



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God, Most
Gracious, Most Merciful*





*Whoever acts righteously, whether male or female,
and is a believer, We will certainly enable him lead a
PURE LIFE and surely We will bestow on such
their reward according to the best of their deeds .
(an-Nahl: 97)*



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A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deal with comparative studies in the field of religion and life. In every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of an electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.



ORIGINAL RESEARCH PAPER

Inner Peace and its Significance Factor and Stability in the Pure Life

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Abstract

SUBJECT AND OBJECTIVES: As Muslims, we find inner peace in the remembrance of our Creator "Zikr". People search for peace in many things; Some of them try to find calmness and serenity in reading books. Whether it's non-fiction, fiction, or the many genres available, they seek peace in reading them. Perhaps it is a book on crime investigation, or mysterious and fantasy worlds. We must remind ourselves that reading the Quran and traditions and Bible proves for us that the key for the world peace and any external and real peace is the inner peace.

METHOD AND FINDING: Those who want to be peace makers and peace keepers should be able first to make peace within themselves and with themselves then they are able to be activists in the field of peace. Our religious leaders and saints were real peace makers and peace keepers because they had merely this capacity. When we read about life of our Prophet and the household we find that all of them were prominent peace makers.

CONCLUSION: Examples mentioned in this research are the glorious messenger of God Muhammad and Imam Ali and Imam Hassan and Imam Hussein and Imam Mahdi and Bible. Also some verses of Holy Quran and traditions are surveyed here and also some opinions of modern and contemporary Psychologists are cited for more certainty.

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Introduction

Recent studies indicate that many young adults, especially us college students, experience high levels of stress, depression, anxiety, cyberbullying, and sexual violence. Many institutions of higher education rely on policies that often are reportedly biased towards materialistic pursuits, science and mathematics curriculums, and standardized testing which may promote students and extrinsic motivation and individualistic behaviors. (*Tendhar and Bueno de Mesquita, 2020*)

This article intends to briefly look at the ideas of peace and justice in Islam and explore their deeper significance in the life of a Muslim. So, it will discuss and highlight the different aspects of Prophet Muhammad life and deeds in respect to the peace and social order in present scenario.

Theoretical Foundations of Inner Peace

Inner peace is defined as follows:

- A feeling of being safe or protected. (Merriam Webster Dictionary)
- Inner peace is defined as the state of physical and spiritual calm despite many stressors. To find your peace of mind means finding happiness, contentment and bliss no matter how hard you go through in life.
- Inner peace or peace of mind is a colloquialism that refers to a state of being mentally or spiritually at peace, with enough knowledge and understanding to keep oneself strong

in the face of discord or stress. Being “at peace” is considered by many to be healthy (homeostasis) and the opposite of being stressed or anxious. Peace of mind is generally associated with bliss and happiness. Many spiritual or religious people believe that it is only truly possible to achieve inner peace with divine intervention of some form or another.

The holy Quran says:

“Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction”.
(*Quran,13: 28*)

The dominant meaning of “peace” in Western civilization is the absence of violence; however, the concept of associating inner peace within an individual is rooted in non-Western languages, cultures, and religions. Arabic, Chinese, Hebrew, and Sanskrit have several words for peace. In Sanskrit, words for peace also include Shanti and Chaina, which refers to an individual’s spiritual or inner peace and mental calmness. (*Anderson, 2004*)

Apart from a linguistic inquiry into peace, in some religions, e.g., Buddhism, Jainism, etc peace is used to underscore inner dimension, i.e., the person more than the outer dimension, i.e., the environment. (*Blank and Burau, 2014*)

In general, peace of mind or inner peace refers to a deliberate state of either psychological or spiritual calmness despite the

potential presence of stressors. It is a homeostatic psychological state, which results in the optimal functioning of the mind.

Peace of mind and harmony one of the prerequisites for finding a complete and happy life. We feel more confident and full when we are in a state of inner peace. This is the state when we are balanced, attentive, and conscious.

Being in critical situations or circumstances that are not comfortable for us, peace begins to leave us; but having resumed classes that help to find inner silence, life is gradually improving again. *(Blank and Burau, 2014)*

Many people pass through this circle. From this, we can conclude if you do not have time for rest, it means that it is necessary for you.

Peace of mind is a state of harmony with oneself and with the whole world; but above all,

the order is a balance. If we compare the soul with a musical instrument, then the inner calm state is when the strings of the soul sound harmoniously and naturally. The sound is beautiful and pleasant for everyone; but when we are tense and fussy, the music will be strained, unnatural, and unpleasant.

Staying in the peace of mind, we are full of energy and in a good mood, we efficiently manage to resist the illnesses and bad attitude of others, and we are better at doing any work, we become more creative; we analyze better and solve problems faster. When peace of mind leaves us, and we get out of balance, the energy drops, we attract depression and illness. During the internal stress, we do not get much as we would like, and we make more mistakes.

The Quran says that Muhammad was sent as a warner to his people and to the world, that the Judgment day is coming, when people will be resurrected from their graves and judged by God. The good or the people of the right hand, will go to heaven, while the wicked will be consigned to the torments of hell.

Heaven, a repository of human aspirations, is depicted by the Quran as suffused by peace. In the Quran says that the virtuous admitted to paradise are greeted by the angels with the saying:

“Enter in peace!’ That is the day of eternity”.
(Quran, 50: 34)

The Quran admits that most of those who will be resurrected are ancients, not moderns, i.e. that most of the inhabitants of heaven will be Jews, Christians and members

of other religions. This multi cultural Muslim paradise is described as lush and verdant, with water flowing and a cornucopia of delights provided.

Quran assures the believers:

“Therein they will hear no abusive speech, nor any talk of sin, only the saying, peace, peace”.
(Quran, 56: 25-26)

In heaven, Quran promises:

“And they are among the companions of the right hand, then they will be greeted, ‘Peace be to you,’ by the companions of the right hand”. (Quran, 56: 90-91)

And says that after the Resurrection:

“The dwellers in the garden on that day will delight in their affairs; they and their spouses will repose on couches

in the shade. They will have fruit and whatever they call for. "Peace!" The word will reach them from a compassionate Lord". (Quran, 36: 54-56)

Commentators have noted that this verse seems to demonstrate a progression, from delight and repose to the heavenly fruit and finally to the highest level of paradise, where God himself wishes peace and wellbeing on the saved.

In Islam or Christianity, religion or culture, people can come up with millions of reasons to justify their actions and behavior; but what remains true is the source itself.

Islamic View on Inner Peace

Allah the almighty said to us:

"Indeed, there has come to you from God a light and a clear book wherewith God guides

all those who seek his pure life to the ways of peace and he brings them out of darkness by his will unto light and guides them to a straight way". (Quran, 5: 15-16)

World peace, or peace on earth, is the concept of an ideal state of happiness, freedom, and peace within and among all people and nations on Planet earth.

Within this idea of the world, nonviolence is one motivation for people and nations to willingly cooperate, either voluntarily or by virtue of a system of governance that has this objective. Different cultures, religions, philosophies, and organizations have varying concepts on how such a state would come about.

Various religious and secular organizations have the stated aim of achieving world peace;

but we think that world peace begins with inner peace.

How Do We Find it?

Allah says in his Glorious Book:

“Behold! verily on the friends of Allah there is no fear, nor shall they grieve”. (Quran, 10:62)

In contemporary debates on the roots of muslim radicalism and the character of the religion, it is important to go back to the muslim scripture Quran (sometimes spelled Koran). Like the Bible, the Quran has verses about war as well as peace, peace has been insufficiently appreciated, and war is condemned.

The Quran is believed by Muslims to have been revealed to messenger of God Muhammad ibn Abdullah, a former merchant of Mecca on the west coast of Arabia,

between 610 and 632 of the Common Era.

Messenger of God was one in a long series of human prophets and messengers from the one God, standing in a line that includes Abraham, Moses, David, Solomon, John the Baptist and Jesus of Nazareth. Each apostle of God, Muslims hold, has reaffirmed God’s oneness and the need to have faith and live a moral life. In each of these religions, adherence to the basics in the Ten Commandments given to Moses is necessary; including avoiding sins such as theft, adultery and murder.

Peace Making in the Life of Prophet and the Household

In the modern times Islam is being projected as intolerant towards other faiths and religions. We come across instances of suicide bombers and others killing innocent people almost on daily basis.

- In the light of “Seerah” or conduct of the True Messenger of Allah, can it be justified?
- What does Prophet Muhammad's life teach us?
- What is the ideal versus reality?

The messages of the Prophet which would be viewed and analyzed in this study have multipurpose implications both for the muslim world and the Western world.

World peace needs a proper code of conduct and role model. The teachings of the Prophet provide the desired code of conduct, i.e. the law and the life of the Prophet is the reference point, the role model.

The textual messages in this research are the speeches and treaties that the prophet had with his counterparts, companions and followers. In addition, his orations or sermons that he

delivered to address the mankind in general.

His skillful use of rhetoric demonstrated his commitment for meaningful competent communication for humankind in general. His speeches demonstrated that he sought to see all humankind from the lens of kindness, modesty, moderation, justice, liberty, gentility, generosity and love. The paper focuses on the argument that the basic teachings of the Quran and the Prophet are not inconsistent with modern charters of United Nations.

For example, Pact of al-Ḥudaybiyah (January 628), compromise that was reached between Muḥammad and Meccan leaders, in which Mecca gave political and religious recognition to the growing community of muslims in Medina.

Muḥammad had been approaching Mecca with approximately 1,400 followers in order to perform the ‘umrah pilgrimage as directed in a dream. The Meccans, however, humiliated by their inability to besiege Medina (March 627), would not allow Muḥammad entry into their city. Instead, a Meccan delegation met the muslims at their stopping place, al-Ḥudaybiyah, situated about 9 miles (14.5 km) outside Mecca, to negotiate a treaty, thereby acknowledging the equality of the Muslims as bargaining partners. A 10-year truce was declared.

Muḥammad then agreed to abandon his ‘umrah, on the condition that he be allowed to enter Mecca the following year, at which time the city would be emptied for three days to allow the Muslims to perform their rites. In addition,

provision was made for the return of any Meccan who might flee to Medina without permission from his guardian; although a similar provision for muslims going to Mecca was not stipulated. Finally, the various tribes could ally themselves with either the Meccans or the muslims, as they wish. (Ref: *Mutahhari, 2020*)

According to Imam Ali's statements:

“Every human you encounter is your brother either in your faith or in creation”.
<https://en.irna.ir/news/83543588/Imam-Ali-s-message-summarized-in-justice-peace-Indian-scholar>

In any case, he is a fellow human. All humans should be united and loving towards one another; it is not about a specific group or community being united.

Thus, Muslims are ordered to do good to even those who are different from you in faith and beliefs:

“God does not forbid you from dealing with kindness and justice with those [polytheists] who did not make war against you on account of religion and did not expel you from your homes. Indeed God loves the just”. (Ref: Reynolds, 2018)

This, while studying the realities of Imam Hassan's life shows that he was a smart politician who had closely examined the social spirits, propensities and motives of his time and designed his plan with insight and foresight so that he founded a great revolution in the form of an inevitable peace.

For your eternal success, see the beauty and excellence of Islam by what you directly read from the two revealed sources of knowledge and guidance: The Holy Quran and the Sunnah.

Do not judge Islam from the bad behaviors and misdeeds of some muslims who do not practice Islam according to these two authentic sources of guidance. Do not be influenced by the false propaganda and lies made against Islam by those who want to destroy the image of Islam out of their ignorance of the truth. The enemies of Islam read some portion of the verses in the Quran and parts of traditions and misquoted them in their writings and speeches to disprove the truth about Islam.

Many psychologists and behaviorists argue that at the end of the day the greatest human drive is mental peace. Islam is

the road to peace and serenity. It starts with the most basic thing i.e. greeting among muslims; Muslims are prescribed by Allah to say “as-Salam-alikum” whenever they meet with other muslim brothers. The meaning of this Arabic phrase is “May Allah blesses you with peace”. Similarly, there is one of the names of Heaven ‘Dar as-Salam’ which means “House of Peace”.

Among 99 names of Allah, there is one name “as-Salam” which has its own beautiful meaning “The Source of all Peace”. Allah is the best source of peace, and mental peace lies in the remembrance of almighty Allah.

According to Islamic eschatology, the whole world will be united under the leadership of imam Mahdi. At that time love, justice and peace will be so abundant that

the world will be in the likeness of paradise.

Bible View on Inner Peace

*“The result of practicing fellowship with God in prayer is that we enjoy the peace of God. The peace of God is actually God as peace (V. 9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety”.
(Gospel of John, 16: 33)*

Conclusion

Inner peace is the key to world peace. If people can get access to this peaceful space inside them then outer peace can become a reality. In this quest for inner peace, knowledge of the true nature of the world helps knowing that everything is going to change, and everything is changing.

Allah is the creator of this entire universe and of all the things we are blessed with, so in order to find peace in those things we must thank Allah daily, for being blessed with the luxuries, children, parents, and for everything we have.

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ORIGINAL RESEARCH PAPER

Circuit Quality Pattern of Moral Lifestyle in Modern Life

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Abstract

SUBJECT AND OBJECTIVES: In contemporary life, we live in a world teeming with modern changes that have occurred in all fields and aspects of life, which is a natural product of the developments reached by the human mind and of modern technologies that accompanied the scientific, technological and information revolution that the world witnessed since the beginning of the twentieth century until the present time. Where we find that there are many radical fluctuations in the ways of living compared to the old ways.

METHOD AND FINDING: The concept of the culture of living reflects the individual's attitudes, values and general vision of the world. Therefore, this term is concerned with the continuity and development of life and with the self and with the new concepts of culture that are in line with the identity of the individual, according to the community system and the imposed trends, which limit the individual's choices in the way of life and thus what he can adopt to be reflection of his person in the environment. This culture falls according to the general vision of life, and the general framework in which the individual or society sees the world and this vision is often linked to existence and its essence, values, feelings and morals.

CONCLUSION: The culture of living is often associated with either a religious, political or economic orientation, the renaissance of knowledge. What is rejected in behavior, path, and thought in peacetime becomes an acceptable situation in difficult times, producing a new aspect of the culture of living.

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Introduction

In addition, the lines that link the identity of the individual with the rhythm of daily life, which are an indication of the nature of a life culture, have become blurry in modern societies. Some believe that the main focus of the culture of contemporary life is consumption and associated behaviors, which create new, unrealistic possibilities for the concept of identity.

It is no secret to everyone that the materialists believe that human was created from matter alone, and that he is governed by the same laws that govern other material bodies; however, the Quran sees human as a two-dimensional creature. He has his physical and tangible aspects that can be analyzed, and he has other aspects above nature that are not perceived by the senses,

but we perceive them by their effects. They are two inseparably complementary dimensions.

The material aspect is represented in scientific and practical development in investing in nature and preparing the requirements for human well-being. As for the moral aspect, it is represented in religion, values and morals that regulate the connection of human to himself, Allah and nature.

Allah has mocked the nature of human and revealed to him some of its secrets and established for him laws and provisions to deal with them and ordered him to strive and progress within the framework of a divine goal behind his life path.

