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## 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

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### 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 important and necessary. The delay in its examination and research can raise doubts in the minds of the public, in addition to distancing from the truths of the Qur’ān and blocking a huge sea of knowledge to mankind. The purpose 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. The article using a documentary-analytical method and library resources, aims to examine the term "couplity," its different meanings, and its domination in the verses of the Qur’ān. According to the investigations, the scope of this term is broader than having a single meaning. In this respect, there are two kinds of couplity: non-controversial and discordant. The findings revealed that obviously there is no need for unusual interpretations of the meaning of the verses, and all the creatures of the world, even inanimate objects, can be included in the circle of couplity.

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## 1. Introduction

Qur'ān is a divine book known among people and thinkers of various disciplines, which its divinity has been validated throughout history and despite the passage of time and human progress in various fields of science. 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 concept of "couplity." More than 70 verses in 81 positions mention couplity in different and diverse meanings. Since the beginning of the revelation of the verses of the Qur'ān, mankind has pondered over them. 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 since the revelation of these verses, some of them 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 after the progress of science in various branches, while some of them are in an aura of ambiguity. This subject 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 since some scientific beliefs and findings appear to be in contradiction with the verses of the Qur'ān. However, over time and with the progress of various experimental sciences, this contradiction is reduced. Therefore, the issue of couplity is examined.

## 2. The Concept of the Word of "Couplity"

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

- a) It means comparing the object to the object (Ibn Fāris, 1983) provided that those two objects follow a certain plan and purpose. In this comparison, the presence of one without the other will cause disruption in the expected function. This is the general meaning of couplity (Rāghib Isfahānī, 1991), which includes living things and non-living things. Any pair of things without gender, such as shoes, soles, etc., is also called a couple. (Zubaydī, 1993)
- b) It has more than one specific meaning, referring to a married human and an animal that has mated with the opposite sex (Farāhīdī, 1988; Şāhib, 1993; Ibn Durayd, 1988).
- c) Another meaning of couplity which is referred to by people worldwide, is an object that has an analogy with it. This analogy can be similar to the object or its opposite and contradictory. (Ibn 'Athīr, 1988; Ibn Mandūr, 1993; Rāghib Isfahānī, 1991; Ibn Fāris, 1983; Ibn Durayd, 1988)

In addition to the mentioned three meanings, another meaning is proposed in the dictionaries, which is significantly different 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; Zubaydī, 1993). Interestingly, this 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; Farāhīdī, 1988; Ibn Fāris, 1983)

Therefore, the dictionaries refer to Couplity and Marriage as concepts, such as closeness, similarity, association, partnership, and cohabitation. (Ibn Mandūr, 1993; Farāhīdī, 1988; Turayhī, 1996; Firūz Ābādī, 1994)

## 3. Couplity in the Qur'ān

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

### 3-1. Non-Controversial Couplity in the Qur'ān

Most of the usages of couplity mentioned in the Qur'ān are centered on its common sense, meaning two opposite sexes paired, 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 spouse 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).

From the very beginning of the revelation of the Qur'ān, the issue of couplity was clearly understandable for the audience due to its objective nature, leaving no ambiguity or question for them. Regarding heavenly wives, there is no ambiguity in accepting it due to its similarity to worldly wives.

### 3-2. Discordant Couplity Resolved in the Qur'ān

Some of the other forms of couplity in the Qur'ān were a source of controversy and disagreement earlier, but the progress of science and knowledge has resolved these differences, and newer dimensions are clarified so that even minor differences are not deemed important in case they are observed because there is hope they will be resolved. Some of them are mentioned below.

#### 3-2-1. Twinning

Twinning is a recognized phenomenon 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 (Nazarī Tawakkulī, 2013). 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; Ṭabrisī, 1993; Ālūsī, 1994; Baghawī, 1999; Baghdādī, 1994; Kāshānī, 1957). Ibn 'āshūr states that couplity here means being a couple as a gift from God (Ibn 'āshūr, n.d.). The author of the sample commentary also holds a similar opinion to this view as he comments: "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).

