

(78)..... The role of bounty (Fazl) in facilitating social relationships based on Qur'anic teachings

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psychological health, it needs to promote the spirit of forgiveness, bounty, mercy and munificence in addition to dispensing justice, as a society that is solely run by strict rule of laws will eventually struggle with ennui and dissatisfaction. The Qur'an has advised practicing bounty in order to facilitate social relations. Preoccupation with seizing one's right and resorting to the law to settle any minor issue will generate grave frictions in the society and give rise to a plethora of conflicts and disputes, which obviously is not characteristic of a healthy society.

The Qur'an presents observance of "justice", and then "fairness", "forgiveness", "bounty" and "mercy" as a substitute for the traditional trend. Although Quran does not make direct references to results of such instructions, it is clear that recommendations to adopt these practices are meant to facilitate ease social relations and to foster fraternity in Islam, which is one of the primary goals of the Islamic society.

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- (1) Gomami, Abbas, Zahra Moghimi, "The Qur'anic Approach in comparison of Relativity of Values", Quranic and Hadith Research, Summer and Autumn 2010, 7, p. 91-110.
 - (2) Parcham, Azam, Parvin Bonyan, "The Semantics of the Rahmat Rahimieh in the Quran", Quranic and Hadith Studies, 2010, 14, pp. 95-116.
 - (3) Moravati, Sohrab, Educational Origin of Tolerance in the Holy Quran and Tradition of the Imams (AS), Journal of Educational Teachings in the Quran and Hadith, Autumn and Winter 2015, p. 2, pp. 77-95.
 - (4) To see various uses of justice in Islamic culture, see RK TYAN, 1 / .209-210
 - (5) In the Holy Quran, there are general concepts such as "Ber and Ehsan", which, due to their general nature, can be attributed to various instances and do little in discovering the meaning of bounty. As an example, Ehsan in the Qur'an refers to piety towards God and all human deeds from which it originates (isotso, 459).

Given the inclusive meaning of this verse, it can be gathered that it first commands to practicing bounty and then dispensing justice. Moreover, this verse suggests that performing an act of goodness is optional but returning that act is imperative. In the same vein, those who respond to acts of goodness with wrongdoings impose an adverse effect on the psychological security of the community. In addition, it seems that the emphasis of the Qur'an on rivaling in doing acts of goodness is intended to urge a benefactor in keeping on his decent acts, but if such a person receives a negative feedback, he/she might be discouraged and disheartened.

4-2. Spacing in assemblies

Another verse that addresses the subject of practicing bounty in social relationships is Verse 11 of the AL-Mujadilla where Allah says: " يا أيها الذين آمنوا إذا قيلَ لكم تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ " (O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you). What is implied by this verse is that sometimes it is necessary and appropriate to put the comfort of others above yours. The first part of the verse suggests that if one handles the problems of others, he/she would be awarded by the resolution of his/her problems by the God. (Qaraati, 59/59). In the second part of the verse, the omission of " يفسح الله لكم " is to generalize the meaning of making space (Ibn Ashur, 28/34). This statement has been interpreted by a number of exegetes as the expansion of paradise assemblies, but since the verse is absolute and unconditional, it signifies a broad concept and embraces any divine expansion whether in this world (thoughts, spirit, life, aliment), on in the paradise (Makarem: 23/442).

4-3. Giving up portion of marriage at the time of divorce

The explanation was offered earlier in the relevant section.

Conclusion

To ensure the integrity of social relations and structure of the society, the administration of justice among people is essential, as indicated in Quran " بالعدل قامت السموات و الارض ". However, the prosperity of a community depends on the fulfillment of other conditions, one of which is the exercise of bounty in treating believers. If a society desires to reach happiness, prosperity and

" حَيَّاكَ اللهُ " and the like. It includes any expression and exchange of pleasantries the clearest example of which is greeting and salutation (Makarem: 4/42). In the above verse, the imperative form " فحَيُّوا " indicates obligation, and the fact that " رَدُّهَا " precedes " بأحسن منها " suggests the preeminence of such greeting (Ibn Ashoor, 206-207).

According to some traditions, the meaning of " تحيت " can be extended to practical expressions of affection as well. Imam Baqir (AS) and Imam Sadiq (AS) have been quoted as saying: " المرادُ بِالتحية " فى الآيه السلام و غيره من البرّ ". It has been narrated that Imam Hassan (AS) freed a slaved maid in return for a flower that she had offered to Imam (AS) and when asked for the reason behind this act, Imam said, "It is what the God has taught us by saying that: "... و اذا حييتم " and then added, "The better greeting is liberating her."

