



Content Analysis of God's Covenants in the Holy Qur'an

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Abstract

One of the ways of the Qur'an to attract the audience to the speaker is calling. Many religious orders have been conveyed to the listeners by addressing them (O, you who believe), which is the most beautiful way. This article tries to understand the concepts hidden in these 89 speeches, with a qualitative method based on concept (thematic) analysis, which looks for the output of the basic, organizing and comprehensive themes related to the research problem, to answer this question: What are God's covenants in the Holy Qur'an and to what extent have they been addressed? In order to extract concepts and categorize them, several interpretations were studied. The results of the research showed that the number of 20 surahs of the Qur'an includes 269 covenants of God, and in total, 188 initial codes, 64 basic themes, 19 organizing themes were extracted under six comprehensive themes.

Keywords: *Holy Qur'an; Covenants of God; Content Analysis; Thematic Analysis*

1. Introduction

The Holy Qur'an was revealed to the Prophet (PBUH) in order to guide all mankind. In this holy Muṣḥaf, what is necessary for mankind to achieve guidance and happiness including various issues such as religious, moral, political and legal issues have been discussed.

Among the influential issues in terms of epistemology for a Muslim is to know God's covenants. Covenants in the Qur'an are among the fundamental discussions, the knowledge of which opens the way for man to reach happiness. In this statute, as the last and most complete divine reserve, when it comes to covenants, it means the covenant between man and God or with other humans, which entails a sense of responsibility and faithfulness to the covenant. This means that human standards dictate that when a person makes a contract, he must be loyal to it and work hard to fulfill it: "O ye who believe! Fulfill your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him." (Mā'idah: 1)

The word "Covenant" in the Qur'an sometimes means to order and emphasize: "Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! He is your open foe!" (Yā Sīn: 60), in some cases it means one of the divine positions and the heavenly authorities given to someone like the position of Nubuwwah and Imamate.

"And (remember) when his Lord tried Abraham with (His) commands and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers." (Baqarah: 124)

And in another place, it is mentioned in the meaning of a bilateral contract, which is called covenant in idiomatic sense, which is realized sometimes between two people, two groups, society and individual, society and group, group and individual, and sometimes between God and man.

"Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least." (Aḥzāb: 23).

The most common use of covenant in the Holy Qur'an is the third meaning of covenant, which has been examined from different moral, jurisprudential and legal angles.

Calling is one of the methods of the Qur'an is to attract the attention of the audience to the speaker. The thing that has a special importance and place is the addresses that God has directly addressed to the believers. In the Qur'an, the Almighty God addressed his believing servants with the phrase (O, you who believe) and expressed His demands from the people of faith in this emotional format.

"O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners. For disbelievers is a painful doom." (Baqarah: 104)

Numerous researches have been carried out in the field of covenants, including: examining the effects of faith in divine promises in individual and social life (Mahdipour, Qanbarpur: 2019) and also in the field of analyzing the content of verses and semantic networks, including: The role of moral verses in compiling the system of individual and social guidance (Janipour, Lotfi: 2014) and the semantic-moral analysis of love is by using the descriptive-analytical method and based on the function of different contexts (Emadi, Parcham: 2015).

Despite the researches that have been done, the topic of analyzing the content of God's covenants in the 89 verses of the Holy Qur'an is completely new and no research has been done in this field so far. The necessity of this research is to express the position and role of the Qur'an, especially the addresses of the believers in creating more knowledge about the Qur'an, mostly the covenants of God, and getting to know how to apply these covenants. If these covenants are clear and classified in the Qur'an, the duty of the believers towards these covenants would be clear. In fact, this research aims to extract the Qur'anic addresses and examine and classify them to answer the main question: How is the content analysis of God's covenants in the Holy Qur'an? And to what extent are they mentioned? In order to answer, first, content analysis method is used as a suitable method to extract propositions and draw them in the form of comprehensive diagrams, so that the answer to the question is well explained.

2. Addressees of God

Calling is one of the methods of the Qur'an is to attract the attention of the audience to the speaker. God conveys many religious rules and orders to the listener in the form of a speech, which is the best and most beautiful way, even though it is in the form of story and news. In some cases, in order to convey His message to the people, the Holy Prophet (PBUH) is used as a mediator of revelation, and

sometimes God favors man directly. Qur'anic addressees are for all periods and for all generations and are not special to specific generations or people.

The address to (O, you who believe) is a special sign of closeness to the addressee of this speech. In this interpretation, both the way of address in terms of its immediacy and the essence of the call, in which the faith of the addressee is mentioned, are honorable and different from calls. (Jawādī Āmulī, 2009, vol. 7, p. 576) The best title of the Ummah of Islam is faith in God and His beautiful names. Conversational etiquette is to call any person or group by their best name. Before anyone else, God has observed this subtle technique in order to encourage others in their words, and the believers in God, who are tasked with creating divine ethics, will observe such subtlety in their conversations (ibid, vol. 6, p. 46).

