



Ayatollah Jawādī Āmulī's view on the Relationship between the Evolution of the Human Soul and Rank in the Phenomenon of Blowing the Trumpet

Mas'ud Tajabadi¹; Abdullah Mirahmadi²; Shahla Haghi^{*3}

¹ Member of the Specialized Interpretation Group of the Imams (AS) and Professor at the University of Tehran, Tehran, Iran. masoodtaj@gmail.com

² Assistant Professor, Department of Qur'anic and Hadith Sciences, Kharazmi University, Tehran, Iran. mirahmadi_a@khu.ac.ir

^{3*} Student at level 4 of Rafi'ah Al-Mustafa Seminary (AS), Tehran, Iran, haghi0098@gmail.com

Corresponding Author: Shahla Haghi

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Abstract

The truth of human existence has two dimensions, the material body and the abstract soul. The true identity of man is the soul. Man's life consists of two stages, worldly and hereafter, and man's beliefs and behaviors in the life of this world make his hereafter. This study is entitled "Ayatollah Jawādī Āmulī's view on the Relationship between the Evolution of the Human Soul and Rank in the Phenomenon of Blowing the Trumpet", which was the beginning of the Day of Judgment. Ayatollah Jawādī Āmulī believes that a soul that has reached the necessary evolution in the world and has reached the life of an abstract intellect is alive forever. Because he has reached intellectual life by voluntary death, and such a person does not have a death that requires the blowing of the trumpet in order to be resurrected. The present article's purpose is basic research, its implementation scope is documentary-library and its information processing is descriptive-analytical.

Keywords: *Soul; Evolutionary; Blowing the Trumpet; Intellectual Abstraction; Jawādī Āmulī*

Introduction

God created man with special talents and positions among beings, in order to meet God and perfection. To get rid of confusion in this world and the hereafter, man needs to know himself and his talents. Enjoying the world of nature is useful for man when it brings him happiness. Man's life in this world is closely related to his life in purgatory and the Hereafter. The world is like a bridge to reach the Hereafter, so it makes him have a much higher value for himself than the material world and attachment to the world. Therefore, dealing with religious anthropology, based on the Qur'an, is the most basic duty of every Muslim. Man is beyond other beings and his personality is not limited to material things, he can reach such an evolution in the world that he would be the manifestation of the names of God. The

principle of human existence is for the world of the kingdom and in this world and the hereafter it has degrees that with its knowledge, belief and action in the world ascends to high degrees or descends to low degrees. Knowledge to attain perfection and truth and God and salvation is possible only according to revelation; therefore, man needs self-knowledge, self-creation and theology to achieve happiness. Accordingly, it is necessary for man to have knowledge about himself. Regarding the truth of human existence, some believe that the truth of man is the material body and is destroyed by death, but some believe that man is a being composed of body and soul and believe that the truth of his existence is the soul. The spirit of God and the divine breath has been blown in him and his soul is abstract and in this world he can reach scientific and practical evolution and in purgatory and resurrection he can reach scientific evolution. The evolution of the soul in the world has direct effects on human life in this world and the hereafter. This article examines the evolution of the soul and its effect on the process of blowing the trumpet.

The present study is entitled "Ayatollah Jawādī Āmulī's view on the Relationship between the Evolution of the Human Soul and Rank in the Phenomenon of Blowing the Trumpet". And after studying the semantics of the words "Nafkhah" i.e. blowing, "Ṣūr" i.e. trumpet, "Rūh" i.e. soul and "Tajarrud" i.e. abstraction and the truth of blowing the trumpet, it refers to the factors that affect the evolution of the soul. And in the final section, it mentions the effect of the evolution of the soul on the phenomenon of blowing the trumpet for a person whose soul has evolved in the world.

According to the researches done in this case, no research has been done so far. However, some books and articles have been written separately about blowing the trumpet and soul, some of which are mentioned:

The article "Analysis of the truth of the soul in Islamic narrations" has been compiled by Mehdi Yarmohammadi and Mohammad Ja'fari. In this article, the narrations are divided into eight categories. In the end, the author concludes that due to the existence of two types of narratives about the soul, some of which emphasize on the materiality and others on the abstractness of the soul. It can be concluded that the narrations that indicate the materiality of the soul refer to the animal soul or the vegetative soul.

The article "Re-reading the truth of human evolution in the Qur'an based on the thoughts of Sadr al-Mote'allehin", in which a section on the stages of evolution in body and soul is given in the Qur'an.

Also, in books that have been compiled on anthropology, such as the book "Interpretation of Man to Man" and "Nature in the Qur'an by Ayatollah Jawādī Āmulī, discussions about the soul and its abstraction have been mentioned.

The books that have been written about the resurrection, including the thematic commentary on "Resurrection in the Qur'an" by Ayatollah Jawādī Āmulī, which has been published in two volumes.

Also, the book of "Resurrection and the World after the death" by Ayatollah Makarem Shirazi and the book of "Resurrection" by Ayatollah Dastghayb and Shahid Motahhari contain information about blowing the trumpet.

