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«مقاله پژوهشی»

بررسی تطبیقی میزان مشارکت اجتماعی و ارتباط آن با احساس آنومی در قرآن و عهدین

علی حسن نیا^{۱*}، زهرا فاضلی^۲، محمدرضا فاضلی^۳

چکیده

مباحث اجتماعی و مشارکت و انحرافات اجتماعی از مسائل حائز اهمیت در مباحث و آموزه‌های الهی می‌باشد. در تعدادی از آیات قرآن و عهدین با شباهت‌ها و تفاوت‌هایی به موضوع مشارکت اجتماعی و احساس آنومی پرداخته شده است. اکنون پرسش آن است که چه موارد و نمونه‌هایی از معنای آنومی در قرآن کریم و عهدین بیان شده است و رابطه آن با مشارکت اجتماعی چیست؟ پژوهش حاضر قرآن کریم و عهدین را مورد واکاوی قرار داده و با روش توصیفی-تحلیلی مورد بررسی تطبیقی و مقایسه‌ای قرار داده است. نتیجه پژوهش آن است که اگر افراد جامعه اعمال خود را آگاهانه سازمان دهند و با یکدیگر مشارکت داشته باشند و مطیع فرامین الهی و پیامبران خود باشند بسیاری از مشکلات و معضلات خود به خود حل می‌شود و جامعه به سوی خوشبختی و سعادت حرکت می‌کند. ولی در شرایطی که مشارکت و همبستگی متقابل افراد در جامعه از میان برود و عدم اطاعت‌پذیری از فرامین الهی و مخالفت با پیامبران الهی در جامعه رواج پیدا کند، بنابراین افراد ناهنجار شده و این حالت وقتی به صورت عام در جامعه شیوع پیدا کند جامعه دچار آنومی و ناهنجاری یا نابسامانی می‌شود.

واژه‌های کلیدی

قرآن کریم، مشارکت اجتماعی، آنومی، عهدین.

^۱ دانشیار گروه علوم قرآن و حدیث دانشگاه شاهد.
^۲ دانشجوی دکتری جامعه‌شناسی سیاسی دانشگاه آزاد اسلامی، واحد علوم و تحقیقات تهران، ایران
^۳ دانشجوی دکتری تفسیر تطبیقی قرآن، دانشگاه علوم و معارف قرآن کریم، قم، ایران

نویسنده مسئول:

علی حسن نیا

رایانامه: a.hasannia@shahed.ac.ir

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A Comparative Study of Amount of Social Participation and Its Relation with Anomie Feeling in Qur'an and Testaments

Ali Hasannia¹, Zahra Fazeli², Mohammad Reza Fazeli³

¹ Associate Professor, Department of Qur'an and Hadith Sciences, Shahed University, Tehran, Iran.

² PhDstudent in Political Sociology, Sciences and Researches Branch of the Islamic Azad University, Tehran, Iran.

³ PhDstudent in comparative interpretation University of Qur'anic Sciences and Education, Tehran, Iran.

Correspondence

Ali Hasannia

Email: a.hasannia@shahed.ac.ir

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ABSTRACT

Social issues and social participation and deviations are important issues in divine discussions and teachings. In a number of verses of the Qur'an and the Testaments, the issue of social participation and feeling of anomie has been discussed with similarities and differences. The questions raised here, "what cases and examples of the meaning of anomie are expressed in the Holy Qur'an and the Testaments?" and "what is its relation with social participation?" This research studies and analyzes the issue in the Holy Qur'an and the Testaments, using the comparative study and the descriptive-analytical method. In conclusion, if the members of the society consciously organize their actions, participate with each other, and obey the commands of God and the Prophets, problems and dilemmas mostly will be solved by themselves and the society will move towards happiness and prosperity. In contrast, if the participation and mutual solidarity of people in the society are lost and disobedience to the divine commands and opposition to the divine prophets become widespread in the society, members become abnormal. In case this situation spreads in the society generally, the society will suffer from anomie, abnormality, and disorder.

KEYWORDS

Holy Qur'an, Social Participation, Anomie, Testaments.

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Introduction

Human life is arranged in the shadow of participation, obedience, and social order. Social order is only possible if there is an effective social control system. Social control system is a means of ensuring people's behavior in acceptable and expected channels of society. Human activity has two behavioral dimensions and a normative one. Behavioral dimension means real behavior and what humans do in practice, and normative dimension means value behavior as humans should act. Therefore, anomie or deviant behavior is a behavior that violates social norms and society's expectations. In order to prevent the negative consequences of breaking norms and misbehavior, religion emphasizes both internal supervision (self-care) and external supervision that is carried out by various institutions such as family, governmental institutions, and even individuals towards each other. Breaking important social norms on a large scale makes people's social life unpredictable and causes disruption of social order. Undermining the sense of public trust and confidence upon which social relations happen to be based, is the negative effect of norm breakers. If participation is not done along with proper and timely social control and norm-breakers are not punished, people's desire to conformity will be lost and people will be encouraged to deviation (such as not penalizing a wrongdoer by the police) (Sobhaniniya, 2009: 22-28).

Social participation and obedience and its connection with the feeling of anomie in society are important and worthy issues. In addition, dealing with this issue with the approach of comparing the Qur'an and the Testaments double this importance. This interdisciplinary research tries to examine the perspective of the Holy Qur'an and the Testaments with a sociological approach regarding social participation and

obedience to divine prophets and the feeling of anomie. In this regard, examples of the meaning of anomie will be expressed in the Holy Qur'an and Testaments, and then its relation with social participation will be analyzed.