Therefore, God gives two children at the same time to whoever He wants, which refers to Twinning. Moreover, Imam Muhammad Baqir (peace be upon him) has narrated a story with the same theme (Qummī, 1988; Fayḍ Kāshānī, 1994; Majlisī, 1982)

#### 3-2-2. Guilds and Types

In some verses, the meaning of couplity does not commonly mean male and female mating or reproduction, rather the classes and types of a collection. For a more detailed examination of this term, it is necessary to examine some issues according to the verses.

##### 3-2-2-1. 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 comparing the verse, it could be inferred 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 points out 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; pair is used here to mean symmetry. The author of the book "Tafsīr Asān," then, continues to express his opinion: "The only punishment for such people is not what 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 Khumiyānī, 2019). Therefore, there is another similar punishment, which has different types (Gunābādī, 1987; Zamakhsharī, 1986).

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 notable issues about this verse. First: Abu Umar and others recited it with the addition of A, which means he added other types of punishment, and that recitation is Mujahid. As for the second reading, then it is destiny and punishment or something to be tasted, which combines the adjective for another punishment. It is permissible to have a plural or an adjective for the third, depicting an intimate and profound punishment and another form of it (Fakhr Rāzī, 1999).

Allameh Ṭabāṭabāī 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. Therefore, the sentence means: This is another type of boiling, stinky and yellow water of different types that they should taste it (Ṭabāṭabāī, 1996).

### 3-2-2-2. 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:

God states in Surah Al-Rahman: "*In both of them will be two kinds of every fruit*" (Qur'ān 55:52). According to the interpretation of this verse:

Two couples mean two classes. One is a class that you have seen examples of in the world and one that you have never seen its double in the world (Baghawī, 1999; Makārim Shīrāzī, 1995; Tha'labī Neyshābūrī, 2001). The author of Rūḥ al-Ma'ānī writes about these two types of fruit: "One type is one of those fruits that they know" because they have seen them in the world. Moreover, there is another class that they do not know, because they do not exist and are not seen in the world" (Ālūsī, 1994). In the interpretation of this verse, Lady 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 inferred from the verse, if one is meant to be physical and another spiritual, the attributes of each should also be appropriate to them. (Amīn Isfahānī, 1982)

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 those who reflect.*" In this verse, the sentence, "*He has made two kinds*" or the phrase, "two couples" has different interpretations:

- **Summer and winter fruits:** There are different and even opposite fruits on earth in terms of summer and winter as well as dryness and wetness. Allameh Ṭabāṭabāī considers this to be the famous meaning of the word "two couples." (Ṭabāṭabāī, 1996)
- **Different flavors of fruits:** Ibn Kathīr, the author of Tafsīr Al-Qur'ān al-Azīm, interprets this phrase accordingly: "It refers to 'two couples,' male and female, sweet and sour, and other classes. Therefore, there will be four couples, male and female, each of which has certain characteristics. They are more than one and different, like sweet and sour, summer and winter (Ibn Kathīr Damashqī, 1998). Bayḍāwī also shares this point of view (Bayḍāwī, 1997). However, Allameh Ṭabāṭabāī believes that this is not a correct interpretation (Ṭabāṭabāī, 1996).
- **Presence of male and female aspects in two or one fruit:** Ṭanṭāwī 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. It is possible that both sexes exist in two different plants and it is possible in one be a single plant" (Ṭanṭāwī, n.d.). Although this statement is confirmed by new science and is among the scientific facts, it does not seem a true interpretation of the verse. Because according to the verse, 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:** Makārim Shīrāzī 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 fertilized through pollination (Makārim Shīrāzī, 1995). This opinion and view is similar to Ṭanṭāwī's view. Tayyib also, in his book, in the interpretation of the verse "two couples" states: "Some have pointed out that it means that from every couple of fruit we have contracted a male and a female, which have two kinds of effects. The matter is that the fruit comes out of him. Besides, some have said that it is meant couples, the same as male and female, and it is meant two different classes, such as sweet and

sour, white and black, summer and winter, etc. Some have argued the opposite, but apparently the first meaning is more reliable, because there are many different guilds, not two guilds" (Ṭayyib, 1999).

