



## **The Function of Social Monotheism in the Philosophy of Legal Science, Based on the Quran and the Interpretive View of Ayatollah Khamenei**

**Farideh Pishvaei<sup>1</sup>**

**Mohammad Arab Salehi<sup>2</sup>**

**Received: 2025/04/23**

**Accepted: 2025/05/27**

### **Abstract**

One of the functions of social monotheism (Tawhid Ijtima'i) is its influence on the philosophy of law, which is considered among the applied philosophies within the human sciences. This article aims to explore the influence of social monotheism on the foundational discussions within the philosophy of law. This exploration is undertaken with a focus on the Quran and the interpretive perspective of Ayatollah Khamenei, given the importance of re-examining and Islamicizing the human sciences and enriching them to address emerging questions and doubts. The findings of this article, which were developed through a library-based method with an analytical approach, show that social monotheism complements the monotheistic origin of all rights and serves as the source of legitimacy for legal rules and regulations. In this

- 
1. Graduated Level 4, Comparative Interpretation, Ma'sumieh Seminary Higher Education Institute, Qom, Iran (Corresponding Author).

Email: fpishvaei@gmail.com

2. Professor, Department of Logic of Religious Understanding, Research Institute for Culture and Islamic Thought, Qom, Iran.

Email: arabsalehi@iict.ac.ir

---

\* Pishvaei, F. & Arab Salehi, M. (2025). The Function of Social Monotheism in the Philosophy of Legal Science, Based on the Quran and the Interpretive View of Ayatollah Khamenei. Bi-quarterly Journal of *Theosophia Islamica*, 3(6), pp. 115-145.

regard, any form of subservience to legal systems arising from Western culture would be an instance of modern social polytheism (shirk ijtimai'). Among the functions of social monotheism in the aim of jurisprudence (philosophy of law) are: establishing social order within the framework of a monotheistic worldview, Socializing the right to worship across all individual and social affairs, Ensuring equality of rights and negating class discrimination and Promoting a universal uprising for justice. The conclusion is that by adopting a social reading of monotheism, it becomes possible to systematize legal discussions within a monotheistic society based on the guidelines of the Quran and to theorize its foundational perceptual and theoretical prerequisites.

**Keywords**

Social Monotheism, Philosophy of Legal Science, Function, Legitimacy, Ayatollah Khamenei

## Introduction

The theory of social monotheism, which is a social interpretation of the theological principle of Monotheism and a knowledge that is action-oriented, is considered one of the fundamental axes of social theology. The concept of social monotheism was put forth in the years leading up to the victory of the Islamic Revolution by social reformers and religious intellectuals in Arab countries like Egypt, as well as in Iran. Among its pioneers were figures such as Sayyid Qutb, Imam Khomeini, Martyr Motahari, and Ayatollah Khamenei. Social monotheism offers significant theoretical-insightful and practical-applied functions. Among its scientific and theoretical applications is its influence on the philosophies of specialized human sciences. Therefore, a social understanding of monotheism, or social monotheism itself, can play a crucial role in the Islamization of human sciences, especially since the fundamental doctrine of monotheism serves as a cornerstone for all fields of knowledge.

On the other hand, sociopolitical transformations in Islamic countries, the convergence of ideological boundaries between societies, and the prevalence of scientific and cultural exchanges have led to the emergence of new gaps and ambiguities. This necessitates a re-evaluation and Islamization of the human sciences, based on authentic religious sources, which is a strong recommendation by Ayatollah Khamenei. In this regard, he states:

"Our humanities are built upon principles and foundations that are in conflict with Quranic and Islamic principles. Western humanities are based on a different worldview and understanding of creation, and are often rooted in a materialistic outlook. ...We must, in various fields, pay attention to the nuances and subtleties of the Quran and seek out and find the foundations of human sciences

within the Holy Quran" (Remarks during a meeting with a group of women Quran researchers, October 20, 2009).

Therefore, given the broad scope of discussions in the human sciences and the necessity of interdisciplinary specialization within each, this paper focuses on the philosophy of law. It aims to demonstrate, from a holistic and external perspective, and by drawing upon Quranic verses and the statements of Ayatollah Khamenei, the profound impact that a social reading of monotheism has on the foundational and general debates within legal scholarship. Consequently, this study seeks to prove the hypothesis that social monotheism can bring about significant transformations in the philosophy of law.

In the background of this current paper, it's worth noting that the authors have previously explored the role of social monotheism in other fields: The function of social monotheism in the philosophy of economics was addressed in the article "Functions and Theological Implications of Social Monotheism in the Philosophy of Economics, Focusing on Quranic Verses" (Arabpour & Pishvaei, 2023). The role of social monotheism in the philosophy of Islamic sciences, specifically theology and mysticism, was examined in the article "The Role of Social Monotheism in the Philosophy of Islamic Sciences with a Focus on Quranic Verses: A Study of theology and mysticism " (Arabpour & Pishvaei, 2024). The function of social monotheism in the philosophy of Quranic interpretation was demonstrated in the article "The Function of Social Monotheism in the Philosophy of Tafsir Studies" (Arabpour & Pishvaei, 2023). Regarding the background of discussions on the philosophy of law, we can refer to the book "Philosophy of Law in the Quran" (Davoodi, 2020), and the articles

"Philosophy of Law" (Hekmatnia, 2006) and "Foundations of Producing Religious Knowledge and the Status of Philosophy of Law" (Davoodi, 2015). These works mention monotheism and God's creative and legislative Lordship in the section on the foundations or sources of law, which are considered part of the truth of monotheism. Some articles have also compared the philosophy of law in the Islamic world and the West (Qiasi Sarraiki & Hakimi, 2021). However, this paper will specifically investigate the influence of social monotheism, or more precisely, the social nature and essence of monotheism, on the philosophy of legal science. This particular approach has no prior precedent. Therefore, the innovation of this article lies in examining the function of a social interpretation of monotheism in the rules and principles of legal science and the aim of this discipline, all based on the worldview and re-interpretation of monotheism from the perspective of Ayatollah Khamenei and the Holy Quran.

In this paper, we will first provide an explanation of social monotheism. Subsequently, drawing upon Quranic verses and the interpretive views of Ayatollah Khamenei, we will demonstrate the hypothesis that a social interpretation of monotheism significantly influences the origin, legitimacy of legal rules and regulations, and the ultimate purpose of legal science. This approach inherently negates secular-inspired thought and its outcomes in the field of law.