1- Conceptology

To enter the discussion, it is necessary to conceptualize the words "Nafkhah", "Ṣūr", "Rūh", "Tajarrud":

1-1 Nafkhah

Nafkh means, blowing wind or the like into something by mouth or otherwise. (Fayyūmī, 1111: 2/616) which can be material or spiritual, and its examples are: blowing (The air in fire by mouth or fanner and the like) (Mustafawī, 1661: 12/111) (as well as blowing the trumpet which is the beginning of

the Day of Judgment and is a universal call on earth) (Rāghib, 1112: 111) and blowing (spiritual blowing of spirit in the body on behalf of God Almighty (Mustafawī, 1661: 12/111).

1-2 Şūr

Şūr means transformation and inclination to one side. The concept of Şūr means century (horn) is a metaphor, because blowing occurs in the purgatory world, and perhaps this is like a large horn that surrounds the East and the West and all corners of the world. (Mustafawī, 1661: 6 / 291-299) And God has made it a cause for the return of faces and spirits to their bodies. (Rāghib, 1112: .191- 199)

Şūr has two meanings: A- One is the plural of face (Qarashi Banaei, 1: 1112 / 161-166.) It is what man is engraved and shaped with. (Ṭabası, 1612: 1/196) and they are distinguished by those shapes and they are two types: 1_ tangible face 2- reasonable face: (Rāghib: 1112, 191-199) B- meaning trumpet (Qarashi Banai, 1: 1112 / 161-166) It is an instrument in which Isrāfīl blows. The Qur'an sometimes has used the words "Şayhah", "Naqr fi al-Nāqūr", "As-Sakhkhah", "Qāri'ah" and "Zajrah" instead of Şūr. (Jawādī Āmulī, 1611: 1/211)

1-3 Rūḥ

Rūḥ (i.e. soul) means the emergence and flow of a subtle thing. (Mustafawī, 1661: 1/251) And it is an eloquent and figuratively the motivating soul. (Madani Shirazi, 1611: 1/626) And the revelation and the Qur'an are referred to as Gabriel and Jesus. (Jawharī, 1141: 1/661; Madani Shirazi, 1611: 1/626) Its examples are the manifestation of grace, the appearance of mercy, the emergence of the position of prophecy and the sending of prophets, the story of revelation, the revelation of books and rules, the emergence of manifestations of holiness and purity and the emergence of manifestations of truth and wisdom, and the manifestation of light of God and some of the effects of this emergence are: creating openness, happiness, joy, comfort, opportunity, ease and salvation. (Mustafawī, 1661: 1/251)

1-4- Tajarrud

"Tajarrud" (i.e. abstraction) is rooted from the word "Jard" meaning "He purified". "Tajarrud" means "He was naked". (Rāghib, 1112: 191; Ibn Fāris, 1141: 1/152) The meaning of the abstract soul is that the human soul, in addition to independence, namely after the death of the body, can continue to survive (it has the state of abstraction from matter, that is, it doesn't have the general properties of matter, which is time and place and components. A group of philosophers insist that the soul is abstract and that no material qualities have any meaning for it, while others consider the soul to be a subtle substance, in other words, "Semi-abstract" i.e. abstract from dirty elemental matter. (Makarem Shirazi, 1611: 212/5)

2- The Truth of Nafkh-E- Şūr

"Nafkh in Şūr" i.e. blowing the trumpet is the emission of new forms that are specific to man, and although the contraction and expansion of the heavens and the earth is in the hands of God, there is no talk of blowing the trumpet. (Jawādī Āmulī, 1616: 16/19) On the eve of the resurrection, there will be a change in the creatures under the name of "Blowing the trumpet", with one transformation, a blowing is created, as a result of which all living beings die, and with another transformation, all living beings are resurrected and present at the scene of resurrection. In the Holy Qur'an, it is interpreted as "Blowing the trumpet". (Mohammadi Golpayegani, 1614: 2/11) In fact, blowing the trumpet is an allusion to summoning and reading. (Tabataba'i, 1694: 11/249) The first blow is the end of this world and the second blow is the beginning of the Hereafter. (Ṭabası, 1612: 1 / 196) The advent of that day is not temporal or terrestrial. In many verses, the word "Day" has not been used in its natural meaning, and its extension and scope are not of the type of natural times. (Jawādī Āmulī, 1616: 16/19) Stating that the realization of the goal of creation and resurrection is when God commands the system of the Hereafter: "Kun i.e. Do it" and

the Day of Judgment will be established immediately and "Yakūn i.e. Done" will be the day when everything is created with the will of God immediately. (Jawādī Āmulī, 1616: 25/511)

