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Salvation in Hereafter: one Way, or Ways?

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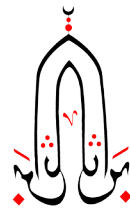
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Eitiqad magazine, for theological studies and philosophy of religion, is a quarterly magazine, issued by the "Baratha Center for Studies and Research" in Beirut and Baghdad. It is concerned with studies of contemporary issues related to faith, theology and philosophy of religion. Because it presents genuine Muhammadan visions in these areas, it is concerned at the same time with approaching the doubts and problems related to these topics, and discusses them with an objective, rational approach.

■ **Magazine Message:**

The magazine seeks to achieve many goals, which we summarize as follows:

- ▶ **Spreading genuine culture on contemporary issues in faith, theology, and philosophy of religion.**
- ▶ **Confronting contemporary suspicions raised by the West related to these issues, especially the movements of atheism, skeptics, and agnostics.**
- ▶ **Criticizing of contemporary Arab thought according to the “Westerners” who represent an extension of Western thought and its suspicions.**

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Editorial



Islam, its General Salvation for Mankind

Editor - in - chief

Mohammad Mahmoud Mortada

Salvation and deliverance on the Day of Judgment are among the most important central concepts in all heavenly religions, and even non-heavenly religions. Salvation from suffering, sin and punishment on the Day of Judgment, and reaching a state of peace, tranquility, contentment, happiness and closeness to Allah, Almighty, and even tranquility and lack of feeling for some. As in Nirvana, it is one of the most important topics in various religions, as it constitutes the highest goal that followers of each religion seek to achieve. Indeed, we find that some of the positive religions that do not believe in the Day of Judgment and believe in reincarnation are striving to be saved from the cycle of repeated births, and their highest goal is to reach Nirvana. This indicates that the pursuit of salvation, regardless of its description and method, is an innate goal for all human beings. However, this salvation has spiritual, moral and emotional aspects, which are extremely important in the life of humanity in general, and in the life of faith in particular. If we look at salvation from its spiritual aspect, we will find that it includes the search for meaning and the highest goal in life and achieving spiritual perfection. While the moral aspect is related to commitment to moral values, virtues and abandoning vices, and on the other hand aims at achieve goodness and righteousness, avoid evil and injustice and achieve justice in human society. The emotional aspect, it is related to the feeling of security, reassurance and psychological comfort. These multiple aspects - and others - make the concept of salvation and deliverance, on the Day of Judgment, central to the spiritual and psychological life of humans, and constitute a strong motivation for them to strive for moral and spiritual perfection. The visions and trends, in looking at salvation and deliverance, differed among religions, as some of them believed in exclusivity in salvation and some of them tried to develop this concept a little, as the Church did in developing the concept of exclusivity, it officially presented the comprehensive

theory at the Second Vatican Council, which does not differ in substance from the theory of exclusivity, although it differs in form and conclusion. Some believe in another theory in this field, such as the Islamic religion, which sees exclusivity in the field of legitimacy, which is a theory of salvation that differs from the general exclusive vision presented in Christianity, and while limiting legitimacy to the Islamic religion in our time without the rest of the religions, it believes that salvation may include non-Muslims as well.

In Christianity, the salvation through the death, and resurrection of Christ, is the fundamental essence of the Christian faith. They believe that Christ achieved salvation for humanity, through his death on the cross and his subsequent resurrection. Therefore, faith in Christ and accepting Him, as a personal savior, is the only way to eternal salvation. Salvation is an essential and fundamental principle around which the entire Christian religion revolves. It is fundamentally linked to two things: original sin and redemption. Deliverance means salvation from original sin and its effects through faith in Jesus Christ as the Savior, which leads to eternal life in the heavenly kingdom.

In Judaism, deliverance means salvation from evil, injustice, from enemies and forces hostile to the people of Israel. Salvation, for them, is achieved through faith in Allah and obedience to the commandments and the Torah, which leads to eternal life in the afterlife. The importance of salvation, for the Jews, is embodied in the commitment to the covenant, which Allah, Almighty, made with the children of Israel, which is considered the basis of the religious relationship. But this concept, like other Jewish concepts, has evolved and been influenced by several religious, cultural, social, temporal, and political factors, even desires, interests, and benefits played a role in the crystallization and development of this concept.

