



Qur'anic Pagans from Crone's Point of View: Emphasizing on Verses 32-43 of Surah Kahf

Fatemeh Ramyar^{*1}; Zainab al-Sadat Hosseini²

¹ Master of Qur'an and Hadith Sciences, Faculty of Theology and Islamic Studies, University of Mazandaran, Babolsar, Iran
Email: ramyarfatmh@gmail.com

² Associate Professor of Qur'an and Hadith Sciences Department, Faculty of Theology and Islamic Studies, University of Mazandaran, Babolsar, Iran
Email: z.hosseini@umz.ac.ir

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Abstract

From the perspective of Islamic and Western scholars, the Holy Qur'an is presented as the source of Islamic beliefs, and many Orientalists have studied and written on topics derived from the themes of the Qur'an. Among them, we can mention Patricia Crone, who in the article "Qur'anic pagans and resurrection" has analyzed the principles of monotheism and resurrection as the most important religious foundations in the Qur'an. On the one hand, she believes that the Qur'an has not clearly defined polytheists and infidels, and on the other hand, all polytheists have been addressed in the Qur'an, like the wealthy person in Surah Kahf/32-43, as those who deny the resurrection. The current research has investigated the above-mentioned doubts by descriptive-analytical method. In this regard, the findings of the research on the words "Polytheism" and "Disbelief" show that the Qur'an has explained them according to the context and audience. And the reasons for the polytheism of a wealthy person in Surah Kahf by examining the context and analyzing the verses such as the connection of arrogance and shirk is obtained by suspecting the Resurrection and admitting one's own shirk. The result of the investigation indicates that Crone's analysis about polytheism and their belief in resurrection cannot be compatible with the verses of the Qur'an.

Keywords: *Monotheism of Pagans; Surah Kahf; Crone, Pagans; Resurrection of Pagans*

Introduction

Throughout history, in the process of their Islamic studies, orientalist have always paid attention to religious issues such as monotheism, resurrection, and prophecy from the perspective of the Qur'an. And they tried to show their claims based on the concepts of the verses of the Qur'an to prove their presuppositions. Therefore, they turned to raise many doubts about the Qur'an with different theological, historical, interpretive, etc. approaches. In fact, the theories of the orientalist do not only express their point of view, but are also the result and continuation of the studies of their fellow thinkers and past

teachers. Since the issues of belief are among the principles and foundations of every religion, it is important and necessary to examine the views of orientalists about it.

Patricia Crone is one of the orientalists and western historians who analyze the issues of the Qur'an. By writing the article "Qur'anic Mushrikun and Resurrection"¹, she presents thoughtful comments about the background of polytheists' beliefs in the Qur'an. There are two very important issues in Crone's article, which she raised based on Qur'anic verses: one; she claims that in the Qur'an, polytheists and infidels are not separated, and the other thing is; all polytheists in the Qur'an have been called deniers of resurrection, while from Crone's point of view, some polytheists believed in the Day of Resurrection. This article examines Crone's claim about the familiarity and belief of polytheists in monotheism and resurrection. Therefore, the questions that this research seeks to answer are, to what extent is Crone's claim about the polytheists' belief in the resurrection compatible with the verses of the Qur'an? Does the Qur'an consider polytheists and infidels to be the same? In response to these questions, the hypothesis is formed that Crone wanted to reconstruct the concepts of the verses of the Qur'an with her historical analyzes and presuppositions about the beliefs of polytheists. She intends to separate the concepts of polytheism and disbelief by giving examples from the Qur'an so that those who believe in resurrection and those who deny it can be distinguished. Crone herself does not believe in the polytheism of the polytheists, but considers them to be monotheists and therefore calls them Qur'anic polytheists because of the use of the Qur'an: "The polytheists of the Qur'an were not really polytheists and even believed in the oneness of God." (Crone, 2012, 449) And another point is that since Crone only cites the Qur'an and a few sources mentioned in her references (Crone, 2012, 445-472) she analyzes and interprets the verses of the Qur'an, so in examining and answering her doubts we have only cited the Qur'an.

