

“Shubhah” in the Mirror of Qur’anic Verses and Explaining How to Deal with It

شبهه در آینه آیات قرآن و تبیین دیدگاه روش مواجهه با آن

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Abstract

The spread of religious doubts in the public arena via information technology has caused religious faith to be changed and questioned in the turmoil of these doubts. This has provided the ground for acceptance of non-religious sects even in the form of religion. Explaining the logical approach according to Islamic affairs is one of the topics that has been less explored. Authors confront the doubts with their own taste in order to pay their debt to Islam and defend the sanctity of Islam and the divine religion. It's necessary and serious matter to identify doubt and distinguish it from the problem (issue). We require coherent planning to purposefully confront religious doubts, for we are in an age when the most advanced means of mass communication have made its dissemination quick and easy. Identifying doubts from the problem and examining the methodology of dealing with them is what this article seeks to explain, regarding to the Qur’anic verses and hadiths. Accordingly, a comprehensive method for dealing with doubts can be achieved over time and religious doubts may be answered. The method of this article is descriptive-analytical.

Keywords: Doubt, Problem, Qur’an, Narrations, Methodology.

چکیده

انتشار شبهات دینی در عرصه عمومی با استفاده از فناوری اطلاعات باعث شده تا ایمان دینی در تلاطم این شبهات، دستخوش شک و تردید گشته و زمینه برای پذیرش فرقه‌های غیردینی - حتی در لباس دین - فراهم گردد. تبیین روش برخورد منطقی و متناسب با شئون اسلامی، از موضوعاتی است که کمتر مورد کاوش قرار گرفته و هرکدام از اهل قلم با سلیقه خود به مقابله با شبهات می‌رود تا دین خود را به اسلام ادا نموده و از حریم اسلام و دین الهی دفاع نماید. مبحث شناسایی شبهه و تشخیص آن از مسأله، امری ضروری و خطیر است. شبهات دینی در عصری که پیشرفته‌ترین وسایل ارتباط جمعی، انتشار آن را سریع و آسان نموده، نیازمند برنامه‌ریزی منسجم، جهت مقابله هدفمند با این شبهات است. شناسایی شبهه از مسأله و بررسی روش‌شناسی مواجهه با شبهات، از اموری است که این نوشتار با توجه به آیات قرآن و روایات درصدد تبیین آن است تا در ضمن آن به مرور بتوان به روش جامعی برای مقابله با شبهات دست یافت و دامان دین را از زنگار شبهات پاک نمود. روش این مقاله توصیفی-تحلیلی است.

کلمات کلیدی: شبهه، مسئله، قرآن، روایات، روش‌شناسی.

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Introduction

The first thing a person uses in society for teaching and learning is the question of what and how. Therefore, first the definitions of problem and doubt are mentioned in order to clarify the difference between them:

A: "The problem" is to recognize the gap or difference between the current situation and the desired one (Tavassoli, nd).

B: The process of sensing problems or shortcomings in information is called a problem (Ibid).

Qur'anic problem-cognition can be defined as: Recognizing the differences and gaps between the desired situation and the current situation in society from the perspective of the Holy Qur'an.

Definition of Qur'anic Question

To achieve a proper definition of the Qur'anic question, it is appropriate to define the question first. In the definition of a question, it can be said that a question is a request to remove the ambiguity of what, how and why.

The Lexical Definition of Shubhah

In Lisān al-Arab, Shubhah is synonymous with Ittibās (Ibn Manzūr, 1414: 13/504)¹. Rāghib also believes that Shubhah, i.e. doubt, is created because of the similarity that exists between two things (Rāghib, 1412: 443)². That's why Imam Ali (AS) also explained Shubhah with the same literal meaning and said that doubt is said to be doubt because it is similar to the truth ('Abduh, nd: 89/1; cf: Majlisī, 1403: 67/181; Tamīmī Āmidī, 1987: 1083)³.

