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and insulting others whether that person is a prophet of God or an ordinary person is far from tactful. Of course, one like Saha who throughout his book very ruthlessly addresses the Prophet (peace be upon him) but also to all the prophets and Muslims, it is not expected that politeness be considered a valuable subject and he sees impoliteness a usual matter.

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be respected by the people. It is important to note that those who disbelieve and deny the prophet (peace be upon him) or the leader of society, are not allowed to insult and disrespect, as we mentioned in the preceding verses, those who are impolite and unrespectful to Prophet of Allah and they were fastidious in their speech and shouting at the Prophet so the Holy Prophet warned them of this ugly act and as a result dignity , value and the position of community leader must be observed.

Conclusion:-

One of the problems with the Prophet (peace be upon him) that is discussed by Saha is why the Mohammad (peace be upon him) forbade people to speak to him loudly, and some verses of the Sura al-Hojra is a reason for his supremacy. He is making a fallacy by mixing impo;iteness and intimacy , he pretends that these verses prohibit people from becoming acquainted with the Prophet (peace and blessings be upon him), while referring to the verses of the Qur'an and the Prophetic behavior we understand Mohammad (peace be upon him) has a very modest attitude and a great temperament and is extremely soft-hearted, warm-hearted and popular, and this kind of manner causes some to disrespect Mohammad (peace be upon him) and call on the Prophet in a rude and loud voice. The Holy Prophet (PBUH) does not deter people from acquaintance with Himself , but from rude and insulting. The Prophet has the duty of educating people and it is necessary for him to warn his companions and to point out their disadvantages. The leader of a society must also have the power of management, and if anyone address them with rudeness and humiliation and he shows no reaction how to manage people and lead them to ethical virtues. In fact, one who does not keep the honor of the Prophet (peace and blessings of Allaah be upon him) also hesitates in accepting his teachings, which is the first step to fall, and one does not find it necessary to follow the humanistic teachings of the Prophet, is frustrating his good deeds. Also, the one who respects the Prophet and speaks in a low voice in the presence of His Excellency is in fact accepting his mission by life and heart and puts himself in the path of complete obedience to the Prophet. Being Polite is a sign of human reason and understanding and is one of the most important differences between humans and animals. So humiliation, being rude

punishment and rewards of His servants are based on justice and no one will be wronged. So this verse makes it harder for the believers because there is no difference between the infidel who deliberately and inadvertently disrespects the Prophet and denies His prophecy and the believer who thinks because of his faith nothing does not threaten him, and if he commits such a sin and consider it a minor mistake. The believer knows that this person is the Prophet of Allah (peace be upon him) and that by doing so, knowingly will cause great harm to the Prophet. So punishment for these two groups is the same as the justice of God Almighty. There are some other examples in Quran such as this one : “And when Moses said to his people, O my people, why persecutest me, though you know that I am the messenger of God to you? When they deviate from God, God diverts their hearts and does not guide the wrongdoers”. The Pharaohs rejected God and Moses prophecy because they had none and they did not accept neither and destroyed all their actions because of their disbelief and idolatry and their denial. But the Israelites believed both in the One Lord and in the prophecy and mission of Prophet Moses (PBUH), but at the same time Prophet Moses (PBUH) warned them that only faith in Almighty God and acceptance of prophecy was not enough. Rather, this acceptance must be in practice. That is, you should not harm the Messenger of God because they knew that this person was the Messenger of God and thought that this belief and belief in the unique Creator and acceptance of Prophet Moses (pbuh) was enough and have been guided. But, unfortunately, some of them, because of sins , have committed frustrated their good deeds and such as infidels discredit the Prophet (peace be upon him). And the Almighty Lord attributes them to corruption because they have lost the guidance. It is noteworthy that those who did not believe in the prophethood and mission of the Prophet (peace and blessings of Allaah be upon him), cannot deny His leadership to the Islamic community of that time, in Medina, because of their mistreatment and prejudice. Their behavior was unfair.

We also mentioned in the question of Dr. Saha that he says why people in a society should not talk to their leader, intimate. But the answer is that the leadership of a society must have the authority, the wisdom and the knowledge to be able to make and command and manage the affairs of society in a comfortable and effective manner behave in such a way that people be obedient. Todo so he needs to

Therefore, speaking out and shouting at the Prophet (peace and blessings of Allaah be upon him) is degrading, because disrespecting the Prophet is insulting them and insulting and persecuting the Prophet of God is a great sin. God says in Quran, "Those who persecute God and His Messenger, Allah has sent them away from His mercy in this world and the Hereafter, and has prepared for them a humiliating doom. (Ahzab / 57).