It should be said about the background, some of the researches that have been done in this regard are:

- The article "Examining the Doubts of Orientalists about the Sunnah of the Holy Prophet (PBUH) " by Muhammad Ali Hojjati and others, focusing on the doubts related to the world and eschatology in the Qur'anic study of orientalists, 2011, pp. 61-84.
- The article "The Evolution of Belief in the Resurrection in the History of Judaism" by Ja'farzadeh and Amin Kalibar in Religious Studies, 2016, pp. 83-98, which deals with the historical process of Jewish belief in the Resurrection.
- Seyyed Ahmad Reza Khazri and Ma'edeh Bayram have researched the effect of Crone's Islamic studies method in the formation of her views in the article "Analyzing the Role of Patricia Crone's Skeptical Approach in the Book "Mecca Trade and the Emergence of Islam" in the history of Islam in the mirror of research 2015, pp. 43-60.

The present article deals with Crone's analytical theories of the verses of the Holy Qur'an with a new approach, focusing on the polytheists' belief in resurrection. We hope that the previous researches and the present article complement each other in directing the flow of thought of the orientalists towards the goals of the Qur'an.

1- The Crone and Religion of the Qur'anic Pagans

The discussion of the article on the Qur'anic polytheists and the resurrection by Crone is to express verses on the topics of disbelief and polytheism of the polytheists and the distinction of these words. From the author's point of view, due to the comprehensiveness of the words polytheism and disbelief in the Qur'an, all polytheists and infidels are placed in the same place and these two groups are considered the same. However, polytheists are actually monotheists that are called polytheists by the

¹ Crone, Patricia, (2012), "The Qur'anic Mushrikun and Resurrection", BSOAS, Bulletin of the School of Oriental and African Studies/Volume 75/Issue 03/October/PP. 445-472.

Qur'an, and that is why Crone claims that she calls them polytheists due to the Qur'anic term. Her important doubts in the article "Qur'anic Polytheists and the Resurrection" are as follows:

First of all, from Crone's point of view, "the Qur'an has not clearly defined the meanings of polytheism and disbelief, so that deniers and those who doubt the resurrection are distinguished." (Crone, 2012, 447) In the Qur'an, the same polytheists who initially doubted the resurrection are introduced as those who deny the Resurrection in the next verses. In this regard, she believes that between the two issues of monotheism and resurrection, the Qur'an expresses a law and tradition, which is not compatible with the meanings of polytheism and disbelief in the verses, because the Qur'an has stated that the deniers of God are those who deny the Day of Resurrection; "If you believe in God and the Last Day" (An-Nisā'/59 and also Tawbah/29; Nūr/2) (Ibid, 471.) But in other verses, the Qur'an introduces those who deny the resurrection as polytheists who set up partners for God to manage affairs: "Lo! It is those who disbelieve in the Hereafter who name the angels with the names of females." (Najm/27) And they paid attention to the angels in order to get closer to God: "And they say: These are our intercessors with Allah." (Yūnus/18) In other words, in this regard, Crone cites verses that at the beginning talk about polytheism but then, the same people are addressed as unbelievers and deniers of the Day of Resurrection. For example, in surah Al-Kahf, a rich man is a polytheist who suspects the Day of Resurrection: "I think not that the Hour will ever come" (Al-Kahf/36), but in the next verse, he is introduced as a disbeliever: "Disbelievest thou in Him Who created thee of dust, then of a drop (of seed)..." (Kahf/37)" (Crone, 2012, 447). Here, from Crone's point of view, there is a doubt that in the Qur'an any polytheism is disbelief and any disbelief is polytheism, and for this reason, due to the close connection between monotheism and resurrection in the Qur'an, it is not clear who believes or denies the resurrection.

Second; referring to the story of the rich man in surah Al-Kahf, Crone points out that "This man hesitates between two situations (belief in and denial of resurrection), but in the end he is sure that eternal paradise is waiting for him" (Crone, 2012, 446).