١. الشبهة: الالتباس. و امور مُشْتَبِهَةٌ و مُشْتَبِهَةٌ: مشكله يشبه بعضها بعضا.
٢. الشبهة: هو أن لا يتميز أحد الشئيين من الآخر لما بينهما من التشابه، عينا كان أو معنى.
٣. إنما سميت الشبهة شبهة لأنها تشبه الحق فأما أولياء الله فضيأؤهم فيها اليقين و دليلهم سمت الهدى و أما أعداء الله فدعاهم فيها الضلال و دليلهم العمى.

Therefore, the main meaning of doubt is the Ittibās between two things, be these two things two scientific things or two objective and external ones. This is why in cases where a foreign event is very clear, we use the following phrase to show there is no room for doubt: "lā shakka wa lā shubhata fī qadīyat fulānun"⁴.

Shubhah is derived from the root "Sh-b-h", meaning the same and two things that are similar to each other (Ibn Manzūr, 1414: 13/503). Scientists have mentioned several meanings for Shubhah, the most important of which are:

A) A subject on which the reasons are in conflict with each other.

B) A subject on which scientists disagree, which is a subset of the first meaning.

C) An unpleasant work and subject.

D) A permissible deed that not doing it is better than doing it, because doing it may lead to sin (ibid).

E) Presenting corrupt arguments and justifications to cover up the right, to show false to be the right or vice versa, and this Shubhah is what we are talking about.

The word Shubhah does not occur in the Qur'an, but all the words that come from the root "Sh-b-h" in the Qur'an have a similarity in all of them, as the author of Majma' al-Bahrain writes: "Shibh' in the words of God Almighty, who says: 'tashābahat qulūbuhum' (Baqara: 118), means that their hearts are similar in disbelief and immorality; and in the verse: 'wa utū bihī mutashābihā' (Baqara: 25), means that the fruits of Paradise are the same in goodness. As in the holy verse:

٤. «لا شك و لاشبهة في قضيه فلان»

‘kitāban mutashābihan, it means that some of the Qur'an is like others and the divine verses acknowledge each other and there is no contradiction between them. In the verse, ‘ukharu mutashābihāt’ (Āl-e ‘Imrān), also means similarities, that is, some are like others” (Ṭurayhī, 6/349). Other lexicographers have quoted the same as what has passed (Farāhīdī, 1405: 3/404).

Shubhah in Persian language has the following meanings: the secrecy of work and the like, and something in which they do not rule on right and wrong, (something that) we don't know is permissible or forbidden, correct or corrupt, right or wrong, and the like, i.e. things that cannot be detected or what has been done wrong (Dehkhoda, nd: Shubhah). Given the importance of the definition of Shubhah, it is appropriate to refer to the use of this word in a narration of Imam Ali (AS), so that we can provide a proper definition of Shubhah. Amir al-Mu'minin (AS) says:

“Shubhah was called Shubhah since it is similar to the truth. But the guiding light of God's friends is in doubt is guide and their guide is the path of divine guidance. But the enemies of God are called to doubts by misguidance, and their guide is blindness.” (Tamīmī Āmidī, 1987: 73).

«وَأِنَّمَا سُمِّيَتْ الشُّبُهَةُ شُبُهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ»

it is what theologians say about doubt since they call what the truth-seekers argue as "reason" and call what the evil-seekers argue as "doubt." That the Imam says: "But the guiding light of the friends of God is certainty in doubts and their guide is the divine guidance path" (Khānsārī, 1982: 3/94). This statement is true because one who looks carefully at the preconditions of doubt and seeks certainty and scientific

preconditions, doubt will be opened for him and the corruption of doubt will be revealed to him. And that the Imam (AS) says: "But the enemies of God, whose caller to doubts is misguidance and their guidance is blindness" (Ibid).

This is also true, because the one who seeks falsehood, pays attention to doubt and sees doubt, but he is not like the one who observes certain matters and analyzes certain preconditions in order to reach the truth. Rather, love of religion and attachment to the predecessors and self-sacrifice for a person who considers himself obliged to help him, causes his blindness and misguidance. As Amir al-Mu'minin (AS) has pointed out this matter, so doubt will not be solved for him and the corruption of his beliefs is increased (Abduh, nd: 2/299).