In fact, from the point of view of a true Muslim who believes in God and the Qur'an and the Resurrection and obeys the command of his Lord and His Prophet, he knows that raising his voice louder than the voice of the Prophet of God and speaking impudently in the presence of the Prophet is a vicious act. Impoliteness leads to disbelief. Because they apparently accepted the prophethood of Prophet Muhammad (peace be upon him), but in deed they were not committed to moral principles and values, and disregarded them.

Now we point to verse Hojara / 2 and see that it is an affirmative statement:

- 1- Addressing believers, those who believe in God Almighty and believe in their relationship with their Lord.
- 2- Addressing those who accepted the Prophet's prophecy and regard Him as the relationship between themselves and the Creator. Therefore, the prohibition of raising voice in the verse is limited to those who have these two characteristics.

It is worth noting as we have mentioned in verses and narrations that acts such as hypocrisy, disbelief, idolatry, denial of the verses, apostasy and denial of the resurrection, and refusal to send the Apostle, cause frustration of deeds in some believers because they imagine believing in God and Prophet prevent their deeds to be frustrated but this verse shows that infidelity and shirk or committing other sins cause their deeds to be frustrated.

Believers should not be assured that their good and righteous deeds will not be frustrated any more, because some believers were proud of believing in God and Prophet and thought nothing threatens their good deeds. But God warns them to be aware about their deeds to be frustrated by a little sin like disrespect to Prophet. Also, since all of God's works are based on wisdom and discipline, then the

blessings be upon him) was not a passive person and He was quite active and effective. The Holy Prophet says,

“Indeed, I was aroused to complete my work of ethics.”

Therefore, the Holy Prophet (peace and blessings be upon him) used to educate and cultivate the human beings about their religious orders and ethics , humanization and divine traditions because He Himself was subjected to the divine adjectives by High Lord. In fact, the purpose of the Prophet (peace and blessings be upon him) in the Qur'an is to educate the people and to teach them good ethics and practices. In order to learn how to speak and respect one another both in the presence of the Apostle of God and in their behaviour and speech. For those who did not speak kindly among themselves and in their speech when speaking to the Prophet (peace be upon him) did the same. So they did not respect themselves or the Holy Prophet. This is where the Messenger of God reminded them. He reminded them of their mistakes because their behavior is far from polite and respectful. As the Qur'an says: (Nisa / 5) “ and say good words to them.” (Nisa / 5). Therefore one should always speak the word chastity and control his language at all times, for one of the blessings mentioned by the Most High Lord in the Qur'an is the blessing of the tongue. The tongue is small, but it is very useful, so we need to be careful when talking to others. Also, in this regard Imam Zaman says, “O God, make our tongues speak the truth and wisdom. ” In this part of pray one of the most important issues which is about tongue is discussed and if this pray is fulfilled in human life, he will attain to the greatest cause of growth and illumination. It has the most productive means of pursuing complete degrees. It is worth mentioning that God says in a verse “ Not to Speak aloud to him and do not shout as some of you raise your voices in front of some others.”(Hojarah / 2). In fact, this verse indicates that you should be respectful when speaking to the Prophet (peace and blessings of Allaah be upon him) and that your behaviour and speech should be polite and calm, not as you yourself shout. This is a wrong behavior. But Mr. Saha's interpretation of this verse is completely false because he claims that people should not differentiate between talking to themselves and talking to the Prophet (peace be upon him). Thus in Islam, polite, respectful, gentle and modest speech and morality and good and respectful commandments have been ordered.

take precedence God and the Prophet and directly mentioned the second verse. The verses must be considered in correct order to understand the meanings of the verses. Reader cannot easily grasp the whole meaning of the following verses by omitting the first verse. So the first verse is a base for the whole surah that Saha has refused to mention. He also believes that these verses reflect the superiority of Prophet Muhammad (peace be upon him). In fact Saha does not pay any attention to the word Prophet in the related verses because in these verses it is talked about prophcy and not the Prophet himself. As we mentioned in the interpretation of the verses that the Prophet (peace be upon him) is the Messenger of God, so being impolite at the presence of the Prophet is impoliteness to God. Of course, we first mentioned in the content of this chapter is a series of ethical debates about soul training and how to speak each other.

