

In the name of God

Analytical examination of the essence of “couplity” in the material world from the perspective of the Qur’ān with an emphasis on the findings of science

Abstract

In the new era and with the rapid progress of science in various fields, examining the words of the Qur’ān from the ground up and with a close look is considered an important and necessary principle, and the delay in its examination and research can lead to the creation of doubts in the minds of the public; and in addition to distancing from the truths of the Qur’ān, blocking a huge sea of knowledge to mankind. **The goal** of the article is to find the real meanings and domination of the term "couplity", considering that the progress of science and technology has fueled the conflicts in the interpretation of this term in various verses. **Findings** of the article is regard to examine what the term of "couplity" is and its different meanings and domination in the verses of the Qur’ān. According to the investigations, the scope of this term is wider than its meaning. In this respect, there are two kinds of couplity: non-controversial and discordant. As the **result**, obviously there is no need for unusual interpretations of the meaning of the verses and all the creatures of the world and even inanimate objects can be included in the circle of couplity. The **method** used in this research is documentary-analytical using library resources.

Key words: Couplity, Material Sciences, Verses of Qur’ān, World of Matter.

1- Introduction

Qur’ān is a divine book known among people and thinkers of various disciplines, which has been able to validate its claim of being a miracle as a divine book throughout history and despite the passage of time and human progress in various sciences. In the verses of the Qur’ān, according to their revelation, numerous scientific verses have been expressed, which, as the wheel of science moves forward, the veil of its truths and secrets is removed. One of the issues raised in the Qur’ān is the issue of “couplity”. More than 70 verses in 81 positions mention couplity in different and even different meanings. Since the beginning of the revelation of the verses of the Qur’ān, mankind has pondered over them, and despite the apparent understanding of the verses, some issues have not been discovered for him, and the progress of science has uncovered some of its secrets. Even now, after 1400 years have passed since the revelation of these verses, some of those verses are still shrouded in mystery.

As an example, the issue of couplity in the creatures of the natural world is one of the cases whose truths have been revealed in recent centuries and after the progress of science in various branches, and some of them are in an aura of ambiguity. ; The subject that is referred to in the Qur’ān with this verse: *“Immaculate is He who has created all the kinds of what the earth grows, and of themselves, and of what they do not know.”* (Qur’ān 36:36)

The current research is important in the sense that some scientific beliefs and findings appear to be in contradiction with the verses of the Qur'ān, although the passage of time and the progress of various experimental sciences reduce this contradiction, so the issue of couplity is examined.

2- The concept of the word of “couplity”

According to the expression of lexicographers, the meaning of the couple can be divided into three categories:

a) It means comparing the object to the object. (Ibn Fāris, 1983, vol. 3: 35) that those two objects follow a certain plan and purpose. In this comparison, the presence of one without the other is the cause of disruption in the expected function. This meaning of couplity is general (Rāghib Isfahānī, 1991: 384) and includes living things and non-living things. Any pair of thing without gender, such as shoes, soles, etc., is also called a pair. (Zubaydī, 1993, vol. 6: 22)

b) It has a more specific meaning and refers to a married human and an animal that has mated with the opposite sex. (Farāhīdī, 1988, vol. 6: 166; Şāhib, 1993, vol. 7: 148; Ibn Durayd, 1988, vol. 1: 473)

c) The other meaning of couplet which is referred to by the people of the word, they consider couplet as an object that has an analogy with it, this analogy can be similar and similar to the object or its opposite and contradictory. (Ibn 'Athīr, 1988, vol. 2: 317; Ibn Maḍḍūr, 1993, vol. 2: 258; Rāghib Isfahānī, 1991: 384; Ibn Fāris, 1983, vol. 3: 35; Ibn Durayd, 1988, vol. 1: 473)

In addition to the mentioned three meanings, another meaning is proposed for it in the dictionaries, which is very far from the other three meanings. In some dictionaries, couplity is taken to mean "Namat". "Namat" is considered to be a kind of colorful covering that is painted on the roof of "Hodage". (Farāhīdī, 1988, vol. 6: 166; Zubaydī, 1993, vol. 6: 22) The interesting points are that this problem is mentioned in the Qur'ān: "... And caused every delightful kind [of vegetation] to grow in it." (Qur'ān 50:7) In the dictionary, the couple in this verse has been considered as an example of color. (Azharī, 2000, vol. 11: 105; Farāhīdī, 1988, vol. 6:166; Ibn Fāris, 1983, vol. 3:35)