1. Research background

Among the studies conducted this issue, only a few works are found as follows: "Qur'an's strategy in facing social deviations" (Aghajani, 2002), in which the author introduces social deviations from the perspective of the Holy Qur'an. His most important concern is to get familiar with the approach of the Holy Qur'an in defining deviance, the theoretical foundations of explaining social deviations, and ways to prevent and treat them. "Religion and social order: investigating the relation between religiosity and feelings of anomie and deviance among a sample of students" (Serajzadeh & Pooyafar, 2018). In this article, the effect of religiosity on social order is investigated at the individual level. "Social participation in the conditions of anomic society, the relation between social harms and deviations and social participation" (Tavasoli, 2004). This book contains sociological discussions about the relation between social harms and deviations and social participation. "Study of the relation between social capital and social anomie" (Abbaszadeh et al., 2012). This article has measured social anomie among Tabriz Azad University's students and the effect of social capital on it. In addition, although some works have been written in the field of participation, perversity, and social deviations in the Holy Qur'an, there has not been a comparative work between the Qur'an and the Testaments with a sociological perspective so far. However, this research has been conducted in a comparative method between the Holy Qur'an and the Testaments from the perspective of sociology

and with a library tools. Considering the importance of the subject, while comparing and dealing with the similar and different cases in the Qur'an and the Testaments, hopefully it would be a guide for next studies.

2. Terminology

1.2. The concept of participation

Participation in its literal meaning: the word "participation" means part and section. It comes from the Latin root "Participato", which means "to have with oneself," "to have something with oneself from others," and "to have a share in something other than oneself". It means to share in something or to take a part of it (Aryanpour, 1995).

In a relatively comprehensive definition of participation, it is stated: "Participation is the mental and emotional involvement of individuals in group situations that motivates them to help each other to achieve group goals and share in the responsibility of work. (Toosi, 1991: 43).

2.2. The concept of anomie

Terminologically, this amendment is formed from a main part Nomie and a prefix a. In Iranian and Greek languages, a or (ἄ) as meaning N are a negative prefix for nouns. For example, if Iranians want to say (non-Iranian), they say (An-Irani-انیرانی). In the official dictionary of the English language such as Webster's, Anomie is derived from the Greek word Anomos, where a is a negative prefix and Nomos means law and custom. So Anomie means lawlessness and abnormality. Pointing out that even in Webster's first edition there is no mention of this word, Merton agrees with the above etymology and the meaning of anomie in the sense of abnormality. Therefore, the common opinion is that anomie in the Bible comes as anomia, derived from the Greek Anomos, which means lawlessness and abnormality.

However, Mestrovich believes that sociologists have not paid more attention to the etymology of the word anomie. In Christian terms, anomie in the Bible can be translated as sin, which refers to debauchery, corruption, moral deviance, and all kinds of blasphemy. On the other hand, anomia in the Bible has nothing to do with nomos or law. Rather, it was meant to refer to the tribes that were outside the Shari'a or God's law. Therefore, a kind of "hostility and rebellion against God" was understood from it. Even in the old English language, anomie meant evil and sin, rather than the meaning of "lawlessness." In today's common sense from centuries ago, the Greek term "Nomos", which is the root of "Nomie" and therefore Anomie, is used. (Beiro, 1987: 257).

3. Sociological theories of social participation

3-1. Seymour Martin Lipset

Lipset, a contemporary American sociologist, has mainly focused his attention on the social variables of participation. He intended to analyze and clarify the phenomenon of participation or non-participation of different classes and groups based on several general social factors in political and social processes, such as association elections, labor unions, the local council, and the like. In his book "Political Man" in the chapter related to elections, he is trying to describe and explain a relatively comprehensive model of social factors affecting participation in elections at two levels. According to him, the pattern of participation in different countries is the same. In all these countries, the rate of participation in social events is higher among men, educated groups, married people, urban dwellers, middle-aged people, dignified people, as well as members of organizations, parties, unions, and councils. (Lipset, 1960: 187-191).

3-2. Ronald Inglehart

Inglehart's opinions regarding the participation of citizens in social affairs and the transformation of values are based on two basic hypotheses:

Scarcity hypothesis: A person's priorities are a reflection of his socio-economic environment. A person places the highest values on things that are relatively scarce.

Socialization hypothesis: the relation between socio-economic environment and value priorities is not a relation based on absolute compatibility. There is a noticeable time lag involved because a person's core values are largely a reflection of the conditions that prevailed during his pre-pubescent years. The meaning of value priorities in the above two hypotheses is to prioritize one of the material or metamaterial values that are defined based on Maslow's Hierarchy of Needs theory. As Inglehart says: "The concept of the hierarchy of needs in its simplest form almost refers to general satisfaction. That unsatisfied material needs take precedence over mental, aesthetic, and social needs" (Inglehart, 1994: 152).

The above two theories are related to participation and obedience; The generality of Seymour Martin Lipset's theory is that the participation pattern is the same in different countries, and Ronald Inglehart's theory, which is based on two hypotheses:

A) **Scarcity hypothesis:** the individual's priorities are a reflection of his socio-economic environment. A person places the greatest value on that which is in relatively short supply.

b) **Socialization hypothesis:** the relation of the socio-economic environment and value priorities are not a relation based on immediate compatibility. There is a noticeable time delay because the main values of a person are largely a reflection of the conditions that prevailed during the years before his maturity. The value

priorities are one of the material and metamaterial values.

In this research, hypothesis B, i.e. socialization, is used to analyze and investigate all four issues, which deals with non-participation in obeying the command of God and His prophets.

A) **The first case: calf worship by the Israelites**

During the calf worship by the Israelites, the tendency to worship the senses, the sound coming from the Samaritan calf statue, the oppressive spirit of the Israelites, and the absence of Moses were factors for the worship of the calf by the Israelites.

b) **The second case: Sabbath's Companions**

In the story of the companions of the Sabbath, economy and livelihood were the first priority for some of the people of Bani Israel at that time, but God ordered them not to catch fish on Saturday as a test, and fishing was forbidden for them on that day. On that day, there were many fish in the sea, which provoked the people of Bani Israel to catch fish on Saturday.

c) **The third case: the battle between Talut and Goliath**

In the battle of Talut and Goliath, it is considered again for the participation of hypothesis B, that is, socialization; First, the children of Israel became self-righteous and arrogant in choosing a king from God, and secondly, they did not participate in obeying God's command and considered their own selfishness to be a priority over Jihad. They drank more than the specified amount of water and because of this they were not ready to participate in the struggle and Jihad and they did not follow the order of Talut.

