



Methods of Propagating the Qur'an in the Alawīte Sīrah (AS)

Mahdi Ghahraman¹; Masoumeh Sadeghi²; Priya Nouri Khosroshahi²

¹ Assistant Professor, Department of Education, Sahand University of Technology, Tabriz, Iran

² PhD Student in Qur'anic Education and Islamic Texts, University of Qur'an and Hadith (Pardis Tehran), Iran

Corresponding Author: Priya Nouri Khosroshahi

<http://dx.doi.org/10.18415/ijmmu.v7i8.2300>

Abstract

Propagation and invitation to the Qur'an and its teachings in both general and specialized levels, according to the level of the audience, has been considered by Imam Ali (AS) which has been promoted in various ways. But what is the methods and ways of propagation and promotion in Imam Ali's verbal and practical life? And in what format and structure do each of these components express these methods? This research was conducted by inductive-inferential-analytical method. Therefore, data collection and narrations related to education and propagation (both verbal and practical) of each of the findings were included under the headings that were the result of a study of the researcher's mind, and were analyzed separately. The methods of promoting the Qur'an that are found in the words and deeds of Imam Ali (AS) can be named under 7 components. Promoting the culture of Qur'anic discourse in Alawīte words (using verses in interactions), using psychological and semantic therapy skills in promoting the Qur'an, reciting the Qur'an, getting acquainted with the Qur'an, encouraging the writing of the Qur'an, promoting the Qur'anic culture in the social dimension, and promoting and propagating the system of Qur'anic culture development.

Keywords: *Method; Qur'an Promotion; Alawīte; Qur'an Propagation; Sīrah*

1. Introduction

The methods of propagating Islam, especially the Qur'an, are very important at the global level, and to remain silent in this fast-paced race only means to lag behind the caravan of globalization. In the meantime, we, as Muslims, consider it our duty to think about promoting the Qur'anic culture in order to fulfill our duty towards this divine book. As Martyr Morteza Motahhari, in defining the word propagation, introduced its content as a spiritual matter such as the Qur'an and he has said: Tablīgh (i.e. propagation) is derived from Iblāgh (i.e. communication) and Iblāgh is the conveyance of a thought or a message, that is, it is used to convey something to one's mind, soul, conscience, and heart. Therefore, the content of Iblāgh cannot be a material and physical matter, it must be a spiritual and mental matter, it is a thought and a feeling (Motahhari, 1375, 189). But the new world in the 21st century requires views and

perspectives that move forward with initiative and modernity. (Golshani, 1379, p. 87) These initiatives should be in the way of expressing and conveying concepts and not in content. How can this initiative be limited to methods and combine the Alawīte tradition (in content) and modernity (in promotional methods)? The flexibility of the Qur'an requires that the propagation and invitation to the Qur'an and its teachings be carried out in the best possible way with the appropriate methods of the time and with the language of the day and with various legitimate means, which include conveying the message of the Qur'an to the people. Because conveying the message of the Qur'an to the souls of people is an important mission of the guides of the society which is manifested in the propagation of the Qur'an. This is a task that no problem can prevent it. Qur'an says about the task of divine preaching:

(It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account. (Aḥzāb: 39)

Really, who can be a role model in adopting the best way to promote the Holy Qur'an? It is clear that there is a person or persons who attain the essence of this divine miracle and they are another miracle sent by the Creator of the Qur'an and related to Him. One of those persons is Imam Ali (AS), about whom the Prophet of Islam says: "Ali to me is like Aaron to Moses." How much is the variety of methods, tools and longitudinal goals in the propagation of the Qur'an in the Alawīte Sīrah and in the life of Imams, who convey the content of preaching through the methods of argument, analogy, allegory and controversy. (Vasei, 1386, pp. 66-98) And since the main subject of this research is the propagation of the Qur'an and its solutions in the Alawīte Sīrah, we want to clarify some of the manifestations of this diversity and recognize the way for the Islamic society to benefit more from the set of methods available in the Alawīte Sīrah. First of all, it is necessary to know what the correct way to recognize the methods and ways of propagating the Qur'an in the Alawīte Sīrah is. And by what criteria can the method of Islamic propaganda be distinguished from other methods? This issue is very important, especially regarding the unknown and now emerging methods that have been neglected for a long time by many religious scholars and researchers and are gradually appeared. Undoubtedly, the main sources of understanding the favorable propaganda methods of the Qur'an should have the highest credibility and reference. Accordingly, the Holy Qur'an; as the greatest authentic document among Muslims, is the most important source for extracting and understanding the methods of propagating the Qur'an in the Alawīte Sīrah; after that, the radiant life and brilliant tradition of the Prophet and the Infallible Imams (AS) can be the source of the propaganda methods of the Qur'an. Especially the biography of Amir al-Mu'minin Ali (AS), who with a brief knowledge of the living conditions and times of the Imam and his audience, can well understand the methods of invitation; because one of the important elements of propaganda is the relevance of propaganda messages to the existing conditions, including the intellectual, spiritual and social status of the audience. (Attariyan, 1379, p. 63) So about the words, deeds and narrations of Imam Ali (AS), by examining the mood of the audience in his time, the method of propagating the Qur'an is inferred at that particular time. From individual and personal and face-to-face methods, to collective and group methods. Imam Ali (AS) joins these paths; so if someone becomes strong in the way of the heart, he can compensate the weakness of the way of the intellect from the strength of the way of the heart, and if someone becomes strong in the way of the intellect and thought, he can compensate the weakness of the way of the heart in order to reach the Qur'anic lifestyle and achieve the clean life.

