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بررسی تطبیقی روایی ناقور از جهت معنی و مصدق از منظر مفسران شیعه و اهل سنت

محمدنقی رفعتنژاد

چکیده

یکی از نشانه‌های عالم پس از مرگ که در آیه هشتم سوره مدثر «فإذا نقر في الناقور» بدان اشاره شده، مراد از نقر و ناقور و معنا و مصدق آن است. از آنجا که این تعبیر، تنهای در این آیه آمده است، در معنا و مصدق آن میان مفسران اختلاف شده است. بیشتر مفسران نقر را به نفح و ناقور را به صور تفسیر کرده‌اند و برخی از آنان ناقور را قلب و روح انسانی یا بدن آدمی یا نامه اعمال دانسته یا احتمال داده‌اند. برخی از مفسران اخباری با تکیه بر روایات شیعی، آیه شریفه را ناظر به زمان ظهور امام زمان «عج» دانسته و ناقور را قلب یا گوش مبارک حضرت پنداشته‌اند. نوشتار حاضر که به روش توصیفی تحلیلی نگارش شده است با بررسی این آراء و روایات مربوط به آن در کتب تفسیری فریقین دیدگاه نخست را پذیرفته و دیگر نظرات را مخالف قرائی و شواهد داخلی و خارجی دانسته و روایات شیعی را - بر فرض صحّت - بر تأویل و تفسیر به بطن آیه حمل می‌کند.

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ناقور، نفح، صور، نشانه‌های قیامت، اسرافیل، سوره مدثر.

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ORIGINAL ARTICLE

Comparative Narrative Analysis of the Meaning and Referent of "Nāqūr" in Verse 8 of Sura al-Muddaththir from the Perspective of Shia and Sunni Exegetes

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A B S T R A C T

The Holy Qur'an refers to numerous signs and events pertaining to the afterlife, particularly the Day of Resurrection. One such reference occurs in verse 8 of Sura *al-Muddaththir*: "Fa Idhā Nuqira fī al-Nāqūr" (So when the trumpet is sounded). Since the expression "Nuqira fī al-Nāqūr" appears exclusively in this verse as a sign of the establishment of the Resurrection, exegetes have differed regarding its meaning and referent. Most commentators interpret "Nuqira" as "Nafkh" (meaning blowing or sounding) and "Nāqūr" as "Ṣūr" (meaning the trumpet or the horn). However, some have suggested that "Nāqūr" refers to the human heart, soul, body, or even the book of deeds. Certain narrative Shia exegetes, relying on Shia traditions, have interpreted this verse as alluding to the time of the advent of the Mahdī (AJ), considering "Nāqūr" to be the blessed heart or ear of the Imam. This article, employing a descriptive-analytical method and examining the relevant opinions and traditions in the exegetical works of both Sunni and Shia scholars, clarifies the meanings of "Nuqira" and "Nāqūr." The study accepts the primary view and regards alternative interpretations as inconsistent with internal and external evidence, arguing that Shia traditions (assuming their authenticity) should be understood as interpretation (*Ta'wil*) or exegesis (*tafsīr bil Bāṭin*), in the sense of "Jary wa Taṭbīq" (application and adaptation).

K E Y W O R D S

Nuqira, Nāqūr, Nafkh, Ṣūr, Isrāfil, Signs of the Resurrection, Sura al-Muddaththir.

Introduction

The Almighty God, in Sura *al-Muddaththir*—a Meccan surah—states in verses 8 to 10: "So when the trumpet is sounded, that Day will be a difficult day for the disbelievers—not easy" (Qur'an, 74: 8-10). After addressing the Messenger of God (PBUH) as "*al-Muddaththir*" at the beginning of the surah, God commands him to arise and warn, to magnify the Lord, to purify his garments, to shun impurity, not to seek reward, and to be patient for God's sake. Subsequently, in these verses, a momentous event on a most difficult day is referenced by the expression "*Nuqira fī al-Nāqūr*" (when the trumpet is sounded). Notably, this expression, as one of the major events, appears only once in the Qur'an—in this surah and verse—and closely resembles the phrase "*Nafkh fī al-Sūr*" (blowing into the trumpet). The difference, however, lies in the fact that there is no disagreement among exegetes regarding the meaning and referent of "*Nafkh fī al-Sūr*" as one of the signs of the Day of Resurrection, although they differ regarding the precise nature of the "*Sūr*," the manner of blowing, and whether this description is to be understood literally or metaphorically, as will be discussed. In contrast, regarding the meaning and referent of "*Nāqūr*," and whether this event pertains to the time of the Resurrection—as held by all non-narrative Sunni and Shia exegetes—or to the time of the advent of the Imam of the Age, as suggested by some narrative commentators, there is a clear divergence of opinion.