The term "function" has two usages in academic discourse, one being broader than the other. In its specific sense, "function" refers to primary roles or features; that is, the main and initial benefits and outcomes of a subject. In its general sense, "function" encompasses both these primary roles and also benefits and outcomes that were not originally intended but are nevertheless consequences of the subject.

In this article, the authors intend "function" in the second, general sense, meaning benefits or advantages. This includes both the primary roles of social monotheism and also the benefits and effects that are not the main and initial goal of understanding monotheism from a social perspective but are nonetheless derived from it.

## 1. Conceptual Clarification

Before delving into the discussion, it's necessary to clarify the key concepts of this paper:

### 1-1. Social Monotheism (Tawhid-e Ejtemā'ī)

Social Monotheism is a new term that emerged from the thought of religious intellectuals in Iran—including Imam Khomeini, Martyr Motahari, Martyr Beheshti, and Ayatollah Khamenei—and in Egypt during the 1970s and 1980s (Shamsi calendar decades of 50s and 60s). This term refers to a social approach to understanding Monotheism. It aims to reveal the social dimensions and aspects of this fundamental religious principle, particularly the absolute sovereignty of God, which has been the core objective of all divine prophets' missions. This redefinition of monotheism is inspired by Ayatollah Khamenei's views, especially as articulated in his article "The Spirit of Monotheism: Negating Servitude to Other Than God," and his ideas presented in the book "The General Outline of Islamic Thought in the Quran<sup>1</sup>." This matter is explained based on two key components: the absolute Lordship (Rubūbīyah) of God and the

---

1. It's worth noting that while the specific keyword "social monotheism" (توحید اجتماعی) may not explicitly appear in his book, *The General Outline of Islamic Thought in the Quran*, or in his other speeches, the spirit and essence of all his statements clearly embody and elucidate the dimensions of social monotheism.

negation of servitude (obedience) to anyone other than Him<sup>1</sup>.

According to noble verses such as: «وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ» "And worship Allah and associate nothing with Him." (An-Nisa (Chapter 4), verse 36). «يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ» ("O my people, worship Allah; you have no other deity than Him) (Surah Hud (Chapter 11), Verse 61), «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ» (And We did not send before you any messenger except that We revealed to him: 'There is no deity except Me, so worship Me.') (Anbiya: 25) and some narrations, the common slogan of all divine prophets is "لَا إِلَهَ إِلَّا اللَّهُ" (There is no god but Allah). This declaration has two parts and two dimensions: a negative (naysaying) aspect and an affirmative (affirming) aspect. The meaning of social monotheism can be explained through these two aspects: The Negative Aspect: This is the negation of servitude (obedience) to anything other than Allah. It implies a rejection of all forms of domination and oppression. The Affirmative Aspect: This is the acceptance of Divine Lordship (Rubūbiyah) over the entire universe and in the management of all affairs. It means acknowledging God's absolute sovereignty in all realms of existence. This definition, on one hand, refutes the deviant interpretation of monotheism by some Sufis who deem mere heartfelt belief and monotheistic actions in individual life sufficient, thereby leaving social life as a "free zone" for any tyrant to operate. On the other hand, it explicitly negates the theory of religion being a purely

1. For further reading, please refer to:

Arab Salehi, Mohammad & Pishvaei, Farideh. (2023). "Components of 'Social Monotheism' in the Quran with an Emphasis on the Thoughts of Ayatollah Khamenei." *Meftah Journal of Exegetical and Semantic Studies*, No. 10.

"Components of Social Monotheism from the Perspective of Commentators of Both Sects (Sunni and Shia) and Narrations, and its Relation to the Term 'Worship'." *Pajouheshnameh-ye Ma'aref-e Qura'ni (Journal of Quranic Knowledge)*, No. 54, 2023.

individual matter, even from the perspective of those who advocate it. This is because even they concede that monotheism is the most central teaching of religion. Once it is proven that this core teaching is inherently social in its very essence, there remains no justification for the theory that religion is purely individual. Ayatollah Khamenei, in explaining the negative (naysaying) aspect of monotheism, states: "The point in servitude to God is the negation of servitude to any other being or power. When we affirm our servitude to God, we are, in reality, negating our servitude to any other being. This is one of the two pillars of monotheism." One of the two pillars of monotheism is the negation of servitude and obedience to anything other than God. From Surah Al-Fatiha, this negation encompasses servitude to oneself, to one's desires and passions, and extends to the negation of servitude to oppressive powers, dominant non-divine powers, tyrannical forces that rule over human being and dictate to them, and ignorant and unjust systems that govern mankind. "Absolute bullying. Every kind of bullying. Submitting to these means becoming their servant, which is incompatible with servitude to God (Khamenei, 2022a, pp. 57-58)."

However, the issue is that despite the inherent social nature of monotheism in the Quran—a profound, action-generating, and duty-creating insight that pervades all dimensions of life—the belief in God's Lordship and Divinity has often been confined to the thoughts of intellectuals and Muslims, and their individual practices, manifesting primarily in conventional acts of worship. The negative aspect of monotheism, which involves abandoning all non-divine objects of worship, has largely been overlooked by most thinkers as something inherent in the essence of monotheism, and it has found less expression in social action. While they might fundamentally consider non-God as unworthy of obedience, this isn't necessarily



because they see it as intrinsic to monotheism itself. This understanding emerges from analyzing the meaning of worship and expanding its conceptual system. In this expanded understanding of meaning, any form of absolute and unquestioning obedience and the surrender of one's life's reins to anything other than God is also considered an act of worship<sup>1</sup>. Significantly, the Quran strongly emphasizes abstaining from such behavior<sup>2</sup>. Based on Quranic evidence, the call and uprising of prophets were not solely for the purpose of creating heartfelt belief, as the Quran states: «وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ» (Quran 39:38): "And if you ask them, 'Who created the heavens and the earth?' They would surely say, 'Allah.'"

