

Social Changes: An Islamic Sufi Approach

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Abstract

Change of the society begins with change and transformation of humankind. Human beings change is due to their educations in all respects of social customs, etiquette, organizational skills, and customs of ethical and occupational. Different ideas about the way to change people's opinion return back to human beings' notions. However, some believe that imbalance of forces in various classes of the society is the reason for revolutions and changes in. If a notion is rejected, then its tradition will collapse, and tradition-breaking starts. Because notion connects values to nature of objects and value them, and this credited value is known as a reality for human beings. Transformation starts when those notions that convert customs and habits to tradition, and then to institution start to change. Combination of old and new notions appears a synthesis of notion, and in the next step, the synthesis works as a thesis and reappearance of antithesis ends to revolutions and evolution of the societies. General rules of being are not specific to a particular science. Further, social pressures, evolutions, and revolutions comply with the laws of mechanics. Mechanical laws are highly adaptable to bring the forces and pressures into individual and social changes analysis. As empirical scientist discovered and described the mathematical rules of physical laws to analyze and study the physical and chemical phenomena; it is time to place that psychologists, as well as social scientists, discover the mathematical expressive rules within individual and interpersonal behavioral realms. Islam proposes the most important theory of social changes and evolution toward ethical promotion, and principally, though considers class differences and conflicts regarding the issues of interest, wealth and materialism, but enlightens people that all these affairs are just credited and should not be emphasized more than necessary. Birth of a human being is birth of a thinking force that regarding the average intelligence and norms condition of human society, can solve his problems, and among the born based on the probability distribution functions, some are with very high IQs who can initiate large changes in larger societies. Instead of inhibiting population growth, raise a population reform agenda. Therefore, considers special rules dealing with male-female relationships and marriage.

Keywords: Public Law, Theosophy, Mysticism, Sufism, Islam, Social Change

Transformation and Change

Generally, changes in society is a result of changes in individuals. Therefore, the development of organizations is a result of individuals' changes as a logical inference. This rule is based on the following verses that say²: "God does not change something of the people until the people themselves change it". Stated elsewhere:³ "The gift that God has given to the community does not change until the people transform themselves." Changes in community and in the organization are achievable from changes in human beings of that community or organization. In other words, this approach is in contrast to many other views that assume the man as a part of a machine of administrative and industrial organization. From this point of view, training views in Islamic mysticism would be a way to promote an organization. Because human development is due to social mores, customs, organizational, ethical, academic skills, and work habits pedagogies.

To transmogrify a community, changes should be created in members of organization firstly; afterward, the tools, workflows, and ways of working are to be changed. Evolution of human social behaviors methods is proposed in various ways in human resource management. Individual and group training are of the most important well-known educational methods to change organization members. In this direction, the transformation of tantamount people and encouraging them to change themselves is a more efficient way than using pressure and obligation; because people's willingness to change in a group is more than their individual willingness, moreover, the evolution of tantamount group coordinates the acceptance of workflow easier to members, and would lead to competition among individual predisposition to change.

There are various theories about social evolution that all of them refer to the human notion. In Marxist school, social evolution is a subject of increasing exploitation in industrial societies. Marxism-Leninism adjusts this view and includes the

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² - Surah of Raad, Verse: II. «إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ».

³- Surah of Anfal, Verse: 53. «ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ».



immature industrial society's susceptibility for change. Trotskyism expands the idea that by various informing methods, a proletarian revolution occurs faster. Instead, Neo-Marxism believes that capitalism postpones labor revolution by giving enfranchisement to workers and increasing their welfares. Maoism considers these changes in peasant communities and does not necessitate industrialization for proletarian revolution. All these are actually in contradiction to those who believe the source of great developments is due to the emergence of great humans. Example of this very belief is referred to the Prophet (PBUH) that construction, evolution, and creation is always done by great men. Max Weber⁴, by considering successful social movements, develops the cited idea, and proposes the theory of charismatic authority in contrast to forms of traditional authority and legal authority. He attempts to prove that the social changes are continuous streams that try to transform traditional legitimacy into legal legitimacy. Many authors believe that the revolution and social upheaval is a cause of force imbalances of different social classes. Some others consider foreign factor interference in world evolutions and revolutions.⁵ Some other contrarily asserts that social changes result from endeavors to release from foreigners pressures.