The significance of determining the meaning, referent, and intended message of this noble verse lies, firstly, in the fact that the unique phrasing and the absence of any similar expression with these specific terms elsewhere in the Holy Qur'an have led to differences

regarding its meaning, referent, and intended implication. Secondly, certain Shia narrative traditions reported in connection with this verse interpret its context as relating to the events of the advent of the Imam of the Age, and it is necessary to examine these traditions. In short, this noble verse is, in one respect, a unique verse that requires thorough analysis and comprehensive discussion. To the best of the author's knowledge, there is no independent work dedicated to this subject, and related discussions are only scattered within exegetical works. Unfortunately, even in reputable narrative commentaries, a comprehensive and detailed examination has not been conducted.

In this article, after a precise clarification of the lexical and customary meanings of the two terms "*Nuqira*" and "*Nāqūr*" and an exploration of their linguistic dimensions, the views of both Sunni and Shia exegetes concerning the meaning and referent of "*Nāqūr*" are examined. Finally, the narrative traditions supporting both perspectives, as reported under this verse, are discussed and analyzed.

1. Semantic Analysis of the Terms

1.1. Nuqira

Some lexicographers have listed approximately ten meanings for the term *Nuqira* (Ibrāhīm Muṣṭafā et al., n.d. :1, 953). However, it appears that most, if not all, of these meanings are figurative, secondary, or derived from the primary sense, or they are mentioned as specific instances. Certain lexicological scholars maintain that the original meaning of *Nuqira* is to strike or pound something so that a hole or cavity is created in it (Ibn Fāris, 1983 AD/1404 AH: 5, 468). In other words, it denotes striking something in such a way that it results in perforation (Rāghib, 1991 AD/1412 AH: 821). Others consider its primary meaning to be the

act of lightly striking something with an organ (such as a bird's beak, a human finger, the hoof of a quadruped, or by means of a tool such as a chisel) so as to leave a hole or a similar mark, whether in a physical or metaphorical sense (Muṣṭafawī, 1989 :12, 219).

The word *Minqār*, meaning "Bird's Beak" and functioning as an instrumental noun, is derived from this root, similar to *Miftāh* (key) and *Mismār* (nail). The verb is originally transitive and follows the pattern of *Nasara*; in Arabic, one says: *Naqara al-Shay'a bil Shay'* (he struck something with something), as in *Naqara Ra'sahu bi Iṣba 'ihi* (he tapped his head with his finger) (Ibrāhīm Muṣṭafā et al., ibid.).

Nonetheless, in various usages, the verb has developed figurative, idiomatic, and specific meanings and has become transitive in different ways. For example, sometimes with the preposition *An* it means "To investigate or search," and sometimes with the preposition *bi* it means "To produce a sound," as in *Naqara bil Dābbati* (he made a sound with the animal so that it would move) (Ibn 'Abbād, 1993 AD/1414 AH: 5, 384). Occasionally, with the preposition *Fī*, it is used with various meanings, such as "To write," as in *Naqara fī al-Hajar* (he wrote on the stone), or "To hasten," as in *Naqara fī Ṣalātihi* (he hastened in his prayer, i.e., recited quickly) (Ibrāhīm Muṣṭafā et al., ibid.).

As previously noted, it is clear that many of these meanings are branches or instances of the primary meaning or are based on analogy, such as comparing someone who prays quickly to a bird like a crow that rapidly pecks the ground with its beak, as mentioned in the traditions. Many lexicographers interpret *Nuqira* in the noble verse of al-Muddaththir, which is made transitive with the preposition *fī*, as *Nafkh* (blowing or sounding) (Ibn 'Abbād, ibid.: 385;

Ibrāhīm Muṣṭafā et al., ibid.; Khalīl ibn Aḥmad, 1988 AD/1409 AH: 5, 145; Ibn Manzūr, 1993 AD/1414 AH: 5, 231, etc.).

Apparently, as mentioned, the meaning of "Blowing" or "Sounding" is a secondary sense of *Nuqira*, inferred from its transitivity with *Fī al-Nāqūr*, which, according to most exegetes and lexicographers, refers to *Fī al-Ṣūr* (in the trumpet), as will be discussed. Some lexicographers have stated: "*al-Nāqūr: al-Ṣūr Alladī Yanfukhu fīhi al-Malak Yawm al-Qiyāmah wa Huwa Yanquru al-Ālamīn bi Qara'ihi*," (Ibn Fāris, ibid: 469) meaning that the result of this blowing into the *Nāqūr* (the trumpet) is the striking and impacting of all creatures by its blast.

