

In the Name of Allah, the Compassionate, the Merciful

Interdisciplinary Studies of Quran 2 and Hadith(ISQH)

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Aims and Scope of Interdisciplinary Studies of Quran and Hadith (ISQH)

Aims:

The Holy Quran and Sunna (the Prophet and Imams' Traditions) are two basic sources of Islam and *Imamiyyah* school and the centers of attention of Muslim scholars from ancient times to the present. According to the Quran, there is nothing in the universe but mentioned in the Book (Q 6:59). Also, the Traditions of Ahl al-Bayt (the Prophet and Imams) being rooted in the Revelation, contain invaluable issues in different realms, scientific or otherwise, that can shed light on most problems if duly considered.

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The Supreme Leader of the Islamic Republic has time and again emphasized the necessity of the Islamization of human and social sciences in his remarks. Imam Sadiq University, the academic center that arose after the Islamic revolution, with the mission of acting as an authority in the field of Islamic and human sciences, has assumed a fundamental role in producing Islamic-oriented humanities and has played its part in actualizing this task since its inception four decades ago. One can witness the outcome of this monumental task in ISU publications and dissertations. Hence, the necessity of publishing this output and its equivalents from other academic centers in the form of scholarly articles rendered in Arabic and English languages, a task which if fulfilled, will provide a synergistic effort leading to perfection. In regard to the existing high potential in ISU Language Center that enjoys the participation of a knowledgeable faculty equipped with the above-mentioned languages next to Islamic capacity especially in the fields of Quranic and Tradition Studies, jurisprudence and law,

philosophy and theology, the possibility of producing interdisciplinary works is high.

The ISU Language Center has aptly felt the necessity of undertaking the Initiative of launching an Unequaled Quarterly Journal, Interdisciplinary Studies of Quran & Hadith in Arabic and English that could mirror the above-mentioned capacity.

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3. Assisting in ensuring the originality and soundness of the published articles in the university's journals.

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Vol. 1, Issue. 2 (Serial 2), Autumn 2023

The Qur'ān's Detailed Knowledge of the Bible: The Explanatory Inadequacy of the "Conversational" or "Christian Missionaries" Models

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Abstract

The article demonstrates that the Qur'ān has knowledge of a wide scope of fine details of Biblical passages, including the Tanakh in Hebrew and Syriac (Masoretic Text and Peshitta) and the New Testament (Greek and Syriac Peshitta). Additionally, the Qur'ān has extensive knowledge of traditional Biblical intertexts and subtexts. The knowledge of details is too extensive to be explained plausibly by passing or occasional exposure via conversations with traveling Christian missionaries in marketplaces or in inns. Nor will brief and infrequent exposure to simple homilies and/or liturgical readings suffice as an explanatory model. It is not this essay's task to offer an explanation for how the Qur'ān could have arrived at its scriptural knowledge. The sole task of the present essay is to demonstrate the complexity of the Qur'ān's Biblical knowledge, which, *pace* various scholars, is profound rather than cursory or flawed.

Keywords: Qur'ān, Bible, Psalms, intertextuality, mimesis

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1. Introduction

The purpose of this essay is to demonstrate clearly that the Qur'ān's level of knowledge of Biblical passages involves such a high degree of fine detail that we cannot explain said knowledge by invoking conversations at inns or marketplaces (e.g., Rowe Holbrook, 2021), or the overhearing of occasional missionary homilies (e.g., Decharneux, 2023).

It is not the purpose of this essay to provide an alternative historical explanation for how such knowledge was acquired by the Qur'ān. I will leave that problem to future scholarship and to theologians. This essay's burden is only to demonstrate the explanatory inadequacy of some currently prevailing models.

I will accomplish the above-stated goal by concentrating on the well-known example of Q 21:105's recognized citation of Psalm 37:29, together with Q 21:104, whose significance in this debate has been overlooked generally.

2. Theoretical Background

It seems a truism in Qur'ānic studies that Q 21:105 cites Psalm 37:29 (see Saleh, 2014). Part of the truism is that Q 21:105 is purportedly the only direct Biblical citation in the Qur'ān. This is sometimes invoked as essentially proof that the Qur'ān does not know the Biblical text directly (e.g., Said Reynolds, 2017; Sinai, 2017, pp. 139, 141; Vollandt, 2018), but only via brief phrases and the like, perhaps derived from the previously mentioned medium of conversations at inns or marketplaces, or from the Prophet of Islam occasionally overhearing homilies of Christian missionaries.

Surprising is the peculiar wording in the following claim in Said Reynolds (2017, p. 314), which he uses to buttress his thesis that the Qur'ānic author/s did not have direct access to the Bible:

The closest thing to a direct citation is likely 21:105: "Certainly We wrote in the Psalms, after the remembrance: 'Indeed My righteous servants shall inherit the earth,' a verse which may be a paraphrase of Psalm 37:9 ("For evil-doers will be annihilated, while those who hope in the Lord shall have the land for their own." But

cf. Psalm 37:11, 29); even this verse, however, does not definitively display knowledge of the Psalms.

It is disconcerting that Reynolds cites Psalm 37:9 as the purported main parallel to Q 21:105. The standardly listed parallel to Q 21:105 is Psalm 37 v. 29, not v. 9. Q 21:105 clearly and indisputably parallels Psalm 37:29, which Reynolds ironically references only in parentheses, but does not cite explicitly, in contrast to his quotation of the essentially irrelevant v. 9. One could grant that Q 21:105 does not prove the Qur'ān had direct access to the entire Book of Psalms, but one cannot, *pace* Reynolds, deny that Q 21:105 echoes specifically Psalm 37:29.

2-1. Citation versus Mimesis

The argument that because the Qur'ān generally paraphrases rather than literally cites the Bible, that therefore it knows the Bible only indirectly seems unaware of or at least unaffected by recent literary mimesis studies that document how ancient and Late Antique authors as a general rule preferred to echo their sources in creative paraphrase rather than use direct word-for-word citations. Naturally, the degree or extent of this mimetic praxis in a text depends on and varies with genre. We expect literal citations in genres such as theological treatises or scriptural commentaries. However, poetry and prophetic discourse, which is how I would generally classify the Qur'ān's genre, prefer creative mimesis.

A few examples will suffice. No scholar has ever doubted that the author of the *Odes of Solomon* had access to the written texts of the Bible, yet the *Odes of Solomon* always only very loosely paraphrase brief phrases from scripture. This situation has given rise to endless scholarly debate about which scriptural texts the *Odes* actually refer to (see Harris, Mingana 1920, p. 110; Lattke, 2009).

The Letter of James presents us with a second apt example. As Kloppenborg (2021, p. 254) explains, in ancient religious literature, “allusion and paraphrase are in fact more common than direct citation, unless there were specific reasons to quote authoritative sources precisely.”

Kloppenborg (2021, p. 259) refers to Josephus as another example: “The technique of paraphrase of source material was in fact the norm, not the exception. Although Josephus clearly relied on the LXX for

much of his *Antiquities*, the low percentage of the LXX's words that are preserved is striking. . . . Paraphrase is everywhere.”

We can also mention the example of Ben Sira. As Schipper (2021, p. 293) explains by citing Wright (2013, pp. 165-166): “When starting with the book of Ben Sira, one must first state that ‘torah’ for Ben Sira meant the Mosaic Torah. ‘Although Ben Sira might refer to the Torah..., he famously does not make formal citations of Torah and is not bound to the letter of the Torah.’”

By contrast, the genre of homily invites frequent scriptural citations. One thinks, e.g., of *2 Clement*. When, however, we contrast the homiletical *2 Clement* with the *Shepherd of Hermas*, which represents the apocalyptic genre, then again the ancient penchant for frequent mimesis comes into clear view.

2-2. Q 21:104-105: Biblical Intertexts and Subtexts

The singular noun *zabūr* occurs thrice in the Qur’ān, in Q 4:163; Q 17:55; Q 21:105. In the first two verses God gives the *zabūr* to David. I see no reason to doubt therefore that Q 21:105’s *zabūr* refers to the same scripture given to David, despite his name’s absence in Q 21:105. We should not complicate the situation by bringing to bear the Qur’ānic cognate terms *zubar* (1x, pl.) and *zubar* (7x pl.).

I am not aware of previous studies which recognize that Q 21:105 combines elements of Psalm 37:29 together with a neglected parallel in Isaiah 65:9’s second half. The parallelism between these two Hebrew texts brings to mind Fishbane’s 1985 contribution on the topic of inner-Biblical allusions. Although Fishbane does not explore the relationship between Psalm 37 and Isaiah 65, his study is important methodologically. Fishbane’s work has been profitably integrated in Galadari 2020 (pp. 22, 44, 50, 54). In the present context, what is most important is not to determine which of these two Biblical texts has literary priority, but to recognize the technique of inner-Biblical allusions. More recently, Berges (2022) has explored and documented shared similarities between the Psalms and Isaiah. In some cases, similarities between the Psalms and Isaiah may not involve textual dependence, but independent expressions of coinciding concerns. Nevertheless, the phenomenon of some degree of inner-Biblical allusions is not in dispute.

The present example of Q 21:105's echoes of Psalm 37:29 together with Isaiah 65:9 would seem to indicate that the Qur'ānic praxis of alluding to similar texts in earlier scriptures is congruent with Biblical precedents. To demonstrate Q 21:105's combination of elements of Psalm 37:29 together with Isaiah 65:9's second half we begin by comparing Q 21:104, Psalm 37:29, and Isaiah 65:9 (Table 1).

First we notice that Q 21:105 lacks Psalm 37:29's concluding idiom לְעַד עֲלְיָהּ, "forever," which is also lacking in the Isaiah 65:9 parallel, both in MT and in the Targum Jonathan of Isaiah (hereafter *TJon Isa*). The shared lack of "forever" in Q 21:105 and Isaiah 65:9 speaks in favor of an allusion to the latter text on the former text's part.

Second, Q 21:105's "My righteous servants" is lacking in Psalm 37:29, which has instead "the righteous." However, we have a perfect match in the reading וְעַבְדֵי צְדִיקָא, "and My righteous servants," in *TJon Isa* 65:9, which expands MT's וְעַבְדֵי, "and My servants." In fact, the phrase וְעַבְדֵי צְדִיקָא occurs six times in this chapter of *TJon Isa* (1x in v. 8; 1x in v. 9; 3x in v. 13; 1x in v. 14), with "His righteous servants" appearing 1x in v. 15. "His righteous servants" occurs later in *TJon Isa* 66:14. There is no occurrence of "righteous servants" in *TJon Isa* chapters 40-43; 45-62; 64. "His righteous servants" occurs 1x in *TJon Isa* 44:26, and there is one instance of "Your righteous servants" in Isaiah 63:17. Clearly, "righteous servants" is a phrase that proliferates in *TJon Isa* 65 more than anywhere else in the Deutero-Isaiah and Trito-Isaiah chapters in this Targum.

The dating of the Targums is disputed, ranging between Late Antiquity and the High Middle Ages. For the sake of argument, the main point to bear in mind in the present context is that even if we accept the later datings for final redactions, this surely would not exclude the presence in the Targums of considerably earlier materials dating back not only to pre-Islamic times, but even to Antiquity. Studies such as the present one indeed point in this direction. For a discussion of the datings of the Targums, see Flesher, Chilton (2011, especially pp. 169-198). The question of the dating of the latest of the Targums, the so-called Targum Pseudo-Jonathan, has been recently renewed, giving rise to arguments for a twelfth-century origin in Italy (McDowell, 2021).

Table1: Psalm 37:29	Isaiah 65:9 MT	Q 21
<p>The righteous shall inherit the land, and dwell therein for ever. וְיִשְׁכְּנוּ לְעֵד עָלֶיךָ (BHS) Peshitta: ܡܘܨܝܩܐ ܡܘܨܝܩܐ ܡܘܨܝܩܐ ܟܝܘܢܐ ܟܝܘܢܐ ܟܝܘܢܐ (Brill Peshitta)</p>	<p>And I will bring forth a seed out of Jacob, and out of Judah an inheritor (יִרְשׁ) of My mountains; and Mine elect shall inherit it (וְיִרְשׁוּהָ), and My servants shall dwell there (וְעַבְדֵי יִשְׁכְּנוּ). Targum Jonathan: “and mine elect shall inherit it (וְיִרְשׁוּהָ), and my righteous servants (וְעַבְדֵי צְדִיקָא) shall dwell there.” Peshitta: ܡܘܨܝܩܐ ܡܘܨܝܩܐ ܟܝܘܢܐ ܟܝܘܢܐ</p>	<p>105 And surely we have written (كُتِبْنَا) in the Psalms, after the Message [i.e., the Torah], that: ‘My righteous servants shall inherit the land/earth.’ الأَرْضُ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (My translation from the Arabic Ḥafṣ text at tanzil.net).</p>

Regarding Q 21:105, I understand it is currently fashionable to render كُتِبْنَا with “prescribed,” but there is Rabbinic precedent for the custom of God citing God’s own scripture. See, e.g., *Genesis Rabbah* 55 בתורה הוא אָנִי כְּתַבְתִּי בַתּוֹרָה, “The Holy One, blessed be He, said to them: ‘I wrote in the Torah’” (Lev 19:18 is then cited). See *bBerakhot* 20b, God speaking with the angels, בַּתּוֹרָה לָהֶם בַּתּוֹרָה, “as I wrote to/for them in the Torah.” I am unable to find any English translations of these passages that do not render the verb כתב with “write.”

A Late Antique Greek version of Q 77:5 understands the Arabic text’s ذكرا, which it renders with μνήμην, not as “reminder” or “memory,” but in the sense of “message” or “record,” a meaning both ذکر and μνήμη often bears. “Message”/“record” can bear the legal sense of an “affidavit.” This is likely how Q 21:105 understands the Torah as الذِّكْر, that is, a divinely promulgated attestation (see Høgel, 2010).

Besides Q 21:105, there are only two other instances of the phrase “righteous servants” in the Qur’ān, and they both refer to Biblical characters. In Q 29:19 Solomon, the son of David, prays to be among *عِبَادِكَ الصَّالِحِينَ*, “your righteous servants.” Q 66:10 refers to Noah and Lot as *عِبَادِنَا صَالِحِينَ*, “our righteous servants.” To be complete, two other passages bear mentioning, although they do not contain our phrase. Q 42:23 makes the general statement *عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ*, “his servants, who believe/are faithful and do righteous deeds.” Lastly, Q 24:32 refers to the marrying off of servants or slaves of humans, *وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ*, “and the righteous among your male servants/slaves and your female servants/slaves.”

The three Qur’ānic verses with the phrase “righteous servants” (of God) are thus all related to passages in the Hebrew Bible. Significantly, two of these three verses pertain respectively to David and to his son Solomon. We are thus justified if we suspect the phrase “righteous servants” reflects Biblical parlance. Isaiah 53:11 has the singular *עַבְדִּי צַדִּיק*, which could be parsed as “my righteous servant,” that is, the nation of Israel. The Targums frequently use the plural phrase *עַבְדֵי צַדִּיקָא*, “my righteous servants,” e.g., in Psalms 135:14; Deut 32:36,43; Isaiah 44:26; 63:17; 65:8,13-15; 66:14. “His righteous servants” is also attested, e.g., *TJon 1 Sam 2:8*.

Another notable connection between Q 21:105 and Isaiah 65 is the parallel between “And surely we have written (كَتَبْنَا)” and Isaiah 65:6’s introductory “Behold, it is written before Me,” *הִנֵּה כְּתוּבָה לְפָנַי (TJon הָא כְּתִיבָא קְדָמַי)*.

2-3. Q 21:104 and Isaiah 34 and 65

That Q 21:105 echoes elements of both Psalm 37:29 and Isaiah 65:9 together is further confirmed by the Q 21 context. I refer to the immediately preceding verse, Q 21:104, which mentions the topos of the first and new creation. This thematically matches the nearby Isaiah 65:17, which famously announces the creation of a new heavens and a new earth (Table 2). This naturally indicates that Q 21:105’s inheritance

of the earth is eschatological (cf. Q 23:10-11: “Those – they are the inheritors / who will inherit Paradise”), not historical:

Table 2:

Isaiah 65	Q 21
<p>17 For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.</p> <p>[Isaiah 66:9 Targum I have created the world from the beginning, כְּרִית עֲלֵמָא, מְבַרְאֵשִׁית]</p> <p>6 Behold, it is written before Me הִנֵּה הָיָה כְּתוּבָא קְדָמִי לְפָנַי (Targum OG ἰδοὺ γέγραπται ἐνώπιόν μου)</p> <p>9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor (יִרְשָׁ) of My mountains; and Mine elect shall inherit it (וְיִרְשׁוּהָ), and My servants shall dwell there (וְיִשְׁכְּנוּ).</p>	<p>104: The Day we will fold (نَطْوِي) the sky like the folding (كَطَى) of a scroll for writings (السَّجِلُّ لِلْكَتَبِ). Just as we began the first creation, we will repeat it, a promise (binding) upon us. We will do it! (Droge 2013, modified)</p> <p>105 And surely we have written (كَتَبْنَا) in the Psalms, after the Message [i.e., the Torah], that: ‘My righteous servants shall inherit the land/earth.’ الأَرْضُ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ</p>

Q 21:104’s remaining wording which is not paralleled in Isaiah 65:17 is in fact attested elsewhere in Isaiah (Table 3):

Table 3:

Isaiah 34	Q 21
<p>Isaiah 34:4a And the skies shall be rolled together as a scroll וְנִגְלְדוּ כַסְפֵּר הַשָּׁמַיִם</p> <p>OG Heaven shall roll up like a scroll και ἐλιγίσηται ὁ οὐρανὸς ὡς βιβλίον (Rahlfs-Hanhart)</p> <p>Peshitta ܘܢܓܠܕܘ ܟܣܦܪܗܝܡܝܢ ܥܘܠܡܝܢ ܘܢܓܠܕܘ (cal.huc.edu)</p> <p>Echoed in Revelation 6: 14: the sky vanished like a scroll that is rolled up και ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον</p> <p>Peshitta ܘܢܓܠܕܘ ܟܣܦܪܗܝܢܝܢ</p>	<p>104 The Day we will fold (نَطْوِي) the sky like the folding (كَطَى) of a scroll for writings (السَّجِلُّ لِلْكَتَبِ). Just as we began the first creation, we will repeat it, a promise (binding) upon us. We will do it.</p>

Q 21:104's السَّجِّلِ الْكُتُبِ لِلْكَتُبِ echoes the Peshitta, combining Isaiah 34:4's singular emphatic حַיְלָה, "scroll," and Revelation 6:14's plural emphatic حُجُوتَ, "scrolls/books." Once again, the Qur'ān knows both a Tanakh verse and its echo in the New Testament. Q 21:104 contains the Qur'ān's only mention of the word السَّجِّلِ, "scroll." I doubt that in السَّجِّلِ لِلْكَتُبِ what is usually understood to be the preposition لِ with the sense "for" actually bears this meaning. Instead, this prefixed لِ may be emphatic. The emphasis could highlight the plurality of books in what is nevertheless but a single divine scroll in some sense. The emphasis would be necessary because generally one scroll contains only one book or composition. Cf. the phrase "the roll/scroll of a book" in Psalm 40:8, מְגִלַּת סֵפֶר; Targum מְגִלַּת סֵפֶר.

2-4. Q 21:104, Psalm 102, and Hebrews 1

It is well known that Hebrews 1:12 assimilates Isaiah 34:4 into Psalm 102:26-27, which the Old Greek renders more or less literally (Table 4):

Table 4:

Hebrews 1	MT Psalm 102
11 they will perish, but thou remainest; they will all grow old like a garment, 12 like a mantle thou wilt roll them up (ἐλίξελας), and they will be changed. (JPS 1917)	26 Of old Thou didst lay the foundation of the earth; and the heavens are the work of Thy hands. 27 They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall pass away.

It is well known that Hebrews 1:12's application of Isaiah 34:4's verb *roll up* (like a scroll) to Psalm 102's garments creates an odd imagery, given that one doesn't *roll up* garments. Instead, one changes garments, and garments wear out, as in MT and OG Psalm 102.

Q 21:104's cosmic scroll that is folded reflects Psalm 102:27's garment that is *changed*, but via Hebrews 1:11-12's citation of Psalm 102:27, where Hebrews replaces the cosmic garment that is "changed" with Isaiah 34:4's cosmic scroll that is "rolled."

Isaiah 34:4 seems to have a curious echo in *I Enoch* 90:26-29, where in an allegorical vision the Jerusalem temple is rolled up. There is a debate or discussion on whether to render the Gə'əz text's two terms *ṭäwämo* (90:28) and *tätäblälät* (90:29) as “folded up” or “rolled up.” Dugan (2023, p. 110), against Charles, Knibb, and Nickelsburg, opts for “rolled up,” in order to highlight the parallel form III verb *tätäwmät* in the Gə'əz text of Revelation 6:14. Dugan refers to the correlation between *I Enoch* 90:28 and Revelation 6:14 in Dillmann (1865, col. 1239), where we learn that the same verb in a different sense (*duplicari*) appears in the Gə'əz version of Ezekiel 40:12 and 41:21, both involving a description of the messianic temple. The form I structure of the same verb is used in the Gə'əz text's echo of Isaiah 34:4 in Hebrews 1:12. *I Enoch* 90's odd metaphorical use of the verb “roll up” for the temple would seem to have something to do with its use in the Gə'əz version of Ezekiel 40-41's description of the temple. As Dugan notes, *I Enoch* 90:28's verb *ṭäwämo* may bear the reputed idiomatic sense of “vanished,” as Bairu Tafla suggested to Siegbert Uhlig. Dillmann (1865, col. 1238) also lists Isaiah 34:4, but Dugan oddly leaves this reference unmentioned, focusing solely on Revelation 6:14. This oddity reflects Dugan's theory that the relevant portion of the *I Enoch* text dates from the time of the First Jewish War.

Q 21:104 may or may not involve the creation of an intentionally similar odd imagery. This would depend on the intended meaning of طوى in the passage. Most English translations likely choose the rendering “roll” in order to avoid producing in Q 21:104 the odd image of a scroll that is *folded up* rather than the more natural *rolled up*.

A few translators understand it as *fold*, including Bewley, Durkee, corpus.quran.com, Ghālī (Faculty of Languages and Translation 'Al-'Azhar University), Saheeh International, and Talal Itani. If the intended meaning in Q 21:104 is *fold*, then the passage could indicate recognition of Hebrews 1:11-12's unevenly mixed metaphor, namely, a *garment* that is *rolled like a scroll*, which in Q 21:104 would become a *scroll* that is *folded like a garment*.

The Arabic lexica ascribe to طوى not only the meaning “fold,” but also “roll.” In Hebrew, the adjectival substantive לָלַךְ, a *folding*, a *turning*, is derived from לָלַךְ, *to roll* (the verb used in Isaiah 34:4).

Nevertheless, طوى does not mean “a rolling.” In Lane’s entry on طوى, “roll” is a secondary definition, and a piece of paper or a letter is said to be “folded,” not “rolled.” Lane (5, col. 1898) also uses “fold” as the default or primary translation of طوى in Q 21:104: “*on the day when we shall fold, or roll up, the heavens.*”

Arabic طوى has the Hebrew cognate טוה, *to spin*, that is, *to draw out and twist*, and Aramaic cognates mean *to turn, spinning, spider* (Zammit, 2002, pp. 274-275). To express rolling up a scroll in Arabic one could use أَلَفَّ, form IV of the root ل ف ف, as did Van Dyck in his Isaiah translation. In Peshitta Isaiah 34:4 we find ܐܠܦܟܝܢܘܢ. The echo in Peshitta Rev 6:14 uses the same verb, ܐܠܦܟܝܢܘܢ.

