

## An Introduction to the Evolution of the Paradigm of the Comprehensiveness of the Qur'an in Relation to the Dominant Political Discourse in Iran after the Islamic Revolution

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### Abstract

چکیده

"Comprehensiveness of the Holy Qur'an" is a paradigm that has been taken from some Qur'anic phrases and expressions. This paradigm has had different meanings in different periods. "Comprehensiveness of the Qur'an" has been interpreted by some as the existence of all the news of the past and future in the Qur'an or the description of all beings or the inclusion of the Qur'an on all sciences and technologies. Many commentators have considered the comprehensiveness of Qur'an related to the human needs for reaching guidance. This study, by analyzing the evolution of the paradigm of comprehensiveness of the Qur'an, has shown that by proposing the discourse of the identity of religion and politics by Imam Khomeini and the dominance of this discourse in the cultural atmosphere of Iran after the Islamic Revolution; the paradigm according to some commentators has been defined as one of the components of this discourse and means the existence of comprehensive Qur'anic rules, laws and programs.

«جامعیت قرآن کریم» انگاره‌ای است که از برخی فرازا و عبارات قرآنی برداشت شده است. این انگاره در ادوار مختلف معانی متمایزی داشته است. جامعیت قرآن نزد برخی به معنای وجود همه اخبار گذشتگان و آیندگان در قرآن و یا توصیف همه موجودات هستی و یا احتوای قرآن بر همه علوم و فنون تعبیر شده است. بسیاری از مفسران نیز جامعیت قرآن را با نیازهای انسان برای رسیدن به هدایت مربوط دانسته‌اند. این پژوهش با تحلیل تطور انگاره جامعیت قرآن نشان داده که با طرح گفتمان این‌همانی دینت و سیاست از سوی امام خمینی(ره) و غلبه این گفتمان در فضای فرهنگی ایران پس از انقلاب اسلامی؛ انگاره «جامعیت قرآن» نزد برخی مفسران به‌مثابه یکی از مؤلفه‌های این گفتمان و به معنای وجود احکام و قوانین و برنامه‌های جامع قرآنی جهت حکومت و مدیریت سیاسی جامعه تعریف شده است.

**Keywords:** Paradigm History, Comprehensiveness of Qur'an, Discourse of Identity of Religion and Politics, Imam Khomeini, Iranian Commentators after the Islamic Revolution

**کلمات کلیدی:** تاریخ انگاره، جامعیت قرآن، گفتمان این‌همانی دینت و سیاست، امام خمینی(ره)، مفسران ایرانی پس از انقلاب اسلامی.

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## Introduction

Comprehensiveness means gathering things that are separately from each other (Firūzābādī, 1407: 3/18, Ibn Fāris, 1411:1/479), which is interpreted in Arabic literature today with the word *shumūlīyah* (inclusion). It has not been seen in earlier works, but it has been talked about appropriately. In fact, the paradigm of the "comprehensiveness of the Qur'an" has been formed in the minds of religious thinkers since the earliest centuries of Islamic history so far due to some verses of the Qur'an. Verses such as; "And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah) (Nahl: 89)<sup>1</sup>; "But a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe." (Yūsuf: 111)<sup>2</sup>, which mention the feature of clarifying everything and details of everything in the holy Qur'an or: "We have neglected nothing in the Book (of Our decrees)." (An'ām: 38)<sup>3</sup>, that apparently stated that He has mentioned everything in this holy book, or: "This day have I perfected your religion." (Mā'idah: 3)<sup>4</sup>, which refers to perfection of religion and all these verses are the basis of the paradigm of the "comprehensiveness of the Qur'an".

Paradigm in this research means mental images that on the one hand are out of the individual aspect and are social and on the other hand are the result of a historical process(see: Pakatchi, 2017).

Qur'anic commentators and thinkers in different centuries of Islamic history have mentioned the paradigm of "comprehensiveness of the Qur'an" with different interpretations and meanings, and considering the historical evolution of this paradigm, it seems that paradigms as the mental images of the audiences of phenomena are to a large extent influenced by historical and social contexts and conditions (Kachueian and Saffar Harandi, 2017: 84-87).

In an article entitled "A Research in the Approach to Absolute Comprehensiveness", Ali Ghazanfari has categorized different views on the "comprehensiveness of the Qur'an" and shows that some believe in the absolute comprehensiveness and many in the relative comprehensiveness of the Qur'an. They believe that "all things"<sup>5</sup> is related to a specific field and purpose.

