

Milestones of downloading verses on contemporary reality for Al-Shirazi in its perfect interpretation

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Research extracted from the magister thesis / specialization in Quran Sciences

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ABSTRACT

The issue of relegating verses to reality is of great importance in every age. This is to address the emerging problems by returning to the book of God. It is an activation of the role of the Qur'an and making it able to keep pace with and address the modern developments that plague the nation at all times and places, and this study came to shed light on the issue of downloading verses on contemporary reality in one of the contemporary front interpretations, which is (the best interpretation) of His Eminence Sheikh Al-Shirazi, as long as his shadow For the purpose of showing the milestones for downloading the verses on his contemporary reality, It has been shown that the verses were revealed to reality in all its types, which are clearly and completely and partly ill, and it has dealt with the educational, social, political and economic reality, and many words were used to express that. Optimal. As for the second: the patterns of downloading the verses on reality according to Al-Shirazi in the interpretation of the optimal. And the third: the terminology that Al-Shirazi used when relating the verse to contemporary reality.

Article Received: 24 October 2020, Revised: 13 December 2020, Accepted: 06 January 2021

1. Introduction

This study came to shed light on the issue of downloading verses on contemporary reality, one of the interpretations of the contemporary front, which is the ideal interpretation of His Eminence Sheikh Al-Shirazi as his shadow, under the title (Downloading verses on contemporary social reality An ideal interpretation of Shirazi as a model (study and analysis)

You can apply for the study briefly as follows:

First: Reasons for choosing the title:

There are a number of reasons and opinions on choosing this address, including:

a- Serving the Noble Qur'an and enriching libraries, especially Islamic ones, through this type of studies.

b- Responding to the suspicions of atheists and idolaters, enemies of religion who claim that the Holy Quran is not valid for every time and place.

c- The researcher chose Tafsir al-Amthal because it is one of the most prominent contemporary interpretations of the front, and that it did not mean full care, as it still contains in its folds treasures and scientific and Quranic minutes that need to be studied.

Second: The objectives of the study:

It can be said that the aims of the study are:

a- Explaining the types of verses being downloaded in reality according to Shirazi in its optimal interpretation.

b- To reveal the most important patterns in which Al-Shirazi revealed the verses in the light of his ideal interpretation.

c- Standing on the most prominent words used by His Eminence when downloading the verses to reality.

Third: The problem of the study:

The problem of the study lies in the following question: What are the features of downloading the verses on contemporary reality according to Shirazi in its optimal interpretation?

Fourth: the study plan

the research was divided into three claims as follows:

The first requirement: Types of verses downloading for Al-Shirazi in his optimal interpretation.

The second requirement: the patterns of downloading the verses on reality according to Shirazi in Tafsir al-Amthal.

The third requirement: the terminology that Al-Shirazi used when relating the verse to contemporary reality.

2. The boot

Before entering into the subject of the study, it is necessary to introduce the verses to the reality, as it was defined as: "It is an encounter with contemporary events of the interpreter with similarity in the Book of God, whether the interview is complete, partial, or contrary to what the verse is" ⁽¹⁾.

He also knew: "An arrangement and connection between revelation and reality on the meaning of clarifying the paths and methods by which the revelation takes its course towards its occurrence, and by which reality takes its course towards adapting to the obligations of revelation" ⁽²⁾.

Therefore, it can be defined more precisely as: the application of the Qur'anic verses after the era of revelation, to contemporary developments and calamities that occur in our present day in accordance with those developments to describe the verse. The present day to agree to those developments to describe the verse.

The first requirement: Types of verses downloading according to Al-Shirazi in his optimal interpretation:

After researching and investigating the types of verses being downloaded to reality according to Shirazi in his optimal interpretation, it became clear that his eminence had revealed verses on reality in various types as follows:

First: the explicit download:

It is the revelation in which Shirazi used terms indicating contemporary and realism to relate the verse to the reality in which it is contemporaneous, and accordingly this type of verse is explicitly downloaded, as it is known by explicit words that indicate contemporary and realism, and it can be said that it is one of the most used types when his permission to download The verses are based on reality. In the context of his discussion of the concept of jahiliyyah in the previous era, in the words of God Almighty this concept came down to contemporary reality:

"And settle in your homes; and do not display your beauty, as in the former days of ignorance. And perform the prayer, and give charity regularly, and obey Allah and His Messenger. Allah intends to remove all impurity from you, O People of the Household, and to purify you thoroughl " . (Al-Ahzab: 33)

The jahiliyyah that was in the era of the Prophet (ﷺ) is that women were not veiled, and a part of their skin and breasts was visible, and the Qur'an forbade these actions, but today we see the ignorance of the twentieth century, and the evils present in our time have surpassed the evils of previous ignorance. Women show part of their bodies, today we find clubs called nudist clubs in the country of Britain where individuals are completely exposed, and in the seas, public places, roads, and swimming pools, and if women put flags to invite men, today women are announcing themselves through newspapers and magazines ⁽¹⁾. This type will be detailed later

Second: the non-explicit download:

It is the revelation in which Al-Shirazi does not declare any term that links the incident to the reality in which he lives, but suffices to mention that the incident is proportional to the whole verse or part of it, bearing in mind that the inciter is prevalent in his time, and he did not declare that, and this is understood from the context

From that, the Almighty said: **"O, people! Eat of what is lawful and good on the earth, and do not follow Satan's footsteps. He is to you an open enemy "**. (Surah Al-Baqarah: 168).

As he mentioned that the steps and whispers of Satan are gradual, and push the person to the abyss of the fall, and they are proportional to the deviations in gambling or drinking alcohol, for example the gambler begins as a spectator, watches only and then participates in it without gain or loss, and finally he finds himself in a position compelled to practice This action, and so is the case with drinking wine, and other deviations ⁽¹⁾.

Third: The download on its contemporary reality:

They are the verses that Al-Shirazi related to incidents that occurred in his time, and that had a great impact on the level of Iranian life. He mentioned when interpreting the Almighty saying: **"And do not say of those who are killed in Allah's path, "they are dead." In fact, they are alive, but you do not perceive "**. (Surah Al-Baqarah: 154)

Al-Shirazi mentioned: "Islam decided the issue of martyrdom, and showed its great status an important effective factor on the battlefield between truth and falsehood, and this factor is more powerful than any weapon, and is stronger than all influences, and it is able to confront the most dangerous weapons, and the deadliest in our time, and experience The Islamic revolution in Iran clearly demonstrated this, and we have seen with our own eyes the victory of those who are driven towards martyrdom, despite their weak financial capabilities over the most powerful and arrogant forces."⁽²⁾

Fourth: The revelation on a reality other than its contemporary reality:

They are the verses that Al-Shirazi revealed other than his contemporary reality, but the reality of those who preceded them in terms of lessons, remembrance, and warning, including: **"O you who believe! If you remain conscious of Allah, He will give you a criterion, and**

will remit from you your sins, and will forgive you. Allah is Lord of infinite bounty ". (Surah Al-Anfal: 29)

Piety was considered the basis for a person's escape from life's difficulties, and over time and throughout history there were criminals like Al-Hajjaj bin Yusuf Al-Thaqafi who used to justify their criminal actions. Because they have lost the matter of piety, and they say that they deserve this injustice and torment, and from God's grace that we were given authority over them, one of the Mongolian soldiers when he occupied the Iranian cities addressed them by saying: We are the torment of God who was sent upon you ⁽²⁾.

Fifth: Total Download:

It is that Al-Shirazi descends the entire verse on an incident present in his time, and that is to match the incident to all the texts of the verse, the Almighty said: **"Those who committed crimes used to laugh at those who believed "**. (Surah Al-Mutaffifin: 29) In the style of mockery and ridicule that Muslims live in our time by the hateful media. Al-Shirazi mentioned: "And our lived times have not escaped from the orbit of these ancient methods, and the infidel media continues, and through its technical means, is still exerting everything in its effort to use the same old spear, hoping that the truth and its followers come out of the field, and with many faces Including those that they call entertainment and humor programs, but the believers are too strong to be shaken by these flimsy deceptive games, and they are completely satisfied with the true divine promise, and what methods of mockery, winking, and laughter in front of a call calling for the truth are revealed only to reveal ignorance and vanity of those poor ⁽²⁾.