According to the above narration, the definition of Shubhah is as follows: Shubhah is an argumentative device that is composed of corrupt premises to make a right false or a false right, and because it resembles right, it is considered doubt.

So some issues strengthen the Shubhah:

-Formation of an argumentative system: if an argumentative system is not formed and a mere claim is sufficient, it cannot be called Shubhah or doubt. Because the invalidity of a claim without a reason is obvious. It is noteworthy that the reasoning system sometimes quotes the whole system and sometimes implicit reasoning is used. For example, someone who says why a woman has been oppressed in the issue of inheritance in Islam, in fact, has put several argumentative systems together; but many of the preliminaries have been omitted.

- Resemblance to truth: if the matter is in a way that is clearly false, it can

no longer be called doubt. Of course, may be something is clearly false to some, and it may not be so for some. And the doubt is raised for those who don't recognize the false clearly.

The truth is something that is considered true by the sound intellect or the Shari'ah. And false is something that is considered false by the intellect and the Shari'ah. Therefore, the criterion of being right cannot be imitating the people, customs, habits, cultures, etc.

- The difficulty in understanding what has caused suspicion. Some believe that this condition is also one of the pillars of doubt. Because if it is easy to understand right from wrong, it cannot be called doubt.

-Lack of definite reason: some also consider this as one of the doubt's conditions. Because if there is a definite, explicit and correct reason in a case, a doubt can no longer be called a doubt. Because the problem is easily solved through a definite explicit reason like the explicit verse of the Qur'an or the authentic hadith of the Prophet (PBUH) or the Imams (AS).

-Bad intention of one who raises doubt: some believe that another element of suspicion is the bad intention, but if something is raised to achieve the right or education of others, etc., even if it has the two conditions mentioned, it cannot be called doubt. In any research, it is important to clarify the assumptions. These presuppositions for Muslims are the correct and complete knowledge of the religion and adherence to them. So they can confront the questionable doubts, whether the presenter of that doubt is a

Muslim or from other religions or the Orientalists¹.

These presuppositions include theology, acknowledgment and faith in the Holy Prophet (PBUH) and the revelation of the Holy Qur'an and belief in the resurrection. Since all plans of God Almighty are based on wisdom and have a purpose, He does not do anything in vain. So He has revealed the Holy Qur'an as the comprehensive religious book and Islamic law for a purpose, based on which human beings should adjust their lifestyle and achieve the eternal happiness from the time of revelation to the Day of Judgment².

Since the identification of skeptics, most of whom are Orientalists, and their motives is the next and very important presupposition, it is necessary here to make a brief introduction before entering into the discussion. In recent years, with the increasing development of communications and mass media, scientific data is available to scholars at an astonishing rate. Although this has positive aspects, it is also necessary to pay attention to its harms. Spread of religious doubts in the public arena using information technology has caused religious faith to be doubted in the turmoil of these doubts. So the ground is prepared for accepting non-

1. Some of the Orientalists are: Herilo, Matthews, Schebranger, Westenfeld, Moir, Alvard, Shawn, Hoda, Goldziher, Caitani, Hiar, Horofetz, Lamens, Vensink, Asin, Torai, Yunbil, Zerubstein, Brockmann, Marseille, Shakht, Robson, Johann William Fock, William Montgomery Watt, Joseph Van S, Michael Cook, Ethan Golberk, Harald Motsky, William Albert Graham, Khwait Unbel.

2. All the books published in theology, revelation, and resurrection from Martyr Motahhari.

religious sects even in the form of religion. This issue has doubled the responsibility of religious institutions and requires the redoubled efforts of these institutions.

Explaining the logical approach according to Islamic affairs is one of the topics that has been less explored. And each of the writers confront the doubts with his own taste in order to pay his debt to Islam and defend the sanctity of Islam and the divine religion. Although this sense of responsibility is commendable and a sign of the researcher's commitment to Islamic principles, but if neglected some key points in answering doubts, the necessary result will not be obtained from answering doubts. Therefore, the methodology of dealing with religious doubts is one of the topics that deserves research and scrutiny in order to defend the sanctity of Islam and close the way to the skeptics with a logical approach and protect others from the plagues of these doubts. This article is organized with such a view to explain the subject to the ability of the author.