Some exegetes have interpreted *Nuqira* (*naqr*) as meaning "To produce a sound" or "To cause a sound," which is achieved by blowing into the trumpet (*Ṣūr*), and have considered this a figurative meaning, applying the cause (*sabab*) to mean the effect (*Musabbab*). This is because *Nuqira*, in its primary sense of "Striking" or "Beating," is the cause of sound production (Qūnawī, 2002 AD/1422 AH: 19, 410). In any case, what is certain is that the intended meaning of *Nuqira* in the noble verse is the act of blowing those results in the creation of a sound. Perhaps the subtlety in using the term *Nuqira* instead of *Nafkh* (blowing) or *Taṣwīt* (causing a sound) is to convey the intensity and forcefulness of the sound—something that would not be as effectively communicated by the terms *Nafkh* or *Taṣwīt* (Sayyid Quṭb, 2004 AD/1425 AH: 6, 3755). It is also possible that the choice of this term is due to the phonetic and morphological correspondence (*Jinās Ishtiqāq*) between *Nuqira* and *Nāqūr*.

1.2. *Nāqūr*

Nāqūr is one of the Qur'anic terms that appears in the morphological pattern *Fā'ūl*. Some linguists have listed nearly fifty nouns in this pattern, such as *Mā'ūn*, *Sābūn*, *Hātūm*, *Fārūq*, *Nāqūs*, *Nāmūs*, *Kāfūr*, and *Tābūt* (Fārābī, 2003 AD/1424 AH: 1, 370–373), and even more are mentioned in other sources (Suyūtī, 1997 AD/1418 AH: 2, 123). Some consider this form to be an instrumental noun (*Ism āla*), which in Arabic denotes a large tool or instrument, such as *Nāqūs* (bell) and *Sātūr* (cleaver) (al-'Alamī, n.d.: 8, 15; Hassan, 1998: 3, 337). Others regard it as an intensive form (*Šīghat Mubālagha*), as in *Hātūm* and *Hāzūm* (Husaynī Ṭihrānī, 1985: 1, 369; Husaynī Jalālī, 2002: 180).

It may be said that the *Fā'ūl* pattern sometimes denotes an instrument and sometimes an intensive meaning, or that it was originally coined for instruments but, due to frequent use, came to be perceived as an intensive form. *Nāqūr* is derived from the root *Nuqira*, meaning "a striking that results in perforation," and *Minqār* (bird's beak), which is an instrument for striking and perforating objects, is derived from the same root. Thus, a trumpet whose sound seems to pierce the human ear and penetrate the mind is called *Nāqūr* (Makārem Shīrāzī: 25, 218).

Most exegetes and linguists have not discussed the specific morphological form of *Nāqūr*, but those who have, generally considered it an instrumental noun (Mughnīyah, 2003 AD/1424 AH: 7, 454). 'Abd al-Karīm Khaṭīb states: "The *Šūr* is called *Nāqūr* because it is struck to produce a sound; thus, it is an instrument, like *Sātūr* and *Qādūm*" (Khaṭīb, 2003 AD/1424 AH: 15, 1287). *Ibn 'Āshūr* writes: "Its pattern is *Fā'ūl*, which is a form, used for instruments by which an action is performed, such as striking." (*Ibn 'Āshūr*, 1999 AD/1420 AH: 29, 279)

Hassan ibn Muḥammad Niẓām al-A'raj says: "*Fā'ūl* from *Naqr*, like *Hāzūm* from *Hazm*, appears to be an instrumental construction, since *Hāzūm* is that by which digestion occurs, so *Nāqūr* is that by which striking occurs, i.e., the trumpet". (Niẓām al-A'raj, 1995 AD/1416 AH: 6, 388)

Conversely, a small group considers it an intensive form; *Muṣṭafawī* states: "*Nāqūr* is an intensive form, like *Fārūq*, indicating something by which much and intense striking occurs," (Muṣṭafawī, ibid.) although part of his interpretation aligns more with the instrumental meaning. *Biqā'ī* also notes: "The use of the intensive form and its construction as an agent, like *Jāsūs* (spy), points to the greatness and intensity, as if it itself is the agent, in a manner of utmost strength and force." (Biqā'ī, 2006 AD/1427 AH: 8, 223)

In any case, *Nāqūr* either means something that is extremely forceful, resounding, and impactful, or it refers to the instrument or tool used for striking, pounding, and producing sound.

