Ḥuwayzī, A. (1994 AD/1415 AH). *Tafsīr Nūr al-Thaqalayn*. Qom: Ismāʿīliyān.

ʿAskarī, S. M. (2003 AD/1424 AH). *al-Qurʾān al-Karīm wa Riwāyāt al-Madrasatayn*. Qom: Uṣūl al-Dīn Univrsity.

ʿAyyāshī, M. (1960 AD/1380 AH). *Tafsīr ʿAyyāshī*. Tehran: Al-Maṭbaʿah al-ʿIlmiyyah.

Baghawī, H. (1999 AD/1420 AH). *Maʿālim al-Tanzīl fī Tafsīr al-Qurʾān*. Birut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Balādhurī, A. (1996 AD/1417 AH). *Ansāb al-Ashrāf*. Beirut: Dār al-Fikr.

Balāghī, S. A. (1966 AD/1386 AH). *Ḥujjat al-Tafāsīr wa Balāgh al-Iksīr*. Qom: Hikmat.

Darwazah, M. I. (1963 AD/1383 AH). *al-Tafsīr al-Ḥadīth*. Cairo: Dār Iḥyāʾ al-Kutub al-ʿArabiyyah.

Faḍlullāh, S. M. H. (1998 AD/1419 AH). *Tafsīr min Waḥy al-Qurʾān*. Beirut: Dār al-Malāk li-l-Ṭibāʿa wa al-Nashr.

Fakhr al-Dīn al-Rāzī, M. (n.d.). *al-Tafsīr al-Kabīr*. Tehran: Dār al-Kutub al-ʿIlmiyya.

Fiqhizadeh, A; Ṭahmasebi Buldaji, A. (2016 AD/1395 SH). "Analysis and Review of Commentators' Perspectives on the Verses of Abrogation." *Journal of Approximation Studies of Religions.* Vol. 12, no. 46.

Ḥalabī al-Shāfiʿī, A. (n.d.). *al-Sīrah al-Ḥalabiyyah*. Beirut: Dār al-Kutub al-ʿIlmiyya.

Ḥillī, I. (1989 AD/1410 AH). *al-Sarāʾir al-Ḥāwī li Taḥrīr al-Fatāwā*. Qom: Islamic Publishing House.

Ibn ʿĀshūr, M. (1973 AD/1394 AH). *Tafsīr al-Taḥrīr wa al-Tanwīr*. Beirut: Muʾassasat al-Tārīkh al-ʿArabī.

Ibn Kathīr, I. (1986 AD/1407 AH). *al-Bidāyah wa al-Nihāyah*. Beirut: Dār al-Fikr.

Ibn Kathīr, M. (1998 AD/1419 AH). *Tafsīr al-Qurʾān al-ʿAẓīm*. Beirut: Dār al-Kutub al-ʿIlmiyya.

Ibn Saʿd, M. (1997 AD/1418 AH). *al-Ṭabaqāt al-Kubrā*. Beirut: Dār al-Kutub al-ʿIlmiyya.

Ismaeilizadeh, A. (1390 SH). "A Discussion on Quranic Documents Regarding the Occurrence of Abrogation in the Quran and Their Implications." *Journal of Quran and Hadith Studies*. No. 43.

Jabrī, A. (1980 AD). *Lā Naskh fī al-Qurʾān, Limādhā?* Cairo: Dār al-Taḍāmun lil Ṭibāʿa.

Khaṭīb, A. (n.d.). *al-Tafsīr al-Qurʾānī lil Qurʾān*. Beirut: Dār al-Fikr al-ʿArabī.

Khāzin, A. (1994 AD/1415 AH). *Tafsīr al-Khāzin al-Musammā Lubāb al-Taʾwīl fī Maʿānī al-Tanzīl*. Beirut: Dār al-Kutub al-ʿIlmiyya.

Khūʾī, A. (n.d.). *al-Bayān fī tafsīr al-Qurʾān*. Qom: Muʾassasat Iḥyāʾ Āthār al-Imām al-Khūʾī.

Makarim Shirazi, N. (1992 AD/1371 SH). *Tafsīr nemooneh*. Tehran: Dār al-Kutub al-Islāmiyyah.

Makkī, A. M. (1985 AD/1406 AH). *al-Īḍāḥ li Nāsikh al-Qurʾān wa Mansūkhih*. (A. H. Farḥāt, Ed). Jeddah: Dar al-Manar.

Maʿrifat, M. H. (1995 AD/1416 AH). *al-Tamhīd fī ʿUlūm al-Qurʾān*. Qom: Muʾassasat al-Nashr al-Islāmī.

Mughnīyyah, M. J. (2003 AD/1424 AH). *Tafsīr al-Kāshif*. Tehran: Dār al-Kutub al-Islāmiyyah.

Musavi Andarzi, N. (2013 AD/1393 SH). "Rethinking the Interpretation of the Abrogation Verse, Abrogation of Persuasive Verses and its Reasons." *Revelation Light Bi-Quarterly Journal*. No. 1.

Naḥḥās, A. J. (n.d.). *al-Nāsikh wa al-Mansūkh fī al-Qurʾān al-Karīm*. Cairo: Maṭbaʿat Anwar al-Muḥammadiyyah.

Qāsimī, M. (1997 AD/1418 AH). *Maḥāsin al-Taʾwīl*. Beirut: Dār al-Kutub al-ʿIlmiyya.

Qummī, A. (1984 AD/1363 SH). *Tafsīr Qummī*. Qom: Dār al-Kitāb.

Qurṭubī, A. (1967 AD/1387 AH). *al-Jāmiʿ li-Aḥkām al-Qurʾān*. N.p.: Dār al-Kutub al-ʿArabī li-l-Ṭibāʿa wa al-Nashr.

Sabzevari Najafi, M. (1985 AD/1406 AH). *al-Jadīd fī al-Tafsīr al-Qurʾān al-Majīd*. Beirut: Dār al-Taʿāruf li-l-Maṭbūʿāt.

Sabzevari, M. (1988 AD/1409 AH). *Irshād al-Adhhān ilā Tafsīr al-Qurʾān*. Beirut: Dār al-Taʿāruf li-l-Maṭbūʿāt.

Sadeghi Tehrani, M. (1998 AD/1419 AH). *al-Balāgh fī Tafsīr al-Qurʾān bi al-Qurʾān*. Qom: Author.

Samarqandī, N. (1995 AD/1416 AH). *Tafsīr al-Samarqandī al-Musammā Baḥr al-ʿUlūm*. Beirut: Dār al-Fikr.

Shahristānī, M. (1985 AD/1364 SH). *al-Milal wa al-Niḥal*. Qom: al-Sharīf al-Raḍī.

Shāmī, M. (1993 AD/1414 AH). *Subul al-Hudā wa al-Rashād fī Sīrat Khayr al-ʿIbād*. Beirut: Dār al-Kutub al-ʿIlmiyya.

Sharaf al-Dīn, J. (1999 AD/1420 AH). *al-Mawṣūʿa al-Qurʾāniyyah: Khaṣāʾiṣ al-Suwar*. Beirut: Dār al-Taqrīb bayna al-Madhāhib al-Islāmiyyah.

Shawkānī, M. (1993 AD/1414 AH). *Fatḥ al-Qadīr*. Beirut: Dār al-Kalim al-Ṭayyib.

Sūrābādī, A. (2001 AD/1380 SH). *Tafsīr Sūrābādī*. (A. S. Sirjani, Ed). Tehran: New Publishing Culture.

Suyūṭī, A. (1983 AD/1404 AH). *al-Durr al-Manthūr fī al-Tafsīr bi al-Maʾthūr*. Qom: The Public Library of Ayatollah Mar'ashi Najafi.

Ṭabarī, A. (1991 AD/1412 AH). *Jāmiʿ al-Bayān fī al-Tafsīr al-Qurʾān*. Beirut: Dār al-Maʿrifa.

Ṭabarsī, F. (1372 SH). *Majmaʿ al-Bayān fī Tafsīr al-Qurʾān*. (J. Balaghi, Ed). Tehran: Naser Khosrow.

Ṭabāṭabāʾī, M. H. (1996 AD/1417 AH). *al-Mīzān fī Tafsīr al-Qurʾān*. Qom: Islamic Publications, Society of Teachers of the Qom Seminary.

Ṭāhir, H. (2000 AD/1421 AH). *Tanzīh Āyāt al-Qurʾān ʿan al-Naskh wa al-Nuqṣān*. Palestine: Al-Jamāʿa al-Islāmiyya al-Aḥmadiyya fi al-Diyār al-Muqaddasa.

Taleghani, M. (1983 AD/1362 SH). *A Light of the Qurʾān*. Tehran: Joint Stock Publishing Company.

Ṭayyib, A. (1990 AD/1369 SH). *Aṭyab al-Bayān fī Tafsīr al-Qurʾān*. Tehran: Islam.

Ṭūsī, M. (1985 AD/1364 SH). *Tahdhīb al-Aḥkām*. Tehran: Dār al-Kutub al-Islāmiyya.

Ṭūsī, M. (n.d.). *al-Tibyān fī al-Tafsīr al-Qurʾān*. , Sheikh Aqa Bozorg Tehrani, Intro; Ameli, A. Ed). Beirut, Dar Ihya al-Turath al-Arabi.

Zamakhsharī, M. (1986 AD/1407 AH). *al-Kashshāf ʿan Ḥaqāʾiq Ghawāmiḍ al-Tanzīl*. Beirut: Dār al-Kitāb al-ʿArabī.

Zarkashī, A. (1956 AD/1376 AH). *al-Burhān fī ʿUlūm al-Qurʾān*. Beirut: Dār Iḥyāʾ al-Kutub al-ʿArabiyyah.

Zayd, M. (1971 AD). *al-Naskh fī al-Qurʾān al-Karīm*. Beirut: Dār al-Fikr.

Zuḥaylī, W. (1990 AD/1411 AH). *al-Tafsīr al-Munīr fī al-ʿAqīdah wa al-Sharīʿah wa al-Manhaj*. Damascus: Dār al-Fikr.

Zurqānī, M. (n.d.). *Manāhil al-ʿIrfān fī ʿUlūm al-Qurʾān*. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۱۳۲-۱۱۹)
DOI: 10.30473/quran.2025.72915.1293

«مقاله پژوهشی»

بررسی تطبیقی روایی ناقور از جهت معنی و مصداق از منظر مفسران شیعه و اهل سنت

محمدنقی رفعت‌نژاد

استادیار گروه علوم قرآن و حدیث دانشگاه پیام نور، تهران، ایران.

نویسنده مسئول:
محمدنقی رفعت‌نژاد
رایانامه: rafatnejad24@pnu.ac.ir

تاریخ دریافت: ۱۴۰۳/۰۹/۲۱
تاریخ پذیرش: ۱۴۰۴/۰۵/۰۴

استناد به این مقاله:
رفعت‌نژاد، محمدنقی (۱۴۰۴). بررسی تطبیقی روایی ناقور از جهت معنی و مصداق از منظر مفسران شیعه و اهل سنت. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۱۳۲-۱۱۹.
(DOI: 10.30473/quran.2025.72915.1293)

چکیده

یکی از نشانه‌های عالم پس از مرگ که در آیهٔ هشتم سورهٔ مدّثّر «فاذا نقر فی الناقور» بدان اشاره شده، مراد از نقر و ناقور و معنا و مصداق آن است. از آنجا که این تعبیر، تنها در این آیه آمده است، در معنا و مصداق آن میان مفسران اختلاف شده‌است. بیشتر مفسران نقر را به نفخ و ناقور را به صُور تفسیر کرده‌اند و برخی از آنان ناقور را قلب و روح انسانی یا بدن آدمی یا نامهٔ اعمال دانسته یا احتمال داده‌اند. برخی از مفسران اخباری با تکیه بر روایات شیعی، آیهٔ شریفه را ناظر به زمان ظهور امام زمان «عج» دانسته و ناقور را قلب یا گوش مبارک حضرت پنداشته‌اند. نوشتار حاضر که به روش توصیفی تحلیلی نگارش شده است با بررسی این آراء و روایات مربوط به آن در کتب تفسیری فریقین دیدگاه نخست را پذیرفته و دیگر نظرات را مخالفِ قرائن و شواهد داخلی و خارجی دانسته و روایات شیعی را –بر فرض صحّت– بر تأویل و تفسیر به بطنِ آیه حمل می‌کند.

واژه‌های کلیدی

ناقور، نفخ، صور، نشانه‌های قیامت، اسرافیل، سوره مدثر.

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.

این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 119-132
DOI: 10.30473/quran.2025.72915.1293

ORIGINAL ARTICLE

Comparative Narrative Analysis of the Meaning and Referent of "Nāqūr" in Verse 8 of Sura al-Muddaththir from the Perspective of Shia and Sunni Exegetes

MohammadNagi Rafatnejad

Assistant professor, Quran and hadith sciences group, payame Noor university, Tehran, Iran.

Correspondence
MohammadNagi Rafatnejad
Email: rafatnejad24@pnu.ac.ir

Received: 11 Dec 2024
Accepted: 26 Jul 2025

How to cite
Rafatnejad, M.N (2025). Comparative Narrative Analysis of the Meaning and Referent of "Nāqūr" in Verse 8 of Sura al-Muddaththir from the Perspective of Shia and Sunni Exegetes. Quran and Religious Enlightenment, 6(1), 119-132. (DOI: 10.30473/quran.2025.72915.1293)

ABSTRACT

The Holy Qur'an refers to numerous signs and events pertaining to the afterlife, particularly the Day of Resurrection. One such reference occurs in verse 8 of Sura *al-Muddaththir*: "*Fa Idhā Nuqira fī al-Nāqūr*" (So when the trumpet is sounded). Since the expression "*Nuqira fī al-Nāqūr*" appears exclusively in this verse as a sign of the establishment of the Resurrection, exegetes have differed regarding its meaning and referent. Most commentators interpret "*Nuqira*" as "*Nafkh*" (meaning blowing or sounding) and "*Nāqūr*" as "*Ṣūr*" (meaning the trumpet or the horn). However, some have suggested that "*Nāqūr*" refers to the human heart, soul, body, or even the book of deeds. Certain narrative Shia exegetes, relying on Shia traditions, have interpreted this verse as alluding to the time of the advent of the Mahdī (AJ), considering "*Nāqūr*" to be the blessed heart or ear of the Imam. This article, employing a descriptive-analytical method and examining the relevant opinions and traditions in the exegetical works of both Sunni and Shia scholars, clarifies the meanings of "*Nuqira*" and "*Nāqūr*." The study accepts the primary view and regards alternative interpretations as inconsistent with internal and external evidence, arguing that Shia traditions (assuming their authenticity) should be understood as interpretation (*Ta'wīl*) or exegesis (*tafsīr bil Bāṭin*), in the sense of "*Jary wa Taṭbīq*" (application and adaptation).

KEYWORDS

Nuqira, *Nāqūr*, *Nafkh*, *Ṣūr*, *Isrāfīl*, Signs of the Resurrection, Sura *al-Muddaththir.*

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

The Almighty God, in Sura *al-Muddaththir*—a Meccan surah—states in verses 8 to 10: "So when the trumpet is sounded, that Day will be a difficult day for the disbelievers—not easy" (Qur'an, 74: 8-10). After addressing the Messenger of God (PBUH) as "*al-Muddaththir*" at the beginning of the surah, God commands him to arise and warn, to magnify the Lord, to purify his garments, to shun impurity, not to seek reward, and to be patient for God's sake. Subsequently, in these verses, a momentous event on a most difficult day is referenced by the expression "*Nuqira fī al-Nāqūr*" (when the trumpet is sounded). Notably, this expression, as one of the major events, appears only once in the Qur'an—in this surah and verse—and closely resembles the phrase "*Nafkh fī al-Ṣūr*" (blowing into the trumpet). The difference, however, lies in the fact that there is no disagreement among exegetes regarding the meaning and referent of "*Nafkh fī al-Ṣūr*" as one of the signs of the Day of Resurrection, although they differ regarding the precise nature of the "*Ṣūr*," the manner of blowing, and whether this description is to be understood literally or metaphorically, as will be discussed. In contrast, regarding the meaning and referent of "*Nāqūr*," and whether this event pertains to the time of the Resurrection—as held by all non-narrative Sunni and Shia exegetes—or to the time of the advent of the Imam of the Age, as suggested by some narrative commentators, there is a clear divergence of opinion.

The significance of determining the meaning, referent, and intended message of this noble verse lies, firstly, in the fact that the unique phrasing and the absence of any similar expression with these specific terms elsewhere in the Holy Qur'an have led to differences regarding its meaning, referent, and intended implication. Secondly, certain Shia narrative traditions reported in connection with this verse interpret its context as relating to the events of the advent of the Imam of the Age, and it is necessary to examine these traditions. In short, this noble verse is, in one respect, a unique verse that requires thorough analysis and comprehensive discussion. To the best of the author's knowledge, there is no independent work dedicated to this subject, and related discussions are only scattered within exegetical works. Unfortunately, even in reputable narrative commentaries, a comprehensive and detailed examination has not been conducted.

In this article, after a precise clarification of the lexical and customary meanings of the two terms "*Nuqira*" and "*Nāqūr*" and an exploration of their linguistic dimensions, the views of both Sunni and Shia exegetes concerning the meaning and referent of "*Nāqūr*" are examined. Finally, the narrative traditions supporting both perspectives, as reported under this verse, are discussed and analyzed.

1. Semantic Analysis of the Terms

1.1. Nuqira

Some lexicographers have listed approximately ten meanings for the term *Nuqira* (Ibrāhīm Muṣṭafā et al., n.d. :1, 953). However, it appears that most, if not all, of these meanings are figurative, secondary, or derived from the primary sense, or they are mentioned as specific instances. Certain lexicological scholars maintain that the original meaning of *Nuqira* is to strike or pound something so that a hole or cavity is created in it (Ibn Fāris, 1983 AD/1404 AH: 5, 468). In other words, it denotes striking something in such a way that it results in perforation (Rāghib, 1991 AD/1412 AH: 821). Others consider its primary meaning to be the

act of lightly striking something with an organ (such as a bird's beak, a human finger, the hoof of a quadruped, or by means of a tool such as a chisel) so as to leave a hole or a similar mark, whether in a physical or metaphorical sense (Muṣṭafawī, 1989 :12, 219).

The word *Minqār*, meaning "Bird's Beak" and functioning as an instrumental noun, is derived from this root, similar to *Miftāḥ* (key) and *Mismār* (nail). The verb is originally transitive and follows the pattern of *Nasara*; in Arabic, one says: *Naqara al-Shay'a bil Shay'* (he struck something with something), as in *Naqara Ra'sahu bi Iṣbaʿihi* (he tapped his head with his finger) (Ibrāhīm Muṣṭafā et al., ibid.).

Nonetheless, in various usages, the verb has developed figurative, idiomatic, and specific meanings and has become transitive in different ways. For example, sometimes with the preposition *ʿAn* it means "To investigate or search," and sometimes with the preposition *bi* it means "To produce a sound," as inN*naqara bil Dābbati* (he made a sound with the animal so that it would move) (Ibn ʿAbbād, 1993 AD/1414 AH: 5, 384). Occasionally, with the preposition *Fī*, it is used with various meanings, such as "To write," as in *Naqara fī al-Ḥajar* (he wrote on the stone), or "To hasten," as in *Naqara fī Ṣalātihi* (he hastened in his prayer, i.e., recited quickly) (Ibrāhīm Muṣṭafā et al., ibid.).

As previously noted, it is clear that many of these meanings are branches or instances of the primary meaning or are based on analogy, such as comparing someone who prays quickly to a bird like a crow that rapidly pecks the ground with its beak, as mentioned in the traditions. Many lexicographers interpret *Nuqira* in the noble verse of al-Muddaththir, which is made transitive with the preposition *fī*, as *Nafkh* (blowing or sounding) (Ibn ʿAbbād, ibid.: 385; Ibrāhīm Muṣṭafā et al., ibid.; Khalīl ibn Aḥmad, 1988 AD/1409 AH: 5, 145; Ibn Manẓūr, 1993 AD/1414 AH: 5, 231, etc.).

Apparently, as mentioned, the meaning of "Blowing" or "Sounding" is a secondary sense of *Nuqira*, inferred from its transitivity with *Fī al-Nāqūr*, which, according to most exegetes and lexicographers, refers to *Fī al-Ṣūr* (in the trumpet), as will be discussed. Some lexicographers have stated: "*al-Nāqūr: al-Ṣūr Alladhī Yanfukhu fīhi al-Malak Yawm al-Qīyāmah wa Huwa Yanquru al-ʿĀlamīn bi Qaraʿihi*," (Ibn Fāris, ibid: 469) meaning that the result of this blowing into the *Nāqūr* (the trumpet) is the striking and impacting of all creatures by its blast.

Some exegetes have interpreted *Nuqira* (*naqr*) as meaning "To produce a sound" or "To cause a sound," which is achieved by blowing into the trumpet (*Ṣūr*), and have considered this a figurative meaning, applying the cause (*sabab*) to mean the effect (*Musabbab*). This is because *Nuqira*, in its primary sense of "Striking" or "Beating," is the cause of sound production (Qūnawī, 2002 AD/1422 AH: 19, 410). In any case, what is certain is that the intended meaning of *Nuqira* in the noble verse is the act of blowing those results in the creation of a sound. Perhaps the subtlety in using the term *Nuqira* instead of *Nafkh* (blowing) or *Taṣwīt* (causing a sound) is to convey the intensity and forcefulness of the sound—something that would not be as effectively communicated by the terms *Nafkh* or *Taṣwīt* (Sayyid Quṭb, 2004 AD/1425 AH: 6, 3755). It is also possible that the choice of this term is due to the phonetic and morphological correspondence (*Jināṣ Ishtiqāq*) between *Nuqira* and *Nāqūr*.

1.2. Nāqūr

Nāqūr is one of the Qur'anic terms that appears in the morphological pattern *Fāʿūl*. Some linguists have listed nearly fifty nouns in this pattern, such as *Māʿūn*, *Ṣābūn*, *Ḥāṭūm*, *Fārūq*, *Nāqūs*, *Nāmūs*, *Kāfūr*, and *Tābūt* (Fārābī, 2003 AD/1424 AH: 1, 370–373), and even more are mentioned in other sources (Suyūṭī, 1997 AD/1418 AH: 2, 123). Some consider this form to be an instrumental noun (*Ism āla*), which in Arabic denotes a large tool or instrument, such as *Nāqūs* (bell) and *Sāṭūr* (cleaver) (al-ʿAlamī, n.d.: 8, 15; Ḥassan, 1998: 3, 337). Others regard it as an intensive form (*Ṣīghat Mubālagha*), as in *Ḥāṭūm* and *Hāẓūm* (Ḥusaynī Ṭihrānī, 1985: 1, 369; Ḥusaynī Jalālī, 2002: 180).

It may be said that the *Fāʿūl* pattern sometimes denotes an instrument and sometimes an intensive meaning, or that it was originally coined for instruments but, due to frequent use, came to be perceived as an intensive form. *Nāqūr* is derived from the root *Nuqira*, meaning "a striking that results in perforation," and *Minqār* (bird's beak), which is an instrument for striking and perforating objects, is derived from the same root. Thus, a trumpet whose sound seems to pierce the human ear and penetrate the mind is called *Nāqūr* (Makārem Shīrāzī: 25, 218).

Most exegetes and linguists have not discussed the specific morphological form of *Nāqūr*, but those who have, generally considered it an instrumental noun (Mughnīyah, 2003 AD/1424 AH: 7, 454). *ʿAbd al-Karīm Khaṭīb* states: "The *Ṣūr* is called *Nāqūr* because it is struck to produce a sound; thus, it is an instrument, like *Sāṭūr* and *Qādūm*" (Khaṭīb, 2003 AD/1424 AH: 15, 1287). *Ibn ʿĀshūr* writes: "Its pattern is *Fāʿūl*, which is a form, used for instruments by which an action is performed, such as striking." (Ibn ʿĀshūr, 1999 AD/1420 AH: 29, 279)

Ḥassan ibn Muḥammad Niẓām al-Aʿraj says: "*Fāʿūl* from *Naqr*, like *Hāẓūm* from *Haẓm*, appears to be an instrumental construction, since *Hāẓūm* is that by which digestion occurs, so *Nāqūr* is that by which striking occurs, i.e., the trumpet". (Niẓām al-Aʿraj, 1995 AD/1416 AH: 6, 388)

Conversely, a small group considers it an intensive form; *Muṣṭafawī* states:"*Nāqūr* is an intensive form, like *Fārūq*, indicating something by which much and intense striking occurs," (Muṣṭafawī, ibid.) although part of his interpretation aligns more with the instrumental meaning. *Biqāʿī* also notes: "The use of the intensive form and its construction as an agent, like *Jāsūs* (spy), points to the greatness and intensity, as if it itself is the agent, in a manner of utmost strength and force." (Biqāʿī, 2006 AD/1427 AH: 8, 223)

In any case, *Nāqūr* either means something that is extremely forceful, resounding, and impactful, or it refers to the instrument or tool used for striking, pounding, and producing sound.

2. Examination of the Noble Verse from the Perspective of Shia and Sunni Exegetes and a Critique of Certain Presented Views

2.1. The Intended Meaning and Referent of *Nāqūr*

There is a difference of opinion among exegetes regarding what is meant by *Nāqūr* in the noble verse. These differing perspectives can be summarized into three main views or possibilities:

1) Nearly all exegetes identify *Nāqūr* as the same as *Ṣūr* (the trumpet), which is referenced in ten verses of the Holy Qur'an, such as the verse: "And to Him belongs sovereignty on the Day the trumpet is blown." (Anʿām: 73) Some exegetes have even claimed consensus on this interpretation (Niẓām al-

Aʿraj, ibid: 6, 388; Shaykhzāda, 1998 AD/1419 AH: 8, 393). This view has also been attributed to *Ibn ʿAbbās*, *ʿIkrima*, and *Mujāhid* (Thaʿālibī, 1997 AD/1418 AH: 5, 511; Ṭūsī, n.d. :10, 174), and among the early exegetes, *Muqātil, Ibn Qutayba*, and *Ṣanʿānī* have also interpreted it this way (Muqātil, 2002 AD/1423 AH: 4, 491; Ibn Qutayba, 1991 AD/1411 AH: 424; Ṣanʿānī, 1991 AD/1411 AH: 3, 263), most of whom are Sunni commentators.

Some exegetes have stated: *Nāqūr* is the same as *Ṣūr*, and *Nuqira* in it is the same as *Nafkh* (blowing) in the trumpet; these are one reality, but due to the variety of states and attributes, they are referred to by different names (Ibn ʿArabī, 1990 AD/1410 AH: 4, 413; Ḥaydar Āmulī, 2002 AD/1422 AH: 3, 474). The subtlety in using *Nāqūr* instead of *Ṣūr* in this context is the same as the subtlety in using *Nuqira* instead of *Nafkh*: both serve to emphasize the pounding and intensity of the trumpet's sound.

The apparent meaning in the statements of most of these exegetes is that the *Ṣūr* is an instrument resembling an ox horn or a large trumpet, narrow at one end and wide at the other, with the sound produced by blowing into the narrow end and a loud, awe-inspiring sound emerging from the other. However, some exegetes have suggested that the *Ṣūr* might have two ends or two instruments: on one side, *Nafkh* (blowing) occurs, and on the other, *Nuqira* (sound production) takes place (Fakhr al-Rāzī, quoting Ḥalīmī, 1999 AD/1420 AH: 30, 702; Ibn ʿĀdil, 1998 AD/1419 AH: 19, 505). *Mahā'imī* also states: "*Fī al-Nāqūr*" means "The trumpet or another horn." (Mahā'imī, 1983 AD/1403 AH: 2, 373)

It appears that the possibility that *Nāqūr* refers to a horn or another instrument distinct from the *Ṣūr*, or that the *Ṣūr* has two ends or two instruments, is extremely weak, as there is no supporting evidence for it. However, the primary view that *Nāqūr* is indeed the *Ṣūr* is a very strong possibility, supported using the definite article "*al-Nāqūr*" and the expression "*Nuqira fī*," which has the same or a very similar meaning as "*Nafkh fī*." It seems that the understanding of most exegetes, especially the early authorities such as *Shaykh Ṭūsī*, as well as certain traditions related to this verse, is fully consistent with and reinforces this interpretation (Shaykh Ṭūsī: 10, 174).

