

نشر به علمی

## قرآن و معارف دینی

«مقاله پژوهشی»

# چیستی فهم آینده پژوهانه از متن وحیانی؛ نگاهی به پیش فرض‌ها در مورد مفهوم آینده

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### چکیده

در حوزه آینده‌پژوهی در متون وحیانی تاکنون کارهای پژوهشی متنوعی در مراکز دانشگاهی به انجام رسیده است. آنچه در این پژوهش‌ها کمتر مورد توجه قرار گرفته است، پرداختن به پیش فرض‌هایی می‌باشد که در آن می‌باید مد نظر قرار گیرد. فهم آینده‌پژوهانه از متن وحیانی، همان‌طور که از نام آن پیداست، مبتنی بر سه پایه چیستی فهم، چیستی آینده و چیستی متن وحیانی می‌باشد. به عبارت دیگر، بسته به آنکه چه درک و برداشتی از خود پدیده فهم داشته باشیم، چه برداشت و تصویری از آینده داشته باشیم و متن وحیانی را چگونه متنی بدانیم و چه انتظاری از آن داشته باشیم، فهم آینده‌پژوهانه‌ای که از آن می‌شود، متفاوت خواهد بود.

در این راستا، در بخش نخست مقاله سعی می‌شود تا به این نکته پرداخته شود که پژوهش‌هایی که در حوزه آینده پژوهشی انجام شده‌اند بر پایه چه برداشت و انتظاری از قرآن مجید انجام شده‌اند و چگونگی این برداشت و انتظاری، چطور می‌تواند مطالعات آینده‌پژوهانه را تحت تأثیر قرار دهد. در بخش بعدی بر روی مفهوم آینده متمرکز شده‌ایم و اینکه که چگونه فهمی که از آینده، در پارادایم‌های مختلف پدید می‌آید، فهم آینده‌پژوهانه از متن وحیانی را تحت تأثیر قرار می‌گیرد. این بررسی نشان می‌دهد که مفهوم آینده از امری عینی، صلب و بیرونی به سمت امری ذهنی و ریشه‌دار در باورهای امروز آدمی در حال حرکت بوده است.

### واژه‌های کلیدی

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# Quran and Religious Enlightenment

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## ORIGINAL ARTICLE

### What is the Futurological Understanding of the Revelatory Text? A Look at Presuppositions about the Concept of the Future

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#### ABSTRACT

In the field of futurology research in the revelatory texts, various research works have been done in academic centers. What has been paid less attention in these researches is dealing with the presuppositions that should be taken into consideration. The futurological understanding of the revelatory text, as its name suggests, is based on the three pillars of the quiddity of understanding, the quiddity of future, and the quiddity of the revelatory text. In other words, depending on what understanding and perception we have of the phenomenon of understanding itself, what perception and imagination we have of the future, and how we consider the revelatory text as a text and what we should expect from it, makes our futurological understanding different. In this regard, in the first part of the article, an attempt is made to address the point that the researches that have been carried out in the futurological field are based on what perception and expectation of the Holy Qur'an and how this perception and expectation can be used in futurological studies. In the next section, we are focused on the concept of the future and how the understanding of the future that emerges in different paradigms affects the futurological understanding of the revelatory text. In the next section, we are focused on the concept of the future and how the understanding of the future that emerges in different paradigms affects the futurist's understanding of the revelatory text. This study shows that the concept of the future has been moving from something objective, rigid and external to something subjective and rooted in people's beliefs today

#### KEYWORDS

Paradigm, futuristic Understanding, Holy Qur'an

## 1. Introduction

There is no need to say that the futurological understanding of the revelatory text can be considered as a kind of backbone of thought in Abrahamic religions. For, on the one hand, the revelatory texts are practically the axis and center of thought in Abrahamic religions, and all the interpretations and understandings that come from these religions originate from the understanding that comes from these texts. And on the other hand, all human beings, whether they know it or not, live and think for the future and with the hope of the future. All the thoughts, opinions and personality formed in our existence, although all of them are rooted in the past, but in fact, its importance is due to the role it plays in the future of a person. Because the past, with all its weight, is something that is finished and can no longer be accessed and the present is also a moment that turns into the past as soon as it is understood. Therefore, the only time that can be planned and managed for humans is the future.

The futurological understanding of the Holy Qur'an is based on the understanding that we have from the three categories of the quiddity of future, how the phenomenon of understanding is formed within a person, and the perception and expectation of this revelatory text. In the meantime, the expectation we have from the revelatory text plays a significant role in the futurology that is done from it. Therefore, in the first part of the article, an attempt is made to briefly discuss how our perceptions and expectations of the Holy Qur'an can affect the futurological understanding of it. In general, the expectation from the Holy Qur'an and, accordingly, the futurological understanding of it can be categorized in the form of two verse-oriented and surah-oriented approaches, which are described below.

### 1-1- Component-oriented (verse-oriented) approach

In the component-oriented approach, two presuppositions are bold; one is that it is assumed that the Holy Qur'an has an encyclopedic status and depending on the topic under discussion, verses that are close in meaning and content can be selected and analyzed. Another thing is that it is assumed that the address of the Holy Qur'an is to all people, wherever they live and at whatever time they are. These two presuppositions will guide the mind towards the maximum understanding of Qur'anic verses. In this approach, the understanding of futurological understanding from the revelatory text is changed to futurology in the Holy Qur'an, as a subject of discussion. This means that just as one can research in the Qur'an about many other topics such as God, resurrection, war, women, inheritance or anything else, one can also discuss and investigate the phenomena of time and the future in the revelatory text.

In this approach, the verses, rather than being the forming elements of the surahs, are independent revelatory statements that have semantic richness or sufficiency. That is, in order to understand each of the verses of the Qur'an, it is not necessary to place them in the surahs from which they are derived, and look at them as the elements that are supposed to provide a coherent understanding of a continuous text, that is, the surah. In this view, the verses of the Holy Qur'an have more weight and credibility than the surahs, and this question is not so prominent that if the verses were supposed to have such independent meaning, why were they placed in the surahs in this way and in this order and in this form of expression. Therefore, in this approach, the verses of the Qur'an are mostly propositions or

sentences that are floating in the revelatory text and the ultimate essence and meaning that is understood from them is more important than how they are connected to each other in the surahs. To some extent, this approach can be viewed in the same space of the thematic interpretation of the Holy Qur'an and the same rules and points that are observed there can be considered valid here as well. However, it may be possible to trace two well-known futurological approaches in this type of research (Madahi, 2014: 24-25):

1- The exploratory futurological approach: In this approach, both from the perspective of individual futurology and from the perspective of social futurology, we seek to see if people follow their usual life path, what will happen both on an individual scale and on a collective scale. In better words, we want to know whether it is possible to find general, trans-temporal and trans-spatial laws in the text of revelation, similar to what is studied in sociology, economics and politics, for societies or humans, depending on their behavior and performance. No? Therefore, in this approach, similar to what happens in sociology, for example, futurology actually has a worldly aspect rather than the hereafter aspect. This means that we want to know more about the future of his personal or social life in this world. Among the keywords familiar with this approach in the Holy Qur'an are prophecy, prediction, divine traditions and Qur'anic stories.