Therefore, the dictionaries refer to Couplity and Marriage to concepts such as closeness, similarity, association, partnership, and cohabitation. (Ibn Maḍḍūr, 1993, vol. 2: 258; Farāhīdī, 1988, vol. 6:166; Ṭurayḥī, 1996, vol. 2: 305; Fīrūz Abādī, 1994, vol. 1: 263)

3 - Couplity in the Qur'ān

By examining the verses raised about couplity, it is easy to see that this word cannot have a single meaning, and this has caused Interpretational differences and many questions for researchers in this field. A deep investigation of this issue can be fruitful in solving the questions raised in this field.

1 - 3 Non-controversial couplity in the Qur'ān

Most of the couplity mentioned in the Qur'ān are in the common sense of couplity, meaning the couplity of two opposite sexes, which is familiar to the mind and understanding of every human being, including the absolute couplity of man (Qur'ān 75:39) and the couplity of Prophet Adam (Qur'ān 2:35; Qur'ān 4:1; Qur'ān 7:19 and 189; Qur'ān 20:17; Qur'ān 39:6) The couplity of other prophets, both the Prophet of Islam and others (Qur'ān 21:9; Qur'ān 33: 6, 28, 50, 52, 53, and 59; Qur'ān 66:1 and 3) The spouses of heaven (Qur'ān 2:25; Qur'ān 3:15; Qur'ān 4:57; Qur'ān 52:20, Qur'ān 44:25) The wives of believers both in this world and in the hereafter (Qur'ān 23:6; Qur'ān 60:11; Qur'ān 64:14; Qur'ān 36:56; Qur'ān 40:8; Qur'ān 43:70) Zayd's wife (Qur'ān 33:37), any recognized couplity (Qur'ān 60:27; Qur'ān 11:40) Couplity of a particular animal (Qur'ān 6:143) Absolute wife for humans (Qur'ān 2:102, 230, 232, 234 and 240; Qur'ān 4:12 and 20, Qur'ān 13:23 and 38; Qur'ān 16:72; Qur'ān 26:166; Qur'ān 30:21; Qur'ān 35:11; Qur'ān 78:8; Qur'ān 9:24; Qur'ān 24:6; Qur'ān 25:74; Qur'ān 33:4; Qur'ān 66:5; Qur'ān 70:30; Qur'ān 58:1) can be mentioned.

In these titles, from the very beginning of the revelation of the Qur'ān, the issue of couplity was solved for the audience due to its objective nature, and they had no ambiguity or question. Regarding heavenly wives, there is no ambiguity in accepting it due to its similarity to worldly wives.

2 - 3 discordant couplity resolved in the Qur'ān

Some of the other couplity in the Qur'ān were at first a source of controversy and disagreement, but the progress of science and knowledge has resolved these differences, and as science progresses, newer dimensions are clarified in such a way that even if minor differences are seen, it is not important; Because there is hope to solve that problem. Some of them are mentioned below.

1 – 2 – 3 Twinning

Twinning are accepted among humans and even animals. In the process of reproduction, what is common among humans is monogenesis, and twin and multiple births have a lower probability of occurrence. This depends on various causes such as mother's age, genetics and heredity, nutrition, and with the advancement of science, factors such as infertility treatment drugs, etc. (Nazarī Tawakkulī, 2013: 125) God refers to this matter in the Qur'ān, where he says:” To Allah belongs the kingdom of the heavens and the earth. He creates whatever He wishes; He gives females to whomever He wishes, and males to whomever He wishes, or He combines them males and females, and makes sterile whomever He wishes. Indeed, He is all-knowing, all-powerful.(Qur'ān 42:49-50) Here, the word “combines” or “couplity” means bringing together two children. As the word "barren" means infertility. (Tabātabāyī, 1996, vol. 18: 69; Ṭabrisī, 1993, vol. 9: 55; Ālūsī, 1994, vol. 12: 53; Baghawī, 1999, vol. 4: 153; Baghdādī,1994, vol. 4: 104; Kāshānī, 1957, vol. 8: 232). Ibn 'āshūr states that couplity here means being a couple as a gift from God; But the meaning of couplity in general. (Ibn 'āshūr, n.d vol. 25: 194) The view of the author of the sample commentary is also close to this opinion, he writes below the verse: "Combine here does not mean couplity, but it means combining these two blessings for a group of people, and to Another term, the word "couplity" sometimes means

to combine different things, or different goods, because "couple" basically means two things or two people who are related to each other. (Makārim Shīrāzī, 1995, vol. 20: 483)