In light of the Arabic lexica and Semitic cognates, we cannot be entirely sure that the intended meaning of Q 21:104’s طوى was not “roll.” If the intended meaning was “roll,” then we would have a faithful echo of the equivalent verb/s in Isaiah 34:4, Hebrews 1:12, and Revelation 6:14. In favor of this scenario would be that Q 21:104 indeed echoes these Biblical passages. Alternatively, if Q 21:104’s intended meaning is “fold,” then it could reflect a creatively modified play off of Hebrews 1:11-12’s unevenly mixed metaphor, namely, a *garment is rolled like a scroll*. In either case, Q 21:104 would involve an echo of a Biblical trope.

It is of course possible that Q 21:104 intentionally uses طوى in both senses of *fold* and *roll*. This could be the case in order simultaneously to achieve both a modified and a literal echo of the Biblical trope under discussion, the inspiration being the odd metaphor in Hebrews 1:12 and its reworking of Psalm 102 and Isaiah 34.

The term طوى in Q 21:104’s sense is used elsewhere only in Q 39:67, where in the apocalypse the heavens and the earth will be folded in God’s right hand: “They do not measure God according to correct measurement, when, day of resurrection, the earth will be entirely held

in his hand, and the heavens will be folded in his right hand. . . .” The cognate noun طوى famously occurs in Q 20:12 and Q 79:16.

The Ethiopic *Book of the Rolls* parallels Q 21:104 and Q 39:67 in a single passage: “I noticed that He stretched His hand and lengthened His arm to the height of heaven, and He folded the heaven and the earth as parchment is folded, and as one folds the roll of a book. He collected them and placed them in the palm of His hand.” (Mingana, 1931, p. 124). If this is derived from the Qur’ān, the Christian author would have had an extraordinary knowledge of Islam’s sacred text, for in the days before concordances, he managed to place together allusions to the only two Qur’ānic verses with forms of طوى with the meaning “fold.” Of course, the author may have had access to a list of key Qur’ānic verses linked by shared themes and language.

Because the state of critical textual scholarship on the *Book of the Rolls* is barely even in its infancy, it is presently impossible to determine whether or not this passage is a later interpolation. Similarly, even if it were original we cannot currently make a judgment as to whether or not it echoes the Qur’ān or vice versa. Presumably it echoes the Qur’ān, but we cannot yet absolutely exclude the opposite scenario, unlikely as that might be.

2-5. Q 21:104, Q 22:47 and 2 Peter 3

To be complete, we return to Q 21:104’s detail that the new creation is “a promise” of God. This is striking in view of 2 Peter 3:13’s remark that the new creation is “his promise.” Even more striking is that in the very next *sūra* (which tradition holds to be chronologically later than Q 21), in Q 22:47 we have a lexical link between these two Qur’ānic verses (وَعَدَةٌ; وَعَدًا) and 2 Peter 3:13 (ἐπάγγελμα αὐτοῦ). See Cuypers, 2015 on the rhetorically based intentional literary structure and sequence of the Qur’ānic chapters. It could be the case that even though Q 21 and Q 22 were widely separated chronologically, but that when placed consecutively they were edited in a way to produce or highlight similarities shared between them.

Not only that, but Q 22:47 echoes several elements of 2 Peter 3:8-13. These include an echo of Psalm 90:4, “For a thousand years in Thy

sight are but as yesterday” (OG “because a thousand years in your sight are like the day of yesterday” NETS). However, it is manifest that Q 22:47 echoes not Psalm 90:4 directly but indirectly via 2 Peter 3:8’s paraphrasing version, “with the Lord one day is as a thousand years, and a thousand years as one day.” Note Q 22:47’s “with your Lord” and 2 Peter 3:8’s “with the Lord,” a feature lacking in MT Psalm 90:4 and its OG version. Q 22:47’s “hasten” and “as you count” also echo wording in 2 Peter 3:9-12 (Table 5):

Table 5:

Q 21 Q 22	2 Peter 3
<p>Q 21:104: The Day we will fold (نَطْوِي) the sky like the folding (كَطَى) of a scroll for writings (السَّجِلِّ لِلْكِتَابِ). Just as we began the first creation, we will repeat it, a promise (وَعْدًا) (binding) upon us. We will do it.</p> <p>Q 22:47: And they ask you to hasten the punishment.</p> <p style="text-align: center;">وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ</p> <p>And God will not break his promise.</p> <p style="text-align: center;">وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ</p> <p>And indeed a day with your Lord is as a thousand years</p> <p style="text-align: center;">وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ</p> <p>as you count.</p> <p style="text-align: center;">مِمَّا تَعُدُّونَ</p>	<p>2 Peter 3:13: “But according to his promise (κατὰ τὸ ἐπάγγελμα αὐτοῦ) we wait for new heavens and a new earth in which righteousness dwells.”</p> <p>2 Peter 3: 8 with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slow about his promise as some count slowness. . . . 10 But the day of the Lord will come. . . . 12 waiting for and hastening the coming of the day of God. . . . 13 But according to his promise we wait for new heavens and a new earth in which righteousness dwells.</p>

We must not overlook Q 21:104’s “promise” (which is anticipated in v. 103’s concluding statement, “This is your Day which you were promised”), which we can now recognize as an echo of “his promise” in 2 Peter 3:9,13. What this indicates is that Q 21 here is aware that the Isaiah 65 passage is echoed in 2 Peter 3, and Q 21 knows the details of these echoes in 2 Peter 3.

It is well known that the Qur'ān is also aware that the origin of the trope of inheriting the earth/land is from the Torah's topos of the Promised Land (e.g., Q 7:128 and 137). This Torah trope is in fact the original inspiration for Psalm 37:29's inheriting and dwelling in the land. This brings full circle the Qur'ān's knowledge of earlier scriptural exegesis and associations. This knowledge is both wide-ranging and intimately detailed. This is demonstrated or illustrated by the Qur'ān's knowledge of the reuse of Tanakh texts in the New Testament.

2-6. Q 5:45

At the beginning of this essay I referred to the truism that Q 21:105 is the only direct Biblical citation in the Qur'ān. This claim is in fact not entirely correct. Q 5:45 supplies a citation explicitly attributed to “the Torah” (v. 44): “We prescribed for them in it: ‘The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and (for) the wounds retaliation.’” (Droge) The three Biblical versions of the *lex talionis* are in Exodus 21:23-27, Leviticus 24:19-22, and Deuteronomy 19:21. Q 5:45's “The life for the life, and the eye for the eye, . . . and the tooth for the tooth” echoes Exodus 21 (and/or Deut 19:21), while Q 5:45's “and wounds,” وَالْجُرُوحَ echoes Leviticus 24:20's מוּמָה. The Exodus 21 version reads “wound for wound,” whereas Lev 24:20 mentions the word “wound” once, without the two mentions in the idiom “wound for wound”: “Just as another person has received injury from him, so it will be given to him.” This agrees with Q 5:45's “and (for) the wounds retaliation.” Q 5:45's “and the nose for the nose, and the ear for the ear” has no parallels in the two Biblical passages, nor in their Targumic versions.

Q 5:45 ends with the following qualification: “But whoever remits it as a freewill offering, it will be an atonement for him. Whoever does not judge by what God has sent down, those – they are the evildoers.” (Droge) This qualification overlaps, though less radically so, with the spirit of Jesus' well-known teaching in the Sermon on the Mount in Matthew 5:

38 You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’

39 But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also. (RSV)

We must not overlook that Exodus 21's *lex talionis* is about protecting and compensating injured pregnant women. Q 5:45 may refuse to adopt Jesus' teaching on the *lex talionis* completely because to overturn it outright would thus deprive injured pregnant women of any chance at legal protection and compensation.

What we learn from Q 5:45 is that, once again, the Qur'ān knows both a Torah verse directly (in fact in both its Exodus and Leviticus versions, combining and omitting elements of both) and its New Testament echo.

2-7. Summary

We can summarize the results of this essay as follows:

- Q 21:105's Psalm citation combines elements of Psalm 37:29 with Isaiah 65:9 (including the latter's *TJon* Isaiah version). This is a well-known ancient literary praxis. Indeed, one of its famous examples is precisely Hebrews 1:12's combining of wording from Psalm 102:27 and Isaiah 34:4.

- The Qur'ān is aware of its combination of cited Biblical texts. This is indicated by Q 21:105's allusion to a nearby verse in the same Isaiah chapter, the famous Isaiah 65:17.

- Q 21:104 combines elements of Isaiah 65:17 with Isaiah 34:4. These two texts are then linked to Hebrews 1:11-12, via the latter's echo of Isaiah 34:4. Hebrews 1:12 imports Isaiah 34:4 into a Psalm 102:26-27 citation, producing an odd mixture of metaphors, *rolling* instead of *folding* a cosmic *garment*. Q 21:104 intentionally avoids correcting the odd metaphor to "*folding* (instead of the expected *rolling*) a cosmic *garment*" and instead employs mimesis to produce an equivalent overlapping odd metaphor, i.e., *folding* (instead of the expected *rolling*) a cosmic *scroll*.

- Q 21:104 directly knows both Hebrews 1:11-12 and its Isaiah 34:4 subtext, despite the fact that Hebrews 1:11-12 obscures the fact of an Isaiah echo by embedding it in a Psalm 102 citation.

• Q 21:104 demonstrates knowledge of several texts: Isaiah 34:4; Isaiah 65:17; Psalm 102:26-27; Hebrews 1:11-12; and Peshitta Revelation 6:14.

3. Conclusion

The wide scope and the attention to fine details in the above list cannot be best explained plausibly by passing or occasional exposure via conversations with traveling Christian missionaries in marketplaces or in inns. They would seem instead to require frequent scriptural exposure over prolonged periods of time. The form of exposure could not be only occasional simple homilies and/or liturgical readings. A plausible objection would involve the question of whether we could explain the evidence by exposure to homilies over prolonged time spans. This might be possible, but it may not be the most probable model given that the knowledge involved is both wide-ranging and detailed, encompassing passages and key words from several Biblical books in Hebrew, Targumic and Peshitta versions (the latter including some NT books).

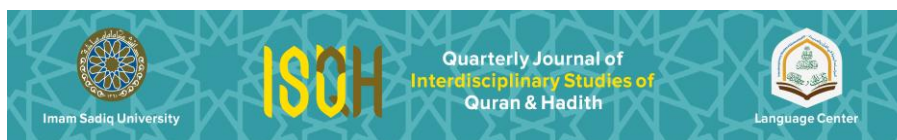
As stated at this essay's beginning, it is not my place to offer an explanation for how the Qur'ān arrived at its impressive scriptural knowledge. My only task was to document the complexity of said knowledge. Again, the question of whether a *prolonged* exposure to homilies could explain the evidence seems possible but not the most probable model. Perhaps future individual case studies will supply further light on this question.

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The Economic Strategies Adopted by the Prophet (pbuh) and their Effects on Muslims' Economic Independence in Medina

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Abstract

After Mohammad (pbuh) was made a prophet, the Quraysh imposed heavy economic pressures on the Muslims. To get the Muslims rid of this predicament and bring them economic independence, the prophet adopted certain strategies. This issue is examined in the present study through a descriptive-analytical method and with reference to Qur'anic verses, hadiths and historical sources. As the results of this study indicate, via various economic strategies, the prophet could not only abort the economic threats of his enemies but made the Muslims' economy rather independent too. Thus, the Quraysh, as the major enemy of Islam, were challenged economically, security was provided for the Muslims' trade lines, and the economic productivity was enhanced as a result of the flourishing domestic production in Medina. All this attracted much more people to Islam and made Muslims more self-confident. The prophet's economic strategies mainly included persuading the rich to help the poor, giving charitable loans, establishing a market and monitoring it, granting land to the needy for building and farming, diversifying the economic activities, making a drainage system in the lands around Medina so as to promote the agriculture there, expanding crafts and industrial activities among the Muslims, paying special attention to agriculture, and conserving the environment.

Keywords: The prophet (pbuh), Economy, Islamic economy, Prophet's economic policies, Economic solution, Economic strategy

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1. Introduction

In Islam, wealth is considered as the backbone of the society and its sustainability (Qur'an, 4:5). An individual or a society with no property is marked poor because a system with no economic backbone is fragile and feable enough to fall. Poor people and societies usually fail to resist oppressors and, thus, lose their independence soon (Javadi Amoli, 2012). Their esteem and independence can be preserved with a stout and dynamic economy, which serve as the major component of any progressive system.

According to some hadiths, poverty deters the fulfillment of rituals (Hakimi, 2001) and brings sociopolitical isolation (Sharif Razi, 2000). The spread of poverty leads to the cultural, scientific and educational backwardness of the society followed by certain abnormalities. These circumstances are in contrast to the Qur'anic teachings and the prophet's manners that aim at the sublimation of the society. Islam has encouraged everyone to have an easy life and the rather decent possession of facilities while it also recognizes economic distinctions among people (Qur'an, 43:32, 16:71). As advised by the prophet (pbuh), every Muslim is obliged to do honest economic activities. This provides motivation for economic dynamism in the Muslim society (Ibn-e Sho'beh Harrani, 1984). In this regard, one may refer to the prophet's descendants who all made a living by working diligently (Koleyni, 1986).

The question that this research seeks to answer is 'what were the prophet's economic policies after he founded a government in Medina so as to achieve economic growth and ensure the Muslims' independence with regard to the tough conditions in the Arabian peninsula, shortage of water resources, unproductive land, and sanguine clashes?'

2. Literature review

There are some studies conducted on the subject of this article. For example, In his book *Eghtesadona* (our economy), Seyed Mohammad Bagher Sadr addressed several dimensions of the Islamic economy. Mohammad Ali Taskhiri referred to the rules of Islamic economy in the book *Lessons from Islamic Economy*. Abd ul-Rahman Soneydi wrote

an article entitled ‘Economic confrontation between the Muslims and the Quraysh at the time of the prophet’ about how he coped with the economic threats posed by the Quraysh. Also, in his dissertation ‘The economic status of early Muslims’, Mohsen Tarafdar made some references to the prophet’s economic measures.

The present study is distinct in that it focuses on the prophet’s economic strategies and their effects on the publicity and expansion of Islam.

3. Economic problems in pre-Islam Arabia

Before Islam, the Meccans, especially the Quraysh, were economically well-off due to trade communications (Qur’an, 106:1-4). However, most of the other Arabians, who were nomads, were in tight conditions (Askari, 2004). Their property was mainly camels, which fitted the climate there.

Moreover, there was widespread violence among the Arabs, which kept women from economic activities. Due to lack of security, it was usually men who could herd camels and go hunting. Thus, they viewed women as sponges and sometimes even killed their baby daughters (Qur’an, 6:151).

After entering Medina, the prophet and his migrating companions, already beset with poverty and homesickness (Meghrizi, 1999), began to suffer new economic problems due to a) the shortage of food and other needs, b) the rise of inflation caused by the grow of population and the demand for food, c) the increase of unemployment, and d) the dominance of Jewish usury and capitalism over the market in Medina. With Islam in the city now, transactions had to be done according to the new Islamic rules (Hosseini, 2005).

Through the accurate adjustment of economic relations and the fair distribution of wealth and work, the prophet could meet the basic needs of the Muslims, thus changing many socioeconomic flaws into opportunities and the corrupt habits of mammonism (Qur’an, 102:1-3) and snobbery (57:20) into cooperation.

4. Prophet’s strategies for economic prosperity

Upon arriving in Medina, the prophet had to do something to mitigate the economic problems of Muslims especially the immigrants who had

left all they had in Mecca. He started with new regulations for deals and trade. Faith was not well established in some new Muslim converts yet, and they were likely to walk out of Islam or ignore part of the religious scruples. Therefore, the prophet adopted certain strategies to save the poor Muslims from the immediate risk of poverty. This enhanced the Muslims' economic capability in such a way that they could not only meet their own needs but also spend part of their potential on attracting others to Islam (Qur'an, 9:60). The following subsections shed light on the prophet's economic strategies.

4.1. Intellectual and cultural incentives for production and labor

The Qur'an obliged Muslims to develop the land (11:61) and gave working a high value (53:39, 4:32). The prophet, too, highly cherished labor and production, thus trying to acculturate economic activities among Muslims and make conditions ready for it. In this regard, he stated, "Some of my followers like to make wealth with which to care for their relatives, help the poor and orphans, go on Hajj pilgrimage, contribute to virtues, and the like" (Ibn-e Mubarak, 2004, p. 238). Indeed, the Qur'an and the prophet associated labor and production with acts of worship. The Book considered wealth as a blessing and the labor for it as a virtue (2:198, 17:66, 28:73, 30:23-46, 35:12). The prophet also considered labor highly virtuous (Koleyni, 1986). One of the best ways to make the economy flourish is the religious acculturation of labor and production. It drives Muslims toward reviving the land and thereby meeting their needs (Qur'an, 11:61).

Moreover, the prophet had no good view of beggary and encouraged people to work for their needs (Koleyni, 1986). To him, economic activities were so dear as to consider them a kind of jihad (Payandeh, 2004). By integrating Islamic values to labor, he sought to induce economic mobility and esteem workers and producers. He sometimes even kissed the workers' hands while saying "This is the hand never to burn in the hell" (Baghawi, 2011, vol.2, p. 572). Interestingly, in the prophet's opinion, the toil and trouble of working for the sake of God and His forgiveness outweigh such rituals as praying and fasting (Ravandi, 1986).

4.1.1. Encouragement of making a living through production

As the prophet believed, income from productive work would be better than the earnings from other sources, so he advised investment in production. He also deemed agriculture, livestock raising and gardening as the best jobs and advised farmers not to sell their land, gardens or trees (Koleyni, 1986,). The prophet favored the cultivation of trees especially date palms; he liked dates so much so that he was sometimes called ‘date fan’ (ibid). Regarding cultivation, he once said, “If the Resurrection comes while you have a seedling in hand, just cultivate it although you are pressed for time” (Bokhari, 1985, p. 146). This quotation denotes the importance of farming and implies that it should be done even in the hardest situation.

By injecting the culture of production into the society, the prophet predisposed a great economic development. Also, through linking economic activities to divine matters, he motivated the Muslims to work better and reduced or eradicated many social disorders such as robbery, banditry and looting. Owing to this economic culture, the Muslims felt bound to work as long as they could.

4.1.2. Encouragement of the rich to help the poor

After the prophet migrated to Medina, the Muslims experienced a fast economic growth. This was partly due to the change that the prophet made in the legal-economic system of the Arabia. Before Islam, the economy was monopolized by those in power and the tribal or ethnic trustees. The wealth distribution system established by the prophet, however, was such that the economy relatively grew along with social justice. This system was based on obligatory supports; that is, every Muslim was obliged to meet the other Muslims’ needs. The prophet’s emphasis on this sense of obligation is evident in his quote “Help the needy even with a handful of dates or half a date. If you cannot afford, speak to them sweetly at least” (Koleyni, 1986, vol.4, p. 4). The society was thus encouraged to be generous as well as gentle so that no one would be annoyed or offended. The prophet especially persuaded the rich to help the poor (Tousi, 1993). Their sense of obligation to help was strengthened by the 700-fold reward that the Qur’an promised

(2:261, 262, 265, 275). The problems of poor Muslims were largely solved by the incentives of the Qur'an for generosity (59:9, 2:261).

4.2. Enactment of specific rules for financial contracts

The prophet had to adopt proper policies to provide the funds required for the Islamic state and the elimination of poverty from the society. Certain factors pushed the Muslims toward various economic activities. Those factors included the productive land and favorable climate in Medina, the strategic location of the city for commerce, relations with the tribes that had industrial crafts, and, above all, the prophet's strategic management practiced through enacting specific rules and regulations.

Before Islam, some Qureshis committed various types of usury that they had devised. Despite having many permanent markets, they made phony deals in which the buyer or the seller was cheated, but the prophet abolished them all (Sadr, 1995).

The prophet enacted the laws according to the economic interest of the Muslim society. For example, to let the economy up, he allowed short-term participation agreements such as *modharebah* (interest sharing), *mosaghat* (sharecropping), *mozare'eh* (farmletting), partnership, *jo'aleh* (reward), and *solh* (mutual consent) (Meghrizi, 1999). These agreements yielded very desirable results (Sadough, 1992). They provided funds for those who were physically able to work but lacked the required capital. They also activated the capital of those who possessed it but had no ability or opportunity to put it in the cycle of economic activities. As the corresponding contracts were concluded between the Muhajerin and the Ansar, a boost occurred in the productivity, yield of farming lands, income, and rate of employment. Following the Baninadhir Jews' treachery against the prophet, the Muslims captured their lands in Medina, and the prophet won the Ansar's consent to divide those lands among the Muhajerin and the poor Ansar (Vaghedi, 1988). This led to the increase of the Muslims' cultivation area, production, employment and exports as well as the public welfare.

4.3. Encouragement of interest-free loans and prohibition of usury

Besides prohibiting certain acts like usury and selling sinful goods, the prophet encouraged giving interest-free loans and called it a good deed

so as to make the Muslims economically active. It led funds toward production and motivated many Ansaris to grant their capital to the Muhajerin on the purpose of mitigating their poverty (Qur'an, 59:9).

These loans were highly encouraged by the prophet, as he considered them better than charity at the reward ratio of eighteen to ten (Koleyni, 1986). They are highly rewarded by the Qur'an too (2:245, 57:11, 17, 64:17). The promised rewards motivated the rich to give loans to those who could work but had no capital. Thus, many people were enabled to start their business on loans, the production of goods grew, and the society gained relative welfare.

4.4. Controlling and monitoring the market in Medina

To enhance the Muslims' market independence and economic security, the prophet established a new market in an appropriate place (Meghrizi, 1999). Before hijra, Medina Bazaar mainly belonged to Banigheinogha Jews (Hamawi, 1995). As the new market started under the prophet's supervision, the Jews in Medina and the Meccan polytheists who dominated Akkaz and Zelmajar Bazaars (Ya'ghubi, 2000) lost the control of the economy, resulting in the independence of the Muslim market. Moreover, the prophet recruited some agents to prevent hoarding and other economic crimes. They warned hoarders once. If hoarding continued, they would confiscate the hoarded goods (*Nahj al-Balaghah*, Letter 53). Also, the businessmen who avoided supplying their goods were given a hard time (Ibn-e Hayyoun, 2006).

The prophet sometimes visited Medina Bazaar in person. He once noticed a man who was selling good and bad goods mixed together. The prophet told him, "Whoever cheats the customers is not a Muslim" (Tahawi, 2004, vol.3, p. 366). In another case, he warned a man who was selling fake goods, "This is dishonesty, and whoever does it is not a Muslim" (Ibn-e Majeh, 1997, vol.3, p. 564).

4.5. Granting lands to the needy for work and residence

Since the Muslims who migrated to Medina had no resistance there, the prophet gave them the lands gifted by the Ansar. This land distribution, known as *Eghtha' al-Daur*, led to construction and development in Medina (Hamawi, 1995). As the Muslims were settled in their own houses, they leisurely began economic activities and established the

religion. The Muhajerin took a total of fifty six pieces of land for housing, agriculture and pasture (Ahmadi, 1998). Of course, some of the immigrants temporarily resided in the prophet's mosque (i.e., on Sofa) or in the other Muslims houses (Koleyni, 1986). Some Muslims found a job due to the growth of agriculture and house construction, and the revival of the lands around the city provided food for the people.

Furthermore, as the prophet told the people, whoever revived a barren land could own it (Sharif Razi, 2001). This induced broad productive activities, created job opportunities, and eliminated unemployment. Muhajerin also got to know more about agriculture, and farming products increased so that the surplus could be exported (Sadr, 1995).

