

In the Name of Allah, the Compassionate, the Merciful

Interdisciplinary Studies of 5
Quran and Hadith(ISQH)

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مطالعات میان‌رشته‌ای قرآن و حدیث (ISQH)

دوره ۲، شماره ۱ (شماره پیاپی ۵)، تابستان ۱۴۰۳

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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.

Interdisciplinary studies have been ascribed a high standing in today's academic circles. The progressive trend of knowledge and sciences has made it incumbent upon researchers to go beyond their specialties for solving problems that have become more and more complicated; in other words, one needs to have recourse to other realms of knowledge to solve the problematic issues. Islamic studies and humanities could be classified under interdisciplinary studies in this respect.

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.

Scope:

The scope of our activity with the centrality of Quran and Hadith is as follows:

- Language, Culture and Communication studies in the Quran and Hadith
- Management studies in the Quran and Hadith
- Economics studies in the Quran and Hadith
- Education and Psychology studies in the Quran and Hadith
- Political studies in the Quran and Hadith
- Law studies in the Quran and Hadith

Instructions for Authors

Manuscript Submission

- Authors are requested to submit their papers electronically by using the Interdisciplinary Studies of Quran Hadith online submission and review web site <https://isqh.isu.ac.ir> . This site will guide authors stepwise through the submission process.
- Submissions should consist of original work that has not yet been published and/or is not under consideration elsewhere.
- The language of the journal is English. Non-native speakers should make every effort to consolidate on the language style, which should conform to the international English standards. Either British or American spelling may be used but it must be used consistently throughout the paper.
- The author's name, address, and affiliation should be included on a separate page and not given on the first page or elsewhere in the article to ensure anonymous evaluation.

- Corresponding author. Clearly indicate who will handle correspondence at all stages of refereeing and publication, also post-publication. Ensure that telephone numbers (with country and area code) are provided in addition to the e-mail address and the complete postal address. Contact details must be kept up to date by the corresponding author.

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Subdivision - numbered sections Divide your article into clearly defined and numbered sections. Subsections should be numbered 1.1 (then 1.1.1, 1.1.2, ...), 1.2, etc. (the abstract is not included in section numbering). Any subsection may be given a brief heading. Each heading should appear on its own separate line.

Formatting Guidelines

Article pages including: abstracts, notes and reference lists, are to be typed 1.5 spaced with margins of 2.5 cm (1 inch) on all four sides. Use 12 pt font size in the main text, 10 pt in the footnotes, 15 pt for main titles and 13 pt for subtitles. Sheets should be numbered consecutively.

- The overall content of the article should CLEARLY INCLUDE the following features:
 - a. Abstract
 - b. Introduction
 - c. Review of related literature/Theoretical grounding
 - d. Research questions
 - e. (Research hypotheses)
 - f. Method
 - g. Results
 - h. Discussion and conclusions
 - i. References

Abstract

The abstract, placed at the very beginning of the article and ranging between 150 to 200 words, the abstract should state briefly the purpose of the research, the principal results and major conclusions.

Word Limit

Please ensure that your paper does not exceed 7500 words, including abstract, references and footnotes.

Keywords

Immediately after the abstract, provide a maximum of 5 keywords. Keywords should be italics.

Introduction

State the objectives of the work and provide an adequate background, avoiding a detailed literature survey or a summary of the results.

Literature Review**Research Questions****Material and Methods**

Provide sufficient detail to allow the work to be replicated. Methods already published should be indicated by a reference: only relevant modifications should be described.

Results

Results should be clear and concise.

Discussion

This should explore the significance of the results of the work, not repeat them. A combined Results and Discussion section is often

appropriate. Avoid extensive citations and discussion of published literature.

Conclusions

The main conclusions of the study should be presented in a short Conclusions section, which should not simply repeat earlier sections.

Appendices

If there is more than one appendix, they should be identified as A, B, etc. Formulae and equations in appendices should be given separate numbering: Eq. (A.1), Eq. (A.2), etc.; in a subsequent appendix, Eq. (B.1) and so on. Similarly for tables and figures: Table A.1; Fig. A.1, etc.

References

References should contain only cited works, but make sure that all cited works are indeed included. The works should be listed in alphabetical order at the end of the article and with single line space. Citations in the text should follow the referencing style used by the American Psychological Association (APA). You are referred to the Publication Manual of the American Psychological Association, 7th Edition.

Book: one author:

Goldberg, A. (2006). *Constructions at work*. Oxford University Press.

Book, two authors and more:

Jarvis, S., & Pavlenko A. (2008). *Crosslinguistic influence in language cognition*. Routledge.

Translated book:

Freud, S. (1960). *Jokes and their relation to the unconscious*. (J. Strachey, Trans.). Routledge & K. Paul. (Original work published 1905).

Edited book:

Flowerdew, J., Brock, M., & Hsia, S. (Eds.). (1992). *Second language teacher education*. City Polytechnic of Hong Kong.

Chapter in an edited book:

Goldberg, A., & Casenhiser, D. (2008). Construction learning and second language acquisition. In P. Robinson & N. Ellis (Eds.), *Handbook of cognitive linguistics and second language acquisition* (pp. 197–215). Routledge.

Article in a journal:

Hammarberg, B. (2010). The languages of the multilingual. Some conceptual and terminological issues. *International Review of Applied Linguistics in Language Teaching*, 48, 91–104.

Article online:

Tully, K., & Bolshakov, V. Y. (2010). Emotional enhancement of memory: How norepinephrine enables synaptic plasticity. *Molecular Brain*, 13 May. Retrieved from <http://www.molecularbrain.com/content/>.

Bakker, A. B., Hakanen, J. J., Demerouti, E., Xanthopoulou, D. (2007). Job resources boost work engagement, particularly when job demands are high. *Journal of Educational Psychology*, 99(2), 274–284. doi:10.1037/0022-0663.99.2.274

Magazines online:

Miller, G. (2014, September 4). Cinematic cuts exploit how your brain edits what you see. *Wired*. Retrieved from <http://wired.com/>

Smith, A. (2007, June 12). Dying languages. *The Western Star*. Retrieved from <http://www.thewesternstar.com/>

Blog:

Palmer, P. (2001). Now I become myself. *Yes Magazine*, blog post, 31 May. Retrieved from <http://www.yesmagazine.org/issues/working-for-life/now-i-become-myself>

E-books:

Bolande, V. U. (1981). *On the psychology of humor*. Retrieved from: <http://www.uflib.ufl.edu/ufdc/UFDC.aspx?n=palmm&c=psa1&m=hd2J&i=45367>

Conference proceedings:

Souleles, N., & Pillar, C. (Eds.). (2014). Proceedings from the *First International Conference on the Use of iPads in Higher Education*. Paphos: Cyprus University of Technology.

Doctoral dissertation:

Churchwell, J. (2005). *Becoming an academic: Factors that influence a graduate student's identity commitment* (Doctoral dissertation). University of Michigan, Ann Arbor, MI.

Reachel, L. H. (2001). *Native languages and toponyms: Origins, meaning, and use* (Doctoral dissertation). Available from ProQuest dissertation and theses database. (Document ID 1964749161).

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Please submit tables as editable text and not as images. Tables can be placed next to the relevant text in the article. Number tables consecutively in accordance with their appearance in the text and place any table notes below the table body. Be sparing in the use of tables and ensure that the data presented in them do not duplicate results described

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Authors are expected to consider carefully the list and order of authors before submitting their manuscript and provide the definitive list of authors at the time of the original submission. Any addition, deletion or rearrangement of author names in the authorship list should be made only before the manuscript has been submitted and only if approved by the journal Editor.

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Imam Sadiq University Academic Journals Ethics Statement

Introduction

In regard to ISU approach to the production, publication, and updating of Islamic and human sciences, and providing answers for newly emerged demands of the revolution and Islamic government, and also in compliance with the national and international research ethics guidelines, such as those of the Committee on Publication Ethics (COPE), and "Code of Practice for Research Ethics" ratified by the Research Assistance Branch of the Islamic Republic of Iran Ministry of Sciences, Research and Technology, ISU academic journals and publications are bound to observe the related professional code of conduct. Hence, the major duties of those involved, namely author(s), director, editor-in-chief, the editorial board, managing editor are briefly mentioned below.

Authors' Responsibilities

1. Submitted manuscripts must be previously unpublished, domestically and internationally, in order to be approved for publication in ISU journals; they must be the original work of the author(s) and have exact sources and citations.

2. The final responsibility of the full content of the submitted manuscript is with the author. It is appropriate to report the results of the article completely and take sufficient care about them and about their analysis. The article must contain enough details and resources to permit other researchers to have access to similar data for further research.

3. Before submitting the article, any possible conflict of interest affecting the research results and research analysis or the selection of editor-in-chief and reviewers must be mentioned and the funders of the research must be named.

4. Respect must be paid to the confidential assessment, and the disclosure of the author(s)' identity to the reviewers and vice versa must

be avoided. In other words, the manuscript must avoid self- disclosing information to prevent reviewers from identifying the author(s).

5. Authorship information must be transparently and completely ensured and mentioned and non-contributors must be excluded.

6. Privacy, dignity, well-being and liberty of all those involved in the research must be preserved and supported and any threat posed to humans and other creatures must be declared.

7. The author must notify the journal officials of any error or inexactitude in time and set out to correcting them or withdrawing the whole manuscript.

8. The author(s) must clearly declare the originality of the work and its being free from plagiarism or being published previously.

Instances of Unethical Behavior in Research and Publication:

1. **Fabrication:** reporting unreal matters and providing fabricated data and results in the name of experimental and personal findings; unreal recording of events or replacing different research results.

2. **Falsification:** recording and presenting research results in a way that the details or the process of data collection are manipulated, or some data are removed or changed, or some minor results are exaggerated to conceal facts in order to lead the research results to special objectives or to make the provided results accepted unquestionably.

3. **Plagiarism:** appropriation of other writers' ideas and phrases, copying opinions, structural similarities in writing, borrowing ideas and findings of others without attribution or proper reference, or introducing them as original scientific research.

4. **Scientific hiring:** employing other people to carry out the research in place of the author(s) and after some manipulation passing it off as one's own.

5. **Unreal affiliation:** unreal affiliation of the author(s) to some organization or educational and research center which have not had any role in the fulfillment of the task.

6. **Duplicate submission:** an article or part of an article already published domestically or internationally or under review and publication.

7. **Overlapping publication:** publishing data or findings from previous articles with some alterations in another article under a new title.

Director's Responsibilities

1. Pursuing free access to information given in the journal and extending its publication.
2. Monitoring and pursuing the affairs of the editorial board and the editor-in-chief.
3. Avoiding interference in the scientific review process.
4. Avoiding interference in the scientific decisions of the editorial board and the editor-in-chief.
5. Observing the material and intellectual rights of the authors, editor-in-chief, editorial board, reviewers, and executive members.
6. Final confirmation of the submitted material for publication from a legal point of view.

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1. Preserving the freedom and authority of the editor-in-chief in executing its duties independently, such as acceptance or rejection of received manuscripts with the assistance of the editorial board and observing the scientific merits of the article including the preservation of material and intellectual rights, research originality and editors' and reviewers' opinions.
2. Attempting to promote and enforce regulations of ethics and soundness of research.
3. Receiving documentary evidence about the following conditions when accepting manuscripts from their authors.
 - a. Granting the rights of publishing the article in the university journal.
 - b. Declaring the possible conflicts of interest.
4. Selecting qualified reviewers by relying on their specialties, scientific and professional experience, and also respecting the well-reasoned requests of the author(s) for special reviewers.
5. Avoiding the disclosure of the information about the author(s) and reviewers and discussing its details with others.
6. Preventing any sort of conflict of interests in reviewing that could potentially affect the acceptance and publication of articles.
7. Accurate assessment of works charged with breaching the codes by reviewers or other channels, and if necessary, acting according to the pertinent rules.

Procedures of Dealing with Unethical Behavior in Publication and Research

1. Notifying the journal's editorial board and sending letter to the corresponding author demanding clarification without any prejudgment.
2. Allocating suitable time for receiving response from the author(s) charged with unethical publication and research behavior, and pursuing definite violations till the end.
3. Referring the case to the editorial board in case of receiving unacceptable justifications from the author(s) for final decision as for the acceptance or rejection of the submitted manuscript.
4. Based on the final decision of the editorial board,
 - a. Sending written notification to the author and reminding him of the journal's policy, or asking for corrections and making apology on the next journal issue.
 - b. Sending warning to the corresponding author for rejecting any other work by the offender.
5. Issuing apologetic announcement in the next printed issue of the journal and including it in the online version for the retracted article.
6. Trying to continuously improve the quality and ensure the integrity of the journal's content and pay respect to its administration and all the involved people and audience.
7. Examining all received articles in due time.

Reviewers' Responsibility

1. Assisting in the scientific quality and content analysis of the articles in order to improve its status.
2. Applying professional knowledge and expertise related to the subject domain of the journal and declaring the rejection of submitted manuscripts to the editor-in-chief when it does not conform with the shared interests, be it financial, organizational, personal, or due to shortage of time for reviewing.
3. Expressing expert and corrective opinions clearly, based on scientific evidence and sufficient reasoning in a definite time to the editor-in-chief and author(s), and avoiding partiality due to one's preferences, ethnicity, religious belief, professional inclination and otherwise in reviewing the submitted manuscripts.

4. Avoiding the appropriation of the received data, discussions, explanations and ideas in the process of reviewing and even the unpublished information of the author(s) for personal gain.

5. Respecting the confidentiality of the reviewing process and avoiding the appropriation of the received information, discussions, explanations and ideas in the process of reviewing, or utilizing the new data and concepts derived from the article for or against one's own or other people's research or for criticizing or discrediting the author(s).

6. Assisting the journal's editor-in-chief in providing a report on "unethical research and publication behavior "about the received manuscripts for review.

7. Informing the editor-in-chief in case of a delay in reviewing the manuscripts and requesting more time allocation or selecting another reviewer.

Scientific- Research Journals' Office Management

1. Establishing and announcing clearly one's publishing policies, especially in regard to the autonomy of the editor-in-chief in making decisions, publication ethics, safeguarding the intellectual property and copyright, conflict of interests, authors' duties, reviewers, editor-in-chief, editorial board, reviewing and decision making process, revision requests and complaints, preserving the scientific documents of the decision making process, preserving the authors' and reviewers' information , correcting or removing the accepted manuscripts, and solving disputes between the complainants and those accused of unethical research and publication behavior.

2. Monitoring and pursuing research complaints for the university's journals.

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

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Exploring the Interconnectedness of Two Doctrines: The Pentateuchal Image of God and the Quranic Caliph of God

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Abstract

Within the Abrahamic Sacred books, two distinct concepts regarding the position of humanity in the creation narrative emerge: the image of God in the Torah and the caliph of God in the Qur'an. While initially appearing unrelated and unsuitable for comparison, this essay aims to delve into the intriguing relevance between these two concepts. The research adopts a historical linguistic approach, employing methods such as Semitic etymology and semantic typology. Throughout the semantic investigation, the essay draws upon general linguistic data on one side and conducts a semantic analysis of Biblical-Quranic applications on the other.

In conclusion, this essay reveals that both Biblical and Quranic expressions on this matter refer to a semantic continuum ranging from 'resemblance' to 'having dominion.' Differences manifest in the restriction of this continuum within certain limits, achieved through the use of distinct words, roots, or contextual applications. Notably, Davidian accounts in the Old Testament showcase the entire range of the continuum, whereas the Torah emphasizes the 'resemblance' aspect, and the Qur'an emphasizes 'having dominion' over all creatures.

Keywords: Comparative religious studies, Psalms, Semitic studies, Semantic typology

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1. Introduction

The doctrines of the image of God in the Torah the 'caliph of God' in the Qur'an have long served as profound sources of inspiration for believers and thinkers within the Abrahamic tradition. These doctrines have played pivotal roles in shaping Abrahamic religious anthropology and have exerted a lasting influence across various fields, from theology to ethics. Despite the extensive history of comparative studies between Abrahamic sacred books, conventionally, these two doctrines were perceived as disconnected. This perceived separation led some Muslim scholars from early times to incorporate the concept of the 'image of God' as an amendment to the 'caliph of God' doctrine, utilizing Hadith traditions. The primary inquiry in this essay revolves around uncovering a latent connection between pertinent verses in the Torah and the Qur'an through a comprehensive semantic analysis. The methodological approach involves historical semantic analysis, employing a combination of methods such as Semitic etymology, componential analysis of lexica, and textual analysis of lexemes.

2. Succession and Resemblance: Establishing a Semantic Connection

A crucial step in conducting this investigation involves elucidating the semantic connection between the meanings of succession and resemblance. For a discerning individual, it is apparent that when someone succeeds another, the expectation is for them to possess capacities and characteristics akin to their predecessor.

This rational link between succession and resemblance gives rise to a semantic relationship, as evidenced in Mawson's edition of Roget's Thesaurus, where under the title 'alter ego,' four meanings are listed: auxiliarity, deputy (linked with succession), friend, and similarity (Roget, 1911, p. 359). Similar semantic connections are evident in various linguistic sources, as illustrated in literary applications from different languages (Perrin, 1820, p. 196).

Despite the availability of evidence in lexical semantic sources, a wide array of connections between succession and resemblance can be observed in literature across various languages, transcending specific

linguistic boundaries. In the realm of biblical studies, relevant passages in German and English serve as illustrative examples:

„So werden auch wir christum kennen lernen, Ihn erfahren und erleben, wenn wir Ihm als treue Nachfolger Seines Lebens und Wirkens gleichförmig zu werden suchen; je inniger die Nachfolge, je grösser die Aehlichkeit“ (Tauler, 1924, p. 228).

„How long did Jothan reign in Judah? Did his successor resemble him”? (Author of the Javenile Review, 1827, p.27).

“Moses stretched out his hand and waters (of the Red Sea) were divided and the Israelites passed through as on dry land, the waters forming a wall on the right and on the left. Elijah appointed as his successor a man who served him as minister and came to resemble him in many ways – Elisha, who, like Elijah, split the Jordan and walked across (Allison, 2013, p. 42)

“The phenomenon itself is hardly surprising. Once Moses become the paradigmatic leader of Isarael and Joshua his protégé, it seems a natural development to try and make his successor resemble him as much as possible” (Farber, 2016, p. 131).

Moreover, historical accounts, such as those pertaining to the line of kings in early 19th-century Spain, emphasize the thematic connection between succession and resemblance; like an account of Ferdinand – Charles V – Philip II which says: “But as he did not resemble his predecessor, neither did his successor resemble him: Philip his son, inherited the genuine spirit of Ferdinand and resumed his dark and intricate politics” (Andrew, 1808, p. 30).

To strengthen the argument for a semantic rational connection between succession and resemblance from a universal standpoint, also modern management science teachings can be referenced. Principles articulated by Smith and White emphasize the tendency for new CEOs to resemble their predecessors as quoted: “In general, there is a striking tendency for new CEOs to resemble their predecessors (Finkelstein & Hambrick, 1996, p. 187).

Exactly in this concern, Finkelstein and Hambrick give us three key propositions as follows:

Proposition 6-14: The more powerful the predecessor CEO, the more the successor resembles the predecessor.

Proposition 6-15: The less powerful or less vigilant the board, the more a successor resembles the predecessor.

Proposition 6-16: The higher the recent performance of the organization, the more a successor resembles the predecessor (Finkelstein, Hambrick & Cannella, 2009, p. 194).

The semantic connection between succession and resemblance is considered and focused on by Muslim philosophers too. First of all, it is Avicenna (d. 1037) who spoke of this God-human common characteristics without direct reference to the meaning of 'resemblance'. Speaking of man as 'caliph of God', he stated that: "for the successor (caliph) of God on earth, it is expected to be a human deity (rabb al-naw') and after God, it is expected for him to be capable to be served by creatures" (Ibn Sīnā, 1960, p. 455).

Avicenna's statement is echoed by later philosophers (Mīr Dāmād, 1988, p. 397; Sabzawārī, 2004, p. 308), and the discussion evolves with Mulla Sadra (d. 1640) directly addressing the concept of resemblance in the context of the 'caliph of God.' speaking about the teaching of 'caliph of God', he said: "It is expected for the successor to do the same deeds that does the predecessor; the only difference is the fact that successor does the deeds in a weaker manner" (Mullā Ṣadrā, al-Ḥāṣiya, p. 176).

Mulla Salih Mazandarani's perspective as a Shi'a scholar (d. 1675) further emphasizes the importance of similitude in the successors of the Prophet, underlining their resemblance in all characteristics except prophecy (Māzandarānī, 2000, pp. 5/349). Additionally, Mazandarani underscores the necessity for successors to know and act in accordance with the Qur'an (idem, pp. 11/16)

2-1. mtl/mšl as a bridge between succession and resemblance

In search of semantic connection between succession and resemblance, it is conducive to investigate the common Semitic root $\sqrt{mtl} > mšl$ and its applications in the Old Testament and the Qur'an. The core meaning of the root is extended in Semitic languages in two ways: to resemble as more common line, and to govern in other line. The meanings with the core 'to resemble' appears in Semitic cognates such as:

Akkadian *mašālu(m)*: ‘to equal’ (Black et al., 2000, p. 201); *mišlu(m)*, *mešlu* : ‘half, middle, centre’ (idem, 212); seemingly also connected *mušālu(m)* : metal mirror (idem, 221);

Ugaritic *mšlt* : garment, harness (shirt), comparison (Del Olmo & Sanmartín, 2003, p. 329);

Hebrew *מָשַׁל* (*māšal*): to represent, to be like | to use a proverb, to speak in proverbs or sentences of poetry; *מִשְׁלָל* (*mešel*): likeness, one like (Gesenius, 1939, p. 605);

Phoenician $\sqrt{m}šl$: likeness, resemblance (Krahmalkov, 2000, p. 317);

Aramaic *מָשַׁל* (*māšal*): to speak metaphorically (Jastrow, 1903, p. 2/855);

Syriac *ܡܫܠܐ* (*mtalā*): to compare, to symbolize | to use a parable (Costaz, 2002: 194); *ܡܫܠܐ* (*mtalā*): parable, proverb, story; *ܡܫܠܐ ܡܫܠܐ* (*metmetloyā*) : fashioned (Brun, 1895: 327);

Mandaic $\sqrt{m}tl$: ‘to liken unto, to compare | to make parables (Drower & Macuch, 1963: 281); Arabic *مِثْل* ($\sqrt{m}tl$) : to resemble, to imitate anyone | to punish anyone as an example, to mutilate’; *مِثْل* (*mattala*): to compare anyone with; *مِثْل* (*maṭal*): similar, comparison | proverb, parable, maxim, narration, argument (Hava, 1899: 699); *مِثْل* (*miṭl*) : ‘a like, a similar person or thing, match, fellow, an analogue’ (Lane, 1968: 8/3017); *مِثَال* (*miṭāl*) : ‘mode, manner, fashion, form’ (idem, 8/3017), pattern, type, example (Hava, 1899: 699); *تِمْتَال* (*timṭāl*) : ‘image, statue, likeness’ (idem, 700);

Epigraphic Sout Arabic $\sqrt{m}tl$: ‘the like of, similar in status to someone’ | ‘statue, image’ (Beeston et al., 1982: 88);

Geez *ሙሰላ*, *ሙሰላ* (*masala*, *masla*) : ‘to be like, to look like, to be likened to, to resemble, to appear, to seem’ (Leslau, 1991, p. 365).

The meanings with the core ‘to govern’ appears in cognates like followings:

Hebrew *מָשַׁל* (*māšal*): to rule, to have dominion, to reign (Gesenius, 1939, p. 605);

Phoenician $\sqrt{m}šl$: to rule over (Krahmalkov, 2000, p. 316); to rule, to have dominion (Hoftijzer & Jongeling, 1995, p. 702);

Aramaic מָשַׁל (māšal): to handle, to touch | to attend, to manage, to control, to govern, to rule (Jastrow, 1903, pp. 2/855);

Arabic مَاتَلَّ (maṭala): to remain standing before someone (Hava, 1899, p.699); to stand erect (Lane, 1968, pp. 8/3017).

A comparison between these two lines of meanings, proves that the meaning of ‘to resemble’ is the older one and more original. Then, one can conclude that the meaning of ‘stand for, represent’ was a bridge to reach the extensive meaning of ‘to rule, to govern’.

2-1-1. Bridging role of mtl/mšl in David’s words

Apart from the etymology, it is more important that the two lines of meanings for the root $\sqrt{m\dot{t}l} > m\dot{s}l$ are integrated in some Biblical passages narrated from David, parallel to Quranic accounts about Adam and David being caliphs of God. I already tried to show the bridging role of the Psalms between Pentateuchal and Quranic teachings, in some cases such as the ‘inheritance of the earth by righteous people’ (Psalms, 37, p.29; see: Pakatchi, 2018: 21-35). In the case of man as caliph of God, it seems that the Psalms can be helpful to bridge the gap between the Torah and the Qur’an. In this regard, first of all, it should be recited some verses speaking of the position of man among God’s creature as follows:

ה: מִה־אֲנוֹשׁ כִּי־תִזְכְּרוּנוּ וּבְיֹאֲלָדִים כִּי תִפְקְדֵנוּ

ו: וַתַּחֲסֶרְהוּ מִעַט מֵאֲלֹהִים וְכָבוֹד וְהַדָּר תַּעֲטֶרְהוּ

ז: תִּמְשַׁלְהוּ בְּמַעֲשֵׂי יָדָיו כֹּל שֵׁתָה תַחֲת־רַגְלָיו

ח: צָנָה וְאֲלֹפִים כָּלָם וְגַם בַּהֲמוֹת שָׂדֵי

ט: צִפּוֹר שָׁמַיִם וְדָגֵי הַיָּם עֹבְרֵי אַרְצוֹת יַמִּים

4) what is man that You are mindful of him, and the son of man that You visit him? 5) For You have made him a little lower than the angels, and You have crowned him with glory and honour. 6) You have made him to have dominion over the works of Your hands; You have put all things under his feet. 7) All sheep and oxen, even the beasts of the field; 8) The birds of the air, and the fish of the sea, that pass through the paths of the seas (Psalms, 8, pp. 4-8).

Also it should be referred to another passage speaking of David’s kingship in the Second Book of Samuel, where we read:

א וְאַלֶּה דַבְּרֵי דָוִד הַחֹתָנִים נֶאֱמַר דָּוִד בְּוִישֵׁי וַיֵּצֵאם הַגִּבּוֹר הַקָּדֵם עָלַי מִשִׁיחַ אֱלֹהֵי יַעֲקֹב
וַיְנַעֲמֵם זְמַרֹת יִשְׂרָאֵל:

ב: ב ריום יהוה דבֿר־כֵּי ומִלְתּוֹ עַל־לְשׁוֹנִי

ג: אָמַר אֱלֹהֵי יִשְׂרָאֵל לִי דַבֵּר צִוֵּר יִשְׂרָאֵל מוֹשִׁל־בְּאָזְנִים צִדִּיק מוֹשִׁל יִרְצֵת אֱלֹהִים

1) Now these are the last words of David. Thus says David the son of Jesse; thus says the man raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel. 2) The spirit of the Lord spoke by me, and His word was on my tongue. 3) The God of Israel said, the Rock of Israel spoke to me: 'He who rules over men must be just, ruling in the fear of God. (2 Sam, 23, pp.1-3)

In comparing these two passages, it is noteworthy that the pivotal terms elucidating the position of the prototypal man (Adam) and David originate from an identical root, namely $\sqrt{mšl}$. The passage addressing man (Adam) employs the verb מְשִׁילֵהוּ to denote the position of ruling and having dominion over God's creation. In another passage detailing David's governance over men, the term used is מוֹשִׁל .

Transitioning to the Qur'an, a parallel observation emerges as the word conveying the position of both Adam and David remains consistent. This shared term in both Quranic accounts is *خليفة* (*ḥalīfa*), a term that has been borrowed into English as 'caliph.' The pertinent verses are as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠) وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا
ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (بقره/٣١)

Behold thy Lord said to the angels: "I will create a vicegerent (caliph) on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (30) And He taught Adam the nature of all things; then He placed them before the angels and said: "Tell Me the nature of these if ye are right." (2: 31)

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ
سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ (ص/٢٦)

O David! We did indeed make thee a vicegerent (caliph) on earth: so judge thou between men in truth (and justice): nor follow thou the lusts

(of thy heart) for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah is a Penalty Grievous for that they forget the Day of Account. (38: 26)

2-1-2. Bridging role of the Greek word 'eikon'

The Greek word εἰκόν (eikon), commonly known in English as 'icon,' holds significance within English culture, particularly as a "devotional painting of Christ or another holy figure, typically on wood, venerated in the Byzantine and other Eastern churches" (Stevenson & Waite, 2011: 706). However, beyond its familiar application, this term was deliberately chosen by the translators of the Septuagint as the Greek equivalent for the Hebrew שֵׁלֶם (šelem), signifying 'image.' This choice is evident when referring to Adam being created in the image of God in the Torah. The narrative of Adam's creation in Genesis reads as follows:

כּוּ וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוֹתֵנוּ וַיְרַדְנוּ בְּדִגְלוֹת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
וּבְכָל-הָאָרֶץ וּבְכָל-הַרֹמֵשׁ עַל-הָאָרֶץ:

כּוּ וַיִּבְרָא אֱלֹהִים | אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

26 Then God said: "Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth. 27). So, God created man in His own image; in the image of God He created him; male and female He created them. (Genesis, 1, pp.26-27)

The translation in Septuagint is as follows:

26) καὶ εἶπεν ὁ θεὸς Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἔρπετων τῶν ἐρπόντων ἐπὶ τῆς γῆς.

27) καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

According to Greek lexicography, the word εἰκόν encompasses a spectrum of meanings, including likeness, image (whether picture or stature), image in a mirror, personal description, semblance, phantom,

similitude, comparison, pattern, and archetype (Liddell & Scott, 1996, p. 485), all of which fall within the realm of resemblance.

This term traces its origins back to the proto-Indo-European root *ueik- (Beekes, 2010, p. 382), offering several applications relevant to this inquiry:

1. *ueik-1: to choose, to separate out, found in Sanskrit, Avestan, as well as certain languages of Italic and Germanic branches (Pokorny, 1959: 3/1128; Monier-Williams, 1979, p. 987).

2. *ueik-2: energetic force, typically hostile, with extensions such as victory, battle, to fight, and to overcome, present in Celtic, Germanic, Baltic, and Slavic languages (DeVaen, 2008, p. 679; Glare, 1990, p. 2057; Pokorny, 1959, pp. 3/1128).

3. *ueik-3: to come together, to become equal, with extensions such as resemble, be like, found in Greek and the language of the Baltic branch (Pokorny, 1959, pp. 3/1129).

4. *ueik-4, *ueig-: to bend, to curve, to go round, to exchange, with descendants in Greek, Indo-Iranian, Italic, Germanic, and Baltic languages (idem, 3/1130). Notably, Latin word *vicis*, meaning 'the place or part filled by a person is rotation, succession, etc.' (Glare, 2056; Pokorny, 1959, pp. 3/1131), holds particular importance for this essay.

Pokorny asserts that the latter is derived from an older root *uei-, signifying 'to turn, to bend,' with descendants found in various branches of Indo-European languages, encompassing Sanskrit, Greek, Albanian, Latin, as well as languages within Celtic, Germanic, Baltic, and Slavic branches (Pokorny, 1959, pp. 3/1121, 1130). However, in a semantic evaluation, all roots from 1 to 3 trace back to root 4 and, consequently, to the older root *uei-. The meaning 'to battle' serves as a semantic extension of 'to be/become equal,' which can be analyzed by referring to English verbs like 'act against, counteract.' Another relevant term is the English word 'match,' which carries dual meanings of 'competition' and 'likeness.' Furthermore, the traditional Chinese character 競 (*jìng*) etymologically refers to two individuals in interaction—signifying equivalence—while in Chinese lexicon, it denotes the meaning 'to compete, to struggle' (Howell, 2016, p. 34).

It is noteworthy to mention that Glare also establishes a connection between root C and some cognates of root B in Oscan from the Italic branch, as well as Gothic and Anglo-Saxon languages (Glare, 1990: 2004). Additionally, Dolgopolsky, in reference to the Latvian term *vēikt*, which means 'to manage, to carry out' and is related to root B, asserts that it is derived from the proto-Indo-European **ueik-*, signifying 'resembling,' i.e., root C (Dolgopolsky, 2008, pp.2301-2302).

Concerning the connection between the roots A and C, it is Pokorny who mentions these words including the descendants of the root 1: Old Anglo-Saxon *wēoh*, *wīg* : 'idol, god's image', Old Saxon : *wīh* : temple, Old Icelandic *vē-* : 'sanctuary, temple' (Pokorny, 1959, pp. 3/1128). Also, the connection between the meanings of 'to separate' and 'to resemble' can be observed in Aramaic *שָׁלַח* (*šālāḥ*) having a meaning in a range between 'to split' and 'to become fit' (Jastrow, 1903, pp. 2/1283).

The connection between the Sanskrit *vivikta*, meaning 'kept apart, distinguished, separated' (Monier-Williams, 1979, p. 987) belonging to the root A, with the Latin words *vincō* (to conquer, overcome) and *victor* (conquerer, winner) – root B - is also proved by some etymologists (DeVaen, 2008, p. 679). Anyway, the relationship between the 4 roots is more understandable, when one considers that bending a thing, the result is a separation with two equal matches.

While the awareness of translators regarding the far-reaching roots of the Greek word when translating the Hebrew *שֵׁמֶל* (*šelem*) to *εἰκόν* may be uncertain, the etymological evidence not only justifies the semantic connection between 'dominion' and 'resemblance', but also highlights an inherent integrity in the roots of the pivotal word concerning Adam's position in the Septuagint, *εἰκόν*.

3. Exploring the Quranic Term 'Ḥalīfa' within its Context

Within the provided information about the context, a semantic continuum encompassing 'resemblance-succession-ruling' becomes apparent. This continuum is evident in the applications of *mṭl/mšl* and the etymological background of *εἰκόν*, as previously discussed.

Considering the existence of this semantic capacity, the chosen term to represent this continuum plays a pivotal role in defining its scope.

The Pentateuch uses the term שֵׁלֶם (šelem), narrowing the range to signify 'image, statue' and 'resemblance' (Gesenius, 1939, pp.853-854). On the other hand, the Quran employs خَلِيفَة (ḥalīfa), limiting the continuum to the realm between 'to rule' and 'to resemble,' with a strong emphasis on the concept of 'successor.'

As previously explored, the Arabic root √ḥlf intertwines the meanings of 'to be substitute' and 'to resemble,' both connected with the concept of 'having dominion' (Pakatchi, 2016, p. 269). This explanation establishes a direct connection between the concepts of 'caliph of God' and 'image of God' within the mentioned continuum.

It is noteworthy that a classical Muslim scholar from Andalusia, Ibn Sīd al-Baṭṭayūsī (1025-1127) recognized this connection, asserting the equivalence of the image of God with the caliph of God. He contended that understanding the concept of 'image' (صورة: šūra) in light of this equivalence helps avoid anthropomorphism (Ibn Sīd al-Baṭṭayūsī, 1987, p.184).

In the context of Prophet Muhammad's mission, confronting paganism and idol worship, careful word selection was imperative. The avoidance of confusing expressions and steering clear of anthropomorphism likely influenced the use of ḥalīfa instead of terms familiar in the Biblical context.

Using a cognate or synonym of the Hebrew שֵׁלֶם (šelem) in Arabic could have been misleading. The term صَنَم (šanam), a cognate of שֵׁלֶם meaning 'idol,' and a synonym like صورة (šūra), used in Hadith literature, might have posed similar challenges. Even the Qur'an refrains from using the Davidian root מַלְּ/מִשֵּׁל when discussing the position of Adam and David, as it could be perceived as too close to anthropomorphism and potentially confusing.

4. Conclusion

In conclusion, from a general semantic perspective, the continuum from resemblance to having dominion is adaptable and can be restricted in various ways. This restriction is influenced by the choice of words and their application in different contexts.

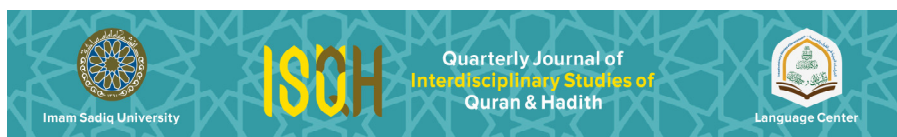
Regarding the position of man before God and His creatures, this semantic continuum is manifest with the root מַלְּ/מִשֵּׁל. However, in the

Torah and the Qur'an, certain parts of the continuum remain latent. The Torah, using the term שֶׁלֶם (šelem), emphasizes the resemblance aspect, compensating for the latent part of having dominion with additional explanations about Adam's rule over all of God's creatures. In contrast, the Qur'an focuses on the meaning of ruling and having dominion with the term خَلِيفَة (ḫalīfa), consciously distancing itself from the aspect of resemblance in a manifest form to avoid anthropomorphism. Nevertheless, the part of resemblance in the continuum is considered at a deeper level, as the root √hlf includes a latent sense of resemblance.

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Designing an Interpretive Structural Model of Solutions to Deal with Economic Corruption Based on the Teachings of Nahj al-Balagha

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Abstract

Undoubtedly, one of the most important threats to the Islamic Republic today is economic corruption; Economic corruption has led to a blow to the structure of the Islamic system from within and destroys its foundations like a termite. In the field of governance, it is necessary to pay more attention to the government and regulatory bodies than any other category. The purpose of this article is to enumerate the solutions to deal with economic corruption based on the teachings of the noble book of Nahj al-Balagha and then structuring and explaining these solutions using interpretive structural modeling Method. In this article, by reviewing the sermons and letters of the noble book of Nahj al-Balagheh and examining the explanations and explanations of this noble book, the examples of economic corruption of agents are mentioned, and then the strategies presented in this noble book to combat or reduce economic corruption are listed. The obtained solutions were provided to subject experts and they were asked to express the communication network and influence of these solutions using the interpretative structural method; Finally, based on the opinions of experts, an interpretative structural model of solutions to deal with economic corruption is designed and presented. The obtained results indicate that among the 14 solutions, cleanliness and simple living, sufficiency and contentment, avoiding extravagance and obtaining halal and legitimate sustenance are basic solutions and therefore these solutions should be prioritized.

Keywords: Economic corruption, Islamic management, Nahj al-Balagha, , Interpretive structural modeling

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1. Introduction

The most important duty of the prophets (a.s) is to establish a just social system through the implementation of laws and regulations. The philosophy of the Islamic government is to establish justice in the fullest sense of the word; in the words of the Imam (a.s), the reason for accepting the caliphate is the lack of social justice and the division of people into two groups: the well-fed and the hungry; (Imam Khomeini, 2010);

One of the greatest goals of the Imam (a.s.) in accepting the government was to fight against oppression, corruption, and tyranny, discrimination, injustice, and to realize the rights of the people and the rule of authentic Islam, and to create comprehensive, deep, and widespread, effective, and totality in the Islamic society. (Dari Najafabadi, 2007); Imam Ali (a.s.) was a perfect example of sensitivity to economic corruption and was so rigid and inflexible in the administration of justice that it is said that the reason for his martyrdom was the severity of his justice (He was killed in his prayer niche because of his extreme justice). (Thawaqib, 2012). Imam Ali (a.s.)'s behavior and political attitude were such that they are used as a perfect model not only for Muslims and for his era, but also for all eras and governments; Behaviors and characteristics such as openness, responsiveness and accountability, public sovereignty, justice and equality, free elections, meritocracy, and the rule of law, which have attracted the attention of many social and political scientists today, had a special place in the political thought and government of that Imam. (Amini and Dashti, 2012)

One of the greatest lessons learned from Nahj al-Balagha is how to deal with economic corruption. Based on the sermons and letters of Nahj al-Balagha, a system can be designed to deal with economic corruption.

In the process of identifying and dealing with economic corruption, it is necessary to have an optimal monitoring system. Optimal monitoring and control lead to a very desirable degree of reduction in corruption.

In systems, organizations, and governments, the monitoring process is one of the most important processes that is necessary to ensure survival and information about the quality of performance and implementation

of programs. The information obtained from the monitoring process, as feedback, while creating awareness in managers, greatly contributes to the correctness and health of the flow of operations and activities. (Mirmohammadi, 2004) Control and supervision are among the most important management tasks and in the definition of management, it is one of the five management tasks and, along with planning, organizing, mobilizing resources and facilities, guidance and leadership, it forms the basis of management (Rezaian, 2004, p. 8). Despite the extensive activities that are carried out in the supervisory agencies to combat economic corruption, there is still a long way to go and there are many issues and problems on the path to eradicating economic corruption and protecting the Islamic system from this serious threat; the issue of this research is what are the strategies to combat economic corruption and also to explain and interpret the relationships between these strategies; to overcome this issue and find strategies to combat economic corruption, emphasis is placed on the model that was presented during the caliphate of the Commander of the Faithful (AS), and therefore, based on one of the most precious Islamic sources and its explanations, namely Nahj al-Balagha, strategies to combat corruption have been compiled. In this research, which is based on structural and interpretive methodology, after counting the instances of economic corruption, the strategies presented in the noble book Nahjul-Balagha for dealing with them were collected, and the structural and interpretive method was used to explain and discover the relationships between these strategies to achieve a system for dealing with economic corruption. Although research has been conducted in the field of identifying strategies for dealing with economic corruption, the innovative aspect of this research is the design of a model and pattern for dealing with economic corruption. In other words, first, the strategies for dealing with corruption based on the announced method were counted, and then what led to the innovation of this research is that the pattern resulting from these strategies was also identified using the structural interpretive method.

2.Theoretical foundations and Literature Review

In interpreting and using the teachings of Nahjul-Balagha, numerous studies have been conducted in different fields and with different scientific methodologies; historiography, doctrinal, philosophical and theological studies and research, literary studies, social and communication studies, management and economic studies, etc. are among the cases in which researchers have analyzed various management, economic and social issues based on the noble book of Nahjul-Balagha; considering the thematic relevance of this article in the fields of management and economics, the research background in the aforementioned fields has been collected and presented.

Sarkashikian has addressed the mechanisms of combating economic corruption in the government of Imam Ali (AS) in an article. In it, while reviewing economic crimes, he has addressed the Imam's measures in prioritizing crimes and handling crimes, and has presented solutions in both the preventive and counter-productive areas. (Sarkashikian, 2009: 59) Rabipour and Samadivand have also addressed the statistics of management policy and the characteristics of managers based on Nahjul-Balagha in an article. In it, while stating managerial competencies, the concept of social justice has been discussed. In this study, the concept of supervision is briefly mentioned in the section on supervision of the Islamic government over the lives of the deprived. (Rabipour and Samadivand, 2009)

The discussion of governance and the examination of variables such as corruption and discrimination have also been the focus of some articles. In an article, Mohamed, while explaining the necessity of a leader and ruler for humanity, presented the method of government in the Imamiyya school and explained some of the characteristics of the political system of Islam. He considered the government as the basis for establishing justice and truth, establishing a system of social affairs, defending the oppressed, fighting oppression, discrimination and corruption, and reforming the atmosphere of Islamic society. (Mohamed, 2008)

Rezaee Haftadar *et al.* have also addressed the issue of economic corruption from the perspective of financing agents and its effect on committing economic corruption. From their perspective, financial and

administrative corruption in the management system can appear in various forms, so the issue of material needs and serious attention to meeting them according to the prevailing conditions in society is one of the most important duties of managers and officials. Financing agents is considered one of the most important measures for the financial and administrative health of a society; Therefore, Imam Ali (AS) emphasized the full financing of hard workers in his government and administrative decrees and instructions. (Rezaee Haftadar et al., 2017)

Rezaeeian and Asadolleh Zadeh also, in an article titled Factors Preventing Administrative Corruption from the Perspective of Amir al-Mu'minin Ali (AS), while explaining the importance of administrative health in the sustainability of political systems, have categorized the types of economic corruption and explained the factors preventing corruption at five levels: psychological and behavioral factors, organizational factors, cultural and social factors, political factors, and economic factors. (Rezaeeian and Asadolleh Zadeh, 2014)

Dari Najafabadi also, in an article titled Fighting Corruption in the Alawi Government, while providing a historical overview of why Imam Ali (AS) accepted the government, referred to the social and economic situation during the time of the previous caliphs, and then addressed the fight against corruption in practical and theoretical dimensions. (Dari Najafabadi, 2007)

Mahouzi, in an article titled The Concept of Management and Leadership in Islam Based on Nahjul-Balagha, while reviewing the concepts of Islamic management, he has addressed the characteristics of the Islamic management system, including the orientations of the planning category in this system, and has enumerated 30 components based on the Malik Ashtar Treaty. (Mahouzi, 2012)

Halimi Jellodar, in an article titled Political and Social Harms in Nahjul-Balagha, has examined the harms that threaten the Islamic society from a political and social perspective, and has presented solutions to these political and social plagues based on the Nahjul-Balagha. Neglect of justice and oppression of the people, lack of love for the people, and related demarcations are among these harms. (Halimi Jellodar, 2013)

Pourtahmasbi and Tajour, in an article titled Characteristics and Duties of the Agent in Nahjul-Balagha, have addressed the issue of the competence and efficiency of agents and managers. They have considered monitoring after the appointments of agents to be important and have emphasized that failure to do so will lead to financial and administrative corruption. (Pourtahmasbi and Tajour, 2010)

These articles usually conduct descriptive analyses based on the published review and descriptive research methodology. Although in some cases, attempts have been made to conduct subsequent analyses using qualitative methods, in this article, using a quantitative methodology, an attempt has been made to go one step beyond descriptive analyses and to arrive at a model and pattern of solutions to combat economic corruption based on an interpretative structural method.

2-1- Examples of Economic Corruption

To identify the most important examples of economic corruption, we can review the related sermons and letters in which the Holy Prophet, while explaining the effects of economic corruption, also mentioned the solutions to combat them. Numerous examples of economic corruption and managerial inadequacies and their effects on Islamic society are explained in the text of Nahjul-Balagha, which can also be adapted to the current legal titles and definitions of the country. Six of the most important of these examples are rent seeking, bribery, land grabbing, embezzlement, discrimination in providing facilities and opportunities, instrumental use of the public treasury, and failure to implement economic justice. In Sermon 224, while emphasizing the protection of the public treasury, the seeking of privileges by the ruler's relatives is denied. The famous story of Aqil's request and the Holy Prophet's response with molten iron is told in this sermon. In the same sermon, they condemn the acceptance and payment of bribes and liken a bowl of halva offered as a bribe to a concoction of snake saliva or deadly poison.

In sermon 15, economic corruption in the field of land grabbing is addressed and even if the Qatay' of Uthman (lands belonging to the Public Treasury) were given as dowry to women, it must be returned.

In letter 41, the problem of embezzlement is mentioned and they take their agent to task in this regard. In sermon 223, discrimination in the provision of facilities and amenities is also condemned and the Imam confronts his agent who has divided the spoils of war among his relatives with harsh and instructive words. In sermon 126, the instrumental use of the Public Treasury and the failure to implement economic justice are also denied, and the unequal distribution of public property among the people to attract them or unfair treatment and increasing the share of certain individuals from the Public Treasury is rejected.

2-2- Strategies for Combating Economic Corruption Based on Nahjul-Balagha

In this section, the most important strategies for combating economic corruption, whether in terms of prevention or in terms of dealing with and eliminating the problem of economic corruption, based on either the sermons and letters in which examples of economic corruption were stated or mentioned in other sermons and letters, are collected and presented;

2-2-1- Meritocracy in Appointments

One of the most important strategies for preventing the occurrence of economic corruption is the appointment of competent officials in government and management positions. The criteria for selecting and appointing competent managers based on Nahjul-Balagha can be classified into four areas: 1- Ideological criteria: criteria that are rooted in the Islamic worldview and are the most obvious distinguishing feature of Islamic management from Western management, such as piety and faith. 2- Background criteria: measurement factors that are considered as the background of value and professional criteria, such as good track record. 3- Professional criteria: knowledge and techniques that a manager needs in management, which mostly refers to the individual's experience and technical knowledge, such as work experience. 4- Ethical-value criteria: criteria that include a set of behaviors that are accepted in human societies and are also known as universal values, such as trustworthiness and honesty (Mousazadeh & Adli, 2009).

2-2-2- Self-control

In this type of control and supervision that emphasizes the internal aspect of control, individuals and employees of the organization monitor and control their own performance. Self-control is realized when individuals have a power within themselves to supervise their work and ensure that they perform their work and duties correctly, honestly, and without any defects or flaws. It can perhaps be said that in comparison to external supervision, self-control is the best and most efficient mechanism for controlling the performance of individuals, and if this mechanism is created and strengthened in the organization, it will function much better and more effectively than external supervision and controls. Because the supervision and control that is applied from the outside to individuals and their performance will be comprehensive and accurate if these individuals also supervise themselves from the inside. Otherwise, the cases that remain hidden from the observers and are neglected in the scope of external supervision will never be supervised and evaluated, and their possible deviations will not be corrected.

In religious sources and teachings, there are explicit and clear instructions about supervision, and Muslim managers are instructed to have a complete, serious and fair system for controlling the organization. The control system that can be extracted from religious sources is a comprehensive, complete, fair and unique system. In this system, God Almighty and divine angels are introduced as observers of human actions, behavior, and intentions, and man is reminded that he is always in the presence of God, and God and angels are always watching his actions and behavior, and therefore he must be careful of his actions and behavior. Accordingly, the issue of man's monitoring of his own actions, or in other words, the issue of "self-control" is raised. A Muslim is advised to always monitor his actions and behavior, and to evaluate and account for his own actions and behavior before his actions are evaluated and measured by others (Khedmati,2000). One of the words that is emphasized the most in Nahjul-Balagha is piety. Piety is self-control; in the statement of Shahid Motahhari, piety means self-preservation and adherence to a certain, definite line of action; In his book Ten Discourses, he says: "If a person wants to have principles in life and follow them, whether those principles are derived from religion

or from another source, he must have a specific policy, and chaos should not rule his affairs. The requirement for having a specific policy and being a person of a certain path, ideology, and belief is that he moves towards a goal and a direction, and he keeps himself away from things that agree with his immediate desires and passions but contradict his goal and the principles he has adopted." And he continues by using this general meaning of piety, which applies to all humans, not just religious people, and states: "The requirement for a person to have a rational and humane life is that he follows certain principles, and the requirement for a person to follow certain principles is that he abstains from things that agree with his desires and passions but contradict his goal and the principles of his life."

2-2-3- Use of human agents and agents

In the Islamic government system, agents are called agents who are responsible for collecting information and examining the political, economic, and social situation of countries or regions for governance. These individuals usually operate secretly and monitor the behavior and performance of officials and agents to ensure the correctness and soundness of their performance. The function of agents includes identifying problems and weaknesses, providing documented and accurate reports for better decision-making, and creating control mechanisms to maintain the security and stability of society. The purpose of such a position is to strengthen transparency, prevent corruption and abuse of power, and ensure the implementation of justice in the government.

The use of human agents, known as agents, for control and supervision has numerous examples in Islamic history. In his first efforts to establish the political system of Islam and in meeting with the representatives of Medina, who later became known as the Ansar after the Ansar met with the Prophet and believed in him and pledged allegiance to him, the Prophet (PBUH) appointed one or two people as leaders for each tribe to closely monitor their situation and control the flow of Islamism and the transition of society from ignorance to monotheism. (Mahmoudiyan and Others, 2015)

In a part of his treaty with Malik Ashtar, Hazrat Ali (AS) says about the soldiers and military forces: "You should appoint inspectors who are known among the people for their trustworthiness and truthfulness to report to you the services of the servants and let them know that their labor is not hidden from your sight. Then, know the services of each person well and do not attribute the labor of one person to another and do not diminish its value. Appreciate each person according to his activity. Do not let the honor and greatness of someone cause you to magnify his small services and personal anonymity cause you to consider his great deeds small."

2-2-4- Encouragement and Punishment

One of the important tasks of an efficient administrative system is to evaluate the performance of human resources and distinguish between committed and delinquent employees. This issue was considered in the administrative system of the government of Imam Ali (AS). The Imam encouraged or punished government officials and managers based on their performance. From the perspective of Imam Ali (AS), the purpose of encouragement and punishment is to educate and reform a person, as his Holiness spoke eloquently about the role of encouragement and punishment in the reform and education of a person and said: "Reforming the righteous is by honoring them, and reforming the wicked is by disciplining them"; Also, in another saying, punishment is considered a means of reforming a person and said: "Whoever is not reformed by good behavior, will be reformed by punishment." Therefore, incentives and punishments are effective and useful if they are carried out in order to achieve this goal and their size, types and tools are designed based on the goal of reform and education. (Mardani, 2011)

This principle is also one of the functions of combating corruption and its goal is to prevent the perpetrator from committing a crime and also to prevent others from committing a crime; but the important point is the proportion between the crime and the punishment, excessive punishment and punishment leads to failure to achieve its goal; The Prophet (peace be upon him) refers to this proportion in the Malik Ashtar Treaty: "Prevent hoarding of goods, which the Messenger of

God (peace be upon him) used to prevent. Buying and selling in the Islamic society should be done simply and with the standards of justice, at prices that do not cause harm to the seller and the buyer. Whoever hoards after you have forbidden it, punish him so that it becomes a lesson to others, but do not be extravagant in punishing him."

Also in Letter 20, which was previously mentioned, the aspect of punishment and punishment, and even its strict form, is permissible in some cases. In some cases, the Prophet (peace be upon him) has imposed a hadd on someone who trespasses on people's property and cut off his hand (Wisdom 271)

2-2-5- Dismissal and Transfer of Managers

Dismissal and transfer of managers, which is carried out at various levels and for various reasons, is one of the strategies for confronting or preventing economic corruption; in general, based on the contents of Nahjul-Balagha, it can be said that the dismissal of managers is carried out in five cases;

A) Transferring managers: Sometimes the manager is a person who has the necessary qualifications, but the work assigned is not within his capacity. In this case, reason dictates that a capable manager be appointed in his place and this manager be transferred to another department. When Imam Ali (peace be upon him) saw that Muhammad ibn Abi Bakr was incapable in the governorship of Egypt, he sent Malik in his place. A saying of the Imam (peace be upon him) When he made Muhammad ibn Abi Bakr the ruler of Egypt and they rebelled against him and took Egypt from its shoes and killed himself, the Imam said: "I wanted to give the governorship of Egypt to Hashim ibn Utbah. If I had sent him to Egypt, I would not have left the field empty for them and would not have given them the opportunity, so they got such an opportunity. I do not want to criticize Muhammad. Muhammad was my beloved and my adopted son."

B) Incompetent managers: Sometimes managers did not have much competence. Therefore, they faced difficulties for the government. Kumail bin Ziyad was the governor of Imam Ali (a.s.) in the border city of "Hit". In addition to being unable to stop the raids and aggressions of Muawiyah's soldiers, he attacked one of the border cities of Syria,

"Qarqisa", without a calculated plan and gave Muawiyah an excuse, and with this ill-considered act, he was criticized and dismissed by the Imam (a.s.).

C) Treacherous managers: Sometimes the reason for dismissing a manager or agent is the manager's treachery. Such as the case of Mundhir bin Jarud, who was one of the governors and agents of the government of Imam Ali (a.s.). After reaching this position, he committed treason and encroached on the Muslim treasury. Imam Ali (a.s.) immediately dismissed him. The Prophet (peace be upon him) writes in letter 71: "After remembering God and sending blessings, your father's merit made me optimistic about you and I thought that you would be like your father and follow his path. Suddenly, I was informed that you have not left anything in your worldly life and have not left any provision for your hereafter. You are improving your world by destroying the hereafter and have abandoned the religion of God in order to join your relatives. If what I have been told is true, your camel and the strap of your shoe are more valuable than you, and someone like you is not worthy of guarding the borders of the country, nor can he accomplish anything, or increase his value, or be a partner in a trust, or stay away from betrayal. So when this letter reaches you, come to me."

In today's situation in our society, this case is also clearly applicable, and at different levels of management, sometimes abuse of job positions by some individuals or their relatives has occurred. When we look at the examples of economic corruption by the children and relatives of some officials, it becomes clear that attention to this issue and its control should be the focus of the authorities and supervisory bodies.

d) Purging the government of corrupt elements: In the first step in the field of administrative reforms, Imam Ali (peace be upon him) dismissed the governors of the third caliph, who were appointed only based on relationships and did not have any authority. Many of the Imam's entourage, including Ibn Abbas, asked the Imam to delay the dismissal of Muawiyah out of goodwill, but the Imam, who knew that by compromising with oppression and tyranny, the foundations of a just and fair government could not be strengthened, but rather its newly established roots would be weakened, did not accept their proposal. The

Imam set aside the advisor's expedient judgment and acted based on the religion of God. Although this practice imposed the imposed and attritional War of Siffin and irregular and ISIS-like guerrilla wars on his government territory during his reign and had costs, it was the basis for decision-making. The Prophet was practicing the religion of God.