In Indian beliefs in general, whether Buddhist, Hindu or other, we find that salvation means liberation from the cycle of rebirth (samsara-reincarnation). According to this system, man does not receive his punishment for his sins in the Hell, but in the cyclical temporal life, as hell is here on this earth. Buddhism seeks, by the salvation, to get rid of desires, pains and ignorance. This salvation is achieved by walking the eight-pronged path, which leads to extinguish desires and reaching the state of nirvana, which is the ultimate goal of Buddhism. However, Buddhism, according to the texts of its founder, does not believe in a creator of the universe, and considers the universe to be eternal, but salvation, for it, is the absence of feeling, and a state of annihilation in the universal spirit of the universe.

Confucianism focuses on proper behavior in life, not on a future paradise. The afterlife is unknown, so every effort should be made to make this life the best it can be, honoring ancestors, respecting elders, and the like.

In Islam, salvation is freedom from satanic control and domination, escape

from the torment of the afterlife, and access to heaven and divine satisfaction. The Qur'an, repeatedly, emphasizes that Islam is essentially one religion, even though its message was conveyed by different prophets throughout history. This is what the following noble verse expresses: { He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein.} [Al-Shuraa, verse: 13]. Allah, Almighty, says in the Quran that it is wrong to differentiate among the heavenly messages, or between one prophet and another, as all the prophets were sent by one Lord. This is in His Almighty saying: {We make no distinction between any of His messengers} [Al-Baqra, verse: 285]. According to the verses of the Qur'an, the fundamentals of all heavenly messages are one, and they seek one goal: the well-being of man in this worldly life and the hereafter. Islam, in its general sense, includes all monotheistic religions issued by divine revelation, and the essence of this Islam is submission and heartfelt obedience to divine matters. It includes all of history from the Prophet of Allah, Adam, to the Final Prophet (may Allah bless him and his family). Therefore, general Islam has several substantiations: its substantiation in the time of the Prophet Abraham (peace be upon him) was the law [Shria] of Abraham (peace be upon him), in the time of the Prophet Moses (peace be upon him) was the law of Moses (peace be upon him), in the time of the Prophet Jesus (peace be upon him) was the law of Jesus (peace be upon him), and in the time of the Prophet Mohammad (peace be upon him and his family) was the law of Muhammad (peace be upon him and his family). All the laws of the prophets are manifestations of Islam in this sense.

If Islam means submission to the divine orders in the heart, then everyone who lived in the time of the Prophet Jesus (peace be upon him), and received his message, must believe in him and in all the prophets before him, and in all those whom Jesus (peace be upon him) preached after him. If someone believed in all the principles of belief and all the previous prophets when Jesus' call reached him, but he did not believe in this prophet in his time, he is not a Muslim, but rather one of the people of denial, tyranny and stubbornness, and their judgment will be according to Islamic law. The general substantiation of Islam, since the mission of the Prophet (peace be upon him and his family) until the end of the world, is the law of the Prophet Mohammad (peace be upon him and his family). Whoever denies this call, when it reaches him, is rebelling against divine orders, for many reasons such as stubbornness, seeking fame, etc. According to the above, the position of Islam on the legitimacy of religions is determined as follows:

*First: All non-divine religions, i.e. man-made religions, and distorted divine religions are not paths leading to truth and reality.

Second: Legitimacy has a special interpretation in the Islamic vision, which is

the date of validity, meaning that conformity with reality is not sufficient. Even the undistorted religions and laws - which share with Islam the basic principles and beliefs and differ only in the judgements - are not legitimate despite their truthfulness and despite their conformity with reality. This is because it is specific to a specific time. Belief in it is not enough, but in addition to belief in the previous prophets, and their books, belief and obedience to the divine commands in the present age is necessary.

Third: In the current era, everyone who has received the Islamic message and the call of the Prophet must believe in him and his message, because it is the substantiation of Islam in the general sense.

Islam rejects exclusivity in the field of salvation and deliverance - which Judaism and Christianity called for - but it believes in a special type of exclusivity, which is exclusivity in the field of legitimacy, meaning that whoever receives the Islamic message must believe in it exclusively and not in other religions. Exclusivity in the field of legitimacy in Islam sees the realization of salvation for a wide range of non-Muslims. But it sees the realization of their afterlife salvation on the basis of the comprehensive intellectual weakness of the minors, and those unable to reach the truth and religious reality, which represented by the Islamic religion.