Progress is a means to reach the correct lifestyle, to achieve tranquility and security, transcendence and real development, in science, industry, economics and politics, which are the

material and sensory dimensions of Islamic civilization and the concept of development and progress is an aid and a catalyst for movement and becoming. Every analysis of the concept of continuous progress, lifestyle, social work and way of life, whether material or moral, is of great importance.

The development in the scientific and economic fields is achieved within the care of lifestyles, and in view of the rich Islamic civilization, in addition to the interest in the role of families in life, the Islamic world has the ability to be at the top of development.

(Chapra, 1995)

Benefiting from natural capabilities and technology, and in brief, material wealth, in terms of capabilities, means, and things, is entrusted to the real and correct utilization of human wealth, and at a time when this human wealth has

performance, efficiency, and impact, and to know how to take advantage of time, income, and capabilities, and if you take advantage of it, then you can have a greater level of efficiency than a few resources.

Rich countries in terms of possessing internal resources and natural sources, as soon as they lose an appropriate lifestyle, will suffer from a waste of energy balance, a decline in production and efficiency, and poverty in terms of wealth and capabilities. They were able to manage their affairs and become in the refineries of those countries.

In light of these huge advanced industrial wealth and energies, what shapes the personality of human and gives him eternal happiness is his moral dimension. Therefore, human must put his material dimension at the service of his spiritual dimension, and this

can be achieved by developing all the constructive capabilities in human and by curbing all the destructive capabilities that lie in him. The most important aspect of it is the human soul.

The meaning and the sublime purpose is what constitutes the personality of the human being and keeps him immortal. The progress of human for the most part, is due to his spiritual characteristics, and through the soul he is able to distinguish between right and wrong, good and bad, but from a biological point of view, people do not differ from each other very much. Good and bad people do not differ in terms of physical composition; but from a spiritual point of view, the first is above material existence, and the second is closer to the animal.

Everyone in the community thinks about how to improve and add meaning to their daily

life as each person's need to set a goal and shape a lifestyle is a prerequisite for achieving inner harmony and a sense of contentment.

The civilization of contemporary human is in dire need of Islam today, because today it is lost among the morale that does not have objective goals for its movement, rather it is cut off, as it is among peoples who carry the values that qualify them to manage human society, but they lack the factors of urbanization, and between materialistic, civilized peoples far from Human values control the fate of human life on earth, bring about destruction by nature and absorb its resources with great greed to satisfy its lusts. In the loss of both, the nation is no longer a nation and civilization is a civilization. (*Peccei, 1981*)

In this article, we have tried to portray the realistic modern lifestyle between materialism and the search for meaning, and to show what Islam can offer to save the civilization of contemporary human from destruction. And how can a person change from his material lifestyle to one that is able to nourish him spiritually. And the meaning in life, where to go?

Problem Statement

The danger that threatens humanity in the present age is not that this civilization as it is said, released freedom for human thought; rather, the danger comes contrary to what is said, from the fact that it weakens human thought by placing it under the pressure of deadly animal lusts, and contemporary civilization has mastered and exaggerated in its deepening.

The dynamism of the world of business is fraught with turmoil and it has become completely impossible for a large number of people to use their intellectual and moral energies freely, calmly and focus, and to respond to their instinct that Allah created them with moderation and balance. Then the loss of the moral aspect became a prominent defect in the life of contemporary man.

The modern way of life uses material, technical and artistic development and everything related to human well-being, comfort and advancement through its control over nature, and it is measured by specific and tangible topics. As for culture, it is used to express the moral development in behavior, lifestyle, way of working, thinking, feeling, and the weight of morals in shaping a situation for human

life. With the absence of culture, from this point we proceed to depict the aspects of modern urban life and the contemporary civilizational crisis. *(Tweed and Sutherland, 2007)*

It is noticeable that the spiritual aspect of human life has received very little attention in contemporary civilization. On the contrary, it exaggerated in strengthening the instinctive side in human to the point of losing his balance and humanity.

On the other hand, with the self, and with the new concepts of culture that are in line with the identity of the individual, according to the community system and the imposed trends, which limit the individual's choices in the way of life, and thus what he can adopt to be reflection of his person in the environment. *(Child, 1997)*

This culture falls according to the general vision of life, often associated with either a religious, political or economic orientation, the renaissance of knowledge. What is rejected in behavior, path, and thought in peacetime becomes an acceptable situation in difficult times, producing a new aspect of the culture of living. *(Breines et al, 2000)*

Manifestations of Contemporary Life

A number of ways of communication and direct communication between people, as this includes means and programs for visual and audio communication, which helped shorten distances and abolish barriers and borders that separate people, and give them the ability to communicate at any time and within a few seconds, and within a very simple cost that does not exceed

the cost of connecting to a network Internet, or calling by landline or cell phone. Unlimited use of the Internet, as it has become a major tool for exchanging information and files between people, which facilitated work in different organizations, and contributed to reducing efforts and costs.

This network also made it possible to provide a huge amount of information, data, facts, and images, which increased the ability to Learning in a short time, and at a minimal cost. Online shopping, where we find a large segment of people who meet their needs by purchasing online, especially in light of the increase in websites and electronic companies.

Achieving a high level of well-being, through the emergence of rapid means of transportation, high wages, attention to health, and raising

the standard of living in general for individuals. We find that modern life has negatively affected social life and family relationships, not to mention the neglect of the spiritual and moral aspect of human life, in light of the crowding of daily programs with professional plans and projects, especially with the expansion of investment and the expansion of business volume, as this led to an increase in daily working hours, and accompanied.

This significantly increases work requirements in terms of mental and physical effort. (*Ostrom et al, 2010*)

Modern Lifestyle

There is no doubt that awareness of the culture of living has become for everyone, including individuals, families and societies, who believe that they are keen to

improve their lifestyle, starting with the health and nutritional aspect, which has become the focus of many sessions and discussions between friends, and in the visual, audio and print media, and ending with the environment and its safety. Albeit to lesser degrees.

Societies have also begun to realize the need to pay attention to the lifestyle, which sometimes is a direct factor in losing the spirit of optimism and immersing itself in a monotonous and gloomy life, such as suffocating traffic that limits human energy, or working long hours, including weekends, so doctors are advised to monitor individuals for a pattern. Their livelihood is to learn the causes of their suffering and diseases, starting with some food products that are not compatible with their bodies, to the noise and hustle

and bustle of the places in which they live or go.

Where human life faces several problems related to the external environment, such as work, relationships with others, feelings and instincts, and attempts to adapt. It is a form of escape. What helps a person to overcome his circumstances that are often controlled by his subconscious, is to reconsider values, perceptions and motives, to get out of the weight of feeling inferior in front of himself or others.

This lifestyle title entered American culture three decades ago, as American politicians sought to export their various goals by introducing the American lifestyle, without relying on the political style. Ideologies and reservoirs of thought create a style and a way of life that is consistent with it. If the lifestyle in a society is in harmony with its

intellectual buildings, then balance and stability will be achieved in society.

The concept of lifestyle and culture of life, refers to a number of topics in multiple environments, such as the family, housing, type of clothing, style of consumption, work, in addition to individual and social actions. We have not clearly advanced in the real way of life, nor have we developed like the first section, in the field of science and industry, and the like, as the culture of life is affected by our analysis and interpretation of it, as each goal we set for life will achieve a special style and pattern.

Western Civilization in the Way of Life and the Contemporary Civilizational Crisis

The contemporary civilizational crisis is represented by the absence of someone who combines civilization and culture

at the same time and takes the initiative in the technical and moral fields, and creates a natural balance between them.

The world today is between huge religious and philosophical cultures; but they do not possess a large degree of modern civil factors, and civilized, uncultured countries that are unique in self-determination of peoples impose their social behaviors and their political and economic systems on them, although these peoples possess self-civilized energies which actually exist, not by force that qualify them to be in The position of leadership and contribution to solving the problems that plague contemporary societies.

Therefore, human society is neither barbaric without culture nor primitive without civilization, and its current crisis is in combining civilization and

culture and finding a natural balance between them. This crisis arose from the decline of material civilization, which was a combination of the two.

There is some state that follows material civilization without having a belief in a specific principle, and perhaps they can reach progress outwardly; but the endless losses of the humiliation of tradition will cause them severe damage, and uproot their roots.

In contrast to these imitated countries, there are countries that have chosen the teachings of monotheism, in contrast to material civilization, and those will find real progress, at all levels, and will build the deep rooted civilization as well, which expands their thought and culture in the world, in fact we do not have a conflict with the West; but on the basis of Research and investigation confirm that no

nation can reach any result as a result of imitating.

Material culture is by its nature an aggressive culture, and under the pretext of any evidence, it spreads in any country, and gradually it destroys the identity and culture of that state.

The progress of material culture is an outward progress, but in its interior and reality, the lifestyle mixed with the materialistic and unknown identity.

Western politicians, by expansion of the means of art, especially the arts of cinema, seek to build tastes and promote their lifestyle in other societies. In the projects presented and relying on sociologists, psychologists and historians, they search for weaknesses, especially in peoples, and by knowing the ways to dominate it, they recommend filmmakers to produce special films for it, so officials and citizens in this field should take

care of their authentic culture and their country. (*Faulkner and Fred, 2017*)

The separation of lifestyle from beliefs and religion, or in other words, the creation of secularism, is one of the most important achievements of the global power system, which is not limited to the United States, and in this logic the Western culture itself changed, from an aggressive culture to a popular culture, when many Americans live outside the borders of the United States, America depends on them for success as a strategic depth, at a time when it has failed militarily and politically, as by dyeing the culture an American color, they will subjugate many people in the world.

Spengler, one of the leading contemporary German philosophers and a specialist in civilization studies, says: The cycle of any civilization cannot exceed a

thousand years, and this means that Western civilization had begun the stage of spiritual decline by entering the stage of stagnation and material comfort, which he called the civilization stage. That precedes the collapse and demise of civilization.

Thus, civilization is the giving and spiritual prosperity as it passes in its first role, while civilization is the stage of old age and senescence and the loss of civilization's immunity, its spiritual components and its moral values". (*Farrenkopf, 1991*)

Ibrahim al-Haidari says:

"Spengler looked at the peculiarities of nations and peoples and considered that any civilization is a closed circle that is not linked to any civilized communication, and therefore it is not taken from others or given to others, and thus he

canceled the importance of civilized communication”.

It is a consensus judgment by specialists on different scales.

Whereas Edgar Morin says:

“The rule of today technology is destroying every cultural peculiarity. Thus, the West produced, for the first time in history, the elements of its own annihilation because of decay and weakness, in other words because of (the will to demolish). Where industrial civilization caused (the uprooting of civilization) is synonymous with adventure and death. (*Duncan Baretta and Markoff, 2009*)

This is an interesting fact. material thought, because of its technological development and great scientific discovery, made

it saturated with materialism and empirical logic, and it began to deal with reality on the basis that everything is yours is false until proven correct by experience, and thus questioned its values and moral principles, then stripped of it when it was unable to Prove it by experience.

The result that we reach is that the crisis of Western civilization is not a crisis of urbanization, but rather a crisis of morals, morals and religion.

Imam Khomeini says:

“Society that has abandoned moral and spiritual values and has plunged into the swamp of corruption is growing more and more unhappy day after day. Because material progress and wealth alone do not make human happy”.

The Western situation can no longer be called Western

civilization because it lacks the moral leadership that represents the basis of civilization.

Ibrahim al-Haidari says:

“The reality is that the crisis of Western civilization does not stem from the negative evaluation of civilization, nor from the misery of industrial civilization and its intellectual and philosophical system, but from the fate of Western civilization, which turned it into a miserable plastic city in a consumer society that grinds human and strips him of all his energies creativity, as it strips him of his spiritual and moral values”. (Duncan Baretta and Markoff, 2009)

We can mention here options to get out of the current crisis:

- The First: Civilized suicide, an option rejected from the ground up; but it may become an inevitable result if the material civilization becomes intolerant of its materialistic ideas and does not address its reality. In the late eighties, the Soviet Union went through the same stage that the West is going through today, and Imam Khomeini at the time took the initiative to call for Islam to fill the moral vacuum that communist societies were suffering from; but Gorbachev looked at the material side of the deteriorating conditions of the Islamic world and said: If in Islam is what is useful for them to fix their reality. He did not

pay attention to the fact that his moral crisis can be cured in Islam, and the Muslim crisis is material and civil, and the result is that he preferred civilized suicide.

- The second: a return to religion, which is the natural solution to get out of the crisis; but material governments refuse to do so for certain reasons. A number of Western thinkers themselves have warned of the danger of this contemporary civilization.

Jerry Foley says:

America needs a spiritual and moral rescue if it does not want to perish in the twentieth century.

- If we assume the possibility of cultural exchange, to what extent

will Western civilization and others care about Islamic solutions?

- How much of the Islamic Sharia will apply?

The truth is that the reality of Muslims does not encourage others to follow the example of Islam, and if we want to present Islam as a civilized model, we must change our reality first.

Wajih Kawtharani says:

Now in the West they are complaining about technology because it created pollution and turned human into a machine and created human that is, it made him something like all other things.

This means that the West is grumbling even about the civility that remains for it after moving away from religion, as it is really looking for a way

Salvation that balances the requirements of the soul and the body with the utmost precision, and looks to Islam as a reality, and this was stated in the statements of some of them.

The French thinker Dubrocabe says:

The danger lies in a civilization that is deeply materialistic. For this same civilization will result in a loss of balance, if the education of souls parallel to the tyranny of materialism is unable to find the necessary balance.

Lord Snell says:

We have built a harmonious building considering its external appearance, referring to the material achievements of contemporary civilization; but we have neglected the essential requirement of an innate element in our

life, meaning the soul. In the well-being of the body, but the soul left us in poverty and emaciation.

As for Islam, it seeks to achieve a balance in human life between these two elements, between the inner and the outer, between the soul and the body, and his teachings respond to the spiritual needs of human to purify himself and to reform his individual and collective material life together.

Charles, the British Crown Prince says:

We want to learn from Islam, the understanding of life and the way to deal with it after Christianity was unable to do so. (Vitkus, 1999)

Modern Lifestyle and Urbanism

The dear Islam secures all the requirements of the human

being. They are concerned with Islamic ethics, rational questions, and Islamic practical behavior in a qualitative and intense manner. The outcome of this effort will be the basis of planning and a building for the teachings of future generations.

Building culture in society, and its important role in reducing social dangers, is possible through the collection of religious and Islamic sciences. Providing an approach to a lifestyle that is compatible with Islamic theories removes many problems and challenges.

The life of Islamic societies today is more than a manifestation of their identity, it is influenced by the atmosphere of websites, which promote the material way of life, and by noting the wide discrepancy between this style and the structure of Islamic

culture, it will lead to creating a set of challenges.

The difference between culture from an Islamic point of view, and what is different from it, lies in the style and way of life in Islamic culture extracted from monotheistic thought, i.e. the Quran, and the Islamic practical system based on Sharia and biography.

