The Effect of Lexicography'sSeparation in the First Two Centuries AH
On the Certainty of the Current Interpretation of the Qur'an and Hadith

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تأثیر گسست لغت‌نامه‌نویسی در دو قرن اول هجری بر قطعیت تفسیر کنونی قرآن و حدیث

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Abstract

Ijtihad from the Qur'an and Hadith can have two approaches: One: The conditions that individuals need to reach the stage and power of ijtihad. Two: the conditions that mujtahids face for ijtihad in a religious context; that is, the existence or non-existence is the ground of the possibility of definitive ijtihad from the religious text. A healthy and acceptable ijtihad must fully meet the requirements of both approaches; and disruption in any of these circumstances can overshadow the certainty of religious ijtihad. The current interpretation of the propositions of the Qur'an and Hadith relies heavily on the ijtihad of lexicographers two centuries after the life of the Prophet. Thus, in spite of this historical rupture of the word and the absence of numerous all-contemporary dictionaries of the Prophet, there is no requirement that the lexical ijtihad of two centuries after the Prophet, as we now use it, be one with the spiritual reality of the language of early Islam. Therefore, even if the mujtahids of religious texts are correct in their personal ijtihad, because the conditions for interpreting the text are not available. The current interpretation of the text and propositions of the Qur'an and their hadith is basically uncertain; and at most, it is suspicious.

Keywords: Qur'an, Hadith, Ijtihad, Hermeneutics, Dictionary, Philosophy of Qur'an..

چکیده

اجتهاد از قرآن و حدیث، می‌تواند دو رویکرد داشته باشد: یک: شرایطی که اشخاص برای رسیدن به مرحله و قوهٔ اجتهاد نیاز دارند. دو: شرایطی که مجتهدین برای اجتهاد در متن دینی با آن روبرو می‌شوند؛ یعنی، وجود یا عدم وجود زمینه امکان اجتهاد قطعی از متن دینی است. اجتهاد سالم و قابل قبول، باید شرایط هر دو رویکرد را به طور کامل دارا باشد؛ و خلل در هر کدام از این شرایط، می‌تواند قطعیت اجتهاد دینی را تحت الشعاع قرار دهد. تفسیر کنونی گزاره‌های قرآن و حدیث، مآلاً متکی به اجتهاد لغت‌نامه‌نویسان دو قرن بعد از حیات پیامبر(ص) است. بنابراین، با وجود این گسست تاریخیِ لغت و نبود لغت‌نامه‌های متعدد هم‌عصرِ پیامبر(ص)، هیچ الزامی وجود ندارد که اجتهاد لغوی دو قرن بعد از پیامبر(ص)، که اکنون مورد استفاده ماست، با واقع معنوی زبان صدر اسلام یکی باشد. پس، حتی اگر مجتهدین متون دینی در اجتهاد شخصی خود به راه صواب باشند، چون شرایط تفسیر متن مهیا نیست؛ تفسیر کنونی متن و گزاره‌های قرآن و حدیثِ آنها، اساساً قطعیت ندارند؛ و حداکثر، می‌توانند ظنی باشد.

کلمات کلیدی: قرآن، حدیث، اجتهاد، هرمنوتیک، لغت‌نامه، فلسفه قرآن.

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Introduction

The Holy Qur'an is the most important source of beliefs, ethics and legislation of Islamic rules and laws from the point of view of all Islamic religions[1]. The validity and authority of the Sunnah (from which most religious issues are inferred and extracted) also relies on the Qur'an. However, the jurists have two opinions about the authority of the appearances of the Qur'an. Some have not accepted it (See: Makarem Shirazi, 1428: 2/328; Khoei, 1408: 267; Sarami, 1999: 144) and consider the rules that can be deduced from the verses to be applicable if confirmed by the tradition of the infallibles. But most Islamic scholars have proved it by citing an evidence (See: Mirza Qomi, 1999: 398; Makarem Shirazi, 1428 AH: 2/328; Sarami, 1999: 159). And even in the absence of a narration from the Infallible Imam (AS) in explaining the jurisprudential verses of the Qur'an, they interpret them and rule based on the rulings extracted from the verses.

On the other hand, we know that many religious commandments, prohibitions, and rulings are personal[2].