Faizullah Akbari Dastak discusses Imam Khomeini's view on the "comprehensiveness of the Qur'an" and Mehdi Mehmandoust in his article has compared the views of Allameh Tabatabai and Allameh Majlisī on this issue. Seyyed Mohammad Ali Ayazi has also presented enough arguments in a book entitled "The Comprehensiveness of the Qur'an". However, the approach of the present article seems to differ from the aforementioned works in some respects.

In fact, this study, with an analytical approach, observes the evolution of the paradigm of the comprehensiveness of the Qur'an and explains the relationship between the paradigm of the comprehensiveness of the Qur'an and space of the discourse of the period after the Islamic Revolution of Iran and shows that the meaning of this paradigm from the point of view of the commentators of this

۱. «وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ» [النحل / ۸۹].

۲. «وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ» [يوسف / ۱۱۱].

۳. «مَا فَرَّغْنَا فِي الْكِتَابِ مِنْ شَيْءٍ» [انعام / ۳۸].

۴. «الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ» [المائدة / ۳].

۵. کل شیء.

period is related to the dominant discourse, that is, the discourse of the identity of religion and politics.

### **1. The paradigm of "learning the Qur'an" in different centuries of Islamic history**

The paradigm of the "comprehensiveness of the Qur'an" has been portrayed in different ways by Muslim thinkers, including commentators and theologians in different periods, and in general, these different interpretations can be classified in the following cases.

#### **1-1. Comprehensiveness of historical news of Qur'an**

The comprehensiveness of the Qur'an from the point of view of some commentators is related to the inclusion of the Qur'an on all news and reports related to the history of past and future and heaven and earth (Suyūṭī, 1405: 165, Feyz Kashani, 1415: 3/151, Bahrānī, 1415: 3/445). This interpretation is mostly seen in the works of our predecessors as well as narrative interpretations based on hadiths.

#### **1-2. Comprehensiveness in stating the facts of existence**

The comprehensiveness of the Qur'an has been considered by some thinkers as related to the expression of the truths of affairs and the truths of all things in the world, and apparently mystical and cryptic interpretations of the Qur'an have had this interpretation (Ibn Arabī 1422: 1/365).

#### **1-3. Scientific comprehensiveness of Qur'an**

The comprehensiveness of the Qur'an has been interpreted by some as the explicit references and implications of the Qur'an to all human sciences and

knowledge. Ghazālī (d. 505 AH) in his various works emphasizes the inclusion of the Qur'an in various sciences and techniques and moreover believes that every verse and every word of the Qur'an refers to a specific science, such as the basis of medicine and the board and the description of limbs and spells in the Qur'an. (Ghazālī, 1409: 31-32) Badruddin Zarkashī (d. 794 AH) and Suyūṭī (d. 911 AH) each in some expressions have apparently confirmed Ghazālī's view on the inclusion of the Qur'an in all sciences (Zarkashī, 1410: 2/181, Suyūṭī, 1405: 5). On the eve of the 14th century AH, p. 20 AD, which due to the advances of experimental sciences and the prevalence of positivist approaches, the scientific interpretation of the Qur'an became popular, the idea of the Qur'an's inclusion on various sciences was raised again and Tantāwī (1358 AH) in his interpretation defined "the comprehensiveness of the Qur'an" Scientifically (Tantāwī, nd: 1/84-89).

#### **1-4. The legal and guiding comprehensiveness of the Qur'an**

The comprehensiveness of the Qur'an has been interpreted in most of the interpretations, especially the *ijtihadi* and rationalist interpretations related to expressing all the needs of the people for religious and lawful matters and the rewards and punishments of deeds and moral and ideological sermons.

As Tabarī, the commentator of the 4th century, and Ibn Ashur, the commentator of the 14th century AH, have expressed the paradigm of the comprehensiveness of the Qur'an in this sense. (Tabarī, 1412: 14/108; Tabrasī, 1372: 6/586; Fadlullāh, 1419: 13/279; Ibn Ashur, 1420: 13/203; Darwazah, 1421: 5).

In the meantime, the author of Tafsīr Al-Mīzān has emphasized that due to

the guiding function of the Holy Qur'an, "all things" means all the guiding matters of the Qur'an, including the true knowledge of the origin, resurrection, morality, divine laws, stories and sermons, and it does not have communication with all sciences. (Tabatabai, 1402: 12/324-325).