Sixth: Partial Download:

It is for Shirazi to deduct a portion of a verse that includes several axes, and relegate this part to an incident present in his time, to match the incident to some of the descriptions, for example, in the context of the Almighty saying: **"And when We saved you from Pharaoh's people. They subjected you to terrible persecution: killing your sons while sparing your women. In that**

was a severe trial from your Lord ". (Surah Al-Baqarah: 49)

In the noble verse, God Almighty mentions his blessings on the children of Israel, including the salvation of Pharaoh, who used to inflict the most severe torment on them, from killing sons, and shyness of women, and that is the greatest affliction with which God cursed them, but Shirazi deducted part of a verse and it is only the concept of (shy) He revealed it to his reality in which he lives through the word (our contemporary world), saying: "The tyrants of the earth also practice the process of death in other ways, by killing the spirit of masculinity in males, and pushing females into the quagmire of satisfying desires" ⁽¹⁾.

The second requirement: the patterns of downloading the verses on the reality according to Shirazi in the interpretation of al-Amthal

Based on the principle that Islam is the constitution of life, and is able to address all its educational, social, economic, and political problems in every age and place, the interpretation of the ideal contained many types of treatment of various spiritual and social problems, based on Islam, while the curricula are limited The other non-Muslim mankind is concerned with organizing social and economic relations only, and not concerned with spiritual aspects, taking into account that both social and educational aspects are interrelated, and they are not mutually exclusive, and their establishment on the basis of Islam makes them more harmonious and compatible in solving the problems of society ⁽²⁾.

Al-Shirazi focused on addressing the material and moral social issues that have great importance in the life of the individual and society, and he did not focus on literary issues, ceremonialism, and the complex scientific terminology that pertains to one group without the other ⁽³⁾.

This is a peculiarity of contemporary interpretations, which is the interpretation of the Qur'an according to the requirements of the social situation and the new needs of society ⁽⁴⁾.

He was more of a download of the verses on social reality, and if he did not neglect the economic, doctrinal,

and political aspects, and focused on the method of guidance, education for society, and reminding contemporary man of the Qur'an and its teachings, the fact that the goal of social interpretation is to download verses to reality and solve problems, so the social interpretation is a theory. , And downloading verses is an application.

First: the educational style:

Al-Shirazi took a keen interest in educational issues related to youth, and established a group of works dealing with educational issues. He founded the Journal of Islam, which is one of the first magazines in the Shiite Muslim world in cooperation with a group of scholars of the Hawza, and the purpose was to introduce young people to the danger of material media This magazine was a unique initiative in the world of Shiism, as it provided great services for peace and youth and a great turning point in the students' ideas, and that was not because it appeared during the period of the popularity of the material media. Age requirements; Not because it deals with issues extinct from the Islamic sects. Conducting councils that enlighten the new generation of the requirements of the age and rid them of the remnants of ignorance and corruption ⁽¹⁾.

It is the pattern in which the interpreter aims to formulate the basic educational principles in the life of the individual and society through the Noble Qur'an, and to regulate educational relations between the individual and others, by citing proverbs, and the Qur'an stories that activate the educational sense of individuals and groups, and show them how their consequences and destiny were, and he seeks in it. The interpreter sought to extract the educational principles appropriate to the individual, the group, and society, especially the point of intersection in the life of a person and others, either by striking previous human models that rooted the educational sense of the individual, or by presenting visions and insights from which a person draws what the Qur'an would like him to have ⁽²⁾.

Among the important educational rules that Al-Shirazi draws from the story of the Prophet Yusuf (ؑ) (the rule of keeping secrets): He said, "**O my son, do not relate your vision to your brothers, lest they plot and scheme against you. Satan is man's sworn enemy**". (Surah Yusuf: 5)

Al-Shirazi says: "One of the lessons that we draw from this section of the verses is that we keep secrets, and this lesson should be applied sometimes even in front of the brothers, as secrets always fall into a person's life if they are broadcast, and the future of his or his society becomes at risk, and persistence in preserving these Secrets are evidence of the capacity of the soul, and the possession of the will, because many of the weak in personality have put themselves or their society in danger because of the disclosure of secrets, and how much a person sees of offense and harm, because he left keeping secrets." (1).

