





Cultural Formation of Non-Economic Requirements for Civilization Building in the Economic Vocabulary of the Holy Quran

Received: 2023/12/31 [10.22034/JKSL.2024.431175.1297](https://doi.org/10.22034/JKSL.2024.431175.1297)   * Seyyede Samaneh Notghi Moghadam
Accepted: 2024/05/06 [20.1001.1.27833356.1403.5.2.6.6](https://doi.org/10.1001.1.27833356.1403.5.2.6.6)   ** Mohammad Mostafa Asadi

Type of Article: Research

Abstract

The realization of the Quranic utopia is based on understanding all cultural and civilizational aspects of the Book of Revelation. This research addresses the question: What are the components of cultural formation for the non-economic civilizational requirements of the Islamic Ummah, as reflected in the economic vocabulary of the Holy Quran? According to the research findings through analytical methods, the elimination of cultural harms is identified as the most substantial issue, also increasing cooperation and social support, as well as enhancing and stabilizing personal and territorial security, are requirements embedded in such vocabulary of the Quran. Consequently, it was determined that the Quran, by employing economic terms that are comprehensible and practical for the general public, seeks to guide the society towards what an Islamic civilization necessitates. It aims to foster a prevalent discourse within the Islamic community to enhance the civilizational role of all Muslims. Furthermore, in utilizing these terms, the Quran addresses the harms faced by Muslim communities and the impacts of non-Muslims on the culture and civilization of the Islamic Ummah.

Keywords: Quran and Culture, Quran and Civilization, Civilization Building, Cultural Formation, Economic Vocabulary of the Quran

*. PhD Student in Islamic Civilization and Culture Studies, Faculty of Historical and Civilization Studies, University of Islamic Teachings, Qom, Iran (Corresponding author) .

baran.notghi1364@gmail.com

** . Assistant Professor, Department of Islamic Teachings, Faculty of Medicine, Iran University of Medical Sciences, Tehran, Iran.





Introduction

The Holy Quran is a foundational element of Islamic culture and serves as a standard for the worldview, conduct, and actions of humanity across all ages. This divine source presents human-building norms both at the individual and social levels with the aim of gradual cultural development. Thus, it teaches specific models, methods, and styles to individuals that can be beneficial for the enhancement of Islamic society and the construction of an ideal Islamic civilization. The Quran's diverse teachings address the broader issue of civilization building. For instance, the economic terminology in the Quran primarily brings to mind financial matters such as buying, selling, earnings, wealth, trade, loans, and so forth. However, these economic terms are also employed in non-economic contexts. The research at hand examines the application of economic terminology in non-economic subjects with the goal of cultural and civilizational enhancement relevant to the needs of the Islamic community.

Research Method

The hypothesis of this research is that the Quran, in sections that contain economic themes, also discusses various aspects of Islamic civilization that have both financial and non-financial dimensions. By doing so, it aims to create a model civilization for all historical periods, with a comprehensive role for both governance and the people within the Islamic community. This is conditional on a profound and precise understanding of the Holy Book being imparted to all Muslims. The research method employed is descriptive-analytical. First, Quranic verses with economic themes are identified, and then their semantic implications are analyzed. Economic terms in their economic sense are distinguished from those with non-economic, civilizational, and cultural implications.

The following verses contain the main themes related to the application of economic terms in non-economic, civilizational, and cultural contexts: Surah An-Nisa verses 111-112, 44, and 88; Surah Al-Ma'idah verse 38; Surah Al-An'am verse 129; Surah Fussilat verse 17; Surah Al-Baqarah verses 16, 79, 86, 90, 41, 174, 175, and 245; Surah An-Nahl verse 95; Surah Aal-e-Imran verses 77, 175, 187, and 199; Surah At-Tawbah verse 9; Surah Luqman verse 6; Surah Fatir verse 29; Surah As-Saff verses 10 and 11.

Subsequently, by referring to Quranic exegeses such as "Tafsir Al-Burhan Fi Tafsir Al-Quran," "Tafsir Kauthar," "Tafsir Al-Furqan," "Tafsir Aliyin," "Tafsir Samarqandi," "Tafsir Majma' al-Bayan," and "Tafsir Jami' al-Bayan Fi Tafsir al-Quran," civilizational and cultural issues related to Quranic terminology are enumerated, followed by detailed explanations.



