



The Source of Social Conflict from the Perspective of the Holy Qur'an

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<http://dx.doi.org/10.18415/ijmmu.v11i2.5631>

Abstract

Sociologists have searched the source of conflict in social structures and individual actions, and consider social classes, scarce resources, and unequal distribution of power as the source of conflict. Analyzing it in the Qur'an as an epistemological-revelation source is the main concern of this article, which is done by adopting the method of inferential thematic interpretation and logical analysis of the verses. The results obtained are that the conflict has individual and social roots. Its individual root is the love of human nature and the nature of human employment. However, its social origin is rooted in social structures. Rebellion, extravagance, arrogance, corruption, and discrimination lead to conflict and social strife. Also, social values and values such as right and wrong, monotheism polytheism, faith, and disbelief are in conflict and its followers are always fighting. Sometimes the supporters of the right prevail and sometimes the people of falsehood prevail, but the will of the truth is that one day it will prevail over the falsehood.

Keywords: *Qur'an, Source of Contradiction; Love of Nature; Recruitment; Rebellion; Arrogance; Corruption, Oppression; Disbelief; Polytheism*

1. Proposing the Problem

"Oppositeness" as a social issue has been the concern of sociologists who have proposed theories. Accepting the idea that the structure of society is organized based on conflict, some search for the source of conflict in social structures. Some, by accepting the idea that the structure of society is organized based on conflict, search for the source of conflict in social structures. Karl Marx considers the origin to be the class conflict that arises from the collision of the material forces of production with the relations of production (Azdanlu, 2013, p. 416). Although Ralph Durndorff is influenced by Marx, she has some criticisms towards her, including the fact that she believes that Marx's theory cannot explain the complex aspects of the new industrial society well (Malek, 2002, p. 86). For this reason, he considers the source of the conflict to be the unequal distribution of power, according to which two dominant and subordinate groups seek to gain power. (Eramaki, 2010, p. 92) The opposite point of Indo is Max Weber, who considers conflict in as individual action and the type of social relationship in which a person or a group

of people are forced to impose their will against the resistance of others, this form of conflict ranges from soft competition to full-scale war. (Karib, 2019, p. 212).

The main problem of this article is to discover the perspective of the Qur'an regarding the origin of the contradiction. The Qur'an does not explicitly mention social conflict and its origin. However, concepts such as disagreement, conflict, enmity, fighting, hostility, etc., have been proposed. Also, there are many statements about conflict, conflict, war, peace, etc. In addition, issues such as the conflict between right and wrong, justice and injustice, faith and disbelief, etc., have also been raised. From the collection of these concepts, propositions, and issues raised, it is possible to obtain the Qur'an's point of view about the origin of social conflict by adopting the method of inferential interpretation and logical analysis of the relevant verses.

About the background of the discussion of social conflict, in the interpretive sources below the verses related to the issue of conflict, strife, and war, discussions by some commentators specifically in "Tafsir al-Mizan" by Allameh Tabatabai, "Tafsir Tasnim" by Javadi Amoli, "Tafsir Hedayat" A group of writers, Mahmoud Taleghani's "Light Commentary on the Qur'an" and Yaqub Jafari's "Kotsar Commentary", Shahid Motahari's "Society and History", Javadi Amoli's "Society in the Qur'an", Shahid Sadr's "Islam Yegud Al Hayat" and... discussions about differences and Social conflict and its origin have been discussed, but no book or article has been written independently.

2. Definition of Conflict

If the word "Conflict" is used as a noun, it means a fight, a quarrel, a conflict, a collision, a clash, a conflict, a quarrel, or an argument. If it is used as an infinitive, it means: to contradict each other, not to read together, to be inconsistent with each other, to disagree with each other, and to clash with each other (Ma'in, 1997, p. 311).

In the term of social sciences, Conflict is a quarrel, confrontation, and enmity (Eramaki, 2009, p. 84) which is considered a kind of social action and in fact "struggle over values and claims related to rare bases, power and social resources in which the goal of each of the two sides is to destroy, harm or neutralize and destroy the other side." (Gould and Kolb, 1994, p. 692). In other words, conflict is "a more or less violent confrontation of individuals and social groups over values, resources and privileges" (Eramaki, n.d. p. 85), which ranges from mild competition to full-scale war (Karaib, 2009, p. 212). Therefore, the conflict of social action arises from the conflict and confrontation of social groups, which takes place intending to gain a base, scarce resources, and power.