In Bostan-o-Syahah, in the part of Sheikh Abul-Futuh's biography, it is cited that he (Abul-Futuh) said⁶: "... The man has three stages in his life. **First** is development and prosperity, **Second** is a conscious state without excess and deficiency in the body, and the **Third** is the decline and fall. The same things exist for government and monarchy. Similar to every person that from the birth to the time of youth needs a preceptor and chief; knowledgeable, resourceful, zeal and able head and deputies are also necessary for emerging government. As any individual minds his livelihood, the same should be as government policies. The king and government are obliged to do in justice and charity to conduct the hearts to faith to cause development and gaining properties, enriching treasury, increasing people, and administrating the country affairs. As human being grows and develops daily, weekly and monthly, the government also grows regularly from emergence, by struggles of the king and resourceful efforts of skillful ministers and bravery of commanders-in-chief until the limit of stoppage. Man when reaches the rank of perfection, stays in that stage for a time, and there is no growth in his body afterward. The same occurs for the government. The government stays in one position for a period and forgets about rede of sovereign, conquest, good deal, and heart attraction; and leave over the power of enemies and education of friends and considering peasants and figures. According to the narration of:⁷"the best affairs are their averages"; every king who follows justice, mercy, and compassion to public in accordance with the verse⁸ "**While that which is for the good of mankind remains on the earth**", God makes him successful, prolongs his life, keeps his country full of blessing, huffs his enemies and makes his servitudes happy. Every country and servitude, whose natures be such, will be included in divine attention. When every human reaches to the border of decadence, his function of powers and sense of attentions degenerates, and aging and weak prevail upon him. The same is for the government when its servitudes and supporters also be reduced will transform to the situation of degeneracy and weakness and fatigue goes over its glory. Similar to humankind that his strength, inward, and outward powers decline due to lowering the natural heat of his body, he will observe aging and incomplete food absorbing and the whole body goes toward degeneracy. It is the same for government because of decline in the quality of ministers, councils, deputies, trustees and their opinions shortages and malpractices and increase of their greed end to the plurality of opinions and causes disorderliness in behaviors of rulers and military degeneracy appears in government similar to human attention decline. As the white hair of man is the symptom of decline; the decline of monarchy and government is demonstrated by ornament and adornment on clothing, housing, concubines, etc. and the properties that should be expended to necessary state and country planning and conduct are consumed in clothing and botchery furniture, pleasure, and joy. This is a strong sign of weakness of government and monarchy that has been frequently observed. The chronicles books show that: when governments and monarchies pass the stage of stoppage their companions start to adorn, pleasure and fun, and forget to conduct people, justice and development, and loose the country and law; and ministers and governors extend their circle of credits and forget the expediency of government, and the servants and attendants get housing and clothing as rulers and lords, and comfort of body and welfare become their target and slogan, and open the chapters of pleasure and negligence on their lives. At this time, government neglects the condition of people and conquer of enemies, because anyone who accustomed to lounge on the desire and prefers stay to travel, and accommodation to move -since the inconvenience and hardship are in travels but no pleasure and comfort- then stops from country conduct. Whenever the spies inform bad news about the borders and threats, would carry them to slander, false and unfounded and disinterested words. This comfortable and negligence decline and extinct the kingdom. Though the verse of:⁹ "**There is a booked time for any affair**" implies that there is a limit for any conduct

⁴- Maximilian Carl Emil Weber (1864 –1920). http://en.wikipedia.org/wiki/Max_Weber

⁵ - میراثخوار استعمار، مهدی بهار، چاپ شانزدهم، انتشارات امیرکبیر، 1357، تهران.

⁶ - بستان‌السیاحه، حضرت حاج زین‌العابدین شیروانی، مستعلیشاه، چاپ سنایی، صفحات 19-21.

⁷ - الکافی ج : 6 : ص : 541.

⁸- Surah of Raad, Verse: 17. **وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمُكِّتْ فِي الْأَرْضِ.**

⁹- Surah of Raad, Verse: 38. **لِكُلِّ أَجَلٍ كِتَابٌ.**



and there is an end for any start, but according to the verse:¹⁰ "God will annihilate what He wants and corroborate what He wants", indicates that suspended time also exists.