As for the true nature of the *Nāqūr* and the *Ṣūr*, there is also disagreement among exegetes. Some have interpreted *Ṣūr*—which is considered synonymous with *Nāqūr*—as a plural, either in form or meaning, of *Ṣūrah* (form or image), and thus understand *Nafkh fī al-Ṣūr* (blowing into the trumpet) to mean blowing into the forms. This view has been attributed to *Abū ʿUbayda*, *Ḥassan Baṣrī*, and *Qatāda* (Samīn, 1993 AD/1414 AH: 3, 99; Farrāʾ, 1980: 3, 2), and some exegetes have also inclined toward this interpretation (Sharaf al-Dīn, 2000 AD/1420 AH: 3, 45). However, this view is rejected both linguistically and contextually, and is not acceptable (cf. Fakhr al-Rāzī, ibid: 13, 28; Ṣādiqī Tihrānī, 1986 AD/1406 AH: 30, 35).

In contrast to this group, others have regarded *Ṣūr* as singular, considering it the name of an instrument or tool resembling an ox horn or a trumpet, which is blown into to produce a loud sound. This group itself is divided into two subgroups: one considers the reality of the *Ṣūr* to be exactly as it appears, holding that the references to *Ṣūr*, *Nāqūr*, *Nafkh* (blowing), and *Nuqira* (striking) are literal and factual, and that the apparent meaning of the verses and traditions is that there truly exists such an instrument into which the angel

(*Isrāfīl*) will blow by God's command. They argue that there is no rational or textual reason to abandon this apparent meaning. This view has been attributed to most exegetes (Fakhr al-Rāzī, ibid: 24, 574).

Others, however, consider this description to be metaphorical, interpreting "Blowing into the trumpet" and "Striking the *Nāqūr*" as figurative expressions for the resurrection of the dead and their summoning for judgment on the Day of Resurrection (Ṭabāṭabāʾī, 1970 AD/1390 AH: 14, 210; 20, 85). As some exegetes have put it: "This instrument was formerly used to gather people and armies on various occasions... It may also be a figurative expression, such that ‘striking the Nāqūr’ becomes a metaphor for the Day of Retribution, just as we say: "the drums of war have been beaten." (Mudarrisī, 1998 AD/1419 AH: 17, 71) Some exegetes have permitted both possibilities (Māturīdī, 2005 AD/1426 AH: 10, 304).

It appears that the conclusion as to whether this description is literal and factual or approximate, metaphorical, and allusive depends on the broader question of the language of the Qur’an, especially in matters relating to the Resurrection and the afterlife, the true nature of which remains unknown to humankind. For the issue at hand is a specific instance of that general question. It is clear that appealing to traditions (*Riwāyāt*) to prove the literal nature is also unhelpful, since the same reason that led God Almighty to speak in this manner and style applies equally to the traditions of the Prophet (PBUH) and the Ahl al-Bayt (AS). In the matter of the language of the Qur’an, especially regarding the aforementioned topics, if there is rational or textual evidence for a metaphorical or allusive interpretation, then such an interpretation should be adopted; otherwise, one should not abandon the apparent meaning of the verses and traditions, even if the external reality of these matters is not clear to us or does not conform to our preconceptions.

2) Some exegetes have identified the referent of *Nāqūr* as the heart or the soul, or have at least considered this possibility (Ibn ʿAbd al-Salām, 2008 AD/1429 AH: 2, 317; Māwirdī, n.d.: 6, 138). In explaining this view, some have stated: "The intended meaning of *Nāqūr* is the ruling soul (*rūḥ ḥākim*) which is connected and attached to the body and its faculties. The act of *Nuqira* (striking) in this context causes the soul to be uprooted and separated from the body, resulting in the severance of the soul’s connection, supervision, and governance, leaving it with all its attachments and accumulated attributes. Thus, this *Nuqira* is a spiritual and metaphysical event that affects the soul, and then extends to the body, causing its separation and detachment... Interpreting this verse as referring to the state of death and the moment of the soul’s departure is more appropriate than interpreting it as referring to resurrection and revival on the Day of Judgment, because resurrection is a universal event, distant in time, with its specific characteristics, timing, and location unknown to humans. In contrast, death is a phenomenon observed and experienced by all individuals and is certain and near." (Muṣṭafawī, ibid.: 12, 220)

This possibility may be supported by the fact that the expressions *Nāqūr* and *Nuqira* appear only once in the Qur’an, namely in this noble verse; otherwise, if the intended meaning were blowing into the trumpet (*Nafkh fī al-Ṣūr*), the same expressions found elsewhere in the Qur’an, often repeated, would have been used here as well. Of course, it is evident that this interpretation is merely a possible suggestion and, by itself, does not constitute strong evidence. Moreover, since there is no strong

rational or textual proof from the verses, traditions, or the understanding of the majority or a significant number of exegetes in support of this hypothesis, accepting it is difficult—especially given the supporting evidence and indications for the meaning of "blowing into the trumpet" already discussed.

3) Some exegetes have identified the referent of *Nāqūr* as the body, explaining that when the body is resurrected and *Nuqira* is performed upon it, then the negative attributes that lead to punishment or the positive attributes that lead to reward are imprinted upon it (Ibn ʿArabī, 2002 AD/1422 AH: 2, 385). This theory is similar to the previous one and is considered a weak and far-fetched view.

4) Some exegetes have suggested that the referent of *Nāqūr* may be the scrolls or records of deeds (*Ṣuḥuf* or *Kitāb al-Aʿmāl*) when they are spread out for presentation (Māwirdī, ibid., vol. 6, p. 138). This view is the most far-fetched and weakest of all, contradicting all the evidence and indications previously mentioned. The weakness of this possibility is evident from the fact that no one has adopted it as their definitive opinion, nor is there any supporting evidence for it.

2.2. The Intended Meaning of *Nuqira* (*Nufikh*)

There is also disagreement among exegetes regarding the meaning of *Nuqira* in *Nāqūr* in the noble verse—if it refers to *Nufikh fī al-Ṣūr* (blowing into the trumpet). According to the verse, "And the trumpet will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking at," (al-Zumar: 68), the trumpet will be blown twice on the Day of Resurrection: at the first blast, all living beings will die, and at the second, they will be resurrected. Based on this, exegetes have divided into four groups regarding the intended meaning of the blowing of the trumpet in Sura *al-Muddaththir*:

1) The First Blowing

Some have said the intended meaning is the first blowing (the first blast) (Farrāʾ, ibid: 3, 201; Ibn Qutayba, ibid; Nayshābūrī, 1994 AD/1415 AH: 2, 847). Some exegetes, in support of this view, have argued that the first blast is the initial, all-encompassing calamity, and thus it is appropriate to interpret the intended meaning as the first blowing (Qurṭubī, 1985: 19, 70). However, the weakness of this reasoning is clear, as the second blowing is also severe, overwhelming, and all-encompassing, and there is no evidence that the intended meaning is the first calamity.

2) The Second Blowing

Some have said the intended meaning is the second blowing (Ṭabarānī, 2009: 6, 380; Baghawī, 1999 AD/1420 AH: 5, 174, etc.). Some have supported this view by referring to the following verse, which states: "That Day will be a difficult day" (Muddaththir: 9) (Rasaʿnī, 2008 AD/1429 AH: 8, 354). Others, explaining this support, have said: "The difficult day is when the second blowing occurs, not the first, because at the first, all die and do not experience hardship or severity," and thus it is said: "Would that it had been the decisive end" (i.e., would that we had remained in that first death) (Fakhr al-Rāzī, ibid: 30, 702). However, some have critiqued this argument, stating that there is no evidence for it, as the shock and death are also difficult and severe, and after the second blowing, they will witness terrifying events that will make them long for the state of shock and death. It may be said that the hardship and difficulty begin with

the moment of shock and death and only intensify thereafter (Niẓām al-Aʿraj, ibid: 6, 388).

3) Both Possibilities

Some exegetes have simply reported both views without preference, or have mentioned both as possibilities (Ṭabrisī, 1993: 10, 581; Zamakhsharī, 1987 AD/1407 AH: 4, 647; Kāshānī, n.d. :10, 62; Suyūṭī, n.d.: 2, 593).

4) General Blowing

Others have denied that the blowing is limited to either the first or second, and have stated that the intended meaning is the general act of blowing into the trumpet, which is among the signs of the Day of Resurrection, and there is no evidence for restriction. This view is apparent in the statements of some exegetes who interpret *Nuqira fī al-Nāqūr* as the general act of blowing into the trumpet. A similar statement is found in the commentary on the verse "And the Day the trumpet will be blown." (al-Naml: 87) (Ṭabāṭabāʾī, ibid: 15, 400)

It appears that this fourth view is the most appropriate and strongest, because, firstly, the arguments of both groups who specify the first or second blowing are weak, and secondly, there is no evidence for such specification. Both days—the day of the first blowing and the day of the second—are difficult and severe, although perhaps the day of the second blowing is more so. For this reason, among the first two views, the second is more likely.

3. Examination of the Narrative Exegesis of the Noble Verse in Shia and Sunni Traditions

3.1. The Noble Verse in Shia Traditions

The total number of traditions transmitted from the Ahl al-Bayt (AS) regarding this noble verse amounts to five, all of which are recorded in *Tafsīr al-Burhān* (Bahrānī, 1994 AD/1415 AH: 5, 524–525). All these traditions relate to the Imam of the Age (AJ) and interpret the noble verse as referring to the blessed existence of that Imam (AJ). The two most comprehensive of these traditions are as follows:

1) From *Mufaḍḍal*: "I asked *Abū ʿAbd Allāh* (Imam *Ṣādiq*) about the interpretation of *Jābir* (*Jābir ibn Yazīd al-Juʿfī*). He said: "Do not relate this to the lowly, lest they spread it." Do you not read in the Book of Allah, the Mighty and Majestic: "*Fa Idhā Nuqira fī al-Nāqūr*? Indeed, among us is a concealed Imam. When Allah wills to manifest his affair, He will inspire his heart with a sign, so he will appear and command by Allah's command." (Ibn Bābiwayh, 1984 AD/1404 AH: 123; Ibn Bābiwayh, 1975 AD/1395 AH: 2, 349, as cited in Bahrānī, ibid.)

In some reports, the ending of the narration appears with different phrases such as "Then he will appear until he rises by Allah's command" or "So he rose by Allah's command." (Masʿūdī, 2005 AD/1426 AH: 269; Ṭūsī, 1989 AD/1409 AH: 192; Ṭūsī, 1991 AD/1411 AH: 164) In another narration, only the phrase "Among us is a concealed Imam..." is reported (Kulaynī, 1987 AD/1407 AH: 1, 343; Nuʿmānī, 1977 AD/1397 AH: 187; Iṣṭirābādī, 1989 AD/1409 AH: 708).

The purport of this narration is that *al-Mufaḍḍal ibn ʿUmar* asked Imam *Ṣādiq* (AS) about the interpretation of *Jābir ibn Yazīd al-Juʿfī*, and the Imam forbade him from narrating it to base and unworthy people, lest it be spread. Then the Imam referred to the verse under discussion and said: "Indeed, among us, the Ahl al-Bayt, there is a concealed Imam. When Allah, the Mighty and Majestic, wills to manifest his affair, He will bring about an effect in his heart, so he will appear, rise, and act by Allah's command." In another narration, the expression is: "When it is struck in the ear of the Qāʾim (the one who rises), he is permitted to rise." (Bahrānī, ibid.)

Clearly, in the first set of traditions, the referent of *Nāqūr* is considered to be the Imam of the Age (AS) and his blessed heart, while *Nuqira* is interpreted as an imprint or effect produced therein. Given the apparent meaning and context of the verses, and the understanding of all *non-Akhbārī* exegetes, it is evident that what is intended is the allegorical or esoteric interpretation (*Taʾwīl*) of the verse (in the sense of *Jary wa Taṭbīq*, i.e., application and adaptation).

Rafīʿ al-Dīn Gīlānī, in his commentary on the narration, states: "The Imam (AS) means that the *Nāqūr* in the verse is the heart of the Awaited Imam (AS), and *Nuqira* in the verse is the blowing of the angel into it." (Gīlānī, 2008 AD/1429 AH: 1, 605). *ʿAllāmah Majlisī*, after interpreting *Nuqira fī al-Nāqūr* as *Nafkh fī al-Ṣūr* (blowing into the trumpet), states: "According to the Imam's (PBUH) allegorical interpretation, the heart of the Imam (PBUH) is likened to the trumpet, and what is inspired or cast into it by God is metaphorically compared to blowing, by way of implied and imaginative metaphor; the point of comparison is the effect produced on the ground by a stick or similar object". (Majlisī, 1984 AD/1404 AH: 4, 61)

2) From *Jābir ibn Yazīd al-Juʿfī*, from *Abū Jaʿfar* (Imam *Bāqir*): Regarding the Almighty's words *Fa Idhā Nuqira fī al-Nāqūr*, he said: "*Nāqūr* is the heavenly call (*al-Nidāʾ min al-Samāʾ*): "Behold, your guardian (Allah and) so-and-so, the one who rises with the truth (*al-Qāʾim bil Ḥaqq*), is so-and-so the son of so-and-so." *Jibrāʾīl* will proclaim this call three times on that day, and that day will be a difficult day for the disbelievers, not an easy one. By "Disbelievers" is meant the *Murjiʾah*, those who denied the blessing of God and the guardianship (*Wilāyah*) of *ʿAlī ibn Abī Ṭālib* (AS)." (Bahrānī, ibid.; Iṣṭirābādī, ibid.; Qummī Mashhadī, 1989: 14, 17, citing Iṣṭirābādī)

The purport of this narration is that *Nāqūr* is the heavenly proclamation that announces: "ehold, your guardian (God and) so-and-so (i.e., Muḥammad ibn al-Ḥassan) is the one who rises with the truth." This call, delivered by *Jibrāʾīl*, will be heard three times on that day, which will be a difficult day for the disbelievers—specifically, the *Murjiʾah*, who denied the blessing of God and the guardianship of *ʿAlī ibn Abī Ṭālib*. The apparent meaning of the narration is that the heavenly call itself is the referent of *Nāqūr*, but it seems more accurate to interpret that *Nuqira fī al-Nāqūr* (the striking in the trumpet) is what causes that call, and that the one who performs the striking (*Nāqir*) is *Jibrāʾīl*. In any case, this narration, which is also a form of allegorical or esoteric interpretation (*Taʾwīl* and *Tafsīr bil Bāṭn*, i.e., *Jary wa Taṭbīq*), interprets and applies the noble verse to the time of the rise of the Imam of the Age (AJ).

It should be noted that the primary source for this second narration is *Tafsīr al-Burhān*, and it is not found in the major, authoritative hadith collections; thus, it is considered a *Mursal* (incompletely transmitted) narration, unlike the first group of narrations, which are reported in several major and authoritative works such as *al-Kāfī*, *al-Ghaybah* by *Nuʿmānī*, *Shaykh Ṭūsī*, and some works of *Shaykh Ṣadūq* with multiple chains of transmission—even though the authenticity and reliability of those narrations are also subject to scholarly debate.

3.2. The Noble Verse in Sunni Traditions

The traditions of the Sunnis regarding this noble verse, all of which are transmitted from Companions and Successors such as *Ibn*

ʿAbbās, Mujāhid, and *Qatāda*, can be divided into two categories:

1) Interpretation of Nāqūr as Ṣūr

The first category consists of traditions that interpret *Nāqūr* as the *Ṣūr* (trumpet). These traditions, transmitted with various chains from *Ibn ʿAbbās, Mujāhid, Qatāda, ʿIkrima, Ḥassan, Ḍaḥḥāk,* and *Rabīʿ*, contain no special content other than this interpretation (Ṭabarī, 1992 AD/1412 AH: 29, 95; Suyūṭī, 1984 AD/1404 AH: 6, 282).

1. The Hadith of the Bearer of the Trumpet (*Isrāfīl*)

The second category consists of traditions with similar wording and content, such as the narration reported by *Ṭabarī*: "From *Ibn ʿAbbās*, who said: "The Messenger of Allah (PBUH) said, "How can I enjoy life when the bearer of the horn (*ṣāḥib al-qarn*, i.e., Isrāfīl) has already placed the horn to his mouth, bent his forehead, and is listening for when he will be commanded (to blow)?" The Companions of the Messenger of Allah said, "What should we say, O Messenger of Allah?" He said, "Say: "*Ḥasbunā Allāh wa Niʿma al-Wakīl, Tawakkalnā ʿAlā Allāh* (God is sufficient for us and the best disposer of affairs; we trust in God)" (Ṭabarī, ibid.). This narration, with slight variations in wording, is also reported through other sources and books (ibid.; Nasāʾī, 1990 AD/1410 AH: 1, 340; Thaʿlabī, 2002 AD/1422 AH: 10, 71). Some Sunni exegetes have considered this hadith authentic and reliable (Ibn Kathīr, 1998 AD/1419 AH: 2, 150; Zuhaylī, 1991 AD/1411 AH: 26, 296).

The purport of the narration is that *Ibn ʿAbbās* reported from the Messenger of God (PBUH) that he said: "How can I enjoy life while the bearer of the horn (*Isrāfīl*) has already placed the horn to his mouth, bent his forehead, and is waiting to be commanded to blow into it?" When this statement weighed heavily upon the Companions, they asked, "What should we say?" He replied, "Say: God is sufficient for us and the best disposer of affairs; we trust in God." The text of this hadith is also cited in the *Tafsīr* of *ʿAṭiyyah ibn Saʿd al-Kūfī*, vol. 3, p. 110: "*Fa Idhā Nuqira fī al-Nāqūr*;" the Prophet (PBUH) said: "How can I enjoy life when the bearer of the horn has already placed the horn to his mouth, bent his forehead, and is listening for when he will be commanded to blow into it?" The Companions asked, "What should we say?" He said, "Say: "God is sufficient for us and the best disposer of affairs; we trust in God."

This narration does not directly relate to the verse under discussion, as it does not mention *Nuqira* or *Nāqūr*, but rather concerns the blowing of the trumpet and is not tied to any specific verse. Therefore, it should not be classified as a *Tafsīr* (explanatory) narration for this verse; our reason for reporting it here is that many Sunni exegetes who discuss *Tafsīr* traditions have cited this hadith in connection with the verse in question. In any case, this narration indicates that the blowing of the trumpet by the angel is certain and anticipated, and the expression "Placing the horn to his mouth"—assuming the hadith is authentic—is a figurative expression referring to the comprehensive readiness and full preparedness of the bearer of the trumpet.

Conclusion and Summary

From the collective opinions of exegetes from both Sunni and Shia traditions regarding the verse *Fa Idhā Nuqira fī al-Nāqūr*, it is commonly understood that this verse refers to one of the signs of the Day of Resurrection. Nearly all exegetes, both from the general (Sunni) and particular (Shia) schools, interpret *Nuqira fī al-Nāqūr* as another expression for *Nafkh fī al-Ṣūr* (the blowing of the trumpet). In

contrast, a small group has interpreted *Nāqūr* not as the trumpet, but as the human heart or soul, the human body, or the book of deeds, or at least considered these possibilities.

The evidence and indications—including the phraseology *Nuqira fī*, the lexical meaning of *Nāqūr*, the similarity of this verse to other verses concerning the blowing of the trumpet, certain reported traditions, and the near-unanimous understanding of exegetes from the earliest Islamic centuries to the present—demonstrate the validity of the first view and the weakness of the alternative opinions. Of course, the subtlety of the expressions *Nuqira* and *Nāqūr*, which, in addition to their morphological paronomasia (*Jinās Ishtiqāq*), serve as a literary embellishment, also conveys the intensity, terror, and profound impact of the blowing of the trumpet and should not be overlooked.

The Shia traditions that interpret the noble verse as referring to the time of the advent of the Imam of the Age (AJ) and explain *Nāqūr* as his blessed heart or ear—assuming the authenticity of their chains of transmission—are to be understood as esoteric or allegorical interpretations (*Tafsīr bil Baṭn*), as they are inconsistent with the aforementioned contextual and evidential indications.

References

The Holy Qur'an.

al-ʿAlamī, I. (n.d.). Majallat al-Lisān al-ʿArabī. Vol. 8. [No Place, No Date]

Baghawī, Ḥ. (1999 AD/1420 AH). Maʿālim al-Tanzīl. (Mahdī, ʿA. R. Ed). Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Bahrānī, S. H. (1994 AD/1415 AH). al-Burhān fī Tafsīr al-Qurʾān. (Baʿthah Foundation, Ed). Qom: Muʾassasat al-Baʿthah.

Biqāʿī, I. (2006 AD/1427 AH). Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar. (ʿAbd al-Razzāq, Ed). 3rd Ed. Beirut: Dār al-Kutub al-ʿIlmiyyah.

Fakhr al-Rāzī, M. (1999 AD/1420 AH). Mafātīḥ al-Ghayb (3rd ed.). Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Fārābī, A. (2003 AD/1424 AH). Muʿjam Dīwān al-Adab. (ʿUmar, A. M. Ed). Cairo: Muʾassasat Dār al-Shaʿb.

Farāhīdī, K. (1988 AD/1409 AH). al-ʿAyn (2nd ed.). Qom: Nashr-e Hijrat.

Farrāʾ, Y. (1980). Maʿānī al-Qurʾān. (Najjār, M. ʿA. Ed. 3rd ed.). Cairo: al-Hayʾah al-Miṣriyyah al-ʿĀmmah lil-Kitāb.

Gīlānī, M. (2008 AD/1429 AH). al-Dharīʿah ilā Ḥāfiẓ al-Sharīʿah (Sharḥ Uṣūl al-Kāfī). (Dirāyatī, M. Ḥ. Ed). Qom: Dār al-Ḥadīth.

Ḥassan, ʿA. (1998). al-Naḥw al-Wāfī (2nd ed.). Tehran: Naser Khosrow.

Ḥaydar Āmulī. (2002 AD/1422 AH). al-Muḥīṭ al-Aʿẓam wa al-Baḥr al-Khiḍm fī Taʾwīl Kitāb Allāh al-ʿAzīz al-Muḥkam. (Mūsawī Tabrīzī, M. Ed. 3rd ed.). Qom: Nūr ʿAlā Nūr.

Ḥusaynī Jalālī, M. T. (2002). Nuzhat al-Ṭarf fī ʿIlm al-Ṣarf. (Jalālī Ḥusaynī, Q. Ed). Qom: [No Publisher].

Ḥusaynī Ṭihrānī, H. (1985). ʿUlūm al-ʿArabiyyah (2nd ed.). Tehran: Mofid.

Ibn ʿAbd al-Salām, ʿA. (2008 AD/1429 AH). *Tafsīr al-ʿIzz ibn ʿAbd al-Salām*. (ʿAbd al-Raḥmān, A. F. Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Ibn ʿĀdil, ʿU. (1998 AD/1419 AH). *al-Lubāb fī ʿUlūm al-Kitāb*. (ʿAbd al-Mawjūd, A. et al., Eds). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Ibn ʿArabī, M. (1990 AD/1410 AH). Raḥmah min al-Raḥmān fī Tafsīr wa Ishārāt al-Qurʾān. (Ghurāb, M. Ed). Syria, Damascus: Maṭbaʿat Naẓar.

Ibn ʿArabī, M. (2002 AD/1422 AH). Tafsīr Ibn ʿArabī (Taʾwīlāt ʿAbd al-Razzāq). (Rabāb, S. M. Ed and Trans). Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Ibn ʿĀshūr, M. Ṭ. (1999 AD/1420 AH). *al-Taḥrīr wa al-Tanwīr*. Beirut: Muʾassasat al-Tārīkh al-ʿArabī.

Ibn Bābiwayh, ʿA. (1984 AD/1404 AH). *al-Imāmah wa al-Tabsirah min al-Ḥayrah*. (Madrasa al-Imām al-Mahdī, Ed). Qom: Madrasat al-Imām al-Mahdī.

Ibn Bābiwayh, M. (1975 AD/1395 AH). *Kamāl al-Dīn wa Tamām al-Niʿmah*. (Ghafārī, A. Ed. 2nd ed.). Tehran: Islāmiyyah.

Ibn Fāris, A. (1983 AD/1404 AH). *Muʿjam Maqāyīs al-Lughah*. (Hārūn, ʿA. M. Ed). Qom: Maktab al-Aʿlām al-Islāmī.

Ibn Kathīr, I. (1998 AD/1419 AH). Tafsīr al-Qurʾān al-ʿAẓīm. (Shams al-Dīn, M. Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Ibn Manẓūr, M. (1993 AD/1414 AH). Lisān al-ʿArab. (Mīrdāmādī, J. Ed. 3rd ed.). Beirut: Dār al-Fikr–Dār Ṣādir.

Ibn Qutaybah, ʿA. (1991 AD/1411 AH). Tafsīr Gharīb al-Qurʾān. (Ramaḍān, I. M. Commentary). Beirut: Dār Maktabat al-Hilāl.

Ibrāhīm Muṣṭafā, A; Ḥassan Zayyāt, A; ʿAbd al-Qādir, Ḥ; al-Najjār, M. ʿA. (n.d.). *al-Muʿjam al-Wasīṭ*. Tehran: al-Maktabah al-ʿIlmiyyah.

Iṣṭirābādī, ʿA. (1989 AD/1409 AH). Taʾwīl al-Āyāt al-Ẓāhirah fī Faḍāʾil al-ʿItrah al-Ṭāhirah. (Ustād Walī, Ḥ. Ed). Qom: Jamāʿat al-Mudarrisīn fī al-Ḥawzah al-ʿIlmiyyah.

Kāshānī, F. A. (n.d.). Minhāj al-Ṣādiqīn fī Ilzām al-Mukhālifīn. Tehran: Islāmiyyah Book Store.

Khaṭīb, ʿA. (2003 AD/1424 AH). al-Tafsīr al-Qurʾānī li-l-Qurʾān. Beirut: Dār al-Fikr al-ʿArabī.

Kulaynī, M. (1987 AD/1407 AH). al-Kāfī. (Ghafārī & Ākhūndī, Eds. 4th ed.). Tehran: Dār al-Kutub al-Islāmiyyah.

Mahāʾimī, A. (1983 AD/1403 AH). *Tabsīr al-Raḥmān wa Taysīr al-Manān* (2nd ed.). Beirut: Ālam al-Kutub.

Majlisī, M. B. (1984 AD/1404 AH). Mirʾāt al-ʿUqūl fī Sharḥ Akhbār Āl al-Rasūl (Sharḥ al-Kāfī). (Maḥallātī, R. Ed). Tehran: Dār al-Kutub al-Islāmiyyah.

Māturīdī, M. (2005 AD/1426 AH). Taʾwīlāt Ahl al-Sunnah. (M. Baslūm, Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Māwirdī, ʿA. (n.d.). al-Nukat wa al-ʿUyūn. (al-Raḥīm, S. Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Mudarrisī, M. T. (1998 AD/1419 AH). Min Hudā al-Qurʾān. Tehran: Dār Muḥibbī al-Ḥusayn. Masʿūdī, ʿA. (2005 AD/1426 AH). Ithbāt al-Waṣiyyah (3rd ed.). Qom: Ansariyan.

Mughnīyah, M. J. (2003 AD/1424 AH). *al-Tafsīr al-Kāshif*. Qom: Dār al-Kitāb al-Islāmī.

Muḥy al-Dīn Shaykhzādah, M. (1998 AD/1419 AH). Ḥāshiyah ʿalā Tafsīr al-Bayḍāwī. (Shāhīn, M. Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Muqātil ibn Sulaymān. (2002 AD/1423 AH). *Tafsīr Muqātil*. (Shaḥātah, Ed). Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Muṣṭafawī, Ḥ. (1989). *al-Taḥqīq fī Kalimāt al-Qurʾān al-Karīm*. Tehran: Ministry of Culture and Islamic Guidance.

Nasāʾī, A. (1990 AD/1410 AH). *Tafsīr al-Nasāʾī*. Beirut: Muʾassasat al-Kutub al-Thaqāfiyyah.

Nayshābūrī, M. (1994 AD/1415 AH). *Ījāz al-Bayān ʿan Maʿānī al-Qurʾān*. (Ḥ. Qāsimī, Ed). Beirut: Dār al-Maghrib al-Islāmī.

Niẓām al-Aʿraj, Ḥ. (1995 AD/1416 AH). *Gharāʾib al-Qurʾān wa Raghāʾib al-Furqān*. Beirut: Dār al-Kutub al-ʿIlmiyyah.

Nuʿmānī ibn Abī Zaynab, M. (1977 AD/1397 AH). *al-Ghaybah*. (Ghafārī, A. Ed). Tehran: Ṣadūq.

Qummī Mashhadī, M. (1989). Kanz al-Daqāʾiq wa Baḥr al-Gharāʾib. (Dargāhī, Ḥ. Ed). Tehran: Ministry of Culture and Islamic Guidance Publishing Organization.