Regarding the number of blowing the trumpet, in Surah Zumar, verse 61, two blowing the trumpet have been mentioned, and other verses about this phenomenon refer only to one blowing the trumpet, such as (Hāqqah/16; Yā Sīn/56) and there is a difference of opinion among the commentators, some have believed that it is blown three times in the trumpets: Nafkhah Faza', Nafkhah Ṣa'q and Nafkhah Ba'th, (Meybodi, 1611: 1/166) others say there are two blowing the trumpet: Nafkhah Ṣa'q which is accompanied by Faza' and Nafkhah Ba'th that accompanies life. (Ṭabrasī, 1612: 1/192; Ibn Ashur, 1124: 21 / 161-166; Ālūsī, 1115: 12/212; Sultan Ali Shah, 1141: 1/15) Allameh Tabataba'i believes in three blowing according to verse 144 of Surah Al-Mu'minūn that points out everything experience the purgatory life: With the first blowing, the world is dismantled and the living beings die and enter the purgatory. Then with the second blowing, all people of Barzakh will die and with the third blowing, all beings will be resurrected. (Tabataba'i, 1611: 91) His opinion in this book is different from al-Mizān. (Tajabadi, 1696: 224)

In the two verses, some are exempted from difficulty when it is blown in the trumpet. Due to the connection between these verses and the title of the article, these two verses will be explained more and the opinions of some commentators will be expressed, and finally the opinion of Ayatollah Jawādī Āmulī will be given:

A. The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on! (Zumar/68)

There is a difference of opinion about "Ṣa'q" Some people believed that it means anesthesia which indicates the difficulty and intensity of screaming and shouting (Ṭabrasī, 1612: 1/192) and some say that it is other than death: And Moses fell down in a swoon. (A'rāf/116)

It means Nafkhah Faza' in this verse: And the Day that the Trumpet will be sounded then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to Him in utter humility. (Naml/87)

And some believe that it means death. (Maybudī, 1611: 1/166)

Some say it means they die from the intensity of noise and horror and fear. (Fakhr Rāzī, 1124: 21/116)

And some have said that they die because of that blow or they may faint and then die. (Ālūsī, 1115: 12/212)

Some have interpreted it this way: everyone is intoxicated with death. (Sultan Ali Shah, 1141: 1/154) Some also said that the meaning of Ṣa'q is that when lightning strikes them, a sound accompanied by torment and fire engulfs them. (Maybudī, 1611: 1/166) Ayatollah Jawādī Āmulī believes that "Ṣa'q" means to die; that is, everyone loses their life out of fear. (Jawādī, 1611: 1 / 211) According to the literal meaning of "Ṣa'q" which is the intensity of sound, the necessity of loud sound is death or anesthesia. There is much disagreement in the verse about these exceptions. Some commentators have only given different opinions and are satisfied with the same opinions. (Ṭabrasī, 1612: 1/192; Ālūsī, 1115: 12/212; Mughniyeh, 1121: 1/162) And some others have also expressed their opinion after mentioning the opinions of others. (Maybudī, 1611: 1/166; Ibn Ashur, 1124: 21 / 161-166; Amin, nd: 11/266)

Others have just expressed their own views. (Safī Ali Shah, 1611: 1/154) Different opinions in this case are:

Gabriel, Michael, Isrāfil, and Azrael; martyrs according to Surah Al-Imran / 169; Moses; Hūr Al-Ayn, the helm of the throne and the chair; those who have already died ... (Fakhr Rāzī, 1124: 21/116)

The face of God is the will of God, which came from the infallible, and the first thing that God has created and created everything for him, and the first possible that is subject to the providence, is the truth of Muhammad (PBUH), a being in whom annihilation has no way (Amin, nd: 11/266), Azrael and Michael and Isrāfil and Gabriel. (Safī Ali Shah, 1611: 1/154) God (Maybudī, 1611: 1/166), angels and spirits. (Ibn Ashur, 1124: 21/162)

Allameh Tabataba'i has given two possibilities: If *Ṣa'q* means intoxication, it means transcendental creatures, in which case the exception will be discontinued. And if the meaning of *Ṣa'q* is death, it means human bodies, because the souls do not suffer from death, only the bodies that die by cutting off the connection of the soul from them, in which case the exception is connected. (Tabataba'i, 1694: 11 / 296)

It should be noted that Allameh's opinion in *Al-Mizan* is different from the treatise of *Al-Insān ba'd Al-Dunyā* (i.e. man after the world). In that treatise, he mentions "The thing God wills" as the prophets and imams and a group of abstracts, whose existential rank is beyond the angels (Tajabadi, 1696: 221). Ayatollah Jawādī Āmulī believes that the exceptions are the special saints of God. (Jawādī Āmulī, 1619: 16/512; Ibid, 1611: 1/196)

B. And the Day that the Trumpet will be sounded then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to Him in utter humility. (Naml/87)

There are three theories as to what this Nafkhah (blowing) is: Those who believe in three blowing consider this verse to be the first Nafkhah, that is, Nafkhah Faza'. (Maybudī, 1611: 1/264; Mughniyeh, 1121: 6/12; Amin, nd: 216) and those who believe in two blowing have given three opinions about this verse, some believe that this verse refers to the first Nafkhah. (Zamakhsharī, 1141: 6/616; Fakhr Rāzī, 1124: 21/511; Ibn Ashur, 1124: 19/616; Sadeghi Tehrani, 1146: 22/216) Some others also say: this verse is related to the second Nafkhah. (Ṭabrasī, 1612: 11/119)