Third; because of the similarity between the rich man's belief and the Jewish belief (Baqarah/80), Crone claims that the rich man was one of the People of the Book and continues that the Jew "believes that the people are saved because of their qualifications" (Ibid). That is, according to Crone's claim, the rich man was familiar with the principles of monotheism and resurrection like a Jew not that according to the Qur'an, this person is a complete denier of resurrection; because "The beliefs of polytheists have been grown in different places through different environments such as Greece, Rome, etc." (Crone, 2012, 452)

She also infers from the verses of the Qur'an that because polytheists followed the beliefs of their predecessors in believing in resurrection: "And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! This is naught but fables of the men of old." (Anfāl/31) Therefore, this group of polytheists in the Qur'an should not be addressed as the deniers of resurrection because of the familiarity with the world after death.

Therefore, Crone, by comparing the similarity of the belief of the rich man and the Jew, wanted to reveal the status of the man mentioned in the Qur'an as being a people of the book.

Fourth; Crone believes that polytheists are addressed in the Qur'an as those who deny the resurrection, and for this claim, in addition to the reasons given in the previous section, she also presents another witness in her article: "Schools and religions before Islam like Jews, Christ, *Ṣābi'*ān, the followers of the prophet Mani, etc. believed in the existence of two deaths; one is the first death and the other is the second death, which means eternal life after death. Therefore, one; the Qur'an's call to eternal life was not a new principle, and secondly; in the Qur'an, polytheists have been addressed as deniers of the resurrection, even though they believed in eternal life" (Crone, 2012, 457-460). She considers the criterion for believing in the resurrection of polytheists to be their familiarity with the term eternal life. And to bring the evidence of this claim, she cited the texts of the holy books.

According to these four doubts raised by Crone, their investigation and criticism are presented in the following two categories:

- 1- Explaining the difference between polytheism and disbelief, the faith and belief of a wealthy person after doubting and examining the verses of surah Kahf
- 2- Being a polytheist as the people of the book in the verses of surah Kahf, polytheists' familiarity with monotheism and resurrection through Greece and Rome.

1-1- Criticizing Crone's View Regarding the Faith of the Rich Man in the Verses of Surah Kahf

Paying attention to the doubts raised by Crone regarding the religion of the Qur'anic polytheists will be examined around two axes below: First; focusing on the verses of surah Kahf and the dialogue of rich man and second; focusing on the belief of people of the book in the resurrection and examining the faith of the mentioned man as a people of the book in the belief in the resurrection. First, it is necessary to analyze the literal and idiomatic meaning of the words shirk and kufr i.e. polytheism and infidelity before and after Islam in order to clarify Crone's point of view and criticize it; therefore, in this part of the article, the distinction between these words is expressed.

1-1-1- Shirk and Kufr in Words and Terms

The word "Kufr" literally means "To wear and hide" (Ibn Fāris, 1404, 5, 191) in the sense that "Man hides and ignores the blessings given and is ungrateful" (Ibn Manzūr, 1405, 5, 144). The word kufr is widely used in the Qur'an (An'ām/29-30) in the meaning of "Disbelief in God and the Day of Judgment" (Zubaydī, 1306, 3, 525; Tabataba'i, 1417, 7, 54). According to the literal meaning of kufr, which means covering up the truth, it has expanded its meaning in the Qur'anic term, and polytheists are also called infidels: "Kāfir i.e. infidels are called someone who hides the truth, therefore, those who do not believe in the origin are disbelievers because they have covered the essence of God's existence, which is the truth, and those who believe in the plurality of lords are kāfir, because they have covered monotheism, which is the truth" (Jawādī Āmulī, 2009: 16, 37) that kāfir (i.e. the disbeliever) in this second meaning is mushrik (i.e. polytheist).

According to the third verse of Surah Zumar, the meaning of shirk can be defined in two ways: "Accepting a partner for God namely asking something from God and other than Him, and also asking only from other than God or doing something related to Him for other than Him" (Jawādī Āmulī, 2013, 17, 42). According to this definition, mushrik is not only someone who include partner for God, but also mushrik is every unbeliever. In the term, shirk is divided into five categories: "Shirk in essence, shirk in inherent attributes, shirk in current attributes, shirk in worship, and shirk in action" (ibid. 578-591). The belief of the polytheists was mostly within the scope of shirk in God, and the verses discussed by Crone in this article are about the belief of the polytheists regarding this type of shirk.