However, some of them who are not personal can lead to the abolition or restriction of individual and social rights and freedoms of individuals[3]. It seems that if the basis of personal religious rulings is involved in "Suspicious Ijtihad", it may be negligible; because the obligors are free to practice the rulings. But "Suspicious Ijtihad" is not appropriate in cases such as deprivation of individual and social rights and freedoms of human beings; and they will not rationally accept that the rights of individuals will be violated on the basis of suspicious ijtihad.

The issue of restricting and destroying individual and social freedoms is a very important and influential issue in human societies, so much so that in most countries of the world, as well as in some Islamic countries, there is a tendency to accept a secular system of government (For example, see: Shariatmadari, 2003: 1/81-83). It seems that even in non-secular Islamic countries, this abolition or restriction of freedoms will be logical, rational and divine, when at least the interpretation and issuance of rulings from religious texts (Qur'an and Hadith) are completely certain.

For example, the abolition and restriction of human freedoms includes the issue of execution. In some sources, up to 25 crimes are punishable by death (Baha'i, nd: 423-425), one of which is the execution of an apostate in

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1. However, there is a difference among Islamic scholars in determining the scope of jurisprudential issues and verses of the Qur'an. Well-known opinion of jurists and commentators is that the scope of jurisprudential verses of the Qur'an should be limited to verses expressing sub-rules and practical duties, but others believe that in addition to the mentioned topics, other jurisprudential issues are also mentioned in the Qur'an. There are also different views on the number of verses. (See: Encyclopedia of the Holy Qur'an, vol. 8)-

2. Inspired by this method, Mohaqiq Hillī based his book "Sharāyiʿ" on four sections, which were mentioned in order: worship, contracts, agreements and rulings, and this method was accepted and followed by the jurists after

him)Mohaqiq Hillī, Sharāyiʿ al-Islam, vol. 1, pp. 19, 163; vol. 2, pp. 53,135. See also Allameh, Taḥrīr, vol. 1, pp. 4, 158; vol. 2, pp. 52, 123)

3. For example, religious punishments or Shari'ah punishments are punishments that are applied to violators of Shari'a laws, such as abandoning duties and committing prohibitions. (Taḥrīr al-Wasīlah, vol. 2, p. 481.)

Imamiyyah jurisprudence[1]. It seems that the death sentence of an apostate, and similar sentences, is divine and rational when there is no doubt, and we know for sure that the opinion of the Shari'ah has been attributed to this sentence, and God has so willed it. Therefore, any issue that weakens the foundation of this ijtihad will change this ruling and some other rulings.

On the other hand, religious ijtihad as well as ijtihad from the Qur'an and Hadith can have two approaches:

One: The conditions that individuals need to reach the stage and power of ijtihad[2].

Two: The conditions that mujtahids face for ijtihad in the religious text (Qur'an and Hadith); That is, the presence or absence of context is the possibility of definitive ijtihad from the religious text.

The first is the condition of the person and the second is the condition of the text. But a healthy and acceptable ijtihad must fully meet the requirements of both approaches. Disruption in any of these conditions can overshadow the certainty of jurisprudential ijtihad and ijtihad from the Qur'an and hadith and religious ijtihad in general; in such a way that common sense refuses to accept such ijtihad. For example, "Philosophy of Words" is not only one of the prerequisites for the correct understanding of religion and one of the prerequisites for correct ijtihad in jurisprudence, but it is also necessary for interpretation, theology, philosophy and any knowledge related to religion.

But to better understand the second approach, we need to consider the following cases in advance:

1. Ijtihad is one of the Muḥkamat of Qur'an and Hadith

The text and propositions of the Qur'an include Muḥkamat and Mutashābihāt.

(Allah is the One Who has sent Down to you [O, Messenger] the [Holy] Book; some of its Words of Revelation Are Decisive and Explicit and these are the basics of the Book and others are Ambiguous…)(Al Imrān/7)

However, there is a debate among the fundamentalists and commentators as to which verses are Muḥkamat and which verses are Mutashābihāt[3]. Also, there are Muḥkam and Mutashābih in hadiths and narrations[4].

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1. According to the Sunnis, the apostate's repentance is absolutely accepted and his execution will be annulled; (Fiqh on the four religions, vol. 5, p. 425.) But the Imamiyyah believe that the repentance of a national apostate has been accepted. However, a natural apostate, if he is a man, is not accepted and must be executed.