As for the non-Islamic culture, the culture and way of life are taken from the sum of social theories and the individual practical system, which is the law, and by noting the methods presented in the Islamic religion, the individual according to the style and lifestyle, the closer he is to the Islamic lifestyle, the more successful he is in society, and his advanced effort in Caring for piety, justice and the rights of others. (*Hourani, 1989*)

Without paying attention to the basic rules of the lifestyle, and going to their origin, we will face the problems of excessive and negligent analysis, the changes must be in the cosmic vision, and then the path will be paved for the lifestyle.

If we consider development at all levels to be the meaning of modern Islamic civility, then this civilization will have two parts: Real and mechanical, in which the lifestyle is the real part.

As for the mechanical part, it is about the topics that are raised today under the title of dimensions of progress, such as science, invention, the economy, politics, international considerations and the like. Islam believes that prudence, morals, and rights are the foundations of the original and true culture, as we must take care of them seriously and effectively, otherwise Islamic

progress and modern Islamic civility will not be achieved.

A contemplation of the glistening history of the clear Islamic religion, and in particular the period in which we witnessed the Islamic scientific civilization, clarifies how to use the original Islamic thought in life, and also scrutinizes the view of Islam about the accumulation of science, benefiting from the civilizations of other countries, not imitating them, and paying attention to moral matters.

In the various dimensions of life, all of this contributes to the creation of Islamic civilization, and in light of this, in the contemporary world today, it is necessary to take into account, that when we apply Islamic teachings completely, in all dimensions of human life, it is possible through this to create the Islamic pattern Hadith, and following the formation of

modern Islamic civilization, and when this is achieved, all the peculiarities of morals that are contrary to the progress of society and Islamic civilization should be removed from life, and therefore by benefiting from real science, as well as benefiting from the scientific experiences of other countries, away from harm from the element tradition, and rooting its knowledge, can lead us in the scientific field, set an example for all countries, and promote our culture and civilization.

Moral Life in the Quranic Perspective

In the Glorious Quran we can also read the two-dimensional human in many verses with references to both the material and moral dimensions in the human being. on her. Here, too, the external world is distinguished from the human soul, and it has an indication

that souls are essences existing in themselves, different from what is felt from the body, which remain after death a perception, and an indication of the superiority of the spiritual dimension, the trends and capabilities of the human soul.

Where he put in it the innate formative tendencies, which is the search for the truth of the soul and work in what raises it to the ladder of virtue; but, on the other hand, if he does not pursue that pursuit and surrender himself to material prosperity only, his destructive potential will have the opportunity to develop and grow, and accordingly he will be at the bottom of the low.

The existence of these conflicting tendencies in human is what put him to the test, and it is the freedom of will that human possesses and the talent for learning that make him a responsible creature.

While this material life is a ladder to the spiritual life, it is self-evident that the earthly life does not mean the earth, the sky, etc., as these are among the creations of Allah.

What is meant by worldly and mundane matters is to be restricted to material affairs only, so a person should not be limited to worldly affairs, and not preoccupy himself with material matters so that he forgets the purpose of life, which is getting closer to Allah, except that a person should not neglect the material aspect, otherwise one will not find Ride for this spiritual journey.

The importance of material life lies in the fact that it is just a stage of transition, so one should not think of it as an end in itself, even if a person is provided with material means, it is only because they are necessary for his integration morale.

Allah Almighty created creatures to worship Him and seek His pleasure. Worship in its most general meaning includes everything that brings human closer to Allah. Therefore, a person should know what increases the acceleration of this movement and what prevents it.

Spiritual life, from the Islamic perspective, is that life in which a person adapts himself to the divine command with the aim of being close to him. The reprehensible reappearance, and Imam Ali said:

“What I fear for you is two qualities: following one’s desires and prolonged hope. As for following one’s desires, it turns away from the truth, and prolonged hope forgets the Hereafter”. (Nahj al-Balagha, Sermons 42)

Therefore, a person must purify himself and struggle with his desire for material pleasures. The great result of self-purification is the growth of an important state called piety, a condition in which a person advances towards Allah under the leadership of his pure thought.

This is why the Quran sees piety as the basis for one's development and integration, and it is the criterion of superiority over All other creatures, and thus is the spiritual life, a life full of contentment and closeness to the presence of the Mighty King Allah. (*Ali, 2010*)

It is clear from what we have discussed that the lifestyle includes all aspects of the human being from his birth to his death, whereby a person has a special style on the basis of it, either taken from a certain thought or, with the

passage of time, it has become a reality in societies.

Human civilization with all its material and moral manifestations needs care and planning. Contemporary civilization As for the lifestyle, it is an Islamic style that is extracted from the clear Islamic religion, where this style should be implanted in the depth of society, and on the basis of which society advances.

Islamic countries should give serious attention to the manifested Islamic religion, and abide by its commands, so that they can create a special pattern in life, and this pattern itself will prevent deviant methods, and inevitably in order to obtain this matter it is necessary to earnestness and perseverance, first on the part of the officials and finding solutions Infrastructure, and secondly from the people's side and through cooperation

and coordination with the state, then such a matter can be found and the problems arising from the incorrect material lifestyle also can be removed, and according to the authentic Islamic method, modern Islamic civilization can be made an example for other countries, and for this reason it can be titled Suggestions and solutions, including:

- Knowing the damages, and the cause of stagnation and lack of progress in the lifestyle and culture of life.
- Inviting scholars and thinkers, from the seminary and university, as well as the intellectual and political elites, to discuss the means related to culture, education, youth and the problems contained in this field.
- Knowing the damage caused to families as it is an essential part of the lifestyle.
- The officials of the state and culture in the society should form various collective working groups and specialized committees whose purpose is to research the dimensions of the lifestyle that are commensurate with the conditions of life today in society, and to present their visions about the necessities and programs of access to the Islamic way of life, and the relentless pursuit to know the damages and problems and search for ways to treat it.
- Finding a governing formula in the field of knowledge of the

damages and problems in the way of life.

- The Ministry of Education, the Ministry of Science, the Ministry of Technology, and the Ministry of Culture, as the main institutions concerned with this issue, and to address them to the youth segment and the general community, can play an influential role in this issue. (*Ref: Hourani, 1989*)

Holding educational workshops for students and students, on the family and the culture industry, through websites, is one of the most important cultural measures to move towards the Islamic way of life.

Instilling the way of life among students in childhood has a greater impact, and even this subject, by going to textbooks, can form a more

ground for interest, to which the schools of our country illuminate the best refuge.

Perhaps the development of a comprehensive document for the Ministry of Science, the use of the title and concern for the way of life, and the removal of existing problems and complexes, will chart the future of the country.

The scientific and religious elites, in order to root the way of life, must form the ground for explaining the characteristics and importance of this type of lifestyle.

Conclusion

Muslims stand before a great historical opportunity to re-enter the civilized experience, for the following reasons:

- The moral vacuum prevailing in the civilized world and its need for human support.

- The Islamic world includes the most important strengths, such as: owning two-thirds of the world's oil reserves, more than one-fifth of the world's Muslim population, an important strategic location, and intellectual and spiritual wealth.
- Complaining about administrative and moral corruption, the spread of selfishness and the human society's need for psychological and social reassurance.
- The strong desire for Islam, especially by the oppressed woman who, in material civilization, has turned into a tool for amusement and trade.

These and others are all factors that increase the importance of the Islamic role in the coming civilization; moreover, the return

to civilizational leadership has a price, and its price according to the theory of the famous historian Toynbee in *Response and Challenge* is responding to and overcoming the fateful challenges facing humanity today.

Toynbee believes that every civilization arises from a specific challenge, so if the response to this challenge is successful, then the civilization progresses and flourishes and in turn generates another successful response; however, the response itself presupposes the existence of a mental and scientific level in the human being, according to which he can provide answers to the challenge of the environment and nature.

As for Islam, it is the most perfect of the heavenly messages it came in order to arrange the entire human issue with its material, spiritual and moral aspects, and to place in

the hands of human beings the final formula for the divine conception of the universe in which lies the keys to the aspired humanity in this world and the hereafter.

From this angle, those who try to besiege Islam in spirituality seek to Where they do not feel that the message has been emptied of its function and converted to another version of Christianity, which lacks the divine wisdom for which Islam was revealed.

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ORIGINAL RESEARCH PAPER

Humiliation and Analysis of its Conceptual Relationship with Spiritual Voyage

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Abstract

SUBJECT AND OBJECTIVES: Dhull or humiliation is originally a Quranic word and all the Quranic subjects were of interest and importance to the Mystics. It is well-known that commendable characteristics and virtuous character in mysticism are both from the most important matters related to the ascending journey to the Lord. Humiliation is one of the mystical ethics which affects the voyage and motion to God. Humiliation of the soul for the obedience of God Almighty commands and staying away from sins are better than prayer and fasting, by which the traveler on the spiritual path gets closer to his Lord and makes him attain the Real Honor which is only something connected with the Honor of Allah, His messenger and believers.

METHOD AND FINDING: It must be mentioned that there are Spiritual Veils on the traveler's way to God which have also its humiliation and every veil is a trial from God Almighty who has tested His servants with it. The analytical-descriptive method of this research describes the nature of humiliation, not in its familiar meaning and its traces in the holy traveler's journey to God.

CONCLUSION: In this research we are going to see many important points from which the overflowing knowledge of God into the one who humiliated his soul for Allah's sake is becoming one of the most significant humiliation effects in the wayfarer's mystical life and how the worldlys' norm in defining the humiliation nature differs completely from the Divine one which based on the complete submission and surrendering to Him.

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Introduction

Dhull or Humiliation in lexical meaning indicates to the submission, submissiveness and leniency. Humiliation is the opposite of pride and honor. (*Ibn Faris, 1984, Vol. 2: 344*)

Dhull technically is the station of being in want to God, helplessness and asking God for forgiveness. (*Ibn Arabi, 2001, Vol. 1: 104*)

humiliation is originally a Quranic word and it is not only Quranicly significant but also mystically. Mystics point out that human being is such a combination of body and soul, and the holy traveler needs practices for the both. Accordingly, he must act and worship. He acts for his body and worships for his soul. Actions are all about body and will affect the soul because of the relationship between body and soul while worshiping is

connected with the soul situations. So, in both practices whether is action or worshiping, the traveler must be present with humiliation and submission between His God's hands (*Qunawi, 2002, 238*) to reach Him and witnesses the Truth manifestation.

In this regard, Humiliation can't be taken literally that humiliated man is the poor and weak one. On the contrary, the more the wayfarer is humiliated to his Lord, the more he gets the honor from his Lord.

The importance of this research is that it shows the real nature of humiliation and how it is important to reach the Almighty God Quranicly and Mystically.

Regarding this research, it is true that humiliation has been discussed in several works, but so far no independent article

has dealt with the subject of humiliation and its relationship with spiritual journey and wayfaring, but we can see this subject as separate paragraphs in several mystical works such as: “Al-Futuh al-Makkiyya” for Ibn Arabi, “Mashrab al-Arwah” for Ruzbihan Baqli.

Theoretical Foundations of Research

Dhull or Humiliation in lexical meaning indicates to the submission, submissiveness and leniency. Humiliation is the opposite of pride and honor. *(Ibn Faris, 1984, Vol. 2: 344)*

Dhull as a quranic term is the origin of worshiping, submission and humiliation and worshiping is obedience and the far most magnification for the Almighty God. *(Qurashi, 1992, Vol. 4: 278)*

One of the most important verses that illuminates that the dhull is the station of humiliation,

act of devotion and divine service is the verse number 43 of Al-Imran which shows what angles told the lady Mary about being humble to her God through worshiping. It is worth noting that prostrating in this verse precedes bowing down to indicate the significance of the complete humiliation and submission towards Allah and surrendering to Him.

The Lord says in the Holy Quran:

“Mary, pray devotedly to your Lord, prostrate yourself before Him and bow down with those who bow down before Him”. *(Al-Imran: 43)*

The holy Quran mentions the dhull in different verses. Dhull means what was because of conquering. For example, *“Lower to them the wing of humility” (Al-Isra: 24)* means be humble, submissive and lenient to them; or dhull in the

hereafter because of committing sins, for instance “*The recompense for the evil deeds will be equally evil (not more) and the faces of the evil-doers will suffer from disgrace*”; (*Yunus: 27*) and dull in the lowest world as a result of not worshipping God “*Those who worshipped the calf will be afflicted by the wrath of their Lord and disgraced in their worldly life*”; (*Al-A'raf: 152*) and finally dhull comes with the meaning of subservience and meekness “*It is He who has made the earth subservient to you. You walk through its vast valleys and eat of its sustenance. Before Him you will all be resurrected*” (*Al-Mulk: 15*). (Raghib Isfahani, 1992: 330)

Dhull technically is the station of being in want to God, helplessness and asking God for forgiveness. (*Ibn Arabi, 2001, Vol. 1: 104*)

Journey literally comes from walk and indicates to moving and flowing. (*Ibn Faris, 1984, Vol. 3: 120*)

Sayr word appears in the Holy Quran with its various derivatives 26 times, Allah says:

“tell them to travel in the land and see what happened to those who rejected the Truth”.
(*Al-An'am: 11*)

Spiritual Journey in mysticism is the journey of conscience and hearts. (*Gilani, 2005: 319*)

Wayfaring in lexical meaning is derived from route and route is road. It is said I take the road. This word indicates to getting something into another. (*Ibn Manzur, 1993, Vol. 10: 442*)

This word with its different forms come 12 times in the Holy Quran, including the Almighty's saying:

“Have you not seen that God has sent down

water from the sky and made it flow as springs out of the earth?"
(Az-Zumar: 21)

The wayfaring technically means refinement of morals, actions and knowledge by working on the worshiper's inner and outer. The worshiper in all of that is occupied with himself by refining his inward to prepare himself for reaching God. This arrival will be achieved when the manifestation of the Truth is revealed to him and he becomes absorbed in it. Then, When he looks at his knowledge knows nothing but Allah, and when he sees his force of spiritual decision, sees nothing but Allah. (Qunawi, 2002, Vol. 2: 425)

Suluk is the ascension in the stations of nearness to the presences of Allah, actually and spiritually, by refining the human being's inner and outer

by disobeying dictate of passions by constant efforts and struggling against the soul, so that he does not find in himself any embarrassment from that. (Kashani, 2005, Vol. 2: 435)

Human Being and Humiliation

There are many verses in the Quran deal with dhull. This word appears in the Noble Quran 24 times with its various derivatives, including the Almighty's saying relating to parents:

"Lower to them the wing of humility and say, "Lord, have mercy upon them as they cherished me in my childhood".
(Al-Isra: 24)

Dhull or humility in this verse is not in the familiar meaning of prostration and indignity, But it carries the meaning of kindness and mercy towards them, in other words, Lord refers to the way that

must be followed by man in treating their parents that he must be humble and merciful towards them.

This humiliation that raises the dignity of man which results from the humility and heart's breaking for God's sake. Mercy and leniency towards them in particular and the humankind in general, originates from the Divine Love.

It must be mentioned, that the birth or biological parents are not the only object of parents in this verse. There is another referent of this concept which is inward and esoteric one.