Qūnawī, I. (2002 AD/1422 AH). Ḥāshiyah ʿalā Tafsīr al-Bayḍāwī. (ʿUmar, A. M. Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Qurṭubī, M. (1985). al-Jāmiʿ li Aḥkām al-Qurʾān. Tehran: Nasir Khosrow.

Rāghib Iṣfahānī, Ḥ. (1991 AD/1412 AH). al-Mufradāt fī Gharīb al-Qurʾān. (Dāwūdī, Ed). Beirut: Dār al-Qalam–al-Dār al-Shāmiyyah.

Rasaʿnī, ʿA. (2008 AD/1429 AH). Rumūz al-Kunūz fī Tafsīr al-Kitāb al-ʿAzīz. (Ibn Dahīsh, A. Ed). Makkah: Maktabat al-Asadī.

Ṣādiqī Tehrānī, M. (1986 AD/1406 AH). al-Furqān fī Tafsīr al-Qurʾān bi-l-Qurʾān wa al-Sunnah (2nd ed.). Qom: Farhang-e Eslami.

Ṣāḥib ibn ʿAbbād, I. (1993 AD/1414 AH). al-Muḥīṭ fī al-Lughah. (Āl Yās, M. Ḥ. Ed). Beirut: ʿĀlam al-Kitāb.

Samīn, A. (1993 AD/1414 AH). al-Durr al-Maṣūn fī ʿUlūm al-Kitāb al-Maknūn. (Ṣīrah, A. M. Ed). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Ṣanʿānī, ʿA. (1991 AD/1411 AH). Tafsīr al-Qurʾān al-ʿAzīz. Beirut: Dār al-Maʿrifah.

Sayyid Quṭb. (2004 AD/1425 AH). Fī Ẓilāl al-Qurʾān (35th ed.). Beirut: Dār al-Shurūq. Suyūṭī, ʿA. (1984 AD/1404 AH). al-Durr al-Manthūr fī al-Tafsīr bi-l-Maʾthūr. Qom: Kitābkhānah Āyatullāh Marʿashī Najafī.

Sharaf al-Dīn, J. (2000 AD/1420 AH). al-Mawsūʿah al-Qurʾāniyyah: Khaṣāʾiṣ al-Suwar. (Ḥāṭūm &

Abū ʿAlī, Eds). Beirut: Dār al-Taqrīb bayn al-Madhāhib al-Islāmiyyah.

Suyūṭī, ʿA. (1997 AD/1418 AH). al-Muzhir fī ʿUlūm al-Lughah wa Anwāʿihā. (ManṢūr, F. A. Ed). Beirut: Dār al-Kutub al-ʿĀlamiyyah.

Suyūṭī, ʿA. (n.d.). Muʿtarak al-Aqrān fī Iʿjāz al-Qurʾān. (Bijāwī, A. M. Ed). Beirut: Dār al-Fikr al-ʿArabī.

Ṭabarānī, S. (2009). al-Tafsīr al-Kabīr. Irbid, Jordan: Dār al-Kitāb al-Thaqāfī. Ṭabrisī, F. (1993). Majmaʿ al-Bayān fī Tafsīr al-Qurʾān. (Yazdī Ṭabāṭabāʾī & Rasūlī, Eds). Tehran: Naser Khosrow.

Ṭabarī, M. (1992 AD/1412 AH). Jāmiʿ al-Bayān fī Tafsīr al-Qurʾān (3rd ed.). Beirut: Dār al-Maʿrifah.

Ṭabāṭabāʾī, S. M. (1970 AD/1390 AH). al-Mīzān fī Tafsīr al-Qurʾān (2nd ed.). Beirut: Muʾassasat al-Aʿlamī lil Maṭbūʿāt.

Thaʿālibī, ʿA. (1997 AD/1418 AH). al-Jawāhir al-Ḥisān fī Tafsīr al-Qurʾān. (Aḥmad, A; al-Fattāḥ, A: Muḥammad, A. Eds). Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Thaʿlabī, A. (2002 AD/1422 AH). al-Kashf wa al-Bayān. (Ibn ʿĀshūr, Ed). Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Ṭūsī, M. (1989 AD/1409 AH). Ikhtiyār Maʿrifat Rijāl al-Kashshī. (Muṣṭafawī, Ḥ. Ed). Mashhad: Muʾassasat Nashr Dānishgāh Mashhad.

Ṭūsī, M. (1991 AD/1411 AH). al-Ghaybah li-l-Ḥujjah. (Tehrānī & Nāṣih, Eds). Qom: Dār al-Maʿārif al-Islāmiyyah.

Ṭūsī, M. (n.d.). al-Tibyān fī Tafsīr al-Qurʾān. (ʿĀmilī, A. Ḥ. Ed). Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī.

Zamakhsharī, M. (1987 AD/1407 AH). al-Kashshāf ʿan Ḥaqāʾiq Ghawāmiḍ al-Tanzīl wa ʿUyūn al-Aqāwīl fī Wujūh al-Taʾwīl. (Aḥmad, M. Ḥ. Ed. 3rd ed.). Beirut: Dār al-Kitāb al-ʿArabī.

Zuhaylī, W. (1991 AD/1411 AH). al-Tafsīr al-Munīr fī al-ʿAqīdah wa al-Sharīʿah wa al-Manhaj (2nd ed.). Syria, Damascus: Dār al-Fikr.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۱۵۲-۱۳۳)
DOI: 10.30473/quran.2025.74349.1319

«مقاله پژوهشی»

تحلیل و ارزیابی شبهه دکتر سروش درباره نقش فاعلی و محوری پیامبر (ص) در فرآیند وحی و نقد آن از منظر علامه طباطبایی

محمد اکبری

استادیار، دانشگاه علوم و معارف قرآن کریم، قم، ایران.

نویسنده مسئول:
محمد اکبری
رایانامه:
mohammadakbrai2014@gmail.com

تاریخ دریافت: ۱۴۰۴/۰۲/۰۸
تاریخ پذیرش: ۱۴۰۴/۰۵/۲۱

استناد به این مقاله:
اکبری، محمد (۱۴۰۴). تحلیل و ارزیابی شبهه دکتر سروش درباره نقش فاعلی و محوری پیامبر (ص) در فرآیند وحی و نقد آن از منظر علامه طباطبایی. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۱۵۲-۱۳۳.
(DOI: 10.30473/quran.2025.74349.1319)

چکیده

مسأله وحی و نقش پیامبر اسلام (ص) در دریافت و ابلاغ آن، از مباحث بنیادین علوم قرآنی و کلام اسلامی است. دکتر عبدالکریم سروش با ارائه نظریه‌ای جدید، مدعی است که پیامبر (ص) در شکل‌گیری و پردازش وحی نقش فاعلی داشته و وحی را امری درون‌ذهنی و متأثر از تجربه نبوی می‌داند. این دیدگاه با مبانی وحیانی و تفسیری سنتی در تعارض است. در مقابل، علامه طباطبایی وحی را حقیقتی فرابشری و مستقل از ذهن پیامبر (ص) می‌داند که مستقیماً از سوی خداوند نازل شده است. روش تحقیق این مقاله، توصیفی-تحلیلی و تطبیقی است. ابتدا نظریه دکتر سروش بررسی شده، سپس مبانی قرآنی و تفسیری علامه طباطبایی تحلیل و در نهایت، این دو دیدگاه مقایسه شده‌اند. استناد به منابع تفسیری، روایی و تاریخی نشان می‌دهد که نظریه دکتر سروش از نظر مبانی قرآنی دچار اشکالات اساسی است. آیات متعددی همچون «إِنْ هُوَ إِلَّا وَحْی یوحَی» (نجم/ ۴) و «نَزَلَ بِهِ الرُّوحُ الْأَمِینُ» (شعراء/ ۱۹۳) صراحتاً وحی را کلام الهی و مستقل از ذهن پیامبر (ص) معرفی می‌کنند. نتایج تحقیق نشان می‌دهد که نظریه سنتی وحی که توسط علامه طباطبایی مطرح شده، از استحکام بیشتری برخوردار بوده و با مستندات قرآنی و تفسیری تطابق کامل دارد. در مقابل، دیدگاه دکتر سروش، که وحی را پدیده‌ای بشری میداند، نه تنها فاقد پشتوانه قرآنی است، بلکه با فهم تاریخی و سنت تفسیری مسلمانان نیز ناسازگار بوده و ازاین‌رو مردود است.

واژه‌های کلیدی

وحی، پیامبر اسلام، نظریه دکتر سروش، علامه طباطبایی، نقش فاعلی پیامبر.

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.

این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 133-152
DOI: 10.30473/quran.2025.74349.1319

ORIGINAL ARTICLE

Citing and Evaluating Abdolkarim Soroush's Doubt about the Prophet's (PBUH) Active and Central Role in the Process of Revelation and Its Critique from the Perspective of *Allamah Ṭabāṭabā'ī*

Mohammad Akbari

Assistant Professor, Qom University of Holy Quran Sciences and Education, Qom, Iran.

Correspondence
Mohammad Akbari
Email:
mohammadakbrai2014@gmail.com

Received: 28 Apr 2025
Accepted: 12 Aug 2025

How to cite
Akbari, A. (2025). Citing and Evaluating Abdolkarim Soroush's Doubt about the Prophet's (PBUH) Active and Central Role in the Process of Revelation and Its Critique from the Perspective of *Allamah Ṭabāṭabā'ī*. Quran and Religious Enlightenment, 6(1), 133-152. (DOI: 10.30473/quran.2025.74349.1319)

ABSTRACT

The issue of the nature of revelation and the position of the Prophet of Islam (PBUH) in the process of receiving and communicating it is one of the most important issues in the philosophy of religion and Islamic theology, which has always been a point of convergence for traditional and modern viewpoints. Abdolkarim Soroush, relying on hermeneutical principles, the psychology of religion, and religious empiricism, has proposed a theory that considers the Prophet not merely a passive recipient, but a central agent in the production of revelation. This viewpoint has significant consequences for understanding the nature of the Quran, the position of prophethood, and the concept of revelation. In contrast to this view, *Allamah Ṭabāṭabā'ī*, relying on transcendent philosophy, offers a theory based on which revelation is a trans-human reality, independent of the Prophet's mind, and its reception is of the type of presential knowledge and spiritual intuition. This article, using a descriptive-analytical method and a comparative approach, compares the epistemological and ontological foundations of these two viewpoints and attempts to critique Soroush's theory from the perspective of Islamic philosophy, especially the interpretive and theological views of *Allamah Ṭabāṭabā'ī*. In the process of analysis, the methodological differences between the two intellectual systems are first explained, and then the internal coherence of both theories is evaluated by examining Quranic, interpretive, and rational sources. The results of the research show that Soroush's view, due to its neglect of the ontological levels of revelation and its ambiguity in the relationship between human experience and divine speech, is not consistent with Quranic principles and the interpretive system of Islamic tradition. In contrast, *Allamah Ṭabāṭabā'ī*'s theory has greater conceptual coherence, the support of religious texts, and deeper philosophical grounding, and is able to provide an intra-religious and rational answer to the questions of religious modernity.

KEYWORDS

Revelation, Prophet of Islam (PBUH), Abdolkarim Soroush's Theory, Allamah Ṭabāṭabā'ī, The Prophet's Active Role, The Holy Quran.

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

Throughout the history of Islamic thought, the subject of revelation and the manner of the Quran's descent has always been one of the central topics of theological and interpretive discussions. From the beginning of Islam until today, examining the nature of revelation and the Prophet of Islam's (PBUH) role in this process has been a sensitive and thought-provoking subject. In this regard, Abdolkarim Soroush's theory about the Prophet's (PBUH) active and central role in revelation has caused much re-evaluation and debate among contemporary scholars.

Abdolkarim Soroush, by presenting a new and different viewpoint from traditional approaches, emphasizes that the Prophet (PBUH) should be considered not only the absolute recipient of revelation but also an influential and facilitating agent in the process of its descent. This view has led to serious challenges in understanding old traditions and classical interpretive perceptions, and has raised fundamental questions about the interpretation of Quranic verses, the nature of revelation, and the Prophet's (PBUH) role. From the perspective of classical scholars and interpreters such as *Allamah Ṭabāṭabā'ī*, the Quran is emphasized from the perspective of divine speech and revelation as divine speech. In his interpretation, he introduces Quranic verses as an expression of the word of God and has emphasized that the descent of the Quran is from God, while the Prophet's (PBUH) role in this process is considered a facilitating intermediary, but not a changing or intervening agent in the content.

For this reason, Abdolkarim Soroush's theory about the Prophet's active role in revelation has led to a new and different perspective from the usual perceptions in the field of theology and interpretation. The main challenges raised in this area of critique and analysis of Abdolkarim Soroush's theory include two main axes: first, a re-reading of the nature of revelation in the Quran from the perspective of divine speech; second, an examination of the Prophet's (PBUH) role and position in the process of the descent of revelation. In previous works, such as numerous books on Quranic interpretation from a theological perspective, as well as research articles in the field of the philosophy of religion, the topic of revelation has been addressed as a transcendent and divine phenomenon. For example, in *Allamah Ṭabāṭabā'ī*'s interpretation, Quranic verses are emphasized as the manifestation of divine speech and a sign of the absolute descent of revelation from God.

Furthermore, philosophical research on revelation in contemporary works, such as those of Abdolkarim Soroush, shows a tendency to redefine the traditional concepts of revelation and the Prophet's position in it.

Therefore, one of the main questions of this research is how these two different approaches can be explained within a unified framework, and how the overlaps and contradictions in classical perceptions and Abdolkarim Soroush's new viewpoint can be analyzed. In this regard, research questions are raised, including the following: 'How can Abdolkarim Soroush's theory regarding the Prophet's active role in the descent of revelation be critiqued and examined from the perspective of *Allamah Ṭabāṭabā'ī*'s theological and philosophical foundations?' What Quranic evidence and verses in *Allamah Ṭabāṭabā'ī*'s works explicitly refer to the Quran being the word of God, and 'How can these verses be consistent or contradictory with Abdolkarim Soroush's view on the Prophet's (PBUH) role in the descent of revelation?'

The proposed solution to these challenges in this research is based on a comparative study and textual critique. First, by carefully reviewing Quranic verses and the evidence in *Allamah Ṭabāṭabā'ī*'s works, the traditional view on revelation as divine speech will be examined. Then, based on Abdolkarim Soroush's theoretical and philosophical principles, the Prophet's (PBUH) active role in the process of the descent of revelation will be analyzed and critiqued. On the other hand, the dimensions and concepts raised in contemporary sources and the research background in the field of revelation will be examined to clearly define the distinction of the current article from previous works.

One of the fundamental pillars of any scientific research is a critical review of the research background to correctly reveal the position of the article's scientific innovation. On the subject of this article, namely Abdolkarim Soroush's theory about the Prophet's (PBUH) active role in the process of revelation, various works have been written, each addressing this issue from a specific angle. However, a review of these sources shows that they often lack a comparative-methodological approach between Soroush's view and the Islamic philosophical tradition, especially *Allamah Ṭabāṭabā'ī*'s thought.

Among the foundational works, Soroush's books "The Expansion of Prophetic Experience," "The Parrot and the Bee," and "Muhammad, the Narrator of Prophetic Dreams," present the theoretical framework of his view on the humanity of revelation and the Prophet's active role in producing the religious text. These works are influenced by hermeneutic philosophy, the psychology of religion, and anthropological approaches to religion, and are often distant from the classical foundations of Islamic philosophy. In contrast, the critiques written on Soroush's view are mainly of three types: "Theological-narrative critiques, ethical or political critiques, and specific interpretive critiques." For example, in the book "The Quran, Divine Discourse" by Ali Nasiri, the divinity of the Quran as the word of God is comprehensively emphasized from a narrative and Quranic evidence perspective, and Soroush's view is rejected on this basis (Nasiri, 2011 AD/1390 SH). Also, in "Holy Revelation" by Mostafa Hosseini Tabataba'i, a sharp and sometimes reactionary critique of Soroush's statements is presented, which is more focused on the violation of traditional concepts than on methodological analysis (Hosseini Tabataba'i, 2018 AD/1398 SH).

Research has also been published in specialized journals such as "Theological Knowledge," "Contemporary Quranology," and "Research Miror," which have dealt with aspects of the issue of the Prophet's role in revelation in a scattered manner. These articles, although useful, are often limited to interpretive critique or are analyzed solely within the framework of Soroush's own theorizing, and there has been less effort for a systematic comparison with the principles of transcendent philosophy or *Allamah Ṭabāṭabā'ī*'s thought. On the other hand, regarding the explanation of the philosophy of revelation from *Allamah Ṭabāṭabā'ī*'s perspective, works such as "*al-Mīzān*" and Mostafa Karimi's research in the article "*al-Mīzān* and the Analysis of Revelation" have focused more on explaining the theoretical principles of Allamah than on using them to critique new theories. In other words, these sources have focused on interpreting Allameh's view and have generally not engaged in a direct confrontation with Soroush's view (Karimi, 2013 AD/1393 SH).

The current article has several distinguishing features compared to the background:

1. Unlike the narrative or emotional approach of some critics, this article critiques Soroush's theory with a comparative approach and by using the philosophical framework of transcendent philosophy;

2. Its main innovation lies in analyzing the issue from the perspective of "Paradigm and methodological difference" between Islamic tradition and religious modernity;

3. Unlike partial and reactionary critiques, the article attempts to challenge the internal coherence of Soroush's theory from the perspective of Islamic philosophy, not merely from a position of praising tradition.

Therefore, although a background exists regarding Soroush's theory and the interpretation of revelation, the research field still suffers from the lack of articles that evaluate modern views with Islamic epistemological and philosophical criteria, especially within the framework of transcendent philosophy. This article has tried to fill this gap and take a step towards strengthening the critical interaction between the system of Islamic philosophy and new readings of religion. This research, by using methods of textual and comparative critique and relying on philosophical and theological approaches, precisely examines and compares Abdolkarim Soroush's theory and *Allamah Ṭabāṭabā'ī*'s views on the nature of revelation and divine speech. Thus, the present research, while critiquing existing views, attempts to explain the dimensions and relationships of the concepts of revelation, the descent of the Quran, and the Prophet's (PBUH) role in this process by presenting a theoretical framework. This critical and comparative approach is a prominent feature of the present article that distinguishes it from other similar works. Finally, by emphasizing the need to reconsider traditional perceptions and adapt them to new findings, this research can pave the way for a deep and well-reasoned discussion on the nature of revelation and the Prophet's (PBUH) role in this divine phenomenon.

1. Methodological Foundations for Comparing Soroush's and *Allamah Ṭabāṭabā'ī*'s Views

Before entering into the substantive analysis of Abdolkarim Soroush's view and its critique from the perspective of *Allamah Ṭabāṭabā'ī*, it is necessary to address the fundamental methodological differences between these two intellectual currents. This is because the lack of a precise distinction between the epistemological frameworks of these two thinkers leads to a confusion of methodology with interpretive content, and a critique based on an incongruous paradigm is perceived by some critics as a "Return to the Past". This article, with full awareness of these differences, has been written not with the intention of reconstructing tradition, but in order to evaluate the coherence and explanatory power of each of these two approaches on the issue of revelation.

Soroush's view on revelation has its roots in the hermeneutic and phenomenological tradition of the West. Using the ideas of William James, Gadamer, and Dilthey, he considers revelation an inner and personal experience of the type of prophetic revelation, whose form and content are influenced by the Prophet's psyche, language, and historical personality (Soroush, 2008 AD/1387 SH: 188). This approach is immanent and human-centered and reduces the concept of revelation from the status of "Descent" to the level of "Experience."

In contrast, *Allamah Ṭabāṭabā'ī*, based on the Sadraean transcendent philosophy, considers revelation a trans-human, extra-mental, and transcendent matter that descends from the unseen world, and the Prophet is in the position

of a "Recipient" of presential knowledge and the recipient of the revelatory truth (Ṭabāṭabā'ī, 2009 AD/1388 SH: 18, 76); by distinguishing between presential and acquired knowledge, he emphasizes that the Prophet's perception of revelation is of the type of presential knowledge and immediate certainty in its divine truth. Therefore, the comparison of these two views is not a clash of two interpretations of one method, but a clash of two completely different epistemological systems: "One with phenomenological presuppositions, and the other with Islamic philosophical and Quranic foundations."

Now, the question may arise of how a modern explanation of revelation, 'Which has been formed in the context of Western epistemology, can be critiqued from a traditional interpretive perspective?' The answer is that the Islamic religious tradition, especially in the form of transcendent philosophy and late rational theology, is not merely a jurisprudential system or a narrative tradition, but itself has an independent and orderly philosophical-theological system that has the power to critique imported concepts and modern readings of religion. *Allamah Ṭabāṭabā'ī* is the representative of this rational current in the Islamic world. By using revelatory rationality and Quranic analysis, he provides a coherent and independent framework for explaining revelation. This theoretical capacity makes it possible to critique concepts such as the "Humanity of Revelation," "Historicity of the Quran," and the "Prophet's agency in revelation" not merely with a traditionalist defense, but with a rational-interpretive analysis.

One of the common criticisms of critiquing Soroush's view from a traditional perspective is a return to the past interpretive system and the inability to provide a new framework. This criticism is valid when the critique is based solely on imitating tradition. In contrast, the present article, by a precise re-reading of *Allamah Ṭabāṭabā'ī*'s epistemological system, seeks to reconstruct an alternative and independent theory against Soroush's modern paradigm. This is a theory that not only has the power to respond to new questions but also has internal coherence and the support of revelatory texts. In other words, a return to *Allamah Ṭabāṭabā'ī* is not a historically dated return to the past, but a use of the neglected capacities of Islamic rationality in confronting religious modernity. By proposing this comparative evaluation, the article examines the explanatory power of each of the two views and shows that the traditional theory, despite its historical antiquity, still has considerable dynamism in responding to modern doubts.

2. Abdolkarim Soroush's Theory Regarding the Prophet's Active Role in Revelation

In his analysis of revelation and how it is formed, Abdolkarim Soroush gives a fundamental position to the Prophet of Islam. He believes that the Prophet's outstanding and powerful personality was the main factor in this process and says about this: "The Holy Prophet had a comprehensive role; he was both the discoverer and the teacher, both the speaker and the listener, both the law-giver and the legislator. In this, God only played the role of sending the teacher, and other matters depended on the Prophet's personal experiences and reactions. He had the necessary readiness and equipment and knew well what to say and how to act. Of course, he was a human being with all human characteristics; sometimes he gave excellent lessons and sometimes he was influenced by unworthy students. Sometimes he was in ecstasy and sometimes he was bored. His

speech was sometimes simple and sometimes soared."

Soroush emphasizes elsewhere: "In my opinion, the Prophet had a fundamental role in the creation and production of the Quran. The metaphor of poetry can be effective in understanding this concept; the Prophet was like a poet who felt that a force beyond him had influenced his existence, but at the same time, or even more than that, he himself was the creator and producer of this discourse." (Soroush, 2008 AD/1387 SH: 26).

He considers revelation a human and earthly phenomenon and says: "To consider the Quran as the word of Muhammad is similar to considering it his miracle. Both are attributed to the Prophet and to God to the same extent, and emphasizing one does not mean denying the other. In the universe, everything that happens happens with God's knowledge, will, and permission, and no monotheist doubts this. However, just as we say that a cherry fruit belongs to a cherry tree, we should not imagine that to emphasize monotheism, we must say that God directly creates the cherry. We should not present the old Ash'ari perceptions in a new and sanctified guise, but rather express the discourse based on logic and precision. The Quran was the fruit of the Prophet's existential tree that came to fruition with God's permission." (Soroush, 2007 AD/1386 SH: 89)

He continues: "Muhammad was a book that God wrote, and when he read the book of his own existence, the Quran was formed and appeared as the word of God. God composed Muhammad, and Muhammad composed the Quran, and in the end, the Quran became the book of God; just as God created the bee, and the bee produced honey, and honey is considered a revelatory product." (Soroush, 2008 AD/1387 SH: 188)

In this view, the meaning of revelation originates from God, but its form originates from the Prophet. Just as the reed is from Muhammad but the breath is from God, and the water is from God but the jug is from the Prophet. God has placed the ocean of His existence in the small vessel of the personality of Muhammad ibn Abdullah, and for this reason, all phenomena related to him also take on the color and scent of Muhammad. Muhammad was an Arab, therefore, the Quran was also revealed in Arabic (Soroush, 2007 AD/1386 SH (a): 9).

Abdolkarim Soroush, in a conversation with Michel Hoebink, points to the difference between traditional and new views on revelation. He states that from a traditional perspective, revelation is free from any error. But today, a growing number of interpreters believe that revelation is free from error in purely religious matters, such as the attributes of God, life after death, and acts of worship, but in matters related to the material world and human society, the possibility of error is conceivable. Soroush considers revelation to be a matter without form and says that the Prophet is responsible for giving it form. He says about this: "Revelation in its essence is formless and indeterminate, and it is the Prophet who must give it form so that it becomes receivable by everyone. He, like a poet, conveys this inspiration to others in the language he masters, with the style he masters, and by using the images and knowledge he has." (Soroush, 2007 AD/1386 SH (a): 12)

Accordingly, since the Prophet was influenced by the culture of his time and, like any other human being, could make mistakes, revelation will not be free from error in the parts related to worldly and human issues. Soroush emphasizes this belief elsewhere and says: "The Prophet's main asset was his personality, and this

personality was both the place of appearance, the creative agent, and the recipient of religious and revelatory experiences. The expansion of his personality led to the development of the revelatory experience and vice versa, and for this reason, revelation was subordinate to the Prophet, not the Prophet to revelation. He was not under Gabriel's command; rather, it was Gabriel who was subordinate to the Prophet, and the descent of the angel happened by his will." (Soroush, 2006 AD/1385 SH: 13-14)

According to Soroush, the Quran is the very words of the Prophet and his creation, and the Prophet himself was the agent, originator, and recipient of religious and revelatory experiences. He believes: "The condition for accepting the descent of the Quran from God through Gabriel is to reduce the Prophet's position to a simple tool or intermediary; like a loudspeaker or a parrot that has no choice or will of its own. Is it not better to imagine the Prophet as a living and gushing spring and the originator of these sublime knowledges by emphasizing the inner experience of revelation?" (Soroush, 2008 AD/1387 SH: 189)

With a humanistic view of revelation, Soroush not only considers the Quran to be an earthly and human book, in which the Prophet, by virtue of being human, has benefited from revelation to the extent of his limited capacity, but he also considers the Quran to be the result of the Prophet's personality and inner experience, which is fallible, and consequently, revelation is also not free from error. Therefore, he considers the Quran and the Prophet to be earthly, human, and fallible.

3. A Critique of Abdolkarim Soroush's Theory from the Perspective of *Allamah Ṭabāṭabā'ī*

One of Abdolkarim Soroush's claims is that the Holy Quran is the word of the Prophet, and he has a central role in the production and creation of revelation. Abdolkarim Soroush not only makes such a statement himself but also claims that some interpreters, philosophers, and mystics agree with him and confirm his view. In contrast to this view, what Muslim scholars have stated is that the Holy Prophet does not have an active role in the nature of revelation; rather, he was the recipient of revelation and then had the duty of communicating and explaining it. To prove and validate that the Holy Prophet was not the creator and originator of revelation, it is possible to prove this issue not only through rational reasons, or in other words, extra-religious reasons, but also through the implications of Quranic verses.

He tries to prove his claim through various metaphors and examples and believes that the Holy Prophet (PBUH) is not merely a recipient, communicator, and explainer of revelation, but also has a role beyond these duties. For this claim, he uses the example of a gardener, a tree, and a fruit, meaning that in his opinion, God is the gardener, the Prophet is the tree, and the Quran is its fruit. However, the attribution of the fruit to the tree is a proximate cause, and the attribution of the fruit to the gardener is a mediate cause (Soroush, 2007 AD/1386 SH (a): 14).

Elsewhere, he uses the example of rainfall and says: "God is the beginning of all beginnings and is in the extension of the chain of natural causes, and every phenomenon happens by His will and planning. If this is the case, then why should a material and natural explanation of revelation and divine speech and the emphasis on the Prophet's role in it sever its

connection with God and make the concept of God speaking and revelation descending ineffective and meaningless?" (Soroush, 2008 AD/1387 SH: 168)

Another example is the relationship of honey with the bee and God. In his opinion, the Prophet is not like a loudspeaker or a repeating parrot that has no relevance or involvement in the process of revelation; rather, he is like a bee that has complete relevance and involvement in honey-making. Just as a bee feeds on the flowers and plants in its environment and produces healing honey from them.