The address (O, you who believe) is exclusively in the verses that were revealed in Medina and there is no trace of it in the Mecca verses, perhaps because with the emigration of the Holy Prophet (PBUH) to Medina, the situation of Muslims was fixed and they became a strong population and were saved from dispersion; therefore, God addressed them with this speech. In *Kashf al-Asrār*, Maybudī says about this: "This call of dignity joined the believers only when Islam had risen and the work of religion had been strengthened, and no nation was called in any book with this name of dignity except this nation" (Maybudī, 1965, Vol. 1, p. 305). In this regard, Fakhr Rāzī says: "Jews used to be addressed as "O, you poor people" and finally they were condemned to (Wretchedness is laid upon them). I hope that the end of the audience will be (faith), (safe) from torment" (Fakhr Rāzī, 1405, vol. 3, p. 233).

2-1. The Relation of the Address (O, You Who Believe) with God's Covenants

According to the verses of the Holy Qur'an, which is the main source of explaining moral characteristics, adherence to covenants is the source of God's revelation and legislative will, because keeping covenants towards humans is a form of keeping covenants towards God. (Makarem Shirazi, 1995, vol. 4, p. 376) God's covenants have a wide meaning, which includes, first of all, the natural covenants that God has taken from man as a requirement of nature (such as nature, monotheism, and love for truth and justice). And secondly, intellectual covenants, which means what a human being understands from the truths of world, existence, origin and resurrection with the power of thought and reason. And thirdly, it is the religious covenants, that is, what the Holy Prophet (PBUH) took from the believers in relation to obeying God's commands and abandoning sins (Moqaddasnia, 2000, vol. 1, p. 141).

By accepting the divine book and the covenant with the prophets, the believers accept the divine covenant and become committed to obeying the divine commands and covenants. Instead, apart from the blessings God has given them so far, He has promised that righteous and faithful servants will be the heir of the earth.

"And who are shepherds of their pledge and their covenant. And who pay heed to their prayers. These are the heirs." (Mu'minūn: 8-10)

God's chosen servants have duties and responsibilities, and God Almighty has addressed them 89 times in different ways in the Holy Qur'an and has specifically put forward some covenants for them, so that by being inspired from these covenants, they can reach the highest level of perfection, i.e. perfect human beings. This address contains a point, which is that now that you have believed and submitted to the truth and made a covenant of obedience with your God, you must follow the instructions that come after this sentence according to the requirements of this covenant, and in other words, your faith makes you apply these instructions (Makarem Shirazi, 1998, vol. 1, p. 387). Therefore, acting on the content of addressees addressed to the believers is actually fulfilling the covenant with God.

In the philosophy of legislating these covenants and the wisdom contained in them, believers remember God's special blessings and grace and realize the value of the religion that God has legislated for them, and as a result, their faith in the truth of the religion increases.

3. Introducing the Content Analysis Method

This article has chosen the content analysis method to analyze God's covenants. The usual ways of studying Qur'anic texts, which are the main source of Islamic ethics science, although useful and noteworthy, but the basic questions about the role and guidance of the moral concepts of Qur'anic verses have been left unanswered. Therefore, it is appropriate to use new and interdisciplinary methods in a new encounter with the Holy Qur'an and the results of the studies are presented to the audience in a systematic format. In the meantime, choosing the method of "Content analysis" is considered a novel step in the study of Qur'anic texts.

3-1. Defining the Content Analysis Method

Content analysis is one of the documentation methods that examine the systematic, objective and generalized communication messages. This method is used to clearly check the messages in the text; as a result, it does not enter into the interpretation and semiotics of the content of the message, this method is suitable for answering questions about the content of a message (Holsti, 1994, p. 14). Overall, content analysis is a method based on which the linguistic features of a spoken or written text can be recognized realistically, objectively, and regularly.

3-2. Types of Content Analysis Methods

Quantitative Content Analysis

Quantitative analysis is an examination of the number of themes and main and secondary topics raised in the text, which makes the researcher more familiar with the structure of the elements and components used in it and shows the basis on which the researcher has analyzed the text qualitatively (Krippendorff, 1999, p. 26). In this method, the defined variables of the research are checked by analyzing the numbers and figures so that the hypothesis or theory can be confirmed or rejected with the help of the statistical results of the data. In this method, information analysis can be done quickly with the help of advanced software, and in the shortest time, a lot of data can be analyzed and correct and clear interpretations can be obtained. Quantitative research requires very high precision of the researcher and correctness and transparency of information. A researcher who chooses this method must have sufficient mastery of the science of statistical analysis to present the research results correctly.

Qualitative Content Analysis

Technical qualitative analysis is for the mental interpretation of text data contents through systematic classification coding, which seeks to identify patterns that are ultimately made of concepts (Holsti, 2013, p. 14). This method values the opinions of the research subjects due to the influence of the human factor in the creation of the research. This method pays attention to both description and explanation, and relies on observable statements and behaviors of people to collect data, the researcher and the researched have a mutual relationship with each other. Today, qualitative content analysis is also mentioned in documentary research methods, which is the same as thematic content analysis.