According to the prophetic traditions and Ahlulbait sayings, Ahlulbayt are superior to parents. The Messenger of Allah said:

“Me and Ali are the fathers of this nation. We are more rightful to get their thanks than their parents. If they

obey us, we will rescue them from the Hellfire and join them with the free and righteous people”.
(Majlesi, 1983, Vol. 36: 11)

Thus, dhull in this regard means obeying and being humble to them, because following them with the submission to God's commands and surrounding to Him, ends up with a real freedom from corporal attachments and worldly ties.

In other Quranic verse, we can see that dhull's meaning manifested in the same content and significance. The Almighty God says:

“Certainly Allah helped you at Badr, when you were weak [in the enemy's eyes]. So be wary of Allah so that you may give thanks”.
(Al-Imran: 123)

Before going deep into the meaning of dhull in this verse, we have to suggest that some interpretations of the word “adhallah” emphasize the meaning of weakness, namely their forces at Badr were much weaker than those of the enemy.

Some of the interpreters see that the meaning of weakness and humility are far away from the real indication of the word “adhallah”, that is because of the contradiction between this sense and the following verse “*Honor belongs to God, His Messenger and the believers*”; (*Al-Munafiqun: 8*) Then, how come they were weak and little while the ones who were fighting against the hypocrites were the Messenger and the believers. (*Sadeqi Tehrani, 2013, Vol. 5: 366*)

To solve this contradiction, we have to see the difference

between situation of believers at Badr and Uhud.

Although the believers at the Uhud Battle were strong in terms of forces and troops, they lost. When they were fighting the unbelievers, they began to lose courage, started quarreling with each other and disobeyed God's orders. Some of them wanted worldly gains and others wanted rewards in the hereafter. So Lord let them face defeat.

This scene was not in the Battle of Badr, but rather the opposite. The believers were weak in terms of troops, but the Lord gave them the victory on account of their humility and obedience to Him.

As a result, we can't take dhull here in its literal meaning. It is not related to the worldly and materialistic conditions. It is all connected to the obedience and submission to God and only

ignorant people see otherwise. So, If you are humble to God and obey him and His Messenger to the limit with which you become like a shadow to them, then you will be helped from the Lord.

This result can be emphasized with comparing the two following verses:

- *“Recall the time when you (the believers) were only a few and reckoned feeble in the land, afraid of being terrorized by the people. God gave you shelter, supported you with His help and bestowed on you pure provisions so that perhaps you would give Him thanks”. (Al-Anfal: 26)*
- *“Certainly Allah helped you at Badr, when you were weak. So be wary of Allah so that you may give thanks”. (Al-Imran: 123)*

This expression “a few and reckoned feeble” in the first verse corresponds to the following one in the second verse “weak-adhallah”, and the two verses end up with thanking the Lord. (*Sadeqi Tehrani, 2013, Vol. 5: 366*)

The two expressions refer that the only source of the real honor is God, and dhull and humility to him is the one and only way to get that Divine honor.

As for humiliation in terms of a small number and weakness that is not a dhull at all and when a man has a powerful connection with Allah and lives in His shadow, he will definitely get His support and help even if he is weak and decrepit apparently.

There are many examples in the holy Quran bring to light how ignorant and worldly men look at the humiliation matter.

In the verse 52 of Az-Zukhruf, Pharaoh was addressing his

people about how better is he, than the prophet Moses who is so contemptible, wretch, with no honor and respect. The pharaoh's vision originated from his outrageous fortune combined with arrogance.

The religious men and the people of Remembrance can sight and imagine the esoteric abode and dignity of the prophet Moses with which neither the king of Egypt nor any king can be greater than him in it. The weakness of Moses in expressing himself is not an affront as he can show realities and spiritual truths while pharaoh can reveal nothing but myths and claims. (*Sadeqi Tehrani, 2013, Vol. 26: 339*)

The Holy Quran says:

“Am I not better than this one [Musa (Moses)], who is Mahin [weak and despicable] and can

barely express himself clearly?” (Az-Zukhruf: 52)

The word Mahin in this verse coincides with the word dhull. This indicates that dhull in the Noble Quran has not only its derivatives, but also synonyms like (Mahin, Qulla Mustadafun).

The Almighty God explains in His Noble Quran who is the true weak and humiliated man. He is the disobedient transgressor who disobeyed and exceeded the limits with God, killed the Messengers unjustly and disbelieved in the signs of Allah:

“Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah

and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits". (Al-Baqarah: 61)

The Divine view absolutely differs from the worldly people's one who confine dhull to the outward appearance. The unbelievers consider fortune, power and having plenty of children to be an integral part of honor while poverty, weakness and having few children are fundamentals in defining someone's humiliation. They made a big mistake when they specify honorable and humiliated ones in this way. Hypocrites didn't know that being in honor is connected only with being in obedience to God, and anything else hasn't any origin. (*Qushayri al-Naysaburi, 2000, Vol. 3: 589*)

Allah conveys His and their perspective about that in surah Al-Munafiqun:

"They say, when we return to Medina, the honorable ones will certainly drive out the mean ones. Honor belongs to God, His Messenger and the believers, but the hypocrites do not know". (Al-Munafiqun: 8)

As a result, we can say that worldlys' norm in defining the humiliation nature differs completely from the Divine one which based on the complete submission and surrendering to the Lord. This station (dhull) and what is related to it, will manifest on the Day of Resurrection in particular.

In the verse 45 of surah Ash-Shura we can see the true dhull for the ones who are unbelievers and disobedient to the Lord. This verse show the

true humiliation in the Divine point of view and who are the real humiliated men. They will be presented to the Fire, downcast because of humiliation, looking with stealthy glance on the Day of Judgment suffering from lasting punishment:

“You will see them exposed to the fire, subdued in humiliation, looking sideways at it pleadingly; however, at the same time, the believers will say, the true losers are those who will lose their souls and families on the Day of Judgment. The unjust will certainly suffer everlasting torment”.
(Ash-Shura: 45)

Dhull is not only discussed at the level of the visible present world and the Day of Resurrection, but also it can be explore at the heart level,

namely spiritual combat. In this regard, there is an esoteric interpretation for dhull which is the heart's humility towards the ideas that come suddenly into it (khawater). When the heart won the war and took the victory against those incoming thoughts, then it will be honored by emerging its light which enables it (the heart) to be steady and powerful in its fighting.
(Urabi, 2005, Vol. 1: 92)

This the esoteric exegesis of the verse 123 of surah Al-Imran, in which the victory at Badr interpreted into the heart victory.

Almighty God and Humiliation

There are two points that must be mentioned here. The first one is the source of humiliation and honor. The second one is humiliation matter at the Divine Essence level.

For the first point, the matter of humiliating anyone and giving honor to someone is

only in God's hand. He is the Owner of the Kingdom, and the only one who gives authority to whomever He wants and takes it away from whomever He wants. In His hands is all virtue and He has the power over all things. (Ref: *Al-Imran*, 26) Lord is (Al-Mouez) the Honor Giver and (Al-Moudhil) the Humiliation Giver.

Allameh Tabatabai believes that the honor (Aleiz) is something hard to be reached unlike humiliation (dhull) which is easy to get and accessible.

For example the honorable man of a nation is hard to be defeated and it is hard to get in terms of his position among his people. Honor is only for God and essential property of authority. (*Tabatabai*, 1997, Vol. 3: 131)

So, we can see that the Real Honor in the Divine view is only something connected with the Honor of Allah, His

messenger and believers and any other kind of honor out of the Divine Honor is just a humiliation in the image of honor and glory.

As for the second point, Allah describes Himself in the Holy Quran, that He does not need any guardian or helper to help Him in His need; Because of His Perfection, the Almighty God has no humiliation in Him to need any help or protection from anyone in positions of weakness and times of lack of power (Ref: *Al-Isra*: 111) / (*Hosseini Tehrani*, 2013, Vol. 3: 353; *Ibn Ajiba*, 2009, Vol. 3: 244)

On the other hand, Allah asked Believers to help Him, because if they help God, He will help them and make them steadfast in their faith. (Ref: *Muhammad*: 7)

Surely, helping God here doesn't mean that He needs a help, but those who will do that, they seek God's pleasure

to be the chosen ones from Him, not because there is a humiliation in Him, not at all.

If we want to get deeply in the interpretation of “*and Who has not a helper to save Him from disgrace*” (*Al-Isra. 111*), we can see two qualifications here, the first one is who is the helper, and the second one is “*from disgrace*” which is humiliation. As a result, we have to glorify him and proclaim His greatness, that is because He has not any helper and has not any humiliation in Him, “*and proclaim His greatness magnifying*”. (*Ibn Arabi, 1989, Vol. 2: 586*)

Humiliation in Mysticism

The mystical view about dhull doesn't differ from the Quranic one. Mystics consider dhull station is the same as submission and humility one (alkhushue) and khushue is in the heart. They look to khushue

as one of the predominant characteristics of the creatures and it has no entrance in the Divinity. (*Ajam, 1999: 322*)

Ibn Arabi regards that this description (dhull) has two faces: one in our lowest world in which dhull is commendable for praiseworthy people and the other is in the hereafter in which dhull is lawfully shameful for blameworthy people.

In other words, dhull is a situation move from the believers in the lowest world to the transgressing and proud people who are evil doers and want to impose their superiority over the others in the land in the hereafter.

Ibn Arabi when he describes dhull as an excellent merit for believers, doesn't restrict and define this matter to men only. He sees that praiseworthy dhull is for believers who are submissive to God in their prayers whether they are men

or women. (*Ibn Arabi, 1994, Vol. 2: 193*)

It is well-known that human-soul seeks perfection, that is because it isn't perfect and has shortcomings and merits. The soul's turn in this lowest world is to get rid of its flaws to reach its perfection. So, any shortcoming makes the soul far away from its completeness and causing it humiliation and destitution, not only in the lowest world, but also on the Day of Resurrection.

For example, one of the awfulest vices of the soul is greediness, and yearning for other people's property. Greediness doesn't save anyone's face, so this vice needs to be treated to get the human soul away from humiliation and make it closer to its perfection. The treatment is to apply the compatible remediation of Patience and Contentment with what the Almighty God has blessed and knowing that Greediness is the

cause of humiliation in the lowest world and the Hereafter. (*Ruzbihan Baqli, 2007: 37*)

Humiliation Practices

In this paragraph we are going to discuss how the traveler to God becomes humiliated to Him.

Because the human being is such a combination of body and soul, the holy traveler needs some kind of practices for the both. Accordingly, he must act and worship. He acts for his body and worships for his soul.

In other words, actions are all about body and will affect the soul because of the relationship between body and soul while worshipping is connected with the soul situations. So, in both practices whether is action or worshipping, the traveler must be present with humiliation and submission between His God's hands. (*Qunawi, 2002: 238*)

Regarding worship practices and its relationship to humiliation, Ibn Arabi assures that standing at Arafah must be with humiliation, submission, and supplication by putting on a unsewn clothes. (*Ibn Arabi, 1994, Vol. 1: 359*)

Ibn Arabi points out in the Foutuh that staying up at night worshipping God with submission, causes the Divine Manifestation to the holy travelers. (*Ibn Arabi, 1994, Vol. 1: 199*)

In Mysticism, humiliation towards God must be in every movement and stillness. For instance, crying must be from God, to God. So, the traveler cries from the longing torture to Allah, fear of being separated from Him, standing in Allah's hands, fear that the road would be cut off and not reaching Him, fear that he was not fit to meet him, shyness

that with whichever He looks at him. Weeping must be in humiliation to seek His nearness and proximity. (*Abu Nasr as-Sarraj, 2016: 299*)

Mystics defines the radix of humiliation, that is their being. In other words, everyone is under the humiliation of "Be", (*Abu Nasr as-Sarraj, 2016: 363; Ruzbihan Baqli, 2005: 21*) which is Allah's Command to bring something into existence.

Finally, it must be noted that veil (hijab) has its humiliation. It is recognized that hijab in Sufism and Mysticism is not a physical being like heaven and earth, it is a divine veil that is standing between the salik and God and salik (traveller) must take the hijabs out to reach God and see His Manifestation (Tajlli) and feel His nearness.

Hijabs differ from salik to another and every veil is according to the traveler's

station. Because hijabs are also for the believers (such as serenity of worship, miraculous powers and wondrous deeds), no one has escaped the humiliation of the veil except the prophets and the truthful ones. Every veil is a trial from God Almighty, and God has tested His servants with it. (*Ruzbihan Baqli, 2007: 81*)

Conclusion

- Dhull or Humiliation in general is related to submission, submissiveness and leniency. It is the opposite of pride and honor. The only dhull which gives the honor is the dhull To Allah, by worshiping Him and being in obedience to Him.
- The worldlys' norm in defining the humiliation nature differs completely from the Divine one which based on the complete submission and surrendering to the Lord. The true dhull will be for the ones who are unbelievers and disobedient to the Lord on the Day of Judgment suffering.
- The religious men and the people of Remembrance can sight and imagine the esoteric abode and dignity of the prophet Moses with which neither the king of Egypt nor any king can be greater than him in it. The weakness of Moses in expressing himself is not an affront as he can show realities and spiritual truths while pharaoh can reveal nothing but myths and claims.
- The word Mahin in this verse coincides with the word dhull. This indicates that dhull in the Nobel Quran has not only its

derivatives; but also it has synonyms like (Mahin, Qulla Mustadafun).

- The Almighty God explains in His Noble Quran who is the true weak and humiliated man. He is the disobedient transgressor who disobeyed and exceeded the limits with God, killed the Messengers unjustly and disbelieved in the signs of Allah. we can say that worldlys' norm in defining the humiliation nature differs completely from the Divine one which based on the complete submission and surrounding to Him.
- Dhull is not only discussed at the level of the visible present world and the Day of Resurrection; but also it can be explore

at the heart level, namely spiritual combat.

- The Only source of humiliation and honor is God. He needs no helper to help him in His need. So He must be glorified, that is because He has neither helper, nor humiliation in Him.
- the Real Honor in the Divine view is only something connected with the Honor of Allah, His messenger and believers and any other kind of honor out of the Divine Honor is just a humiliation in the image of honor and glory.
- Actions and worshiping with humiliation are the means by which the traveler can get closer to His Almighty God.
- Veil (hijab) has its humiliation and no one

has escaped the humiliation of the veil except the prophets and the truthful ones. Every veil is a trial from God Almighty, and God has tested His servants with it.

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Commitment to the Covenant and its Function in Making Life Meaningful (From Religious Perspective)

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Abstract

SUBJECT AND OBJECTIVES: Commitment to the covenant is one of the most important values in religious moral system. Faithfulness to the covenant and its profound role in human meaningful life and human societies can be considered and examined from different aspects; but the main question in this research is that: What are the importance and effects of fulfilling the covenant and its meaning in life From Religious Perspective?

METHOD AND FINDING: The method of this research is a descriptive method, by using library studies, review of documents and review of verses and hadiths and narrative-revelatory arguments related to the subject of discussion in the field of religious studies.