According to Abdolkarim Soroush's view, the Prophet of Islam, by using his spiritual discoveries and personal knowledge, and in response to the diverse questions and needs of his audience, presented the Quran within the limited conditions and possibilities of his time and place. From his perspective, the Prophet is not only the recipient of revelation but also the main actor in its formation and realization. In other words, in this process, the Prophet is both the agent and the recipient, both the receiver and the conveyor, and plays multiple roles such as the law-giver, legislator, discoverer, and carrier of the divine message. In this view, God has the role of initiating and sending the revelation, and after that, the major part of the revelation process is organized with the Prophet's personality and experiences as the central point.... (Soroush, 2006 AD/1385 SH: 174)

By reflecting on the collection of analogies and analyses that Abdolkarim Soroush provides to justify his theory about the central role of the Prophet of Islam (PBUH) in the process of revelation, it can be concluded that this view is influenced by a kind of human-centered or, more precisely, "Humanistic" attitude towards the phenomenon of revelation. The meaning of humanism here is an approach in which human experience and consciousness are considered the focal point of understanding and interpreting phenomena, in such a way that even a trans-human phenomenon like revelation is explained within the framework of the Prophet's human capacities. By highlighting the role of the Prophet's individual personality, cultural characteristics, and historical mindset in the creation of the Quran, Abdolkarim Soroush essentially presents revelation as something originating from within the Prophet, not something independent that was revealed to him. Although this view seemingly still acknowledges the divine origin of revelation, it implicitly shifts the explanation of revelation toward interpreting it as a mental experience, capable of being formed within the Prophet's inner being, and based on his human perceptions and reactions. In contrast, *Allamah Ṭabāṭabā'ī*'s view, by emphasizing the Quran's "Divine Word" nature and the complete independence of revelation from the Prophet's mind, is based on a God-centered principle in which the Prophet's role is merely the recipient and communicator of revelation.

Therefore, the attribution of a humanistic perspective to Abdolkarim Soroush's theory is not meant as an accusation, but as an analytical description of his understanding of revelation. This perception is in fundamental conflict with the traditional and theological reading of revelation, which is emphasized by all Muslims, including *Allamah Ṭabāṭabā'ī*, and is subject to critique and rejection from the perspective of Quranic and interpretive principles.

3.1. The Quran's Explicit Statements about being the Word of God

There is much Quranic and narrative evidence that shows that revelation is the speech and word of God to His prophets. Before referring to this evidence, it should be said that the

discussion of divine speech is one of the oldest issues raised in the science of theology and heavenly religions. God speaking is considered an accepted and undeniable belief among the religious. Sadr al-Muta'allihin writes in this regard: "The followers of all heavenly laws agree on the Glorious God being a speaker, because they say God commanded such-and-such, forbade such-and-such, and informed about such-and-such an event. God's command and prohibition are types of speech." (Shirazi, 2001 AD/1380 SH: 244)

In the explanation of Chapter 11, it is stated that God is a speaker by consensus (Ḥillī, 2006 AD/1385 SH: 51). In many verses of the Quran, speaking is attributed to God (al-Nisā'/164; al-Baqarah/253; al-Shūrā/51). Two verses of the Quran explicitly refer to the Quran being the word of God:

"The stay-at-homes will say when you set out to take the spoils, 'Let us follow you.' They want to change the word of Allah." (al-Fatḥ/15) Based on this verse, the "Word of God" that they want to change is the promise that God made to the people of Hudaybiyyah that He would soon allocate the spoils of Khaybar to them after the conquest of Khaybar (Ṭabāṭabā'ī, 2009 AD/1388 SH: 18, 413).

"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the word of Allah; then deliver him to his place of safety. That is because they are a people who do not know." (al-Tawbah/6)

This verse deals with the ruling on giving protection to polytheists who seek it and says to give them protection so that they may hear the word of God. According to *Allamah Ṭabāṭabā'ī* in *al-Mīzān*, the meaning of "the word of God" (in this verse) is all Quranic verses (Ṭabāṭabā'ī, 2009 AD/1388 SH: 9, 193). A group of thinkers believe that in this verse, by using the pronoun, the Prophet is referred to three times (in the verbs *Ista'jarak*, *Fa'ajirh*, and *Ablighhu*). With all this emphasis on the Prophet as the addressee, is it logical that suddenly in the section "So that he may hear the word of Allah," the discussion shifts to the word of God? So if, as Abdolkarim Soroush claimed, the Quran is the word of the Prophet, why was it not said "So that he may hear your word"? Adding a "*Ka*" would have made the meaning clearer and the verse shorter and more concise (Nasiri, 2011 AD/1390 SH: 42). It is clear from these explanations that the Quran is a book whose divine origin and being the word of God are emphasized. Therefore, there is no reason left to consider the Quran as the word of the Prophet with a human origin.

From the perspective of Islamic philosophy, especially in Sadr al-Muta'allihin's transcendent philosophy, "Divine Speech," as an act of the Almighty, has levels that can be explained in the context of the hierarchical system of existence. In this view, God's speech is not a verbal or temporal matter but an act of the Necessary Being that has descended from the realm of divine knowledge to the level of expression and emanation. As Mulla Sadra explicitly states in *al-Mabda' wa al-Ma'ād*, divine speech is of the type of inner speech that is latent in the level of God's summary knowledge of things and, as a result of God's will, manifests as detailed and descended speech in the form of revelation (Shirazi, 2001 AD/1380 SH: 246). Therefore, attributing the Quran to God in terms of speech is not about verbal creation or linguistic composition but about the emanation of a reality that is the very knowledge and will of God.

On the other hand, in Islamic philosophy, the Necessary Being is a simple reality (*Basīṭ al-Ḥaqīqah*) and at the same time an independent

agent, so the issuance of speech from Him does not require composition or temporality, but happens through illumination and manifestation. Following this view, the Quranic revelation is an act of God's existential acts that the Prophet of Islam (PBUH), by benefiting from his abstract rational and spiritual powers, finds the ability to receive and bear. This understanding is in complete conflict with Soroush's view, which, by reducing revelation to human experience and the Prophet's inner perception, denies the existential and creative nature of divine speech. Consequently, from the perspective of Islamic philosophy, Abdolkarim Soroush's theory is in conflict with the principle of "Vertical Agency" and also with the principle of the "Simplicity of the Reality of God," and cannot provide an acceptable explanation for the Quran being the word of God.

In conclusion, it can be said that *Allamah Ṭabāṭabā'ī*, in his interpretation of the verses that point to the Quran being the "Word of God," Including "And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the word of Allah" (al-Tawbah/6) and "They want to change the word of Allah," (al-Fatḥ/15) considers these expressions to refer to an independent, transcendent reality attributed to the divine essence, which the Prophet is only the intermediary for its perception and communication, not its agent. He explicitly states that the Quran as divine speech is of the type of God's actual knowledge that has been imparted to the Prophet in the form of words and meaning, commensurate with human capacity. Therefore, the attribution of the Quran to God is of the type of the relationship of a real agent to his act, not a metaphorical or figurative relationship. In contrast, Abdolkarim Soroush, relying on a humanistic approach, believes that the word of God is not the final expression, but rather the Quran is the speech of the Prophet who has formulated his religious experiences in a linguistic, literary, and human form. With examples such as the gardener and the fruit or the bee and the honey, he considers revelation to be the inherent product of the Prophet and not a discourse dependent on God. The clash of these two views becomes clear in the causal relationship between God and revelation: "Soroush considers the Prophet to be the main agent of the discourse, but *Allamah Ṭabāṭabā'ī* considers revelation to be solely a divine act that is illuminated on the soul of the Prophet. In this way, the Quran is the very word of God, not a reflection of the Prophet's historical personality."

3.2. Revelation as Divine Speech

In addition to the previous Quranic evidence, other verses of the Holy Quran also explicitly emphasize that revelation to the Prophet of Islam (PBUH) is a type of divine discourse. A discourse that, despite the Creator's grandeur and immateriality, occurs in accordance with His Lordly status and in proportion to the Prophet's existential capacity. For example, in verse 51 of Surah al-Shūrā, it is stated:

"And it is not for any human being that God should speak to him except by way of revelation or from behind a veil or by sending a messenger and revealing by His permission what He wills. Indeed, He is High and Wise."

This noble verse enumerates three ways for the realization of revelation and explicitly states that God's speaking to a human being is not possible through ways other than these three. Imam Ali (PBUH) in explaining this verse, considered revelation to be a matter of multiple appearances and varied manifestations: "Sometimes in the form of speech, sometimes in the form of an inner inspiration, sometimes in

truthful dreams, and sometimes in the form of the descent of readable verses, all of which ultimately find meaning under the title of the word of God." (Ahmadi, 2014 AD/1393 SH: 191).

Allamah Ṭabāṭabā'ī also makes this verse the basis of a precise philosophical analysis and states that divine discourse, unlike human discourse, does not require sound and language, nor is it dependent on time and matter. Rather, it is the manifestation of divine knowledge and will that is imparted to the soul of the Prophet through specific means. In his interpretation, he considers the phrase "Indeed, He is High and Wise" as the reason for the special method of God's discourse and explains that God, due to His inherent loftiness and infinite wisdom, has put aside direct human address and has chosen instead transcendent forms such as revelation, inspiration, and the sending of an angel (Ṭabāṭabā'ī, 2009 AD/1388 SH: 18, 75).

Allamah continues with a grammatical and philosophical precision, stating that the expression "Except by Way of Revelation" is a kind of connected, not a disconnected, exception. This means that revelation itself is an actual instance of divine discourse and, along with the other three types, indicates the forms of God's linguistic communication with human beings. In his view, this communication is not an ordinary conversation but an existential and intuitive act that unites with the Prophet's soul. This perception can be analyzed based on his philosophical principles regarding presential knowledge, the union of the knower and the known, and the immateriality of the Prophet's soul; where the Prophet is not a listener of sound, but a presential observer of the Lord's word.

To complete this meaning, *Allamah Ṭabāṭabā'ī* emphasizes under verse 11 of Surah Ṭāhā that at the first moment of receiving revelation, no cognitive doubt or rational argumentation arises for the Prophet. Rather, what happens is the direct and immediate intuition of the divine command. This is because if the Prophet's knowledge of revelation were the result of argumentation or rational premises, it would no longer be called "Revelation." Rather, this immediate certainty is the result of the Prophet's soul's connection to the unseen world (ibid: 14, 137).

Ṭabrisī also, in his commentary *Majma' al-Bayān*, relying on this same verse, confirms the three paths of revelation and considers its descent to be exclusively in non-material and divine forms. In his belief, any divine discourse, whether direct revelation, inspiration, or through an angel, have a single reality and a holy origin (Ṭabrisī, 2011 AD/1390 SH: 9, 11).

Finally, it must be said that *Allamah Ṭabāṭabā'ī*'s view here is not merely an interpretation but seeks to provide a philosophical explanation for the essence of revelation: "Revelation as a divine act, commensurate with a transcendent ontology, not a human experience or a mental production of the Prophet; and this difference is precisely the fundamental point of divergence between Allameh's theory and Abdolkarim Soroush's, who regards revelation as an internal phenomenon, structured within the context of the Prophet's personality and the culture of his time; while in Allameh's intellectual system, revelation is a light descending from the Presence of the Lord, and the Quran is the immediate manifestation of His transcendent word."

In Islamic philosophy, especially in the philosophical system of *Allamah Ṭabāṭabā'ī* which is based on the principles of transcendent philosophy, revelation is not an internal and personal experience, but a presential and intuitive matter that is realized as a result of the connection of the Prophet's soul to the active

intellect. In *Nihāyat al-Ḥikmah* and also in his commentary *al-Mīzān*, Allamah repeatedly points out that revelation is a type of existential connection between the true agent, which is God, and the Prophet's faculty of perception; in such a way that the Prophet, without the mediation of reasoning, witnesses the reality of revelation with his whole being. This view is based on the fundamental distinction between acquired knowledge and presential knowledge. Revelation is a level of a specific kind of presential knowledge that can only be realized in the Prophet's being and through his spiritual abstraction. This philosophical approach is in direct conflict with Abdolkarim Soroush's view based on the humanity of revelation and its subordination to the Prophet's personality.

Soroush, by appealing to models such as poetry, artistic inspiration, or literary metaphors, considers revelation a type of inner experience of the kind of human feeling and perception, which can, of course, have a divine origin, but in its formation and realization, the Prophet's personality and consciousness play a fundamental role. While in Islamic philosophy, a religious experience is legitimate when it is the result of the manifestation of God's action at the level of presential intuition and not merely a psychological effervescence or inner affections. From this perspective, the Prophet is not merely a conveyor of his own experience, but a bearer of a transcendent reality to which he has been connected through his abstraction and existential capacity. Therefore, the reduction of revelation to a human experience implies the denial of philosophical principles such as "The Abstraction of the Soul," "Connection to the Active Intellect," and "Presential Knowledge," and is clearly incompatible with Islamic philosophy.

Finally, it can be said: "*Allamah Ṭabāṭabā'ī*'s view on the verses of *al-An'ām* (50) and *Yūnus* (16) refers to a precise philosophical position in which the Holy Prophet (PBUH) is introduced not as the creator or author of the Quran, but as a complete follower of divine revelation. The Prophet's emphasis on the lack of knowledge of the unseen, not possessing divine treasures, and denying being an angel, refers to the meaning that the Quran is not an internal effervescence, but is imparted to his soul from a transcendent source. From Allameh's perspective, this subordination is not a moral humility, but the expression of an ontological reality: revelation is a divine act, and the Prophet is only its place of manifestation."

In contrast, Abdolkarim Soroush's theory reduces the Prophet's subordination to a conventional and linguistic justification and seeks to establish the Prophet in the position of the "True Agent of Revelation" through it. According to Soroush, although God is the "Remote Origin," the proximate and real agency belongs to the Prophet. For this reason, he uses expressions like "The Prophet is a poet" or "A Honeybee". This is while in Allameh's intellectual system, the Prophet is not the agent of revelation but the place of its descent, and this very distinction is the fundamental point of divergence between the two views. The Prophet's subordination confirms the Quran's belonging to God, while in Soroush's theory; this very subordination turns into a kind of literary self-interpretation.

3.3. The Prophet's Emphasis on the Quran's Revelatory Nature

In some verses of the Holy Quran, the Prophet of Islam (PBUH) explicitly emphasizes the revelatory nature of the Quran and denies any attribution of it to himself or his human powers. For example, in verse 50 of Surah *al-An'ām*, he says:

"Say, I do not tell you that I have the treasures of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me."

In this verse, the Prophet denies three sacred statuses for himself: first, possessing divine treasures; second, knowledge of the unseen; and third, being an angel. According to *Allamah Ṭabāṭabā'ī*, these denials are not out of humility, but to draw a precise line between the "Agent of Revelation" and the "Recipient of Revelation". By stating that he only follows what is revealed to him, the Prophet in fact separates his existential nature from the source and creator of revelation and introduces himself in the position of "Bearer," not the "Maker," of the Quran. From the perspective of Islamic philosophy, and especially in transcendent philosophy, this statement of the Prophet has its roots in the principle of causality and the abstraction of the Prophet's soul. Revelation, in this epistemological system, is a matter emanating from the active intellect that is imparted to the Prophet's soul, and the Prophet, through his abstraction and special spiritual readiness, witnesses it. But this witnessing is not the Prophet's action, but the reflection of divine actuality in his existential vessel. So when the Prophet declares: "I only follow what is revealed to me," this is not a merely interpretive or moral position, but a philosophical confession to the objectivity of revelation with presential knowledge and an emphasis on the existential passivity of the Prophet in the face of divine emanation.

Furthermore, verse 16 of Surah *Yūnus* also confirms this truth:

"Say, If Allah had willed, I would not have recited it to you, nor would He have made it known to you. For I have remained among you for a lifetime before it. Do you not then reason?"

In this verse, the Prophet points to two fundamental points: first, that if the Quran was his own creation, he could have presented it in previous years as well; and second, that the descent of the Quran is subject to divine will and not the Prophet's desire or inner ability. *Allamah Ṭabāṭabā'ī*, in his interpretation of this verse, emphasizes that the structure of the sentence and its context indicate the absolute denial of the Prophet's agency in the creation of the Quran, because he is merely a messenger and carrier of the divine message, not its source. If, according to Abdolkarim Soroush's view, the Quran was the result of the Prophet's personal experience and inner effervescence, this volume of emphasis on non-agency, the denial of knowledge of the unseen, and having no choice in the descent of the verses would seem unjustified and even inconsistent with the main claim. But in light of Allameh's philosophical analysis, it becomes clear that these denials are not only incompatible with the status of prophethood but are a necessary part of it, because revelation is not a human production, but a manifestation of God's actual knowledge in the mirror of the Prophet's soul. Therefore, the Prophet's explicit statement of "Following Revelation" is a precise cognitive manifestation of the relationship between the servant and the Lord in the realm of revelation, a relationship that in Abdolkarim Soroush's theory is distorted in favor of a kind of self-sufficiency of the Prophet.

From the perspective of Islamic philosophy, especially in the system of transcendent philosophy, the Prophet's emphasis on the revelatory nature of the Quran is not just a verbal claim, but stems from the presential intuition of the reality of revelation in his holy

soul. In this view, the Prophet is a human being who has reached the level of complete abstraction and receives divine knowledge and truths immediately through an existential connection with the active intellect. Therefore, when the Prophet says: "I only follow what is revealed to me," this statement is not merely out of humility or moral teaching, but a reflection of the "Ontological" reality of receiving revelation as a divine act. This position is inconsistent with Soroush's view, which considers the Prophet the creator of revelation and the discourse as originating from within him, because if the Prophet was the creator of revelation, his emphasis on following divine revelation would, from a philosophical perspective, mean following himself, and such a logical circularity has been considered false by the great figures of philosophy. Therefore, in terms of the philosophy of the soul and the epistemology of revelation, the Prophet's emphasis on the revelatory nature of the Quran is not a sign of weakness and passivity, but a sign of the truth and intuition of a transcendent reality that has descended from God.

3.4. The Descent of the Quran from God

In some verses, God addresses all people and announces that the Quran has been revealed from their Lord. For example, in verse 174 of Surah *al-Nisā'*, God refers to the Quran as a proof and introduces it as having been revealed from Himself:

"O! Mankind, there has come to you a proof from your Lord, and We have sent down to you a clear light."

In this verse, *Allamah Ṭabāṭabā'ī* considers the word "Proof" to mean the Prophet of God and believes that this interpretation is supported by the fact that the sentence is located at the end of verses that state the truthfulness of the Prophet of God in his mission, and another support is that the Quran has been revealed from God Almighty.

In another verse, the descent of the Quran upon God's servant, i.e., the Prophet is mentioned, and the meaning of "What We have revealed" is the Quran, based on the context that its revelation has been specifically attributed to the Prophet of God:

"And what We revealed to Our servant on the Day of Discrimination, the day when the two groups met." (al-Anfāl/41)

"And We have sent down to you the Remembrance (the Quran) so that you may explain to the people what was sent down to them and so that they may reflect." (al-Naḥl/44)

In this verse, the descent of the Quran upon the Holy Prophet is first emphasized, and then his duty and the purpose of the Quran's descent, which is the explanation of the verses by the Prophet, are stated.

Based on the total points stated according to *Allamah Ṭabāṭabā'ī*'s opinion, it must be said that the Quran is a book that has been revealed from the Lord to all people, not from the Holy Prophet (PBUH) as Abdolkarim Soroush believes. Furthermore, in these verses, after stating the descent of the Quran from God, one of the Prophet's duties, which is the explanation of the Quran, is mentioned, meaning that the Prophet is merely the explainer and clarifier of the divine verses, not the producer and creator of revelation. It is also explicitly stated that God has specifically attributed the revelation of the Quran to His servant, the Prophet. So how can it be said that the Prophet brought the Quran from himself?

3.5. The Prophet's Special States during the Descent of the Quran

The following verses refer to the fact that the Holy Prophet (PBUH) was in a hurry and

rushed to receive revelation, which the Quran has forbidden him from doing.

"And do not rush with the Quran before its revelation has been completed to you, and say, My Lord, increase me in knowledge." (Ṭāhā/114)

"Do not move your tongue with it to hasten it. Indeed, upon Us is its collection and recitation. So when We have recited it, then follow its recitation. Then upon Us is its clarification." (al-Qīyāmah/16-19)

"We will make you recite, so you will not forget." (al-Aʿlā/6)

Regarding verse 114 of Surah *Ṭāhā*, it should be said that God explicitly and clearly tells His Prophet not to rush in reciting the Quran before the revelation is completed. The word "Revelation" in this verse and other verses means sending the message or reciting these very Quranic verses that have been revealed by God to the Prophet. This definition of revelation is exactly contrary to Abdolkarim Soroush's definition of revelation, who considers the Quran to be the word of the Prophet. In the verses of Surah *al-Qīyāmah*, three duties—the collection of the Quran, its recitation to the Prophet, and the explanation and clarification of its meanings—are the responsibility of God. In other words, the Prophet is warned not to rush in learning or conveying and communicating the verses of revelation before they descend, because God has promised not to let the revelation be forgotten.

Allamah Ṭabāṭabāʾī, regarding the second verse, believes that the phrase "Do not move your tongue with it" is addressed to the Prophet of God, and the two pronouns "It" refer to the Quran that was revealed to him. In the third verse, *Allamah Ṭabāṭabāʾī* also considers the meaning of *Iqraʾ* (recite) to be that God has said, "We give you (the Prophet) the power to recite the Quran correctly and well".

Therefore, given these points, when the collection of the Quran and its not being forgotten is the responsibility of God Almighty, it can no longer be claimed that the Prophet brought these words from himself. Because if, according to Abdolkarim Soroush's claim, the Quran emanated from the Prophet's soul and inner being, there would be no need for the Prophet to be so concerned about forgetting the verses of the Quran. In other words, in these verses, God explicitly says, "We will collect the verses, and you (the Prophet) do not worry about forgetting them," because we will reveal the verses to you again through the messenger of revelation. When the talk is about revelation and the descent of verses through this method, the claim of the verses emanating from the Prophet will definitely have no place. So it is clear that the Quran, contrary to Abdolkarim Soroush's theory of "Muhammad's Discourse," is divine speech, and its source is not the Prophet's soul or his experience, and when this is not the case, the claim of its historicity will also not be accepted.

In addition to the above, the Holy Prophet (PBUH) had neither read a book nor written a book before the descent of the Quran. This very fact means that the Quran is not the Prophet's words and he did not bring the words of the Quran from himself. In verse 48 of Surah *al-ʿAnkabūt*, it is mentioned that if the Prophet had written or read a book before the descent of the Quran, the misguided would have claimed that the Quran was the Prophet's words.

Allamah Ṭabāṭabāʾī, in explaining this verse, states that the meaning of the verse is: "Before the Quran was revealed to you, you were not in the habit of reading a text, and you also did not have the ability to write a book with your

hands. To put it simply, you had neither the skill of reading nor the mastery of writing, because you were illiterate and uneducated. If the situation had been otherwise, i.e., if you had been skilled in reading and writing, those who are constantly seeking to invalidate the truth would have found an excuse and would have doubted the validity of your call. But since you did not have the ability to read and write well, and people have known you with this characteristic and have associated with you for years, no doubt is left for them that this Quran is the word of God, and God has sent it down to you, not that it is the creation of your own mind. Nor is it the case that you have taken narratives or themes from ancient works and formed them in this way. As a result, those who seek to invalidate it cannot find a way to deny it on this pretext". Thus, Abdolkarim Soroush's claim that the Quran is not divine is rejected, because prophets who was illiterate and did not know how to read and write could not have brought a book like the Quran from himself.

From the perspective of Islamic philosophy, the Prophet's special states at the moments of receiving revelation, such as anxiety, haste, and reverence, confirm that revelation is an external and superhuman matter that is imparted to the Prophet's soul, not something arising from within and emanating from his personality. In transcendent philosophy, revelation is a kind of "Divine creative act" that is realized through the active intellect and in the light of the Prophet's spiritual abstraction. Such an emanation, although it occurs in proportion to the Prophet's existential capacity, because it originates from the world of command and the divine station, its consequence is a kind of anxiety or even passivity in the Prophet's physical and mental faculties. As Mulla Sadra explicitly states, in the face of divine grace, "The Prophet's soul reaches the state of annihilation and his existence becomes a complete mirror of God," (Shirazi, 2001 AD/1380 SH: 245) and this state of annihilation has effects and consequences on the soul and body that are manifested in verses like "Do not move your tongue with it" or "We will make you recite, so you will not forget". These states would not have a logical meaning if revelation was the product of the Prophet's own mind. Therefore, from a philosophical perspective, these reactions of the Prophet are an existential proof of the objectivity of revelation and its being immediate from God, not a sign of his personal creation or inner experience.

3.6. Phrases Indicating the Descent of the Quran from God

According to *Allamah Ṭabāṭabā'ī*, the verses that refer to the descent of the Muslims' heavenly book from God are evidence of the divine nature of the Quran's content. Based on the understanding that Allameh, by citing the verses of the Quran, provides of the nature of this book, the Quran in its essence had a unified, exalted, and transcendent reality beyond the reach of ordinary people. God brought this transcendent reality into a fragmented and detailed form and turned it into a readable and understandable text for human beings. According to Allameh, the fact that the detailing of the Quran is attributed to God and was revealed in a form that is readable and writable indicates that the current text of the Quran was sent down in this form by God. In narrations quoted in the book *al-Mīzān* from Imam Reza, he calls the Torah, the Gospel, and the Psalms the word of God. Therefore, Allameh, like most Quranic scholars and Muslim theologians, considers revelation to be the word of God and believes that denying God's speaking to human beings means denying revelation and is incompatible with the principles and foundations of heavenly religions.

3.7. The Theory of Prophetic Dreams and Its Critique from the Perspective of *Allamah Ṭabāṭabā'ī*

In one of his newest theories, titled "Prophetic Dreams," Abdolkarim Soroush provides a new formulation of the nature of revelation and the Prophet's role in it. He believes that revelation was in fact a collection of the Prophet of Islam's (PBUH) truthful dreams, which the Prophet, after witnessing them, was responsible for interpreting and literarily reconstructing. In this theory, the Quran is no longer the direct word of God, but the form of the "Prophet's interpretation" of dreams that had a divine origin. According to Soroush: "The Prophet saw dreams, holy dreams, and then he interpreted them and his interpretation became the Quran." (Soroush, 2006 AD/1385 SH: 160) He compares these dreams to the dream of Prophet Yusuf and writes: "Just as Yusuf sees realities in his dream in symbols and metaphors, the Prophet of Islam also speaks of reality with the language of a dream." (Soroush, 2006 AD/1385 SH: 161) As a result, in this view, the Prophet is no longer a conveyor of the word of God in the traditional sense, but the linguistic agent and the internal interpreter of revelation. Soroush thus elevates the Prophet's role from a "Medium of revelation" to a "Creator of the interpreted revelation" and considers this theory a natural development of his previous theories about the Prophet's agency.

From the perspective of *Allamah Ṭabāṭabā'ī*, such a view of revelation is in clear conflict with the basis of Quranic revelation and the principles of Islamic philosophy. In his commentary *al-Mīzān*, especially under the opening verses of Surah *al-Najm*, by citing the verse "By the star when it descends, your companion has not strayed, nor has he erred, nor does he speak from whim. It is only a revelation revealed," (al-Najm/1-4) he states that the Quran is not the Prophet's discourse, but the very revelation that was issued from the divine station and was imparted to the Prophet's heart (Ṭabāṭabā'ī, 2009 AD/1388 SH: 19, 11). According to Allamah, revelation is an intuitive and presential reality that the Prophet's soul understands immediately and with certainty, not that he reconstructs it with his mental interpretation (ibid: 14, 137).

From the perspective of transcendent philosophy, a dream, as an imaginal perception, is at a lower level than presential knowledge and rational intuition, and cannot be the vessel for receiving legislative revelation that descends from the active intellect. As Mulla Sadra states in *al-Asfār al-Arba'ah*, revelation descends from the "World of Intellect" and is above the level of imagination, not the product of the Prophet's dreams (Sadr al-Din Shirazi, 1981: 6, 124). Consequently, contrary to Soroush's theory which places the Prophet in the position of an interpreter of religious dreams, *Allamah Ṭabāṭabā'ī* holds that the Prophet is the bearer of a reality descended from the divine station, which is received with presential knowledge and complete certainty, and therefore no room for human interpretation, exegesis, or re-creation remains. The theory of prophetic dreams, by reducing revelation to the level of imagination, weakens the Prophet's cognitive authority and the originality of the Quran as the word of God, and has no place in Allameh's rational and revelatory system.