The Idiomatic Meaning of the Word Shubhah

The concept of Shubhah in the term of religious sciences is derived from the same meaning of Shubhah in the word. So that there is not much difference between the literal and idiomatic meaning of this word. And perhaps for this reason, a specific definition has not mentioned by scholars for this word. At the same time, it should not be ignored that some explanations can be added to the term that are not mentioned in dictionaries, and therefore the idiomatic definition completely determines the limits of a word. With these explanations, it should be said:

Considering that Shubhah in this article is the religious doubts.

The doubt can be defined in such a way that each doubt is a kind of epistemological or grammatical issue that is in conflict with well-known religious principles. With this definition, it can be said that every religion considers everything contrary to its behavioral beliefs and norms as doubt, and tries to eliminate or reject it. This is because every religion, albeit ostensibly, considers itself to be right and naturally considers what destroys this belief as a doubt. So every religion believes that these doubts shaken the individuals faith and reduce their belief degree. In this regard, in some definitions it is stated: Shubhah is considered a kind of knowledge that is incompatible with the prior knowledge of the individual mind, so that it is not possible to combine both knowledge (Kāfi, nd).

Formats to Mention Shubhah

Shubhah or the same doubt can be presented in different structures and the skeptic uses one of these formats according to his audience. But doubts usually have an argumentative structure that is presented in the form of meaningful propositions in different formats, so one of the characteristics of any doubt is the existence of obvious or implicit argument in the doubt. Of course, the argumentative form of doubt does not necessarily mean that it has a logical reasoning. As some doubts, which are not few in number, lack such a feature because the suspicion may be distorted in one part of a fundamental religious argument like the arguments for proving a particular prophecy.

However, in these cases, the argumentative nature of doubt shows itself, even if it violates one of the components of the argument. After all, these doubts come in different formats.

The main format of doubt is books, articles and conversations that are published with purely scientific themes and are themselves a source for other formats. The presentation of Shubhah in the form of books and articles needs to be surrounded by the basics of the subject of doubt so that one can make his enemy suspect. After this step, the turn comes to the propaganda media to spread doubt and suspicion. The spread of Shubhah appears in various artistic forms such as: painting, film, story, seemingly literary texts and through mass media such as satellite television, magazines and the Internet.

Recognition of Shubhah based on Verses of the Qur'an and How to Deal with it

The word Shubhah is not mentioned in the Qur'an, but some examples of it are mentioned in the Qur'an as "Fitnah" i.e. sedition. Of course, sedition has been used in the Qur'an to mean an experiment (Tabātabā'ī, 1995, 14: 266), but sometimes this experiment has been by mentioning a Shubhah. For example, we can point to the Shubhah that arose for the Israelites and could change the path of monotheism to polytheism. Verses 83 to 98 of Surah Tā Hā deal with this incident and God narrates the verses about the departure of Prophet Moses (PBUH) to Mount Sinai and the misguidance of the Israelites by worshiping the Golden Calf and the return of Prophet Moses (PBUH) to them.

The summary of the story is that Prophet Moses (PBUH) went to the Mount Sinai for Miqāt and left Prophet Aaron (PBUH) as his successor among the Israelites. Meanwhile, a person named a Samiri takes advantage of the opportunity created by the absence of

Prophet Moses (PBUH) and misleads the Israelites by creating suspicion. God informed Moses (PBUH) of their misguidance and he returned to his people with sorrow and anger and addressed them (Tabātabā'ī, 1995: 14/258):

"...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?... They said: We broke not tryst with thee of our own will..." (Tāhā:86 & 87)¹. Then the Qur'an expresses the Shubhah and defines the Samiri Shubhah from the tongue of Israelites: "...but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed. Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he hath forgotten." (Tāhā: 87 & 88)². The Israelites said: But we had loads of ornaments of the people (Tabātabā'ī, 1995: 14/268) and we threw them and the Samiri threw them, (Ibid) and then he took out a calf that make sounds. Then the Samiri and his companions said to the people: This is your God and Moses (PBUH) who has forgotten, and thus the Israelites have gone astray and turned away from the worship of the One God.