According to the definitions mentioned above, the variety of Quranic concepts about conflict, such as disagreement, conflict, enmity, fighting, and hostility..., indicates that each expresses a layer, level, and type of social conflict; It includes from mild differences to hostility and fighting, but its origin may be different from the mentioned definitions.

3. The source of the Conflict

Conflict theory, due to its special approach to social issues, has always been the focus of sociologists, and over time, different interpretations of it have been presented and finally, it has become a school. The conflicting vision existed in the past in the views of Ibn Khaldun and Machiavelli, but Karl Marx and Engels are the two main figures of modern theorists and conceptualizers. After that, there are

people like Max Weber and Ralf Durndorf (Eramaki, *ibid.*, p.p. 23, 87, 90, 94) In this article, the views of Karl Marx, Max Weber, and Derendorff on the origin of conflict are examined.

3.1 Class conflict

Marx has a class view of society. In his view, the concept of class has a bipolar nature; A class is opposed to another class. "Social class refers to a group of people who have almost the same wealth, base, and power in the society. The level of access to the available goods and services determines the individual's class position." (Azdanlou, 2007, p. 414 and Kofsky, 2007, vol. 1, p. 413).

From Marx's point of view, the class structure of society consists of two antagonistic classes facing each other; One class owns the means of production and the other class does not have such ownership. Class struggles are the result of the conflict between the owners of the means of production and the workers. The history of class relations is a constant struggle between the "haves" and the "have-nots" of society. People form a class when they engage in a common struggle against each other's class (Kofsky, *ibid.*, p. 416).

From this point of view, the cause of conflict is the same material forces of production that arise as a result of dealing with production relations, conflict arises, previous production relations are destroyed and new relations are created. The conflict between the two dominant and subordinate classes is the source of conflict and social transformation. The opposite point of Marx's point of view is Max Weber's point of view, which, in addition to Marx's economic variables, also involves other variables such as power and social status, which, as scarce resources, stimulate competition and intensify conflict between social groups.

3.2 Scarce social resources

Unlike Marx, Max Weber puts forward the conflict in social groups and strata, not in social classes. On the other hand, he does not only deal with confrontation but considers both order and confrontation and has a two-faceted view, meaning that society achieves transformation and change despite being consistent over time. On the other hand, he is not a structuralist and cares about individual actions. For this reason, in his view, conflict is important as an action and form of social life. He has played a role in the formation of conflict theory by proposing the concepts of "social groups", "authority", "adapted society" and "compulsion" (Eramaki, *ibid.*, p.87).

He believes that in the emergence of conflict, in addition to Marx's economic variables, other variables such as power and social status are also involved, and as scarce resources, they stimulate competition and intensify conflict between social groups. According to him, "Conflict is a social relationship in which a person or a group of people is forced to impose their will against the resistance of others. The range of conflict can be from full-scale war to completely organized competition." (Krayb, 2010, p. 212). He believes that the conflict cannot be removed from society and any action to remove it always leads to its conflict again in another form. Its purpose is to separate those who are affected by the prevailing conditions and to destroy those who are not affected." (Karaib, *ibid.*, p. 212).

Max Weber, Georg Simmel, and other German sociologists emphasize the difficulty of organizing large masses of people. According to them, although there are capacities for revolution in capitalist societies, mobilizing a social class is another matter. According to Weber, Marx's opinion that material factors (tool production) determine social beliefs and ideas is an incomplete statement and is the source of social conflicts.

3.3. Unequal distribution of power

Although Karl Derendorff is influenced by Marx, he does not have a class vision unlike him. He has a structuralist view and does not involve individual actions in the analysis of social phenomena. From his point of view, unequal distribution of power is the source of conflict. In this sense; Social organization, which shows the construction of society, consists of two dominant and subordinate groups. As a result of creating a relationship between two social groups, the construction of authority is created (Eramaki, *ibid.*, p. 92) and some positions in society are assigned the right to exercise power and authority over others. Unequal distribution of power always becomes the determining factor of systematic social conflicts.