Therefore, God gives two children at the same time to whoever He wants, which refers to Twinning. Also Imam Muhammad Baqir (peace be upon him) narrated a narration with the same theme. (Qommī, 1988, vol. 2: 278; Fayḍ Kāshānī, 1994, vol. 4: 382; Majlisī, 1982, vol. 57: 370)

2 – 2 – 3 Guilds and types

In some verses, the meaning of couplity is not the common meaning of male and female mating or reproduction, but rather the classes and types of a collection. For a more detailed examination of this word, it is necessary to state some things in this field according to the verses.

1 – 2 – 2 – 3 types of punishment

In the Qur'ān, God repeatedly talks about the punishment of infidel and polytheist servants (Qur'ān 32:21; Qur'ān 7:182; Qur'ān 17:69-67; Qur'ān 4:173) when the verses are placed next to each other, It means that divine punishment is not of one type, but of different types (Qur'ān 7:94; Qur'ān 9:81; Qur'ān 44: 43 and 44; Qur'ān 11:106; Qur'ān 23:108) God says about the types of divine punishments in the Day of Judgment: "and other kinds [of torments] resembling it." Pairs means similar types that are strongly similar to each other and do not have a single type, and shape means like and similar, and pair is used here to mean symmetry. The author of the book Tafsir "Asān", after stating this, continues to express his opinion and says: "The only punishment for such people is not what was said before. Rather, they will have to taste other punishments, which will be similar to what was said before in terms of being hot, burning, and smelly. (Najafī Khumiynī, 2019, vol. 17: 68) Therefore, there is another punishment like that punishment for them, which has different types. (Gunābādī, 1987, vol. 3: 313; Zamakhsharī, 1986, vol. 4: 100)

Another reason for the claim that couplity in this verse is an expression of all kinds of punishment is the opinion of Fakhr Rāzī. Fakhr Rāzī raises several issues about this verse that are important: "The first issue: Abu Umar and others recited it with the addition of A, which means he added other types of punishment, and that recitation is Mujahid, And as for the second reading, then it is destiny and punishment or something to be tasted, and it is the combination of the adjective for another punishment, Because it is permissible to have a plural or an adjective for the third, and that is intimate and deep punishment and another form of it. (Fakhr Rāzī, 1999, vol. 26: 404)

Allameh Tabatabai also mentions this issue: "The form of anything is something that is similar to it and of its kind; And the word couplity means all types; And the meaning of the sentence is that: This is another type of boiling water and stinky yellow water, which has different types and they should taste it. (Tabātabāyī, 1996, vol. 17: 219)

2 – 2 – 2 – 3 types of fruits

One of the other topics mentioned in the Qur'ān with the word "couple" is the types of fruits, which are discussed in two verses in this regard:

God says in Surah Al-Rahman:” In both of them will be two kinds of every fruit.” (Qur’ān 55:52) In the interpretation of this verse, it is stated that:

Two couples mean two classes. A type that you have seen examples of in the world and a type that you have never seen similar to in this world. (Baghawī, 1999, vol. 4: 341, Makārim Shīrāzī, 1995, vol. 23: 165; Tha’labī Neyshābūrī, 2001, vol. 9: 190). The author of Rooh al-Ma’ani writes about these two types of fruit: "One type is one of those fruits that they know." because they had seen them in the world, and there is another class that they do not know, because they were not in the world and had not seen them." (Ālūsī, 1994, vol. 27: 117) In the interpretation of this verse, Mrs. Amin says: "In the place of its attributes, there are two promised paradises, in which two springs of water flow, and from each fruit, pairs are provided for its people, because If those two heavens are both physical, these attributes will also be physical, but as we have shown from the verse, if one is meant to be physical and the other is spiritual, the attributes of each should also be appropriate to it. (Amīn Isfahānī, 1982, vol. 12: 42)

It is also stated in verse 3 of Surah Ra’d: “It is He who has spread out the earth and set in it firm mountains and streams, and of every fruit in it He has made two kinds. He draws the night’s cover over the day. There are indeed signs in that for a people who reflect.” In this verse, the term “He has made two kinds” or "two couples" has different interpretations:

- **Summer and winter fruits:** Therefore, there are different and even opposite fruits on earth in terms of summer and winter, in terms of dryness and wetness. Allameh Tabatabaei considers this to be the famous meaning of the word "two couples". (Tabātabāyī, 1996, vol. 11: 291)
- **Different flavors of fruits:** Ibn Kathir, author of Tafsir Al-Qur’ān al-Azīm, explains in the Tafsir of this phrase: "It refers to “two couples”, male and female, sweet and sour, and other classes, and therefore there will be four couples, male and female, each of which has certain characteristics. which is more than one, they are different, like sweet and other, summer and opposite. (Ibn K’Athīr Damishqī, 1998, vol. 4: 369) which This point of view is also expressed by Bayḍāwī. (Bayḍāwī, 1997, vol. 3: 181) But Allameh Tabatabai believes that this meaning is not a correct interpretation. (Tabātabāyī, 1996, vol. 11: 292)
- **Presence of male and female aspects in two or one fruit:** Ṭaṇṭāwī writes in the commentary of verse “two couples”: "God created each type of fruit in pairs, that is, two, one is male and the other is female, and it is possible that both sexes are in two different plants and it is possible in one be a plant." (Ṭaṇṭāwī, n.d, vol. 7: 441) Although this statement is confirmed by new science and is among the scientific facts; But it does not fit with the appearance of this verse; Because the appearance of the verse states that the fruits are even and double, not that they were created from a tree that is even and double.
- **Referring to the fertilization of fruit plants:** Makarem Shirazi refers to the couplity of plants under this verse: “and of every fruit in it He has made two kinds” It refers to the fact that fruits are living organisms that have male and female sperms that are fertilized through pollination. (Makārim Shīrāzī, 1995, vol. 10: 115) This opinion and view is similar to Ṭaṇṭāwī’s view. Tayyib also says in his book, in the interpretation of the verse “two couples”: "Some have said in the meaning of this that it means that from every fruit

of the couple we have contracted a male and a female, which have two kinds of effects. The matter is that the fruit comes out of him; And some said that it is meant by couples, the same as male and female, and it is meant by two different classes, such as sweet and sour, white and black, summer and winter, etc. Some people said the opposite, but it seems that the first meaning is close because there are many different guilds and there are not two guilds". (Ṭayyib, 1999, vol. 7: 303)

2 – 2 – 2 – 3 similarities and isotopes

Another meaning of couplity is false and similar, although this meaning is close to the meaning of class, but it has differences with it. God says in verse 22 of Surah Saffat: “*muster the wrongdoers and their mates and what they used to worship*”

Some commentators say that what is meant by couples is their similairs, that is, everyone will be united with his equal, adulterers will be united with adulterers, and the group of drunkards will be united with drunkards on the Day of Resurrection. (Ṭabrisī, 1993, vol. 8: 441; Tabātabāyī, 1996, vol. 17: 131)

It is also stated in another verse (Tabātabāyī, 1996, vol. 20/214): “when the souls are assorted” (Qur’ān 81:7) , “ In it, there will be chaste mates for them” (Qur’ān 4:57), “So shall it be, and We shall wed them to black-eyed houris” (Qur’ān 44:54), “We assign a devil to be the companion of him who turns a blind eye to the remembrance of the All-beneficent” (Qur’ān 43:36).

Therefore, in the Day of Resurrection, everyone will be surrounded by his likeness: “when the souls are assorted (Qur’ān 81:7) A good man joins a good man in heaven, and a bad man joins a bad man in hell” (Shawkānī, 1993, vol. 5: 470) A righteous person will keep company with a righteous person, and a corrupt person will keep company with a corrupt person. The disbelievers are like the people of hell and the believers are like the people of heaven. It has been narrated from Ibn Abbas that at this time people are divided into three groups: The People of the Right Hand, the People of the Left Hand and the People of the ones brought near [to Allah]. (Ḥusaynī Shāh ‘abd al-‘Azīmī, 1984, vol. 14: 68) In addition, the meaning of "spouses" is not the wives or wives of oppressors, but anyone who is a partner with them in their shirk or anything that accompanies them. (Bahārzādeh, 2013, 35)

3-3 unresolved couplity disputes

In the Qur’ān, some couplitys have been proposed which have not yet been clearly resolved for commentators and even scientists of experimental sciences, and every day the veils of the undiscovered facts of science are removed, the issues become clearer and more understandable, and it promises that in the future, with the progress of science, These ambiguities will also be resolved and doubts related to this issue will be answered. The couplity of plants and general couplity are among these issues that are discussed in this section.