١. «... يا قوم ألم يعدكم ربكم وعداً حسناً أفطال عليكم العهد أم أردتم أن يجل عليكم غضب من ربكم فأخلفتم موعدي قالوا ما أخلفنا موعداك بمالكنا...»

٢. «و لکننا حملنا أوزاراً من زينة القوم فقدفناها فكذلك ألقى السامري فأخرج لهم عجلاً جسداً له خوار فقالوا هذا إلهكم وإله موسى فنسى»

Explaining the Samiri Shubhah (Ibn Āshūr, nd)

According to the verses of the Qur'an, Prophet Moses (PBUH), after his conversations with the Israelites and Aaron (PBUH), asked the Samiri to explain about the calf that had led the people astray. This question is divided into two questions: One is: What is the truth of what you did? And secondly: What made you do this? The answer to the first question is the point mentioned in the verse Tāhā: 96¹.

And nowhere in the Holy Qur'an, there is an expression explaining this story for this reason the commentators have differed in its meaning (Tabātabā'ī, 1995: 14/272).

The phrase «وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي» - as its context indicate- is the answer to the second question, and the result is that my spiritual submission caused me to do this (Ibid).

Thus, the doubt created by the Samiri was not a superficial suspicion that could be easily dispelled, and even what was hidden from the people was observed by the Samiri. In this way he was able to create deep suspicions for the Israelites. The Qur'an that claims to be the last Holy Book and knows that other Samiris will emerge over time, teaches its followers how to deal with such doubts. In the first stage, God addresses the Israelites and says:

“See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use.”²

Here, God rebukes the calf worshipers for worshiping something that they know is not answering them

and their prayers, and does not attract any benefit to them or repel any harm from them. And it is one of the necessities of their own intellects that the Lord and the god should answer the prayer of his worshiper and repel his harm and attract the benefits to him and in short be the owner of the benefit and harm of his servant. (Tabātabā'ī, 1995: 14/269).

Secondly, God told the Israelites the second way to deal with this doubt:

“And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.” (Tāhā: 90)³

In this verse, He emphasizes their rebuke and this increases their confession of guilt, which means that they neither consider the necessary intellectual rules nor its warnings. They don't stop worshiping the calf, and don't see with their own eyes. They do not think with their intellect, they do not hear by their ears and they do not pay attention to what they hear. Because their prophet Aaron (PBUH) told them that this calf is a sedition that they are afflicted. And their Lord is the Most Gracious, the Most Merciful, and it is obligatory for them to follow and obey Moses, who is their Prophet (ibid.). This verse may also be used to point out that in such seditions the people were obliged to follow Aaron, even if they could not answer the Samiri suspicion with their thoughts and knowledge. That is, in dealing with doubts, people should refer to their previous certain sciences and reject the doubt by relying on them, despite the

١. «بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ».

٢. «أَفَلَا يَرَوْنَ أَنَّ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا».

٣. «وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ

الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي»

fact that they do not know the answer to the doubt until the Prophet Moses (PBUH) come. It is important to note that the same method can now be used to deal with Qur'anic and religious doubts. That is, in the first stage, people can face doubt by referring to their thoughts and knowledge, and if they could not solve it or find an answer to it, leave it to its people and not accuse their own beliefs. But they should reject the doubt by relying on previous reasons, and refer to the religious scholars so that they can solve the desired doubt for them. Of course, it should be noted that this kind of dealing with doubt is the duty of the masses. But the noble classes and institutions responsible in the field of religious issues should seek to answer it immediately after becoming aware of doubt so as not to weaken people's faith in religious beliefs. As when Prophet Moses (PBUH) returned and saw the misguidance of the people due to the Samiri suspicion, he immediately tried to eliminate the base of suspicion and destroy the root of sedition. What, meanwhile, is a damage on some noble classes in their dealing with doubt is that there is a confusion between the duty of the masses to dispel doubt and the duty of noble classes to solve the problem and answer the doubt. The way the common people should deal with suspicion is different from the way the noble classes have in the face of suspicion. Those who, as religious scholars, are obliged to explain religion, are also obliged to answer doubts. In other words, in the Islamic society, one should not encounter suspicions that have been raised among the masses for 10 years, but the noble classes either do not know them or have not responded to the suspicion. As in this incident, Prophet Moses (PBUH)

immediately after becoming aware of the existence of doubt, tries to eliminate doubt and even reject it: "(Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea"(Tāhā: 97)¹; "Your Allah is only Allah, than Whom there is no other Allah. He embraceth all things in His knowledge" (Tāhā: 98)².