2- Normative futurological approach: But in the normative approach, research seeks to find elements and indicators in the verses of the Holy Qur'an on the basis of which a revealed and worldly utopia can be built. Therefore, this approach has a futuristic nature and whether one likes it or not, it organizes human life in order to realize and reach that ideal future. Accordingly, it is how human beings should be

on an individual and collective scale that is taken into consideration. This approach may be a little alien to the word future and its related things, but it is quite familiar with other keywords such as government, governance, vision, good life, lifestyle and the like.

### **1-2- Holistic approach (Surah-oriented)**

In the holistic approach, the futurological understanding of the revealed text is looking at the whole and all of this revelatory text (the Holy Qur'an). In other words, here we seek to find out our relationship with all of it as a connected whole and to know what effect the passage of time and the change of the context of the descent of the text can have on the understanding of it. As seen in this approach, the phenomenon of understanding becomes more important than its futurological affect. This priority of understanding over futurology is due to the fact that in this view it is assumed that the Qur'anic verses must have been placed next to each other in different surahs for a reason in order to express a specific purpose and if that purpose hidden behind the text is revealed, the challenge of futurological look at it is also resolved. Because this goal and purpose is something that somehow remains constant in time and always in different times and moments, efforts are made to understand the verses, categories and surahs of the Holy Qur'an in such a way that they are not in conflict with that main purpose.

Therefore, in this kind of futurological understanding of the revelatory text, we seek to know why the revelation of the Holy Qur'an is like this. The answer to this question shows how much and how this text has the ability to move in time.

The reason for this question arises from the expressive structure of the Holy Qur'an itself because the Holy Qur'an does not have the

structure of a book that is formed in the mind. That is, it's not true that it starts with an introduction about a topic, expands and explains, and finally ends with results. While usually in every book or writing, the entire text is around one topic and the central concern of the author is to deal with a main and basic topic and that semantic continuity can be observed with all the explanations and expansions that are given. But finding and observing this point in the text of the Qur'an is associated with challenges. Even this challenge of not being written or book-like in the Qur'an with the definition that came, is found in some surahs, especially in the longer surahs that cover a large volume of it. In such a way that there is both a topic jump in these surahs and a change of address. In the sense that in these surahs, the Prophet (PBUH) is addressed, as well as those who oppose and argue with him, believers and sympathizers with him, and finally all human beings in its general sense. This raises the question, who is the Qur'an addressing? The address in the Qur'an is bold because it shows in response to which person or persons this text was revealed and to quell what ambiguities this text was formed? And in the next step, the question arises as to how much this circle of contacts can be expanded to other people at different times.

The futurological understanding of the Holy Qur'an can be examined from the perspective of analytical and continental philosophies. In one approach, we seek to check whether an option is right or wrong and measure it with some criteria to determine its validity. This approach or view is defined under analytical philosophy. In another approach, this correctness or incorrectness is not the opinion of a certain subject; rather, it is the reason for the formation of this phenomenon that has occupied the mind. In this view, the main

question is: what are the reasons for the emergence of such a phenomenon; regardless of whether this proposition or phenomenon seems true or false by our standards. Therefore, the main challenge is placed on this whole phenomenon. This view is somehow aligned with the phenomenological approach, which is called continental philosophy.<sup>1</sup> (Hesamifar, 2012, 66; Zamiran, 2007, 23)

Regarding the futurological understanding of the revelatory texts, our approach is to enter the text itself and get involved in the linguistic analysis of the verses in order to prove their correctness to the outside world and to extract and draw out statements related to the future that is similar to an analytical view. In this approach, our approach towards the entire Holy Qur'an is a component-oriented state; morphological-syntactic analyzes and references to narrative interpretations or proverbial interpretations become more prominent and the focus is more on the verses that have the color of divine traditions, the fate of the past nations are considered with the premise that these extrapolations are logically true and can be verified and they will be realized. But in another approach, this question is placed on the whole of the Holy Qur'an, what is the background and conditions of the revelation of such verses of the Qur'an. This concern, first of all, places this question on the entire revelatory text, and instead of seeking to prove the logical truth of these revelatory statements related to the future, it wants to know what coherent understanding we can have from this entire book. And this holistic approach and focus on all revelatory text, and it is bold here unlike the previous situation; that is to say, why was this

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1. Hesami Far Abdur Razzaq, division of contemporary philosophy into analytical and continental philosophy, metaphysics, 49th year of the fifth year, old period, number 15, spring and summer 2013, pp. 63-7; Zamiran Kashkash Analytical Philosophy and Continental Philosophy, Aesthetics, No. 17, pp. 21-31

arrangement of verses formed and what did He want to use it for? In this approach, it is assumed that if we can find out the reason for the formation of a phenomenon, we can determine the possibility of its time extrapolation and the extent of this time extension to some extent. The first approach has an analytical mode and the second approach has a continental mode;

## 2- Research background

A look at the background of research in the field of futurology and the Holy Qur'an contains interesting points. Above, explanations were given about the different approaches that

can be taken to the Holy Qur'an regarding the futurological understanding of it. What are important in examining this research background are not necessarily the researches themselves and the image they present of the future, but the approach that has been used in them is important. That is, whether in understanding the future, the verse-oriented approach prevails in two heuristic or normative formats, or the holistic approach prevails.

The following table shows the research articles that were written two decades ago with emphasis on the future and the Qur'an in their titles.