Thus, this verse presents a general decree on the manner of returning any expression of kindness, whether verbal or practical (Makarem 4/42). For the people to understand how all of their acts, including greetings, return of greeting and their supremacy or equivalence, are not concealed from God at every level, in the conclusion of the verse it is said: " Allah is ever, over all things, an Accountant " (ibid., 4/43).

As noted in a number of Hadiths, a horse rider should greet those who are on foot and one with a more expensive ride should greet those who have a cheaper ride. This manifests an opposition against the wealth-induced arrogance and material possession, and this is in sheer contradiction with today's conditions when greeting and salutation are deemed as the duty of lower-ranking people and a form of colonialism and idolatry. Therefore, with respect to the Prophet's (PBUH), we see that he even takes initiative in greeting children (Ibid, 4/45).

The purpose of the Qur'an is to cement relationships and compassion among people in the Islamic community. The Prophet (PBUH) was asked "Which act is superb?". He replied: "Feeding and greeting your acquaintances and strangers." Therefore, greeting people in one of the Prophet's traditions, and the according to this verse, it is imperative to return a greeting. Greeting is indicative of a healthy personality (Sayyid Qutb, 2/762).

3-2. Forgiveness

Of the attributes of Allah Almighty is "pardoning", which means He accepts excuses: "إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا" (Nisa, 43). Allah, being forgiving and pardoning by Himself, requires the believers to act the same way: "أَلَمْ تَبْدُوا خَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا" (Nisa, 49). The phrase "عَفُورًا غَفُورًا" in this verse implies permissiveness and leniency, meaning that this is a quality attributed to Allah Almighty. He is lenient in His treatment of both believers and wrongdoers and as God prefers softness on strictness (Zamakhshari, 1/515).

More than anything, God reminds His Prophet to forgive others (believers) and be merciful to them: "فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضَّتُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ ... (Al-Imran, 159). Then, He persuades believers to treat each other with kindness and forgiveness. In the verses related to the story of Afak, the event is concluded by asserting, "The possessors of bounty should no refrain from aiding the poor and immigrants, and they must be forgiving of their faults " و لا ياتل اولوا الفضل منكم و السعة ان يوتوا اولى القرى و المساكين و " and it is then said " Do you not like to be forgiven by Allah: " الا تحبون ان يغفر لكم ربكم" (Noor, 22). It means forgiving the faults of the people leads to the appeasement of Almighty God and pardoning of one's sins and wrongdoing, considering that grudge never yields any promising result. Therefore, from the perspective of the Quran, one way of forgiving sins is to turn a blind eye on the slips of the people.

4. Instances of applying the concept of bounty in the Quran⁽⁵⁾

4-1. Perfect greeting

One verse that inspires believers to practice bounty in their interaction with others is Verse 86 of Surah Nisa. In this verse, Allah says: "وَ إِذَا حُيِّتُمْ بِرَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا" (And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant).

The meaning of the verse is inclusive and it covers any kind of greeting (Tabatabai, 44.5). The word "تحية" (greeting) comes from the root "life", meaning praying for the health and well-being of others, whether this prayer is in form of uttering "peace be upon you" or "

wrongdoers and the desire for mercy and forgiveness (Petersen, 3/107). For example, the Prophet (pbuh) has been described as a merciful man (Tawba / 128); believers have been exhorted to exhibit mercy and kindness in their daily life (Al A'raf / 199; Asra / 23-24; Shura / 43; Taghabon / 14; Balad / 17). Compassion and mercy are the praiseworthy features of the disciples of Jesus (AS) that have been highlighted in the Qur'an (Hadid / 27); humans are urged to act out of mercy, for the same reason that they are optimistic of God's kindness (Noor / 22); God aspires to make things smooth rather than difficult for humans (Baqara / 185); all Surahs of the Qur'an, except for the Surah Tawba, begin with the call on the Most Merciful and the Most Merciful God. (Petersen, 3/108).