Lands were granted to Muslims in other places than Medina too. These grants were often for the needy so that they could live in independence (Ahmadi, 1998). A few of those who received a land were Mojja'eh bin-Marareh Hanafi in Yemen, Forat bin-Hayyan Ajali in Yamameh (ibid), Zaid al-Khair Taie in Tay (Tabarsi, 2011), Belai bin-Harath Mozni in Aghigh Desert (Ahmadi, 1998), Abyaz bin-Hammal and Sam'an bin-Amr, Sanbar al-Abrashi, Zubair bin-Awam, and Jahdam bin-Fedhaleh (ibid).

The culture of Pre-Islam Arabs was associated with murder, plunder and bloodshed. Their battles would sometimes last for long. Since some Arabs had livestock, they always had to be on the move for grass and water. The prophet, however, gave them a land and made them settle in one place to live decently rather than nomadically (ibid). Thus, he could keep them in Medina. He actually aimed to supply the workforce from the very city and raise the Muslims' population so as to ensure their security and faith. In this regard, he considered the act of leaving the city as a shame and a sin (Koleyni, 1986). This led to economic enhancement through the considerable reduction of unemployment and its consequent social evils.

For job creation in Medina, the prophet spotted economically talented people and put them in charge of certain tasks so that they could make their own living rather than depending on the Islamic government funds (Asghalani, 1994).

4.6. Encouragement of women to work alongside men

Women comprise half of the population in every society. Their economic activity is not only desirable but allowed in Islam if they behave decently at work (Qur'an, 28:23-25). Their permission to work is actually implied in the Qur'an (4:7).

The prophet paved the way for women's economic activities in consistence with their physical and psychological features. For example, just young women were allowed to do commerce (Tousi, 1986). In general, women could make a living by nursing the wounded and dressing wounds (Ibn-e Abdulber, 1991), manufacturing, tanning leather to make clothes (Asghalani, 1994), selling perfume (Koleyni, 1986), spinning, and weaving mats. Thus, they shared the household income (Ibn-e Sa'd, 1989). In his book *The System Of The Prophet's Government*, Al-Kitani (2010) refers to more than forty jobs at the time of the prophet many of which were done by women as well.

4.7. Sustenance of the poor and the proper distribution of wealth

The prophet felt obliged to provide a chance for everyone to work. He would use the government revenues to help those who could not make a living or were not given a job by the government. Considering the general rule that everyone has a share of the public funds, poor people were sustained so much as to meet their basic needs (Koleyni, 1986). To this end, the financial sources that the prophet drew from were anfal, khoms and zakat. The contributions brought economic livelihood to those who were creative or talented enough to work but had no means and resources.

The prophet even felt responsible for the Muslims who died in debt. He said, "It is my duty to pay the debt of whoever dies while not affording it (ibid: 407). He also paid the living costs of poor men's widows (ibid). As the case is in Islam, the property of those who die with no heir or heiress is inherited by the head of the state, namely the prophet, Imam or their representative (ibid). The prophet's government was accountable for sustaining not only the Muslims but the Jewish and Christian citizens as well (Tousi, 1986). This generosity drove many Jews into Islam (Koleyni, 1986).

4.8. Encouragement of waqf for public benefits

One of the decent economic approaches introduced by the prophet was waqf (dedication). According to it, the rich would dedicate a part of their assets to the welfare of the poor, thus contributing to the public interests even of the next generations. For example, a Jew named Mokhairigh gave his property away to the prophet, and he, in turn, granted it in donation (Belazari, 1996). Being one of the early waqf practitioners, the prophet himself donated Nedtat, Wadtih and Solalem lands (Ahmadi, 1998).

Another purpose pursued through waqf was to put wealth in circulation. The prophet declared waqf as a highly rewarded deed of permanent effect (*Sadagheh jarieh*) (Deylami, 1991). This persuaded the Muslims to give away their belongings, which resulted in depots of consumer's goods for the poor (Sadr, 1990). As the practice of waqf expanded, poverty and unemployment began to reduce.

4.9. Integration of Muhajerin's merchandising to Ansar's farming on the purpose of economic growth

Many Meccans were merchants (Ibn-e Hesham, 2016), while most Medina residents were farmers owing to the abundance of water there. By combining the merchandising of those from Mecca and the farming of Medina people, the prophet could boost both the commerce and the agriculture; Medina Bazaar began to flourish as some Mohajerin traded in Ansar's farming products (Saleh, 2006).

For the better exportation of goods from Medina, the prophet provided the means of transportation, mostly camels, and the required funds through partnership contracts. The camels captured in battles raised the capacity of exports; thousands of camels were captured by Muslims in the battle of Honeyn (Ibn-e Sa'd, 1989). As the commerce thrived on the side of Muslims, Meccan polytheists lost their monopoly on trades. The prophet's persuasion for trade (Sadough, 1992) not only had economic benefits for the people in Medina but also paved the way for the spread of Islam and the prophet's cultural and political activities (Sadr, 1995). Trading became easier for Muslims as incentives were given to those who could supply the basic goods, security was provided for foreign merchants, and imports into Medina were facilitated (Sadr, 1990).

4.9.1. Encouragement of trade based on certain principles

The prophet advised the Muslims to do commerce in Islamic manners. In this regard, he prohibited usury, taking oaths, concealment of the flaws of goods, speaking highly of the goods to sell, and speaking ill of the goods to buy (Koleyni, 1986). He also obliged traders to revoke the deal at the request of the buyer, take the sold goods back, allow a payment delay if the customer has no cash (ibid), take it easy about the price (Horr-e Ameli, 1988), be generous, and stick to one's agreements (ibid). Regarding trading manners, there are numerous remarks by the prophet, some of which Sheikh Horr-e Ameli compiled into a chapter titled *بَابُ جُمْلَةٍ مِمَّا يُسْتَحَبُّ لِلتَّاجِرِ*.

4.10. Encouragement of non-Muslims to have trades with Muslims

In addition to encouraging the Muslims for economic activities, the prophet called non-Muslims for trade in the territories of Islam and ensured their economic security. In this regard, he promised he would compensate for any damage to their goods and treat them as guests in Medina (Sadr, 1995). This guaranteed security led to the spread of commerce between Muslims and non-Muslims. Numerous cases have been reported for the commercial activities of non-Muslim merchants at the time of the prophet. As an example, Nabatean traders supplied oil and flour for Medina. Muslims gave a rise to commercial activities in Medina by making the trade pathways secure. This also undermined the economic status of the Meccan polytheists. As Mecca was captured by Muslims, the polytheists completely lost their monopoly on commerce (ibid). Then on, the trade in almost the whole Arabian Peninsula was done under the Muslims' surveillance.

4.11. Diversification of economic activities

An abominable feature of the economy before Islam was to look down on non-offensive tasks, thus considering farming and craftsmanship as the duty of slaves and cherishing whatever involved recklessness, bravery and physical strenuity (Tabatabaie Ardakani, 1995; Montazer al-Ghaem, 1992). However, the prophet encouraged various types of work so that the required goods and services could be provided and nobody would feel ashamed of any job. In this regard, he once stated,

“Collecting wood, carrying it on the back, selling it to make an honest living, and giving the surplus in charity is better than requesting others for help; requests may be met or not. A giving hand is certainly better than a taking hand” (Warram, 1990). The prophet pioneered working in person to eradicate the common false notion that work was a shame. For instance, to make the walls of his own house, he carried stones himself. This behavior was so effective that even the invalid were persuaded to make their own living as far as they could (Koleyni, 1986). The prophet took advantage of every opportunity to motivate his companions for economic activities. He also approved of every honest job especially agriculture and livestock raising. In this case, he believed that God has placed His blessings in these two jobs (Barghi, 1992). As he once met a herdsman, he equated that man’s job to jihad and Hajj in reward (Ibn-e Hayyoun, 2006). Similarly, to support spinning and tailoring, he said, “My good male followers go for tailoring, and my good female followers do spinning” (Warram, 1990). He also motivated traders with the remark “God has placed blessings in trade” (Sadough, 1983).

4.11.1. Denouncement of some jobs

There are some hadiths referring to certain denounced jobs (Ibn-e Hayyoun, 2006). The denouncement seems because of traders’ unawareness of trade ethics or forgetting God in their deals. Among the jobs denounced by the prophet, one may refer to dealing in slaves, selling coffins or shrouds for the dead, hoarding even at the time of abundance, animal breeding, silver and goldsmithing, blood cupping, and overslaughtering animals (Horr-e Ameli, 1988). A slave dealer makes money by selling human beings, and a coffin seller desires people’s death. Also, cupping may result in hardheartedness. As for dealing in gold and silver, people may be done wrong if their belongings are mixed up. So, jobs like these are naturally detestable.

4.12. Measures to enhance productivity

After arriving in Medina, the prophet sought to raise the economic productivity by taking measures such as a) changing the agriculture pattern by cultivating date palm seedlings rather than tamarisks in Ghabbeh region in the northwest of the city so as to supply food and fruit, b) allocating Ghanat region to the cultivation of wheat, and c)

encouraging people to rise early (Koleyni, 1986) and start working after the morning prayer. The prophet considered early morning as the best time for productive work, higher income, blessed living, and independence of others (Payandeh, 2003, hadiths 376, 643, 1078, 1149, 1858).

Something noteworthy that the prophet did to improve productivity was to build canals that could drain stagnant water to farming lands; considering the location of Medina, a lot of water would always gather in the pits around the city (Saleh, 2006). The drainage of useless water not only gave a rise to agriculture and construction but also reduced the spread of pollution and many diseases such as malaria (ibid).

4.13. Levying Khoms, Zakat and Jezyeh as Islamic taxes

To balance the economy, support the poor, and solve the problems in the Muslim society, the prophet levied specific taxes on Muslims. As termed by the Qur'an, the taxes are Zakat (9:103) and Khoms (8:41). They were levied when the Muslims were already active in various economic areas and the society had an upward trend.

The Qur'an introduced Khoms on war booties in the second year after hijra (2 AH). The prophet divided the booties into five parts, kept one, and distributed the rest among the Muslim warriors (Tabarsi, 1993). This was done to help the needy, create jobs for them, and boost the production. Thanks to booties, within a few years, many Muslims stepped out of poverty. Two other taxes, namely Zakat and Jezyeh (9:29), were introduced in 9 AH. They served as new sources of funds for the Islamic government (Makarem, 1995).

By levying Zakat and Khoms, the prophet turned paying taxes into a religious issue. This made Muslims pay taxes voluntarily and on free will. Upon economic growth toward the end of the prophet's life, people paid more taxes and the economy came to a balance. This led to the control of inflation and mitigated the decline of public revenues once tax payment reduced and economic depression occurred in the future (Sadr, 1995). Moreover, the collection of taxes and other incomes entailed the establishment of *Beyt al-Mal* (i.e., bureau of public funds). Then, the prophet put some clerks in charge of it (Ahmadi, 1998). They kept careful tabs on the collected taxes and the flow of money in and out, thus maintaining a discipline in the financial system.

Half of the incoming Khoms was dedicated to certain individuals in Bani Hashem tribe including the poor, orphans and those in debt. The other half stayed with the prophet to be spent on public benefits and the government expenditures. Similarly, part of the incoming Zakat was spent on the mentioned Bani Hashem groups, but the share dedicated to religious purposes (i.e., *fi sabil al-Allah*) along with the revenues from the captured territories was just spent for public benefits such as reconstructing pathways, financing the army, funding the government affairs, and the like.

As for where to use taxes, the prophet gave priority to the collection place but saved the surplus for the central government. This economic policy made people more eager to pay taxes, reduced the tax collection cost, and ensured the simultaneous economic growth of different places (Sadr, 1995: 14).

Considering Zakat as the major source of income for the Islamic government, the prophet regulated the collection of taxes by recruiting some agents called '*Jobbat*' to collect Zakat (Tousi, 1990), some others called '*Khares*' to estimate the collected quantity and value (Ibn-e Athir Jozori, 1988), and some called '*Kottab*' to serve as bookkeepers who recorded how and how much Zakat was used, thus improving the official aspect of the economic system (A group of authors, 1999). Those who asked the prophet for help were given a share of the government income to meet their basic needs. Whoever poor or unable to work was identified, and even those who would convert to Islam with incentives were given a gift or grant (Koleyni, 1986). The Qur'an refers to this manner of attracting people as '*mo'alefat al-gholoub*' (9:60). Using this policy, the prophet could attract many people to Islam and reinforce the faith of shaky Muslims (Sadr, 1995).

4.14. Designing a legal system in line with economic security

The legal, economic and political systems in a Muslim society should be designed such that there is enough security to invest for economic activities until productivity is gained (Mir Mo'ezi, 2012). To show the significance of economy, the prophet equated it to one's blood and reputation (Koleyni, 1986). As he stated, "You must respect the others' blood and property. Give back what is entrusted to you. Just like a Muslim's blood is forbidden to shed, his possessions cannot be seized

without his consent” (ibid). To ensure people’s security of possession, the Qur’an ordered the canon of hand amputation (5:38) as deterrence against robbery. Perhaps, before this canonical order, the people who had grown up in the age of ignorance and lived on looting and robbing could not perceive the significance of possession security. With that punishment on robbery, economic activities were made rather secure.

Another policy adopted and publicized by the prophet was the preference of social interests to personal benefits. According to the regulations postulated by the prophet, the conflicts of economic or financial interests between the society and individuals were always resolved in favor of the society. In this regard, he set forth the principle of *لَا ضَرَرَ وَ لَا ضَرَارَ* (neither harm nor be harmed), which originally concerned the trouble that Samoreh Ibn-e Jondab made for a Muslim (Koleyni, 1986). The prophet also entered peace negotiations and contracts with the tribes around Medina that could threaten trade activities, thus posing threats to the trade of Meccan polytheists but providing security for Muslim merchants (Ibn-e Sa’d, 1995).

4.15. Ensuring Muslims’ economic independence by spreading craftsmanship among them

Arab nomads always looked down on urban culture and considered crafts like artistry, manufacturing and sailing as slavery (Tabatabaie Ardakani, 1995). They, indeed, had no good view of non-offensive tasks and no approval for farm jobs and craftsmanship (Montazer al-Ghaem, 1992). Due to their herding job, they always had to be on the move. Nomadic people accounted for the majority of the Arabian Peninsula population, while the urban population with fixed dwellings, as in Mecca, Medina and Ta’if, was low. The prophet managed to gradually change the nomadic lifestyle into urbanism. As a result, more people settled in one place, and various crafts flourished.

To be economically independent of others, the Muslims had to produce what they needed on their own. Since defensive tools were not sophisticated, they had to be either imported from the manufacturing places or made locally. Both ways were tried by the prophet. He sometimes sent certain groups out to other places so as to supply the goods that could be produced in Medina. He also tried to make Muslims

self-sufficient for warfare products by sending some young ones to Yemen to learn arms production. This aborted the plans for leaving Muslims bareheaded in the case of a battle. Besides, it eliminated the Muslims' anxiety about the shortage of arms (a group of authors, 1999). Regarding the attempts for self-sufficiency, a Muslim went to Iran on the prophet's permission and got back to Medina with four experts in swords, shields, helmets, spears and bows along with some iron ore and wild almond wood. They set up furnaces and made those arms (Sadr, 1995). At that time, of course, there were several sword makers such as Khabbab Ibn-e Arat in Mecca (Ibn-e Hesham, 1996), but the low number of the swords at hand was not on a par with the great threats.

What the prophet had in focus was not merely arms; he encouraged the Muslims to learn other crafts too, thus giving a rise to weaving, tailoring, blacksmithing, construction, leatherworking, and well and qanat digging to use underground water (Sadr, 1995). According to Sheikh Abd al-Hayy Kattani, a famous Moroccan jurist, this led to the relative independence of the Islamic state in economy and industry.

In Medina, spinning wool and making clothes was done by women, and such jobs as farming tools production, carpentry and blacksmithing were in the hands of Jews especially Banigheinogha Jews (Saleh, 2006). Along with the growth in agriculture, house construction and arms production, the Muslims needed more equipment and efficiency for these economic activities. Therefore, the prophet declared it as a duty of Muslims to gain skills in various crafts (Saffar, 1984). He also invited non-local craftsmen to Medina for the vocational training of Muslims. This enhanced the technical skills of the Muslims and created jobs for some of them (Sadr, 1995). It also made them industrially independent while breaking the technological monopoly of the Jews and unbelievers. The acquisition of the sciences of the day and their localization in Medina brought self-sufficiency and the possibility of producing basic and strategic goods (ibid). It ultimately resulted in more power for Islam, growth in all fields of economy, and the conversion of more Arabians to Islam.

4.16. Putting financial capitals in circulation for economic growth

As advised by Islam, Muslims should let their capital circulate so as to make profits for themselves and the others. The prophet called this circulation ‘utilization of capital’ and considered it as a sign of faith and generosity (Horr-e Ameli, 1988). Utilization of capital aims at economic growth (Mousavian, 2021) and independence from others, which is a dignity for a Muslim (Koleyni, 1986). There are a set of hadiths commending the circulation of capital and condemning its stagnancy (ibid).

In a Muslim society, individuals should use their property partly for material motives and better worldly life and partly for spiritual prosperity and otherworldly rewards (Qur’an, 28:77). This maintains one’s independence and dignity.

5. The rate of economic growth at the time of the prophet (pbuh)

The economic status of the early Muslims in Mecca was not good, and it became even worse under the Quraysh sanctions. The Muslims sometimes felt so hungry as to fasten their bellies with a cloth or tie a stone to it (Beihaghi, 1982). This tight situation turned into economic flourishing after the prophet’s hijra to Medina. His economic strategies yielded good results after a short time. This improved status can be exemplified with the ability of Imam Ali, as one of the prophet’s companions, to afford certain extraordinary tasks such as liberating a thousand slaves, dedicating one hundred thousand date palm trees and some lands in Kheybar, Wadi al-Ghora, etc. to Muslims, digging a hundred wells in Yanbo and dedicating them to the Kaaba pilgrims, and digging wells in Mecca and Kufa (Helli, 1995). The prophet’s remarks on economic empowerment induced the continual and institutionalized growth of activities for benevolent and otherworldly purposes, which also sustained the low-income segment of the society.

Further evidence for the role of the prophet’s policies in economic growth comes from Imam Ali’s words. According to him, the prophet was one of those who suffered a lot in She’b-e Abutalib and was so poor when he entered Medina. However, his hard work made him so rich as to say “the Zakat on my property is high enough to cover the needs of all the Bani Hashems” (Ibn-e Tavous, 1996, p. 182). The will that the

prophet made on his property in different places also signifies that he had gained a high economic status while being at a top level of piety and asceticism (Ibn-e Hayyoun, 2006). Of course, he could not be rich without troubles; he toiled through doing construction work, establishing gardens of date palms, and preparing many pieces of land for agriculture. As put by Ibn-e Ab al-Hadid (1984, p. 146), “The prophet worked by hand, tilled the land, watered it, and planted date palms”.

6. Conclusion

There are several general points to conclude from this research. Firstly, upon arriving in Medina, the prophet (pbuh) began to threaten the trade pathways of the Meccan polytheists so as to reduce their pressure on Muslims. He also set up ties with various merchants and tribes to expand the Muslims’ economic domain so that the sanctions imposed by the enemies would not harm their economy.

Secondly, to enhance the economic status of the Muslim society and to reinforce and spread Islam, the prophet adopted certain economic policies such as providing intellectual and cultural incentives for production and labor, encouraging the rich to support the poor through interest-free loans and dedication of part of their property, enacting specific laws for economic growth, taking the control of markets and monitoring them, giving land to the poor for work and residence, paying special attention to the needs of poor Muslims, integrating Muhajerin’s merchandising to Ansar’s farming, encouraging non-Muslims to have trades with Muslims, diversifying the economic activities, appreciating workers and producers, draining the lands around Medina to boost agriculture and prevent diseases, receiving taxes from the rich and spending them duly, designing a legal system in line with economic security, propagating different crafts among the Muslims, putting capitals in circulation, paying special attention to agriculture and the preservation of the environment, and planning to create jobs and reduce unemployment.

Thirdly, the aforementioned policies had some positive outcomes for the Muslim society. In this regard, one may refer to economic growth and development, economic balance and justice, social security and

economic independence, defeat of the sanctions banned by the enemies of Islam, improvement of the economic status of poor people, elimination of unemployment, and conversion of many non-Muslims to Islam.

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The Formation of the Attitude Towards "Social Responsibility" in the Holy Quran, with the Approach of Functional Model in Social Psychology

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Abstract

The evolution of "attitude" is one of the central themes in social psychology, manifesting in various models within this discipline. The Quranic strategies in shaping attitudes can be unveiled by revisiting the verses of the Holy Quran through the lens of social psychology in an interdisciplinary study. These attitudes are formed through a Quranic approach, grounded in the models of attitude formation in psychology, regarding fundamental issues. One such fundamental concept in social sciences and Quranic literature, crucial for the survival of any society, is "social responsibility." This article, utilizing a descriptive-analytical method based on the "functional" model—one of the most widely recognized models in social psychology for attitude formation—examines the formation of attitudes towards "social responsibility." Through a reinterpretation of divine verses and adhering to the components of an interdisciplinary study, Quranic strategies in this regard are extracted. According to the findings, the Quran, by reading society sociably and considering humans as responsible, introduces strategies such as "social cooperation for livelihood," "cultivating responsibility within the family context," "instilling a reflective self-view," and "advocating patience and social interaction" within the framework of religious brotherhood to shape attitudes toward social responsibility along the trajectory of this model.

Keywords: Functional model, Social Psychology, Attitude Formation, Holy Quran, Social Responsibility

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1. Introduction

Social Psychology is defined as “the scientific study of mutual behavior among individuals or the study of human interactions and the investigative examination of the influences they have on each other's beliefs, emotions, and behaviors” (Aronson, 2008, p. 6; Branscombe & Baron, 2012, p. 5). It is also characterized as the science that seeks to understand the nature and causes of individual behavior and thoughts in social situations.

The subject of "attitude" and its formation in individuals is considered one of the fundamental concepts in this field. Some scholars have gone so far as to consider "attitude" as the primary focus of social psychology, viewing social psychology as the scientific study of attitudes (Bohner & Schwarz, 2001; Petty & Briñtol, 2012). The term "attitude" in social psychology has been defined in various ways. According to one common definition, "attitude" is a lasting system that includes a cognitive element, an emotional element, and a tendency to act (See Azerbaijani, 2003; Droba, 1933). The cognitive element encompasses an individual's beliefs and thoughts about an idea or thing. The emotional or affective element involves an individual's emotions and feelings towards the subject, especially positive and negative evaluations, and the behavioral component, indicates a readiness to respond to specific stimuli in particular ways (Erwin, 2014.; Karimi, 1994.).

“Attitude” can encompass various aspects in different social domains. One of the most pivotal attitudes that significantly influence an individual's other attitudes is their perspective on society and "social responsibility." This implies that by actively participating in social matters, an individual consistently considers themselves responsible towards society and its events. In light of what has been mentioned, this attitude materializes when an individual first acquires sufficient and necessary knowledge about social issues and the imperative of engagement and activity in society. Secondly, they develop a positive inclination and a sense of responsibility towards this involvement. Thirdly, they are prepared to take action and engage in behaviors aligned with this perspective.

On the other hand, the Holy Quran (2:214), which is the book of guidance for humanity, pays special attention to society and emphasizes the necessity of reforming it in the path of nurturing human souls to the extent that it considers one of the most important goals of the missions of the prophets to be the establishment of a cohesive society (Khamenei, 2013). Based on this, through enlightening their audience and strengthening their sense of responsibility towards society, it strives to cultivate a correct attitude in individuals regarding society and social responsibility. In this research, we aim to employ a descriptive-analytical method, adhering to the apparatus of an interdisciplinary study and scientific interpretation of the Holy Quran. Through the utilization of the functional model, recognized as one of the most important models in social psychology for forming or altering human attitudes, we intend to revisit and instill attitudes toward the concept of social responsibility. This will be achieved by revisiting divine verses and elucidating effective strategies within a Quranic framework.