**Table 1.** Scientific articles related to the futurological understanding of the Holy Qur'an and the approaches used in them

Approach	abstract	Journal	year	author	Title	
Verse oriented – heuristic	The basis of this work is based on the foundational data method, and it seeks to find out in what formats the future is categorized and what vision it indicates.	Futurology of the Islamic revolution	2021	Reza Hasnawi	Designing a model of future thinking from the perspective of the Holy Qur'an	1
Verse oriented-normative	In this article, an attempt has been made to identify the components of civilization-building and the image that should be seen of the future, citing some narrations and verses of The Holy Qur'an should be extracted.	Fundamental Studies of Modern Islamic Civilization	2018	Gholamreza Behrouzi Lak	Model of understanding and future-thinking system that builds civilization based on the Holy Qur'an	2
Verse oriented - heuristic	This article has an eschatological view and seeks to see the verses that indicate the victory of the believers over the enemies and what time will it happen from the perspective of the Shi'a and Sunni people?	The thought of Allameh Tabataba'i	2017	Mohammad Sedqi	The future and inheritance of the righteous in the Qur'an with an emphasis on the views of Fakh Razi and Allameh Tabataba'i	3
Verse oriented - heuristic	This article states that divine traditions are not in conflict with human will; rather, this change and transformation in life and the construction of that ideal-Qur'anic life goes through the path of human will.	religious anthropology	2013	Angel of Saqqah	The role of human will in the realization of the promised future from the perspective of the Qur'an	4

Approach	abstract	Journal	year	author	Title	
Verse oriented – heuristic	This article tries to explain the meaning and concept of the oppressed in the form of the verses of the Holy Qur'an and shows what kind of future does God have for them in the form of divine traditions	Waiting for Spring	2007	Gholamreza Behrouzi Lak	Sociological dimensions of weakness and the future of the oppressed in the Holy Qur'an	5
Verse oriented - heuristic	This article tries to show the future as the unseen, and in this context, it focuses on the verses of the Holy Qur'an that refer to this matter.	Research paper on Qur'an and Hadith	2006	Reza Rafiq Doost	The Qur'an's prediction about the future	6
Verse oriented - heuristic	This article has an apocalyptic view to the future and tries to examine this issue based on verses from the Qur'an along with covenants and traditions.	Portico of thought	2003	Abbas Nikzad	The Future of Humanity in the Holy Book, Holy Qur'an and Narratives	7

In addition to articles, several academic theses have been written in this field. The following table shows the treatises that use the two words "Qur'an" and "Futurology" in their title. These 5 treatises are the result of the search in treatise reference databases, namely

Ganj and at the address [ganj.irandoc.ac.ir](http://ganj.irandoc.ac.ir), where the search includes the title, abstract, and key words, and has included all kinds of treatises either the entire text, the first few pages, or only the title.

**Table 2.** Searching the treatises with the two words "Qur'an" and "futurology"

year	approach	abstract	Type of the certificate	author	title	
2020	Verse-Oriented	The emphasis of this dissertation is on the localization of this field from the perspective of the Qur'an and Testaments so that it can be distinguished from its western and secular foundations to some extent.	Master's Thesis	Wajihah Qalandari	The futurology of religion from the perspective of Qur'an and Testaments	1
2016	Verse oriented - Normative	This thesis seeks to draw out the elements for building the transcendent future of the world, and in this way, a verse of the Qur'an is also cited.	Ph.D. Thesis	Abbas Rasouli	Reviewing the cultural perspective of the religious community in the Qur'an and the hadith	2
2016	Verse-oriented	In this thesis, he examines the assumptions of futurology and tries to provide foundations for revelatory futurology by referring to a significant number of Qur'anic verses.	Ph.D. Thesis	Mahdi Ahmadian	Compilation of the cognitive-normative framework of future thinking based on the Qur'anic concepts	3

year	approach	abstract	Type of the certificate	author	title	
2014	Verse oriented - exploratory	He deals with the difference between divine and human futurology and he tries to develop a framework for it based on the images that the Qur'an and the divine traditions mentioned in the Qur'an develop a framework for it.	Master's thesis	Mohammad Reza Pour Ahmadi	A research on futurology in the Qur'an and narrations	4
2013	Verse oriented - exploratory	In this thesis, the epistemological foundations of futurology from the perspective of the Qur'an, the approaches that can be taken in the futurology based on the Qur'an, as well as the divine traditions in ups and downs and civilizations are examined.	Ph.D. Thesis	Hossein Khazaei	Fundamentals of Futurology Methodology in the Qur'an	5

On the other hand, if the same database is searched based on the two words "future" and "Qur'an" in the title, abstract and keywords, a total of 462 treatises have been written

considering their high volume, this search was tried to be focused on the titles. The following table also shows their specifications. In addition, the text of all of them is also available.

**Table 3.** Searching for treatises with the word "Qur'an" and "Future"

Year	Approach	Abstract	Type of certificate	Author	Title	
2016	Verse-oriented	In this treatise, the author tries to show that Tawakkul (i.e. trust in God) does not conflict with planning for the future, and verses from the Qur'an are also mentioned in this regard.	Master's Thesis	Kobra Mahdawi Qeihabashi	Foresight and planning from the point of view of the Qur'an and Hadith and its relationship with trust in God	1
2015	Verse oriented - exploratory	The focus of this thesis is on sedition, and in this regard, it examines it in the past nations based on the Qur'an, which is completely different from the topic of discussion.	Master's thesis	Taqi MaKhzan Zahedi	Solutions to counter the Intellectual intrigues from the perspective of the Qur'an with a futurology approach	2
2015	Verse oriented - exploratory	This treatise focuses on the hereditary state of human behavior and actions, and in this way, it also refers to some verses of the Qur'an, which are completely different from the topic of discussion.	Master's thesis	Sediqeh Esmailzadeh	Effects and consequences of human heredity and behavior on the fate of children and the future generation in Qur'an and Hadith	3



Year	Approach	Abstract	Type of certificate	Author	Title	
2011	Verse oriented - exploratory	This thesis examines the concept of foresight from the perspective of the Qur'an and examines the future that this revelatory text promises.	Master's Thesis	Fereshteh Saqqa	The role of human will in the realization of the promised future in the view of the Qur'an in comparison with the theory of the end of history	4
2011	Verse oriented - heuristic	This treatise has a more eschatological view and deals with the end of the world from the perspective of the Holy Qur'an and comparing it with this eschatology from the perspective of Judaism and Christianity.	Master's Thesis	Leila Ebrahimi	The global governance of Islam in the future from the perspective of the Qur'an and Nahj al-Balāghah	5
2010	Verse oriented - heuristic	This thesis examines the Qur'anic foresight and its positive effects and the negative effects of the lack of this view in life, and in the meantime cites verses from the Qur'an.	Master's thesis	Ziba Jangjoo	Investigating the future and foresight in life in Qur'an and Hadith	6
2009	Verse oriented - heuristic	This treatise has an apocalyptic view and examines the future of the world from the perspective of celestial religions and Eastern religions, as well as the future Western thinkers imagine for it.	Master's Thesis	Tayyebeh Yazdan Madad	The future of the world from the perspective of the Qur'an and contemporary thinkers of the West	7
2007	Verse oriented - heuristic	This treatise has an eschatological view and deals with the characteristics of the righteous government in the form of various prophets from the perspective of the Holy Qur'an, and examines the Messianism from the perspective of Christianity, Judaism and Zoroastrianism.	Master's Thesis	Ahmad Alinuri	Righteous Government and the Future of Humanity from the Perspective of the Qur'an and Hadith	8

In addition, the Ganj database was also examined using the words "Future" and "Verses" in the titles of theses, and only two

treatises were found, the details of which are given in the table below.