It is not necessary that the government degeneration be taken place during the course of decline. Because, the human being in the third stage stays at the being of decline, and if he had not prepared his body for aged time naturally, or eat murderer poison will die even he is at the growth stage. This is the same for government and as it has been observed in past states that when the rulers and governors have not to deed according to justice and law and left civil and political conducts of country preposterous, and turned to oppression and forcible way of governing and rode the dun of velleity and cruelty; so then fractured elements of government and the government collapsed before the time. But every human being that grows his body under prescriptions of proficient physician and good policy, of course, he will age naturally. The same is true for the government. If any government during or before the beginning of decline takes the good policy of governors and rules then will prolong. Conclusively, the condition for survival and persistence of government is politic. Politic is either based on wisdom, which is called practical theosophy and all its elements come from political science; or is based on Sharia. Whenever the politic is based on Sharia, and the government does as its conditions will not need practical theosophy. Accordingly, many famous kings and powerful sultans that were Muslim took the religious policy. Any kingdom that did not exceed and oppress the religious policy often was successful. The ruthless and fearless bloodthirsty kings that did not mind the religious politics and followed velleity, their dominations have been beaten by evidence of divine fervor God and become¹¹ "Loser of world and hereafter". The survival of the government of atheists is due to their reason-based politics; moreover, their attention to politics is extremely high. It has been narrated:¹² "government prolongs with infidelity but not survive with oppression". Conclusively, any incompatible act with Sharia, and reason is obliged to decline and extinction of the government. . . ."

In summing up different theories of social changes, MacIver¹³ concludes that the major reason for revolutions in communities is due to changing authoritative notion. He believes that if a notion were rejected then the traditions associated with it disappear and breaking tradition starts; because the notions relate the values to the nature of objects and give those values and these credited values are worth as reality for humankind. He believes that reality is just human thought and behavior. However, notions bring credits and validate any phenomenon; and when the notion, which transforms the custom and habit to tradition starts to change, the social transformation starts. In other words, the peoples' approach to the problems around them changes. Combining his idea with Hegel's dialectic process depicts the evolution of the society based on the thesis of old notion and antithesis of the new notion and emergence of new synthesis and re-acting of the latter synthesis as a new thesis and reappearance of new antithesis. This process depicts both revolution and evolution of the societies.

In connection with these changes, under the title of the tide of states, His Honorable Sultan Hussein Tabandeh, the Master of Gonabadi Sufi Order writes:¹⁴ "for any state, governments, and organization there is tide as forms of promotion and decline. The tides are of two types: one is normal and natural, and the other is accidental. The natural tide is like youth, senility, and different stages of an individual's life; and as there are stages of childhood, youth, and aging for anybody, there are similar stages for governments. The government begins the stage of progress and perfection and goes toward freshness and succulent until it reaches the height of prosperity and glory that is worthy for it, and stays for a period in this stage, then starts to weaken and wilting, and finally dies. Reviewing the chronicles and observations shows that it is a definitive extinction. These differences are innate, and are built upon transformational nature and revolutions of the universe; however, the reasons for this difference appears, though the major cause is the God's will and His predestination, predestination also is based on policy; and the incompetence of rulers is a unique, strong factor for this change. Until the wisely of the reign and conduction policy and popularity are in plethora, the monarchy grows, and when these declines the kingdom goes to degeneracy and extinction. The accidental tide is similar to health and disease, and fat and atrophy in humankind. These states in every age stage, sometimes are weak and then recovers to strength, and in the time of elderly age re-development of health and fat may appear but returns to his place, and due to poor posture will die soon. The same exists in the life of states and can be found in every state, and it has been observed that the grandeur and perfection of state suddenly go toward weak and wilting and revolution occurs but because of good policy of ruler disappears soon. . . ."