And some others believe that the absolute meaning of blowing is both the first and the second Nafkhah. (Tabataba'i, 1694: 15/144)

Ayatollah Jawādī Āmulī believes that this verse is related to the second Nafkhah. (Jawādī Āmulī, 1611: 1/219) There is also disagreement about those who are excluded from this verse: Some believe that those who are excluded are martyrs (Maybudī, 1611: 1/264) and some believe that only angels do not suffer from death, because God has established their hearts and they mean Gabriel and Isrāfil, Michael, and Azrael. (Ṭabrasī, 1612: 1/614) Some also believe that in each Nafkhah, the people who are excluded are different. The first Nafkhah includes a group of companions of Yamīn, but the second Nafkhah more general group and according to the following verse: If any do good deed, he will have better than it; and they will be secure from terror that Day. (Naml/89)

They are those who have done good deeds. (Sadeghi Tehrani, 1146: 22/216) and according to the following verses:

Those for whom the Good from Us has gone before, will be removed far therefrom. Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell. The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day, (the Day) that ye were promised." (Anbiyā'/101-103)

Those who do good deed are the exceptions. (Ibn Ashur, 1124: 9/616; Tabataba'i, 1694: 15/144) Others, according to verse 69 of Surah Nisā', say that the exceptions are the prophets and the righteous namely the Infallible Imams (AS) and the martyrs and the righteous. (Mughniyeh, 1121: 6/12) Some believe that angels and prophets are the exception. (Sultan Alishah, 1141: 6/111)

Some also said: Maybe they mean the pious, about whom He said:

As to the Righteous (they will be) in a position of Security, (Dukhān/51)

And maybe they are martyrs or close angels like Gabriel and Michael and Israfil and Azrael or anyone who is in a safe and secure place. (Amin, nd: 9/616) Ayatollah Jawādī Āmulī believes that the exceptions are the special guardians of God. (Ibid, 1611: 1/196)

3- The Evolution of the Soul

Man has two dimensions of body and soul, both of which are evolving. The evolution of the body begins in the mother's womb and continues after birth in the world, but the evolution of the soul continues until death and purgatory and even the resurrection. The ground for scientific and practical development in the world has been provided for human beings, but in purgatory only scientific cannot task. (Ibid, 1611: 1/216) In this section, it is necessary to give an explanation about the soul and then the stages of the evolution of the soul in the world will be discussed.

There are verses about the soul in the Qur'an. Here is one of them, which is about what the soul is: They ask thee concerning the Spirit. Say: "The Spirit is off the command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)" (Isrā'/85)

The meaning of the question about the soul is the truth of the soul, and that the soul is from the category of matter. (Fakhr Rāzī, 1124: 21/696; Tabataba'i, 1694: 16/216) There is a difference of opinion in the meaning of "command". Some believe that He states "command" in other verses and says: Verily, when He intends a thing, His Command is, "Be", and it is! (Yā Sīn/82) He first of all makes one understand "His command" is the word "Do" which is the same creation and creation is the existence of everything, but not in every direction, but the existence of everything in terms of its attribution to God Almighty and that its existence is inherent depends on the instinct, it means the command of God (Tabataba'i, 1694: 16/216).

Therefore, the command of God is not like material things that evolve over time and are found after that, but it is a divine creative command. (Jawādī Āmulī, 1611: 646) Therefore, "Command" is the word for the creation of the sky, that is, an action specific to its essence, without any existential or material means interfering in it and affecting it with its gradual effects. And this can be measured by time and place scale and no other material attribute. And His command in everything is the kingdom of that thing; therefore, for every being, it is a kingdom and a command (Tabataba'i, 1694: 16/211) and the soul is of the type of command and kingdom according to its existence. (Ibid) While Fakhr Rāzī believes that "Command" in the verse means "Action". (Fakhr Rāzī, 1124: 21/696) Therefore, it can be concluded that the meaning of her opinion is that the soul is a creation of God and the action of God and does not imply that the soul is heavenly.

According to Surah Al-Imran, verse 59, the creation of the body from the soil takes time, but the creation of the soul with "Kun Fa Yakūn¹" does not take time. (Jawādī Āmulī, 1611: 646) In verse 11 of Surah An-Naḥl, He has described the details of human perceptual channels. In verse 9 of Surah Sajdah, He refers to the connection of the soul with perceptual channels. The ear and eye are of senses. Fu'ād is the heart and the intellect of human, and the sum of these two parts of the verse contains the outward and inward perceptions of man, which are described in the first part of the verse as a detail of the soul. Because the soul in its unity includes all carnal powers. Soul is a concise text that appears in detail in the perceptual channels, as it does in the stimulus channels. The lower stages of perception are bordered by nature, the same various senses, and hearing and sight are two examples of it. The higher stages also have degrees of which the lips, heart, and intellect are examples. (Ibid. 641) The soul, depending on what state

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it appears in, is sometimes the intellect, sometimes the heart, and sometimes the senses. If the intellect is above it, it is not a temporal event, and if it appears in the lower levels, although it has relative abstraction, but it is limited to spatial boundaries and is bound by time constraints, and precedes the occurrence of the body. (Ibid)

The truth of perfection from the point of view of some philosophers is something to which the species is complete in its essence or functions (Mulla Sadra, 1651: 262) Perfection is the same as external existence, every existence that is purer than non-existence has more evolution and happiness. (Mulla Sadra, 1911: 9/121; Ibid 1651: 666). Therefore, just as existence is doubtful, so is the truth of perfection and attainment of evolution hierarchical and doubtful.