E) Punishing managers: Imam Ali (peace be upon him) in the Malik Ashtar Treaty orders him to deal seriously with traitorous officials and not simply dismiss them: "Be very careful of your close colleagues, and if one of them commits treason and the report of your spies confirms that treason, be satisfied with the same amount of evidence, punish him with a whip, and take back from him whatever property he has, then humiliate him and consider him a traitor and put a collar of infamy around his neck." (Fallah Suluklai, 1384)

2-2-6- Public and universal supervision

One of the methods of implementing informal supervision is public supervision and enjoining good and forbidding evil. Enjoining good and forbidding evil is one of the essential rules of Islam that has been emphasized a lot in religious texts. In Islamic culture, everyone is considered committed to the happiness of others. Therefore, enjoining good and forbidding evil is a kind of universal supervision that Islam places great emphasis on, and ignoring it and not giving space for its implementation may have detrimental effects on the Islamic system; the Constitution of the Islamic Republic of Iran also specifies these two progressive principles of Islam and explains the aspects of enjoining good and forbidding evil (Falah Salukalai, 2009). In the Islamic Republic of Iran, calling for goodness, enjoining good and forbidding evil is a universal duty, and reciprocity is the responsibility of people towards each other, the government towards the people, and the people towards the government. (Tajani, 2008)

Based on the Islamic perspective, one of the foundations of management and social policy is mutual advice and goodwill between the government and the people. Since the people are impartial judges and fair critics, one of the duties of the nation in order to improve the management of society and maintain its order and in the position of evaluating the actions of the government is to advise the Muslim Imams

(meaning benevolence), which has been considered one of the desirable and effective methods for pointing out errors and deviations and eliminating the shortcomings of the government. (Falah Suluklai, 2009) Emphasis on the mutual rights of the people and the government and the duties towards each other has also been intended in the noble book Nahjul-Balagha, and with this principle, we can move towards the formation of popular headquarters and use the capacity of the media in this field in the field of combating economic corruption.

In Sermon 34, Imam Ali (AS) explicitly addresses the people, saying, "Do not speak to me as they speak to rebellious kings, and do not avoid me as they avoid angry people. Do not treat me with pretense, and do not think that if you offer me something right, it will be difficult for me or that I am trying to show off; because the one who finds it difficult to hear the truth or to be presented with justice, will find it more difficult to act on it. Therefore, do not refrain from speaking the truth or consulting in justice; because I do not consider myself superior to making mistakes and being safe from them; unless God protects me."

2-2-7- Normativity instead of Relationalism

Rulemaking, along with meritocracy, is the opposite of relationalism and discrimination in appointments, which is mentioned in the commentary on the sermons of Nahjul Balagha. After the Imam (a.s.) appointed the sons of Abbas over the Hijaz, Yemen and Iraq, Malik Ashtar said: Then why did we kill that old man yesterday? That is, the killing of Uthman was because he had appointed his relatives to power without any reason. When the Imam (a.s.) learned of Malik Ashtar's words, he summoned him and treated him kindly, explaining his motives: Did I appoint Hassan and Hussein as emirs? Or one of my brother's sons, Ja'far or Aqeel or even his sons? As for the fact that I appointed the sons of Abbas as emirs, it was because I heard that Abbas had repeatedly asked the Messenger of God for the emirship, and he also said to him: O uncle, the emirship is indeed what you asked for, and I entrusted it to you, and I will help you with it. O uncle! The government and the emirate are such that if you want it, you will be its trustee (and you must maintain that position yourself) and if it seeks you, you will be helped in maintaining it. (That is, the one who seeks a

position, his only concern and sorrow is that the position is not taken from him, but if the position comes to someone, the means and tools for maintaining it are also provided.) And I saw during the reigns of Umar and Uthman that the descendants of Abbas witnessed the guardianship of some of the children (of the abandoned ones), but none of them were appointed to the guardianship; so I wanted to establish ties of kinship and remove what was in their souls (of inferiority complex). And then if you know of someone who is better than them, bring him to me (so that I can use him for government positions). Malik Ashtar left Imam Amir (AS) after hearing his words, his doubts having been dispelled. (Zakeri, 2007)

Also, Imam Amir (AS) wrote to one of his managers who had not followed the law in utilizing the treasury: "I swear by God that if Hasan and Husayn had done something like you, I would not have compromised with them less and they would not have prevailed over me with any decision, until I had taken away the truth from them and made the falsehood that had arisen from their oppression disappear." And in another place, he tells Malik Ashtar: "Always implement truth and justice, whether it is with those near or far, and be patient and patient in this way, and put your actions on the account of God, even if your relatives and close friends are harmed by implementing the truth, and always think about the end of the truth, because the end of the truth is praiseworthy."

2-2-8- Lawfulness

During the caliphate of the Commander of the Faithful (AS), one of the matters that Imam Ali (AS) paid serious attention to was lawfulness and the implementation of divine law in the true sense of the word. If someone acted upon the creator of the law, he would implement divine and legal limits on him, regardless of his position and rank, and would not accept any intermediary or intercession.

Imam Ali (AS) considers justice to be the highest reform. Because weaknesses, irregularities, inefficiencies, etc. all result from things going out of their place, and a just policy is a policy that puts everything in its place; "Justice and fairness put everything in its place." Therefore, the essence and spirit of reforms is insistence on justice and its

realization. Imam Ali (AS) considers the stability and sustainability of any political system to be the observance of justice and fairness among individuals and the avoidance of any discrimination among different classes of society, and he gives the necessary advice to his government officials. (Shahabadi and Jameh Bozorghi, 2013)

2-2-9- Trustworthiness and Responsibility

The place of promoting trustworthiness in the theoretical and practical life of the prophets (AS) indicates its fundamental importance. Several verses in the Quran have emphasized trustworthiness: such as (Indeed, Allah commands you to return the trusts to their owners) (An-Nisa 58) (And those who are responsible for their trusts and their trusts) (Al-Mu'minin 8). Without a doubt, one of the important directions of the call of the prophets is to educate people and improve their affairs, and an important tool for achieving this goal is to promote trustworthiness in all personal, family and professional relationships. (Faramarz Qaramaleki et al, 2014) Betrayal basically means refraining from paying a right that a person has committed to paying, and it is against trustworthiness. Although trust is usually referred to as financial trusts, in the logic of the Quran it has a broad meaning that encompasses all aspects of social, political and moral life. (Makarim Shirazi, 1974)

In the 27th letter of the Holy Prophet (peace be upon him) addressed to Muhammad ibn Abi Bakr when he was the governor of Egypt, he refers to the serious duty of leading an army and spiritual advice for maintaining this responsibility: "O Muhammad ibn Abi Bakr, know that I have appointed you as the leader of my greatest army, the army of Egypt. It is right for you to oppose the desires of your heart and defend your religion, even if you have not an hour left of your life. Do not anger God by pleasing people, because God's pleasure has replaced everything, but nothing can replace God's pleasure."

2-2-10- Cleanliness and simplicity

One of the factors that affects the simplicity of people's lives is the purity of the lives of leaders, agents, and role models of society. Modeling the lives of those who have the role of guidance and guidance and following their example is a topic that has been considered in religious teachings and psychology. Imam Ali (AS) is quoted as saying:

"People are more like their rulers than their fathers." By presenting the way of life of the Prophet (PBUH) as the most prominent educational model, he called people to live simply and said: "It is enough for you to take the way of life and customs of the Prophet of Islam (PBUH) as a model."

In another place, the Imam introduces his life, which is a great example of disinterest in the world and simplicity, as a model and says: "Be aware, every follower is an Imam who follows him and gets enlightenment from the light of his knowledge. Be aware that your Imam has been content with two worn-out clothes and two loaves of bread from his world. Know that you are not capable of such a thing, but help me with piety, great effort, chastity and truthfulness. So, by God, I have not made gold or silver from your world and have not stored anything from its spoils. I have not added any clothes to my two worn-out clothes and have not taken possession of even a single inch of the earth of the world, and your world is in my eyes less than the bitter seed of an oak tree." The lack of a simple spirit leads to the creation of a foundation for increasing economic corruption; with the tendency towards a luxurious life, consumption costs increase and it is natural that legitimate ways are not enough; Therefore, people use illegitimate methods such as rent-seeking, usury, and other examples of economic corruption to achieve their ever-increasing desires.

2-2-11- Moderation, contentment, and avoidance of extravagance

One of the most important factors in the guidance and salvation of society is moderation and observance of divine limits, and extravagance, deviation from moderation, and transgression of divine limits hinder the progress and reform of the nation and cause the destruction of capital and material and spiritual wealth. (Dehghani and Hadavi, 2016)

Pleasure-seeking and pampering are destructive for people. Because they create all kinds of evils, depravity, and ugly habits in the human being, and they destroy the good qualities that are the sign and guide of statecraft, and they characterize man with contradictory qualities of goodness. The Holy Quran considers pleasure to be a cause of downfall

and says: "And how many a township have We destroyed while it was intoxicated with its own life!" In another verse, God Almighty has considered pleasure and luxury to be a cause of downfall and destruction: "And when We intend to destroy a township, we command its wealthy people, and they commit corruption therein, so the word is fulfilled against them, so we destroy them utterly." Then We will destroy them and destroy them." Sermon 160, in explaining and explaining the lives of the prophets of the past (a.s.), the life of the noblest Prophet (a.s), and the life of that Imam, better reveals the role and mission of the Imam (a.s.). In some passages of this sermon, the Imam (a.s.) spoke of worldly people who are humble and enslaved by the world: they have abandoned everything and are attached to the world. The Imam (a.s.) gave very useful practical prescriptions to awaken this group. It tells about the life of the Holy Prophet (a.s) and the previous prophets. First, it talks about the Messenger of God (a.s). He lived in a time when Caesars and emperors lived in fabulous palaces, in luxury and surrounded by all kinds of decorations. In the Arabian Peninsula, there were some great rich people who had abundant means. Even when he attained power and had a lot of spoils at his disposal, he lived a very simple, poor and ascetic life and was proud of that life. "Al-Faqr is a noble life" (Makarim Shirazi, 2011)

In the words of the Imam (a.s), contentment with wealth and wealth is endless and moderation prevents an individual from becoming poor. Also, when the Imam (a.s) was asked about the meaning of a verse from the Quran in which the phrase "good life" is mentioned, the Imam (a.s) interpreted it as a life of contentment;

In letter 21, the Imam (a.s) addressed to Ziyad ibn Ubayyah said: "Abandon extravagance and be moderate. Today, think about your tomorrow. Keep your wealth to the extent of your needs and spend the excess for the day of your need."

2-2-12- Obtaining lawful and legitimate sustenance

Sustenance, like many things in human life, is destined for beings based on divine wisdom and grace, which is mentioned with special importance in the verses and narrations related to that matter, such that the word sustenance along with its derivatives has been used about 123

times in the Holy Quran. Therefore, the abundance of this word in the Holy Quran and narrations that indicate the destiny of lawful sustenance by God and its effect on material and spiritual happiness and progress, indicates the importance and position of this concept. From the perspective of Islamic teachings, sustenance influences human actions and behavior. (Dahqani and Hadavi, 2016)

Amir al-Mu'minin (a.s.) says: "A servant deprives himself of lawful sustenance by abandoning patience and by not increasing beyond what he has been destined for; It is nothing but this that a servant deprives himself of lawful sustenance due to lack of patience and haste; while he does not obtain more than what he has been destined for."

In the sermon of Hammam, it is mentioned among the characteristics of the pious: "And a seeker of lawful things, active in guidance, and free from greed." And a seeker of lawful things, in the path of guidance, cheerful and free from greed.

This statement of the Imam (peace be upon him) contains two basic points: 1- The people of piety are people of effort and effort, and they strive in the field of work and effort like tireless fighters to earn a living for themselves and their families. 2- And all their worries and sorrows are to earn a lawful livelihood.

2-2-13- Avoiding abuse of professional position

In the 5th letter of Nahjul-Balagha addressed to Ash'ath ibn Qais, his agent in Azerbaijan, after warning that the position of governor should not be a means of bread and water but rather a responsibility and trust, the Imam (peace be upon him) states three duties for Ash'ath as a governor. First, he says: "You have no right to impose tyranny on your subjects"; (It is not for you to be careless in your affairs. Rather, you should act according to the divine standards and what is stipulated in Islam regarding the rights of people, and not to do whatever you want arbitrarily and to treat people like slaves and slaves.) In the second command, the Imam says: "You have no right to enter into important and dangerous matters without certainty"; (And do not take risks except with a document). Considering that the sentence (And do not risk) is derived from the root word "danger" and important matters are called dangerous because of the dangers that threaten them, the Imam (peace

be upon him) means that in matters that deal with the fate of people, do not act except with due care, reflection, and sufficient consultation, and if necessary, obtain permission from the Imam (peace be upon him) and the leadership, because in order to protect important trusts, One should avoid doing dangerous things; therefore, the word wathiqah includes both thinking and contemplation, as well as consulting and seeking permission from the Imam (a.s.) in case of need. In the third commandment regarding the preservation of the property of the treasury, it says: "In your hands is a part of the property of God Almighty, and you are one of His treasurers. You must preserve it until you deliver it to me." (And in your hands is money from the money of God Almighty, and you are one of its treasurers until you hand it over to me.). (Makarim Shirazi, 2011)

In the twentieth letter of Nahjul-Balagha addressed to Ziyad ibn Abiyyah, who had succeeded the governor of Basra, protective warnings are given to avoid abusing one's position and to protect the treasury: "Indeed, I swear by God that if they report to me that you have betrayed public property, whether a little or a lot, I will be so strict with you that you will be deprived of your income and will be helpless, humiliated, and lost in the expenses of your family. Peace be upon you." This letter is used especially with regard to its beginning, which is mentioned in the Ya'qubi history, where Ziyad intended to betray the treasury and evade paying all the tribute. The Imam (peace be upon him) learned of this through some of his assistants and wrote him this harsh letter that he should pay the tribute in full to the treasury and send it to the Imam (peace be upon him). The Imam (peace be upon him) threatened him that if he refused to do so, he would severely punish him. (Makarim Shirazi, 2011)

The statements of Nahjul Balagha in this regard express the Islamic view on government posts and positions. From the Islamic point of view, the head of government, ministers, governors and commanders are the only trustees who have been entrusted with the trust of the Islamic society by God and should not use it as a means of seeking superiority and gaining personal benefits; rather, like any trustworthy trustee, they should take care of it and hand it over safely to its people.

2-2-14- The way tax officials behave towards the people

Among the things that can prevent economic corruption and also strengthen the foundations of the Islamic system by creating a bond between the people and the government is the way government officials behave towards the people.

Imam Ali (AS) said regarding the way zakat collectors behave towards the people: “Do not frighten any Muslim on your way... and do not take more from his property than is rightfully due to God. When you enter a tribe, disembark at a spring or well of water and then go towards them calmly and after greeting them and expressing love, say: O servants of God! The guardian of God and His caliph has sent me to you to take the right of God in your property. Is there any right for God in your property? If someone says: No, do not bother him, and if someone says: Yes, go with him, and avoid intimidation, threats, and harshness, and do not slander you, and do not neglect them as leaders, for they are your religious brothers and helpers in extracting rights and collecting zakat.” Imam Ali (peace be upon him) in Letter 25 of “Nahj al-Balagha,” which was always given to the zakat collectors, first gives a general and comprehensive instruction to the zakat collectors in short phrases, and then goes into details, which is one of the preferred methods of eloquence and rhetoric. He says: (Move with piety and a sense of responsibility before God, the One and Only, and do not frighten any Muslim on your way, and do not pass through his land while he is displeased with you, and do not take from him more than God’s right in his property); “Set out to fear Allah alone, without any partner, and do not intimidate(1) a Muslim, nor do you pass by(2) with hatred, nor do you take from him more than Allah’s right in his wealth.” In this phrase, the Imam (peace be upon him) reminds us of three important things, in addition to the command to fear Allah: First: The collector of zakat should not intimidate people or act with violence. Because in the past, when tax collectors entered a region, people were terrified because they were afraid that they would be asked for large sums of money that they could not afford; but when it was based on generosity, not only were they not afraid, but they also welcomed them. In the second command, he says: Not only should you not frighten them; but they

should not be unhappy with your presence, they should consider you as an officer from a generous and kind, generous and generous ruler and they should honor your presence. In the third sentence, before he says to take the right of God in full, he says: “Do not take from them more than God has given you,” and this emphasizes the utmost piety and avoidance of taking people’s property without reason.

Then, after this general instruction, the Imam (a.s.) goes into detail and explains the entire path of the collectors of zakat and the manner in which they deal with the people who have divine rights over their property in an interesting way, saying: “And when you enter a village, descend by their water without entering their houses.” (And when you enter a village, descend by their water source or well without entering their houses.) This refers to the fact that you should not impose yourself on people. Because they may not be in a favorable position to receive guests, even though their nature is to receive guests, or they may not want you to know their financial situation up close, or if you enter someone, others may be upset because the representative of the Imam (peace be upon him) did not come to them, or the owner of the house may expect some favor. Based on these considerations, the Imam (peace be upon him) orders to enter near a spring or a well, and the spring or well is chosen because everyone passes there, and in fact, it is a center that is familiar to everyone. Apparently, the person in charge of collecting alms did not travel this route alone; rather, he would take some people with him as helpers and they would bring a tent and a donkey with them, which they would pitch next to the spring or well and settle there. Then he adds: “Then go towards them calmly and respectfully until you stand among them and greet them, and do not omit anything in expressing love and greeting.” Indeed, going towards them calmly and respectfully and giving them a complete greeting will bring them peace, and people will not feel fear or discomfort from the arrival of such officials.

These instructions are intended to neutralize the mentality that was common in the past during the time of oppressive kings and rulers who appointed harsh officials to collect taxes and tribute, whose existence people considered to be like heavenly calamities. Then the Imam (a.s.) pointed out the details related to the method of collecting zakat and

explained it in an interesting way. First, he says: “Then you say: O servants of Allah! The Wali of Allah and His Caliphate have sent me to you to take from you the right of Allah in your wealth. Is there any right for Allah in your wealth that you should give to His Wali?” (And after greeting them with peace and greetings, you say: O servants of Allah! The Wali of Allah and His Caliphate has sent me to you to take from you the right of Allah in your wealth. Is there any right for Allah in your wealth that you should give to His Wali?) It is noteworthy that this statement relies on three things: first, that people are servants of God. Second, that the collector of zakat is the messenger of God and the vicegerent of God. Third, that what he wants to take is the right of God that is in their property. These expressions soften the heart of every listener and prepare him for paying zakat, and its psychological effect is such that he pays zakat with love, interest, and enthusiasm. Think to yourself He says that the representative of the Waliyy Allah has come and introduced me as a servant of Allah and does not ask anything from me except the right of Allah.

The sentence “Is there for Allah in your wealth?” in addition to the sentences that follow it, refers to one of the most progressive methods of collecting taxes that is sometimes relied upon in some regions in today’s world, and that is trusting the people themselves; that is, recognizing them as trustworthy, truthful, and honest and asking them to explain themselves about the zakat on their wealth. Experience has shown that this type of trust-building has an important effect. On the contrary, if people are considered liars and traitors and they deal with them like a creditor and a debtor who is mysterious and dishonest, it will cause them to hide their property and to evade paying Islamic taxes as much as possible and, in today's terms, to create two ledgers for themselves: a ledger for the actual accounting and book of property and a ledger for the tax officials. It is also worth noting that in our era and in our country in recent years this method was tested by tax collectors and the result was an increase in the volume of taxes on income.

In our traditional method, the issue of khums is exactly the same, where people with faith go to religious scholars with divine motivations and accurately record their property and present it to them so that they can determine khums without any coercion or pressure.

The Imam (peace be upon him) continues: “If anyone says: No, do not go back to him, and if he says: Yes, go with him without frightening him, threatening him, being harsh on him, or making his job difficult.” Interestingly, the Imam (a.s.) showed the utmost kindness and love towards the one who claims that there is zakat in his property and in four very short sentences, he gave four orders to the zakat collector: first, he should not scare him, for example, if you do not pay your zakat in full, you will be punished; second, he should not take anything from him by threatening him; third, he should not be strict in collecting zakat; and fourth, he should not create any problems for him; that is, he should treat him like a kind and generous partner and with forgiveness. Now that he has confessed that there is a right of Allah in his property, consider this recognition of his right to be respected and respond with courtesy and humanity.

In Letter 26 of Nahjul-Balagha, the Imam (peace be upon him) also advises the Zakat collector regarding his treatment of people, saying: “And he ordered him not to demand it from them, nor to give it to them, nor to desire favoritism from them by commanding them, for they are brothers in religion, and helpers in obtaining rights.” (Do not treat people badly [and do not face them with a frown] and do not slander them [that their zakat amount was more than they stated] and do not neglect them because you are their superior, for they are your religious brothers and helpers in extracting the rights and collecting the zakat). These are very important psychological points in the issue of collecting the rights of the public treasury and, in a sense, in all matters related to management; treating people well, trusting them and not seeking superiority are things that encourage people to pay their rights and perform their duties and cause them to perform their duties towards the government or the person who is their manager without the need for inspectors and harsh and harsh officials, files and courts. The experiences of our era have also clarified the truth of this saying and the correctness of this statement. It is true that some may abuse this issue and not pay the rights of the public treasury; But certainly, the losses of such behavior are much less than ignoring and treating them harshly. In a letter addressed to Hudhayfah, the ruler of Mada'in, the Imam also refers to the need to be gentle with the people and to collect taxes in a

reasonable amount and based on justice and fairness, and not to exceed this limit (Mahmoudi, 1997).

3. Research Method

In this article, first, the sermons and letters of the Commander of the Faithful (AS), especially the letters written to the agents of the Imam, were examined and strategies for preventing economic corruption or dealing with economic corruptors were analyzed. Then, based on a survey of experts and based on the interpretive structural modeling method, a model for dealing with economic corruption was designed, which is actually the same strategies, of course, the relationships between them and in the form of different levels.

Interpretive structural modeling is one of the methods for designing systems, especially economic and social systems. The ISM approach enables individuals and groups to draw complex relationships between a large number of elements in a complex decision situation and acts as a tool for organizing and directing the complexity of relationships between variables. In this method, by analyzing the effect of one element on other elements, the order and direction of complex relationships between elements of a system are examined and thereby the complexity between elements is overcome. The “interpretive structural modelling” method is an interactive learning process. In it, a set of different elements are structured in the form of a comprehensive systematic model. (Azar, Khosravani and Jalali, 2013)

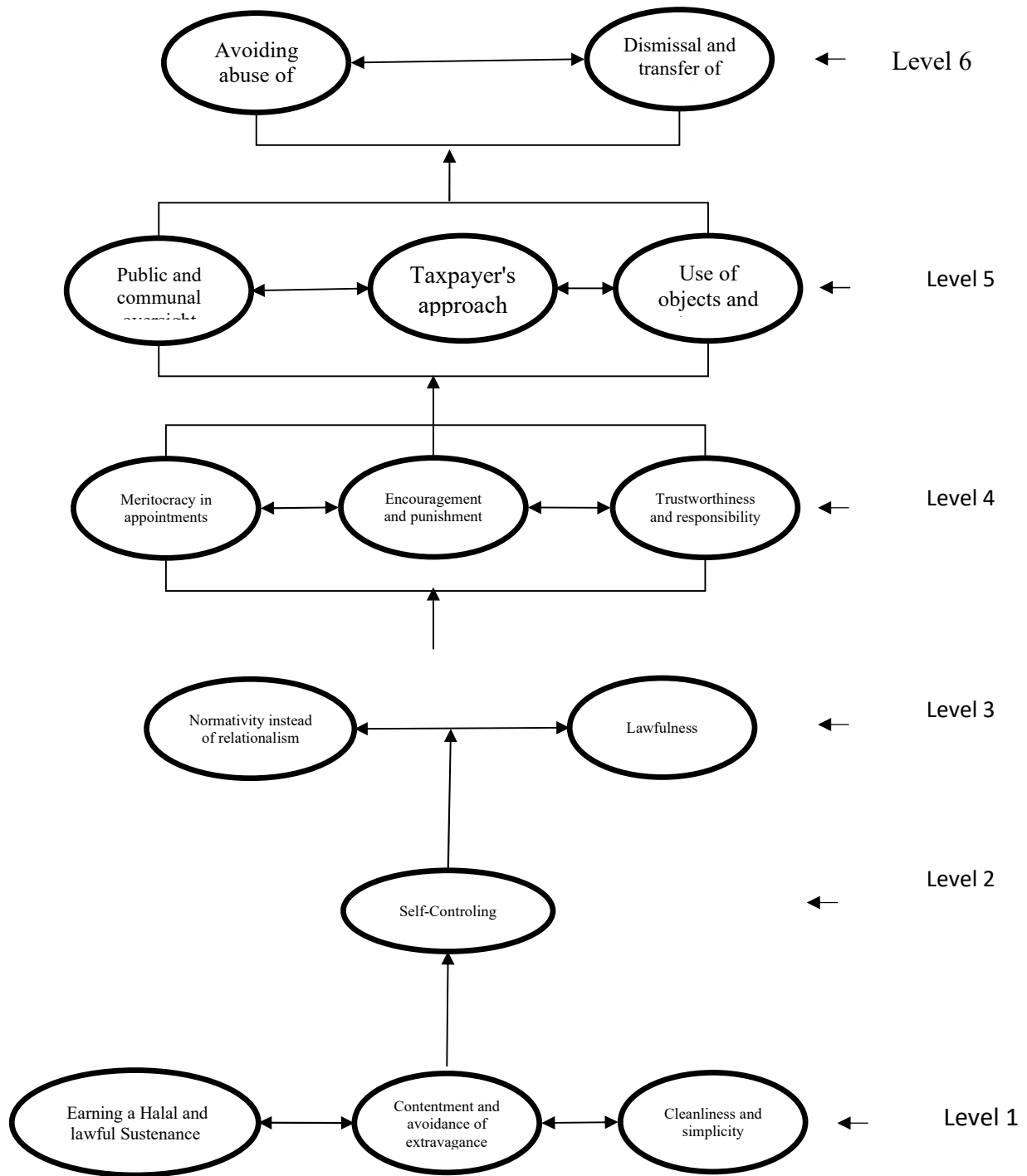
This method is interpretive, because the judgment of a group of people determines whether there are relationships between these elements or not, and in addition, this method is structural, because the basis of the relationships is a global structure and is extracted from a complex set of variables. It goes on to state that the main idea of interpretive structural modeling is to decompose a complex system into several subsystems using practical experience and expert knowledge to build a multi-level structural model.

The interpretive structural modelling process consists of 7 steps, which are: 1- Identifying variables related to the problem, 2- Forming a structural self-interaction matrix (the variables of the problem are compared two by two), 3- Creating an initial access matrix

(transforming the structural self-interaction matrix into a matrix of zero and one), 4- Creating a final access matrix (determining indirect relationships between variables), 5- Level segmentation (separating the system into different levels helps to clarify the role of each of the components and their mutual interaction and also facilitates the process of analyzing them), 6- Drawing an initial and final model of the interpretive structure, 7- Analyzing the power of influence and the degree of dependence (MICMAC) (Azar, Khosravani, and Jalali, 2013). The result of implementing this method in analyzing strategies to combat economic corruption will lead to the design of a multi-level model.

4. Research findings

In this section, an interpretive structural model based on expert opinions is presented, which indicates the leveling of variables and also the statistics of relationships between variables. The advantage of designing this model is that the underlying solutions to combat economic corruption are identified; the intermediate factors that are both dependent and independent and have the most relationships and play a significant role in the final functioning of the model are also identified at the middle levels of the model, and finally, at the highest levels, the dependent variables that are affected by the lower levels are identified. The designed model has 6 levels, and the combination of variables is as follows. (Figure 1)



As can be seen in the above model, the three variables of earning a lawful and legitimate livelihood, purity and simplicity of life, sufficiency and contentment, and avoidance of extravagance are the most fundamental components, and any action to combat economic corruption must start from these three variables, the realization of which is subject to positive and cultural work. At the second level, there is the self-control component, which is affected by the previous three variables and is an important factor in law-abidingness and rule-basedness, which is at the third level. At the fourth level, there are three variables of trustworthiness and responsibility, encouragement and punishment, and meritocracy in appointments. Meritocracy is an irreplaceable element in achieving organizational goals for which there is no alternative, which in the above model is affected by its lower level, namely law-abidingness and rule-basedness. At the next level, there is public and universal supervision, as well as the use of human resources and factors. In designing supervisory mechanisms, both overt and covert supervision are necessary, and these two complement each other. Both of these variables are at the upper levels of the model. Finally, at the highest level, it is the dismissal and transfer of officials and the avoidance of abuse of job position. These two components are the most dependent variables in the model, which have the greatest impact from the lower levels.

5. Conclusions and Suggestions

Despite the importance of the issue, the inherent difficulty of directly measuring corruption has led to little consensus on the best way to reduce it. Developing an effective strategy to combat corruption requires a proper understanding of the history, traditions, values, space, and specific conditions of society and the prevailing policies of the government. (Farhadinejad and Legzian, 2011); In this article, we attempted to analyze the strategies for combating economic corruption based on Nahjul-Balagha and then design the final model for combating economic corruption using an interpretive structural methodology. By discovering the relationships between the factors for reducing corruption, we will arrive at a unified system for combating economic

corruption that can be the basis for the actions of supervisory and governance bodies.