The other lesson "the destructive effect of envy on people's lives, which we learn from this story, which is that envy can push a person even to kill his brother, or create problems for him, so if the fire of envy cannot be extinguished, it will burn its owner in addition to burning others with it" (2)

Second: the social pattern:

It is a new style of interpretation in which the interpreter aims to address developments in the reality of the life of the Islamic nation by relying on the Holy Qur'an, making the Qur'an able to keep pace with developments, and moving away from the traditional aspect of interpretation, that is, treating the texts of the Qur'an with a treatment aimed at showing the points of accuracy and miracles in the meanings of the Qur'an. And then formulating those meanings that are intended to apply the Qur'an text to the developments of the universe, life, urbanization, and meeting (3).

The social pattern focuses on the societies of the Muslim nation, and the reform of those societies relying on the Qur'an, addresses diseases and problems, and proposes social solutions that are capable of advancing, advancing and developing societies (4).

It is the one in which the interpreter traces the social factors and norms that affect society, the reasons for agreement, the difference in societies, the factors for the renaissance of societies, and how peace prevails? What are the factors of wars, and ignorance? That is, studying the pillars of society, which are place, time, safety, economic prosperity, morals and values, and human actions (1).

Martyr Al-Sadr extracted the elements of society from the holy verse When your Lord said to the angels, "I am placing a successor on earth." They said, "**Will You place in it someone who will work corruption in it, and shed blood, while we declare Your praises and sanctify You?**" He said, "**I know what you do not know.**" (Surah Al-Baqarah: 30)

The investor (God), the trustee (the person), the successor over him (the land), the relationships, the conditions of the succession, and the period of the assignment) (2).

Among the social issues that Mr. Al-Shirazi dealt with was the issue of reconciling religion and society in our contemporary world "**Humanity was a single community; then Allah sent the prophets, as deliverers of good news and warners. And with them He sent down the Scripture, with the truth, to judge between people regarding their differences. And only those who were given it differed about it—after clear proofs came to them—out of envy among themselves. Then Allah guided those who believed to the truth they had disputed, in accordance with His will. Allah guides whom He wills to a straight path**". (Surah Al-Baqarah: 213).

In this regard, His Eminence says: "Religion and human society are two realities that do not accept separation. A society cannot live a healthy life without religion and belief in God and the Hereafter. The depths of man's existence cannot completely solve the differences and contradictions in human life, and this fact is clearly proven by the events of our contemporary world. The so-called "developed" world has committed heinous crimes unless we see a counterpart even in backward societies, and thus the logic of Islam is clear in not separating religion from Politics, and that it is in the sense of managing the Islamic society" (3).

Among the social issues that Al-Shirazi dealt with was the issue of social solidarity that the Qur'an dealt with. It came in the noble verse. "**Allah does not shy away from presenting a parable of a gnat, or something above it. As for those who believe, they know that it is the Truth from their Lord. But as for those who disbelieve, they say, "What did Allah mean by this parable?" He misleads many by it, and He guides many by it, but He**

misleads none but the wrongdoers". (Surah Al-Baqarah: 26).

It is one of the problems facing humans in every age and Egypt, and the disparity in classes has been widely felt today in our contemporary societies, and we see that some hoard money to an extent that they cannot count, while others find poverty so that they cannot provide for the minimum requirements of their life. Necessary, and the reason for this is the lack of human cooperation, and the opening of the paths of usury and fraud in place of them, and I do not show that from the spread of the doctrines of communism and capitalism that are the cause of wars and destruction in our time, and each of these doctrines sought to address economic problems, so communism said about individual ownership. And capitalism has gone to dual ownership, and its words are unable to deal with economic problems, because its only solution is through Islam and the verses of the Holy Qur'an that called for the abolition of class differences between people, and to urge social solidarity through taxes, such as charity, zakat, khums, and financial aid ; In order to revive the spirit of cooperation and brotherhood among people " ⁽¹⁾.

And the issue of bribery in the Almighty saying **"And do not consume one another's wealth by unjust means, nor deliberately offer it as bribes to authorities in order to illicitly consume part of people's wealth"**. (Surah Al-Baqarah: 188).

As "Islam stresses the issue of bribery, condemns it, abuses it, and considers it a major sin, as it is the fragmentation of the social entity, and leads to widespread injustice, corruption, and discrimination between individuals in the human community, and confiscates justice from all its institutions. It is worth noting that the ugliness of bribery may pay bribes. Until they cover their bribes with a mask of other names such as gifts, and their counterparts, but this coverage does not change the essence of the work in any way, and the money obtained on this road is forbidden and unlawful. " ⁽²⁾

Third: Economic Style:

In his interpretation, Al-Shirazi deals with the economic issues of his time, and seeks to address them by linking them to Quranic verses, and stresses the importance of this factor. Because a hungry society is vulnerable to

colonial greedy purposes, and can be subjected to slavery, and as a result the loss of its energies, resources, and wealth, so economic work is closely related to man. Because the human being consists of the physical dimension, and this dimension is closely related to the economic dimension, because of the link between the human body and his soul ⁽¹⁾.