Conclusion

The critique and evaluation of Abdolkarim Soroush's theory regarding the Holy Prophet's (PBUH) active role in the process of revelation showed that this view is not compatible with

the authentic principles of revelation, interpretation, and also the rational and philosophical principles in Islamic thought. Soroush's theory, by presenting a human-centered understanding of revelation, sought to redefine the Quran as a product of the Prophet's inner experience, and thereby changed the Prophet's role from a passive recipient to an active creator and processor of revelation. But as interpretive analyses, including *Allamah Ṭabāṭabā'ī*'s views, clearly show, the Holy Quran considers itself the word of God. A discourse that has been directly revealed by God and the Prophet is only in the position of receiving, explaining, and communicating it.

In the philosophical dimension, Abdolkarim Soroush's theory also has a clear conflict with the ontological and epistemological foundations of Islam, especially transcendent philosophy. From the perspective of Mulla Sadra and his followers like *Allamah Ṭabāṭabā'ī*, revelation is not a psychological or passive process, but a divine existential act that is realized through manifestation and illumination on the Prophet's soul. Divine speech in this view originates from the level of presential and intuitive knowledge, not the product of mental analysis or literary creativity. The Prophet, through the abstraction of his soul and an existential connection to the active intellect, receives revelatory truths intuitively, not that he creates them like a poet or an artist. Consequently, Soroush's theory, due to its humanistic interpretation of revelation, its reduction to human experience, and its disregard for the philosophical and theological foundations of Islam, cannot provide an acceptable explanation of the nature of revelation in the Islamic intellectual system.

Based on this, *Allamah Ṭabāṭabā'ī*'s view, which considers revelation to be a divine, superhuman, and infallible matter, has a much higher degree of theoretical coherence and solidity, with its strong Quranic, narrative, philosophical, and rational support, and can answer the cognitive challenges surrounding the nature of revelation and the Prophet's role in its process.

References

Ahmadi, R. (2014 AD/1393 SH). *Phenomenon of Revelation from the Viewpoint of Allamah Ṭabāṭabā'ī*. Qom: Al-Mustafa International Center for Translation and Publication.

Ashrafi, A. R. (2008 AD/1387 SH). "The Divine nature of the Quranic Text from the Perspective of Allamah Ṭabāṭabā'ī and Its Role in Tafsir al-Mīzān." *Recognize the Quran.*

Ḥillī, H. (2006 AD/1385 SH). *Bāb Hādi ʻAshar*. Commentary by Fāḍil ibn ʻAbdullāh. Qom: Dar al-Fikr.

Hosseini Tabataba'i, M. (2019 AD/1398 SH). *Waḥy Qudsī (A Critique of Abdolkarim Soroush's Discourse)*. N.p.: Ehsan Publishing.

https://www.islahweb.org/fa.

Kargozaran Newspaper.

Karimi, M. (2013 AD/1393 SH). "al-Mīzān and the Analysis of Revelation."

Nasiri, A. (2011 AD/1390 SH). *The Quran, Divine Discourse*. Tehran: Wahy va Kherad.

Shirazi, S. (1981 AD). *al-Asfār al-Arbaʻah*. Beirut: Dar Ihya' al-Turath al-'Arabi.

Shirazi, S. A. (2001 AD/1380 SH). *al-Mabda' wa al-Maʻād*. (S. J. Ashtiani. Ed). Qom: Islamic Propaganda Office.

Soroush, A. (2007 AD/1386 SH (a)). *Bashar and Basheer: A Response by Abdolkarim Soroush to Ayatollah Jafar Sobhani*. *Religion and Thought*, official website of the Da'wat wa Islah group. Retrieved from

Soroush, A. (2007 AD/1386 SH ©). Muhammad Word, Iʻjāz of Muhammad.

Soroush, A. (2008 AD/1387 SH). "Abdolkarim Soroush's Theory on Quranic Revelation, Abdolkarim Soroush's response." *Journal of Islamic Theology, Imam Sadiq Research and Educational Institute*. No. 65.

Soroush, A. (2008 AD/1387 SH). "Parrot and Bee." *Reflection of Thought Publication Journal*. No. 98, pp. 171-192.

Ṭabāṭabā'ī, M. H. (2009 AD/1388 SH). *Tafsīr al-Mīzān*. (S. M. B. Mousavi Hamedani. Trans). Qom: Islamic Publications Office.

Ṭabrisī, F. (2010 AD/1390 SH). *Tafsir Majma' al-Bayān*. (M. Bistuni. Ed). Qom: Bayan-e Javan.

Theological Knowledge. Vol. 5, no. 1.

Yousefi Ashkevari, H. (2007 AD/1386 SH). "Quran as the Word of God." *Ayeen Journal*. No. 11 and 12.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۱۶۶-۱۵۳)
DOI: 10.30473/quran.2025.74280.1316

«مقاله پژوهشی»

بررسی سبب ورود حدیث در معانی الاخبار با محوریت دیدگاه مفسران

رحمت‌اله عبداله‌زاده آرانی[1*]، محمدسعید فیاض[2]، علیرضا موفق[3]، احمد زینلی درب هنزی[4]

۱. دانشیارگروه علوم قرآن و حدیث، دانشگاه پیام نور، تهران، ایران.
۲.استادیار گروه علوم قرآن و حدیث، دانشگاه پیام نور، تهران، ایران.
۳.استادیار گروه معارف اسلامی، دانشگاه پیام نور، تهران، ایران.
۴. دانشجوی دکتری گروه علوم قرآن و حدیث، دانشگاه پیام نور، تهران، ایران.

نویسنده مسئول:
رحمت‌اله عبداله‌زاده آرانی
r.abdollahzadeh@pnu.ac.ir

تاریخ دریافت: ۱۴۰۴/۰۱/۲۵
تاریخ پذیرش: ۱۴۰۴/۰۴/۲۸

چکیده

سبب ورود حدیث به معنای شرایط و موقعیتی است که معصوم (ع) در آن به بیان سخن، صدور حکم یا انجام عملی اقدام کرده است. شناخت این زمینه، به‌ویژه با در نظر گرفتن مخاطب، فضای اجتماعی و بستر فرهنگی زمان صدور روایت، نقش مهمی در فهم صحیح مفاهیم حدیثی ایفا می‌کند. پژوهش حاضر با رویکرد توصیفی-تحلیلی و با محوریت کتاب معانی الأخبار شیخ صدوق (ره)، به تبیین جایگاه سبب ورود در تحلیل روایات می‌پردازد. همچنین، دیدگاه‌های مفسران شیعه و اهل سنت بررسی شده تا میزان تأثیر آن‌ها در فهم بهتر سبب ورود و تحلیل محتوای روایات مشخص گردد. نتایج نشان می‌دهد که مرحوم ابن‌بابویه با بهره‌گیری از روش فقه‌الحدیثی، به‌ویژه با اتکا بر سبب ورود، روایت را مورد تحلیل قرار داده و بر پرهیز از اطلاق یا تعمیم نا به‌جای مفاد روایت تأکید می‌کند. علاوه بر این، در فهم سبب ورود حدیث، نباید دیدگاه‌های تفسیری را نادیده گرفت، به‌ویژه هنگامی که روایت مربوطه محل اختلاف میان دو فرقه باشد.

واژه‌های کلیدی

سبب ورود حدیث، تفاسیر، شیخ صدوق، معانی الأخبار.

استناد به این مقاله:
عبداله‌زاده آرانی، رحمت‌اله؛ فیاض، محمدسعید؛ موفق، علیرضا و زینلی درب هنزی، احمد (۱۴۰۴). بررسی سبب ورود حدیث در معانی الاخبار با محوریت دیدگاه مفسران. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۱۶۶-۱۵۳.
(DOI: 10.30473/quran.2025.74280.1316)

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.
این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 153-166
DOI: 10.30473/quran.2025.74280.1316

ORIGINAL ARTICLE

Investigating the Reason for the Introduction of Hadith in Ma'ānī al-Akhbār, Focusing on the Perspective of Commentators

Rahmatollah Abdollahzadeh Arani[1*], Mohammad Saeed Fayyaz[2], Alireza Movafaq[3], Ahmad Zeinali Darb Hanzi[4]

1. Associate professor, Quran and Hadith Sciences, Payam_e Noor University, Tehran, Iran.
2. Assistant professor, Quran and hadith sciences group, payam-e Noor university, Tehran, Iran.
3. Assistant professor, Islamic Studies sciences group, payam-e Noor university, Tehran, Iran.
4. Ph.D Student , Department of Qur'an and Hadith, Payame Noor Unvierstiy, Tehran, Iran.

Correspondence
Abdollahzadeh, Rahmatollah
Email:
r.abdollahzadeh@pnu.ac.ir

Received: 14 Apr 2025
Accepted: 19 Jul 2025

How to cite
Abdollahzadeh, R., Fayyaz, M.S., Movafaq, A. & Zeinali Darb Hanzi, A. (2025). Investigating the Reason for the Introduction of Hadith in Ma'ānī al-Akhbār, Focusing on the Perspective of Commentators. Quran and Religious Enlightenment, 6(1), 153-166. (DOI: 10.30473/quran.2025.74280.1316)

ABSTRACT

The reason for the introduction of a hadith refers to the conditions and situations in which the impeccable Imam (AS) took action to express a statement, issue a ruling, or perform an action. Recognizing this context, especially considering the audience, social atmosphere, and cultural background of the time the narration was issued, plays an important role in correctly understanding the concepts of the hadith. The present research, with a descriptive-analytical approach and focusing on Shaykh Ṣadūq's book, Ma'ānī al-Akhbār, explains the position of the reason for introduction in the analysis of narrations. Also, the views of Shi'a and Sunni commentators have been examined to determine their impact on a better understanding of the reason for introduction and the analysis of the content of the narrations. The results show that the late Ibn Bābawayh, using the method of Fiqh al-Hadith, especially relying on the reason for introduction, analyzes the narration and emphasizes avoiding the absolute or inappropriate generalization of the meaning of the narration. In addition, in understanding the reason for the introduction of the hadith, interpretive views should not be ignored, especially when the relevant narration is a point of contention between the two sects.

KEYWORDS

Reason for the Introduction of Hadith, Commentaries, *Shaykh Ṣadūq*, *Ma'ānī al-Akhbār.*

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

There is no doubt that, considering the verse "And whatever the Messenger has given you - take; and what he has forbidden you - refrain from," (al-Ḥashr: 7) Hadith *Thaqalayn*, Hadith *Ghadīr*, etc., it is necessary to pay attention to the authentic narrations of the impeccable Imams (AS) in order to take correct steps in the path of religion. Naturally, following the words of the Imams (AS) depends on a precise understanding of them; because some of the hadiths can have several meanings; in a narration from Imam *Ṣādiq* (AS) it is stated: "You will be the most knowledgeable people about religion when you know the meanings of our words and our intentions. Indeed, sometimes a word can bear various aspects and possibilities." (Ibn Bābawayh, 1977 AD/1398 AH: 18) Therefore, if the understanding of the hadith is not done well, the Sharia rules will not be accurately inferred, virtues will be fabricated for some unworthy people, conflicts between narrations will occur, and a specific issue will be mistakenly generalized.

In this regard, one of the methods that can help us in understanding the hadith is to be aware of the conditions that explain the causes and motivations for the narration of the hadith by the Imam (AS).

This category is the same as the reason for the Hadith's emergence. "The reason for the Hadith's emergence means the context that caused the impeccable Imam (AS) to speak, state a ruling, raise or reject an issue, or even perform an action." (Masoudi, 2010 AD/1389 SH: 113)

Among Shiʿa Hadith sources, *Maʿānī al-Akhbār* by the famous hadith scholar *Shaykh Ṣadūq* is one of the books that has consistently been referenced by jurists, scholars, and Hadith researchers since the fourth century and holds a prominent position. The importance of this book lies in its assistance in understanding the narrations of the impeccable Imams (AS). Clarifying the role of the reason for the Hadith's emergence in understanding the narrations in this book, from the perspective of *Shaykh Ṣadūq*'s methodology for emulation of this prominent jurist, suffers from a research gap. Therefore, it is worthy to examine the role of the reason for the Hadith's emergence. Consequently, the current research seeks to answer the question: ‘What is the role of the reason for the Hadith's emergence in understanding the narrations of the book *Maʿānī al-Akhbār*, with a focus on the opinions of commentators?’

The present article has been written in a library-based manner using a descriptive-analytical method. For this purpose, the reason for the Hadith's emergence has first been conceptualized. Then, the narrations of *Shaykh Ṣadūq*'s book *Maʿānī al-Akhbār* have been examined, and cases with a reason for emergence have been extracted. In the next stage, due to the limitations of the article, only 3 examples have been examined, and the relevant interpretative opinions have been enumerated. In other words, the views of commentators, which, along with the reason for emergence, help us understand the Hadith, have been considered.

1. Research Background

Although works have been written on the overall topic of the reason for the Hadith's emergence, no research has yet been found that examines the reason for emergence in the book *Maʿānī al-Akhbār* of the late *Shaykh Ṣadūq* or even considers the views of commentators.

However, in a thesis entitled "Principles and Methods of *Fiqh al-Hadith* by *Shaykh Ṣadūq* in the book *Maʿānī al-Akhbār*" by Ms. Zahra Maaref (2017 AD/1397 SH), while explaining the principles and methods of *Fiqh al-Hadith* of the late *Shaykh Ṣadūq*, under the title "Attention to the Reasons for Issuance of Narrations," the author only mentions 3 narrations from the above book, which are considered as one of the principles of Shaykh's Fiqh al-Hadith in understanding the Hadith.

Furthermore, in a thesis titled "Critique and Review of the Jurisprudential-Hadith Methods of *Shaykh Ṣadūq* in the book *Maʿānī al-Akhbār*" by Maryam Karami (2007 AD/ 1386 SH), while outlining the jurisprudential-hadith methods of *Shaykh Ṣadūq*, only 3 examples are mentioned under the title "Circumstance of Hadith Issuance." Considering the aforementioned points and the studies conducted, no research was found that investigates the reasons for revelation (*Asbāb al-Wurūd*) in the narrations of the book *Maʿānī al-Akhbār*, focusing on the views of commentators.

2. Occasion of Utterance (*Sabab Wurūd*)

Every statement made by a speaker is directed towards a specific audience, circumstances, and conditions (Mehrizi, 2011 AD/1390 SH: 2, 20). A statement that is made in a particular context and to solve a problem is closely related to that event; in such a way that if the understanding of those circumstances is not possible, the fundamental understanding of it will not be possible (Ale Taha, 2019 AD/1398 SH: 37). The reason for the utterance of a hadith means the background that has caused the impeccable Imams (AS) to speak, state a ruling, raise or reject an issue, or even perform an action (Masoudi, 2010 AD/1389 SH: 113).

It is worth mentioning that in order to benefit from the occasion of utterance to better understand the hadith, it is necessary to collect evidence alongside the words of the impeccable Imam (AS), and understanding the speaker's words is not possible without considering the evidence (ibid., 2012 AD/1391 SH: 196). This is because the text of the hadith is not independent of external conditions and is influenced by a historical and cultural space and is part of that discourse. In addition, most of the narrators of hadith have not reflected this space and transmitted the marginalia of the words of the impeccable Imam (AS) in the transmission of narrations. Therefore, it is necessary not to rely solely on the text and words in understanding the hadith, and to consider the relevant evidence, including historical, social, scientific, political, and cultural conditions, attention to states, expression of dialogue, audience, and their understanding (ibid., 2010 AD/1389 SH: 113-114).

It is worth mentioning that one of the ambiguities that arise between propositions is the confusion between real proposition and personal proposition. A real proposition expresses a general rule that can be generalized, but a personal proposition appears in an external instance or a specific person that cannot be generalized (Pasandideh, 2018 AD/1397 SH: 60).

Furthermore, in some instances, the subject and ruling of a narration are not clear and are ambiguous. Sometimes there may be no ambiguity, but the content of the hadith seems far-fetched (ibid: 70). These ambiguities and improbabilities arise from the fact that the individual is unaware of the context surrounding the hadith. The occasion of the narration is one of the methods that eliminates

ambiguities by providing information about the context of issuance.

3. Sample Narrations

Shaykh Ṣadūq has compiled a total of 786 hadiths in the book *Maʿānī al-Akhbār*. A review of this collection shows that 40 narrations have a reason for their occurrence, or the author has explicitly mentioned the reason for their occurrence in his commentary. However, only three narrations from among these narrations have been identified that have been the subject of attention and analysis by Shiite and Sunni commentators. In this study, focusing on these three narrations, the interpretative views of commentators of the two schools of thought regarding the reason for their occurrence will be analyzed and evaluated.

3.1. In a narration from the Prophet (PBUH), it is stated that he curses the "Follower" in the sense of the one who follows and the "Followed" in the sense of the one who is followed: "O! God, curse the follower and the followed." (Ibn Bābawayh, 2018 AD/1398 SH: 556) At first glance, it seems that this narration generally curses every follower and followed person, and in other words, following and being followed are generally condemned, or that anyone who follows another person is cursed. Although in the Quran, hypocrites, disbelievers (al-Tawbah: 68), and the murderer (al-Nisāʾ: 93) have been cursed, the Prophet's words contradict the totality of narrations that forbid cursing. For example, in a hadith from the Messenger of God (PBUH), it is narrated that he was not sent to curse; "I was not sent to curse, but I was sent as a mercy." (Muttaqi, 1998 AD/1419 AH: 3, 246) On the other hand, following is not inherently problematic, because God in the Quran considers following Him as a condition of love: "Say, [O! Muhammad], "If you should love Allah, and then follow me, [so] Allah will love you." (Āli ʿImrān: 31) Also, in a narration, the most beloved pious servant to God is introduced as "the follower of the forbearing." (Kulaynī, 2008 AD/1429 AH: 1, 85) Whether the Prophet (PBUH) intended to curse every follower and followed person or not is hidden in the reason for the narration. The late *Shaykh Ṣadūq* mentions a narration in which *Barrāʾ ibn ʿĀzib* witnessed the Prophet (PBUH) cursing two people: "*Abū Sufyān* approached, with *Muʿāwīyah* following him, and the Messenger of God (PBUH) said, "O! God, curse the follower and the followed." (Ibn Bābawayh, 1977 AD/1398 AH : 556) This narration indicates that, firstly, the follower and the followed refer to *Abū Sufyān* and *Muʿāwīyah*, respectively. Secondly, not every following or being followed is reprehensible. Thirdly, not every follower and followed one is subjected to curse, and more importantly, the words of the Prophet (PBUH) are not general, or in other words, it is not a universal proposition, but rather it refers to the two people present (a particular proposition), and the intended audience understood this statement.

The narration continues that the Prophet (PBUH) cursed *Uqayʿis*: "O! God, deal with *al-Uqayʿis*." *Uqayʿis* is the diminutive of *Aqʿas* (Zabīdī, 1993 AD/1414 AH: 8, 420) and is derived from the root "*Qaʿs*," meaning someone whose chest is prominent and whose back is sunken (Ibn Manẓūr, 1993 AD/1414 AH: 6, 177). *Shaykh Ṣadūq* mentions the meaning of *Uqayʿis* as having a crooked neck (Ibn Bābawayh, 1977 AD/1398 SH: 556). Considering the meaning of the narration, did the Messenger of God (PBUH) intend to curse someone who, due to the nature of their creation, suffers from such a condition in their

neck? While creation is from God, and its quality is determined by the Almighty. Furthermore, according to some narrations, if this defect and affliction are mixed with patience, it warrants paradise (Kulaynī, 2008 AD/1429 AH: 2, 523-524). However, to understand the intention of the Prophet's (PBUH) words, the late *Shaykh Ṣadūq* mentions a narration with its reason for being: "Abū Sufyān approached, with Muʿāwīyah following him, and the Messenger of God (PBUH) said, "O! God, curse the follower and the followed. O! God, deal with *al-Uqayʿis*." *Ibn al-Barā'* said to his father, "Who is *al-Uqay'is*?" He said, "Muʿāwīyah." (Ibn Bābawayh, 1977 AD/1398 SH: 556)

The reason for being shows that not everyone with such a sign in their neck is cursed by the Prophet. Rather, his words are a particular proposition and refer to *Muʿāwīyah*, who has such a sign, and the audience understood the Prophet's words. Furthermore, by examining the Shiʿa and Sunni hadith sources, it becomes clear that *Muʿāwīyah* was cursed by the Prophet (PBUH) on another occasion.

Where the Prophet sent a messenger to *Muʿāwīyah* three times for a task, but he was busy eating and paid no attention to the Prophet's order. It was about this that the Messenger of God (PBUH) said: "May God not fill his stomach." (Muslim, 1991 AD/1412 AH: 4, 2010)

An examination of interpretations shows that *Abū Sufyān* and *Muʿāwīyah* are among those cursed in the Quran. Shi'a and Sunni commentators, under verse 60 of Surah *al-Isrā'* (And We granted the vision which We showed you only as a trial for mankind, and (likewise) the cursed tree in the Quran. We warn them, but it only increases their outrageous transgression), have discussed the cursed tree and attributed it to the *Banī Umayyah*. *al-Qurṭubī*, the author of Tafsir *al-Jāmiʿ li Aḥkām al-Qur'an*, wrote: "The Messenger of God (PBUH) saw the *Banī Umayyah* climbing his pulpit like monkeys, and he grieved for this, and he was not seen happy from that day until he died." (al-Qurṭubī, 1984 AD/1405 AH: 10, 283) Ālūsī, one of the Sunni commentators, has also stated the same thing (Ālūsī, 1994 AD/1415 AH: 8, 102).

Fakhr Rāzī, under the verse in question, discusses three opinions regarding the Prophet's (PBUH) vision and, quoting *Saʿīd ibn Musayyib*, writes that the Prophet saw the *Banī Umayyah* climbing the pulpit (al-Rāzī, 1999 AD/1420 AH: 20, 360). Other commentators from the Ahl al-Sunnah, such as *Ibn Kathīr* (Ibn Kathīr, 1998 AD/1419 AH: 5, 85), *Ṭabarī* (Ṭabarī, 1991 AD/1412 AH: 15, 77), *Thaʿlabī* (Thaʿlabī, 2001 AD/1422 AH: 6, 111), *Ibn ʿAṭīyyah* (Ibn ʿAṭīyyah, 1422: 3, 468), *Abū Ḥayyān* (Abu Ḥayyān, 1420: 7, 74) and *Āle Ghāzī* (Āle Ghāzī, 1962 AD/1382 AH: 2, 523) have also mentioned that the *Banī Umayyah* are cursed in the Quran.

Some other commentators have not directly mentioned the term *Banī Umayyah* under the verse of the cursed tree. For example, the author of *Ījāz al-Bayān* has used the word "Banī Fulān" under the verse (Nīshābūrī, 1994 AD/1415 AH: 2, 502).

Mohammad Izzat Darwaza has also used the same term (Darwaza, 2000 AD/1421 AH: 3, 404), and the author of Tafsir *al-ʿIzz* has used the word "*Qawman*" (Ibn ʿAbd al-Salām, 2008 AD/1429 AH: 1, 357). It is worth mentioning that the reason for cursing the *Banī Umayyah* is that they shed the blood of the

innocent Imams (AS) and plundered property (Ālūsī, 1994 AD/1415 AH: 8, 102).

Furthermore, regarding verses 28 and 29 of Surah Ibrahim "Have you not seen those who have exchanged the blessing of Allah for disbelief and settled their people [in] the home of ruin? [It is] Hell, which they will [enter to] burn, and wretched is the settlement," Sunni commentators have introduced the *Banī Umayyah* as one of the two wicked tribes who deny God's blessings. For example, *Ṭabarī* wrote in his Tafsir: "They are the two wicked tribes of Quraysh, the *Banū al-Mughayra* and the *Banū Umayya*." (Ṭabarī, 1991 AD/1412 AH: 13, 146) Also, *Tha'labī* has pointed out that the tribe of *Banī Umayyah* will exist for a while (Tha'labī, 2001 AD/1422 AH: 4, 319).

Shi'a commentators have also stated that the cursed tree refers to the *Banī Umayyah*. In this regard, the author of al-Burhan writes: "Indeed, the cursed tree in the Quran is the *Banī Umayyah*." (Baḥrānī, 1994 AD/1415 AH: 3, 544).

'Ayyāshī, in his commentary, quoting Imam *Ṣādiq* (AS), stated that the cursed tree is the *Banī Umayyah* ('Ayyāshī, 1960 AD/1380 AH: 2, 297). In Tafsir Nemoone, the meaning of the cursed tree has initially been mentioned according to different interpretations, which can be introduced as the *Zaqqūm* tree and the rebellious people of the Jews. This commentary mentions the more probable saying that it is the *Banī Umayyah* (Makarem, 1992 AD/1371 SH: 12, 172-173).

Shaykh Ṣadūq has used the reason for the occurrence of the hadith to explain the meaning and understanding of the hadith, and the reason for the occurrence of the hadith shows that not every follower and followed is cursed, but *Mu'āwīyah* and *Abū Sufyān* have been cursed by the Messenger of God (PBUH), and this is the differentiating function of the real proposition from the personal one by the reason of entry. Besides this, the opinions of Shi'a and Sunni commentators in the interpretation of the verse of the cursed tree indicate that the two mentioned individuals are among the cursed in history.

3.2. In the event of the proclamation of the verses of disavowal, it is stated that in the ninth year of Hijra, the initial verses of Surah *al-Tawbah* were revealed to the Prophet (PBUH). The Prophet (PBUH) ordered *Abū Bakr* to go to Mecca and read the verses to the polytheists. After this, Gabriel sent a message to the Messenger of God (PBUH) based on which the Prophet instructed Imam Ali (AS) to reach *Abū Bakr*, take the verses, and recite them to the polytheists of Mecca (Ṭabāṭabā'ī, 1995 AD/1374 SH: 9, 216). In this regard, some Sunni scholars have claimed that the Prophet's (PBUH) action does not mean the superiority of Imam Ali (AS). For example, *Fakhr Rāzī* and *Sayyid Rashīd Riḍā* acknowledge regarding the Prophet's (PBUH) behavior that it was customary among Arabs at that time that the annulment of a pact was done by the one who concluded it or by one of his relatives (al-Rāzī, 1999 AD/1420 AH: 15, 523; Ālūsī, 1994 AD/1415 AH: 5, 241). To correct this misconception, a narration is found in *Ma'ānī al-Akhbār* that *Hārith ibn Mughayra ibn Naṣrī* asked Imam *Ṣādiq* (AS), and the Imam, while explaining the reasons for the revelation of the verse and, in other words, the reason for the entry of the hadith, states the reason for the Prophet's (PBUH) order for the recitation of *Barā'at* verses by Imam Ali (AS) and calling him *Adhān*: "...O! Muhammad, God says to you that no one should convey [this message] on your behalf except you or a man from you.... So God Almighty named him *Adhān* from God; it is a name that God

bestowed upon Ali (AS) from heaven." (Ibn Bābawayh, 1977 AD/1398 AH: 490).

While explaining the reason for the entry in this narration, it becomes clear that only the Messenger of God (PBUH) or someone from him is worthy of reciting the mentioned verses; therefore, Imam Ali (AS) was ordered to carry out this instruction, and the name "*Adhān*" belongs only to him. In other words, the sentence "An announcement from Allah and His Messenger" (al-Tawbah: 3) refers to a personal matter and is indicative of the virtue of Imam Ali (AS).

Although some Sunnis deny the virtue of Imam Ali (AS), some commentators of this school have narrated the story of the communication of Surah *al-Tawbah* without bias. For example, *Ṭabarī*, in the commentary of verse 1 of Surah *al-Tawbah*, quoting Muhammad *Ka'b al-Qarẓī*, writes that the Prophet (PBUH) sent *Abū Bakr* as the Amir of Hajj in the ninth year, and Amir al-Mu'minin (AS) recited 30 or 40 verses of Surah *al-Tawbah* to the people (Ṭabarī, 1991 AD/1412 AH: 10, 44).

Ibn Abī Ḥātam also described the event as follows: "The Messenger of God (PBUH) sent Abu Bakr and ordered him to convey the verses of *Barā'at* (Immunity). Then he sent Ali (AS) after him. While Abu Bakr was on his way, he heard the roar of the Prophet's (PBUH) camel and came out in fear, thinking it was the Prophet (PBUH). But it was Ali (AS) who gave him the letter of the Prophet (PBUH). The Prophet (PBUH) appointed him over the Hajj season and ordered Ali (AS) to convey these verses." (Ibn Abī Ḥātam, 1991 AD/1412 AH: 6, 1745).