## **2. Historical conditions and prevailing political revelations in Iran after the Islamic Revolution**

The Islamic Revolution of the Iranian people was won in February 1978 under the leadership of Imam Khomeini (1281-1381) and based on his ideas and views. Analysis of the history of the Islamic Revolution shows that the central and basic idea of Imam Khomeini during the struggle that began in 1342 HS was the discussion of the relationship between religion and politics, which was always repeated and emphasized in his statements and speeches. In addition to the Supreme Leader of the Revolution, many of his students promoted the relationship between religion and politics, in other words, the identity of religion and politics (see the continuation of the article).

Finally, after the victory of the Islamic Revolution of the Iranian people, the discourse of the identity of religion and politics mentioned as the dominant discourse in all cultural areas of Iran. "Discourse" in this study is an insight system that affects the mentality of individuals and even the consciousness of a historical period through the institutionalized words and speeches and determines and limits the way of human perception of reality. (Qahramani, 2013)

### **2-1. Explaining the discourse of the identity of religion and politics in the works and speeches of Imam Khomeini**

From the very beginning, Imam Khomeini emphasizes in his jurisprudential works that: "Islam is not just religious and moral rules ... but Islam has been emerged to establish a just government in which there are laws related to finance, the treasury the punishments, judiciary, rights, jihad, defense and treaties between the Islamic State and other states (Imam Khomeini, nd: 2/460). Elsewhere, he says: "Islam is the religion of politics in all its forms. This point becomes clear to anyone [who] takes the slightest consideration in the political, socio-economic and governmental rulings of Islam (Imam Khomeini, nd:1/234). According to Imam Khomeini, the number of social, economic, legal and political teachings of the Qur'an is one hundred times more than its religious affairs (Imam Khomeini, 2002: 15). In fact, according to Imam Khomeini, politics does not mean ensuring the order and welfare of society, but a plan to achieve the spiritual growth and perfection of society, which should be achieved based on Islamic teachings (Ghazizadeh, 1997).

### **3. The paradigm of Quran learning in Iran after the Islamic Revolution**

A study of the Qur'anic works of Iranian thinkers in the post-Islamic Revolution period shows that the paradigm of "comprehensiveness of the Qur'an" has been defined by some students and supporters of Imam Khomeini as one of the components of the discourse of this identity of religion and politics. In fact, comprehensiveness in this discourse means the comprehensiveness and completeness of the Qur'anic teachings

and the rules and regulations contained in it for the government and management of society.

in other words; the Qur'anic and religious teachings, as some early and later thinkers have imagined, are not only related to man's relationship with God and worship and the hereafter, but also they cover all aspects of human individual and social life and are more capable to take charge of political management and government of society. Imam Khomeini believes that the Qur'an is a book that guides the behavior of humanity and educates the people in the path to God (Khomeini, 2001: 148) Imam Khomeini (RA) considers man as a comprehensive being in various dimensions of nature and the supernatural dimensions and believes that only the school that surrounds the various worlds related to man is the school of Islam, which has planned for human needs based on the comprehensive teachings of the Qur'an (Imam Khomeini, 1999: 8-9).

He emphasizes that the Qur'an and the Sunnah contain all the instructions that human beings need for happiness and perfection, and that the Qur'an is the "explanation of the whole thing" that is, the enlightenment of all things. (Imam Khomeini, 2002: 29) At the same time he says: The Qur'an is a book that corrects the spirituality of man and the government and everything is in the Qur'an (Imam Khomeini, 1999: 6/287).

No interest has been left out of expression and personal interests, social interests, political interests and governance and everything has been stated in the context of its worship issues (Imam Khomeini, 1999: 8/423). Martyr Morteza Motahhari; one of the prominent students of Imam Khomeini considers Islam as a comprehensive, realistic school and focused on all

aspects of human needs, including the world and the hereafter and individual and social matters (Motahhari, 1998: 241).

According to Motahhari, "We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance"<sup>1</sup>(Hdīd: 25), which apparently mentions the goal of prophets' mission to establish justice, shows that religion includes all issues of worldly life and specially the social and political affairs (Motahhari, 1998: 175-176).

In fact, Martyr Motahhari, considering the extent of religion in worldly and otherworldly affairs and the importance of establishing justice and the rule of the righteous, links the comprehensiveness of the Qur'an to the discourse of the identity of religion and politics, and in other words, according to the comprehensive purpose of the resurrection of prophets, he justifies the interfere of religion in the field of politics. The paradigm of "comprehensiveness of the Qur'an" will be explained by some commentators.

