

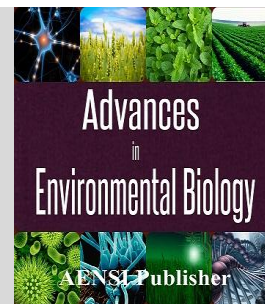


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Role and Status of the Monotheism-Based Morality in the Realization of the Social Functions of the Holy Qur'an on Human Life in the View of, Great Scholar, Tabatabaee

¹Sayed Mahdi Soltani Ranani, ²Mohammad Reza Sotudehnia, ³Mohammad Reza Haji Esmaeeli

¹PHD student of Quran & Hadith, University of Isfahan, Isfahan, Iran

²Associate Professor of Quran & Hadith Department, University of Isfahan, Isfahan, Iran

³Associate Professor of Quran & Hadith Department, University of Isfahan, Isfahan, Iran

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ABSTRACT

According to, great scholar, Allameh Tabatabaee, the approach of the Islamic society towards monotheism based morality is one of the practical solutions to fulfill and realize social functions of the holy Quran in human life; it corrects both humans' beliefs and their behavior. On the other side, it keeps human social life safe which may be subjected to change and imposing rules. The research approach of this paper is to present the concept of monotheism based morality, social functions of the Qur'an and the status of monotheism based morality on the realization of these functions in human life from the viewpoint of, great scholar, Tabatabaee. Emphasis on the monotheism based morality of human as the most progressive principle in achieving social functions of the Holy Quran in the life is one of the positive points of this paper.

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Statement of the Problem:

Allameh Tabatabaee, relying on the monotheism based principle in Islamic ethics, believes that the realization of social functions of Quran in human life is possible; he rejected and criticized the claims of some Western scholars saying that human life is absolutely followed by permanent imposition of credit rules and social change. He says in (the book) Tafsir al-Mizan; resorting to Islamic religious law and the dominance of monotheism based morality is the only way of reforming human society and it is the requisite of realization of the social functions of Quran and he believes: religion is the only way to resolve the dispute and the reform the glorious God established religious laws for human and He set the monotheism as the basis for those religious laws to improve the human beliefs, the immoral and their behavior. Therefore divine religious legislation is the legislation that is only based on his science as the holy Quran said; "judgment rests with Allah alone. He has commanded you to worship none except him. That is the right religion, yet most people do not know" (Yusuf, 40) [5]. The purpose of this paper is to study the status and importance of monotheism based morality on the realization of the social functions of the Quran in human life. Therefore, the research collected and analyzed the data through the technique of library-study and therefore the way of research is descriptive -analytical.

Explaining the key concepts:

Monotheism based morality:

The only true and evolutionary way of Islamic morality, founded upon the divine legislation and monotheism which modifies and reforms human beliefs, his behaviors and human society, are called monotheism based morality. According to Tabatabaee, the Holy Quran founded laws on the natural monotheism and instinctive morality and he claims that the legislation laws should germinate on the seed of creation and existence laws, grow, then it should originate from those laws and human society should think about the realization of the functions of this divine book in life and achieve to real mundane and other worldly evolution through following

Corresponding Author: Mohammad Reza Sotudehnia, Associate Professor of Quran & Hadith Department, Isfahan university, Isfahan, Iran
E-mail: m.hajis1@yahoo.com

the commands of the holy Quran and by relying on this kind of morality (monotheism based morality) (same reference, 99/1).

Function:

This word means doing a particular task and its equivalents in Persian includes words such as; action, role, service and job. In mathematical language, it means subordinate and follower. In Social science, it equals to the role that a member or part of the total takes the responsibility to do and it also means the effect that every phenomenon can have in the chain of phenomena that are associated with [4].

Social functions of the holy Quran:

The Purpose in this part is the practical abilities of the holy Quran that are efficient in improving human social life and it involves the components indicating creation of a useful life in this world to provide happiness for the world hereafter [3]. These include functions such as development of social justice, creating social unity, social security, establishing social equality, development of social cooperation, promotion of social ethics, social training and establishing social discipline.

Self-purification by method of Quran:

One of the principles of strengthening and stability of monotheism based morality on the path of realizing the social functions of the Quran is the man's access to self-purification by the method of Quran and it is the tenet that humans should be trained in terms of attributes and way of thinking so that they would leave no place for moral vices. In other words they should eliminate moral vices and inadmissible habits rather than repel them; i.e. they shouldn't allow the vices to penetrate to their hearts and the hearts should be accustomed to the sciences of the Qur'an and its life-giving functions so that there will be no place for vices. This method is based on pure monotheism which is the special feature of Islam [7].