D) The fourth case: the king's lust and the killing of Yahya (as)

Immoral relationship of one of the kings of the time of the prophet Yahya (as), who fell in love with one of his concubines and decided to marry her. Yahya was informed of that and stopped him. The king who saw Yahya (as) as an obstacle, killed Yahya (as). Here the king followed his desire and had no participation in obeying the prophet of the time.

3-3. 'Emile Durkheim

Durkheim's point of view in the discussion of anomie: Durkheim mentions in the definition of anomie that anomie refers to a state of mind in which due to social disorders, a person has some kind of confusion in choosing behaviors and following behavioral rules. According to Durkheim, anomie is the main theme of social division of labor. Durkheim considers anomie equivalent to "anarchy". If we consider anomie as "evil", it is above all, because the society is suffering and cannot ignore continuity and order to survive. According to Durkheim, anomie is evil because it causes suffering. Therefore, "evil" is one of the synonyms of anomie. Durkheim, especially in the introduction to the division of labor, mentions the state of social health of the society, that is, only ethics or sociology in Durkheim's interpretation have the authority to determine it. According to Durkheim, anomie is the opposite of moral health or morality. Therefore, anomie can be considered as a state of moral illness, or in Durkheim's terms, it is evil. Durkheim, both in this book and in his other books, has plenty of definitions such as the state of moral peace, the common state, the state of collective conscience, the collective state, the moral state, the mental state and used the mode of opinion. All of these interpretations are somehow related to anomie, for anomie is a pathological state of these states. Anomie is the

disorder or confusion of the collective conscience or common conscience, and since anomie is related to the collective conscience, the society and the individual suffer from it at the same time. According to Durkheim, in anomic societies, social existence is not governed by habits. People are constantly competing with each other and their expectations are very high. As a result, he is constantly suffering from the disproportion between his desires and pleasures. This means that if a person is left to himself, his endless inner desires will always be awakened. He will always demand more than what he has and he will always be disappointed in his pleasures in a difficult life. This suffering indicates that anomie is not only the collective conscience, but also affects the individual conscience. Therefore, it is a collective and individual anomie at the same time. Regarding suicide, Durkheim mentions the two elements of "beliefs" and "feelings" for action, which are caused by collective and anomie states. In an anomic society, social existence is not under order, people constantly compete with each other, their expectations are high, and in fact, there is a disproportion between the demands and the existing order. This disproportion leads to boredom that is also a factor for suicide. In suicide, anomie is a collective state that is expressed with the same attributes of evil, crisis, disease, distress, confusion, and disorganization.

According to Emile Durkheim, the French sociologist, anomie has four states:

The first state: It refers to the state of mind that a person or people have a kind of confusion in choosing norms and following behavioral rules due to social disorders. On the other hand, the state of mind has two dimensions: a) behavioral-belief b) normative-legal.

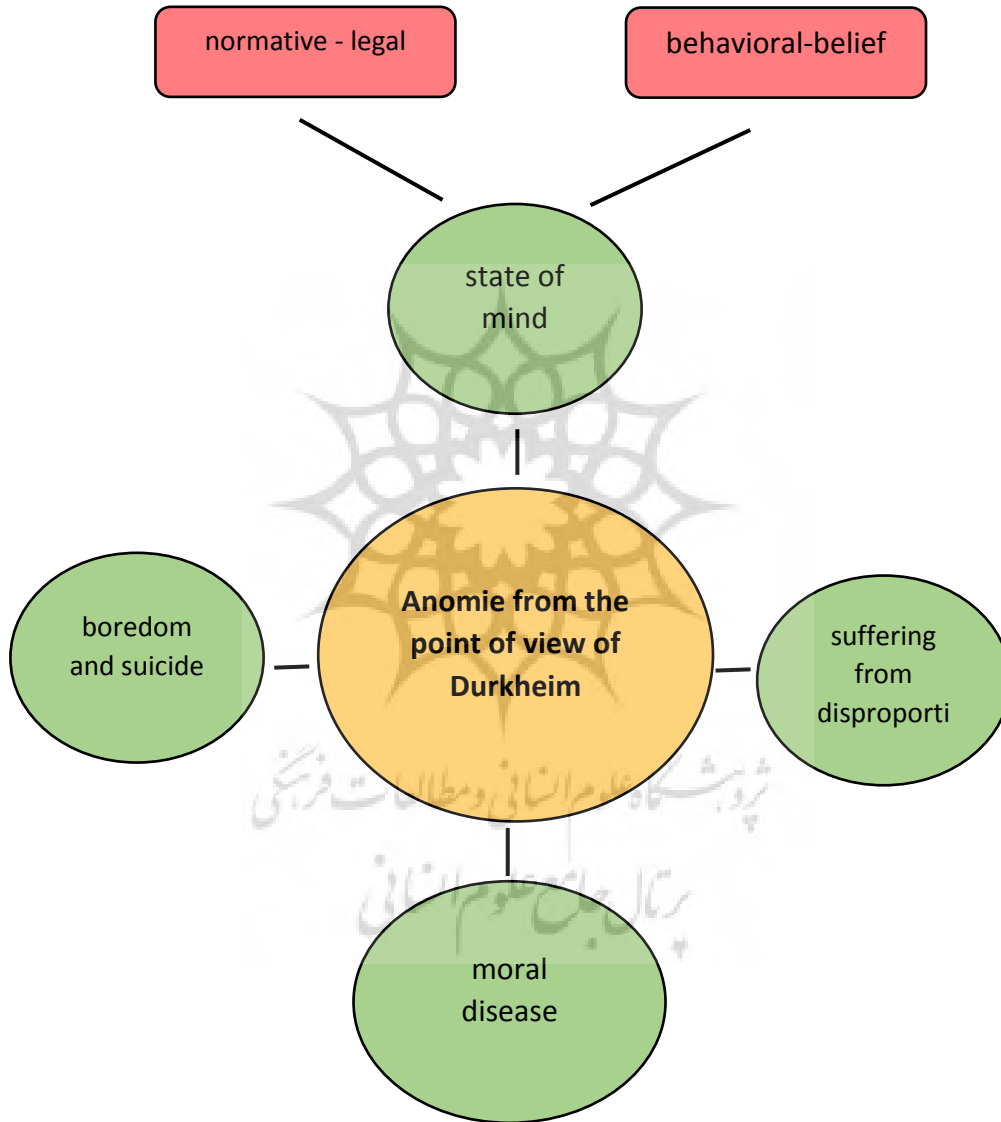
In this research, we have used the first state, that is, the state of mind with two behavioral-belief and legal-normative dimensions.