CONCLUSION: We have concluded that based on the verses of the Quran and hadiths, commitment to the covenant has a high status in Islam like other Abrahamic religions; but in particular, the value of fulfilling the

covenant in Islam has come to be synonymous with faith; this means that if a person does not fulfill his covenant, he has no faith. This meaning has been considered so important in the lives of human beings and human societies that if a covenant is made with the enemy and even the polytheists and unbelievers it must be committed. Therefore, one of the behaviors that play an important role in moral societies and it is important in making life meaningful and also in tolerance of human society, is the commitment to the covenant.

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Introduction

Humans are social beings who live together and together. Life is a subject that can be considered and discussed from different aspects. Understanding “how to live” helps to realize hope in life and make it meaningful. A meaningful life is a life based on value and an immoral life cannot be meaningful, because the discussion of the meaningful life is rooted in religion on the one hand and in morality on the other.

In the meantime, Faithfulness to the covenant as a moral and Islamic concept that is mentioned in religious texts, has a significant role in the realization of the life and permanence of Islamic society. Since keeping the covenant creates trust and peace among the people, living with it will be meaningful and man will live hopefully.

Faithfulness to the covenant is praised in the Holy Quran in many verses. Loyalty is the ornament of reason and the adornment of social relations. Breaking the covenant is considered a moral vice and it has irreparable consequences on one's personality and humanity. Mutual trust is the capital of social life, one of the sins that destroys the string of trust and weakens the foundation of social relations is forsaking the covenant.

The covenant refers to the same bilateral agreements, also known as treaties. Sometimes it is established between two individuals, two groups, two societies, society and individual, society and group, or group and individual and sometimes it is realized between man and God. (*Mesbah Yazdi, 2012: 167*)

Among these, the covenant with God is one of the most

important branches of fulfilling the covenant, such as the vow, the violation of which is forbidden and is considered a major sin. Commitment to a covenant means the termination and adherence to a covenant in which a person undertakes to protect something or to take responsibility for something.

One of the behaviors that plays an important role in the meaning of life and morality and the morality of human life is keeping the promise. In this article, the commitment to the covenant and its function in giving meaning to life from the perspective of the Abrahamic religions with emphasis on the religion of Islam is mentioned.

Fulfilling the Covenant from the Perspective of Abrahamic Religions

According to what is obtained from religious texts, fulfilling

the covenant in the past religions and even in the age of ignorance, was common among the tribes as an effective and important matter and it has been accepted in tribes and human societies.

In Islam, special attention has been paid to the commitment to the covenant and it is considered as one of the important moral principles and important human virtues. In the following, we will examine this issue in verses and hadiths.

Fulfilling the Covenant from the Perspective of Verses and Hadiths

There are many verses in the Quran about commitment to the covenant, we will only refer to some verses:

“So Moses returned to his people in a state of indignation and sorrow.

He said: O my people! did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you and so ye broke your promise to me?" (Quran, 20: 86)
"Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised and he was a messenger (and) a prophet". (Quran, 19: 54)

In this noble verse, God mentions the promise of Ishmael. These verses and the above verses are all evidence of the acceptance of the commitment to the covenant before the advent of Islam.

A brief look at the Islamic texts reveals that commitment

to the covenant has been a rational matter with human societies and all divine and even non-divine races and religions. This indicates the special place and importance of fulfilling the covenant in the meaning of life, according to the Quran.

The importance of fulfilling the covenant in addition to the Holy Quran, it has been frequently stated in the narrations of the Ahl al-Bayt, which refers to three examples of such narrations:

Amir al-Mu'minin Ali expressed various advices in a letter which is written for Malik al-Ashtar an-Nakha'i as the Governor of Egypt regarding the way of governing.

In a part of letter 53 of Nahj al-Balaghah, which is related to fulfilling the covenant, it is stated:

"Do not enter into an agreement which may admit of different interpretations

and do not change the interpretation of vague words after the conclusion and confirmation (of the agreement).

If an agreement of Allah involves you in hardship do not seek its repudiation without justification, because the bearing of hardships through which you expect relief and a handsome result is better than a violation whose consequence you fear and that you fear that you will be called upon by Allah to account for it and you will not be able to seek forgiveness for it in this world or the next.

You should avoid shedding blood without justification, because nothing is more inviting of Divine retribution, greater in (evil) consequence

and more effective in the decline of prosperity and cutting short of life than the shedding of blood without justification.

On the Day of Judgement Allah the Glorified, would commence giving His judgement among the people with the cases of bloodshed committed by them.

Therefore, do not strengthen your authority by shedding prohibited blood because this will weaken and lower the authority, moreover destroy it and shift it. You cannot offer any excuse before Allah or before me for wilful killing because there must be the question or revenge in it. If you are involved in it by error and you exceed in the use of your whip or

sword or hand in inflicting punishment, as sometimes even a blow by the fist or a smaller stroke causes death, then the haughtiness of your authority should not prevent you from paying the blood price to the successors of the killed person". (Sharif al-Radhi, 1993, Part. 2, Letters and Sayings: 418)

In this advice, we can understand the function of fulfilling the covenant in the meaning of life, because the Imam has explicitly considered fulfilling the covenant as a cause of security and peace.

A life in which there is security and peace will be meaningful; but a life in which there is fear and insecurity, man does not want to continue such a life, but feels hopeless and empty in his life.

Imam Ali quotes the Holy Prophet as saying:

"He who is not trustworthy does not believe and he who does not abide by the covenant has no religion and he who does not complete the bowing and prostration of his prayer has no prayer". (Majlesi, 1983, Vol. 47: 252)

Imam Ali said:

"Religious people have signs that are known by them, truthfulness and trustworthiness, commitment to covenant". (Saduq, 2013: 243)

According to these two narrations, violation of the covenant is a sign of a non-believer. Because religion itself is a factor that gives meaning to life. Faithfulness to the covenant, which is a sign of human piety, gives meaning to

a person's life and gives him hope to continue it.

The Worldly Effects of Keeping the Covenant in Giving Meaning to Life

The effects of keeping the covenant can be raised from worldly and otherworldly aspects. The worldly effects of keeping the covenant in human life also appear in both individual and social dimensions.

Faithfulness to the covenant has many effects on personal life, some of which are:

1. Trusteeship

“Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stookest demanding, because, they say, there

*is no call on us (to keep faith) with these ignorant (Pagans); but they tell a lie against Allah and (well) they know it” *
“Yea, whoever fulfills his promise and guards (against evil) then surely Allah loves those who guard (against evil)”.
(Quran, 3: 75-76)*

In this noble verse, one of the examples of fulfilling the covenant is mentioned. A person who keeps his covenant is trustworthy and trusted by the people and God loves him.

2. Honesty and Truthfulness

“It is not righteousness that you turn your faces towards the East and the West; but righteousness is this that one should believe in Allah and the last day and the angels and the book and the

prophets and give away wealth out of love for him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives and keep up prayer and pay the poor-rate and the performers of their promise when they make a promise and the patient in distress and affliction and in time of conflicts- these are they who are true (to themselves) and these are they who guard (against evil)". (Quran, 2: 177)

People who keep their promises are introduced in this noble verse as truthful and pious.

3. Making Interest in Religion and Spirituality

One of the effective factors in giving meaning to life is religiosity. What caused many to convert to Islam in the early days of Islam was the loyalty of the Prophet to his covenants.

For example, in the peace of Hdaybiyyah, where a pact was made between the Prophet and the polytheists of Mecca. According to this pact, if any of the followers of the Messenger of God came to the Quraysh, the Quraysh would accept him and whoever came to the Prophet from the Quraysh would not accept him. The Holy Prophet was faithful to his covenant until the polytheists broke the covenant.

On the other hand, socially, commitment to the covenant is considered one of the most important social contracts that form the core of civil society; because human society is based on

covenants that indicate interactions and relationships between members of that community.

As a result, many things can be inferred from fulfilling the covenant in human society. Some of the most important effects of fulfilling the covenant in the Islamic society are:

✓ **System Stability**

Faithfulness to the covenant strengthens political, social and cultural relations in society and it will be a link between individuals and social systems. If the commitment to the covenants and contracts is observed, the security and stability of the society will be guaranteed and life with order will be meaningful.

✓ **Unity of Society**

Faithfulness to the covenant leads to the unity of society; in other words, by fulfilling the covenant by each member of

the society, the sense of trust and cooperation among the individuals increases and it creates unity in the society.

In this regard, Imam Ali says:

“The cause of empathy and solidarity is loyalty”.
(Tamimi Amadi, 1987: 120)

✓ **Social Trust**

Social trust is another effect of faithfulness to the covenant; Loyalty is one of the most important factors in social trust and social trust is the greatest asset of any society; Because in the absence of social trust, any interactions and relationships are subject to crisis and lead to social divergence and society faces security, economic and moral crises.

As a result, social trust leads to convergence among society. By fulfilling the covenant, the society will get rid of many crises in the fields of security, economy and morality and will move forward.

Otherworldly Effects of Keeping the Covenant in Giving Meaning to Life

In the Holy Quran, some of the otherworldly effects of fulfilling the covenant and not fulfilling the covenant are mentioned. Some of these effects are:

1. Praised by the Angels

“Those who fulfill the covenant of Allah and do not break the contract and those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account... Gardens of perpetual residence; they will enter them with whoever were righteous among their forefathers, their spouses and their descendants. And the angels will enter upon them from every gate,

[saying] and “Peace [i.e., security] be upon you for what you patiently endured and excellent is the final home; but those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth-for them is the curse and they will have the worst home”. (Quran, 13: 20-24)

2. Divine Reward

“And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know”. (Quran, 16: 95)

3. Closeness to the Prophet

One of the effects of adhering to obligations and covenants is closeness to the Prophet.

The Prophet said:

“The closest of you to me on the Day of Resurrection is the most honest, the most trustworthy and the most faithful to the covenant, the most moral and the closest of you to the people”.
(Majlesi, 1993: 94)

Faithfulness to the covenant by having these otherworldly effects, brings human life out of the state of absurdism and gives it meaning. Such a life will be meaningful and purposeful.

There are some other effects for faithfulness to the covenant except these worldly and otherworldly effects like:

- ✓ Greatness and Personality
- ✓ Good Reward
- ✓ The Way of Salvation
- ✓ Ensuring no Betrayal in Society. (Ref: Babanejad, 2021)

Conclusion

According to what we mentioned in this article, we can conclude that the meaning of life is one of the most important issues that include the motivation to live, the value of life, hope and endeavor in life and what we want from life.

In this article, by expressing the importance and position of fulfilling the covenant according to the verses, hadiths and manners of the Infallibles, we knew that fulfilling the covenant gives meaning to a person's life and gives him confidence, peace and hope in the continuation of his life; because faithfulness to the covenant has important effects; Such as trustworthiness, honesty, stability of the social system and its cohesion, as well as social trust and other effects, each of which is itself the

source of the effects of other good and moral things in life.

Accordingly, fulfilling the covenant has many effects on individual and social life; because in addition to its effects, some of the most important of which were mentioned, there are many other effects; but the main point is that the effects of keeping the covenant all play an important role in giving meaning to life.

From all the verses and hadiths in the search for the meaning of fulfilling the covenant, it is understood that it has a high place in Islam and other religions; so that it has been commanded in a few verses.

The value of fulfilling the covenant in the narrations is equal to faith and if a person does not fulfill his covenant, he has no religion and faith and will not enter Paradise; even if

the covenant is fulfilled with your enemy or the polytheists.

So one of the things that gives a person character, shapes his true identity and meaning, frees him from emptiness in this short life of the world, is the commitment to a covenant. By acting on the covenant, the faithful person gives confidence, reassurance, and comfort to those around him, and by having this feeling, he considers himself useful and does not feel absurd.

In this article, considering the commitment to the covenant and its effects, we found that commitment to the covenant has a great function and role in making life meaningful, so that without commitment to the covenant, life will not have a fixed system and it is always accompanied by worry and despair.

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Conceptual Analysis of Spiritual Life in the Modern Age

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Abstract

SUBJECT AND OBJECTIVES: Over time and as the sun rose and set, the meaning of existence became more of a vivid concept. We are here to fill the void in this infinite universe. We grow when our hope grows or grow otherwise. When we think of this life, we find that it is a myth as an ongoing cycle. We individuals believe that we are the center of existence, where even existence is based on our presence.

METHOD AND FINDING: We are in this world where we gradually get to know each other over time, but realistically as life passes on we hardly know who we are. Humans are unique and wonder why they are unique. That is, our structure is one, but we all have a single arrangement from head to our senses, two legs and two arms; but we are different, in all, in form, in understanding, in our way of life, and even in our decisions.

CONCLUSION: Therefore, the joy of our difference is that it achieves integration. Everyone has the same ingredients. However they adapt them in their own way, interacting with matter and nature, and then finds himself in a corner of life that forms a cornerstone of the basic ground. If that fails, it can create an imbalance that can only be corrected through the balance between individuals. We inherit integration through care. For example, if a doctor dies, another doctor will have to play that role.

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Introduction

This world is a procession from one generation to another, where the man revolves in a circular cycle, evolving and progressing while he is still limited by himself, and the mystery lies that no matter how much he advanced and no matter how much greatness he reached, he cannot withdraw from his humanity, he cannot rise above his nature, feelings will defeat him. (*Wells, 2017*)

Feeling is like a butterfly, when someone touches it, it cannot fly again, where it then continues to struggle until it dies, that is, when it is wounded, it becomes sick and difficult to restore.

How beautiful life is! How wonderful is it to read the Quran and pray to the Lord at dawn. It is not life, rather, those meaningful moments that make life worth living.

How sweet they are when you interact with them with affection, so you activate your instinct which is created from love for love's sake, feeling the strongest weakness of all human beings.

Human, his Body, Soul and Needs

Since ancient times and ever since this simple but complex human was found on the earth and he is revolving around himself to meet its inevitable needs.

Due to the hierarchy of needs according to Abraham Maslow comes in the forefront of his physical needs food, drink, shelter and air, and then he heads upward to search for security and stability so that he can feel a sense of belonging and adapt with the group, that's once he merges with it, he can achieve himself and can increase his productivity, thus his self-esteem increasing, reaching

the top of the pyramid, which, according to Maslow, represents self-integration

That we as humans can't reach since it is as an absolute perfection confined to the Creator, the Exalted and Highest, who is very far from the inhabitants of the earth. It is the realization of the soul outside the body, and the soul does not reach it except after its integration into its Creator.

Therefore, Instead of striving for perfection all the time, it is important to focus on improvement and strive for better, not the best. (*Ozdemir, 2003*)

Based on the upward needs of the human being, despite the importance of the material necessities of living, the person often needs more spiritual reassurance, even if in the first place he cannot ignore the material which is one of his priorities in life.

For example, spiritual connection outweighs blood kinship, that's because souls are immortal whereas bodies perish, the best evidence on that is the charter of love and partnership, which is concluded in a legal and ethical contract between the spouses.

The formation of man and his existence was not the result of an accidental whim or a fleeting pleasure; but rather it is the result of the interaction of love and the connection of the one soul with its part "who created you from one soul and created from it its mate". (*Bouhdiba, 2001*)

So the relationship between them is a spiritual one that forces the bodies to reach the peak of harmony and interdependence, and it is obvious that this relationship is not governed by obligatory laws.