This phenomenon is observed not only in government but also in religions. Relating to the tide of religions His

¹⁰ - Surah of Raad, Verse: 39. **يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ .**

¹¹ - Surah of Haj, Verse: II. **خَسِرَ الدُّنْيَا وَ الْآخِرَةَ .**

¹² - بحار الأنوار ج: 72 ص: 331؛ 65- الكافي. جامع الأخبار ص: 119؛ الفصل الخامس والسبعون في العدل. الملوك - **يُدْؤَم مَعَ الْكُفْرِ وَلَا يَنْقِي مَعَ الظُّلْمِ .**

¹³ - Robert Morrison MacIver (1947), The Web of Government. The Macmillan Company.

¹⁴ - حضرت آقاي حاج سلطانحسين تابنده، تجلّي حقيقت در اسرار فاجعة كربلا، انتشارات حقيقت، چاپ چهارم، 1372، صفحات 6-7.

Honorable Sultan Hussein Tabandeh writes:¹⁵ "The tide is not only special to formal organizations and monarchies, but it also exists for religious organizations. The bad policy of political leader of any religion causes the tide, and the admittance and dis-admittance of followers and situation of the time and revolution completely affect the subject. At the beginning of appearance of real religion¹⁶ up to the end of the life of the legislator person and divine lawgiver who is divine representative, the attentiveness of the followers and their encourages to obey the orders of their obeyed, and also their enthusiasm and endeavors in doing the commands and also prevalence of the religion cause progress and greatness of that religion, and their dependences on the religion develop and transcendent it.¹⁷ After the death of the legislator and lawgiver, the enthusiasm declines gradually, and attentiveness of the followers degenerates due to the entrance of illegible and non-native persons and interferences in religious affairs the unity and confederacy decrease. Therefore weakness in formal progression occurs and then after a time a political or religious leader adverts and arises and that religion grows and the initial weakness transforms to maturing; until the senescence of that religion is reached and natural weakness appears in it – that is its commandments and laws would not be appropriate for the conditions of that time. At this time, the religion abrogates by a divine representative of God who appears and is graceful to regenerate the souls and bodies of people, and eligible to invite and legislation; and the sovereign of previous religion goes to extinction, and the new religion is substituted."

Adaptation of social processes to the laws of physics is an open discussable topic. His Honorable Nour Ali Tabandeh, the Master of Gonabadi Sufi Order, expresses that¹⁸: the sciences consider their regarded realms because of manifestation of the general rules of the universe, and the general rules of existence are not special to a specific science. Connecting this discussion, social pressures, upheavals, and revolutions phenomena can be easily adapted to some of the laws of solid mechanics. Topics, such as mechanical engineering design and fatigue theory in solid mechanics can be adapted to express social failures and breakdowns. In the theory of fatigue, for example, if we stretch a rod from both sides to cut, we need to spend much force, but if we simply severally bend the rod and straighten it, it will break easily. This phenomenon is very important in the design of objects and elements because if we force into object alternatively in different directions, a type of rupture is observed in molecules of the object, but if we enforce straightforwardly, this rupture will not happen. The same phenomenon is also observable in humans and societies; alternating pressures can lead to personal and social transformations and disruption as well. Defining the forces that are classified in social science under the heading of social pressures needs separate heading and book, but here we just refer to some factors that cause movement. Movement in terms of the physical definition of "work" dampens transformation. These forces can also even be forces of will as Maulavi says: "Your mind goes somewhere; afterward it will take you there". That is the force of mind, and motivation is the factor of move and work. In physics, work is defined as the multiplication of the amount of force by the distance of movement. The inverse of this equation calculates the power of mind and will. That is the power of the mind is equal to the work done in the unit of movement. In this connection, we may adapt stress analysis in material strength to the issue of individuals or social changes. In stress analysis in solid mechanics, it has been proved that the amount of stress (which is equal to the force per unit area) in different values, has particular strains on the object. For example, if a rod is stretched from both sides, its length changes at different values of forces differently. If we define the stress as the force on a unit area, and strains as average changes of rod length due to enforcing stress; then in different stresses, we observe different strains. From zero to a certain amount of stress, the strain behavior is the same as a rubber band and is called elastic behavior, and usually, this behavior is linear and proportional. That is by increasing stress; the strains will proportionately increase. In the elastic domain, when we cut the force (stretching), the rod length returns back to its first state. Forcing more than this, take the strain behavior of the rod to the plastic domain. That is if we cut the force, the length of the rod will not return to its initial state. At the end of the plastic domain, there is the point of yield. At the point of yield, a particular molecular dissociation is found in the object that if we increase the amount of stress, the length of the rod will increase up to cut the rod. This point is named the failure point. Only in the elastic domain, the behavior is linear, but in the other domains of stress, the strain behavior is nonlinear and is a function of physical properties of a solid object.