1-1-2- The Relationship between Kufr and Shirk in the Qur'an

The verses that talk about kufr and shirk can be divided into 3 categories: the first and second two categories distinctly talk about the disbelief and polytheism of polytheists, like the verses: "Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray." (Nisā'/116) and "While those who disbelieved and denied Our revelations, for them will be a shameful doom." (Ḥajj/57) However, the method of the Qur'an in explaining the verses in which it talks about both kufr and shirk, and verses 36-37 of surah Kahf, is one of those cases that mentions its own doubt because of the combination of these two terms in the same verse and related verses.

Paying attention to the verses of the Qur'an shows that the words kufr and shirk are ambiguous and have degrees, and these two terms can be applied to the same person in the same state and have the

same meaning and validity. Because when a person is in disbelief, i.e. he denies the existence of God and when he is a belief polytheist, in both cases there is a criterion of not worshipping God, and this person does not worship God. The reason for the suspicion of kufr and shirk is that kufr has many meanings and some are only practical kufr (Āl Imrān/97) and not a belief kufr, which is the ultimate level of disbelief in God. The use of the derivatives of the word shirk in the Qur'an also shows that this term is applied to people in a suspicious way (See: Tabataba'i, 2, 303, 1417) because God attributed shirk even to believing people in verse 106 of surah Yūsuf (PBUH) and this refers to the least reliance of a believer on other than God (Jawādī Āmulī, 2004, 210, 7). And also some polytheists are called infidels in verses such as: Tawbah/1, 2, 3, 17, Mā'idah/72, Mu'minūn/117 and A'rāf/37. The difference in degrees in such verses shows that according to the degrees of sin, man "little by little comes to practical polytheism, then moral polytheism, and then to religious polytheism." (Ibid. see: 18, 613) It shows that sometimes shirk reaches its extreme, which is religious polytheism, and a person worships something else instead of God, which God in verses such as 151 of Āl Imrān has referred to these people as both polytheists and infidels, because in practice, they are worship someone else other than God. Therefore, kāfir i.e. an infidel is both a denier of the existence of God and a polytheist. People with religious polytheism have degrees and types in proportion to polytheism in their belief because "Shirk in belief is the same as believing in the multiple gods in creation; or that he does not believe in independent gods but considers creatures as independent in their work. This is belief polytheism within the scope of the divine act, and it also returns to multiple gods" (ibid, 2011, 18, 613). The types of belief polytheism and, accordingly, the types of polytheists are:

First; Shirk in God's essence: polytheists who commit shirk to God's inherent characteristics and attribute God's inherent attributes even creation to nature and they are so-called "Dahrī" and consider the existence and non-existence of events to be the work of universe. (Tabataba'i, 1417, 265, 18) Such people are infidels because they deny the existence of God and because they are worldly (Nahl/107), immoral (Jāthīyah/23-24) or selfish (An'ām/124) and they worship them instead of God, they are religious polytheist. These people do not believe in monotheism or resurrection, and they do not even worship idols and as mentioned under verse 23 of Jāthīyah, they cannot be guided; therefore God has sealed their ears and hearts.

Second; Shirk in partial Lordship: Those who believe that the Creator is one:

"And verily, if thou shouldst ask them: Who created the heavens and the earth? They will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust." (Zumar/38)

And they also accept absolute lordship but they are polytheist in partial lordship, or they think they are independent. Such people do not believe in resurrection, but the possibility that they are not idolaters is not ruled out, since some of them make idols of their gods and worship them because they believe in partial lordship other than God. There is also a possibility that some of them are not idolaters, but in any case they are disbelievers like the wealthy man in verse 36 of surah Kahf.