In the Qur'an, the most prominent trait of believers in their interactions is the mercy and compassion that they show towards each other. In Fatiha Surah, in as much as this attribute precedes other attributes of believers, it is also more important than other attributes: " مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ " (Fath, 29). The exegetes argue that the phrase " رُحَمَاءُ بَيْنَهُمْ " indicates a display of mercy and kindness to each other (Tusi, 9/336). Ghatateh has been quoted to assert that this statement suggests that God puts mercy at the heart of believers (Tabari, 26/69). According to Hassan Basri, the rift between early Muslims and infidels was so grave that they kept their distance from infidels so that their garments would not touch their bodies, and their mercy and compassion towards the people of faith was such that they greeted, shook hands and embraced their brothers when bumping into them (Mullatallah Kashani, 8/395).

In four verses in which this word has been used in the present tense (رَحِمَ), it indicates a display of mercy to someone who does not have a shelter or guardian. As an example, in the story of Noah (AS), his son tells him to take refuge in a tall hill to survive the mighty deluge, but Noah says to his son, " لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ " (Hood, 43). Joseph also believed that his purity was rooted in Lord's mercy toward him: " وَمَا أَبْرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي " In a well-known hadith from the Prophet (pbuh), he says: " إِرْحَمِ تُرْحَمِ " (Majlisi, 71/100).

unity. As such, the advantage of affection over justice is demonstrated "(Khajeh Nasir, 259).

According to the teachings of the Qur'an, one should be pleased with mercy and bounty of God, and treat it as the source of happiness and joy: "قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ" (Yunus, 57-58). This verse urges humans to seek God's bounty and mercy, as it is the true source of happiness. Thus, according to this verse, the search for divine bounty brings happiness to man, and this is exactly the same psychological state triggered by bounty. Behavior that is characterized with bounty propagates happiness in people and society and plays a constructive role in facilitating the affairs.

A society that is restricted to the rule of law, in which people strive to accomplish their rights only under the protection of law, would not be a healthy one. From the perspective of Islam, the positive effect of any act of goodness and generosity comes back to its doer, which is generating a sense of "elation" and internal ecstasy that helps smooth human relations.

Meybodi explains the difference between the two concepts of justice and bounty: "God is the possessor of both bounty and justice. His justice is admissible and His bounty is deserved, However, not all things permitted in justice are deserved in bounty. One may be treated with bounty as it is His decree. Another may be treated by justice and it is His will too. The notable point is that bounty is the master of justice and justice is at the hands of bounty. Justice is silent before bounty and bounty is the chain loop. Bounty accompanies justice and happy shall be the one whose shelter is bounty. The fruit of bounty is happiness, prosperity and triumph and the outcome of justice is cruelty and alienation "(Amoozegar, 9). It has been quoted from Prophet Muhammad (PBUH) that "مِنْ بَرَكَهِ الرَّزْقِ " (Al-Saadi, 36). " أَنْ لَا يَنْسَى الْعَبْدُ الْفَضْلَ فِي الْمَعَامَلَةِ كَمَا قَالَ تَعَالَى وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

3. Concepts semantically close to bounty in the Quran

3-1. Mercy

Mercy embodies compassion, kindness, affection, gentleness, opportunity, blessing, leniency, bounty and forgiveness in the outside world (Ibn Fars, 2/498). Mercy in the Holy Quran refers to waiver of one's e right to hand out severe punishment for enemies or

In another set of verses, Allah states that He treats people with bounty, and "he is the possessor of bounty rather than justice" *إِنَّ اللَّهَ لَوْلَا دَفَعُ اللَّهُ النَّاسَ " (Baqara, 243), " لَذُو فَضْلٍ عَلَى النَّاسِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ و لقد (Baqara, 251) and بَعْضُهُمْ لِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (Al-Imran, 152). عَفَا عَنْكُمْ وَ اللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ*

One of the verses of Quran elaborates on the distinction between blessing and bounty. In this verse, it is said that believers promise each other blessings and bounty of God. This indicates the difference between these two concepts. Blessing is vital to the continuation of life, and Allah grant His blessing sot both infidels and believers, and on the other hand, He is the possessor of bounty, which is a reward and largely embraces believers rather than the general public: *يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَ فَضْلِهِ وَ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (Al-Imran, 171).*

In a society that is solely run by the rule of law and there is no forgiveness and magnanimity among people, one cannot expect the sustainability of order after the disappearance of legal administrative mandate. Nonetheless, should the members of community, while respecting the law, practice bounty and forgiveness in social relations, the social solidarity and strength would be strengthened, and even in the absence of legal punishments, these relationships will be sustained.