The second state: it is a kind of evil that causes suffering; Suffering from the disproportion between one's desires and pleasures.

The third state: moral disease, confusion or confusion of the collective conscience or common conscience.

The fourth state: boredom that causes suicide.

In this research, we are faced with these two interpretations of anomie:



4. Participation and sense of anomie in the Holy Qur'an and the Testaments

Both the Holy Qur'an and the New Testament mention the social participation of women;

4-1. Social participation in the Holy Qur'an

4-1-1. Women's participation in religious-scientific issues and piety

A) In Surah Al-Ahzāb, verse 35,¹ God Almighty says:

“Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.”

When describing the characteristics of believers and the most basic issues of belief, morality and practice, God Almighty places men and women next to each other like two sides of a scale, and gives the same reward to both without the slightest difference. In other words, the physical difference between men and women cannot be denied, just like their spiritual difference, and it is obvious that this difference is necessary for the continuation of the human society system, and it creates effects and

consequences in some of the legal laws of men and women. However, Islam never criticizes the human character of a woman - like a group of Christian clerics in the previous centuries - whether a woman is really a human being and whether she has a human soul or not?! There is no consensus between these two. Islam gives the same economic independence to women as it does to men (in contrast to many laws of the past and even today, which do not give economic independence to women at all).

Also, in the Islamic Rijāl, we see a special group of women scholars who were in the ranks of narrators and jurists. They are mentioned as unforgettable personalities (Makarem Shirazi, 1992, 17: 314- 313).

b) In Surah Nahl, verse 97:²

“Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.”

Following a general rule, the result of righteous deeds combined with faith is realized by anyone and in any way, in this world and the next world. The criterion is only "faith" and righteous deeds of men, and there are no other conditions, neither in terms of age, nor in terms of race, nor in terms of gender, nor in terms of social status. (Makarem Shirazi, 1992, 11: 389)

c) In verse 2 of Surah Al-Mā'idah³:

“O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House,

^٢. مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

^٣. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشُّهُرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبَرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

١. إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.”

God refers to the participation of the community, both men and women. He emphasizes piety and good deeds and says that the focus of helping others should be piety. He introduces the tendency towards good deeds and helping them as the first pillar of forming an ideal society, and reaching this important point can only be achieved by purifying the heart and removing grudges (Javadi Amoli, 2020, 21: 542).

4-1-2. Participation of women in hijab

A) In verse 31 of Surah Noor,¹ God Almighty says:

“And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness.

And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.”

He commends the believing women to close their eyes (and refrain from looking at unmarried men) and protect their breasts. In this way, just as it is forbidden for men, it is also forbidden for women. Also, it is obligatory for women to cover their private parts from the eyes of others, both men and women, just like men.

Then He mentioned the issue of hijab, which is a characteristic of women, in five sentences:

1- "They must not display of their adornment only that which is apparent." It is not allowed to wear special decorative clothes under a normal dress or veil, because the Qur'an has forbidden the appearance of such decorations.

2- The second ruling stated in the verse is that, "They must not draw their veils over their bosoms." "Khumur" is plural form of "khimār" (like hijab) originally means covering, but it is usually referred to something that women cover their heads with (i.e. scarf). "Juyūb" is plural form of "jayb" (like ghayb) means the collar of a shirt, which is interpreted as a collar, and sometimes it is also referred to the upper part of the chest in proportion to its proximity.

It also indicates that before the revelation of the verse, the women would throw their headscarves over their shoulders or behind their heads, so that their necks and a little bit of their chests would be visible. The Qur'an commanded them to throw it on their neck so that both the neck and the part of the chest that is outside would be hidden.

3- In the third rule, the cases where women can remove their hijab and reveal their hidden adornment are described with this phrase: "They should not reveal their adornment."

1. وَ قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوجَهُنَّ وَ لَا يَبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَ لِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَ لَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَ لَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَ تَوْبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ.

4- He states the fourth ruling as follows: "And let them not stamp their feet so as to reveal what they hide of their adornment." They should be so precise and strict in observing chastity and avoiding things that ignite the fire of lust in men's hearts and may lead to deviating from the path of chastity, so that they don't even make the sound of adornments on their feet listen to their foreign men. This is proof of Islam's narrow-mindedness in this field.

5- And finally, He ends the verse with a general invitation to all believers, both men and women, to repent and return to God, saying: "And turn unto Allah together, O believers, in order that ye may succeed." (Makarem Shirazi, 1992, 14: 442-438)

b) In verse 59 of Surah Al-Ahzāb,¹ He first instructs believing women to take any excuses from the hands of corrupters. Then with the most severe threat, which is unique in the Qur'an, He attacks hypocrites, troublemakers, and rumormongers.

In the first part, He says: "Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed."

It seems more likely that here the covering means something bigger than a scarf and smaller than a chador, as the author of Lisān al-Arab relied on. Also, "yudnāna" points to women to bring the "Jilbāb" close to their body, so that it protects them properly, not to leave it free so that it can be removed from time to time and the body is revealed. In sum, they should put their clothes together (Makarem Shirazi, 1992, 17: 427).