2 . Anyone who wants to extract the rules of Shari'a from them by referring to the Qur'an and Hadith must have knowledge as a prelude to ijtihad. The science of principles, jurisprudence, knowledge of the verses of the rules and narrations, logic and philosophy are necessary for the mujtahid to deduce and know the hadith, knowledge and rijāl. (Treatise on Ijtihad and Taqlīd, p. 116) Of course, recognizing consensus, searching for the fatwas of previous jurists and knowing the generalities of the Shari'a rules, but also rejecting the principles can also be effective in correct ijtihad. (Amilī, Al-Rawḍa Al-Bahīyyah, vol. 3, pp. 62-66)

3. There is disagreement among scholars about the number of similarities in the Holy Qur'an. For example, Jalāluddīn Suyūṭī considers the number of similarities in the Qur'an to be over 500. Judge Abdul Jabbar estimated the number of them 875. And some put the number of similarities at about 200. (Al-Tamhīd, vol. 3, 461-467)

4. Imam Ali (AS) says:

«فإنَّ أمْرَ النَّبِيِّ(ص) مِثْلُ القُرآنِ ناسِخٌ وَ مَنْسُوخٌ وَ خاصٌّ وَ عامٌّ وَ مُحْكَمٌ وَ مُتَشابِه؛ (سيدرضی، نهج البلاغه، ص ۲۴۲)

Mutashābihāt of Qur'an and hadith are propositions without clear meanings; and can be defined in different aspects (See: Mirza Qomi, 1999: 1/394; Mughniyeh, nd: 223; Janati, 1991: 15-20; AkhundKhorasani, 1409: 35); which do not lead to the issuance of religious orders and prohibitions. However, Muḥkamat of the Qur'an and Hadith, according to the practice of the predecessors of the jurists, have been used to deduce and issue religious commands and prohibitions. For example: the Infallible Imams (AS) in expressing the Shari'ah rules, referred to the appearances of the verses of the Qur'an and encouraged and guided their followers to deduce from them (See: Majlisī, nd: 2/277; Ansari, 1428: 140-142)

2. Are the "conditions and grounds for the possibility of definitive ijtihad from Muḥkamat of Qur'an and Hadith" available now?

We know that the duty of a mujtahid[1] is to discern the opinion of the holy legislator (See: Khoei, 1992: 1/10 and 8-12. Khoei, Abolghasem, 1413: 3/434; AkhundKhorasani, 1409: 4631; Tabataba'i, nd: 301)(For example, a mujtahid with his ijtihad

recognizes and infers the death sentence of an apostate.)[2] Although the mujtahid may make a mistake in ijtihad[3], and this is accepted by the Shia[4], and it is tolerated[5]; but this "Possibility of error in ijtihad" is different fromone that "The ground for definite ijtihad from the religious text is not available to him."

If it is claimed in a way, such as: "Not having access to the will of the theologian at the beginning of Islam" that now "The ground for the possibility of definitive ijtihad" is not available for mujtahids and

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It has also been narrated from Imam Reza (AS): There is a similarity in our narrations like the similarity of the Qur'an.
(Sadūq, ʿUyūn Akhbār al-Reza (AS), vol. 2, p. 261; Ḥurr Āmulī, Wasāʾil al-Shi'ah, vol. 27, p. 115, b. 9; Majlisī, Bihar al-Anwar, vol. 2, p. 185, b. 26)
1. In the narrations, the title "Mujtahid" has not been used, but titles such as: scholar, jurist, ruler and mystic have been used to the rulings, and rulings such as permission and the influence of the judiciary, etc. have been arranged on this title. (Mirza Qomi, 1999: vol. 2, p. 138; Jazayeri, 1413 AH: vol. 8, p. 362; Bahr al-Ulum, 1412 AH: 169)