The great Islamic thinkers have also pointed out that although justice guarantees the general survival of the society, what is of utmost importance is the development of relationships on the basis of love. Farabi considers shared values in the framework of affection and justice, arguing that affection is a key component of solidarity, and its establishment and continuity rest on justice.

Affection and amity fosters solidarity of people in the society and justice contributes to its dynamism and continuity. In other words justice follows affection (Al-Farabi, 70). Accordingly, Khajeh Nasir writes: "The need for justice, which is inclusive of all virtues, is to protect people against the absence of affection; That is, if affection penetrated people's relationships and interactions, fairness and justice would be unnecessary. Etymologically, the word fairness (انصاف) is derived from the word half (نصف), meaning that the subject of contention must be equally handled, as this split-half is one of the extensions of the law of plurality and affection is a means of fostering

brother's clemency (Modaressi, 1/414). Discerning people and discreet souls are passionate about bounty. This may be the best solution for strengthening Islamic brotherhood and unity in the society (Ibn Ashoor, 2/422). In fact, what is meant by Allah is that bounty, leniency and gentility should prevail over strict adherence to laws and that the spirit that govern social relations should be founded upon this principle (Seyyed Qutb, 1/257).

In other verses of the Qur'an, the term "bounty" has been employed in the same sense. For instance, Joseph points out that it is the divine bounty that he and his household are not among the infidels: " وَأَتَّبِعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ " (Yusuf, 38). When one of Solomon's courtiers brings him the throne of the Queen of Saba in a matter of seconds, he says " «هذا من فضل ربِّي» " (Naml, 40). It implies that he does not deserve such power and glory, and this was far beyond his status, so it was nothing but the bounty of God. In another verse, it is asserted: "If you remain faithful, God will reward you twice," [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty." (Hadid, 29).

This verse illustrates that the bounty of God accompanies His justice. He dispenses justice for all beings and does not wrong anyone, but His bounty does not embrace everyone, as it is specific to believers, not the people of the Scripture. Abu al-Qasim Pyandeh, in this interpretation of Qur'an, has used the word "munificence" as the equivalence of Fazl, which in Persian is almost synonymous to the word Fazl in Arabic and divine book.

Therefore, in all cases, bounty means "granting more than one deserves", which is intended to compensate for the acts of goodness performed by believers: " ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ " (Al-Jumu'a, 4). In several verses, it has been reiterated that in the absence of divine Fazl, people would be miserable: " فَلَوْلَا فَضْلُ اللَّهِ لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ " (Baqara, 64), " لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَآتَبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا " (Nisa, 83), and " لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَآتَبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا " (Noor, 10).

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benefits or granting something under no coercion and obligation. On the account of this, it is said that bounty is above justice and munificence is in the bounty instead of justice” (Ibid, 1420, 1/492). For this reason, we implore God to treat us with His bounty not His justice (إِنهنا عاملنا برفضلك و لاتعاملنا برعدلك فانك ذوالفضل العظيم).

In verse 237 of Baqara, there is recommendation to eschew from a thorough appropriation of rights. Initially, Almighty God proclaims that portion of marriage should be paid before consummation according to which the husband is required to pay half of his wife’s portion of marriage, but then the importance of giving up is underlined so that the family of the wife shall withdraw from tenacity in taking this sum of money.

That is, it first states the legal and religious order, but then continues to stress the role of bounty in relationships (Tabarsi, 59/59).

The statement "لاتنسوا الفضل بينكم" is addressed to all Muslims who would never do away with the spirit of forgiveness and magnanimity under any circumstances.

The traditions quoted from Shi'a Imams also offer the same interpretation of this verse (Bohrani, 493, 496). Shia exegetes have declared that the above statement is targeted at the parents (guardians) of the wife. There are cases in which persistence in taking half of the marriage portion hurts the feelings of the in-laws, and sometimes it gives rise to even more complications (Makarem Shirazi, 2/203). It implies that insistence on obtaining one’s right may sometimes turn out to be troublesome.

This statement is not exclusive to events of divorce and it should be noted by believers throughout life. The intention of the verse is to inspire people towards benevolence and bounty so that people will be willing to relinquish their rights and the husband and wife treat each other with mercy and consideration (Tabatabai, 2/368).