In this article, the basis for analyzing the strategies for combating economic corruption was the noble book Nahjul-Balagha. In terms of combating corruption, Imam Ali (a.s.) is unparalleled among the rulers of history. Regarding the role of rulers in preventing corruption, the Imam has said: "Indeed, the ruler is the trustee of God on earth, the one who establishes justice in society and the one who prevents corruption and sin among the people." (Alvani and Islampanah, 2018). The numerous recommendations that the Imam gave to his officials are the best source for identifying the factors for preventing or dealing with economic corruption if it occurs.

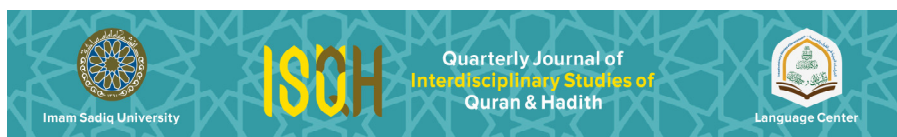
In general, the tradition, life and words of Imam Ali (AS) regarding the fight against corruption cover several areas: criticism of the past, explanation of the life of the Prophet (PBUH), explanation of the practical life of the great man himself, caution against the traits that past rulers and nations were afflicted with, caution against vile morals and the factors of fall, deviation and degeneration that are hidden in a kind of exposure, and expression of mature sermons, wise advice and wise commands that are a solid beacon of the path and a compass for the movement of society. (Shahabadi and Jameh Bozorgi, 2013). From all these cases, it is possible to calculate the strategies for combating economic corruption. In this article, 13 main strategies for combating economic corruption obtained from the sermons and letters of Nahjul-Balagha were classified using a structural and interpretative method. The results indicate that positive strategies for combating economic corruption, such as cleanliness and simplicity, contentment, and earning a lawful livelihood, are fundamental and independent. These strategies have the aspect of preventing economic corruption. As they move to higher levels, that is, strategies that are more dependent on other strategies, the negative aspect of the strategies increases, and finally, at the highest level, the dismissal and transfer of violators and also avoiding abuse of job positions are located. The model designed for ranking strategies for combating economic corruption is the main distinguishing aspect of this article from other articles on the topic of combating economic corruption. In other words, in this article, in

addition to reviewing sermons and letters and counting components, an attempt was made to model the components and provide a basis for applying the components more than before. For future studies, it is suggested that other modeling methods be used to count other relationships between factors. The scope of the subject and the sources used can also be expanded and all narrative books can be used to count a more accurate model.

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Structurology of Surah al-Aḥzāb based on Verbal Signs and Principles of Paragraph Writing

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Abstract

In the interpretative approach of "surah as a continuous unit", surahs of Holy Qur'ān have a coherent and regular structure, so for a better understanding of each surah, attention should be paid to its overall spirit and structure. With this holistic approach, it is possible to discover the coherent and harmonious connection between the verses of the Surah, and through the examination of the text and the verbal, literary and content connections of the Surah, we can obtain its structure and interpret its components by extracting the central theme of the Surah. In this method, known as structural interpretation, verses are first divided into paragraphs. From the beginning of the structural interpretation method, all steps are based on spiritual evidence and the interpreter's perspective, and this is the point of disagreement in the result. For this purpose, in a descriptive-analytical method, first of all, the verses are paragraphed, then the contextual paragraphs with "thematic" or "narrative" unity form a "chapter". In this article, based on verbal signs and paragraph writing principles, without regard to the content of the verses, "Surah Aḥzāb" is divided into paragraphs in a new way, and then using the same principles to determine the scope of the chapters and the central topic of the surah and even the introduction and the end of the surah is extracted. As a result, the rules proposed in this study are effective and fruitful in paragraphing, determining chapters, and extracting the central theme of the surah.

Keywords: Central Theme of Surah, Coherence of the Surah, , Structureology, Structural Interpretation, The Holy Qur'ān, Verbal Evidences.

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1.Introduction

Holy Qur'ān is the word of Allah and interpretation is needed to understand it. The commentators have used different methods to interpret this divine book. One of these methods, which is of particular interest to commentators today, is structural interpretation. The basis of this new interpretative approach is the appropriateness of the verses and the coherence of the surah and the rule of a general spirit and the main purpose of each surah of Holy Qur'ān, and the other topics and subjects of each surah are logically coordinated and related to the overall purpose of the surah and in fact they revolve around that central theme, and the wise Allah has expressed His main purpose with the wise arrangement of these verses and paragraphs. With this attitude, the interpretation will be based on surahs instead of focusing on verses.

Due to the dispersion in the revelation of the verses of the Holy Qur'an, which were revealed over a period of 23 years, it seems that there is no relationship and harmony between each group of verses that were revealed on different occasions, however, considering that each Surah pursues a specific goal or goals that are comprehensive among the verses of each Surah, which it is called the unity of the subject in each Surah, and this unity of the subject is what constitutes the unity of the context of the Surah, the harmony and unity of the context are clearly evident in each Surah, and there is a close spiritual relationship and harmony between the verses of each Surah.

The Surahs of the Holy Quran have a coherent and orderly structure and although the Surah is composed of various topics and themes, however, each of these topics, as structural components, is necessary and proportionate to ensure the goal and central theme of the Surah, and they bring the interpreter one step closer to understanding the true meaning of the Surah.

In the structural and holistic interpretation method, one of the basic steps to reach the structure of the surah is to divide it into thematic units (paragraphs). Then, the contextual paragraphs with thematic or narrative unity are classified under the title "chapter". By extracting the main topics of the chapters, finally the main topic of the surah is deduced and the interpretation of the parts of the surah is done according to it.

This article, while adhering to the theory of the proportion of the verses and the coherence of the surahs, seeks to find a convincing answer to the following questions:

- 1- What are the effective verbal signs in thematic division of surahs?
- 2- How do verbal signs affect the structure of the surah? Are the variety of subjects and themes, frequent changes of pronouns, change of speaker and change of audience, according to Noldeke's words, considered as defects of Holy Qur'ān, or are they effective factors in creating the structure of the Surah?
- 3- In addition to addressees, what evidences and signs are involved in determining the structure of the surah?
- 4- What are the rules governing the division of surahs based on general and specific verbal signs?
- 5- Which surahs are subject to these rules?
- 6- Using this method, is it possible to determine the structural components of the surah, and use it to extract the purpose and central theme of the surah, and provide an answer to the claim of incompatibility and incoherence of the surahs of Holy Qur'ān?

This article is based on the insight that the entire surah and its parts are based on the principles of paragraph writing in Greek rhetoric, so by using these principles, Surah Aḥzāb is divided into paragraphs regardless of the content of the verses and based on verbal signs. It determines the scope of the chapters and extracts the main topic of the surah and even introduction and end of the surah.

2. Theoretical Framework

2-1. Review of Literature

In the contemporary era, many commentaries and books have taken a holistic view of the surahs. This method, known as the structural interpretation method, has been used by Mohammad Abduh in *Tafsīr al-Manār*, Mohammad Hosein Tabataba'ie in *Tafsīr al-Mizān*, Sayyid Qutb in *Tafsīr fī Dīlāl al-Qur'an*, and Amin Ahsan Islahi in *Tafsīr Tadabur Qur'an*. These interpreters, interpreted the verses and finally, discovered the main purpose of the surahs. They divided the Surah into parts under the title of chapter (context) and introduce the central purpose and goal of the surah. Saeed Hawwā uses verbal and formal symbols to divide the surahs in *Al-Asās fī al-Tafsīr* (Hawwā, 1424 AH).

The method of structural interpretation regarding a large number of surahs has also been presented in the form of articles, but in the vast majority of articles, the contexts of the surahs are determined by the author based on the semantic evidence, or from the *rukū'āt* (bows) and times of descent, or the context of important interpretations, and none of them provide a significant criterion for classification.

Western researchers also raise the issue of coherence and composition of holy texts. Recently, researches by Mustansir Mir, Mohammad Abdul Halim, Neal Robinson, Mathias Zahniser and most recently, Salwā al-Awā, have been conducted, mainly focusing on the order, coherence and structure of some long Madani surahs, which have made significant methodological advances. (Makvand, Mahmoud; Shaker, Mohammad Kazem Fall 2014, 9).

The authors of this article, in three independent articles, examine the structure of Surahs Hujurāt (Teimoori, Aram and Razavi, the role of verbal signs in the thematic division of the chapters of Holy Qur'an; a case study of Surah Hujurāt 1402) and Mā'idah (Teimoori, Aram and Razavi, *A Study of Verbal Evidences in*

Thematic Division of Surah Ma'edah (1402 AH) and *Fat'h* (Teimoori, Aram and Razavi, *A New Step in the Structure of Surah Fat'h* (1402 AH) and this article deals with their development and completion.

In this descriptive-analytical article, Surah Aḥzāb is divided into paragraphs in a new method, without considering the content of the verses and solely based on verbal signs and paragraph writing principles. Then, using these same principles, the scope of the chapters is determined, and the central theme of the surah and even the introduction and conclusion of the surah are extracted. As a result, the rules proposed in this study are effective and fruitful in paragraphing, determining the chapters, and extracting the central theme of the surahs of the Holy Qur'an. Other innovations of this study will be presented at the end of this article.

It should be noted that an article or a book that independently categorized the verbal signs effective in the thematic paragraphing of Surah Aḥzāb was not found, and Saeed Hawwā and Salwā al-Awā just proposed a few verbal signs for contextualizing Surah Aḥzāb. (Hawwā 1424 AH) (al-Awā 2017), which will be reviewed at the end of this article.

2-2. Basic definitions and fundamentals

Basic definitions and fundamentals of this article to determine the structure and extract the central theme of the surah, which is one of the achievements of this article, is as follows.

- 1- In spoken texts, unlike written ones, there are no visual markers such as indentation, line breaks, or other delimiters for paragraphing (determining the boundaries of paragraphs, etc.). Instead, these markers are signaled through specific verbal cues and indicators. These cues include grammatical points or phrases that alert the listener to the beginning of a new topic or idea.
- 2- Verbal markers in the Holy Qur'an refer to words or grammatical features that help the listener or reciter recognize

the beginning of a new subject, narrative, or theme in the upcoming verse upon hearing or seeing them (in the noble manuscript). These markers can be categorized into two types: general and specific.

A- The general verbal evidences identified in this research are as follows:

A-1- An oath at the beginning of a verse marks the start of a new section (paragraph), with no distinction between the opening verses of a Surah and those in the middle of a Surah; ('Ādiyāt: 1), (Nahl: 63), (Ṭāriq: 11).

A-2- Words that initiate narratives are, in fact, the markers of a new section or paragraph with the content of a story or narrative, such as "وَإِذْ" (and when), "يَوْمَ" (the Day), "وَاتْلُ" (and recite) (A'rāf: 175), "وَادْكُرْ" (and mention) (Maryam: 16), "وَادْكُرُوا" (and remember), and so on.

A-3- There are also phrases in the Qur'an that themselves indicate a narrative and mark the beginning of a new section of narration, such as: "هَلْ أَتَاكَ...وَلَقَدْ أَرْسَلْنَا مُوسَىٰ" (Hūd: 96), "وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ" (Hijr: 51), "حَدِيثُ مُوسَىٰ" (Nazi'āt: 15).

B- The specific verbal evidences identified in this research are: divine addresses or the speech of Allah, the Most High.

B-1- Divine addresses from Allah, the Most High, include both vocative and non-vocative forms of address.

B-1-1- Vocative address: In any part of the Holy Qur'an where Allah, the Most High, calls out to an individual, group, or community at the beginning of a verse, it signifies the start of a new section (paragraph) and topic. Examples include:

"يَا أَيُّهَا الرَّسُولُ", "يَا أَيُّهَا الَّذِينَ آمَنُوا", "يَا أَيُّهَا النَّاسُ", "يَا بَنِي آدَمَ", "يَا أَهْلَ الْكِتَابِ", "يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ", "يَا أَيُّهَا النَّبِيُّ", "يَا نِسَاءَ النَّبِيِّ", "يَا أَيُّهَا الْمَرْمَلُ", "يَا أَيُّهَا الْمَدِينُ" and so on.

B-1-2- Non-vocative address: These are the addresses of Almighty Allah to the Prophet Mohammad (pbuh) or others, or the speech of Almighty Allah (whether alone or in conjunction with others). In these cases, the speaker, as the

addresser and communicator, is Allah, the Most High, and such addresses are presented in declarative, imperative, or interrogative forms.

B-2- The speech of Allah (alone or in conjunction with others): This refers to instances where the speaker, as the speaker (and addressor), is Allah, the Most High, and the speech is directed to the Prophet Mohammad (pbuh) or other human beings. Therefore, there is no distinction between verses containing the speech of "Allah, the Most High" (whether alone or with others) and direct addresses (vocative or non-vocative) to others. It is only such addresses (where Allah is the addressor) that signal a change in the paragraph.

- 3- Despite the fact that the verses of the surahs of the Holy Qur'an are seemingly scattered and each one contains different topics, considering the scientific scope, wisdom and purposefulness of Allah the Almighty, the text of the Qur'an has a thematic and content convergence in line with its educational and guiding purpose. The content elements of the Qur'an, like the parts of a building, are interconnected and look at each other.
- 4- Each surah pursues a specific goal or goals that are comprehensive between the verses of each surah, today it is called the unity of the topic in each surah. This unity of the topic is what constitutes the unity of the context of the surah. Although each of the surahs is composed of various topics and themes - which were revealed on different occasions - each of these topics, as structural components, is necessary and appropriate to ensure the goal and central topic of the surah, and it brings the interpreter one step closer to understanding the true meaning of the surah.
- 5- The surah can be divided into different "categories of verses" such as part, chapter (context or *rukū'āt*), section (paragraph), subsection and so on; and each of these parts contains one or more verses.

- 6- One of the basic foundations of this writing is the use of the principles of paragraph writing, which plays an essential role in the types of division and determining the introduction and the end of the surah and extracting the main topic of the surah.
- 7- Paragraph: The paragraph has a relatively simple structure and is one of the most central structural components of the surah and is one of the key discussions of this text. Structurally and based on the principles of paragraph writing, it consists of three main parts:
 - 1) Sentence of the theme (introduction)
 - 2) Supporting sentences
 - 3) Final sentence or sentences (conclusion)The verses of the Qur'ān generally have this trend:

The "addressee in first" verses are the first part of the paragraph and form the "speech clause" and are responsible for presenting the topic (rank one). "Addressee in the middle" verses form the second part and the "middle clause" and are responsible for giving an example, explaining, or allocating the topic (rank two).

The non-audience verses (absence) constitute the third part and the "absence clause" and are responsible for completing the explanation of the topic and concluding (rank three).
- 8- Surah can be divided into paragraphs according to verbal evidence, including the type of audience of the verses. Each paragraph expresses a specific topic and its topic is in line with providing the main topic of the surah. Each paragraph can have one or more subsections, which contain diverse and smaller topics in order to explain the topic of the current paragraph.
- 9- Depending on the importance of the subject and even some rhetorical issues, each clause of each paragraph may be deleted.
- 10- Each audience is the beginning of a paragraph and a specific topic, and until the addressee has not changed, the paragraph

continues and the topic will not change fundamentally, and the verses of the middle audience (whose addressee has not changed) and the subsequent non-addressee verses complete the same topic and change the audience. And the new audience indicates the beginning of a new paragraph and a different topic.

- 11-Changing the “addressee in the middle” verses to the frontal audience (the “addressee in first” verses) also changes the topic. This type of change is called rank change. That is, a change from a higher rank to a lower rank indicates the beginning of a new topic. (Change from “addressee in the middle” verses (rank 2) to “addressee in first” verses (rank 1) and change from absence (rank 3) to “addressee in first” verses (rank 1)).
- 12-Changing the audience (from a person or group to another person or group) changes the topic.
- 13-Unlike other methods, this method deals with the topic division of the surah (paragraphs) without paying attention to the content of the verses and only by using verbal signs and observing the following points.

It is obvious that following this paragraphing; in order to better distinguish the relationships between paragraphs and to investigate the possibility of semantic interference of consecutive paragraphs, one should not neglect to pay attention to semantic evidences.

- 14-A verse that has a verbal or semantic connection with the previous verse and it is clear from its appearance that it is a continuation of the previous verse, in terms of whether it is addressed or not, it is considered as the previous verse and part of the current paragraph. To identify this type of connection in adjacent verses, several factors and signs can be used. Among other things, the factors and signs of verbal continuity (such as nouns and conjunctions, syntactic structures, etc.) and the

factors and signs of semantic continuity (which indicate the content continuity and the successive connection of the concepts of the verses) can be used.

- 15-Determining the message and central theme of the paragraph:
It is possible to identify the main topic of a paragraph according to the principles of paragraph writing and by using the beginning and end "clause" of the paragraph (introductory and final clause) and other important verses of the paragraph.
- 16-Chapter (*Faşl*): The larger unit of a paragraph is called "chapter" (equivalent to context) and each chapter consists of a number of paragraphs. According to the principles of paragraph writing, the chapter is made up of three types of paragraphs: introductory paragraph, supporting paragraphs and final paragraph (conclusion). In general, the function of the introduction paragraph is to start the chapter and draw the attention of the audience and express the main claim of the chapter. The role of supporting paragraphs is to support and expand the main argument of the chapter. The concluding (final) paragraph also has the task of restating the main claim of the chapter and calming the mind of the audience (Sultani 2016, p. 11). It is possible to identify the central theme of the chapter according to the principles of paragraph writing and by using the introduction paragraph and the last paragraph and other important verses of the chapter.
- 17-The "introduction" and the "end" of the surah: According to the principles of paragraph writing, the task of planning the topic of the surah is the responsibility of the introduction chapter, and the conclusion is the responsibility of the last chapter, and the middle chapters are responsible for supporting and further explaining the topic of the surah.
- 18-The central topic of the surah: Considering that according to the principles of paragraph writing, the first chapter is the introduction and the last chapter is the end of the surah, it is possible to use the central theme of these two chapters and the

central theme of the middle chapters and special middle verses and topics. The central theme of the stories of the surah, can be interpreted around that axis of the surah.

19- The influential middle verses (*Ghurar Āyāt*) of each surah is an important issue that should be considered in determining the main topic of the surah.

20- Exceptions:

A- The verses that are only made up of broken letters are not included in the division and are considered part of the first paragraph of the Surah (Dukhān: 1).

B- In the first verses of the surahs that are made up of broken letters in addition to other phrases, the type of the verse is determined without considering the broken letters (Qalam: 1).

2-3. Proposed rules and Implementation Steps of This Article

The proposed rules for determining the divisions of the surah are:

Table 1*Paragraphing Rules (Main Paragraphs)*

Rule 1	Any group of verses that begins with an addressed verse and continues until the next non-consecutive addressed verse is called a "paragraph".
Rule 2	Each "paragraph" has a maximum of three parts, which are, respectively: "addressee in first", "addressee in the middle", and absence (non- audience), and each part is called a "clause".
Rule 3	Each "clause" contains one or more "addressee in first", "addressee in the middle", or absence verses.
Rule 4	Verses containing the words of "Being the spokesman of Allah Almighty" (<i>Alone or with others</i>) and His direct address (calling or not calling) to others are called addressing verses, and only such addresses (in which Allah is the addressee) change the paragraph.
Rule 5	The addressee of the first paragraph is the Holy Prophet (pbuh) or others, and in consecutive vocative verses with the same addressee, the second verse is not the beginning of a new paragraph and is considered the completion of the first "clause" of the paragraph.
Rule 6	Changing the addressee from the Holy Prophet (pbuh) to something other than him and vice versa causes a change of topic and the beginning of a new paragraph.
Rule 7	Vocative verses are always the beginning of the paragraph, except for consecutive calling verses with the same audience, in which case, the second verse is not the beginning of a new paragraph and is considered the completion of the first "clause" of the paragraph.
Rule 8	An address verse after a vocative verse (and vice versa), even with the same audience, changes the topic and starts a new paragraph, unless it is in the ruling of the previous verse.
Rule 9	Changing the order of clauses (changing rank) will lead to the beginning of a new paragraph.
Rule 10	In two adjacent verses, if it is clear that the second verse (according to its appearance or meaning) is the continuation of the previous verse, in terms of whether being <i>يا غير خطابي</i> address or non-address, it is considered as the previous verse and part of the current paragraph.
Rule 11	A paragraph that begins with a middle addressing "addressee in the middle" verse is called a subsection.
Rule 12	vocatives and oaths in stories are not the beginning of a paragraph or a new paragraph.
Rule 13	The verses containing the story form an independent paragraph, and their addressee is the Holy Prophet (pbuh), and their distinguishing feature is words such as «وَأَنذَرُوا»، «أَنذَر»، «وَأَنذَرُوا»، «وَأَنذَرُوا» and so on at the beginning of the verse. There are also phrases in the Holy Qur'an that start the story section; <i>وَنَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ... (هود: 25) و (اعراف: 59) وَنَقَدْ أَرْسَلْنَا مُوسَىٰ... (هود: 96)، أَلَمْ تَرَ إِلَىٰ الَّذِي حَاجَّ... (بقره: 258)،</i> <i>وَنَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ... (هود: 25) و (اعراف: 59) وَنَقَدْ أَرْسَلْنَا مُوسَىٰ... (هود: 96)، أَلَمْ تَرَ إِلَىٰ الَّذِي حَاجَّ... (بقره: 258)،</i> <i>etc. هَلْ أَتَاكَ خَبِيرٌ ضَيِّفَ إِبرَاهِيمَ الْمُكْرَمِينَ (24).</i>

Table 2

Paragraphing Rules (Subparagraphs)

Rule 14	The final verses of the "clause" of absence, including the verses that express a general ruling, tradition, general law and main content can be as an independent paragraph.
Rule 15	The final verses of the "clause" of absence, including objectionable sentences, proverbs (Muddassir: 31), prayer and conversation between Allah and non-Allah (Muddassir: verses 42 to 47), have no effect in the process of determining paragraphs, etc. That is, without considering them, the division process is implemented; of course, in the end, they are considered part of the current paragraph, and they are considered as explanation, complement, example, and conclusion or... for the paragraph, and their recognition is often done according to their content.
Rule 16	The verses at the end of the absence "clause" that begin with emphasis or the names of the Most High (and the attributes of Allah the Almighty) - also the addressing verses after the absence "clause" which are considered to be the continuation of the section - are considered a sub-section, but they can be summarized thematically together with the main part.
Rule 17	The final verses of the absence clause, including the question and answer of Allah's absence, are considered a <u>sub-sections</u> , but they can be summarized together with the main part.

Table 3

Rules for Chapter Division and Extracting the Central Theme of the Sura

Rule 18	Each chapter consists of several chapters and the principles of paragraphing (introductory section, supporting section and conclusion section) are used to divide the chapters.
Rule 19	The central theme of the chapters is obtained by using the central themes of the sections and by using the principles of paragraph writing (the central theme of the introduction and conclusion sections) and paying attention to the general themes of the central theme of the middle sections and special anecdotes and verses.
Rule 20	Each part contains several chapters and the principles of paragraphing (introductory part, supporting part and conclusion part) are used for dividing.
Rule 21	The central topic of the oath is obtained by using the central topics of the chapters and by using the principles of paragraph writing (the central topic of the introduction and conclusion chapters) and paying attention to the generalities of the central topic of the middle chapters and special anecdotes and verses.
Rule 22	In short surahs (including a maximum of 2 chapters), the first part of the first chapter is the introduction of the surah and the last part of the last chapter is considered the end of the surah.
Rule 23	In long surahs (including at least 3 chapters), the first chapter of the surah is considered the introduction of the surah, and the last chapter is considered the end of the surah. Although in these surahs, the first and last paragraphs of the surah can also be used as the introduction and the end of the surah.
Rule 24	The main topic of the chapter using the main topics of the chapters (or sections if any) and using the principles of paragraph writing (the main topic of the introduction chapter and the concluding chapter) and paying attention to the general topics of the chapter (or chapters) support and anecdotes and according to the style of the verses (the verses of rules 14 and 15) are extracted.

3. Implementation steps

3-1. Thematic division of Surah Aḥzāb:

The implementation stages of the structure of Surah Aḥzāb are as follows and some are shown in Table 1:

- 1) Determining "paragraphs" before paragraphing, if the table and colors are used, this is done automatically (column 7).
- 2) Paragraphing using these clauses (column 8).
- 3) Determining the summary of the content of the verse (the message of the verse) by the extraction researcher (column 12).
- 4) Determining the range of paragraphs using rules 1 to 14, which are stated below (column 13):

The first paragraph begins with an address to the Holy Prophet (pbuh) and it is expected that according to rule 8, the second verse, which is a "addressee in first", will be the beginning of a new paragraph, but due to the presence of "و", it is considered as an inflection in the sentence of the previous verse and the paragraph continues. In the same way, verse 3 is considered as a continuation of the previous verse due to the presence of inflection. Therefore, paragraph one includes the first three verses of the surah. Verse 4 is an intermediate audience to the believers, therefore, based on rule 6 (due to the change of addressee from the Holy Prophet (pbuh) to someone else), it will be the beginning of a new topic.

The second paragraph begins with the middle address verse 4. Due to the middle of the opening verse, this paragraph is considered a subsection based on rule 11. Verse 5 is "addressee in first" and it is expected (due to the change of middle rank to "addressee in first") that a new paragraph will begin, but based on rule 10, it is in the order of the previous verse and is considered a continuation of the current subsection. Verse 6 is an "addressee in the middle" and as usual it should be the continuation of middle addressing verse 4, but since it is a general ruling, it can form an independent paragraph based on rule 14. Therefore, paragraph 2 ends with two verses.

Paragraph 3 includes verse 6 of a general ruling, and based on rule 14, it can form an independent paragraph, and based on rule 11, they are sub-sections.

Paragraph 4 begins with the word "وَ اذ" and expresses a story, and according to rule 12, it is the beginning of a new paragraph. Verse 8 is absent and the continuation of the paragraph. Verse 9 becomes a call that is definitely the beginning of a new paragraph; therefore, the current paragraph ends. These two verses are based on rule 11 of the subsection.

Paragraph 5 begins with verse 9 of a call, addressing the believers, continues with the middle verse addressing the believers, which is considered a continuation of the previous verse according to rule 10, and ends with verse 11 of absence; because verse 12 is telling a story and the beginning of a new paragraph.

Paragraph 6 begins with verse 12, which indicates the beginning of a story. Verse 13 expresses a new story, but according to rule 10, this story is a continuation of verse 12, because "مِنْهُمْ" in this verse refers to the hypocrites in verse 12, and the two missing verses 14 and 15 end paragraph 6.

Discussion: Of course, if we do not consider verse 13 as the continuation of the paragraph, they will definitely be joined together in the chapter division.

Paragraphs 7 to 25 are obtained in the same way and using the proposed rules, which are shown in column 13 of Table 1.

Paragraph 25 begins with verse 63 of the middle address to the Holy Prophet (pbuh) and continues with five verses of absence. Verse 68 ends the paragraph. These 6 verses are sub-paragraphs based on rule 11.

Paragraph 26 begins with a call to the believers in verse 69 and continues with a call to the believers in verse 70 based on rule 7 and ends with a middle audience verse 71 because the addressee changes in verse 72.

Paragraph 27 is the last paragraph of this blessed surah and it begins with verse 72 of the middle address to the Holy Prophet (pbuh) and ends with verse 73 of absence.

Final discussion: It was observed that we divided the surah into paragraphs without paying attention to the content, only in a few cases we paid attention to the content.

5) The main topics of each paragraph are obtained by summarizing the message of the verses (column 13).

6) Determining the main topic of each paragraph according to the main topics of each paragraph and according to the principles of paragraphing (topics proposed in the first paragraph (introductory paragraph) and the last paragraph (conclusion paragraph), with a glance at the verses of the middle clause (column 14).

7) Determining the scope of each chapter, based on rule 18 (and according to the main topics of the paragraphs) (column 15):

Chapter one begins with paragraph 1, which is about "the necessity of obeying the Messenger (pbuh) from revelation and trusting in Allah". Paragraph 2 "orders the believers to monotheism of the heart" and paragraph 3 "the necessity of pure obedience to the Holy Prophet (pbuh)". Paragraph 4 deals with "obtaining a covenant from the prophets (pbuh) about truthfulness", which can be the result of the topic raised in paragraph 1 and the end of the first chapter. For the sake of caution, we also comment on paragraph 5, and this paragraph is about "the necessity of continuous remembrance of Allah and complete trust in Allah the Almighty" and it is not directly related to the previous topic, so it cannot be part of the first chapter, so the last paragraph 4 is the season.