Allameh Tabatabaee explains monotheism basis of this approach in the path of realizing the social functions of the Quran in human life as; whatever a human does something for the purpose other than Allah, he or she surely has a purpose in mind whether he wants to gain an honor or he or she fears of some force and does anything in order to keep himself or herself safe from the force, Quran says that the honor uniquely belongs to God; "all honor belongs to Allah" (Yunus, 65). "That power belongs wholly to Allah" (Baqara, 165). And it turns out someone who believes this religion and these teachings (monotheism based), he will have no duplicity in his heart, he will fear nobody except Allah and hope for nobody except God, and having a great commitment to monotheism and the divine Law, he will live in the community " [5]. According to Tabatabaee, social functions of Quran in human life are achieved with this method and it firms the foundations of desirable Social relations (same reference, 541/1).

Monotheism based morality and realization of the functions and social benefits of the Quran:

Every individual in the society is trained in light of monotheism based morality so that they will have the ability to accept any good and evil; because the view at this school isn't self-interested (in the definition of material), rather all things belong to God and His will dominates everything and violators are trained with monotheism based morality so that when they are socialized and live near each other; neither they will get into trouble, nor they cause society face with the problem and law and civilization will be implemented with no introduction in human society and social functions outlined in the Word of God will be accomplished in the society. Allameh Tabatabaee has expressed well this movement and the human social interaction in Tafsir al-Mizan: "A human is free in the cases that relate to himself compared with fellow man but there is no freedom of will and action in cases where his required interest and the interests of the community or the public are involved and causes guide him to his required interests. In such cases, we shouldn't accuse somebody to bully and unreasonable remarks when he asks others to do any act that law or law executive (judge) or an adviser (official of religious judge) believes that it complies with the interests of humanity (monotheism based morality), in other words he invites to good and forbids what is evil, and he brings clear proof (books, tradition, wisdom) for his invitation" (Same reference, 588/10).

The principle of adherence to monotheism and monotheism based morality on the realization of the social functions of the Quran in human life has well been explained in the above sentences. Since a person trained in the school of monotheism based morality has purified himself in terms of devotion, love and self-sacrifice, dealing with some thing in the community that isn't in favor of his interests, but it is a divine order and he concludes that it is in favor of social interests by referring to religious reasons and thus he cooperates with the society and thus submit to the law is the result of monotheism view towards issues. In fact, Allameh Tabatabaee proves that no law is fruitful except by faith that is maintained by the noble morality and this morality is guaranteed by monotheism; therefore, monotheism is a principle that makes the mankind happiness tree grow and gets the foliage of noble morality to grow and fertilizes those foliage, makes the humanity enjoy those precious fruits (social desirable functions) [7].

But a question may address human society; what is the effect of individuals and society on the interaction and their commitment to social functions of the Quran in practice? Because some people may say that they do self-purification individually and they can create their good behavior and they grow by themselves, thus there is no need for community and social functions and even in some cases, they think that the community and a commitment to social functions may make their retardation. Allameh Tabatabaee in response to this view, argued: "human being's typical perfection does not finish and a man does not achieve the happiness which he searches in his life except in the realization of social functions as well as the people who work together in cooperation with the community. The diversity of things is so great that a man can not do all of them and this essential understanding gets a human to have a need to establish a community and run social functions of the Quran in human life" [5]. The great scholar with these interpretations wanted to say that every individual is like happiness tree branches of man kind that has his own fruit and if any person deprives his own fruit from the community, certainly the community will tolerate the loss in that part and it will lose a piece of the puzzle, thus it is a type of defect.

He believes: "The spirit of monotheism exists in the noble morality that Islamic religion invited and the soul of morality circulates in the actions and functions which community members are obliged to do so. So if all the elements of Islam are analyzed well, it will come back to monotheism and if monotheism is in the form of combination, it will be in the form of morality and behavior. If monotheism descends from the Supreme position, it will become morals and ethics and vice versa if morals and ethics ascend to a higher position, it will become monotheism" [2]. He considers religion as something innate and developing all of the religious teachings is based on the nature of human beings and he believes that the Islam is both innate and social, this innateness and society means the same; in other words, if a religious is innate, it must certainly be social [5].