The secret of adhering to this principle is that sometimes tensions and conflicts may arise in Muslim relations, and in this case, the best cure for this social malaise is adherence to bounty and forgiveness, as Muslims are brothers and it is imperative for a brother to make haste in treating his brother gracefully rather than waiting for his

in human interactions. In fact, in Qur'anic perspective, the justice-based exercise of the law is not the optimal state, but the ideal scenario is fair execution of laws, which in this sense is close to the concept of bounty underlined in the Qur'an.

2. The concept of bounty in the Quran

To discover the true meaning of bounty, we need to take a look at verses in which this term has been used and then compare it similar terms to ascertain its nexus with justice. In this case, the Qur'an's stance about this moral principle could be determined.

In searching for the meaning of bounty in the Quran, a key verse is verse 237 of Surah al-Baqara, where it discusses the payment of marriage portion, and after articulating the ruling, it recommends "pardoning" and forgiveness. The verse is concluded with an emphasis on the importance of exercising "bounty" among people. " و إن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمْسُوهُنَّ و قد فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَن يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَإِنْ تَعَفَوْا أَقْرَبُ لِلتَّقْوَىٰ وَ لَا تَتَسَوَّأُ الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (Baqara 237) (And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing).

According to Laghvia, "Fazl" (bounty) refers to something more than required (الزيادة عن الاقتصاد), which is of two types: the first one is acclaimed, like the bounty of knowledge and patience, and the second one is reprehensible, like the bounty of wrath against something or someone.

It is usually utilized in the former sense and the proper term for latter sense is Fozul.

The best meaning of bounty is described by Raghib: "كُلُّ عَطِيَّةٍ لِاتْلَازِمُ" (Any endowment or gift that is offered without obligation" (Raghib Isfahani, 1412 AH, 1/639).

The Qur'an recommends the use of bounty after commanding the observance of forgiveness, as bounty is above forgiveness. Forgiveness is abandoning something rather than granting it (العفو في) (التَّركُ لِأَفِي الْإِعْطَاءِ), while bounty is giving up something that is of your

tangled with bounty. In the same way, one can search for the exact meaning of bounty in the Quran and its illustrations along with its practical implications in social relationships.

1. The concept of justice in the Quran

In the Qur'an, justice has been used in its conventional sense (إِنَّ) (او عَدْلُ ذَلِكَ صِيَامًا) (Nahlah, 90), to mean equality (اللهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ) (Maedeh, 95). If used with the "Jar" word "ب", it indicates deviation and astray from the Truth (رَبِّهِمْ يَـعْدِلُونَ) (Nahl, 60). (Raghib Isfahani, 1412 AH, 551-553). In the Holy Qur'an, the words "قسط" (fairness) (فَأَحْكُم بَيْنَهُم بِالْقِسْطِ) (Maedeh, 46) (Ibid, 670) and "حق" (the Truth) (فَأَحْكُم بَيْنَ) (الناس بالحق) (Ibid, 246) have been used in a relatively interchangeable manner.

It should be noted that the Holy Quran, as a matter of necessity, calls upon believers to dispense justice in their social relations. In regard to judgement and ruling, the Qur'an's has ordered the administration of justice and refrainment from any tolerance and toleration in exercising the justice. " وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ " (Nisa, 58), " اللهُ نِعْمًا يَعْظُمُ بِهِ وَلَا يُجْرِمُكُمْ شَتَاءُ قَوْمٍ عَلَى الْإِثْعَالِوا اِئْتَدِلُوا هُوَ أَقْرَبُ " (Maedah, 44), "وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ" (Maedah, 8), "للتقوى". It has stipulated clearly that self-interests interfere with the administration of justice and compliance of the Truth with self-interests would disseminate corruption in the world, "وَلَوْ اتَّبَعَ الْحَقُّ " (Momenoun / 71)⁽⁴⁾.

The dispensing of justice in legal and judicial matters is followed by the concept of "fairness". Fairness is a means of moderating the exercise of rights and rendering the relative consent into absolute consent. As an example, the law-maker underscores the duty of the creditor to give moratorium to the debtors so that they can fulfill their obligations: " وَإِنْ كَانَ ذُو عُسْرٍ فَظِرَّةً إِلَىٰ مَيْسَرِهِ " (Baqara, 280), or completely dispense with their debts as a gift to the debtor: " وَأَنْ " (Baqara, 280). In another example, clemency and forgiveness are associated with the administration of justice in the verse, " فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَإِذَا أَدَّىٰ إِلَيْهِ بِالْحَسَنِ " (Baqara / 178).