2. Methods of Promoting the Qur'an in the Alawīte Sīrah

The propagating-promoting system of the Qur'an has been considered by the Holy Prophet (PBUH) since the beginning of Islam, and he used some methods and techniques. (Soltani Renani, 1385, 52) Practical propaganda that has a very effective effect and function, and after him, the practice of Imams in teaching the Qur'an and dealing with members of society is a good example in this area. Among other things, promoting and popularizing the recitation of the Holy Qur'an, transformed the environment of the Islamic society into a safe, calm, fluent and flexible environment, and by creating positive and

constructive relations between the Qur'an teacher and learner to encourage all generations to efforts made to teach the recitation of the Qur'an and the continuous recitation of this divine word, and by compiling moral statutes in maintaining and observing respect for the Qur'an and trying to use it regularly in social affairs and life, to bring the Holy Qur'an to the stage of human life for all moments. (Lisani Fesharaki, 1379, pp. 93-100) After the Holy Prophet (PBUH), the Alawīte Sīrah (AS) in the matter of promotion is also full of these methods: The method of encouraging and persuading individuals and societies in promoting the Qur'an by using the Qur'an and recommending its recitation; the method of stimulating the emotions and feelings of the audience in the matter of propagating the Qur'an by benefiting from the semantic therapy and testing the heart's desires with the Qur'an, relying on divine verses to cure the pains and hardships of life; the way of hope-giving and empathy of God with the Qur'anic preachers. (Sermons / 176-190)

2-1 Methods of Promoting the Culture of Qur'anic Discourse in Alawīte Word

One of the most obvious ways to promote the Qur'an in Alawīte culture is to use the Qur'anic verses by Imam Ali (AS). What is important in the Alawīte Sīrah in promoting the Qur'an is to pay attention to the fact that in addition to expressing the characteristics and attributes of the Qur'an, ¹expressing its characteristics that are vast valleys of truth (Khoei, 1360, pp. 43-46) continuing to murtal recitation of the Qur'an (Sermon / 110; Majlisī, 1403, vol. 89, pp. 19-20; Hindi, 1409, vol. 89, p. 20) interpreting the verses of the Qur'an (Shariati Niasar and Ma'aref, spring 1395) and other cases, he has used the verses of the Qur'an in his words to the extent that in Nahj al-Balāghah alone, Imam Ali (AS) has used the word "Qur'an, the Book of God, the Book of your Lord and the like" 96 times (Mustafawī, 1359, p. 221) and he has promoted this method in various ways, including Istishhād, Taḍammun and Tafsir among Muslims (Delshad Tehrani, 1392, pp. 105-117) and in fact, the use of Qur'anic words in daily life has brought a kind of spread of Qur'anic culture to humanity. Amir al-Mu'minin Ali (AS) according to the culture of the time and using spatial and temporal situations with the continuous use of divine verses, including his unique sermons has explained the teachings of the Qur'an and divine nature and influenced the vision of society and attracted the hearts of men to the Book of God and its guiding verses; so he has helped them to be within the radiance of the Qur'an and promoted the discourse of the Qur'an in a unique way. Alawīte words are full of this method. The Qur'an, which is itself a miracle of rhetoric, is the basis for innovative and artistic combinations in the words of Imam Ali (AS). The most obvious example of this can be found in the words of Imam Ali (AS) entitled Istishhād (i.e. witness) of Nahj al-Balāghah to the verses of the Qur'an. Nahj al-Balāghah after the Holy Qur'an is among the highest books of Islamic rhetoric and accuracy, and may be the Islamic scholars by reliance on the prophetic hadith "Ali is with the truth and the truth is with Ali" has called Nahj al-Balāghah as the sister of Qur'an. (See: Sermon / 48; Kalām / 59 and 70; Ibn Abi Al-Ḥadīd, 1404, vol. 11, p. 153; Ibn Maytham, 1375, vol. 1, p. 215; and vol. 2, pp. 108-109; vol. 5, p. 44-46; Jurdāq, 1417, pp. 9-16)

¹ And be aware that this Holy Qur'an is an adviser that never deceives, a leader that never misleads, and a narrator that never speaks a lie. No one sits in the company of this Holy Qur'an except that when he rises, he will achieve one addition or one diminution: addition in his guidance or diminution in his (spiritual) blindness. You should also know that no one needs anything beyond (guidance from) the Holy Qur'an, no one is free of want beyond (guidance from) the Holy Qur'an. Therefore, seek cure from it for your ailments, seek its assistance when you are distressed. It contains a cure for the most serious diseases, namely unbelief, hypocrisy, rebellion (against God's commandments) and misguidance. Pray to Allah through it and turn to Allah through loving it. Do not ask the people through it. There is nothing similar to it through which people should turn to Allah, the Sublime. Be informed that it intercedes. Its intercession is accepted. It is a speaker that testifies. For whoever the Holy Quran intercedes on the Day of Judgment, its intercession for him will be accepted. He about whom the Holy Qur'an speaks ill on the Day of Judgment shall testify to it. On the Day of Judgment, an announcer will announce: "Beware! Everyone who sows a crop is in distress except those who sow (the seeds) of the Holy Qur'an." Therefore, you should be among the sowers of the Holy Qur'an and its followers. Make it your guide to Allah. Seek its advice for yourselves. Do not trust your views against it; regard your desires in the matter of the Holy Qur'an as being deceitful. (Sermon/ 176)

2-2 Ways to Use Psychological Skills and Semantic Therapy in Promoting the Qur'an