Therefore, not to speak louder than the Prophet of God is a part of the religious and ethical duties and orders. So, according to the command of Lord , it is necessary and obligatory to observe the Prophet Muhammad (peace and blessings be upon him) and being polite to Him. As the Qur'an says about the Prophet (peace be upon him): (pen / 4) and you have a great and prominent morality (Ghulam / 4). But Saha claims that why people should not speak with their religious and political leaders as easily as they speaks to each other, so this is a kind of dictatorship and supremacy. Unfortunately, these words are an obvious falsehood and just reflects his views. Because in the interpretation and meaning of the verses, the discussion is about respecting the Prophet (peace be upon him) not usual speaking between common people. Since speaking frankly or rudely are quite different. Even because of his virtues and humility , His Holiness has repeatedly advised people to be comfortable in speaking so that they can share their problems and life with Him and feel at ease and secure. This does not mean, of course, that anyone can speak and act with the Prophet (peace and blessings be upon him) as he wishes. . It means that the Prophet of God would not keep silent for those who were aggressive in their speech and were not polite and respectful in speaking and admonishing them . Since the responsibility of the Prophet not only was the guidance of mankind to the Lord , but also it was His duty to train people and their soul. Contrary to the words of the Saha, the Prophet (peace and

The reasons include : Infidelity , idolatry, hypocrisy, apostasy, doing something not for the sake of God and speaking louder than Prophet

In fact, these factors invalidate and render ineffective the acts of good and righteous:

“They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.”(Baghare/217).

“Those who denied Our signs and the meeting of the Hereafter - their deeds have become worthless. Are they recompensed except for what they used to do?”(A’raf/147).

“Indeed, those who disbelieved and averted [people] from the path of Allah and opposed the Messenger after guidance had become clear to them - never will they harm Allah at all, and He will render worthless their deeds.”(Mohamad/32).

7.A criticism approach on Saha Thoery

Saha belives that why such an unimportant thing like raising voice in the presence of the Holy Prophet should frustrate our deeds. It is unfair and there is no proportion between them. To answer this question the Holy Quran says, “Good deeds frustrate the bad ones.”

(Hood / 11). According to a rational statement contrary to this rule must also be true, that is, the bad actions of the human lead to the frustration of good ones. So it turns out that disrespecting polite speech is considered immoral, and any unethical act is sin, so disobeying it will erase goodness. So those who do not respect the Prophet (peace be upon him) while speaking to the Him (peace be upon him) commit an immoral and sinful act that results in the frustration of their righteous deeds. Unfortunately, Saha did not mention the first verse of the surah al-Hajjah which command not to

7- The attempts of disbelievers do not harm God.

8- The stubbornness after being informed frustrates good deeds (Gharati, interpretation of Nour, Vol. 22, p. 178).

5. The meaning of frustration (Habat)

What helps to understand a text and to understand the subject is the analysis and understanding of the lexical and terminological meaning of that text. Here we examine the literal and semantic aspects of the word ruin.

As the Holy Prophet says , “ It causes frustration or pain .” (Ibn Manzour vol.7 , p. 270 , Ragheb Isfahani , p. 216 , Tarihi , Vol. 1 , p. 446)

Habat means frustration and about actions it means that no reward or result should be expected neither in this world or the hereafter world from thing we do. (Mostafavi , vol. 2 , p. 157 , Ghoreishi , Vol. 2 , p. 96)

Now the ruin of human action can be divided into three parts:

1. Things that have a worldly aspect and have no benefit or benefit to man at the resurrection.

As the Qur'an says:

“And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.” (Forghan/32).

2. Vain acts of the Hereafter which have not been done to the satisfaction of God Almighty and have no divine image.

3. Good and righteous deeds that have done evil and evil deeds beside them. That is, to do ugly and evil acts would ruin good and good deeds.

As the Qur'an says:

“Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play.”(A'raf/9).

6. Frustration in the Holy Quran

About 16 verses of the Qur'anic illuminated verses refer to the degradation of deeds, in which they refer to the causes of degradation.

This phrase relates to the negative verbs in two previous verses. So it means that if we say in the presence of the Prophet (peace and blessings of Allaah be upon him) do not shout, it is because these two acts lead to frustration of good and righteous deeds. So the appearance of this Holy verse is that speaking in the presence of the Messenger of Allah (peace and blessings of Allaah be upon him) and raising voicelouder than the voice of the Prophet and not respecting him not only leads to sin but also ends in disbelief and idolatry. Of course some Interpreters have justified the verse in other words :

Frustration means no reward of the act itself, not to cause disbelief and idolatry, and it does not frustrate other deeds. (Tabarsi, Majma Al Bayan, vol. 9, p. 130).

