



The Status of Woman in Surah's Have Begun with a Calling at Transformation from JAHELiate to ISLAM

Sedigheh Ahmadi¹; Muhammad Reza Aram²

¹ PhD Student of the Science of Holy Quran and Hadith, Islamic Azad University, Central Tehran Branch, Iran

² Associate Professor, Department of the Science of Holy Quran and Hadith, Islamic Azad University, Central Tehran Branch, Iran

Email: Khosrowgarschi@yahoo.com; Moh.Aram@iauctb.ac.ir

<http://dx.doi.org/10.18415/ijmmu.v7i1.1442>

Abstract

The status of women and her transformation from JAHELiate to ISLAM for the first time was investigated in order of their descent in a specific group of QURANIC surah's in ten surah that have begun with AYYOHA. (AL_ MUZZAMMIL, AL_ MODASSER, AL- TAHRIM, AL -TALAQ, AL AHZAB, AL- MUMTAHINA, AL -HUJURAT, AL- MAEDE, AL_ HAJ, AL- NISA). This article seeks to find the appropriate answers to the key question: how woman status relates to the transformation from JAHELiate to ISLAM based on the addressing surah's morphology in descriptive_ analytic method. This study first investigated the significant relationship between the number of verses in each surah with the thematic axis and main of surah and the status of woman and her various roles that were not mentioned in the commentaries. in the semantic structure of these surah's was investigated woman dignity, self_esteem, most important criteria for marriage, property right, inheritance right, marriage right and the choice of spouse. Interestingly, there was a direct and meaningful relationship between descent of the addressing and coordinating surah's and the woman various roles. In the surah's begin with the (YA AYYOHANNABI) have noted the most prominent role in the social, political and cultural role of woman that shown through charting. Today, humanity has no choice but return to Islam to escape from modern JAHELiate. Islam abolished all marriages and divorces of JAHELiate and signs permanent and temporary marriages and restricted polygamy and canceled the most sever divorce of JAHELiate (ZEHAR).

Keywords: *The Status Of Women; Semantic Structure; Surah's Have Begun with A Calling; JAHELiate*

Introduction

The Qur'an as an "Inquisition" with living and active verses that are transcendental and transcendent will become more effective as a theoretical and practical lesson on human education and guidance, which will be given more attention in the historical process of its gradual decline; As the Qur'an

has been revealed, according to the age and time and conditions of the revelation, our scientific and practical model in the ontology and other activities of the Qur'an is to be finalized in the first order. So the last sequence to the first of the Qur'an, namely from Nas to Baqarah, is almost the same as the c In this article, ten chapters started with Neda, focusing on a common topic axis, "Transition from the Age of Ignorance to Islam", which examined the status of women and their central role in social and cultural evolution. that way, in these Suras, their descending order, and lastly the first of the Qur'an, are studied, first the five suras beginning with "Ya ayyoh al-Nabi" such as: (Al_ Muzzammil, Al_ Muddathir, Al_ Tahrim, Al_ Talalq, Al_ Ahzab, with strengthening exodus from the factors of ignorance, formulate the basic position of women, then the Surahs that began with Ya ayyoh al lazina Amano, that is, the Al_ Mumtahninah, al_ Hujurat, al_ Maidah, by reinforcing the obstacles to the return of women to the age of ignorance and survival in Islam, and finally the Suras with Ya ayyoh al Nas , i.e. "al_ Hajj, al_ Nisa, explain the role of women in social and cultural evolution in crossing the age of ignorance to Islam which the Brief information can be seen in the table below.

The purpose of this study is to investigate the status of women in the semantic structure of suras begun with addressing and focusing on the transformation from the era ignorance to Islam.

Today's humanity's need to escape from ignorance, misery, anxiety, distress of thought and illusion has no other way than to return to Islam; and restore everything that has deviated from the ancient and modern ignorant age to its proper state.

Table of calling SURAS

The number of verses about woman	The percentage of verses about woman	The number of suras about woman	The number of common suras between male and female	The number of verses	The name of surah
-	0	0	20	20	Al_ Muzzammil
-	0	0	56	56	Al_ Muddathir
12-11-10-5-4-3-1	58%	7	5	12	Al_ Tahrim
6-4-2-1	33%	4	8	12	Al_ Talalq
-33-32-31-30-29-28-6-5-4 -50-49-40-39-35-5238-34 -52-51	34%	25	48	73	Al_ Ahzab
12-11-10	25%	3	9	12	Al- _Mumtahninah
-	0	0	18	18	Al_ Hujurat
110-75-17-5	4%	4	116	120	Al_ Maidah
2	1%	1	77	78	Al_ Hajj
-23-22-21-20-19-16-15-12-11-7-4-3-1 -124-98-75-36-35-34-33-32-25-24 176-157-156-130-129-128-128	17%	30	146	175	Al_ Nisa
-	-	74	503	577	Total

Problem Statement

This study, for the first time in a group of Suras of Qur'an with the common followers of "Ya ayyoha," examined the status of women in the transition from Jahiliyat (Ignorance era) to Islam. Of course, the status of women has been studied separately in some Qur'anic suras, but so far the status of women has not been investigated in a group of Qur'anic suras, such as those begun with Neda. This article wants to investigate for the first time, the direct and meaningful relationship between the number of verses in each sura with the main and topic axis of the sura and the status of the woman which has not been mentioned in the interpretations and wants to explain a proper understanding of the status and dignity of women in relation to the semantic structure of the suras with the different charts and tables, in order to provide a suitable context for the departure and transition from Jahiliyat (Ignorance era) modern to Islam. The main purpose of this study is to examine how the position of women in the semantic structure of suras related with the suras begun with Neda with transformation of ignorance into Islam. Obviously, if we find more accurate knowledge of calling suras and the position of women in ancient Jahiliyat (Ignorance era) the greater accomplishments emerge. The research used a descriptive-analytical method and the data collection method is a library in order to answer the following three questions:

1. What is the relation between the semantic aspects of suras with the Neda and calling and the position of the woman in expelling the ignorance culture and entering the religious culture?
2. How has the role of woman and her departure from ignorant society been explained in Islam in the Qur'an?
3. The calling suras in what field has expelled women from the Jahiliyat (ignorance era)?

This article first gives a brief overview of the concepts of ignorance and calling suras of the Qur'an, and then explains the selected verses of ten calling suras according to the above table on the status of woman and of Jahiliyat and the method of Islam to depart woman from it then mentions the result.

1. Generalities and concepts

Suras begun with calling and Neda

The ten suras fall into this group, all beginning with "ya ayyoh al", which can be examined in three categories. The first category is the three suras of al-Ahzab, al-Talaq, al-Tahrim that begin with "ayyoh al-nabi", and the two suras include "Al_ Muzzammil, Al_ Muddathir ", which begin with the callings of "Ya ayyohal". In the second category there are three suras, "al_ Hujurat, al_ Maidah, and Al-Mumtahinah" with the beginning "Ya ayyohal lazina amano" And in the third category, the two suras "Al-Nisa and Al-Hajj" with the beginning "ya ayyohal nas" join to the previous eight suras" (Suyuti, 1422 AH, 2/209). This group of ten suras, in whatever way they consider, their common theme is the "Transition from Ignorance era to Islam" The mission of these suras is to show us how we can transit from (ignorance era) to the Islamic state. In other words, these suras teach us the ritual of Islamizing non-Islamic societies and how to create socio-cultural evolution from the perspective of the Qur'anic school (Lesani, 1332 AH, 115). So callings suras with their beginnings shows humanity how should evolve gradually from ignorance era to Islamic state

B: Examination the appropriateness of the semantic structure of the calling suras and the status of the woman in it.