Māturīdī, another commentator of the Ahl al-Sunnah, addressed this issue and pointed to the virtue of Imam Ali (AS): "The Messenger of God (PBUH), when Surah *Barā'at* was revealed, sent *Abū Bakr* to perform the Hajj rituals for the people, to perform the rituals of the believers, and he also sent Surah *Barā'at* with him. Then he sent *Ali ibn Abī Ṭālib* (AS) after him, and he reached *Abū Bakr* and took the Surah from him. *Abū Bakr* returned to the Prophet (PBUH) and said to him: "May my father and mother be sacrificed for you, has anything been revealed in this regard?" The Prophet (PBUH) said: "No, but this message will only be conveyed by me or a man from me." (Māturīdī, 2005 AD/1426 AH: 5, 284)

The description that *Ṭabarānī* mentioned for the event is closer to the Shi'a narrative. In Tafsir *al-Quran al-'Aẓīm*, he describes the story as follows: "When the ninth year of Hijra arrived, the Messenger of God (PBUH) appointed *Abū Bakr* as the commander and sent with him ten or nine verses from the beginning of Surah *Barā'at* and ordered him to recite these verses to the people of Mecca and return the covenant to anyone who has a covenant with him, as God Almighty has described. When Abu Bakr went from there to Mecca, Gabriel descended and said to the Prophet (PBUH): "No one should convey this message to the people except a man from your household."

Then the Prophet summoned Ali (AS) and ordered him to go to Mecca, saying, "You must recite these verses to the people of Mecca, and tell *Abū Bakr* that he must lead the prayers." Ali (AS) set out and met *Abū Bakr* on the way, informed him of the matter, and they both went to Mecca, and Abu Bakr was there during the Hajj season." (Ṭabarānī, 2008: 3, 284-285).

Tha'labī describes the event of the proclamation similarly to others and writes that after the dismissal of Abu Bakr, the

Messenger of God (PBUH) summoned Ali (AS) and said: "Take this letter from the beginning of Surah *Barā'at* and proclaim it among the people when they gather." Ali (AS) rode the Messenger of God's (PBUH) camel, named *Jad'ā'*, until he reached *Abū Bakr* in *Dhī al-Ḥulayfa* and took it from him. Then *Abū Bakr* returned to the Prophet (PBUH) and said: "O! Messenger of God, may my father and mother be sacrificed for you, has anything been revealed about me?" The Prophet (PBUH) said: "No, but no one but me or a man from me shall convey these verses to the people." (Tha'labī, 2001 AD/1422 AH: 5, 8)

Other Sunni commentators have also mentioned the proclamation of the verses of *Barā'at* by Amir al-Mu'minin (AS), including: *Wāḥidī* (al-Wajīz, 2001 AD/1422 AH: 1, 453), *Baghawī* (Baghawī, 1999 AD/1420 AH: 2, 316), Zamakhsharī (Zamakhsharī, 1986 AD/1407 AH: 2, 243), *Nīshābūrī* (Nīshābūrī, 1994 AD/1415 AH: 1, 372) and *Rāzī* (al-Rāzī, 1999 AD/1420 AH: 15, 523).

Shi'a commentators have also narrated the story of the proclamation of the verses by Imam Ali (AS) under the first verse of Surah *al-Tawbah*. *Ṭabrisī* in his commentary mentions twelve narrations from Shi'a and Sunni sources and writes: "Commentators and narrators of traditions have all said and unanimously agree that when Surah *Barā'at* was revealed, the Messenger of God (PBUH) gave it to *Abū Bakr* (to go and recite to the polytheists), but then took it back from *Abū Bakr* and entrusted it to *Ali ibn Abī Ṭālib* (AS), but they differ in the manner of this story and its details." (Ṭabrisī, n.d.: 11, 10-13).

In the commentary of *Qummī*, it is stated that when these verses were revealed, the Messenger of God (PBUH) gave them to Abu Bakr to take to Mecca and recite to the people in Mina on the day of *Eid al-Aḍḥā*. *Abū Bakr* set off, but immediately Gabriel descended and commanded that this mission should not be carried out except by you or a man from your own family. The Messenger of God (PBUH) sent Amir al-Mu'minin (AS) after Abu Bakr, and he reached him in the area of *Ruḥā'* and took the aforementioned verses from him and set off. *Abū Bakr* returned to Medina and said: "O! Messenger of God! Was anything revealed concerning me?" He said: "No, but God commanded that this mission should not be carried out on my behalf except by me or a man from my family." (Qummī, 1943 AD/1363 AH: 1, 282).

In the commentary of *'Ayyāshī*, *Ḥarīz* narrated from Imam *Ṣādiq* (AS) who said: "The Messenger of God (PBUH) sent Abu Bakr with the verses of Surah Barā'at to the Hajj season to recite to the people." Gabriel descended and said: "No one should convey it on your behalf except Ali." Therefore, he ordered Ali (AS) to ride the camel *Ghaḍbā'*, reach *Abū Bakr*, take the verses from him, take them to Mecca, and recite them to the people. *Abū Bakr* asked, "Has God become angry with me?" He said: "No, the command has been given that no one can convey a message to the polytheists except a man from your own family." On the other hand, when Ali (AS) arrived in Mecca, it was after noon on the day of sacrifice, which is the day of the greater Hajj. He stood among the people and shouted: "O! people, I am the Messenger of the Messenger of God to you, and I have brought these verses: "A disavowal from Allah and His Messenger to those with whom you had made a treaty among the polytheists. So travel freely in the land [for] four months,"meaning twenty days of *Dhī al-Ḥijjah* and all of *Muḥarram*, Safar, *Rabī' al-Awwal*, and ten days of *Rabī' al-Thānī*." Then he said: "From now on, no one should circumambulate the House naked,

neither woman nor man, and no polytheist has the right to visit after this year, and whoever among the polytheists has a treaty with the Messenger of God (PBUH), its validity extends until the end of these four months." (ʿAyyāshī, 1960 AD/1380 AH: 2, 73-74).

Allamah *Ṭabāṭabāʾī*, while quoting the opinions of Shiʿa and Sunni commentators in this regard, emphasizes that sending Ali (AS) to Mecca to announce the verses of disavowal and dismissing Abu Bakr was by the command of God and that in his mission, in addition to announcing disavowal, he also announced several other rulings. These rulings are:

1) Anyone who has a treaty with the Muslims, and his treaty is limited to a period, his treaty is valid until the expiration of that period, and if it is not limited to a period, his treaty will be valid for another four months;

2) No one else has the right to circumambulate the Kaaba naked;

3) From next year, no polytheist has the right to circumambulate or visit the House of God;

4) No one enters Paradise except a believer (Ṭabāṭabāʾī, 2011 AD/1390 SH: 9, 219-220).

Shaykh Ṣadūq, referring to the words of Imam *Ṣādiq* (AS), specifies the reason for the entry, which is that only the Messenger of God (PBUH) or someone from him can convey the verses of disavowal. On the other hand, commentators, under verse 1 of Surah *al-Tawbah*, confirm the reason for the above entry, which is that *Abū Bakr* was initially sent to announce the verses, but in the middle of the road, this mission was entrusted to Ali (AS).

3.3. A narration has been narrated from the Prophet (PBUH) through which the Sunnis try to create virtue for the first and second caliphs. According to this narration, *Abū Bakr* is like the ear and Umar is like the eye of the Messenger of God (PBUH); "*Abū Bakr* and *ʿUmar* are to me as the hearing and the sight are to the head." (IbnḤajar al-Haytamī, 1996 AD/1417 AH: 1, 223) Such a narration is also found in Shiʿa sources, and if it is confirmed, the claim of the Sunnis about the superior position of the first and second caliphs can be verified. In other words, it is inferred that the Prophet (PBUH) had an eye on *Abū Bakr* and *ʿUmar* in the discussion of succession. This not only contradicts the verses of the Quran, including the verse of purification (al-Aḥzāb: 33), the verse of *Mubāhala* (Āli ʿImrān: 61), etc., and numerous narrations, including the sermon of *Ghadīr*, the hadith of *Manzilat*, the hadith of *Kisāʾ*, etc., but such an endorsement from the Messenger of God (PBUH) seems unlikely.

Shaykh Ṣadūq uses the reason for the hadith's occurrence to dispel this improbability and eliminate the suspicion of the superiority of the first and second caliphs by narrating a hadith from *ʿAbd al-ʿAẓīm Ḥasanī*, from Imam *Hādī* (AS), from his ancestors, and finally from Imam *Ḥasan* (AS). According to the narration, the Messenger of God (PBUH) said one day: "Indeed, *Abū Bakr* is to me as hearing, and indeed, *ʿUmar* is to me as sight, and indeed, *ʿUthmān* is to me as the heart" (Ibn Bābawayh, 1977 AD/1398 AH: 618). The next day, Imam *Mujtabā* (AS) went to the Prophet (PBUH) to inquire about the meaning of this statement. The Companions were present with the Prophet, and he pointed to *Abū Bakr*, *ʿUmar*, and *ʿUthmān* and said: "They are the hearing, the sight, and the heart, and they will soon be questioned about the guardianship of this successor of mine" - he pointed to *Ali ibn Abī Ṭālib* (AS) - "These are

the hearing and the sight and the heart and they will be questioned about the succession of my successor, and he pointed to *Ali ibn Abī Ṭālib* (AS)". Then he recited the verse of the Quran: "Indeed, the hearing, the sight, and the heart - all of those will be questioned," (al-Isrā': 46) and at the end he said: "I swear by the honor of my Lord that on the Day of Judgment all my Ummah will be stopped and questioned about his guardianship, and this is the saying of God Almighty (And stop them; indeed, they are to be questioned) (al-Ṣāffāt: 24)." (Ibn Bābawayh, 1977 AD/1398 AH: 618)

The reason for the hadith's occurrence shows that the Messenger of God (PBUH), with awareness of the events after him, intended to warn *Abū Bakr*, *'Umar*, and *'Uthmān* not to interfere in the matter of succession. In other words, the reason for the occurrence clarifies that the Prophet's (PBUH) intention was not to praise those three, but rather he intended to warn and reproach their actions in usurping the succession, especially since in another narration from him it is stated:

If the eyes oppress the Eye, then the killing of the Eye is by the hand of the fourth of the Eyes. And when that happens, the one who betrays Him deserves the curse of God, the angels, and all people." It was said to him, "O! Messenger of God, what are the Eye and the Eyes?" He said, "As for the Eye, it is my brother *Ali ibn Abī Ṭālib*, and as for the Eyes, they are his enemies, the fourth of whom is his killer unjustly and aggressively." (ibid.) Based on this narration, the "Eye" was oppressed by the "Eyes" and martyred by the fourth "Eye." The intention of "Eye" is *Ali ibn Abī Ṭālib* (AS), and among the "Eyes," the first eye is Abdullah bin *'Uthmān*, nicknamed *Abū Bakr*, the second eye is *'Umar ibn Khaṭṭāb*, nicknamed *'Umar Fārūq*, the third eye is *'Uthmān ibn 'Affān*, and the fourth eye is *'Abdul Raḥmān ibn 'Amr ibn Muljam Murādī*.

In addition, some commentators confirm the reason for the narration. In the interpretation of *al-Jāmi' li Aḥkām al-Qur'an* under verse 30 of Surah *al-Baqarah*, it is stated that the Prophet (PBUH) intended to send *Mu'ādh ibn Jabal* to Yemen. He was told, "Will you not send *Abū Bakr* and *'Umar*?" The Prophet replied, "I do not need to be without them, for their position to me is like the position of hearing and sight to the head." (al-Qurṭubī, 1984 AD/1405 AH: 1, 268)

Ashkiwari, in the interpretation of Sharif Lahiji under verse 36 of *al-Isrā'*, mentions a story of a sinful person as follows: A person narrated to Imam *Ṣādiq* (AS) that he has a neighbor who has singing and musical slave girls in his house, and when he goes to relieve himself, he stays there for a while because of hearing them. The Imam said, "Do not do this." Then the person replied, "By God, I do not go there because of hearing them, but this happens in accordance with another matter." The Imam said, "Have you heard the word of God Almighty, who said: "Indeed, the hearing, the sight, and the heart - each of those will be questioned?" The commentator narrates a narration from the Prophet (PBUH) under the same verse that *Abū Bakr* is like the ear, Omar is like the eye, and *'Uthmān* is like the heart of the Prophet, and they will be questioned about the guardianship of Amir al-Mu'minin, Imam Ali (AS) on the Day of Judgment (Ashkiwari, 1994 AD/1373 SH: 2, 799).

In Tafsir *Nūr al-Thaqalayn*, it is narrated from Imam *Ḥusayn* (AS) that the Messenger of God (PBUH) said one day, "*Abū Bakr* is like my ear, *'Umar* is like my eye, and *'Uthmān* is like my heart." Imam *Ḥusayn* (AS) inquired

about this matter from the Prophet (PBUH) the next day. In response, it is narrated that these three will be questioned about the guardianship of Ali (AS) on the Day of Judgment. Then, the Prophet recited this verse: "Indeed, the hearing, the sight, and the heart - all of those will be questioned." (al-Isrā':17) (Ḥuwayzī, 1994 AD/1415 AH: 3, 165-164)

Baḥrānī also narrates the same story in his commentary and then writes that the Messenger of God (PBUH) said: "By the honor of my Lord, I swear that all my Ummah will be kept on the Day of Judgment and will be questioned about the guardianship (of *Ali ibn Abī Ṭālib*): "And stop them; indeed, they are to be questioned." (al-Ṣāffāt:24) (Baḥrānī, 1994 AD/1415 AH: 3, 533)

Other commentaries, including *Kanz al-Daqā'iq* and *Baḥr al-Gharā'ib* (Qummī Mashhadī, 1948 AD/1368 AH: 7, 408), *'Uqūd al-Marjān* (Jazāyirī, 1968 AD/1388 AH: 3, 87), *Jāmi'* (Boroujerdi, 1987 AD/1366 SH: 4, 122), al-Taysīr (Zabīdī, 2007 AD/1428 AH: 4, 193), and *Āyāt al-Anwār* (Yūsufī Gharawī, 1993 AD/1372 SH: 162) introduce *Abū Bakr*, *'Umar*, and *'Uthmān* as the ear, eye, and heart of the Prophet (PBUH), who will be questioned in the afterlife about the guardianship of Amir al-Mu'minin (AS).

Although it is mentioned in Sunni sources that *Abū Bakr* and *'Umar* are like the ear and eye of the Messenger of God (PBUH), *Shaykh Ṣadūq*, by mentioning the reason for the entry of the hadith and narrating the complete narration in his book, clarifies that the saying of the Prophet (PBUH) does not refer to the virtues of the three caliphs, but rather they will be questioned about their actions with regard to the verse of the Quran. The view of the commentators under verse 17 of Surah *al-Isrā'* supports this point.

Conclusion

Among the principles and methods of *Shaykh Ṣadūq*'s *Fiqh al-Hadith* in the book *Ma'ānī al-Akhbār*, the reason for the issuance (cause of occurrence) of the hadith was examined. These investigations show that to accurately understand narrations through the reason for issuance, considering the following propositions is important:

1) Awareness of the environment surrounding the hadith and even the conditions of society is necessary;

2) The text of the narrations should not be considered absolute;

3) It is possible that a narration is stated generally, but refers to a specific person;

4) Examining the conditions and requirements of the ruling in understanding the words of the Imam (AS) is indispensable;

5) Obtaining all information about the hadith to remove ambiguity and possible improbability from it should be considered.

The mentioned propositions, which are taken from the narrations considered by *Ibn Bābawayh*, show that although the reason for the issuance of the hadith is not the only method of understanding narrations, it is irreplaceable with other principles and methods of *Fiqh al-Hadith*. On the other hand, the opinions of commentators can be effective in verifying and confirming the reason for issuance, especially when a topic is in dispute between both groups (Fariqayn).

References

Abū Ḥayyān, M. (1999 AD/1420 AH). *al-Baḥr al-Muḥīṭ fī al-Tafsir*. Beirut: Dar al-Fikr.

Āle Ghāzī, A. (1962 AD/1382 AH). *Bayān al-Maʿānī*. Damascus: Matba'at al-Taraqi.

Ale Taha, H. (2019 AD/1398 SH). "Reasons for Issuing Social Ethics Sermons in Nahj al-Balaghah and Its Impact on Understanding the Audience." *Faculty of the University of Islamic Denominations*.

Ālūsī, M. (1994 AD/1415 AH). *Rūḥ al-Maʿānī fī Tafsir al-Qur'an al-ʿAẓīm wa al-Sabʿ al-Mathānī*. Beirut: Dar al-Kutub al-'Ilmiyya.

Ashkiwari, M. (1953 AD/1373 AH). Tafsir Sharif Lahiji. Tehran: Daftar Nashr Dad.

ʿAyyāshī, M. (1960 AD/1380 AH). *al-Tafsir (Tafsir al-ʿAyyāshī)*. Tehran: Maktabah al-'Ilmiyyah al-Islamiyyah.

Baghawī, H. (1999 AD/1420 AH). *Tafsir al-Baghawī al-Musammā Maʿālim al-Tanzīl*. Beirut: Dar Ihya al-Turath al-Arabi.

Baḥrānī, H. (1994 AD/1415 AH). *al-Burhān fī Tafsir al-Quran*. Qom: Mu'assasat al-Ba'tha, Islamic Studies Department.

Boroujerdi, M. (1987 AD/1366 AH). *Tafsir Jāmiʿ*. Sixth Edition. Tehran: Ketabkhaneh Sadr.

Darwaza, M. (2000 AD/1421 AH). *al-Tafsir al-Hadith: Tartīb al-Suwar Ḥasab al-Nuzūl*. Second Edition. Beirut: Dar al-Gharb al-Islami.

Ḥuwayzī, A. (1994 AD/1415 AH). *Tafsir Nūr al-Thaqalayn*. Fourth Edition. Qom: Esmaeilian.

Ibn ʿAbd al-Salām, A. (2008 AD/1429 AH). *Tafsir al-ʿIzz ibn ʿAbd al-Salām*. Beirut: Dar al-Kutub al-'Ilmiyya.

Ibn Abī Ḥātam, A. (1998 AD/1419 AH). *Tafsir al-Qur'an al-ʿAẓīm*. Third Edition. Riyadh: Maktabat Nizar Mustafa al-Baz.

Ibn ʿAṭīyyah, A. (2001 AD/1422 AH). *al-Muḥarrar al-Wajīz fī Tafsir al-Kitāb al-ʿAzīz*. Beirut: Dar al-Kutub al-'Ilmiyya.

Ibn Bābawayh, M. (1967 AD/1387 AH). *ʿUyūn Akhbār al-Riḍā*. (Lajoordi, M. Res). Tehran: Jahan.

Ibn Bābawayh, M. (1977 AD/1398 AH). *Maʿānī al-Akhbār*. (Shaykhi, H. Trans). Fifth Edition. Qom: Armaghan Tooba.

Ibn Ḥajar al-Haytamī, A. (1996 AD/1417 AH). *al-Ṣawāʾiq al-Muḥriqa ʿalā Ahl al-Rafḍ wal Ḍalāl wal Zandaqa*. Lebanon: Mu'assasat al-Risala.

Ibn Kathīr, I. (1998 AD/1419 AH). *Tafsir al-Qur'an al-ʿAẓīm (Ibn Kathīr)*. Beirut: Dar al-Kutub al-'Ilmiyya.

Ibn Manẓūr, M. (1993 AD/1414 AH). *Lisān al-ʿArab*. Third Edition. Beirut: Dar al-Fikr for Printing, Publishing and Distribution, Dar Sader.

Jazāyirī, N. (1968 AD/1388 AH). *ʿUqūd al-Marjān fī Tafsir al-Quran*. Qom: Noor Wahy.

Kulaynī, M. (2008 AD/1429 AH). *al-Kāfī*. Qom: Dar Al-Hadith, Organization for Printing and Publishing.

Makarim Shirazi, N. (1992 AD/1371 SH). *Tafsir Nemooneh*. Tenth Edition. Tehran: Dar al-Kutub al-Islamiyyah.

Masoudi, A. (2010 AD/1389 SH). *Hadith Understanding Textbook*. Qom: Za'er.

Masoudi, A. (2012 AD/1391 SH). *In the Light of the Hadith*. Qom: Dar al-Hadith.

Māturīdī, M. (2005 AD/1426 AH). *Ta'wilāt Ahl al-Sunnah (Tafsir al- Māturīdī)*. Beirut: Dar al-Kutub al-'Ilmiyyah.

Mehrizi, M. (2011 AD/1390 SH). *Hadith Studies*. Qom: Dar Al-Hadith Scientific and Cultural Institute.

Muslim ibn Ḥajjāj. (1991 AD/1412 AH). *Ṣaḥīḥ Muslim*. Qom: Dar al-Hadith.

Muttaqi, A. (1998 AD/1419 AH). *Kanz al-ʿUmmāl fī Sunan al-Aqwāl wa al-Afʿāl*. Beirut: Dar al-Kutub al-'Ilmiyya.

Nīshābūrī, M. (1994 AD/1415 AH). *Ījāz al-Bayān ʿan Maʿānī al-Quran*. Beirut: Dar al-Gharb al-Islami.

Pasandideh, A. (2018 AD/1397 AH). *Fiqh al-Ḥadīth 2*. Qom: Dar Al-Hadith Scientific and Cultural Institute, Organization for Printing and Publishing.

Qummī, A. (1943 AD/1363 AH). *Tafsir al-Qummī*. Third Edition. Qom: Dar al-Kitab.

Qummī Mashhadī, M. (1948 AD/1368 AH). *Tafsir Kanz al-Daqā'iq wa Baḥr al-Gharā'ib*. Tehran: Ministry of Culture and Islamic Guidance.

Qurṭubī, Sh. (1984 AD/1405 AH). *Tafsir al-Qurṭubī*. Beirut: Dar Ihya' al-Turath al-'Arabi.

Rāzī, F. (1999 AD/1420 AH). *al-Tafsir al-Kabīr (Mafātīḥ al-Ghaib)*. Third Edition. Beirut: Dar Ihya al-Turath al-Arabi.

Ṭabarānī, S. (2008). *al-Tafsir al-Kabīr: Tafsir al-Quran al-'Aẓīm (al-Ṭabarānī)*. Jordan: Dar al-Kitab al-Thaqafi.

Ṭabarī, M. (1991 AD/1412 AH). *Jāmi' al-Bayān fī Tafsir al-Quran* (*Tafsir al-Ṭabarī)*. Beirut: Dar al-Ma'rifah.

Ṭabāṭabā'ī, M. (1995 AD/1374 SH). *Tafsir al-Mīzān*. (Mousavi, M. Trans). Fifth Edition. Qom: Seminary Teachers' Association.

Ṭabrisī, F. (1952 AD/1372 AH). *Majma' al-Bayān*. (Rasouli H; Yazdi Ṭabāṭabā'ī. Ed). Tehran: Dar al-Ma'rifah.

Ṭabrisī, F. (n.d.). *Tafsir Majma' al-Bayān*. (Nouri Hamedani, H. Trans). Tehran: Farahani.

Tha'labī, A. (2001 AD/1422 AH). *al-Kashf wal Bayān al-Ma'rūf Tafsir al-Tha'labī*. Beirut: Dar Ihya al-Turath al-Arabi.

Yūsufī Gharawī, M. (1993 AD/1372 AH). *Āyāt al-Anwār fī Faḍā'il al-Nabī wa Ālihī al-Aṭhār (AS)*. Qom: Dar al-Nashr Islam.

Zabīdī, M. (1993 AD/1414 AH). *Tāj al-'Arūs min Jawāhir al-Qāmūs*. (Shiri, A. Ed). First Edition. Beirut: Dar al-Fikr.

Zabīdī, M. (2007 AD/1428 AH). *al-Taysīr fī al-Tafsir lil Quran bi Riwāyat Ahl al-Bayt*. Beirut: Dar al-Mahajjah al-Bayda'.

Zamakhsharī, M. (1986 AD/1407 AH). *al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl*. Third Edition. Beirut: Dar al-Kitab al-Arabi.

قرآن و روشنگری دینی

سال ششم، شماره اول، پیاپی یازدهم، بهار و تابستان ۱۴۰۴ (۱۸۴-۱۶۷)
DOI: 10.30473/quran.2025.73422.1298

«مقاله پژوهشی»

تحلیل مقایسه‌ای آراءِ طبرسی و زمخشری در سیر آیات تحدی

علی غضنفری[1*]، مریم حسینی[2]

۱. دانشیارگروه علوم قرآن ومعارف اسلامی تهران، ایران.
۲. دانشجوی دکتری مرکز تخصصی علوم اسلامی کوثر، تهران، ایران

نویسنده مسئول:
علی غضنفری
رایانامه: ali@qazanfari.net

تاریخ دریافت: ۱۴۰۳/۱۱/۲۴
تاریخ پذیرش: ۱۴۰۴/۰۵/۰۴

استناد به این مقاله:
غضنفری، علی و حسینی، مریم (۱۴۰۴). تحلیل مقایسه‌ای آراءِ طبرسی و زمخشری در سیر آیات تحدی. فصلنامه قرآن و روشنگری دینی، ۶(۱)، ۱۸۴-۱۶۷.
(DOI: 10.30473/quran.2025.73422.1298)

چکیده

فضل بن حسن طبرسی امامی، معاصر جارالله زمخشری معتزلی است . آن‌دو از اندیشمندان در حوزه تفسیر و علوم قرآن کریم محسوب می‌شوند. هر دو در معجزه بودنِ ظواهر و الفاظِ قرآن با استناد به ادله مختلف و از جمله ساختار و نظام هماهنگ قرآن، بلاغت و فصاحت آیات آن با بهره گیری از تحدی، تشابه فکری دارند. این امر که از مجموعه دلائل اعجاز قرآن محسوب می‌شود، بر پنج آیه استوار است که ترتیب نزولش آنها محل تضارب آراءِ مفسران شده است. به نظر می‌رسد زمخشری و هم‌نظران وی ترتیب پیشنهادیِ نزولِ سوره‌ها را بدون توجه به مستندات تاریخی و با استناد به آراء شاذ مثل فهرست ابن ندیم، عدم تصریح به جایگاه سوره طور و همچنین نپرداختن به مفهوم کلید واژه‌ی مهمِ "بحدیثٍ مثله"،رعایت نکرده‌اند. بنابراین در نگاهی تحلیلی می‌توان دیدگاهی را که طبرسی در ترتیب آیات تحدی ابراز نموده همنواتر با مستندات موجود دانست وی به هدفِ اصلیِ آیاتِ تحدی که اثباتِ اعجاز قرآن و برتریِ آن نسبت به منظومه‌ی کلام عرب است، توجه نموده و خود را بمنظورِ دست‌یابی به سیری که منطقی و عقلایی به تکلّف نیفکنده و نظری تحمیلی ابراز ننموده است. طبرسی رازِ اختلاف در متعلقِ آیات تحدی را شرائط و اقتضائات زمانه در پاسخ به عنادِ مدعیان دانسته و حکمتِ نزولِ آیاتِ تحدی را ادعای غیر الهی بودنِ آیات از سویِ منکران معرفی نموده‌است.

واژه‌های کلیدی

اعجاز قرآن، تحدی، طبرسی، زمخشری.

حق انتشار این مستند، متعلق به نویسندگان آن است. ۱۴۰۴ ©. ناشر این مقاله، دانشگاه پیام نور است.