Focusing on a broad structural view, Derendorff believes that different social positions have different degrees of authority. "Authority" is considered the axis of Derendorff's thesis, but he looks for it in positions, not in people. In addition to paying attention to the structure of these positions, he also pays attention to the conflict between them: "The structural origin of such conflicts should be sought in the way of arranging a social map with expectations based on dominance or subordination" (Ritzer, 2010, p. 168).

A key element in Derendorff's analysis is the "authority attached to social aspects". Authority always requires obedience and obedience. Those who sit in positions of authority are expected to supervise their subordinates (Ritzer, *ibid.*, p. 168). Another key term in Derendorff's theory is "Interests". The existence of common interests between two dominant and subordinate groups, which are contradictory in nature and direction, is the main cause of conflict. (Ritzer, *ibid.*, p. 170) Therefore, according to Derendorff, the unequal distribution of authority is the source of social conflicts.

The similarity and difference of the mentioned views is that Marx and Derendorff have a structural view of the phenomenon of conflict. With the difference that Marx has a one-sided view and believes that society is organized based on conflict. Derendorff has a two-sided view and considers society to be a mixture of order and contradiction. But Max Weber, different from Ando, has an individualistic view and considers individual actions to be involved in the emergence of conflict.

The other point of commonality is that the mentioned views arise from their epistemological and intellectual bases about existence, man, and society, which, despite structural and methodical differences, have commonalities in epistemological, ontological, and anthropological bases.

The Qur'an's view of social and human phenomena is based on the principles of revelation and the knowledge system of Islam in the ontological, anthropological, and epistemological fields. To discover the perspective of the Qur'an, attention has been paid to this basic and attitudinal difference.

The relationship between the mentioned discussion and the Qur'anic topics is what helps in organizing the framework of the discussion about the origin of the conflict.

4. *The Source of Conflict in the Verses of the Qur'an*

It is assumed that conflict is a social and human phenomenon and individual and social factors play a role in it. In addition, the formation factors and divine traditions are also involved. From this point of view, there is no single cause and exclusive view.

4.1 Internal and individual source

Looking at the bipolar nature of man, which is a mixture of two opposing forces, one can get the opinion that the conflict is rooted in man. Looking at a group of verses that describe the course of human creation, reinforces the idea that the conflict is an internal matter:

The 4th verse of the Surah Ballad says: *"Certainly, we created man in travail"*. Verses 7th and 8th Surah Shams say: *"by the soul and Him who fashioned it, and inspired it with [discernment between] its virtues and vices"*. Verse 3rd Surah Insan says: *"Indeed We have guided him to the way, be he grateful or ungrateful."* Verse 10th of the surah ballad says: *"Show him the two paths [of good and evil]."*

In the discussion of the interpretation of the first verse, there have been issues related to the internal contradiction, for example, Mahmoud Taleghani writes: "The appearance of these verses is the news of the development of man, who was created from a sperm mixed with various elements, and exposed to conflicting and conflicting afflictions." (Taleghani, 1362, Vol. 4, p. 88) "travail" conveys the truth that man was created in the container of pain and suffering, the physical and spiritual structure of man arose from the combination of contradictions to actualize his talents" (op. cit., Vol. 4, P. 89).

The mentioned verses are of the type of news-descriptive sentences in which the characteristic of man is expressed in two poles, positive and negative, in the form of news sentences. According to this statement, human beings are opposite to existing human beings, and there is a background and talent for perfectionism and rebellion in them. "The huge device of human existence is exactly like a country and a human community, which is formed by the gathering of different forces and needs a law and clarification of rights, limits, and ruling power. It is in this situation that balance and harmony rule, and when the balance is disturbed, rebellion and rebellion occur. Or deprivation is tyrannical and unruly, and according to the interpretation of the Qur'an, it becomes a bad sign (Motahari, 1999, vol. 11, p. 128. Hosseini Momenzadeh, 2017, p. p. 577-578).