Third; Shirk in divinity: this type of shirk "actually goes back to shirk in worship; that is, in addition to worshipping God Almighty, worshipping others as well; or doing worship that belongs to God for other than Him. The idolaters were caught in this type of polytheism, because they believed that because God is the infinite truth, it is a truth that cannot be communicated with and cannot be accessed, therefore, they worshiped idols to get close to God and let them be their intercessors with the Almighty: "We worship them only that they may bring us near unto Allah." (Zumar/3)" (Jawādī Āmulī, 2004, 110, 19) because these people worship idols and there is no doubt about their denial of resurrection.

So, examining the types of polytheists shows that polytheists have two things in common: 1- All of them do not accept the resurrection. 2- Some religious polytheists worship idols and some don't, that is, not all religious polytheists are idol worshippers, and according to verse 106 of surah Yūsuf (PBUH) , who

considered some believers to be guilty of polytheism, it is emphasized that 3- Polytheism has suspicious stages. Therefore, some disbelievers are polytheists (Āl Imrān/151) and some disbelievers are not polytheists, and also some polytheists are disbelievers if polytheism has reached its limit. (Al-Baqarah/6-7, Tawbah/6) But some polytheists are not disbelievers (Yūsuf /106). The question may arise that polytheism in verse 6 of Yūsuf (PBUH) is a hidden polytheism and it is not considered an idiomatic polytheism, but God's address in verse 43 of surah Qamar is: "Are your disbelievers better than those, or have ye some immunity in the scriptures?" shows the polytheists of the time of the Prophet (PBUH) that God has distinguished polytheists and infidels, and some of the polytheists of Mecca are infidels, and some whose polytheism has not yet reached the final stage, He considers them only polytheists and does not consider them to be infidels, because their polytheism is not still at the end, which is the final stage of disbelief. Therefore, the relationship between disbelief and polytheism is a public and private relationship, and only some are both disbelievers and polytheists, but it should be known that if a belief infidel and polytheist have not reached a stage that God has sealed their hearts, it is possible for them to return and believe in God Almighty.

Therefore, it is not true that Crone says that there is no boundary between kufr and shirk in the Qur'an, and regarding the accused person in verse 36 of surah Kahf that is considered a polytheist and then he is considered as an infidel, and this makes Crone claim that there is no difference between kufr and shirk in the Qur'an. It must be said that there are several reasons that indicate this person was a polytheist, although it is not possible to prove his idolatry according to the adjacent verses, and he did not believe in resurrection too. But in order to prove that he is a polytheist, the verses are analyzed.

1-1-3- The Reasons for the Shirk of the Rich Man Mentioned in Verse 36 of Surah Kahf

Verses 32-43 of Surah Kahf are a conversation between two rich people and his companion about the garden belonging to them, and the way the rich person speaks, especially in verse 36, has created the hesitation for Crone that whether he was a believer or not. But there are several reasons in these verses to prove that the rich man was a polytheist, which will be examined below. The verses are:

"Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage. Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein. And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men. And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort. His comrade, when he (thus) spake with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then fashioned thee a man? But He is Allah, my Lord, and I ascribe unto my Lord no partner. If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside or some morning the water thereof will be lost in the earth so that thou canst not make search for it. And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord! And he had no troop of men to help him as against Allah, nor could he save himself." (Kahf: 32-43)

In these verses, the individual characteristics of the rich man are stated in surah Kahf, which explains his faith or lack of faith in resurrection; they are:

A- Arrogance and boasting of the rich man in verses: 34-35

B- Lack of belief in the establishment of the Day of Judgment and doubt about it in verse: 36

C- The rich man's acknowledgment of polytheism in verse: 42

What caused Crone's doubt regarding the lack of distinction between disbelief and polytheism in these verses of Qur'an is a question that the companion of the rich man asked him about disbelief, and especially his acknowledgment of "My Lord" in verse 36 of Kahf strengthened this doubt. This person may have been monotheistic or hesitant. These expressions are examined below.