The cited mechanical rules are highly adaptable to the infliction of forces and pressures to cause individual and social changes. The humankind both individually and socially deforms proportionally to applied forces when they are in the elastic domain, and when force and pressure (stress) is cut, they return to their former state. However, if the inflicted pressure is more and beyond the elastic domain, they will permanently change their behavior; that is, they will have a plastic strain functioning. In this context, the behavior is nonlinear and is in accordance with the mental and physical characters of individual and community.

- حضرت آقاي حاج سلطانحسين تابنده، تجلّي حقيقت در اسرار فاجعة كربلا، انتشارات حقيقت، چاپ چهارم، 1372، صفحات 7-6.

¹⁶ - In obsolete religions this is also prevailed, but in fact, it is as their superficial organization.

¹⁷ - Real (righteous) religions are in the rank they are, and have progress and transcendence, even the followers obey or not.

- حضرت آقاي حاج دکتر نورعلي تابنده، قانون واکنش فیزیک در اجتماع. مجموعه مقالات حقوقی و اجتماعی، صفحات 5-1، انتشارات حقيقت، چاپ اول، 1381.

make peace between them with justice, and be fair: for Allah loves those who are fair (and just). The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive mercy."

Breeding population

Malthusian views and simulations of the Club of Rome based on system dynamic models through the generalization of past trends suffer from basic misspecification problems in model building. Statistical methods used for prediction in econometrics, biometrics, sociometric, envirometrics, criminometric, technometrics, and other similar sciences as demography and others in the topic of estimation theory, suffer from a type of error named as a specification error. This error actually is generated by model-builder due to his insufficient knowledge and comprehension about the hidden facts of the phenomenon. When he builds the mathematical-statistical model by ignoring the hidden facts; the results can be biased, and variances of estimators get large. When this error is a matter, the prediction results cannot rightly express the truth and forecast the future events even though the statistics showed a good model fit to historical data. Moreover, the confidence interval for the far values from the mean widens. As a result, statistical confidence for the long-term and very long-term forecasts are so wide that there will be no confidence in the results. The subjects are widespread, and we refrain from mentioning them here.

Views of Malthus and the Club of Rome and calculations and predictions of the latter and similar forecasts often suffer from the above-mentioned objections and technical and analytical evaluations of their mathematical models brings out the shortages. The basic subject that these modes of thought forgot and ignored is the subject of mind creation by human being birth. Each human birth is a birth of a mind power that can solve his problems regarding an average intelligence of human beings and the normal condition of society. Among them (the born) based on probability distribution functions, some percentages of people have high IQs and can also bring major changes to larger communities. For example, based on normal probability distribution function, 90% of human beings have an average IQ plus and minus one standard deviation from the mean IQ. And 4% of human beings have high IQ (from average IQ plus one standard deviation to average IQ plus two standard deviations). Moreover, 1% of the people have great IQ (greater IQs than average IQ plus two standard deviations).

Human visions and visionaries of the millenniums have focused on this conclusion that knowledge is the just instrument to solve the human beings' problems and reaching humanities and utopia. Plato proposes his ideal state based on the idea that "virtue is in knowledge". He believes that the realization of utopia emanates from knowledge development. He believes that the absolute good comes from knowledge; although this proposition is not perfect, it is true. The word virtue in Plato's words means cleanness, which freshens and spiritualizes the society. Quran expresses this proposition in more perfect words that knowledge emanates from virtue and says:²⁵ "Do pious then God will teach you knowledge". However, in the interaction between virtue and knowledge, it should be said that knowledge is the base of human erudition and ultimately, human societies. That is a utopia is built on the base of knowledge. Every human birth is the birth of new thinking power. If we multiply the average amount of thinking power of human beings by the number of people, the amount of thinking power of the society is estimated. It is said that progress in recent decades has been dozens of times over the last centuries. This statement is true because thinkers (born) has been increased dozens of times. If each unit of thinking has a unit ability of scientific development, surely current 7 billion people are able to produce 7 billion units of science. If within twenty-some years the population will double, science production capacity will be doubled to 14 billion as well. If population growth were controlled, in the same twenty-some years, the 7 billion people would live, and the production of science will be 7 billion units. That is if human population growth were low, the progress would occur in far years in the future, but if the population growth increases, promotion of development will happen sooner since more knowledge would be produced.