Whatever the case, most religions, heavenly -as they are today, except Islam - and non-heavenly, have become, in relation to salvation in the Hereafter, between excess and squander, while Islam has taken a middle path. It is true that Islam has made the Hereafter a fundamental focus in its cosmic vision, but it did not ask people to turn away from this world and its temptations completely; since the divine commands to turn away from it are intended to not be attached to it as the final life. If we take from these narrations what describes the world as "the farm" of the Hereafter, for example, then taking care of the farm and paying attention to it and its crops is a basic condition for the success of the crops and giving fruits, and the success of the harvest season. Hence, Islam directed mankind to the best ways to care for crops. In this sense, Islam presented its vision of Worldly life, within an integrated framework that leads safely to the Hereafter, by giving mankind a distinguished civilizational role, the main focus of which is the development of the earth and reproduction. This can be observed through the Quranic verses, which related to succession and preaching, from which the role of the Imamate in the process of safe delivery is learned.

Therefore, the Islamic vision of salvation was not based on completely neglecting the world, but rather on the civilizational construction of this world, in a way that is consistent with the role of mankind in it as a rational creature, possessing the necessary preparations to perform this role, and to walk the path of perfection, accompanied by human models (Prophets and Imams) that can be emulated.

Within this meaning, and within the framework of the Islamic vision of salvation, Islam called upon mankind to secure his life in this world according to the concept of "the good life", meaning a life free from evils and vices, even if it is not free from fatigue, because fatigue is necessary for every agricultural and salvation project from which a successful harvest is desired.

However, the second issue of "Etiqad" magazine is to address the issue of salvation, and discuss opinions about it, including the issue of religious pluralism, as this topic is of special importance, especially after many have stumbled in it. This issue also discussed the theories of salvation in some religions, both heavenly and non-heavenly. Needless to say, expressing the opinion of all religions on the subject of salvation is not permitted by a single issue of a magazine, so we took models that we considered to be the most important and widespread among people, and represent the largest segment of prevailing beliefs, hoping that this issue will be appreciated by readers, and provide the desired benefit to those interested. Our final supplication is that all praise is due to Allah, Lord of the Worlds.

May 25, 2024 AD / Dhu al-Qadah 17, 1445 AH



The Focus

Religious pluralism in Europe: a critical study

Ali Mohammad Esber

Professor of Philosophy at Damascus University.

■ Abstract

This research was concerned with investigating the phenomenon of religious pluralism in Europe, and focusing on specific historical facts. These facts reveal that the assumption of the coexistence's possibility among religions lacks sufficient evidence. Tracing the temporal progression of the Catholic Church's control reveals that the authority of the clergy began to rise to the point where convert the Catholic doctrine became the only way to survive, and the Protestant Reformation was nothing but a reaction to the Catholic doctrine. On the other hand, these reformers did not accept other religions, such as Islam, but rather took a negative position on Islam, and this position continued with the Age of Enlightenment, as Immanuel Kant's position on the Prophet of Islam was indicative of intense hostility. The research also revealed that contemporary religious pluralism philosophies, such as John Hick's, have no other goal than pushing people into the maze of agnosticism.

Keywords:

Religious Pluralism - Agnosticism - Catholicism - Kant - Protestantism.

Doctrines of salvation in Christian theology among Exclusivity, comprehensiveness, religious pluralism

Yassin Salman Al Suleiman

Syrian researcher, professor and has MA in “Interpretation and Quranic Sciences” from Al-Mustafa International University.

Abstract

Salvation is an important goal in all religions. Every religious person desires to be saved. However, this goal was marred by many deviations in Judaism and Christianity, due to their mistaken belief in the first sin. This origin played a pivotal role in the Christian faith in particular, in which the doctrine of redemption was closely linked. The Christian religion was founded on the idea that whoever did not believe that Christ (peace be upon him) was crucified in redemption for human sin, he will not be saved. However, the desired salvation was subjected - over the course of the historical development of the Christian faith - to some expansion, so the comprehensive theory was officially proposed in the Second Vatican Council, despite its preservation of the traditional exclusive idea in terms of content, and contradicting it only from a formal standpoint, this theory developed and was presented under the title of religious pluralism, which received general rejection, because it is incompatible with the search for truth, which is the innate goal of man. Islam is not isolated from this goal, as it is a religion that seeks to achieve human happiness on earth and in the hereafter. Therefore, it has his own statement, and vision of salvation that is consistent with - and emanating from - his cosmic vision.

