

«مقاله پژوهشی»

رابطه میان حق و خیر در قرآن

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چکیده

این پژوهش در پی بررسی رابطه حق و خیر - که موضوعی نوظهور در فلسفه اخلاق به‌شمار می‌آید - در قرآن است. قرآن مکرراً خیر را معرفی کرده و از همگان می‌خواهد برای نیل به رستگاری عامل به خیر باشند. از طرفی قرآن حقوق فردی و اجتماعی را محترم شمرده و به نقض این حقوق هشدار داده است. با این حال گاهی میان حق و خیر تزاخم پدید می‌آید. به دیگر سخن پذیرش یک عقیده یا انجام یک فعل بر مبنای آزادی اراده اگرچه حق انسان است اما برای او خیر نیست. قرآن با رعایت این اختیار به انسان توصیه می‌کند تا جایی که ممکن است و به حقوق دیگران لطمه نمی‌زند خیر را بر حق ترجیح دهد. توصیه قرآن این است که در تزاخم بین حق فردی و خیر، خیر باید اولویت داده شود اما در تزاخم بین حق جمعی و خیر، مادامی که صاحبان حق رضایت ندارند، نباید حق نادیده گرفته شود. اولویت دادن به خیر به‌خصوص در حوزه‌های عبادی که جنبه فردی بیشتری دارند نباید با اجبار همراه باشد زیرا مخل اختیار انسان است. پژوهش حاضر با بهره‌گیری از روش توصیفی تحلیلی پس از معرفی مصادیق حق و خیر، نمونه‌هایی از مطابقت و تزاخم بین حق و خیر در قرآن را استخراج و مورد بحث قرار داده است.

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ORIGINAL ARTICLE

The Relationship Between the Right and the Good in the Qur'an

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ABSTRACT

This study seeks to examine the relationship between right and good - which is an emerging issue in moral philosophy - in the Qur'an. The Qur'an repeatedly introduces good and asks people to choose it in order to be saved. On the other hand, the Quran respects individual and social rights and warns against the violation of these rights. However, sometimes there is a conflict between right and good. In other words, accepting a belief or doing an action, although it is a human's right, but it is not good for him. Respecting this free will, the Qur'an advises humans to prioritize good over right as long as it is possible and does not harm the rights of others. The Qur'an advises that in the conflict between the individual right and the good, the good should be preferred, but in the conflict between the collective right and the good, the right should not be ignored as long as the owners of the right have not consented. Prioritizing the good, especially in the fields of worship that have more individual aspects, should not be accompanied by coercion because it violates human free will. The present research has extracted and discussed examples of compatibility and conflict between truth and goodness in the Qur'an by using the analytical descriptive method after introducing the examples of right and good.

KEYWORDS

Right, Rood, Quran, Moral Philosophy, Happiness.



Introduction

One of the important conflicts in the history of justice studies and moral philosophy is between the two concepts of right and good. The term "conflict" is not the same as "contradiction" and in fact, conflict has a more nuanced meaning than contradiction.

contradiction means the opposition of evidence in the place of making and enacting, and conflict means the contradiction of evidence in the stage of compliance and action (Akbari et al., 2018: 109).

In the terminology, conflict means the creation of a conflict between two provisions in such a way that each of them cannot be acted upon.

The main issue is what right means? Which one should be the base of ethics? are the two independents of each other? Or are they dependent on each other? Is one superior to the other?

The right in the knowledge of ethics is the right and correct moral and from the point of view of the knowledge of law, it is the ability and privilege that is given by law to individuals who have a right, by means of which they can transfer their will to others and oblige others to respect and honor it. Rights are a set of social laws and regulations established by the creator of humanity and the universe to ensure order, justice and fairness in human society so that the happiness of society can be fully well-being (Jawadi Amoli, 1996: 75).

The term "Right" is used in both moral and legal sense, which in both cases is related to ethics and should be respected.

Good means kindness and the word good is used in the Qur'an as a noun and an adjective. From a philosophical and moral point of view and based on Tabatabaei's point of view, good basically means to choose one thing and We

call it because of we compare it with something else, then we choose it, and when we choose it, it is good in our opinion because it is our choice. (Tabataba'i, 1987: 3, 152-153). Good is the truth that is lost to all humans and even animals and plants, and everyone efforts to reach it. Therefore, Plato believes that when a person chooses what is evil, he chooses it thinking that it is actually good (Copleston, 1956: 253).

The most important point about these two concepts is the existence of accordance and conflict between right and good and sometimes the superiority of one over the other.

This article tries to show in a descriptive and analytical way from the point of view of the Qur'an that the question of the ratio of right and good and the precedence of each over the other and their conflict and harmony has always been an important issue in moral and social issues.