The interpretation of what the source of internal conflict is can be explained in two ways:

4.1.1. self-love

The main factor that motivates people is the interest in "me" or "self-love". When the desire for power and pleasure accompanies the ego and self-conceit of a person and is not moderated by the law and Sharia, its destructive power increases and leads society to corruption and destruction. As the Holy Qur'an says: "Indeed, the human being is a liar, and a way of being proud" (Surah Alaq, verse 6).

Society is based on order, balance, and justice so people can adjust their social relations based on that source. Law and Shariah are also established to create order and justice. "Man's will has given him the ability to apply a part of his power and strength according to his desire and fear and following his will, and he can control and restrain his power and strength according to his will and his will, and in some cases in stand against his inner desires and do not obey his command." (Motahari, 2001, vol. 2, p. 282) For this reason, self-love is considered the source of internal conflict.

4.1.2. Recruiting nature

Every human makes tools to achieve his desires and hires to meet his demands, but when the hiring has a social aspect, conflicts arise. Allameh Tabatabaei: "Humans have a series of sciences and perceptions that mediate between humans and their actions. Among these, affirmative thoughts and perceptions, affirmative means that "it is obligatory to employ whatever is effective through his perfection." In every possible way, he uses other beings for his benefit and his survival and does it for any reason. From the world of matter, he makes tools and implements and with them, he captures and hires

other materials, nature, and animals...., But he is not satisfied with the colonization and exploitation of animals, he starts to employ his fellow species and employs them in any way possible, captures them as much as possible...., human beings continue to employ them until faced the problem that each person wants the same from people that the other wants from him. So, they are forced to accept the meaning that as they want to exploit others, they must allow others to exploit them to the same extent. It was here that mankind realized; They should form a civil and cooperative society.

After the formation of the community, they realized that the community and human life depend on the community being established in such a way that every rightful owner gets his right. Relationships should be balanced and this is social justice" (Tabatabaei, 1995, vol. 2, pp. 176-175).

According to Allameh's point of view, the nature of hiring is rooted in human nature. But Javadi Amoli considers its root in human nature: "Humans are naturally rebellious and exploitative, and they do not submit to civility as much as they can, and just as they want to take advantage of nature, they also want to employ their kind; But the same exploitative nature is also hidden in others, and on the other hand, it is difficult for them to live alone, so they obey the rules of society out of necessity; But as soon as they come to power, they break all social and international agreements." (Javadi Amoli, 2006, vol. 10, p. 392).

Martyr Sadr (may Allah be pleased with him) also considers the cause of conflict to be a natural thing: "Man's relationship with his fellows is facing problems in the field of cooperation and social activities. In other words, the relationship between man and man is accompanied by a series of conflicts. These conflicts are related to the relationship between a strong and a weak person. A person who is in a position of power is generally in conflict with a person who is in a position of weakness. This strength and power may be in a person or a class of a nation, the same kind of weakness and incapacity may be related to a person or in a class or a nation. However, the relationship between the strong and the weak in most cases leads to the exploitation and exploitation of the weak by the strong (Sadr, 2007, p. 161; Nasri, 2014, p.p. 263-262).

According to this interpretation, employment, whether it is natural or natural, is considered the source of conflict, and since this factor exists within all human beings, this causes conflict and conflict. Therefore, the source of the conflict is not a structural thing, but it is rooted in individual actions.

4.2. Social origin

According to the verses of the Qur'an, several concepts have been proposed as the cause of differences and conflicts, such as Rebellion, transgression, corruption, arrogance, disbelief, polytheism, and hypocrisy. These concepts can be classified under two general headings: oppression and corruption, disbelief and hypocrisy. Each of these two titles includes several concepts.

4.2.1. Cruelty and corruption

Society is based on order and justice. In the Qur'anic culture, the consistency of human life is based on the principle of justice, and like the principle of monotheism, it is rooted in the system of development. Ignoring installments and justice, opposing the natural system, and paying attention to it in harmony with the system of existence. Practicing justice in social life is one of the most important divine duties of Muslims, and oppressing the rights of others is considered a major sin (Surah Nesa, verse, 58). Cruelty also has a wide meaning and levels of suspicion; In its social sense, it means exceeding the limits and violating the rights of others (Javadi Ameli, 2009, p.p. 367-366).