Thematic analysis is a method for analyzing qualitative data and is one of the methods that focus on recognizing the semantic pattern in a series of data. This method is the process of recognizing patterns or themes in qualitative data (Qasemi, Hashemi, 2018, p. 9). According to Braun and Clarke (2006, p. 78), thematic analysis provides the main skills; therefore, it is useful for performing other types of analysis. Therefore, the first qualitative method to be learned is thematic analysis. Unlike other qualitative

methods, thematic analysis does not depend on an epistemological point of view or a specific opinion (Clarke and Braun, 2013, p. 121). Therefore, this method is very flexible and diverse in learning and teaching. In this method, the researcher has freedom of action and is not required to refer to theoretical sources and seeks to discover his own model.

4. Analyzing the Qualitative Content of God's Covenants in the Holy Qur'an

Qualitative content analysis is a technique for the mental interpretation of the content of God's Covenants, 89 verses containing the address (O, you who believe) through classified coding. At this stage, the researcher collects data and performs a preliminary analysis based on the appearance of the verses and tries to add depth to the content by using interpretations such as al-Mīzān, Majma al-Bayān, Rāhnamā, Nūr, Nimūnah and Tasnīm and translations by Fouladvand and Bahrapour. In this section, 269 descriptive codes were obtained from 89 verses.

List of 269 descriptive codes extracted from verses containing the address (O, you who believe)

Descriptive code	Descriptive code identifier	Surah name; Verse number	Verse ID
Not giving excuses to the enemy	1	Baqarah: 104	1
Listening to the commands of God	2		
Seeking help from patience	3	Baqarah: 153	2
Seeking help from prayer	4		
Eating from God's good food	5	Baqarah: 172	3
Thanking God	6		
Retaliating the killer	7	Baqarah: 178-179	۴
Following the custom and paying ransom in a good way in case of forgiveness from the owners of the blood money	8		
Fasting	9	Baqarah: 183-185	5
Performing missed fasting by a sick person or a traveler	10		
Fasting after understanding the month of Ramadan	11		
Completing a month of fasting	12		
Honoring God	13	Baqarah: 208	6
Coming to peace	14		
Not following the footsteps of Satan	15	Baqarah: 254	7
Spending from God's provision	16	Baqarah: 264	8
Not invalidating the alms by reminding them your favor	17		
Not invalidating the alms by bothering other people	18	Baqarah: 267	9
Spending from good income	19		
Spending from what grows from the ground	20		

Not intending to spend from impure wealth	21		
Observance of divine piety	22	Baqarah: 278-279	10
Leaving the rest of usury	23		
Writing term loans	24		
Fair writing of the loan by the scribe	25	Baqarah: 282	11
Not refusal of the scribe to write the loan	26		
Writing the loan by the debtor	27		
Observance of divine piety	28		
Not forgetting anything about the loan while writing it	29		
Writing the loan by the debtor's guardian in case of his inability	30		
Taking the testimony of two male witnesses or one male and two female witnesses in writing the loan	31		
Witnesses not refusing to testify	32		
Not being bored and tired in writing the loan cases until the end	33		
Taking witnesses in transactions	34		
Not harming the scribe and witness	35		
Observance of divine piety	36	Al Imrān: 100-101	12
Disobeying the People of the Book who invite to disbelief	37		
Not disbelieving in the presence of the Qur'an and the Prophet	38		
Resorting to God	39	Al Imrān: 102-103	13
Observance of divine piety (right of piety)	40		
Being a Muslim at the time of death	41		
The nation's resorting to the divine rope	42		
Avoiding conflict and division	43		
Establishment of Islamic brotherhood by the grace of God	44	Al Imrān: 118-120	14
Not telling your secrets to non-believers	45		

Waiting against the enemy's guile	46		
Abstinance against the enemy's guile	47		
Avoiding usury	48	Al Imrān: 130-133	15
Observance of divine piety	49		
Avoiding the fire prepared for disbelievers	50		
Obedience to God	51		
Obedience to the Prophet of God	52		
Hasting towards God's forgiveness	53		
Hasting to heaven	54		
Disobeying disbelievers who invite apostasy	55	Al Imrān: 149-150	16
Accepting the Divine Wilayah	56		
Not being like the unbelievers in their speech about the death of their fellow unbelievers	57	Al Imrān: 156-158	17
Being patient	58	Al Imrān: 200	18
Group patience	59		
Maintaining solidarity and connection with each other	60		
Observance of divine piety	61		
Not usurping the inheritance of women	62	Nisā': 19	19
Not making it difficult for women to get dowry back from them	63		
Good company with women	64		
Not usurping each other's property	65	Nisā': 29-30	20
Not committing suicide	66		
Not approaching the prayer while drunk	67	Nisā': 43	21
Not approaching the prayer when being junub	68		
Tayammum with clean soil if there is no water	69		
Mash of the face and the hands in Tayammum	70		
Obedience to God	71	Nisā': 59	22
Obedience to the Prophet of God	72		