If you ask, "Who moves the sun and the moon?" they would say, "God." If you ask, "Who sends down rain and causes plants and trees to grow, and gives life to people and causes them to die?" they would say, "God." If the purpose had been merely worship, and not more than belief, then neither would the prophets have fought with anyone, nor would anyone have risen to fight them (Taleqani, 1955). Rather, the primary goal of the divine prophets was to transform the system and structure of society and to implement monotheism in all aspects of human life, thereby making the phrase "لا اله الا الله" (There is no god but Allah) a tangible reality. This encompasses the negation of every deity other than God and the necessity of worshipping the One God. "This concept is elaborated upon in verse 64 of Surah Al Imran: «قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ»" The verse says: "Come to a word, a thesis, a truth that is equal for all of us – for you and for us. It grants no special privilege to us, nor any special privilege to you. And that is:

---

1. Please refer to: Arab Salehi & Pishvaei, 2023.

2. Please refer to: Arab Salehi & Pishvaei, 2023.

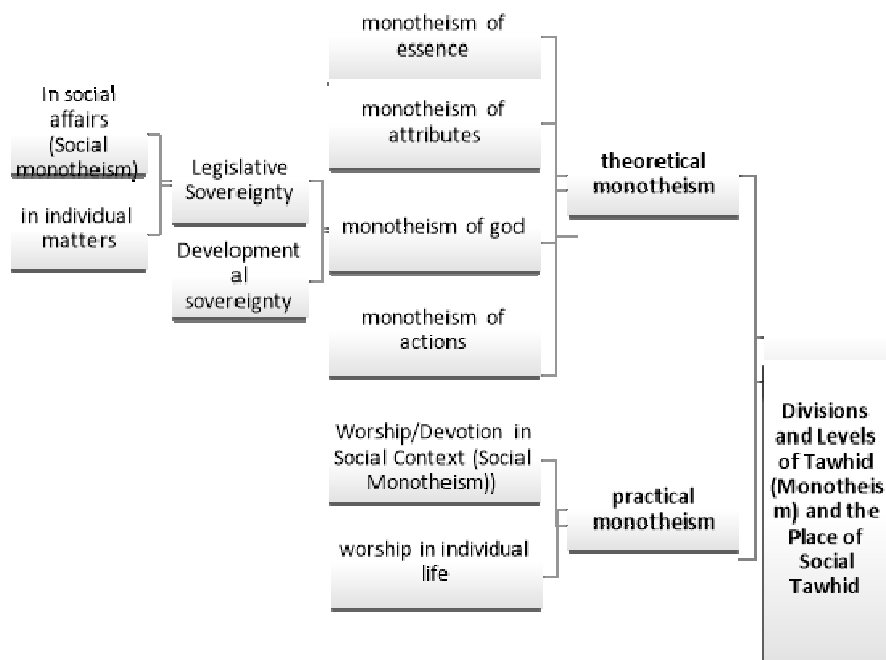
that we worship the one God and worship nothing besides Him." Up to this point, the noble verse addresses the unification of human being through a shared faith and ideal, and the achievement of spiritual freedom.

Then it says: «وَلَا يَتَّخِذْ بَغْضُنَا بَغْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ» "And let not some of us take others as lords besides Allah." (Motahari, 2011, Vol. 2, pp. 110-111) And in this way, human being is freed from the yoke of servitude to all false deities and comes under the Lordship of Allah. Ayatollah Khamenei believes that monotheism is a real matter, a system, and a guideline for life. Monotheism tells us how to be with our friends, how to be with our enemies, how to be in the social system, and how to live. Some imagine that belief in monotheism is related to the afterlife, while in reality, belief in monotheism is the builder of this world and the architect of life. (Remarks made on July 12, 1998, during a meeting with government officials).

He considers two stipulations important in monotheism: Firstly, it must be conscious and based on understanding and awareness. Secondly, it must be accompanied by commitment, because monotheism is not an irresponsible understanding. Monotheism is an awareness and knowledge that is followed by duties, obligations, and responsibilities for individuals (Khamenei, 2013, p. 141). From Ayatollah Khamenei's perspective, monotheism manifests itself in every subsidiary regulation of Islam. Therefore, if monotheism is lacking or absent in a ruling, law, or directive issued in the name of religion, it should be understood that it is not from Islam. (Khamenei, 2013, p. 143) Thus, the social interpretation of monotheism goes beyond mere heartfelt or mental beliefs; it's a social doctrine and structure that organizes all social relations, including the legal system. Of course, theoretical and doctrinal monotheism can, in itself, have social effects, just as belief in the hereafter does. However, this is different from

saying that monotheism is inherently social. In the latter case, its social impacts would undoubtedly far exceed the former, a point that various authors have proven in numerous articles, and a small part of which has been presented in this very article.

The position of social monotheism within the well-known classifications and levels of monotheism is illustrated in the diagram below. The diagram clearly shows that while the social aspect of monotheism is primarily categorized under practical monotheism and has a greater impact there, it's not limited to it. In the realm of theoretical monotheism, one of its sub-branches also leads to social monotheism.



## 1-2. Philosophy of Legal Science

The philosophy of law is considered a sub-branch of applied

philosophy in the humanities. The philosophy of law is defined as a field of legal knowledge<sup>1</sup>, addressing questions such as: "Why are legal rules obligatory?", "What is the normative basis and characteristic of these rules?", and "What is the purpose of legal rules?" It also provides general theories about law, independent of any specific legal system or branch (Katouzian, 1986, p. 3). In another definition, the philosophy of law is described as external, critical reflections on the collection of general and obligatory rules established to create order and uphold justice. Therefore, it's a form of thinking that takes an outside perspective, detached from the internal rules of a legal system, and critically discusses the law. (Hikmatnia, 2006, Vol. 2, p. 160).

Consistent with the characteristics of such applied philosophies in the sciences, and the definitions provided earlier, the philosophy of legal science addresses a priori and general discussions pertinent to this field. This includes topics like the foundations, sources, goals, and methodology of legal science, as well as the nature and essence of legal rules and the reasons for their legitimacy and obligatory nature.