2. If the apostate is a man, if he is a natural apostate, he is executed and his or his wife's marriage is void and his property is divided among his heirs. But if he is a national apostate, he will be given three days to repent, and if he does not repent, he will be executed and his property will be divided and his marriage will be void. If the apostate is a woman, whether natural or national, she will not be executed, but will be imprisoned until she repents and her property will not be divided as long as she is alive, and if she has gone to her husband's house, she must keep 'Iddah. But if she has not gone to her husband's house, she will separate from him without keeping an 'Iddah. (Taḥrīr al-Wasīlah, vol. 2, pp. 494-495.)
3. Shia and Sunni scholars believe in transgression in rationalities other than the Shari'a rulings, foreign affairs and rational rulings not related to the Shari'a ruling. That is, they think that the ruling of the mujtahid towards them may be in accordance with the fact or contrary to it. (AkhundKhorasani, 1409 AH: 468; Mohaqiq Hillī, nd: 181; Isfahani, 1404 AH: 406)
4. Unlike the Sunnis, the Shia believe in transgression; that is, he believes that the ruling of a mujtahid is sometimes in accordance with the real ruling and sometimes not in accordance with it. (Khoei, 1992: 1 / 22-28)
5. The slogan of the Shia scholars who have accepted the transgression is: A mujtahid who achieves the true verdict in his ijtihad has two rewards, but a mujtahid who does not reach the true verdict despite his best efforts has only one reward. (Isfahani, 1404 AH: 406)

commentators of religious texts; this means that no jurisprudential and interpretive ijtihad can be fundamentally definitive. Whether the mujtahid and the commentator have made a mistake in ijtihad or whether they have followed the right path in ijtihad.

Therefore, it seems that the process of recognizing the divine rules is enforceable when the conditions for definitive (and not suspicious) ijtihad are available in religious texts. Because it is not permissible to act according to suspicion based on the verses of the Qur'an (Yūnus, verses 36, 59; Isrā', verse 36; for other reasons, see: Ansari, 1414: 1/131-133)

A- The problem is the lack of access to the will of the early speaker of Islam

Now, the interpreter of the religious proposition and text lives on a historical horizon different from the author's historical horizon, and their understandings and experiences are different.While the meaning of the text must be understood and translated in the historical horizon of the interpreter, that this understanding and translation is the interpreter's participation in the author's world. Understanding the proposition and the text requires that the interpreter share in the meaning and truth of the text and the author's world.

Therefore, people in the presence of the word of revelation and the Prophet (PBUH) are of two categories:

One: Those who belong to the same time and generation of this word

Two: Those who are against this word with a time interval from the time and generation of the beginning of Islam Suppose the following doctrinal, moral, and jurisprudential propositions are available:

﴾Verily, We have sent down The Reminder, [the Holy Qur'an] and We will assuredly be the Protector of it. ﴿ (Hijr/9)

﴾[O, Messenger!] Adopt Forgiveness and enjoin righteousness and turn Away from the ignorant ones! ﴿ (Aʿrāf/199)

﴾They wish that you should disbelieve as they disbelieved, so that you may be [all] alike. Therefore do not take friends From among them until they migrate in Allah's Way, but if they refused, then seize them and slay them wherever you find them and take none of them as friend and helper ﴿(Nisāʾ/89)

Understanding and using these doctrinal, moral and jurisprudential statements can be very different for the "Companions and followers" of the Prophet (PBUH) and the "Modern Muslims". And this difference is apart from the problems that are due to the understanding of the people of the same language and the possibility of the difference between the will of the speaker and the listeners present in the assembly[1].

The companions and followers of the Prophet (PBUH) knew the language and words used by the Prophet (PBUH) and it was only possible for them to err in their interpretive ijtihad of the word of revelation which was the will of the Prophet (PBUH). Thus, the difference between the "Companions and followers" of the Prophet (PBUH) and the "Modern Muslims" that we mean is the lack of access to the literal, idiomatic and semantic meaning of the propositions of early Islam, despite the "Linguistic transformation" and

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1. Every understanding of the text is related to the language and the creator of the linguistic work. The extent of the creation of meaning and the difference of readings and the multiplicity of understandings lie in the fate of language and text. (See: Ricoeur, 1994: Full Text)

"Lexical rupture" and "Lack of lexicography in the first century AH."

We know that language and script evolve in different time periods due to "Phonetic changes", "Morphological changes", "Syntactic changes" and "Lexical and semantic changes ". And we know that the evolution of language and vocabulary changes the understanding of the speaker's will in the text for individuals in other eras. Therefore, in order to understand the meaning of a text, the interpreter must either be a contemporary of the speaker, or at least use a dictionary of the same language to understand the will of the speaker. In short:

1- We were not in the beginning of Islam and the atmosphere of customary language at the time of the Prophet (PBUH).