In the view of Imam Ali (AS), the Qur'an is the cure for the pains and sufferings of man, by whose guidance we should be free from ugliness and inadequacy, and by understanding its teachings and following its enlightening commands, the diseases of hypocrisy, disbelief and perversion should be removed from the soul and spirit. And it is the Qur'an that is the best companion of man to soothe the soul and psyche. Regarding the importance of companionship with the Qur'an, the Imam says: "No one sits in the company of this Holy Qur'an except that when he rises, he will achieve one addition or one diminution: addition in his guidance or diminution in his (spiritual) blindness." (Sermon / 176)

Imam Ali (AS) considers the Qur'an as a solid rope and a thread of connection between man and his Creator, and considers removing the rust of the heart and flourishing the heart and attaining the springs of knowledge by reliance on this firm celestial thread and says: "... Indeed, God Almighty has not advised anyone to anything like the Qur'an, which is the strong rope of Allah. And the trustworthy means to reach out to Him. It contains the blossoming of the heart and the fountainheads of knowledge, and only it purifies the rust of the heart and it is the source of shining ... "(Sermon / 176) Imam Ali (AS) advises the servants of God to take this firm string and adhere to the Book of God, and says: "... You should stick to the Book of Allah because it is the strong rope, the clear light, the benefiting cure, the quenching for the thirst, the protection for the adherent and the deliverance for those who are attached to it. It does not swerve so as to need straightening. It does not deflect so as it needs to be corrected. The frequency of its repetition and its falling on ears does not age it. Whoever speaks according to it, speaks the truth; whoever acts according to it is the foremost ... "(Sermon / 156) In the view of Imam Ali (AS), the Qur'an is the cure for the pains and sufferings of man, by whose guidance we should be free from ugliness and inadequacy, and by understanding its teachings and following its enlightening commands, the diseases of hypocrisy, disbelief and perversion should be removed from the soul and spirit. Imam Ali (AS) says: "... Learn the Holy Qur'an, for it is the fairest of discourse; understand it thoroughly, for it is the best for the blossoming of hearts, seek cure with its light, for it is the hearts' cure ... "(Sermon / 110) And in another place, he says: "... You should also know that no one needs anything beyond the Holy Qur'an, no one is free of want beyond the Holy Qur'an. Therefore, seek cure from it for your ailments, seek its assistance when you are distressed. It contains a cure for the most serious diseases, namely unbelief, hypocrisy, rebellion and misguidance ... "(Sermon / 176) Imam Ali (AS) advises the servants to follow the advice of the Qur'an and listen to the sermons and advices of this great book and says: "Seek benefit from the sayings of Allah, be admonished about Allah and accept the advice of Allah because Allah has left no excuse for you when He has provided clear guidance for you, has put before you the plea and clarified for you what deeds He likes and what deeds He hates, so that you may act on one and avoid the other." (Sermon / 176) Amir al-Mu'minin (AS) was also a perfect example of a healthy personality in social behavior influenced by the Qur'an; when his killer, Ibn Muljam (Damn on him), was presented to him, he did not forget the meanings and themes of the Qur'an and addressed those around him: "Today he is a prisoner for you, treat him well, give him food, and forgive him. Then he recited verse 22 of Surah Nūr and said: "Let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (Mohammadi Rey Shahri, 1421, vol. 7, pp. 249-250) Imam Ali (AS) is the eloquent Qur'an and leader of the pious, in describing the pious, he refers to their constant affinity with the Qur'an and draw the effect of this affinity and relationship in a beautiful expression, and he explains the constructive effect of the Qur'an on the personality of the pious and the fighters in the way of God: "During the night, they are up standing on their feet reading portions of the Holy Qur'an and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse which creates eagerness (for Paradise), they pursue it avidly, and their spirits turn towards it eagerly, feeling as if it is in front of them. And when they come across a verse which inspires fear (of Hell), they incline their hearts towards it and feel as though the sound of Hell and its cries are reaching their ears..." (Sermon / 193) Also, in another word, Imam Ali (AS) knows the secret of the Mujahidins' mobility and dynamism in reading the Qur'an and hearing its lofty meanings, and he speaks of the effect of this on their persistent jihad as follows: "Where are the people who were

called to Islam and they accepted it and read the Qur'an and understood its meaning by heart? They were aroused to the campaign, and they fell in love with it like a female camel feeding on her baby. The swords came out of their pockets and they lined up around the ground in groups and rows.” (Kabir Madani, 1409, vol. 2, p. 108) He completes the argument against man and introduces the way of guidance and salvation of man in relying on the book of God. From the point of view of Imam Ali (AS), the Qur'an is the speaker, the eloquent book², the solid rope, the cure of pains, the spring of hearts, the best speech, the shining light, the way of salvation, a solid building, a bright light, a truthful advisor, the garden of justice, the sea of knowledge, a firm evidence, a lasting explanation, the mine of faith, the fountain of knowledge, etc. (Sermon/110; Sermon/133; Sermon/158; Sermon/183) that the servants of God should take refuge in the lap of this great refuge, respect it and fulfill its rights. He says: “So remember Allah, O people, with regard to what He has asked you in His Book to take care of, and about His rights which He has entrusted to you. Verily, Allah has not created you in vain, nor has He left you unbridled nor let you alone in ignorance and gloom.” (Sermon / 86) There are many examples of the effective encouragement of Imam Ali (AS) and its effect on the human psyche by promoting the Qur'anic culture, which cannot be mentioned here.