4-2. Social participation in the Testaments

4-2-1. Women's participation in social, political, and religious issues

Participation of women in the New Testament refers to cooperation in social, political, and religious issues and cooperation and participation of women in the church. This active participation of women in church work is due to their personal dimension. Paul has presented a new theological perspective on women, which explains how the difference between the two sexes has disappeared and replaced by a new concept: there is no longer any difference between men and women, for you are all one in union with Christ (Galatians, 1:28). It is also stated in the word of the Bible, for we are all children of God because of faith in Jesus Christ, and all of us who have been baptized have become a part of Christ's existence and are clothed with Christ; It doesn't matter if we are Jews or non-Jews, slaves or free, men or women; Because all of us Christians are one in Jesus Christ (Galatians, 3:28-26). In other words, the discrimination between men and women disappeared, just as the racial and social classification system was dismantled. In fact, the full message of the Bible about women is not only in favor of human equality in social, political, and economic affairs, but also takes into account the divine covenant, the content of which is based on humanity and creation.

4-2-2. Women's participation in hijab

Keeping in mind the system of creation, Paulus points out the behavioral aspects of women: the first thing is that in worship gatherings, women should appear covered (Komeijani, 2005: 198). Women in the way of clothing and their makeup should be careful. Christian women should be noted for charity and good morals, not for combing their hair or

١. يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ أَرْوَاكُ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

adorning themselves with jewelry and flashy clothes (The First Epistle to Timothy, 2:12-9). Paul also emphasized the unity and integrity of men and women in Christ (Jeremiah, 7:166). He said that in God's eyes there is no such thing as male and female (Galatians, 3:28).

5. Participation and sense of anomie in the Holy Qur'an and the Testaments

5-1. The story of calf worship

5-1-1. The view of the Holy Qur'an

After returning from Mīqāt, when Prophet Musa (as) saw that the Israelites had gone astray and worshiped the calf, he immediately took measures against this deviation, as stated in the verses of the Holy Qur'an:

“Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?”¹ (Tāhā: 86)

“And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers.”² (A'rāf: 150)

“(Moses) said: And what hast thou to say, O Samiri?”³ (Tāhā: 95)

“He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.”⁴ (Tāhā: 96)

“And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to anyway? They chose it, and became wrong-doers.”⁵ (A'rāf: 148)

“And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.”⁶ (Baqarah: 54)

“Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.”⁷ (A'rāf: 154)

His holiness Musa (as) made a serious and quick reaction in the face of the deviation of his people. His anger was due to the fact that the children of Israel had committed a great sin and had deviated. Afterwards, the first person whom Prophet Musa (as) met at the day he

٣. قَالَ فَمَا خُطْبِكَ يَا سَامِرِيُّ.

٤. قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي.

٥. اتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ خَلْقِهِمْ عَجَلًا جَسَدًا لَهُ خُورٌ أَلْمُ يَرَوْنَ أَنَّهُ لَأَيْكَلُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ.

٦. وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلِ فَتَقْتُلُوا إِلَى بَارئِكُمْ فَأَقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

٧. وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِربِّهِمْ يَرْهَبُونَ.

١. فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي.

٢. لَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ.

faced this deviation, was Aaron (as). The other person whom Moses (as) met was Samiri. He reprimanded him because he was the main cause of deviation. Moses (as) in dealing with Bani Israel informed them and made them aware of their mistake; Then Prophet Moses (as) called Bani Israel to repent for this great sin and deviation. Finally, Prophet Moses (as) both reprimanded and trained Bani Israel.

5-1-2. The view of the Torah

In the Torah, the story of calf worship of the Israelites is mentioned when Moses returned from the city. He became angry, broke the tablets of the law, and continued to punish and reprimand them:

“25 And when Moses saw that the people had broken loose (for Aaron had let them break loose, to the derision of their enemies), 26 then Moses stood in the gate of the camp and said, “Who is on the Lord’s side? Come to me.” And all the sons of Levi gathered around him. 27 And he said to them, “Thus says the Lord God of Israel, ‘Put your sword on your side each of you, and go to and fro from gate to gate throughout the camp, and each of you kill his brother and his companion and his neighbor.’” 28 And the sons of Levi did according to the word of Moses. And that day about three thousand men of the people fell” (Exodus, 32:28-15).

5-1-3. The view of the Bible

In the four Gospels, there is no mention of Bani Israel's worship of the calf, but it is mentioned that they tend to follow sensual orders.

5-1-4. Comparative study

The process of worshipping the calf of Bani Israel at the time when Prophet Moses (as) goes to Mīqāt, people’s deviation, committing great sin, and worshipping the calf are mentioned both

in the Qur'an and in the Testaments with slight differences;

When the prophet to Mīqāt, the people of Bani Israel did not pay attention to his orders and did not have social participation with him and Aaron, which caused anomie in the people of Bani Israel. There are three examples of the meanings of anomie in this story of calf worship in the Qur'an and the Testaments:

1- Disobedience of God and divine orders: disobeying the orders of Prophet Moses (as) and not paying attention to his orders.

2- Abnormality: lack of social participation and companionship with his holiness Aaron (as).

3- Sin and deviation: Calf worship.

Here, the people of Musa (as) participated in disobeying the command of Musa (as) and his successor and committing sin. The anomie that occurs here is anomie of the behavioral-belief type. It refers to the fact that the people of Musa (as) deviated from God's law and in some way rebelled against God and His Prophet. It means the lawlessness and disorder that Moses got angry and sad about his people after returning from the mountain and started to complain.