**Table 4.** Searching treatises with the two words "Verses" and "Future"

Year	Approach	Abstract	Type of certificate	Author	Title	
2016	Verse oriented - heuristic	This thesis has an apocalyptic approach and examines the signs and preparations mentioned for the appearance of the promised savior.	master's thesis	Abolfazl Taqizadeh	Comparison of the image of the future of humanity in verses and narrations emphasizing on the personality of Dajjāl	1
2015	Verse oriented - heuristic	This thesis, while examining futurism in various religions and schools of thought, focuses on the verses that have an apocalyptic and eschatological approach, and examines the various interpretations that have been made of them.	Master's Thesis	Ahmad Ja'fari	The evolution of interpretative views in the verses on the future of humanity	2

What appeared above were articles that directly entered the subject of the future from the perspective of the Holy Qur'an. As can be seen, all these articles have a component-oriented and verse-selective approach to the future category. This means that they look at the future like any other category that can extract verses related to it from the revealed text and analyze those verses. And not even one treatise or article can be seen that is related to the future and wants to have a futuristic understanding of the entire Holy Qur'an.

On the other hand, considering the limited number of articles and treatises, it should be remembered that in the tradition and background of Qur'anic research, the concept of the future is mostly examined in the form of words such as divine tradition or traditions. Divine tradition or traditions refer to divine laws and procedures that occur to societies and people following their orientations towards the

teachings of revelation<sup>1</sup> (Salimi, 2015: 2 and Ebrahimi, 2019: 5). It is natural that the approach used in all the writings that examine these traditions is verse-based and more exploratory. This means that their focus is on the verses from which such inferences can be made.

It was also mentioned before that one approach in futurology based on the Holy Qur'an is Future-writing. This means that it is tried to provide the elements, components, frameworks and foundations for building a revealed utopia based on various verses of the Holy Qur'an. Naturally, this approach is also a verse-oriented approach, but in its normative type. The keywords used for this approach have more variety. Among them, we can mention words such as strategy, ideal, development, progress,

1. Ebrahimi Hadi, Interpretation of Divine Traditions in the Qur'an, Research Journal of Qur'anic Interpretations, Volume 3, Number 4, Spring and Summer 2019, pp. 79-103

management, model, system, planning, good life, lifestyle, government, vision, governance, society and civilization. Only in the section of academic treatises, the number of treatises that have a combination of Qur'an and one of these words in their titles is more than 200.

As it can be seen, most of the writings that have been published in the field of futurology, future thinking or futurism in the Holy Qur'an have a selective or partial approach to the Qur'an, and it is rare to find an article, treatise or book that takes a holistic view to the Qur'an and put a futurological understanding on all of it.

### **3- The quiddity of future and its effect on the futurological understanding of the revelatory text**

First of all, it is necessary to clarify the issue of the future that is considered in the futurological understanding of the revelatory text, what period it considers, when it starts and how far it can continue. In response, it should be said that as soon as the human being is separated from the age of revelation in which a new wave appeared and a new form of life is formed, it is also faced with this question: whether this is the whole text that addresses a person or it is some parts of it that can move with time and be functional in this post-revelation atmosphere and opens a new space in the soul and mind, thinking and soul of man, and other verses should be left in the past or in the context of the revelation and look at them more as historical texts? Based on this, it can be said that in fact the future starts from the moment a person encounters the text due to the difference in the conditions when reading the text and the time in which the text was formed; something that is also referred to as the immediate future or the near future in futurology; but its time frame can also include medium and long-term future as Mc Hall says in explaining the goals of futurology:

"The goal of futurology studies is to deal with the present time." First, the action that happens in the present is what shapes the future. In this way, the current situation should be studied and investigated, because the thinking about the future mainly revolves around the issue that we know our tasks in the present, in other words, we find out what we should do in order to create a desirable future. (Qawam, 2013: 37)

On the other hand, in the human sciences, depending on the paradigm under which the future is researched, the understanding of the future from the revealed text will be different. In fact, below is a paradigm view that we can find out what the meaning and concept of the future is and how humans understand it. That means, does the future have an objective and external nature or is it subjective and internal? Can this common understanding of the future be achieved for everyone? Or is this understanding of the future different from one person to another? And finally, how and with what methods can this understanding be achieved?

According to Burrell and Morgan, all methodologies are based and derived from principles and assumptions that are rooted in ontology, epistemology and anthropology. In some futurology methods, the future is treated like nature and the outside world. The future has a solid and objective nature and anthropology is weak in it. On the contrary, in some methods, the qualitative weight of futurology and its subjective nature become more prominent and human perception of the future plays a more effective role in it. The table below shows the view that the usual schools of futurology studies have on the nature of the future, the interaction that humans have with this category, and the concerns that are raised in the methodology of understanding the future. (Mohammad Mobini, 2016: 6)

Therefore, in the field of ontology of the futurological understanding of the revelatory text, we are faced with the question: whether there is a futurological understanding of the revelatory text that we must understand and comprehend, or whether this understanding is formed within the human existence?

In the field of epistemology, we are looking for it to see how this understanding sits in the mind and soul of man? Based on theological-divine presuppositions, should a person internalize the futuristic understanding that is defined for him or is it the encounter of the human existence with the text at every moment that provides the necessary platform for an understanding.

In the field of methodology, depending on what we understand and expect from the Holy Qur'an, the method we use for futurological understanding of the revealed text will be different. In the verse-oriented approach, futurological understanding is at the level of verses and categories, and the focus is on extracting divine traditions and their identification methods. Because in these two levels, it is believed that in this way the divine laws established for the behavior of human societies can be deduced. But in the holistic approach, what becomes important is the purpose of the surah and its audience. Because with the clarification of these two points, it becomes possible to expand the meaning of the Qur'anic surahs, which will be the futurological understanding of the revelatory text.

### **3-1- Future paradigms based on Newman's view**

Mobini states that according to Newman's opinion, in the 1960s and 1970s, there were schools called methodological schools in the field of humanities, which were accepted by thinkers. These schools are: 1. Proving

methodology; 2. interpretive methodology and 3. critical methodology. In addition to the three approaches, two other approaches that are less famous than these three approaches are: feminist social research and postmodern research.