According to the topic axis of each surah and the number of verses about the woman, it is generally divided into two groups of five. Of the 285 verses, 69 have been applied to woman. In order to their descending order and common beginning, the following findings can be seen. In the surah of Al-Tahrim out of the total of 12 verses, seven verses are about women, which covers more than half of its verses. Which addresses the political and social role of women in creating the conspiracies and revolts, and reminds the Prophet's women in particular and other women in general that don't act such as Lot and Noah's wife, and follow the Asiya and Maryam. In the first verses of this surah refer to the position of the Prophet's women in sedition and in the final verses refer to the abuse of the position of Lot's wife and the position of Noah's wife who caused dissension and sedition which are directly related to each other. And in the end, suggest Maryam and Asiya that has set them pattern which have had little commentary on the first chapter of the surah to the latter. In the Talaq surah of 12 verses, four verses are about women. That is, more than one-third of the verses deal with the essential role of women in family center and refer to factors such as alimony, dowry, consultation, and fortification in family consolidation but has not mentioned in any interpretation about consulting with women and their role as an important factor in family consolidation and as an obstacle for divorce. In the al-Ahzab surah of the 73 verses, 25 verses refer to women, that's more than a quarter of verses refer to the political role of women in cultural changes in the ignorance era and introduced the Prophet (PBUH) and the Ahlulbait (PBUH) as a role model and referred to their obedience. In the Al-Mumtahinah surah of 12 verses, there are three verses about women, that is, a quarter of its verses deal with the issue of women's political status in society. Due to the ideological has focused on the faith of the woman and in introduce Prophet Abraham as a role model. In the Nisa surah of the total of 176 verses, 30 verses are about women. That is, one-sixth of its verses refer to the legal status of women in society. Given the number of verses about women in suras beginning with "ya ayyohal nabi", 36 verses in three suras: Al_ Tahrim, Al_ Talalq, Al_ Ahzab, have the most attention to the political, social and cultural role of women.

Percentage table of female verses

The status of woman in the semantic structure of surah	Percentage of female verses	Number of female verses	Number of verses	The name of Surah
The social and political role of women in conspiracies and seditions	58%	7	12	Al_ Tahrim
The central role of women in the family and its consolidation	23%	4	12	Al_ Talalq
The Political Role of Women in Cultural Change and her role model	33%	25	73	Al_ Ahzab
The political status of women in society	25%	3	12	Al- Mumtahinah
Women's legal status	17%	30	176	Al_ Nisa
		69	285	Total

In the second group there are five verses of Al_ Muzzammil, Al_ Muddathir, al_ Hujurat, al_ Maidah and Al- hajj and of which 292 are just five verses about women. There is one verse in the surah of Hajj and four verses in the surah Maidah refer to the woman. In Al_ Muzzammil, Al_ Muddathir, al_ Hujurat, and Hajj all its verses are in common with men and women. The number of verses in this surah can draw attention to the importance and explanation of the issue raised between men and women. The 20 verses of Surah Al_ Muzzammil deal with the issue of self-improvement and personal transformation and religious preaching. The 56 verses of Surah Al_ Muddathir have focused on the social transformation of men and women. The 18 verse of the al_ Hujurat refers to the moral and social duties of men and women and the importance of piety in unity in the 78 verses of the surah al-Hajj have mentioned the practice of Hajj and the global effects of the Hajj and the presence of men and women in performing the rituals and two verses of it used to identify the principles of the doctrine and understanding the resurrection. In the 120 verses of Surah al_ Maidah has been pointed out the important issue of guardianship of the Prophet

(PBUH) and the Ahlulbait (A.S) and the provincialism of women and men. Mr. Javadi Amoli states in the following of the verse that the name of this surah was supposed to be the (Velayat) guardianship. If one considers the number of verses and their thematic axis, it can be said that the most important issue of guardianship at any time has the greatest role in leaving society out of ignorance era to Islam. In this surah the verse 5, describes the illegal relationships and friendships of unmarried men and women and their adverse effects on beliefs and practices. It does pay attention. And this verse is more prominent than the whole of the verses expresses the importance of Mary's ideological purity and conduct which today's society pays little attention to.

Table of Percentages of Common Verses of Male and Female

Surah Thematic Axis	Percentages of Common Verses of Male and Female	Number of verses	The name of Surah
Self-development and personal transformation	6/8%	20	Al_Muzzammil
Social transformation	19/2%	56	Al_Muddathir
Moral and social duties and no division with the Prophet	6/2%	18	al_Hujurat
Fulfill the global Hajj and confront with opponents of religion	26/76%	78	Al-hajj
Infallible Providence and provincialism	42%	120	al_Maidah
	100%	292	Total

C) The concept of Jaheliyat (ignorance)

The word ignorance comes from the root of "ignorance". Some have regarded ignorance as lack of knowledge, while others have termed it ignorance in the sense of "foolishness, boastfulness, and anger." Which are intended to boast about their ancestry and their arrogance. (Khaz Ali, 2009, p. 11) "Ignorance" has become known as pride and anger in the pre-Islamic era. The origin of the word "ignorance" should be derived from the first meaning. Its application has become widespread with the rise of Islam. And it is known as a term that expresses the difference between the two ages. That is, the age that associated with arrogance, brotherhood, and tribal prejudice and coercion, and the other age when humility, and transgression were passed against divine commandments. Who promoted sharia and called for brotherhood rather than racial prejudice. (The same, 13). The reason for such denomination is in order to deflect from the pre-Islamic era and to persuade what Islam has called it. Because such a thing was current between Arabs and non-Arabs. Dr. Jawad Ali has quoted Nassari has referred to the "pre-Christ" periods of "ignorance." (Javad Ali, 2012 AH, 47/1). Ragheb in the Mofradat (singular), states (ignorance) on three species. First: the human being's lack of knowledge that theologians find to be appropriate for work that is flowing with disorder. Second: believing in something contrary to what it is. Third: Doing something contrary to what is to be done. Whether there is a valid belief or a wrong or corrupt belief (Ragheb Isfahani, 1373 AH, 426), Tarihi has declared ignorance as a contrary to science that the companions have agreed that whatever rebel Allah through it is ignorance. And whoever rebel Allah is ignorant. The choice of mortal pleasure are said to be overwhelming to the enjoyment of ignorance. And ignorance is the time when the people of the traditions and practices of the religion do not abolish the religion and do not avoid obscene ethics and habits (Tarihi, 1085 AH, 333). And in the Qamus al has been mentioned ignorance as foolishness and ignorant as sophisticated and invalidated. Tabressi in the following verse 67 Baqareh, has mentioned the ignorance as Anti-Tolerance (Qureshi, 1371, 79/1). In this article considers ignorant as any act or thought that is contrary to Islam and the Qur'an as ignorant culture,

whether it be ancient or modern ignorance. Everything that is forbidden in the Qur'anic verse is an act of ignorance and every command that is issued in order to remove from ignorance to Islam.