2- We have to use the dictionary to understand the lexical and idiomatic words of the propositions of the custom of early Islam.

3- There is no dictionary of the time of the Prophet (PBUH).

The problem, then, is that despite this lexical rupture; how do we know that this interpretation and ruling that we have from the text of the Qur'an and Hadith is in accordance with the words of revelation and the words of the Prophet (PBUH)?

B- Raising the issue

One of the important steps in any research and ijtihad is to accurately identify the subject and explain it completely. For this purpose, it is necessary to identify important and key words and terms related to the topic, doing this step without using dictionaries, will not bring accurate results.

This necessity is twofold in textual research; because in such researches, in addition to the words being transferred from other languages and cultures, sometimes the time interval between the age of text publishing and this period is very long.At such intervals, some words may have found new meanings due to the passage of time and mixing of cultures and languages. For example, we know that the Holy Qur'an was revealed in accordance with the Arabic language of the Bi'thah era. We also know that the Arabic language, like any other language, is being changed over time. Some words in the Bi'thah era had a meaning that is no longer known today and has found another meaning, or those meanings have been preserved, but they have also found other new meanings[1].

Therefore, in order to properly understand the meanings of the verses of the Qur'an and the hadiths of the leaders of Islam, we must try to understand the exact meaning of the words and terms, based on what was understood in the same period, and in accordance with the common meaning of that time. It is not correct to interpret the words of the Qur'an according to the meanings for which those words have now arisen or with the scientific arguments of the present custom and understanding[2]. Rather, to identify the

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1. For example, one person saw the word "Kafat" in the word meaning "sharp flying bird" and then interpreted the verse 25 of surah Mursalāt as follows: Did we not make the earth a fast-moving creature; and he had argued that according to the Qur'an, the earth flies (moves) and while "kafat" its main meaning is: "encompassing", that is, did we not make the earth encompassing? Then He says: "for the living and the dead", which is consistent with the second meaning. (Beheshti, 2011: 8)

2. Ayatollah Khoei, for example, in analyzing some words with scientific arguments, expresses some differences about the meaning

meanings of the era of the revelation of the Qur'an, we must refer to ancient lexical sources. Therefore, one of the ways to understand these meanings is to refer to dictionaries that were compiled in the same period (i.e., the beginning of Islam)

It may be said that the context of the text can compensate for the lack of a dictionary of the Prophet (PBUH) era. It is true that usingthe implication of the context of the text[1] is one of the important tools for understanding the meaning of a word and a sentence. And perhaps the most important and only way to interpret a text is the context. Therefore, if the context of the text is clear, it can often explain the single lexical unknowns of the same text.

It is necessary to pay attention to this point about the context of the text, but if due to the evolution of language and vocabulary and our time distance from the time of the Prophet (PBUH) and the lack of criteria for the word of the time of the Prophet (PBUH) in our country (due to lexical discontinuity of the first century) the words of a text are completely concise and vague. So the context of the text can no longer be obtained to clarify the meaning of the words of the text, according to the will of the speaker[2]. In this way, if, for

example, we know the meaning of 9 words from a 10-word proposition according to the dictionary related to the era of Prophet (PBUH) and do not know only the meaning of one word, we can probably see the spiritual will of the Prophet's speaker for understanding that one word. But if we do not have semantic access to every ten words of this ten-word proposition, the context of the text can no longer help us in interpreting that text or proposition.

C- Formulation of the problem

To clarify and better understand the issue mentioned earlier, we need to pay attention to a few points:

1. The unknown needs to be known

In a proposition that has an unknown, the unknown of the proposition is revealed by the other known parts of the proposition. But if it contains more than one unknown proposition, the interpretation of the text will be uncertain and will have dubious consequences. In this way, the severity of the suspicion depends on the number of unknowns in the text, and the interpretation of the text undoubtedly includes more than one instance. On the other hand, if a proposition, all its members, are unknown, then, in no way can the unknowns be known, even in the form of suspicious information:

$$2 + 3 - X = 1 \quad \Rightarrow X = 4$$

$$Y + 3 - X = 1 \quad \Rightarrow X = ? \Rightarrow 2 \vee 3 \vee 4 \vee 5 \vee 6 \ldots$$

$$Y + Z - X = 1 \quad \Rightarrow X = ? \Rightarrow 0 \vee 1 \vee 2 \vee 3 \vee 4 \vee 5 \vee 6 \ldots$$

$$Y + Z - X = Q \quad \Rightarrow X = ? \Rightarrow 0 \vee 1 \vee 2 \vee 3 \vee 4 \vee 5 \vee 6 \ldots$$