3-3-1 Couplity in all plants

In previous discussions, the couplity of fruits was mentioned, but in these verses, it refers to the couplity of all plants. Some have taken the word "couple" in these verses to mean class and type (Ṭabrisī, 1993, vol. 9: 213). Some have also said that it means "good couple" and it means

the plants that God created male and female. (Tabātabāyī, 1996, vol. 251: 15) Even though most of the commentators have used the word "couple" in the meaning of type and class, and "couples" in the meaning of types and classes, there is no obstacle to use "couple" in its well-known meaning, which is couplity, and consider couplity for plants. (Makārim Shīrāzī, 1995, vol. 15: 191; Tabātabāyī, 1996, vol. 251: 15) Commentators express different views under the verse.

- “He, who made the earth for you a cradle, and in it threaded for you ways, and sent down water from the sky, and with it We brought forth various kinds of vegetation” (Qur’ān 20:53).
- “Have they not regarded the earth, how many of every splendid kind [of vegetation] we have caused to grow in it?” (Qur’ān 42:7).
- “He created the heavens without any pillars that you may see, and cast firm mountains in the earth lest it should shake with you, and He has scattered in it every kind of animal. And we sent down water from the sky and caused every splendid kind [of plant] to grow in it” (Qur’ān 31:10).
- “Immaculate is He who has created all the kinds of what the earth grows, and of themselves, and of what they do not know” (Qur’ān 36:36) In different interpretations, different meanings are stated under this verse:

↳ Ragheb Esfahani believes that this verse and verse 49 of Surah Dhariyat “In all things We have created "couple" so that you may take admonition” It clarifies that everything that exists in the universe is a pair because there is an opposite or something similar to it or something in its combination and it will never be separated from combination and compoundness. (Rāghib Isfahānī, 1991: 385)

↳ It is stated in Majma al-Bayān: “Immaculate is He who has created all the kinds of what the earth grows” That is, purification from evil is from the one who created various types and forms of things. For example, animals have two forms because male and female are two forms of the same reality and are similar to each other. Likewise, palm trees and plants with seeds have different forms, and figs and grapes and the like also have different forms. This is why God said: ” what the earth grows” That is, He created a pair of all the plants, that is, He created children from them, and these children are of two genders, boys and girls, (Ṭabrisī, 1993, vol. 4: 424) In this interpretation, couple is used in the meaning of class, and couplity between male and female is also included in this meaning and is considered a part of couplity, for example, different forms of grapes are similar, although in Some cases have differences. A male animal is similar to a female animal in many ways. Therefore, male and female have an existential similarity. (Ḥusaynī zādih, 2006: 43).

↳ In his commentary under this verse, Abul-Futūh Rāzī first deals with the refinement of God. He accepts couplity in its common sense. (Abul-Futūh Rāzī, 1987, vol. 16: 152) The views of Abul Fattouh Razi and Ṭabrisī are opposite to each other.

↳ In the book of Tafsir al-Mizan, it is stated below this verse that: “Immaculate is He who has created” (Qur’ān 36:36) Based on what is obtained from the context of the verse, composition and creation is glorification and not news and the phrase “all the kinds of what the earth grows” And the next phrases express couples, and what the earth grows means plants; And

it is not unlikely that this interpretation includes animals as well, because God the Most High said about man who is one of the types of animals: “Allah made you grow from the earth, with a [vegetable] growth” (Qur’ān 71:17) This is confirmed by the fact that the context shows that this expression wants to express all couples, while animals are not mentioned in the number of couples and the expression “and of themselves” It means humans and the expression “ and of what they do not know” That is, creatures that man is not aware of their existence or how they appear or the appearance of plurality (couplity) in them. (Tabātabāyī, 1996, vol. 17: 90) Allameh further refutes the opinion of those who consider the couple in this verse to mean type and class, saying: "Some may have said about the verse that couples mean types and types, but there are verses that mention the creation of couples As: “In all things We have created pairs so that you may take admonition” (Qur’ān 51:49) does not confirm this interpretation and being together and some kind of being together and mixing together are part of the concept of couplity. Therefore, the couplity of a couple consists of its need for its realization, to be together and to be combined, for this reason, each of the two things that are related to each other and together are called a couple in the sense that they are together because He needs something next to him. It is also stated in al-Mīzān: “In all things We have created pairs so that you may take admonition” (Qur’ān 51:49) Two pairs are mutual things that are completed by another means, such as active and passive or male and female, and they have said that both mean things that are opposite to each other, such as male and female, sky and earth, night and day, land and sea, and humans and jinn; And it is said that couples mean male and female and expressions “that you may take admonition” It means to be aware that the creator of these couples does not have a partner. (Tabātabāyī, 1996, vol. 18 : ٤١٤)