2-3. The Method of Promoting Recitation and Contemplation in the Qur'an in the Alawīte Sīrah

The recitation of the Book of God has a special place in the Alawīte sayings and manners. He invites the believers and seekers of guidance to read the Qur'an well and to be in constant harmony with it, and considers the way of salvation and happiness to be based on this divine book. He says: "Recite the Qur'an and seek help from the Book of God, God does not torment the heart that contains the Qur'an." (Sha'irī, nd, p. 41) Elsewhere he says: It is upon you to teach the Qur'an and recite this Book and its miracles usually that thereby you will find the degree of Paradise. (Ḥasakānī, 1411, vol. 2, p. 205) and also "And recite the Qur'an well, which is the most useful expression and reminder." (Sermon / 110) One of the most practical ways to promote the recitation of the Qur'an by him is to encourage the recitation of the Qur'an at home: The late Kulaynī narrated from Imam Ṣādiq (AS) that Amir al-Mu'minin (AS) said: A house in which the Qur'an is recited and God is remembered is blessed and angels are present in that house and the devils are away from that house. That house gives light to the people of heaven as the stars of the sky give light to the people of the earth. But the house in which the Qur'an is not recited and God is not remembered, its blessing is diminished and the angels do not enter that house and the devils are present in that house. (Kulaynī, 1407, vol. 2, p. 610; Ḥurr Āmulī, 1409, vol. 6, p. 199) He has also encouraged the readers of the Qur'an and said: "the reciter of the Qur'an is said: Read the Qur'an and fly, because your status and rank is according to the last verse you recite. (Ḥurr Āmulī, 1409, vol. 6, p. 191) It is quoted from Imam Ali (AS) in the book of Majma' al-Baḥrayn as follows: Tartīl in the Qur'an means thinking and explaining the letters of the Qur'an in such a way that the listener can count the letters, which refers to this sermon of Imam Ali (AS): They recite Qur'an part by part and with thought and attention. (Sermon/193) In his view, good recitation is that its benefits are appeared, and its stories are beneficial. "Recite the Qur'an well, which is the most beneficial stories." (Sermon/110) Not entering heaven and entering hell requires not being sincere in reciting the Qur'an and not acting according to it, and in this case reciting the Qur'an is a mockery of divine verses.

“And whoever recites the Qur'an and enters the fire of Hell, he will surely be one of those who play with the divine verses of God.” (Ḥikmat / 228) As it is mentioned in a speech how they (the pious) get excited about the Qur'an and seek healing of their pains, and they understand the intentions of the Qur'an by Tartīl recitation and reading it well, this point he said that when reciting the verses of torment,

² Since Qur'an contains letters and words, it is silent; and because it contains news, commands, prohibitions, and speeches, it is like a speaker who speaks to the servants of God, and this is the word of Imam Ali (AS) is like a metaphor. (Ibn Abi al-Ḥadīd, Sharh Nahj al-Balāghah, first edition, Qom, publications of the school of the great Ayatollah Mar'ashī Najafī, 1404 AH, vol. 10, p. 117)

they make their hearts mourn and grieve, this is one of the solutions and heal-seeking from the Qur'an for their pains, because human pain, ignorance and other ugly attributes are practiced by him. The cure for ignorance is intellect and the treatment for reprehensible traits is the acquisition of desirable qualities that are in the opposite direction. Therefore, by reciting the Holy Qur'an, they make their hearts mourn, and they arouse their fear against the verses of the divine torment, which is against negligence and entertainment in worldly affairs, and they cure their pain of ignorance by gaining awareness. They grieve for their souls with the Qur'an and find the cure for their pain. when they reach a verse that has encouraging signs, they turn to it with enthusiasm and greed of Paradise, ... and whenever they reach a verse in which there is fear of God, they listen to it ... (Sermon / 193) Imam Ali (AS), in addition to encouraging the recitation and learning of the Qur'an, recommends the teaching of the Book of God and even mentions the teaching of the Qur'an as the inalienable right of the child over the father and says: "The child has a right over his father and the father has a right over the child. The father's right over the child was that the child obeyed him in everything except the disobedience of God Almighty, and the child's right over the father is to name him well and teach him the Qur'an." (Hikmat / 399) Imam Ali (AS) recommends reciting the Qur'an from the Qur'an and states the importance of contemplation and humility while reciting divine verses as follows: "Whoever recites a hundred verses a day from the Qur'an in Tartil and with humility, God will grant him a reward that is equal to the reward of the good deeds of the people of the earth, and if he recites two hundred verses with this quality, his reward will be equal to the reward of the deeds of the people of the earth and the sky. (Majlisi, 1403, vol. 89, p. 20) In this regard, there is another narration from Imam (AS): "Be aware that there is no good in a recitation, in which there is no contemplation and thought, and there is no good in a worship, in which there is no understanding and thinking." (Majlisi, 1403, vol. 89, p. 211) Imam Ali (AS) not only advises his followers to ponder and meditate on the verses of the Qur'an, but also attaches great importance to the lawful and unlawful rules of this divine book and to practice them, and has firm recommendations in this regard. Imam Ali (AS) says in a position: "Whoever seeks help from the Qur'an and strives to memorize and recite it, considers what is lawful and what is unlawful; May God take him to Paradise and he can intercede for ten members of his family who deserve fire." (Majlisi, 1403, vol. 89, p. 20) Imam (AS) also in another place promises severe punishment to the readers of the Qur'an who do not practice the verses of the Qur'an and do not abstain from sin and transgression (Tabrasi, 1408, vol. 4, p. 251) and on the contrary, He praises the readers of the Qur'an who are the people of contemplation and practice of the Book of God and gives them a high position, where he says: "The bearers of the Qur'an will be in the shadow of God, the day when there is no shadow but His shadow. The people of the Qur'an are the people of God and one of His special servants. (Hindi, 1409, vol. 1, p. 513) Thus, by reflecting on the words of Imam (AS), it happens that a valuable recitation is accompanied by reflection, interpretation and understanding of the meanings and practice of the luminous commands of the Qur'an. The true bearers of the Book of God and the People of the Qur'an are those who do not do what is forbidden by God and avoid sin and transgression. Basically, the purpose of the revelation of the Qur'an and the revelation of the prophets was in this direction, and the efforts and self-sacrifice of the religious leaders have been done to achieve this holy goal. Imam Ali (AS) in a position states this matter as follows: "I want the Qur'an, this divine book, to be practiced in the society that I am in charge of" (Ja'fari, 1376, vol. 1, p. 266) Also, one of the last wills of Imam Ali (AS) to Imam Hussein (AS) is to emphasize the same thing, where he says: "Allah, Allah, about the Qur'an, lest the non-Muslims precede you in the practice of its rules. (Letter / 47) The most important Qur'anic tradition of Imam Ali (AS) was that he both followed the instructions of the Qur'an and asked the people to follow the inspiring and excellent instructions of this divine book. As history shows, at various times, whether in Medina or Kufa, in sayings and sermons, and letters, statements and orders, he relied on this great tradition. In a sermon, the Imam recalled those who recited the Qur'an and practiced it, and said: "Where are the people who were invited to Islam and accepted it, those who recited the Qur'an and knew the meanings of the verses, were motivated to jihad and fell in love with jihad like a camel turning to its child." (Sermon/121)