Quoted verses:

1. Verse 152 of Surah Anam: *“Observe fully the measure and the balance with justice, and when you speak, be fair, even if it were a relative”.*
2. Verse 69 of Surah Zomar: *“Judgment will be made between them with justice”.*
3. Verse 13 of Surah Yunes: *“Certainly We destroyed generations before you when they perpetrated wrongs: their apostles brought them manifest proofs, but they would not have faith. Thus do We requite the guilty lot.”*

In these verses, the issue of social justice and avoiding oppression is emphasized, and God has destroyed nations and societies because of oppression. Establishing justice doing justice and avoiding injustice are some of the factors of the growth and prosperity of society, and the order of Islam to Muslims is to preserve justice in all aspects of life and strive to expand it, not only among themselves but in their relationships with others. Humans should observe justice because they are humans (Javadi Amoli, op. cit. p. 366). The principle of justice has different personal and social areas; One should not neglect the principle of justice in one's personal life, in family life regarding family members, and in social life in front of one's fellows (Javadi Amoli, op. cit. p.p. 193-194).

In addition to oppression, there are other concepts such as rebellion, arrogance, discrimination, and rebellion..., each of these concepts express the forms of conflict.

4.2.1.1. Rebellion and violation of the right

The Holy Qur'an has used the word “revolt” about some social behaviors that have led to differences in society. This interpretation is sometimes used about the differences of some social elites and sometimes about the quarrels within the group in which there is some kind of rebellion and oppression. "revolt" means a demand accompanied by exceeding the limit and can be combined with absolute transgression (Qureshi, 1377, vol. 1, p. 20).

Verse 213 of Surah Baqara says: *“And none differed therein except those who were given it after the clear proofs had come to them, out of revolt among themselves”.*

According to the honorable verse, a group of scholars took a stand against the call of the prophets and did not accept their words, and despite the signs and miracles, they did not accept the divine "revelation" and created the basis for differences in religion. The source of such a reprehensible dispute was a deviation from the truth and oppression (Javadi Amoli, op. cit., vol. 10, p. 420). Allameh Tabatabai believes: "The purpose is to introduce the source of religious differences. Every deviator indeed deviates from the straight path, but the root of these people's misguidance is the same religious scholars, who created differences through rebellion and insurgency and caused people to be deprived of the correct and divine religion (Tabatabaei, op. cit., vol. 2, p. 193). For this reason, the conflict at the elite level is rooted in maintaining social interests and authority, and because accepting religious orders causes them to lose their interests and social base, it fuels and expands social strife.

In verse 9 of Surah Hojarat the term "revolt" has been used for intra-group conflict: *“If two groups of the faithful fight one another, make peace between them. But if one party revolts against the other, fight the one who revolted until it returns to Allah’s ordinance”.* In this verse, the conflict between religious groups is interpreted as "fight" and war, but the evidence shows that it includes any type of conflict, even if it has not reached the stage of war. Some of the revelations narrated in this verse confirm this meaning." (Makaram Shirazi, 1992, vol.22, p.166).

The topic of discussion is the revolt issue, which has also been raised in this conflict between groups. A group that oppresses others out of rebelliousness and transgresses the limits and laws, here an order has been issued to retaliate to restrain this rebellious group. The source of the conflict in this dispute and fight is that one group wants to dominate the other group for the sake of extravagance maintaining its interests, and increasing its power. Here, the issue of revolt has been raised, which is an example of oppression.

4.2.1.2. arrogance

In social science, social groups have been polarized into classes and strata. (Azdanloo, op. cit., p. 415) In the verses of the Quran, the concepts of arrogance, tyranny, nobility, aristocracy, corruption, and oppression are used about each other. The opposite of concepts such as justice, reform, development, faith, and other positive values are placed next to the flow of the oppressed. "Arrogance" means to express greatness and arrogance (Qureshi, *ibid.*, vol. 6, p. 7). Weakening, on the other hand, means to be weak and to seek weakness for someone (Farahidi, 1988, Vol. 1, p. 282).

Weakness is a social phenomenon and a product of the weakening of the subordinate groups by the arrogant. "Among the factors that cause social division and conflict are social behaviors; the arrogant nature of some people, branches, and tribes or social groups is so strong that it quickly divides the society into two strata, superior and inferior, arrogant and oppressed." (Javadi Amoli, 2010, p. 129).