When God created Adam, he created Eve for him to fuse in

themselves to deepen in the other half to reach the knowledge, the God.

From this flame that God placed in the souls, where the physical relationship was an actual translation of the spiritual relationship, through which generations were created.

When we begin to look at our age, specifically at the relations between people, how they've progressed, how they might have been, or how they should be, we realize that they were transformed according to two main factors affecting human relations and the interaction among them.

The first relates to nurturing the bonds of ego in the human being, which societies have nourished in us so that selfishness and greed have become the motivating factor for the human soul.

On a larger scale, we see those tyrannical states that realize their ambitions and interests on the back of weak states, invading them and waging wars against them unjustly and aggressively in order to achieve certain materialistic goals.

If we contemplate clearly, we will know that man is the enemy of man, and that no matter how advanced he is, he moves in a circular path and does not achieve progress as long as the axis of souls that dominates most people is greed, selfishness, love of control, possession, and exploitation of the weak, which is just like the lower nature of the animal, that a person must abstain from because he is wise and rises above bestiality in his royal rank, or even that he is more honorable than the

angels, on the authority of Imam Ali:

“God, the Mighty and Sublime, placed in the angels a mind without desire, and placed among beasts lust without reason, and installed both in the children of Adam, so whoever is overcome by his intellect by his lust is better than the angels, and whoever is dominated by his lust is worse than the beasts”. (*Hurr Amili, 1983, Vol. 15: 209*)

This deviation that humanity is witnessing is nothing but an expression of psychological diseases that distorted the common sense that God created in everyone.

Except that Satan’s invasion of man and his power over some had affected the creation of a satanic society that keeps

spreading like a contagious disease among individuals, except for those who fortified themselves with piety.

Knowing the soul according to the book “The Miracles of Psychiatry” by Karl Manger is an understanding of the forces of goodness and love, and knowing the elements of evil and hatred in the human soul, and any ignoring or neglecting the existence of these forces and elements in ourselves and others can expose the foundations of life to vibration and imbalance.

Therefore, despite the adornment and bragging in modern life, it did not lead man to the desired happiness.

Science and technology did not happen by planning and thinking; rather, they happened by sheer chance.

If Galileo, Newton, Lavoisier, and other scientists focused on the human body and

soul, perhaps the world would have changed and would not have become as it is now, and from here we proceed to talk about the second factor that has radically changed the characteristics of human relations. This is, technological and scientific progress, specifically in the more developed ways of social communication, which have changed all aspects of life, including material and moral matters, so this planet, despite its enormity, has become very fragile.

For example, If we look at the Arab world which represents the majority of Islamic Law from its east to its west, or from its north to its south, we reflect on what is happening in it and on the amazing events that are going on in it, the continuous tragedies, the bloody conflicts, and the shameful and tragic disputes.

All this happens while Arabs are Muslims as if Islam is just a

statement in the tongue and a claim. What we are witnessing today is an extension of the past, but what is surprising is that today is very different from yesterday. The means of communication have expanded the features of conflicts, and strife has crazily raged in them.

As for the nature of relations between people, the means of communication have greatly distorted the features of moral life, significantly as they nourished the person with a complex love of appearance, often in a negative direction.

What I am talking about is the motive for the action, which often touches an emotion, the language of communication between humans, and we often respond to these emotional motives without thinking, and despite the scientific development, which is the product of the human mind, it has made life more complex.

Human Life's Relationship with God

Whenever a person knows himself, he knows his Lord, and knowledge of the lord represents the goal of creation; rather, life is a path to cross towards God. The Quran has presented this in various forms:

“Who created death and life that He may try you, which of you is best in deeds; and He is the Mighty, the Forgiving”.
(*Quran, 67: 2*)

Or by saying:

“And I have not created the jinn and the men except that they should serve Me”. (*Quran, 51: 56*)

This worship is represented by an unparalleled spiritual relationship, meaning that the relationship of the servant with his Lord is the essence of spiritual connection and

submission to God. A person should live a life full of joy, and the spirit should be always cheerful and lively. (*Sylvan, 2002*)

If a person's life becomes sweet, he becomes dear even to God Almighty. Perhaps the most wonderful type of worship that leads a person to true happiness is worship with gratitude, but it is only for happy people.

Imam Ali used to perform all acts of worship in love, and his worship was not to remove the obligation, but rather he was a true lover.

This is further highlighted when in one of his battles an arrow got stuck in his leg, which couldn't be uprooted without significant pain, and the only way they were able to remove it, was during his prayer due to his large affection during it, he didn't feel an ounce of pain.

Imam Ali was also awake every night calling his Lord. The matter was not different for him between Ramadan and Shawwal. Where he was once talking to him alone among the palms of the Euphrates in the middle of the nights he said:

“My God, I did not worship You for the hope of Your Paradise, nor for the fear of Your Hellfire, but I found You worthy of worship, so I worshiped You”. (Ibn Abi'l-Hadid, 1984, Vol. 10: 157)

In contrast, what do we do in order to clear our lives and be able to live a sweet life and then sweetly worship God?

Furthermore, what should we do so that we are not like those who have just discovered pleasures, so they yearn for them, so you see them rushing to the pleasure of every sin and

extracting wine from everything they imagine?

The answer is clear. Whenever we nourish our souls with the worship of God and His remembrance, our lives will be filled with activity, joy, and vitality and become sweet.

It is necessary to accept that we are somewhat imperfect creatures and as long as we live in this material world, we will always have types of human imperfection.

We can only live a life characterized by shortcomings, because of what we go through and try, which may lead to failures and setbacks; but it provides opportunities for self-reflection and learning. but what we must do is work on building a deterrent and a protector against ourselves, to be inspiring to us.

It is the conscience that shapes what we are. The

eccentric man came to this world as a white paper, an honest angel, then through what he acquired and according to what was exposed, he built his conscience and then later his life became a course according to his conscience, and in this, some many effects and factors stem from the bosom of the first person, his family exclusively, his relationship with his parents, especially in the first early years of childhood, then it begins to develop through his interaction with the friends and family. In this stage, the human being is a building and parents are the builders in the first degree than the society, which constitutes the incubating environment. so in this situation:

- How does a person transcend difficulties and wounds, and how does he overcome the fall?

Here, man resorts to paying attention to the spiritual aspect to rest regardless of the religion he follows. Everyone believes that the essence of spirituality is peace and inner tranquility.

The subconscious in people is waiting for the time of awareness and for the paths to ascend to reach the Creator, a path that the creator has drawn for his humans which is the work to refine oneself with conscious faith to walk in the path of progress towards it through the realization of pure servitude to Him:

“My servant, obey me, be like me, say to something, be and it will be”. (Hurr Amili, 2013: 361)

The human being is capable of doing many things, and his ability is conditional on opening the subconscious that slumbers in his depths so that consciousness begins to expand so that man

becomes worthy to return to his essence, to his starting point, to his Creator, so that he derives strength and help from Him to complete his path.

However, a person is often deceived and arrogant in himself, I believe that love alone can uproot the roots of arrogance from ourselves because it was the first feeling that came from the heart of the creator in which he created creations with it. Without love, nothing would exist.

For the universe, it is built according to its foundation, and the system of creation and existence is based on it also. So, how is it possible for a person to forget the love that created him, took care of him, raised him, and brought him to this distinguished level of elevation?

“You are too generous to lose that you were upbringing or far that you

raised”. (Amin, 1999, Vol. 1: 119)

- How can a person deny love in his heart and abandon its warmth and replace it with arrogance and vanity? Which love?

The love that the ordinary person talks about is a thing, and the love we mean and live is another thing, so the love of a conscious person is from the love of God, who gives and enjoys without return.

Perhaps the finest model that teaches us love and wandering is Imam Hussein.

Imagine when he fell in the last moments of his life on the burning sands of Karbala, blood was flowing from all parts of his body and he was no longer able to fight and get up, had no energy left to do anything but a few words that softly ran on his blessed lips.

While they surrounded him as Shimr was ready to kill him, one of the soldiers saw the Imam's lips moving, so his curiosity pushed him to approach him and hear what he was saying, approaching until he heard his last words.

The Imam was conversing with his Lord in the last moments of his life and saying:

“By satisfaction for your decree, by patience on your affliction, surrender to your command, there is no God for me except you, whom you support those in need”.
(*Muqarram, 2005*)

In the last moments of his life, his blessed tongue uttered this soliloquy. If this indicates anything, then it indicates that the entire existence of this human being has been filled with the love of God and he no longer sees anything but God,

he also does not want anyone but Him that such this person has reached a stage where even in his sleep he is in a state of worship and remembrance where every page is in his existence is a mirror of the manifestations of the Almighty God, and the divine attributes have been manifested in his existence as well, and we do not forget Zaynab, who did not leave the night prayer even on the eleventh night, and as long the length of the captivity stage, she didn't weaken her detachment to God and her orientation to Him, but rather this woman became an ideal. From these people, specifically Muhammad and the family of Muhammad, we must learn to love and submit to God.

In a hadith Qudsi:

“All creation is God's families, and the most beloved to him are those who are most beneficial

to his dependents”.
(Kuleini, 1986, Vol. 2: 164)

Also, Syed Moussa al-Sadr says:
*“The closeness to God
in the logic of religion
comes through serving
the creation.”*

This divine method of dealing and giving is that we give even we don't take the initiative, how beautiful it is when our souls possess it, so we take the initiative to greet others, or when you rush to help before the request, or when you turn your eyes to what is higher, as if we work only for God, although there is something in the work that is reflected on our souls, such as giving a secret charity.

A boy said: “I asked my mother why she requested salt from our neighbor, although it is available to us in abundance? She said: Son, I wanted to

make her feel that we need her, even for once, because she always needs us, (Heidegger, 1966) so we can relieve her embarrassment.”

Happiness doesn't need conditions but is just like knowledge residing within you and you can extract it by yourself, for God has given you a uniqueness that can be integrated by itself, but certainly, if the one you love comes, you will enjoy his presence, and if he leaves, do not miss to enjoy your presence. Remember, the other is nothing but a qualitative addition to you. This is on the level of the individual itself, and I do not criticize what I mentioned earlier that integration in its comprehensive sense is related to everyone. Socrates said before 2500 years that the perfect man is the sum of all humanity together, it is us.

So once you become suspicious of others, remember that Allah doesn't punish a believer after his repentance and seeking forgiveness, except for his bad faith in God, for his shortcomings and his bad manners and backbiting the believers.

There are some signs that God does not forgive quickly in return, and perhaps I mean by them mental sins; that is, God forgives them with difficulty or does not forgive them, as it came in the novels that God forgives all sins except for a specific sin that forms in the mind, so what is this sin? Is it adultery, theft, murder? No, of course, these are sins that God forgives; but the sin that God does not forgive is the sin of distrusting him.

A person who cannot control his mind and what directly comes to his mind. God will not forgive his sin and that

there is no way to hell, but God says you can control your mind because whatever your sin was, It has passed and if the sin or guilt leaves you in regret, beware of despair of God's mercy, so may this guilt be your means of getting close and your guide to the way and remember that Allah loves those who repent, and whomever He loves, he guides and saves.

I will also talk about God's hand in everything and how God manages the arrangement of our events, which embodies a great moral space. How many times have we said, O hidden kindness, deliver us from what we fear. (*Ford, 2008*)

- How many times have we felt divine kindness intervene and save us in the most difficult moments?

If the duty requires you to throw what you have into the

sea, do not be skeptical, but have the certainty that you will return it with an added value and a double blessing, and in order to be assured as Moussa's mother.

When God created man he charted for him the path that he would take in returning to his fold so our fate is to return from where we came and we should know that this world is mortal and even if we stay longer, we are nothing but guests, and finally we have to leave.

So, to cross the barbed wires, you must cross the wires of yourselves first. When we are prisoners of ourselves, we cannot accomplish anything because for every sin committed by a person, even if it is small, it covers the light of his instinct with his destiny, it darkens the mirror of his heart, obscures his vision and knowledge of God and distances him far away.

Connecting Human Life with Waiting Faraj for the Promised

This waiting in our relationship with the imam is one of the most prominent features of a spiritual life. If the person is really expecting or if he reaches the peak of perfection in his waiting, then he will reach his personal relief and will enjoy the special kindness of the imam.

So, let's see how the concept of longing to meet the imam became one of the things that man's soul was made of? How can a person waiting for liberation from this world be waiting for the appearance of the Mahdi? How can the one waiting to meet God long to meet the Imam of his time?

The issue is that when we went down to the world, our groans rose, saying:

This is not my place,
why should I be in this

place? I do not like to be here, I like to be with you, I like to be by your side in the place to which I belong and I was created for his sake, in a seat of sincerity with a mighty King.

So God said to us in the tongue of appreciation and the statement of the prophets: My beloved, calm down. It is decided in this world that the circle of your existence expands, so that you may enjoy meeting me in that world in the most complete way, that is, what has decided in this world that the pain of my parting is a reason for your integrity and the vastness of your soul and the breadth of your vessels, so that in that world and in the confines of meeting God, you may know God and see Him.

Although we listened to these words, our weeping did

not stop, and we said to God again, your separation is difficult for us, and in order to make this distance and separation easier for us, and for the same parting to be a reason for our integration and reaching the goal for which we were created, God placed the kind Imam as his representative on earth as his successor; the imam who is the face of God so that whenever we yearn for God we look to him so that meeting him is a cause for our peace and rejoicing, It is clear that a person who was created for the sake of God does not find peace in his heart except by being close to God.

This long wait to meet him, waiting for our liberation; but we were born in a time where the face of God and his guardian was hidden behind the curtain of backbiting and from here we have the right to increase our objection to separation and our

waiting for the arrival, and to double the pain of separation and waiting in our souls and to raise our voice, we complain to God, saying:

“Oh God, we complain to you about the loss of our Prophet and the absence of our guardian”.
(Amin, 1999, Vol. 3: 160)

And it is right for us to ask You:

“Oh God, show me the right appearance and the good deception, and make my eyes look at Him”. *(Ibid: 77)*

Conclusion

This world is a generation-to-generation procession, where humans rotate in a cyclic cycle, developing and advancing while trapped in themselves. The secret lies in the fact that no matter how much progress he makes and how great he achieves, he cannot leave his

humanity, exceed his nature, and emotions conquer him.

From love we were created for love. It is the motive of life, existence, continuation, and unlike those who believe that physical needs are the motives of continuation, on the contrary, they are the souls that travel with love, the lives that must live.

Thus, the intangible life is what constitutes life, but we are the ones who shape them together. This life was once nothing but a boat, and man was once nothing but a sailor aiming for a safe anchorage, and his arrival was nothing but merging with the source of light.

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ORIGINAL RESEARCH PAPER

Functional Analysis for the Distortion Category in Human Life by Evaluating the Quran and Testaments Texts

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Abstract

SUBJECT AND OBJECTIVES: Throughout history, distortion of religious texts and sources has always been the tool of authoritarian rulers and those in power and wealth, who used it to achieve their goals and in order to keep people in ignorance, and this distortion continues to today in human life. Therefore, addressing the issue of distortion of religious texts in the Abrahamic religions (Islam, Judaism, Christianity) is an important issue that shows how authentic these texts are and can be referred to them.