3-1 Stages of Soul Evolution

The soul has degrees of intensity and weakness. The purpose of human creation is perfection and growth of human soul (Alavi Mehr, Fallahnejad, 1691: 115)

The human soul has a characteristic that is based on dignity. Knowing God, faith, righteous deeds, obedience, caring, and finally receiving rewards are all related to the soul, and each is considered a dignity, but all are part of the primary virtues and are not specific to human dignity, because the jinn also have this amount of dignity.

Because they should also worship God (Dhāriyāt / 56)

And they should have faith in God and the Qur'an and accept the invitation of the truth. (Aḥqāf / 29-61) (Jawādī Āmulī, 1611: 11-14.) The final dignity in the resurrection has a full appearance and causes the religious and worldly health of man in the world and keeps him humble until the end of his life. It has a complete appearance and causes human religious and worldly health in the world and keeps him humble until the end of his life. The only pride of man is to serve God. Imam Ali (AS) said: Wealth, beauty, science, etc. are attributes that can be destroyed, but also they are some means of testing and suffering in the world. (Ibn Babawayh, 1662: 2/124) (Ibid. 1611: 12) Imam Ali (AS) says:

Conventional body and soul is not the standard of human final dignity, (Sharif al-Razī, 1111: 555) because man is sometimes inferior to animal (A'rāf/11) and man is sometimes harder than stone; because a clear spring boils from some rocks (Baqarah/11) but there is no blessing in the heart of a hard-hearted person. The peak of human dignity that provides the heavenly aspect of man depends on the highest level of piety. (Ḥujurāt/16) Having moderate piety is the middle of the way, and human perfection requires reaching the degree of piety so that the perfect man who is the teacher of the angels and their mosque will appear (Ibid, 1611: 16)

3-2 Factors Affecting the Evolution of the Soul

The evolution of the soul and spirit is also discussed in philosophy, and given that the soul is abstract and everything that is abstract is stable; so this question must be answered: How does the abstract soul evolve and move? Sadr al-Muti'allihīn says that the process of perfection and happiness of the soul is achieved through theoretical intellect and practical intellect, and finally the perfection of practical intellect is the true happiness of man, through which the living human being becomes actual and does not need matter in its consistency. (Mulla Sadra, 1651: 211)

A) The Evolution of Theoretical Intellect

Theoretical intellect means the thinking power that underlies the flourishing of practical intellect, science is for man to execute it with his power; because the inactive scholar is ignorant. Imam Ali (AS) said (Sharif al-Razī, 1111: 111): "Practical intellect and theoretical intellect are as two wings of human beings. The weaker the human being, the greater the distance between the two wings, to the extent that he may not have one of the two wings. The stronger the human being, the shorter the distance between the

two wings, to the extent that one of the two wings becomes the same as the other, this assumption is fulfilled in the perfect human being. (Jawādī Āmulī, 1619: 2/551)

The self and the soul that are added to the material body have the power of gradual conduct to the realm of the kingdom and have the ability to accept rational forms that in the path of perfection can reach the level of active intellect (Mulla Sadra, 1911: 6 / 661-664)

Achieving rational forms elevates the self from the level of potential intellect to the level of actual intellect. (Mulla Sadra, 1911: 6 / 621-619)

When man thinks, he steps into the world of intellects, and by observing the luminous particles of that world and uniting with them, reason takes place. (Mulla Sadra, 1911: 1/211) The self has three types of sensory, imaginative, and intellectual perceptions that are united with any existing perception. (Mulla Sadra, 1666, a: 11-15) Therefore, the type of perceptions united with the self has a direct effect on the skeptical evolution and abstraction of the soul and the perception of worlds. (Alavi Mehr, Fallahnejad, 1691: 116)

The perfection of the self is the union of the self with the active intellect. The self has a potential intellect in the beginning, and after understanding the rationales and the perception of theories, a queen is found for it that summons the mental forms without new acquisition and changes from the potential intellect to the actual intellect. The agent is not the body, but the agent is an intellect, which in the essence of creation is the intellect, otherwise it needs to be taken out of potential into action, which leads to sequence. (Alavi Mehr, Fallahnejad, 1691: 111)