Obedience to Ulu al-Amr	73		
Referring disputes and conflicts to God	74		
Referring disputes and conflicts to God	75		
Learning military training	76		
Moving towards the enemy in scattered groups or in groups all together	77	Nisā': 71	23
Researching before deciding on a battle (to distinguish a disbeliever from a Muslim)	78		
Not considering those who introduce themselves Muslim as unbelievers	79	Nisā': 94	24
Research on the claimants of Islam	80		
Rising to justice	81		
Testimony for God	82		
Considering God competent in the execution of justice	83	Nisā': 135	25
Not following the carnal desires in the execution of justice	84		
Not testifying unjustly	85		
Not refusing to testify to the truth	86		
Believing in God	87		
Believing in the Prophet of God	88		
Believing in the Qur'an	89		
Believing in the previous holy books	90		
Lack of disbelieve in God	91		
Lack of disbelieve in the divine angels	92	Nisā': 136	26
Lack of disbelieve in the heavenly books	93		
Lack of disbelieve in divine prophets	94		
Lack of disbelieve in the Day of Judgment	95		
Not obeying disbelievers instead of believers	96	Nisā': 144	27
Being loyal to promises	97	Mā'idah: 1	28
Not hunting while in Ihram	98		
Preserving the sanctity of divine rituals	99		29

Preserving the sanctity of the forbidden month	100	Mā'idah: 2	
Respecting the dignity of unmarked victims	101		
Preserving the dignity of the marked victims	102		
Protecting the sanctity of the pilgrims of God's house	103		
Not preventing from entering the Masjid al-Haram	104		
Assistant in doing good deed	105		
Assistant in divine piety	106		
Not aiding in the sin	107		
Not aiding in hostilities	108		
Observance of divine piety	109		
Washing face and hands for Wuḍū	110	Mā'idah: 6	30
Anointing the head and feet for Wuḍū	111		
Ghusl after Jinābat	112		
Tayammum with clean soil if there is no water	113		
Anointing the face and hands in Tayammum	114		
Rising for God	115	Mā'idah: 8	11
Witness to justice	116		
Not violating the execution of the justice	117		
Treating justly	118		
Observance of divine piety	119	Mā'idah: 11	32
Remembering God's blessing in warding off the evil of enemies	120		
Trust in God	122		
Observance of divine piety	123	Mā'idah: 35	33
Seeking means to God	124		
Jihad in the way of God	125		
Not obeying Jews and Christians	126	Mā'idah: 51	34
Lack of apostasy from religion	127	Mā'idah: 54	35
Divine love	128		
Being loved by God	129		
Humility and gentleness before the believers	130		

Invulnerability against unbelievers	131		
Jihad in the way of God	132		
Not being afraid of blamers	133		
Not obeying the mockers of religion	134	Mā'idah: 57-58	36
Observance of divine piety	135		
Not considering halal blessings as haram	136		
Not transgressing divine limits	137	Mā'idah: 87-88	37
Eating a healthy, halal diet	138		
Observance of divine piety	139		
Avoiding wine	140		
Avoiding gambling	141	Mā'idah: 90-91	38
Avoiding idols	142		
Avoiding the lottery arrows	143		
Not hunting available animal for a Muḥrim person	144	Mā'idah: 94	39
Not hunting while in Ihram	145	Mā'idah: 95	40
Not asking about silent matters in the revelation	146	Mā'idah: 101-102	41
Self care and maintenance	147	Mā'idah: 105	42
Taking two just witnesses at the time of death during the will	148		
Observance of divine piety	149	Mā'idah: 106-108	43
Listening to the commands of God	150		
Not turning back (not fleeing) in the face of a large army of disbelievers	151	Anfāl: 15-16	44
Obedience to God	152		
Obedience to the Prophet of God	153		
Not turning away from the Prophet of God	154	Anfāl: 20-21	45
Not being likened to those who do not listen to the (orders) of God	155		
Answering the call of God and His Prophet (in the verdict of Jihad)	156	Anfāl: 24	46
Not betraying God	157		
Not betraying the Prophet of God	158	Anfāl: 27	47
Not betraying trust	159		
Observance of divine piety	160	Anfāl: 29	48
Being steadfast in dealing with the enemy	161		49