METHOD AND FINDING: Due to this necessity of discussion, in the present study, an attempt was made with a qualitative approach such as Document review and content analysis and given its role in human life, to explain and examine the issue of distortion in the Abrahamic religions, explain the reasons that prove that the Quran is far from distorted.

CONCLUSION: The research findings indicated that distortion in the Holy Quran is not verbal possible; but in terms of spiritual, interpretation and esoteric interpretation of the Quran, like any other text, it is possible; at the same time, the issue of distortion in the Testaments refers to a further issue, given the human manipulation of sacred texts and the type of access to sacred texts. Accordingly, in the Testaments, forgery must be considered, and the issue is raised beyond distortion. The signs is that the original Torah and the Bible were manipulated by humans and throughout human life.

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Introduction

After the revelation of the Holy Quran, which included the teachings and generalities of guidance and the Shari'a, as well as the Bi'thah of the Holy Prophet of Islam who called people to that Shari'a, and caused the expansion of religious teachings, which gradually went beyond the Islamic and international borders. In the meantime, and due to the extent of last religion, one of the ways to confront the religion of Islam, called distortion (Tahrif), was proposed.

In this research, an attempt is made to answer this general question, which: Has the Holy Quran, which was presented to humanity by the Prophet Muhammad and performing its instructions has been considered the guarantor of the happiness and prosperity of all human beings in this world and the

hereafter, has been distorted like the Testaments throughout the history of human life?

Accordingly, in this study, first the distortion or immunity of the Holy Quran in the original Islamic sources is examined; this issue is then addressed in the Testament-the Jewish and Christian Bible.

Theoretical Foundations of Research

1. Lexicography of Distortion

The word distortion i.e. distortion is derived from the root "harf" meaning the side, corner and around of something. (*Ibn Faris, 1984, Vol. 2: 42*) In general, distortion is to incline, to take aside, to move away from one's position and to change (*Ibid: 43*) and in other words, to deviate and incline it in another direction. (*Mustafawi, 2009, Vol. 2: 199*)

According to a definition in this regard, the distortion is taken from “Taharruf” and “Ihtarafa”, which means deviated from it. Thus, distortion of the thing means restoring the shape and form of something; as in distortion of the pen, the meaning of shaving and deforming the pen is meant. (*Raghib Isfahani, 1992: 229*)

On the other hand, the “Muharraf” pen means a pen that is shaved in this way and has a crooked cross section; (*Khorramshahi, 1992: 86*) but distortion of the word means to put the word on a possible meaning; while it has two aspects and two meanings; (*Raghib Isfahani: 1992: 229*); in other words, put it in a corner of probability; so that it can be carried in two ways, which is to bear the explicit word; that is, after the meaning of that word was known, he

diverted it from its explicit meaning. (*Qurashi, 1992, Vol. 2: 121*)

The Holy Quran says:

“Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this)”
(*Al-Baqarah: 75*)

A group of them (the Jews) hear the word of God; then, after knowing and reasoning, they distort it from its rightful position. In other words, distortion in such cases is a change of meaning or interpretation of speech in a non-real meaning; but the place of speech is verbal or spiritual, in the sense that sometimes it is possible to change the concept and

meaning by changing the word or moving it; as Tabarsi writes about the following verse: Those who change words from their context... (Ref: *An-Nisa: 46*)

They interpret it on a concept other than what has been revealed, and change the attribute of the Prophet; therefore, the distorter distorted it in two ways:

- with incorrect interpretation
- with change and transformation. (*Tabarsi, 1993, Vol. 2: 121*)

Accordingly, word distortion or speech distortion means changing the meaning by using addition and reduction, changing and shifting the appearance of words or changing the meaning by misinterpretation. (*Javadi-Amoli, 2005: 17*)

In general, distortion can be examined in two terms: lexical and idiomatic; Also, the term distortion

includes verbal and spiritual distortion, (*Ma'refat, 2007: 11-14*) which is explained below.

2. Typology of Distortion

In a general division, distortion can be divided into the following two types:

A. Verbal Distortion

This distortion means interfering with the structure of the words and phrases of the Holy Quran, which Allameh Tabatabai considers as changing the position of the words, meaning the beginning and ending or deleting and adding the word. (*Tabatabai, 1997, Vol. 4: 364*)

The author of "Tafsir al-Manar" writes in a similar definition: The meaning of word distortion is to precede and end a word or to change one word into another word, or to hide it, or to increase or decrease the word. (*Rashid Rida, 1994, Vol. 6: 282*)

➤ **Types of Verbal Distortion**

There are different types of word distortion, one of which is as follows:

- Distortion of arabization or Harakat
- Distortion in words
- Distortion in verses
- Distortion through adding
- Distortion through deleting. (*Khoei, 2009: 255*)

Also, according to another classification, the following types are expressed for verbal distortion:

- Local distortion
- Distortion in Quran recitation
- Distortion in the way words are pronounced
- Distortion with the word conversion
- Distortion through adding
- Distortion through deleting. (*Ma'refat, 2007: 11-14*)

In general, in verbal distortion and its types, the

focus is on “distortion through deleting” (*Ibid, 2009, Vol. 1: 312*) and distortion through adding; of course, no one denies the possibility of adding letters or changing some of the movements in the Quran.

Also, there is a difference in the way of reciting some verses to the extent that the recitations have reached seven or ten types; (*Khorramshahi, 1992: 86*) but such a situation does not mean harming the immunity of the Holy Quran; however, a group of Akhbari narrators, the Shiite sect, such as the Muhaddith Noori, as well as a Sunni sect called “Hashwiyah”¹, consider this kind of distortion to be a real thing. (*Ibid: 88*)

1. This sect, which is one of the Sunni extremist groups, considers the intellect invalid and heresy. (*Ibn Abi'l-Hadid, 1984, Vol. 6: 374*) They turned to fabricate hadiths for supporting their false beliefs, and then considered such hadiths a means to reach their goal. (*Shooshtari, 1988: 109*)

Regarding distortion through adding, none of the Muslims, both Shiites and Sunnis don't believe in adding to the words or verses of the Holy Quran. (*Jafarian, 2011: 11*)

Of course, the addition of a word or words other than the Quran existed before the unification of the Masahif among the Masahif of the Ashab; but after the monotheism and unification of the Masahif and also the compilation of the Quran as it was popular among Muslims, this issue has not been raised. (*Khoei, 2009: 199*)

It is necessary to state that the Hashwiyah believe in distortion through adding; as narrated from Ibn Masud Sahabi, that Surah Al-Fatihah and Mu'awwazatayn are not part of the Quran and are not included in his special Mushaf, or Ajarida (a group of Khawarij) believe that

Surah Yusuf is not part of the Quran and it is not permissible for them to say such a love story is a part of divine revelation. (*Ma'refat, 2007: 22*)

Such a thing is while if one claims that in the current Mus'haf, non-Quranic passages and man-made words have been found and are hidden among its main verses and surahs, it means that man has been able to make a speech similar to the Holy Quran, which is indistinguishable from other verses in terms of structure and content; as a result, the challenge of the Quran has been collapsed and its miracle cannot be understood.

Therefore, in view of such a limitation, someone who is familiar with the principles and teachings of the Quran, does not consider the possibility of the literal

distortion of the Quran through adding some words or letters reasonable and does not accept it. (*Javadi Amoli, 2019: 20*)

B. Spiritual Distortion

This type of distortion means interpreting the opinion in an unreasonable way, or improper interpretation of the verses of the Quran in accordance with different views and opinions, which has occurred in the history of interpretation of the Quran by most theological and even jurisprudential schools. (*Khorramshahi, 1992: 86*)

In this type of distortion, it is tried to misinterpret the main concept and the intended purpose of the speaker and deviate it from the correct path and towards a concept that is on the margins of the main meaning. (*Khoei, 2009: 215*)

This kind of distortion that has taken place about the

Holy Quran is reflected in the Quran itself about the past book and has also been announced in the “Nahj al-Balaghah” of its occurrence in the time of Imam Ali and the future (*Al-Baqarah: 2; An-Nisa: 46*) and (*Nahj al-Balaghah, Sermon 17*).

➤ Signs of Spiritual Distortion

Among the evidences that can be considered for the occurrence of spiritual distortion in the Holy Quran are the following:

- The repeated warning of the Holy Prophet about the danger of interpreting upon ones opinion; including the following famous narration:

“Whoever interprets the Quran according to his own opinion, has

*prepared himself
for the fire”.*
(Saduq, 2006,
Vol. 2: 198)

- The order of Imam Ali to Ibn Abbas Sahabi; when Imam sent him to talk to the Khawarij, told him:

“Do not argue with them by the Quran; because the Quran has different aspects. You say something and they say something else, in response and it cannot be concluded; but argue with them through tradition, since they will no longer escape the tradition-due to its intercession and frankness”.
(Nahj al-Balaghah, Letter 77)

- The frequency of claimants of interpretation based on the sensual desires of its commentators; also, Imam Baqir blamed Qatadah (one of the general commentators and one of the followers) for adopting the same method. (Kuleini, 1986, Vol. 8: 485)
- The difference of Muslims into seventy-three sects; most of these sects consider the base their beliefs on the verses of the Quran.

The result is that the interpretation upon ones opinion, in spite of its condemnation and its losses, cannot damage the credibility of the Quran; because it is considered something outside the identity of the Quran; therefore, the writers of the holy Quran are always ready to protect its supreme and vital knowledge. (Javadi Amoli, 2019: 18-19)

Evidences of the Immunity of the Holy Quran from Distortion

1. Reasons for the Holy Quran

Among the verses that explicitly indicate the soundness of the Holy Quran and its immunity throughout the history of human life from the past to the end of history, the following verses can be mentioned:

A. Verse of Protection

“Surely We have revealed the Reminder and We will most surely be its guardian”. (Al-Hejr: 9)

In this verse, God Almighty has spoken of His protection and has declared it with sentences that are full of emphasis.

This verse, which has been emphasized by our connected pronouns of Wi, the emphasis L, the repetition of “Inna”, the Khabar Ismiyyah and the precedence of the subject to

the object, in order to reject the denial and mockery of the opponents protects the expression of the truth and stability of the Quran in various forms and aspects from distortion, conversion, excess and loss.

In other words, the demons of jinn and humans cannot add any falsehood to it or diminish anything from truth; (*Hosseini Shah Abdul-Azimi, 1984, Vol. 7: 86; Fayz, Kashani, 1995, Vol. 3: 102*) because in another verse, God Almighty says:

“Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One”. (Fussilat: 42)

On the other hand, the word “dhikr” means the Holy Quran; because in the Quran, truth and falsehood, happiness and cruelty, good and evil, obligatory and forbidden, the world and the

hereafter and everything that needs to be mentioned are mentioned; in a way that human beings have been reminded of.

One of the evidences of this claim is a part of one of the Quranic verses, which says:

“And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit”. (*An-Nahl: 89*)

Since God in this verse, has not placed any restrictions on the preservation of the Quran, it becomes clear that the divine holy essence is the guardian of the Quran in every way; also, since God is an infinite deity;

therefore, the preservation of the Quran -in every way- will be endless. (*Najafi Khomeini, 2000, Vol. 9: 27*)

B. Verse of Null Denying

*“Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book * Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One”.* (*Fussilat: 41-42*)

This verse, like the previous verse, states the argument for the non-distortion of the Holy Quran. In this verse, the word “book” is the same as the Quran, which is described by three descriptions: “Aziz”, “no false in it” and “revealed from a Wise God”. Accordingly, the first two descriptions, each as

follows point to the non-distortion of the Quran independently, because the word “Aziz” means invincible and impenetrable; while distortion is a kind of failure and permeability.

Also, the word false meaning the opposite of right, refers to something that is not stable and is prone to corruption and destruction; therefore, God says: “*There is no false in the Quran*”; Therefore, it denies any change in the Quran.

The third description also indicates that the Holy Quran cannot be distorted and changed; for it is sent down from God, the Wise and the Praised; whose deeds are purposeful; therefore, if the Quran is distorted, it is inconsistent with Wisdom of God. (*Najarzadegan, 2015: 24*)

C. Verse of Observation

*“The Knower of the unseen! so He does not reveal His secrets to any
* Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him
* So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things”.* (*Al-Jinn: 26-28*)

This verse, like the previous verse, states the argument for the non-distortion of the Holy Quran. The phrase “*for surely He makes a guard to march before him and after him*” indicates that the divine revelation from the moment it is issued from the source of revelation until it reaches the people and also through its

revelation until the recipient of the revelation, it is safe from any theft and change; but its immunity from the time of issuance until it reaches the Messenger of God, if there is no reason other than the phrase “*before him*”, this sentence is enough.

Also the reason for the immunity of divine revelation when receiving it from the angel of revelation is so that he knows him and does not err in receiving revelation, and also his immunity in preserving divine revelation is in such a way that He preserves it as it was revealed and its immunity in conveying to the people is immune from any kind of seizure due to the phrase “*So that He may know that they have truly delivered the messages of their Lord*”. (Tabatabai, 1997, Vol. 20: 57)

Therefore, the Holy Quran is under divine supervision and care from the stage of perception to the stage of communicating to all people

in all ages; therefore, the possibility of distortion in the Quran requires that this care has been done incompletely or outside of divine knowledge. It is impossible to assume such things about God the Wise. (Javadi Amoli, 2019: 73)

As a result, the Holy Quran has been under divine supervision and care from the stage of receiving it until it was communicated to the people by the Prophet throughout the mission of the divine prophets, and its immunity is guaranteed by God.

D. Verse of the Impossibility of Turning off the Divine Light

“They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse”. (As-Saff: 8)

This verse can be considered to prove the sanctity of the Holy

Quran from distortion; because God Almighty has introduced the Quran as “Light”. (*Ref: Al-Ma'idah: 15*)

On the other hand, the meaning of the verse indicates the will of the malevolent towards the Holy Quran, which is one of the most prominent examples of the will of the malefactors about light of Quran is destroying the Quran, which has been pursued in various ways.

At the same time, the Quran is the light that will illuminate the world transformed into another world even after the sun goes down; because the Hereafter, like the world, is clear with the truth of the Quran.

So this verse, on the one hand states that the enemies of the Quran have sought to distort the Quran with the desire to increase or decrease it, and on the other hand, it

proves that the demands arising from their desire will never be fulfilled; because God will protect his light the Holy Quran. (*Javadi Amoli, 2019: 7-69*)

2. Reasons for Hadiths

Regarding the non-distortion of the Holy Quran throughout the history of human life from the past to the end of history, we can refer to several hadiths from the Prophet and the Ahl al-Bayt, some of the most important of which are stated below:

A. Hadith “al-Thaqalayn”

The Holy Prophet of Islam says in a famous narration:

“I have left to precious things among you. If you hold them firmly, you will never be misled. They are the Book of Allah and my Family, Ahl al-Bayt. They do not separate

from each other until they will come to me on the Hawd (of Paradise)”. (Saduq, 1979, Vol. 1: 68)

According to this noble hadith, adherence to the Quran and Ahl al-Bayt is considered obligatory; therefore, if the Quran is distorted, it is not possible to be sure that the Quran is a guide.