Therefore, it is clear that in the Holy Qur'an, the administration of justice is not sufficient to ensure the welfare of society, so the Quran tends to underscore fairness, as a kind of pardoning and forgiveness

determination of the scope of Truth as well as application of the essence of Truth and justice as one of the seminal moral concepts, especially at the stage of enactment, safeguards the Truth against the harms of relativism in values, though in some aspects, the concept of relativity has been assumed to be axiomatic.

Therefore, this disparity of views in relativity or designating the notion of justice is one of the moral notions tied to the executive realm of the Truth and thus administration of justice, and the nature and essence of justice is absolute. Social justice, which is the realization and execution of the rights and the granting of rights to individuals, is absolute at the stage of divine law and its relativity could be considered at the stage of execution, depending on the legal system. However, it seems that in almost all legal systems, the result of executing orders in most cases is partial realization of rights, and it rarely extends to complete rights.

One of the embodiments of bounty is showing mercy and kindness to others, which been the subject of extensive research. In the paper "Semantics of Rahmat Rahimieh in the Qur'an"⁽²⁾, mercy has been considered as the manifestation of compassion, empathy, leniency, tenderness, opportunity, love, mercy, bounty and blessings in the outside world. In the Islamic view, humans must show mercy, as does the God, to be the perfect embodiment and reflection of the qualities of the Lord.

From the Qur'anic stance, bounty and mercy are a means to human happiness. In a paper on the educational origins of forbearance in the Holy Quran and the tradition of the Infallibles (AS)⁽³⁾, the role of forbearance in education-related matters has been discussed. The authors argue that adherence to the principle of tolerance in social interactions and human relationships stirs up an inner revolution in human nature and fosters soft-heartedness and affection. This has a bearing on the structure of personality traits, and its true vision is geared to the human heart. It is because the most effective type of impact is the one that penetrates the heart, and this kind of influence emerges in this process.

In light of the previous studies and their connection to the concept of bounty, it can be asserted that in these articles, the instances of justice and mercy have been clarified as two notions

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human contacts. Therefore, the Qur'an, besides commanding believers to rely on justice in their interactions, calls on them, as a suggestion rather than a command, to add the flavor of bounty to their associations with others.

The present paper examines two concepts of "bounty" and "justice" in the Qur'an and their role in promoting social health of the community.

Background of the study

As far as the authors are concerned, there is no study dedicated to exploration of the concept of "bounty" in the Qur'an, but the notion of "fairness and justice", which its association with bounty is the subject of the present research, have been investigated in several studies, which helps shed further light on the issue. In the article "The semantic scope of justice in the Qur'an", the authors contend that the meaning of justice in the Divine Book should be interpreted based on its descriptions and associations, and in this sense, justice can be recruited to embrace a broad range of meanings, including observance of equality, consideration of merits, uprightness, or acts that comply with reality, fairness, etc. To reach this conclusion, the authors made a list of verses in which the root of the word justice has been used, and then the audience, object and meaning of justice was recorded for each verse.

In another paper titled "A semantic study of the term fairness in the Qur'an based on the Isotsu's method," the authors attempted to use the semantic method of Isotsu to examine the semantic structure of the word justice based on the propositions derived from Quranic verses. According to his research, in the Quranic semantic system, the term "justice" is semantically related to other ethical and religious concepts such fairness, rights, faith, knowledge, truth, and piety, and to discover the semantic scope of justice in the Holy Qur'an, they must be taken into consideration.

Another study that delves more deeply into the concept of justice in the Holy Qur'an is "The Quranic approach to comparison of relativity of values⁽¹⁾." The authors first discuss the constructionality of legal principles due to the evolution of values, which establishes one aspect of the theory of relativity. However, according to them, the emphasis of the Qur'an on the authenticity of Truth and

Introduction

The Holy Qur'an has provided many instructions and recommendations with regard to social interactions. These orders and guidelines embrace a wide range of social relationships from etiquettes to critical issues such as "enjoining the good and prohibiting the vice". Naturally, the Qur'an's desirable social relations rest on a set of principles that lay the foundation for establishment of these healthy social relationships. In the Quran, these principles have been described in the form of concepts such as administration of justice, brotherhood, patience and self-restraint, clemency and mercy. Without a practical belief in these principles, building a healthy and Islamic social relationship seems unlikely.