5-2. Companions of the Sabbath

5-2-1. The view of the Holy Qur'an

“Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them. Thus did We try them for that they were evil-livers.”¹ (A'raf: 163)

“And when a community among them said: Why preach ye to a folk whom Allah is about to destroy or punish with

1. وَ سَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَ يَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ.

an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil)."¹ (A'rāf: 164)

“And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.”² (A'rāf: 165)

“So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!”³ (A'rāf: 166)

Most of the commentators believe that this story is related to a group of Israelites who lived by the sea (apparently they lived by the Red Sea in a settlement called Ileh. As a test, God ordered them not to catch fish on Saturday, and so fishing was forbidden for them on that day. It seems that because of the continuous holiday that was common among them on Saturday, the fish felt safe from the fishermen on that day and appeared on the water in droves, or that God, in order to test them, would increase the number of fish in that area on that day, and on other days, they would sink into the depths of the water. So, their test was on something that would attract them (Makarem Shirazi, 1987, 6: 420). First, Bani Israel resorted to legal tricks and opened ponds by the sea. Many fish entered them with the tide, and when they wanted to return to the sea in the evening, because the water level was lower, they could not go to the sea, and then on Sunday, they used to catch fish in the pond. Or as said, they threw the hooks into the sea on Saturdays and pulled them out from the sea on

the following days. It is also mentioned in some narrations that they used to catch fish on Saturday without fear and without any tricks. It is possible that all these theories are correct, as such, at first they used legal tricks, and after a while, they dared to break the sanctity of Saturday and catch fish openly and recklessly on Saturdays (Qumī, 1984: 244).

5-2-2. The view of the Testaments

In the Testaments, the story of the people of Ileh and their violation on the Sabbath⁴ day, as stated in the Qur'an, is not mentioned. But it spoke about the disrespect of the Israelites on the Sabbath and their end. In the book (Nehemiah), he spoke about the people who were in Judah, the city of David⁵, who did not respect the Sabbath (Hakes, 2015: 987).

“15 In those days I saw in Judah people treading winepresses on the Sabbath, and bringing in heaps of grain and loading them on donkeys, and also wine, grapes, figs, and all kinds of loads, which they brought into Jerusalem on the Sabbath day. And I warned them on the day when they sold food. 16 Tyrians also, who lived in the city, brought in fish and all kinds of goods and sold them on the Sabbath to the people of Judah, in Jerusalem itself!” (Nehemiah 113: 15&16).

Nehemiah then states that breaking the sanctity of the Sabbath has increased God's wrath on the Israelites and after that He

١. وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعْذِرَةٌ إِلَىٰ رَبِّنَا وَلَعَلَّهُمْ يَنْتَقُونَ.
٢. فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَبْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ غَاطِسٍ يَمَسُّ أُنُوفَهُمْ كَانُوا يَعْسِفُونَ.
٣. فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ.

4. It is written in the dictionary of the Bible that: Sabbath is the name of the day when the Jewish people gave up all their activities and rested. This word is translated from Hebrew, meaning to rest. In the old days, they observed this day very much and looked not having it was considered a great sin. Rather, they did not consider any sin as equal to it except idolatry (Hakes, 2015: 465).

5. It is an archaeological complex in the city of Jerusalem, which is expected to be the core of ancient Jerusalem. (Ariel, D. T., & De Groot, A. (1978); Broshi, M. (1974), pp: 21–26; Reich, R., & Shukron, E. (2000), pp: 327–339)

prevents business on that day by closing the gates on the Sabbath.

In the book of Ezekiel, he talked about Israel's violation of on the Sabbath day: "But the family of Israel rebelled in the wilderness and walked in my statutes, and they despised my commandments, by which whoever does them will live, and they greatly dishonored my Sabbaths (Prophet Ezekiel, 30:13).

5-2-3. Comparative Study

Both in the Qur'an and in the Testaments, the story of the Companions of the Sabbath is mentioned, but with the difference that in the Qur'an, it refers to the prohibition of fishing on the Sabbath as a test and trickery or legal tricks of the people, while in the Testaments, in Nehemiah's section, it mentions the sacrilege of this act, which increases God's wrath, and in addition to selling fish, it also mentions the sale of wine, grapes, figs, and fruits; Also, in the book of Ezekiel, the prophet has spoken about the Israelites' violation on the Sabbath day, which led to their disobedience in the desert and so they despised the commandments.

The meaning of anomie is presented here:

Abnormality and disobedience: It was forbidden to catch fish on the Sabbath, which was a form of abnormality and disobedience, lack of social participation and lack of obedience to God's order.

Therefore, anomie here is a normative-legal type. They participated in disobeying God's order and broke the law.

5-3. The story of Talūt and Goliath

5-3-1. The view of the Qur'an

"Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said:

Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers."¹ (Baqarah: 246)

"Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing."² (Baqarah: 247)

"And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers."³ (Baqarah: 248)

"And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the

١. أَلَمْ تَرَ إِلَى الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدَ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ.

٢. وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

٣. وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast."¹ (Baqarah: 249)

"And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk."² (Baqarah: 250)

In his commentary, Ali bin Ibrahim Qumī narrated from Abi Ja'far (as) who said: "After the death of Moses, the children of Israel committed sins, changed the religion of God and disobeyed the command of their Lord. Among them was a prophet who commanded them to do good deeds and forbade them from doing ugly things, but they did not obey him. For this crime, God made Goliath, who was a Coptic man and a native of Egypt, dominate them. He humiliated the Israelites, killed their men, drove them out of their land and property, and took their women as slaves. They complained to their Prophet and said, 'Ask God Almighty to choose a commander for us to campaign in the way of God.' In those days, prophethood was always in one nation and kingship in another dynasty, and God never combined prophethood and kingship in one nation. That is why they made that request.