Therefore, the self in its evolutionary course, when it reaches the status of intellect, has no affiliation with matter and is prone to activation with reason. (Mulla Sadra, 1911: 1 / 695-696) During the connection of the self to the active intellect, the veil and barrier of the body are removed and it is prepared to accept permanent grace, and the essence of the soul achieves the perfection of the essence and what is above the essence through theoretical intellect. (Mulla Sadra, 1651: 261)

And there is nothing beyond the essence but the essence of truth and knowledge and looking at the wise creator and attainment to Him. (Mulla Sadra, 1666 A: 216)

B) The Evolution of Practical Intellect

True happiness lies in the evolution of theoretical intellect and practical intellect. Man must reach justice in the realm of practical intellect and be in the middle between contradictory morals and not be caught in excess in this path, and it is necessary for him to use his intellect and his action follows his intellect. (Mulla Sadra, 1911: 9/165-166)

Man in the world cannot be devoid of the forces of lust and anger, so it is necessary to be in the middle between them. (Ibid, 166)

Performing an action and repeating it causes its penetration into the soul and the formation of the existential structure of the soul. These austerities and worships are divided into two types: The first part is heart worships and the theoretical principles of religion such as knowing God, knowing the prophets, knowing the soul, knowing the spiritual and physical resurrection. The second type is manifest bodily acts and worships that include divine commands and prohibitions such as: purity, fasting, zakat, Hajj, jihad, etc. (Ibid, 1611: 61-66 and 226) Mulla Sadra believes that of all actions, the most beneficial exercise for promotion of the soul is the austerities introduced in the Shari'a so that the soul wakes up from the sleep of negligence and is freed from the bondage of ignorance (Ibid, 1651: 96) According to the Qur'an one who wants to reach perfection, in addition to knowledge and practice, also needs to flourish his moral qualities. (Fāṭir/14) and therefore one of the goals of the prophets is to teach and cultivate and manifest the soul of man through the morality of virtue. (Jumu'ah/2) Also, doctrinal tendencies combined with action are effective in achieving higher degrees (Ṭā Hā/15.) The soul is ready through practical

modification to obtain the light of faith and divine knowledge, the Qur'an says: If ye fear Allah, He will grant you a Criterion (to judge between right and wrong), remove from you (all) evil deeds you, and forgive you. (Anfāl/29)

Therefore, piety is effective in understanding the knowledge and intuition of the heart (Jawādī Āmulī, 1611: 261.) And purity and piety of soul precedes teaching, cultivation is an action that must be done in the world, but knowledge and intuition, which is the fruit of cultivation, is not limited to the world and continues and flourishes after death. (Jawādī Āmulī, 1611: 1 / 146)

C) Divine Graces

"Grace" means the flow of something easily (Ibn Fāris, 1141: 1/166) and it is to fill it. (Rāghib Isfahāni, 1112: 611) If God's grace is not bestowed on man; he will not reach the status of purity of the Qur'an. Just as man can receive sustenance directly, he can also receive the purification of the soul from God; therefore, every cultivation is by divine providence. (Jawādī Āmulī, 1616: 99-144)

Mulla Sadra believes that divine graces lead to the development of theoretical intellect and practical intellect, and when the rays of mercy shine on the physical powers, the powers of the soul in all commands and prohibitions, obey the intellect and follow him to attain the path of truth. (Mulla Sadra, 1651: 144) The connection to the active intellect is not achieved only through scientific and practical acquisitions, but the divine attractions are the true cause of bringing the man to his end. If this intellectual growth is achieved, he will reach the stage of the divine spirit. (Ibid. 1661: 265)

D) Love and Affection to God

In order to be attracted to the beloved, it is necessary that one be in harmony with Him, and since the believers have the most in harmony and love for the truth, they are perfected in a best way. (Alawi Mehr, Fallahnejad, 1691: 119) The way of human evolution is to hear the word of pure perfection and the only way is the way of loving the truth. (Jawādī Āmulī, 1616: 1/251) Love is a spiritual meaning and an inner concept in which the lover is immersed in the beloved and wants to manifest all His perfections in himself, and the more enlightened and gentle the lover is, the more perfect the love is in him. And the soul finds a much more complete way. (Mulla Sadra, 1651: 156)

E) Remembrance of God

According to the first verse of Surah Al-Insān, a time passed over man that was not a thing to be mentioned, but in the light of the remembrance of God and passing its degrees, the remembrance of God's blessings is transferred to the remembrance of the truth. At this stage, God and the angels are in the public eye in remembrance of the perfect essence of his existence. Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect. (Aḥzāb/56)

Everyone, who benefits from the Qur'an more than others, God remembers him more than others, and he evolves more than others. (Jawādī Āmulī, 1616: 5 / 229-264) Mulla Sadra introduces the last stage of the seeker's practical behavior as the remembrance of God. (Mulla Sadra, 1611: 226-229)