Allameh Tabatabai writes how to prove that this hadith has not been distorted: “Many news have been narrated from the Prophet, who refer to the Quran during seditions and problems, as well as the hadith of “al-Thaqalayn”, which has reached us through Shiites and Sunnis in succession; these two categories of news are the reason for the non-distortion of the Quran, because the matter of relying on a distorted book and denying misguidance to those

who cling to it are not compatible with each other. (Tabatabai, 1997, Vol. 12: 107)

Ayatollah Javadi Amoli, in emphasizing this theme and in the context of the points that can be deduced from this hadith, believe:

- The Quran is Thiqal Akbar and this shows the high and important position of the Quran among the Islamic Ummah.
- Considering that the address of this hadith covers the entire Islamic Ummah until the Day of Judgment, it is a proof of the legitimacy and eternal health of the Quran; because a distorted book cannot be cited.
- Accompanying the Quran with Ahl al-Bayt until the Day of Resurrection and not separating them from each other

until they enter the Prophet in the pool of Kuthar means that the Quran retains its originality and legitimacy, and despite such a feature, there is no room for the possibility of distortion in it. (*Javadi Amoli, 2019: 98-99*)

Therefore, this hadith is a complete and conclusive proof on non-distortion of the Quran; as he proves, if the Quran is distorted, not only will the Quran be invalidated, but also the narrations of the Ahl al-Bayt cannot be relied upon; because according to this hadith, the Quran and Ahl al-Bayt are two related arguments, whose fall from the authority invalidates the other. (*Javan Arasteh, 2018: 320*)

B. Hadiths in Accordance with the Holy Quran

Other reasons for the soundness of the Quran and its non-distortion are the narrations that have introduced the Holy Quran as a measure of the validity of hadiths, to the extent that what is not in harmony with the Quran has been rejected. In this regard, the Holy Prophet of Islam says:

There is a truth for attaining any right that reveals that right, and to realize every right and truth, there is a light that guides it; so choose any hadiths that agrees with the Quran, and leave whatever disagrees with it. (*Kuleini, 1986, Vol. 1: 9*)

Accordingly, the extent and criterion of the accuracy and inaccuracy of narrations and hadiths is to agree with the Holy Quran; therefore, if the Quran has been distorted, it

cannot be the criterion and measure of the correctness and invalidity of narrations and hadiths; for the appearances of the Quran can be considered as evidence when, first, it is proved the verse, which is considered as a scale, belongs to Quran, and there is no possibility that the verse is other than God; Secondly, there is no possibility of deleting and abrogating the verses that are involved in the meaning and significance of the verses.

Therefore, such narrations indicates that according to the Infallible Imams, the Quran in the hands of Muslims is the same Quran that was revealed to the Messenger of God and no distortion has been made in it; otherwise, it could not be a reference for distinguishing between true and false narrations for Muslims. (*Taheri Khorramabadi, 2008: 129-130*)

In addition, doing so means invoking “no authority”, which is rationally ugly. (*Javadi Amoli, 2019: 102*)

C. Hadiths Denying Distortion

Many narrations have been narrated from the infallible Imams that have approved the soundness of the Quran from distortion, either emphatically or implicitly; among the following narrations narrated by Ali ibn Salem from his father that in response to his question about the Holy Quran, Imam Sadiq said:

“Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture. falsehood cannot approach it, at present or in future, a [revelation gradually] sent down from One

all-wise, all-laudable”.
(Saduq, 1357: 224)

The question seems to be a doubt that has been raised in terms of increase and decrease in the Holy Quran; therefore, the answer of the Imam denies any change or distortion in the word of God. *(Taheri Khorramabadi, 2008: 135)*

3. Reasons for Historical

The concern of the Holy Prophet to preserve and record the Holy Quran is a historical fact; because when he received the revelation, he repeated the verses out of eagerness to learn them, and immediately after receiving the revelation, he called the scribes of the revelation and the revealed verses were written by them, and more than thirty of these scribes have been mentioned in historical documents.

In addition to encouraging Muslims to write the Holy Quran, the Prophet also encouraged them to memorize the Quran, and the issuance of dozens of narrations and the existence of hundreds of memorizers of the Quran during his lifetime and even after his death proves this claim.

It is also necessary to state that the interpretation and explanation of the verses has been one of the other efforts of the Prophet in preserving and protecting the Holy Quran.

On the other hand, in addition to the efforts of the Holy Prophet of Islam to memorize and record the Holy Quran, the deep efforts of Imam Ali in learning the interpretation of the revelation of the verses and the efforts of the Companions to preserve and sanctify this divine book, is remarkable. *(Javadi Amoli, 2019: 119-120)*

4. Reasons for Rational

The human intellect clearly states that the possibility of any change and transformation is far from the sacred realm of the Holy Quran; because it is a book that has been taken care of by a great and cultured nation since the first day, and it has always been considered sacred, and finally, it has been carefully and respectfully honored, and it has not been distorted.

On the other hand, the Holy Quran is the first reference of Muslims in all aspects of life from religious issues to political and social activities. (*Ma'refat, 2007: 125*)

This assumption is also accepted by all believers, that God Almighty created all beings, including man, for a wise purpose to achieve perfection.

Also, human perfection is realized in the light of free will and consciousness, and the scientific and internal capital of human existence is not enough to achieve that ultimate goal; therefore, it needs a special guide called revelation; in such a way that if this path of knowledge is not opened before man, the divine purpose will not be realized and this is against the wisdom of God.

Therefore, God Almighty, in order to achieve the purpose of creation in the context of human life, has always sent special guides with a set of insights and behavioral knowledge so that humanity can reach a level of readiness and intellectual maturity, who can accept the complete guidance plan and general plan of his life.

On the other hand, based on the completion of the

Shari'a and the cessation of revelation and the finality of prophecy, and given that the religion of Islam is the culmination of the Abrahamic religions and there will be no prophet or book after that, we are committed to the non-distortion of the Quran, which is the essence of the divine message; because the requirement of divine grace and wisdom in human destiny is that the last divine book of guidance will be protected from distortions, just as the reason for sending revelation is appropriate to maintain it. (*Saeedi Roshan, 2000: 201*)

The result is:

- God the Wise has sent the Quran to guide mankind.
- This book is the last heavenly book and its bringer is the last messenger of God.
- The Quran provides humans with a complete

plan of guidance and the general plan of human life, and its distortion causes humanity to go astray.

- This misguidance is incompatible with the divine essence of God and is contrary to the divine wisdom in guiding mankind; therefore, the non-distortion of the Quran is proved with the help of rational reasons. (*Shamkhi, 2011*)

5. Reason for Repetition

Another reason for the immunity of the Holy Quran from distortion is its repetition from previous generations to the present day.

In general, Muslims agree that the current Quran is a definite revelation and has been passed down from previous generations to the next generations, and this transmission has been done in

various forms, including memorizing the Quran, its continuous recitation, and writing.

Based on this repetition, Muslims believe that the current Mushaf has reached them from the time of the Holy Prophet until today, and despite such a repetition, there is no room for suspicion of distortion; (*Javadi Amoli, 2019: 106*) because the Quran is consistent in every word and letter.

Therefore, what is said in the context of distortion that such a word or sentence has been changed in the Quran, because it is not acceptable by narratives mentioned in this regard and is also contrary to the principle of the necessity of the repetition of the Quran, so it is rejected; (*Ma'refat, 2002: 449*) as many Shiite and Sunni scholars have accepted such a view on the text of the Holy Quran. (*Khoei, 2009: 123*)

6. Reason for the Miracle (I'jaz)

The miracle of the Quran has various dimensions, one of which, and perhaps the most important, is eloquence and rhetoric, which depend entirely on the word and its meaning.

On the other hand, the Holy Quran has challenged for its miracle and called the opponents to confront, [*Ref: An-Nisa: 82; Al-Isra: 88; Hud: 13and42; Yunus: 38*] that this group of verses with determination, confirms the revelation and transcendence of the appearance, interior, word and meaning of the Quran from human understanding. (*Javan Arasteh, 2018: 135*)

For this reason, this miracle contradicts any distortion; because distortion destroys the meanings of the Quran and disrupts the miraculous aspect of eloquence and rhetoric based on meanings and words; therefore, the

miracle of the Quran, for which it has been challenged, is correct as long as it preserves its totality and integrity. (*Ma'refat, 2002: 116*)

The result is that, given the current eloquence and rhetoric and the novel order of the Holy Quran, the possibility of any distortion is ruled out; because in this case, it loses its rhetorical and verbal miracle, which has always been considered by Muslim scholars. (*Ma'refat, 2002: 450-453*)

Distortion in the Testaments

Before examining, in order to be better acquainted with the Old and New Testaments, it is necessary to refer to an analytical explanation of the Testaments; because what is available are books that were written in later times and some of the teachings of the prophets are included in its contents. (*Ibid: 351*)

1. Distortion in the Old Testament

The Old Testament is a collection of 39 books, which are thematically divided into the following three sections:

- Historical section: Contains 17 books, the first five of which are called the Torah or Pentateuch.
- Wisdom, Prayers and Poetry Section: Contains 5 books.
- The section of the prophecies of the prophets: includes 17 books. (*Tawfiqi, 2019: 50*)

The history of writing these works dates back to the tenth century to the end of the second century BC, which was almost five centuries after the death of Prophet Moses. (*Ma'refat, 2007: 382*)

Accordingly, the Old Testament collection has been written over nine centuries

based on popular anecdotes; also, the foundation of the five journeys attributed to Prophet Moses was compiled around the tenth century BC, then in later times some theology and traditions of the priests were added to it, and of course the compilation of books has continued for centuries. (*Bucaille, 1978: 25-28*)

On the other hand, in ancient times, people believed that Prophet Moses wrote the Torah; but new biblical studies show that the question of the origin of the Torah's journey is more difficult than initially thought; because the Torah has been created for generations; in other words, at first there were narrations, which the Jewish people transmitted orally to each other, then these narrations were written in several collections, some of which were about history and some about the rulings.

Finally, in the fifth century BC, these collections were compiled into one book; however, there were many people who participated in this long and complex work and most of them have been forgotten by history. (*Shamkhi, 2011*)

In general, biblical scholars cite four basic sources for the Torah:

- Elohim
- Yahweh
- Kohen
- Book of Deuteronomy

This indicates that the present five passages of the Torah have been combined and written from four different sources at very distant times. (*Michelle, 2017: 32*)

Also one of the most famous critiques of the Torah, which proves that the author of the Torah is not a divine prophet, is put forward by Baruch Spinoza (1632-1677), the Dutch

rationalist philosopher, who in his book the Theological-Political Treatise doubts about the evidence that the Torah is attributed to Prophet Moses; since he believes that the writing of the Torah must be years after Moses. (*Tawfiqi, 2019: 82*)

Therefore:

- The present Torah is not the book of Moses.
- This book was written in Canaan or Jerusalem, not in the time of Moses, when the Israelites dwelt in the wilderness.
- This book was written after the reign of David and before the prophecy of Ezekiel; that is, it was done about 500 years after the death of Moses. (*Zibaeinejad, 2017: 127*)

It is necessary to state that the content of the Old Testament is of the same

quality in the eyes of Muslim scholars; as Allameh Tabatabai writes in a general summary:

This Torah, which is valid among the Jews today, its document is not related to the time of Moses and its document was cut off in 50 years and leads to only one person and he is Ezra, whose character is unknown to us in the first place.

Secondly, we do not know what the quality of his information, accuracy and contemplation was, thirdly, how reliable he was in quoting it, and fourthly, where he got what he collected in the name of Asfār Torah, and what document he relied on to correct its mistakes. (*Tabatabai, 1997: 3 and 485*)

2. Distortion in the New Testament

A collection of New Testament books consisting of 27 books, which are thematically divided into the following four sections:

- The Gospels consists of the four Gospels: Gospel of Matthew, Gospel of Mark, Gospel of Luke and Gospel of John, written by the Apostles (companions and followers) of Jesus, in which they wrote the journey and words of the Prophet Jesus.
- Acts of the Apostles: Luke is the author of the third Gospel, which is written in the biography of the apostles, especially Paul the Apostle.
- Letters of the Apostles: Contains a large number of epistles or letters, many of which were

written by Paul to the early Christian groups.

- Kashf: This book promises the progress of Christianity, which is why it is so important to Christians; in other words, John, who according to Christians was a young apostle, describes his old age dream in this work. (*Tawfiqi, 2019: 115-125*)

Christian scholars generally agree that the purpose of these four writers was not to preserve the true life history of Jesus, but rather to propagate their religious beliefs; so they articulated what they found and gave themselves the right to change the content to suit their purpose; for this reason, the Gospel of Matthew and the Gospel of Luke have changed much of what they have taken

from the Gospel of Mark, even the words of Christ. Therefore, this causes the Gospels to be considered unreliable in relation to the reports they give. (*Lufmark, 2006: 70*)

3. Summary of Distortions in the Testaments

From what has been passed down through history as the history of the Testament, it is concluded that the main source of the Testament has not been survived, and what is available is a subset of it, which is the translations and part of the religious teachings, which is included in the narration of historical events; therefore, it is not possible to accept that the nature of these works are heavenly and divine, but they are distorted and transformed by humans.

The Approach of the Holy Quran to the Issue of Distortion in the Testaments

Distortion means change, which according to Muslim scholars has taken place in the Testaments, and the authoritative proof of this claim is the verses of the Holy Quran, some of which are mentioned here:

- *“Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this)”* (*Al-Baqarah: 75*)
- *“Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them*

for what their hands have written and woe to them for what they earn”. (Al-Baqarah: 79)

- *“Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know”. (Al-Imran: 78)*
- *“Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said*

(instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little”. (An-Nisa: 46)

- *“But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others)”. (Al-Ma'idah: 13)*

➤ *“O Messenger! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their*

hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter”.
(Al-Ma'idah: 41)

After observing this group of verses, each of which, of course, in order to be understood more and better, needs to refer to the following interpretations, the following general results are obtained:

- Spiritual distortion has been found in both heavenly books-the Torah and the Bible.
- The Holy Quran accuses the Israelites of distortion in six verses.
- From verse 41 of Surah Mā'idah and with the help of the narrations that caused the revelation, it can be concluded that the Jewish people have distorted the word

of the Torah. (*Faryab, 2009: 139-148*)

Conclusion

Distortion in the view of religions and throughout the history of human life, is a multifaceted category that needs to be studied with regard to these dimensions; also in the religion of Islam and according to rational and narrative arguments, there is no possibility of verbal distortion in the Holy Quran; but spiritual distortion is possible through interpretation.

On the other hand, according to the historical documents and sound evidence of Western scholars, the Old Testament and the existing New Testament were not written by the divine prophets, the occurrence of change is a proven issue, which shows that what the Bible says in the Western world (Judaism and

Christianity) is far from the Torah and the original Bible sent to the two divine prophets; therefore, instead of distortion of the Testaments, given their humanity, they can be considered forged in comparison with the true Torah and Bible.

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