The same is the case for other contemporary scholars. One of them mentioned that the economic factor in our time is the backbone of life, and an important element for the sake of the happiness and prosperity of societies. Its economic impact on the social aspect. Islam promised money as a means of protecting society, defending it, establishing justice in it, and counting poverty among the factors in committing social crimes ⁽²⁾.

Muhammad Rashid Rida says, "What happened to us Muslims after these commandments and the ruling until we became the most extravagant, wasteful, wasting of money, and ignorant of the economic methods in them, their investment, and the establishment of the nation's interests in them in this time that has never been equal in the times of history in terms of The interests of nations, their facilities, and their greatness over money have ceased, so that nations ignorant of economic methods that do not have much money in their hands have become subjugated and subjugated to nations rich in ingenuity in earning and charity in economics. " ⁽³⁾

Islam has dealt with these crises by putting in place many laws, including the principle of social solidarity. Islam has obligated the state to guarantee the livelihood of individuals, by providing them with the necessary job opportunities, and in the event that the individual is unable to work, the state must give the individual sufficient money to meet his needs The first is general solidarity, which is the guarantee of Muslims for each other, and the second is the group's right to the state's public resources, and the adoption of the principle of balance, which is equality in the limit of living, not equality in the income limit, which is a goal that must be The state achieves it for its members, so there is a convergence of levels, and it becomes unified in one level ⁽¹⁾.

Al-Shirazi is held in this regard in the context of the Almighty saying: **"And they feed, for the love of Him, the poor, the orphan, and the prisoner"**. **"We feed you**

only for Allah's sake. We desire from you neither compensation nor gratitude". (Surah Al-Insan: 8-9)

Searching for the title Satisfying the hungry is one of the best good deeds, and he states: "These verses are not the only ones that regard feeding food as good deeds for the righteous and servants of God. Rather, many verses of the Qur'an adopted this meaning and emphasized it, and indicated that This work is especially loved by God, and if we take a look at the world today, in which millions of people die due to hunger according to the news circulating in every world, and the situation is that the rest of the regions throw a lot of food in the garbage, then the importance of this Islamic matter becomes clear on the one hand and away Today's world on ethical scales on the other hand "(2)

In another context, the human being reminds of the blessings that God bestowed upon him, and how God mocked the heavens and the earth for the sake of perpetuating a decent material living, as a confirmation of the importance of the economic factor in a person's life, through the noble verse "**Do you not see that Allah has subjected to you whatever is on earth? And the ships sailing through the sea by His command? And He keeps the sky from falling down on earth, except by His permission. Allah is Gentle towards the people, Most Merciful**".(Surah Al-Hajj: 65).

God reminded ships after the oceans and seas because they are the most important means of transport and trade, and that human benefits stop by their stopping and disruption. Because the land means do not meet all human needs, especially in our present age (3).

Fourth: the political style:

Some believe that the Noble Qur'an did not come to deal with political matters, but rather left the administration of government to the human being, and its goal is to focus on the spiritual and moral aspects, in order to guide mankind, and in fact this is a false belief, as we find many verses of the Qur'an dealing with political issues and remembering the dark sultans Nimrod and Pharaoh are not limited to the past era, but extend to include all the dark and corrupt rulers such as Muawiyah, Yazid bin Muawiyah, Al-Hajjaj Al-Thaqafi, Genghis Khan, and Hulagu (1).

On the issue of choosing political leaders, Al-Mudarrisi mentions: The successful Islamic leadership capable of building an ancient civilization and saving our country from colonialism is the Islamic civilization, and they are represented by the references of Najaf, Karbala, the scholars of Al-Azhar, Qom, and Kairouan. They stood against foreign colonialism and expelled them from the country. Like the Afghani, the Mahdi, the Shirazi, the Algerian, the Khattabi, the Sadr, and the Imam Khomeini, they had a high Islamic culture, and they expelled colonialism from their countries, while the politicians who submitted to the European and Western culture could not lead the Islamic nation. Because their affiliation to Islam is a material affiliation only, and the material is not useful in politics, but rather the spirit that has control over the political leadership (2).