### 3-2-2-3. Similarities and Isotopes

There is another similar and incorrect meaning for couplity. Although this meaning is close to the meaning of class, it has differences with it. God says in verse 22 of Surah Saffat: "*muster the wrongdoers and their couples and what they used to worship.*"

Some commentators argue that by couples it means their doubles. That is, everyone will be united with his equal. Adulterers will be united with adulterers and drunkards will be united with drunkards on the Day of Resurrection (Ṭabrisī, 1993; Tabātabāyī, 1996).

In this regard, there are also other verses as well (Tabātabāyī, 1996): "*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 ḥūrīz*" (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 their 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). 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 by Ibn Abbās 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-'Aẓīmī, 1984). In addition, the meaning of "spouses" is not the wives or wives of oppressors, but anyone who is their partner in their shirk or anything that accompanies them. (Bahāzādah, 2013)

### 3-3. Unresolved Couplity Disputes

In the Qur'ān, some couplities have been proposed which have not yet been clearly resolved for commentators and even scientists of experimental sciences. Every day the mysteries of the undiscovered facts of science are removed, the issues become clearer and more understandable. It holds the promise 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. In the following verses, the couplity of all plants is discussed. Some have taken the word "couple" in these verses to mean class and type (Ṭabrisī, 1993). Some have also said that it means "good couple" and it means the plants that God created as male and female (Tabātabāyī, 1996). Even though most of the commentators have used the word "couple(s)" in the meaning of type(s) and class(es), there is no obstacle to use "couple" in its well-known meaning, which is couplity, and considering couplity for plants (Makārim Shīrāzī, 1995; Tabātabāyī, 1996). Commentators express different views regarding 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:

↳ Rāghib Esfahani believes that this verse and verse 49 of Surah Dhariyat, "*In all things We have created 'couple' so that you may take admonition*" clarify that everything 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 compound (Rāghib Isfahānī, 1991).

- ↪ Aa stated in Majma al-Bayān: The verse “*Immaculate is He who has created all the kinds of what the earth grows*” means purification from evil comes 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 have also different forms. This is why God said: “*what the earth grows.*” That is, He created a pair of all the plants. He created children from them, and these children are of two genders; boys and girls (Ṭabrisī, 1993). In this interpretation, couple is used in the meaning of class. This meaning also encompasses the couplity between male and female; for example, different forms of grapes are similar, although in some cases certain differences exist. A male animal is similar to a female animal in many ways. Therefore, males and females have an existential similarity (Ḥusaynī zādih, 2006).
- ↪ In his commentary under this verse, Abū al-Futūh Rāzī first deals with the refinement of God. He accepts couplity in its common sense (Abū al-Futūh Rāzī, 1987). The views of Abul-Futūh Rāzī and Ṭabrisī contrast each other.
- ↪ As stated in Tafsir al-Mīzān about the verse, “*Immaculate is He who has created*” (Qur’ān 36:36), composition and creation are forms of glorification rather than news, and the phrase “*all the kinds of what the earth grows*” implies various beings, and “*what the earth grows*” means plants. It is not unlikely that this interpretation includes animals as well, since God has stated that man 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 according to the context, it implies all couples, while animals are not mentioned in the number of couples. Moreover, the expression “*and of themselves*” means humans, and the expression “*and of what they do not know*” means creatures that man is not aware of their existence or how they appear, or the appearance of plurality (couplity) in them (Tabātabāī, 1996). 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 classes, but there are verses that mention the creation of couples: “*In all things We have created pairs so that you may take admonition*” (Qur’ān 51:49). Such verses do not confirm this interpretation and being together, and some kinds 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. Therefore, each of the two things that are related to each other 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 that in the verse, “*In all things We have created pairs so that you may take admonition*” (Qur’ān 51:49), two pairs are mutual things completed by another means, such as active and passive or male and female. Both imply 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. Moreover, it is said that couples mean males and females, and by the expression, “*that you may take admonition,*” it means to be aware that the creator of these couples does not have a partner (Tabātabāī, 1996).
- ↪ According to the commentary of Al-Nīmūni regarding the verse, “*Immaculate is He who has created,*” 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 revolving around were proven” (Makārim Shīrāzī, 1995, p.376)