### **1-3. Right and Its Relation to Duty**

To better explain the discussion on the philosophy of legal science, it's necessary to briefly clarify the intended meaning of "right" and its connection to "duty". In the lexicon of Islamic jurisprudence terms, "right" is defined as the singular form of "huquq," meaning correctness and truth, the opposite of falsehood, and something fixed and undeniable. It refers to a due share or portion,

---

1. This expression is not without imprecision. From a scientific and philosophical perspective, the philosophy of law is a second-order discipline and not part of the legal discipline itself. It would have been more accurate to say "philosophy of legal science" to refer to a specialization within the field of law in universities.

such as a person's share of an inheritance (Hosseini, 2003, pp. 186-187). Another definition states: "A right is a beneficial privilege that God Almighty, as the Lawgiver of the Sharia, has bestowed upon the right-holder for the sake of securing the welfare and benefit of the general public. He has permitted the right-holder to claim their right from others and supports and defends them in exercising it" (Azimifar, 2017, p. 87). The word right has been used with various meanings in Quranic literature<sup>1</sup>. The word right appears 247 times in the Holy Quran. Approximately forty instances of the word "Haqq" in the Quran carry a legal connotation (see: Mesbah Yazdi, 1998, pp. 34-39). In other instances, it conveys different meanings. Given this point, the meanings of "right" in the Quran can be categorized into two groups: legal and non-legal. Naturally, this article will primarily cite verses where the legal meaning of "right" is intended. Based on the foregoing, "right" refers to a specific privilege granted to an individual or group, with others obligated to respect the subject of that right. The fundamental pillars of a right, in this sense, are: One: The rightful person (or obligee), meaning the one for whom the right exists (مَنْ لَهُ الْحَقُّ); Two: The duty-bound person (or obligor), meaning the one upon whom the right rests (مَنْ عَلَيْهِ الْحَقُّ); and Three: The subject or object of the right. (Mesbah Yazdi, 1998, p. 27). accordingly, **right and duty are two interdependent concepts.**

The interdependence of rights and duties can be conceptualized in two ways: The first scenario is that the establishment of a right for an individual only makes sense when others are obliged and duty-bound to respect that right; otherwise, establishing such a right is futile and meaningless. For instance, if we say that a human being has the right to life, this right is effective only when other human beings

---

1. Please refer to "right and duty in the Quran" by Abdullah Javadi Amoli, pages 28-29, for information on the meanings of "Haqq" (Right) in the Quran.

are obliged to respect this right and not cause any harm to their life. Of course, the "obliged party" ("من عليه الحق") might be a specific individual, a particular group, or the entire society. In this type of interdependence, when a right is established for one person, in return, another individual or other individuals become obliged and duty-bound to respect this right and not infringe upon it.

The second type of interdependence between rights and duties is that when a right is established for an individual in social matters, a corresponding duty is also established for that same individual. This means that in return for the benefits a person receives from society, they must also accept a responsibility. For example, if someone has the right to healthcare, they, in turn, have a duty to serve the community. In other words, the establishment of rights for individuals in society and social relationships is not one-sided. Rather, parallel to the privileges and rights granted to individuals, obligations and duties are also imposed upon them. (Mesbah Yazdi, 2009, p. 24) From this perspective, the keyword "law" is closely intertwined with the discussion of rights, with obedience and submission being its definite prerequisites.

## **2. Social Monotheism: A Complement to the Origin of All Rights from Doctrinal Monotheism**

Monotheism is a foundational truth whose dimensions and components permeate every corner of existence. This truth necessitates both Lordship (Rububiyyah) and Worship (Ubudiyyah) monotheism. In the Quranic discourse, not a single particle in this universe falls outside the exclusive and absolute scope of God's Lordship and Worship—which are the two main components of Social Monotheism<sup>1</sup>. And

---

1. For further reading, please refer to (Mohammad Arab Salehi & Farideh Pishvaei, 2022).

<http://jti.isca.ac.ir>

that has made us submissive and obedient, seized control of our body and soul, and directed our energy as it wished, has made us its servant.

(Khamenei, 1977, p. 78).

From his perspective, the exclusive servitude to God that we utter with our tongues and hold in our hearts through the phrase "You alone we worship" (Iyyaka Na'budu) is, in reality, a pervading and ongoing system of life, not just a segment of human existence. Rather, it encompasses all domains of human life. Being a servant of God in matters of politics, governance, struggle, jihad, and life management is a truly profound concept.

All Islamic rulings in these various scenes and fields ultimately come back to being a servant of God and practicing servitude to Him. (Khamenei, 2022a, pp. 66-67) This is not limited by any specific condition, so it can apply to the entire breadth of human life. One of its manifestations is the exclusive right of God to legislate rights and rulings. This meaning is also derived from the monotheistic verses, as well as from the phrase "and that we associate nothing with Him" (وَلَا تُشْرِكْ بِهِ شَيْئًا) in the verse: قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا (Al-Imran: 64). Say, "O People of the Scripture, come to a word that is equitable between us and you — that we worship none but Allah and not associate anything with Him and not take one another as lords instead of Allah." From this, it is derived that the establishment or adherence to any non-divine right, privilege, or law without His permission is considered an act of polytheism (shirk) and stands in direct opposition to the nature and essence of monotheism. It is necessary to point out one thing here: The aforementioned matters cannot be considered solely as the results of conventional worship-based monotheism (Tawhid Ibadi). Social monotheism is more encompassing than conventional worship and extends to absolute obedience to anyone other than God.



This concept stands in contrast to legal positivism, which is prevalent in the West today and is considered a common and almost universally accepted approach in the field of law. This approach posits that the origin and root of rights lie in the will of the people. That is, if one asks what the source and validity of rights are, the answer from legal positivism is that rights originate from the will and desire of the people, and nothing other than the people's will influences their establishment and validity. (Mesbah Yazdi, 2012, Vol. 1, p. 93). Its invalidity, based on what has been discussed, is evident. Regarding the origin of human rights, Imam Ali (peace be upon him) states:

However, God has made His right over His servants their obedience to Him, and He has doubled its reward out of the generosity and abundance. He wished to bestow upon His servants. Thus, the Glorified God has made some of His rights obligatory for some people against others. (Nahj al-Balagha, Faydh al-Islam, Sermon 207)

Imam Sajjad (peace be upon him) also considered God's right over human being as the foundation of all rights, viewing other rights as branches stemming from this fundamental right. He states: "And it is the origin of all rights, and from it all other rights branch out." (Risalat al-Huquq of Imam Sajjad).

When we unveil the social identity of Monotheism, its scope regulates every aspect of human individual and social life. Consequently, the authority to establish any right originates solely from God and is issued for others through Him.