2. The Role of Transforming Islam in Exiting the Age of Ignorance with the Subject of Self-Development in calling suras.

At the ignorance era, women were viewed as ignorant, with no regard for her and the woman's self-development even the consulting with the woman was considered as the man's folly, and it has been became a proverb: to consult with women and oppose them (Hussein Hajj, 1984, 133). Or when they wanted to give a weak to someone's opinion, they would refer to it as a "women's opinion" to reject that opinion. Or if a person became an old man or a man became foolish they called him ignorant. But women were never told the same thing because they believed that the woman was weak from the beginning of her intellect and now intensified (Zubeidi, 1306, 454/2). According to the basic role of women in social changes, the first point that is addressed in this opening surah is the issue of the beginning of self-development and the creation of self-esteem in human, which hasn't considered no difference between men and women.

Arise and warn and your Lord glorify and your clothing purify and uncleanness avoid and do not confer favor to acquire more but for your Lord be patient. (Al_ Muddathir 2-7) In ignorance, women were not given social roles and were assigned difficult tasks. The primitive woman's work was far more difficult than the man (Hussein Hajj, 1984, 454) in this surah has considered the collective role of men and women in improving exit from ignorance factors. It invites women and men to pay attention the Qur'anic warnings, and the most important of this warning is the understanding of the greatness of God, the purity of body and soul, away from vanity, and has invited to prayer and patience and spending money. has abandoned women and men by expressing Don't be scared of the Day of Judgment and the false revelations of dignity that are at the root of ignorance culture, and has invited them to thought and think to the resurrection verses and the harsh punishments of Hell and by emphasizing to the Quranic warnings has preached men and women to exit from Jahiliyat to Islam on condition of piety and forgiveness. Other examples of self-improvement in verses are:

A) Introducing Model Women

And Allah presents an example of those who believed: the wife of Pharaoh, and [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so we blew into [her garment] through our angel. (Al_Tahrim 11_12). Allameh Tabatabai, following these verses, refers to two women as a model, one being the wife of Asiyah (the second Ramses known as Pharaoh) and the other the Prophet Maryam, whose has no prophetic wife and states that the most important characteristic of modeling is obedience of Allah and his prophet and believe to the divine scriptures and don't rely on the appearance credits. It can be concluded that not only is the divine paradigm very important in exiting and converting from Jaheliyate to Islam, and women are model for men and other women it is obedient, but it also emphasizes the importance of self-improvement and objectification. Another Notable point in the semantic structure of this surah is that it prohibits the Prophet's women from entering the conspiracy because of their special status, and the relevance of the first verses to the final verses has focused on the political role of women who are not like Lot and Noah, and from their position. Do not abuse conspiracy and hypocrisy that is not mentioned in any interpretation.

B) Display of the former times of ignorance.

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. (Al_ Ahzab 33). Most commentators believe that this verse is addressed to the wives of the Prophet (peace be upon him) that women are required to stay in their homes and should not display their jewelry when leaving home. And in fact, he should keep the hijab and avoid the sanctuary (Allameh Tabaei, 2006 AH, 383/16). Some commentators have stated the first ignorance between Adam and Noah in the temporal period and some commentators have considered the first ignorance after the birth of Prophet Abraham that women were dressed in pearls and presented themselves to men. And have called the era from Prophet Jesus (PBUH) until the Prophet Muhammad (PBUH) a late ignorance. Some others have declared early ignorance and infidelity before Islam to be the late ignorance of Islam (Beyzawi, 1418 AH, 231/4). Tusi described one of the cases of the first Jahiliyyah acts that was performed before Islam and in the ignorance era was permitted to a woman to have a wife and friend. That her upper half is reserved for a friend and lower half to her husband, which Islam has forbidden women from such practices (Tusi, 1367 S, 339/8) This verse does not mean that women should not leave their homes, but according to the structure of the surah, the purpose is to avoid women in political affairs that lead to weakness of Islam and undermine the position of the Prophet and the Imam's Guardianship So that they do not depart from the divine will and It is mentioned in less commentary.

C) Woman's Hijab

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused (Al_ Ahzab59) In the times of ignorance, the rampant spread of morality and sexual corruption and the decline of the position of women had become so prevalent that they even performed Tawaf during the hajj that they performed Tawaf with naked body "Homs" which was special to Tawaf and had to be thrown into disrepute (Allameh Nouri, 1360, 289) And even during the wars, the sexual attraction of women was used as a promise to warriors (Seyed al-Rahman Afif, 94). This verse commands women and girls and believers to wear hijab and introduces hijab as a means of knowing about chastity and being offended. Seizure of persons in the domain of physical affairs due to the rule of domination is freedom, but in Chastity Affairs the principle is "protection" (Hekmatnia, 2011, 142) Individuals within the framework of the law and in accordance with the provisions of the Islamic legal system are permitted to occupy their own personal affairs. These rules are established within the framework of the family. The importance of this principle and the infringement of it is stated (Al- momenon 5), the principle of reverence for looking at me unharmed (Al- noor 30), and in this verse it is stated that proper coverage by women and avoidance of provocative speech are avoided. The existence of this principle plays an important role in understanding the ethical, criminal, and criminal policies of Islam. In other words, hijab is a kind of duty towards oneself and others.

The role of ethics in self-development

O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah (Al_ Hujurat 1). Contamination with all kinds of sins and morals and the Family collapse and the pride in the ignorance era have been exacerbated by the privatization of religion and the separation of religion from the life. The Unseen Bird, 1395, 7) in this verse, in order to get out of the ignorance suggests both men and women, to observe the ethical considerations. And it refers to the Prophet's commencement of speech and conduct. And to observe the ethical it cites Piety as a divine backing. In the following verses, he mentions the characteristics of sound and keeping the sanctity. Lack of attention to ethical issues causes confusion. Warns faithful men and women to investigate and prosecute fake news which do not

cause disagreement in society. In order to respect the social rights of believing women and men, it invites them to avoid embarrassment, discord, ugly titles, surveillance and reconciliation. The most important factor in the supremacy of individuals with God is piety, not gender. Rejects racism and tribalism that are privileges of ignorance era. In verse 26 the Hajj also forbids men to Disbelieving to Allah and makes no distinction between women and men in performing hajj acts. And forbade them from doing idolatry for idols, such as Talbia for idols. In this cleansing of the house of God, all the filth and mischief of both the material and the spiritual of the woman and the man are protected. Refuses to betray (Hajj: 38) and fearlessness and acceptance of demons (Hajj: 53).

3. The Status of Women in Marriage and Divorce, and the Transformation role of Quranic calling suras.

Marriage is, in fact, the marriage contract used in marriage (Ragheb Esfahani, 1994, 535).