A- Examining the Relationship between Arrogance and Shirk in the Qur'an

The verses containing the words of the rich man indicate that he was arrogant and boastful, and even if he returned to the resurrection, he considered himself independent in obtaining blessings:

And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men. And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort. (Kahf/34-36)

While each of the two attributes of arrogance and independence in obtaining blessings, alone is enough for a person to enter the group of disbelievers, because from the perspective of the Qur'an, pride and arrogance are the cause of disbelief and are among the attributes of disbelievers, as a result of which

"Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty: When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set." (An'ām/75-76)

"Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning." (Ghāfir/27)

"But they who deny Our revelations and scorn them - each are rightful owners of the Fire; they will abide therein." (A'rāf/36)

"Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper." (Nisā'/173)

And also verses like: An'ām/36, Zumar/59-60 and 72, Ghāfir/35 and 76 and Naḥl/29.

Especially in verse 173 of Nisā', which considers the result of arrogance to be the punishment of the hereafter, and in that phrase: "And they will not find for them, against Allah, any protecting friend or helper."

It is similar to the threat in the verse: "And he had no troop of men to help him as against Allah, nor could he save himself." (Kahf/43) It is used in the case of the rich man, and verse 36 of surah Kahf is like the verse: "And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us" (Qaṣaṣ/39), which shows a person's doubt about the resurrection and this is the fact that faith in the resurrection even in its utilitarian type (desire for heaven and fear of hell) makes a person observe moral standards because belief in resurrection has an effect on morality. And it creates a kind of internal control, but as it can be seen, the verses show the doubt of the rich man about the resurrection, his arrogance and pride and his independence in obtaining blessings. Of course, it should be noted that some may suffer from the vice of arrogance and pride, but it does not lead to their disbelief in front of faith, but the following reasons strengthen the belief of this wealthy man in disbelief and polytheism.

B- Lack of Belief in the Day of Resurrection and Doubting It with Emphasis on Verse 36

The conversation of the rich man with his companion in some phrases of the following verses shows his lack of belief in resurrection:

"And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort." (Kahf/35-36)

In these verses, 3-4 components can be discussed: oppression, non-establishment of the Day of Resurrection, and independent thinking in this world and the hereafter:

There are different types of oppression: oppression to God, oppression to self and others. Meanwhile, cruelty to the self somehow includes the other two types because the one who by not believing and not responding to the call of his nature, has actually wronged himself, most of the time by not being grateful, also commits injustice towards God and others. On the other hand, in the Qur'an, oppression is also used in the case of polytheism, and it is even listed as a type of great oppression (Luqmān/13). In some verses, God has defined those who slander Him or those who deny His verses as oppressors, such that their actions prevent their salvation: "Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! The wrongdoers will not be successful." (An'ām/21)

The context of the revelation of the discussed verses shows that the rich man suffered from all three types of oppression because instead of using wisdom and foresight, decorating the garden made him so arrogant and proud that he forgot God and was independent in achieving this blessing. He even did not see the survival of God's dominion in the world and according to the boasting mentioned in verse 34 of surah Kahf, he did not pay attention to the needy in granting their rights (Dhāriyāt/19 and Ma'ārij/24-25). And despite all the efforts to acquire such a garden, due to polytheism in attaining it and declaration of independence and delusion about himself and his family (Kahf/35), he suffered losses, which is the worst kind of losses and injustice to him. And then he has also easily expressed his suspicions about the non-establishment of the Resurrection: "We do not believe that the Resurrection will occur", and this is despite the fact that from the Qur'an's point of view regarding faith in the Hereafter, in addition to the certainty to the Resurrection (Baqarah/4) that is the perfect attribute of the pious, the good suspicion, which is to ward off the possible danger of the Resurrection, is sufficient (Al-Baqarah/46 and Muṭaffifin/4), in the sense that God is satisfied with suspicion about the person's faith in the Resurrection. And they say that the probability is 51% to 99%; but as seen in verse 36, according to the rich man, he not only did not have certainty and believe in the resurrection, but he even denied his suspicions and again by using the word "If", he strengthened his doubts about returning to the resurrection.