Tabatabaee says: "The social characteristic of the human being like his other characteristics relates to his knowledge and his will, it gradually moves towards perfection, and gradually evolves in humans." [5]. He has shown the role and the status of monotheism based moral issues in the realization of the social functions of the Quran in human life; This speech is in fact the evolution of the human being in religious issue that ultimately humans achieved the final stage of evolution at the time of the Prophetic mission of the holy prophet (PBUH); it means that from the beginning of creation of the world, human evolution has begun, it completed at the time of the Prophet (PBUH), but a principle that was fixed along this path was monotheism. Therefore the principle, Tabatabaee believes that the evolution of society completed at different times, is based on the fact that religious view and different circumstances have been developed during the history of humanity every day and finally, it completed at the time of the Prophet (PBUH) and has been realized in the form of social functions in his life. In support of this statement, he advances the range of monotheism to the point that "the Quran informed the first time when the man realized the benefits of the community and discovered the interests in great detail (not unconscious) and maintained the interests, it was the time when the prophet was sent to humans for the first time by Allah to guide them and the gist of the word was addressed to the interests of social life by prophecy." (same reference, 147/4).

So according to Tabatabaee, invitation to community is an independent and explicit invitation that has just started by the Prophecy; prophets initiated and introduced it in the form of religion to humans which again refers to monotheism because the basis of every affair in the thought of Allameh is monotheism and social functions of Quran in connection with monotheism displays benefits and its lasting effects on human, social life and his great presence in public. In the current article, according to Allameh Tabatabaee, we can point out for example the functions of the Holy Quran in the principle of social unity, its development in the Islamic society, the role of monotheism and monotheism based morality. Although social life has positive and valuable outcomes and benefits for humans, it involves a series of corruption and unhappiness for human life. This corruption and adversity can be repelled by establishing and the governance of monotheism and monotheism based morality and social values in human life can be realized through creation of great social unity with monotheistic approach. Allameh Tabatabaee says about functions of the Holy Quran in the principle of social unity, its development in the Islamic society, the role of monotheism and monotheism based morality as: Practical planning for unification, not only in the form of poetry or pure commendation. He says: "In the ideal society, intended by the Qur'an, unity and correlation has never had the slogan aspect and it is not merely a moral advice, rather it is a monotheistic and practical action that God institutionalized and made it cultural in every affair of the religion by having a basic plan. Presenting common beliefs, ethics and practical plans, same Kiblah and same book for all the Islamic nations, not only has made opinions and thought of Muslims homogeneous, but also has connected their hearts, despite differences in geography, country, time, language, color, races, and in practice, has created the widest, highest and the most powerful unity with a beautiful community" (same reference, pp342-340).

According to Allameh Tabatabaee, the holy Quran in addition to planning and strengthening the unity, introduced disunity factors as social damage of this function and opposed with divisive factors meddling with the monotheism based morality and provided tangible solutions to repel those harms. He believes that monotheism and following the straight path of God, avoiding other ways are the solutions and strategies to

prevent and to repel the disunity factors. Another solution is the need of the Islami community to fulfill the duty of "inviting to good and forbidding what is wrong", by referring to the following verse of 114 in the chapter "Aal-Imran" of Quran, he said that forming groups for doing this duty along with the care of maintaining unity and forbidding the division is important. Based on the union style, it clearly plays the essential role on social cohesion; Because in human society, each of the individuals by understanding the necessity and importance of social functioning of unity, will consider it a evidence of what is good, considering the great risk and destructive effect of disunity a evidence of what is wrong, will forbid it, the commitment of everybody to the most important responsibility of enjoining the good and forbidding what is wrong, will provide the grounds for developing unity and forbidding disunity (same reference, pp211-195).

Conclusion:

1-According to Allameh Tabatabaee, believing in the principle of monotheism and monotheism based morality, human social life is safe from any change and imposing rules. Commitment to monotheism based morality is the factor of firming humans' relationships and stable realization of suitable and social functions of the Qur'an in the human life. Emphasis is on the monotheism based morality of human as the most progressive principle in achieving social functions of the Holy Quran in the life is one of the positive points of this paper.

2- Human evolution in achieving mundane and eternal happiness depends on practical application of self-purification based on the principle of monotheism in the path of following suitable and social morality and social functions of the Qur'an.

3-Monotheism based morality is as a principle that has raised happiness tree of humanity, it has made self-purification grow and has got the social functions of Quran in human life like foliage of trees to realize and it has made the society enjoy its profits.

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