Quoted verses:

1. Verse 4th surah Qesas says: *"Indeed Pharaoh tyrannized over the land, reducing its people to factions, abasing one group of them, slaughtering their sons, and sparing their women. Indeed, He was one of the agents of corruption."*
2. Verse 6th surah Qesas says: *"to establish them in the land, and to show Pharaoh and Haman and their hosts from them that they were apprehensive"*.
3. Verse 39th Surah Ankabot: *"Korah, Pharaoh, and Haman. Certainly, Moses brought them manifest proofs, but they acted arrogantly in the land; though they could not outmaneuver [Allah]."*

Qaroon is a symbol of economic domination with economic corruption, hoarding, and non-payment of people's rights. By creating political and military fear, Pharaoh made the people weak and was a symbol of political domination. But Haman, by creating a propaganda and intelligence agency, played the role of propaganda domination in the government created an arrogant circle of wealth and power, and led the society to discord and corruption (taken from Motarjeman, 1998, Vol. 9, p. 434). Makarem Shirazi, 1992, vol.16, p:27, Qaraati, 1995, vol.9, p:146). The keywords of the Pharaonic thought pattern are domination, promotion of corruption, division, exploitation, weakening, and humiliation of social groups. (Qasas: 3) There are a bunch of verses about the group of "Pharaoh's family" (A'raf/141. Anfal/54. Ghafar/44. A'raf/130). They had the role of agents, executives, commanders, and armies of Pharaoh and played the role of influential groups and quasi-groups. In a group of verses, the group of "Molla" is mentioned, who were present as government advisors in Pharaoh's government. This word is mentioned 31 times in the Qur'an and no specific amount is mentioned for it in terms of number and quantity, but according to the verses, this word is mostly used in a special group such as managers, leaders, and advisors, who attract attention. (Mustafawi, 1981, vol. 11, p. 155). Looking at the Qur'anic verses about the "Molla" group, it is often mentioned that negative attributes, political influence, seeking superiority, hiding the truth, etc., are listed as characteristics of this group. According to the verses, these are those who, having a superior social position and capital and material facilities, have always interacted

with the ruling power and tried to maintain their authority and material and social position and have violent encounters with all those who are against their interests. And they made enmity against the prophets and the dispossessed.

4.2.2. Disbelief and hypocrisy

In this conflict, social behaviors arise from beliefs and faith. Therefore, "some people are in favor of the truth and follow the path of the prophets, while others follow the path of falsehood and disbelieve in the call of the prophets. According to this view, society is a mixture of good and evil." (Mothari, 2006, p. 18).

The discussion of Jihad with infidels and hypocrites is emphasized in the verses of the Qur'an, and hypocrisy is considered an enemy of faith, many verses have been revealed about its condemnation, and fighting with the hypocrites and setting boundaries with them is emphasized in the Qur'an. Verse 79 of Surah Toubah says: "*O Prophet! Wage jihad against the faithless and the hypocrites, and be severe with them*". In this verse, in addition to Jihad against the infidels, God also commands Jihad against the hypocrites and emphasizes that the Prophet (PBUH) should treat them with harshness and firmness, not that they should be gentle and peaceful, and with forgiveness and condescension.

God has issued the most severe orders in the Qur'an and has commissioned Muslims to deal harshly with hypocrites and arrest and kill them wherever they find them unless they give up hypocrisy and are bound by the practical issues of their professed faith (Musbah Yazdi, 2004, p.p. 128-132).

In some other verses of the Holy Qur'an, God condemns Muslims because they do not agree about war with the hypocrites and why some Muslims oppose them when it comes to war. Verse 88 Surah Nesa says: "*Why should you be two groups concerning the hypocrites, while Allah has made them relapse [into unfaith] because of their deeds? Do you desire to guide someone Allah has led astray? Whomever Allah leads astray you will never find any way for him*". Then God Almighty informs the believers that the hypocrites are not satisfied with their inner hypocrisy and disbelief, but they like to drag you, believers, to disbelief like themselves. So that you all become the same in disbelief. They neither agree with the Muslim religion nor are they happy with the unity and unanimity of Muslims on the axis of Islam; Therefore, they try to lead Muslims to disbelief. Verse 89 of Surah Nesa says: "*So do not make friends [with*

But in the case of dealing with the infidels, what has been emphasized is the non-acceptance of the infidels' dominion and authority. In this regard, verse 89 of Surah Al-Imran says so: "*The faithful should not take the faithless for allies instead of the faithful, and Allah will have nothing to do with those who do that*".