Chapter 2 begins with paragraph 5, and in it, it is mentioned "the necessity of constant remembrance of Allah and complete trust in Allah the Almighty" and in paragraph 6, "the movements of hypocrites and the slander of deception against Allah and His Messenger, and the weak faith of the majority of people and the lack of "Faithfulness to the Divine Covenant" is mentioned and

paragraph 7 states that "death is the end of the road and Allah the Almighty is the only Guardian and Helper of the believers" and apparently it is considered the last chapter. However, in paragraph 8, the issue of "Allah's knowledge of those who delay and prevent them from participating in the war and, as a result, the limitations of their actions" is stated, and this paragraph is actually the last part of the chapter.

In fact, in this chapter, Allah the Almighty says that if we had not reached you in the war, your hearts would have trembled and you would have lost the rhyme. The hypocrites, who were in a certain way on the surface and slandered unjustly in secret, while they do not know that this path ends with the Supreme Allah. This kind of audience is a threatening address and a description of a negative pattern, in contrast to the positive pattern presented in the first chapter. In the first chapter, the divine covenant was about the necessity of obeying the Holy Prophet (pbuh), and in this chapter, the reasons for disobedience to the divine covenant are discussed.

Chapter 3 begins with paragraph 9, in which the Messenger of Allah (pbuh) is introduced as a good example and the necessity of faithfulness to the divine covenant is pointed out, and this title indicates the correctness of the conclusion of the previous paragraph, because from an outward point of view, it is not related to the topic of that chapter. In paragraph 10, the support of the Prophet (pbuh) and the support of his supporters are discussed, and paragraph 11 deals with "supporting the Prophet (pbuh) against his wives", so the subject changes and chapter 3 ends with two paragraphs 9 and 10.

In the first chapter, the divine covenant was stated in "the necessity of obeying the Prophet (pbuh)". In the second chapter, they describe the negative models standing in front of the Prophet (pbuh), and in the new chapter, they bring up the Prophet (pbuh) himself and introduce him as a bad example; that is, for positive

models and negative models, the straight path is the person of the Prophet (pbuh) and his distortion is a divine covenant.

Chapter 4 begins with paragraph 11. In this paragraph, the Prophet (pbuh) has been given protection against his wives and a promise of reward to his obedient wives, and in paragraph 12, a promise of double reward is given to obedient wives and double punishment to those who are not, and in paragraph 13, the wives of the Prophet (pbuh), piety and obedience to Allah and the Messenger (pbuh) have been commanded and the Ahl al-Bayt (peace be upon them) have been cleansed from any kind of impurity, and in the following, he promises forgiveness and a great reward commensurate with the steps of servitude and pure submission to Allah and His Messenger.

The reason for bringing up this chapter is not the importance of the wives of the Messenger of Allah (pbuh), but the mention of their wives is to support the person of the Messenger of Allah (pbuh). Although, in their place, if they are obedient wives, they will be blessed by Almighty Allah and their deeds will be rewarded twice, and if they do unworthy things, they will be promised double punishment.

Chapter 5 begins with paragraph 14 on the subject of "the certainty of Allah's command and no embarrassment to the Prophet in carrying out Allah's commands" and continues in paragraph 15 with the statement of the Messenger of Allah and the conclusion of the Prophet (pbuh). The topic of paragraph 16 is "necessity of constant *zikr* and *tasbīh* to be included in divine blessings" and it is different from the topic of paragraphs 14 and 15, so the chapter consists of these two paragraphs.

Chapter 6 begins with paragraph 16 and "necessary mention and glorification" and the topic of paragraph 17 is "Allah's blessings on the believers as a means of saving them from darkness" and paragraph 18 is about "paying attention to the status of the Messenger of the Holy Prophet and avoiding from paying

attention to disbelievers and hypocrites" and it is considered the end of the chapter; because the topic of paragraph 20 changes.

Chapter 7 begins with paragraph 19 on "necessity of good-naturedness in divorce" and ends with paragraph 20, which expresses "the special rulings of the Prophet (pbuh)" because paragraph 21 is the prohibition of harming the Prophet (pbuh), which is not related to specific rulings.

Chapter 8 begins with paragraph 21 and "prohibition of harming the Prophet (pbuh) and the necessity of observing divine piety" and with paragraph 22 that "Allah's continuous blessings on the Messenger (pbuh), the order of the believers to pray and complete submission to Him and the prohibition of harming the Prophet (pbuh) and believers" ends; because paragraph 23 is about ḥijāb and chastity.

Chapter 9 starts with paragraph 23 on "ordering ḥijāb and chastity" and continues with paragraph 24 which is "the curse of the hypocrites" and ends with paragraph 25 and "the immutability of divine tradition"; because paragraph 26 is about the Day of Judgment and a new issue is raised.

Chapter 10 begins with paragraph 26, which shows "the ignorance of the people about the time of Resurrection and the punishment and regret of the disbelievers in the Resurrection" and since paragraph 27 is "the prohibition of the believers from harming the Prophet (pbuh) and the promise of great reward in obeying the Messenger (pbuh) and the topic changes, it will be the beginning of a new chapter, therefore, chapter 10 consists of one paragraph.

Chapter 11 begins with paragraph 27 and "prohibition of believers from harming the Prophet (pbuh) and the promise of a great reward in obeying the Messenger (pbuh)" and it ends with paragraph 28 which shows "the cruelty and ignorance of man in accepting Allah's trust and the inclusion of forgiveness for the believers."

8) Determining the main topics of each chapter by summarizing the main topics of its paragraphs (column 15).

9) Extracting the main topic of each chapter according to rule 19 (column 16).

10) Extracting the central theme of the surah according to rule 24 and according to using the introductory chapter: "Obtaining allegiance from the people on the necessity of obeying the Prophet (pbuh)" and the last chapter: "Achieving a great reward in obeying the Messenger (pbuh) and the prohibition of harming them" and paying attention to the content of the verses including the Sunnah, content and general ruling (35, 36, 40, 46, 48, 56, and 62), which reads: " The confirmation of the divine covenant and the great victory in pure obedience to the Prophet (pbuh) " (column 17).

3-2. Examining and discussing and comparing the output of the present text with some works

Commentators and researchers, in their interpretations and researches, use spiritual evidence and thematic changes, and some of them use verbal evidence to divide the verses. More details are given in Table 2.

Table 5
Ways of Dividing the Surah into Different Parts by Some Commentators and Qur'ān Scholars

The name of the commentator or researcher	name of work	The name of the general divisions of the surah	Evidence used for segmentation	The names of the more detailed divisions of the surah	Evidence used for segmentation	Believing in the existence of the thematic axis of each surah	Links and semantic connection
Mohammad Hossein Tabatabai	Tafsīr al-Mizān	the context (ciaq)	spiritual	-	no components	It is under the title of purpose	explains
Seyed Qutb	Tafsīr fi Zīlāl al-Qur'ān	showt	spiritual	uses different meanings such as moment, joule, wave, section, lesson, etc.	spiritual	It is called shadow "ظل" or axis "محور".	explains
Saeed Hawwa	Al-Asās fi al-Tafsīr	section	verbal; And in their absence of spiritual signs	Paragraph, collection	Verbal: "يا ايها" and "قل"; And in their absence of spiritual signs	is	explains
Amin Ahsan Eshahi	Tafsīr Tadabbur Qur'ān	Bows and sections	spiritual	Chapter: More detailed than that section	spiritual (major thematic change)	is	explains
Mohammad Khamegar	The complete collection of the structure of the Surahs of the Holy Quran	speech	spiritual	Content (task and...)	spiritual	is	does not explain
Neil Robinson	Open hands article; A recitation of Surah Ma'edah	the part	verbal and spiritual reasons; Like repeating and...	does not care	no components	He did not say anything	explains
Salwa Al-Awa	The book of textual relationships in the Qur'an; Relevance, coherence and structure, and Ph.D	Part	Verbal and spiritual: "يا ايها"	subdivision	Verbal and spiritual: "يا ايها" etc.	Each chapter does not have only one theme	explains
current study	Structureology of Surah Ahzāb Based on Verbal Signs and Principles of Paragraph Writing	Season	spiritual	section (paragraph)	Verbal	is	does not explain

Below is a brief description of some methods:

3-2-1. Saeed Hawwā

In dividing the surahs, both spiritual and verbal criteria have been used. He does not provide a special classification for the verbal and spiritual markers for the division of the surah, and in addition to the general division, he also enters into the stage of smaller divisions under the title of section, part, paragraph and collection.

3-2-4. Neal Robinson

In the article "Open hands; a re-reading of Surah Mā'īdah", despite recommending sub-topics and small paragraphing of surahs, Robinson discussed the division of surahs (units larger than paragraphs) and determining the connections between them. , and on the other hand, his research lacks methods. To divide the verses, he uses evidence and verbal signs that are unsyntactic and are caused by the repetition of a key word or phrase, leading to a clichéd belief statement, etc.; Phrases such as يا ايها الذين آمنوا or يا ايها الكتاب and... Robinson does not consider calling verses or الارسول alone as a sign of the beginning of a paragraph. According to him (و اذ) is the beginning of the story in *Madani* surahs (Robinson 2001).

3-3. Innovations of This Article

Compared to other efforts made to divide the surah into structural components, this research has innovations and advantages as follows:

- 1) Presenting the theory of methodical paragraphing of surahs of Holy Qur'ān.
- 2) Discovering the main and decisive role of the "speech and addresses of Allah the Most Exalted" in determining the structure of surah.
- 3) Discovering the absence of the role of any kind of address and speech other than "the speech and addresses of Allah the Almighty" in determining the structure of the surah, and that, exceptionally, humans play a role in the structure of Surah Ḥamd.
- 4) Discovering the role of paragraph definition in determining the section (paragraphs) of the surah. According to this definition, each paragraph consists of at least three parts, and these parts are, respectively, "introductory paragraph" (including the "addressee in first" verses), "supporting paragraph" (including the "addressee in the middle" verses) and "final" (including the following verses are non-addressive).

- 5) Paragraphing of the surah by using the definition of the paragraph and the use of evidences and verbal signs.
- 6) The researchers consider "يا ايها" and some other verbal signs as verbal signs for contextualization, while from the point of view of this research, it is a sign of paragraphing introduction and there is no exception according to the proposed rule 7.
- 7) Discovering one of the reasons for the existence of the word "قُلْ" at the beginning or middle of the verses of the surahs, which is the role of structuring.
- 8) Discovering the point that Allah has actually coded and paragraphed His word through the contacts and conversations and by using the principles of paragraph writing, and these paragraphing are also a type of subject classification. Just as the whole Qur'ān is divided into surahs so that each one deals with a topic and pursues a specific goal, it is naturally expected that these surahs are divided into chapters and paragraphs. Although in many cases, even paragraphs can be divided into smaller parts. And this is abundantly visible in the supplications of the infallible imams, peace be upon them, including the *Kumail Supplication*, the *Sh'abāniyah Supplication*, and the *Supplication of the Sajjādiyyah Scripture (Zabūr Āl-e Mohammd (pbuh))*.
- 9) Dividing the verses into sections and paragraphs, initially regardless of the meaning and content of the verses. (Then, according to the content of the verses, possible errors will be corrected)
- 10) Rejecting the opinion of orientalist who consider the variety of topics and themes, frequent changes of pronouns, change of speaker and change of audience among the shortcomings of Holy Qur'ān, and proving that these are effective factors in creating the structure of the surah.
- 11) Discovering the role of considering phrase (*iltifāt*) in structuring the surah. Although all three levels of verbal communication (speaker, addressee, and audience) are affected by the art of eloquence, most literary definitions of this art have been

based on its effect on the audience, which is correct from the point of view of meaning, but from the point of view of this research is one of the most effective functions of considering phrase (*iltifāt*), its effective role in structuring the surah by changing the audience.

12) Discovering the rule of the principles of paragraph writing in the structureology and content of all surahs.

13) Discovering the role of the principles of paragraph writing in contextualization, division, determining the introduction and the end of the surah, as well as in extracting the main theme of the surah. That is, according to the principles of paragraph writing, the surah can be divided into chapters, and the introduction and the end of the surah as well as the main topic of the surah can be extracted.

14) Placement of paragraphs (thematic sections of this research) within the scope of *rukū'āt*. This result can indicate the high accuracy of this method. That is, none of the paragraphs are located in two *rukū'*, except in exceptional cases.

15) The very high correspondence of the seasons determined by this method with the *rukū'āt* shows the high precision of the proposed rules and on the other hand, it is a confirmation of the *rukū'āt*.

16) Systematic discovery of how to determine the beginning and end of the surah; the first paragraph is the introduction of the surah and the last paragraph is the end of the surah.

17) To discover the point that in addition to extracting the central theme of the surah by summarizing the central theme of the chapters, it is possible to use the principles of paragraph writing from the introduction paragraph and the last paragraph and of course paying attention to the content of the specific verses of the surah, the core of the surah can be found.

18) Facilitation and verification of contextualization; the components of each chapter and context will change from a number of verses to a number of paragraphs, and naturally, the

verses belonging to a paragraph will be placed in the relevant context, and the possibility of the verses of a paragraph being placed in two contexts will disappear, and this will lead to a more accurate determination. It will be the beginning and the end of contexts. In fact, we will deal with the central theme in a limited number of paragraphs, rather than in one rather than several verses.

19) Providing the necessary background for methodical contextualization, using the output of this research (and using the principles of paragraph writing).

20) Methodical contextualization and determining the context from part to whole, to determine the context of the surahs, commentators and Qur'ān scholars go from the whole to the parts and determine the scope of the contexts based on their subjective perceptions. While in this method, first, a semantic unit (paragraph) is determined from the sum of several verses, and by using the principles of paragraph writing, the context is formed from the sum of two or more paragraphs; and this causes less involvement of the commentator in determining the components and higher accuracy of the surah's structure.

21) Responding to the claim of lack of compatibility and coherence of surahs of Holy Qur'ān, by systematically determining the structural components of surah and extracting the purpose and central theme of Surah using these components and the well-known principles of paragraph writing.

22) Discovering the structure of the Greek rhetoric of surahs of Holy Qur'ān. Contrary to the theory of Kuypers, who considers the logic governing the structure of surahs of Holy Qur'ān to be a type of "Semitic rhetoric", according to the authors of this research, the surahs examined in this research - and the parts of the surah, including paragraphs, chapters, part and section - and many of the studied surahs follow Greek rhetoric.

Considering that according to the principles of paragraph writing, the same theme of the first paragraph of the surah is

usually repeated in the final paragraph, based on these principles, each surah has an introduction and a conclusion, and in the latter, the same theme raised in the introduction, the title of the conclusion is repeated; and this type of rhetoric in presenting the content is Greek rhetoric, but some rhetoricians consider it a proof of reverse (mirror) symmetry, and as a result, they consider style of Holy Qur'ān to be Semitic rhetoric.

23) Proposing 24 rules to determine the structure of surahs of Holy Qur'ān and the generality of the proposed rules, in most of surahs of Holy Qur'ān.

24) From the point of view of this research, the regularity of the paragraphing of surahs and as a result, the extraction of paragraphing rules and their ruling over the researched surahs, in addition to proving the existence of the coherency of the verses and their logical and calculated arrangement. In each surah, there is a confirmation of the prohibition of the arrangement of the verses, because otherwise, deductive rules should not rule everywhere (this issue requires further investigation and research).

25) Considering that according to the principles of paragraph writing, the last sentence of each paragraph should be the basis for the connection of this paragraph with the following paragraphs, it is understood that the last chapter should also be the basis for the connection of this chapter with be the next surah, which will show the structure of the arrangement of the surahs (this issue also requires more investigation and research).

26) Making it possible to use the capabilities of the computer in the analysis and more detailed examination of the method, as well as other analyzes to discover the connection of the verses, compare the surahs, discover the semantic commonality of several surahs, etc. For this, it is necessary to first code the verses and then determine the paragraphs and sections of the surah with a simple computer program.

Note: Naturally, it is not desirable to do these things by directly using the output of computer analysis, and it is necessary to use these outputs carefully and check the content of the verses.

4. Conclusion

In this study, it was observed that:

- The division of a surah into paragraphs - except in special cases - does not depend on letters and words or even specific topics, but is a general and comprehensive rule.
- The diversity of topics and themes, frequent changes of pronouns, replacement of speakers, and change of addressee, contrary to the claim of Theodor Nöldeke, are not only not considered as disadvantages of the Holy Quran, but also play a central role in paragraphing and determining the structure of the surahs.
- By using the systematic structure of the surahs, rules for paragraphing the surahs can be derived, which is a response to the claim of lack of coordination and coherence of the surahs of the Holy Quran.
- Paragraphing is done solely by using the principles of paragraphing and some verbal signs, including the type of address and addressee, without considering the subject and content of the verses.
- By determining these components and paragraphs, the structure of the surah is obtained, and the central subject of the surah is extracted, and the surah is interpreted structurally according to it.
- The rules proposed in this study are effective and comprehensive in paragraphing, determining chapters, and extracting the central theme of the surahs of the Holy Qur'an.

The central theme of “Surah Aḥzāb” is: *The confirmation of the divine covenant and the great victory in pure obedience to the Prophet (pbuh).*

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Employment Discrimination Faced by Muslim Women Based on Hijab Policies (Answers to the Doubts in the intellectual system of Shahid Motahari)

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Abstract

The presence of mental ambiguities in employee women causes job dissatisfaction, job burnout and lack of personal and organizational vitality in them, which causes interference between work and family. The purpose of this research is to investigate and answer the mental doubts of employee women about hijab and its role in establishing justice in the business environment with a descriptive and analytical approach. For this purpose, after identifying the most important doubts of employee women about the whys and hows hijab processes and strategies, the content analysis of Shahid Motahari's studies - as international famous expert in the field of women's and men's rights - were conducted in the form of questions and answers. According to the findings, some of the factors affecting the rights of employee women in human societies are natural factors, some are social and functional conditions, and some of them are cultural beliefs. Islam as a culture, more than just regulating gender justice in society, but theologically regulating the pattern of microcosm, macrososmo. Hijab is a value that human nature accepts, both men and women.

Keywords: Doubt, Employee, Gender, Hijab, Justice, Shahid Motahari

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1. Introduction

Hijab and policymaking for wearing it are the most important scientific problems have yet to be solved for employee women. The doubts usually come from their family & friends, at the workplace, and in the public (Ussif, et al; 2020).

Most employed women, especially in youth, and society's elite recognize hijab as the source of gender injustice in the workplace.

They consider hijab as a glass ceiling in their personal-social life, which prevents their progress by creating gender injustices; it means they think there is no job opportunity for women who wear hijabs, some of them got jobs but they face social discrimination in the workplace. Those who got jobs and show their best does face glass ceiling in their career growth (Lalani, et al; 2023).

Many experts in the field of organizational sciences, including Igli et al. (1995), believe that it is not necessary to consider gender differences in organizations in human resource management because women and men should only emphasize the norms and requirements of the role when playing an organizational role that the organization determines it, so it does not matter what gender becomes a member of the organization. On the other hand, supporters of the gender-oriented and social role theory approach believe that just as people are distinguished by their gender, they also act differently in fulfilling organizational roles. According to them, the difference between men and women is also influenced by physiological differences in their brains because lower-than-normal levels of testosterone, plus higher levels of oxytocin in women's brains than men, mean that women distinguish themselves more than men through communication (Cook, 2006, 104). Some other experts believe that there is nothing intrinsically feminine or masculine in different jobs, and what is visible are only gender stereotypes attributed to different jobs, which also differ from country to country (Jeanine, 2009, 27; Khazali& Jovari, 2015, 115). Approaches such as multi-role role conflict indicate that the expectations and pressures of playing multiple roles together cause working women to be in a more unfavorable mental-psychological situation regarding health than women who only play traditional roles (Jovari, et al., 2020). Some believe that discrimination based on sex

attempted to lost, however still only happens major differences between men and women in this case: common employment opportunities, wages, and legal protection. Women as workers, citizens, and as the living God has the rights and obligations, and also the same opportunities with men, in terms of the work, including parallels the wages and benefits, removal action firing workers because of pregnancy or because of the status of marriage, can be categorized as actions that violate human rights. In fact, the root of the problems of these conflicts is gender asymmetry and the strong patriarchal culture in the organizations (Sinaulan, 2023; Elizabeth, et al., 2023; Anderson, 2023; Han& Lee, 2023; Hara, et al., 2018).

These negative attitudes and discrimination can be an obstacle to women's employability, opportunity, and growth in the workplace (Sohail, et al; 2023).

On the other hand, some believe Gender Equality in modern society today is still hindered by stereotypes regarding the roles and positions of men and women. Gender is a view or belief formed by society about how a woman or man should behave or think. In society the role of life is dominated more by the role of men and in public life under their authority is women.

The method that will be used is to use a quality approach to be able to obtain data on the benefits of gender relations in Islam more than just regulating gender justice in society, but theologically regulating the pattern of microcosm (human), macrosrosmos (nature), and God relations (Fitriyani, et al., 2023; Fayyaz&Ambreen,2023; Rumaney& Sriram,2023; Carrim & Paruk ,2021)

Answering such doubts for employee women who seeking the truth, is felt more than ever because the presence of mental ambiguity in employed women causes job dissatisfaction, job burnout and lack of personal and organizational vitality in them, which in general causes work-family interference.

In the term, doubt means any fault, question, or ambiguity that in the perceptions, analyzes, decisions, and behaviors relating to the bliss of the individual or society causes error and mistake in recognizing right from wrong. Undoubtedly, doubt is similar to the truth and makes it

difficult to distinguish right from wrong and make people doubt (Asgariyazdi & Musavi, 2021).

In the following, it is presented as an example of research related to this issue:

Hara, et al; (2018) in their research presented that penetrated into the mainstream of Indonesian politics the main idea is not only a representation of the number of female population but also the representation that will bring new norms for Indonesian politics that has been so far dominated by the assumption of masculinity based on power politics and struggle to control resources by one party for the loss of others. It is often the case that if women want to succeed in politics, they must follow such political norms and abandons the idealism of their struggle. In fact, such women politicians not only abandon the ideal of feminist struggle but reinforce the assumption that politics is the world of men.

Asgari yazdi and Musavi (2021) showed that all Islamic jurists agree on the necessity of the Hijab. There should be no confusion between the decisions of the rulers of Islamic countries and the people's behavior about Hijab, with the exact order of Islam that it is necessary to observe Hijab.

Hassan & Ara (2021) analyzed the impact of self-congruity, modesty, conformity, and uniqueness on fashion consciousness. This study's findings revealed that self-congruity and the need for uniqueness positively affect Muslim women's hijab fashion consciousness. It means that Hijab fashion marketers must consider these two aspects while creating or designing a hijab fashion to satisfy consumers' expectations.

Mizel's research (2020, 2021) showed that palestinian university female students indicate that wearing the hijab harmonises with modernisation and contributes to Moslem women's adaptation, wherever they are, serving as an essential factor for their engagement with society.

The results of Carrim & Paruk (2021) indicate that wearing the hijab does not impede their career advancement although it does have a negative impact when they attend job interviews in organisations other than their own.

Soundari & Moorthy (2023) in their research emphasize that Sex equality raises a number of issues in applied ethics, feminist philosophy, and political theory. Because of liberalism's concern with equality and equal rights, discussion of sex equality is of particular interest to liberal political philosophy and ethics. Liberal theory views justice, or 'treating equals equally,' as a central concern; sex equality, then, involves discussion of just treatment and Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female.

Mostafa & Alanadoly (2023) in their study tested the hypothesis that Muslim women who wear the hijab are disadvantaged in employment processes relative to their counterparts who do not wear the hijab. A meta-analysis synthesized the findings of seven studies published between 2010 and 2020. The sample-weighted, pooled estimate among the most internally valid, experimental studies suggested that the chances of being hired and so gainfully employed were 40% lower among Muslim women wearing the hijab than they were among, otherwise similar, Muslim women not wearing the hijab: relative risk (RR) = 0.60 within a 95% confidence interval (CI) of 0.54, 0.67. This religion-based discrimination effect was deemed hugely significant in human, public health and policy senses. Immigration trends suggest that millions of Muslim women in the west likely experienced such employment discrimination over the past generation, and millions more are bound to similarly suffer over the next generation if policy status quos are retained. It seems that much of the relatively greater employment discrimination experienced by Muslim women who wear the hijab is due largely to potential employers' prejudicial reactions to the hijab itself.

Çaksen & Çaksen (2023), in their study discussed hijab, from past to present and its role to protect adolescent girls and women from sexual harassment, to emphasize that the hijab they proposed that school-based programs to include hijab practice, should be developed to prevent sexual harassment against adolescent girls, regardless of students' religious beliefs, cultures, and social positions.

The objective of Haroon's, et al. (2023) study was to determine the frequency of Hijab with comparison of the awareness, perceptions, practices and identify barriers to hijab wearing among female medical undergraduate students. This study concluded that hijab is considered a religious duty and obligation with comfort and protection among the female undergraduate students of Peshawar, Pakistan.

Zakir and Zabrodska (2023) in their qualitative research investigated Muslim women's lived experiences, grouping the views of the local Muslim women on one side and the immigrant Muslim women on the other. To work toward social change and empowerment of Muslim women, it explores what it means to be a hijab-wearing woman in Estonia and reveals that racism, discrimination and social exclusion emerge as common themes that all these women had to encounter in different settings.

So, there are different attitudes to the role of the hijab in women's employment and stereotyping and discrimination against hijab-wearing women have been studied extensively in many studies (Sohail, et al., 2023). However, there is a paucity of research on intellectual enrichment of working women in this case. Studies show that there is necessary for greater awareness toward appearance in the workplace and organizations must ensure that their recruitment and corporate culture should be free from biasness towards hijab-wearing women. The purpose of this study is to address this gap in the intellectual system of Shahid Motahari as an expert opinion on the issue of men and women's rights. The findings of the research create awareness about hijab and doubts related to it, contribute to the understanding of hijab cultural, and it provides how to manage the situation for employee females.

2. Methods

The present research tries to, based on the descriptive-analytical and documented method, reliable sources and interpretations, while examining the category of hijab and its role in the personal and social health of working women should be the answer to some doubts related to the role of the hijab in the rights of men and women from the perspective of the layers of Shahid Motahhari's intellectual system in the form of questions and answers. Thematic analysis method is used

in this research. Among the Motahari's resources which were used including: Work Collection (Motahari, 1379); Hijab Issue (Motahari ,1396); Women's rights system in Islam (Motahari ,1396); Islamic education and growth (Motahari ,1392); Reason and science (Motahari ,1391); Justice (Motahari ,1395) and ect. It is worth mentioning that the reason for choosing these doubts in the present research is that they are frequently raised among working women.

3. Results

Question 1:

What is the philosophy of hijab? What caused them to put a barrier between men and women? How can the hijab preserve and strengthen a woman's dignity and personality and give her value?

Answer:

From the point of view of Islam, we have a special philosophy for women's hijab, which is justified by a rational opinion, and from the point of view of analysis, it can be considered the basis of hijab in Islam. The word hijab means both to wear and also to mean a veil; mostly, its use means veil. This word gives the concept of covering because the veil is a means of covering, but it would have been better if this word did not change. The same word covering was always used because the common meaning of the word hijab is a veil. If it is used in the context of covering, it means that the woman is behind the veil, and this has caused many people to think that Islam wants the woman to be always behind the veil and locked in the house and not go out. In Islam, the order of covering is reserved for women because the desire to show off and beautify is specific to women. In terms of possession of hearts and minds, a man is a hunted, and a woman is a hunter, just as in terms of possession of the body, a woman is a hunted, and a man is a hunter. A woman's desire for self-make-up comes from her sense of hunting. Nowhere in the world has there been a history of men wearing revealing clothes and provocative make-up. It is the woman who, according to her own nature, wants to charm and make a man fall in love with her. For this reason, the perversion of nudity is among the perversions specific to women, and the order of covering has been established for them. The philosophy of Islamic covering is several things. Some of them have a psychological aspect, some have a house and family aspect,

and some others have a social aspect, and some are related to raising the respect of women and preventing their vulgarity. Hijab in Islam originates from a more general and fundamental issue: Islam wants all kinds of sexual sensuality, whether visual, tactile, or otherwise, to be assigned to the family environment, and in the context of legal marriage, society is exclusively for work and activity. Unlike the Western system of the present era, which mixes work and activity with sexual pleasures, Islam wants to completely separate these two environments from each other. The lack of privacy between men and women and the freedom of unrestrained socializing increases sexual emotions and inflammations and turns the demand for sex into a spiritual thirst and an insatiable desire. The sexual instinct is a strong, deep, and sea instinct; the more it is obeyed, the more rebellious it becomes, like a fire that burns more the more it is fed. Just as history remembers those who experienced wealth, who sought to collect money and wealth with astonishing greed and became greedier the more they collected, it also remembers those who experienced sexual problems. These are also not stopped in any way in terms of the feeling of possessing the beauties. The human spirit is extremely excitable. It is wrong to think that the excitability of the human spirit is limited to a certain limit, and after that, it calms down. In the same way that human beings - both men and women - are not satiated and saturated in wealth and position, the same is true in sex. No man is satisfied with possessing beautiful women, no woman is satisfied with noticing men and possessing their hearts, and finally, no heart is satisfied with lust. On the other hand, unlimited demand is impossible to fulfill whether you like it or not, and it always leads to some kind of feeling of deprivation. Failure to achieve dreams, in turn, leads to mental disorders and mental illnesses. Why is there so much mental illness in the Western world? The reason is sexual moral freedom and many sexual movements that are carried out by means of newspapers and magazines, cinemas, theaters, official and unofficial circles and gatherings, and even streets and alleys.

