

RELIGIOUS IDENTITY FROM THE PERSPECTIVE OF THE HOLY QUR'AN

With Special Attention to the Exegetical
View of 'Allāmah Ṭabaṭabā'ī

Reyhaneh Sadat REIS ALSADATI

University of Tehran, Iran

r.r.sadati@ut.ac.ir

Hamid PARSANIA

University of Tehran, Iran

parsania@bou.ac.ir

In the name of Allah, the Most Gracious, the Most Merciful.

STATEMENT OF THE PROBLEM

The term “religious identity” has been used as a modern and postmodern expression in the discussions of psychology, social sciences, and political sciences, and to which characteristics and indicators are attributed. From the perspective of each field, this term adopts the indicators related to the same field. The advancement of this concept in the form of concepts such as religious and social identity or identity politics is also evident in the field of social and political sciences. What has been overlooked, however, is that the portrayal of heavenly books as the manifesto of religious identity and its otherness stems from this expression.

Although the term “religious identity” is not used in these sources, the main thrust of the concept of religious identity and the determination of its boundaries and indicators is in the primary sources of each religion, where definitions of the self and otherness and their characteristics are discussed, and the conditions for the continuity of religious presence in social and individual spaces are declared dependent on the performance of rituals, observance of prescribed limits and laws, and it specifies various levels of identity otherness.

The necessity of examining the original perspective of each religion on religious identity relates not only to the diversity and differences among religions throughout social history but also constructs certain concepts of religious identity such as identity politics around one of the religions existing in the world. Today, Islamic resurgence in various societies from the West to the East has led to extensive research on Islam and its relationship with identity, politics, and society, garnering attention from scholars worldwide, and the origin of the term “identity politics” can also be traced back to Islamic resurgence. One of the important issues is the differing orientations and attitudes of Islamic social groups towards the religion of Islam, which bring about different outcomes in practice. These triple reasons are sufficient to demonstrate the necessity of examining the Holy Qur’an as the most reliable and authentic source of Islam regarding the indicators of Muslim religious identity.

In this research, firstly, the exegetical views of scholars, especially ‘Allāmah Ṭabaṭabā’ī, regarding concepts are considered, and then an examination of the verses is conducted. From the perspective of the ‘Allāmah, society also has a reality and identity vis-à-vis the individual (Ṭabaṭabā’ī, 1367 AHS, vol. 9, p. 527). This social perspective in *Tafsīr al-Mizān* facilitates the analysis of the indicators of religious identity.



BACKGROUND

A book titled “Religious Identities in Antiquity and Early Middle Ages” was published in 2021, which in its fourth chapter discusses the Qur’an’s statements on identity markers – deeds, actions, and visible aspects – used to distinguish this group (“believers”) from others. The article (book chapter) argues that the Qur’an explicitly states that Jews and Christians (“People of the Book”) also share and exhibit many of the signs of identity alongside the believers. According to the Qur’an, many People of the Book also hold the same beliefs as the believers. This article suggests that the Qur’an includes some People of the Book within the community of believers.

An article titled “Sustainable Inquiry-Based Religious Identity in the Holy Qur’an” was published in 2009, which examines the educational and individualistic aspects of religious identity in relation to inquiry and search-orientation. In this article, religion is considered a subject of inquiry among adolescents and is introduced as a strategy for the enhancement and sustainability of religious identity (Fayyād, 1388 AHS).

Another article titled “Formulation of Identity in the Discourse of Qur’anic Monotheism” was published in 2019, which examines identity with an individual approach based on Qur’anic verses and special attention to the views of Mullā Ṣadrā as an epistemological issue. The concern of this research is what the main essence and authority of identity recognition are in the inner logic of revelation, and in what context it is defined and analyzed (Zāri‘, 1398 AHS).

Yet another article titled “Personal-Social Fruits of Religious Identity with Emphasis on the Teachings of the Holy Qur’an and Narrations” was published in 2020, which delves into the benefits and outcomes of religious identity. This article first introduces the idea of religious identity from contemporary sources before citing various religious sources to discuss the effects of religion on



mental health in both the social and private spheres (Shukrbīgī, 1399 AHS).

An article titled “Stylistics of the Commander of the Faithful ‘Alī in Utilizing the Holy Qur’an as a Source of Religious Identity Formation during His Reign” was published in 1401 AHS, which examines Imām ‘Alī’s perspective on identity formation. After introducing the general conditions of identity, the article delves into Imām ‘Alī’s viewpoint on identity formation, considering several Qur’anic examples related to his statements. The article argues that the factors shaping identity from the perspective of the Holy Qur’an include labels of identity recognition, divine affiliation, conscious belonging, active engagement, responsible commitment, and scholarly detachment (Amīr-Ḥusayn ‘Irfān, 1401 AHS).

SOCIAL IDENTITY FROM THE EXEGETES’ PERSPECTIVE

The term “identity” has been sparingly used by exegetical scholars and mostly mentioned as an explanation of nature. However, if we approach the general concept of social identity and the exegetical view of *Shahīd* Ṣadr, the topic of society and human beings can be illuminating.

‘Allāmah Ṭabaṭabā’ī considers humans to be inherently civilized, attributing this to the course of human life in the social sphere and utilization of material resources. He believes that under verse 2:213 of *Sūrah al-Baqarah*, as humans desire to benefit from others, they should allow others to benefit from them equally. It is here that humans realize they must establish a civilized and cooperative society. After establishing society, it is understood that the continuity of society, and in fact, the continuity of life, depends on establishing a society where each individual’s rights are fulfilled, and relationships are balanced, which is social justice.



Humans act out of civil necessity and must observe social justice (Ṭabaṭabā'ī, 1367 AHS).

‘Allāmah Ṭabaṭabā'ī discusses the topic of human being and society under verse 3:200 of *Sūrah Āl-‘Imrān*, citing verse 54 of *Sūrah al-Furqān*, which refers to lineage, as evidence of creating social identity. He believes that the necessities of life have compelled humans to form societies and establish laws, and to act in accordance with societal norms prevailing in their community (Ṭabaṭabā'ī, 1367 AHS, vol. 15, p. 19).