According to this verse, believers are obliged to be patient and forgive even if they endure persecution from the infidels and their efforts to cause sedition and harm the faith community, due to their special situation and circumstances. "In the position of fear and piety, even expressing love and affection is permissible for the sake of piety." (Tabatabaei, 1995, vol. 3, p.p. 152-153). Verse 94 of Surah Hajar says: "*So proclaim what you have been commanded, and turn away from the polytheists*". This verse refers to the era when Muslims did not have the necessary power, in case of facing the infidels, the order has been issued to show contempt. (Makaram Shirazi, 1992, vol. 11, p. 15).

But the following two verses have different content. Verse 29 of Surah Tobah: "*Fight those who do not have faith in Allah nor [believe] in the Last Day*". And verse 36 of the same Surah: "*Fight all the polytheists, just as they fight you all*".

In these two verses, war with infidels and polytheists has been emphasized until their defeat. The appearance is that taking into consideration the conditions of the environment, time, place, and the persons in question, each of these matters should be implemented as deemed appropriate. (Makaram Shirazi, op., cit., vol. 7, p. 29). This intensity of action is because Islam planned to eradicate idolatry from the face of the earth... because idolatry is not a religion and ritual that should be respected, but degeneration, superstition, perversion, and disease that must be eradicated. Ibid., Vol. 7, p. 293).

In terms of linguistic structure, the above verses are mainly divided into two parts: news-descriptive and normative-assignment and some of the verses deal with the philosophy of opposition between right and wrong and have the aspect of causality. For example, verses that contain normative-obligatory statements; In this group of verses, normative and obligatory propositions have been expressed in dealing with infidels and hypocrites. By interpreting the normative verses into descriptive statements, the importance of fighting against the infidels, polytheists, and hypocrites, not accepting their authority and dominion, and disobeying the infidels and disobeying them has been expressed in these statements. These propositions express a set of principles and rules of behavior in dealing with infidels and the type of relationship with them. In these principles, the principle of faith and respect for religious values is always considered as the general principles that are always considered in dealing with opponents and enemies of religion. And the behavior in which any kind of dominance, obedience subordination, and other issues that harm divine values are prohibited. The set of these religious rules and behaviors makes up the structure of the religious society.

A group of verses that come in the news-descriptive and explanatory form and express the divine tradition in society and history. This group of verses expresses the divine tradition that his creative will is to finally make the truth victorious in the course of the conflict between right and wrong and establish monotheistic rule throughout human society. This is a divine promise and his unchanging tradition that will eventually be fulfilled. According to these verses, the fight between right and wrong has always existed, and in the end, victory is due to right and justice. In the course of the conflict between right and wrong, God has set his will to support the right and the claimant's right so that falsehood does not gain sovereignty, and in case falsehood wins, it will only be a temporary problem, not a permanent thing. In some verses, God Almighty has explicitly stated that he defends the believers against the infidels, and in another verse, he discussed the philosophy of the conflict between truth and falsehood, and that if God does not defend some (believers) against others (infidels, polytheists, and hypocrites). Any signs and centers where religious values are based, such as temples and mosques, will be destroyed.

Conclusion

The origin of the contradiction from the perspective of the Qur'an can be proposed at three levels:

1. internal and individual origin; In the sense that man is a contradictory being. The love of nature and the nature of human employment in society causes conflicts and confrontations and leads to quarrels and conflicts.
2. external and social origin; In this sense, social groups turn to rebellion and rebellion, corruption and rebellion, tyranny, discrimination, and oppression against others to maintain their interests, power, and social base, and it causes discord and strife in the society.
3. intellectual and religious origin; This means that in the system of monotheism, infidels and hypocrites conflict with monotheists and believers due to ignorance, obstinacy and stubbornness.

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