Keywords:

First Sin - Exclusive Salvation - Comprehensive Salvation - Religious Pluralism - Islamic Salvation

■ Islamic Vision of Human Survival on Day of Resurrection Exclusivity in the field of legitimacy

Mohammad Abdul Hussein Al-Busabi Al-Khalidi

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Professor at Al al-Bayt International University, Holy Qom.

■ Abstract

The Islamic vision of salvation differs from the general exclusivist vision presented in Christianity. Although it limits legitimacy to the Islamic religion, in our time and not to the rest of the religions, it believes that salvation includes a wide group of non-Muslims. In the research, an attempt was made to shed light on this view in terms of premises and evidence. There is also an attempt to discuss the pluralistic view corresponding to it in terms of the premises on which it is based, and the evidence that it infers. Exclusivism reached several results, including: building the cognitive system on the basis of the release of religious truth, its stability, and the possibility of reaching it, which requires limiting legitimacy and the path to the final religion that clarifies it in all its dimensions. Exclusivism also pushed the claim of pluralism - due to suspicion of narrow reading and marginalization of others - by creating a space for dialogue and mutual respect governing Islam's relations with others, whether within the Islamic community or outside it.

Keywords:

Islamic Vision - Religious Exclusivism - Religious Pluralism - Survival on the Day of Resurrection.

■ Certainty in Validity of Belief

Ahmed Khalil Shehadhi

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■ Abstract:

The idea of this research stems from an attempt to answer an important question: Will the wrong decider be punished if he works according to his certainty?

Hence, the research was an attempt to answer this question in two main axes: The first axis is devoted to present the introductory introductions and explaining the foundations of the argument of certainty. The second was devoted to dealing with the argument of certainty, to know the validity of those mentioned from the premises in ensuring the excuse of the wrong certainty on the Day of Resurrection.

Keywords:

Argument of Certainty, Achievement, Excuse, Wrong Decider, Survival.

Judgment of Oppressed on Day of Judgment

Hassan Fawzi Fawaz

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■ Abstract

In this research, we discuss the concept of (the oppressed), and his judgement on the Day of Judgement, in terms of whether he deserves Paradise or Hell. The importance of this research lies in the fact that it addresses a deep-rooted problem about the judgment on the Day of Judgement, and whether Paradise is for a small group of people, I mean the believers. To discuss this issue, we have relied on what is stated in the Qur'an and the hadiths of the Prophet, relying on the general common understanding in explaining it. It has been shown that the oppressed person in general is anyone who is excused for not attaining the truth in his beliefs - we mean by beliefs the fundamentals around which the faith revolves - whether due to innate shortcomings or external factors. The term "the oppressed" - that mentioned in some statements - is often used specifically for those who acknowledge the two testimonies of faith, and thus it is meant for everyone who does not oppose from all the sects of Muslims; there is a disagreement in clarifying the reality of the oppressor, and that he is the one who showed enmity or everyone who denied the right of the Imams (peace be upon them). Then we explained, in terms of ruling on faith and disbelief, the oppressed is not judged by either of them, but rather he is an intermediary between them, so he does not deserve the name of disbelief or belief as stated in a number of hadiths, and that his judgement in the afterlife is that he will be tested, so whoever obeys will enter Paradise, otherwise he will deserve Hell.

Keywords:

Faith, Disbelief, The Oppressed, Paradise, Hell, Argument

Denier of Doctrinal Necessity Between Islam and Disbelief Imamate as a Model

Sadiq Daham Al-Rikabi

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Abstract

The research deals with “denier of doctrinal necessity”, which is a result of the issue of the denier of religious necessity. This question was raised in order to answer the judgement on someone who denies a religious necessity such as the Imamate. Is he judged as an infidel like someone who denies a religious necessity or does he remain a Muslim but not a believer? The research addressed several basic introductions; such as explaining the meaning of the necessary and theoretical in language and terminology and explaining its difference from the religious necessary, then explaining the role of time and its effect on the necessary and theoretical, considering that the necessary and theoretical are two descriptions of the thing regardless of its position in religion. Then the research showed whether the Imamate is a religious or doctrinal necessity. After that, it showed that Imamate is a religious necessity for the first class of Muslims. If there is confusion and lack of clarity for other classes of Muslims, it leads to become theoretical for the public, and this is the case for other Muslim sects other than the Twelver Shiites. As for the Twelver Shiite Muslims, the concept of Imamate is a religious doctrinal necessity for them.

Therefore, the research concluded with several results:

1. Denying the necessary is not an independent subject of disbelief, but rather, it is a subject composed of it and the continuity of denial, to the denial of the Prophet (peace be upon him).
2. The one who denies the doctrinal necessity is not a non-Muslim, but rather he is not a believer.