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of words or their characteristics. (See: Khoei, nd: 427-430)

1. The context of a text is the quality of placing a word in a sentence and its position, and the special connection between the contents of a sentence and the sentences before and after it, so that a meaning can be discovered that is not clearly derived from the logic and meaning of the text. But also it is of its intellectual means.

2. For example: The commentators have made a strange difference in the interpretation of verse 102 of Baqarah, so that we do not find such a difference in any of their verses. If we

multiply the probabilities and differences we mentioned, the result of the multiplication turns out to be a significant number. (Al-Mizan, nd: 1/233)

For example in verse:
(O, you who believe! The law of Retaliation in punishment is prescribed for you in cases of murder: The freeman for the freeman, the slave for the slave and the female for the female. But if the heirs of The killed person forgive the killer, Then the relatives [of the killed person] Should demand blood-money in a Reasonable manner, and the killer Must pay with handsome gratitude; this Is a lightening [in punishment] as Well as a Mercy from your Creator and Nurturer; so after this, Whoever transgresses the limits,[Makes new claims or attempts the life Of the killer], he shall have a painful Torment.)(Baqarah/178)

Regardless of the differences in reciting the verses of the Holy Qur'an (See: Ostadi, 2015: all over the text) and the writing problems of the book of revelation (See: Ostadi, 2015: 21-58), which leads to a change in the main meaning and will of the word of revelation and the interpretation of the text becomes suspicious. The word "'Ufīya[1]" in this verse has five meanings, for example, Ibn Arabī says that "'Ufīya" in the following verse means giving or forgiving and it is understood from the context (Ibn Arabī, 1408: 1/96)

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَىْ ءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ

Therefore, assuming the other known parts of the verse, we identify an unknown part. If there were no (hypothetical) knownparts, no longer, we could determine the meaning of "'Ufīya" from the verse.

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1. This word, assuming different scripts and Iʿrāb, can find a specific condition in the text that is ignored yet.

2. The lexical sequence should not be interrupted

To use the concept and meaning of a narration in the science of Dirāyah, a narrative text is examined from the following aspects: 1- Attributes of narrators (correct, good, reliable and weak). 2- Number of narrators (Mustafiḍ and Aziz). 3- Attribution to the last narrator (holy hadith, Marfūʿ, Muqūf and Maqtūʿ). 4- Changes that have occurred in the text or document (Mudarraj, Maqlūb, Muṣḥaf, Muḥarraf, Muḍṭarib and Mudūʿ). 5- The states included in the text of the narration (Naṣ, Ẓāhir, Muʿawwal, Mujmal, Nāsikh, Mansukh, Muḥkam, Mutashābih, etc.)

6- The certainty or non-certainty of the narration (consecutive news and single news)

7- Number of intermediaries up to Infallible Imam (high and low)

8- Connecting and terminating the Sanad (Musnad, Muttaṣil, Mursal, Muʿallaq and Munqaṭiʿ)

Shouldn't these three important studies be done on the lexicographers' vocabulary?

If we refer to the series of narrators of the meaning of the word up to the age and custom of the language of the revelation (the word of the beginning of Islam), the Sanad of the meaning of the word; the meaning of the word can also be divided into continuous and single in terms of Sanad. And the single news can be divided into correct, good, reliable and weak; and we examine the number of intermediaries up to the time of the word of early Islam and its connection and termination.

$X \Rightarrow Y \Rightarrow Z \Rightarrow Q \Rightarrow M \Rightarrow N \Rightarrow$

It seems that in order to achieve the meaning of revelation and the customary word of the early Islam, it is

necessary that the lexical sequence of lexicographers is not interrupted. To approximate the mind; That is, just as the Maqtūʿ[1] hadith has no authority, so the meaning of the Maqtūʿ word has also no authority.