Regarding the interdisciplinary nature of this research, it is necessary to clarify that in an interdisciplinary study where two scientific disciplines are involved, these two disciplines can coexist either parallelly alongside each other (comparative studies) or longitudinally, extending along with each other (as in the present research). The intention of placing the two disciplines longitudinally is to have an introductory aspect from Discipline A to Discipline B. Concerning disciplines that are longitudinally related, this relationship can be either methodological or data-oriented. The current research falls into the first category (longitudinal relationship of methods in the field of methodologies). In this methodological relationship, the developed methods in Discipline A (which in this research is the field of social psychology) are placed at the disposal of Discipline B (which in this research is the Quranic and interpretive aspect) as the serving discipline, so that these methods can be used to process the information provided in Discipline B (Quranic interpretation). Since methods are in the form of structure and shape, in this communicative process, the content of Discipline B (Quranic interpretation) is poured into the framework of Discipline A (social psychology). The resulting answer, as a

conclusion, will be in the form of data from Discipline B (Quranic interpretation) (See Pakatchi, 2008).

Continuing after providing a brief explanation of the “functional model” the “Quranic perspective on the central point of this theory” and also discussing “social” and “human responsibility” examples of Quranic strategies for shaping individual’s attitudes towards social responsibility are highlighted. In the literature of the functional model, some Quranic strategies are reconstructed. In this approach, four Quranic strategies will be introduced, with the first strategy having a closer conceptual affinity with what is discussed in the functional model. Strategies two to four, considering the Quranic nature of the research, sometimes go beyond the discussions of the functional model and, of course, indirectly become entirely relevant to it. This, in itself, can be beneficial in the future development of the conceptual framework of the functional model using Quranic and interpretive literature, or even presenting a new model in this field, which may attract the attention of social psychologists.

2.The Functional Model:

In the year 1960, Daniel Katz, through the publication of articles titled “A Functional Approach to the Study of Attitudes” introduced the “functional model” for the first time to shape and strengthen attitudes at the theoretical level (Katz, 1960, pp. 164-203). The foundational assumption of the functional model is grounded in the idea that “individual’s attitudes take shape based on specific and positive functions in meeting internal needs” (Turner & Crisp, 2010, p. 81). In this sense, each attitude fulfills a particular need and, in terms of terminology, has specific functions. These functions include:

A. Adaptive and Beneficial Function: This means that individual’s attitudes are effective in meeting their general needs or preventing negative events for them (Katz, 1960).

B. Self-esteem Enhancement Function: Having specific attitudes can help in maintaining and increasing self-esteem, especially in ethical matters. For attitudes with ethical components, derived from adherence to religious or political beliefs, holding and acting upon those attitudes can be self-affirming (See Baroun et al., 2010).

C. Self-defense Function: Many attitudes adopted by an individual serve the function of self-defense to support them against existing threats and challenges. For example, individuals may adopt attitudes to defend their identity against racial, group, or followers of other religions, and in some cases, if an individual feels compelled to change their attitude, they may resist change to defend themselves and prove their steadfastness, becoming more resistant to change and strengthening their existing attitude (Azerbaijani, 2003).

D. Value Expression Function: Attitudes are “a reflection of broader aspects of an individual's personality”. Based on this, individuals gain satisfaction by expressing their existence and displaying their values through their attitudes (Katz, 1960, p.173).

E. Cognitive Function: This function, based on human needs, is centered around establishing a suitable and rational structure for the individual's surrounding world. Playing a role in creating meaningfulness in life, the need for understanding and knowledge, among others, falls under this category (Katz, 1960). Accordingly, attitudes may take shape or change to give meaning and significance to what passes through the individual's mental world or their surroundings (Karimi, 2000). The significance of this function has led some psychologists to consider it the fundamental function in the formation of attitudes in individuals, as most attitudes serve this purpose to a great extent (Strack & Deutsch, 2004).

Therefore, according to the functional model, to change individual's attitudes, it is necessary to recognize their needs, both common and unique, and also identify the specific function of each attitude in meeting those needs. On this basis, introducing new fundamental needs (creating needs) or changes in existing needs and providing messages aligned with individual's needs can create a context for changing attitudes and forming new attitudes in line with addressing those needs (Razaghi, 2008). However, concerning the concept of “need” in the field of social psychology, it is important to note that theoretical approaches to explaining and categorizing needs in this field depend on the cognitive perspective of theorists. Those who view human nature as entirely material and a product of biological processes and life evolution (psychoanalytic perspective) or believe that the nature of

humans is largely the result of experiences in the social environment (behavioral perspective) summarize human needs within these limits. Nevertheless, some psychologists (humanistic, existential, and transpersonal perspectives) have expanded human needs beyond physiological needs and identified various psychological and spiritual needs for humans. For instance, Jung, who coexisted with Freud, mentions the need for spirituality and religion in today's era alongside the necessity of fulfilling physical needs (See Pritchett & Koenig, 1998). Therefore, considering the developmental perspectives on human needs in psychology and the similarity of this perspective with the religious and Quranic approach, data from both fields can be utilized to expand the boundaries of knowledge. On the one hand, the discussions of the functional model in social psychology contribute to shaping attitudes in interdisciplinary studies for scientific interpretation of the Holy Quran. On the other hand, Quranic discussions have the potential to refine and complement the topics of this model, given the precise and comprehensive understanding it has of human nature and needs in the path of guidance and well-being.

While attention to the concept of “society” and the need for social interactions-as the foundation for discussing social responsibility-has received attention in the research literature of Western psychologists, this perspective often had an external orientation and did not delve into the essence of human creation and existence. The most significant characteristic of the Quranic perspective on society and the necessity of social responsibility is that its origin and foundation are rooted in human nature. It defines and explains the relationship between humans and God in the context of society and, through this connection, influences the strengthening of human attitudes towards social responsibility.

The Quranic perspective on the central point of the functional theory, meaning self-love, in the functional theory essentially involves the formation or reinforcement of an inclination and the individual of interest, and the mediators to which the person believes and inclines. In cases introduced under the functional model, this mediator is self-love and self-interest. From an Islamic perspective, it is necessary to elaborate on this view.

3. The Holy Quran's view of the focal point of the functionalist theory (Self-love)

Undoubtedly, in the Islamic view of self-love, self-interest, and meeting needs are emphasized. Self-love is one of the most fundamental inclinations of humans. If humans are always seeking happiness, benefits, and comfort in life and avoiding pain, difficulty, and harm, it is because of the characteristic of self-love that constitutes their existence (See: Sadr, 2011; Tabatabai, 1996). From this characteristic, three qualities arise: “the love of survival, the pursuit of pleasure, and the aspiration for perfection” (Subhaninia, 2014 / 1393 S.H, p. 185). Scholars like Tabatabai (1996, p. 19) consider the abundant love of individuals for goodness and beauty as evidence of self-love in the verse “Indeed, he is to intense love of good intense” (100: 2).

However, the crucial point that distinguishes the religious and Islamic perspective from similar self-centered concepts in other ideologies and thoughts is that in religious literature, this innate property is merely the foundation and starting point for a development and movement towards God-centricity. More precisely, religious teachings guide human development towards the concept of “self” in such a way that its ultimate goal is participation in the concept of God. Murtadha Mutahhari, while stating that self-love is not wrongly placed in human existence, emphasizes the necessity of personality development—in a way that encompasses all other humans and, indeed, the entire created universe. Following this, he describes the struggle against selfishness as a struggle against self-limitation (Mutahhari, n.d.).

The Quran emphasizes this difference in the breadth of human perspectives on existence as a fundamental factor for their differences: “And among the people is he who says, “Our Lord, give us in this world,” and he will have no share in the Hereafter. And among them is he who says, “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.” (2: 201-200) (Tabatabai, 1996). The Prophet calls people to turn away from those whose intellectual horizon does not go beyond material life, saying: “So turn away from whoever turns his back on Our

message and desires not except the worldly life. That is their sum of knowledge” (53: 23-40).

In this perspective, considering the developments that take place in the concept of self and material self, “self-love” is understood in the sense of considering the interests of others, and religious teachings around it are discussed. The emphasis is on the idea that whatever is pleasing for oneself should also be pleasing to others, and this is among the teachings that are interpreted within this framework (Kulayni, 1986; Nahj al-Balagha, n.d.). In this context, a person, by overlooking individual apparent interests, is prepared for any sacrifice and altruism, with functions beyond materialism attributed to it (76: 2-3).

On this basis, religious teachings have not only employed a functional approach but have also followed a systematic order in this process. Attention to the degrees of human attitudes is a strategic approach that is emphasized in this process. In other words, by entering through rationality and the necessity of material cooperation, it continues the path through verbal and internal avenues. However, even at this stage, skepticism about human degrees is addressed. In the matter of “social responsibility” the Quran, on the one hand, introduces humans as rational beings who need each other: “We have certainly divided their livelihood among them in the life of this world and raised some of them above others in degrees [of rank] that they may make use of one another”. (43: 32). It presents this dominion as a basis for the division of livelihood and, consequently, the fulfillment of mutual needs and the formation of social structures based on this foundation (Mutahhari, n.d.; Tabatabai, 1996). On the other hand, it introduces sacrificing one's life for the sake of God as a profitable trade (61: 10) to create motivation for engaging in social responsibility to the extent of sacrificing one's life.

By studying narrative literature on this subject, we observe an ascending trend that starts with individual desires, then moves to warnings, and finally reaches a higher rank. Due to the unfamiliarity of materialistic ideologies with the existential levels of humans, such precision cannot be observed in their ideologies. In a narration from Imam Ali (peace be upon him), human servitude—which essentially includes all activities performed within the religious sphere—derives

from three motives on three different levels. One can consider human motivation for social responsibility in these three dimensions: 1) Desire-based motivation, 2) Fear-based motivation, and 3) Gratitude-based motivation: “Indeed, a people worship Allah out of desire; that is the worship of merchants. And a people worship Allah out of fear; that is the worship of slaves. And a people worship Allah out of gratitude; that is the worship of the free”. (Nahj al-Balagha, n.d.). Of course, each category of individuals will have its specific path based on internal motivations. Western psychological schools mainly revolve around the first two motivations, while religious psychology, in an upward trajectory, abandons humans from the previous promises and the current state, propelling them towards a higher level. With these qualities, a person's attitude towards a subject becomes deeper over time, moving gradually from lower to higher functions until it reaches the highest function, which is meeting with God.

4. Human: A Social and Responsible Being in the Structure of Creation

Understanding that human life is defined within an individual or social context plays a determinant role in recognizing and explaining their needs—upon which the foundation of the functional model is established. In the Quranic literature, humans are inherently introduced as social beings, meaning the innate inclinations and natural needs that God has placed within them propel them toward social life. Historical studies and ancient artifacts also confirm this theme to the extent that some interpreters consider it somewhat intuitive. (Tabatabai, 1996). The first human society was formed through the union of individuals through marriage, driven by a natural need within humans, and over time, the human population has increased through this process. The Quran, in various verses, refers to this reality, highlighting different social units from small to large in three verses:

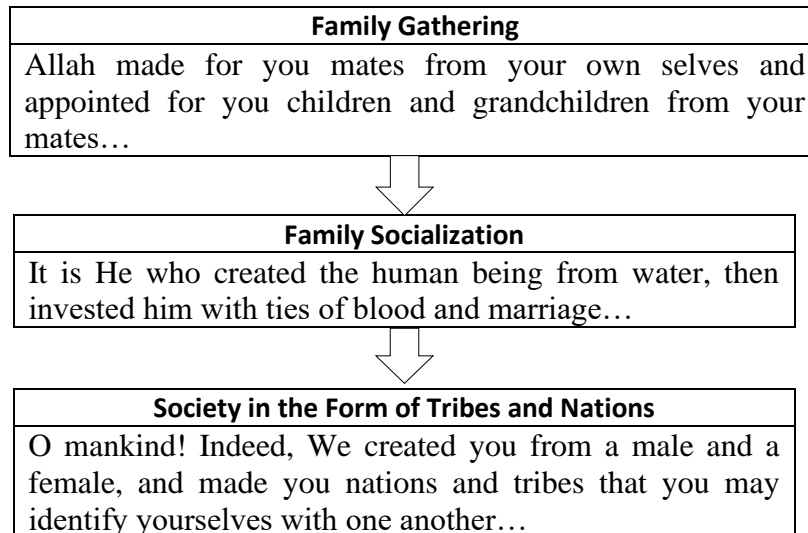


Figure 1

By examining the context of these verses, we can see that immediately after referring to the creation of humans, their social identity and life within the framework of social groups are emphasized. These gatherings are also introduced as God's creation, indicating that the foundation of human creation and life will not be stable without social life, and social life is essential for humans (Javadi Amoli, 2012).

On the other hand, since humans possess reason and free will, they are responsible beings. The Quran considers humans responsible for their actions and destiny: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—each of those will be questioned." (17:36). In this educational approach, humans are responsible not only for themselves but also for all situations around them. Prophet Muhammad even expelled someone who did not take responsibility for addressing the problems of Muslims from the Islamic community. Islam's emphasis on mentioning the Hereafter as a place of accountability for worldly actions (16:34) is a strong and explicit evidence of this responsible view of humanity. Now that humans, as social beings, are created with a need for society and

are inherently responsible for themselves and others, the Quranic approach provides effective strategies for shaping individual's positive attitudes towards "social responsibility" through the framework of functional models in social psychology.

5. Quranic Strategies for Shaping Attitudes Towards Social Responsibility with a Functional Model Approach:

5-1. Social Collaboration for Livelihood:

By forming and expanding human societies from families to tribes and nations, the increasing needs of humans became too much for family members to fulfill. This led humans to establish their lives in a society based on the principles of employment and cooperation: "And We caused to inherit him [i.e., Abraham] a people [for whom there was] no protector other than Us, and We caused the people of Lot to inherit [the same fate]" (43:42).

According to some commentators, the phrase "We caused to inherit him [i.e., Abraham] a people " serves as an explanatory apposition to the preceding phrase, indicating that the subsequent phrase elucidates how the distribution of livelihood occurs in the world. Accordingly, the sustenance of humans is provided through mutual employment. Initially, individuals mutually serve each other to meet their needs (the principle of employment), and secondly, they establish the foundation of life through cooperation and mutual assistance (the principle of cooperation) (Tabatabai, 1996). As a result, members of society exchange what they have with others to fulfill their needs (Motahari, n.d.). Therefore, the natural course of life and the need for the fulfillment of needs naturally inclined humans towards each other and their willingness to join each other, thereby providing the groundwork for interlinked social life. In this literature, the position of social responsibility in conjunction with social cooperation for livelihood becomes evident. Since in this situation, creating social responsibility based on the fulfillment of other's needs is rooted in human needs, it can be organized within the functional model in social psychology. Creating responsibility in this perspective will not only be beneficial and compatible for individuals in a functional and profitable manner but, based on the Quranic literature (reciprocal sense of responsibility),

it will also lead to increased dignity and honor for individuals and human societies.

The subject of social collaboration and individual responsibility at the societal level is emphasized to the extent that the Quran, considering the growth of societies and the emergence of differences among individuals, underscores the necessity of establishing laws to achieve it. In the light of its implementation, every rightful person can attain their rights. "People were one community, then Allah sent prophets as bearers of good tidings and warners, and He revealed with them the Scripture in truth to judge among the people concerning their differences... " (2:214). Based on this foundation, the Quran considers divine law as the only means to resolve differences and identifies it as the basis for creating responsibility among individuals in society. This divine law, presented in the guise of religion, becomes a self-evident manifestation, and everyone, by accepting the religion, becomes responsible for implementing its judgments. This understanding aligns with one of the crucial goals of the prophets, which, alongside shaping individuals, emphasizes the establishment of governance and organizing the affairs of society. This matter, as highlighted by Khamenei (2013), leads to the creation of responsibility for individuals in society in the context of accepting divine law. This divine law, dressed in the garment of religion, asserts itself, and everyone, through accepting the religion, becomes responsible for enforcing its decrees. (Tabatabai, 1996)

5-2. Formation of Responsibility in the Family Context:

The family is the oldest and most prevalent institution that has existed in all human societies, serving various functions. Exploring the topic of "family" and referring to religious literature reveals that this small social institution is a fundamental capacity for the unity and cohesion of human beings. "Indeed, Allah, in His glory and majesty, has made affinity a means of bringing hearts closer and strengthening relationships, even more than the bonds of kinship." (Kulayni, 1986, p. 372). With the formation of a family, individuals enter into a covenant with each other, through which God assigns duties and rights to them. The Quran emphasizes extensively on kindness and goodness to parents (17:24; 46:15) and encourages maintaining ties with relatives (4:1)

while prohibiting severing family ties (2:23), thereby reinforcing the unity and strength of the family institution.

When the connection and bond are centered around faith among family members, all strive to preserve this bond, making efforts to prevent each other from slipping, as their salvation is intertwined. Corruption in one member weakens the axis of connection among individuals who share faith in God (Ahmadizadeh, 2017). This bond and connection, extending beyond the family stage, infiltrates relatives and extended family members. Therefore, if a strong and responsible relationship exists among the members of a family, when these families come together and form a familial group, a larger social entity is created where individuals exhibit love, compassion, and a sense of responsibility.

The impact and blessings of this familial relationship are so profound that nothing can substitute it, as expressed in the words of the Ahl al-Bayt: "A man does not become self-sufficient even if he possesses wealth unless he defends his relatives with his hands, defends them with his tongue, and defends them with his wealth. They are the greatest fortress behind which he finds protection when calamity descends upon him." (Nahj al-Balagha, n.d.). Similarly, this concept can be extended to the broader societal level because society is nothing but a collection formed by these familial groups (Makarem Shirazi, 1995). In the view of some commentators, human society is a matter of credibility and contract, the occurrence and survival of which depend on the foundation of love for generations. The source of love for generations is the affectionate relationship between parents and children within the family (Tabatabai, 1996). Therefore, the guidance in the Quran begins with the individual, extends to the family and clan, and ultimately expands to an Islamic society (Javadi Amoli, 2006).

With a review of Quranic literature, it becomes evident that the Quran has a specific approach to the social nucleus named the "family" for the well-being of human societies. God, addressing the head of the family, emphasizes the significance of self-purification and attention to education for the salvation and liberation from misguidance: "Guard yourselves and your families against a Fire" (66:6). Or, He directs to the fundamental factor of happiness: "And enjoin prayer upon your

family [and people] and be steadfast in its observance." (20:132). Thus, as long as there is no bond and cooperation among family members, a sense of conscience and the spirit of cooperation and friendly ties will not be established among individuals when forming the official community. In the religious doctrine, preserving this bond and not forgetting it is considered one of the important obligations. If someone severs this bond, they will be deprived of divine mercy: "And those who break the covenant of Allah after contracting it and sever that which Allah has commanded to be joined and spread corruption on the earth, for them is the curse..." (13:25).

Some commentators, concerning the context of the verse, believe that the mention of corruption on the earth alongside severing what should be connected signifies that individuals who have grown up in religiously oriented families and have understood and practiced the laws of maintaining family ties, when entering formal society, do not engage in corruption. This is because they have instilled the spirit of connection and sacrifice into society and its members. On the other hand, those who have emerged from non-religious families, as the fundamental bond among the members due to the observance of the law of kinship and the necessity of sacrifice and cooperation has been neglected, are prone to corruption upon entering formal society (Javadi Amoli, 2009).

Therefore, addressing the family topic is essential for the formation of divine societies primarily and for cultivating responsible and conscientious individuals secondarily. Expanding on this issue, a functional model is presented in social psychology, as individuals, due to the care for preserving the family entity and familial bonds - because of its various harmonious and supportive functions - find themselves in need of adhering to laws and accepting responsibilities toward family members. Referring to the psychological literature, we also see that the family and the need to preserve its unity are among the psychological needs of individuals (e.g., Koenig & Pritchett, 1998; Maslow, 1943). This sense of responsibility will later extend to the communities in which individuals live.

5-3. A Different Perspective of Self-Reflection:

The Quran, by acknowledging the individual and society, establishes a close relationship between them. Moreover, it envisions a new identity for the community concerning the individual identities within it. Human beings, each entering social life with innate predispositions, integrate on a spiritual level, forming a new spiritual identity within the family structure. This social identity, comprised of the forces, qualities, and effects of individuals, results in an independent existence for the society, distinct from the individualistic existence of its members. This social identity discovers effects and qualities beyond those of individual members, a phenomenon affirmed by reason and observable in the natural world. Therefore, the Quran, alongside recognizing individual and societal existence, emphasizes a collective identity for communities. It considers the life of communities as distinct from individual lives and identities, emphasizing a collective will, consciousness, and action rooted in that collective identity. In some verses, the Quran presents the Muslim community and Muslims as a unified entity, highlighting the unity and cohesion of the community with a common collective spirit. It associates the actions of an individual with the entire community or links the deeds of one generation to subsequent generations. This reflects the idea that individuals possess a social mindset and a social will, constituting social responsibility and cooperation.

Ayatollah Tabatabai, in explaining the impact of the collective existence, refers to the rational necessity of an independent existence for society. He believes that whenever social forces and attributes come into conflict with individual forces, due to the greater strength of social forces, they will prevail over individual forces. This influence is so profound that it can be claimed that the will of society deprives the individual of will and thought. This concept is further supported by numerous Quranic verses emphasizing the unity and cohesion of the Islamic community, presenting Muslims as a single soul (e.g., 23:52; 5:42; 24:61; 49:11). The Quran attributes the actions of one individual or generation to the entire community. As an example, the story of the people of Thamud's rejection of the she-camel, which was ordered by one individual, is linked to the entire community (7:73-74).

In summary, the Quran not only recognizes individual and societal existence but also envisions a collective identity for communities, highlighting a life for societies that transcends the individual lives of its members. This collective identity and life are foundational to the discussions of some scholars in the field of social responsibility. The reason is that individual actions significantly impact the identity and general direction of their lives, and consequently, the society they inhabit. Thus, anyone who values their destiny must take responsibility for how that destiny is shaped.

Ayatollah Tabatabai, in elucidating this influential aspect, refers to the rational necessity of an independent existence for society. He believes that wherever social forces and attributes conflict with individual forces, the strength of social forces will dominate due to their greater power. This effect is to the extent that even the will of society regards the individual as devoid of will and thought. (Tabatabai, 1934).

The Quranic literature also serves as evidence for this matter in several verses. Many verses express the Islamic community and Muslims as a single entity, referring to the unity and unity of the community with a common collective spirit. On this basis, sometimes the action of one person from the society is attributed to the entire society (e.g., 2:61; 3:112). In the story of the people of Thamud, the act of following the she-camel, initiated by one person, is attributed to the whole community (11:62-63). Imam Ali (AS) also, using these verses, states, "O people, know that the people are only gathered through contentment and obedience. Indeed, one man is considered the raucous cause of Thamud's she-camel, so Allah devastated them with His punishment when they opposed it by rebellion. So be aware!" (Nahj al-Balagha, n.d.).

In this context, even though an individual, by participating in society, is compelled to accept this collective spirit and intertwine their destiny with the fate of society, on this basis, the society in which they live and the thoughts, will, and decisions of the community become significant for them. They consider themselves responsible for and accountable to it, reinforcing a sense of social responsibility and accountability. In this sense, the individual cannot feel independent from society and regards others, like themselves, as integral

components working towards a common goal. This perspective is referred to as “self-view”.