2. Examination of the Noble Verse from the Perspective of Shia and Sunni Exegetes and a Critique of Certain Presented Views

2.1. The Intended Meaning and Referent of *Nāqūr*

There is a difference of opinion among exegetes regarding what is meant by *Nāqūr* in the noble verse. These differing perspectives can be summarized into three main views or possibilities:

- 1) Nearly all exegetes identify *Nāqūr* as the same as *Šūr* (the trumpet), which is referenced in ten verses of the Holy Qur'an, such as the verse: "And to Him belongs sovereignty on the Day the trumpet is blown." (An'ām: 73) Some exegetes have even claimed consensus on this interpretation (Niẓām al-

A'raj, *ibid*: 6, 388; Shaykhzāda, 1998 AD/1419 AH: 8, 393). This view has also been attributed to *Ibn 'Abbās*, *Ikrīma*, and *Mujāhid* (Thā'ālibī, 1997 AD/1418 AH: 5, 511; Ṭūsī, n.d. :10, 174), and among the early exegetes, *Muqātil*, *Ibn Qutayba*, and *Ṣan'ānī* have also interpreted it this way (Muqātil, 2002 AD/1423 AH: 4, 491; *Ibn Qutayba*, 1991 AD/1411 AH: 424; *Ṣan'ānī*, 1991 AD/1411 AH: 3, 263), most of whom are Sunni commentators.

Some exegetes have stated: *Nāqūr* is the same as *Ṣūr*, and *Nuqira* in it is the same as *Nafkh* (blowing) in the trumpet; these are one reality, but due to the variety of states and attributes, they are referred to by different names (Ibn 'Arabī, 1990 AD/1410 AH: 4, 413; Haydar Āmulī, 2002 AD/1422 AH: 3, 474). The subtlety in using *Nāqūr* instead of *Ṣūr* in this context is the same as the subtlety in using *Nuqira* instead of *Nafkh*: both serve to emphasize the pounding and intensity of the trumpet's sound.

The apparent meaning in the statements of most of these exegetes is that the *Ṣūr* is an instrument resembling an ox horn or a large trumpet, narrow at one end and wide at the other, with the sound produced by blowing into the narrow end and a loud, awe-inspiring sound emerging from the other. However, some exegetes have suggested that the *Ṣūr* might have two ends or two instruments: on one side, *Nafkh* (blowing) occurs, and on the other, *Nuqira* (sound production) takes place (Fakhr al-Rāzī, quoting Ḥalīmī, 1999 AD/1420 AH: 30, 702; *Ibn 'Ādil*, 1998 AD/1419 AH: 19, 505). *Mahā'imī* also states: "*Fī al-Nāqūr*" means "The trumpet or another horn." (*Mahā'imī*, 1983 AD/1403 AH: 2, 373)

It appears that the possibility that *Nāqūr* refers to a horn or another instrument distinct from the *Ṣūr*, or that the *Ṣūr* has two ends or

two instruments, is extremely weak, as there is no supporting evidence for it. However, the primary view that *Nāqūr* is indeed the *Ṣūr* is a very strong possibility, supported using the definite article "*al-Nāqūr*" and the expression "*Nuqira fī*," which has the same or a very similar meaning as "*Nafkh fī*." It seems that the understanding of most exegetes, especially the early authorities such as *Shaykh Ṭūsī*, as well as certain traditions related to this verse, is fully consistent with and reinforces this interpretation (Shaykh Ṭūsī: 10, 174).

As for the true nature of the *Nāqūr* and the *Ṣūr*, there is also disagreement among exegetes. Some have interpreted *Ṣūr*—which is considered synonymous with *Nāqūr*—as a plural, either in form or meaning, of *Ṣūrah* (form or image), and thus understand *Nafkh fī al-Ṣūr* (blowing into the trumpet) to mean blowing into the forms. This view has been attributed to *Abū 'Ubayda*, *Hassan Baṣrī*, and *Qatāda* (Samīn, 1993 AD/1414 AH: 3, 99; Farrā', 1980: 3, 2), and some exegetes have also inclined toward this interpretation (Sharaf al-Dīn, 2000 AD/1420 AH: 3, 45). However, this view is rejected both linguistically and contextually, and is not acceptable (cf. Fakhr al-Rāzī, *ibid*: 13, 28; Ṣādiqī Tīhrānī, 1986 AD/1406 AH: 30, 35).

In contrast to this group, others have regarded *Ṣūr* as singular, considering it the name of an instrument or tool resembling an ox horn or a trumpet, which is blown into to produce a loud sound. This group itself is divided into two subgroups: one considers the reality of the *Ṣūr* to be exactly as it appears, holding that the references to *Ṣūr*, *Nāqūr*, *Nafkh* (blowing), and *Nuqira* (striking) are literal and factual, and that the apparent meaning of the verses and traditions is that there truly exists such an instrument into which the angel

(*Isrāfil*) will blow by God's command. They argue that there is no rational or textual reason to abandon this apparent meaning. This view has been attributed to most exegetes (Fakhr al-Rāzī, ibid: 24, 574).