### 3. Social Monotheism: The Sole Source of Legitimacy for Legal Rules and Laws

Based on the definition of **Social Monotheism**, Monotheism is the **only source of legitimacy** for legal rules and laws. The legitimacy and authority of the principles and laws of jurisprudence are attained

solely through their **alignment with divine will**. Establishing or accepting any rule or law other than a divine one is considered **polytheism (shirk)**. Humans, independently, have no authority to legislate rights for themselves; fundamentally, there is no right for human being to legislate. Here's the translation of the provided text:

From Ayatollah Khamenei's perspective, when we speak of monotheism, it means that the Exalted God is the sole active agent, creator, fashioner, Lord, and the unique administrator and planner in both the realm of creation (takwin) and legislation (tashri'). This implies that the blueprint and program according to which human beings must live, and the law of human life, must be inspired by God. Those who acknowledge God's dominion only in the realm of creation (takwin) but do not consider the realm of legislation (tashri') to be within divine power and administration—but rather legislate laws themselves, ruling over people without reliance on God and without having received the mandate of governance from God—such as tyrannical monarchs and rulers who have existed throughout history across the world and still do; anyone who accepts their rule has also attributed partners to God (committed shirk)... A monotheistic society is one that takes its laws, governance, and rule from God. It derives its fundamental principles for life from God. (Khamenei, 2022e, p. 94) This clearly demonstrates the invalidity of newly emerging deviant ideas concerning human rights and the notion that the authority to legislate rights is exclusively human<sup>1</sup>. For example, in interviews, Abdolkarim

---

1. In a video recording of a lecture at an overseas university, when asked his opinion on homosexuality, Abdolkarim Soroush argued that many past immoralities are now considered rights, being products of a new era. He states: "If we look at the religious ruling (hukm shar'i), this issue is among the forbidden and prohibited matters, as it is mentioned in the Quran regarding the people of Lot. These matters belonged to the era of duty (taklif-madari). However, today is the era of rights-orientation (haqq-madari)."

Soroush, while distinguishing between the human of the "duty-oriented era (taklif-madar)" and the human of the "rights-oriented era (haqq-madar)" (see: Dr. Soroush's interview with Jaras Network), believes that the time is now for human rights, and we must only explain and act upon rights-orientation, as the era of duty-orientation has passed. Here's the English translation of the provided text: From his perspective, Abrahamic religions all emerged in the era and paradigm of duty (taklif); their language is the language of duty, not the language of rights. (Lecture by Dr. Abdolkarim Soroush at Princeton University, USA, November 17, 2009 - [www.dr.soroush.com](http://www.dr.soroush.com)) .Soroush, by referring to the end of the era of duty (traditional religious outlook) and the beginning of the era of rights-orientation (modernity), believes that modern human being is rights-oriented, meaning it seeks its own rights. The Universal Declaration of Human Rights, written in this era, is a central idea around which all constitutions are drafted; whereas religious thought, in principle, in all religions, and especially in Islam, is based on duty. In a religious government, duty (taklif) takes precedence. The concept of Velayat-e Faqih (Guardianship of the Islamic Jurist) and religious governance, being duty-oriented, consequently clashes in practice with the new, rights-oriented way of thinking. While it might be theoretically possible to establish a religious government, its implementation becomes impractical due to this inherent contradiction. (Interview on BBC Persian - Please note: I cannot access the content of external websites like the one provided ([www.x-shobhe.com/shobhe6967.Html](http://www.x-shobhe.com/shobhe6967.Html))).

These assertions stem from the beliefs of modern atheistic societies, where polytheism (shirk) has manifested in new forms, including the arbitrary establishment of rights and obliging others to them. As Sayyid Qutb states, even lower than these are societies that consider themselves "Muslims" but, in their system of life, do not submit to the servitude of God Almighty. Although they may not believe in the divinity of other than God, they attribute the greatest

characteristic of divinity to other than God. They follow the sovereignty of others, deriving their system, laws, values, standards, customs, and almost all principles of their lives from this sovereignty (see: Sayyid Qutb, 2013, pp. 71-72), the primary characteristic of which is shirk.

The Holy Quran states in this regard: «أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا» (An-Nisa: 60); "Do you not see those who claim to have believed in what was revealed to you, and what was revealed before you? Yet they wish to refer for judgment to Taghut (false deities/tyrants), even though they were commanded to reject it. And Satan wishes to lead them far astray from the truth."

The proof for this claim is found in verses 44, 45, and 47 of Surah Al-Ma'idah: «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ». وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ» و «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ» Those who do not submit to divine judgment are described as disbelievers (kafir), wrongdoers (zalim), and rebellious (fasiq). Furthermore, the juxtaposition of the phrase "there is no god but He" (لَا إِلَهَ إِلَّا هُوَ) with the exclusivity of judgment to God in the following verse supports this point:

«وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ» And He is Allah; there is no deity except Him. To Him belongs all praise in the first [life] and the Hereafter. And His is the judgment, and to Him you will be returned ". (Surah Al-Qasas (Chapter 28), Verse 70).

«وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ» And do not invoke with Allah another deity. There is no deity except Him. Everything will perish except His Face. To Him belongs the judgment, and to Him you will be returned. (Surah Al-Qasas (Chapter 28), Verse 88).

According to Ayatollah Khamenei's view, since absolute sovereignty belongs to God, it follows that God alone determines the law, and God alone appoints the ruler, governor, and enforcer of that law. (Khamenei, 2022c, pp. 42-43). If anyone independently claims the right to legislate and establish laws for themselves, they have effectively claimed divinity for themselves (Sayyid Qutb, 2004, Vol. 1, p. 406). Therefore, submitting to a legal system designed purely on the basis of material interests and humanist thought is not legitimate. In reality, it becomes a form of worship and deification of that system, which is strongly forbidden: «وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ» (Dhariyat: 51).

The significance and subtlety of this discussion extend to the point that servitude to God or Satan is achieved by listening to a speaker and following their words. Imam Jawad (peace be upon him) states: "Whoever listens to a speaker has worshipped them; if that speaker speaks of God, the listener has worshipped God, and if they speak of Satan, they have worshipped Satan." (Kulayni, 2009, Vol. 6, p. 434). It's clear that this does not refer to conventional acts of worship. This means one cannot simply yield to every speech or idea and surrender to it. Such an act is a form of taking a lord and god, or attributing partners to God. (See: Khamenei, 2022a, p. 71) Based on this, the political literature or international law of today's world cannot create duties for us or remove existing duties. (Mesbah Yazdi, 2012, Vol. 2, p. 113).