1. Background Research

Various researches have been done on the subject of right and good. For example, John Rawls has discussed it in a part of the book Theory of justice. Our good is determined by the plan of life that if during it the future can be predicted correctly and we have a complete picture of it in our mind from now on and accept it with complete rationality (Rawls, 2012: 629).

also, John Rawls mentions the issue of right and good in moral philosophy in a part of the book "The Priority of Right and Ideas of the Good":

"In every moral theory, two questions must be answered; What are the demands that morality demands of us and why should we think that it is necessary to follow these demands? The greatest attraction of the social approach to ethics is that this approach seems to

give simple and appropriate answers to these two questions; The demands of ethics are determined and established in the form of two arguments; The first argument is that people try to organize their own social actions and reactions, and the second argument is that since we have agreed to this in advance, we must follow with these demands. What simpler answer can be given?" (Rawls, 2012: 251-276)

By studying the above cases, it is clear that the study of the relationship between right and good in the Qur'an has not been completed so far. Therefore, in the following article, an attempt has been made to study the relationship between right and good in the Qur'an.

2. Happiness and Moral Philosophy

Happiness is one of the most important concepts in the philosophy of ethics, as it is the highest status and the goal of the perfection of the human mind and virtue. In fact, through the power of reasoning and the development of the desired qualities within oneself, the human being can be able to achieve happiness. Masbah Yazdi in his book *Ethics of the Qur'an* states that happiness is the ultimate goal and is the only thing that is innately required for human beings, and he likens happiness to pleasure: "In the same way that pleasure itself is the only thing that man wants and desires, and man can recognise this with present knowledge and witnessing. Happiness is not an innate demand of man and this is a fact of forced reality that is outside the circle of human choice and is not subject to moral judgement." (Misbah Yazdi, 2011 AD/1391 SH: 19)

3. The Concept of "Right"

The word "Right" and its derivatives are used 247 times in the Qur'an, in various fields of meaning (Abdulbaghi, 2002: 565). For the root of right,

two main meanings are mentioned: One is strength and firmness and the other is agreement and conformity (Ibn Abī al-Ḥadīd , 2007). Dahkheda's dictionary has several meanings for this word, the most important of which are as follows: truthful of speech, fulfilling of promise, certainty of faith, becoming established, conquest of the truth, firm of existence and one of the names of the Almighty God (Dehkhoda, 2006: 9142). right, a single principle that demonstrates the firmness and correctness of a something and is the opposite of falsehood. (Ibn Fāris , 1982: 2). Al-Munjid dictionary also mentions that the word "Right" has a number of different meanings, some of which are as follows: opposite of falsehood, justice, money and property, fortune and share, firm existence, res judicata, decree, firmness, suzawar (Malūf al-Yasū'ī, 1976: 144).

therefore, right means "Proof" and "Realization" and when we say that something has been realized, it means that it has been established. (Misbah Yazdī, 2001: 20) Sometimes the Persian equivalent of "Sustained existence" comes into play; that is, anything that is stable and reliable is right (Jawadi Ameli, 1996: 74). "Right" in the word is used in various meanings. Some of the lexical meanings of this word are as follows: "Truth, justice, firmness and certainty, worthy and deserving, truth in speech, property, property and royalty, benefit and destiny, the thing is done and done, foresight, death, reality, privilege, the Qur'an, the due and done, Islam, fixed existence, certainty after doubt, competence, definite, enduring, infinitive, definite and certain and realizable work, false contradiction, true speech and in accordance with reality, singular law, command of the Prophet (PBUH) God's attribute, dream". (Ibn Manzūr , 1993 AD/1414 AH: 255-257) The

meaning of right in one term is different from its meaning in another term (Saket, 2009: 43).

The right is a privilege that the law decides on a person's choice and that is guaranteed in a variety of ways (Ābdul Mun'im , 2005: 313). right is the ability of one human being in accordance with the law over another human being, or over property, or over both (Langroudi, 1992: 15).

In the terminology of the holy quran, the truth is generally explained in two ways which are follows:

3.1. The legal Meanings of Rights in the Qur'an

In some verses of the Qur'an, right is used in a legal sense. In most verses, the word right has one of two forms; i.e., as an attribute of a commissioned human being, as in verse 151 Surah ALAnam and verse 33 Surah Isra, it is forbidden to kill a respected life, and verse 68 Surah Al Furqan, as one of the characteristics of the true people of God is that they do not kill a respected life except by right.

Sometimes the verb "Judge and Adjudicate" is used in the Qur'an with the adjective "Rightly," such as in verse 26 Sad, the Qur'an states: "O! David! We have appointed you as vicegerent of Allah on earth, so be a righteous judge among the people."

3.2. Non-legal Meanings of Right in the Qur'an

The meanings of the word right in the Qur'an are not related to the concept of rights in the Qur'an. Sometimes it is used to refer to the actions of God, such as in verse 3 of Al-Ahqaf, where the Qur'an states: "The heavens, the earth, and everything in between are only by right," meaning that God's actions are wise; sometimes in the sense of divine laws, such as

the command to pray in the direction of the Qiblah in verse 124 of Surah *al-Baqarah*.