Certain verses and commandments of the Quran, including enjoining good and forbidding evil (3:103), gain new and special significance from this perspective. The Quran, through this lens, seeks to instill a sense of responsibility in individuals towards society. The formation of this sense of responsibility from the standpoint of social psychology is due to the inherent human need for happiness and well-being. Consequently, the individual becomes a partner in the destiny of the oppressors in society: “And fear the affliction that may not exclusively affect those among you who have done wrong...” (8:25).

The Quran aims to change individual’s perceptions of society, emphasizing the importance of their life within it. Membership in society and the acceptance of the collective spirit contribute to the construction of an individual's self-esteem and self-defense. These functions are classified in the functional model, as the presence in society and the acceptance of the collective spirit contribute to building self-esteem and defending oneself, according to social psychologists (Katz, 1960).

It is worth noting that a careful examination of the Quranic nature of the subject reveals that the Quran seeks to bring about a change in human perception of society, leading to various material and spiritual effects. Beyond what is discussed in the functional model for addressing individual needs, the Quran delves into the exploration of the subject and introduces the discussion of social responsibility. Although this issue indirectly intersects with many individual’s needs, especially spiritual ones, and has a defensive function for them, it is included in the functional model to present the discussion of social responsibility.

5-4. Invitation to Endurance and Social Cohesion

One of the key social verses of the Quran that has generated debates among commentators on the topic of society is the concluding verse of Surah Al-i Imran: “O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful” (3:200). Allama Tabatabai interprets “perseverance” in this verse as a state where a group collectively endures hardships, and each member relies on the perseverance of the others. Consequently, the endurance of each

person strengthens, and the impact of their perseverance increases. Additionally, he interprets “remaining stationed” as including both perseverance and creating connections and relationships between individuals in all aspects of life, whether in adversity or prosperity (Tabatabai, 1996). A similar interpretation is found in the views of other commentators (Qarashi, 1998; Sadeghi, 1986).

In this context, perseverance and remaining stationed preserve the existence of society and have various functions for individuals in society. These functions are mentioned in various verses and hadiths, including the establishment of security, maintaining power, and overcoming enemies, among others. Therefore, individuals in society are not only obligated to endure difficulties in the face of adversity but also to exercise social patience and unity, and internal cohesion to preserve their entity against enemies. In this situation, individual patience alone is not sufficient for success and prosperity. This patience must be accompanied by entering the social arena, alongside the patience of other members of society. This unity, emphasized by the phrase “that you may be successful” in the verse, is essential not only in times of hardship (patience) but also in all circumstances (remaining stationed), making it a prerequisite for the success and prosperity of society (Tabatabai, 1996).

In this case, the importance and necessity of achieving success and prosperity create a sense of responsibility for individuals regarding society. Compliance with the command of “perseverance” leads the individual, firstly, to enter the social arena to compensate for the weaknesses of individuals in coping with difficulties and consider themselves responsible in this regard. Secondly, compliance with the command of “remaining stationed” to establish unity and brotherhood among Islamic society members considers the individual twice as responsible. In this way, these two commands, themselves among the Quranic strategies for nurturing a sense of social responsibility and strengthening individual’s attitudes toward this issue, are included in the functional model of addressing individual needs. The interconnectedness of these functions with many of individual’s needs, especially spiritual ones, and their defensive function for individuals make them part of the functional model.

In this section, the call to “patience and social interaction” by promoting a new perspective on society and social interactions in the Islamic community, goes beyond creating a function or fulfilling a specific need. It addresses the topic of social responsibility, but as compliance with it has various material and spiritual functions for society and its individuals, it aligns with the functional model. Therefore, some of these functions are classified in the functional model based on the theme of the human need for belonging to a group. Many psychologists have highlighted the importance of membership and belonging to a group in the literature, and fundamentally, membership and the importance of this membership for individuals form the basis for the development of many attitudes toward various issues (Katz, 1960; Koenig, 2010; Maslow, 1943). Quranic literature also emphasizes this issue and, in addition to enjoining perseverance and interaction, addresses the establishment of the relationship of “brotherhood” among believers (49:10). This relationship is based on “faith”, and the way of becoming “we” from “I” is through faith in God, which is a reality that can unite everyone into a collective “we” (Muttahari, n.d., pp. 298-299). The verse of brotherhood conveys news of unity and cohesion among members of the Islamic community, implying the creation of a covenant and legislation in this regard, resulting in ethical and social consequences and defining responsibilities for believers in society.

In conclusion, the strong relationship of faith between individuals is well emphasized in Quranic and narrative literature, and believers, in their unity and cohesion, are compared to a single entity (Majlisi, 1983,). This metaphor illustrates an entity whose components support each other (Idem, 1983,), or two hands that wash each other (Muhaddith Nuri, 1987,).

Brotherhood, in the sense described, is a necessary condition for the formation of a superior relationship in the Islamic society that binds believers together. Each believer, through participation in this connection, becomes connected to “Ummah” and falls under the divine guardianship. This meaning is explicitly mentioned in certain narrations, emphasizing that the connection of the believer’s superior relationship to God is conditional upon observing the rights of the

brotherhood of faith: “When you do that and ally yourself with your ally, and your ally allies with you” (Ibn Babawayh, 1982).

On this basis, believers, through accepting faith, enter into the brotherhood relationship with other believers. In this relationship, they acquire mutual rights. Commitment to these rights, regardless of the indirect functions it has for society and its individuals - hence, the inclusion of it in the functional model in social psychology - displays the fully responsible faces of believers in Islamic society. These faces are highlighted in the educational perspective of the Quran, leading to the upbringing of responsible individuals in society. As seen in Surah Al-Hujurat (49:10-12), based on this faith-based brotherhood, Muslims are called to social reform and adherence to parts of ethical and social laws.

The importance of this sense of responsibility is such that neglecting it can lead the individual to exit from divine guardianship, placing them under the influence of Satan (Barghi, 1992).

6. Conclusion

The functional model is one of the most important and practical models for forming attitudes in social psychology. It endeavors to strengthen or change attitudes towards fulfilling these needs through the acceptance of specific attitudes. This study, focusing on the functional model and considering the two Quranic foundations "being responsible" and "being social," revisited the formation of attitudes towards "social responsibility" in the Quran.

The first strategy, “social cooperation for sustenance” highlights those individuals, motivated by meeting their own needs, commit themselves to interaction and cooperation with others, accepting social responsibilities to fulfill their needs. The second strategy, "formation of responsibility within the family structure," emphasizes that individuals, due to their need to maintain family bonds, consider themselves obligated to observe ethical and social laws and accept responsibilities towards family members, which will later lead them to assume responsibility towards the society in which they live. The third strategy, "instilling a different self-view," asserts that individuals, through participating in society and embracing the collective spirit of the

community, intertwine their destiny with the fate of the community, considering others as themselves. In this sense, they become responsible towards others, and this self-view strengthens social responsibility and accountability in them. The fourth strategy, "invitation to endurance and social connection," introduces social endurance and connection within the framework of faith-based brotherhood among believers. Compliance with these two Quranic directives places the individual, first, in the arena of society to compensate for the weaknesses of community members in facing challenges, making them responsible in this regard. Second, adherence to "endurance" and "connection" for establishing the relationship of brotherhood among believers, which itself results in various blessings and functions for the Islamic society and Muslims, makes them doubly responsible.

These strategies provide a comprehensive framework for understanding and promoting social responsibility based on the Quranic perspective, emphasizing the interconnectedness of individual responsibilities within the broader context of societal and communal responsibilities.

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A World Free of Violence Case Study: Love and Law in the Qur'an

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Abstract

It is quite clear that man, with all his greatness and ability, is a needy being. One of these natural needs is affection and love. Humans, regardless of their religion and type of thought, feel the need for love and compassion in their nature, and of course, doing or leaving some of their work is also based on this natural principle. On the other hand, without law, human life will be full of chaos and thus prevent him from growing. Almighty Allah mentions both love and law together in Surah Hamd, where He says: "Praise be to Allah, the Lord of the Worlds, the Most Gracious, the Most Merciful, Owner of Recompense Day". Allah, Who is the owner of you and the worlds, He is the ruler and judge who laid down the law and then waited to see who obeys the law and who disobeys, and this is how, love and law are considered two wings of human ascension to eternal happiness. This paper tries to pick up some important points about the nature and function of love and law as given in the Qur'an itself. Qur'an seems to be in accord with this viewpoint, giving priority to love although not neglecting the necessity and reality of law. In this article, we will scrutinize the subject of love and law in the Qur'an with analytical-descriptive method and by using Quranic and library sources, and by analyzing all the necessary sources, we will discuss the Quran's emphasis on these issues.

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1. Introduction

Contemporary society, more than ever before, is a world of intellectual and cultural diversity. The concern of contemporary man is the challenge with crises such as extremism and violent behavior, and in the meantime, elites and intellectuals of every nation and society play a very important role in awakening, informing and guiding people. Nowadays, more than ever before, people need dialogue in order to respect each other and recognize others as people with different cultures and customs. Unfortunately, for several decades, the world has been involved in violent and extremist scenes that hurt the heart of every human being; and this is while the nature of human beings are created based on convergence and love and affection for fellow human beings, and moderationism is rooted in human emotions and human humanity in its general sense; and therefore, providing a balanced life and human behavior in an environment that provides security and avoiding violent acts and violent excesses has been the ultimate goal of all people and all ethnic groups and nations; and it will definitely not be possible to achieve this vital human need except by practicing it in individual life and expanding it in social life.

Today, despite the tremendous progress that has been achieved by mankind in various fields in the 21st century, but still one of the main concerns of humans is the provision and maintenance of security in the light of the expansion of the ideal of moderation and the rejection of any violent and irrational behavior.

Now, the vital and primary human need to have a "quiet and peaceful life" has been subjected to numerous inhumanities and has caused severe concerns.

In such a way that all the freedom seekers of the world from all ethnicities and nations, while rejecting any kind of violent and extremist act, seek stable security under the shadow of rationality and moderation.

We believe that one of the solutions to the contemporary crisis is to talk with patience and equanimity along with allowing and understanding each other, because the confrontation of person with person, culture with culture and religion with religion not only provides the possibility of spiritual development but also provides an opportunity for intellectual and cultural growth.

Therefore, according to the above-mentioned content, the main question of this research is that despite the emphasis of the Holy Qur'an on creating peace, friendship and peace between people, why this aspect of Allah's merciful and kind verses has been neglected in the Holy Qur'an and instead many people unjustly make incorrect judgments about the content of the Qur'an saying that the Holy Qur'an, unlike the heavenly books before it, is only filled with divine laws and orders?

2. Problem Statement and Theoretical Background

The Qur'an does not present any elaborate and systematic code of laws; it does not call itself a book of laws. It characterizes itself as the book of wisdom - it is *Kitāb al-Ḥakīm* and not *Kitāb al-Aḥkām*: تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (Those are the verses of the Wise Book). (31: 2) (See Gheraati, 2004, v. 7, p. 226; Saghafi Tehrani, 2019, v. 4, p. 269; Tayyeb, 199, v. 14, pp. 412).

The laws and regulations found in the Qur'an are few and far between. Nor is it a book of any detailed rituals - necessary rituals about Pilgrimage and a few other essential practices are found in the Qur'an, but the general attitude of the Qur'an (2:177) is that it has clearly pronounced ritual to be of a very secondary importance not to be identified with righteousness itself: "It is not righteousness that while offering prayers you turn your face towards the East or the West" (Hoseini, 1984, v. 1, p. 322; Tabarsi, 1993, v. 1, p. 111) .

It should be noted that the theoretical framework of this research is based on the acceptance of the theory of "structuralism of surahs" and "existence of order and coherence between the verses of the Holy Qur'an within the surahs" and "verbal and semantic connection between the verses of the Holy Qur'an". (See Lessani Fesharaki, 2012) In this theory, the Holy Qur'an is considered as a complete book that has a "collective and unified truth" that should be viewed as a comprehensive book, and it should be avoided from fragmenting and from a "partial view". It means that choosing some verses of the Qur'an and ignoring the set of other verses that are interwoven and related to it can lead us to a wrong understanding of the text of the Qur'an, and the result is that with a "partial view" in some verses, deplorable, we will come to an incomplete and unrealistic understanding of the Qur'an, to see it lacking regular principles and full of confusion and dispersal! The result of such an attitude is to reach the false belief that the Qur'an, unlike other previous heavenly books, is a book of warfare and harsh, dry and soulless orders, rather than what it implies about affection and love!

Based on the above-mentioned explanation, this significant question raises that although the Holy Qur'an is full of verses of compassion, kindness, affection, benignity and love, why do some people still try to introduce this holy book as a book that is full of rules, orders and commandments?

Such a question, of course, deserves an in-depth answer; however, in this article, in response to this question, we seek to find a solid, well-reasoned and convincing answer.

3. Review of Literature

Although at first glance, it seems that many research works and books have been written on this topic, but by carefully and precisely searching the background of this discussion, we come to the conclusion that despite the works that have been done regarding the view of the Holy Qur'an on love, but a coherent research work, in which the necessity of

this subject and its comparative comparison with the other aspect of the Qur'an, which is the book of orders and laws, has not been done. That is, in the existing books and articles, the Qur'an has been explored only from the aspect of its inclusion on love, but its unique role in facilitating the dialogue between religions and peaceful dialogue between the followers of the Qur'an and other religions and previous divine books has not been discussed, and if any point has been mentioned, it has been mentioned very briefly and undocumented.

On the other hand, this research seeks to investigate and prove the mercy of the Qur'an and show a large volume of verses from it that talk about Allah's kindness and love for all creatures. Comparing it with the previous holy books, it comes to this conclusion that not only the Qur'an is a book of divine love, but even the number of verses of divine love in this book is more than other verses of divine commands, to the extent that the Qur'an can be considered as a book of the Creator's love for His creatures.

It should be noted that in a part of this article, a comparison has been made with Qur'an and some verses of the Bible in order to point out the role of the Qur'an in creating and developing peaceful coexistence and two-way understanding between the followers of heavenly religions.

Some of the research works that have been written in this regard are mentioned below, with the explanation that these works are incomplete regarding the subject of this article, and the innovation of this article is about the merciful qualities of the Qur'an and, therefore, the role of the Qur'an in interreligious dialogue and world peace are less mentioned:

1- The article "Educational Effects of Divine Love Based on the Teachings of Verses and Narratives" (2018) only mentions the educational role of Divine Love in some of the verses and examines them from an educational point of view. (Hamidanpour and Tabatabaei Amin, 2018, pp. 33-62.)

2- Dr. Razi Bahabadi's speech on the topic: "Comparison of the Concept of Love in the Qur'an and the New Testament" at the Second International Congress of Culture and Religious Thought in 2014, which is a short speech text with few documents and references, does not include the whole topic of our discussion and it also does not include its effect on interreligious communication.

4. Love and Law in the Qur'an

Man, with all his greatness, ability and capital, is a needy being. He has many and varied needs. And on the other hand, the way to achieve success is to identify and meet those needs. One of these natural needs is affection and love. Humans, regardless of their religion and type of thought, feel the need for love and compassion in their nature, and of course, doing or leaving some of their work and affairs is also based on this natural principle.

On the other hand, if there is no law and legalism, the environment of human life will be full of chaos and confusion, thus preventing him from growing and excelling.

The Qur'an has a lot in common with the Bible in its inclusion of the two principles of love and law. The Bible is full of the verses of the love of Jesus Christ to the people, to the apostles and his strict command to continue to love everyone, whether they are friends or enemies.

In the Gospel of Luke, Jesus said: But I say to you who are listening to me: love your enemies and do good to those who hate you, bless those who curse you and pray for those who slander you. Turn the other cheek to the one who slaps you in the face and do not withholding your shirt to the one who takes your clothes. Give to the one who withholds from you, and do not demand from the one who takes your property. Because if you love your lovers, what virtue will it be for you? Because sinners also love their lovers. And if you do good to those who do good to you, what virtue will it be for you? Sinners also lend to sinners in order to get a return from them. On the contrary, love your enemies and

do good and lend without expecting anything in return. Then your reward will be great and you will be the sons of God Almighty, for He is merciful to the righteous and the wrongdoers. Be kind to yourself, as your Father is kind. Do not judge so that you are not judged; do not condemn so that you are not condemned; Forgive to be forgiven (The Gospel of Luke, chapter 6, verses 27 to 37).

The Holy Qur'an, as a Sacred-Heavenly Book, which has been sent down to the whole human being, is a Book of love and compassion and the first witness to this claim; is the verse Bismillāh al-Raḥmān al-Raḥīm, in which Allah Almighty, at the beginning of His speech and at the beginning of the revelation of the Qur'an, describes Himself with the attribute of Mercy and Compassion, which is the manifestation of Allah's Kindness and Compassion to all the universe, and the believers also say and practice love and affection in all their daily prayers.

On the other hand, the Holy Quran says in 39: 23

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

[Allah has revealed the most beautiful word as a similar Book (a Book whose verses are similar) containing the promise and threat] (Gheraati, 2004, v. 8, p. 162; Qurashi, 1995, v. 9, p. 284).

The Quran, like the Bible, places the verses of love next to the verses of law and legality to show that the absence of each causes serious damage to human life and both are necessary and necessary for each other.

Allah the Almighty mentions both love and law together in Surah Hamd, which has a very high place for Muslims so that it is considered equal to the whole Qur'an: where He says in 15: 78

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

(And verily We granted you the twice repeated seven (*Sab'an min al-Mathānī*: Sura al-Ḥamd) and the Great Qur'ān); and He says in Surah Hamad: "The full perfect praise belongs to Allah who is the Lord of

inhabitants of the worlds, the Entirely Compassionate, the Especially Merciful, the Owner of Recompense Day..." (Huwaizi, 2004, v. 3, pp. 28-29; Makarem Shirazi, v.11, p.148; Tabarsi, 1993, v. 1, p. 17).

Allah, Who is the owner of you and the worlds, the ownership and lordship of the worlds is in His hand, He is merciful and compassionate and He is responsible for sustenance and provision, education, management and ownership of the worlds out of love and affection; and this is how He teaches man the lesson of love, who is the most beautiful and complex creation of Allah; and then He makes the law and legality a part of His divine affection and love, where He says: Owner of *Yawm al-Dīn* (Recompense Day).

He is the Ruler, Arbiter and Judge Who laid down the law and then waited to see who obeys the law and who disobeys. Allah the Most Compassionate, Who creates out of Love and sustains out of Love, is also a judge of good and evil. Human life in its own interests has to be judged, some are rewarding and the others are punishing. Not on account of vindictiveness, but because of the demands of life itself. Moral laws are real and Allah the Almighty is the Legislator as well as the Judge. Love apart from law and reason is an abstraction, and 'law,' devoid of the foundation of love, would become a tyranny and a burden, hampering life instead of advancing it.

Reverting again to the opening prayer in the Qur'an, having asked man to recognize Allah the Most Merciful, as the Lord and Sustainer of all the worlds, of entire existence in all its variety and gradation, acknowledging Him primarily as Beneficence, Love and Mercy, creating life not as a haphazard phenomenon but regulated by law, in this aspect, God manifests Himself as Legislator and Judge in the natural as well as the moral realm. It proceeds further to draw a corollary that only such a Being is exclusively worthy of worship and service, and assistance is to be sought ultimately from this Source. It directs man to pray, not for any particular goods or privileges, but to be guided in this Straight Path which combines love and law, following

which the blessed ones have attained to Beatitude. Deviation from which has led others to stray and draw upon them [selves] the wrath which is the natural result of wrong thinking and wrongdoing. And this is how in this surah, love and law are considered two wings of human ascension to eternal happiness.

It is clear that the adoption of each of these two without the other is incomplete and leads nowhere, and perhaps such a person is one of the " (15: 91) who have جَعَلُوا الْقُرْآنَ عِضِينَ examples of those who "

scattered the Qur'an into pieces, those who made the Qur'an part, acted some of them and abandoned some, and without paying attention to the entirety of the Qur'an as a collective and unified truth, they only take a part of it that agrees with their own desires and mislead themselves and others, and they go so far as to consider the Qur'an as a book that includes orders for violence and war, while adopting some parts of the Qur'an without paying attention to some others, in fact, it is disregarding the guiding aspect of the Qur'an and neglecting the position of the Qur'an in terms of the continuity of its verses in the guidance of man is an example of false interpretation and causes sedition (Gheraati, 2004, v. 4, p. 482; Tabatabaie, 1995, v. 12, p. 276).

Therefore, the principle of love and kindness alone is not complete, nor is it just a law, rather, both of them accompany and complement each other and are the guarantors of human mental health and the sustainable security of human society, as well as providing for the innate human need, which is social justice.

On the other hand, in the Qur'an, Allah the Almighty not only describes Himself as full of kindness and love, but also places the family environment as the main source of love and provision of love (Gheraati, 2004, v. 7, p. 189; Qurashi, 1995, v. 8, p. 188):

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

(And of His signs is that He created for you spouses of yourselves, so that you can calm down with them, and He made love and mercy between you; in this (blessing) is definitely a sign for people who think) (30: 21).

And in another place, He makes doing good deeds the key to attracting the love of others and says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

(Those who believe and do good deeds, the Entirely Compassionate (Allah) will soon give them love in the hearts) (19: 96).

It means that Allah the Almighty, Who is Merciful, puts love and kindness in the hearts of the righteous, those who are the believers and friends of Allah, who constantly talk about Him and His friends and live with His memory and enjoy reciting His words and get intimate with Him in private prayers (Naraghi, 2006, p. 104); therefore, the greater the love for Allah, the more a person will remember Allah (Misbah Yazdi, 1997, p.54). Faith and righteous deeds will attract the love of others to you because human beings are naturally inclined towards goodness and purity, even if they do not know you and you have not loved them, Allah the Most Exalted will place your love in their hearts and you will be loved by hearts (Furat Kufi, 1995, p. 252; Majlisi, 1997, v. 35, p. 358).

Man is thirsty for love and goodness. If he benefits from someone's kindness and love, he will feel a sense of peace, security and safety. In order to encourage all of us to have the spirit of loving others, Allah the Omnipotent says that the reward of those who are the people of love, help and benevolence to others and provide security and peace of others, is to bring them to the position of security and peace in this world and the Hereafter:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(Yes, whoever turned his face in submission toward Allah while he is righteous, then his reward will be by his lord, and nor will any fear reach them, nor will they grieve) (2: 112).

According to the Holy Qur'an, love is a healing medicine for broken hearts and weak minds. Love and affection is the golden thread that binds people together. A kind word can turn bitterness into sweetness, despair into hope, sadness into joy, and misery into happiness (Barazesh, 2016, v. 1, p. 616).

From the Qur'an's point of view, it is the loving treatment that resolves the situation (Gheraati, 2005, v. 8, p. 340), where He says in (41: 34)

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

(And nor the goodness and the evil can be equal; repel (evil) with what is better, then the one whom there is a hatred between you and him, become as if it were your intimate friend).

The Qur'an says to treat your enemies in such a way that you turn them into warm and intimate friends; and this verse expresses the special place of love and affection in the Qur'an for fellow human beings; even Allah the Most Gracious commands in the Qur'an to love those who have done you wrong, so that you tame their hearts and water them with your love, so that you can turn their bad deeds into good ones. And this is the way of the Prophets and especially of Jesus, peace be upon him, which has been repeatedly mentioned in the Gospels, to the extent that the Bible can be called the Book of the "Law of Love". And because both holy books originated from a single source and from the Holy Essence of Allah the Most Exalted, the Qur'an is also a Book of the "Law of Love"; and even the orders and reprimands of the Qur'an are all full of kindness and derived from his mercy and compassion, because the Qur'an is the source of light and absolute love, and nothing but love and kindness emanates from absolute love, and just as the Bible also contains both "love and law".