#### **4. The Role of Social Monotheism in the Aims of Legal Science**

Generally speaking, the goals of the science of law vary significantly depending on one's view of the cosmic order. In other words, these goals are shaped by the epistemology, cosmology, and anthropology adopted by individuals and schools of thought (Javadi Amoli, 2009, p. 190). Clarifying the aims of law necessitates an understanding of the foundations of law within each legal school (Javan Araasteh, 2010, p. 50). In

Islamic law, the establishment of rules and decrees aims to achieve a higher goal: material and spiritual growth and perfection, and creating suitable groundwork for it. (Javan Araasteh, 2010, p. 46). Furthermore, accepting material systems and worshipping human-made systems—laws drafted by humans and commands issued by human individuals—and acting upon them is a form of polytheism and worshipping other than God. worshipping those who originated these systems, such as thinkers who establish schools of thought and write guidelines for human life. (Khamenei, 2022b, p. 337). Therefore, following human legal schools that center on the desires of individuals constitutes social polytheism. Based on this, a social interpretation of monotheism can influence the aims of legal science in three key areas:

#### **4.1. Establishing Social Order within a Monotheistic Worldview**

Since legal systems are rooted in and influenced by various philosophical and social schools of thought, one impact of a social interpretation of monotheism on the aim of legal science is the establishment of social order<sup>1</sup> within a monotheistic worldview with a social approach, as one of the key objectives of legal science. Social order here refers to the regulation of relationships between individuals, the enforcement of rights, the establishment of public order, and the maintenance of stability within society. It also encompasses a set of rules, laws, mechanisms, and social norms that form the foundation and essence of a community. Obedience to these is essential for all members of society, fostering social cohesion and harmony among social actors. In legal science, this is transformed by a monotheistic view of the world, human being, and human being's relationship with the universe, aiming to ensure human happiness in both this world and the hereafter. The fruit of this transformation is the

---

1. Social order

universal and social integration of a spirit of submission and humility in all individual and social relationships before God. This is a fundamental requirement of servitude (ubudiyyah): «وَالِى مَدِينٍ أَخَاهُمْ: شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ» (Hud: 84) And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no other deity than Him."

Ayatollah Khamenei defines worship as obeying and entrusting oneself to a central authority, desiring everything for God, organizing all efforts in God's path, considering all gains as steps closer to God, and all losses as hindrance from this movement. (Khamenei, 2022b, p. 268). Accordingly, when the scope of servitude (ubudiyyah) to God and divine Lordship encompasses all dimensions and aspects of human life, and the spirit of monotheism is breathed into the entirety of society, uniting everyone around the axis of Monotheism, then obedience and the performance of specific duties in exchange for specific rights will automatically become universally and integrally established, and a part of social monotheism will manifest in practice.

Conversely, a rival and partner to God isn't just an idol in the Kaaba or found in Indian temples today. When a person in their social environment and daily life obeys a law or system whose directives are not based on God and are not dependent on divine command, that's a form of rivalry [with God] (Khamenei, 2022b, p. 340). If we entrust the foundation, organization, regulation of societal affairs, and social structuring to atheistic and non-monotheistic thought, then disregarding the rights determined by God and failing to adhere to their requirements is considered a manifestation of social polytheism. The result will be disunity and instability in society, and a violation of the tradition of worshipping God in the world. From Ayatollah Khamenei's perspective, there's a harmony between human being and nature, meaning the caravan of existence, with all the laws, regulations,

and traditions managing this entire cosmos, moves in step, direction, and harmony with human being. When you obey God's command, you are acting in harmony with all the laws God has placed upon the entire universe. When you move out of sync and do not worship God, you are out of harmony with the entirety of creation (Khamenei, 2022a, p. 75).

#### 4.2. Socializing the Right to Worship in All Individual and Social Matters

One of the greatest rights of human beings is monotheistic worship. Wherever they may be in this world, they have the right to know God and worship Him: «وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ» (And I did not create the jinn and mankind except to worship Me) (Adh-Dhariyat: 56); If someone obstructs this, they have violated human rights and committed "obstruction from the path of Allah" <sup>1</sup>(صَدَّ عَنْ سَبِيلِ اللَّهِ), hindering the recognition of truth. They have prevented people from inclining towards Islam and deprived them of one of their most crucial social rights (Mesbah Yazdi, 2012, Vol. 2, pp. 307-308).

According to Allameh Tabataba'i, the Holy Quran has established that the most important human rights are monotheism and the religious laws legislated based on it. (Tabataba'i, 2011, Vol. 2, p. 71). Therefore, with a social perspective on monotheism and considering the absolute nature of the aforementioned verses, the right to worship God can, at a higher level, transform into a universal demand and right, encompassing the entirety of individual and social life. Consequently, the most important right of societies should be regarded as the right to worship and serve God. From Ayatollah Khamenei's perspective, in a society where faith in God is not dominant, people do

1. [1] See: Quran: An-Nisa: 167; At-Tawbah: 9 & 34; An-Nahl: 88; Muhammad: 1 & 34; Al-Mujadilah: 16; Al-Munafiqun: 2; Al-Imran: 99; Al-Anfal: 36 & 47; Hud: 19; and Ibrahim: 3.



not live with spiritual comfort, peace of mind, or the possibility of growth. Deviations emerge in such a society. In all systems—whether Marxist, capitalist, or eclectic—when faith is not dominant, people within that system are wretched, helpless, displaced, and bewildered individuals whose potentials fail to flourish. (Khamenei, 2022d, p. 128). Therefore, in the science of law, legal rules and regulations must be structured in such a way that all individual and social interactions are guided towards the realization of this objective. Based on this assertion, the idols, tyrants (Taghut), and false deities that compel societies to obey them through threats, deception, trickery, and fraud, have violated their primary and inherent rights.