The above discussions are regardless of the debates of economies of scale and economic externalities of science production. Economies of scale points to the fact that when production capacity increases productivity will increase more. Externality implies that producers benefit from the other producer's production increases. If we add these two factors to the subject of the production of science, we will find that the very issue of production of science is not just a linear proportional function of human birth; and is exponential. Economically, the production function of science is a homogenous function with the greater than one degree, or it has increasing return to scale. This means that if we increase the factors of science production with a fixed ratio, the amount of produced science will be more than the cited ratio. Therefore, it must be said that the scientific promotion of human community is an increasing progressive function of human birth and population growth.²⁶

²⁵ - Surah of Baqarah, Verse: 282. «رَوِّ اتَّقُوا اللَّهَ وَ يُعَلِّمَكُمُ اللَّهُ»

²⁶ - For detailed discussion about this approach see:

حضرت حاج دكتور نورعلي تابنده، مجذوبعليشاه ثاني، «كنترل توليد انسان، تحميل يك نوع خودكشي اجتماعي» مجموعه مقالات فقهي و اجتماعي، صفحات 14-16، انتشارات حقيقت، 1378.

Islam's approach to population growth can be understood from the Holy Quran. It has been revealed that:²⁷ "Kill not your children on a plea of want; we provide sustenance for you and for them". In another place says:²⁸ "Kill not your children for fear of want: we shall provide sustenance for them as well as for you; verily the killing of them is a great sin". In Surah of *Momtahanah*, in the subject of *Bayat* (initiation) with women it is commanded to the Prophet (PBUH) that do *Bayat* (pledge allegiance) with the women whom promise not to kill their children:²⁹ "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is oft-forgiving, most merciful". The Prophet states:³⁰ "Marry and multiply your descendants and proliferate that I'm proud of you on the Day of Resurrection even to the defunct fetus".

Instead of controlling population growth, Islam orders to breed the population. Says:³¹ "Do not marry unbelieving women (idolaters), until they believe: a slave woman who believes is better than an unbelieving woman, even though she allures you; nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allures you; unbelievers do (but) beckon you to the fire; but Allah beckons by his grace to the garden (of bliss) and forgiveness, and makes his signs clear to mankind: that they may celebrate his praise". One of the messages of this verse is population breeding. Heathen man and woman are at lower levels of understanding. Because those who worship stone and wood and believe their creations are their creature, certainly, are very weak intellectually. Therefore, regarding the effects of genetic transmissions from parents to children, actually, the chromosomes that contain stupidity are transmitted to children, and thus the stupid generation is reproduced. So the God Almighty forbade to marry them and permitted the marriage if they change their mind, that is if they faith then you can marry them. In other words, whenever their predispositions progressed and matured.

Primarily incestuous marriage is not also permitted because of close genetic and similarity of chromosomes and genetic structure and DNA of family members, to reduce the defects in creation in offspring birth. As it has been proven in genetics science that incestuous marriage increases the probability of defects in the fetus to the double and increases the birth of defective children. Thus, according to the following verse, the God Almighty banned those individuals who have strong genetic proximity to marry with:³² "Prohibited to you (for marriage) are: your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in, no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is oft-forgiving, most merciful".

Some references have also be done in the cited verse that prohibits marriage with two sisters at the same time that concern family psychological health issues. Discovery of pheromones showed that many finest materials are evaporated from animals' (including human beings) bodies that regulate endocrines' hormones of the opposite sex, and clarified many subtleties about the love between man and woman. Pheromones of men affect women, and pheromones of women affect men and their friends and relations. However, marrying two sisters at the same time has not been investigated medically yet, but pheromones interactions can be hypothesized to explore the theosophy of prohibition of this type of marriage.