- ↳ In the commentary of Al-Nimūni, it is stated below this verse “Immaculate is He who has created”: In this verse, the Holy Qur’ān informs about the existence of couplity in the whole world of plants, humans and other creatures that people do not know about. These beings may be plants in which the extent of the couplity circle was not discovered that day... or it may be a reference to other beings who live in other celestial spheres. It is also possible that couplity here refers to the presence of positive and negative particles in the heart of atoms... which had not been split until that day and there was no news of this type of couplity, but after that the presence of negative and positive pairs in the nucleus of the atom. And the electrons that go around it were proven." (Makārim Shīrāzī, 1995, vol. 18: 376)
- ↳ Muhammad Hossein Faḍlullāh says: “and of what they do not know” means among the creatures that God created and in whom he entrusted the law of couplity." Even the atom, which is the smallest thing. (Faḍlullāh, 1998. vol. 162: 19)
- ↳ It is mentioned in the interpretation of verse “Immaculate is He who has created all the kinds” in the Mudarrisī commentary book, It has been said that even from other beings, some complement others, and the beginning of this law is the atom, which is extremely small and consists of protons and electrons. (Mudarrisī, 1998, vol. 11: 128)
- ↳ In the commentary of Ahsan al-Hadith regarding verse 34 of Surah Yāsīn and 49 of Dhariyāt, it is stated that the truth of couplehood exists in all things and even in atomic particles, protons are considered to be male and electrons are considered to be female.

(Qurashī, 1998, vol. 9: 82). The advancement of science has proposed new theories about electrons being female and protons being male, which will be discussed below.

In fact, the expression "many of every splendid kind" refers to couplity in the world of plants, which had not been discovered as a general principle at the time of the revelation of these verses, and centuries later, science and knowledge, to a large extent, removed the veil from it (Makārim Shīrāzī, 1995, vol. 22: 235). However, considering the issue of parthenogenesis in plants, accepting the meaning of type and class does not affect the meaning of these verses. The problem that caused the conflict between the law of the general couplity of creatures in the Qur'ān and the problem of parthenogenesis is that they think that the word "couple" always means male and female, while the meaning of the word "couple" is general and both things are symmetrical, similar and It includes the opposite, so there is no conflict between the verses of the Qur'ān in the context of the general law of couplity and the issue of parthenogenesis. (Riḍāyī Isfahānī, 2001: 161)

3-3-2 public couplity

The most obvious verse that deals with couplity in general in the universe is verse 12 of Surah Zokhrof and verse 49 of Dhariyat: "He created all the kinds and made for you the ships and the cattle such which you ride" (Qur'ān 43:12) and "In all things We have created pairs so that you may take admonition" (Qur'ān 51:49). Hasan and Mujahid narrated: That is, We created two types of everything, such as night and day, sky and earth, moon and sun, jinn and man, land and sea, light and darkness. (Ḥusaynī Shāh 'abd al-'Azīmī, 1984, vol. 280: 12; Ṭabrisī, 1993, vol. 23: 329)

Many commentators consider "couple" here to mean "different classes" and consider the above verse to refer to the different classes of beings in this world, which have become "couples", such as night and day, light and darkness. , sea and desert, sun and moon, male and female and others. (Ālūsī, 1994, vol. 28: 67)

But as we have already said below the similar verses, "couplity" in such verses can refer to a more precise meaning, because the word couple is usually applied to two sexes, male and female, whether it is in the world of animals or plants and or even inanimate objects, and considering that the Qur'ān says in the above verse: From all things (of all beings), not only living beings, it can be a reference to the fact that all things in the world are made of positive and negative particles. It was made and today it is scientifically certain that atoms are made up of different components, including components that have a negative electric charge and are called electrons, and components that have a positive electric charge and are called protons. Therefore, it is not necessary to interpret something as an animal or a plant, or to consider a couple as a class. It should be noted that both interpretations can be combined. (Makārim Shīrāzī, 1995, vol. 22: 377)