Others, however, consider this description to be metaphorical, interpreting "Blowing into the trumpet" and "Striking the *Nāqūr*" as figurative expressions for the resurrection of the dead and their summoning for judgment on the Day of Resurrection (Tabātabā'ī, 1970 AD/1390 AH: 14, 210; 20, 85). As some exegetes have put it: "This instrument was formerly used to gather people and armies on various occasions... It may also be a figurative expression, such that 'striking the *Nāqūr*' becomes a metaphor for the Day of Retribution, just as we say: "the drums of war have been beaten." (Mudarrisī, 1998 AD/1419 AH: 17, 71) Some exegetes have permitted both possibilities (Māturīdī, 2005 AD/1426 AH: 10, 304).

It appears that the conclusion as to whether this description is literal and factual or approximate, metaphorical, and allusive depends on the broader question of the language of the Qur'an, especially in matters relating to the Resurrection and the afterlife, the true nature of which remains unknown to humankind. For the issue at hand is a specific instance of that general question. It is clear that appealing to traditions (*Riwayāt*) to prove the literal nature is also unhelpful, since the same reason that led God Almighty to speak in this manner and style applies equally to the traditions of the Prophet (PBUH) and the Ahl al-Bayt (AS). In the matter of the language of the Qur'an, especially regarding the aforementioned topics, if there is rational or textual evidence for a metaphorical or allusive interpretation, then such an interpretation should be adopted; otherwise, one should not abandon the apparent meaning of the verses and

traditions, even if the external reality of these matters is not clear to us or does not conform to our preconceptions.

2) Some exegetes have identified the referent of *Nāqūr* as the heart or the soul, or have at least considered this possibility (Ibn 'Abd al-Salām, 2008 AD/1429 AH: 2, 317; Māwirdī, n.d.: 6, 138). In explaining this view, some have stated: "The intended meaning of *Nāqūr* is the ruling soul (*rūh hākim*) which is connected and attached to the body and its faculties. The act of *Nuqira* (striking) in this context causes the soul to be uprooted and separated from the body, resulting in the severance of the soul's connection, supervision, and governance, leaving it with all its attachments and accumulated attributes. Thus, this *Nuqira* is a spiritual and metaphysical event that affects the soul, and then extends to the body, causing its separation and detachment... Interpreting this verse as referring to the state of death and the moment of the soul's departure is more appropriate than interpreting it as referring to resurrection and revival on the Day of Judgment, because resurrection is a universal event, distant in time, with its specific characteristics, timing, and location unknown to humans. In contrast, death is a phenomenon observed and experienced by all individuals and is certain and near." (Muṣṭafawī, ibid.: 12, 220)

This possibility may be supported by the fact that the expressions *Nāqūr* and *Nuqira* appear only once in the Qur'an, namely in this noble verse; otherwise, if the intended meaning were blowing into the trumpet (*Nafkh fī al-Šūr*), the same expressions found elsewhere in the Qur'an, often repeated, would have been used here as well. Of course, it is evident that this interpretation is merely a possible suggestion and, by itself, does not constitute strong evidence. Moreover, since there is no strong

rational or textual proof from the verses, traditions, or the understanding of the majority or a significant number of exegetes in support of this hypothesis, accepting it is difficult—especially given the supporting evidence and indications for the meaning of “blowing into the trumpet” already discussed.

3) Some exegetes have identified the referent of *Nāqūr* as the body, explaining that when the body is resurrected and *Nuqira* is performed upon it, then the negative attributes that lead to punishment or the positive attributes that lead to reward are imprinted upon it (Ibn ‘Arabī, 2002 AD/1422 AH: 2, 385). This theory is similar to the previous one and is considered a weak and far-fetched view.

4) Some exegetes have suggested that the referent of *Nāqūr* may be the scrolls or records of deeds (*Šuhuf* or *Kitāb al-A‘māl*) when they are spread out for presentation (Māwirdī, ibid., vol. 6, p. 138). This view is the most far-fetched and weakest of all, contradicting all the evidence and indications previously mentioned. The weakness of this possibility is evident from the fact that no one has adopted it as their definitive opinion, nor is there any supporting evidence for it.