A: Types of marriage in the ignorance era

The most common marriage among the Arabs was a marriage based on offer and acceptance which Islam accept it. But there have also been other ways of dealing with women and men in the ignorance era, which many of them can be seen more strongly in modern-Jaheliyat. These include:

Corporate marriage; some men who should not exceed ten people are also happy to marry a woman and, if they have a child, the woman will have to give to whomever she wishes and the man should accept her (Khuzali, 2009, 115).

Marriage "Bagayya" :(Marriage or communal marriage) this marriage was dedicated to slaves and communicated with many men and they rattlesnake on their home (Noor, 33). Marriage "Estebzaa" Marriage for the Purpose of Pregnancy: This marriage is very ineffective because it was not compatible with the zeal of Arab unity. (Ibn al-Ma'nzur, 1405 AH, 217/1) In some of the tribes of the ignorant man his wife is to be given to the man whom she admires physically or mentally (al-Uusi, 1924, 246/2) Unfortunately today, sperm of elite men and geniuses is used to improve the offspring Married "Khadan" or friendly marriage (modern-day home or white marriage). Such a relationship, namely the secret friendship of a man without a marriage contract without a sermon. In other words, what is secret is no obstacle, but what is open is a disgrace. Substitute Marriage "Shoghar": The ignorant Arabs sometimes substituted wives and daughters for another woman instead of dowry. In the way that the man, his daughter or sister, instead of the daughter or sister's man, brought the other to marry without any dowry. That is: no dowry were actually intended for the two women, which the Prophet (peace be upon him) rejected it. "Shoghar is not in Islam" (Khazali, 2009, 116). Marriage "Badale": So ignorant man changed his wife with another man's wife for a while (Alusi 1924, 52.2), which is nowadays promoted in soft war and in Turkish and Western serials. Zizen": means the man's wife and child. This is also called "Maght". When the woman's husband died, the son of a widower of the deceased was in possession of the woman's property and was willing to marry her, otherwise he was abandoned her to marry with another one until she die.

(B) Marriage in calling Surah.

When you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith. (Al _ Maidah 5). This verse raises the question of marriage, the first condition of which is to have faith and honest women will never be equal to adulterous women. The verse mentions some marriages of the ignorant era, such as: types of illegal relationships, homosexuality, and friendship with a non-spouse. O you who have believed, do not take my enemies and your enemies as allies, extending to them affection. (Al- _Mumtahinah 1). In this verse,

believing men and women are forbidden to be friends with the Unbelievable tactics and to have a fair and just relationship with the Unbelievable tactics, even if the infidel is his son or father or his parents. The reason for the friendship with the Unbelievable tactics is the hope of repentance of Islam. The issue of Tavalaa and tabaraa, which is friendship and hostility to Allah, has been addressed to men and women. In Chapter 24 of Nisa, one of the limitations of marriage is the statute of kinship, which prohibits marriage with certain causal relatives. Which in this verse accurately describes incest. Committing certain crimes may limit the marriage of certain persons. Including adultery with a married woman or a woman who is a divorcee (Alam al-Huda, 1405 AH, 262). Such an act would be an eternal reverence for those two persons. Even if a woman divorces her husband, the woman cannot be marriage with the adulterous Man (Hekmat Nya, 2011, 228). In verse 25, Nisa'a forbade believers from marrying adulterous women. Special literature has been used to express sexual relations in Islam. Those who deal with sexual needs in the context of the Shari'a are called "confessors" The word "ahassan" means castle and stronghold. For this reason, married women are chaste and obedient. And for sexual intercourse under the protection and supervision of their husbands, they are said to be Muhsanat (Makarem Shirazi, 332/3). "MASafeh" from the root of the safh, means dropping water or unnecessary acts, and the safah means adultery (Makarem Shirazi, 334/3). The Holy Qur'an has pointed the term "chastity" against "Adulteress" and "faithful to friendship". Adulteress refers to women who have obviously committed a disgraceful act of chastity. Faithful to friendship are said to be those who have committed a disgraceful act of chastity in secret. According to this verse, those who can legitimately satisfy their sexual needs and yet transgress the rules have been punished (Hekmatya, 78). In verse 19 of the Al- nisa surah sets out the principle of associating with the others. This principle governs his or her moral rights in every family (Mohammad Aqla, 19.2). In this verse, believers are instructed about their wives. Which has a negative side. To remove the ignorant tradition. In the revelation of this verse, it is stated that some women had their husbands to die so that they would take possession of their property (Tabarsi, 39/3). In this verse, he commands proper conduct and proper treatment of human beings, followed by the pathology of human behavior. The principle of association is known to be a principle of women's social life and is not related to family relationships. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women (Al-Nisa 1). This verse begins with people. And its level is universal. Both men and women are addressed. Therefore, everyone has the right to marry. This right is not directly mentioned in the jurisprudence text. But in the Islamic system of law it is assumed that there are verses in which it speaks of the creation (Al- Nisa1) and a couple for humanity (Al-Araf 169, Al-Zumar 6).It's mention this right. The right to have a spouse is a natural right that is rooted in the creation and nature of man No one can deprive a person of this right. And if a person contractually or on condition that a person otherwise has the right to marry, such a condition is unlawful and void (Hekmat niya, 222). This verse refers to the creation of human beings that were identical that no gender was superior to each other, and only the criterion of piety was necessary to measure both. The verse also mentions the right to choose one's spouse. In the ignorance era, girl's consent was not considered. Father, Brother, were forced the girls to marry with a person they want and the daughter hasn't the right to decide. Occasionally girls have right to chosen, which generally occurred in noble families or in families with an older daughter (Arab pre- Islamic history, 527/5). This verse refers to the creation of human beings that were identical that no gender was superior to each other, and only the criterion of piety was necessary to measure both. Creation in pairs shows difference and separation; but the Qur'an about human creation refers to the creation of a single soul from which men and women were created. Today, some views emphasize the right to choose a woman or a man in relation to her sexual relations and freedom. These views degrade the family into a conventional and contractual entity. And the result of this view is Stepping into these views will be freedom of sex, homosexual legitimacy, and homosexuality. Given this freedom, it has been said that modern-day liberals consider the family "reactionary" (William Gardner, 23). The reason is also rational because the family is in disgust with many of these freedoms. According to the principle of freedom of marriage another cannot be forced into marriage, Girls like boys are free to choose wives. So you can force a girl to marry someone. Then marry those that please you of [other] women, two or three or four (Al- Nisa 3). There was a multiplicity of couples in ignorance without any limits. Sometimes a

man had more than ten women. Without any justice between them (Tabari, 157.4). It raises the question of marriage, which addresses fairness in marriage to orphaned girls, and declares that the number of marriages to women has declined in spite of the limitless of ignorance era. The basic condition in polygamy is that justice is required. The main reason for this is the religious alignment in this verse.