### 3-1. The view of Abdullah Jawādī Āmulī

Abdullah Jawādī Āmulī (born in 1961) in a multi-volume collection of Tafsīr Tasnīm and several other Qur'anic monographs, organized the commentary of Qur'anic verses in the discourse of the identity of religion and politics and considered the accompany of this discourse as the "mission of religious thinkers in the present age.". According to Professor Jawādī Āmulī; the idea of separating religion from politics is one of the doubts of the present age in the field of religious knowledge, which considers the field of religion to be

١. لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ. لِيُقِيمُوا

النَّاسُ بِالْقِسْطِ [حدید/٢٥]

limited to organizing the hereafter of human beings and considers the affairs of government and livelihood outside the realm of religious legislation and he considers no mission for divine prophets to intervene in non-religious, moral and hereafter matters.

According to Jawādī Āmulī; the Qur'an considers it necessary to follow the way of the prophets in interfering in political affairs and implementing the rules and regulations of the Qur'an. (Jawādī Āmulī, 1999, Introduction to the ninth chapter) He says that the Qur'an considers the purpose of Risālat and revelation of the divine books to be the guidance of man from darkness to light, and this meaning can only be achieved by overthrowing the tyrannical governments and establishing a divine government (ibid.).

Jawādī Āmulī following the interpretation of some verses considers the Qur'an to be comprehensive of the necessary knowledge and the guiding and sovereign rules of human societies. (Jawādī Āmulī, 1999: 1/167-169, 233-234) In fact, from the point of view of Jawādī Āmulī, the human intellect alone is not able to know good and bad and needs the guidance of prophets in all matters (Jawādī Āmulī, 2002: 60).

### **3-2. The view of Mohammad Taqi Mesbah Yazdi**

The comprehensiveness of the Qur'an from the point of view of Mesbah Yazdi (1934-2019) has been precisely defined in the discourse of the identity of religion and politics. In fact, in the system of thought, Mesbah Yazdi, as a neo-Sadr philosopher who believes in the originality of existence, God is the only obligatory being in the universe who has absolute perfection and absolute needlessness and other beings are dependent on Him and need Him (Mesbah Yazdi, 2004: 1/391).

All creatures are really manifestations of divine existence and according to their existential levels, they have a strong, weak, antecedent and late existential level, and through these levels, they gain relative independence (Mesbah Yazdi, 2003: 6-7). Mesbah Yazdi emphasizes that man is not a being in the presence of God but in the hierarchy of existence along God and has no independent existence and needs God at all times and in all matters, especially in recognizing and determining the ways of guidance and happiness (Mesbah Yazdi, 1988: 39-64). Mesbah Yazdi believes that in order to dominate the world, the Western world has raised the issue of separating religion from politics in order to remove divine commands and prohibitions from the realm of law in the general sense and to do whatever they want (Mesbah Yazdi, 1998: 19).

Mesbah Yazdi puts God at the top of the pyramid of the political system. This system has been explained based on the idea of Imamate and Wilayah that God has entrusted the leadership and guardianship of the Ummah to the Infallible during his presence and to the closest person to the infallible during his absence. (Mesbah Yazdi, 2012: 1/148-150).

In fact, the leadership of the Islamic system during the absence of the Infallible Imam (AS) is entrusted to those who have been appointed to the Wilāyat by him (the Imams), and the laws appointed by these rulers are at the third level after the laws of God and the Prophet (Mesbah Yazdi, 2012: .2/163).

According to Mesbah Yazdi, "comprehensiveness of the Qur'an" does not mean the existence of all sciences or scientific debates in the Qur'an, but he defines this paradigm as the comprehensiveness of the rules and regulations of the Qur'an for the

management of society. As he says; the holy law of Islam has been sent by God Almighty to all the people of the world throughout the ages and has laws and regulations for all individual and social affairs of man, so it also includes legal rules. Therefore, all human beings, at any time and in any place, are obliged to obey this religion in every way, and in legal matters, including the appointment of the legislator, judge and law enforcer, they must be completely obedient to the teachings and duties of this holy religion (Mesbah Yazdi, 1998: 114).