2.2. The Intended Meaning of *Nuqira* (*Nufikh*)

There is also disagreement among exegetes regarding the meaning of *Nuqira* in *Nāqūr* in the noble verse—if it refers to *Nufikh fi al-Šūr* (blowing into the trumpet). According to the verse, “And the trumpet will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking at,” (al-Zumar: 68), the trumpet will be blown twice on the Day of Resurrection: at the first blast, all living

beings will die, and at the second, they will be resurrected. Based on this, exegetes have divided into four groups regarding the intended meaning of the blowing of the trumpet in Sura *al-Muddaththir*:

1) The First Blowing

Some have said the intended meaning is the first blowing (the first blast) (Farrā’, ibid: 3, 201; Ibn Qutayba, ibid; Nayshābūrī, 1994 AD/1415 AH: 2, 847). Some exegetes, in support of this view, have argued that the first blast is the initial, all-encompassing calamity, and thus it is appropriate to interpret the intended meaning as the first blowing (Qurṭubī, 1985: 19, 70). However, the weakness of this reasoning is clear, as the second blowing is also severe, overwhelming, and all-encompassing, and there is no evidence that the intended meaning is the first calamity.

2) The Second Blowing

Some have said the intended meaning is the second blowing (Tabarānī, 2009: 6, 380; Baghawī, 1999 AD/1420 AH: 5, 174, etc.). Some have supported this view by referring to the following verse, which states: “That Day will be a difficult day” (Muddaththir: 9) (Rasa‘nī, 2008 AD/1429 AH: 8, 354). Others, explaining this support, have said: “The difficult day is when the second blowing occurs, not the first, because at the first, all die and do not experience hardship or severity,” and thus it is said: “Would that it had been the decisive end” (i.e., would that we had remained in that first death) (Fakhr al-Rāzī, ibid: 30, 702). However, some have critiqued this argument, stating that there is no evidence for it, as the shock and death are also difficult and severe, and after the second blowing, they will witness terrifying events that will make them long for the state of shock and death. It may be said that the hardship and difficulty begin with

the moment of shock and death and only intensify thereafter (Nizām al-A'raj, ibid: 6, 388).

3) Both Possibilities

Some exegetes have simply reported both views without preference, or have mentioned both as possibilities (Tabrisī, 1993: 10, 581; Zamakhsharī, 1987 AD/1407 AH: 4, 647; Kāshānī, n.d. :10, 62; Suyūtī, n.d.: 2, 593).

4) General Blowing

Others have denied that the blowing is limited to either the first or second, and have stated that the intended meaning is the general act of blowing into the trumpet, which is among the signs of the Day of Resurrection, and there is no evidence for restriction. This view is apparent in the statements of some exegetes who interpret *Nuqira fī al-Nāqūr* as the general act of blowing into the trumpet. A similar statement is found in the commentary on the verse "And the Day the trumpet will be blown." (al-Naml: 87) (Tabāṭabā'ī, ibid: 15, 400)

It appears that this fourth view is the most appropriate and strongest, because, firstly, the arguments of both groups who specify the first or second blowing are weak, and secondly, there is no evidence for such specification. Both days—the day of the first blowing and the day of the second—are difficult and severe, although perhaps the day of the second blowing is more so. For this reason, among the first two views, the second is more likely.

3. Examination of the Narrative Exegesis of the Noble Verse in Shia and Sunni Traditions

3.1. The Noble Verse in Shia Traditions

The total number of traditions transmitted from the Ahl al-Bayt (AS) regarding this noble verse amounts to five, all of which are recorded in *Tafsīr al-Burhān* (Bahrānī, 1994 AD/1415 AH: 5, 524–525). All these traditions relate to the

Imam of the Age (AJ) and interpret the noble verse as referring to the blessed existence of that Imam (AJ). The two most comprehensive of these traditions are as follows:

1) From *Mufaddal*: "I asked *Abū 'Abd Allāh* (Imam Ṣādiq) about the interpretation of *Jābir* (*Jābir ibn Yazīd al-Ju'fī*). He said: "Do not relate this to the lowly, lest they spread it." Do you not read in the Book of Allah, the Mighty and Majestic: "Fa Idhā Nuqira fī al-Nāqūr? Indeed, among us is a concealed Imam. When Allah wills to manifest his affair, He will inspire his heart with a sign, so he will appear and command by Allah's command." (Ibn Bābiwayh, 1984 AD/1404 AH: 123; Ibn Bābiwayh, 1975 AD/1395 AH: 2, 349, as cited in Bahrānī, ibid.)

In some reports, the ending of the narration appears with different phrases such as "Then he will appear until he rises by Allah's command" or "So he rose by Allah's command." (Mas'ūdī, 2005 AD/1426 AH: 269; Ṭūsī, 1989 AD/1409 AH: 192; Ṭūsī, 1991 AD/1411 AH: 164) In another narration, only the phrase "Among us is a concealed Imam..." is reported (Kulaynī, 1987 AD/1407 AH: 1, 343; Nu'mānī, 1977 AD/1397 AH: 187; Iṣṭirābādī, 1989 AD/1409 AH: 708).