3.3. Application of Right in the Holy Qur'an

The concept of "Right" is used in the Holy Quran with different meanings. The word "Right" is used 247 times in the Holy Qur'an. About ten percent of them are related to the right in the legal sense (Misbah Yazdi, 2005: 34) (Jawadi Amoli, 2019: 28). In other cases, other meanings have been intended.

In many verses of the Qur'an, the "Right" is used in the sense of law. Sometimes the word "Right" in the Qur'an verses is clear and sometimes it is not. For example, in verse 282 surah *al-Baqarah* right means loan and the concept of rights is clear, but in some verses such as verse 61 surah *al-Baqarah*, where God defines the killing of the prophets as a unjust act in the sense that the Jews do not have the right to carry out this act (killing the prophets), in fact, right in the sense of law is explained in a implicit form.

The principles of right must be general, that is, their formulation must be possible without considering what is intuitively known as appropriate and correct names or predetermined descriptions. In general, an understanding of the right is a set of principles whose form is general, universally applicable, and universally accepted, and is considered the final reference for resolving the conflicting demands of moral persons. In the Holy Qur'an, there are various examples of the Right, which are mentioned below.

3.3.1. God

Some verses consider God as the truth and that He is the only absolute, rich and upright being, from whom the existence of all beings originates.

In the Qur'an, God is mentioned as right (Q. 22: 62). God is the one who can creation and legislation, because He is the right, and God has such a greatness that nothing is higher than him, and his greatness is such that he is not humiliated or humbled by anything, and he is greater than everything, and this greatness is one of the virtues of being right, which means proof and indestructibility (Ṭabāṭabā'ī, 1987: 18, 564). This application is used in other verses of the Qur'an (Q. 22: 5-6; 31: 30; 24: 25; 23:116; 10:30; 28:75; 6:62; 18:44; 20:114; 25:129).

3.3.2. Actions and Promises of God

In some verses of the Qur'an, the concept of right means wise actions (Q. 46: 3). Allah says that we did not create the visible world with all its parts, whether heavenly or earthly, except with the truth. We created the heavens and the earth for a purpose, and after this world there is another world that is definite, but the disbelievers do not believe in what they are told and are ignorant of it (Nizam al-Din al-Nisaburi, 1995: 6, 117).

This application is also mentioned in other verses (Q. 30:8; 14:19; 16:3; 23:116, 29:4; 39:5; 44:39, 45: 22, 46:3, 64: 3).

Since the fulfillment of God's promises is certain, it is mentioned in the Qur'an as the "Right" (Q. 30:60; 35:31; 3:62).

Victory is also one of the examples of truth in the Qur'an which is mentioned in the discussion about of the battle of Uhud (Q. 9:48). these hypocrites were actually trying to cause division and hardship among your community before this war, just as during the Uhud war, Abdullah bin Abi dissuaded one third of the Islamic army from the war and returned it to Medina. And he avoided helping the Messenger of God (PBUH), these

hypocrites always changed the affairs of the Messenger of God (PBUH) and by calling for discord and encouraging sin and inciting Jews and polytheists to spy on the affairs of Muslims, they disturbed the right. The right that should be followed came and God's command and what he wanted from religion prevailed and the disbelievers' demands prevailed (Ṭabāṭabā'ī, 1987: 18, 368).

3.3.3. Guidance of God

One of the examples of right in the Qur'an is guidance and deviation, which is mentioned in the discussion of following the devil and mistaking the right path (Q. 7: 30; 10: 32-35, 7:181). As long as we are not cut off from God, Satan's temptations can be remedied by remembering him and repenting (Qara'ati, 2023: 106).

3.3.4. Divine Commands

One of the examples of the right in the Qur'an are divine commands. Among these commands is facing the Qibla during prayer, which is introduced as a right in the Qur'an (Q. 2: 149). Paying attention to the Kaaba is a right that has been issued by God, and it is possible that what is meant by "Right" is a fixed thing that cannot be abrogated or destroyed, just as we describe God as "right" in the sense of a fixed thing that is permanent and cannot be destroyed (Ṭabresī , 2023: 88).

3.3.5. Truth and Reality

In some verses of the Qur'an, right is used to mean the truth and reality of an issue. For example, this usage of right is used in the story of Yusuf (Q. 12: 51). When the king gathered the women, he asked them what is the story of Yusuf and you? they praised God and said: "We have not seen even the slightest evil in

Yusuf" and in this way they testified to his chastity. Here, the main cause of sedition and the story is Zulaikha, who opened her mouth and spoke about her guilt and Yusuf's innocence. He confessed and said: "Now the truth has been revealed and established, and that is that I had the intention of flirting with Yusuf, and he is one of the truthful", and in this way Yusuf was completely acquitted and the truth of the matter was revealed (Ṭabāṭabā'ī, 1987: 1, 604). This application is also mentioned in other verses. (Q. 2: 144; Q. 3: 60).