F) Divine Test

The divine test is one of the necessary traditions in human evolution and perfection, the test of jihad in the way of God is to purify the people themselves (Al-Imrān / 151). If it were not for the divine tradition, the infidels would always be defeated and there would be no authority, no ground would be provided for the greater and lesser jihad, and man was not on the path of transcendence. The tradition of human evolution is practiced by the greater and lesser jihad, and killing and being killed in the way of God leads to the perseverance and stability of faith in the revelation of angels. (Fuṣṣilat/64; Jawādī Āmulī, 1611: 16/19)

G) Perfect Man

The perfect man is the manifestation of the great name and caliph of God and the comprehensive attributes of the glory and beauty of God and the end of creation. (Mulla Sadra, nd: 21) In his epistemological system, he has reached the ultimate sincerity in monotheism (Jawādī Āmulī, 1619: 6/96.) The truth of Muhammad is the cause and reason for the existence of the world (Mulla Sadra, 1661: 1/161-164)

The movement towards perfection has 5 stages: knowledge, migration, speed, overtaking and Imamate. The Shari'a and the Minhāj are the means of evolution and testing, and the means of the competition of the nations for charity. The first step is to know that God has a religion and a path, and after knowledge, the principle of going and emigrating and mobility is necessary, and the next step will be to have speed (Al-Imrān/166) Speed in materialism causes conflict and tension, but in spirituality and knowledge and ethics, which is the way of self-sacrifice, there is no conflict, and then there is the stage of competition in being one of the wisest and most pious people, and the final stage of evolution is Imamate, that is, he does not think only of himself but helps others and guides them. (Jawādī Āmulī, 1619: 22 / 591-599) and makes others move. (Ibid, 1611: 615)

H) Godliness Precedes Theology

It is necessary for human beings to have other attributes in addition to being a talking animal in order for someone to be considered a human being in the culture of the Qur'an. The ultimate limit of man is "Divine living", the human race is based on this definition of "Living", which is the comprehensive term of plant, animal and human life, and its chapter is "Divine", meaning that godliness precedes theology and melts in his divinity. Therefore, the Qur'an does not consider speech as the last chapter of man, belonging and melting in theism is embedded in the institution of man. The truth of man is not more than one thing, so life and belonging are so intertwined that the reality of human life is nothing but belonging and loving the divine beauty and glory. If a person does not accept God's command regarding the prophecy of the Prophet, his belonging will be damaged and his life will be damaged. A real human being is a person who is not in the realm of animal and natural life and does not limit his humanity to speech and thought, but must realize his divine and eternal life and his innate belonging and godliness. To realize his natural godliness and to continue in the endless course of belonging and to follow the stages of human evolution to the position of caliphate and the manifestation of the names of divine beauty and following the ethics of God. (Ibid. 1619: 119-152)

I) Self-knowledge Along with Self- Improvement

To pass the path of perfection, man has no choice but to know his soul and its powers, its profit, loss, good and evil, because the seeker, after going through the stages, reaches the level of perfection of the soul to the "Sidrah al-Muntaha" and the position in which the mosque of the angels was placed is as large as its existential scope and leaves behind the degrees of the soul. All things outside the soul have been created for him, and external things are the means of evolution, not the final purpose. (Jawādī Āmulī, 1615: 626) Anyone who has self-knowledge along with self-improvement, his knowledge will not be an obstacle for him. He knows as much as he needs. (Ibid. 1611: 111-111)

J) Good Intention and Good Action

The good intention and the good action of deeds will cause the evolution of the soul. (Jawādī Āmulī, 1611: 161.) The good intention means that the doer is a believer and is 100% healthy in belief. And the good action means that his deed is good. If a good deed is issued from a believer, he will enter Paradise. (Ibid. 1619: 191)

K) Belief in Divine Knowledge

Belief in divine teachings leads to the evolution of the abstract soul. (Ibid, 1616: 559) Also, obedience to religious orders is a good means for the existential evolution of the soul. (Ibid, 1611: 19) Religious laws correspond to the divine nature of man, and these laws are not merely conventional but necessary and real matters for human evolution. (Ibid, 1619: 6/111)

L) Qurb Farā'id wa Nawāfil

Qurb Farā'id wa Nawāfil (i.e. Approaching God through divine duties and Nawāfil prayers) has a great impact on the development of the soul, but superior to supererogatory is obligatory duty. (Ibid, 1616: 61/1-1)

Imam Bāqir (AS) said: (Kulaynī, 1141: 2 / 651-652; Majlisī, 1141: 619/14) "Sometimes God becomes beloved in the position of human perceptual and arousal acts, and sometimes the perfect man becomes beloved in the perceptual and arousal channels of God in the act, and this is the difference between "The ear of God" in Nawāfil and "The eye of Allah" in obligatory duties. Therefore, the beloved of God has a position. (Jawādī Āmulī, 1619: 11/16) He does not have the will to do anything. What he does is the will of God, that is, the action is from man, but the will is from God (Ibid, 1611: 6/692.) The only person who has reached the position of Qurb Nawāfil sees the whole universe as "The face of God". (Ibid, 695) In Qurb Nawāfil, man reaches a place where he speaks with the language of truth and sees with His eyes, and in Qurb Farā'id, which is superior to Qurb Nawāfil, God speaks in the language of the seeker, and all the perfections of truth are reflected in the mirror of the seeker, and he is like a mirror that shows God. (Ibid, 1611: 1 / 121-126)