Familiarity with the intellectual foundations of these schools, which were only mentioned above, plays an inconspicuous yet effective role in the way that is inferred from the revelatory text for futurology understanding. For example, the Qur'an refers to certain futures (positivism school), or that the futurological understanding of it will be multiple and dependent on hermeneutic approaches (interpretative school), or that the futurological understanding of the revelatory text should be seen from the perspective of the Arabs at the age of revelation or should see this understanding from the perspective of the interaction between the Prophet and the social, cultural, and economic environment around him (critical school), all of these are matters that receive different weight of attention in these schools of thought. In addition, if we want to consider gender as effective in the understanding of futurology and distinguish between female and male futurist understanding, the feminist approach becomes bold and if we consider the existential difference of people from each other as valid and there is no general framework for this futurological understanding, we are approaching the postmodern approach.

### **3-2- Future paradigms based on Voros's view**

Among global futurologists, Voros is one of the well-known figures who tried to categorize the paradigms used in the field of futurology. According to his opinion, any method or methodology that is used is based on epistemology or the way the process of understanding and cognition is formed within a

person. Based on the research done by Goba and Lincoln before him, Voros proposed five paradigms that are used in understanding phenomena, which include positivism, post-

positivism, criticism, structuralism, and collaboration. (Mohammed Arab Bafarani, 2016)

**Table 6.** Classification of futurology paradigms in the view of Joseph Voros

<b>Crllabrrative</b>	<b>constructrtrsm</b>	<b>iiivicism</b>	<b>posivism-Post</b>	<b>Pisivism</b>	
Participatory and activist have an objective-mental state and simultaneously create the mind and its environment	Relativism; Reality is formed in certain situations	Historical realism; This means that reality is formed in time and by social, political, economic, racial and gender values and has a virtual or mental nature.	Critical realism; Reality exists, but it can be understood incompletely.	Naive realism; This means that reality exists and is understandable.	<b>Ottology</b>
Critical subjectivism that is based on interaction with the environment Reality is constructed during objective and practical participation.	It is the interaction of objectivity that causes the understanding of reality, and it is centered on objectivity.	The interaction of mind and object, but focusing on mentality; These are mental values that mediate the understanding of reality.	Object and mind in a modified form; In the sense that finding out the correctness and truth of an issue is not 100%.	Dualism of object and mind and focus on objectivity; We are looking for the truth.	<b>Epistemology</b>
Collective participation in social arenas, priority of movement and practical action, dialogue and interaction during practical actions.	Reality is formed in a hermeneutic space based on interaction and dialogue..	Reality is formed in the conversation and exchange of words.	Empiricism adjusted and based on manipulation of nature; based on falsification in hypotheses; Qualitative methods are also used.	Empiricism and manipulation of nature; It is based on the confirmation of hypotheses and the methods are mostly quantitative.	<b>Methodology</b>
Practical knowledge is valuable when it can free a person from the yoke of powers and provide a balance between the intellectual tendencies of the society.	Propositional knowledge is valuable as a tool when it is possible to prepare the foundations for a social emancipation.		Propositional knowledge (based on hypotheses) is an end and intrinsically valuable.		<b>Axiology</b>

However, Voros himself summarized these paradigms in three main paradigms. From his point of view, positivism and post-positivism were in the same class, and structuralism and criticism could also be called interpretive paradigms, and it was the only collaborative paradigm that maintained its independent

approach and identity. The positivist paradigm is, in fact, the same scientific approach that existed for centuries in the western world, and today it is introduced as an inadequate approach by other paradigms, and on this basis, the meta-positivist paradigm tried to compensate for its weaknesses to some extent.

**Table 7.** The main paradigms of futurology from the perspective of Joseph Voros

Collabrative	critstruc trtrsm	Ciitici sm	positivism-Post	Pisiti tism	
Human flourishing	Understanding the effects of	Criticism in order to liberate and rebuild the intellectual structures of society	Description and explanation in order to predict, manage and control		<b>the purpose of the research</b>
The main characteristic is demonstrated as a result of a practical action and movement and other values are manifested as a result of implicit cultural movements	Enthusiastic participation for the formation of a polyphonic discourse	Transformative intellectual	Partial research from a decision to provide change		<b>the position of the researcher</b>
The priority of action-based knowledge; Critical subjectivism and knowledge based on lived experience	Reconstructing the understanding of social structures individually or socially in the form of consensus on a topic	Keep a penetrating understanding of social and intellectual structure	A confirmed hypothesis that is still accepted as a probable truth or law	A confirmed hypothesis that is accepted as truth or law	<b>the nature of knowledge</b>
Based on a method that is formed as a result of practical action	based on a more mature rearrangement of understanding of social structures	Based on historical revisions and generalizability based on similarity	The gradual increase of knowledge is like the bricks that build a building and based on the law of cause and effect		<b>How to accumulate and form knowledge</b>
Values are the effective and an increase in the formation of knowledge	Understanding		Values are set aside and considered as the result of research		<b>the role of values</b>
It is this convergence and common understanding in a specific situation that can lead to a practical action.	It is important to be reliable and authentic; At the same time, it should also have the ability to act and move.	Being in a specific social or historical situation is important and the knowledge that can be the basis of an action	Authenticity (trust) and objectivity are bold.		<b>Appropriateness and quality of criteria</b>

But the critical paradigm is derived from the postmodern movement, which grew and expanded in the 20th century after World War II, and was actually a reaction to the positivist paradigms, which, according to its supporters, brought two world destructions in a period of 30 years. Although structuralism overlaps with the critical paradigm, their differences are also significant. (Voros, 2005)

From the ontological point of view, objectivism still exists in both paradigms of positivism and post-positivism, but with the difference that complete knowledge is not achieved in the paradigm of post-positivism. In other words, a kind of skepticism and doubt about the process of cognition still remains, which shows itself in the falsifiability of the hypothesis. However, in the critical paradigm, reality emerges in the form of foundations and concepts that have been formed over time and based on the social background of the society and its ruling values. In other words, the reality has a spectrum, depending on the intellectual diversity of the society. The reality in the structuralism paradigm is more or less like the critical paradigm; with the difference that this fact is understood differently from the point of view of various effective intellectual ways of the society. This means that it is the understanding and perception of these intellectual ways of reality and their intellectual background that gives shape and dimension to reality, and from this point of view, it can be said that it finds a more elitist state. Therefore, in these two paradigms, subjectivism becomes prominent in the knowledge of reality, which is the involvement of the role of people's understanding and perception in the process of understanding and knowledge, and causes reality to acquire a subjective state. In addition, in these two paradigms, the value and

originality of reality is based on social power that these paradigms can play a role in the emancipation of man in the social arena, and not just propositions whose rightness and wrongness are criticized in a vacuum. On the other hand, in the collaborative approach, it is the intellectual and mental interaction of community members that leads to the relatively common emergence of a reality. In this paradigm, reality is valued when it can practically lead to mental and psychological flourishing and bringing him to a superior level of comfort and peace on an individual and social scale. (Voros, 2007: 7-10)