4-1. Concept and Examples of Love in Qur'an

Although the word "love" is mentioned only once in 20: 39 **وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي** (And I cast in your (heart) love from Me), but its derivatives are used 94 times. It seems that love is a truth that every human being feels and understands conscientiously, because there is no heart without affection and love, love for someone, animal, food, drink, comfort and... Therefore, love is a type of attraction, desire and tension that arises in a conscious being towards something that is gentle with his existence and proportional to his desires (Gheraati, 2005, v. 5, p 341-342).

One of the reasons and wisdom that Allah Almighty has created the human race from one parent is that humans feel affection and love for each other and love each other. The mission of all divine prophets, from Ādam to Khātam, is based on love and affection, and the main basis of Islamic government is the love and affection of the people towards the religious leaders and the love and affection of the religious leaders towards the people. The infallible imams (as) called people to love and compassion and showed the people the way and the method of it practically so that people can sweeten their lives and society with the sweetness of love and be full of love and affection and also benefit from the blessings of this divine attribute.

In practice, those honorable people were the kindest people after Allah the Almighty to other beings, especially humans, to the extent that they gave up everything, even their lives, for the sake of people and love for them, in order to bring the people of the society to eternal happiness.

The manifestation of this love and affection in the mission of the Holy Prophet (pbuh) is this very verse, in which Allah the Most Compassionate addresses His beloved Messenger (Tabatabaie, 1996, v.

14, p. 331) and sets the sole purpose and goal of sending him as mercy, affection, and love that he should give to everyone:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (And We have not sent you but as a mercy to the worlds). (21: 107)

Undoubtedly, the Holy Qur'an is a written program for the evolution and excellence of man. By pondering on the totality of the Holy Qur'an, we realize that the foundation and basis of the Qur'an is love and kindness. The issue of love is so useful in the realization of the plans that Qur'an has predicted for the development of human society that the leaders of the religion considered it to be the basis and foundation of the religion itself. Imam Sadiq (as) said: Is there religion except love and kindness?! (Majlisi, 2008, v. 66, p. 238)

Allah the Most Gracious that the Qur'an introduces has the highest level of love and compassion towards creatures, especially humans. Allah Almighty says in this regard:

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

(Say: If you love Allah, then follow me so that Allah loves you and forgives your sins; and Allah is Most Forgiving, Ever-Merciful). (3: 31)

The Holy Qur'an talks about one Allah, one universal society and one human family, and many of its verses emphasize the kindness and love of humans to each other. Unfortunately, many verses of the Holy Qur'an regarding kindness and love as the most important pillars of human life have been neglected due to anti-Islamic propaganda and have received less attention (Javadi Amoli, 2011, v. 11, p 325-326). Below we mention some of these kind verses:

1. The Qur'an emphasizes that goodness is not in the strict observance of religious rites and ceremonies; rather, it is in expressing love and kindness. The Qur'an says that the test of true faith and true worship is whether our behavior leads to a kind life or not:

«لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ»

(Righteousness is not to turn your face toward the east and the west but the righteousness is who believed in Allah and the Last Day and Angels and the Book and all the Prophets and gave his wealth, in spite of his love for it, to the relatives and the orphans and the needy and the traveler and those who ask and for freeing the captives; and those who establish the prayer and pay *zakāt* and those who fulfill their covenant when they make it, and those who are patient in extreme poverty and hardship and at the time of battle; such are those who have been true and those are the pious). (2: 177)

2. In a part of Surah Naḥl, Allah the Most Merciful emphasizes justice, kindness and mutual love between relatives:

«إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ»

(In fact, Allah commands justice, and the doing of good and the giving to the kinsfolk; and He forbids indecency, evil, and rebellion, He gives you advice that you may be mindful. (16: 90)

3. Allah the Most Munificent says that being with Allah is the same as being kind. He makes His relationship with man conditional on the love of man and says that those who wish to find Me will succeed only if they are kind and sympathetic to people:

«وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ»

(And those who struggle in Us, We will surely guide them to Our paths, and Allah is surely with the righteous). (29: 69)

«إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ»

(Verily, Allah is with those who keep their duty unto Him, and those who do good deeds). (16: 128)

4. Allah the Omnipotent says that we should take the lead in doing good to others, but if others do good to us first, we have no choice but to return their love and affection:

«هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ»

(Is the reward of goodness other than goodness?) (55: 60)

5. The Holy Qur'an teaches us that with love and kindness, one can turn an enemy into a friend, and this is also considered one of the important pillars of Islam:

«وَلَا تَسْتَوِی الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ»

(And nor the goodness and the evil can be equal; repel (evil) with what is better, then the one whom there is a hatred between you and him, become as if it were your intimate friend). (41: 34)

6. Perhaps it can be said that one of the most beautiful and best verses of compassion and kindness is 39: 53, in which Allah the Almighty says to the Prophet (pbuh):

«قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ»

(Say: O My servants! Who have committed injustice to themselves, do not despair of Allah's Mercy; Allah certainly forgives all sins; He is the All-Forgiving, the Especially Merciful). (39: 53)

7. In another part of His Word, Allah the Most Munificent refers to Himself with the name *Salām*, and in another place by describing *Lailatul Qadr* with the attribute *Salām*, He points out this important point that the peace and *Salām* are the beginning and the end of all existence, and also they flow interior of this vast world; and in this way,

He emphasizes the most important missing element of man in all ages, which is peace and *Salām*:

«سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ»

(This (*Lailatul Qadr*) is all *Salām* until the break of dawn). (97: 5)

8. Allah the Most Magnanimous in Surah Zukhruf invites the people of the world to be forgiving and patient, and this is the secret of lasting mental and spiritual peace:

«فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ»

(Pardon and forgive them, and say: '*Salām* and Peace', soon they will know). (43: 89)

4-1-1. Surah Love in the Holy Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. ح. م. عَسَق. كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ.
(42:1-3)

It doesn't make any difference to the Holy Qur'an and it doesn't matter if it has a Surah Love or not, but if someone, in the position of planning and pursuing the undiscovered things in the Holy Qur'an, is important to him to find and confirm the "Surah Love" in the text of the holy and wise Qur'an, two long-standing and reliable principles and rules and reference in definitive documentation of old and older sources of Qur'anic sciences will be the support of this miraculous and inspiring Qur'anic discovery.

It is certain that the script of the Qur'an and the calligraphy of the beloved Holy Qur'an, with no justification and explanation that can be accepted and confirmed in the field of specialization and studies of the Qur'anic sciences, has never been dotted, rather, it was definitely without dot to the extent that the dotted script of the original Qur'an (Kufic script) could not be imagined; let alone it can be confirmed and verified (Shahin, 2005, p. 68; Wajdi, 1971, v.3, p.722; Zurqani, v.1, pp. 399-400).

An additional explanation is that when the script of the Qur'an is inherently without dots, the "script form" of each letter without dots in the script of the Qur'an is a representative of the dotted letters of the alphabet that are permanently present in the script of the Qur'an with the same script form. In the present and discussed example, Surah Shūrā, "س" in حم عشق is not only سين but also شين. Now, it should be seen where this rule applies and becomes meaningful and active in the text and themes of the verses and surahs of the Qur'an. In the author's opinion, the most glorious and obvious case of activation of this state and phenomenon in the Qur'an is this "research project" that led to the discovery and unveiling of the "Surah Love" in the Holy Qur'an and the comprehensive speech of Allah and the ancient, strong and wise word of Allah.

In Surah Shūrā i.e. Surah عشق with its new name "Surah عشق" (Surah Love) will be responsible for expressing and explaining love in the Quran dictionary, and from the beginning to the end, it comprehensively describes love in the expression of the Qur'an.

"Love" in "Surah عشق" and throughout the Holy Qur'an means the love of the sky for the earth and Allah's love for human beings with the unique title of "revelation", the beautiful and long-known concept that "if they let", everyone knows what revelation is. The love of heaven for earth and Allah's love for man are explained by the key word "revelation" in the expression of the Holy Qur'an:

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ. (3: 42)

In this way, the Invincible, Wise Allah, whose chosen one you are from among all human beings from the beginning to the end, has activated His love for humans through "revelation", of course, on behalf of "you" who are His soul; and all the kindness, love and mercy of Allah has been, is, and will continue to flow on this axis from heaven to earth.

The course of expression and explanation of the verses of revelation, mission, introduction and expression of the life of the Holy Prophet (pbuh) and examining the various aspects and areas of this important discussion, is an indicator of how to compile the text of Surah Love. This group of verses in Surah Shūrā support the main structure of Surah Love with these specific themes. The verses of this surah begin with the main axis and the selected audience, and the main revelation of Allah to man, the time and manner of its beginning is clearly explained in Surah Love; and in the natural scope of the discussion, it is drawn to the universal human capabilities, especially the "science of expression", of course with its Qur'anic meaning. The science of expression (language) is one of Allah's exclusive gifts to man.

"الرحمان. علّم القرآن. خلق الانسان. علّمه البيان" (55: 1-4): The Merciful Allah, the Creator of man, has equipped him with the science of expression from the very beginning of creation. The science of expression is another interpretation of revelation; revelation is another interpretation of Allah speaking to man, the constant speech of Allah with man, both voiceless and with voice that if it is supposed to be cut off for any reason, "man" will not last with the main characteristics of man that are involved in the Qur'an's definition of man; as it is clearly stated in the last verses of Surah Shūrā; of course, with regard to the promotion of the effective and basic clause of such discussions, which is the serious and accurate consideration of the principles and rules of the "لسان عربي مبين".

The basic basis of correct understanding and interpretation of the phrase "ماكان لبشر ان يكلمه الله الا وحيا" (42: 51) is to understand and carefully consider that the foundation of Allah's words at the end of Surah Shūrā is that Allah, the Creator of man and the Teacher of man, from the beginning to the end, always speaks with man, also with the title of

"man", and it could not have been otherwise. What remains is the expression of the various ways of this permanent revelation dialogue, which is expressed in the continuation of the mentioned phrase.

Yes, with a thematic view in relation to "talking" and "revelation" and "expression" throughout the verses and surahs of the Qur'an, we find that the Surah Love actually spreads its wings throughout the space of knowledge and wisdom of the Holy Qur'an; and the wider and stronger this view becomes, the edited or currently edited text of Surah Love will become more cohesive, integrated, eloquent and expressive. From here on, it is time to recite the compiled discovery surahs, which are surahs from the Qur'an, and the gift of discovering them has been given to a number of "dear people of the Qur'an".

The Holy Qur'an has practically not accepted the word "intellect" in its dictionary, just like the word "love", but, much more and more extensively than any book and school, it has dealt with the meaning and concept and the important and constructive place of intellect. In this way, it expresses and explains all the characteristics and privileges and constructions of the intellect under the shelter of "love". (See Lessani, 2023, p. 34-46)

4-2. Law in the Qur'an

As we know, legislation has different divisions. The most famous one is the division of law into two types: human-made law and legislation, and the other is divine law and legislation. Divine laws are of two types: One type of it is the creation laws; that is, the same system ruling the universe that has regulated them in a fair way:

«رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى»

(He said: Our Lord is He Who has given everything its creation which it deserves; then He guided it). (20: 50)

«وَالَّذِي قَدَّرَ فَهَدَى»

(And Who measured and guided). (87: 3)

Each type of organism has a specific path to reach evolution; that is, every phenomenon, from the very beginning it is created, is equipped with the means to reach that end. The name of this determination of the path is the Divine Public Guidance; and no creature deviates from the path of creation and the framework that has been set for it (Tabatabaie, 1996, v. 14, under verse 50 of Surah Tāhā).

Another type of divine laws are legislative laws that are specific to humans, and establish and regulate the relationship between the creation and the creator as well as the relationship between human beings in a fair manner. Allah the Almighty is the lawgiver and has provided laws to mankind through prophets, which are called legal guidance:

«فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا»

(The people were one single nation, then Allah sent the prophets as bringers of good news and warners and sent down the scripture with them in truth to judge between the people in what they differed). (2: 213)

In the beginning, people were one nation. Life was simple and there was no difference, then a dispute was found and the need for a law to resolve those disputes occurred. Divine prophets brought revelation to resolve differences and thus divine laws were legislated to guide mankind.

In many verses of the Qur'an, there are these laws that are referred to as legislative guidance to resolve disputes and create peace, intimacy and security; therefore, it is impossible for God to deprive a person who needs guidance and laws from those laws:

«رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا»

The Messengers who were the bearers of glad tidings and warning to the people, so that the people would not have any excuse (or authority) against Allah after sending the prophets, and Allah is Ever Mighty, Ever-Wise. (4: 165)

«قُلْ أَمَرَ رَبِّي بِالْقِسْطِ»

(Say, My Lord has commanded justice). (7: 29)

«إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا»

We showed him the way, either grateful (and receptive), or ungrateful. (76: 3)

«وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ» ٢٥

(And (know): This is My straight path, so follow it, and follow not the ways (of others), which scatter you away from His path, thus He enjoins you that you may be pious). (6: 153)

The Holy Qur'an, as the last book of divine law and revelation, is the best way of guidance:

«إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا» ٢٤

(Surely this Qur'an guides to that which is most upright). (17: 9)

Human happiness is in the understanding and implementation of divine laws and heavenly decrees that do not have any defects in that way:

«هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ»

This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people who believe. (7: 203)

One of the important features of divine laws is its connection with ethics. What makes the law effective at the level of the individual and the society - whether care is taken or not - is the existence of morality and individual and collective commitment in following the law. The moral nature of the Qur'an causes its teachings and laws to penetrate into the depths of souls, and believers put its laws into practice with ease. In their belief, divine orders are based on real interests and moral values. Therefore, we see that most of the commands stated in the Qur'an are accompanied by a reminder, or a moral conclusion. For

example, Qur'an connects revenge and fasting with piety (2: 179), Jihad with the remembrance of Allah (8: 45), divorce with avoiding cruelty and transgression (2: 228), obedience to Allah and the Prophet with courtesy and respect (49: 1-2), and it connects judgment with justice (5: 8). Such a link cannot be found in human laws. Therefore, from the sum of these verses, we can conclude that the strong and unbreakable connection between ethics and divine laws in the Qur'an makes it easy for people to obey the laws.

And on the other hand, since the outcome and result of the rule of law is "order" and "justice" and the law is equal to order-orientation and the implementation of justice, therefore the divine laws in the Qur'an usually create a kind of order with justice in human societies.

5. Conclusion

From the contents and information provided, the following conclusion is obtained:

- 1- The Holy Qur'an is a Book that was revealed for the guidance of man; and since the guidance of man and his happiness in this world and the Hereafter depends on a complete and perfect plan, therefore, the Holy Qur'an as a Comprehensive Book provides a road map for human being to reach a pure, valuable and honorable life.
- 2- Although some people think that the Holy Qur'an is a book full of strict rules and orders, in which there are few verses of mercy and kindness, but careful investigations and precise deliberations show that more than 97 percent among the contents of the Holy Qur'an is a call to observe moral matters and improve human relations with oneself, Almighty Allah and other people, and the grounds for issuing all these matters are based on the love, compassion, and kindness of Allah the Most Compassionate to mankind (Ghiyasi Kermani, 2013, p. 12).
- 3- Just as Allah the Most Exalted is the source of love and affection, the Holy Qur'an, which is the word of Allah, is full of verses in which Allah

the Almighty kindly invites people to respect each other's rights and attract love.

4- Since compassion and kindness, with the implementation of the law and compliance with the law, lead people in the worldly life to the salvation, therefore, the Holy Qur'an is not exempt from this, and this Divine Word, while emphasizing on kindness, love and affection, considers the implementation of the law as the only way to the salvation and happiness and prosperity of humans.

5- Contrary to the many attacks that are made against the Qur'an these days, the Holy Qur'an is the precious Word of Allah, the fountain of Allah's love for His creatures, especially human beings, and Allah, the Most Exalted, is a glorious Lord Who is careful and watchful lest people deviate from the path of loving each other.

6- Not only the Holy Qur'an, but also the Messenger of Allah (pbuh) has a compassionate heart full of kindness and love for human beings. The Holy Prophet (pbuh) paid special attention to those around him with such gentleness and mercifulness that many people around him mocked him and said: He is "*Udhun*" (9: 61) which means that whatever we say, he is listening and accepting!

The Holy Prophet (pbuh) worked so lovingly and acted in the way of helping and caring for others that Allah the Most Gracious in some verses of the Holy Qur'an is concerned about the life of His Messenger and admonishes him not to endanger his life in the way of delivering His message, where He says: "Maybe you destroy yourself that they are not believers". (26: 3) And also at the beginning of Surah *Ṭāhā*, He says: "Ṭā, Hā! We did not reveal the Qur'ān to you so that you suffer". (20: 2)

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Investigation into Conceptual Metaphors of Death in the Quran Based on Cognitive Semantics

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Abstract

This article has as its purpose the enumeration of various conceptual metaphors of death from the viewpoint of cognitive linguistics. It used library research based on linguistics and semantics methodologies. The main theory used here is Lakoff and Johnson's conceptual metaphors and the system used is that of source and target domains. After citing the Quranic verses (Ayas) on the subject of death and pointing out theories related to conceptual metaphor in cognitive linguistics, it has been concluded that to define the abstract concept of death the Quran has adopted image schemas like path, trajectory and landmark, and has employed some conceptual metaphors for death as a living, dynamic and tastable entity, and for the world as a receptacle through which man departs when dying. Also, death, in its metaphorical sense of time within place, is presented as the point of returning to the Creator. The educational function of this view on death, in terms of cognitive linguistics, is to create an awareness of the true meaning of it as far as it could lead to better mental and behavioral capacities.

Keywords: Conceptual Metaphors, Death, Cognitive Semantics, Image Schemas, Quran

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1. Introduction

Language, according to a good number of researchers, reflects thought patterns that through conceptualizing with linguistic signs allows us to express delicate and complex concepts. (Langacker,1987, p.11) Some of these complexities force language users to transfer their meanings with the variety of tools existing in the structure of language. Among the tools one can refer to building images with words that could bring the speakers' concepts close to the ones in their interlocutors' minds. According to cognitive linguists, especially the advocates of conceptual metaphor theory (that will be explained later), language and its various tools are not merely for uttering words but when it comes to thinking about a certain abstract and intangible concept one needs those tools and above all conceptual metaphors. In fact, one must build images with concrete concepts when thinking about abstract things, so that one could manage to think better about them. This is exactly the function of conceptual metaphors (Lakoff & Johnson,1980).

Prohibition against a recourse to equivalence in Quranic diction and attention to philologists' saying about ascribing synonyms to the Quranic words together with the Infallible Imams' insistence on narrating Quranic words individually (contrary to Traditions that can be paraphrased) bring this notion to the mind that every word in the Quran has its specific meaning that cannot be substituted by others. The originality of Quranic definitions and the impossibility of substituting them with other expressions in translation and interpretation forces the scholar to look at the text as it is, not in a manipulated form (Ghaemina,2021, p.130).

On the other hand, introducing itself as a book of guidance for all people, the Quran tries to form and modify the attitudes of man about critical conceptions of life. So, using metaphors for transferring ideas, making or changing attitudes and organizing the behaviors, as Landau shows, plays an important role in social psychology (Landau,2017, pp. 21- 44).

In addition, the universality of the Quran versus a culture-specific explains why this holy Book applies metaphors to make a permanent and not temporal message. "Since the human body and the brain are predominantly universal, the metaphorical structures that are based on

them will also be predominantly universal” (Kövecses,2020, p. 11). Even Researchers of cognitive functionalism showed “the relationship between diachronic forms and their synchronic counterparts, and the influence of historical cultural models on the process of cognitive conceptualization in synchronic language use” (Mischler, 2013, p. 41).

Death is among the mysteries of creation and an inevitable event for every living thing. We usually understand it metaphorically as departure, loss, sleep, and so on (Howe, 2006, p. 358). Religion’s emphasis on resurrection accentuates the significance of death as the closing of one’s life and opening of a new chapter. Due to the abstraction of the concept of death and its lack of being given any material shape, the language user is bound to resort to some other forms of definition such as conceptual metaphors. Metaphors played a key role as “the essential link between the archetypical levels and the media which communicates them” (Gola & Ervas, 2013, p.9). In English poetry, metaphors like warrior, beast, and opponent in footrace used for death (Charteris-Black, 2004, p. 6). The permanence of Quranic revelation in regard to death makes us realize the scope of pertinent conceptual metaphors to understand its salient features. We are hopeful that this will contribute to our deeper consideration of a desirable human life and getting awakened to the reality of death.

1-1. Review of literature

The novelty of conceptual metaphor theories with the ensuing conflicts among linguists has opened the arena for research leading to the publication of many articles and books. The most significant one is authored by American cognitive linguists George Lakoff and Mark Johnson entitled, “Metaphors We live by”.(Lakoff & Johnson,1980) This has been followed up by some important articles about adapting the theory to various words and expressions used in language, among which we could mention “Literary Metaphor and Conceptual Metaphor” (Hasanzadeh Niri & Hamidfar,2020). Another which is concerned with our research topic is “The Conceptual Metaphor of the Aya ‘Nur’ in the Quran” (Hejazi, 2016) While appreciating this article, we reserve our right to criticize it since she assumes the metaphor to be an extension of the literary to the general domain of the language, whereas in the view of the main proponents of the theory the literary

and public domains of language are not to be separated. Also, she takes the metaphor as a literary and miraculous dimension of the Quran, but we, in the present article, take it as a linguistic aspect of language, and the Quran, which uses language as its medium, is not to be excepted.

It seems that one of the most important related articles is “Conceptual Metaphors in the Quran from the Perspective of Cognitive Linguistics” (Hooshangi & Seifi Pargoo, 2009) which is very inspiring for researchers, though some critical comments are to be made about it. First, it contains some weak and irrelevant references, whether to the Quran or other sources. Second, it involves some conspicuous mistakes when taking ‘Quranic comparisons and examples’ as ‘conceptual metaphors’. But as regards providing good knowledge about the fundamentals and concepts of conceptual metaphor theory, it has its merits. There is only a single mentioning of death in one section of the table, which we still believe not to be a conceptual metaphor but a comparison between life-death and the growing and withering vegetation.

Among other articles that have appropriately discussed cognitive metaphors is “A Cognitive Analysis of Conceptual Metaphors of Movement in the Holy Quran” (Hejazi, Baharzadeh & Afrashi, 2018) which has devoted more special attention to understanding conceptual metaphors. Here, one can recognize a series of the most important source domains of the conceptual metaphor of death with a complex movement schema. As a result, this article can complement our own for a better understanding of some target domains in the conceptual metaphors of death in the Quran.

Other useful articles that contribute to our discussion here are ‘Name-Mappings of Life in the Hereafter in the Holy Quran Based on the Theory of Conceptual Metaphor’ (Far`eshirazi, Feyzi & Mohtadi, 2021) “The Conceptual Metaphor of God’s Grace in the Quran” (Ghaemini & Hosseini, 2017), and ‘Directional Metaphors of the Quran with Cognitive Approach’ (Hajian & Kurdza’feranloo, 2010)

We should also mention the following research discussing the conceptual metaphors of death but not the Quranic ones: Conceptual Metaphors of Death in Teaching Latin Language (Sarkauskiene & Seredziute, 2022)

There are some papers that try to find out death metaphors in a specific culture or language and vocabularies connoting death, which though not relating directly to our research, they are worth being mentioned (He, He, Ip, Shen, Yin, & Zhang, 2020; Chau, Cheung, & Ho, 2018; Tian, 2014)

The valuable work of Jonathan Charteris Black has devoted one chapter to “metaphor in the Quran”, though not mentioning its metaphors of death (Charteris-Black, 2004)

Finally, we should claim that in the matter of death metaphors and the mentioning of all related *Ayas* followed by their involved schemas, our endeavor here is unprecedented.