Their Prophet asked if such a commander is appointed to you and then Jihad becomes obligatory on you, do you promise not to shy away from Jihad and you see such a determination in yourself? They said, what excuse do we have for not fighting in the way of God, for the enemy has driven us out of the house and separated us from our wives and children? Finally, their Prophet said: 'God Almighty has sent Talūt to you to be your commander and king. The Israelites were angry at the sending of Talūt and said, 'what a bad kingdom is his reign over us!' We ourselves are more deserving of him, who has neither wealth, nor is he from the line of Levi, nor Joseph, but he is from the line of Benjamin, the brother of Joseph, and he is neither from the line of royalty nor from the line of prophecy.' Their Prophet replied: 'God Almighty preferred him over you and gave him scientific and physical strength. God gives his property to whomever He wills and He is the one whom no one can prevent from His forgiveness, and He is the one who does whatever He does from the heart and knowledge.' Talut, as Samuel said, was a man of strong stature and the wisest of the people of Bani Israel, but he was poor. Bani Israel criticized him for this trait and said that he did not have much wealth. Their Prophet said: 'The sign that he has become your ruler from God is that he brings you that coffin with peace from your Lord and the rest of what are left in it from the family of Moses and the family of Aaron, while the angels carry that coffin and at that time, he returned the coffin to them (Qumī, 1984: 81). After Talut assumed the command of the army, he prepared the army and stressed that only those who are thinking of jihad and those who have a half-finished building or a half-finished deal and the like should not participate in this fight. Soon a large crowd gathered and moved towards the enemy. As a

١. فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُلاقُوا اللَّهَ كَمِ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ.

٢. وَ لَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَخْرِجْنَا مِنْ هَذَا وَقَاتِلْنَا لَهُم وَنَنْصُرْنَا عَلَيْهِمُ الْكَافِرِينَ.

result of marching against the sun, all the soldiers became thirsty, and here, according to the command of God, the next test and settlement took place, and Talut said: 'Soon you will reach a river on your way, and God will test you by means of it, those who drink from it, are not from me, and those who did not drink unless a little, they are from me. As soon as the eyes of the troops fell on the river, they were happy and soon a large number of them brought themselves to it and were watered, save only a few people who remained with Talut. Talut reached the battlefield with the few number. The small army then scared and told that they don't have much power to fight with this powerful army. However, those who believed in the Resurrection and their hearts were full of God's proof, were not afraid and prepared for war with trust in God. Finally, with the killing of Goliath by Dawood (as), the war ended in favor of Talut and his army. All the successes were because of that word that put faith and piety in their mouths, and that was when they saw Goliath and his army, they said: "Rabbanā Afrigh 'Alainā Sabrā wa Thabbit Aqdāmanā Wansurnā 'ala al-Qawm al-Kāfirīn" (Baqarah: 250) (Makarem Shirazi, 1987, 2: 169).

5-3-2. The view of the Torah

In the Old Testament, we narrate a story that is similar in only one aspect (not eating food and not drinking water), because both armies of Talut (Saul) happened. In the first book of Samuel, chapter 14, it is mentioned that Saul had sworn during the war with Palestinians that until he takes his revenge on the enemy, whoever eats dinner and food is cursed. All the people did not taste food, except Saul's son (Jonathan) who ate from the honey that was in the forest. After Saul found out about this act of his son, he decided to kill him because of his work, but the people, who considered him a

brave and courageous man, stopped Saul from doing this by giving him a ransom. (First Samuel, Chapter 14:45-24)

5-3-3. Comparative study

As mentioned, the story of Talut and Goliath, which is mentioned in the Qur'an and the Torah, is not exactly the same, but the disobedience of Talut and the lack of participation with him are visible in both the Qur'an and the Torah. Also, the number of people who drank from the water in the Qur'an is not 1 person, but there is 1 person in the Torah, that is Jonathan, the son of Saul. In addition, it is mentioned in the Torah not to eat food and not to drink, but in the Qur'an, it is mentioned on spring water.

An example of the meanings of anomie in this story:

1- Protesting and insulting holy things: First, they asked their prophet for a commander, and God chose Talut for them, but they protested and complained to him that he had no lineage and wealth.

In response, God said that two capacities are required to possess this position:

- a) knowledge of the interests of society's life and its corruptions;
- b) physical power to implement what he deems appropriate (Tabātabā'ī, 1987, 2: 300).

Here, anomie is of a behavioral-belief type, because the people of Bani Israel disobeyed and considered themselves superior to the Talut that God has chosen. The children of Israel participated in disobeying and obeying the commands of God and the Prophet.

2- Disobedience, enmity, and rebellion: Disobedience to Talut, who was the successor of the Prophet and said not to drink a sip of water. But many people would disobey him.

5-4. The killing of the prophets (The Prophet Yahya -as)

“Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.”¹ (Āl-e ‘Imrān: 112)

“We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.”² (Mā'idah: 70)

“And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?”³ (Baqarah: 87)

“And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that

which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?”⁴ (Baqarah: 91)

5-4-1. The view of the Qur'an and hadiths

There are various verses in the Holy Qur'an regarding the killing of the prophets (as), but here we exemplified one witness that the details of the matter have been discussed in some hadiths regarding the killing of the prophet Yahya (as).

The prophet Yahya (as) raised against the promiscuity and immoral relationship of one of the kings of his time, which is stated in some traditions that the king of Palestine fell in love with one of his concubines (brother's daughter) and decided to marry her. When Yahya (as) found out this news, became angry and raised against this act. The king who saw him as an obstacle, waited taking revenge. He had fallen in love. The woman asked the king to bring the head of Yahya (as) to her. So, he killed Yahya (as) and sent his head to that wicked woman. In other hadiths, it is mentioned about an adulterous woman, with whom the king had fallen in love (Makarem Shirazi, 1987, 29: 13).

5-4-2. The view of New Testament

In the Gospel of Matthew chapter 33, while talking to the scribes and Pharisees, the Prophet Jesus (as) says: “Woe to you hypocritical scribes and Pharisees who build the graves of the prophets and decorate the graves of the righteous. You say that if you were in the days of your fathers, you would not have shared the blood of the prophets with them. So you testify that you are the children of the murderers of the prophets. So fill up the cup of your fathers (Matthew, 23-33:29). Killing of Yahya (as) also is referred by the Gospels, as in Matthew,

١. مُرَبِّتٍ عَلَيْهِمُ الذَّلَّةَ أَيَّنَ مَا تُعْفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبِأَنوَ
بِغَضَبٍ مِنَ اللَّهِ وَمُرَبِّتٍ عَلَيْهِمُ الْمَسْكَنَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ
اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ.