In addition to this, this person did not rely on God and considered himself independent in attaining the blessings of this world and in the Hereafter, and did not consider God as someone who has granted blessing: "And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort." (Kahf/35-36) And therefore, in describing him after the destruction of the garden and in the Day of Resurrection, He says that he has not been helped by God or others and will not be helped: "And he had no troop of men to help him as against Allah, nor could he save himself." (Kahf/43) The main problem of this loser is that he has forgotten the Resurrection, and the issue of forgetting the Resurrection is the most important factor in the entrapment of mankind. In the verse: "Those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning." (Ṣād/26) The reason for the downfall of some people is the forgetting of the Day of Judgment. The most important problem is that a person has forgotten the Day of Judgment, of course the belief that God is the creator of the whole, the manager of the whole world and the lord of the lords has a scientific fruit. The polytheists of Hijaz also accepted these three beliefs. Those who were not against

these three beliefs, what provides the tight bond of the society with Him are the belief in partial lordship, who is our Lord after all? The Arab, who did not accept God's lordship over man and man's responsibility before God, said that "If man dies, he ends" what makes a man is in the practical and moral aspects of these two. (Jawādī Āmulī, 2009, p. 27)

Allameh Tabataba'i believes that because in verse 36 it is interpreted as "That" and God said: "And that I return to my Lord" and it is not interpreted as "If", this shows that the rich man was not denying the resurrection and only doubted it because if he was in denial, God would say: Even if I return to God (Tabataba'i, 13, 1417, 435). Examining the verses that speak of the resurrection deniers shows that since "The deniers of the resurrection have no reason to deny the resurrection: "And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced." (Jāthīyah/32) Instead of denying the resurrection, they only rule out, that is, they rule out the possibility of a decayed person being resurrected due to the lack of belief in the resurrection and say: "When we are dead and have become dust (shall we be brought back again)? That would be a far return!" (Qāf/3), which such a speech is compatible with the phrase: "And indeed I am brought back unto my Lord" (Kahf/36) and therefore, it is not necessary to mention it with "If". The result is that the phrase 36 of surah Kahf is compatible with the words of those who deny the resurrection "Because the deniers of the resurrection have nothing more to say than this, and the Qur'an also says: They are not certain of its non-existence, they exclude it" (Jawādī Āmulī, 2009, p. 56).

C- The Man's Own Confess to Shirk: Verse 42

Crone claimed that the rich man believed in God after removing his doubts. While the rich man's acknowledgment of his polytheism in the verse: "And he says: Would that I had ascribed no partner to my Lord!" (Kahf: 42) was after the punishment of God. And also God's position and confrontation with him regarding the punishment of this world as well as the hereafter: "And he had no troop of men to help him as against Allah, nor could he save himself" (Kahf: 43) indicates that he was not forgiven, as God has stated in verses 48 and 118 of surah Nisā' that He would not forgive the polytheist. Therefore, although it is not clear whether the rich man is an idolater, but he had a belief shirk and he considered himself independent, and because he did not believe in the resurrection, he was also a polytheist. Of course, it is not clear that his polytheism was to the extent of disbelief, so his friend only asks him about his disbelief, but there is no doubt about his disbelief in the resurrection because other verses that indicate the denial of the resurrection by the unbelievers also only express doubt. On the other hand, according to the opinion of some jurists, "If we know that the confession [of an unbeliever] contradicts [his] inner belief, then the confession [of his faith] is not enough and the ruling of Islam cannot be applied to him." (See: Imam Khomeini, 1421, 327). Therefore, when the rich man speaks with doubts about the resurrection and also admits to polytheism, it can be considered as knowledge of opposition to the belief in monotheism and resurrection, and therefore this person cannot be considered as merely hesitant instead, he is polytheist.

In addition to the rich man's acknowledgment of polytheism, his sarcastic speech: "But He is Allah, my Lord, and I ascribe unto my Lord no partner." (Kahf/38) is a taunt and sarcasm against the rich man's polytheism, which the openings phrase of the speech: "But" emphasizes and confirms this opinion more.