این مقاله تحت گواهی زیر منتشرشده 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/)

Quran and Religious Enlightenment Open Access

Spring & Summer (2025) 6(1): 167-184
DOI: 10.30473/quran.2025.73422.1298

ORIGINAL ARTICLE

A Comparative Analysis of the Views of Ṭabrisī and Zamakhsharī on the Progression of the Verses of Taḥaddī

Ali Qazanfari [1*], Maryam Hoseini[2]

1.Associate Professor, Tehran University of Quranic Sciences and Islamic Studies, Tehran.Iran.
2. Ph.D Student of Kowsar Specialized Center for Islamic Sciences, Tehran, Iran

Correspondence
Ali Ghazanfari
Email: ali@qazanfari.net

Received: 13 Jan 2025
Accepted: 26 Jul 2025

How to cite
Ghazanfari, A.,Hoseini.M. (2025). A Comparative Analysis of the Views of Ṭabrisī and Zamakhsharī on the Progression of the Verses of Taḥaddī. Quran and Religious Enlightenment, 6(1), 167-184.
(DOI: 10.30473/quran.2025.73422.1298)

ABSTRACT

Faḍl ibn Ḥasan Ṭabrisī, an Imami scholar, and *Jārallah Zamakhsharī*, a Mu'tazili contemporary, are considered intellectuals in the field of Quranic exegesis and sciences. Both share similar intellectual viewpoints on the miraculous nature of the Quran's apparent meanings and words, based on various arguments, including the Quran's harmonious structure and system, and the eloquence and fluency of its verses, utilizing the concept of *Taḥaddī*. The verses of *Taḥaddī*, which are considered part of the evidence for the Quran's miraculous nature, are based on five verses, the order of their revelation being a point of contention among commentators. The gap resulting from the lack of thorough research in systematic comparisons of Shi'a and Mu'tazili schools of exegesis necessitates that, based on a descriptive-analytical method and reference to library sources, the views of *Ṭabrisī* and *Zamakhsharī* on the progression of the verses of *Taḥaddī* be explained by comparing and analyzing the perspectives of these two intellectual schools. Therefore, it seems that *Zamakhsharī* and his like-minded thinkers have disregarded historical evidence in their proposed order of the verses' revelation, relying on unusual opinions such as *Ibn Nadīm*'s list, the lack of explicit mention of the position of Surah *al-Ṭūr*, and the failure to address the key concept of "with a similar discourse (*Bi Ḥadīthin Mithlih*)." In an analytical view, it can be seen that *Ṭabrisī*'s view on the order of the verses of *Taḥaddī* is more consistent with the available evidence. He has paid attention to the main goal of the verses of *Taḥaddī*, which is to prove the miraculous nature of the Quran and its superiority over the Arabic poetic system, and he has not burdened himself to achieve a logical and rational progression, nor has he expressed an imposed opinion. *Ṭabrisī* considers the reason for the difference in the subject of the verses of *Taḥaddī* to be the circumstances and exigencies of the time in response to the obstinacy of the claimants, and introduces the wisdom of the revelation of the verses of *Taḥaddī* as the claim by the deniers that the verses are not divine.

KEYWORDS
Quranic *I'jāz*, *Taḥaddī*, *Ṭabrisī*, *Zamakhsharī*.

Copyright © 2025 The Authors. Published by Payame Noor University.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Non-commercial uses of the work are permitted, provided the original work is properly cited.

Introduction

Comparing and analyzing the views of commentators with different intellectual orientations leads the audience to a better understanding of the theological schools of the commentators. Undoubtedly, the influence of these schools on the understanding of the verses of *Taḥaddī* is inevitable. Analytical comparisons based on the qualitative content of the commentators' intellectual orientations are important and necessary for a correct understanding of the verses of *Taḥaddī*, and the mission of proving the miraculous nature through the verses of *Taḥaddī* is the achievement of comparisons and analyses of this kind.

On the one hand, although the *Taḥaddī* in its initial step focused on the wording of the Quran, it never meant words devoid of meaning. This is because in the miraculous nature of expression, full attention was paid to aspects of eloquence and fluency in the *Taḥaddī*. Rather, among the pillars of the *Taḥaddī* were fluency and eloquence in the meaning, intent, and purpose of the speaker, which were considered in the conditions of the *Taḥaddī*. This inevitable necessity was not hidden from the Arabs of the time of revelation.

On the other hand, what was considered the basis of the Quran's *I'jāz* during the time of revelation was its expressive miracle. Therefore, the eloquent and rhetorically skilled Arabs considered the Quran's *Taḥaddī* to be limited to words, appearances, and linguistic subtleties. However, the Quran, apart from details, is absolutely a complete miracle in its entirety, and in this being a miracle, it is self-sustaining and does not accept accidental miracles. Nevertheless, according to its comprehensiveness and inclusion, the Quran accommodates various dimensions of miracles at the level of its parts; for example, the Quran reports various epistemological sciences in scientific dimensions, which human thought has gradually touched upon after many years; or the *I'jāz* of the Quran from the perspective that its bringer was an unlettered person who had no teacher. Or the legislative *I'jāz* of the Quran, which is the origin of a novel innovation and contains comprehensive and evolved rulings and laws, or the *I'jāz* of the Quran in explaining propositions of news and unseen events. All these aspects of miracles are undeniable truths that have become more apparent to audiences over time than at the beginning of the revelation. The reason why the Arabs contemporaneous with the revelation overlooked these aspects of the *I'jāz* and only chose the expressive aspect may lie in the rhythm and balance of the Quran's verses, because the melodic rhythm of the Meccan verses captivated the Arabs from the very beginning of the revelation. So, the Arab who was fascinated by the coherence and balance in the ups and downs of the Quran's speech inevitably sought the magic of the Quran in a place other than the legislation of laws, unseen propositions, and its guiding and epistemological dimensions. Perhaps later, the initial seed of *Ṣarfa* sprouted under this cover of harmonious arrangement and the Quranic connections and subtleties that manifested in beautiful expressions and captivated the audience, and thus the technical beauty of the Quran emerged to humanity as an independent element in proving the Quran's miraculous nature.

1. Background

The discussion of the *I'jāz* of the Quran and its various aspects officially began during the debates between Christians and Jews against the authenticity of the Prophet Muhammad

(PBUH). This paved the way for numerous writings by Muslims defending the Prophet (PBUH). Consequently, a vast collection of books emerged with titles such as "Establishing the Prophethood of the Prophet," "Evidences of Prophethood," and others. This style of defense continued until the mid-3rd century AH, resulting in well-founded works focusing on the order and structure of the Quran, theories of *Ṣarfa* (divine preclusion), and accounts of the unseen (cf. Barqī, 1951 AD/1371 AH: 1, 277). In the early 4th century AH, many Muslim scholars and theologians, such as *Abū Alī Jubā'ī*, *Baḥr Iṣfahānī*, and *Rummānī*, addressed the *I'jāz* of the Quran and its aspects in the form of refutations responding to the doubts raised by opponents, adding them to their commentaries (cf. Mufīd, 1979 AD/1400 AH: 65). In the beginning of the 5th century, the expansion of various aspects of *I'jāz* became more significant. The views and works of *Shaykh Mufīd* (d. 413 AH) and *Qāḍī 'Abd al-Jabbār* (d. 415 AH) are all considered products of the flourishing era of Quranic *I'jāz* discussions (cf. Khorramshahi, 2001 AD/1380 SH: 1, 490).

In a more precise approach, *Abū 'Ubaydah Ma'mar ibn al-Muthannā* (d. 209 AH) is considered the oldest pioneer with a written work in two volumes on *I'jāz*. Some others attribute the pioneering writing in this regard to *Abū 'Ubayd Qāsim ibn Sallām* (d. 224 AH). However, in any case, the oldest work that has reached us today in written form, according to *Ibn Nadīm*'s report, is by *Muḥammad ibn Zayd Wāsiṭī* (d. 307 AH), which includes "*al-Imama*" and " *I'jāz al-Qurān fī Naẓmihī wa Ta'līfihī*" (cf. Ibn Nadīm, 987 AD/377 AH: 63; Kaḥāla, Mu'jam al-Mu'allifīn: 12, 160). An old treatise attributed to *Abū Sulaymān Ḥamad ibn Muḥammad ibn Ibrāhīm al-Khaṭṭābī Bustī* (d. 388 AH) has also been published (cf. Ma'rifat, 1969 AD/1389 AH: 1, 8). Another work on *I'jāz*, which *Shaykh Ṭūsī* praised in his commentary "*al-Tibyān*," is attributed to *Abū al-Ḥasan Rummānī* (d. 386 AH) (cf. Bāqillānī, 2000 AD/1421 AH: 95).

In the modern era, numerous treatises have also been written in the field of *I'jāz*, among the most famous of which are "*al-Mu'jizah al-Khālidah*" by *Hibat al-Dīn al-Shahristānī*, "*I'jāz al-Quran*" by *Muṣṭafā Ṣādiq Rāfi'ī*, and the treatise "*al-Naba' al-'Aẓīm*" by *'Abdullāh Darrāz* (cf. Seyyedi, 2008 AD/1387 SH: 86).

Furthermore, numerous theses and articles have been written on the miracle of the Quran and the verses of *Taḥaddī*. Among them is "A Comparative Study of the Verses of *Taḥaddī* in the Two Books *al-Tamhīd* and *al-Burhān* by *Zarkashī*" by *Ali 'Abd 'Awzī Ḥamza al-Shabānī* in 1981 AD/1402 AH, which, as the title suggests, the author discusses and compares the verses of *Taḥaddī* from the perspective of Ayatollah *Ma'rifat* and *Zarkashī*, and ultimately arrives at aspects of differences and similarities in this regard. Articles can also be listed as follows: "An article by Kazem Qazizadeh in 1995 AD/1374 SH entitled "Investigating the Descending Trend of *Taḥaddī* in the Verses of the Quran," which, while explaining the generalities about *Taḥaddī*, criticizes the opinions of commentators such as *Allamah Ṭabāṭabā'ī* and *Rashīd Riḍā* regarding the stages of *Taḥaddī*, and ultimately considers the stages of *Taḥaddī* in five stages: "To the entire Quran, ten unspecified Surahs, *Taḥaddī* to several Surahs, *Taḥaddī* to a speech, and *Taḥaddī* to an unspecified Surah, meaning he believes in the descending trend of the verses of *Taḥaddī*." The next article is an article by "Sayyid Reza Moaddab" in 2003 AD/1382 SH entitled "A

Reflection on the Horizons of the *I'jāz* of the Quran," in which the author, considering the topic of *Taḥaddī*, emphasizes the miraculous nature of the Quran and then considers the aspects of the miracle of the Quran together. Also, an article by "Sayyid Mohammad Hassan Javaheri" in 2013 AD/1393 SH entitled "Investigating *Khaṭṭābī*'s Theory on the Impactful Miracle of the Holy Quran" can be mentioned; in this article, the theory of "*Khaṭṭābī*," who considers the attractions of the Quran to be of a superhuman nature, has been criticized and examined. In addition to these articles that deal with one aspect of *I'jāz* and *Taḥaddī*, articles can be found that, in addition to paying attention to both aspects, examine a specific theory; such as the article by "Mohsen Rafat" and "Ensieh Asgari" in 2016 AD/1396 SH entitled "Critical Analysis of *Muḥammad Shaḥrūr*'s View on the *I'jāz* and *Taḥaddī* of the Quran," which criticizes and examines this theory.

Relying on historical evidence, the present article examines the events and questions that led to the revelation of the verses of *Taḥaddī* in order to comparatively analyze the views of *Ṭabrisī* and *Zamakhsharī*. This analysis requires understanding the historical and interpretative context of the revelation of these verses and can be achieved through the differences in these two commentators' approaches to the context of their revelation. This is because, in many cases, differences in commentators' opinions stem from their different understandings of the atmosphere of revelation or the type of initial audience. Furthermore, many studies, such as "Scholarly Debate on the *Taḥaddī*," have sufficed with purely philosophical or theological analyses of the *Taḥaddī* and have not examined the influence of the occasions of revelation on the interpretations of *Ṭabrisī* and *Zamakhsharī*. Additionally, most articles and books have a single-sectarian focus on Shi'a or Mu'tazili interpretations, and a systematic comparison between these two schools in an analytical-comparative manner has rarely been conducted. For example, studies like "Examining the Interpretative Views of *Zamakhsharī* from the Perspective of *Allamah Ṭabāṭabā'ī*" or "A Comparative Study of Quranic Vocabulary in *Majma' al-Bayān* and *Kashshāf*" only focus on a specific aspect and do not address the overall interpretative approaches. Moreover, sources such as "The Course of the Quranic *Taḥaddī*" only examine the historical or literary aspects of the *Taḥaddī*, neglecting the role of interpretative schools in shaping different interpretations of the verses of *Taḥaddī*. Therefore, the present research attempts to address the weaknesses of previous studies, which stem from a single-sectarian focus, a general approach to the *Taḥaddī*, a lack of attention to the occasions of revelation, and a neglect of the methodological differences between schools, and to enrich the existing gaps by clarifying the sectarian differences between Shi'a and Mu'tazila.

2. The Interpretative Status of *Ṭabrisī* and *Zamakhsharī* as Two Contemporary Commentators

Abū Ali Faḍl ibn Ḥasan Ṭabrisī was born in 468 AH in Tafresh, a district of Qom province. He acquired knowledge in his birthplace and progressed through various stages before moving to Khorasan and settling there. During his life, he resided in Sabzevar and also spent some time in Mashhad. He was known by the title Amin al-Islam (Trustee of Islam) and eventually passed away in 548 AH, being buried in an area near the Razavi shrine.

Although *Ṭabrisī* was considered one of the jurists and *Uṣūlīs* (experts in the principles of

jurisprudence) due to his mastery of Islamic jurisprudence, and presented the valuable work "*al-Mu'talif min al-Mukhtalif*" to the community of jurists, his writings in his commentary books shone so brightly that gradually the interpretive face of this Muslim thinker surpassed his other scientific aspects, and his name remained as a capable commentator who was aware of technical and luxurious literature (cf. Ḥurr ʻĀmilī, 1965 AD/1385 AH: 2, 190).

Among the commentators contemporary with *Ṭabrisī* is *Maḥmūd ibn ʻUmar Zamakhsharī*. He was born in the village of Zamakhshar in the year 528 AH and completed his studies in the city of Khwarazm. In order to pursue academic degrees, he traveled to Baghdad and spent two years of his life in Mecca during his scientific activities; hence, he was named "*Jārallāh*" (Neighbor of God) (cf. Samʻānī, 1987 AD/1408 AH: 3, 375). *Zamakhsharī*'s unique views on the Mu'tazila school were pleasing to many Mu'tazilites, so much so that his achievements in this field led to the expansion of the Mu'tazila school in the cities of Transoxiana (Yāqūt Ḥamawī, 1993: 6, 2680). *Zamakhsharī*'s interpretive comments with a Mu'tazila approach opened a new chapter in understanding the verses of the Quran for his fellow thinkers, to the point that not only were his views recognized as the pinnacle of Mu'tazili opinions, but his commentary was also considered as one of the rich sources in recognizing the Mu'tazila school (cf. Khansari, 1970 AD/1390 AH: 8, 125). *Zamakhsharī*'s mastery of literary arts, rhetoric, and figures of speech turned him into the first person who strived to explain the Quranic subtleties by distinguishing between the art of metaphor and reality, and on this basis, he presented the Quranic subtleties to the audience with a more eloquent expression and clearer arguments (cf. Ibn Shahr Āshūb, 1989 AD/1410 AH: 2, 236). *Zamakhsharī*'s *Kashshāf* commentary attracted the attention of scholars from various sects, such as the *Shāfiʻī* commentator and jurist *Bayḍāwī* (685 AH), who created *Anwār al-Tanzīl* based on a summary of *Kashshāf*.

Also, authors of works such as *Kanz al-Daqā'iq*, *Irshād al-ʻAql al-Salīm*, and Tafsir *al-Ṣāfī* benefited greatly from the literary and rhetorical points of this commentary. In the same vein, *Shaykh Ṭabrisī*, inspired by the commentary of *Kashshāf*, after writing his first commentary, *Majmaʻ al-Bayān*, as a major commentary in ten volumes, turned to compiling *Tafsīr al-Kāfī al-Shāfī* as a concise commentary, and in his last commentary work, he devoted himself to organizing and compiling Tafsir al-Wasīṭ of *Jawāmiʻ al-Jāmiʻ* (cf. Jazarī, n.d.: 3, 239)

Zamakhsharī follows the path of the Hanafi School in jurisprudence and its principles; therefore, his commentaries on the verses of *Aḥkām* (commandments) support the fatwas of *Abū Ḥanīfa* and in many cases, the proximity of their fatwas is evident. Of course, there are also a few cases where he does not express an agreeing opinion and sometimes, if he goes to great lengths to extract a concurring fatwa, he opposes it.

Shaykh Ṭabrisī, however, with a clear and explicit approach that he has in jurisprudence and its principles, directly seeks to realize the school of Ahl al-Bayt, and in proving the opinions of Shiʻa jurisprudence, he argues and relies on the narrations of the infallible Imams (cf. Gazār, 1961 AD/1381 AH: 26; Ḥaskānī Nīshābūrī. 1990 AD/ 1411 AH: 1, 249-257).

Since each of the commentators has insisted on his theological view and has remained

committed to it throughout his commentary, differences can be clearly found in the interpretation of various doctrinal verses and their expressions. *Zamakhsharī*, as one of the pioneers of the Mu'tazila, has sought to defend the principles of this school. However, *Ṭabrisī* has fulfilled his mission in commentary by paying attention to proving the Imamiyya theology. Meanwhile, some superficial observers, based on the overlap of some common principles that exist between the Imamiyya and Mu'tazila theology, have been tempted and have tried to portray the Imamiyya theology as being influenced by the Mu'tazila theology, unaware that the framework of the Imamiyya principles is stronger than such false claims can shake its foundations. In proving this claim, one can refer to the interpretation of the verse of *Tablīgh* (al-Mā'idah: 67).

The content of this verse, while reassuring the Prophet, firmly asks him to complete the communication of his mission without worrying about the opposition, because the ultimate outcome of affairs is in God's hand, and of course, He will not guide the disbelievers to the path of success.

In the interpretation of the verse of propagation, *Ṭabrisī* explicitly refers to the event of *Ghadīr*, emphasizing the phrases "Convey" as well as "If you do not," in the verse, explaining that God commands His Prophet not to fear the obstruction of the disobedient group; therefore, He obliges the Prophet to choose Ali (AS) as his successor and guardian and introduce him to everyone in order to complete the mission (Ṭabrisī, 1959 AD/1338 AH: 10, 480).

On the other hand, although the foundation of *Kashshāf*'s interpretation is to explain the miracles of the Quran based on rhetorical tools and literary techniques, his special approach in dissecting Quranic words in order to explain the meaning and purpose of the verses inevitably leads his interpretation to explaining semantic developments over time, using the poems of the past, as well as turning to historical evidence and explaining the reasons for revelation; therefore, in some cases, his interpretation is a valuable source of some reasons and occasions of revelation, which he generously provides to the audience (cf. Zamakhsharī, 1969 AD/1389 AH: 3, 126; Ibn Hishām Anṣārī. 1984 AD/ 1405 AH: 2, 680).

However, in some verses, *Zamakhsharī* deviates from his own style and method as a skilled linguist in explaining the splitting of words and referring to the historical backgrounds of words in the verses; for example, in explaining the noble verse of propagation, he not only does not make the slightest reference to the story of *Ghadīr* and the reason for the revelation of the verse, but also believes that God's purpose of the phrase "Convey what has been revealed to you" does not refer to a specific matter or a special event; rather, the phrase "What has been revealed" implies generality, and its purpose is the set of duties that the Prophet, as a mentor and guide of humanity, was obliged to perform (ibid: 1, 658)

Another difference in distinguishing *Ṭabrisī*'s interpretative method from *Zamakhsharī*'s can be examined in the verse of ablution (al-Mā'idah: 6). *Zamakhsharī*, regarding the verse of ablution, uses the phrase "*'Alā Wujūb al-Iqtiṣād fī Ṣabb al-Mā'*" (ibid: 611) and explains that the phrase intended by God regarding the washing of "Feet" is the same imperative verb "*Ighsilū*" (wash) that is used for "Face" and "Hands;" however, the wisdom of using the word "*Masḥ*" (to wipe) instead of "*Ghusl*" (to wash) is to avoid pouring extra water and prevent wastefulness, because wastefulness is a reprehensible matter in the eyes of God. *Ṭabrisī*, in *Jawāmi' al-Jāmi'*,

criticizes this type of interpretation by *Zamakhsharī* and emphasizes the use of two words with two different forms by the Lawgiver, saying that the divine will intended the words to indicate independent meanings, and therefore differentiated between the members that must be washed and those that must be wiped, and it is not appropriate for the interpreter to ignore the semantic difference of words in the divine word and consider it similarity (Ṭabrisī, 1959 AD/1338 AH: 1, 105)

In the interpretation of the third verse of Surah al-Tawbah (That Allah is disassociated from the disbelievers and [so is] His Messenger...) (al-Tawbah: 3), *Zamakhsharī* admits that one of the Bedouin Arabs saw a man who, in reading the verse of disavowal, said: "Indeed, God has disavowed His Messenger, so we also disavow him." So he took him to *'Umar*, and *'Umar* ordered the man to learn the Arabic language (Zamakhsharī, 1969 AD/1389 AH: 2, 345; Ibn Athīr. 1988 AD/ 1409 AH: 4, 25).

However, *Ṭabrisī*, in the interpretation of the above verse, relies on a narration from *Abul Aswad Du'alī* that: One day, *Abul Aswad* heard a man reciting the verse of disavowal incorrectly and presented the type of recitation to Ali (AS), and in response, that Imam explained the types of words and established the foundations of grammar for the first time and obliged *Abul Aswad* to continue teaching this knowledge (Marʿashī, 1896 AD/1326 AH: 8, 146; Ṣadr, 61; Hujjati, 1990 AD/1369 SH: 140).

Another distinction can be observed in the verse of *Taḥrīm* (Prohibition). *Zamakhsharī*, in his interpretation of this verse (al-Taḥrīm: 1), openly attributes the error of forbidding the consumption of honey to the Prophet (PBUH), and in explaining the last part of the verse (And Allah is forgiving, merciful) he implores forgiveness for the Prophet's slip in a taunting sentence (Zamakhsharī 1969 AD/1389 AH: 4, 564). However, *Ṭabrisī*, in his interpretation of the verse of *Taḥrīm*, while criticizing *Zamakhsharī*'s incorrect expression, emphasizes the Prophet's infallibility and declares his sacred being free from any error (Ṭabrisī, 1997 AD/1418 AH: 499).

3. A Comparison of the Difference in Viewpoints of *Ṭabrisī* and *Zamakhsharī* in the Verses of *Taḥaddī*

"Say, if mankind and jinn gathered..." (al-Isrā': 88) *Ṭabrisī*, relying on the legislative and theological aspects of the verse and citing the traditions of the Ahl al-Bayt, emphasizes that the Quran is the "Firm Cord of Allah" and explains the system of Islamic legislation; he believes that the *Taḥaddī* is proof that the Quran is not the word of man, but has been revealed from the Wise, the Praiseworthy, and its miracle includes aspects of legislation and guidance; that is, the Quran is unique not only in rhetoric, but also in divine lawmaking and the enactment of rulings (cf. Ṭabrisī, n.d.: 6, 456); but *Zamakhsharī*, by analyzing the structure of the verse, points to literary devices such as rhyme, brevity, and novel similes in the verse, and says: "If this Quran had been revealed in the most eloquent Arabic, they still could not have opposed it, because such a miracle is hidden in the order and eloquence of the Quran that it renders the eloquent helpless. In fact, *Zamakhsharī* considers the *Taḥaddī* of the Quran to be in the eloquence and unique order of the Quran." (cf. Zamakhsharī, n.d.: 2, 783)

Therefore, *Ṭabrisī*, with a theological-legislative view, considers the *Taḥaddī* of the Quran as a tool to prove the necessity of following Islamic law, while *Zamakhsharī*, with a literary-rhetorical approach, considers it

as evidence of the invincibility of the Quran in the field of eloquence. This difference reflects the difference between the Shiite school, with its focus on the guidance of the Quran, and the Mu'tazili school, with its focus on rationalism and rhetoric.

4. Pillars of *I'jāz*

Shi'a scholars, and of course *Ṭabrisī*, deem several conditions necessary for something to be considered a miracle and do not consider something lacking the following conditions to be a miracle. *Ṭabrisī* believes that a miracle is something that is contrary to custom (Ṭabrisī, 1959 AD/1338 AH: 1, 317). *Zarkashī* also considers an event to be a miracle that humans are unable to replicate (Zarkashī, 1989 AD/1410 AH: 2, 10). *Rāfi'ī* considers a miracle to be an indication of the truthfulness of a prophetic claim (Rāfi'ī, 2000 AD/1421 AH: 196). *Shaykh Ṭūsī* in *al-Tibyān* considers the "Miracle" to be based on two pillars: "Being impossible to *Taḥaddī* and confirming prophethood." He has interpreted the word "Āyah" in the same meaning (al-A'rāf: 132).

Ayatollah *Khu'ī* in "*al-Bayān*" considers the conditions for the realization of a miracle to be the truthfulness of the claim of the position of prophet and says that the claim of the Prophet must have a complete correspondence with definitive transmission as well as reason and logic. He considers the two conditions of being extraordinary and challenging to be distinctive (ibid: 134).

In explaining the pillars of *I'jāz*, *Ṭabrisī* has an integrated (literary-theological) approach; on the one hand, with mastery of Arabic literature, he analyzes the linguistic aspects of the Qur'an. On the other hand, with a Shiite theological view, he presents the *I'jāz* of the Qur'an in order to prove prophethood and Imamate. In his commentary, he introduces *I'jāz* not merely as a theoretical topic, but as part of the guidance of the Qur'an.

The distinctions of *Ṭabrisī*'s view in comparison with others lie in the integration of Shi'a tradition and Arabic literature; that is, while relying on the narrations of the Ahl al-Bayt in rhetorical and literary interpretation, he also benefits from the defensible principles of the Mu'tazilites in proportion to the subjects. This integrated method of his later paved the way for commentators such as *Allamah Ṭabāṭabā'ī* to use the integrated method or the comprehensive method.

In explaining the pillars of *I'jāz*, *Zamakhsharī* believes that "A miracle is exclusive to someone who is truthful in his claim; because a miracle is a confirmation from God for the claimant of prophethood." (Zamakhsharī, 1969 AD/1389 AH: 3, 309) "If bringing the Qur'an was unprecedented among the Arabs from the Prophet, then such a work is considered a miracle because an act contrary to custom has been done." (ibid: 4, 128) In the above definition, *Zamakhsharī* refers to the invincibility and unchangeable nature of the Qur'an, and in this regard, he mentions an example from the Qur'an (Ṣād: 35): (And grant me a kingdom such as shall not belong to any after me).

Other earlier Sunni views are not significantly different from *Zamakhsharī*'s viewpoints because *Jaṣṣāṣ*, before *Zamakhsharī*, had already pointed out aspects such as bearing witness to truthfulness and the irreproachable nature of the miracle (Jaṣṣāṣ, 1984 AD/1405 AH: 3, 268).

Fakhr Rāzī extracts the elements of a miracle from the noble verses. For example, he refers to the verse about the fire becoming cool and safe for Abraham (al-'Ankabūt: 24), and thus brings a Quranic argument for the extraordinary nature of the miracle, saying: "It

is fitting that the miracle be extraordinary." (Fakhr Rāzī, 1999 AD/1420 AH: 45, 225)

Or elsewhere, based on the verse about the destruction of the rebellious, he argues: (So when Our command came, We made the uppermost part of it the nethermost, and rained down on it stones of layered hard clay) (Hūd: 82). And based on the overturning of the land of the evildoers, he brings a Quranic clue to another element of the conditions of miracle, saying: "Know that this act of the Lord is a dominant miracle from two perspectives: "One is uprooting the earth and raising it close to the sky, an act that is amazing and extraordinary..." (ibid: 18, 383)

"Be aware that the act of the Lord is a dominant miracle from two perspectives: "One is uprooting the earth and raising it close to the sky, an act that is amazing and extraordinary..." which, from a literary point of view, refers to the art of antithesis.

Also, *Fakhr Rāzī* considers the miracle as an indication of the correctness of prophecy (ibid: 3, 595). *Bayḍāwī*, in "*Anwār al-Tanzīl*," believes that the true form of miracle is a kind of knowledge or a type of action that is exclusively given to the claimant of divine office in such a way that it is outside of ordinary affairs (Bayḍāwī, 1997 AD/1418 AH: 4, 43). *Suyūṭī* in *al-Itqān* considers the realization of a miracle to be dependent on three things: breaking the norm, challenging, and being invincible (Suyūṭī, 1960 AD/1380 AH: 2, 1001)

5. Comparing the Views of *Ṭabrisī* and *Zamakhsharī* in Explaining the Elements of *I'jāz*

In the discussion of miracle, in comparing the views of *Ṭabrisī* and *Zamakhsharī* as two prominent commentators from the Imamiyyah and Mu'tazilah schools, several common and different outcomes can be achieved, the most important of which will be discussed below (cf. Martin McDermott, 1984 AD/1363 SH: 116).