3.3.6. Obligations of Humankind before God

Among the examples of right in the Quran is the obligation of humankind before of God, which is mentioned in the issue of divorce (Q. 2: 241). In the verses before this verse, it is pointed about the payment of dowry to divorced women, before intercourse and after it. This verse is either about those whose dowry is not specified during the marriage and they are divorced before intercourse, or it is an emotional and moral order for all cases of divorce that in addition to paying full or half of the dowry, a gift Separately, to compensate the woman's discomfort and heartbreak, she should be paid by her husband. Of course, this is a moral and desirable order that the pious deserve to observe it. In other verses of the Qur'an, the special attention of Islam regarding the protection of women's rights and emotions has been mentioned (Q. 2: 180, 236, 241).

One of the duties of believers is writing the legal document Properly. This has also been emphasized in the Qur'an and it has been mentioned as right (Q. 2: 282).

3.3.7. Justice in Resurrection

Justice and righteousness is one of the examples of right that is mentioned in the judgment of the Day of Resurrection (Q. 34: 26) that is, God will

gather both groups in one place on the Day of Resurrection, and then judge between them and separate them and distinguish the righteous from the wicked, so that each group will be separated to see the punishment of their actions, and the criterion for this separation is the effects of nature and attributes and it is their actions (Ṭūsī, 1987: 8, 395).

In other verses of the Qur'an, the word "Right" is used in the concept of justice (Q. 4: 105; Q. 21: 112; 38: 26; 8: 8).

3.3.8. Divine punishment in the world

One of the examples of right in the Qur'an is divine punishment, which is stated in the application of the departed of some tribes in the Qur'an (Q. 17: 16). When the time of the departed of a nation approached and due to the disbelief of blessings and committing sins, the necessary causes for their departed were provided, and the present will of God was fulfilled, at that time, we showered blessings on the rich and prosperous of that nation and increased their sustenance in abundance. So that by this means, they will be more immersed in depravity and corruption and punishment will be certain for them, and depravity, as we have said, is the departure from the way of servitude, through which punishment will be realized for them, but the divine tradition is such that until all the inhabitants of a depraved city If they don't, the public disaster will not come down, so in justification of this verse, it should be said: The believers of that people had the duty to prevent those transgressors and to prevent their debauchery, and because they did not do so, they deserved the punishment and God departed their lives and destroyed them, so the existence of a wealthy class of corrupt people is a sign of corruption. In the social structure of that society and its course is towards destruction (Ṭabāṭabā'ī, 1987: 20, 314).

4. The Concept of "Good"

"Good" is the opposite of evil and it means everything that humans desire such as reason and justice. Good is sometimes absolute; it means that it is liked in any case and sometimes it is relative, like wealth which is bad for one person and good for another. In some cases, the meaning of "Good" is a noun, such as "Good" means property, and in some cases, it is descriptive, which means the verb of preference and superiority (Rāghib Ḥṣṣānī, 2009: 300).

According to Ibn Faris' belief, good basically means attention and desire, and good is the opposite of evil because people show interest in it and those who do it (Ibn Fāris, 1979: 232).

This is while some consider the main root of goodness to be choice and superiority over others; As a result, good is something that is chosen from among people and has priority and superiority and has different ranks (Muṣṭafawī, 2023: 151). Good is something that everyone wants, and by means of it, a part of the worthy perfections of a thing is achieved (Tūsī, 2023: 504).

One of the most famous contemporary commentators says about goodness: "Basically, good means choosing, and we call one thing good because we compare it with another thing. Then we choose it; so, the one we chose is good in our opinion; because it is our chosen one." (Ṭabāṭabā'ī, 1987: 30, 152)

The meaning expressed by Tabatabaei is actually preferable to the meaning given by Rāghib in *al-Mufradāt* and the scholars are on it: because if the chooser is asked the reason for the choice during the comparison and selection, he will say the same as given in the first meaning; therefore, every being chooses what he chooses for the sake of the perfection it gives him. Aristotle says about the question of what is good: This question cannot be answered as accurately as a mathematical problem, and

this is due to the nature of the subject; because human action is the subject of ethics and human action cannot be determined with mathematical precision (Copleston, 1956: 151-385). Anyway, based on teleology in life, Aristotle says: "People usually consider happiness as the goal of life; but different people understand very different things about happiness. Some people equate it with happiness and pleasure. In addition, a person may have different views of happiness at different times. Consider health in sickness and wealth in poverty." (Copleston, 1956: 381)

The theory of good, which is accepted for the purpose of counting primary good, goes back to Aristotle, and various philosophers such as Kant and Henry Sedgwick have accepted it from other dimensions. Its basic idea is that a person's good is determined by what is the most rational long-term life plan for him under reasonable circumstances. Good, it is the fulfillment of human rational desires. Whatever a person's goals may be, the primary good is the necessary means to achieve them. For example, intelligence-wealth and more opportunities allow a person to achieve goals that otherwise he could not think of rationally. Then it defines the expectations of key people, the goal of primary social goods that are available to them (Rawls, 2012: 156-155).