According to the above, most of the futurists today focus on a vision for the future in an interpretative space and sphere (critical combination and structuralism), including Slater, Jovenel and Berger. Voros, however, tried to propose an integrated, comprehensive and multi-dimensional paradigm with a conceptual plan called the Integral Future. Because he believed that we will need all these paradigms to draw the future. (Voros, 2007: 11-12)

As mentioned before, if we want to interpret the futurological understanding of the revelatory text in the form of these paradigms, it should be said that in the paradigm of positivism, this understanding is an objective and definite thing that has an external reality, and the main challenge is how to understand and achieve it. Even under the paradigm of post-positivism, it can be said that this understanding, at present and as long as there are no contradictions for it, is a definite thing. In other words, the belief in this paradigm is based on the fact that it is a futurological understanding of the Qur'an that even if it has some ambiguities, it is considered the best at the present time and more efforts should be

aimed at achieving this understanding and internalizing it in humans. In the critical paradigm, the futurological understanding of the revelatory text is the understanding that has been formed during the past centuries, under the theological-divine structures in different religions of Islam regarding the interpretation of the Holy Qur'an and has been rooted in the intellectual structure of the society. In other words, in this paradigm, the future scholar always looks from the outside to the understanding of the futurological scholars on the Qur'an, and considers it as the source of expectations that different intellectual-theological approaches have from this revelatory text. In the paradigm of structuralism, the futurological understanding of the revelatory text is very similar to the critical paradigm, with the difference that the supremacy of one type and the predominance of one futurology belief from the Holy Qur'an over another is seen as a result of the power and dominance that one religion has been able to find over another, and not necessarily the coherence and inherent superiority of one over the other. In other words, in these two paradigms, those spiritual hegemonies that are behind these futuristic understandings of the Holy Qur'an are always included. In addition, in these two paradigms, the objective and practical ability that these types of futurology understandings can have in building a utopia is also taken into consideration. In other words, the objective and external manifestation of this understanding and its reflection in society are also considered. In other words, the objective and external manifestation of this understanding and its reflection in society are also considered. This last point is what is highlighted in the collaborative paradigm. This means that a futuristic understanding of the revelatory text can be valid if its manifestation

is evident in the society and can play a prominent role in the formation of a utopia.

### **3-3- Future paradigms based on Habermas, Mazzini and Mannermaa**

Although Habermas did not directly enter the field of futurism, but his type of view in ontology was later used by futurists, and Slater, Sandberg, Enayatullah and Mannermaa were among these people. Habermas' three approaches included Technical, Hermeneutic and Emancipatory paradigms. According to Sandberg, Mannermaa and Slater, in the first paradigm, the future has an objective and external nature that will occur outside the scope of the usual powers, and therefore all the search must be focused to find and know it.

In the hermeneutic paradigm, all attention is focused on providing the necessary platforms for dialogue between people in society in order to reach a common understanding of the future. The emancipatory paradigm has a desire and ideal-oriented approach and its focus is on realizing seemingly impossible futures, and accordingly, it mainly pays attention to alternative futures.

Mazzini expressed this view in the form of three exploratory, utopian and perspective paradigms. In the exploratory mode, the weight of the past and present is very prominent in the formation of the future. In the utopian state, the future is formed based on imagination and invention, and the visionary state is the combination of these two. This means that the implementation and realization of this utopian dream is based on the past and present.

In his subsequent researches, Mannermaa placed futurology paradigms in three formats: descriptive, scenario-type, and evolutionary. The descriptive view is based on the same objective and independent view of what is being formed in the minds of the people of the



society. In the scenario-oriented view, the effect of collective wishes is prominent in the formation and realization of the future and is based on the ideals that a society demands. The evolutionary approach is somehow derived from the theory of complex systems and the opinions and thoughts of the Brussels school. Therefore, the development process in a society and in its beginning is somewhat linear and therefore completely amenable to modeling. But from one stage to the next, chaotic dualities emerge in society, whose predictability is very low and their decision-making and management are difficult. In fact, the art of futurology is to predict these starting points of dualities and to

evaluate and organize them. (Heidegg, 2015: 58-65)

### 3-4- Future paradigms based on Tapio and Hytanen's view

Tapio and Hytanen were among the other people who examined the typology of existing paradigms in futurology. This project was based on a futuristic approach and based on the role of three groups of elites or influential figures of the society, decision makers or the political and current structure of the society and finally the institutions and the general body of the society in the process of creating a vision. Based on this view, the future can be explained in 7 paradigms.

**Table 8.** Different paradigms from Tapio and Hytanen's point of view

e avd valuesKnowledge	shools of thought	
Understanding and knowledge is obtained based on an objective view to the phenomenon and values are not taken into account. In this view, determinism and free will are distinguished from each other.	<b>Comtes pisi tivism</b>	1
Understanding is obtained based on an objective view to the phenomenon. Also, values are considered with an objective approach. In this view, objectivism in values and relativism in them are distinguished.	<b>Optimistic humanism</b>	2
In this school of thought, the understanding of knowledge is due to objectivism, and subjectivism is also considered in the case of values..	<b>Symbiotic humanism</b>	3
It is the same as above with the explanation that in this view, realistic ontology is distinguished from relativistic ontology.	<b>Demrcracy based on elecnoons</b>	4
Understanding and knowledge is obtained based on subjective vision. At the same time, the values also have a visionary state.	<b>CoonocaCoagnatism</b>	5
Understanding and knowledge is achieved based on an objective view to the phenomenon. Values also have an objective nature. In this view, two approaches of reasoning and whatever happens are distinguished.	<b>Relatitistic pi agmatism</b>	6
In this view, no understanding can be achieved. Because understanding and knowledge are highly oriented and values are highly subjective.	<b>Democratic lawlessness</b>	7

Examining these seven paradigms may appear to be unrelated to the futurological understanding of the revelation text, but in its heart, it can include how this process of understanding is. Just as in these 7 paradigms, one can witness the movement, attention and look from the elites and ruling structures

towards the body of the society in drawing the desired future, the same process can be seen in the futurist's understanding of the revelation text. In such a way that it is possible to distance ourselves from the existing theological structures in the interpretation and understanding of the Qur'anic surahs and accept

new ways of understanding with criteria. (Peter Tapio, 2002: 608-610)

In addition, as Hytanen and Tapio's paradigms showed, future studies, especially in social fields, have an inseparable link with society and how to perceive it. The course of sociological paradigms is more or less similar to futurology paradigms and it can be classified into 4 groups: pre-modern, modern, post-modern and trans-post-modern. The first period, which by the way has a long history, mainly sought to know the essence of society or the social environment under the influence of the ancient Greek thought atmosphere.