There is no doubt that everything that strengthens the family bond and causes intimacy between the couple is beneficial for the family center. Maximum efforts should be made to create it. On the contrary,

everything that causes the couple's relationship to weaken and discourage them is harmful to the state of family life and must be fought against. Allocating sexual pleasures and sensualities to the family environment and in the context of legitimate marriage strengthens the bond between husband and wife and makes couples more connected to each other. From the point of view of the family society, the philosophy of covering up and prohibiting sexual success from a non-legitimate spouse is that a person's legal spouse is psychologically the factor in making her happy. In contrast, in the system of freedom of achievement, the legal spouse is psychologically considered a rival, a nuisance, and a jailer. As a result, the family center is based on enmity and hatred. Moving sexual pleasures from the house environment to society weakens the workforce and society's activity. Hijab can preserve and strengthen a woman's dignity and personality more than before and give a woman value because a man is superior physically to a woman. In terms of brain and thought, the superiority of men is at least debatable. A woman does not have the power to resist a man on these two fronts, but a woman has always proved her superiority over a man emotionally. Keeping a woman's privacy between herself and a man has been one of the mysterious means that a woman has used to protect her position in front of a man. Islam has encouraged women to use this means. Islam has especially emphasized that the more modest, dignified, and chaste a woman is and does not put herself on display for men, the more her respect increases. The fact that a woman is covered - within the limits set by Islam - gives her more dignity and respect because it protects her from the attacks of lecherous and immoral people.

A woman's dignity requires that when she leaves the house, she should be modest, serious, and dignified in her behavior and dress; she should not use any intention to provoke and excite; she should not actually invite a man to her; a woman should not wear provocative clothes, should not walk provocatively, should not sing provocatively and meaningfully to her speech, because sometimes gestures speak, a person's walk speaks, and the way he speaks says something else.

Question 2

How can this theory that the hijab deprives women of their freedom and causes the stagnation of women's activities be explained?

Answer:

Contrary to what the opponents of hijab criticized and said:

Hijab paralyzes the power of half of the people in the society; no hijab and promoting free sexual relations paralyzes the power of society. What paralyzes the power of a woman and imprisons her talents is the hijab in the form of imprisoning a woman and depriving her of cultural, social, and economic activities, and there is no such thing in Islam. Islam does not say that a woman should not leave the house, nor does it say that she does not have the right to study knowledge; rather, it has considered science and knowledge to be a common duty of men and women- and it does not sanction any specific economic activity for women. Islam never wants a woman to sit idle and have an idle existence. Covering the body, except for the face and other sexual parts, does not prevent any cultural, social, or economic activity.

What causes the paralysis of the social force is polluting the work environment with sensual pleasures. If a boy and a girl study in a separate environment and supposedly study in the same environment, girls cover their bodies and don't wear any make-up, do they study and think better and listen to the teacher or when next to every boy is a girl with make-up and a short skirt sitting above her knees? Suppose a man in the street, market, office, factory, etc., are constantly faced with stimulating and exciting faces of women wearing make-up. Would he be better at work and activities or in an environment where he does not face such sights? If you do not believe, ask the people who work in these environments. Any institution, company, or office that wants things to flow well prevents this type of intercourse. If you don't believe, research. The truth is that this scandalous state of no hijab that we have among us and from Europe and America is coming from the coordinates of the evil societies of Western capitalism, and it is one of the bad results of money worship and lusts of Western capitalists, rather, it is one of the ways and means that they use to anesthetize and numb human communities and make them forced consumers of their own goods. The Islamic hijab, the limits of which we will explain soon,

does not cause a woman's power to be wasted and her natural talents to be wasted. The mentioned objection is related to the form of hijab that was common among ancient Indians or Iranians, and Jews, but the hijab of Islam does not say that a woman should be confined in the house and prevent the development of her talents. The basis of hijab in Islam, as we said, is that sexual sensualities should be reserved for the family environment and the legitimate spouse, and the social environment should be purely for work and activity. For this reason, it does not allow a woman to provoke men when she leaves the house, and it does not allow a man to be lecherous. Such a hijab not only does not paralyze the female labor force but also strengthens society's labor force.

A man makes sexual pleasures exclusive to his legal wife and decides to stop thinking about these issues as soon as he leaves his wife's side and steps into society. In that case, he can definitely be active in this case rather than having all his thoughts realize this woman and that girl, this height, this sarcasm, and that flirtatiousness, and constantly plan how to get to know a certain lady.

Is it better for society if a woman, simply and seriously, goes after her work, or if she spends a few hours in front of the mirror and the toilet table before going out, and when she goes out, she tries to focus men's thoughts on her and turn the youth, who should be the manifestation of the will, activity, and decision of the society, into lustful, lecherous and unwilling beings?

Wow! Under the pretext that the hijab has paralyzed half of society, they have paralyzed the strength of all men and women by no hijab. A woman's work deals with grooming and spending time at the toilet table to go out, and a man's work is to look and hunt.

Question 3

If the principle of human identity and human perfections and talents are equal between men and women, then what is the reason for the differences in the rights of men and women?

Answer

To make the discussion concrete, Shahid Motahhari examines the natural differences between men and women and places the truth of natural differences in the physical dimensions of men and women. He says that there is a difference in the physical organs and even the

internal hormones of men and women; therefore, the body of men and women has serious differences, and these differences in the physical movement of men and women create differences in their emotions, moods, and personality shapes. It may be asked, what are the reasons for these differences? What is the secret of these differences in the evolution of the world? Shahid Motahhari connects the root of the differences to the family and believes that in the ideal social life system, the family is the cell and the main element of society formation. In fact, the most basic social structure that determines society is the family's social structure. The family's social structure has a complementary and evolving role for men and women; therefore, the differences are because it complements the family's existential dimensions. Each of the men and women has special things for themselves. There are also serious commonalities that correct parallelism, synonymy, and evolution; therefore, for Shahid Motahhari, the family and its system become a principle and basis of system-building propositions. This is where both the natural differences find logic, and in accordance with forming a family, the natural differences are formulated and gained meaning. The extension of women's identity in terms of anthropology and ontology is based on legal differences, different duties, and social and family roles. Quantity is different from quality; equality is different from uniformity. What is certain is that Islam has not given the same rights to men and women, but Islam has never given rights to men over women. Islam has observed the principle of human equality regarding men and women. Islam is not against the equal rights of men and women; it is against the similarity of their rights. The words equality have acquired the aspect of holiness because the concept of non-privilege is included in them; they have attraction; they attract the listener's respect, especially if they are combined with the word rights. What is important from the point of view of Islam is that men and women are not similar to each other in many ways because one is a woman and the other is a man; the world is not the same for them, their creation and nature did not want them to be the same, and this direction requires who do not have the same situation in terms of any rights, duties, and punishments. In the Western world, now they try to create a single and similar situation between men and women in terms of laws

and regulations, rights and duties, and ignore the instinctive and natural differences between men and women.

Question 4

How can this opinion be explained that creating privacy between men and women causes more sexual stimulation and increases men's sensuality?

Answer

The answer to this objection is that it is true that failure, especially sexual failure, has serious and unfortunate consequences, and fighting against the necessity of instincts within the limits required by nature is wrong, but removing social restrictions does not solve the problem but adds to it. In the case of the sexual instinct and some other instincts, removing restrictions kills love in the true sense but makes nature licentious and unrestrained. In this case, the desire for variety increases as the supply increases. Yanke Russell says: If the broadcasting of unchastity photos is allowed, after a while, people will get tired and will not look at it is true about a particular photo and a particular type of unchastity, but it is not true in the case of absolute indecencies, that is, from a certain type of unchastity, impatience results, but not in the sense that the desire for chastity replaces it, but in the sense that spiritual fire and thirst increases and demands another type, and these requests are never-ending. Russell himself admits in the book *Marriage and Morals* that spiritual thirst in sexual matters is different from physical heat. What is relieved by satisfaction is physical heat, not spiritual thirst. At this point, it should be noted that freedom in sexual matters causes lust to flare up in the form of greed, the kind of greed that we find in the owners of Roman, Persian, and Arab harems. However, prohibition and privacy stimulate and develop the power of love, lyricism, and imagination in the form of a sublime, subtle, tender, and human feeling, and it is only then that it becomes the origin of the creation of arts, innovations, and philosophies.

There is a great difference between what is called love and, according to Ibn Sina, chaste love and what comes in the form of lust, greed, and possessiveness - although both are spiritual and inexhaustible. Love is deep and concentrates forces and is monotheistic, but lust is superficial and spreads forces and tends to diversity and immorality. Natural needs

are of two types. It is a type of limited and superficial needs like eating, sleeping. In this type of need, as soon as the capacity of the instinct is satisfied and the physical need is satisfied, the desire of the person disappears, and it may even turn into hatred and disgust. But other natural needs are deep and exciting, such as money worship and ambition. Sexual instinct has two aspects. In terms of physical heat, it is of the first type, but the emotional attraction of the two sexes is not the same. Sexual instinct has two aspects: the physical aspect and the spiritual aspect. It is physically limited. From this point of view, one or two women are enough to saturate a man, but in terms of diversity and spiritual thirst that may arise in this area, it has a different form. There is no limit to human nature in terms of spiritual desires. Man is created as an infinite seeker. Even when spiritual desires are placed in the path of material things, it does not stop at any level; reaching each stage creates the desire for another stage in him. Those who have considered the overflowing spirit of lasciviousness and sensual feelings as the only result of deprivations and complexes caused by deprivations have made a mistake. In the same way that deprivations cause lusts to flare up, obedience and absolute submission also cause lusts to flare up. The likes of Freud have read the other side of the coin and have remained oblivious to this side of the coin.

Question 5

How can the duty of men and women be explained to the limits of covering?

Answer

We start this discussion with the Quran. The verses related to this issue are found in two surahs of the Quran; one is Surah An-Nur, and the other is Surah Al-Ahzab. We explain the interpretation of the verses and then discuss jurisprudential issues and discussion of hadiths and recitation of jurists' fatwas. In Surah An-Nur, the related verse is verse 31. A few verses before that verse, the duty of getting permission to enter houses is discussed, and it is in the context of the introduction of this verse. We start interpreting the verses from there:

Those who believed! Do not enter other people's houses unless you inform them beforehand, and greet the people of the house. This is better for you; may you be advised.

If you do not find someone at the house, do not enter until you are allowed. If you are told to return, return because it is cleaner for you; God knows what you do.

There is no reason to enter houses that are not inhabited, and you have an interest in them (without permission). God knows what you reveal and what you conceal.

Tell the believing men to care for your eyes and maintain respect; it is cleaner for you; God knows what you do.

Tell the believing women to take care of their eyes and maintain respect and not to reveal their ornaments except what is visible, to cover their necks, not to reveal their ornaments except to their husbands or fathers or fathers-in-law or sons or brothers or nephews or nieces or children who do not need a woman or children who do not know the secret of women (or are not capable of seeking women) and don't dance until their secret ornaments be revealed. Those group of believers! All of you repent to God; may you be saved.

The contents of the first and second verses are that believers should not enter someone's house without permission. In the third verse, public places and places not for residence are excluded from this order. Then the other two verses are related to the duties of men and women in socializing with each other, which include several parts:

1. Every Muslim, whether male or female, should avoid lecherous.
2. A Muslim, whether male or female, must be chaste and cover his private organs from others.
3. Women should cover themselves, not reveal their make-up and ornaments to others, and should not try to provoke and attract men's attention.
4. Two exceptions are mentioned for the necessity of women's covering, which is for men in general, and the other one is mentioned and prescribes not having a covering for women for a certain number of people.

In this verse, the word Absar is used, which is the plural form of Basar. There is a difference between the word Basr and the word Eyne, just as in Persian, there is a difference between the word Basar and the word Eyne. In the same way, there is a difference between the word seen and the word eye in Persian. Eyne, whose Persian is the eye, is the name of

a special organ regardless of its function, but the word Basar and its Persian, seen, are referred to the eye because the special function of seeing (Basar) goes through it. Another word used in this verse is Yoghazowa, which roots in Ghaz. Ghaz and Ghamaz are two words used for eyes, and some people confuse them with each other. Therefore, although these two words are a member's name, their usage is different. Explaining that once a human looks at a person, to pay attention to that person as if he wants to examine her clothes and the quality of her make-up, for example, to see how he ties his tie and how he does his hair. But another time, looking at the person who is facing her is because he is talking to her and because looking is necessary for conversation, he looks at her. This type of looking, which is the introduction and means of addressing, is an excellent opinion, but the first type is an independent opinion. So the meaning of the sentence is: Tell the believers not to stare at women and not to look at them with sensuality. If we see that the duty of covering is assigned to a woman, it is because its criterion is specific to women. As we mentioned before, a woman is the embodiment of beauty, and a man is the embodiment of fascination. They should forcefully tell women not to expose themselves, not men. Therefore, even though there is no covering rule for men, men actually leave the house more covered than women because men desire to look, not to show off, and on the contrary, women's desire is more to show off than to be seen. A man's tendency to be lecherous mostly stimulates a woman to show off, and there is a tendency to be less lecherous in women; that's why men are less inclined to show off. And for this reason, adornment is one of the features of women. In the next sentence, it says: *وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا*. The word Zinat in Arabic is derived from the Persian word ornament because ornament refers to Zinats that are separate from the body, such as gold and jewellery, but the word Zinat is used both for this category and for make-up that is attached to the body, such as eyeliner and dye.

The content of this order is that women should not reveal their make-up and jewellery.

4. Discussion and Conclusion

the findings of this study are adopted by Fitriyani's, et al(2023); Fayyaz's & Ambreen's(2023); Rumaney's & Sriram's (2023) ; Carrim's & Paruk's (2021) researches; and on the other hand the results of this research don't approve Sinaulan's(2023); Elizabeth's, et al(2023); Anderson's(2023); Han's & Lee's (2023); Hara's, et al(2018)and etc.; because the position of the hijab can be stated by the explanation that the hijab is a precious gem that has strange effects on the personality and destiny of a person. Hijab is a value, a value that human nature - both men and women – accept; a value that is itself a prelude to achieving higher values, a value that needs to be revived these days in Islamic society due to the different views that exist towards the hijab because the enemies are trying to create reluctance towards the hijab in Islamic societies in different ways, which were successful to some extent. Despite all the opposition, for many Muslim women, the hijab is a symbol of women's resistance against the culture imposed on the Islamic world. Among Muslim women, especially Muslims living in Western countries, the hijab is a symbol of religiosity, Islamism, compatibility of Islamic teachings with the modern world, and rejection of Western culture. The most important reason seems to be the ignorance of the common people and the hypocrisy of the special people. The hypocrisy of people who pretended to be religious and committed religious evasion and religious phobia. Not explaining divine decrees and not following people, alien invasion, soft wars and cultural invasions, the hypocrisy of westerners and their influence in the executive positions and education system of the country, weakening and wasting the Enjoining good and forbidding evil, the laziness of people, the pseudo-dispersion of the ignorant and the hypocrites regarding the hijab and the pale and superficial answers of some scholars, criticisms of colonialists, orientalist, feminists and hijab opponents of Islamic laws related to women, cruelty to the character of women in today's world is more than ever based on seeking pleasure from her. With titles such as freedom, women's employment, women's responsibility, etc., the biggest insults have been made to the woman's character, and unfortunately, her existential value in today's so-called modern world has been reduced to the level of a pleasure-seeking item.

It is clear that the presence of the Islamic Revolution at the forefront of the struggle against Western civilization means challenging the Western model in all cases, including the position of women. Therefore, we must know that the Islamic Revolution has called all of the West to a full-scale civilizational struggle whether we like it or not. On the other hand, in the current era, communications and propaganda pressures, and soft war speak first in the struggle of cultures. In such a situation, it is natural for Western civilization to attack the Islamic model of women, one of the main concepts of which is to preserve her chastity, dignity, and hijab because the axis of many economic interests of the West is the shameless woman without hijab. The main problems in the category of hijab are defined in the form of a great cultural battlefield between Islam and the West because the hijab, as an Islamic cultural flag, is a symbol of Islamic culture, so the enemy has designed and implemented many attacks directly or indirectly on this Islamic characteristic. The way to fix this situation that you are talking about is the same thing, so that all the society and the Islamic government believe that they are in a very difficult field of struggle, of course, this difficulty that I am saying does not mean that it is only difficult for us, no, the most blows has been inflicted on the enemy by the Islamic Front, and of course, it cannot be denied that we have also suffered cultural losses. In order to minimize these cultural effects, we must achieve cultural identity independence. For example, in the category of hijab, we should believe the model of the Muslim woman as a superior symbol in front of the Western woman in the eyes of the world, and before that, in our own society. As long as the Iranian Muslim woman does not prove herself, does not believe in herself, and does not feel superior in front of the Western woman, the conditions of chastity and hijab will decline day by day. In short, a comprehensive look at the battlefield of Islamic civilization against Western civilization and identifying the place of hijab and chastity in this vast field seems to be a basic and necessary element.

Also, the issue of men's and women's rights in women's employment can be explained as follows: Islam is against women's unemployment; a woman must work. Of course, there are two types of work: one is working inside the house, and one is working outside the house; both

are a type of work; if someone has a talent for outdoor work, she should do it; that's great. However, there is one condition, it must be such that this employment - even inside the house - does not harm the bond between spouse and wife. Some women work hard from morning to night; then, when the man comes to the house, she doesn't even bother to smile at him; this is also bad. Housework should be done, but not so much that this housework destroys the family. If a woman wants to go to work, there is no problem, Islam is not an obstacle either, but this is not her duty. This is not obligatory or necessary for her. What is obligatory for her is to preserve the vital space for the family. Respect each other in all circumstances, help each other, and be with each other, especially in the way of God and in the way of doing duty. If a boy is on the way of God, a girl should help him. If a girl is on the way to do her duty and in the way of God, the boy should help her. Each of them strives, and the other should help him/her. Men and boys should give their women a chance so that women can also enter these fields of spirituality. If they want to study science, they can; if they want to enter social work, they can. Spouses and wives should try to guide each other to the path of God. The meaning of help is not just washing the dishes, etc.; of course, these also help, but the meaning is more spiritual and intellectual help. They should keep each other steadfast in the path of Islam, advise each other to piety and patience, advise each other to be religious, advise each other to be chastity, advise contentment, advise each other to live simply, etc., cooperate together so that they can have a good life, God willing.

Conflict of interest

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Semantic Analysis of "Tabzir" Based on Etymological Data and its Comparison with "Israf"

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Abstract

fall into this category. While the semantic differences between these two terms were clear to Arabic speakers in the early Islamic centuries, the passage of time and their frequent co-occurrence have led to a semantic overlap between them today. This study seeks to answer the following questions using modern linguistic data and library research: What is the semantic distinction between "Israf" and "Tabzir"? What equivalent can be proposed for "Tabzir" to clarify its distinction from "Israf"? Among the findings of this research is that, based on etymological data, the term "Tabzir" carries a primarily metaphorical meaning, equivalent to "squandering." On the other hand, "Israf" consists of two semantic components: consumption and emotional behavior.

Keywords: Etymology, Israf, Linguistics, Quran, Tabzir

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1. Introduction

The Quran is the most fundamental religious source for Muslims and has been the central focus of Muslim scholars since ancient times. Throughout history, Muslims have endeavored to derive their lifestyle from this book to align themselves with divine guidance. One aspect of human life addressed in the Quran is economics. Based on this, scholars have sought to extract a unique economic lifestyle from its verses. Among the topics emphasized in the Quran, with the aim of reforming individuals' lifestyles, is the domain of consumption. In this regard, the Quran contains numerous terms such as *Israf* (extravagance), *Takathur* (competition for accumulation), *Itraf* (luxury), and others.

One of the key Quranic terms related to consumption is *Tabzir* (wastefulness). This term appears only in two verses, 26 and 27 of Surah Al-Isra:

«وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا (٢٦) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (27)»

"And give the relative his right, and [also] the poor and the traveler, and do not waste wastefully. (26) Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful. (27)"

Exegetes and lexicographers throughout history have endeavored to explain the meaning of *Tabzir* (wastefulness), but it seems that they have faced certain inadequacies and inefficiencies in this endeavor. The primary inadequacy lies in the entanglement of the meanings of *Tabzir* and *Israf* (extravagance). In other words, if we examine the works of Muslim scholars throughout history, we find that Muslim researchers have consistently used these two terms interchangeably without paying attention to their semantic distinctions. For example, in various narrations, *Israf* and *Tabzir* are often paired together, leading to their perception as equivalents.

Imam Ali (AS) said: "Indeed, giving wealth inappropriately is *Tabzir* and *Israf*, and it elevates a person in this world but degrades them in the Hereafter" (Razi, 1994, p. 183). In this narration, both *Israf* and *Tabzir* are interpreted as spending wealth in inappropriate ways.

In another narration, Imam Sadiq (AS), while advising a needy person about giving charity, said: "Fear Allah, and do not be extravagant (*Israf*) nor stingy, but maintain a balance between the two. Indeed, *Tabzir* is a

form of *Israf*, as Allah Almighty has said: 'And do not waste wastefully (*Tabzir*)'" (Kulayni, 1987, vol. 3, p. 501). As evident from this narration in Kulayni's *Al-Kafi*, Imam Sadiq (AS) equated *Tabzir* with *Israf* or considered it a specific type of *Israf*. In any case, we again observe the co-occurrence of these two terms.

In *Ghurur al-Hikam wa Durar al-Kalim*, Amidi narrates a saying from Imam Ali (AS): "You must avoid *Tabzir* (wastefulness) and *Israf* (extravagance), and instead adopt justice and fairness" (Tamimi Amidi, 1990, p. 445). Based on this narration, Imam Ali (AS) prohibits individuals from committing *Israf* and *Tabzir* and advises them to uphold justice and fairness. As before, we observe the co-occurrence of these two terms, which likely implies their equivalence.

Muhammad Baqir Majlisi, in *Bihar al-Anwar*, under one of the hadiths discussing *Israf*, writes about its meaning: "*Israf* is *Tabzir* (wastefulness), and it is said to be spending in disobedience [to Allah], or exceeding moderation" (Majlisi, 1982, vol. 33, p. 491). As can be seen, Majlisi also equates *Israf* precisely with *Tabzir* and emphasizes this point at the beginning of his explanation. Notably, after this equivalence, he adds other definitions of *Israf* with a sense of uncertainty (*qila*).

Ahmad ibn Hanbal also narrates a hadith from the Prophet Muhammad (SAW), in which the Prophet, in response to a question about the permissible amount of using the wealth of an orphan under one's care, outlined the criterion as follows: "Eat from the wealth of your orphan without extravagance (*Israf*), wastefulness (*Tabzir*), or hoarding wealth" (Ibn Hanbal, 1996, vol. 14, p. 361). The criterion is to avoid *Israf* and *Tabzir*! The point here is that the distinction between *Israf* and *Tabzir* remains unclear, and the ambiguity is further compounded.

It is important to note that the co-occurrence of *Israf* (extravagance) and *Tabzir* (wastefulness) has become a problem in modern times. However, the fact that the infallible Imams (AS) used these terms together indicates that the semantic distinction between them was clear in their era, and thus, there was no need to explain it. In both Shia and Sunni hadiths, we witness the co-occurrence and semantic equivalence of *Tabzir* and *Israf*. Another area where this equivalence and co-

occurrence are evident is in Persian translations of the Quran. For example, five Persian translations of verse 26 of Surah Al-Isra (وَ لَا تُبْذِرْ) (تَبْذِيرًا) are as follows:

1. Mahdi Elahi Qomsheei: "And never be extravagant in your actions."
2. Hussein Ansarian: "Do not engage in any form of extravagance or wastefulness."
3. Naser Makarem Shirazi: "And never engage in extravagance or wastefulness."
4. Mohammad Reza Safavi: "And never engage in extravagant spending."
5. Mohammad Mahdi Fooladwand: "Do not be wasteful or extravagant."

In these well-known contemporary translations, the term *Israf* is used to translate *Tabzir*, indicating their inability to distinguish between the two terms and their tendency to equate them. This further complicates the task of clarifying the semantic distinction between *Israf* and *Tabzir*. Lexicographers, in their works, have also discussed *Tabzir* when addressing the root "بذر" (*b-dh-r*). They, too, have linked *Tabzir* to *Israf* in their semantic analyses. Khalil ibn Ahmad al-Farahidi, referring to verse 29 of Surah Al-Isra, considered the primary meaning of *Tabzir* to be the squandering of wealth and spending it extravagantly. He also provided two technical definitions for *Tabzir* using the term *qila* (it is said): one is spending wealth in sinful and disobedient ways, and the other is spending all one's wealth to the extent that nothing remains for basic needs, leaving the individual dependent on others. Later lexicographers, such as Ibn 'Abbad and al-Jawhari, followed a similar approach (Khalil, 1989, vol. 8, p. 182; Ibn 'Abbad, 1994, vol. 10, p. 74; Jawhari, 1957, vol. 2, p. 587). It seems that Khalil derived these two additional technical definitions from narrational sources, which suggests that the lexical meaning of *Tabzir* remained unclear to him. Among later lexicographers, the author of *Taj al-Arus* analyzed *Tabzir* as follows: "و بَذْرُهُ تَبْذِيرٌ: حَرَبَهُ وَ فَرَقَهُ إِسْرَافًا. وَ تَبْذِيرُ الْمَالِ: تَفْرِيقُهُ إِسْرَافًا" (Zabidi, 1994, vol. 6, p. 67).

As observed in the semantic analyses of *Tabzir* by lexicographers, their definitions, like those of other Muslim groups, are directly

intertwined with *Israf* (extravagance). It appears that they, too, were confused about the semantic distinction between *Israf* and *Tabzir*.

As noted, in the Islamic scholarly tradition, the semantic distinction between *Israf* and *Tabzir* is rarely explained, and the two are often treated as synonymous. It is also important to mention that, in addition to this, there are differing opinions among exegetes regarding the semantic analysis of the term *Tabzir*, and various interpretations have been proposed. Below, we will discuss the exegetical analyses related to the root *Tabzir*.

Muslim scholars have devoted significant attention to understanding the Quran since ancient times. In different periods, they have approached the interpretation of this divine book using various methodologies, the oldest of which is *tafsir ma'thur* (narrated interpretation). This approach has influenced later exegetes, many of whom have derived the theoretical foundations of their interpretations from these narrations. By examining the meaning of *Tabzir* in Shia and Sunni narrative commentaries, we find five meanings attributed to *Tabzir*, which are as follows.

It is worth noting that in early lexical exegetical sources, such as *Ma'ani al-Quran* by al-Farra', no specific commentary is provided for verses 26 and 27 of Surah Al-Isra. It is possible that these sources simply bypassed the interpretation of these verses altogether. Furthermore, upon reviewing later exegetical works, we observe that all of them have considered the intended meaning of *Tabzir* to fall under one of the following categories. Therefore, to avoid prolonging the discussion, we will refrain from delving into these interpretations (for examples, see: Zamakhshari, 1987, vol. 2, p. 661; Tabarsi, 1993, vol. 6, p. 634; Alusi, 1995, vol. 8, p. 61; Tabatabai, 1982, vol. 13, p. 82).

2. Theoretical Framework

a) Spending Wealth in Inappropriate Ways / Squandering Wealth in What Does Not Last:

This refers to an individual spending their wealth in a manner that is not its rightful or appropriate place. To facilitate understanding, consider the following example: Imagine a child who lacks clothing, and the

father has only enough budget to buy one set of clothes for the child. If, despite this need, the father spends the money elsewhere—for instance, by going to a restaurant and eating a meal—according to this definition, he has engaged in *Tabzir* (wastefulness). Upon examining Sunni sources, we find that Ibn Abbas and Abdullah ibn Mas'ud, both companions of the Prophet Muhammad (SAW), have accepted this definition of *Tabzir* (Tabari, 1992, vol. 15, pp. 53–54; Fayz Kashani, 1995, vol. 3, p. 188).

b) Spending Wealth in Sinful Acts:

Some exegetes have defined *Tabzir* as spending wealth in ways that involve sin and disobedience. For example, if someone spends money to purchase intoxicants, according to this definition, they have engaged in *Tabzir*. This interpretation has been promoted by Qatada and Ibn Zayd, two companions of the Prophet Muhammad (SAW) (Tabari, 1992, vol. 15, p. 55; Suyuti, 1984, vol. 4, p. 177).

c) Spending Wealth in Disobedience to Allah:

Some exegetes define *Tabzir* as spending wealth in ways that do not align with divine pleasure or obedience to Allah's commands (Tabari, 1992, vol. 15, p. 55; Qummi, 1984, vol. 2, p. 18; Fayz Kashani, 1995, vol. 3, p. 188; Huwayzi, 1995, vol. 3, p. 156).

d) Giving Away All Wealth / Spending Entire Wealth:

Some definitions describe *Tabzir* as giving away all of one's wealth. In other words, if someone spends all their assets, even in the path of Allah, to the extent that nothing remains for their own livelihood, they have engaged in *Israf* (extravagance) (Huwayzi, 1995, vol. 3, p. 156).

e) Spending Wealth Wastefully (Israf):

If someone spends their wealth extravagantly, they have engaged in *Tabzir*. In this definition, we again observe the co-occurrence of *Israf* and *Tabzir*. In other words, as mentioned earlier in the lexical section, one of the meanings attributed to *Tabzir* is *Israf*. This equivalence between *Tabzir* and *Israf* is also evident in exegetical works (Tabari, 1992, vol. 15, p. 53).