4.1. Application of "Good" in the Qur'an

Good is mentioned in the Qur'an with numerous examples that are referred to:

4.1.1. Faith in God and the Messenger

One of the other examples of good is faith in God and His Messenger. The most important component needed to achieve good is faith in God and the prophethood of the Prophet (PBUH)(Q. 4: 170).

The address in this verse is general, and in other words, it addresses all of humanity, and its content is a departure and conclusion from the statement he had previously made about the possessing bibles, and if he made the address general, it was because there were no worthy people for this call. And for believing in the Messenger of God (peace be upon him and his family), they were exclusive to the possessing bibles, and not the mission of the Messenger of God was reserved for a specific people (Rāzī , 1988: 6, 204). Faith is mentioned in several verses of the Qur'an (Q. 4:59; 8: 19; 16: 95; 29: 16).

4.1.2. Allah's Blessing

It is one of the good examples is Allah's blessing, which is mentioned in the story of Prophet Moses in Madian that is, after giving water to the sheep, he returned to the shade to rest, because the temperature was very high, then he said: "O! Lord, I am in need of what you have sent down to me from goodness." (Q. 28: 24) It is clear from this statement that Musa was very careful in his actions, that he did not do any action, and he did not even do his will, except for the pleasure of his Lord, and for the purpose of war in his way. Musa asked God to give me strength to do good work so that you will be pleased with me. In fact, good here is physical strength to do good work (Ālusī, 1994: 10, 271). In other verses of the Qur'an, good is used in this sense (Q. 21: 35; 25: 10, 27: 36).

In another verse of the Qur'an, it is mentioned that the position of prophethood is a divine mercy given to the Prophet (Q. 43: 35).

When people's lives are in the hands of God, how can some people expect the position of prophet hood to be with them and they decide to whom the revelation will be revealed? Do not compare revelation and prophecy with material things (Qara'ati, 2010: 451).

God has introduced himself in the Holy Qur'an with many attributes to his servants; Attributes that each show a manifestation of divine beauty and glory (Q. 2: 205).

Another example of good in the Quran is worldly good, which is used to mean food (Q. 2: 61).

4.1.3. War in the Way of God (Jihad)

One of the good examples in the Qur'an is jihad for God, which is mentioned in the topic of war with infidels (Q. 9: 41). Also, in another verse, God has introduced war in the way of God for the benefit of man and good (Q. 47: 21). In this verse, in response to the behavior of those who avoided Jihad, God emphasizes that if they participate in Jihad and are honest with God, it will be "Better" for them.

4.1.4. Fasting

Among other examples of good in the Qur'an, we can mention the fasting. In the verse that states the obligation of fasting, we read: If you fast, it is good for you (Q. 2: 184). It is stated in the hadith that God said: "Fasting is for me and I will reward it". It is possible that prayer or Hajj for other than God will be fulfilled, but it is not possible for someone to fast for other than God." (Ṭabāṭabā'ī, 1987: 9, 435)

4.1.5. The Resurrection and the Reward Given in the Resurrection

One of the meanings of good is the reward of the afterlife, as mentioned in the application of true faith and accepting the guardianship of God (Q. 12: 57). The reward of the afterlife is for the righteous among his servants. So, in fact, this sentence is a beautiful promise that God gives especially to his saints, of which Yusuf is one of them. Faith is after faith and piety, is the implementation of the guardianship of God, which He said: "There is no fear for

them and they do not grieve." (Tūsī, 1987: 3, 399) Also, in other verses, the word good is used to express the hereafter (Q. 12: 54; 3: 15; 12: 109).

4.1.6. Moral Good

Another important example of good in Qur'an is moral good. The desired morality of Islam is formed on the basis of divine piety; That is, moral good can be achieved with divine piety (Q. 7: 26).

In another verse, it has been said that it is good to speak kindly to the needy and forgive them than to forgive which is followed by harm (Q. 12: 263). The famous promise of forgiveness brings a person to the goals of charity, which is self-cultivation, Compilation of hearts, and facilitation for others (Jawadi Amoli, 2010: 825).

This use of good can be seen in other verses as well (Q. 12: 158; 3: 14; 7: 26).

4.1.7. Useful and Beneficial

Another example of "Good" is used in the verses of the Qur'an to mean "More useful and practical". Good is used in the meaning of useful and beneficial in advising disbelievers to abandon falsehood in war (Q. 8: 19). In other verses, good is used in the sense of useful and beneficial (Q. 2: 106, 216; 33: 25; 11: 86).