2-4 The Method of Promoting and Propagating Friendship with the Qur'an in the Alawīte Sīrah (Enthusiastic and Continuous Communication with the Qur'an)

Continuous recitation of the Qur'an and contemplation on the verses of the Qur'an, in other words, reading and re-reading the Qur'an and contemplating its meanings, is a necessary prelude to practicing the Qur'an. This prelude is the same familiarity with the Qur'an. In the concept of familiarity, there are two components of continuity and enthusiasm that are influenced by each other. Therefore, familiarity with the Qur'an can be considered as the meaning of an enthusiastic and continuous relationship with the Qur'an. The more is the desire to communicate with the Qur'an in the human heart, the more this relationship will continue, and the longer this relationship continues, the greater is the desire to maintain it. It was narrated from Imam Ali (AS) that he said: "Whoever is familiar to the recitation of Qur'an, will not fear from the loneliness and separation from the friends." (Imāmī, 1389, v. 3, p. 79)

A faithful Muslim has been familiar to the recitation of Qur'an verses since he was an adolescence so that his flesh and blood has been mixed with the verses of Qur'an and by contemplating the verses, the concepts and teachings of the Qur'an penetrates his soul. As a result, the Holy Qur'an appears in his speech and behavior. Because the nature of God's word is guidance, healing and mercy for the believers, and whoever turns to the Book of God with the right intention, will benefit from these divine gifts, and his mind and heart will go in the same direction as in describing the Messenger of God (PBUH) who stated: "His nature will be Qur'an" (Zamakhsharī, 1407, vol. 4, p. 585) The wise leader of the revolution says in this regard: "If we can get acquainted with the Qur'an, the teachings of the Qur'an will penetrate our hearts and souls, and our lives and our society will become Qur'anic." And in another speech, he says: "This Qur'an should not be just a form; we must listen to it and use the words of the Qur'an. Give our hearts to the Qur'an. Every word of these words of the Qur'an can create a revolution in our hearts; of course, for someone who is familiar with the Qur'an. Experience has shown that a person who is not familiar with the Qur'an does not benefit much from the Qur'an."

"Whenever there cometh down a Surah, some of them say:" Which of you has had His faith increased by it?" Yea, those who believe, their faith is increased and they do rejoice." (Tawbah/124)

They did not understand anything from the Qur'an. If one is in love with the Qur'an and gives one's heart to the Qur'an, then one sees that from every word of the Qur'an, he drinks a drop of purity; a light that shines in the human heart."

2-5. Methods of Encouraging the Writing of the Qur'an in Promoting the Artistic Culture of the Qur'an

Abu Ubaydah narrated from that Imam (AS) that he was reluctant to write the Qur'an in small Muṣḥaf. Abu Hakim Abdi also said: Imam Ali (AS) passed me while I was writing a Muṣḥaf, he said: Enlarge your pen. I broke it down a bit to make it big, then I started writing. He said: Yes, enlighten it in this way, as its God has enlightened it. (Suyūṭī, 1404, vol. 2, p. 1180) Also encouraging calligraphers to write Qur'anic verses and material and spiritual encouragement of scholars and poets as artists who promote divine knowledge in society is another example of the importance of propagating the Qur'an in their Sīrah. Although the word of revelation automatically affects the reader, this fact cannot be hidden that certainly, calligraphy has been very important because the Holy Prophet (PBUH) and the infallible Imams (AS) encouraged their followers to calligraphy. (Tamīmī, 1401, p. 166) Imam Ali (AS), who had a beautiful handwriting and wrote the verses of revelation, had instructions to his companions about calligraphy and beautification techniques. He said to his scribe 'Ubaydullah ibn Abi Rafi': "Put a cotton in the ink and cut the tip of your pen long and put a space between the lines and write the words close to each other; because it makes the handwriting beautiful." (Sayings/315) These encouragements, along with