Abundant remembrance of God	162	Anfāl: 45-46	
Obedience to God	163		
Obedience to the Prophet of God	164		
Avoiding quarrels and disputes	165		
Being patient	166		
Not obeying fathers and brothers if they prefer disbelief to belief	167	Tawbah:23-24	50
Not prioritizing the love of people and things over the love of God	168		
Not prioritizing the love of people and things over the love of the Prophet	169		
Not prioritizing the love of people and things over Jihad in the way of God	170		
Prohibition of polytheists entering the Masjid al-Haram	171	Tawbah: 28	51
Not accumulating wealth and not spending in the way of God	172	Tawbah: 34-35	52
Not slacking off in moving towards Jihad in the way of God	173	Tawbah: 38-39	53
Dissatisfaction with the life of this world in front of the hereafter	174		
Observance of divine piety	175		
Accompanying the honest	176	Tawbah: 119	54
Jihad with the infidels around	177	Tawbah: 123	55
Creating hardness and violence in the eyes of the enemy	178		
Bowing in front of God	179	Ḥajj: 77	56
Prostrating in front of God	180		
Worshipping the Lord	181		
Doing good deeds	182		
Not following the footsteps of Satan	183	Nūr: 21	57
Not entering other people's houses except with permission and greetings	184	Nūr: 27-29	58
Not entering houses in the absence of the landlord	185		
Returning if landlord has not permitted us to enter	186		

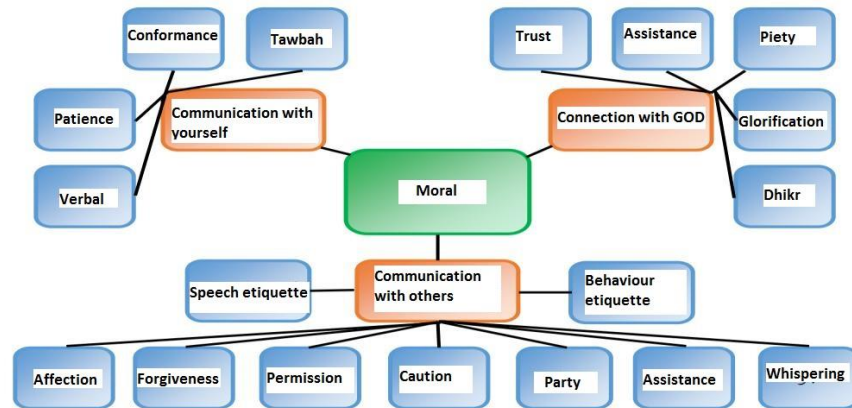
Servants and children must ask permission to enter parental privacy	187	Nūr: 58-59	59
Adults must ask permission to enter parental privacy	188		
Reminding God's blessing for help in the Battle of Aḥzāb	189	Aḥzāb: 9-11	60
Abundant remembrance of God	190	Aḥzāb: 41-43	61
Morning and evening glorification of God	191		
Giving interest (suitable dowry or gift) to divorced women	192	Aḥzāb: 49	62
Abandoning divorced women in a good way	193		
Not entering the houses of the Prophet except with his permission	194	Aḥzāb: 53	63
Avoiding (arriving early and) waiting for food to be prepared in the Prophet's house	195		
Entering the Prophet's house when he invites us	196		
Scattering from the Prophet's house after feeding	197		
Not sitting to talk after feeding	198		
Requesting wealth from the wives of the Prophet from behind the hijab	199		
Not hurting the Prophet	200		
Not marrying the Prophet's wives after him	201	Aḥzāb: 56	64
Sending greetings to the Prophet	202		
Surrendering to the Prophet	203	Aḥzāb: 69	65
Not being likened to the persecutors of Prophet Moses	204		
Observance of divine piety	205	Aḥzāb: 70-71	66
Strong and firm expression	206		
Obedience to God	207		
Obedience to the Prophet of God	208		
Helping the religion of God	209	Muḥammad: 7	67
Obedience to God	210	Muḥammad: 33	68
Obedience to the Prophet of God	211		
Not invalidating deeds	212		

Not surpassing God	213	Ḥujurāt: 1	69
Not surpassing the Prophet of God	214		
Observance of divine piety	215		
Not raising your voice higher than the voice of the Prophet	216	Ḥujurāt: 2-3	70
Not talking to the Prophet in a loud voice	217		
Lowering the voice to the Prophet	218		
Investigating the news of the pervert person	219	Ḥujurāt: 6-7	71
Nations should not mock each other	220	Ḥujurāt: 11	72
Women should not mock each other	221		
Not finding fault with religious brothers	222		
Not calling with ugly nicknames	223		
Avoiding suspicion	224	Ḥujurāt: 12	73
Not spying	225		
Not backbiting	226		
Observance of divine piety	227		
Observance of divine piety	228	Ḥadīd: 28-29	74
Faith in the Prophet	229		
Not whispering to sin	230	Mujādilah: 9	75
Not whispering to enmity	231		
Not whispering to disobey the Prophet	232		
Whispering to goodness	233		
Whispering to piety	234		
Observance of divine piety	235		
Giving seat to others in assemblies (for newcomers)	236	Mujādilah: 11	76
Getting up in congregations for believers and scholars	237		
Giving charity before whispering to the Prophet	238	Mujādilah: 12-13	77
The command to establish prayer and pay Zakāt and obey God and the Prophet in compensating for not giving charity before whispering to the Messenger of	239		