‘Allāmah Ṭabaṭabā'ī also focuses on verse 49:13 of *Sūrah al-Ḥujurat* and the phrase “You are of one another” in some verses, considering human creation in tribes and clans as a sign of the profound relationship between individuals and society. In verse 3:200 of *Sūrah Āl-‘Imrān*, he interprets patience (*ṣabr*) as connecting the resistance forces of society against odds and adversities in all religious aspects of life, whether in times of hardship or ease (Ṭabaṭabā'ī, 1367 AHS).

Ṭabaṭabā'ī correlates the establishment of society and the legislation of religion based on verse 213 of *Sūrah al-Baqarah*, discussing this in his social discourse below verse 200 of *Sūrah Āl-‘Imrān*, with reference to verse 13 of *Sūrah al-Shūrā*. He argues that the resolution of differences among people and the establishment of unity can only be achieved through inviting them to uphold the religion and unite in a single religion. Thus, it is only religion that guarantees the welfare of their society. According to verse 13 of *Sūrah al-Shūrā*, the call for unity and social cohesion has existed since the time of Noah (Nūḥ) and has been an independent and explicit call initiated only from the standpoint of prophethood. The prophets, peace be upon them, were the initiators, and they put it forth to humanity within the framework of religion (Ṭabaṭabā'ī, 1367 AH).

‘Allāmah Ṭabaṭabā'ī believes that Islam has placed its most important commands and laws, such as pilgrimage (*ḥajj*), *jihād*, prayer, charity, and, in summary, religious piety, based on society.



Society is never devoid of a common goal, and that common goal is true happiness and proximity to God. Enjoining the good and forbidding evil is also a paradigm for acquiring an Islamic society (Ṭabaṭabā'ī, 1367). Other contemporary scholars and exegetes such as 'Allāmah Jawādī Āmūlī consider faith, belief, and ethics as identity builders and highlight two fundamental points on the issue of identity: self-awareness and purposefulness (Dehghān Samikānī, 1393 AHS).

RELIGION IN THE EXEGETICAL THOUGHT OF MUSLIM SCHOLARS

Recent Muslim scholars have interpreted religion based on the verses of the Qur'an and have mentioned its characteristics.

In *Al-Mizān*, 'Allāmah Ṭabaṭabā'ī introduces religion in certain verses, including verse 213 of *Sūrah al-Baqarah*. The 'Allāmah believes that verse 213 indicates the legislation of the principle of religion. The first resolution of disputes among humans was through religion, and even if non-religious laws have been established for this purpose, they have taken their model from religion. This same religion, which was the means of resolving disputes, gradually became a subject of dispute among humans, leading to differences within the religion itself. Another point is that the religion of God is perpetually perfect to the extent that all laws needed by the human beings in life are encompassed by it. At that point, religion reaches its culmination. The religion to which all prophets have invited people is nothing but worship of God and submission to His commands (Ṭabaṭabā'ī, 1387 AHS, p. 35).

According to 'Allāmah Ṭabaṭabā'ī, religion is a specific method in worldly life that ensures the well-being of worldly life while being compatible with the ultimate and real life alongside God, the Exalted. Such a method, therefore, must necessarily include laws in its jurisprudence that address the needs of human life. He



considers the well-being of human society to lie in true beliefs, virtuous ethics, and good deeds. Religion consists of scientific and ideological principles, as well as practical laws and regulations, adherence to which and implementation bring about true happiness for the human beings (Ṭabaṭabā'ī, 1367 AHS, vol. 2, p. 134).

'Allāmah Ṭabaṭabā'ī considers religion, as described in verse 200 of *Sūrah Al-ʿImrān*, to be a baptism (*ṣibghah*) and social system that God, the Exalted, has obligated people to accept because He does not like disbelief for His servants and He has asked the general public to establish religion. Therefore, the choice of the community formed by the people is in their hands, and everyone is responsible in the affairs of society. According to 'Allāmah Ṭabaṭabā'ī, the ultimate slogan of the Islamic society is to follow the truth (Ṭabaṭabā'ī, 1367 AHS). In social studies, the components of religion from the perspective of *Al-Mizān* have also been paid attention to belief, action, and knowledge of God (Sajjādī, 1390 AHS).

Ayatollah Jawādī Āmūlī considers religion to be a set of ideas, laws, and regulations, which are both based on the principles of human vision, and speak about the principles of his tendencies, and cover his morals and affairs of life. In other words, religion is a collection of moral beliefs, rules, and regulations that are available to them to govern the individual and human society and to educate people through revelation and reason (Jawādī Āmūlī, 1381 AHS, p. 28). From the point of view of 'Allāmah Jawādī, two types of religion – true and false – have been introduced, and the prophets' souvenir is the true religion, which is Islam. Religion based on revelation is made up of various components, one component consists of beliefs, that is, it includes belief in the truths and realities of the universe based on monotheism, such as belief in the existence of God, revelation, prophethood, resurrection, Judgment Day, heaven, hell, and the like. The other component of religion is ethics; that is, it is a teaching that has introduced moral virtues and vices to man and presented the way to refine his soul



from vices and transform it into virtues. The other component of religion is the *sharī'ah*, rituals, rules, and regulations, which includes the relationship of a person with himself, with his Lord, and with others, as well as social, legal, civil and social conduct, and the quality of economic, political, and military relations (Jawādī Āmūlī, 1381 AHS, p. 28).

RELIGION FROM THE PERSPECTIVE OF THE HOLY QUR'AN

In the Holy Qur'an, the word "religion" (*dīn*) is used abundantly and carries various meanings in different verses. In this section, the fundamental concept of the word "religion" is examined from the perspective of Qur'anic lexicographers, as well as the examination of verses that introduce religion and its types and components, as well as being a guiding principle in social-religious identity.