C: Divorce in the Age of Ignorance

One of the issues in the ignorance era always oppresses a woman and deprives her of her natural rights is through various forms of divorce. That his life is being played by irresponsible men. Sometimes a man divorces his wife several times and returns again and there is no obstacle for him. Of course, the Triple Divorce was enforced among the Arabs who were known as the Brotherhood of Isma'il (as), which can be cited in ignorant poems (al-Murfi ignorant poem, 263). Which was more common among the people of Mecca. Divorce in ignorant Arabia was of particular quality and variety, to be mentioned respectively (Nouri, 615) Unequivocal Divorce: Some tribes, the man traveling poorly or tearing his tent apart was the reason that she has separated from her husband and the woman was obliged to leave her husband after considering this act. Explicit Divorce: that was expressed by specific sentences or oaths. After that, the woman were considered divorced. There were three types: First: Divorce: That was done with this special phrase: Go towards your relative. Second: Zehar: The word "Zehar" has several meanings, including "back. The Arab sometimes made a withdrawal with "Zehar" which was more severe than the first. The man said to his wife, "you are instead my mother. Third: "Eilaa:" literally means "to swear". Sometimes the ignorant Arabs perform divorce with "Eilaa". That her husband swore not to coexist with his wife. This phrase was made with oaths and covenants in such a way that the woman was neither free to marry nor have a husband to obey her. The Arab tribes had various "rituals", most of which were summarized as "female Suffering and Conviction ". For example: "The death of Widow" was that at least a year until the end of to the end of her life, pitch a tent on his tomb, wearing a tidy and dirty garment, and no right to adorn or decorate. If it had been a year or more since it had expired from detachment, the tradition of its environment would harem to keep the sheep or other animals thirsty and hungry for a while, then hit that animal until it died.

D) Divorce in calling suras.

And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah (Al- Talaq 2). In a Recurring divorce, at the end of 'detachment time, it is the husband's duty to keep his wife or separate from her or not. After the end of the 'detachment period if he chooses to accept her, he deserves to be married and does not need to re-marry If he chooses separation, he deserves to be separated. And in order to prove this separation, they must be present in the divorce scene in an equitable manner and testify to their righteousness and submit to Allah. In this part of the verse, first, have mentioned the self-control and then separation. Although divorce is a separation of the husband and wife and must first mentioned separation not self-control? Continuing to live. This is another illustration of one of the important wisdoms of applying a divorces law to enhance the likelihood of couples returning to life. The testimony raised in "establish the testimony for [the acceptance of] Allah" is tolerance the Witness, not testimony the witness. That is, the righteous two at the time of divorce, see two separation realities that they can testify when necessary. The Return divorce emphasizes the importance of observing piety in the execution of this sentence. And these God's counsel and sermon for the Islamic community which they must follow to reform society. Anyone who believes in God and the Day of Judgment accepts that advice.

4. Women's rights in ignorance era and Islam.

A) The right of ownership and dowry.

The word "orphan" in this verse is absolute and includes men and women. Hence, according to this verse, Sheikh Tusi believes that a woman has the freedom to take possession of her property whether she has a husband or not. But Malik bin Anas believes that if the wife does not have a husband, the property will not be handed to her. If he is married, the property will be handed over to her husband (Sheikh Tusi, 285/3). Of course, this Malik bin Anas's statement needs to a Specific reason but there is no evidence in the religious texts. In verse 33 the Islamic legal system has accepted the principle of the independence of the husband and wife. Therefore, in the family domain, His husband has no authority on his wife property and without his permission he is not allowed to own property. Also, his wife and husband are free to earn money. In them the revelation of the verse is quoted by Ibn 'Abbas as saying that this verse is about inheritance, but since their revelation does not assign the verse, it should be said: it also includes the non-inheritance (Qutbuddin Ravandi, 2/342). The principle of independence also encompasses the manner in which the property is consumed and disposed of. It explicitly sets out the general rules of property in the family domain. And the principle of respect for property and the principle of sanctity for property are included. (Allameh Halley, 2/1030). So, woman like a man, has the right to own property and has the freedom to use her proper. And give the women [upon marriage] their [bridal] gifts graciously (Al- Nisa 4). One of the issues raised in the marriage was dowry that paid to the girl's father (pub-el-Arab, 2/3). And because of the marriage of the girl, this wealth comes to her father, the girls were called "Nafjeh. That is: increasing the money. This verse raises the issue of dowry, which is owned by the spouse and is paid by the husband. Dowry has an economic nature and is in temporary and permanent marriage. The Koran has referred to this financial object as "dowry". The word is taken from Sediq, which is a sign of genuine interest. He has added Saddiaqat to "Honna" to show that the dowry belongs to the woman (Motahari, 19/19/200). Neither did the parents who deserved their hardships, in order to reform the legal nature of the dowry, which was in some respects in the earlier shariah laws and authorities (Shahid sani, 157/8). The right of dowry, permanent and temporary marriage, is one of the most important economic rights of women. Dowry in the Jurisprudence has been discussed with various meanings such as honesty, charity, interest, interests, award, and Eba (Yusuf Bahrani, 24/417, shahid sani, 158/157). Of course morally, the lack of dowry is considered a sign of women's blessing (Akbari Baghdadi, 509). In Islam, therefore, the financial needs of the woman have been taken into consideration.

(B) The right of man's punishment.

Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths (Al- Ahzab 4). In the ignorance era the marriage with a Stepson, it was considered obscene (Reasons for going down, p. 265). One of the ignorant and pre-Islamic traditions of "taban" or "adoption" in the ignorant culture was the child of one's power and ability. It was even possible to increase this power and ability through adoption. When they used to call their son a child, they would execute the righteous son. For example, he would inherit it and all paternal rights would be fulfilled about him (Qartabi, 119/14; Razi al-Jassas, 2/99). Since childbearing had been institutionalized in the lives of Arabs, Islam has acted subtly to reform this ignorant institution so that the rulings of the scapegoats do not come true The meaning of the truth of Allah's promise in this verse is that he tells about something that In accordance with the fact If he decides to do so, the real expediency is according to that (Al- Muminon 100). And the guidance of God is to guide whoever has guided him to the path of righteousness in which there is goodness and prosperity (Tabatabai, 212/16). As a result, the Prophet's marriage with his divorced spouse and his ruling prevented the excuse of the hypocrites and their direct attacks. In other words, this verse highlights the direct relationship between the political roles of women in the cultural developments of ignorance. And if a woman fears from her husband contempt or evasion

(Al - Nisa128). In the verse, the issue of reluctance of the man states which it concerned with the right of women here. One of the most important solutions to achieving peace is to use family members with ethical principles. Applying the rules in the family should not be confused and disruptive; therefore, the Qur'an emphasizes the discipline and the consideration of ethical attributes such as chastity and obedience, commands such things as forgiveness and forgiveness (Al-taghabun 14). Issues within the family are secrets among members that are not disclosed properly. Such as differences in sexual consummation that are completely private, this difference between a woman and in sexual consummation sometimes reveals itself as a wife or husband contempt. Disobedience factors are different from mental and other familial disorders. Aside from mental illness, women and men may attempt to solve the problem with themselves. The above verse offers three ways. These ways are interspersed with the word "and" and so it has been attempted that the husband can use them all in one place, but due to the nature of the problem and the spirit of the people, it must be said that there is arrangement among the above ways. (Tabatabai, Al-Mizan 4.73; Fakhr Razi 4/72; Mohaghegh Sabzevari 189; Makarem Shirazi 3/373). That is, it may solve the problem by preaching first, then by force, and finally by punishment. In verse 34 Nisa explains that in social relations the principle of non-guardianship of individuals is mutual. And no one else can be considered a guardian. But in the family sphere, the husband is in charge of the family, based on the principle of guardianship, and as the father of the child until he reaches puberty and provincial development. (Imam Khomeini, Vol. 2, p. 13. In society no one is responsible for the living expenses of others; but in the family husband is responsible for spouse and children (Kuleini, 156.2; HurAmoli, 22/23 to 236). Implementation of Shari'ah limits and restrictions in Islamic law is subject to the permission of the Imam or the Wali of the Islamic community, the Shariah ruler and the competent court (Najafi, 21/394). So, contrary to the notion that women were always valued for their evasion, men's evasion must also be taken for granted. And one of the most important factors in emotional divorce is this. That the woman's right has been violated and that her sexual needs have not been addressed.