spiritual and material motivations, led others to calligraphy of Qur'anic verses professionally. Some calligraphers dedicated their lives and art to writing the Qur'an. The writing and calligraphy of the Holy Qur'an flourished so much in Islamic societies that other artists soon used their art to write the verses of the Qur'an. The gilding and covering of Muṣḥaf, the writing of the Qur'an in the artistic forms of filleting, bricklaying, tiling, inlay and diaphoretic and the painting of Qur'anic stories by artists in different historical periods of Muslims, especially the Muslims of Iran, are prominent. Accordingly, the people in the Islamic society have a duty to use all their arts in the service of propagating the Qur'an and its teachings, and the Islamic government also has a duty to seriously and effectively support the creation of the Qur'an and put it on the agenda and institutionalize it in society. Using the tools of art and media to promote the verses of the Holy Qur'an and its teachings and explain the duties of the individual and society towards the Qur'an, causes these themes to be present in all personal, family and public spaces and gradually affect the minds and hearts of individuals. Continuation of this process will lead to the cultural transformation of the society towards the Qur'an and the familiarity of the society with the divine word and its teachings. Putting the talent of other people in the service of the Qur'an will pave the way for the society to be Qur'anic. On the other hand, the vacuum of promoting the Qur'an and its teachings in society provides the ground for the attack of the devils and their influence in destroying people's faith and commitment to the Qur'an. This issue is doubly important, especially in the contemporary cultural environment where advanced media and artistic tools and technologies serve the system of domination and their demonic goals. Securing society against the induction of doubts about the Qur'an and its teachings and preventing the inverted interpretation of divine verses, necessitates a wise, artistic and penetrating response to it, because countering cultural aggression must be done through the proper promotion of Qur'anic culture and cultural defense of it. It should be noted that in the current situation, due to the development and variety of propaganda tools, each of these tools can be used as a means of transmitting the messages of the Holy Qur'an; it is rational to use all appropriate and legitimate tools, and what is original is to convey the messages and goals that are in the content of the message. The importance of advertising tools, especially radio and television, is undeniable in our society. Therefore, the spread of propaganda and promotion of the Qur'an and its teaching and learning affects the thoughts and emotions of individuals in society, and stimulates their faith and love for the Book of God and contemplation and acquisition of its life-giving knowledge. These two, along with the government's efforts to implement the rules of the Qur'an, guide hearts and minds towards the realization of the exemplary Islamic society and the good life of the Qur'an that God Almighty has promised and the Holy Prophet of Islam and the Imams have sought and are seeking it.

2-6. The Method of Promoting Alawīte Qur'anic Culture in the Social Dimension

Sīra of Imam Ali (AS) indicates that the Islamic society is obliged to strive for the expansion and generalization of the teaching of the Book of God. As far as the consensus of Shiite and Sunni jurists, an annual salary has been set for the teacher of the Qur'an from the Muslim treasury. However, everything that was said as an individual dimension of reliance on the Qur'an in the field of faith, recitation, listening, familiarity, contemplation, memorization, and teaching and learning of the Qur'an, was based on the duties of the Muslim towards the Qur'an. However, it should be noted that all these cases are also significant on a social scale, because the change in thought, belief and behavior of people in society, is effective in the orientations of society's culture and is affected by it. In fact, just as the individual aspects of life are effective at social levels, so is social life the basis for human growth and perfection, and the social atmosphere and the general spirit that govern society are far influential in the individual behaviors of people in society. This environmental impact is so great that Imam Ali (AS) after the battle of Jamal and in his condemnation of the people of Basra, paid attention to the truth of the divine traditions and said: "He who enters it is surrounded with his sins and he who is out of it enjoys Allah's forgiveness." (Sermon/ 13; Majlisī, 1403, vol. 32, p. 245)