#### **4.3. Equality of Rights, Establishment of Justice, Rejection of Class Discrimination, and Universal Uprising for Justice**

The rejection of class discrimination, the denial of special rights and privileges within society, and the establishment of justice can be analyzed from a new perspective in legal science through a social understanding of monotheism. From the viewpoint of social monotheism, all human beings are servants of God and are equal in their servitude to Him. Conversely, there are materialistic systems which, according to Ayatollah Khamenei, do indeed achieve material development. In these systems, the absolute value of material progress is considered good. However, even within these material advancements, there's a lack of balance and a fair perspective. For example, in a wealthy country like the United States, while its richest individual might be the wealthiest in the world, its poor sometimes face the worst poverty globally, dying from cold, heat, and hunger. A middle class lives there, and if they don't work around the clock, full-time, with all their might, they can't even feed themselves. This isn't happiness for a society, even if their GDP is ten times that of another country. This means that even in material enjoyments, there's no

justice or widespread access, let alone spiritual well-being; no psychological peace, no attention to God, no forgiveness, no compassion, and no helping of God's servants. (Remarks made during a student meeting on October 7, 2008).

The fundamental characteristic of a monotheistic society is the elimination of class distinctions and the rejection of inherent superiority among human beings. According to Ayatollah Khamenei, "Divine monotheism means that all people are servants of God and nothing else; they are not servants of anyone else. When a prophet enters a society with this idea, with this goal, with this thought, they enter to transform, demolish, and dismantle that stratified monotheistic society and to create a classless, non-discriminatory, oppression-free monotheistic society under the governance of the Lord of the worlds" (Khamenei, 2013, p. 284). However, in tyrannical societies—like most societies today—a particular group seizes control of privileges. This could be a financial group, such as the trusts and cartels that effectively hold the reins of power in Western countries today, or large companies and corporations. Alternatively, it might be an ethnic group or military factions, like the military governments that exist around the world, who usurp control of the government and seize power. (Khamenei, 2023, pp. 87-88).

Considering the characteristic of social monotheism, and the emphasis on upholding justice (qist) in all dimensions and aspects of society—identifying it as a goal of divine prophets—a universal effort to establish justice is essential. This means establishing social justice in society and forming a community imbued with justice and equity. This is because, as stated, "Without justice, without the establishment of equity and fairness, monotheism has no meaning, and one of the signs or pillars of monotheism is the absence of oppression

and the absence of injustice." (Remarks made during a meeting with a group of Basijis, November 24, 1999).

## Conclusion

This article aimed to explore the role of social monotheism in the philosophy of legal science. The evidence presented demonstrates that a social interpretation of monotheism, representing a new approach to understanding the truth of Monotheism, can reorder and redefine the foundational and external discussions within legal science. Based on the findings, social monotheism, by revealing the social dimensions of Monotheism, rejects any legal system not stemming from a social belief in monotheism. Instead, it identifies the truth of monotheism as the sole origin of all rights. In this system, legal systems independent of God's authority lack legitimacy, and adhering to them constitutes a form of modern polytheism (shirk). This interpretation of Monotheism, which supports the theoretical dimension of a legal system in a monotheistic society, regards Monotheism as the source of legitimacy for all rights. Based on the implications of believing in such Monotheism, a spirit of submission to divine decrees and laws emerges throughout society. This approach, while rejecting all forms of discrimination and monopolization, grants communities the social right to worship God. According to the findings of this article, social Monotheism, grounded in Quranic verses, can play a significant role in the Islamicization of human sciences movement.

## References

### A. Holy Texts

\* Holy Quran

\*\* Nahj al-Balagha

\*\*\* Risalat al-Huquq (Treatise on Rights)

### B. Books and Articles

Arab Salehi, Mohammad; Pishvaei, Farideh. (2022). "Mollifeh-haye 'Tawhid Ijtima'i' dar Quran ba Ta'kid bar Andishe-haye Ayatollah Khamenei (Damat Barakateh)" (Components of 'Social Monotheism' in the Quran with Emphasis on the Thoughts of Ayatollah Khamenei). *Do-faslnameh Motale'at Tafsiri Quran Karim Meftah*, 5(8).

Arab Salehi, Mohammad; Pishvaei, Farideh. (2023). "Karkardha va Lavazem Elahiyati Tawhid Ijtima'i dar Falsafeh Elm Eqtesad ba Mehvariyyat Ayat Quran" (Functions and Theological Implications of Social Monotheism in the Philosophy of Economics with a Focus on Quranic Verses). *Faslnameh Falsafeh Din*, 20(3), pp. 217-230.

Arab Salehi, Mohammad; Pishvaei, Farideh. (2023). "Mollifeh-haye Tawhid Ijtima'i az Didgah Mofaseran Fariqain va Ravayat va Nesbat Sanji an ba Vazheh 'Ibadat'" (Components of Social Monotheism from the Perspective of Exegetes of Both Schools and Narrations, and its Relation to the Term 'Worship'). *Faslnameh Pajooheshnameh Ma'aref Qurani*, 14(54).

Arab Salehi, Mohammad; Pishvaei, Farideh. (2024). "Naqsh 'Tawhid Ijtima'i' dar Falsafeh Danesh Tafsir" (The Role of 'Social Monotheism' in the Philosophy of Tafsir Knowledge). *Faslnameh Motale'at Ulum Quran*, 4(14), pp. 183-213.

Arab Salehi, Mohammad; Pishvaei, Farideh. (2024). "Naqsh 'Tawhid Ijtima'i' dar Falsafeh Olum Islami ba Mehvariyyat Ayat Quran Morad

- Motale'eh: Elm Kalam va Erfan" (The Role of 'Social Monotheism' in the Philosophy of Islamic Sciences with a Focus on Quranic Verses, Case Study: Theology and Gnosticism). *Faslnameh Pajoohesh-haye Eteqadi Kalimi*, 14(53), pp. 217-236.
- Azimi Far, Alireza. (2017). *Quran va Mahabbat Ahl al-Bayt* (Quran and the Love of Ahl al-Bayt). Qom: Danishkadeh Osul al-Din.
- Davoodi, Movahed. (2015). *Mabani Towlid Elm Dini va Jaygah Falsafeh Huquq* (Foundations of Producing Religious Knowledge and the Place of Philosophy of Law). *Gofteman Huquqi Quarterly*, (27 & 28), pp. 105-118.
- Davoodi, Saeed. (2020). *Falsafeh Huquq dar Quran* (Philosophy of Law in the Quran). Tehran: Islamic Culture and Thought Research Institute.
- Hikmatnia, Mahmoud. (2006). "Maqaleh Falsafeh Huquq" (Article on Philosophy of Law) in *Majmoo'eh Maqalat Falsafeh-haye Mozaf* (Collection of Articles on Added Philosophies, Vol. 2). Edited by Abdolhossein Khosropanah. Tehran: Islamic Culture and Thought Research Institute.
- Hosseini, Seyyed Mohammad Hossein. (2003). *Farhang Loghat va Istilahat Fiqhi* (Dictionary of Juristic Terms and Expressions). Tehran: Soroush.
- Javadi Amoli, Abdullah. (2009). *Haqq va Taklif dar Islam* (Right and Duty in Islam). Edited by Mostafa Khalili. Qom: Isra.
- Javan Araasteh, Hossein. (2010). *Huquq Ijtima'i Siyasi dar Islam* (Socio-Political Rights in Islam). Qom: Nashr Ma'aref.
- Katouzian, Nasser. (1986). *Falsafeh Huquq* (Philosophy of Law). Tehran: Behnashr.
- Khamenei, Seyyed Ali. (1977). "Maqaleh Ruh-e Tawhid: Nafy-e Ubudiyyat-e Ghayr-e Khoda" (Article on the Spirit of Monotheism: Negation of Servitude to Other than God) in *Majmoo'eh Maqalat Didgah Tawhidi* (Collection of Articles on Monotheistic View). Edited by Mostafa Izadi and Qasem Maskoub. Tehran: Daftar Nashr Farhang Islami.