Quranic exegetes have proposed various interpretations of *Tabzir*, which complicates the understanding of its true meaning. There is an overlap between the meanings provided by lexicographers and exegetes, indicating that lexicographers, when defining Quranic terms, often rely on narrations related to those terms. This approach has typically prevented them from conducting a systematic and lexical analysis of the terms effectively.

Thus, in the Islamic tradition, *Israf* and *Tabzir* are often mentioned together and treated as synonymous, which does not seem accurate. Additionally, the differing interpretations of *Tabzir* in semantic analyses are not entirely convincing.

Through extensive research, it has become clear that this study, which uses etymological analyses to distinguish between *Israf* and *Tabzir*, is unprecedented in its approach. No researcher has previously addressed this question. In the following sections, we will use etymological data to clarify the meaning of *Tabzir* and then analyze the semantic distinction between *Israf* and *Tabzir*.

3. Results

3-1. Semantic Analysis of Tabzir

To analyze the meaning of *Tabzir* and the root *بذّر* (*b-dh-r*), we will first examine the lexical analyses provided by lexicographers under the root *بذّر*. Then, using etymological methods, we will explore the meaning of the root *بذّر*.

3-1.1. Semantic Analysis of Tabzir in Lexical Sources

The tradition of Arabic lexicography has continued from ancient times to the present. To understand the semantic evolution of a word, it is necessary to compare and analyze the interpretations of various lexicographers. This approach allows us to identify the semantic components of a root in the Arabic language. Below, we examine the root *بذّر* from the earliest lexical works (such as *Al-Ayn* by Khalil ibn Ahmad) to contemporary dictionaries to uncover the semantic components of this root in Arabic. Based on the lexical data, the meanings can be categorized as follows:

3-2. The Meaning of Scattering and Dispersing

The first meaning addressed by Khalil ibn Ahmad al-Farahidi under this root is "scattering." This refers to anything that is spread or scattered on the ground, like fruit seeds (Khalil, 1989, vol. 8, p. 182). Ibn Faris and Raghib al-Isfahani, like Khalil, consider the primary meaning of this root to be "spreading" or "scattering" (Raghib al-Isfahani, 1992, p. 114; Ibn Faris, 1984, vol. 1, p. 216). The objects of scattering can vary, including living beings, livestock, and wealth, with the key semantic component being "dispersal" (Ibn Duraid, 1980, vol. 1, p. 303; Ibn 'Abbad, 1994, vol. 10, p. 74). As mentioned earlier, Raghib defines the primary meaning of the root بذر as "scattering" or "spreading plant seeds," while *Tabzir* is equated with squandering wealth and spending it without justification (Raghib al-Isfahani, 1992, p. 114).

The nominal form *al-badhr* (البذر) refers to any seed that can be scattered (Khalil, 1989, vol. 8, p. 182). Later lexicographers narrowed this meaning slightly, limiting it to seeds suitable for agriculture. In other words, lexicographers after Khalil defined *al-badhr* as equivalent to the Persian term *bazr-e kashtani* (بذر کاشتنی), which refers to the seeds that farmers bury in the ground each planting season to yield crops (Ibn 'Abbad, 1994, vol. 10, p. 74; Azhari, 2001, vol. 14, p. 308).

3-2-1. The Meaning of Plantable Seeds and the Metaphorical Meaning of Progeny

Khalil also introduces a metaphorical meaning under this root. According to this metaphor, the progeny and offspring of individuals are also referred to as *badhr* (seeds) (Khalil, 1989, vol. 8, p. 182; Ibn 'Abbad, 1994, vol. 10, p. 74). Just as farmers plant seeds to produce crops and then replant a portion of those crops the following year to ensure future harvests—a cycle that repeats annually—human progeny is likened to seeds. This is because, according to the laws of nature, individuals have children through reproduction, and their children, in turn, have offspring, continuing this chain indefinitely. The similarity between human generations and agricultural seeds lies in this cyclical nature. Just as crops from the previous year's harvest must be planted annually to yield future produce, each generation of humans must

reproduce so that their descendants can continue the cycle, ensuring the perpetuation of the lineage. **

3-3. Talkativeness and Inability to Keep Secrets

Khalil ibn Ahmad al-Farahidi mentions another usage of this root, which later lexicographers have also noted. The term *al-badhīr* (البذير) in Arabic refers to a person who cannot keep a secret and reveals it. This term seems equivalent to the Persian expression *dahan laq* (دهن لُق), which describes someone who, after being entrusted with a secret, discloses it to others (Khalil, 1989, vol. 8, p. 182; Azhari, 2001, vol. 14, p. 308; Ibn 'Abbad, 1994, vol. 10, p. 74). Another related usage, reported by Ibn Duraid, is *baydhara* (بَيِّذَرَةٌ) and *baydharah* (بَيِّذَارَةٌ), meaning a talkative person (Ibn Duraid, 1980, vol. 1, p. 303).

It appears that these two metaphorical meanings under the root بذر (b-dh-r) stem from the semantic component of "scattering." In other words, just as a farmer does not pay attention to exactly which seed is planted in which part of the field and scatters the seeds across the land, a talkative person also "scatters" words without considering the context or situation. Similarly, a *dahan laq* (someone who cannot keep secrets) does not pay attention to which words should not be spoken in certain contexts. **

3-4. Various Meanings of the Root B-Z-R

Some scattered meanings have also been mentioned under this root. For example, the term *tabadhdhara al-mā'u* (تَبَدَّدَ الْمَاءُ) is used to describe water that has changed color and become spoiled. In some poetic contexts, the name of a place is reported as *Badhdhar* (بَدَّرَ) (Azhari, 2001, vol. 14, p. 308; Ibn 'Abbad, 1994, vol. 10, p. 74). Additionally, food that is abundant and satisfies many people is referred to as *ṭa'ām kathīr al-budhārah* (طَعَامٌ كَثِيرٌ الْبُدْأَرَةُ) (Khalil, 1989, vol. 8, p. 182; Azhari, 2001, vol. 14, p. 308). This term emphasizes the abundance of the food, making it distributable and accessible to all.

Lexicographers have proposed various meanings for different uses of the root بذر. However, as observed, no clear or unified definition has been provided for *Tabzir*. Instead, each lexicographer has offered an

analysis based on their own intuition. This highlights the need for a more precise examination of the meaning of this root. Therefore, in the following section, we will explore the meaning of the root **تَبَزَّرَ** based on an analysis of etymological data from Semitic languages.

3-5. Semantic Analysis of Tabzir Based on Etymological Data

According to scholars of Semitic languages, the Arabic language has undergone five stages of development from its inception to the present day. These stages, in order, are: Ancient Arabic, Old Arabic (pre-Quranic), Quranic Arabic (early classical), Classical Arabic, and Modern Arabic (Pakatchi and Afrashi, 2020, pp. 90–92). It is important to note that the data from Arabic dictionaries are limited to the last two stages of the language. Additionally, we lack written sources from the earlier stages of Arabic. In other words, to access Quranic Arabic, we would need a source from that era. However, the only surviving text from that period is the Quran itself, and no dictionary of Quranic Arabic exists to help analyze the semantic components of its vocabulary. Therefore, we must rely on historical linguistics, particularly etymology, to uncover the meanings of words from this period.

Etymology, as a branch of historical linguistics, studies the changes in the structure and meaning of words throughout their history. By employing etymological methods, it becomes possible to trace the meaning and structure of a word from ancient times to the present and analyze its transformations (ibid., p. 85).

To trace the history of Arabic vocabulary, linguists study the oldest known period, which is the ancient Afroasiatic or Proto-Hamito-Semitic era. This period, dating back approximately 12,000 years, is considered the ancestral stage of the Arabic language. The Afroasiatic language family is classified into various branches, including Semitic, Egyptian, Cushitic, Berber, and Omotic. An important point is that the members of the Afroasiatic family began to diverge during a specific period. In other words, Afroasiatic-speaking peoples started migrating to different parts of the world, giving rise to distinct language families. Around 6,000 years ago, the ancestors of the Semitic peoples separated from the Afroasiatic group and migrated to another region (Kitchen & colleagues, 2009, pp. 2705–2706).

After many years, various Semitic groups also began migrating from their original homeland, leading to the emergence of different Semitic branches and the languages within them. The first wave of migration and divergence within the Semitic family began around 5,000 years ago. Ultimately, after multiple migrations, Semitic languages were classified into three main branches: Eastern, Southern, and Northwestern (ibid., p. 2707). It is worth noting that among Semitic scholars, there are some disagreements regarding which language is closest to Proto-Semitic. Some consider Hebrew, others Arabic, and still others Akkadian (Assyro-Babylonian) to be the closest to the Proto-Semitic language. Another point of contention is the origin of the Semitic people, with scholars proposing various theories about their ancient homeland, including Armenia, Babylon, southern Iraq, and the Levant coast. Examining and critiquing these disagreements is beyond the scope of this discussion and will be addressed elsewhere (Wolfensohn, 1929, pp. 4–8).

3-5-1. Semitic Languages

After presenting the Afroasiatic and ancient Semitic root *b-d-r*, the following section will discuss the applications of this root in the Semitic language family. It is important to note that after examining all Semitic regions and various languages, the following findings were obtained. Naturally, the omission of a language indicates that no usage of the root *b-d-r* has been reported in that language.

3-5-1-1. Northwest Semitic Region

The Northwest Semitic region refers to the following languages, divided into two branches: Canaanite and Aramaic. The Canaanite branch includes Hebrew, Phoenician, and Punic, while the Aramaic branch includes Aramaic, Targumic Aramaic, Syriac, and Mandaic (ibid., 91). Below, the reported usages of the root *b-d-r* in the Northwest Semitic region will be discussed.

a) Hebrew: According to Gesenius, two forms, *bāzar* and *bizzēr*, are used in Hebrew, meaning "to scatter" or "to disperse" (Gesenius, 1939, p. 103).

b) Aramaic: In Aramaic, two different forms derived from the root *b-ḡ-r* are used. The verbal form, similar to Hebrew, is *bāzar*, meaning "to scatter," "to disperse," or "to spread." The nominal form is *bizrā*, which, like the ancient Semitic form, gives the absolute meaning of "edible grain" (Jastrow, 1903, p. 154).

c) Mandaic:

Macuch also reports two nominal forms, *bazira* and *bazra*, meaning "edible grain" in Mandaic (Macuch, 1963, p. 46).

3-5-2-1. South Semitic Region

The South Semitic region is divided into two main branches:

a) Ethio-Semitic or Ethiopian Languages:

This group of languages is found in the southern coasts of the Arabian Peninsula, throughout the Red Sea region, and primarily in modern-day Ethiopia and Eritrea. Languages such as Ge'ez and Amharic fall under this category (Faber, 1997, pp. 6-7). Based on examinations of dictionaries within this language family, the nominal form *bəzra*, meaning "edible grain," is used in Ethiopian Semitic languages (Leslau, 1987, p. 118). As can be observed, the same meaning prevalent in the Northwest Semitic branch is also used in this branch of South Semitic languages.

b) Modern South Arabian Languages:

These languages are primarily spoken by small minority groups in the Arabian Peninsula, particularly in Yemen and Oman. Members of this family include Harsusi, Soqotri, and Jibbali (Faber, 1997, pp. 6-7). After reviewing the dictionaries of these languages, the following usages are noted:

- **Jibbali (Shehri):**
In this language, the verbal form *'ibzir*, derived from the root *b-z-r*, is used to mean "adding pepper to food" (Johnstone, 1981, p. 33).
- **Mehri:**
In the Mehri language, similar to Jibbali, the root *b-z-r* is reported as *bəzār*, meaning "pepper" (Johnstone, 1987, p. 61).

- **Harsusi:**

Researchers have reported the use of the root *b-z-r* in Harsusi, similar to its cognates mentioned above. The form *bəzār* is used, giving the nominal meaning of "pepper" (Johnstone, 1977, p. 22).

As observed, in the Modern South Arabian languages, the general meaning of "edible grain" seen in Ethiopian Semitic has taken on a more specific meaning—"pepper." In other words, the broad sense of "edible grain" in this language family has narrowed to refer to a specific type of edible seed, namely pepper, thus acquiring a more specialized meaning.

3-6. Afroasiatic and Ancient Semitic

In this section, the root *b-d-r* (seed) will be examined at two levels: Afroasiatic and ancient Semitic. In Afroasiatic sources, an ancient root *bižar*, meaning "edible grain," is mentioned, which appears to be the archaic form of *b-d-r* (Orel, 1995, p. 67). Orel and Stolbova, in their Afroasiatic dictionary, have identified the ancient Semitic form of this root as *bizr*, retaining the same meaning of "edible grain" (ibid.).

3-6-1. Semantic Dating and Analysis of the Root *b-d-r*

The Quranic term *tabdhīr* (تَبْذِير) falls under the category of economic terms in the Holy Quran, which Almighty God has prohibited believers and Muslims from committing. By examining available sources in Semitic languages, it becomes clear that this term has undergone the semantic evolution: [edible grain > scattering > wastefulness].

Initially, the simple meaning of "edible grain" was prevalent among Afroasiatic and ancient Semitic peoples (Orel, 1995, p. 67). Subsequently, since most people, in addition to consuming these grains, would scatter a portion of them on the ground during the planting season to ensure a food supply for the following year, the root *b-d-r* gradually acquired the meaning of "scattering." This meaning, alongside "edible grain," emerged in Semitic languages related to Arabic. In Arabic, the root *b-d-r* entered the *tafʿīl* form (تَفْعِيل) and took on a metaphorical meaning equivalent to "wastefulness" or "squandering." In terms of structural typology, the Persian term *rīkht o*

pāsh kardan (ریخت و پاش کردن, meaning "wastefulness") follows a similar semantic trajectory: [pouring > wastefulness].

In verses 23 to 39 of Surah Al-Isra, Almighty God addresses Muslims, outlining some general principles and religious commandments (Ṭabāṭabā'ī, 1970, vol. 13, p. 39). In verses 26 and 27 of Surah Al-Isra, two economic directives are provided to reform the lifestyle of Muslims. First, it is recommended that individuals fulfill the rights of their relatives, the poor, and travelers. Immediately afterward, it is cautioned that one should avoid wastefulness in this regard. This means that one should not recklessly spend or give away resources without considering their own means or the needs of others. In the following verse, it is stated that Almighty God fundamentally opposes such economic behavior—spending wealth aimlessly and without foresight. Furthermore, those who engage in such behavior are sternly warned and, in a unique usage reserved for the wasteful, are referred to as "brothers of Satan." Indeed, through this, Almighty God intends to combat this undesirable economic trait.

3-7. Semantic Analysis of Extravagance (Isrāf)

The root *srf*, as mentioned by Arabic lexicographers, carries two primary meanings. On one hand, it is widely understood as "excess" or "overindulgence," and on the other hand, it conveys meanings such as greed and haste (Akhavan Tabasi & Hosseinzadeh Aivari, 2023, pp. 6–9).

In Semitic languages, the root *SRF* also holds two distinct meanings. The first is related to eating and its various forms (drinking, tasting, gulping, sipping, sucking, swallowing, etc.), from which the meaning of consumption and utilization has also been derived. The second meaning is "burning," which has given rise to the sense of destruction (ibid., p. 10). Based on the research conducted, the root *srf* in Arabic originates from two separate roots in Semitic and ancient Semitic languages:

1. **The first root**, with the phonetic form *ŜRB* (shrb), belongs to the ancient Nostratic period, and its primary meaning was "drinking." As it entered the Afroasiatic and Semitic realms, a phonetic shift (*b > p/f*) occurred, resulting in variations such as *SRP* or *SRF*. In this

context, the *F* in *SRF* (related to eating) is not original; rather, it originally represented *B*. Over time, its meaning evolved and expanded to include various forms of consumption (e.g., swallowing, gulping, etc.) and general usage. In Arabic, this root has preserved the form *shrb* (شرب) while also producing forms like *ṣrf* (صرف), meaning "to consume," and *srf* (سرف), which carries a secondary meaning related to eating (ibid., pp. 11–14).

2. **The second root**, with the phonetic form *SRF* (srf), belongs to the Afroasiatic period, and its original meaning was "heat." The *F* in this root is original and ancient, not a result of phonetic shift. As it entered the Semitic realm, this root was used to mean "burning," and in Semitic languages, it also acquired the meaning of "destruction." In Arabic, from the meaning of burning, it developed the sense of "greed, avarice, and agitation" (ibid., pp. 15–19).

In Arabic, the concept of *isrāf* (إسراف, from the *if'āl* form) emerged as a result of the semantic integration of the two aforementioned roots. A similar integrative concept is observed in Syriac (in the *taf'īl* form: *sarraf*). This indicates that the concept of *isrāf* encompasses both the meanings of "eating/consuming" and "greed/agitation," as well as "destruction" (ibid., p. 20).

Thus, the semantic components of *isrāf* can be summarized as follows:

1. A form of eating or consuming (undesirable and inappropriate).
2. Consumption or utilization.
3. Greed, haste, and agitation.

3-8. Corruption and destruction

In essence, *isrāf* refers to a type of "undesirable or inappropriate consumption." Its undesirability stems from two aspects: psychological and teleological. From a psychological and internal perspective, *isrāf* involves consumption driven by "greed and avarice," leading to the consumption of food, drink, or other resources beyond the body's needs or conventional human requirements. The presence of greed and avarice during consumption results in excessive behavior, causing significant harm to the individual.

From a teleological and external perspective, *isrāf* (extravagance) is a form of consumption that leads to the depletion and destruction of consumable goods. This is because excessive and unrestrained consumption rapidly depletes existing resources and wealth, eliminating the opportunity for their recovery and renewal. If *isrāf* becomes a widespread cultural norm and a class known as *musrifīn* (the extravagant) emerges in society, food resources and other assets will be squandered by this group, leaving others deprived.

To elaborate on this point, it is important to note that during the era of the Quranic revelation, the Arabian Peninsula was a dry and barren region with very limited water and food resources. Additionally, the economy of the Peninsula at that time was not particularly strong, and one could not expect an abundance of wealth or goods in that society. Therefore, the emergence of a culture like *isrāf* and the rise of an economic class known as *musrifīn* in that society could have been far more dangerous and devastating than in any other society. It could quickly lead to shortages of food and goods, the spread of poverty and hunger, the disruption of social balance, and economic and social collapse. This is why we observe that the Quran vehemently opposes the culture of *isrāf* and the class of *musrifīn* (ibid., pp. 21–22).

4. Summary and Conclusion

The Quran is the primary source of Islam and has always been a focal point for Muslims, influencing their general culture throughout history. *Isrāf* (extravagance) and *tabdhīr* (wastefulness) are two Quranic terms that, based on etymological data, acquired new meanings during the Quranic Arabic era.

As mentioned earlier, *isrāf* is derived from the combination of two distinct roots with different meanings: "consumption" and "fire." In the Quran, it conveys a sense of deviant behavior arising from emotional impulsiveness and haste, manifesting in various contexts such as food consumption, retribution for murder, and more. The common understanding of *isrāf* in public discourse is its application in the realm of consumption. For example, when someone eats only part of an apple and throws the rest away, they are considered to have committed *isrāf* according to public norms. Similarly, leaving a water tap running

unnecessarily, leading to water wastage, is also seen as *isrāf*. Thus, in public discourse, *isrāf* is equated with wasting or excessive consumption of resources, whereas its Quranic applications carry much broader and distinct meanings that are often overlooked in common usage.

On the other hand, *tabdhīr* is derived from the ancient root *b-dh-r*, meaning "seed" or "agricultural grain." Over time, various metaphorical meanings have been attached to this simple concept, traces of which can still be found in Arabic. In the Quranic era, the term *tabdhīr* was formed from this root, and based on its historical semantic components and its usage in the Quran, it can be understood to mean "squandering and spending wealth without a plan." In public culture, this usage of the root *b-dh-r* has become common, often used alongside *isrāf*. Therefore, it seems appropriate to translate *tabdhīr* as "squandering" to distinguish it from *isrāf* while also acknowledging the semantic components of the root *b-dh-r*.

As observed, the common understanding of *isrāf* in public discourse closely resembles that of *tabdhīr*, and this similarity has historically led to confusion and ambiguity between the two terms. Since both *isrāf* and *tabdhīr* fall within the semantic domain of deviant consumption—referring to undesirable behavior in consumption—and both imply the waste of resources, this has caused people in public culture to use them interchangeably. This is also why, in lexical sources, each term is listed as a synonym of the other. In this research, an effort was made to explain the reasons for the semantic confusion between *isrāf* and *tabdhīr* and to clarify their distinctions using etymological data.

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A Comparison of Homosexuality in Three Holy Books

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Abstract

This article embarks on a scholarly examination of the shared perspectives on homosexuality as delineated in the three Abrahamic holy texts: The Old Testament, The New Testament, and the Qur'an. It articulates a common thread among these scriptures, asserting their unanimous stance on the prohibition of homosexuality—a conduct primarily depicted through male-male sexual relationships. This prohibition is underscored by narratives such as the story of Prophet Lut and his people, and is further claimed to be aligned with the innate nature of humans which, according to these texts, inherently rejects homosexual acts. Moreover, the discourse extends to the physical and spiritual detriments attributed to such practices. The main problem addressed in this study stems from a noticeable deficit in awareness regarding the categorization of homosexuality as both a sin and a crime within these religious doctrines, coupled with a widespread lack of knowledge about its explicit prohibition across the holy books. This gap in understanding is significant amidst ongoing debates and movements towards the legalization of homosexuality in various societies. Employing an analytical descriptive research methodology, this investigation relies on comprehensive library resources to meticulously dissect and compare scriptural and jurisprudential stances. The research methodology is designed to not only elucidate textual condemnations but also to explore juristic interpretations across different Islamic denominations, offering a broad spectrum of religious insights. The findings reveal a remarkable consistency in the punitive measures prescribed for homosexuality across different Islamic traditions, highlighting the severity of such sanctions. This uniformity underscores the perceived necessity of deterrent punishments within these faiths, suggesting a shared theological imperative to safeguard moral and social order. Through this analysis, the article endeavors to illuminate the underexplored dimensions of religious texts on this matter, aiming to foster a deeper understanding among readers. It is the author's hope that by shedding light on these divine injunctions, the study will encourage a return to what is presented as the 'God-granted true nature' of humanity, particularly among proponents of homosexuality's legalization in the contemporary world.

Keywords: The Turah; the Bible; The Qur'an; Sodomy; Homosexuality; Prohibition

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1. Introduction

According to the discussions brought up in theological rhetoric, in both Christian and Muslim sources, it has been proved that God Almighty who has sent a number of prophets for the guidance of mankind, knows humans well since he is the creator and he knows the good for human much better than themselves. And all of the divine orders which are presented either in holy books or through the words of prophets or their successors have been aiming at benefiting humans both in material and the eternal world and eliminating their individual and social evils and vice actions. The real followers of the prophets' teachings not only have a nice eternal world but also have a satisfying and nice life in this world as well. The divine religions try to provide a nice eternal world for the humans through beautifying and building their material world. "Allah is the one who produced you from the earth and who let you settle down on it." (Qur'an 11:61). The orders of the divine religions in general and evolved divine religions such as Islam in particular are not addressing only the hereafter issues, but they are meant for improving the material world lives of humans as well and in fact the hereafter and material world are considered to be the two sides of a single coin.

Unfortunately, homosexuality has been legalized in some of the countries under the pressure exerted by certain groups, while these countries have Christian, Jewish, or Muslim citizens and according to the orders of these three divine religions there is no room or permission for such perverted behavior. The present article discusses the ideas of divine religions according to holy books regarding the issue of homosexuality in three sections and lets the readers pass their own judgment on the issue.

In light of the profound guidance offered by divine religions on the myriad aspects of human life, this article seeks to meticulously explore several critical questions. Firstly, how do the holy texts of Christianity, Judaism, and Islam explicitly address the issue of homosexuality? Secondly, what are the underlying reasons these scriptures provide for categorizing such behavior as undesirable or prohibited? Thirdly, considering the diverse interpretations and teachings within these faiths, how do different Islamic denominations articulate the theological and moral reasoning behind their stances on

homosexuality? And finally, amidst the current trends of legalization and social acceptance of homosexuality in various countries, how do these religious doctrines reconcile, resist, or respond to such shifts? Through addressing these questions, the article aims to deepen the understanding of the religious perspectives on homosexuality, illuminating the spiritual, moral, and societal dimensions underscored by these faiths.

2. Theoretical Background

The discourse on the intersection of sexuality and religion has been a focal point of theological, ethical, and legal discussions within Abrahamic religions for centuries. This section delineates the foundational theories and previous scholarly work that underpin the study of homosexuality within the context of divine religions, specifically focusing on Christianity, Judaism, and Islam.

2.1. Scriptural Interpretations and Theological Standpoints

At the heart of Abrahamic discussions on morality and law are the scriptural texts—The Bible (encompassing The Old and New Testaments) and The Qur'an. These texts provide not only historical accounts and prophetic teachings but also serve as the primary sources for ethical guidelines and moral adjudications. Scholars across these religions have engaged in extensive exegesis to interpret these sacred texts, often arriving at diverse conclusions based on linguistic, contextual, and doctrinal analyses.

2.2. The Concept of Fitrah (Innate Nature) in Islamic Theology

A significant concept within Islamic jurisprudence relevant to the discussion of homosexuality is the notion of fitrah, or the innate disposition towards virtue and natural order that Muslims believe all humans are born with. This concept is instrumental in understanding the Islamic perspective on human behavior, including sexuality, and provides a theological basis for the prohibition and ethical judgment of actions considered to be against this natural disposition.

2.3. Jurisprudential Approaches to Homosexuality

Beyond the theological assertions, the jurisprudential frameworks within these religions—ranging from the Rabbinic laws in Judaism,

Canon law in Christianity, to Sharia in Islam—offer a more detailed legalistic perspective on homosexuality. These religious laws encompass a wide array of interpretations and applications, influenced by historical, cultural, and social dynamics. The evolution of these legal perspectives over time and across different schools of thought highlights the complexity and diversity of religious responses to homosexuality.

2.4. Modern Challenges and Responses

In the contemporary era, the legalization of homosexuality and same-sex marriage in many countries has prompted a reevaluation of traditional religious stances. Scholars and religious leaders within these faiths have been challenged to respond to these social changes, leading to a spectrum of reactions—from reaffirmation of traditional prohibitions to progressive reinterpretations seeking inclusivity and acceptance.

2.5. Ethical and Moral Considerations

Central to the discourse on homosexuality within religious traditions are the ethical and moral considerations underpinning prohibitions. These considerations are deeply intertwined with theological reflections on the nature of sin and divine commandments. Within these frameworks, actions deemed contrary to divine laws are not only viewed through the lens of legal prohibition but also through their implications on spiritual well-being and societal order. The moral fabric of society, as interpreted through these religious teachings, often hinges on adherence to a divinely inspired natural order, where human behaviors are aligned with what is considered to be the intended purpose and design by the Creator.

3. Literature Review

3.1. Sacred Texts

The Holy Quran - As the central religious text of Islam, the Quran addresses various aspects of morality and ethics, including verses that have been interpreted to relate to homosexuality. This source is crucial for understanding Islamic views on the matter.

Old Testament - The Old Testament, particularly the books of Leviticus and Genesis, contains passages that have historically been used to

address moral and legal norms, including those concerning homosexuality, within Judaism and Christianity.

New Testament - References in the New Testament, especially within the letters of Paul, have been interpreted as addressing issues related to sexual morality, providing insight into Christian perspectives on homosexuality.

3.2. Persian Sources

The Criminal Policy of the Islamic Republic of Iran Regarding Homosexuality in Light of Contexts (Najafi, 2023) - This article examines the legal stance and criminal policy of the Islamic Republic of Iran on homosexuality, offering a comprehensive overview of the legislative and societal frameworks that influence this policy.