4.1.8. Wealth

The Qur'an has considered "Wealth" in the subject of inheritance (Q. 2: 180). Commentators have interpreted good in this verse as wealth, and this means that wealth is the source of good and should be used in the legal way (Qaarati, 2010: 277). Good in the meaning of "Wealth" is also seen in other verses of the Qur'an (Q. 2: 215, 272, 273; 100: 8; 70: 21).

4.1.9. Social Good

The Qur'an has not only paid attention to the world and the hereafter, but has also dealt with legal, moral and social issues and emphasized them a lot. In the matter of buying and selling, the Qur'an describes honesty and trustworthiness as "Good." (Q. 17: 35)

The philosophy of God's commands is the good of the people themselves. Economic salvation is superior to wealth and earning money through short weight. The result of correct trade and respect for the rights of the people, comes back to the human being, because it creates trust, but short weight and inaccurate measurements and calculations lead the society to financial corruption and loss of trust (Qara'ati, 2010: 58). "Good" means "Social good" in other verses of the Qur'an (Q. 2: 220; 3: 104; 11: 84).

5. The Relationship Between the Right and the Good in the Qur'an

one of the important topics of the present study, is the existence of conflict and coincidence of truth and good in the Qur'an and the identification of the superiority of one over the other in the words from the God. Good can be related to truth through causal, normative and conceptual relationships. However, the two concepts can also be unrelated. The relationships between good and right are also explained in different theories in different ways (Holmes, 2012: 55). The most important point if the relationship between these two concepts is accepted, is the issue of their alignment or conflict, the priority and precedence of one over the other should be discussed. Although it is not possible to definitively recognize every right as good, it is important to consider that these two concepts are related to each other from the point of view of their importance. According to

the Qur'anic verses, the concepts of truth and good sometimes coincide, sometimes conflict, and sometimes take precedence over each other. According to the Qur'an, the priority of giving good to the right in relation to individual rights is one of the important ethical principles, such as the fact that the Qur'an defines granting an extension to a debtor as good, and it is the first thing over the right which is the recovering the debt. the following discussion will present examples of the coincidence and conflict between truth and good in the Qur'an.

The relationship between right and good in the Qur'an is of two types: conformity and contradiction. In the following, we examine each of these relationships.

5.1. Compatibility of the Right and the Good

One of the applications of right and good in the Quran is their accordance with each other. In most verses of the Qur'an, right and good are in harmony with each other, and some examples will be mentioned below:

- God sent the Qur'an and the Prophet to mankind so that they could live better and not be misguided. Whoever follows these two will definitely be on the right path and will be guided. "O! People, the Messenger (Prophet Muhammad) has come to you with the truth from your Lord, so believe, it is better for you. If you disbelieve, to Allah belongs all that is in the heavens and the earth. And Allah is the Knower, the Wise." (Q. 3: 170) In this verse, it is clearly emphasized that acting on the "Right" that came from the Prophet is "Good."

- One of the examples of right in the Qur'an is changing the direction of Qibla, which God tells people in this verse, truth is from God, so accept it and do not doubt because it is "Good" for you. The appearance of the verse is addressed to the Prophet (PBUH), but the inside of it is addressed to the people (Mughnīyah, 2003: 1, 236).

While the principles of justice (in general, the principles of right) are the principles that are chosen in the initial situation, the principles of rational choice and the criteria of rationality are never chosen unanimously. The first task in the theory of justice is to define the first situation in such a way that the principles arising from it are the correct understanding of justice from a philosophical perspective. That is, the characteristics of a kind of first situation should represent the reasonable limits of the arguments for accepting the principles of justice. While this issue is not raised regarding the theory of goodness, there is no need to agree on the principles of rational choice. Since every person is free to plan his life as he likes, there is no consensus regarding the standards of rationality. Since each person is free to plan his life as he likes, there is no need for a collective agreement on the standards of rationality. But in any case, once the principles of justice are chosen, and we work within the framework of the theory, we no longer need to define the good in such a way that we necessarily reach consensus on all standards of rational choice. In fact, this work contradicts the freedom of choice that justice as fairness guarantees for individuals and groups within the framework of judicial institutions.

In general, the difference in people's perceptions of their own good is good in itself, while their perceptions of right are not. In a normal society, citizens believe in the same principles about the right. And in special cases, they try to reach the same judgment. People find their good in different ways, and many things may be good for one person and not good for another. When we offer our judgment about good and bad when we are asked, but not about the right, if our advice and consultation is disputed and not acted on according to our

opinion, there will be no conflict about the right (Rawls, 2012: 669-668).