LEXICAL APPROACH

In the lexical approach, Rāghib al-Iṣfahānī defines religion as obedience and submission, reward and punishment, and custom and tradition (Iṣfahānī, 1412 AH, p. 323). Ibn Fāris also considers the root of religion to be obedience, humility, and submission, and says that a city is called "*madīnah*" because the ruler is obeyed therein (Fāris, 1399 AHS). Jawharī considers religion to have roots in custom, punishment, and reward, and believes that this word also means humility (Jawharī, 1407 AH, vol. 2, p. 1552). Abū Hilāl Asgarī believes that although the essence of religion means obedience, its root can also be considered custom and tradition because when a person chooses a religion, he/she makes it a habit and prepares himself/herself to act accordingly (Asgarī, 1412 AHS, p. 510).



In conclusion, lexicographers consider the root of the word “religion” to be punishment and reward, custom and tradition, submission and obedience. What is of interest to research, however, are the verses in which, according to the exegeses and lexical books and narrations (*aḥādīth*), the root of the word “religion” has been used as a style, custom, and tradition.

INTRODUCTION TO THE TRUE RELIGION FROM THE PERSPECTIVE OF THE HOLY QUR’AN

Since the research seeks to introduce the true religious identity from the perspective of the Holy Qur’an, it is necessary to find the religion intended by the Almighty God from the Holy Qur’an. In the Holy Qur’an, the term “religion” (*dīn*) is mentioned in some verses as “the true religion” (*dīn al-ḥaqq*), “the upright religion” (*dīn al-qayyim*), “the religion of Allah” (*dīn Allāh*), etc., indicating the religion that God Almighty has in mind or, in other words, the religion that God Almighty desires. In this section, attention has been paid to exploring the Qur’an to find the criteria for the true religion intended by God. General indicators of the divine religion, establishment of religion and true religion, the religion of truth, the religion of Allah, Islam, religion for God, the fate of religion, challenges and solutions to challenges, and the continuity of religious identity have been addressed based on the text of the verses. This section includes the examination of over 40 verses of the Holy Qur’an.

GENERAL INDICATOR OF THE DIVINE RELIGION

The Qur’an has mentioned some indicators of religion along with the term “religion”. For example, in verse 104 of *Sūrah Yūnus*, it says: “Say, ‘O people, if you are in doubt as to my religion, then



know that I do not worship those whom you worship besides Allah, but I worship Allah alone who causes you to die. And I have been commanded to be among the believers”. This verse emphasizes the central core of monotheism in the religion intended by God Almighty. And according to the verse following it, the religion of *ḥanīf* possesses these indicators of monotheism: “Set your face to the upright religion, inclining to truth. And do not be of those who associate others with Allah.”

ESTABLISHMENT OF RELIGION AND THE UPRIGHT RELIGION

In verse 13 of *Sūrah al-Shūrā*, God Almighty explains the history of legislating religion: “He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].” The religion legislated for Prophet Muḥammad (ﷺ) is free from any obligation, and the primary recommendation is to avoid discord and division in religion, which poses the main challenge of religion according to the perspective of the Holy Qur’an. In fact, the important point in this verse is the unity of religion among the prophets, which is later referred to as Islam in verse 19 of *Sūrah Āl-‘Imrān*. This is the same legislation regarding the religion of Abraham, separately mentioned in verse 161 of *Sūrah al-An‘ām*, where Prophet Muḥammad (ﷺ) is asked to declare it: “Say, ‘Indeed, my Lord has guided me to a straight path – the upright religion – the way of Abraham, inclining toward the truth. And he was not among those who associated others with Allah.’” Of course, it is worth mentioning that ‘Allāmah Ṭabaṭabā’ī considers the first



legislation to be related to the Fall (*ḥubūt*) and focuses on verse 38 of *Sūrah al-Baqarah* as the first legislation for humanity.

Another important point is the command to establish and uphold the religion legislated by God, and the third point is to refrain from discord in religion, which is the main challenge to religion from the perspective of the Holy Qur'an. A very important point highlighted in this verse is the selection of representatives by God exclusively by Himself, and it is not delegated to the people and leaders of the community. This monopoly includes guidance as well, which is by the will of God.

‘Allāmah Ṭabaṭabā’ī believes that the most important point of the command to establish religion is to preserve religion through following and acting upon its rules. The common command among the prophets with *sharī‘ah* is to follow the religion legislated for them, avoid division, and preserve its unity, and not to differ in it (Ṭabaṭabā’ī, 1367 AH).

An interesting phrase in this verse is “مَنْ يُؤْبَدْ” (those who turn back). Derivatives of religion are also used in *Sūrah al-Rūm* regarding religion. The ‘Allāmah interprets verse 31 of *Sūrah al-Rūm* as repentance and return. In fact, those who repent are the characteristics of the establishers of religion and those who have the conditions for establishing religion.

Another important point is the creation of division after [having] knowledge [of the truth], in such a way that scholars have caused discord in religion and divine commandments due to injustice and oppression, and Prophet Muhammad (ﷺ) is commanded: “And in the same manner, call unto Him with humility and steadfastness, as one who has been commanded.” Therefore, conveying the religion, perseverance, and preventing discord in religion are necessary actions.

In verses 30 to 32 of *Sūrah al-Rūm*, the command to establish religion is mentioned, and its conditions are described:

“So, direct your face toward the religion, inclining to truth. [Adhere to] the *fiṭrah* of Allah upon which He has created [all]



people. No change should there be in the creation of Allah. That is the correct religion, but most people do not know. [Adhere to it], turning in repentance to Him, and be wary of Him and establish prayer and do not be of those who associate others with Allah or of those who have divided their religion and become sects, every faction rejoicing in what it has.”

It is narrated in traditions (*ahādīth*) that the *ḥanīf* (monotheistic) religion is “the same innate religion that God created humans with, and there has been no change in the divine creation” (Majlisī, vol. 67, p. 223; Majlisī, vol. 3, p. 279), and it is also said that “innate disposition is Islam; God instilled it in them when they made the covenant of monotheism” (*Biḥār al-Anwār*, vol. 64, p. 134; *Al-Kāfī*, vol. 2, p. 12; *Al-Tawḥīd*, p. 329).