3. Explaining lexical unknowns should not lead to far meaning

Far is one of the terms of the science of logic and means the stop of the existence of two things on each other. As if A is the cause of B and B is the cause of A. The invalidity of far is obvious, because it requires the precedence of the thing over itself (See: Muzaffar, nd: 125; Qutbuddin Razī, 2005: 81; Ibn Sina, 2015: 17)

The far meaning of the word

If in the meaning of the words of a text, knowing the word "A" is subject to knowing the word "B" and knowing the word "B" is also subject to knowing the word "A", it is "the far meaning of the word" and "the definition of the word by itself"; that is, they want to introduce something to themselves.

$$X \Rightarrow Y \Rightarrow Z \Rightarrow X$$

Therefore, recognizing something unknown to oneself is invalid, because that thing must be known before it can be known by definition.

Therefore, we cannotrefer one word to another when the words of a proposition or text are all involved and understand the word A by word B. Because you will be asked where you got the meaning of the word B, you will say from C and C from D, finally you will say from A. This semantic procedure isfar and unacceptable.

4. The lexical rupture and usingfar meaning make the interpretation suspicious.

Apart from the problems of "Ijtihad dictionaries and consequential dictionaries[2]", which can be examined and important in their place, it seems that it can be concluded from the previous contents: lexical rupture using the far meaning makes the interpretation suspicious.

D. Hypothesis

The interpretation of an Islamic religious text or proposition can be for various reasons, such as some of the following reasons, and as a result, it becomes suspicious and uncertain: 1- Verbal sharing. 2- Truth and trope. 3- The meanings of the letters. 4- Application and restriction. 5- Pronoun reference. 6- Aspects of Iʿrāb. 7- The type of exception or excepted. 8- Difference in reference. 9- Concise words. 10- Difference of recitations. And ... (For example, see: Shaker, 2009: Full text)

But the most prominent of them, which also affects the other reasons of the differences in interpretation, is the meaning of the word. Verses should be interpreted according to the meanings of the words at the time of the revelation of the Qur'an. To determine the meanings of the words used in the verses, one must identify all the common meanings of the words at the time of revelation by searching for

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1 . A hadith is called Maqtūʿ when some of its narrators are unknown or there is no connection between its sanad and Infallible Imam. Hadith Maqtūʿ, like hadith Muqūf, despite connection of Sanad has no authenticity. (Nihāyah al-Dirayah, p. 198)

2. Some lexicographers are Mujtahid such as Raghib and Ibn Fāris. Some lexicographers are Mutatabbi like Lisān al-Arab, Qāmūs, Taj al-Arūs, etc.

reliable sources, and according to all those meanings, the meanings of the words in the verses must be deduced.

Considering the evolution of our language and vocabulary and the time interval with the era of the Prophet (PBUH) and the lack of criteria for the vocabulary of the era of the Prophet (PBUH) in our country, due to the lexical rupture of the first century AH, the current interpretation and ijtihad of the Qur'an and Hadith is basically suspicious and is not certain.

E- Formulating the hypothesis of uncertainty of text interpretation
In order to formulate the hypothesis of uncertainty in the current interpretation of the Islamic texts of the beginning of Islam, it is necessary to make some introductions in order and to draw conclusions based on these introductions. These preliminaries are presented in three stages:

First stage:

1- Discovering the interpretation of a text or proposition depends on the context of the text

The commentators and scholars of the sciences of the Qur'an and Hadith have always paid attention to the value and importance of the context in the correct understanding of the verses of the Qur'an and the hadiths (for example, see: Rāzī, nd: 10/10). And context is considered to be the greatest and supreme analogy for understanding the intention of the speaker (for example, see: Tabataba'i, 1417: 6/116). And they believe that whoever ignores it, will make a mistake in his interpretation (for example, see: Zarkashī, 1416: 2/200). Even some commentators have preferred context over the causes of revelation (Tabataba'i, nd: 16/280). Of course, the context of the text can be considered broad. In this case, it is intertwined

with two issues of the appropriateness of the verses[1] and the reasons for the revelation[2].

2- Discovering the context of a text or proposition depends on knowing each word of the text or proposition.

One way to understand the meanings and uses of words in a text is to examine the uses of those words in the text itself. Because in many cases, according to the evidence, context and the like, the meaning in which the words are used is known, and in this way it is possible to understand in what meanings a word is used.