Government, religious elites, cultural authorities and social groups have a significant role in improving the quality and promotion of society's interaction with the Qur'an. But in the meantime, it is the government that plays the most fundamental role. The nature of government and its direct and indirect actions and the atmosphere that is created as a result of the way of thinking and behavior of government in society have a comprehensive effect on shaping the personality of individuals and the performance of individuals. (Khoei, nd, vol. 2, p. 270) Imam Amir al-Mu'minin Ali (AS) has stated this truth in a short and meaningful speech as follows: "People resemble their governors more than their fathers". (Majlisī, 1403, vol. 75, p. 46) On the other hand, the extravagant movement of the enemies of God is to design and publish various programs of Islamophobia and anti-Qur'anism along with propaganda and controversy with the aim of turning the world away from increasing attention to Islam and the divine teachings of the Holy Qur'an. Of course, according to the word of Imam Ali (AS) they will not be needless without the Qur'an. (Sermon / 176) On the contrary, Islamic societies should be diligent in protecting their religious ideals by maintaining unity and solidarity around the axis of the Holy Qur'an. And ask the Qur'an for help in difficulties, because there is no better means for the servants to approach God than the Qur'an. (Sermon/176) Meanwhile, the Islamic republic of Iran, as a "powerful pole against arrogance and Zionism and a strong document of Muslim nations", in the authoritative defense of religious principles and divine values has a double duty. A task that will be performed only with the help of God and by using the enlightening teachings of the Qur'an and Ahl al-Bayt. According to Amir al-Mu'minin Ali (AS), this Qur'an is an advisor that does not deceive and a guide that does not mislead. (Sermon / 176) The practical form of this confrontation, by promoting the Qur'anic culture in front of the eyes of the countries of the region and the world and presenting brilliant political, economic, social and cultural results of adhering to the Holy Qur'an, will certainly have a far greater effect than mere speech. The development of Qur'anic culture in the Islamic Republic of Iran, in addition to being a national show of adherence to the divine rope of God and inviting other nations to accept the Holy Qur'an and sit on this vast divine reader, also plays the most prominent role in inspiring the Islamic world. And will have an impact on Islamic and regional convergence - in accordance with the vision document of the Islamic Republic of Iran predicted for the horizon of 1404. In order to achieve this goal, one of the first tasks of the Islamic society and government is to teach the Qur'an. Amir al-Mu'minin Ali (AS) during his stay at home and rule had a lot of attention to this matter and turned it into an inclusive system among Muslims. He both taught the Qur'an himself and appointed teachers and instructors to teach the Qur'an to Muslims in the center of government and in different regions. Also, the teaching of the Qur'an was encouraged and emphasized by him with various and frequent statements, to the extent that he introduced the influx of sources of knowledge in the Qur'an. (Sermon / 176) Therefore, based on religious instructions, teaching the Qur'an can be considered as one of the most basic social dimensions of adherence to the Qur'an, which includes everyone from the smallest social institution namely the family to large institutions, and the most important pillar of Qur'anic culture at the level of a community. In this regard, the issue of teaching the Qur'an to the child by his father is one of the basic rights of the child over his father in order to institutionalize the care for it in society. Amir al-Mu'minin Ali (AS) said: "The right of the child over the parent is to name him well and to educate him and to teach the Qur'an to the child" (Qurṭubī, 1364, v. 18, p. 195) In the tradition of the infallible Imams (AS), there are many cases of encouraging parents or teachers to teach the Qur'an to their children.

2-7. The Method of Promoting and Expanding the System of Qur'anic Culture Development in Alawīte Sīrah

Therefore, it should be noted that conveying the message of the Qur'an to the souls of people, which is the important mission of the guides of society, is manifested in the propagation of the Qur'an. The verses of the Qur'an, in expressing the duty of divine preaching, say: "This is a rule for those who deliver The Messages of Allah and who fear Him and none but Allah; and Allah's Taking account is only what matters." (Aḥzāb / 39) In the Alawite tradition, it was also mentioned that by constantly reciting

divine verses in different situations and explaining the teachings of the Qur'an, they influenced the divine nature and the vision of society, attracting human hearts to the Book of God and its guiding verses. And placed them in the shining light of the Qur'an. Therefore, the spread of propaganda and promotion of the Qur'an and its teaching and learning affects the thoughts and emotions of individuals in society, and stimulates their faith and love for the Book of God and contemplation and acquisition of its life-giving knowledge. These two, along with the government's efforts to implement the rules of the Qur'an, guide hearts and minds towards the realization of the exemplary Islamic society and the good life of the Qur'an that God Almighty has promised and the Holy Prophet of Islam and the Imams have sought and are seeking. In other words, what is considered today as the sublime goal of the system of development of Qur'anic culture can be found in the methods of promoting the Qur'an in the Alawīte Sīrah; in other words, it is a collection of general and popular Qur'anic sections that develop the Qur'anic culture, i.e. generalize and deepen the knowledge and faith in the Qur'an and its relationship with it, and realize the themes of Qur'anic verses in the individual and social behavior of different sections of society. Teaching practical methods encourages Qur'anic activity.

Conclusion

In this research, by inductive and inferential methods in the Alawīte Sīrah and analysis of data, it is possible to conclude the methods of propagating the Qur'an in the words, deeds and narrations of Imam Ali (AS) in the following cases:

1. The method of promoting the culture of Qur'anic discourse in Alawīte word (using verses in interactions).
2. The way to use psychological and semantic therapy skills in promoting the Qur'an.
3. The method of promoting recitation and contemplation in the Qur'an in the Alawīte Sīrah.
4. The method of promoting and propagating familiarity with the Qur'an in the Alawīte Sīrah.
5. The method of encouraging the writing of the Qur'an in promoting the artistic culture of the Qur'an.
6. The method of promoting Alawīte Qur'anic culture in the social dimension.
7. The method of promoting and developing the system of development of Qur'anic culture in Alawīte Sīrah.

References

The Holy Qur'an.

Nahj al-Balāghah

Arfa', Kāzīm (1379 HS), Practical biography of Ahl al-Bayt, np, published by Feyz Kashani.

Attariyan, Saeed, 1379 HS, the Propaganda Characteristics of the Prophet of Islam (PBUH) from the Perspective of the Qur'an, in the Proceedings of the Conference on the Role of Education in the Propagation of Religion, Qom: Islamic Propaganda Office, p. 63.