But the phrase "While you do not know" is addressed to believers who had been banned before and who knew that their act of speaking loudly in the presence of the Prophet (peace and blessings of Allaah be upon him) was disrespectful and impolite, but no attention was paid They thought that this sin was small like other sins they committed, but they did not know that this sin and their wrong deeds would cause them to frustrate their righteous and good deeds. (Tabatabai, al-Mizan, vol. 22, p. 461.)

4 - Ethical and training teachings of the verse

- 1- To teach others to be polite we must also call them politely.
- 2- The command to respect the elders is beautiful in the language of others. In this verse, the Prophet (peace be upon him) does not say, not speak louder than me, but it is God who commands not to speak louder than the Prophet (peace be upon him).
- 3- The status and position of individuals have an impact on their practice. According to this verse, the believer's boldness toward the Prophet of Allah (peace be upon him) is heavily punished.
- 4- Not being polite toward the Holy prophet frustrates good deeds.
- 5- They became stubborn and destroyed themselves.
- 6- God completes His guidance by providing guidance and perfection to people

reasons that we should not speak loudly in the presence of the Holy Prophet (PBUH) :

1- Some persons raise their voice and scream while speaking which is an insult to the Holy Prophet of God and is a disbelief. This behavior may be out of personal ignorance and is not aimed at insulting the Prophet (peace and blessings be upon him), but rather as a rude person, who does not obey the authority of Prophet Muhammad, and it is contrary to God order because Muslims should speak to the Prophet (peace be upon him) with respect and reverence (Tabatabai, al-Mizan, vol 18, p. 459). It is noteworthy that the phrase "Do not speak louder than Holy prophet" means that you said that you do not place your voice higher than the voice of the Prophet (PBUH) may be interpreted in two ways:

1- Do not shout

2- Accept the words of Holy Prophet without any objection.

Toward the first group it was Prophet (peace and blessings be upon him) duty to teach the people moral principles and values and the manner of speaking to each other to treat each other softly and slowly while speaking in good and beautiful tone and forbade them from speaking loudly, shouting, or calling each other abusive, to learn to speak quietly and respectfully in the presence of the Holy Prophet of God, and more importantly to guide them. But toward the second group, we must say that the first verses of this surah emphasizes that wherever the Prophet (peace be upon him) spoke and ruled one should accept His words without any objections. Because the authority of the Prophet and his mission is that the word and judgment of God and being polite to the Holy Prophet is politeness to God and being impolite to the Holy Prophet is impoliteness to God. As you shout and talk to each other, you should not speak this way when speaking in the presence of the Messenger of Allah (peace be upon him) The authority of the Prophet (peace and blessings of Allaah be upon him) requires that when speaking your voice be quieter than the voice of the Prophet (peace be upon him), so this observance of bow, respect and slow speech is a sign of politeness. Now we want to know what does it mean "It will frustrate your deeds while you don't know."

Qur'an. Because the great Prophet (peace be upon him) is the first and greatest person in Islam who the Qur'an itself mentions about the character and manner of the Prophet : For you in the Messenger of Allah is a good example to one who has always hoped for God and the Day of Judgment (Ahzab/21). On the other hand, we will prove that many of Saha's conceptions did not conform to the Qur'anic and narrative principles and Saha dominates his own idea of verses as their translation or interpretation without regarding inspiration of verses for. We will answer his objections in a documented way to show the world the great position of the Holy Prophet In fact, a rational and concise response to these doubts has led to the reassurance and encouragement of the believers to the illuminating faith of Islam and to the Holy Book of the Qur'an. On the other hand, the failure to address them causes people to be misled about the Prophet (peace be upon him) , his Book and Islam.

2- Saha Thoery

One of the questions which has been raised by. Saha against the Holy Prophet of Islam (claims that the Prophet was just searching for a higher position than others) is this doubtful issue that He prevented others to speak louder than Himself. In an attempt to object the Prophet Saha pionts to the following verse about not speaking louder than the Holy Prophet : O Believers do not speak louder than the Prophet; do not speak openly to him, as you speak out against each other, to frustrate your actions, while you do not feel. (Hojarat / 2).

Saha says,“Why talking to the Prophet leads to the frustration of human acts ? such an unimportant action frustrates good deeds of virtuous people and this is so unfair. Baccuse there is no right propertion between them.” (Critising the Holy Quran , Saha , p. 418).