1-2. Research Questions

The main research question is the Quranic stance towards death as an abstract concept and the image schemas it has used to define it with conceptual metaphors. In fact, one should ask about the source domains of death in the framework of conceptual metaphors. The secondary question relates to the reasons behind using conceptual metaphors and image schemata when referring to death.

1-3. Method

The research method is based on the theory presented by Lakoff & Johnson in *Metaphors We Live by* (1980). According to this theory, contrary to formalist linguists' ideas, metaphor is not the literary component of language. In fact, language users, when discussing abstract ideas devoid of physical reference, use image schemas which are mostly based on their physical experience of the world around.

Our scientific system here is source and target domains. This means that according to the Quranic *Ayas* on death, the source domain of death has been determined in its conceptual metaphor and is placed as much as possible in more general categories.

1-4. Overview

Conceptual metaphor was initiated by George Lakoff and Mark Jonson in 1980. According to this theory, metaphor is not restricted to the literary side of the language but is very much current and effective in our daily utterances. In fact, our mind comprehends abstract notions in more concrete and palpable forms (Lakoff & Johnson, 1980). These

writers maintain that the formation of a conceptual metaphor is in fact a mapping in which a source domain tracks into the target domain. In other words, the target domain features are comprehended with the source domain ones. The target domain, usually the main topic of the speaker's discussion, is more abstract and needs to be comprehended by the more concrete source domain. (Lakoff & Johnson,1999). To give an example, we can refer to the conceptual metaphor "marriage is a journey" that leads to the following metaphorical group:

- We are accompanying each other.
- The wheels of our shared life are stuck in the mud.
- We should choose separate ways.
- We have been stagnating in the last 20 years.

Lakoff and Mark Turner brought forward the unidirectionality problem in the sense that target domain features are explained through source target features and one cannot change the direction of the metaphor to offer the same features except when these are changed (Lakoff & Turner,1989). Lakoff refers to this in an article saying that we can use image schemas as source domain in conceptual metaphors. (Lakoff,1990). These image schemas are abstract representations and the result of our daily observations and materialized experiences that play a part in our conceptual organization (Rasekh Mahand,2018,55). As an example, to express a person's depth of sorrow we may say "He is sinking into grief." Here, the image schemas of object and volume have been used to create the conceptual metaphor, "grief is an object that has a volume". Our preconception is that the target domain of all the metaphorical statements are 'death'. The language user must adopt various conceptual metaphors to talk about death as a complicated abstract concept and, therefore, express different features of death in his mapping from the target domain of death to (an) other source domain(s).

2. Quranic Ayas (Verses) about Death

There are about 250 *ayas* in the Quran that deal in some form or other with the concept of death. Sometimes, these *ayas* appear in combinations with approximate definitions of death. The Quran, in general, uses two distinct methods for speaking about death; direct and

conceptual metaphors. It has not restricted its reference to “*maut*” (death) to mere metaphors, and though this concept is totally abstract, its surface components, i.e. starting and ending processes, have always been manifest to mankind, so a single term suffices for the language user to convey a relatively clear meaning to the interlocutors, but it happens that at times a more detailed understanding of the concept is required due to the deficiency of literal interpretation of the term. This necessitates another way for increasing the interlocutors’ awareness of the concept, and the Quran reveals the meaning by going beyond the literal rendering of it. Clearly, these *ayas* have used conceptual metaphors and image schemas to convey the message, but it should be noticed that the concept of death in conceptual metaphors sometimes belongs to the target and sometimes to the source domains. For example, God names those who do not take heed of the Truth as “the dead” (al-Naml/ 80) or those who worship but Allah as the dead who have never been alive (al-Nahl / 21). In cases when death appears in the form of a conceptual metaphor in the source domain, one can also resort to the radial network theory and deal with death apart from its main denotation.

In the following section we mention those *ayas* that contain death as the target domain and benefit from the image schemas for expressing its abstract meaning. [All translations of Quranic Ayas (Verses) are from *The Quran, with a Phrase-by-Phrase English Translation*, by Ali Quli Qara’i, (1995)]

The table below illustrates the conceptual mapping of death metaphor.

Table 1: Conceptual Mapping of Death Metaphors in the Quran

	Ayas(Quran , 1995)	Source Domain	Target	Key Statement(s)
1	3: 185 21: 35 29: 57 44: 56	TASTEABLE	DEATH	DEATH IS TASTEABLE
2	2: 133 2: 180 4: 18 5: 106 6: 60	Journey MOVABLE. HUMAN.	DEATH	DEATH IS MOVABLE DEATH IS HUMAN

	7: 34 10: 49 14: 17 15: 99 23: 99 29: 5 35: 45 50: 19 63: 10 63: 11 71: 4 74: 47			
3	3: 143 62: 8	MEETABLE HUMAN	DEATH	DEATH IS MEETABLE DEATH IS HUMAN
4	33: 16 62: 8	PURSUER HUMAN WILD ANIMAL	DEATH	DEATH IS PURSUER DEATH IS HUMAN DEATH IS WILD ANIMAL
5	4: 78 4: 100	REACHER HUMAN MOVER	DEATH	DEATH IS REACHER DEATH IS HUMAN DEATH IS MOVER
6	2: 234 2: 240 3: 55 3: 193 4: 15 4: 97 6: 60 6: 61 7: 37 7: 126 8: 50 10: 104 12: 101 13: 40 16: 28 16: 32	EXIT EXPELLER	DEATH	DEATH IS EXIT. Death IS EXPELLER.

	16: 70 22: 5 32: 11 39: 42 40: 67 40: 77 47: 27			
7	4: 133 6: 133 14: 19 35: 16 43: 41	DEPARTURE	DEATH	DEATH IS DEPARTURE
8	2: 46 2: 156 6: 60 6: 108 10: 4 10: 23 10: 56 11: 34 31: 23 39: 7 40: 3 50: 43 75: 30 88: 25 96: 8	RETURN POINT OF RETURN	DEATH	DEATH IS RETURN DEATH IS POINT OF RETURN

2-1. Death is Tastable

The clause ‘Every person will surely taste death.’ appears in at least three *ayas*:

“The Quran 3: 185 (Translated by A.Q. Qara,I) Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection.”

“The Quran 21: 35 (Translated by A.Q. Qara,I) Every soul shall taste death, and We will taste you with good and ill by way of test, and to Us you will be brought back.”

“The Quran 29: 57 (Translated by A.Q. Qara,I) Every soul shall taste death. Then you shall be brought back to Us.”

Elsewhere, we have this fact that the residents of paradise won’t taste death except the one they experienced in the world:

“*The Quran 44: 56 (Translated by A.Q. Qara,I) There they will not taste death, except the first death.*”

Khalil ibn Ahmad Farahidi (1988, pp.201-205) defines the root ‘*zowq*’ as taste and ‘*za’iqa*’ as taster and believes the word also signifies abhorrence. Raghīb Isfahani takes ‘*zowq*’ as what is tasted in mouth and believes it also signifies eating little, and ‘*za’iqa*’ signifies being aware. (1991, p. 333). The metaphorical meaning has sometimes been considered to be ‘catching news’ because one’s awareness of taste is near to that condition.

What is semantically obtained from the definition of the word is that the source domain (death or dying) is compared to the target domain (some undesirable tasting). The image schema of eating is a complex one that offers a variety of meanings. For example, in a statement like “He bites his tongue.”, though the image schema of eating is used, the existing complexity of the image can make it signify ‘hiding something’. The stated Quranic *aya*, if it signifies ‘little eating of death as an undesirable thing’, could not be construed as ‘hiding something’ or leaving something incomplete.

Using the theories of ‘hiding’ and ‘highlighting’ (Rasikh Mahand, 2018, p. 66), one could say that the Quranic *aya* has employed the image schema of tasting to express a special dimension of death. The *aya* seemingly implies that every individual’s death is his own and he must take a gulp of this everlasting drink. By relying on the two previously-mentioned authors (Farahidi, 1988; Raghīb, 1991.), it could be deduced that the reason behind the Quranic conceptual metaphor is the undesirability of death to the general humans. If we consider the hidden taste of death, another sense derived from the metaphor is that no person can understand it before his doom.

The use of the word ‘*za’iqa*’ (agency) instead of ‘*tazooq*’ (progressive tense of the verb), compared to summary scanning instead of sequential scanning, brings this to the mind that tasting death is an attribute for every soul and not an act. In other words, the function of attribute instead of act in the classical linguistics and instant and successive shots in cognitive semantics proves the inevitability of it in the future.

2-2. Death is Alive

A good part of the Quran's metaphors implies the liveliness and dynamic nature of death. The pertinent *ayas* can be categorized under four titles: 1) death is imminent, 2) death is present, 3) death will meet us, 4) escaping death. To clarify these, they are discussed separately as follows.

2-2-1. Death is Imminent

Ayas discussing the approach of death are of three groups. The first use death next to 'ajal' (specified term).

"The Quran 7: 34 (Translated by A.Q. Qara,I) There is a [preordained] time for every nation: when their time comes, they shall not defer it by a single hour nor shall they advance it."

"The Quran 10: 49 (Translated by A.Q. Qara,I) There is a time for every nation: when their time comes, they shall not defer it by a single hour nor shall they advance it."

"The Quran 16: 61(Translated by A.Q. Qara,I)So, when their time comes they shall not defer it by a single hour nor shall they advance it."

"The Quran 29: 5(Translated by A.Q. Qara,I) Whoever expects to encounter Allah [should know that] Allah's [appointed] time will indeed come and He is the All-hearing, the All-knowing."

The summary (and not sequential) scanning function of the last *aya* emphasizes the imminence of the event.

"The Quran 35; 45 (Translated by A.Q. Qara,I) And when their time comes, Allah indeed sees best His servants."

"The Quran 63: 11 (Translated by A.Q. Qara,I) But Allah shall never respite a soul when its time has come, and Allah is well aware of what you do."

"The Quran 71: 4 (Translated by A.Q. Qara,I) And respite you until a specified time. Indeed, when Allah's [appointed] time comes, it cannot be deferred, should you know."

Ayas discussing death as 'Maut':

"The Quran 6: 61 (Translated by A.Q. Qara,I) And He sends guards to [protect] you. When death approaches anyone of you, our messengers take him away and they do not neglect."

“The Quran 14/ 17 (Translated by A.Q. Qara,I) Gulping it down, but hardly swallowing it: death will assail him from every side, but he will not die.”

“The Quran23: 99 (Translated by A.Q. Qara,I) When death comes to one of them, he says, ‘My Lord!’ take me back.”

The above three *ayas* and the two *ayas* that follow attribute ‘approach’ to ‘*Maut*’ and define it as something that comes to every person individually. Here, the image schema of road and movement included in the verb approach is accompanied with the destination. Death according to the holy Quran is a no return journey which interrupts the journey of this world suddenly. The same conception of death, Hecke found in his research about Job's self-description (Hecke, 2009, p. 7). Death actually approaches a person, and that person is the destination and this latter is the center of attention.

“The Quran 50: 19 (Translated by A.Q. Qara,I) Then the agony of death brings the truth: ‘This is what you used to shun.’”

In the above *aya* we see the intoxication of death. Death, being considered a complex process including some natural preliminary stages, contains the intoxication as well. Another conceptual metaphor existing here is that ‘death is an intoxicating phenomenon’, but this metaphor is apart from the intention that puts the *aya* under the ones discussing the approach of death, though it draws us closer to the divine intention of the general meaning of death in the Quran.

“The Quran 63: 10 (Translated by A.Q. Qara,I) Spend from what We have provided you before death comes to any one of you”

In this *aya* we have again the idea of approaching death and the destination is also mentioned in the image schema of road. Death comes up to the person and the person asks God for his coming back to life but faces God’s negative response.

The third group contains two instances of past tense of the verb ‘come’ next to the subject ‘certain’:

“The Quran 15: 99 (Translated by A.Q. Qara,I) And worship your Lord until certainty comes to you.”

“The Quran 74: 47 (Translated by A.Q. Qara,I) Until death comes to us.”

In major exegeses, the word ‘*yaqin*’ is taken figuratively as death, since it is certain. (Tabatabaee, 1996, 20: 97; Tabresi, 1993, 10: 592). For the concept of ‘approach’ there are two verbs mentioned in the Quran: ‘*ja’a*’ and ‘*ya’ti*’. In Arabic, these two are synonymous and mean approaching. (Ibn Manzoor, 1993, 1: 51)

To explain the conceptual metaphor used in the *ayas*, our key statement is “Time is place.” In fact, the source domain here is place and the target domain is time. Since the verb ‘*ja’a*’ in these *ayas* is used intransitively, we can consider the approach of death as a movement on the axis of time, here understood with the image schema of place. Hence, to describe the image schema of road, which expresses death movement, we should essentially take the destination as the time of the annihilation of the tribe, and the approach of death as the coming of death towards its destination- i.e. the termination of a community’s life- and not the approach towards those who must die.

In the above *ayas* the perspective used by God to announce the time of death approach is the past and it has been placed after the death time. Thus, God as the Conceptualizer, uses, in the words of Ronald Langacker, an epistemic grounding for announcing the certainty and immanence of death for humankind. (Ghaeminina, 2021, p. 210.)

The type of image schema used by the Quran in these metaphors is ‘motion’. Due to the complexity of this image, we can see two close image schemas within it: ‘journey’ and ‘being alive’. This implies that death next to being alive is movable and treads a path and reaches a destination. Besides, according to the *ayas* mentioned, God puts Himself at the nearest perspective to the dying person and talks of the approach of death to him. According to Langacker’s third principle in cognitive semantics (Langacker, 1987, p. 498) in every perspective there is a stage metaphor, and the mis-en-scene contributes to both the speaker’s conceptualizing and the audience’s understanding. Here also, God is accentuating the reality of the scene and His closeness to it, thus defining Himself as Conceptualizer in the totality of the domain.

2-2-2. Death Approaches

In four Quranic *ayas*, the verb ‘*hazara*’ (it was present) has been added to ‘*al-Maut*’ (death) and there is an object in between:

“The Quran 2: 133 (Translated by A.Q. Qara,I) Were you witnesses when death approached Jacob, when he said to his children, ‘What will you worship after me?’”

“The Quran 2: 180 (Translated by A.Q. Qara,I) Prescribed for you, when death approaches any of you and he leaves behind any property, is that he make a bequest for his parents and relatives.”

“The Quran : 18 (Translated by A.Q. Qara,I) But [acceptance of] repentance is not for those who go on committing misdeeds: when death approaches any of them, he says, ‘I repent now’.”

“The Quran 5: 106 (Translated by A.Q. Qara,I) O you who have faith! The witness between you, when death approaches any of you, while making a bequest, shall be two fair men.”

In Arabic, the base form of the verb ‘*hozur*’ (be present) is the opposite of ‘*Ghiab*’ (be absent) and ‘*Ghaybah*’ (absence) and takes both the transitive and intransitive forms to be meaningful. (Ibn Manzoor, 1993, 4: 196.) According to what follows the *ayas*, it is implied that death presence is before the soul of the dying person leaves this world, in other words, death is a pre-dying presence. Here also, the image schemas of ‘movement’ and ‘path’ have been used in the conceptual metaphor given. In the complex image schema of ‘path’ there is only a reference to death destination and the perspective used by God for giving the metaphor does not permit our claiming that God is either in the whole or the immediate domain, (Ghaeminia, 2021, p.116) but what is prominent in this metaphor is that God intended something when giving the death destination a central place with the metaphor of ‘path’. What this may imply is that death for the dying person, wherever he is, is present and there is no escape from that and no person could be inaccessible to death.

2-2-3. Death Meets us or It Is Met

One of the other factors that adds to the personification of death in Quranic verses is the concept of meeting death or being met by it:

“The Quran 3: 143 (Translated by A.Q. Qara,I) Certainly, you were longing for death before you had encountered it.”

“The Quran 62: 8 (Translated by A.Q. Qara,I) Say, ‘Indeed the death that you flee will indeed encounter you. Then you will be returned to the Knower of the sensible and the Unseen.’”

The Quran refers to people's escape from death in at least two *ayas* and in *Sura al- Jumu'ah* it announces the end of this escape as meeting death:

"The Quran 33: 16 (Translated by A.Q. Qara,I) Say, 'Flight will not avail you should you flee from death or from being killed, and then you will be let to enjoy only for a little while.'"

"The Quran 62: 8 (Translated by A.Q. Qara,I) Say, 'Indeed the death that you flee will indeed encounter you.'"

Fayoumi takes the act of 'meeting' as confrontation between two things (1993, p. 558) Ibn Fares, also believes that the word root means when two things come face to face while connecting at the same time (1984, 5: 260). A mere focus on the term and *ayas*' phrases brings this to the mind that God says an escape from death is in fact approaching it since there is no difference between one who does and one who does not escape.

The conceptual metaphor used in these *ayas* is "death is alive", a key statement that enables distinguishing death and making it move. In the image schema of 'path', man escapes from death and the destination is but death itself! This delicate description signifies the inevitable ending of man's movement and no matter which direction one goes, or in its more exact sense, as depicted in the *aya*, any person's escape, will eventually end up meeting it. In the literal sense of the term, there is no news of a quick meeting but rather a sort of tranquil stepping to the threshold or at most a sudden confrontation. This exactitude in employing the words implies that escape is to no avail. In other words, the certainty of death does not permit one's hasty escape to postpone the event, since whoever intends to get farther will meet it the soonest.

2-2-4. Death Comes and Encompasses

We read in the Holy Quran:

"The Quran 4: 78 (Translated by A.Q. Qara,I) Wherever you may be, death shall overtake you, even if you were in fortified towers."

"The Quran 4: 100 (Translated by A.Q. Qara,I) And whoever leaves his home migrating toward Allah and His Apostle, and is then overtaken by death, his reward shall certainly fall on Allah."

Our understanding of the Arabic 'dark' can help us comprehend the *aya* and the existence of any conceptual metaphor therein.

Some philologists take the word ‘dark’ as ‘encompassing’ something whether material or spiritual (Mustafavi, 2009, 3: 222) Since, according to cognitive linguists, human mind comprehends abstract ideas with material experience and image schemas, we can say that death approach has been brought into focus with the image of path and destination. Meanwhile, some philologists have taken the notion of ‘dark’ as asking for something together with reaching it. This may imply reaching something from above or from the back or in succession (Farahidi, 1988, 4: 328; Ibn Manzoor, 1993, 10: 422). Here also we can see the image schema of path and movement and the key statements “Death is alive, death follows, death arrives” in the existing conceptual metaphor of the *aya*. The *aya* actually says that wherever you are death follows you and reaches you.

All the above *ayas* discussed separately as parts of image schemas used with cognitive metaphor method are actually referring to this notion that death is a living and movable entity, hence inescapable, its presence independent from the person’s location. The reason behind all this is to awaken the listener to his being in the company of death and recognize its terminating the worldly life so that one endeavors to live on while not feeling to have lost everything.

2-3. *Death is an Exit*

In more than fifteen *ayas*, God employs the verb ‘*tawaffa*’ (taking the soul away). In some, He introduces Himself as the Agent of that:

“*The Quran 6: 60 (Translated by A.Q. Qara,I) It is He who takes your soul by night, and He knows what you do by day, then He reanimates you therein.*”

“*The Quran (Translated by A.Q. Qara,I) Rather I worship only Allah, who causes you to die, and I have been commanded to be among the faithful. (Quran, 10: 104)*

“*The Quran 13: 40 (Translated by A.Q. Qara,I) Whether We show you a part of what We promise them, or take you away [before that], your duty is only to communicate, and it is for Us to do the reckoning.*”

“*The Quran 16: 70 (Translated by A.Q. Qara,I) And there are some among you who are relegated to the nethermost age so that he knows nothing after [having possessed] some knowledge. Indeed, Allah is all-knowing, all-powerful.*”

“The Quran 39: 42 (Translated by A.Q. Qara,I) Allah takes the souls at the time of their death, and those who have not died in their sleep.”

“The Quran 40: 77 (Translated by A.Q. Qara,I) So be patient! Allah’s promise is indeed true. Whether we show you a part of what We promise them, or take you away [before that], [in any case] they will be brought back to Us.”

In some *ayas*, God mentions the angels as agents of death:

“The Quran 4: 97 (Translated by A.Q. Qara,I) Indeed, those whom the angels take away while they are wronging themselves, they ask, ‘What state were you in?’ They reply, ‘We were abased in the land.”

“The Quran 6: 61 (Translated by A.Q. Qara,I) And He sends guards to [protect] you, our messengers take him away and they do not neglect [their duty].”

“The Quran 7: 37 (Translated by A.Q. Qara,I) When Our messengers come to take them away, they will say, ‘Where is that which you used to invoke beside Allah? They will say, ‘They have forsaken us.”

“The Quran 16: 28 (Translated by A.Q. Qara,I) Those whom the angels take away while they are wronging themselves, Thereat they submit: ‘We were not doing any evil!”

“The Quran 16: 32 (Translated by A.Q. Qara,I) Those whom the angels take away while they are pure. They say [to them], ‘Peace be to you! Enter paradise because of what you used to do.”

“The Quran 47: 27 (Translated by A.Q. Qara,I) But how will it be [with them] when the angels take them away, striking their faces and their backs?!

In one instance God names the agent of ‘*towaffa*’ as ‘*Malak-ul-Maut*’ (Angel of Death)

“The Quran 32: 11 (Translated by A.Q. Qara,I) Say, ‘You will be taken away by the angel of death, who has been charged with you. Then you will be brought back to your Lord.”

Elsewhere, this notion has been used as an intransitive and transitive passive verb:

“The Quran 2: 234 (Translated by A.Q. Qara,I) As for those of you who die leaving wives, they shall wait by themselves four months and ten days”

“The Quran 2: 240 (Translated by A.Q. Qara,I) Those of you who die leaving wives shall bequeath for their wives providing for a year, without turning them out.”

“The Quran 8: 50 (Translated by A.Q. Qara,I) Were you to see when the angels take away the faithless, striking their faces and their backs.”

“The Quran 22: 5 (Translated by A.Q. Qara,I) [Then] there are some of you who are taken away, and there are some of you who are relegated to the nethermost age, so that he knows nothing after [having possessed] some knowledge.”

“The Quran 40: 67 (Translated by A.Q. Qara,I) Though there are some of you who die earlier and that, you may complete a specified term, and so that you may apply reason.”

In one instance, death itself is introduced as the agent of ‘*towaffa*’:

“The Quran 4: 15 (Translated by A.Q. Qara,I) And if they testify, detain them in [their] houses until death finishes them, or Allah decrees a course for them.

Finally, in three instances, God mentions ‘*tawaffi*’ from the mouth of the faithful in the form of prayer for themselves, in the sense that they implore God to bring them death while they are Muslims and accompanied by the virtuous:

“The Quran 3: 193 (Translated by A.Q. Qara,I) Our Lord, forgive us our sins and absolve us of our misdeeds, and make us die with the pious.”

“The Quran 7: 126 (Translated by A.Q. Qara,I) Our Lord! Pour patience upon us, and grant us to die as Muslims.”

“The Quran 12: 101 (Translated by A.Q. Qara,I) You are my Guardian in this world and the Hereafter! Let my death be in submission [to You], and unite me with the Righteous.

In two instances, the *ayas* imply that ‘*towaffa*’ is not merely referring to death, since it is also used for Jesus Christ’s Ascension and humans’ falling asleep:

“The Quran 3: 55 (Translated by A.Q. Qara,I) When Allah said, ‘O Jesus, I shall take you[r soul], and I shall raise you up toward Myself, and I shall clear you of [the calumnies of] the faithless.’”

“The Quran 39: 42 (Translated by A.Q. Qara,I) Allah takes the souls at the time of their death, and those who have not died in their sleep.”

Among the meanings of verb root ‘*tafa’ol*’ is to take and to request. Now, if we take the root ‘*wafa*’ in the words of some philologists as fulfilling one’s commitment, we do not get the sense of death. In some lexicons, there are some senses of the term that are remarkable.