Al-Shirazi addressed contemporary political issues with the help of verses of the Qur'an, including the concept of colonialism at the present time, through the blessed verse. And to Thamood, their brother Saleh. He said, "**O my people! Worship Allah! You have no god other than Him. He initiated you from the earth, and He settled you on it. So seek forgiveness from Him, and turn to Him in repentance. My Lord is Near and Responsive.**" (Surah Hood: 61).

He stated: "The seizure of the great political and industrial powers over the weakened nations with little capacity, so that the result of this seizure, and this raid is the absorption of their blood, the robbing of their wealth, and the confiscation of their lives. An intellectual, a third with an economic face, and a fourth with a political face, and he may appear in a military face as well, and he is the one who changed our world and made it dark black, because the minority in this world have everything, and the vast majority lacks everything, this colonialism is the cause of wars, And destruction, deviations, corruption, and the arms race that breaks the back "(3).

And the issue of Muslims' readiness in our time to stand up against the enemies, as in the words of God Almighty: "**And prepare against them whatever forces you can muster, and all the cavalry you can mobilize, to terrify thereby Allah's enemies and your enemies, and others besides them whom you do not know, but Allah knows them. Whatever you spend in Allah's way will be**

repaid to you in full, and you will not be wronged".(Surah Al-Anfal: 60)

Al-Shirazi elaborates on the issue: that Muslims must commit to military preparation in every age and time, in order to preserve their being and their glory, and that the meaning of the verse is a general meaning that includes every time, place and era, and it is not concerned with modern and advanced warfare methods in every age, but rather extends and widens To include all the forces that have an effect in victory over the enemies, it is not correct and logical to limit victory to relying on advanced warfare methods, and we see in our present time peoples possessing primitive means of warfare who were able to defeat peoples with high capabilities in terms of military equipment, such as the Algerian people who stood In the face of French colonialism, This does not mean that military equipment is neglected. Rather, it is the obligation of states to supply it. Because it increases the determination and morale of the soldiers, and the economic and cultural equipment that falls within the meaning of force, and despite the Muslims' possession of these explicit teachings, we see them overlooked them, and that these teachings are not intended to provide Muslims with destructive weapons that destroy and annihilate cities, or their purpose. Colonizing other countries Some also claim that Islam is a bloody religion, But its purpose is to achieve truth and stand against falsehood, because the weakness of Muslims leads to their submission to the enemies, but if they have sufficient strength, the enemies will feel fear of them, which strengthens their position among the countries, and the simplest example of military lack of preparation is the submission of many Palestinian lands under control The Zionists, and they did the same with Lebanon, killing and displacing hundreds, but the Lebanese soldiers were able to expel them with the power they possessed that they had prepared for years ⁽¹⁾.

The third requirement: the terminology that Al-Shirazi used when relating the verse to contemporary reality

Al-Shirazi used many terms that aim to link the incidents that he contemporary with the Quranic verses, including, our age, our day, our time, our century, we live it today, our contemporary history, our world today, our current world, our present time, and one of the most used terms is (our time), as It came in approximately fifty-five or more

than that, and sometimes several terms are used on one topic, and we mention, for example, but not limited to:

First: The term (our day):

In the interpretation of the Almighty's saying: "**And settle in your homes; and do not display your beauty, as in the former days of ignorance. And perform the prayer, and give charity regularly, and obey Allah and His Messenger. Allah intends to remove all impurity from you, O People of the Household, and to purify you thoroughly**". (Al-Ahzab: 33)

He used the term (our day) in the context of his talk about the jahiliyyah in our time, when he mentioned "that the jahiliyyah of the Arabs before Islam is minimal towards the new Jahiliyyah, but this matter has manifested itself to all (today), where we see the terrifying manifestations of the jahiliyya of the twentieth century ⁽¹⁾.

Second: The term (our time):

He used the term (our era) when he spoke about the concept of display makeup today by saying: "If women were to make themselves appear clean during the time of the Jahiliyyah, and throw their wine from their heads so that part of their breasts, their necklines, and their earrings were visible, then in (our era) clubs called nudist clubs were formed and Its model is famous in Britain ⁽²⁾.