- Delshad Tehrani, Mostafa (1392 HS), Sun of Introduction to Nahj al-Balāghah, Tehran, Darya Publications.
- Golshani, Mahdi. (1379 HS) "Science, religion and spirituality on the eve of the twenty-first century" Tehran: Institute of Humanities and Cultural Studies.
- Ḥasakānī, Ubaydullah ibn Abdullah (1411 AH), Shawāhid al-Tanzīl li Qawā'id al-Tafzīl, researcher / editor: Mahmoudi, Mohammad Baqir, subject to the Cultural Treasury and Islamic Guidance, Tehran, Islamic Culture Revival Association.
- Hindī, 'Ala'iddīn Ali al-Naqi, 1409 AH, Kanz al-Ummal fi Sunan al-Qawal wa al-Afal, Al-Risālah Institute, Beirut.
- Hosseini Amoli, Seyyed Ja'far Morteza (1944 AD), Al-Ṣahīh min Sīrah of Imam Ali (AS), Beirut, Islamic Center for Studies.
- Ḥurr Āmulī, Muhammad ibn Hassan (1409 AH), Wasā'il al-Shi'a, Qom, Al-Bayt Foundation, peace be upon them.
- Ibn Abi al-Ḥadīd (1404 AH), Sharh Nahj al-Balāghah, Qom, Publications of the School of the Great Ayatollah Mar'ashī Najafī.
- Ibn Maytham, Maytham Ibn Ali (1375 HS), Sharh Nahj al-Balāghah, Mashhad, Islamic Research Foundation.
- Imāmī, Abdul Nabī (1389 HS), Qur'an Culture, Qom, Religious Press Publications.
- Ja'fari, Muhammad Taghi (1376 HS), Sharh Nahj al-Balāghah, Tehran, Islamic Culture Publishing Office.
- Jurdāq, George (1417 AH), Narrations of Nahj al-Balāghah, second edition, np, Al-Ghadir Center for Islamic Studies.
- Kabīr Madanī, Ali Khan Ibn Ahmad (1409 AH), Riyadh al-Salikin fi Sharh Ṣaḥīfah Sayyid al-Sājīdīn, researcher / editor: Hussein Amini, Mohsen, Qom, Islamic Publications Office.
- Khoei, Ḥabībullah (nd), Minhāj al-Barā'at fi Sharh Nahj al-Balāghah, Tehran, Islamic School.
- Khoei, Seyyed Abulghasem (1360 HS), Statement on General Issues of the Qur'an, translated by Sadegh Najmi, Hashem Harisi, Qom, Islamic Reserves Association.
- Kulaynī, Muhammad Ibn Ya'qub (1407 AH), Kafi, Tehran, Islamic Bookstore.
- Lisani Fesharaki, Mohammad Ali et al. (1379 HS), Final Report of Qur'anic Language Teaching Research Project, Tehran, Imam Ṣādiq University Research Foundation.
- Majlisī, Muhammad Bāqir (1403 AH), Bihār Al-Anwār al-Jāmi'ah al-Durar Akhbār al-A'imma al-Āthār (peace be upon them), second edition, Beirut, al-Wafā Institute.
- Motahari, Morteza (1375 HS), Ten Speeches, Tehran: Sadra Publications.

Mustafawī, Sayyed Jawād (1359 HS), *The Relationship between Nahj al-Balāghah and the Qur'an*, Tehran, Nahj al-Balāghah Foundation Publications.

Najāh al-Ta'ī, *Sīrah of Imam Ali ibn Abi Ṭālib (AS) (1382 HS)*, np, published by Dar al-Huda.

Qurtubī Muhammad ibn Ahmad, 1364 HS, *Al-Jāmi' al-Aḥkām al-Qur'an*, Nasser Khusru, Tehran, first edition.

Rayshahri, Mohammad et al. (1421 AH), *Imam Ali's encyclopedia in the book and history*, np, Dar al-Hadith Institute.

Sha'īrī, Muhammad ibn Muhammad (nd), *Jāmi' al-Akhbār (by Sha'īrī)*, Najaf, Haidarya Press.

Shariati Niasar, Hamed; Ma'aref, Majid, *Principles and Methods of Qur'anic Interpretation in Nahj al-Balāghah*, *Quarterly Journal of Nahj al-Balāghah Research Journal*, period Four, Number 13, Spring 1395, Pages 1-24.

Sharif al-Radhi, Muhammad ibn Husain (1414 AH), researcher / corrector: Saleh, Sobhi, Qom, *Hijrat*.

Soltani Renani, Mahdi, 1385 HS, *Teaching and promoting the Qur'an in the Sīrah of the Prophet (PBUH)*, *Binat Magazine*, No. 52.

Suyūfī, Jalāluddīn Abdul Rahman (1404 AH), *Al-Durr al-Manthur fi al-Tafsīr Bil Ma'thūr*, Beirut, Dar al-Fikr.

Ṭabarī, Muhammad ibn Jarīr ibn Rustam (1415 AH), *Al-Mustarshad fi Imāmate Ali ibn Abi Ṭālib (AS)*, researcher / editor: Mahmoudi, Ahmad Kushanpour, Qom, nn.

Ṭabrasī, Mirza Hussein (1408 AH), *Mustadrak al-Wasā'il wa Mustanbat al-Masā'il*, Qom, Āl al-Bayt Institute (peace be upon them).

Tamīmī Sam'ānī Muruzī, Abd al-Karīm ibn Muhammad ibn Mansour (1401 AH), *Adab al-Amla' wa al-Istimla'*, researcher: Max Faisfilar, Beirut, Dar al-Kutub al-Ilmīya.

Vase'i, Alireza; Shamsaldin Dayani, Mohammad, 1386 HS, *An Introduction to the Propaganda Methods of the Imams*, Qom: Research Institute of Islamic Sciences and Culture, Research Institute of History and Life of the Ahl al-Bayt.

Zamakhsharī, Mahmoud Ibn 'Umar (1407 AH), *al-Kashshāf 'an Haqā'iq Ghawāmiḍ al-Tanzīl wa Uyūn al-Aqāwil fi Wujuh al-Ta'wīl*, corrected by: Hussein Ahmad, Mustafa, Beirut, Dar al-Kitāb al-Arabī.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).