5.2. Conflict Between the Right and the Good

Sometimes there is a conflict between right and good, and this can be seen in some verses of the Qur'an. Examples of this conflict are mentioned:

1. Fasting is one of the examples of good, but sometimes doing this good is harmful for humans. The Qur'an has allowed him not to fast. Here comes the conflict between right and good. "Fasting has been prescribed for you in a few days. But whoever among you is sick or on a journey should fast the same number of other days, and for those for whom fasting is exhausting, it is an expiation that is feeding the poor. And whoever does better by his will, then it is better for him, and if you know, fasting is better for you." (Q. 2: 184) As stated in the verse, fasting has many rewards, and in other words, good in this verse is the same as fasting. But for those who do not have the ability to fast and have old age or disease of thirst and the like, it is the right not to fast and pay ransom and its financial compensation.

2. Giving charity secretly is mentioned as one of the good examples in the Qur'an. But since reveal charity encourages others to do good deeds, God has considered it as a right in the Qur'an. If you reveal your alms, it is good; and if you make them secret and give them to the needy, it is better for you; and reduces your sins; And God is aware of what you do (Q. 2: 271). In this verse, it is mentioned about giving secretly, away from hypocrisy and close to sincerity. Imam *Bāqir* (AS) said below this verse: "Pay the obligatory zakat publicly, but pay the mustahab zakat secretly. Perhaps the reason is that obligatory zakat is a general duty, common and far from hypocrisy." (Huwayzī, 1995: 289) Although the verse is about

financial aid, in Islamic culture, any good deed is called charity. In this verse, it is good to hide charity and it is right to reveal it.

3. In the Qur'an, giving time to the debtor to pay the debt in difficult conditions is introduced as a good, while that the debtor must Pay your debt on time. If (the person from whom you are a creditor) becomes poor, give him time until he becomes rich, and giving it (at the time of his poverty) as charity is better for you if you know (for your benefit) (Q. 2: 280). The legal and economic system of Islam is connected with its moral system. Although the recovery of the loan is a right, but giving a deadline and forgiving the debtor must be observed. In other words, giving time to the debtor is good and receiving money is right.

4. The Qur'an considers patience against wife's misbehavior as good in life. While the man has the right to Do not wait for the woman's disobedience. "O! Believers it is not lawful for you to inherit from women by causing them distress! And put pressure on them to own a part of what you have given them! Unless they're doing something obvious hideous. And if you are unhappy with them, (don't immediately decide to separate!) maybe it is not something you like, and God will put a lot of good in it." (Q. 3: 19) In this verse, God refers to the issue of dealing with women decently and if you are unhappy with them, do not break up immediately and be patient. In fact, in this verse, it is right not to wait, and good is patience and good behavior. If a woman is afraid of her husband's rebellion and disobedience, there is no obstacle for them to make peace with each other. And if you do well and practice piety (and forgive for the sake of peace), God is aware of what you do (and will give you a worthy reward) (Q. 3: 128). If a woman is afraid of her husband's reluctance or

turning away, she and her husband are allowed to waive part of their rights in order to make amends, and peace is better in any case. In general peace is better than war, oppression and divorce: good and abstinence are essential and important. God is aware of everything that humans do, and he knows what is the motive behind it. The right of separation and the good of peace and reconciliation (Fakhr Rāzī, 1992: 11, 236). Whoever does not have the ability to take pious women with faith and free, then he should marry a woman from among the believing maidservants that you own. God is most aware of your faith, so marry believing slave girls with the permission of their owners and pay their dowry in a way that is pleasing to them, slave girls who are chaste, so when they marry, if they commit an indecent act, half the punishment will be upon them. Pious women are free. This ruling is about one who fears lest he suffer, and it is better for you to wait, and God is Forgiving and kind (Q. 3: 25).

5. The hypocrites swear by God that they did not speak the word of disbelief, of course they did say the word of disbelief, and after declaring Islam, they became disbelievers and wanted to kill the Messenger of God and corrupt his religion, but they did not succeed. Instead of being thankful for the grace of God and the Messenger, they took the path of revenge and enmity, now it would be better for them if they repent again, and if they turn back, God will afflict them with a painful punishment in this world and the hereafter. And there will not be a single person on earth to help them. In short, the right is to take one's own path and the good is to repent (Q. 9: 74). This verse is about the conspiracies that the hypocrites had against the Prophet and Islam. However, most of the Shia and Sunni interpretations consider this verse to mean the night when the hypocrites laid an ambush in a pass to kill the Prophet in

order to kill the Prophet's camel, but their plot was discovered and they did not achieve their goal. It is for performing or not performing repentance, and the good is to repent, which will be better.