### 3-3. The comprehensiveness of the Qur'an from Mohammad Hadi Ma'refat's point of view

Mohammad Hadi Ma'refat (d. 2006), a commentator and Qur'an researcher in the post-Islamic Revolution of Iran, is one of the people who believes in the paradigm of "comprehensiveness of the Qur'an" in the discourse of the identity of religion and politics and has provided a similar definition to this discourse. Ma'refat says: Islam has introduced the Islamic Ummah as a responsible people and bearers of the divine mission, as He says in the Qur'an: "Thus We have appointed you a middle nation, that ye may be witnesses against mankind."<sup>1</sup> (Baqarah: 143) It means that a sense of responsibility is necessary for the faith and Islam of all Muslims. Therefore, a Muslim cannot be indifferent in social, economic, cultural, military issues and in all fields that have a social dimension (Ma'refat, 2008: 2/251).

In fact, Ma'refat, like many scholars of the 14th century AH who are influenced by the ideas of Seyyed Jamal

al-Din Asadabadi are committed to the modern and social interpretation of the Qur'an. He considers the Qur'an to be a book of guidance for society and believes that this book is almost devoted to social issues, the most important of which are political issues. Mohammad Hadi Ma'refat believes in the comprehensiveness of the Qur'an and Islamic law; he also believes that Islam pays special attention to all aspects of human life, both individual and social, and controls all economic, social and cultural aspects of Muslims and all aspects of human life.

Ma'refat says: Undoubtedly, we acknowledge the comprehensiveness of the Qur'an and basically this matter has been stated in various verses such as (Mā'idah:3 ; Tawbah:33 ; Fath:28 ; Saf:9), but it does not mean the expression of experimental sciences and other sciences.

Ma'refat says: Basically, the Holy Qur'an, as well as religion, does not have the dignity to interfere in matters that are related to human findings; it does not even make sense to guide man. What makes man needless of everything is his intellect and thought, and therefore it basically does not make sense to say that man seeks help from the Shari'ah to understand trigonometry, spatial geometry and some mathematical law. The meaning of perfection and comprehensiveness is comprehensiveness in religious matters (in principle and sub-principles). If we claim that the Qur'an is comprehensive, that is, what is related to the principles of knowledge and what is related to the expression of rules and laws, these are fully discussed in religion and their principles and bases are present in the Qur'an (Ma'refat, 2008: 2/437-442).

In fact, Ma'refat believes that the paradigm of "comprehensiveness of the

١. بقرة: وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ « (١٤٣)

Qur'an" does not mean scientific comprehensiveness or the inclusion of the Qur'an on the news of the past and future, but it means the inclusion of the Qur'an on the heads and bases of rules and laws and says that when we say the whole thing is explained in the Qur'an (Nahl : 89) or all things are explained in detail in the Qur'an (An'ām : 154; A'rāf : 145) this has been mentioned in relation to religious matters and the needs of the people (Karimi, 2008: 270).

This is why he believes that the realm of the rules and laws of the Qur'an extends to all human affairs and we cannot comment on the issues of government, punishments, limits, retribution and many chapters of transactions and rules such as 'iddah, divorce, menstruation and puerperium (Ma'refat, 1996: 49- 56).

### **3-4. The comprehensiveness of the Qur'an from Hashemi Rafsanjani's point of view**

Akbar Hashemi Rafsanjani (d. 2016) as one of the theorists of the Islamic Revolution of Iran is one of the serious supporters of the discourse of this identity of religion and politics. Hashemi Rafsanjani, who was one of Imam Khomeini's closest students and was with him during all the years of the struggle from 1963 until the victory of the Islamic Revolution of Iran (Khosroshahi, 2017: 17-36)

in many written works and interviews has confirmed and interpreted the discourse of this identity of religion and politics.

Hashemi Rafsanjani wrote a book at the beginning of the revolution and to some extent reviewed the history of the Islamic Revolution and the historical political conditions before it; in this book he says that the idea of separating religion from politics was to prevent the

people's struggle and to take the forces and activities of the clergy out of the arena of the revolution and defeat it. According to Hashemi, the separation of religion from politics leads to the fact that just a worthless and useless shell of religion is remained (Hashemi Rafsanjani, nd: 18-28).

Hashemi Rafsanjani has spoken about this issue in several other interviews. He considered the discussion of the separation of religion from politics to be related to the devilish enemies of the revolution and believed that believing in the discourse of the identity of religion and politics guarantees the survival of religion. Hashemi says in an interview: The theory of separation of religion from politics was supported by two groups; one is the colonialists and the enemies of Islam and the other is those who, with intellectual interpretations, thought that the name should be Islam but the content should not be Islamic (Hashemi Rafsanjani's official website, Mr. Hashemi's interview with Soroush Magazine, Tehran-Islamic Consultative Assembly, Saturday, May 1, 1982).