The similar case is the prohibition of marrying the father's wife. It seems that prohibition of this type of marriage is due to the interactive effects of the intercourses of two men with similar genetics (father and son) with a woman, and in the above subject of marrying two sisters, intercourses of two similar genetics women (two sisters) with a man that can be considered as

²⁷- Surah of Anam, Verse: 151. «وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ»

²⁸- Surah of Isra, Verse: 31. «وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ جِطَاءً كَبِيرًا»

²⁹- Surah of Momtahanah, Verse: 12.

«يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَعْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ»

³⁰- بحار الأنوار ج : 100 ص : 220. 24- وَقَالَ (النبي ص) تَنَاقَحُوا تَكْتُمُوا فَاتِي أَبِي بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ وَ لَوْ بِالسَّقَطِ. مستدرک الوسائل، جلد 14، ح 17، باب 1. ج 14، ح 2، باب 1.

³¹- Surah of Baqarah, Verse: 221.

«لَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَ لَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَ لَوْ أَعْجَبَتْكُمْ وَ لَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَ لَعِبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَ لَوْ أَعْجَبَكُمْ أَوْلَادُكُمْ يَدْعُونَ إِلَى الْفَسَادِ وَ اللَّهُ يَدْعُو إِلَى الْبِرِّ وَ إِلَى الْجَنَّةِ وَ الْمَغْفِرَةِ بِإِذْنِهِ وَ بَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ»

³²- Surah of Nisa, Verse: 23.

«حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ وَ عَمَّاتُكُمْ وَ خَالَاتُكُمْ وَ بَنَاتُ الْأَخِ وَ بَنَاتُ الْأَخْتِ وَ أُمَّهَاتُكُمْ اللَّائِي أَرْضَعْنَكُمْ وَ أَخَوَاتُكُمْ مِنَ الرِّضَاعَةِ وَ أُمَّهَاتُ نِسَائِكُمْ وَ رَبَائِبُكُمْ اللَّائِي دَخَلْتُمْ بِهِنَّ فَمَنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَ حَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَ أَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُوراً رَحِيماً»

new physiological research topic. In relation to the former Quran states:³³ "And marry not women whom your fathers married, except what is past: it was shameful and odious, an abominable custom indeed".

Elsewhere, marrying adulterers is prohibited. Quran says: "Also (prohibited are) married women, except those whom your right hands possess: Thus hath Allah ordained (prohibitions) against you: except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree mutually (to vary it), there is no blame on you, and Allah is all-knowing, all-wise. If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin, but it is better for you that ye practise self-restraint; and Allah is oft-forgiving, most merciful".

Similarly, taking mistress and sweetheart are prohibited. Quran says:³⁴ "This day are (all) things good and pure made lawful unto you. The food of the people of the book is lawful unto you, and yours is lawful unto them; (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the people of the book, revealed before your time, when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if anyone rejects faith, fruitless is his work, and in the hereafter he will be in the ranks of those who have lost (all spiritual good)."

One of the reasons for the prohibition of adultery is a transference of the disposition of parents to the child. It has been experienced that the spiritual states of parents during intercourse are more or less transferred to the child. Unlawful acts, such as adultery bring more pleasure and excitement for the self than cohabitation (marriage). Because greed is more on prohibited one, and the doer more excites and better quenches. If a child were created in adultery or fornication, since the parents are acting unlawful, their dispositions would be transferred to the child. The parent dispositions during unlawful intercourse due to exaggeratedly pleasure cause the temperament of the child to have more tendency to love body pleasures spiritually, and whenever attentiveness to body pleasures is more in person then will be lower conscience and spiritualities and the adulterate spiritual perfection is lower. This latter proposition has been narrated through many stories that the enemies of divine guardians and saints like murderers of John son of Zechariah (AS) and Hussein son of Ali (AS) and many other murderers have been bastard.³⁵

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³³- Surah of Nisa, Verse: 22. «و لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا».

³⁴- Surah Of Maidah, Verse: 5.

«الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَ طَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّلْنَا لَكُمْ وَ طَعَامَكُمْ حَلَّلْنَا لَهُمْ وَ الْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَ لَا مُتَّخِذِي أَخْدَانٍ وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ».

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