



Social analysis of the expression of divine emotions in the Holy Quran as a model for the social action of a believer

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Article Info

Article type:
Research Article

Article history:

Received: 15 January 2024
Received in revised form: 19 June 2024
Accepted: 20 June 2024
Published online: 22 June 2024

Keywords: *Believer, Divine Emotions, Feelings, Human Emotions, The Holy Quran, Max Weber.*

ABSTRACT

The expression of various pleasant and unpleasant emotions is common among humans. In the Holy Quran, Allah expresses different feelings, such as pleasure, anger, and love, towards specific individuals or human actions. Unlike human emotional expressions that result from internal passivity, divine expressions in the Quran are not derived from any passivity, but aim to guide humans and provide a social action model for believers. Using intellectual analysis, this study seeks to extract a system of divine emotional expressions to serve as a model for believers' social actions. It introduces a comprehensive classification of emotions expressed in the Holy Quran as pleasant or unpleasant. Using Max Weber's fourfold model, the article argues that none of the traditional, affectual, value- rational, or means-end rational actions represent the social action of a believer. It concludes that the social action of a believer should be considered as "wert rational action based on transcendent rationality" with its unique characteristics.

Cite this article: Sajedi, S. H. (2024). Social analysis of the expression of divine emotions in the Holy Quran as a model for the social action of a believer. *Journal of Social Theories of Muslim Thinkers*, 14(2): 82- 98.
<https://doi.org/10.22059/jstmt.2024.370967.1687>



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Publisher: University of Tehran Press.

DOI: <https://doi.org/10.22059/jstmt.2024.370967.1687>

1. Introduction

An important part of human mental and psychological states and their behaviors is related to people's emotions and feelings. There are examples of these interpretations in religious texts and Quranic verses that seem to indicate the speaker's emotional states. Considering the importance of this topic, the present article first examines basic theories about human emotions and feelings. Presenting a historical course from ancient Greece to great Muslim thinkers.

Based on induction, the Almighty Allah has expressed nine types of emotions and feelings in the Holy Qur'an regarding persons and actions. Generally, they can be divided into pleasant and unpleasant feelings. The pleasant feelings Allah has expressed in the Holy Quran are love, satisfaction, glad tidings, blessing, and compassion. Conversely, dislike, anger, curse, and threat are four unpleasant feelings expressed by Allah in the Holy Quran. Therefore, Allah, like man, expresses his feelings in the Qur'anic verses, but this does not mean changing his inner states but rather indicates the path of guidance, which leads to rewards and punishments. This behavioral pattern can provide an example and model for a believer in his or her social life.

2. Methodology

The article has three basic parts; therefore, it uses an appropriate method for each part. In the section referring to Quranic verses, the hermeneutic method is used with emphasis on Tabatabai's method for understanding Quranic verses. The intellectual method of Shia Theology is applied to the comparison between divine emotions and human emotions. Finally, to analyze the social action of a believer, the rational analysis method was used to understand and explain the social action of a believer. of wrong perceptions of this principle. He expresses his opinion under the title of innate civility and natural brutality.

3. Findings

In the Holy Qur'an, Allah speaks to people using common human language. Allah expresses his love, anger and the like in some verses. Although this expression of feelings looks like affectual action in the first place, but since change and passivity are not possible in Allah's nature, it cannot be considered as Weber's affectual action in any way. On the one hand, the expression of divine feelings is focused on value, and on the other hand, it is expressed based on a transcendent logic and in the direction of providing human happiness and perfection.

Based on this, none of Weber's types of social action has the ability to represent them, but an action of a believer, derived from the system of expressing divine feelings, must be understood and interpreted in the form of "wert rational action based on transcendent rationality"; A rationality that is not exclusive to the materialistic layer, but includes transcendent and divine values of man. Therefore, in choosing the means and the way to achieve those lofty goals, the believer benefits from his appropriate rationality. Based on this, the goal does not justify the means, but the means of achieving a goal must be proportional to that supreme goal. The important thing that can be concluded from this statement is that the model of the system of expressing divine feelings can be the model of the behavior of a believer. Man, who is Allah's caliph on earth, believes that individual and social actions are subject to Allah's orders, and this behavioral pattern is also an objective instruction for the social action of a believer.

4. Discussion and Conclusion

The social action of a believer based on the system of expressing divine feelings is similar to the existing actions in some aspects, but it is none of them. In the sense that they are expressed in the form of pleasant or unpleasant feelings, they are similar to emotional action, but they are not Weberian affectual action in any way, because there is no way for change and passivity and

transformation in the divine nature, and a believer is also not allowed to interfere with personal emotions, if he/she eagers to act according to divine belief system. Action based on believing system is similar to wert rational action, because it seeks to provide a higher value. Almighty Allah is the creator of the world and humans and He considers the purpose of His creation is to reach human perfection through worshipping Allah. Therefore, expressing satisfaction in the verses of the Holy Quran means giving reward and encouraging believers to do so. In the same way, expressing displeasure means punishment with the aim of avoiding the acts which hinder human development and happiness.

Action based on a believing system is also similar to Zweckrational action because, both in choosing the goal and in choosing the appropriate means, it is based on supreme rationality. Therefore, expressing love or anger towards a particular person or human action in the divine verses provides sublime goals in the path of human guidance and perfection. It should be noted that these goals are not limited to instrumental intellect; rather, they cover transcendent rationality and observe the values that fulfill global human happiness. This transcendent rationality is also active in choosing the right path and means to guarantee human values.

Therefore, it is possible to understand the action of a believer that is derived from the system of expressing divine emotions in the form of "wert rational action based on transcendent rationality." "wert rational action based on transcendent rationality" is similar to affectional action in the way of expression, it is similar to wert rational action in terms of value, but a value that is understood and chosen based on transcendent rationality. Achieving a goal is similar to Zweckrational action, which aims at a goal, with the difference that its goals are not limited to materialistic goals, and it follows transcendent rationality in choosing appropriate tools.

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