This thought originated from the ancient Greek thought that defined everything as intrinsic, and as a result, society was not exempt from this general rule. In other words, society was not a changing phenomenon; rather, it had an unchanging essence that should be achieved as a result of religious, philosophical or mystical practice. This view in the modern era, which is tied to the name of August Comte, changes from the abstract knowledge of society to its objective and phenomenal knowledge, which, of course, influenced by the Age of Enlightenment in the 16th to 19th centuries, this world's approach to existence and as a result, the growth and expansion of scientific movements in the western world. Most of the schools of this period, with causal logic, seek to understand the behavior and how humans react to their environmental conditions. In other words, the cause of exploration is the basis of sociological studies, which schools such as functionalism, rational choice and interaction are some

examples of this intellectual paradigm. Of course, such studies are carried out with the unspoken assumption that the researcher examines the behavior of humans with the assumptions he has in his mind about the nature of humans. In the postmodern era, this general assumption about the type of human behavior is doubted and topics such as hermeneutics, language, history, and the like become prominent. In other words, in this period, the understanding of man himself becomes a part of the subject of sociology, and that general understanding of man and the interpretation of his social behavior in a fixed paradigm are shaken. Perhaps it can be said that under this paradigm, no universal knowledge of the world, society and man can be achieved. The trans-postmodern point of view, while acknowledging the challenges expressed by the postmodern, tried to define a paradigm and an intellectual sphere that can cover both the modern view of society and the postmodern concerns in this process. (Tawhidfam, 2010: 39-53)

### **3-5- Future paradigms based on Heidegg's view**

Eva Heidegg was among the people who investigated various paradigms in the field of futurism. In her article in 2013, she acknowledged that in the history of futurism, the most important paradigms can be placed in three groups: positivism, collaborative evolution, and criticism. To understand these paradigms, she defined 6 dimensions and features; so knowing them can help to understand these paradigms:

**Table 9.** Dimensions of positivism paradigm

A	Attiiibutes	
The world that will be realized in the future is basically related to the present and the past, and this external and objective world can be discovered by observation and investigation.	<b>Understanding the future and the world</b>	1
This person is mostly in the position of observing and investigating these phenomena.	<b>he po sonoon fthefuturologyer</b>	2
The future of society and things related to it, such as the future of the human race, the complexities within this world and its dynamics	<b>he to poc dosussed ot future studies</b>	3
Gaining basic knowledge about the future and predicting a range of possible futures	<b>The goal and concern of futurologyer</b>	4
Dealing wit oomplxx prbblemn and aynamic modeling	<b>Foundanoon of methodology</b>	5
A combination of objective and subjective methods is used to understand this future.	<b>How to use these methods</b>	6
I It will be the basis of their effectiveness and usefulness.	<b>Ciiteiia at d how to confrm data</b>	7

This paradigm was formed in the 1970s and 1980s, when futurology became a more or less independent science, and it was mostly looking for a kind of guess and estimate about the future based on scientific documents. According to Heidegg, the negative point in this paradigm was that it did not pay attention to the future that lies in the heart of the present. In other words, in this paradigm, people's beliefs, values and concerns were not focused on shaping the future. (Heidegg, 2015: 52-54)

On the contrary, in the collaborative evolutionary paradigm, more emphasis is placed on social instabilities and that the circle of possible futures should expand more. In other words, the complexity of the future and the role of visible and hidden factors in shaping it are at the focal point of this paradigm. Therefore, it can be said that looking to the future in this paradigm finds a holistic state.

**Table 10.** Dimensions of the collaborative evolutionary paradigm

	Attiiibutes	
The future is complex and always changing. Both known and unknown factors can be effective in its formation. In addition, the human factor will generally participate in its formation.	<b>Understatdrtg Uhe future and the wrld</b>	1
Humans are both observing the future and participating and interfering in its formation.	<b>he po sonoon fthefuturologyer</b>	2
Things like the future of societies and human species and the formation and emergence of complex and dynamic colonies that are formed as a result of human interaction are among the concerns of this paradigm.	<b>he to poc dosussed ot future studies</b>	3
Paying attention to the interpretations of possible futures and the effect these futures have on shaping societies is one of them.	<b>he go al and conceon of the futuii st</b>	4
Holistic view and attention to all-round evolution patterns	<b>Foundanoon of methodology</b>	5
A combination of mental methods and methods that originate from that holistic and evolutionary view are used to understand this future.	<b>How to use these methods</b>	6
The focus is mainly on their falsifiability and the feedback and reflection that these theories have in the society.	<b>Ciiteiia a td how to confrm data</b>	7

Despite all the emphasis placed on the role of humans in the collaborative paradigm for building the future, according to Heidegg, the way of this effect in this paradigm is not very clear. In other words, in this paradigm, it is not clear whether human beings are aware and active actors who build the society, or whether the type of human being in the society, willingly or unwillingly, will be effective in the formation of the future. (Heidegg, 2015: 80-82)

According to Heidegg, the critical paradigm was a response to the need for human participation in the construction of the future; in other words, the focal point of this paradigm is to focus on the future that the capabilities of each human being are able to create. Therefore, it is the mental structure, thoughts, beliefs, and emotions of humans that make the future right or wrong, wanted or not. In other words, it can be said that it is the interaction of

human soul and spirit with each other that provides the means to build the future.

According to Heidegg, since 2000, the idea was formed that it is not the laws that make society; rather, it is the activity of activists that is realized and formed, and based on this, it can be said that the future actually lies in the heart of the present. Based on this, futurists do not predict the future, but mostly observe activists and social influencers to see how they realize their desired future. Therefore, in critical and collaborative evolutionary paradigms, it is the companionship or participation of futurists that provides the necessary platform to understand what will happen in the future.