He believes that this is a reason why Prophet feels Himself in Higher position than others.

3- Overview of the interpretation of verse 2 of the Surah Al-Hojarat

O believers do not speak loudly in the presence of the Holy Prophet of Islam as you do among yourselves because your deeds will be frustrated while you dont know (Hojarat/2). There are two

1. Problem Statement

Problems with the Quran that have been opposed to Islam and the Quran in the past and nowadays are presented in new forms and emerging models is a baseless misconception to deny the Qur'an's divine aspect. A recent attempt has been done by publishing a book called The Qur'an Criticism by a person under the pseudonym of Saha which is presented in the chapters of this book. There is no doubt that the Quranic word is divine and is being distinguished from human misrepresentation and it is approved by the Qur'an itself, and on many occasions all Muslims, as well as many non-Muslims have been referred to this book throughout history and accept its divine aspect. But the problem of humanity of this divine book has a history as long as the Qur'an is revealed. These are the problems that were first raised by the contemporaries of the Prophet Muhammad (peace be upon him). Opponents have also tried to portray these objections in the form of scientific and formal argumentative discourse by merging these misgivings in order to confuse right and wrong with the fallacy and confuse the audience. In this study, we are going to criticize the theory of Saha regarding speaking loudly in the presence of the Holy Prophet (PBUH) and frustration of deeds based on verse 2 of Sura al-Hajjah because the concept of frustration is one of the important concepts in the semantic system of the Quran. In the Holy Qur'an, most of God's Almighty's advice to man to maintain the faith and righteousness and salvation in the path of Allah is on the basis of protecting his deeds from being frustrated. The study of frustration is of historical antiquity as it relates to human actions and its results. In this article, we are going to answer the question and objections raised by our competitor in a descriptive-analytical way that why speaking loudly in the presence of the Prophet (peace and blessings of Allaah be upon him) causes frustration of deeds. That is, how a mistake like this can cause frustration which is completely unreasonable and cruel. But by careful examination of the way of the Messenger of Allah (PBUH), and study in the most important Islamic sources, including the Holy Qur'an, authentic and historical Farraginian sources and reasoned arguments clearly and concisely documented forms we will respond to Saha objection against the Holy Prophet of Islam and the Holy

Abstract:-

One of the most important problems and obstacles to the achievement and preservation of human actions in the hereafter world is frustration of acts. Considering the Qur'anic meaning that if one attains goodness and virtue from God Almighty, preserving it against possible frustrations along the way of life until the Doom Day is also a necessary and important responsibility, if performed in a correct manner, the promise to multiply those goodnesses in the deeds of the believer has been promised by Lord Sobhan, also confirming this subject. Therefore, the author of this study has used the descriptive-analytical approach to reviewe and respond the most important question and theory of Saha based on verse 2 al - Hijrat in the Qur'an criticism in the sense of why speaking loudly in the presence of the Holy Prophet (PBUH) is a factor for frustration of acts . The result of this article is that shouting at the Prophet (peace be upon him) is disrespectful and impoliteness and results in frastration of deeds.

Key Words: Frustration, doubt, Infidelity, Saha.

المخلص:

حبط الأعمال هو من أهم الموانع وأشهرها في ادخار أعمال الإنسان في الآخرة. ومن المعاني القرآنية هي أن الإنسان اذا حصل على حسنة و فضيلة من الله تعالى فعليه أن يسعى إلى حفظه وعدم حبط عمله حتي يلاقي ربه في الآخرة فيضاعفه الله في حسناته وثوابه. يسعى هذا البحث إلى دراسة نظرية الدكتور سها و نقدها التي قدمها في كتابه ((نقد القرآن)) في رفع الصوت أمام النبي ﷺ ومسألة حبط الأعمال اعتماداً علي الآية الثانية من سورة الحجرات. اختار هذا البحث المنهج الوصفي التحليلي أساساً لدراسته. وصل البحث أخيراً إلي أن رفع الصوت أمام النبي ﷺ يؤدي إلى حبط الأعمال الصالحة وإلى إساءة النبي ﷺ.

الكلمات المفتاحية: الحبط، الشبهة، التكفير، سها.

In The Name Of The Most High A criticism approach and study on Saha Thoery about speaking loudly in the presence of the Holy Prophet and frustration of acts based on verse 2 al-Hijrat Sura

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رفع الصوت أمام النبي ﷺ ومسألة حبط الأعمال اعتماداً على الآية

الثانية من سورة الحجرات - دراسة نقدية في نظرية سها

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