According to ‘Allāmah Ṭabaṭabā’ī, the establishment [of religion] means turning towards religion and paying attention to it without neglecting it (Ṭabaṭabā’ī, 1367 AH).

Several important points that are essential from these Qur’anic verses should be considered in the identity of the necessary religion: These verses, by addressing Prophet Muḥammad (ṣ), require him to rise up for the religion of *ḥanīf*, which God has created the nature of all human beings with, and no change has occurred in this matter in all ages and generations. In defining the true religion, therefore, it must be understood that it is the same innate religion mentioned by the name *ḥanīf*, and no change has occurred in it in all eras and generations, and the necessity of rising up for it has been commanded to Prophet Muḥammad (ṣ).

Another important point is that the rising up for the upright (*qayyim*) and *ḥanīf* religion must be done towards God Almighty, and the wariness (*taqwā*) of God and the establishment of prayer and avoiding polytheism (*shirk*) are among its conditions. Yet another important point is to consider the matter of avoiding discord and differences, and those who establish the upright religion must avoid discord. In these verses introducing the upright reli-



gion, the command to establish religion of *ḥanīf*, the challenge of this establishment, and the conditions for it have been mentioned.

In verse 43 of *Sūrah al-Rūm*, there is again an address to Prophet Muḥammad (ṣ): “So direct your face toward the religion, inclining to truth.” And verse 40 of *Sūrah Yūsuf* describes the true religion: “Legislation is only from Allah. [He is] the One Who has commanded that you worship none but Him. That is the correct religion, but most of the people do not know.” In the definition of the upright religion, legislation is attributed specifically to God, and worship is also for God Almighty, and again, the main indicator of the upright and *ḥanīf* religion is monotheism (*tawḥīd*).

In verse 36 of *Sūrah al-Tawbah*, the term “*dīn al-qayyimah*” is mentioned in relation to the divine injunction regarding the four sacred months: “The count of months, in the sight of Allah, is twelve (in a year)—[this has been] Allah’s decree since the day He created the heavens and the earth; of these, four are sacred. That is the correct way of life (*dīn al-qayyimah*). So, do not wrong yourselves during these months...”

In verse 5 of *Sūrah al-Bayyinah*, “*dīn al-qayyimah*” is introduced, thus: “Yet they were commanded no more than to worship Allah, making their faith exclusively His, to establish prayer, and to pay *zakāt*. That is the correct way of life.” Worshiping the Almighty God, sincerity in faith, abstaining from polytheism, establishing prayer, and paying *zakāt* are fundamental principles of the upright way of life. It is noteworthy that two opposing groups to “*dīn al-qayyimah*” are mentioned at the beginning of the *Sūrah*, namely the polytheists and the People of the Book (*ahl al-kitāb*), who deviate from the divine injunctions after being informed of the signs and are not willing to believe in the mission of the Noble Prophet (ṣ).



TRUE RELIGION

“*Dīn al-ḥaqq*” is referred to in verse 29 of *Sūrah al-Tawbah*, which speaks about the true religion, and it does not consider the People of the Book committed to the true religion. ‘Allāmah Ṭabaṭabā’ī defines “*dīn al-ḥaqq*” as a religion attributed to the truth, and its relationship to the truth is such that it requires human beings to possess it and compels them to follow it. Thus, when we say religion leads humans to the truth, it means a path whose purpose and goal is the truth (Ṭabaṭabā’ī, 1367 AHS).

A notable point in this noble verse is the difference between the method and behavior of the People of the Book mentioned in the verse and the true religion. The verse describes the People of the Book as not adhering to the true religion, and then in verse 33, it states: “It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.” This same phrase is also mentioned in *Sūrah al-Ṣaff*, verse 9, and with a different ending phrase in verse 28 of *Sūrah al-Faṭḥ*: “It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, and sufficient is Allah as Witness.”

RELIGION OF ALLAH

“*Dīn Allāh*” is mentioned in verse 2 of *Sūrah al-Naṣr* as the latest revelation regarding Prophet Muḥammad (ṣ): “And you see the people entering into the religion of Allah in multitudes.” ‘Allāmah Ṭabaṭabā’ī, under this verse, interprets “*dīn Allāh*” as Islam, because Allah, the Exalted, does not consider anything other than Islam as a religion, as per the command in verse 19 of *Sūrah Āl-‘Imrān*. In verse 2 of *Sūrah al-Nūr*, one of the rules regarding the religion of Allah is mentioned: “The [unmarried] woman or [unmarried] man found guilty of sexual intercourse—lash each



one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you believe in Allah and the Last Day. And let a group of the believers witness their punishment.” This clearly indicates that the harsh aspect of religion, which involves rules and regulations, is the focus, and the use of the term “*dīn Allāh*” in this verse, which relates to social deviations, is noteworthy. For example, “*dīn Allāh*” is not mentioned in the context of abandoning prayer. In *Sūrah Āl-‘Imrān*, verse 83, “*dīn Allāh*” is equated with Islam: “So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?”

ISLAM

“Islam,” contrary to common belief, is considered in the Qur’an to be the name of all divine laws revealed to humanity from the time of Noah to the time of Prophet Muḥammad (ﷺ). The compatibility between the religion of God and Islam, [as can be deduced] from the word to the general concept of submission, is an undeniable fact in the Holy Qur’an. As the roots of this word are used in different verses and it is attributed to religion, this matter is such that it is not accepted other than Islam. *Sūrah al-Nisā’*, verse 125, states: “And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.” Until part of verse 3 of *Sūrah al-Mā’idah* brings the glad tidings of the completion of religion and satisfaction with Islam: “...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion...” This verse clearly indicates the completion of religion and the acceptance of Islam, to the extent that in verse 19 of *Sūrah Āl-‘Imrān*, Allah explicitly states: “Indeed, the religion in the sight



of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them—out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.” Even in verse 85 of the same *Sūrah*, Allah emphatically states that other than Islam will not be accepted: “And whoever desires other than Islam as religion—never will it be accepted from him, and he, in the Hereafter, will be among the losers.” In fact, many clear and explicit verses in the Qur’an acknowledge Islam as the religion of Allah and consider the legislation of religion until the end of the era of Prophet Muḥammad (ṣ) as the completion of a gradual system.