The point that can be seen in these verses is that dealing with a skeptic who is biased and whose goal is to mislead the people, is very sharp. And in the next stage, given that this doubt is objective, the base of doubt has been destroyed by eliminating the instance of doubt. Of course, this severe dealing with the skeptic is in cases where the skeptic is biased and seeks to mislead people. Because in a general classification, the skeptics can be divided into two groups: Some have doubts in their faith, and they doubt their religious beliefs for some scientific problems, thus they are raising their doubts to find out their answers. Others, given that they disagree with the public opinion, try to discourage people from following their religion by creating suspicion and making their religion unrealistic in order to provide a basis for spreading their thoughts.

The approach to dealing with each of these two groups is completely

١. «قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا».

٢. «إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلُّ شَيْءٍ عِلْمًا».

different and carelessness in it causes irreparable damage to the Islamic society. Islamic scholars, as religious leaders, treat the first group with kindness, who seek to understand and resolve their doubts but they deal severely with the second group. It seems that sometimes between the middle levels of the respondents, these two groups are not separated from each other and dealing with the first group is severe, which causes pessimism and disgust of this group from religion.

Regarding the above points, the methodological points of dealing with suspicion can be expressed as follows:

1. Referring to common sense in cases where the person is able to resolve the doubt (non-response to prayer and no benefit and harm caused by the calf, which is the reason for the invalidity of its divinity).

2. The general public should refer to general principles and religious guidelines to avoid the danger of doubts. (Obedience to Aaron, despite the fact that the doubt has not been resolved and waiting for Prophet Moses (PBUH) to resolve the doubt by him).

3. Resolving doubt and eliminating it by religious scholars as a divine duty of scholars.

4. Dealing severely with the biased skeptic to dry up the roots of sedition and suspicion.

Shubhah from the Perspective of Verses and Hadiths and Knowing the Method of Dealing with it

Purifying the religion from doubts is one of the things that the holy Islamic Shari'ah is concerned with. As in some narrations, the Imam commands you to purify your religion from doubts (Tamīmī Āmidī, 1987: 1085)¹.

١. «نزهوا أديانكم عن الشبهات و صونوا أنفسكم عن مواقع الريب الموقفات».

Because in Islam, certainty has great importance and even individuals' sleep with certainty is considered superior to worship accompanied by doubt (Majlisī, 1403: 67/181)². And it is clear that Shubhah is one of the important factors to create doubt in the individual and that is why the emphasis on purifying religion from doubt.

Therefore, the principle of doubt is natural at any time, and Muslims are obliged to try to eliminate doubt when dealing with it, so as not to lose their certainty. It is worth mentioning that if a person tries to achieve a stable certainty, doubts will certainly not affect him (Mohammadi Reyshahri, 1416: 3/85)³. As stated in another narration (Ibid, 3/389)⁴.

Therefore, individuals should seek certainty and try to base their beliefs on certainty so that these beliefs are not shaken as a result of any doubt. In addition, in some narrations, special matters have been raised for some

٢. «نوم على يقين خير من صلاة في شك».

٣. «من كانت له حقيقة ثابتة لم يبق على شبهة هامة، حتى يعلم منتهى الغاية، ويطلب الحادث من الناطق عن الوارث، وبأى شئ جهلتم ما أنكرتم، وبأى شئ عرفتم ما أبصرتم إن كنتم مؤمنين».