Imam Khomeini in explaining this hadith says: One who moves from the soul to God, the origin of this journey is selfishness and egoism and there are houses in the way, the levels of horizon, psychic, realm and heavenly designations, which are interpreted as veils of light and darkness in this journey of the soul. When man came out of egoism and went through the divine stages, he removes everyone from his heart and pay attention to one direction and the divine heart becomes mortal in names, attributes, essence and actions of God. (Mousavi Khomeini, 1611: 519-594)

4- The Relationship Between the Evolution of the Soul and the Blowing the Trumpet

As mentioned, the human soul can evolve in this world and the factors that influenced the evolution of the soul were mentioned. In short, it can be said that true beliefs and righteous deeds play an important role in this issue and every human being is necessary to spend his effort and energy in this direction according to his capacity. Theorists are expected to hasten to attain true life and eternal life before natural death. The attainment of perfection is in monotheistic knowledge. Because when the death of man arrives, all the powers and evidences related to it are destroyed. When the trumpet is blown, only one group attains eternal life because they have been freed from partial forms of imagination and sensations because they have practiced in rational meanings and general knowledge and have been freed from the shackles of customary imitations. (Jawādī Āmulī, 1611: 614-669)

Therefore, it is necessary for man to carry out the resurrection in his realm of existence and to die before natural death with voluntary death from lust and anger and carnal desires. In such a situation, he will have no attraction except the right. He has reached the life of an abstract intellect and is alive forever in the remembrance of God. He does not even need to blow the trumpet to enter the arena of resurrection because those people need to blow their trumpets who have died before. One who has entered the intellectual life by voluntary death has no death to need for a trumpet to be alive. Therefore, a group of human beings are always alive, and therefore the blowing the trumpets is to revive others, not them. With this manifestation of life, may he perform miracles and reveal the falsehood with his miracles before the Day of Judgment. In non-innocent human beings, the way is open for the manifestation of truth, provided

that the necessary knowledge and piety are provided. The thing he didn't see and didn't understand before have been appeared in his being and his divine life was enlightened and a manifestation of the appearance of the great resurrection was created in his being. When he suffers from moral problems, his ear should be placed in the path of God's sermons and his heart should be illuminated and practical intellect creates a new clear space for him. These matters are a sign of the divine caliphate that every human being can manifest, and the victory of right over wrong is one of the effects of the resurrection in the real life of man. In this way, the person who embodied the beautiful names of the truth and became the sign of God in the source section, and he was a sign of truth in the reference and appearance of some of the divine attributes, and a diagram of the resurrection appeared in him and by observing such a sign, the hidden effects of the resurrection and the hidden accessories of the resurrection become famous because the Caliph of God Almighty has the ability to manifest God in the direction of origin and resurrection, and a person who has reached this stage does not need a trumpet to be blown. (Jawādī Āmulī, 1611: 266-269) From these statements, it can be concluded that the evolution of the human soul will have such effects in the intoxication of the world, and what will be revealed to others on the Day of Resurrection will be revealed to him in this world, and one of the effects of this evolution is the exception of death. Because such a person has voluntarily slaughtered his soul and reached the life of practical intellect, such a person will live forever, if one complains that these two verses in Surah An-Naml and Zumar are about those who are excluded with the verse: "Every soul shall have the taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have succeeded: For the life of this world is but goods and chattels of deception." (Al-Imran/185)

In response, it should be said that the general law and public death are related to the world of duty, it has nothing to do with the world of the hereafter and the blowing the trumpet. (Ibid. 1611: 1/196)

Conclusion

1- The human soul is abstract in the sense that it does not have the properties of matter, including time, place and components. The truth of man is the same soul that does not die after its creation and is always alive.

Ayatollah Jawādī Āmulī believes that the human soul can evolve in this world and in the hereafter. There is a possibility of scientific and practical evolution in this world, but in the hereafter, because it is not a duty, the possibility of scientific evolution is provided and the evolution of the soul is doubtful.

2- In verse 61 of Surah Zumar and Surah An-Naml, verse 11, it is mentioned that they become disgusted by blowing the trumpet, but some of them are excluded. There is much disagreement among commentators as to who these exceptions are.

6- Various factors affect the evolution of the human soul, some of which have been discussed in this study: the evolution of theoretical intellect and practical intellect, God's graces and love and affection for him, mentioning the truth and afflictions and the perfect human being, godliness and self-knowledge and Self-improvement, good intention and good action of deeds, belief in the true teachings, Qurb Farā'id and Qurb Nawāfil.

The result of this research is that Ayatollah Jawādī Āmulī believes that the people who are excluded from disgusting behaviors in the verse are the special saints of God, the ones whose souls have been perfected in the world by fighting against the carnal and evil desires and having the right knowledge and doing righteous deeds. They will never die, and there is no need to blow the trumpet to revive them.

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