One of the notable and indicative verses of the necessary divine religion, Islam, with the concept of submission to the command of God, is verse 132 of *Sūrah al-Baqarah*. In this verse, the religion is chosen and selected for the descendants of Abraham and Jacob so that they do not die except as Muslims: “And Abraham and Jacob instructed their sons (at their deathbeds): ‘Indeed, Allah has chosen for you this religion, so do not die except while you are Muslims’”

Verse 78 of *Sūrah al-Ḥajj* has fully described the foundation of Islamic religious identity: “And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you ‘Muslims’ before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you, and you may be witnesses over the people. So, establish prayer and give *zakāt* and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.” Commenting on this verse, the ‘Allāmah believes that the Islamic law is an easy and simple law, and the law of their father, Abraham the *ḥanīf*, who submits to his Lord (Ṭabaṭabā’ī, 1367 AH).

Regarding verse 3 of *Sūrah al-Mā’idah*, it reminds us of the completion and perfection of the religion and the completion



of [the divine] blessings. It highlights that what the disbelievers detested was not the Muslims themselves, but rather the religion of Islam. They had no animosity towards the believers except for the sake of their religion. They did not want the Muslims to vanish or disappear from the world; rather, they wanted to extinguish the light of God (Ṭabaṭabā'ī, 1367 AH).

In the continuation of the explanation of the verse, 'Allāmah believes that the religion that God Almighty completed today, and the blessing that He said that they are one thing according to the truth, was the same thing that the infidels were coveting before today, and the believers were also afraid of it, and God Almighty disappointed the infidels, completed their religion and completed His blessings, and as a result forbade you to be afraid of the infidels. Therefore, that matter and that thing which God Almighty commanded the Muslims about which to be wary of Him is the same thing that He forbade them about which to be afraid of the infidels, and that thing pertains to extinguishing the light of religion and the loss of this blessing and gift, at the hands of the infidels, and God Almighty has stated in other verses that no cause or reason can destroy this blessing, except disbelief in it, and in the verse he also acknowledges that the religion of Muslims is still safe from the domain of the infidels and from the danger that may come from them, and no corruption and danger of decline will be directed at this religion, except from the Muslims themselves to disbelieve this divine blessing, and leave this complete and laudable religion. It is on that day that God Almighty takes away His blessing from them, and turns it into humiliation and disgrace, and engulfs them with fear and hunger, as we saw when the Muslims disbelieved, and God did the same thing. (Ṭabaṭabā'ī, 1367 AH).

According to the 'Allāmah, the religion in verse 3 of *Sūrah al-Mā'idah* is the sum total of knowledge and rules; what exists today has been added to those knowledge and rules, and whatever is meant by (blessing) is a spiritual and identical thing, and



it seemed incomplete; that is, the effect it should not have had, today that imperfect blessing has ended, and as a result, today, those teachings and rulings have the effect that they should have. We have completed the total religious knowledge that We sent down to you with the decree of guardianship (*wilāyah*), and We have perfected Our blessing, which is the blessing of *wilāyah*; that is, the administration of religious affairs and its divine planning, because this arrangement was carried out by the guardianship of God and the Messenger until today, and it is clear that the guardianship of God and the Messenger could continue so long as he is alive, and the revelation of God would continue to be revealed to him, but after the passing away of the Messenger and the cessation of revelation, there is no longer a messenger among the people to protect the religion of God and repel the enemies from it; so, it is obligatory on God to continue His own plan. He appoints someone, and that person is the guardian of the affairs after the Messenger and the guardian of the affairs of the religion and the community (*ummah*). He is the one referred to as “those who are vested with authority over you (*wa ūli’l-amri minkum*). Therefore, the guardianship, which is a sole legitimate entity, was incomplete until today, and it had not reached its full extent. Today, [that state] came to an end with the installation of the Guardian of the Affair (*walī al-amr*), after the Messenger. And when God’s religion reached its perfection in its law (*sharī’ah*), and the blessing of *wilāyah* was complete (*radītu lakumu’l-islāma dīnā*), I have approved Islam for you because it is the religion of monotheism. In this religion, no one is worshiped but God, and taking into consideration that obedience is the same as worship, no one is obeyed except Him, yes, only God and the one whom God has said, i.e., the Messenger and the *ūli’l-amr*, are obeyed.

The noble verse, therefore, informs that the believers today no longer have the former fear and their former religion has turned into security, and God Almighty has chosen the religion for the believers, that they become religious in the religion of Islam (which



is the religion of monotheism, that is, other than God in that religion cannot be obeyed or worshipped), so it is up to the believers to worship Him alone, and not to make anything a partner in obeying Him, except for the one whom He Himself has ordered to obey (Ṭabāṭabā'ī, 1367 AHS). Of course, 'Allāmah Ṭabāṭabā'ī goes on to point out that the verse of succession (*istikhlāf*) is closely related to verse 3 of *Sūrah al-Mā'idah*.

In the commentary on verse 130 of *Sūrah al-Baqarah*, the 'Allāmah mentions Islam four times in the Qur'an. Firstly, it is to acknowledge and believe in the heart, especially the comprehensive testimony, then detailed belief in religious truths, followed by righteous deeds, and finally, the surrender of the rebellious self and submission of human existence to God, ultimately reaching the stage of servitude and worship as the fourth stage.

RELIGION FOR GOD

What is interesting in the examination of the verses is that the Holy Qur'an's idea regarding the establishment of religion in the society, especially the rules of the religious society, is very holistic and what should be established in the social and political environment is religion. In the struggles against the polytheists in the Qur'an, several examples of this matter can be seen, such as in verse 193 of *Sūrah al-Baqarah*, which states: "And fight them until there is no *fitnah* and [until] the religion, all of it, is for Allah." 'Allāmah Ṭabāṭabā'ī considers this verse relevant to the polytheists, interpreting *fitnah* as any action intended to test the condition of something, which is called *fitnah* because they consider the test itself as *fitnah* and the majority of its consequences, which are the intensity and torment suffered by the rejected ones in this test, namely the misguided and polytheists. This interpretation is consistent throughout the Qur'an in terms of associating partners with God, denial of the Prophet, and the persecution of Muslims,



which were the actions that the polytheists of Mecca engaged in before and after the migration (*hijrah*) (Ṭabaṭabā'ī, 1367 AHS).