The Qur'an does not consider only the belief in the existence of God to be monotheistic, because some polytheists accepted the creation and even the general lordship, but it is the belief in monotheism along with the belief in the resurrection that makes a person monotheistic, so saying "My Lord" by rich man, despite his doubts about the resurrection, is not a proof that he is a monotheist.

1-2- Criticizing Crone's Viewpoint on the Rich Man as a People of the Book

In Surah Al-Kahf, Crone considered the rich man to be a people of the book and accordingly concluded that he believed in monotheism and the establishment of the Day of Judgment. Here, monotheism and resurrection in the Qur'an and the Bible are examined first, and then the fact that the man is the people of the book is examined.

1-2-1- Monotheism and Resurrection in the Qur'an and the Bible

Monotheism and resurrection are both in the position of the principles of religion. The importance of faith in resurrection is so great that if you do not believe in it, faith in monotheism is not enough. The Qur'an has made a clear statement about the position of the Resurrection: "By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So, he is their patron this day, and theirs will be a painful doom." (Nahl: 63). From this verse, it is clear that the influence of belief or lack of it in the resurrection has such an effect on the evaluation of human actions that the origin and motivation of good deeds is faith in the hereafter and the root of bad qualities is the denial of the hereafter, and even "Monotheism that all knowledge leads to it has no such effect" (Tabataba'i, 1417, 12, 402). On the other hand, in the Qur'an, the issue of resurrection is so significant that one of the axes and space of discussion in Makkī surahs is including surah Kahf is proving resurrection. By reflecting on the story of the gardener, which has been the subject of Crone's claim, the theory that the gardener was against the resurrection is strengthened, because one of the ugly beliefs of the Arabs of the ignorance era was denying the resurrection, which has been mentioned in many verses: "Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud." (Nahl/22 and also An'am/60 and 150, Isrā' 10-45, Al-A'rāf/45, Hūd/19) and they were prejudiced toward their idolatrous rituals: "And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan." (Sād/4 and also Furqān/41-42; Kāfirūn/2- 5)

According to the characteristics mentioned in the verses of Surah Kahf about the rich in relation to his belief in the One God, and due to the fact that these characteristics are also found in the holy books, Crone considers him to be a people of the book and a believer in the resurrection, and she believes that People of the Book are addressed as polytheists in the Qur'an. (Crone, 2012, 446-448) Although the faith of the rich man can be considered an example of the themes of the Bible, but as it has been stated in verse 60 of Surah Nahl: Some characteristics are common between the believer and the disbeliever, and either these characteristics are condemned or some of them are praised: "They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him)." (Āl Imrān/113)

Therefore, "The disbeliever has all bad attributes or he is attributed to them, and some of those bad attributes are unique to him and some are shared by him and the believers, and some are common among him and the believers and all creatures" (Tabataba'i, 1417, 12, 403). Therefore, we cannot accept Crone's claim that the rich man is familiar with the themes of the Bible and he was a People of the Book and he believed in resurrection. There is no evidence of this claim through the verses.

Conclusion

- 1- Crone believes that polytheists in the Qur'an were not only monotheists, but also believed in resurrection. In this regard, she cites the example of the rich man in Surah Al-Kahf and by analyzing the verses; she puts forward the doubt of polytheists' belief in resurrection.
- 2- After examining the words "Kufr and Shirk" and the relationship between them in the Qur'an, the present research has focused on the reasons of monotheism and the faith of the rich man in resurrection in Surah Kahf. And in this process, according to the verses, she has discussed the

individual characteristics of the rich man and shown that his arrogance and boasting caused his independence in managing his affairs and caused also his polytheism. Also, the context of the verses of Surah Al-Kahf reveals the denial and acknowledgment of the rich man and has formed the theory that doubting the resurrection cannot be a proof of the monotheism of the rich man. Rather, he, like other deniers of the resurrection, has revealed his shirk with this doubt.

- 3- The value of believing in resurrection in the Qur'an is important to the extent that according to verses such as verse 63 of Surah Nahl, denying monotheism along with denying or doubting the resurrection puts a person in the position of polytheism. And Crone's theory about the monotheism of the rich man and polytheist's faith in resurrection is criticized.

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