Zobaydi defines ‘*towaffa*’ as finishing up and leaving nothing behind. (1993, 20: 301) According to Raghīb Isfahani, one meaning of the word is complete acquisition of something (Raghīb. 1991, p. 878) Ibn Manzoor explains it in two ways, one is the fact that the soul leaves the body totally and second is the termination of one’s life span. (Mohanna, 1992, 2: 751) If we accept the total departure of soul from the body in the concept of ‘*towaffa*’, we can point out a conceptual metaphor in the source domain of which the image schema of trajector-landmark plays a fundamental part (Ghaemini, 2021, p. 71). The key statement in this metaphor, if we take death as the target domain, is “death is the total departure”, but if we take body and worldly existence as the target domain, we should say “man is the trajector”, and his body, or worldly existence, the landmark.

With the assumption of the literal interpretation of ‘*towaffa*’, as mentioned above, we can assert that man is essentially ‘otherworldly’ and his body and the world are mere containers for his presence here, with death as the event through which he departs.

2-4. Death is Departure

In five Quranic *ayas* the transitive verb from the root ‘*zahaba*’ is used about the Prophet and his people:

“The Quran 4: 133 (Translated by A.Q. Qara,I) If He wishes, He will take you away, O mankind, and bring others [in your place]; Allah has the power to do that.”

“The Quran 6: 133 (Translated by A.Q. Qara,I) If He wishes, He will take you away, and make whoever He wishes succeed you, just as He produced you from the descendants of another people.”

“The Quran 14: 19 (Translated by A.Q. Qara,I) Have you not regarded that Allah created the heavens and the earth with reasons? If He wishes, He will take you away, and bring about a new creation.”

“The Quran 35: 16 (Translated by A.Q. Qara,I) If He wishes, He will take you away, and bring about a new creation.”

“The Quran 43: 41 (Translated by A.Q. Qara,I) For We will indeed take vengeance on them or We will show you what We have promised them, for indeed We hold them in our power.

The word ‘*zahab*’ means traverse (Jowhari, 1956, 1: 130) and is sometimes taken as a synonym of circulate (Zobaydi, 1993, 1: 505). Thus, we could consider the Persian ‘*raftan*’ (go) as an equivalent of ‘*Zahab*’. Obviously, there should not be any difference, except in its epistemological context, between ‘*izhab*’ of the Prophet and that of his *ummah* because both terms are equal and signify death.

Next to the *ayas* mentioned in this category, we can also refer to *aya* 99 of *sura ‘al-Mu’minun’* saying that when death appears, the targeted person implores God to ‘send him back’. The notion of ‘going’ seemingly exists in this *aya* and in the request for being sent back, the notion of ‘taking’ is also apparent.

The key statement in the existing conceptual metaphor is “death means departure” containing the image schema of ‘path and direction’ and only the origin of departure is under focus. It can be deduced that the *aya*’s purpose is to say that man must not consider his stay in this world as permanent and must get conscious of his sometime departure, and that death does not signify annihilation but a movement from the worldly existence to another type of existence. Death, therefore, looks to be a vehicle and man its rider, with God as the Driver.

2-5. Death is Return

In more than 15 *ayas*, the event of man’s return to God has been mentioned using the verb root ‘*raja’a*’:

“The Quran 2: 46 (Translated by A.Q. Qara,I) Those who are certain that they will encounter their Lord and they will return to Him.”

“The Quran 2: 156 (Translated by A.Q. Qara,I) Those who, when an affliction will visit them, say, ‘Indeed we belong to Allah, and to Him do we indeed return.’”

“The Quran 6: 60 (Translated by A.Q. Qara,I) Then to Him will be your return, whereat He will inform you concerning what you used to do.”

“The Quran 6: 108 (Translated by A.Q. Qara,I) That is how to every people We have made their conduct seem decorous. Then their return

will be to their Lord and He will inform them concerning what they used to do.”

“The Quran 10: 4 (Translated by A.Q. Qara,I) To Him will be return of you all. That is Allah’s true promise. Indeed, He originates the creation, then He will bring it back.”

“The Quran 10: 23(Translated by A.Q. Qara,I) Then to Us will be your return, whereat We will inform you concerning what you used to do.”

“The Quran 31: 23 (Translated by A.Q. Qara,I) To Us will be their return, and We will inform them about what they have done. Indeed, Allah knows best what is in the breasts.”

“The Quran 39: 7(Translated by A.Q. Qara,I) Then to your Lord will be your return, whereat He will inform you concerning what you used to do. Indeed, He knows best what is in the breasts.”

“The Quran 96: 8 (Translated by A.Q. Qara,I) Indeed, to your lord is the return.”

Discussing the cognitive grammar of these *ayas* is beyond the scope of this article. What is important is that these *ayas* use the image schemas of path and return to man’s source from which he emanated when talking about death. In one of them, before mentioning man’s return to God, the verb ‘cause death’ has been used realistically:

“The Quran 10: 56 (Translated by A.Q. Qara,I) It is He who gives life and brings death, and to Him you shall be brought back.”

This exactitude makes us understand that God has put death as a point in the axis of man’s immortal life since after that man returns to Him. In other words, death is the beginning of man’s return to God. In some part of these *ayas*, the verb is used in passive voice:

“The Quran 11: 34 (Translated by A.Q. Qara,I) My exhorting will not benefit you, much as I may seek to exhort you, if Allah desires to consign you to perversity. He is your Lord, and to Him you shall be brought back.”

This edict tells us about our unintentional return to God. Thus, no matter how a person lives, he will surely be brought back to God through death. In some *ayas*, God declares the return of things to Himself:

“The Quran 40: 3 (Translated by A.Q. Qara,I) Forgiver of sins and acceptor of repentance, severe in retribution, [yet] all-bountiful, there is no God except Him, [and] toward Him is the destination.”

“The Quran50: 43 (Translated by A.Q. Qara,I) Indeed, it is We who give life and bring death, and toward Us is the destination.”

Raghib Isfahani defines ‘*masir*’[destination], given in the above *aya* as the movement of something toward its final point. (Raghib. (1992). 499.) In another part, God declares man’s ‘*iyab*’ [return] to himself:

“The Quran 88: 25 (Translated by A.Q. Qara,I) Indeed, to Us will be their return.”

Raghib takes this term as a synonym of return, with some minor difference (Raghib, 1992, p.97). The same meaning has been given using the verb ‘*masaq*’ [pushed toward] about the time when death occurs. God says man is pushed to Him by death.

“The Quran 75: 30 (Translated by A.Q. Qara,I) That day he shall be driven toward your Lord.”

The key assertion presented by conceptual metaphors in the above *ayas* is that ‘death is the point of return.’ Hence, the metaphor brings to mind man’s eternal life in the form of a place. Worldly life is part of that place and death is the immediate point following our worldly life and before other ensuing places i.e. purgatory, resurrection, Account, and residence in the paradise or hell. We can, therefore, maintain that death cannot be understood independently. It requires to be presented in the form of conceptual metaphors.

it is worth mentioning that like some languages, the holy Quran referred to fear as a near_death or death like condition, (33: 19) which would be inspiring for new researches on conceptual metaphors of the Quran (Kuźniak, Libura & Szawerna ,2014, p. 88).

3. Conclusion

The Quranic notions of death by themselves and with the help of cognitive semantics that define it through conceptual metaphors, provide a sense of its being alive and movable which is inevitable and will finally come face to face with man. Death is shedding our worldly outfit and moving us toward eternity. It is a point in time that is comprehended through image schemas as a physical location, immediately after the worldly life and before purgatory phase. This

turning point is considered by the totality of pertinent *ayas* as return to the origin. Image schemas used in the source domain of conceptual metaphors of death have appropriately depicted it. According to the image, there is no sign of annihilation whatsoever, but rather the liveliness and presence of death. This makes our getting fully awakened to the thought of death. We can sum up all the presented images thus: death is to be compared to an army that is ready to encircle and entrap us. Any attempt to escape from one corner pushes us nearer to another of the same kind. Finally, we will be captured by death and taken to the hereafter eternally and without any return.

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A Case for the Permissibility of Looking at a Non-Mahram Based on the Rule of Abolishing Specificity in the Authentic Hadith of ‘Abbād ibn Ṣuhayb

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Abstract

Following descriptive-analytic method, the present article seeks to analyze and examine the doctrine of authentic hadith of ‘Abbād ibn Ṣuhayb. It discusses the issue in two distinct parts. In the first part, by referring to the Qur’an and the Sunna, the limitation instituted by Sharī‘ah for strangers in terms of looking at women is defined. In the second part, after presenting two hadiths, the article illuminates the fact that looking at non-Muslim women who do not cover themselves according to Sharī‘ah is allowed provided that there is no temptation. Further deliberation on hadith of ‘Abbād ibn Ṣuhayb-regarding the rule of removing specificity or specific characteristics of cases-reveals the permissibility of looking at Muslim women who deliberately refuse to cover themselves according to Sharī‘ah, and are not ready to change their behavior while facing those who enjoin them to do good, and forbid them to do evil.

Keywords: Removing specificity, Dhimmis, Muslims, temptation, non-mahram

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1. Introduction

In this research, we are to answer to the question that has engaged the minds of both religious individuals and academics, and that is: What is the Islam's point of view about looking at the hair or parts of body of those women who don't cover themselves according to *Shari'ah* as a result of ignorance or unfamiliarity? Is it permitted or not and if it is so, is responsibility for the acts of enjoining good and forbidding evil by other believers still remains standing? We will answer these questions through the two following discussions:

2. First Discussion: Limitations of Looking at Strangers¹ According to *Shari'ah*

Shari'ah obligates women to wear Hijab when engaging in social activities with strangers and to not to be flamboyant about their beauties which are perceived tempting. It is important for the wearer of Hijab to believe what is being done, is for the good of themselves and their society. Islam intends to limit all forms of sexual pleasure in the frame of marriage and this is only achieved through having a moral society in which everyone wholeheartedly believes in the essence of Hijab as a regulatory mechanism of society; with or without presence of governmental reinforcement of such a law. From Qur'an's point of view, flaunt compromises chastity. Flaunt bears the meaning of maquillage and makeover (Yahaqi, 1993, vol. 2, p. 391). Considering the fact that there is a natural tendency in people toward beauty, especially among women, we should have a sensible approach toward this issue and distinct between this natural habit and what counters chastity which Qur'an characterizes as flaunt.

1. According to verses from *Sūrah al-Nūr*, any tempted staring is forbidden for both men and women, and Muslims should avoid gazing at strangers. "Tell believers to avert their glances,³ tell believing women to avert their glances" (24: 30-31)

Although the verbs used in the above sentences have present form, due to use of the verb "tell" before them, these sentences are being

¹. In this article the word stranger is used as a substitute for non-mahram (masculine) and non-mahram (feminine) in *Shari'ah*.

understood as directives (Tabarsī, 1959, vol. 7, p. 616; Tabatabaei, 2009, vol. 15, p. 111) that necessitates the action by believing men and women. In the book of *Wasā'il* a hadith is narrated as following: “Prophet Muhammad said to ‘Alī b; Abi Ṭālib: Oh ‘Alī, the first glance is for thee and the second is against thee” (Ḥurr‘Āmilī, 1993, vol. 20, p. 194)

Firstly, the hadith provides that the first glance is permitted, but the following ones, which would be temptative, are strictly forbidden. Because the first look is unintentional but what follows will be for the purpose of enjoyment and temptation, so as a result, it is forbidden. Secondly, since this hadith is directed toward tempted glance, looking at hands and faces of strangers, if not out of temptation, is permitted. Though it may be for the second or the third time. There is a hadith by Jābir ibn ‘Abdullāh Anṣārī, though its credibility is debated by Abu ‘Abdullāh Ju‘fī and considered weak in credibility by Najjāshī but is regarded as acceptably credible by ‘Alī ibn Ibrāhīm and al-Mufīd. It is as followed:

Jābir says: Once, Muhammad and I went to the house of Fāṭima l-Zahrā to see her; After greeting, Muhammad asked for permission to enter the house; Fāṭima l-Zahrā allowed entrance; Prophet said: Shall I come in with the man who is with me? Fāṭima l-Zahrā said: father, my head is not covered; Prophet said: Cover your head with the extra parts of your clothing. Then prophet asked again for permission to enter and she replied: come in. When we entered the house, we saw her face was pale. “Why are you like this?” asked Prophet Muhammad. “Because of starvation”; She replied. Prophet started praying and said: “Oh Allah, let my daughter not to be any longer hungry”; after his prayer, Fāṭima's face started to change, as if I was seeing the movement of blood under the skin of her face and she never was hungry again. (Kulaynī, 1986, vol. 5, p. 528; ‘Āmilī, vol. 20, p. 216; Majlisī, 1982, vol. 34, p. 62)

2. Holy Qur’an introduces the limitation of covering and veiling of women in three statements which we just will have a brief introduction of each: Firstly, women should not show off beauty of their body,

except for those that are naturally come into view, such as face, hands and wrists. (24: 31) There is a hadith by ‘Abdullah ibn Ja‘far in Qurb al-Asnād (Ḥimyarī, 1992, p. 40), in which he narrates the following from Mas‘ūd ibn Ziyād: I asked Imam Ja‘far ibn Muḥammad al-Ṣādiq about women's *zīnat* (ornament)² that are naturally shown. Imam answered: “They are face and hands”. Another hadith states that Imam answers as follows: “face, hands, the place of bracelet and wristlet”. (‘Āmilī, 1993, vol. 20, p. 205)

Secondly, women are supposed to extend their head scarves to their dress collars and cover their ears and earrings. (24: 31) Thirdly, women can show their *zīnat* in twelve occasions to their *maḥārim*³:

And show their charms only to their husbands, their fathers, their fathers-in-law, their own sons or their stepsons or their own brothers or their nephews on either brothers’ or sisters’ sides or their own womenfolk or anyone they have right on controlling or male attendants who lack sexual desires or children who have no carnal knowledge of women. (24: 31)

3. Any form of excitation and ostentation is proscribed, in other word, Islamic community should be free from all forms of instinctive excitations and ostentations. All behaviors, which lead to sexual arousal, should be stopped. There should not be a single behavior which directs others to sin. This directive prevents related mental illnesses in people. Women, too, should not talk in a way that pave way for the youth to sin because of such actions. They should also be cautious about their clothing and not to show off their bodies, because these kinds of actions would ease the path toward sin for men, especially for youngsters. It is also said in Qur’an that: “let them not to stomp their feet in order to let any ornaments they have hidden be noticed”. (24: 31) This is extendable to any sort of action which causes sexual arousal. In another part, Qur’an says: “Do not to dress up fancily (flaunt) the way they used to dress during [the time of] primitive ignorance”. (33: 33) This verse is about wives of the Holy Prophet Muhammad, but it could

2. This word is used in Qur’an, Sūrah al-Nūr, verse 31 which roughly translates as beauty of women.

3. Plural form for non-stranger in Sharī‘ah.

be generalized to everyone.

Islam wants all to be in peace and be psychologically and mentally healthy and free from all forms of sin. Islam wants to prevent banality of men and women. Islam wants people to reach the higher levels of ethics and knowledge and reach the highest levels of humanity. Certainly, misbehaviors would be an obstacle in the way of reaching the reality of being.

3.Second Discussion: Explication of Hadith of ‘Abbād ibn Şohayb

God has sent his Prophets and through them his words and *Sharī‘ah* to affect his ultimate goals. The purpose behind punishment and reward is to persuade people, whether in quest for rewards or escape from God's punishments to abide by His directions. God does not want to force people to act according to His directions so they all go to heaven. If it was so, He would not have given humans the power of choice and free will. Qur’an says: He created them [people] to test which of them is finest in action (67: 2) so He let everyone act as they wish themselves (18: 29) and reminds people that good or bad of their will eventually return to them. (17: 7) He points out to His Prophet that except humans, all creatures in their behavior are bound to confinements of their instincts. (3: 83) He says upon Prophet Muhammad not to force people to believe in his words. (10: 99) Although He dislikes atheism (39: 7) He does not want to spread His words by any means and at any price. In His *Sharī‘ah*, He principally specifies punishment for those actions which offend other people's rights and emphasizes that believers should not cross these boundaries. (2: 229) Now, if we live in a society, in which, non-Muslim women or those Muslim women who do not heed Hijab directive of *Sharī‘ah* also live, what would be the duty of believers who want to respect *Sharī‘ah* boundaries? Should they stay at their houses to uphold their belief, or rather, they could be active members of their society, especially in scientific associations, to vivify their religion. According to the hadith we will discuss, the second approach is the right course of action. Looking at the body and hair of non-Muslim women, who do not cover themselves according to *Sharī‘ah*, is permitted (of course to the extent that does not follow in

temptation and debauchery). The reason for this conclusion comes from these two hadiths:

1. Sukūnī⁴ narrates from Imam Ja'far ibn Moḥammad al-Sādiq who said that Prophet said once that: “It is not haram (Forbidden by Sharī‘ah) to look at hands and hair of non-Muslim women” (‘Āmilī,1993, vol. 20, p. 205).
2. Abdullah ibn Ja'far in his book *Qurb al-Asnād* narrates from Imam Ali ibn Abī Ṭālib that: “Looking at hairs and hands of non-Muslim women is not haram” (ibid) From this hadith and what is said in Surah al-Aḥzāb, verse 59, in Qur’an, the direction for *ḥijāb* sets a boundary between free Muslim women and the others. It should be expounded that: Firstly, the permission in the two aforementioned hadiths is due to the fact that non-Muslims do not consider this act of looking as a sign of disrespectfulness. Secondly, the permission of looking at atheists is by the priority and it is understood that this permission stands for looking at all non-Muslims. Thirdly, because of the fact that holy Prophet does not talk about the face, we deduce that it was already being permitted. Fourthly, though this hadith is just about hair and hands, other parts of the body which are not covered are inclusive. The hadith of ‘Abbād ibn Ṣohayb is mentioned by al-SHayḥ al-Kulaynī l-Rāzī in book of *al-Kāfi* with its reference and by Ṣadūq in the book of *Man lā Yaḥḍuruḥu l-Faqīh* with another reference. (Ṣadūq, 2003, vol; 3, p; 470)

In the first referred hadith, the phrase “a numbers of our companions” consists of five Shia scholars, whose names are as followed:

1. Abū Ja‘far Muḥammad ibn Yaḥyā l-‘Attār al-Qumī
2. ‘Alī ibn Mūsā ibn Ja‘far al-Kumīzānī
3. Abu Sulaymān Dāwūd ibn Kūre l-Qumī
4. Abu ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘arī l-Qumī(Who died in 306 AH)
5. Abu l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qumī (Kulaynī,1986, vol. 1, p. 48; ‘Āmilī,1993, vol. 3, p. 147) Aḥmad ibn Moḥammad ibn ‘Isā, who is referred to after the above in the hadith, is of the seventh

⁴. He is one of the Sunni Muslim experts who has narrated from Imam Ja'far ibn Moḥammad al-Sādiq and is also trusted by Shia scholars.

class and Ḥasan ibn Maḥbūb is one of *aṣḥāb ijmāʿ* and of the sixth class. ʿAbbād ibn Ṣohayb was one of the followers of Imam Muḥammad ibn ʿAlī l-Bāqir and Imam Jaʿfar ibn Muḥammad al-Sādiq. He is trusted by Najjashī and ʿAlī ibn Ibrāhīm; Ḥakīm in the book *Mustamsak* points out his trustworthiness in the light of *ʿilm ul-dirāyat al-ḥadīth*. In the second hadith, Moḥammad ibn Mūsā and ʿAbdullāh ibn Jaʿfar are also trustworthy. In this hadith, Imam Jaʿfar ibn Moḥammad al-Sādiq says:

“It is not a problem if someone looks at hair of women of Tahāma,⁵ Nomads, Sawād⁶ and ʿAlūj (non-Arabs and non-Muslims). The reason is that prohibiting them [aforesaid women] has no effect. He also adds looking at body and hair of mentally retarded without the intention of temptation is not a problem as well”. (Kulaynī, 1986, vol. 5, p. 525; ʿĀmilī, 1993, vol. 20, p. 206)

There are two distinct perceptions from the hadith of ʿAbbād ibn Ṣohayb:

4. First view: Permission to look is based on followed difficulties

Looking at the people who do not have Hijab for someone who encounters with them in everyday life is not considered a misbehavior. Because not doing so would have negative effects on ease of life of the believer. God says in Qurʾan that “He does not want you to be in hardship concerning [your] religion, the sect of your forefather, Abraham; He has named you Muslims both previously and right now” (22: 78)

It means during encounter with women who do not have Hijab, believing men are not obligated to close their eyes in order not to sin. However, this does not mean that looking at these women is permitted at all times.

5. Second view: Encumbering ḥurmat (State of being haram in Sharīʿah)

Looking at the people who do not have *ḥijāb* is not prohibited regarding encumbering *ḥurmat*. The reason is that people who do not abide by

⁵. Southern parts of the Jazīratul-ʿArab, sometimes it also refers to Mecca.

⁶. Around the City of Baghdad.

Sharī'ah in this matter, impede *ḥurmat* for other believers. Because of *ta'wīl* in the hadith, the permission for looking is acquired due to non-persuadability of disregarding members of society. 'Abbād ibn Ṣohayb's hadith is comprisable as the following: First, where forbidding evil is not effective, looking without temptatious intentions is alright. Second, because here only hair is mentioned and not face and hands, we can conclude that they were *mafrūq 'anh*. Third, the word "intentional" used in the clause "*mā lam yata'ammad dhālik*" is not meant as opposite of accidental, but it is contrasting with the act of looking that aims at satisfying sexual desires. This means that the permission for looking at aforementioned women in the hadith does not stand for temptation. *Aḥkām* (laws of *Sharī'ah*) are hinged on true higher benefits and consequential harms. There are some of *aḥkām* which believers should submit themselves to, out of devotion to God, even though their benefits might not be easily recognizable by human intellect alone. In *aḥkām* which are concerned with family, society, economy and politics, pillars of benefits and harms are inferable by sagacity. Looking at women who do not cover their body according to *Sharī'ah*, principally, is not prohibited. Furthermore, according to the hadith of 'Abbād ibn Ṣohayb this is generalizable to all women who do not abide by Islamic law about veil and in general Hijab in the circumstances that enjoining good and forbidding evil do not yield satisfying results.

We'd like to emphasize again on the fact that this conclusion is true when it does not lead to debauchery or temptation or endangering public health. Therefore, regarding abolishing specificity and common reason about hadith of 'Abbād ibn Ṣohayb we infer that looking at hair and body of women who are not veiling themselves according to *Sharī'ah*, whether Muslim or not, without temptation is not prohibited (Khoei, 1984, vol. 1, p. 35). However, this does not stand for the women who generally act according to *Sharī'ah* in this matter and have *ḥijāb*. Motahhari in the book of Hijab refers to hadith of 'Abbād ibn Ṣohayb followed by fatwa of some of *fuqahā* (*Sharī'ah* sages) which embed this conclusion in them. (Motahhari, 2023, vol. 19, p. 519)

6. Conclusion

Looking without temptation at parts of body of non-Muslim or Muslim women which they do not cover is permitted, when this course of action cannot be averted by enjoining good and forbidding evil with respect to the fact that divine laws on social matters are hinged on ultimate benefits and harms which are inferable by sagacity and reasons of Sharī'ah. Limitation for looking at strangers is to prevent debauchery. This *Sharī'ah* directive is handed down out of respect for Muslims. Unlike Muslim women who are faithful to Hijab, non-temptatious looking at other Muslim women who intentionally are not veiling themselves according to *Sharī'ah* while the acts of enjoining good and forbidding evil do not yield positive effect on them is permitted.

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