Examination and Analysis of Homosexuality from the Perspective of Islamic Psychology (Jabal Ameli, 2021) - Jabal Ameli's work provides an analysis of homosexuality through the lens of Islamic psychology, exploring the psychological dimensions and implications of this issue within the context of Islamic teachings.

Homosexuality: Disorder or Natural Phenomenon (Sozanchi, 2021) - This article debates the nature of homosexuality, questioning whether it should be viewed as a natural variation of human sexuality or as a disorder, from a religious and psychological standpoint.

(Homosexuality, Nurture or Nature? A Review on Theoretical Backgrounds (Jabali, 2020) - Jabali's article reviews the theoretical backgrounds related to the debate on whether homosexuality is a result of upbringing (nurture) or inherent (nature), providing a critical analysis of the arguments on both sides within the context of Islamic views.

4. Research Methodology

Utilizing an analytical descriptive research methodology, this article relies on a critical review of sacred texts, legal documents, and contemporary scholarly work to explore the multifaceted perspectives on homosexuality within Islamic jurisprudence and broader Abrahamic traditions. The approach is comprehensive, drawing on library resources, digital databases, and academic journals to ensure a thorough examination of the subject matter. Through this methodology, the article aims to provide an in-depth understanding of the historical and

contemporary stances on homosexuality, highlighting the complexity and diversity of religious, legal, and psychological views.

5. Discussion

Section one: Introducing verses in Old Testament that prohibit homosexuality (Prophet Moses' Turah)

Before quoting the relevant verse, it should be noted that the Old Testament books which have been translated from their original languages of Hebrew, Chaldean, and Greek into other languages such as Arabic, English, and French include 39 books, 5 of which are the Pentateuch i.e. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The first up to thirtieth verses of Genesis narrate the story of Lut and his people, some of which are presented here: " But before they (two angels) lay down, the men of the city even the men of Sodom compassed the house round both old and young, all the people from every quarter, and they called unto Lut and said unto him where are the men which came into thee this night, bring them out unto us." (4.6 Gen. 19:22-23)

Also, quoting Leviticus: "Thou shalt not lie with mankind as with womankind. It is abomination." (Leviticus 18: 22).

And, as Deuteronomy says: "There shall be no whore of the daughters of Israel nor a sodomite of the sons of Israel." (Deuteronomy 23: 17).

Expanding the discourse into the Islamic perspective, we delve into the interpretations provided by Shiite scholars regarding the prohibition of homosexuality in the Quran.

In the Quran, the story of Prophet Lut and the destruction of his people is prominently featured as a cautionary tale against the practice of homosexuality. In Chapter 7, verses 80-84, the Quran narrates how Prophet Lut warned his people against committing acts of indecency, specifically the act of homosexual relations. Despite his warnings, the people persisted in their transgressions, leading to their ultimate destruction.

Furthermore, in Chapter 11, verses 77-82, the Quran elaborates on the encounter between Prophet Lut and the angels sent by God to punish his people. Prophet Lut expresses his distress at the sinful behavior of his community, emphasizing the gravity of their actions.

In Shiite interpretation, these verses underscore the importance of upholding moral principles and resisting temptations that lead to moral degradation. The story of Prophet Lut serves as a reminder of the consequences of deviating from the path of righteousness and indulging in sinful behavior.

By incorporating interpretations alongside the verses from the Old Testament, a comprehensive understanding of the prohibition of homosexuality in the three Holy Books is achieved. These interpretations provide valuable insights into the theological perspectives on this issue, emphasizing the importance of adherence to divine guidance and moral principles across religious traditions.

Section Two: Introducing the verses of Bible prohibiting homosexuality

The First Epistle of Paul the Apostle to Corinthians says: “Know you not that the unrighteous shall not inherit the kingdom of God be not deceived neither fornicators nor idolaters nor adulterers nor effeminate nor abusers of themselves with mankind nor thieves nor covetous nor drunkards nor revilers nor extortioners shall inherit the kingdom of God.” (Epistle to the Corinthians, 6: 9)

And the First Epistle of Paul the Apostle to Timothy says: “For whoremongers, for them that defile themselves with mankind, for mensteters, for liars, for perjured persons and if there be any other thing that is contrary to sound doctrine.” (The First Epistle of Paul the Apostle to Timothy 1:10).

Building upon these verses from the New Testament, we explore the Islamic perspective on the prohibition of homosexuality as depicted in the Quran and interpreted by scholars.

In the Quran, the story of Prophet Lut serves as a stark warning against the practice of homosexuality. In Chapter 27, verses 54-58, the Quran condemns the people of Lut for engaging in abominable acts and defying the natural order ordained by God. The Quran emphasizes the severity of their transgressions and the divine punishment that befell them as a consequence.

Furthermore, in Chapter 29, verses 28-34, the Quran recounts the dialogue between Prophet Lut and his people, highlighting their stubborn refusal to heed his warnings and abandon their sinful ways.

The Quran underscores the importance of upholding moral principles and resisting temptations that lead to moral decay.

Shiite interpretations of these verses emphasize the societal implications of homosexual behavior and the importance of upholding moral values. They stress the need for individuals to adhere to divine guidance and resist sinful inclinations that deviate from the path of righteousness.

By juxtaposing these Quranic interpretations with the verses from the New Testament, a comprehensive understanding of the prohibition of homosexuality in the three Holy Books is achieved. These interpretations provide valuable insights into the theological perspectives on this issue, emphasizing the universal importance of moral integrity and adherence to divine guidance across religious traditions.

Section Three: The Prohibition of Homosexuality in Holy Qur'an

A. The Qur'anic Narrative of Prophet Lut: A Timeless Reminder of the Consequences of Homosexuality

God Almighty has expressed the prohibition of this vice deed through narrating the story of Prophet Lut and his people in some of the chapters of the Holy Qur'an including the following:

In Surah Al-A'raf (7:80-84), Allah recounts the mission of Prophet Lut and the severe consequences faced by his people due to their indulgence in homosexuality. The verse presents a stark portrayal of the moral degradation that had befallen the society of Lut, with the people engaging in acts of indecency that surpassed the bounds of previous civilizations. Lut admonished his people for their transgressions, imploring them to abandon their sinful ways and adhere to the path of righteousness. However, they persisted in their defiance, ultimately leading to their divine punishment in the form of a rain of brimstones.

This narrative in the Qur'an serves as a timeless reminder of the consequences of deviating from divine guidance and indulging in immoral behavior. It underscores the gravity of engaging in homosexual acts and the importance of upholding moral principles in Islam. Scholars such as Allama Sayyid Muhammad Hussain Tabatabai, in his Tafsir al-Mizan, offer insights into the broader theological implications of Prophet Lut's story. They emphasize the significance of

divine guidance and the consequences of straying from the path of righteousness, highlighting the enduring relevance of this narrative for believers.

Furthermore, this Qur'anic narrative resonates with the account found in the Old Testament, particularly in the book of Genesis. The story of Sodom and Gomorrah serves as a poignant example of divine condemnation of homosexual behavior. The inhabitants of these cities were known for their wickedness and indulgence in sinful acts, including homosexuality. Their defiance of divine commandments led to their ultimate destruction by fire and brimstone, illustrating the severity of homosexual behavior as viewed in Judeo-Christian tradition. Moreover, in the New Testament, various passages condemn homosexual behavior as contrary to divine will and moral righteousness. The Epistles of Paul, particularly his letters to the Corinthians and Timothy, explicitly denounce homosexuality among a catalog of sins. These passages emphasize the importance of upholding moral integrity and adherence to traditional values in guiding human conduct.

By examining these narratives from both Islamic and Judeo-Christian traditions, a comprehensive understanding of the prohibition of homosexuality in the three Holy Books emerges. These religious teachings emphasize the gravity of deviating from divine guidance and the importance of upholding moral principles in guiding human behavior. (Qur'an 7:80-84).

B. The Divine Punishment of Prophet Lut's People: Consequences of Defying Moral Boundaries and Divine Guidance

In the Qur'an, the story of Prophet Lut and his people continues to illustrate the gravity of engaging in homosexual behavior and the divine punishment that ensued. When the emissaries of God arrived in the form of angels to warn Prophet Lut's people of their sinful deeds, he felt a sense of unease, knowing the impending consequences of their actions. The people, consumed by their evil desires, hastened to approach Prophet Lut's guests, demonstrating their utter disregard for moral boundaries.

In response, Prophet Lut implored his people to desist from their shameful acts and urged them to adhere to the teachings of Allah. He

even offered his daughters as an alternative, emphasizing the purity and sanctity of marriage between a man and a woman. However, his people remained obstinate in their wickedness, rejecting his admonitions and persisting in their sinful ways.

The divine emissaries reassured Prophet Lut of his safety and instructed him to depart from the city with his family before the appointed time of punishment arrived. As the ordained command of Allah came to pass, the town was overturned, and brimstones were rained upon the evildoers, bringing about their destruction.

This narrative underscores the severity of engaging in homosexual behavior and the consequences of defying divine commandments. It serves as a cautionary tale, highlighting the importance of upholding moral principles and obedience to Allah's guidance. Scholars such as Ayatollah Sayyid Ali Khamenei, in his interpretations of the Qur'an, emphasize the timeless relevance of Prophet Lut's story in condemning immoral conduct and promoting righteousness.

Moreover, parallels can be drawn between this Qur'anic account and the biblical narrative found in the book of Genesis. The story of Sodom and Gomorrah similarly depicts the divine punishment inflicted upon those who engage in homosexual behavior, underscoring the universal condemnation of such acts across Abrahamic traditions.

In summary, the story of Prophet Lut and his people serves as a powerful testament to the prohibition of homosexuality in Islam. It underscores the importance of adhering to divine guidance and upholding moral integrity, while also highlighting the consequences of deviating from righteous conduct. (Qur'an, 11:77-82)

C. The Perils of Defiance and Disobedience: Lessons from Prophet Lut's People in Surah Shu'araa

The Qur'an recounts the story of Prophet Lut's people in Surah Shu'araa, providing further insight into their defiance and rejection of divine guidance. Despite Prophet Lut's earnest efforts to guide them towards righteousness, his people obstinately denied the truth and persisted in their sinful behavior. When Prophet Lut implored them to fear Allah and adhere to piety, they arrogantly rebuffed his warnings, refusing to abandon their immoral practices.

In his impassioned plea, Prophet Lut admonished his people for deviating from the natural order established by their Creator, choosing to engage in homosexual relationships instead of fulfilling their marital obligations with women. He condemned their transgression and reminded them of the severe consequences of their actions, urging them to repent before it was too late.

Despite Prophet Lut's sincere prayers for salvation, only he and his believing household were spared from the divine punishment that befell his people. The Qur'an highlights the destructive nature of their disobedience, as they were ultimately subjected to a devastating rain of stones, symbolizing the wrath of Allah upon those who persist in defiance and immorality.

This narrative serves as a sobering reminder of the consequences of rejecting divine guidance and indulging in sinful behavior. It underscores the importance of heeding the warnings of the prophets and adhering to the moral principles outlined in the Qur'an. Scholars such as Ayatollah Ruhollah Khomeini, in his interpretations of the Qur'an, emphasize the timeless relevance of Prophet Lut's story as a cautionary tale against the perils of disobedience and moral decay.

Furthermore, parallels can be drawn between this Qur'anic account and the biblical narrative found in the book of Genesis. Both depict the divine punishment inflicted upon those who defy divine commandments and engage in immoral conduct, underscoring the universal condemnation of such actions across Abrahamic traditions.

In summary, the story of Prophet Lut and his people serves as a poignant reminder of the importance of upholding moral integrity and obedience to divine guidance. It warns against the consequences of deviating from righteousness and emphasizes the need for repentance and adherence to the teachings of Islam. (Qur'an 26:160-173).

D. The Consequences of Moral Deviance: The Admonition of Prophet Lut and the Destruction of His People in Surah Al-Ankabut

The Qur'an, in another chapter, recounts the story of Prophet Lut and his admonition to his people regarding their sinful behavior. In Surah Al-Ankabut, Allah instructs the Prophet Muhammad to remind the people of the fate of Prophet Lut's community, who persisted in their immoral conduct despite clear warnings.

Prophet Lut, guided by divine revelation, admonished his people for engaging in the abominable act of homosexuality, which deviated from the natural order established by Allah. He questioned their preference for same-sex relations over the lawful relationship between men and women, highlighting the ignorance and moral depravity inherent in their actions.

Despite Prophet Lut's earnest efforts to guide his people towards righteousness, they stubbornly rejected his message and conspired to expel him and his family from their land. In response to their defiance and refusal to heed the warnings of their messenger, Allah decreed their destruction and inflicted upon them a punishment as severe as a rain of brimstone.

Additionally, the Qur'an's account of Prophet Lut's people echoes similar themes found in the Old Testament, particularly in the story of Sodom and Gomorrah. Both narratives condemn the practice of homosexuality and emphasize the divine retribution incurred upon those who persist in disobedience and moral corruption.

In conclusion, the story of Prophet Lut's people serves as a timeless lesson on the consequences of moral deviance and the importance of adhering to divine guidance. It underscores the necessity of upholding chastity and purity in accordance with the teachings of Islam, as elucidated in the Qur'an and exemplified by the righteous prophets of Allah. (Qur'an 27:54-58).

E. The Unprecedented Depravity of Prophet Lut's People and the Imperative of Upholding Righteousness in Surah Al-Ankabut

The Qur'an, in Surah Al-Ankabut, vividly portrays the reprehensible nature of the actions of Prophet Lut's people, characterizing their indulgence in homosexuality as an unprecedented level of depravity. Allah recounts how Prophet Lut admonished his people for engaging in acts of filthiness and immorality, which had not been perpetrated by any previous communities.

The narrative emphasizes the severity of their transgressions, highlighting their deviation from the natural order ordained by Allah. Prophet Lut's earnest plea to his people to abandon their sinful ways and turn towards righteousness fell on deaf ears, as they defiantly challenged him to bring upon them the punishment, he warned them of.

In the face of such moral degradation, Prophet Lut beseeched Allah for assistance, recognizing the magnitude of the corruption surrounding him. When divine emissaries, disguised as young men, visited Prophet Lut, he was filled with apprehension, fearing the potential harm that his morally corrupt people might inflict upon them. However, the angels reassured him of their divine mission to save him and his righteous followers, while those who persisted in their wickedness were destined for destruction.

The poignant portrayal of Prophet Lut's anguish and distress upon encountering the angels underscores the gravity of the situation and the immense psychological burden he bore. His concern stemmed not only from his sense of hospitality towards the guests but also from the looming threat of violence and moral decay prevalent in his community. This Qur'anic narrative serves as a powerful reminder of the consequences of moral degeneration and the importance of upholding righteousness in the face of adversity. It highlights the unwavering faith and resilience of Prophet Lut in the face of overwhelming corruption, as he remained steadfast in his commitment to the path of righteousness despite the challenges he encountered. (Qur'an 29:28-34).

In conclusion, the story of Prophet Lut's people in Surah Al-Ankabut serves as a timeless admonition against the pitfalls of moral corruption and the imperative of upholding divine guidance in the face of temptation and adversity. (Bahrapour 2010, 400)

Section Four: The punishment of homosexuality according to Fatwaas in different Islamic sects

In jurisprudence resources of the four main Sunni sects of Islam, homosexuality is blamed seriously which will be briefly touched upon as follows:

Sodomy is one of the major sinful acts which are below the status of human beings and their instinct and nature. It is in fact defying and leaving the divine and heavenly traditions and scientists have referred to its negative consequences as the following items:

- A. crime against the pure human instinct since sound human nature considers it a vice act.
- B. spoiling and corrupting the youngsters via exaggeration in sexual passion

C. developing the sodomy desire as a disease for the sodomized person who will desire the act after being sodomized, leading to his humiliation.

D. the perversion of the women whose husbands have committed this sin due to the fact that the men who fulfill their sexual needs via homosexuality would not show that much desire for marital sexual relations.

E. the continuation of the human generation would be threatened because of the fact explained in part d.

F. families would experience disintegration, too.

G. those who commit this sin gradually tend towards the sinful act of masturbation or sex with animals who would face serious punishments according to religion.

H. the health threats for the sodomizing person such as gonorrhea, AIDS, etc.

I. the status of the doers of this sinful act would decline even to levels lower than the status of animals since the act is not even seen amongst some animals such as pigs and dogs.

One should get to know the point that any act, deed, or behavior which is prohibited by the creator of the universe would obviously pose serious detriments and harms to the material and eternal lives of human beings. (Jozairi, 2007)

But let's consider some different opinions regarding the punishment for this sinful act. Some believe that those who commit sodomy should be punished as those who adulterate. Some others consider either higher or lower punishments in terms of intensity. Maalekieh, Hanaabaleh, and Shaafe'ieh believe that those committing sodomy must receive capital punishment following one of these methods:

a. Stoning to death

b. Beheading

They substantiate their intensity of punishment based on a saying by Mohammed (pbuh) as follows:

"Kill the one who is sodomizing and the one who is being sodomized".

Also, there is another quotation attributed to him, saying; "Kill both the experience and the experienced." While, a third saying states that: "Kill both persons who get involved in sodomy no matter they are married or

single.” Furthermore, there is a fourth one which orders the sinners of sodomy to be stoned to death twice if possible.

But, Hanafieh, another Islamic sect, believes that the act of sodomy must be punished according to the expediency elicited from the judgment or ruling of the criminal judge or adjudicator. Shoukani, quoted in Jozairi, rejecting this view, maintains that Hanafieh's stance is not based on the sayings of religious leaders. (Jozairi, 2007)

But those jurisprudence scholars following Ahlulbayt i.e. the scholars of Ja'fari Esna Ashari Shi'ite sect of Islam, having condemned the act, have stated that:

There is consensus regarding the punishment of this filthy act, that is, the imam i.e. the adjudicator and the judge has the authority to sentence them to any one of the following punishments:

- Beheading (and shooting)
- Burning
- Stoning
- Throwing from an elevated place
- Burying under rubble (Najafi, 1992,)

The jurisprudence scholars have issued their fatwaas according to sayings and quotations of Prophet Mohammad (pbuh) and holy imams, one of which will be presented here as follows:

Imam Sadiq, the holy prophet's grandson, is quoted as saying that Imam Ali had told a man who had confessed four times to having committed sodomy that the prophet had issued three rulings on the case one of which you can choose. The man asked what the punishments were. Imam Ali answered: "beheading, throwing from a mountaintop with wrapped arms and legs, and burning" (Al Ameli, 1999)

It should be noted that these tough punishments are due for those who are majors age-wise and logically sane while committing the crime, and it makes no difference whether the one involved is has sodomized or been sodomized. The testimony of four witnesses or confessing four times would suffice for finding those involved guilty. (Najafi, 1992)

It should also be added that repenting is always possible as a way for the sinner to save themselves from the consequences of committing the sin and God Almighty would always accept repenting and

consequently, not only the afterlife punishment but also the material world punishments would be removed in some cases".

Alongside this discussion, it's pertinent to explore relevant verses from the Holy Quran, the Old Testament, and the New Testament to provide a broader understanding of the theological foundations underpinning these viewpoints. Let's delve into these scriptures and their interpretations:

The Holy Quran

Quran 4:16: "And the two who commit it [i.e., homosexuality] among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of Repentance and Merciful".

Interpretation: This verse underscores the possibility of redemption through repentance, aligning with the notion mentioned in the discussion.

The Old Testament

Leviticus 18:22: "You shall not lie with a male as with a woman; it is an abomination".

Interpretation: This verse articulates the prohibition against homosexual acts, reflecting a shared theological perspective across Abrahamic faiths.

The New Testament

Romans 1:26-27: "For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error". Interpretation: These verses, attributed to Paul the Apostle, reaffirm the condemnation of homosexual behavior within Christian teachings. By juxtaposing these scriptural references with the discussions on Islamic jurisprudence, we can observe parallels in the condemnation of homosexual acts across different religious traditions. Both the Quran and the Bible uphold the sanctity of heterosexual relations while denouncing same-sex relationships.

Furthermore, the emphasis on repentance and divine mercy in both Islamic and Christian teachings suggests a pathway for individuals to

seek forgiveness and redemption, irrespective of their past actions. This underscores the compassionate aspect of religious doctrine, which aims to guide believers towards spiritual growth and reconciliation with the divine. In summary, while the punishment for homosexual acts may vary across religious interpretations and legal systems, the underlying theological principles emphasize the importance of adherence to divine commandments, repentance, and the potential for spiritual renewal. Through a nuanced understanding of scripture and jurisprudence, believers strive to navigate moral challenges while seeking forgiveness and divine guidance in their journey towards spiritual fulfillment.

6. Conclusion

According to the points quoted directly from the holy books of Old Testament, New Testament, and Qur'an, along with the sayings of Imams and the fatwaas by the religious scholars of the main four sects of Sunni Islam and the Shi'ite Islam, there would be no doubt left regarding the prohibition and obscenity of sodomy. Mohammad (pbuh) is quoted as saying: "Anyone who gets involved in sodomy with a male would be resurrected in Judgment Day unclean i.e. all water in the world cannot wash his dirt off and he would face the fury and curse of God and the flames of the Hell would be ready for him. When a male has sexual relations with a male, the divine heavens would tremble and God would confine him in the Hell for centuries so that all the creatures would face their judgments before God orders him to be taken to the lowest parts of the Hell." (Al Ameli, 1999). It is hoped that the world people who have evolved and grown in terms of wisdom and thinking and logical reasoning, and consider themselves as the followers of the divine faiths, would take these warnings seriously and would not let a group of people legalize this indecent act which is against the true instinct and nature of human beings, in order to avoid not only their but their societies' moral collapse and destruction. Those who think that this illegal and unethical act, for which severe punishments have been considered in the heavenly laws, is an example of human rights, in fact, they neither know humanity well nor the truth. Such actions are considered a crime against humanity and are not an example of human rights in any way.

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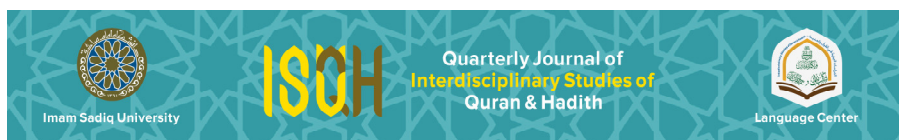
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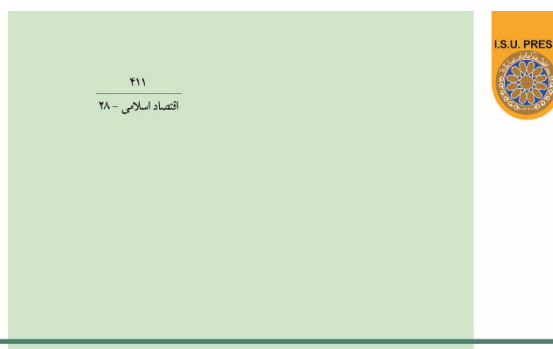
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Law and Economics in Islam: An Introduction to Economic Analysis of Islamic Legal Institutions

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Law and Economics in Islam

An Introduction to Economic Analysis of Islamic Legal Institutions
(With Special Focus on the History of early Days of Islam)

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The field of law and economics has been an integral part of the economic discipline since the mid-1900s. However, in Islamic literature, this historical connection can be traced back centuries. The author of “Law and Economics in Islam: An Introduction to Economic Analysis of Islamic Legal Institutions” aims to highlight the long-standing relationship between Islamic legal institutions and the construction of economic reality. The book delves into the role of these institutions in reducing transaction costs and evaluates their impact on economic institutions, particularly the market, at the beginning of Islam from both a historical and analytical perspective.

In **the inaugural chapter** of his book, Sharifzadeh offers a definition of the nature of law and economics, describing it as a science that endeavors to investigate the mutual influence of legal rules and economic issues. He elucidates that legal rule represents the most crucial regulation governing the game of economic interactions among human elements. Sharifzadeh also discusses the absence of the concept of law and economics in the literature of mainstream economics before the 20th century and postulates that the deductive-abstract methodological approach is the primary culprit. The chapter proceeds by introducing Ronald Coase as the primary thinker who developed law and economics and outlines some of his significant contributions, such as the “Coase theorem” - his theory about negative externalities- and also the concept of “transaction costs” in his article “The nature of the firm”. The chapter concludes with a review of existing doctrines in the field of law and economics. Sharifzadeh examines the Chicago approach, which focuses on the economic analysis of legal institutions, as well as the old and new institutionalist approaches, which are primarily concerned with the institutional analysis of economic mechanisms.

In **the second chapter** of his work, Sharifzadeh examines the Arabian Peninsula's situation in terms of transaction costs. He evaluates the costs of locating and attracting potential trading

partners through the lens of two components: the geographical situation and population dispersion, as well as the security of merchants. By illustrating the arid and desert geography as well as the tribal life of the Arabian people and also analyzing the security of the tribes in the form of a club commodity, he tries to show the high costs of exchange from the point of view of locating and attracting potential trading partners. Another component that he deals with in this chapter is the costs of contracting and fulfillment. A similar scenario has been implemented here; The lack of a specific legal system and the lack of defined property rights are among the factors that Sharifzadeh cites for the high exchange costs in this component. Finally, by emphasizing the absence of a powerful and comprehensive government based on historical reports, he shows how relying on private mechanisms to enforce contracts has increased the costs of monitoring and enforcing contracts. Sharifzadeh concludes this chapter by answering the question of how individuals tend to enter into contracts and transactions in a situation with high transaction costs from the perspective of game theory. He clarifies that if the game has a repetitive nature and is repeated in an unlimited horizon, the parties will choose the option of cooperation as the optimal option in the absence of the government and other enforcing mechanisms (p. 131).

The third chapter does not aim to present an analytical discussion on the origins of economic jurisprudence in Islam and its relationship with the reduction of transaction costs. Instead, it delves into a historical investigation of the foundations of the formation of economic jurisprudence in Islam. Within this chapter, the author, Sharifzadeh, strives to demonstrate how the legal doctrines of Islam were formed over time. The chapter culminates in the author's demonstration of the predominance of property rights and contractual jurisprudence in the legal heritage

of Islam. This provides a basis for effectively addressing these two issues in the following chapters.

In **the fourth chapter**, Sharifzadeh examines the nature of property rights in Islam and highlights its role in increasing efficiency and reducing transaction costs. The chapter explains how the Islamic legal system by defined and transparent property law reduces transaction costs. The point that stands out clearly in this chapter is the author's innovative classification of the types of ownership in Islam based on the method of decision-making about an asset or its benefits. The chapter further expounds on the classification of property rights based on time and its influence on resource allocation, the extent of private owners' powers, gross public goods, the open access regimes, and the means of protecting property rights in Islam.

in the absence of transaction costs, regulation can be an obstacle to the economic efficiency of contracts. But In situations where transaction costs and incomplete contracts pose a challenge, regulation, and jurisprudence can be instrumental in promoting economic efficiency. By mentioning this introduction, in **the fifth chapter**, Sharifzadeh introduces a set of default rules in Islamic law, such as jurisprudential principles and stylized contracts. He further emphasizes the role of regulation in preventing irrational behavior and asymmetry of information and examines the prohibition of contracts such as “Talaqi Rukban” and “Monabezeh” in Islamic law as examples of regulation in Islam. After referencing a wide set of default rules and regulations in Islamic law, Sharifzadeh expresses concern about readers perceiving Islam as having prevented the freedom of contracting with its rigid laws. He highlights the flexibility of Islamic law, such as the rule of condition, the possibility of defining new contract forms, and the contract of Solh, which guarantees freedom and flexibility in Contracting.

The final chapter of this book is dedicated to the legal evaluation of the market institution as one of the main allocation

mechanisms in any economic system. In this chapter, Sharifzadeh criticizes mainstream economics for not paying enough attention to the analysis of the market mechanism. He believes that when it comes to the market mechanism, we must inevitably focus on the legal institutions that form market interactions. Therefore, he argues that the market mechanism is where “individuals can exchange organized bundles of private property rights voluntarily and alternately” (p.314). While in the second chapter, our author demonstrated that there were various temporary and permanent markets before the rise of Islam in the Arabian Peninsula from a historical perspective, in this chapter, he refutes the theoretical existence of the market mechanism in the Arabian Peninsula. He concludes the chapter by demonstrating that Islam established a comprehensive legal and governmental system that provided central elements of the market mechanism in three dimensions goods and services, physical and financial capital (Mudarabah contract), and labor provision (Iqare contract).

Perhaps, if we want to take a historical look at the legal and economic institutions of the Arabian Peninsula at the beginning of Islam and before, we have many different options to study, or we may prefer to refer to classic works in this field. However, what makes us bring this book to the table is its fresh perspective on Islamic legal institutions, viewed through the lens of transaction costs. Reading it can be an inspiring experience for anyone interested in law and economics studies.

الدراسات البينية في القرآن و الحديث (ISQH)

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