The purport of this narration is that *al-Mufaddal ibn 'Umar* asked Imam Ṣādiq (AS) about the interpretation of *Jābir ibn Yazīd al-Ju'fī*, and the Imam forbade him from narrating it to base and unworthy people, lest it be spread. Then the Imam referred to the verse under discussion and said: "Indeed, among us, the Ahl al-Bayt, there is a concealed Imam. When Allah, the Mighty and Majestic, wills to manifest his affair, He will bring about an effect in his heart, so he will appear, rise, and act by Allah's command." In another narration, the expression is: "When it is struck in the ear of the Qā'im (the one who rises), he is permitted to rise." (Bahrānī, ibid.)

Clearly, in the first set of traditions, the referent of *Nāqūr* is considered to be the Imam of the Age (AS) and his blessed heart, while *Nuqira* is interpreted as an imprint or effect produced therein. Given the apparent meaning and context of the verses, and the understanding of all *non-Akhbārī* exegetes, it is evident that what is intended is the allegorical or esoteric interpretation (*Ta'wīl*) of the verse (in the sense of *Jary wa Taṭbīq*, i.e., application and adaptation).

Raft' al-Dīn Gīlānī, in his commentary on the narration, states: "The Imam (AS) means that the *Nāqūr* in the verse is the heart of the Awaited Imam (AS), and *Nuqira* in the verse is the blowing of the angel into it." (Gīlānī, 2008 AD/1429 AH: 1, 605). *Allāmah Majlisī*, after interpreting *Nuqira fī al-Nāqūr* as *Nafkh fī al-Sūr* (blowing into the trumpet), states: "According to the Imam's (PBUH) allegorical interpretation, the heart of the Imam (PBUH) is likened to the trumpet, and what is inspired or cast into it by God is metaphorically compared to blowing, by way of implied and imaginative metaphor; the point of comparison is the effect produced on the ground by a stick or similar object". (Majlisī, 1984 AD/1404 AH: 4, 61)

2) From *Jābir ibn Yazīd al-Ju'fī*, from *Abū Ja'far* (Imam *Bāqir*): Regarding the Almighty's words *Fa Idhā Nuqira fī al-Nāqūr*, he said: "*Nāqūr* is the heavenly call (*al-Nidā' min al-Samā'*): "Behold, your guardian (Allah and) so-and-so, the one who rises with the truth (*al-Qā'im bil Haqq*), is so-and-so the son of so-and-so." *Jibrā'il* will proclaim this call three times on that day, and that day will be a difficult day for the disbelievers, not an easy one. By "Disbelievers" is meant the *Murji'ah*, those who denied the blessing of God and the guardianship (*Wilāyah*) of *'Alī ibn Abī Tālib*

(AS)." (Bahrānī, ibid.; İştirābādī, ibid.; Qummī Mashhadī, 1989: 14, 17, citing İştirābādī)

The purport of this narration is that *Nāqūr* is the heavenly proclamation that announces: "ehold, your guardian (God and) so-and-so (i.e., Muhammad ibn al-Hassan) is the one who rises with the truth." This call, delivered by *Jibrā'il*, will be heard three times on that day, which will be a difficult day for the disbelievers—specifically, the *Murji'ah*, who denied the blessing of God and the guardianship of *'Alī ibn Abī Tālib*. The apparent meaning of the narration is that the heavenly call itself is the referent of *Nāqūr*, but it seems more accurate to interpret that *Nuqira fī al-Nāqūr* (the striking in the trumpet) is what causes that call, and that the one who performs the striking (*Nāqir*) is *Jibrā'il*. In any case, this narration, which is also a form of allegorical or esoteric interpretation (*Ta'wīl* and *Tafsīr bil Bātn*, i.e., *Jary wa Taṭbīq*), interprets and applies the noble verse to the time of the rise of the Imam of the Age (AJ).

It should be noted that the primary source for this second narration is *Tafsīr al-Burhān*, and it is not found in the major, authoritative hadith collections; thus, it is considered a *Mursal* (incompletely transmitted) narration, unlike the first group of narrations, which are reported in several major and authoritative works such as *al-Kāfi*, *al-Ghaybah* by *Nu'mānī*, *Shaykh Tūsī*, and some works of *Shaykh Ṣadūq* with multiple chains of transmission—even though the authenticity and reliability of those narrations are also subject to scholarly debate.

3.2. The Noble Verse in Sunni Traditions

The traditions of the Sunnis regarding this noble verse, all of which are transmitted from Companions and Successors such as *Ibn*

'Abbās, Mujāhid, and Qatāda, can be divided into two categories:

1) Interpretation of *Nāqūr* as *Ṣūr*

The first category consists of traditions that interpret *Nāqūr* as the *Ṣūr* (trumpet). These traditions, transmitted with various chains from *Ibn 'Abbās, Mujāhid, Qatāda, 'Ikrima, Hassan, Dahhāk, and Rabī'*, contain no special content other than this interpretation (Tabarī, 1992 AD/1412 AH: 29, 95; Suyūtī, 1984 AD/1404 AH: 6, 282).