٢. لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قَالُوا إِنَّا سَمِعْنَا
لَا تَهْوِي أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ.

٣. وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ قَفَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَ آتَيْنَا عِيسَى ابْنَ
مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ أَ فَكَلِمَاتُ رَسُولٍ بِمَا لَا تَهْوِي
أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَرِيقًا كَذَّبْتُمْ وَ فَرِيقًا تَقْتُلُونَ.

٤. إِذَا قِيلَ لَهُمْ يَا مَعْزُومَاتُ بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَ يَكْفُرُونَ بِمَا
وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فِيمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلِ أَنْ
كُنْتُمْ مُؤْمِنِينَ.

chapter 14, the story of his murder is mentioned.

If Herod, the head of the quarter, fell in love with his brother's wife and Yahya (as) forbade Herod from this adultery. He was imprisoned for this, and then Herod, with the trick of Herodias, sent the head of the prophet to her on a big tray. This is how the Prophet reached the level of martyrdom.

5-4-3. Comparative study

As mentioned, both the Holy Qur'an and the New Testament talk about the killing of prophets, but the story of the killing of Prophet Yahya in Islamic traditions and the New Testament has similarities and differences that Prophet Yahya opposed to prevent adultery and illegal acts. The New Testament and Islamic traditions have similarities in this respect, but in terms of the Islamic traditions, the king fell in love with his brother's daughter, but in the New Testament, the king fell in love with his brother's wife.

Examples of the meaning of anomia are given here:

1- Sin, immorality, corruption, moral deviance: marrying a brother's wife or brother's daughter. This anomie is of the legal-normative type because the king has suffered of immorality and moral deviation.

2- Sin, enmity, and rebellion against God: the killing of the prophets, such as the martyrdom of Yahya (as), which is a normative-legal anomie.

Here too, the king did not participate in obeying the Prophet.

Conclusion

Social issues and participation and social deviations are important issues in divine discussions and teachings. Man is a social being and lives in a world where social participation

and obedience to divine prophets are important components in his worldly and Hereafter life. This study shows that the Holy Qur'an comprehensively and better than the Testaments addressed the issue of social participation with the feeling of anomie, although there are similarities and differences between the Holy Qur'an and the Testaments. In other words, the complete and final opinion belongs to the Holy Qur'an.

The first case: the trend of worshipping the calf by Bani Israel: when the prophet Musa (as) went to Mīqāt, Bani Israel neither pay attention to his orders nor have social participation with him and Aaron (as). It caused anomie in Bani Israel. Three examples of anomie can be found in this story in the Qur'an and the Testaments: 1- Rebellion against God and divine orders: disobeying the orders of Prophet Moses (as) and not paying attention to his orders. 2- Abnormality: lack of social participation and companionship with Aaron (as). 3- Sin and deviation: Calf worship.

The second case is the story of the companions of the Sabbath. The Holy Qur'an says that fishing on the Sabbath is forbidden, but in the Testaments, the name Sabbath is referred to the day when the Jewish people stopped all their activities and rested. The anomie here is abnormality and disobedience, for it is forbidden to catch fish on the Sabbath, which was a form of abnormality and disobedience, and lack of social participation and obedience to the divine order.

The third case: disobedience to Talut and non-participation with him can be seen in both Qur'anic and Torah narrations. The number of people who drank from the spring water is in the Qur'an, while there is only one person in the Torah, namely Jonathan, the son of Saul. In addition, not eating and drinking is mentioned in

the Torah, but in the Qur'an, not drinking from the water of the spring even a sip. Examples of anomie in this story may be referred to as follows:

1- Protesting and insulting the holy things: First, they ask their prophet to be a commander and God chooses Talut for them, but they protest and complain to him that he has no lineage and wealth. 2- Disobedience, enmity and rebellion: Disobedience to Talut, who was the successor of the Prophet and said not to drink a sip of water, but many disobeyed.

The fourth case: In the Holy Qur'an and in the New Testament, there is mentions of the killing of prophets, but the story of the killing of Prophet Yahya in Islamic traditions and the New Testament has similarities and differences. In Islamic traditions the king fell in love with his brother's daughter, but in the New Testament, the king fell in love with his brother's wife. Examples of anomie are as follows: 1- sin, immorality, corruption, moral deviance: marrying a brother's wife or brother's daughter, 2- sin, enmity and rebellion against God: killing of prophets, such as the martyrdom of Yahya (as).

Finally, the relation between social participation and the feeling of anomie is that if the members of the society consciously organize their actions and participate with each other and are obedient to the commands of God and their prophets, many problems and dilemmas will be solved by themselves and the society will move towards happiness and prosperity. In a situation where the participation and mutual solidarity of people in the society is lost and disobedience to the divine commands and opposition to the divine prophets become widespread in the society, therefore people become abnormal and when this situation spreads in the society in general, the society

suffers from anomie, becoming an anomaly or disorder.

Therefore, according to the three religious texts of the Qur'an, the Old Testament, and the New Testament, in the context of the level of participation and its effect on anomie, this research analyzed the participation which means participation in not obeying God and the Prophet. It investigated the effect of participation on anomie in two behavioral-belief and normative-legal types. If the general public participate in disobeying God and His messenger in these four mentioned processes, the society suffers from anomie (perverse behavior, disorder, and chaos). This participation has a two-way relation. If the participation in disobeying the command of God and the Prophet increases among the members of the society, the society will be caught in anomie. Anomie here means a state of mind that appears in two behavioral-belief and normative-legal dimensions according to the time-economic-religious-cultural conditions.

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