The completed form of these last two paradigms can be found in the integral or all-round evolutionary paradigm that Heidegg examines in two practical and theoretical fields. (Heidegg, 2015: 98-99)

**Table 11.** The dimensions of the integral paradigm in the theoretical field

	<b>Attiiibut es</b>	
The future is a multi-layered perception and mental concept that is always evolving and changing depending on how humans interact with society and their surrounding environment.	<b>Understanding the future atd t he wrorld</b>	1
The futurist is in the position of observation and participates in the process of change.	<b>he pisi tii n of thefuturologyer</b>	2
The main concern in this paradigm is to pay attention to the dynamics, evolution and growth of human groups and collections in different environments and with different limitations.	<b>he t opic discussed in future studies</b>	3
Visualization of the future that can be seen, reflected and feedback in human societies	<b>he g oal and l oncern of the futuiist</b>	4
Thinking under the model of holistic and comprehensive development	<b>Fiu ndatocts of methodology</b>	5
Design methods based on the model of dynamic systems or emerging systems and dynamic interaction modeling that are constantly evolving and changing.	<b>How to use these methods</b>	6
Falsifiability and that it can be presented as a discourse in the social arena to a society and at a certain time.	<b>Ciiteia atd how to cotfoom data</b>	7

**Table 12.** The dimensions of the integrated paradigm in the practical field

	<b>Attiiibutes</b>	
The future is a mental concept and construct that is formed in the minds of the people of a society at a certain time and place	<b>Understanding the future atd t he wrrld</b>	1
The futurist both observes and participates in the future formation process	<b>he pisi tii n of thefuturologyer</b>	2
Knowing human and non-human factors like various technologies that have the ability to influence a society at a certain time.	<b>he t opic discussed in future studies</b>	3
Understanding how different circles, groups and social-cultural groups participate with each other, which have the ability to build the future on the scale of a society.	<b>The goal and concern of futurist</b>	4
Organizing these future-making structures is based on how they participate in building and shaping the future in a society that is constantly changing.	<b>Foundatoots of methodology</b>	5
The methods are mainly subjective, individual in order to be able to invent methods appropriate to the process of changes in a society to estimate its future.	<b>How to use these methods</b>	6
Their falsifiability and comprehensibility are among these criteria.	<b>Ciiteiia atd how to cotfoom data</b>	7

The important point in examining Heidegg's three paradigms is to be able to use them in the futurological understanding of the Holy Qur'an. As can be seen in these four paradigms, the direction of movement in these paradigms is moving from an objective future (positivism) to a subjective future (integration). This means that instead of seeing the future as something beyond the minds and thoughts of humans, the paradigms should be discovered, found and seen. They are moving towards the point that the future is actually what is hidden in the back of people's minds, and it matures and is polished in social interactions, and finally it can be realized with a high probability. By the way, this is the same falsifiability that Heidegg refers to in the methodology of evolutionary and integrated critical paradigms and considers it bold. In other words, it is true that the future has left its rigid state and has found a spectrum state; but it has a multifaceted state and it has the possibility of life and survival to the extent that it is accepted by others in the society. In this paradigmatic process, human being is recognized as human being. That is, instead of the criterion of rightness and wrongness, instead of being formed outside the minds of people, and they are obliged to adapt themselves to it;

the members of the society themselves gain weight and credibility, and their orientation towards the future becomes bold.

The same approach and view can be extended to the futurological understanding of the revelatory text. This means that instead of trying to make this understanding consistent and in line with some teachings and divine-theological structure that was formed in the previous centuries, we can accept various understandings as long as they maintain their internal coherence and consistency although it has conflicts and inconsistencies with some of those theological teachings and foundations. In this way, it is possible to avoid falling into the abyss of relativism or religious pluralism.

Naturally, in this part, there is no attempt to comprehensively examine the paradigms that are used in the field of human sciences; rather, its purpose is to see what paradigms are included in futurology and what the meaning and concept of the future will be in each of the paradigms. In addition, how will the futurological understanding of the revelatory text be formulated and what can be expected from it.

## Conclusion

In the paradigm divisions that came from various futurists for the future, what can be observed is the movement from the outer future to the inner future. This means that the future is less considered as something that is outside of the mind of a person that needs to be discovered; rather, it is the opposite of what is hidden inside man and behind his soul, thought, mind and psyche. In this sense, the future exists in the present rather than being a category placed in the future. In other words, rather than looking to discover something in the outside world, we seek to discover the motivations, determinations and tendencies that are hidden inside people and can be the factors that can be the driving engine of the future that can be built in the future. In this way, the future finds a more humanistic or subjective nature than what belongs to the outside world and has an objective nature. This difference of the quiddity of the future shows itself in the methods that can be used to identify the future. But what has been important in this article is the translation of this understanding of the future in the futurological understanding of the revelatory text.

Three main lines can be identified in all the paradigms presented above by futurists and thinkers such as Newman, Voros, Mazzini, Mannermaa, Tapio and Hytanen and finally Heidegg.

On one side, there is positivism or post-positivism (Newman, Voros, Tapio, Hytanen and Heidegg) or technical (Habermas) and descriptive (Mannermaa). In this paradigm, man is seen as a rational and beneficial being that is influenced by the external environment. This view in the field of Qur'an research leads to the necessary trust in the inner understanding of human nature and the future scientific understanding of the Holy Qur'an, to find an objective and external nature that humans must

discover and understand. Humans are considered more or less the same in this paradigm, and in a way, essentialism prevails in this paradigm. In other words, in this paradigm, people in the form of various theological-exegetical schools should be able to include the scientific future defined for the Holy Qur'an.

In the middle of the spectrum, there is a paradigm that recognizes the inner structure of the human being, that is, the mind and soul. In this spectrum, it can also be referred to as interpretivism (Newman), criticism and constructionism (Voros), hermeneutics (Habermas), perspectivalism (Mazzini), humanism (Tapio Hytanen) and cooperative evolution (Heidegg). Human understanding in the general sense is the basis of knowing the external world. The complexities of the human soul and psyche become meaningful, and his effect in giving meaning to the world is seen more than his flexibility, and an understanding of the future that is compatible with these complexities becomes meaningful for him. Accordingly, when his inner understanding changes in interaction with the surrounding environment, those previous definitions and understandings are questioned. In a way, this paradigm can be considered as the platform from which other paradigms originate. This understanding has moved towards an existentialist view to human beings and is somewhat distant from that essentialist belief. It is in these paradigms that the effect of social-cultural-economic structures, in addition to the understanding and perception that man takes from inside himself and the outside world is taken into consideration on the understanding that he finds from the concept of the future. Therefore, it is man himself who, based on the understanding of the world and life that has been institutionalized in him, seeks to reach a coherent and self-sufficient understanding of

the revelatory text in different times; not that his focus and effort is on suppressing the futuristic understanding that has been defined for him in his mind and soul.

On the other side of the spectrum, there is a paradigm that can be called by titles such as collaborative (Heidegg), pragmatic (Tapio and Hytanen), emancipatory (Mazzini) paradigm. The foundations of this paradigm are rooted in the previous paradigm. At the same time, it also includes two new features; one is a collectivist view and the other is a pragmatic view. This means that this paradigm considers a futuristic understanding of the revelatory text to be valid, which brings both the good fortune of the society and the existentialist definition of man, and the ability and potential to build a virtuous and revelatory civilization. Therefore, this paradigm has a liberating and idealistic approach to the category of the future and gives weight and value to an understanding of the revelatory text that has the ability to realize this importance in a society.

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