1. The Hadith of the Bearer of the Trumpet (*Isrāfil*)

The second category consists of traditions with similar wording and content, such as the narration reported by *Tabarī*: "From *Ibn 'Abbās*, who said: "The Messenger of Allah (PBUH) said, "How can I enjoy life when the bearer of the horn (*sāhib al-qarn*, i.e., *Isrāfil*) has already placed the horn to his mouth, bent his forehead, and is listening for when he will be commanded (to blow)?" The Companions of the Messenger of Allah said, "What should we say, O Messenger of Allah?" He said, "Say: *'Hasbunā Allāh wa Ni'ma al-Wakīl, Tawakkalnā 'Alā Allāh* (God is sufficient for us and the best disposer of affairs; we trust in God)" (*Tabarī*, *ibid.*). This narration, with slight variations in wording, is also reported through other sources and books (*ibid.*; *Nasā'ī*, 1990 AD/1410 AH: 1, 340; *Tha'labī*, 2002 AD/1422 AH: 10, 71). Some Sunni exegetes have considered this hadith authentic and reliable (*Ibn Kathīr*, 1998 AD/1419 AH: 2, 150; *Zuhaylī*, 1991 AD/1411 AH: 26, 296).

The purport of the narration is that *Ibn 'Abbās* reported from the Messenger of God (PBUH) that he said: "How can I enjoy life while the bearer of the horn (*Isrāfil*) has already placed the horn to his mouth, bent his forehead, and is waiting to be commanded to blow into it?" When this statement weighed heavily upon

the Companions, they asked, "What should we say?" He replied, "Say: God is sufficient for us and the best disposer of affairs; we trust in God." The text of this hadith is also cited in the *Tafsīr* of *'Atīyyah ibn Sa'd al-Kūfī*, vol. 3, p. 110: "*Fa Idhā Nuqira fī al-Nāqūr*;" the Prophet (PBUH) said: "How can I enjoy life when the bearer of the horn has already placed the horn to his mouth, bent his forehead, and is listening for when he will be commanded to blow into it?" The Companions asked, "What should we say?" He said, "Say: "God is sufficient for us and the best disposer of affairs; we trust in God."

This narration does not directly relate to the verse under discussion, as it does not mention *Nuqira* or *Nāqūr*, but rather concerns the blowing of the trumpet and is not tied to any specific verse. Therefore, it should not be classified as a *Tafsīr* (explanatory) narration for this verse; our reason for reporting it here is that many Sunni exegetes who discuss *Tafsīr* traditions have cited this hadith in connection with the verse in question. In any case, this narration indicates that the blowing of the trumpet by the angel is certain and anticipated, and the expression "Placing the horn to his mouth"—assuming the hadith is authentic—is a figurative expression referring to the comprehensive readiness and full preparedness of the bearer of the trumpet.

Conclusion and Summary

From the collective opinions of exegetes from both Sunni and Shia traditions regarding the verse *Fa Idhā Nuqira fī al-Nāqūr*, it is commonly understood that this verse refers to one of the signs of the Day of Resurrection. Nearly all exegetes, both from the general (Sunni) and particular (Shia) schools, interpret *Nuqira fī al-Nāqūr* as another expression for *Nafkh fī al-Ṣūr* (the blowing of the trumpet). In

contrast, a small group has interpreted *Nāqūr* not as the trumpet, but as the human heart or soul, the human body, or the book of deeds, or at least considered these possibilities.

The evidence and indications—including the phraseology *Nuqira fī*, the lexical meaning of *Nāqūr*, the similarity of this verse to other verses concerning the blowing of the trumpet, certain reported traditions, and the near-unanimous understanding of exegetes from the earliest Islamic centuries to the present—demonstrate the validity of the first view and the weakness of the alternative opinions. Of course, the subtlety of the expressions *Nuqira* and *Nāqūr*, which, in addition to their morphological paronomasia (*Jinās Ishtiqāq*), serve as a literary embellishment, also conveys the intensity, terror, and profound impact of the blowing of the trumpet and should not be overlooked.

The Shia traditions that interpret the noble verse as referring to the time of the advent of the Imam of the Age (AJ) and explain *Nāqūr* as his blessed heart or ear—assuming the authenticity of their chains of transmission—are to be understood as esoteric or allegorical interpretations (*Tafsīr bil Baṭn*), as they are inconsistent with the aforementioned contextual and evidential indications.

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