It is clear from these verses that everything that exists in the world is a couple because it has its opposite, or something similar to it, or something in its combination, and it is in no way separated from being a combination. Javadi Āmulī says about couplity in the world: "In the universe with all its components and complexities, there are patterns that give order and meaning

to these complexities. One of these patterns is found in the entire scope of the world of existence and the world of matter and meaning, as well as in the heart of all particles. There are small and big, and it is also mentioned in the Qur'ān, the law of couplity; whether it is in matters of credit such as couplity in humans or development such as couplity in plants and animals and beyond that about the couplity of all objects. As a result, God created a pair of every reality, including living and non-living things, and created an attraction between them. (Javādī Āmulī, 2010, vol. 17: 109)

4- Analysis and Evaluation

According to the investigations carried out in this research, the analysis of the nature of couplity in the two axes of plants and objects is more important than other cases due to the difference of opinions and interpretations in this issue:

- ☑ In the Qur'ān, the word couplity is used in different ways. In the mentioned categories, some of its meanings have a consensus among the commentators and some others have a difference of opinion.
- ☑ Couplity has a wider meaning than male and female gender, which is common in the minds of the public, and this issue should not prevent us from reaching the truths of the Qur'ān's meanings and ultimately lead to interpretations based on opinion.
- ☑ According to some new interpretations, such as the interpretation of the book of Al-Namune, the generalization of the issue of couplity in the particles of matter, electrons and protons, and the definition of being male or female to one of these two, (Qurashī, 1998, vol. 355: 10 ;Makārim Shīrāzī, 1995, vol. 22: 377) considering the progress of nuclear and quantum physics, it is not free of problems; Because the new findings of these sciences show that with the discovery of quarks, as the components of the atom, the pair of electrons and protons does not mean anything for the atom, the proton as one of the components of the atom, including two up quarks and one quark is low, and the neutron, another component of it, also has two down quarks and one up quark; (Hawking, ۱۹۹۳: ۹۰) Hence, if the meaning of couplity is paid attention to and its semantic circle is considered in dictionaries, the created semantic conflicts will be solved.
- ☑ It should be noted that although the efforts of contemporary commentators and the discovery of the relationship between science and the verses of the Qur'ān are significant, but it is not really possible to impose everything that is proposed in the sciences on the Qur'ān.
- ☑ In the verses that express the generality of couplity, couple means a group. The new findings of natural sciences have no conflict with the Qur'ānic verses and the reason for the doubts raised in this regard is the consideration of the meaning of the single meaning of a pair of male and female. (Ma'rifat, 2002: 316-313)
- ☑ A clear example of the claim of the breadth of meaning for the word couplity is the issue of falsehoods and similar and the issue of parthenogenesis of plants, which is mentioned in the Qur'ān itself.

- ☑ The fact that mankind has not yet realized the truth of this word in some cases is related to the limitations and defects of human knowledge, which the Qur'ān also mentions in verses such as Surah Yāsīn 36, Rom 7, An'am 67, Nahl 8, etc. It has been pointed out and the increasing progress of science and the elimination of ambiguities and even conflicts that people thought existed in the verses of the Qur'ān is a proof of this claim. Therefore, it is still not possible to apply experimental science to the Qur'ān with certainty about some verses of couplity, such as the verse "I have created all the things of the couple, for I am aware of them." Knowledge will be removed and facts will be revealed that are different from what it claims.
- ☑ And finally, examining the issue of couplity in the context of the verses of the Qur'ān and the findings of new sciences confirms the claim that the word couplity has a nature beyond the meanings of male and female and has a wider scope than It includes this meaning. Insisting on a single meaning of the word "couplity" will lead to the fact that due to the progress of science in various fields, especially botany and new physics, it will create conflicts that prevent the mind from understanding the truth of the meanings of the verses.

5- Conclusion

Examining the issue of couplity in the context of the verses of the Quran and the findings of new sciences confirms the claim that the word couplity has a nature beyond the meanings of male and female and includes a wider scope of this meaning.

Insisting on the single meaning of the word "couple" due to the progress of science in various fields, especially botany and new physics, causes conflict with the verses. In order to avoid that, the commentators have been forced to provide limited interpretations for these verses, as a result of which they distance themselves somewhat from the truth of the original meaning of the verse. The use of the word "couplity" in the Qur'an in different meanings and scopes is a strong proof against the claims of people who intend to confine and limit the meaning of this word.

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