(C) The right to alimony and the right to breastfeed the child

Lodge them [in a section] of where you dwell out of your means (Al-Talaq 6). Alimony during pregnancy is the woman's right in pregnancy. If she is divorced, or her husband has died. In both cases, she has alimony. This verse is about divorced women; but breastfeeding has been considered an independent way to receive a paycheck. Allameh Tabataba'i writes: "Because the payroll of satisfaction is in fact a child's alimony, this alimony is the responsibility of the father" (al-Mizan, in interpretation of Quran, 317/197). It should be noted, however, that although this verse refers to divorced women, it does not apply to them and includes wives, so some jurists explicitly cite this verse for the sake of paying salaries (Rouhani, 222/293). The alimony of the spouse is considered to be the effect of the marriage contract; thus, both of them cannot terminate the man's responsibility in marriage contract or after that (Judge Troblosi, 213). The obligation to pay alimony is conditional upon the wife obeying her husband; therefore, if the wife does not obey and without obeying her specific duties, the man has no obligation to pay alimony (Idris Helley, 656). Some jurists consider that the amount of alimony is specific in Shari'ah (Shaykh Tusi, 112.5). But since in the Qur'an the payment of alimony is due to "And live with them in kindness" (Nisan 19), its amount depends on custom (Shahid Sani, 469.5). The amount of this alimony depends on the two factors that need the alimony and the amount of the charitable benefit. The child's alimony is on the father or grandparent. And if there is no father or grandfather or can't pay the alimony, the mother is responsible for paying the alimony of the children. (Mohammad Ardebili, 540; Shahid Sani 490/8; Allameh Heley, 187; Mohaqeq Helley, 572/2). So the alimony is woman's right in the pregnancy; whether she is divorced or her husband deceased. In both cases the woman is entitled to alimony. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman. (Al- Talaq 6). Breastfeeding is important for a mother emotionally. And for the sake of helping the disabled child, it is a morally acceptable command. Breastfeeding is legally a right of the child (Hekmatya, 271). The mother can ask

the husband to give priority to breastfeeding the child and not give the child to another one. On the other hand, on the basis of this right, the mother is immune from breastfeeding and the husband cannot force her which it's explicitly state in some verses. (HurAmoli, bob 68 H1). This is also mentioned in 233 Baqareh. Of course, if breastfeeding is necessary to maintain the baby's self-esteem, it will be obligatory. This verse is about divorced women, but breastfeeding have been considered independent reasons for receiving a paycheck. Allameh Tabatabai writes: "Because breastfeeding is in fact alimony to the child, this alimony is the responsibility of the father" (Tabatabai, 317/197). It should be noted, however, that although this verse refers to divorced women, it does not apply to them and includes wives, so some jurisprudents explicitly cite this verse for the sake of paying salaries for breastfeeding (Rouhani, 223/293). This is a form of legal education and respect for the mother, but on the other hand it is about respecting the rights of the child. So that the mother can take care of the child safely and without worrying about her livelihood; He therefore refers to the father as the word "father of the child" in order that the father should do so in observance of the rights of the child (Makarem Shirazi, 187.2).

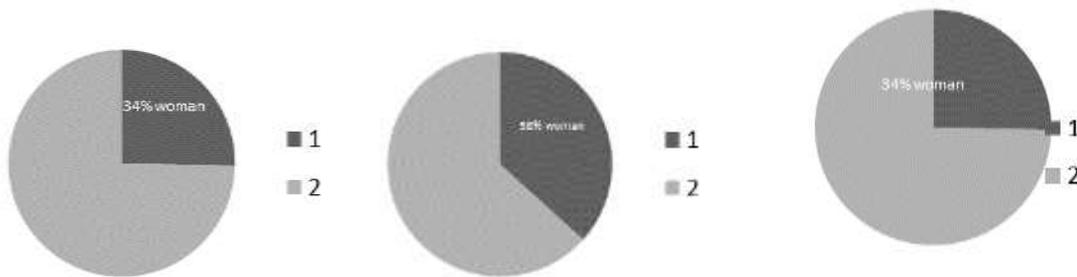
(D) The right of inherit in the ignorance era to Islam.

In ignorance the inheritance was devoted to the deceased's eldest sons, and his wife, daughters, and young children were deprived of it. In the age of ignorance, not only the woman did not inherit, but the property itself was inheritance. And if he does not show the tendency, the rest of the relatives to take possession of the woman, in the case of the eldest son's permission. (Reasons for descent, 107). Historians call one of the inheritance tools in ignorance "ancestry". The older male children who had the power of warfare and later inherited the father and brother of the deceased (al-Arab history before al-Islam, 562/5). It is quoted that when the issue of inheritance was raised in the Holy Quran it was believed by many people to be very bitter and to say: 'Unless a woman, a quarter and a half, can inherit a small and little child, while they have not fought with the enemy, and have obtained no good and wish we were silent so that the Prophet forget it (Tabari, 185/4). Or in the inheritance of "mother's brother or sister "(those who have passed away but have no close father, son, and heir are distant relatives). Women were deprived of it. So Islam respected the woman's right to inheritance and did not issue the necessary instructions for its right. For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave (Al- Nisa 7). This verse is the beginning of the expression of the law of inheritance after the birth or death of relatives, such as the heirs of the minors, and has again added to the exclusion of orphans from inheritance. Sharing means to gain, and its root means endowment. The inheritance of dead person is something that remains after him and in this Verse is a new sentence of promise that has been expressed in the minds of unknown authors. Because inheritance in the ignorant era was not in this way and some of the inheritors were deprived from it, so Islam first established a foundation of friendship with Allah and religious devotion among the believers. (Allameh Tabatabai, 333/330). This verse covers all men and women, small and big. So, by laying down a general rule, all the ignorant errors in the inheritance have been removed and clearly enlightened the duty of the believers. And it refers to the issue of inheritance of women from her parents. Because in the ignorance era women have been denied the right, and in verse 11 surah Nisa, the amount of inheritance of children is determined, which is twice the inheritance of each male sex divided by the number of harmony in the verse 19 of Nisa addresses believers and states that it is forbidden to relinquish inheritance to women. Then it was in ignorance that women were deprived of their material rights under various titles. And today we have to be respected. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a six (Al-Nisa 12). This verse refers to the inheritance and also to the "mother's brother or sister inheritance", which is primarily concerned with wills and debts. The remnant is divided among the heirs according to divine commandment. This verse expresses the mother's brother or sister inheritance. Inheriting a sibling in the event that they have no children is called "mother's brother or sister inheritance ". And its meaning surrounded. Raghav Isfahani said in the following of this verse: "The stigma is the name of one of the dead except for the father and the child and it is narrated that they asked the Prophet about the mother's brother or sister inheritance. Someone who