In the Quran, the two key concepts of justice and bounty play a pivotal role in re-establishing the social relations in the community of faith. On the one hand, the Qur'an's commands believers to treat each other and even their adversaries with justice in personal, social and economic relations, and on the other hand, some verses discuss the notions of mercy and bounty. Therefore, there seems that these two concepts are interwoven. Despite the obvious difference that dispensing justice is a commandment and practicing forgiveness and generosity is a recommendation, one can argue that justice takes priority over bounty, but the importance of bounty in lubricating social relations cannot be overlooked. Justice has always been underlined as the building block of society and the relationships of people. The importance of justice is known to anyone and it has been put forth in countless traditions. For example, "that the heavens and the earth have been built upon justice " (Kellini, 266.5) and "If justice is dispensed among people, it will render them needless, and by the consent of the Almighty God, the heavenly gifts and bounties will descend upon people, while the earth unravels its blessings "(ibid., 568/3). Someone asked Imam Ali (as), "which one is better, magnanimity or justice? Imam said, "justice; as the extent of mercy and forgiveness is limited to a few people, while justice is pervasive "(Seyed Razi, Qaesar, 237). Still, the authors posit that the administration of justice, despite its importance, is not sufficient for realization of a psychological and social society. The strict enforcement of law as a basis for establishment relationships may set people against each other and block the path to emotional and

Abstract:-

In today's societies, the rule of law ensures the proper administration and the prosperity of the community. From the perspective of the Qur'an, establishing a just system is vital, and it is of paramount importance to mete out justice even for enemies. In the society, however, resorting to law and dispensing justice in social relationships is not sufficient. Observing the principles of forgiveness and tolerance in social transactions will help facilitate affairs, disseminate joy and happiness and raise spirit of the people in the society. The term "Fazl", along with words of similar meaning such as forgiveness, fairness and mercy, which have been underlined in the Quran, smooths social relations. According to the Qur'anic view, justice, despite its essentiality for integrity of the society, is not enough to build a healthy society and it is imperative for believers to practice forgiveness and generosity in their relationships.

This paper, by investigating the relation between concepts of justice and bounty and other similar terms in the Quran, seeks to answer this question, "What is the role of bounty in facilitating social relations based on Qur'anic teachings?" And "How is it related to justice?" The findings of this study exhibit that administering justice in society is crucial, but it is "bounty" that smooths social affairs, and commitment to it ensures psychological health and safety and security of the people.

Keywords:- bounty, justice, social relations, Quran.

المخلص:-

يعتبر الاعتماد على القانون في مجتمعاتنا اليوم ضماناً لإدارة سليمة وناجحة للمجتمع ومن النظرة القرآنية فإن إحلال نظام عادل ورعاية العدالة أمر واجب حتى مع الأعداء إلا أنه لا يكفي الالتجاء إلى القانون وفرض العدالة على العلاقات الاجتماعية فالمرعاة والمدارى في التعاملات والعلاقات الاجتماعية يسهل الأمور ويجلب السعادة والسلامة النفسية لأفراد المجتمع. أوصي بالفضل إلى جانب العفو والإنصاف والرحمة في القرآن الكريم لتسهيل العلاقات الاجتماعية وبناء على النظرة القرآنية فإن العدالة على الرغم من أنها ضرورة حتمية لإقامة أي مجتمع إلا أنها غير كافية لإيجاد مجتمع سليم ويجب على المؤمنين أن يتعاملوا مع بعضهم بالاحترام والحسنى.

توضح هذه الدراسة معاني العدل والفضل اللتان هما كلمتان متقاربتان في القرآن لتجيب عن السؤال ما دور الفضل في تسهيل العلاقات الاجتماعي من نظرة القرآن؟ وما علاقته بالعدل ونتائج هذا البحث تؤكد بأن رعاية العدل في المجتمع أمر واجب أما الفضل فله الدور المسهل بين العلاقات الاجتماعية والالتزام به يؤمن السلام النفسي والسكينة والأمان لأفراد المجتمع.

الكلمات المفتاحية:- الفضل - العدل - العلاقات الاجتماعية - القرآن.

The role of bounty (Fazl) in facilitating social relationships based on Qur'anic teachings

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أثر (الفضل) في تسهيل العلاقات الاجتماعية وفق التعاليم القرآنية

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