٤. «العلماء باقون ما بقى الدهر، أعيانهم مفقودة، وأمثالهم فى القلوب موجودة، إن ها هنا - وأشار بيده إلى صدره - لعلما جما لو أصبت له حملة! بلى أصبت لقنا غير مأمون، يستعمل آله الدين فى الدنيا، ويستظهر بحجج الله على خلقه، وبنعمه على عباده، ليتخذ الضعفاء وليجة من دون ولى الحق. أو منقادا لحملة العلم، لا بصيرة له فى أحنائه، يقدح الشك فى قلبه بأول عارض من شبهة. ألا، لا ذا، ولا ذاك، فمنهوم باللذات سلس القيادة، أو مغرى بالجمع والادخار، ليسا من رعاة الدين، أقرب شيها بهما الانعام السائمة! كذلك يموت العلم بموت حامله، اللهم بلى لا تخلو الارض من قائم بحجة ظاهر أو خاف مغمور، لئلا تبطل حجج الله وبيناته، وكم وأين، اولئك الاقلون عددا الاعظمون خطرا».

doubts, for example, in a narration, Imam Ṣādiq (AS) teaches his followers how to deal with the doubts of the end times (See: *Ibid.*, 1: 177)

Here, the Imam (AS) teaches a special prayer and supplication to God as the method of dealing with this doubt. There seem to be some doubts that one may be unable to answer, but if one resorts to prayer, that doubt will be resolved. So the method presented by the Imam is a unique method and at the same time, it is a way to get out of the doubts that have been created for the person. But what is clear is that this method is not a general method and it only applies to some of the suspicions and so it is debatable. But the point of this narration is that confronting this particular doubt and resolving it is not possible except through this prayer, so there are doubts that cannot be eliminated except by praying and supplicating to God. From the above narrations, some points can be found in dealing with doubt:

1. Every person should try to base his beliefs on certainty and seek certainty and know that scientific and practical research to obtain certainty is superior to worship that is accompanied by doubt and in the religion of Islam, such an effort is considered superior to such worship.

2. After a person has attained certainty through scientific and practical jihad, he should know that not all doubts can be solved by scientific exploration, and in some doubts, he should turn to God and ask God to remove the suspicion from the person's heart.

CONCLUSION

Important points that can be received from this research are:

1. Rooting out suspicions is of particular importance.

2. It is possible to identify doubts worthy of an answer other than that.

3. Answering the doubts about the Holy Qur'an requires a special process.

The need to choose this debate is marked by the Qur'an's emphasis on the exercise of free thought and man's own capital. The Holy Qur'an asks people to refer to their nature and accept the truth. That is, first of all, they should prepare themselves for the unconditional acceptance of the truth and accept what they have found as the truth and the good of this world and the hereafter (regardless of the evil temptations and the call of the carnal desires).

In the Holy Qur'an, there is a special praise for science and knowledge, and the encouragement given to thinking and reasoning is not found in any of the other heavenly books, and also the condemnation of ignorance is one of the characteristics of the Holy Qur'an. As He has called science and knowledge as "Life", and ignorance as "Death".

Especially God Almighty has commanded reason and contemplation in the creation of man and advises everyone to study the nation's history, customs, and habits and in fact various sciences and technologies to benefit from them for his true happiness, and the result of these studies will be the happiness of this world and the hereafter.

In this regard, there are always people who swim against the flow of the divine river, and not only are they in falsehood, but they also insist on their falsehood. And they become an obstacle and a deterrent for the people of truth with their false reasons and in their imagination they want to have a scientific statement in this regard by presenting seemingly logical doubts.

The necessity of choosing this issue is clear since in arguing with the enemy, one should use convincing logical reasons and obvious arguments derived from the "Qur'an and Sunnah" and try to persuade them. Answering doubts about Islamic issues has a long history that includes from the beginning of Islam until now. And on the other hand, the first skeptic is Satan himself, who mentioned the doubt of gender and its incompatibility with divine command namely Sajdah and attributed the first dubious analogy to himself. The Prophet (PBUH) mentioned various arguments from God Almighty about those who doubted the verses of the Qur'an.

In later periods, the problem of skepticism and the response to them during development, took on a special color and smell so that suspicions were categorized and the type of suspicions were determined. And this issue is a special process in the present age due to its sensitivity and it demands some experienced people who know suspicion in that field.

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