This same concept is further emphasized in verse 39 of *Sūrah al-Anfāl*, which says: “And fight them until there is no *fiṭnah* and [until] the religion, all of it, is for Allah.” In this verse, Ṭabaṭabā'ī defines *fiṭnah* as anything that tests souls, something that should be severe enough to affect the souls, but mostly used in instances of wars, unrest, and breaking peace treaties. The pagans of Quraysh were coercing people into disbelief and forcing them to return to paganism, which itself was considered *fiṭnah* (Ṭabaṭabā'ī, 1367 AHS). In this verse, the entirety of religion, behavior, and social conduct and laws should be for God and in His direction. Some exegetical narrations suggest that the complete realization of verse 193 of *Sūrah al-Baqarah* will come to fruition at the time of the reappearance (*zuhūr*) [of the Mahdī].¹

One interesting phrase in the Qur'an regarding this matter is “sincere to Him in religion”, which appears in 8 verses of the Qur'an. Ṭabaṭabā'ī believes that having a religion sincerely for God means not having any love in worship other than God (Ṭabaṭabā'ī, 1367 AHS, vol. 3, p. 247). If a servant makes his/her religion solely for God, then indeed, God has made him/her sincere for Himself (Ṭabaṭabā'ī, 1367 AHS, vol. 11, p. 219).

THE ULTIMATE ESTABLISHMENT OF RELIGION

Sūrah al-Nūr, verse 55, presents the consolidation of religion that is pleasing to God: “Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for]



they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient.”

Commenting on this verse, ‘Allāmah Ṭabaṭabā’ī believes that the empowerment of anything is in establishing it in place, and this is an allusion to the stability of that thing, and the absence of upheaval and unwavering disturbance, to the extent that, if it has an effect, nothing can obstruct its (the religion’s establishment) impact. In the discussed verse, the establishment of religion means putting it into practice in society, in the sense that no disbelief should hinder it, its commandments should not be taken lightly, its principles should be believed by all, there should be no disagreement or conflict about it, and God has mentioned this rule in several places in His message, indicating that the various disagreements in religious matters stem from nothing but transgression (*tughyān*), as [stated] in verse 213 of *Sūrah al-Baqarah* (Ṭabaṭabā’ī, 1367 AHS).

A noteworthy point in this verse is the establishment of the religion that is pleasing to God in future social worldviews, indicating a preference for religious identity over other forms of identity that shape God’s desired future in the world. This issue is also evident in verse 128 of *Sūrah al-A’rāf*.

Commenting on verse 33 of *Sūrah al-Tawbah*, ‘Allāmah Ṭabaṭabā’ī further explains that if Islam is called the true religion, it means that Islam is a tradition and a way that conforms to the system of creation, and human nature invites them to follow it, the same nature that God has created man upon, and there is no alteration in God’s system of creation. This is the established religion (Ṭabaṭabā’ī, 1367 AHS).

In verse 33 of *Sūrah al-Tawbah*, the phrase “to make it prevail over all religions” is noteworthy, and in about eight exegetical narrations, attention has been paid to the rise of Imām al-Mahdī. This narration from Imām al-Riḍā states: “So that he may prevail over all religions at the time of the rise of the *Qā’im*” (*Al-Kāfī*,



vol. 1, p. 432; *Biḥār al-Anwār*, vol. 24, p. 336; *Biḥār al-Anwār*, vol. 51, p. 60; *Al-Manāqib*, vol. 3, p. 82).

True religion will also prevail on the Day of Judgment, as stated in verse 25 of *Sūrah al-Nūr*: “On that Day Allah will give them a real reward and they will know that Allah is the clear Truth.” Ṭabaṭabā’ī initially interprets religion as punishment, but believes that if the intention of this is synonymous with the word “nation” or “community”, meaning the way of life, then the noble verse will have a higher meaning, which is that on the Day of Resurrection, realities will manifest for mankind, and this meaning is more consistent with the phrase, “And they will know that Allah is the clear Truth” (Ṭabaṭabā’ī, 1367 AHS).

THE CHALLENGE OF TRUE RELIGION

In the Noble Qur’an, such as in verse 137 of *Sūrah al-An‘ām*, challenges for false religions are presented, while the true religion is mentioned. In this context, the challenges of the true religion are highlighted according to the consideration of God.

Verse 171 of *Sūrah al-Nisā’* presents the challenge of the true religion: “O People of the Book! Do not exceed the limits in your religion, and do not attribute to Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So, believe in Allah and His messengers. And do not say, ‘Trinity’; desist – it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.” This interpretation is also reflected in the phrase, “Do not commit excess in your religion” in verse 77 of *Sūrah al-Ma’idah*: “Say, ‘O People of the Book, do not exceed the limits in your religion beyond the truth, and do not follow the desires of a people who went astray before and misled many and



have strayed from the soundness of the way’.” So, the challenge introduced in religion is to avoid extremism, and the ‘Allāmah believes that an extremist is someone who exceeds the limits and commits excess. This verse is addressed to the Noble Prophet (ﷺ), instructing him to invite the People of the Book not to indulge in extremism and excess in their religion, as the People of the Book, especially the Christians, were afflicted with this calamity and deviation in belief. It should be noted that a religion revealed by the Almighty and having heavenly books is characterized by firstly presenting the concept of monotheism to mankind and negating any partners with God (Ṭabaṭabā’ī, 1367 AH).

Another challenge of the true religion is apostasy (*irtidād*), as mentioned in verse 54 of *Sūrah al-Mā’idah*: “O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and all-Knowing.” And it has also presented the solution to the challenge along with its indicators. A notable point in this verse is the apparent social replacement of individuals, such that the group of apostates is replaced by the group adhering to the true religious identity.