And the term (our century) (our present age) when it comes to how women declare themselves in the Jahiliyyah and in our day when it was mentioned: "And in the Jahiliyyah there were adulterers who had flags, as they raised flags above their homes to invite people to themselves, in Jahiliyyah our century is people who raise issues And demands in this area through private newspapers, a brow is dubbed for them ..., What do we say about the situation of evils that exist in our present age ...? The age of automated material urbanization devoid of faith, so not to talk about it is better ⁽³⁾.

Third: The term (our present time):

In his discussion of the problem of families and families being lost at this time, the term (our present time) was used when the Almighty said: "**And beware of discord which does not afflict the wrongdoers among you**

exclusively, and know that Allah is severe in retribution". (Al-Anfal: 25)

On this problem, saying: "A short look at our Islamic society in (our present time) and the failures it afflicted in front of its enemies, and the many seditions, such as colonialism, Zionism, atheism, materialism, moral corruption, the dispersal of families, and the fall of its youth into the valleys of corruption and scientific backwardness, All of this embodies the contents of the verse, and how that strife afflicted every young and old, and every scientist,

And ignorant, and all this will continue until the day when the social spirit of Muslims moves, and everyone cares about the welfare of society, and they do not fail to enjoy good and forbid evil."⁽¹⁾

Fourth: The term (our contemporary history):

When talking about the importance of the day on which victory is achieved in the Iranian revolution, and its role in the process of awakening peoples, as the term (our contemporary history) was used, and this incident was revealed to the Almighty saying **"We sent Moses with Our signs: "Bring your people out of darkness into light, and remind them of the Days of Allah." In this are signs for every patient, thankful person "**

In this regard, he stated: "In our contemporary history, especially in the history of the Islamic revolution in Iran, there are very exciting days, which are truly valid for the days of God, and we must remember them every year, and they are mixed with the memory of the martyrs, fighters, and great Mujahideen, and from Then we draw inspiration from it, and preserve their great inheritance ..., and the Noble Qur'an repeatedly referred to the days of God, attributing them to the children of Israel once, and again to the Muslims, and reminding them of the days of blessings and torment. "⁽²⁾

Fifthly: the term (our world today):

When Al-Shirazi talked about wearing the clothing of religion among the rulers and sultans today in order to stand against the reformers, the term (our world today) was used, and the Almighty said it was revealed **" O, my people! Authority is yours today, prominent on the**

land. But who will help us against Allah's might, should it come upon us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the path of prudence. "

(Surah Ghafir: 26).

Al-Shirazi mentioned: "Using the dress of religion, its name, and adopting its slogans, the Sultan (Pharaoh) aims to warn people and ignore them by giving the character of religion to his stances, entity, and authority. As for corruption, it is from the viewpoint of Pharaoh that means revolution against Pharaoh's arrogance in order to liberate Public servants, erasing traces of idolatry, reviving monotheism, and building life on its basis. The use of the dress of religion and raising its slogans, as well as defrauding reformers with accusations, are among the methods adopted by darkness and tyrants in every era and Egypt, and (our world today) Full of examples of what we say! "⁽¹⁾.

Sixth: The term (we find it today):

In talking about breaking covenants by Jews in the past and present, the term (we find it today) was used and the Almighty said it was revealed **"Is it not that whenever they make a covenant, some of them toss it aside? In fact, most of them do not believe".**(Surah Al-Baqarah: 100).

He explained: "And this characteristic of this group of Jews we find today is embodied in global Zionism, which puts all international charters, decisions, and treaties under its feet, whenever its interests are exposed to danger" ⁽²⁾.

Seventh: The term (our present world):

In talking about combating discrimination, racial, tribal, ethnic, and linguistic differences that we are witnessing today, I use the term (our current world) and come down to the Almighty saying **"O, people! Be conscious of your Lord, who created you from a single soul, and created its mate from it, and propagated from them countless men and women. And revere Allah whom you ask about, and family relations. Allah is Watchful over you".**(An-Nisa ': 1)

He elaborated on that, saying: "There is no justification for racial, linguistic, local, and tribal discrimination, and the like that causes thousands of problems in our current world in societies, and there is no room for these matters, and the consequent false glories and phantom superiority in Islamic society, because All human beings, regardless of their colors, languages, and countries, refer to one father and one mother"⁽¹⁾

Eighth: The term (we are seeing it today) ⁽²⁾:

Al-Shirazi mentioned that the basis of business success is honesty, when God Almighty said: And say, "**My Lord, lead me in through an entrance of truth, and lead me out through an exit of truth. And grant me, from Yourself, a supporting authority** " (Surah Al-Israa: 80).