Research Findings

- Eliminating Cultural Damages:

Culture is a key factor in the emergence of any civilization (Kashfi, 2011, p. 30). Without addressing cultural damages, the path to advancement cannot be pursued. The Holy Book also pays attention to the cultural issues of the community. In numerous verses, the Quran uses the economic term “acquisition” (كسب) to describe religious deviance (إثم) or wrongdoing (خطيئة), which are clear indicators of religious anomalies (An-Nisa: 111-112).

- Cultural Damages within the Islamic Community:

The first level of this cultural perspective concerns Muslims who have personal issues. After identifying the characteristics of those with diseased hearts, the Quran concludes its socio-ethical discussion by stating:

“They are those who have purchased error in exchange for guidance, so their transaction has brought no profit, and they were not guided” (Al-Baqarah: 16).

- Cultural Damages among Religious Minorities:

The second level of this cultural diagnosis pertains to religious minorities within Islamic civilization, which are sources of certain cultural damages within the Islamic civilization. The Holy Book addresses the People of the Book, who are aware of Allah’s verses, and prevents them from selling the verses so that they may be guided.

- Anti-Cultural Productions:

At the third level, the Holy Book refers to a significant cultural issue involving the production of anti-value content disguised as religious knowledge and states:

“So woe to those who write the ‘scripture’ with their own hands, then say, ‘This is from Allah,’ in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn” (Al-Baqarah: 79).

- Increasing Cooperation and Social Solidarity:

Cooperation and collaboration among members of society are essential for the progress of human societies (Velayati, 2005, p. 20). Islamic culture pursues cooperation in its civilizational teachings based on a monotheistic perspective. Part of the Quran’s economic discourse is also reflected in this context. The Holy Book, in two similar instances, presents the concept of “loan to Allah” to connect the believers’ financial cooperation with other believers to a spiritual perspective (Al-Baqarah: 245).

- Enhancing and Stabilizing Personal and Territorial Security:

Security is a key component of the continuity and advancement of civilizations (Asadi, 2022, p. 33). Islamic culture considers “jihad” as the most important element

in ensuring security, and the Quran promotes this concept in various ways, with part of it being framed within the Quran's economic discourse. The most evident example is found in the terms "buying" (اشترأ) and "selling" (بيع) in Surah At-Tawbah verse 111, where Allah is the buyer, the believers are the sellers, and the reward is paradise.

Conclusion

Based on the research findings, the Quran uses economic terms that are easily understood and applicable to the general public to guide society towards the needs of an Islamic civilization. By creating a common discourse in the Islamic community, it aims to enhance the participation of all Muslims. Therefore, it can be said that one of the Quran's methods for cultural development in this field is the use of terms that, by aligning with financial interests, lay the groundwork for civilizational actions. Additionally, it has been clarified that the Quran, in applying these terms, not only considers the damages within Muslim groups but also takes into account the influences of non-Muslims that affect the culture and civilization of the Islamic community. This indicates that in the path of cultural development and civilization building, one should not only focus on the conduct of Muslims but also take a broad view to analyze the behavior of all individuals.

How to cite

Notghi Moghadam, S. S., & Asadi, M. M. (2024). Cultural Formation of Non-Economic Requirements for Civilization Building in the Economic Vocabulary of the Holy Quran. *Quran, Culture And Civilization*, 5(2), 132 -156. doi: 10.22034/jksl.2024.431175.1297