Keywords:

Necessary, Denier of Necessary, Religious Necessity, Doctrinal Necessity, Infidel.

■ Immortals in Hell

- Study of Opinions of Imami Scholars-

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Holy Qom, from Lebanon.

■ Abstract:

The question of “Who are the immortals in Hell?” is one of the questions that has been asked and needs an answer. In this research, we have tried to clarify this matter among the Imamis, as this issue is not new, but rather appeared since the time of the Khawarij, and was one of the reasons for the emergence of the Mu'tazila school of thought. The word eternity is used either to mean permanence or to mean length of stay. Muslim scholars have stated that the infidel and polytheist will remain in Hell forever, and there was disagreement among them about the eternity of others. The Imamis said that others will not remain in Hell forever. By reviewing the Holy Quran, we see that it mentions many titles that contain a threat of eternal damnation in Hellfire, including the hypocrite, the liar, the arrogant, and the one who disobeys Allah and His Messenger, and transgresses His limits. From here, it is necessary to clarify what is meant, and that they all go back to the titles of the infidel and the polytheist. Whoever swears falsely is a hypocrite. Whoever is arrogant about monotheism, whoever takes the side of the disbelievers - who are the people of Quraysh or the Jews and Christians - and whoever takes the side of a people with whom Allah is angry, they are the hypocrites. The narrations in this regard have shown that the infidels and polytheists are the ones who will remain in Hell forever, while others will not remain in it forever. This has been applied to the enemies of the Commander of the Faithful (peace be upon him) and the killers of Imam Hussein (peace be upon him). It cannot be said that there is no correspondence between the belief in eternal damnation in Hellfire and divine justice, because eternal damnation in Hellfire is not a natural punishment, but rather the result of one's actions in this worldly life. The torment in the afterlife is an embodiment of the work that a person has done in this world.

Keywords:

Immortal, Infidel, Polytheist, Imami Scholars.

Studies and research

Prophetic Image between Reality, Distortion How Islamic Heritage Present Messenger of Allah (PBUH) to World?

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from Syria.

■ Abstract

The research deals with the prophetic image as reflected by Islamic heritage, and shows that the heritage - through its diversity, the difference of its books, and the multiplicity of Islamic sects - contains models that express two different perceptions of the personality of the Noble Prophet (PBUH), which places the reader in front of the necessity of adopting one of the two images, and rejecting the other. The research reviews models that contribute to presenting an image of each of them, and shows the difference between the two perceptions so that it is necessary to adopt one of them, and justify the models included in the other perception, in a way that does not prejudice the chosen one. Then the researcher tries to address the problem by resorting to reason and Quranic evidence as the most important transmitted evidence and reference in the event of a conflict. The researcher concludes that the prophetic image is bright and cannot bear the attribution of dark models to it. What is mentioned in the Islamic heritage, in this context, should be denied and removed, as it contradicts the personality and morals of the Prophet, or it should be limited by temporal determinants and objective circumstances that make him palatable and consistent with the principles of justice and the requirements of divine wisdom.

Keywords:

The Image of the Prophet, the Western View of the Prophet, the Permissibility of Shedding the Blood of the Infidel, Spread of Islam by the Sword, Tolerance of the Prophet.

Reading in a Book



Religious Knowledge: A Critique of Theory of “Contraction and Expansion” by Dr. Soroush By Sadegh Larijani

Sheikh Ali Melli

Student at Al-Mustafa University, Lebanon Branch.

■ Abstract

The aim of this critical and analytical reading of the book “Religious Knowledge, and a critique of the theory of contraction and expansion by Soroush”, is the reveal, the description, the factors that led to the emergence of this theory, and to present its pillars, and present the writer’s highlighting of the result of adopting such theories influenced by Western sciences, which lead to total skepticism in religious information and other knowledge, which is contrary to what reason and transmission called for, regarding the necessity of certainty in religion, faith and the necessities of religion. The writer of the book discussed Dr. Soroush’s articles, and clarified the wrong premises and inferences. He refuted the pillars of this theory in various ways, by carefully following his articles, and the examples and evidence they contained, to reach the stage of complete induction, in addition to highlighting the tolerances and fallacies that Dr. Soroush fell into.

Keywords:

Theory of “Contraction and Expansion” - Relativity of Understanding Religious Texts - Soroush - Larijani.