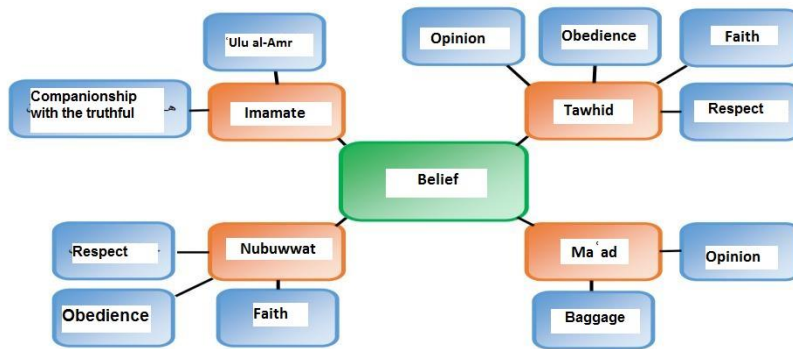
God			
Observance of divine piety	240	Ḥashr: 18-19	78
Looking at your deeds sent for the Hereafter	241		
Observance of divine piety	242		
Not being likened to those who forget God	243		
Not obeying the enemy of God	244	Mumtaḥanah: 1	79
Not obeying the enemy of the believers	245		
Testing Muslim immigrant women	246	Mumtaḥanah: 10	80
Not returning the believing migrant women to the disbelievers	247		
Returning the charity and alimony of Muslim immigrant women to their ex-husbands	248		
Paying the dowry to believing immigrant women in case of marrying them	249		
Not keeping infidel women as wives	250		
Asking for dowry from unbelievers' women who run away from unbelievers	251		
Not obeying those who are raged by God	252	Mumtaḥanah: 13	81
Avoiding words without action	253	Şaff: 2-3	82
Doing a business that saves from painful torment	254	Şaff: 10-13	83
Becoming God's helper	255	Şaff: 14	84
Rushing to Friday prayer	256	Jumu'ah: 9-10	85
Stopping buying and selling during Friday prayers	257		
Scattering on the ground after Friday prayer	258		
Asking for God's grace after Friday prayer	259		
Abundant remembrance of God	260		
Not occupying property and children from the remembrance of God	261	Munāfiqūn: 9-10	86
Donation before death	262		

Avoiding some spouses and children because they are enemies	263	Taghābun: 14-15	87
Pardoning wives and children (after repentance)	264		
Forgiving spouses and children (after repentance)	265		
Forgiving spouses and children (after repentance)	266		
Protecting yourself from the fire of hell	267	Tahṛīm: 6	88
Protecting the family from the fire of hell	268		
Sincere repentance	269	Tahṛīm: 8	89

In the next step, long data are summarized. Generating initial codes means collecting data in the form of concise and understandable words and phrases. The researcher has tried to ensure that the codes in the coding framework have fully defined boundaries; in such a way that they are not changeable or repetitive. Therefore, the result of this step is the extraction of 188 initial codes. In the next step, after analyzing and interpreting the initial codes, basic themes are extracted from them. In this stage, the researcher categorizes the initial codes and then merges multiple, repetitive and similar codes and names them under a common code that is more abstract than the initial codes. In other words, it selects themes that have more insight and can better cover the primary codes. At the end of this stage, 64 basic themes are obtained.



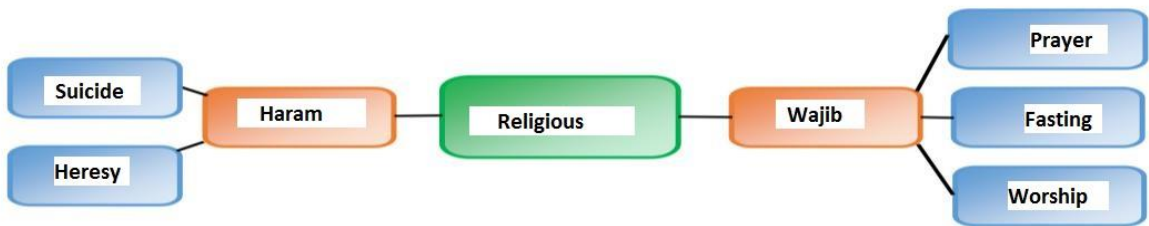
1. Basic, organizing and inclusive moral themes