6. The Qur'an has introduced faith in the Prophet and following him as good, but there is no compulsion in this matter and anyone can choose the way he wants. "O! Believers, obey the command of God and the Messenger and the governors who are among you, so if there is a dispute in something, return it to the ruling of God and the Messenger, if you believe in God and the Day of Judgment. This work will be better and happier for you." (Q. 3: 59) This issue is stated in several verses of the Qur'an. This verse discusses about one of the most important Islamic issues, i.e., the issue of leadership, and specify the real authorities of Muslims in various religious and social issues. For a person with faith, all obedience must lead to obeying the Lord, and any leadership must spring from his pure nature, and be according to his command, because he is the sovereign and creative owner of the universe, and any kind of sovereignty and ownership must be given to him. In the next stage, he says: "And obey the Messenger of God."

A prophet who is innocent and a prophet who is God's representative among people and his words are God's words, and God has given him this position. And in the third stage, he says: "Obey the guardians of the Prophet who are the guardians of the religion and the world of the people." (Makarem Shirazi, 2017: 358) So, Obeying the instructions of the Prophet and believing in him is good, and choosing own way is right.

7. "O! People, this prophet has come from your Lord in truth to guide you, so believe that it is better for you, and if you disbelieve, then you have harmed yourselves and God is

harmless from your disbelief and from obedience. There is no need for you, because everything in the heavens and the earth is the property of God, and God is All-Knowing." (Q. 3: 170) This verse is addressed to all mankind, which says: Believe in the Messenger of Allah (PBUH), because it is good for you, it is necessary to believe and do good deeds, and even if you do not believe and disbelieve, this disbelief does not harm God, and the harm is only to yourself. So, it is better for you if you believe in him (Ṭūsī, 1987: 3, 398). Obeying the instructions of the Prophet is good, and choosing own way is right.

8. "O! Possessing bibles! Do not exaggerate in your religion! And do not say anything other than the truth about God! Jesus, the son of Maryam, is only God's messenger, and His creation, who gave Him to Maryam. Believe in God and His prophets and do not say: "God is triune!" Avoid saying that it is better for you! God is the only one God. He is blessed to have a child, but to Him belongs all that is in the heavens and on the earth, and God is sufficient for their provision and guardianship." (Q. 3: 171) In this verse, giving up belief in the Trinity is introduced as "good", while it is the "right" of every human being to have his own belief and opinion. Therefore, here we are also facing a conflict between right and good.

9. "If you want conquest and victory, victory came to you and if you refrain from opposing, it is better for you! And if you return, we will also return, and even if your population is large, it will not make you needless of God's help and God is with the believers." (Q. 8: 19) This verse is addressed to the polytheists and it is mockery. He says: "O! Polytheists, if you seek victory, God revealed the truth against you on the Day of Badr, and the believers were victorious and conspire with God and His

Messenger, we will also return and bring upon you the same calamity that you saw today, that is, we will nullify your trick and break your power and overcome you, so the multitude and number of you polytheists is nothing, because God is with the believers, and therefore He helps them." (Ṭabāṭabā'ī, 1987: 9, 3). God in the Qur'an, introduces "Following the right along with faith in the Prophet" as one of the good examples: "O! Prophet, tell those of the captives (Badr) who are in your possession: If God knows good in your hearts (acceptance of Islam), He will give you better than what was taken from you and He will forgive you, and God is Most Forgiving and kind." (Q. 8: 70) In this case, leaving disobedience to God and following Him and His Prophet is good, and choosing own way is right.

10. Participating in Jihad in the way of God is mentioned in the Qur'an as one of the examples of good, and in other words, participating in Jihad is considered good despite all its difficulties, but there is no compulsion to participate in Jihad and according to the Qur'an, everyone has the "Right" not to participate in war if they do not want to. "Struggle in the way of God with your wealth and lives, which is better for you if you knew." (Q. 9: 41). Whenever an enemy from the disbelievers attacks Muslims, it is obligatory for everyone to defend the religion of Islam, and this is a covenant that God has taken from all human beings. war in the way of God, and this difficulty of war is better for you, if you had knowledge, and there are many benefits hidden in war, from cultivating mental and defensive talents to the strength of religion and the destruction of its enemies (Fakhr Rāzī, 1992: 16, 55). So, participating in jihad in the way of God is good and not participating in war is right.

Conclusion

From the Qur'an's point of view, in the field of individual rights, compared to a social and political field, the priority of good is more than right. For example, in individual economic rights because the human dignity and character of individuals are particularly important. If a person does not have the ability to pay his debt in a certain time, it is recommended to give him deadline. According to the Qur'an and interpretations, in social affairs, the right is recommended more than the good, for example, in the Qur'an, communication with orphans to improve their affairs is better than abandoning communication with them. If good always have superiority over right, most of the affairs, including political and economic affairs, will have problems, and most importantly, this is not compatible with human freedom based on the Quran and the instructions of the Islamic religion. In moral matters, the advice of good is more than the right. In the Qur'an, speaking kindly to the needy is better than help followed by persecution. The Qur'an respects the individual rights of all people as long as it does not harm their social rights.

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