Another challenge posed in the true religion is discord (*taf-raqah*), which was previously mentioned in the verses related to the upright and *ḥanīf* religion and is considered by the exegetes of the doubters, misguided, and innovators of this *ummah* (*Baḥr al-‘Irfān*, vol. 6, p. 521). This discord, according to the verses, is the result of oppression and tyranny and occurs after becoming aware of the fundamental teachings of the religion.



THE SOLUTION PROVIDED BY THE VERSES TO ADDRESS CHALLENGES

God Almighty has set forth the solution to the challenge of discord and conflict in verse 59 of *Sūrah al-Nisā'*, stating thus: "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best [way] and best in result." Furthermore, God Almighty acknowledges the path of return for the hypocrites (*munāfiqūn*) in verse 146 of *Sūrah al-Nisā'*, after repentance and purification of their religion for God, saying, "Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah."

In verse 54 of *Sūrah al-Mā'idah*, it is thus stated: "O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in their stead] a people He will love and who will love Him [and who are] humble toward the believers, hard against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is All-Encompassing and All-Knowing." God Almighty presents the solution to the challenge of apostasy as the substitution of a group with the characteristics of a rightful religious identity. The indicators of solving this challenge, such as divine love, inner harmony, resilience against external pressures among the believers, and the struggle and resistance based on the criteria of religious integrity, are evident in the verse.

CONTINUATION OF RELIGIOUS IDENTITY

One of the important issues regarding religion, as mentioned in the verses, is the continuity of education and inquiry in religion



within social groups. Even in the most sensitive conditions of a religious society engaged in war, the Qur'an has emphasized the importance of this situation. In verse 122 of *Sūrah al-Tawbah*, it is thus stated: "And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious." Research and education in religion are among the most important religious activities in society that contribute to the continuity of the community's religious identity, and its progression should never cease at any time.

INTRODUCTION OF THE ESSENTIAL SOCIAL RELIGIOUS IDENTITY FROM THE PERSPECTIVE OF THE VERSES

There are various definitions of religious identity. Among them, according to Islamic teachings, having the components of belief and internal conviction towards religion, as well as acting and behaving based on religion, and possessing religious knowledge and awareness are considered fundamental. Additionally, the perspective that religious identity plays a fundamental role in creating social, political, cultural, and economic movements, and the importance of this concept depends on its function and role within a society, is emphasized. However, to understand the essential social religious identity, it is necessary to pay special attention to the Qur'anic verses while considering the definitions and components proposed by Muslim scholars.

In the Qur'an, the term "*Ḥizbullāh*" (Party of Allah) is mentioned, and by examining this term and its indicators, one can understand the essential social religious identity from the perspective of the Qur'an. On the other hand, the term "*Ḥizbush-Shaytān*" (Party of Satan) is also used in the Qur'an, and its indicators can identify



another and contrasting religious identity. *Sūrah al-Mujādilah* discusses the characteristics of the Party of Satan, and ultimately, in verse 22, introduces the Party of Allah.

Verse 22 of *Sūrah al-Mujādilah* states, thus: “You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him – those are the party of Allah. Unquestionably, the party of Allah – they are the successful.” Allah considers lack of affection for the enemies of Allah and His Messenger as a key indicator and emphasizes faith in Allah and strengthening the spiritual aspect of faith and divine satisfaction as other indicators.

In verse 56 of *Sūrah al-Mā'idah*, it is thus stated: “So, whoever accepts Allah, His Messenger, and the believers for his guardians [should know that] the Party of Allah are the victorious.” Acceptance of the authority of Allah and His Messenger and the leaders of the believers is a characteristic of the Party of Allah.

On the contrary, however, the Party of Satan² are not contrary to the idea of the polytheists, but according to the verses, they include the hypocrites: “Have you not seen those who befriend a people with whom Allah is angry? They are neither of you nor of them, and they swear to falsehood while they know they are lying” (*Sūrah al-Mujādilah*, 58:14). “They have put their oaths behind their backs; they hinder others from the way of Allah. So, they will have a humiliating punishment” (*Sūrah al-Mujādilah*, 58:16). “They swear by Allah that they did not say [anything against the Prophet], while they did utter the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them



of His bounty. So, if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper” (*Sūrah al-Tawbah*, 9:74). “Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan – they will be the losers” (*Sūrah al-Mujādilah*, 58:19). “Those who oppose Allah and His Messenger are among the most abased” (*Sūrah al-Mujādilah*, 58:20). The characteristics enumerated for the party of Satan in the verse include befriending those who are enemies of Allah, swearing falsely about their association with the believers, enmity towards Allah and His Messenger, and forgetting the remembrance of Allah.

‘Allāmah Ṭabaṭabā’ī considers these verses to be the fate of a group of hypocrites who befriended the Jews, had enmity towards Allah and His Messenger, and condemns them for this deviation, threatening them with severe punishment. He categorically states that faith in Allah and the Day of Judgment does not allow a person to befriend the enemies of Allah and His Messenger, regardless of who those enemies may be (Ṭabaṭabā’ī, 1367 AH).

CONCLUSION

This research aimed to explore the essential religious identity from the perspective of the Holy Qur’an by examining its verses. In this process, after examining the concepts of religion and identity from the viewpoints of exegetes (*mufasssirūn*) and particularly from the perspective of ‘Allāmah Ṭabaṭabā’ī, the focus shifted to the examination of the verses regarding the phrases indicating the association of religion with worthy and desired matters according to the Qur’an.

The concept of identity, especially social identity, had not been seriously addressed in exegeses, but with the ‘Allāmah’s human-



istic perspective and the independence of identity in society, his social understanding of identity was scrutinized. Regarding religion, his main criteria in defining religion were evaluated.