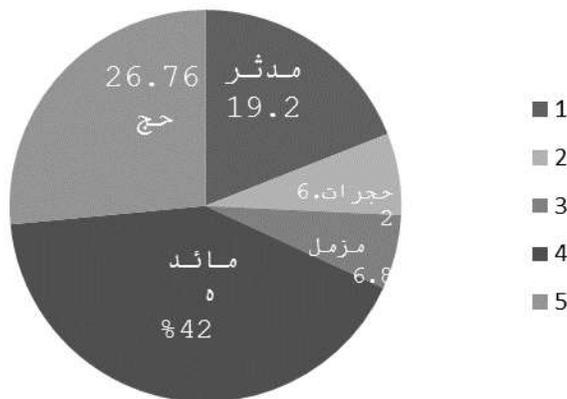
dies and has no children or parents is named Kalaleh. And both statements are true. Because Kalaleh is intact, it includes both of them. "In verse 176 of Nisa refers to the" inheritance of the Kalaleh ", that is, the brother and sister inherit one another if they have no children. This verse tells the story of father Kalale's or parents.

Conclusion

In the Al-Talaq, Al-Tahrim, and Al-Ahzab that began with "Ayyoh al-Nabi" have the highest number of female verses and the highest regard for the political, social and cultural role of women, which is visible from right to left in the diagram below.



The number of verses in each surah is directly related to the main and topic axis of the surah, which has not been addressed in any interpretation. The number of verses in each surah pay attention to the importance and explanation of the subject raised in surah that is jointly discussed between men and women. Like Surah al-Ma'ideh, which is said to have the most verses because of its guardianship. This is visible in the diagram below.



Islam has set the Hijab for the protection and dignity of women, and for the prevention of sexual corruption and female negligence, in order to form and maintain a family.

Observing the social rights of those concerned invites devout men and women to avoid ridicule, whitewashing, ugly titles, and surveillance. Virtue is the most important factor in the superiority of men to God. Genderism, racism and tribalism, which are privileges of ignorance, are rejected.

-The right to dowry in permanent and temporary marriage is one of the most important economic rights of women.

The woman has the right to alimony, the right to property, the right to inherit, and the right to choose a spouse, contrary to her age.

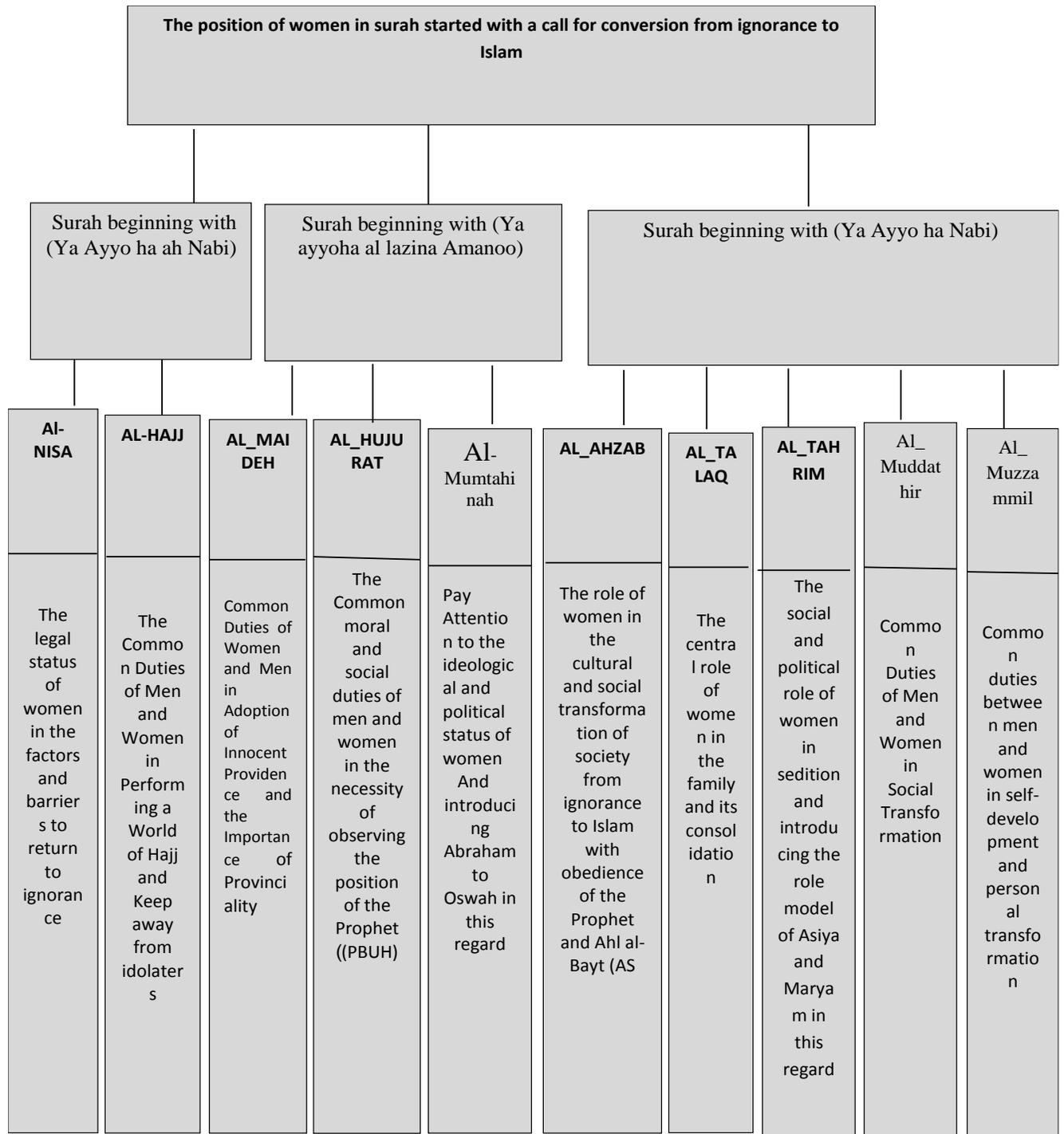
-Restricted Polygamy that was not infinite and logically correct, in terms of quantity.

- Abolished the ignorant divorces, which were ruled by cruel and inhumane traditions, with no Introduction, and denounced the "zihar" as one of the most severe divorces of ignorance.

_Today we can solve this social dilemma by relying on Qur'anic verses on favoritism, which expresses modern ignorance by self-actualizing on the basis of QURANIC policy and method.

- Today, turning away from the teachings of the Qur'an and without regard to it, the woman is faced with the phenomenon of "modern ignorance" by giving herself up to an elite and intelligent generation! That we see in today's world and in developed countries.

- Examination of the position of woman in the semantic structure of QURANIC calling surah is found in the following diagram:



- Finally, it is suggested that the semantic structure of each addressing surah be studied separately with regard to the various issues that exist in order to solve the problems of the modern world today. And the subject of an article.