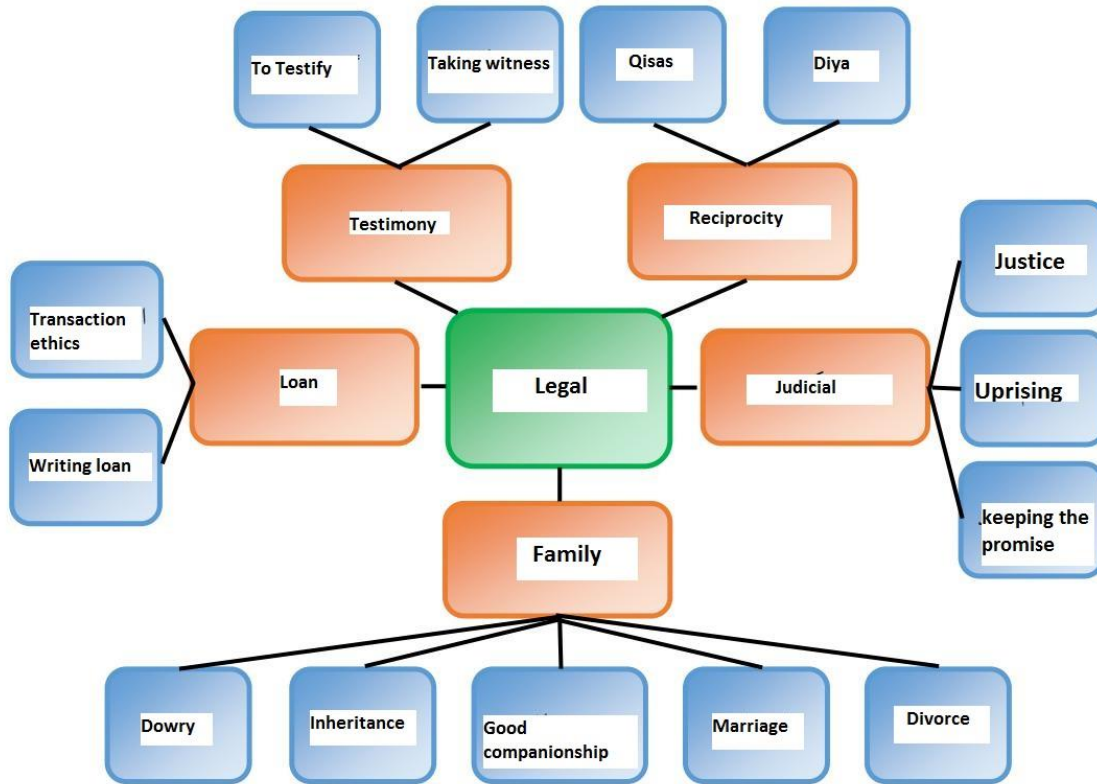
2. Basic, organizing and inclusive belief themes



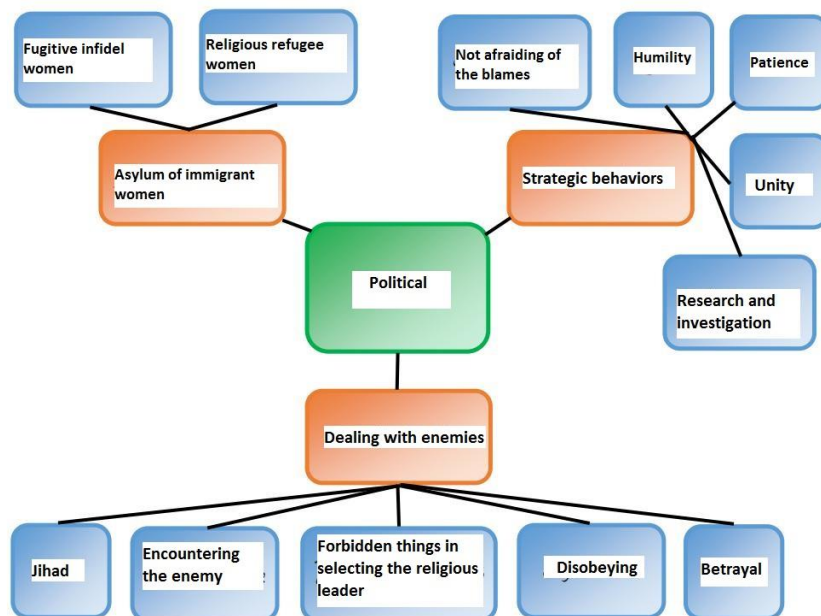
Basic, organizing and inclusive economic themes