References

- The Holy Quran (Ansarian, H. ,Translator) [in Persian].
- Al-'Arūsī Ḥuwaizī, A. A. J. (1994). *Tafsīr Nūr al-Thaqalain*. Ismailiyan.
- Asadi, M.M. (2022). *History of Islamic Culture and Civilization*. Office of the Supreme Leader's Representative at Universities. [in Persian]
- Bahrānī, H. S. (1994). *Al-Burhān fi Tafsīr Al-Quran*. Al-Baath Institution for Printing and Publishing. [in Arabic]
- Bayḍāwī, A. 'U. (n.d.). *Tafsīr Anwār al-Tanzīl wa Asrār al-Ta'wīl*. Al-Mutaba'ah Al-Amirah. [in Arabic]
- Dehghani, M. (2021). Factors of Development of Science in Islamic Civilization and Its Role in the Renaissance of Modern Islamic Civilization. *Discourse of the Islamic Revolution Studies*, 1(1), 82-99. [in Persian]
- Dinvari, A. M. (2003). *Tafsir Ibn Mohammad Known as Al-Wādhih fī Tafsīr Al-Quran Al-Karīm*. Dar Al-Kotob Al-Ilmiyah. [in Arabic]
- Howairi, H. M. (2005). *Tafsīr Kitāb Allah Al-Azīz*. Dar Al-Basair. [in Arabic]
- Ibn Abd al-Salam, A. A. (2008). *Tafsīr Al-'Iz* by Ibn 'Abd al-Salām (Abdul Rahman Ahmad Fathi, summarizer). Dar Al-Kotob Al-Ilmiyah. [in Arabic]
- Jafari, Y. (2011). *Tafsir Kousar*. Hijrat. [in Persian]
- Kāshifī, M. R. (2011). *History of Islamic Culture and Civilization*. [in Persian] International Center for Translation and Publication of Mustafa.
- Kūfī Ahwāzī, H. S.. (1980). *Al-Zuhd*. Al-Matba'ah Al-Ilmiyah. [in Arabic]
- Leithi Wasiti, A. M.. (1997). *'Uyyūn al-Ḥikam wa al-Mawā'iz* (Corrected by Hossein Hosseini Birjandi). Scientific and Cultural Institute Dar Al-Hadith. [in Arabic]
- Maghniyeh, M. J. (2004). *Tafsīr Al-Mubīn*. Dar Al-Kotob Al-Islamiyah. [in Arabic]
- Maghniyeh, M. J. (2007). *Tafsīr Al-Kāshif*. Bustan Ketab[in Arabic] .
- Mahāimī, A. A. (1983). *Tafsīr Al-Quran Known as Tabṣīr al-Raḥmān wa Taysīr al-Mannān*. Alam Al-Kotob. [in Arabic]
- Mirahmadi, A., & Amanipour, M. (2023). Application of the multifaceted concept of the world in Nahj al-Balaghah and its valuing output. *Pajooreshname Hadith Tatbighee*, 10(18), 68-92. doi: 10.22034/PHT.2023.14025.1353 .[in Persian]
- Mirjalili, A. M. et al. (2014). *Economic Indicators of Islamic Civilization (Work, Capital, and Production)*. Eighth International Quranic Research Conference. pp. 1-100. Retrieved from <https://civilica.com/doc/967971>[in Persian]
- Qurshi, S. A. A. (1998). *Tafsīr Aḥsan al-Ḥadīth*. Basij Foundation. [in Persian]
- Rezaei Isfahani, M. A. (2008). *Tafsir Quran Mehr*. Quranic Interpretation and Sciences Research. [in Persian]
- Rouhani, S. S. (2020). *Theoretical Foundations of Islamic Civilization in the Quran and Its Manifestation in the Statements of Imam Khomeini and the Supreme Leader*. Najm Al-Huda. [in Persian]
- Sabzivari, Md. (1998). *Irshād al-Adhhān ilā Tafsīr Al-Quran*. Dar Al-Ta'arof Lil Matbuat. [in Arabic]
- Sadeghi Tehrani, M. (1998). *Tafsir Al-Furqān*. Mohammad Sadeghi Library. [in Persian]
- Sadiq Hasan Khan, M.S. (1999). *Faḥḥ al-Bayān fī Maqāsid al-Quran*. Dar Al-Kotob Al-Ilmiyah. [in Arabic]
- Samarqandī, N. M. (1995). *Tafsīr Samarqandī*. Dar Al-Fikr. [in Persian]



- Seyed Raḏī, M. H. (1998). *Nahj al-Balaghah* (Translated by Seyed Jafar Shahidi). Scientific and Cultural Publications. [in Arabic]
- Seyyed Abbas, S. K. H. (2003). *Tafsīr Ilīyyīn*. Asvad. [in Arabic]
- Ṭabarānī, S. A. (1994). *Tafsīr Al-Kabīr: Tafsīr Al-Quran Al-'Aẓīm*. Dar Al-Kitab Al-Thaqafi. [in Arabic]
- Ṭabarī, M. J. (1991). *Jāmi' al-Bayān fī Tafsīr Al-Quran* (Tafsir Al-Tabari). Dar Al-Ma'arif. [in Arabic]
- Ṭabarsī, F. Ḥ. (2007). *Tafsīr Majma' al-Bayān*. Al-Alami Institute for Publications. [in Arabic]
- Ṭayyib, A. H. (2007). *Aḥyab al-Bayān fī Tafsīr Al-Quran*. Jahani Sabtin Institute. [in Persian] [in Arabic]
- Velayati, A. A.. (2005). *Culture and Civilization of Islam*. Ma'aref Publication. [in Persian]

COPYRIGHTS

@2023 by the authors. Licensee University of Quranic Studies and Sciences This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY 4.0)

<http://creativecommons.org/licenses/by/4.0>