References

The Holy Quran

The Missing Bird, Zahra; Ali Ezzati (1395), "**Symbols of Ancient and Modern Ignorance in the Qur'an and Sunnah**", Tehran, Mesbah Publications.

Hekmat Nia, Mahmood (2011), "**Women's and Family Rights**", Tehran, Peugeot Press Organization, Islamic Culture and Thought Foundation.

Khazali, Ensiyya (2009), "**The Image of the ignorance era in the Quran**", Tehran, Amir Kabir.

Rohani, Seyyed Mohammad Sadegh (1355 AH), "**Jurisprudence of Sadiq**", Qom, Mehr.

Lassani Fesharaki, Mohammad Ali (1332 AD), "**Surology**."

Motahhari, Morteza (2008), "**The System of Women's Rights in Islam**", Tehran, Sadra.

Makarem Shirazi, Nasser (2005), "**Sample Commentary**", Tehran, Dar al-Kutb al-Islamiyah

Makarem Shirazi, Nasser (1367), "**Exemplary Interpretation**", Dar al-Kutb al-Islamiyya, Fourth Edition.

Meybodi, Abolfazl Rashid al-Din (371 AD), "**Discover Al-Asrar and vadu Al-Abar**", Tehran, by Ali Asghar kam.

Nouri, Yahya (1360 AD), "**Ignorance and Islam**", Tehran, Islamic Foundation of Al-Shohada School.

William Gardner (1986), "**The War against the Family**", Translated by: Masoumeh Mohammadi, Tehran, Office of Women's Studies and Research.

Arabic sources

Alusi, Mohammed Shukri (1924), "**The Unfair Maturity of Ahval al-Arab**", Egypt: Al-Mataba'ah Rahmaniyya.

Amoli, (shahid Sani) Zeinuddin (1410 AH), "**Al-Rawzah al-Bahiyah**", Qom, Davari Publication.

Amoli, (shahid Sani) Zayn al-Din (1414 AH), "**The Masaleko Al-Afham**", Qom: Islamic Studies

Ibn Idris Helley, Mohammed bin Mansour (1410 AH), **Al-Sarraer**, Qom: Islamic Publishing.

Ibn Babu'iyah Qomi, (Sadiq) Ali (1373 AH), "**Al-Maqaqa**", Qom: Imam Hadi (AS).

Ibn Baraj Trablosi, (Judge) Abdul Aziz (1410 AH), "**al-Mahzab fi al-Fiqa**", al-Asqar Morvarid, Beirut, al-Shi'a jurisprudence.

Ibn al-Kasir al-Qurshi al-Damshqi , Abu al-fada EmA Al din al-Isma'il ibn 'Umar, "**The virtues of al-Quran**."

- Ibn al-Ma'nzurr Nesri, Abu al-Fazl Jamal al-Din Muhammad ibn Makaram (1405 AH), "**Lesan al-Arab**", Qom: Adab al-Hawza Publishing
- Arbili, Ahmad bin Mohammed (b. 1362 AH), "**Zbodeh Albian** |", Tehran, Atai
- Ansari Qartabi, Muhammad ibn Ahmad (1405 AH), "**Al-Jama'ah ahkam al-Quran**", Beirut, Al-Arabi Institute of History.
- Bahrani, Youssef (1363 AH), "**Al-Hadeq al-Nazerah**", Qom, Islamic Publishing.
- Beyzawi, Abdullah bin Omar (1418 AH), "**Anwar al-Tanzil and the secrets of al-Tawil**", Beirut, Lebanon, Dar al-EHya al-Tharath al-Arabi. Jawad, Ali (1978), "Al-Mufazal fi in the Arab History before Islam", Beirut, Dar al-allemain.
- Dr. Hossein al-Hajj Hassan (1984), "**Hezarah Al-Arab in the Era of Jahiliyyah**", Beirut, al-Jamai institute.
- Hure Amoli, Mohammad Hassan (1409 AH), "**The Shia Instruments**", Qom, Al-Albit.
- Hure Amoli, Muhammad Hassan (1414 AH), "**The Shiite Devices**", Qom, Al-Bait Institute of Lahia al-Tharath, second edition.
- Heli (Allameh), Hassan ibn Youssef (1412 AH), "**End of Al-Mutlab**", Mashhad, Islamic Studies.
- Heli (scholar), Ja'far ibn Hassan (1377 AH), "**Sharayeh al-Islam**", Tehran, Islamic University.
- Heli (Allameh), Hassan ibn Youssef (413 AH), "**The Rules of Al-Ahkam**", Qom, Islamic Publication.
- Al-Huffy, Ahmad Mohammed (b. 1954), "**Woman in the ignorance's poem**", Egypt ,
- The imam, Khomeini, Seyyed Ruhollah (1421 AH), "**Tahrir al-Wasilah**", Qom, Publication of imam works.
- Khoii, Muhammad Taqi (1404 AH), "**Basics of al-Awrvah al-Wuthiqi**", Al-Nekha Book, Qom, Dar al-Alam
- Al-Razi al-Jassas, Ahmad ibn Ali (1415 AH), "**The Laws of the Qur'an**", Beirut, Dar al-Katib al-Aulmiyyah.
- Raghib Esfahani, Abolghasem Hossein bin Mohammad (1993), "**Singularities of the Qur'an**", translation by Gholamreza Khosravi, Tehran, Razavi Publishing.
- Ravandi, Qutb al-Din (1405 AH), "**Jurisprudence of Qur'an**", Qom, Marashi al-Najafi school.
- Zabidi, Morteza Mohammed bin Mohammed (1306 AH), "**Crown Prince of My Jewel Al Qamus**", Beirut.Salem.
- Abd al-Aziz (2001), "**Arab History before Islam**", Translated by Bagher Sadri Nia, Tehran, Scientific and Cultural Publications.

Sabzevari (scholar), Mohammad Baqir (1423 AH), "**Kefayat al Ahkam**", Qom, Scientific

Suwati, Jalaluddin Abdul Rahman (1422 AH), "**Al-Atiqan in the Sciences of the Qur'an**", Submitted by: Dr. Mustafa Dib al-Bagha Damascus.

Shoghi, zaif (1364 AD), "**The History of Arab literature**", translated by Alireza Zakavati. Tehran, Amir Kabir.

Tabatabai, Mohammad Hossein (1385 AH), "**Al-Mizan in the Interpretation of the Qur'an**", Translated by Mousavi Hamadani, Tehran, Dar al-Alam.

Tabarsi, Fazl ibn Hassan (2008 AH), "**The Assembly of Al-Biyan in the Interpretation of the Qur'an**", by Mohammad Rouhi and Mohammad Taghi Fayazbakhsh, Tehran, The Recovery of book.

Tabari, Muhammad bin Jarir (1408 AH), **The Comprehensive History of Tabari History**, Beirut.

Tarihi, Fakhr al-Din (1414 AH), "**The Assembly of Al-Bahrain**", Qom, al-Derasat al-Islamiyah al-Bitha Institute. Tusi, Mohammad bin Hassan (1366 AH), "Al-Khalaf", Qom, Islamic Publishing.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).