Hashemi Rafsanjani says elsewhere; the question of the connection between religion and politics is clear and the two are inseparable. From his point of view; if the management issues of the system are removed from Islam, the rest of the rulings have almost no Islamic and managerial properties, and in this case, the verses related to the Prophet and the relationship of the Prophet with Muslims and issues related to war and peace and taxes and such government affairs should be removed and not implemented in the community. Rafsanjani says; those who talk about the separation of religion from politics



either know very little about the contents of Islam or do not know politics. In Islamic jurisprudence, the books of Zakat, Khums, Jihad, Enjoining the Good and Forbidding the Evil, Judgment, Hudūd, Diyāt and other books and many chapters of our books of worship have a political and managerial board (ibid., Interview of Ayatollah Hashemi Rafsanjani with the program of the Wilāyat Evening, second channel with the issue of religion and politics, May 10, 1998).

Hashemi Rafsanjani has interpreted some verses related to the idea of "comprehensiveness of the Qur'an" in Tafsīr Rāhnamā (Tafsīr Rāhnamā, 2007: 9/360, 5/71) and in general it can be concluded that the idea of the comprehensiveness of the Qur'an according to Hashemi Rafsanjani is defined as the comprehensiveness of the rules and laws and political programs of the Qur'an for the management of society.

### 3-5. The comprehensiveness of the Qur'an from Mohsen Qarā'atī's point of view

Mohsen Qarā'atī (d. 1324 AH) is one of those who in the post-Islamic Revolution period with a propaganda-preaching approach interpreted the Qur'an and it seems that his interpretation has been organized under the discourse of this identity of religion and politics by the interpretation of the Qur'an (Parsa, 2020). Qarā'atī in the interpretation of

«ما فرطنا في الكتاب من شيء»

says: The Holy Qur'an is the most comprehensive and complete divine book and what is the cause of guidance,

training and development of human beings is mentioned in the Qur'an (Qarā'atī, 2009: 2/452).

Mohsen Qarā'atī, while interpreting the verse

«نزلنا عليك الكتاب تبيناً لكل شيء»

describes the Qur'an as a comprehensive book to express all the needs of society. At the same time, he states that this explanation is direct in time and in some cases is indirect by verses such as; "And whatsoever the messenger gives you, take it. And whatsoever he forbade, abstain) from it."<sup>1</sup> (Hashr: 7) (Qarā'atī, 2009: 4/568).

In fact, Qarā'atī also includes the idea of "comprehensiveness of the Qur'an" as a necessity of following the Qur'anic rules and applying and implementing it. Elsewhere, Qarā'atī has stated that the implementation of divine rules and limits is possible in the shadow of the establishment of the Islamic system and government, for this reason, religion is not separate from politics (Qarā'atī, 2009: 2/285).

He believes that Islam is the religion of politics and has a law and a plan not only for individual rules but also for all social affairs (Qarā'atī, 2009: 2/311). Basically, Qarā'atī believes that based on divine verses, politics and government are to preserve the religion and worship of God (Qarā'atī, 2009: 6/207).

## CONCLUSION

The paradigm of "comprehensiveness of the Qur'an" has had different meanings and interpretations for Muslim thinkers in historical periods. The evolution of the paradigm of comprehensiveness in different periods has been due to the

١ . «ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا» [حشر/٧]

historical and cultural conditions of the interpreter and reader of the Qur'an. Many of our predecessors, during the domination of Atharī Commentaries and based on some hadiths, have considered "comprehensiveness of the Qur'an" to mean comprehensive news and reports of the Qur'an.

Ibn Arabī, as a mystic of the sixth century AH, considered the "comprehensiveness of the Qur'an" to mean the comprehensive expression of the truths of existence.

The paradigm of "comprehensiveness of the Qur'an" has been interpreted by Ghazālī and some other experimental scientists as meaning the scientific comprehensiveness of the Qur'an. Evolutions of religious thought in the 14th century AH and the modern thinking of the commentators and familiarity with Western philosophy, put human beings and human freedom and will at the center of attention of the commentators so that they have considered "the comprehensiveness of the Qur'an" as the matters involved in guidance and happiness.

The importance of Imam Khomeini's ideas and views as the leader of the Islamic Revolution of Iran and the dominance of the "discourse of the identity of religion and politics" in the Iranian cultural space led to the fact that "the comprehensiveness of the Qur'an" is defined by some Iranian commentators as one of the components of this discourse and meaning the comprehensiveness and completeness of the rules of the Qur'an for management and government.

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