5.1. Similarities

The common ground between the Mu'tazili and Imami schools of thought regarding the miracle of the Quran is considerable. In brief, the most significant points of agreement are as follows:

1) The first alignment is the intellectual similarity in considering the apparent meanings and words of the Quran as miraculous. They believe that the very Quran available in all ages and generations possesses aspects of *I'jāz*, and only a few of these aspects have been revealed to humanity so far. Therefore, they do not attribute the miraculous nature of the Quran to an ancient word;

2) Belief in common elements in the definition of miracles, such as: "violation of habit, Taḥaddī, and being evidence of truth." (Khu'ī, 1990 AD/1369 AH: 89) They also believe that the miracle must be subsequent to or accompany the claim of prophethood (Ṭūsī, 1889 AD/1309 AH: 4, 520);

3) Agreement on aspects of the *I'jāz* of the Quran, such as the structure and system of the Quran, the miraculous nature of historical events of peoples and prophets, the eloquence and fluency of the verses, and reporting of events and unseen matters, are other commonalities (Ḥillī, 1984 AD/1363 AH: 184).

5.2. Differences

Among the differing opinions, several important inconsistencies can be pointed out:

1) In Shi'a view, miracles do not contradict the causal laws governing the universe but are consistent with the laws of physics present in nature that are yet unknown

to mankind. However, the Mu'tazilites consider the dominance of miracles to be outside the causal system in nature, believing that not only is the miraculous act devoid of material causes and effects, but also material forms prevent the realization of the miraculous act;

2) The Mu'tazilites believe that miracles are exclusively limited to prophets, but the Shi'a accept the attribution of miracles to the position of Imamate as the successor of the Prophet, as well as the manifestation of miracles upon the saints of God;

3) Contradictory statements and notions can be found among the great scholars of the schools in various aspects, such as the issue of "*Ṣarfa*" (prevention), different readings, the quality of the rhythmic system of speech and its balance, and the context and network connection existing in the verses and surahs;

4) The Mu'tazilites do not consider the realization of miracles other than the Quran to be dependent on the matter of *Taḥaddī*; for example, in the occurrence of the miracles of the prophets, they do not consider the *Taḥaddī* necessary, but consider it specific and exclusive to the miracle of the Quran.

6. Analysis and Review of Different Perspectives on the Expression of the Verses of *Taḥaddī*

A group of commentators, including *Jaṣṣāṣ* in *Aḥkām al-Qur'an* (cf. Jaṣṣāṣ, 1405: 1, 34), as well as *al-Zarkashī* in *al-Burhān* (cf. Zarkashī, 1989 AD/1410 AH: 2, 110), and indeed some contemporary scholars, including *Rāfi'ī* in *I'jāz al-Qur'an* (cf. Rāfi'ī, 2000 AD/1421 AH: 196), believe that in the sequence of the verses of *Taḥaddī*, God initially began the *Taḥaddī* with respect to bringing a discourse like the Qur'an; that is, the *Taḥaddī* began with the entire Qur'an (al-Isrā': 88), then *Taḥaddī* with ten surahs (Hūd: 13), and finally concluded the progression of the *Taḥaddī* with one surah (al-Baqarah: 23-24). Among the commentators who believe that the progression of the *Taḥaddī* has occurred based on the amount from more to less is *Qurṭubī*. He considers the order that he considers for the revelation of the surahs to include, in order: "Surahs *al-Isrā', al-Ṭūr, Hūd*, and *al-Baqarah*, and believes that God initially *Taḥaddī* with the entire Qur'an, then said to bring a discourse like the Qur'an, and then obligated the deniers to bring ten surahs, and finally obligated them to bring one surah." (cf. Qurṭubī, 1999 AD/1420 AH: 1, 77) A fundamental problem is raised against the descending order that *Qurṭubī* has presented in this way, and that is the disregard for Surah *Yūnus*, which as the fifty-first surah of the Qur'an was revealed before Surah *Hūd*. The same problem is raised against the theories of earlier scholars such as *Jaṣṣāṣ* and later scholars such as *Rāfi'ī*, because their theory does not correspond to the descending order that has been recorded in history for the surahs. Numerous and reliable sources testify to the precedence of Surah *Yūnus* over *Hūd*, including *Suyūṭī* in "*al-Itqān*" in chapter *al-Nuzūl*, quoting *Ibn 'Abbās, Jābir ibn Zayd, 'Uthmān ibn 'Aṭā*, and *'Umar ibn Hārūn*, explicitly stating this by bringing the chain of transmission of the narration, and considers such an order reliable due to the multiple and extensive narrations in the interpretive sources and its harmony with historical events. He explains the precedence of Surah *Yūnus* over *Hūd*, narrations from early and late commentators, including *Zarkashī* and *Allamah Ṭabāṭabā'ī* (Suyūṭī, 2000 AD/1421 AH: 1, 170). Also, Theodor Nöldeke, as one of the orientalist Qur'an scholars, explains in detail the order of the revelation of Surahs *Yūnus* and *Hūd* in "*Tārīkh al-Qur'an*" based on historical evidence. Among others who have presented an order inconsistent with the historical order, one

can point to martyr Sayyid Mustafa Khomeini (cf. Khomeini, 1997 AD/1376 SH: 67).

In his interpretation, he acknowledges that the descending order of the *Taḥaddī* includes the *Taḥaddī* to the entire Quran, ten surahs, a new discourse, and finally one surah. Therefore, he considers the order of the surahs to be *al-Isrā'*, *Hūd*, *al-Ṭūr, Yūnus*, and *al-Baqarah*. However, this order is also based solely on observing the step-by-step *Taḥaddī* from the lesser to the greater amount, and it still does not correspond to the historical evidence of the revelation of the surahs.

As mentioned, the fundamental problem with the descending order that this group of early and late scholars have stated lies in its inconsistency with historical evidence and documentation. This is because credible documents consider the revelation of Surah *Yūnus* to be before Surah *Hūd*. Although both surahs are Meccan, Surah *Yūnus* is the fifty-first and Surah *Hūd* is the fifty-second surah in the order of revelation. With the exception of *Ibn Nadīm*'s list, which places the revelation of Surah *Hūd* before *Yūnus*, such a view is not seen in other reliable sources and narrations. Therefore, sound reason dictates that *Ibn Nadīm*'s view should not be accepted due to its being anomalous. Consequently, the view of those commentators who have explained the stages of *Taḥaddī* in accordance with the order of revelation found in *Ibn Nadīm*'s list can be rejected.

Some commentators, who have insisted on the necessity of an order among the series of *Taḥaddī* verses, have doubted the order that history mentions for the revelation of the surahs; therefore, they have chosen a different order. Among these is *Fakhr Rāzī*. He believes that God called the deniers in Surahs *Yūnus* and *al-Baqarah* to bring a surah, and since Surah *Hūd* is Meccan and Surah *al-Baqarah* is Medinan, the precedence of Surah *Hūd* over *al-Baqarah* is inevitable. Up to this point, *Fakhr Rāzī*'s view is acceptable, but he goes on to say that if Surah *Hūd* is also considered to precede Surah *Yūnus,* there is no problem because both are Meccan, and to preserve the order in the series of *Taḥaddī* and the precedence of ten surahs over one surah, the precedence of Surah *Hūd* over *Yūnus* can be concluded (cf. Fakhr Rāzī, 1999 AD/1420 AH: 17, 157). Although *Fakhr Rāzī*'s theory provides a rational progression in the *Taḥaddī* verses, it is not only not based on historical evidence, but it also contradicts the view of Quranic scholars who believe that God did not follow a specific progression in the *Taḥaddī* verses.

Some other commentators, in order to preserve the descending harmony in the surahs and avoid disrupting the historical order, believe that although the earlier revelation of Surah *Yūnus* compared to *Hūd* is definite, the verses of *Taḥaddī* in these surahs may not have been revealed simultaneously with the surahs themselves. In other words, the verse attributed to *Taḥaddī* in Surah *Hūd* may have been revealed before its counterpart in Surah *Yūnus*. Specifically, it is possible that the thirteenth verse of Surah *Hūd* (which invites opponents to produce ten surahs) was revealed before the thirty-eighth verse of Surah *Yūnus* (which invites disbelievers to produce one surah). Thus, while maintaining the order of revelation in the surahs, the logical sequence and rational progression in the verses of *Taḥaddī* are also observed (cf. Sadr al-Dini, 1995 AD/1374 SH: 138). The suggestion of delaying the revelation of the verse of *Taḥaddī* in Surah *Yūnus* (which calls for one surah) and advancing the revelation of the verse of *Taḥaddī* in Surah Hūd (which calls for ten surahs) is not mentioned in

any reliable historical sources and is presented solely to preserve the logical sequence in the verses of *Taḥaddī*; therefore, it is an unsubstantiated theory.

Sayyid Quṭb, in his commentary *Fī Ẓilāl al-Qur'an*, rejects the commentators' unsubstantiated discretionary and obligatory arrangements imposed on the series of *Taḥaddī* verses. He argues that the order of the *Taḥaddī* verses cannot be considered contrary to the descending order recorded in history; rather, the focus should be on the essence of the *Taḥaddī*, not the order or precedence; therefore, according to the *Taḥaddī* verses, God *Taḥaddī* the deniers of the divine origin of the Quran to encourage those with intellect to reflect. He considers the primary audience of the *Taḥaddī* verses to be those deniers who perceive the Quran as human speech. Therefore, he believes that God *Taḥaddī* the disbelievers regarding the nature of the Quran, not the quantity or number of verses and surahs. Thus, in this *Taḥaddī*, God asks the opponents to bring a discourse equal to the Quran, similar in kind and nature, regardless of whether it is a part, one surah, or ten surahs (cf. Sayyid Quṭb, 1988 AD/1408 AH: 6, 225).

7. *Zamakhsharī*'s Perspective on the Progression of the Verses of *Taḥaddī*

Although *Zamakhsharī* considers historical background and transmitted documents in many cases of interpretation, he does not accept the order of revelation in explaining the verses of *Taḥaddī*, which is agreed upon by the majority of opinions. In explaining and interpreting the verses of *Taḥaddī*, he refers to *Jaṣṣāṣ*'s opinion and prefers the order of revelation that *Ibn Nadīm* mentioned in his *al-Fihrist*, even though it is an opinion contrary to the majority. He believes that God, after inviting humanity to bring an absolute word like the Quran, reduced the amount of *Taḥaddī* to ten surahs in the next stage, and finally proposed the call to bring one surah (cf. Zamakhsharī, 1969 AD/1389 AH: 2, 347) According to what *Zamakhsharī* discusses in *al-Kashshāf*, the order of the verses of *Taḥaddī* is *al-Isrā'*, *Hūd*, *Yūnus*, and *al-Baqarah*. The biggest problem with this order, as we mentioned in the critique of *Zamakhsharī*'s peers, is the disregard for the precedence of Surah *Yūnus* over *Hūd*, while according to what historians have recorded from the beginning of Islam in the order of revelation of the surahs, the precedence of Surah *Yūnus* over Surah *Hūd* is agreed upon by the majority of scholars (cf. Suyūṭī, 2000 AD/1421 AH: 1, 170). *Zamakhsharī* does not specify in his interpretation on what basis he abandoned the well-known opinion that has a historical basis and relies on a rare opinion. The second problem is the failure to address Surah *al-Ṭūr* and the phrase "with a discourse like it." *Zamakhsharī* does not offer an opinion on this matter and believes that the word "hadith" only indicates a general meaning. Of course, such problems have not been hidden from the view of commentators such as *Suyūṭī*, because he has criticized those commentators who have ignored some verses in the order of the *Taḥaddī* progression (cf. Suyūṭī, 1960 AD/1380 AH: 3, 542)

Based on the order he has chosen, *Zamakhsharī* believes that a rational progression has been observed in the *Taḥaddī*, because God, in a logical progression, initially considered an absolute word, then ten surahs, and finally one surah, and as a result, the divine purpose, which was to prove the inability and helplessness of mankind, has been achieved.

8. Ṭabrisī's Perspective on the Progression of the *Taḥaddī* Verses

In explaining the *Taḥaddī* verses, *Ṭabrisī* refers to all five categories of verses on this topic. In interpreting verse 13 of Surah *Hūd*, he writes:

"In response to the denial of the opponents, God Almighty *Taḥaddī* them to produce ten surahs." He continues, "The reason why God issued the Taḥaddī in varying amounts at different times, and the wisdom behind sometimes challenging the audience to produce one surah, at other times ten surahs, and at yet another stage with the phrase "A discourse like it," must be sought in the miraculous nature of the Quran in relation to the metered speech of the Arabs." (cf. Ṭabrisī, 1968 AD/1388 AH: 10, 405) The secret to these fluctuations in the *Taḥaddī* lies in proving the superiority of the Divine word; the superiority of the Quran and its elevation in terms of rhythmic harmony and proportion, and its freedom from any affectation, are all proven in the background of the *Taḥaddī* verses. *Ṭabrisī*, through the *Taḥaddī* verses, explores the miraculous nature of the Quran and considers the wisdom of the *Taḥaddī* verses to be the proof of the superiority of the Divine word over the word of the Arabs, and the admission of the Arabic speakers to their inability to compete. Therefore, he does not seek a logical progression among the *Taḥaddī* verses; rather, he accepts the order of revelation of the *Taḥaddī* verses based on historical evidence. Thus, the order of the *Taḥaddī* verses in *Ṭabrisī*'s view is consistent with the well-known view agreed upon by scholars such as *Suyūṭī*, *Sayyid Quṭb*, *Allamah*, and many commentators. According to this view, the *Taḥaddī* to the Quran began with the phrase "Like this Quran," meaning verse 88 of Surah *al-Isrā'*, which is the 50th surah of the Quran. In the second stage, the *Taḥaddī* was to produce one surah, according to verse 38 of Surah *Yūnus* with the phrase "A surah like it," and then it increased to ten surahs in the third stage, as evidenced in verse 13 of Surah *Hūd* with the content "With ten surahs like it." Then, in the fourth stage, in verse 34 of Surah Tur with the phrase "with a discourse like it," this *Taḥaddī* continues until, finally, in the last stage, God says in Surah *al-Baqarah*, "Then bring a surah like it." According to this view, the order of revelation includes the surahs: "*al-Isrā', Yūnus, Hūd, Ṭūr*, and *al-Baqarah*, respectively."

And since *Shaykh Ṭabrisī* considers the mission of the *Taḥaddī* verses to be the proof of the superiority of the Quran's structure over Arabic speech, he states that it makes no difference whether the proof of this superiority is based on a *Taḥaddī* to the entire Quran, one Surah, or ten Surahs. *Ṭabrisī* believes that what caused the disagreement in the object of the *Taḥaddī* was the conditions and exigencies of the time; because the Quran and the Prophet (PBUH) were always confronted by opponents with various types of taunts, slanders, and numerous contentions; therefore, the Quran, in accordance with the unreasonable demands and claims of the opponents, each time *Taḥaddī* them to bring a part of the Quran, for example, one or ten Surahs, or a new word, or speech like the Quran, without any special order being considered in terms of time. Rather, the Quran's intention was to prove the absurdity of the claim that the opposing claimants had made before the revelation of the *Taḥaddī* verses, through the type and extent of the *Taḥaddī* (cf. Ṭabrisī, 1968 AD/1388 AH: 6, 147).

9. An Analysis of the Comparison of *Zamakhsharī*'s and *Ṭabrisī*'s Views on the Progression of the *Taḥaddī* Verses

The view that *Zamakhsharī* has chosen regarding the order of revelation of the *Taḥaddī* verses can be criticized for four reasons:

1) The order of the Surahs' revelation in *Zamakhsharī*'s and his like-minded individuals'

proposed order has not been observed and does not match the evidence that history testifies to;

2) Relying on an opinion that has not been observed in any other source except *Ibn Nadīm*'s list is not acceptable due to being uncommon;

3) Disregarding the precedence of Surah *Yūnus* over Surah *Hūd* in the order presented by *Zamakhsharī* is questionable. According to him, the order of the *Taḥaddī* verses includes: *al-Isrā'*, *Hūd*, *Yūnus*, and *al-Baqarah*. However, in no reliable source recorded in history has Surah *Hūd* been mentioned before Surah *Yūnus*;

4) *Zamakhsharī* does not clearly specify the position of Surah Tur in the order he mentions and does not express a specific opinion regarding the important keyword "*Bi Ḥadīthin Mithlih*" (with a speech like it), but merely concludes that it is general.

In an analytical comparison between the viewpoints of *Zamakhsharī* and *Ṭabrisī*, the perspective that *Ṭabrisī* expressed regarding the arrangement of the verses of *Taḥaddī* can be chosen. What follows elaborates on the reasons for the preference of *Ṭabrisī*'s view over that of *Zamakhsharī*:

1) The order favored by *Ṭabrisī* aligns with the documented historical evidence transmitted generation after generation from the dawn of Islam until now. Therefore, it is a well-known arrangement mentioned in various historical sources, and the majority of Quranic scholars and commentators adhere to it; 2) *Ṭabrisī* considered all five categories of verses in the order he presented, and he did not, for the sake of expediency, overlook some verses and their key words;

2) The fundamental problem of not observing the precedence of Surah *Yūnus* over *Hūd*, which is observed in the arrangement of some early and later scholars, does not exist in the order that *Ṭabrisī* has stated;

3) *Ṭabrisī* has paid attention to the keywords of each of the five categories of verses of *Taḥaddī* in his commentary, and he has interpreted and explained each in its proper place;

4) He has paid attention to the main goal of the verses of *Taḥaddī*, which is to prove the miraculous nature of the Quran and its superiority over the Arabic poetic system, and in his commentary, he has taken care to address the aspects of the Quran's superiority in terms of eloquence, rhetoric, and style of speech;

5) *Shaykh Ṭabrisī*, in order to achieve a sequence that appears logical and rational, has not resorted to affectation and does not attribute an arbitrary arrangement to the verses of the Quran;

6) He considers the secret of the difference in the object of the verses of *Taḥaddī* to be the conditions and exigencies of the time in response to the obstinacy of the claimants, and he introduces the wisdom of the revelation of the verses of *Taḥaddī* as the deniers' claim that the verses are not divine; because some deniers, assuming that they were faced with human speech, claimed the ability to bring speech like the Quran, and the Quran each time, in proportion to that claim, revealed a harmonious and worthy response.

Conclusion

The topic of *Taḥaddī* in the Quran is multifaceted, and the differing opinions of commentators demonstrate the interpretive richness of the Quran in accepting various approaches. In the discussion of "*I'jāz*," comparing the views of *Ṭabrisī* and *Zamakhsharī* as two prominent commentators from the Imamiyyah and Mu'tazilah schools of thought,

several shared and divergent outcomes were obtained:

The common ground shared by the Mu'tazili and Imami perspectives briefly includes intellectual similarity in the miraculous nature of the apparent meanings and words of the Quran and its non-attribution to the ancient word (of God). They also agree on common elements such as: "Breaking of habit (*Kharq al-ʻĀdat*), *Taḥaddī* , being a testimony to truth, *Iʻjāz* in the structure and system of the Quran, the miraculous nature of the historical events of peoples and prophets, the eloquence and fluency of the verses, and reporting of events and unseen matters."

In parallel with the similarities, their differing opinions were also examined, including that: in the Shi'a view, the miracle is consistent with the causal laws governing the system of existence, but the Mu'tazilah consider the matter of miracle devoid of material causes and effects, rather considering the form of matter as preventing the realization of supernatural affairs. The Mu'tazilah exclusively confines miracles to prophets, but the Shi'a accepts its attribution to the successor of the Prophet and the position of Imamate, sometimes with the same name and sometimes with the title "Karāmat" (miracles of saints). The Mu'tazilah insist that *Taḥaddī* is exclusively necessary in proving the miraculous nature of the Quran, and do not consider the realization of other miracles dependent on the matter of *Taḥaddī*. Also, the great scholars of the schools have expressed contradictory opinions on various issues regarding the matter of *Iʻjāz*, including: the issue of *Ṣarfa* (divine intervention preventing imitation), variant readings, the quality of the harmonious system of speech and its balance, the context and network connections existing among the verses and surahs.

In the discussion of the "Progression of the verses of *Taḥaddī*," in an analytical comparison between the views of *Zamakhsharī* and *Ṭabrisī*, the achievements obtained indicate that: "The order of revelation of the surahs in the proposed order of *Zamakhsharī* and his like-minded scholars is not observed and does not match the documents that history testifies to." Also, from his opinions, results such as relying on a rare opinion such as the list of *Ibn Nadīm*, not considering the precedence of Surah *Yūnus* over Surah *Hūd*, and not having well-reasoned historical evidence, the lack of explicit mention by *Zamakhsharī* of the position of Surah Tur, and also not addressing the concept of the important keyword "*Bi Ḥadīthin Mithlih*" ("with a similar discourse"), are obtained.

Therefore, in an analytical and selective comparison between these two perspectives, one can choose the view that *Ṭabrisī* expressed regarding the order of the verses of *Taḥaddī*; because the order considered by *Ṭabrisī* is in accordance with the transmitted historical documents and evidence, and the well-known sequence. He has not ignored some verses and key words for certain expediencies. Also, the fundamental problem of not observing the order between Surahs *Yūnus* and *Hūd* is not observed in his arrangement. *Ṭabrisī* has paid attention to the key words of each of the five categories of verses of *Taḥaddī* in his interpretation and has not ignored any of them. In addition, he has paid attention to the main purpose of the verses of *Taḥaddī*, which is to prove the miraculous nature of the Quran and its superiority over the Arabic eloquent system, and in order to achieve a sequence that appears logical and rational, he has not forced himself into affectation and has not expressed an imposed opinion. He

considers the reason for the difference in the object of the verses of *Taḥaddī* to be the conditions and exigencies of the time in response to the obstinacy of the claimants, and introduces the wisdom of the revelation of the verses of *Taḥaddī* as the deniers' claim that the verses are not divine; just as the Holy Quran has revealed a coherent and worthy answer each time in proportion to that claim.

Sources

..... (1997 AD/1418 AH). *Jawāmi‘ al-Jāmi‘*. Qom: Islamic Publishing Institute.

Allamah Ḥillī, H. (1984 AD/1363 SH). *Anwār al-Malakūt fī Sharḥ al-Yāqūt*. Qom: Al-Radi Publications.

Anṣārī, I. (1984 AD/1405 AH). *Mughnī al-Labīb*. Beirut: Dar al-Ma'rifah.

Bāqillānī, M. (2000 AD/1421 AH). *I'jaz al-Qur'an*. Beirut: Dar al-Kutub al-Ilmiyya.

Barqī, A. (1951 AD/1371 AH). *al-Maḥāsin*. Qom: Dar al-Kutub al-Islamiyya.

Bayḍāwī, A. (1997 AD/1418 AH). *Anwār al-Tanzīl*. Beirut: Dar al-Fikr.

Gazar, M. (2002 AD/1381 SH). "A Comparative Look at Jami al-Jami and Kashshāf." No. 29.

Ḥamawī, Y. (1993 AD). *Mu‘jam al-Udabā’ (Irshād al-Arīb ilā Ma‘rifat al-Adīb)*. Beirut: Dar al-Gharb al-Islami.

Ḥaskānī Nīshābūrī, U. (1990 AD/1411 AH). *Shawāhid al-Tanzīl li Qawā’id al-Tafḍīl*. Tehran: Ministry of Culture and Islamic Guidance.

Hojjati, M. (1990 AD/1369 SH). *Grammar and Morphology History*. Tehran: Quran Foundation.

Ḥurr ‘Āmilī, M. (1965 AD/1385 AH). *Amal al-Āmil fī ‘Ulamā’ Jabal ‘Āmil*. Baghdad: Maktabat al-Andalus.

Ibn Athīr, I. (1988 AD/1409 AH). *Usd al-Ghāba fī Ma‘rifat al-Ṣaḥāba*. Beirut: Dar al-Fikr.

Ibn Nadīm, M. (987 AD/377 AH). *al-Fihrist*. Beirut: Dar al-Ma'rifah.

Ibn Shahr Āshūb Mazandarani, M. (1989 AD/1410 AH). *Mutashābih al-Qur'an wa Mukhtalifuh*. Qom: Bidar.

Jaṣṣāṣ, A. (1984 AD/1405 AH). *Aḥkām al-Qur'an*. Beirut: Dar Ihya al-Ṭūrath al-Arabi.

Jazarī, I. (n.d.). *al-Lubāb fī Tahdhīb al-Ansāb*. Beirut: Dar Sader.

Kaḥāla, U. (n.d.). *Mu'jam al-Mu'allifīn*. Beirut: Maktabat al-Muthanna, Dar al-Ihya al-Ṭūrath al-Arabi.

Khansari, M. (1969 AD/1390 AH). *Rawḍāt al-Jannāt*. Tehran: Maktabat Esmaeilian.

Khomeini, M. (1997 AD/1376 SH). *Tafsir al-Quran al-‘Aẓīm*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works.

Khorramshahi, B. (2001 AD/1380 SH). *Encyclopedia of the Quran and Quranic Studies*. Tehran: Nahid.

Khu’ī, A. (1990 AD/1369 SH). *al-Bayān fī Tafsīr al-Quran*. Qom: Ihya Athar al-Imam al-Khu’i.

Majlisī, M. (1996 AD/1375 SH). *Biḥār al-Anwār*. Tehran: Islamic Publications.

Makarem Shirazi, N, et all. (2001 AD/1380 SH). *Tafsir Nemooneh*. Tehran: Dar al-Kotob al-Islamia.

Mar'ashi Najafi, Sh. (1896 AD/1326 AH). *Iḥqāq al-Ḥaqq wa Izhāq al-Bāṭil*. Qom: Ayatollah Mar'ashi Library.

Ma‘rifat, M. (2010 AD/1389 SH). *Quranic Sciences; A Summary of the Book al-Tamhid*. Qom: Tamhid Cultural Institute.

Martin, M. (1984 AD/1363 SH). *The Theological Ideas of Shaykh Mufīd*. Tehran: Institute of Islamic Studies, McGill University.

Mo’addab, R. (1993 AD/1372 SH). *The I‘jāz of the Quran in the View of the Ahl al-Bayt*. Qom: Ahsan al-Hadith.

Mufīd, M. (1979 AD/1400 AH). *Awā’il al-Maqālāt fī al-Mukhtārāt*. Qom: The World Congress.

Qurṭubī Anṣārī, M. (1999 AD/1420 AH). *al-Jāmi‘ li Aḥkām al-Quran*. Beirut: Dar al-Ihya al-Ṭūrath al-Arabi.

Rāfi‘ī, M. (2000 AD/1421 AH). *I‘jāz al-Quran wa Iblāghihī al-Nabawīyyah*. Beirut: Dar al-Kutub al-Ilmiyyah.

Rāzī, F. (1999 AD/1420 AH). *Mafātīḥ al-Ghayb; al-Tafsir al-Kabīr*. Beirut: Dar Ihya al-Ṭūrath al-Arabi.

Sadr al-Dini, A. (1995 AD/1374 SH). *A Critique and Introduction to the Evolution of the Quran, the Prophet and the Revolution*. Tehran: Majed.

Ṣadr, H. (2019 AD/1438 AH). *Ta'sīs al-Shi'a li 'Ulūm al-Islam*. Qom: Institute of Shi'a Heritage.

Sam'ānī, A. (1987 AD/1408 AH). *al-Ansāb, Investigation and Commentary*. Beirut: Dar al-Jinan for Printing and Publishing.

Sayyid Quṭb. (1987 AD/1408 AH). *Fī Ẓilāl al-Quran*. Beirut: Dar al-Shuruq.

Sayyidi, H. (2008 AD/1387 SH). Translator of the book by Mohammad Karim Kawaz. *Stylistics of the Miraculous Eloquence of the Quran*. Tehran: Sokhan.

Sirati Qazvini, M. (1958 AD/1338 SH). *Commentary on the Evidences of Majma' al-Bayān Ṭabrisī*. Tehran: Dar al-Kutub al-Islamiyyah.

Suyūṭī, J. (2001 AD/1380 SH). *al-Itqān fī 'Ulūm al-Quran*. Tehran: Amir Kabir.

Ṭabāṭabā'ī, M. (1955 AD/1375 AH). *al-Mīzān fī Tafsir al-Quran*. Qom: Islamic Publications.

Ṭabrisī, F. (2009 AD/1388 SH). *Majma' al-Bayān fī Tafsir al-Quran*. Tehran: Maktaba al-Ilmiyya.

Ṭūsī, M. (1889 AD/1309 AH). *al-Tibyān fī Tafsir al-Quran*. Qom: Maktab al-Alam al-Islami.

Zamakhsharī, M. (1969 AD/1389 AH). *al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl*. Tehran: Quqnous.

Zarkashī, M. (1989 AD/1410 AH). *al-Burhān fī 'Ulūm al-Quran*. Beirut: Dar al-Ma'rifah.