- Khamenei, Seyyed Ali. (1998, July 12). *Statements at a Meeting with System Officials*. Retrieved from the Official Website of the Supreme Leader: <https://khl.ink/f/2895>
- Khamenei, Seyyed Ali. (1999, November 24). *Statements at a Meeting with a Group of Basijis*. Retrieved from the Official Website of the Supreme Leader: <https://khl.ink/f/2983>
- Khamenei, Seyyed Ali. (2008, September 28). *Statements at a Meeting with Students*. Retrieved from the Official Website of the Supreme Leader: <https://khl.ink/f/3895>
- Khamenei, Seyyed Ali. (2009, October 20). *Statements at a Meeting with a Group of Female Quran Researchers of the Country*. Retrieved from the Official Website of the Supreme Leader: <https://khl.ink/f/8259>
- Khamenei, Seyyed Ali. (2013). *Tarh Koli Andisheh Islami dar Quran* (General Outline of Islamic Thought in the Quran). Qom: Sahba.
- Khamenei, Seyyed Ali. (2022a). *Tafsir Surah Al-Hamd* (Commentary on Surah Al-Hamd). Tehran: Enghelab-e Eslami Publications.
- Khamenei, Seyyed Ali. (2022b). *Tafsir Surah Al-Baqarah* (Commentary on Surah Al-Baqarah). Tehran: Enghelab-e Eslami Publications.
- Khamenei, Seyyed Ali. (2022c). *Tafsir Surah At-Taghabun* (Commentary on Surah At-Taghabun). Tehran: Enghelab-e Eslami Publications.
- Khamenei, Seyyed Ali. (2022d). *Tafsir Surah Al-Hashr* (Commentary on Surah Al-Hashr). Tehran: Enghelab-e Eslami Publications.
- Khamenei, Seyyed Ali. (2022e). *Tafsir Surah Al-Mumtahanah* (Commentary on Surah Al-Mumtahanah). Tehran: Enghelab-e Eslami Publications.
- Khamenei, Seyyed Ali. (2023). *Tafsir Surah Al-Munafiqoon* (Commentary on Surah Al-Munafiqoon). Tehran: Enghelab-e Eslami Publications.
- Kulayni, Mohammad ibn Ya'qub. (2009 AH). *Kafi* (Vol. 6). Translated by Ali Akbar Ghaffari. Tehran: Dar al-Kutub al-Islamiyyah.
- Mesbah Yazdi, Mohammad Taqi. (1998). *Rights and Politics in the Quran*. Written by Shahid Mohammad Shahabi. Qom: Imam Khomeini Education and Research Institute Publications.

- Mesbah Yazdi, Mohammad Taqi. (2009). *Negahi Gozara be Huquq Bashari az Didgah Islam* (A Brief Look at Human Rights from an Islamic Perspective). Compiled and written by Abdolkarim Salimi. Qom: Imam Khomeini Education and Research Institute Publications.
- Mesbah Yazdi, Mohammad Taqi. (2012). *Islamic Legal Theory*, Vol. 1 & 2. Researched and written by Mohammad Mahdi Karimi-Nia. Qom: Imam Khomeini Education and Research Institute Publications.
- Motahhari, Morteza. (2011). (*Collected Works - An Introduction to Islamic Worldview*, Vol. 2). Tehran: Sadra.
- Qiyasi Sarrafi, Ghiyath al-Din; Khodadad Hakimi. (2021). "Motale'eh Tatbiqi Falsafeh Huquq dar Jahan Islam va Gharb" (A Comparative Study of the Philosophy of Law in the Islamic World and the West). *Pajooheshnameh Ulum Insani Islami*, pp. 91-108.
- Sayyid Qutb. (2004 AH). *Fi Zilal al-Quran* (Vol. 1). Beirut: Dar al-Shuruq.
- Sayyid Qutb. (2013). *Neshaneh-haye Rah* (Milestones). Translated by Mahmoud Mahmoudi. Tehran: Markaz Nashr Andisheh Islami, 2nd ed.
- Soroush, Abdolkarim. (2009). *Lecture at Princeton University, USA*. [www.dr.soroush.com](http://www.dr.soroush.com)
- Soroush, Abdolkarim. *Interview on BBC Persian*. [www.x-shobhe.com/shobhe6967.html](http://www.x-shobhe.com/shobhe6967.html)
- Soroush, Abdolkarim. *Interview with Jaras Network*. <http://www.aparat.com/v/19HKR>
- Tabataba'i, Seyyed Mohammad Hossein. (2011). *Al-Mizan fi Tafsir al-Quran* (Vol. 2). Beirut: Al-A'lami Lil Matbou'at.
- Taleghani, Seyyed Mahmoud. (1955). <https://taleghani.org/doc/%da>
- Taleghani, Seyyed Mahmoud. (1981). *Tabyin Resalat Baraye Qiyam be Qist* (Clarification of the Mission for Upholding Justice - Collection of six speeches by Abuzar Zaman and the great Quranic exegete Ayatollah Taleghani in Hedayat Mosque). Tehran: Ayatollah Taleghani Cultural Foundation in collaboration with Enteshar Company.