Basic, organizing and inclusive religious themes



Basic, organizing and inclusive legal themes

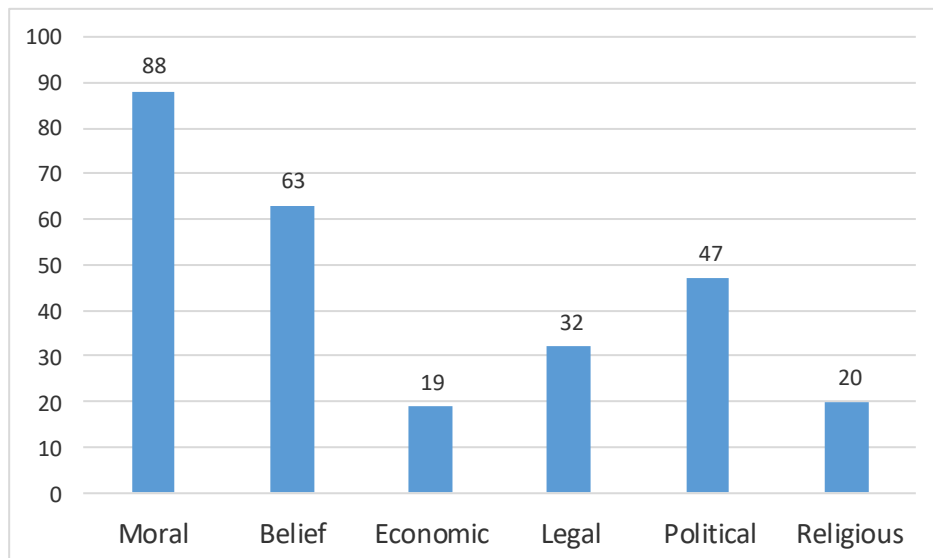


Basic, organizing and inclusive political themes

The researcher, with the analytical background obtained in the previous findings, selects the organizing themes and systematically links them to the relevant categories, and the result of this section is 19 organizing themes which include; Communication with God, communication with ourselves, communication with others, imamate, monotheism, resurrection, prophecy, giving money, economic activity, family, judging, testifying, loan, reciprocity act, immigrant women's asylum, dealing with enemies, strategic behaviors, forbidden and obligatory acts. In this analysis, after several reviewing, it was observed that some concepts and themes are visible more than others and are repeated in a way that can connect the organizing themes together. Therefore, these topics, which are named comprehensive topics, include six comprehensive topics including moral, belief, economic, legal, political, and religious topics.

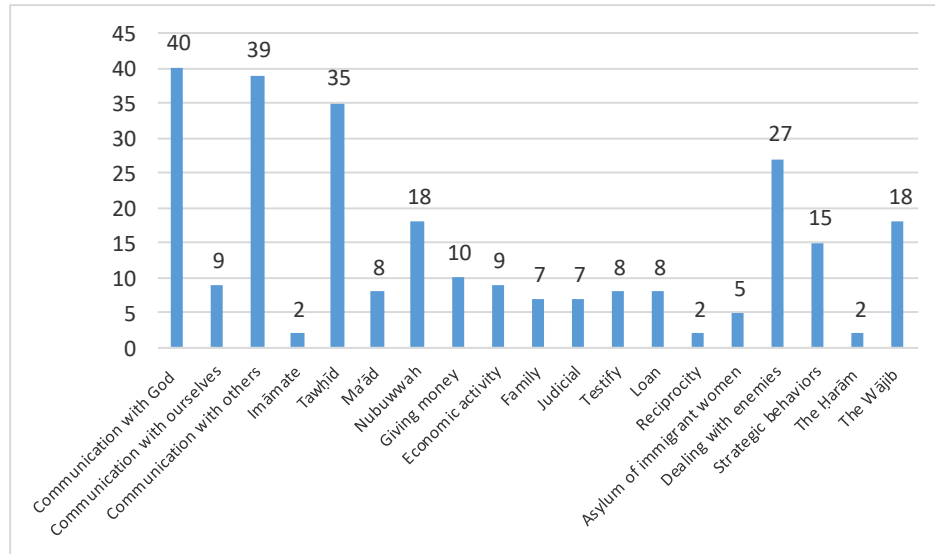
5. Quantitative Content Analysis of God's Covenants in the Holy Qur'an

Quantitative analysis is the examination of the frequency of themes raised in the text, which makes the researcher familiar with the structure of the elements and components used in it. Quantitative analysis paves the way for qualitative analysis and basically shows the basis on which the researcher conducted qualitative analysis.



1. The abundance of comprehensive themes of God's covenants

According to the above table, out of a total of 269 covenants of God, the comprehensive "Moral" theme with 88 cases equal to 32.71% is the most and "Economic" theme with 19 cases equal to 7.06% has the least amount of covenants and the rest of the data is dedicated to other comprehensive themes.



2. The abundance of organizing themes of God's covenants

Regarding the organizing themes, "Relationship with God" with the number of 40 items and 14.87% is the most, and the themes of "Imamate", "Reciprocity act" and "Forbidden acts" (The Ḥarām) with two items equal to 0.74% are the lowest organizer themes and the rest of the data is specific for other cases.

Conclusion

From the point of view of God's covenants, it is very important to observe moral principles. By performing the qualitative (thematic) content analysis method on the covenants of God, the verses containing the address (O, you who believe), among the concepts raised, half of them are in the field of moral concepts and the Qur'an's emphasis on moral issues is important. And the believers gain the ability to complete their religion and take steps towards reforming their worldly and hereafter affairs through practical implementation, because without a doubt, the Qur'an is the only plan of life that guarantees prosperity and happiness for an individual. These propositions try to institutionalize a complete moral system with the help of each other. Therefore, each of the moral propositions has a special place in the framework of guidance and has a deep and precise coherence with each other. They are a guide for individuals and human societies that confirm and complete each other in a circle. Also, among these concepts, communication with God plays a central role; so that it can be said that the moral system of God's covenants is based on the relationship with God. These type or covenants try to teach the audience ways to communicate with God.

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