The deviations that existed in his era, which are based on lies, fraud, and dishonesty, where he used the term (we see it today) and mentioned: "The calamities that we see today, which afflict individuals, societies, peoples, and peoples, are due to deviations from this basis. Sometimes the basis of their knowledge is based on lies, deceit, and deception, and sometimes they enter into a certain action honestly, but they do not continue their honesty until the end, and this is the cause of failure and defeat "⁽³⁾.

In this regard, Al-Shirazi mentions an important rule that can be used in our present time that a person must bear the consequences of his deeds, and he sets an example on the children of Israel, and their corruption of the land in the past, and the present with the term (today) when the Almighty said: "**And We declared for the Children of Israel in the Scripture: You will commit corruption on earth twice, and you will rise to a great height** ". (Surah Al-Israa: 4).

Al-Shirazi details the saying: "The Children of Israel met their quick reward in this world, without that meaning the absence of otherworldly punishment, as they lived for a long time the reality of diaspora, displacement, and tasted a lot of misfortune and calamities. We (today we live) manifestations of the corruption of the Children of Israel and their height And their tyranny, for they have usurped the land of others, expelled them from it, and tasted its people the colors of murder, oppression, and terror, and terrified children. Cursed women, and did not even respect the houses of God in Jerusalem! They deal with

the world without caring for any form of law, controls, and international standards. If a Palestinian guerrilla fired a bullet at them, they would bomb and destroy residential refugee camps, children's schools, and hospitals. In exchange for losing one dead person, they harvest hundreds of innocent lives, and blow up a large number of homes.

They ignore their lack of commitment, but rather their hostility to all the decisions of international organizations, and everyone knows that their daring in facing the world was, and still is, derived from the support of the international colonial powers for them, and at the forefront of which is America, without the support of these forces being a justification for their advantage. It has self-perverse characteristics in thought, morals, and a predisposition to transcendence, tyranny, and corruption. "^{(1)s}

Ninth: the present time :

Moderation in eating meat, not eating what God did not allow in a book, and mentioning the forbidden things of meat, and the prohibition of what can be measured on these types at the present time.

And the Almighty's saying was revealed "**Prohibited for you are carrion, and blood, and the flesh of swine, and animals over which any name other than Allah's was pronounced; also the flesh of strangled animals, or killed violently, or killed by a fall, or gored to death, or mangled by wild animals—unless you purify—and animals sacrificed on altars, and the practice of drawing lots. For it is immoral. This day, those who disbelieve have despaired of your religion, so do not fear them, but fear Me. This day, I have perfected your religion for you, and have completed My favor upon you, and have approved for you as a religion, Submission. But whoever is compelled by hunger, with no intent of wrongdoing, then surely Allah is Forgiving and Merciful**".(Surah Al-Ma'idah: 3).

Al-Shirazi clarifies this by saying: "Islam followed a completely moderate method in the matter of eating meat, according to its own method in its other rulings. Many Westerners nowadays even eat worms, turtles, frogs and others "⁽²⁾.

3. Conclusion :

1. It turns out the main goal of translating the verses into reality is that reality should be subject to the Holy Qur'an and not the other way around.

2. Downloading the verses on the reality of Al-Shirazi, sometimes it was explicit and others not explicit, and sometimes it was downloaded according to the reality that the interpreter lives, and other times it was unrealistic, and one time it was totally and partially downloaded.

3. The interpretation of the ideal of Shirazi has included downloading the verses to reality in several types, including: educational, social, political, economic, or otherwise, for the purpose of solving contemporary problems that plague the nation.

4. His Eminence used several words when downloading verses on contemporary reality, the most prominent of which are: our day, today, our time, our time, our contemporary time, our contemporary history, our world, and other explicit expressions that indicate the verse's relegation to contemporary reality.

Acknowledgement

We would like to expression on our thankful to the college of Quran department in university of Baghdad / Ibnrushi , This Research extracted from Master thesis / specialization in Quran Sciences.

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