Concerning the evaluation of verses about the identity groups, the Party of Allah and the Party of Satan were examined. Phrases in the Qur'an regarding the rightful religion included "the religion of Allah," "the religion of truth," "establishing the religion," and "adhering to the religion," among others, which were found to be extensively defined in certain parts of the Qur'an such as *Sūrah Āl-ʿImrān* and *Sūrah al-Rūm*. Through analyzing the context and interpretations of the verses using *Tafsīr al-Mizān* and other sources, the following results regarding the desired and essential religion according to the Qur'an were obtained:

- The general criterion of divine religion is monotheism.
- Religion is legislated by God.
- The selection of representatives of God is solely His prerogative and is not delegated to the people or the leaders of society. This exclusivity includes guidance, which is according to the will of God.
- The unity of the divine religion among the prophets is repeatedly mentioned.
- Establishing religion is a common and necessary duty among the prophets.
- Religion is inherited from generation to generation, and its followers are diverse and many.
- Worship of the Almighty, purity in religion, abstention from polytheism, establishing prayers, and paying *zakāt* are fundamental principles of the religion.
- Following the characteristics of those who establish religion and encourage others are the individuals who have the conditions for establishing the true religion.
- The true religion is the primordial religion, which has been mentioned as "*ḥanīf*", and has not changed in all ages and



generations, and the necessity of rising up for it has been commanded to Prophet Muḥammad (ﷺ).

- The two opposing groups to the upright religion are the polytheists and the knowledgeable but spiteful People of the Book.
- The religion of truth also has two opposing groups: the polytheists and the knowledgeable but spiteful People of the Book.
- The exegetes consider Islam solely as the religion of Allah, based on verses 19 and 85 of *Sūrah Āl-‘Imrān*.
- Contrary to common belief, Islam, from the perspective of the Holy Qur’an, encompasses all the divine laws revealed from the time of Noah to the time of Prophet Muḥammad, and submission, from the word to the general concept, is an undeniable command in the Qur’an.
- The legislated religion from God until the end of Prophet Muḥammad’s era considers it to be the completion of a gradual and perfect religion.
- Finally, the Qur’anic thought regarding the establishment of religion in society, especially the religious laws of society, has been integrative and all-encompassing, and what should be established in the social and political sphere is religion.

One of the important challenges to the essential religion is division, which is referred to in various verses. The creation of division occurs among the religious people and is done knowingly due to injustice and disobedience. Deviation from the true criterion creates division.

Other challenges include extremism, excessiveness, and apostasy.

The solution to these challenges from the Qur’anic perspective involves repentance, obedience to the authorities, and sincerity, and replacing groups with the characteristics of the essential religious identity. The indicators of resolving challenges include



divine love, internal convergence, and resilience against external opposition among the believers, which are evident in the verses. Furthermore, the continuous education and inquiry in religion within social groups are always necessary for the preservation of the values of divine religion in the events of society.

The social-religious identity considered in the Qur'an also has indicators, as indicated by the terms "Party of Allah" and "Party of Satan". The Party of Satan comprises a group within the believers who exhibit characteristics such as friendship with the enemies of God, making false oaths about association with the believers, enmity towards God and His Messenger, and forgetfulness of God's remembrance.

On the other hand, the main indicators of the Party of Allah include the lack of friendship with the enemies of God and His Messenger, faith in God, the strengthening of faith, and divine pleasure.

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NOTES

1. Imām al-Ṣādiq (peace be upon him) said: "O my master! What is the interpretation of this saying of Allah: 'Fight them until there is no [more] *fitnah* and [until] worship is [acknowledged to be] for Allah'? The Imām (peace be upon him) replied: "O Mufaḍḍal! By the oath of Allah, with the advent of Mahdī (may Allah hasten his blessed advent), differences between religions and faiths will be removed, and all religions will become unified as one religion, just as Allah has said: 'Indeed, the religion in the sight of Allah is Islam' (Qur'an 3:19), and He has also said: 'And whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers'" (Qur'an 3:85). Mufaḍḍal asked: "So, O my master and my lord, do you mean to say that the religion of their forefathers, Ibrāhīm (peace be upon him), Nūḥ (peace be upon him), Mūsā (peace be upon him), 'Īsā



(peace be upon him), and Muḥammad (peace and blessings of Allah be upon him and his family), is Islam?” He replied: “Yes, from the beginning to the end, and the evidence for this is that Allah has said: ‘Indeed, the religion in the sight of Allah is Islam’ (Qur’an 3:19), and He has named you ‘Muslims’ before [in former scriptures] and in this [revelation]’ (Qur’an 22:78). And among the statements of Allah in the story of Ibrāhīm (peace be upon him) and Ismā‘īl (peace be upon him): ‘Our Lord, make us Muslims [in submission] to You, and from our descendants a Muslim nation [in submission] to You’ (Qur’an 2:128), and in the story of Fir‘awn (Pharoah), when he was drowning, [he said]: ‘I have believed that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims’ (Qur’an 10:90), and in the story of Sulaymān (peace be upon him) and the Queen of Sheba before she became Muslim, she said: ‘[Now] I have submitted [in Islam] with Sulaymān to Allah, Lord of the worlds’ (Qur’an 27:44), and the statement of ‘Īsā (peace be upon him) to his disciples: ‘Who are my supporters for [the cause of] Allah?’ The disciples said: ‘We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him]’ (Qur’an 3:52), and the statement of Allah: ‘But no! By your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission’ (Qur’an 4:65), and the statement of Allah in the story of Lut: ‘And We found not within them [a family] except one house of Muslims’ (Qur’an 51:36), and the statement of Allah: ‘Say, [O Muḥammad], “We have believed in Allah and in what was revealed to us and what was revealed to Ibrāhīm, Ismā‘īl, Ishāq, Ya‘qūb, and the Descendants [al-Aṣḥāb], and in what was given to Mūsā and ‘Īsā and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him”’ (Qur’an 2:136). I said: “O my master! How many religions are there?” He replied: “There are four *sharī‘ahs*” (*Biḥār al-Anwār*, vol. 53, p. 4).

2. In verse 6 of *Sūrah Fāṭir*, mention is made of the party of Satan, but it does not specify a distinct indicator.