- ↪ Muhammad Hossein Faḍlullāh says that "*and of what they do not know*" means the creatures that God created and in whom he entrusted the law of couplity, even the atom, which is the smallest thing (Faḍlullāh, 1998, p. 19)
- ↪ According to Mudarrisī, in his book, regarding the interpretation of the verse, "*Immaculate is He who has created all the kinds*," even from other beings, some complement others, and the beginning of this law is the atom, which is extremely small consisting of protons and electrons (Mudarrisī, 1998, p. 128)
- ↪ In the commentary of Ahsan al-Hadith regarding verse 34 of Surah Yāsīn and verse 49 of Dharīyāt, it is stated that the truth of couplity exists in all things and even in atomic particles; protons are considered to be male and electrons are considered to be female (Qurashī, 1998, p. 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. Centuries later, science and knowledge, to a large extent, revealed this fact (Makārim Shīrāzī, 1995, p. 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 the word "couple" always means male and female, while the meaning of the word "couple" is general and both things are symmetrical, similar and including 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).

### 3-3-2. General Couplity

The most obvious verse that deals with couplity in general in the universe is verse 12 of Surah Zukhruf and verse 49 of Dharīyāt: "*He created all the kinds, and made for you the ships and the cattle by 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). According to Hasan and Mujahid, the verses mean that "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, p. 12; Ṭabrisī, 1993, p. 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, p. 67)

But as already mentioned about 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. Considering the phrase 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 has been proved scientifically that atoms are made up of different components, including components that have a negative electric charge called electrons, and components that have a positive electric charge 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).

It is clear from these verses that everything 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. Javādī Āmulī about couplity in the world comments: "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 as 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).

#### 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 aforementioned categories, some of its meanings have garnered a consensus among the commentators, while others have sparked different opinions.
- ☑ Couplity has a broader meaning than male and female gender, a concept frequently ingrained in public perception. This should not deter us from realizing the Qur'ān's meanings, and ultimately, generating interpretations informed by reason.
- ☑ According to some new interpretations, such as the interpretation of the book of Al-Nimuni, the generalization of couplity to the particles of matter, electrons and protons, and attributing masculine or feminine quality to one of these two, (Qurashī, 1998; Makārim Shīrāzī, 1995) considering the progress of nuclear and quantum physics, is not free from problems. Because the latest findings in these fields show that with the discovery of quarks, as fundamental building blocks of the atom, the traditional view of electrons and protons as a pair is being reevaluated. The proton, a key component of the atom, consists of two up quarks and one down quark. Similarly, the neutron, another integral component, is also made of two down quarks and one up quark (Hawking, 1993). Hence, if the concept of couplity is heeded to and its semantic circle is considered in dictionaries, the created semantic conflicts will be resolved.
- ☑ 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 apply everything proposed in the scientific fields to the Qur'ān.
- ☑ In the verses expressing the generality of couplity, couple means a group. The new findings of natural sciences have no conflict with the verses and the reason for the doubts raised in this regard is the consideration of the single meaning of a pair of male and female (Ma'rifat, 2002).
- ☑ A clear example of the claim of the breadth of meaning for the term couplity is the issue of falsehoods and similar concepts, and the issue of plant parthenogenesis, 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'ām 67, Nahl 8, etc. 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 refined and facts will be revealed that are different from what it claims.
- ☑ Finally, examining the concept 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 is naturally beyond the meanings of male and female and has a broader scope than the previously mentioned meaning. Insisting on a single meaning of "couplity" due to the progress of science in various fields, especially in botany and new physics, will create conflicts preventing us from understanding the truth 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 broader semantic scope.

Insisting on a single meaning due to the progress of science in various fields, especially in botany and new physics, causes conflicts. In order to avoid that, commentators have provided limited interpretations for these verses, so that 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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