Even in some cases, we may be aware of the truth of a word for a meaning regarding the multiplicity of uses of that word in that meaning. However, it should be noted that using a word in one or more meanings is not the reason that this word is meant in all cases used in the text, but the examination of usage cases, only makes us familiar with the practical meanings of words and meanings in which words may be used.But determining which meaning is intended for the words used in the text to be interpreted is done only through connected and discrete contexts, and these contexts need to be clear.

3- Discovering the meaning and concept of each word of a proposition

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1. Relevance, which is a matter within verses, indicates the interconnectedness of verses and emphasizes that the Qur'anic text is a correlated structural unit, and the interpreter must discover these relationships and occasions linking verses together as well as surahs. (Nasr Hamed Abu Zayd, 2003: 274)
2. The cause of revelation is not only the recording of historical facts on the subject of the Qur'anic text, but also the understanding of the Qur'anic text and the extraction of the meanings of the verses in the light of knowing the context of revelation. (See: Suyūṭī, 1421: 1/107-108; Zarkashī, 1416: 1/23)

and text, relies on specific or case dictionaries.

It is true that to understand the will of the early speaker of Islam, the word is not relevant at first[1], and the customary language of early Islam is the criterion for understanding the will of the early speaker of Islam, but (It is better to say at the present time) the only way to reach the customary meaning of that time to refer to literary sources.

To interpret a proposition and a text, commentators refer to lexical sources in general. The meaning of lexical sources is any source that helps us to understand the meaning and use of words at the time of the speaker. Accordingly, for the interpretation of Islamic religious texts, "The Holy Qur'an, narrations, the words of the Companions (Rashid Reza, 1990: 1/7; Suyūṭī, 1421: 1 / 355-416), the popular culture of the people at the time of revelation (Balāghī, nd: 1/32; Suyūṭī, 1421: 1/355)" all are considered lexical sources of interpretation in the sense that by referring to them, the meanings and uses of words, propositions and Islamic texts in the age of revelation becomes clear.

But the important question is, what source can be used to understand these general sources of interpretation of Islamic texts? It seems that the source of all interpretations should be the dictionary of lexicographers. Because the discovery of the meaning of each word in a proposition and text

(especially the ancient one, which is distant from us), relies on specific or case-by-case dictionaries[2]. Although some may assume that most of the words in a statement, the meaning of an unknown word can beknown and interpreted without using a dictionary. This does not mean, however, that the texts of early Islam can be interpreted entirely and fundamentally without a dictionary.

Second stage:

4- The dictionary relies on the ijtihad of lexicographers

The criteria that the commentators have stated in the use of dictionaries are: documented speech, accurate meaning, seeks to distinguish between real and virtual meanings, their completeness and comprehensiveness. However, they have stated that: It is wrong to worship their words and accept them unequivocally. Because they sometimes relied on their own understanding and in examining the use of words, they confused the real meaning with the virtual and did not pay attention to its customary use of language or, for example, its Qur'anic use (for example: Balāghī, nd: 1/32)

It is true that the main purpose of lexicographers is to clarify the meaning of words, and even if they have not said the final word in explaining the meaning of the word, they certainly describe many of its angles and are a good help in achieving the meaning of the word. But the dictionary, as well as the lexical discussions of commentators and narrators, need to be argued to understand the meanings of the words in the texts.

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1. This means that if we know the customary meaning of the language of the beginning of Islam, we have nothing to do with the word; for example: Now when we listen to the words of people in the community, we do not refer to the dictionary to understand the content.

2. The case dictionary does not mean dictionaries that have been compiled as independent books; rather, it is the case sources that in miscellaneous books, the author has dealt with the word appropriately.

This shows that the dictionary relies on the ijtihad of lexicographers (see: Ostadi, 2021: full text); and this ijtihad can be different from other lexical ijtihad[1]. Given the ijtihad and inferential nature of many of their statements, which are sometimes evident from their statements, it is wrong to accept their statements without research and evidence. Sotheir ijtihad is either right or wrong; assuming correct ijtihad, one cannot deny that a dictionary relies on the ijtihad of its author.

5- The correct ijtihad of a lexicographer depends on his contemporaneity

Regardless of whether a lexicographer's report is fundamentally acceptable[2] in religious ijtihad, and what kind of effect it has, it is necessary to consider it.Since the purpose of tracing the roots of words in a text (such as the Qur'an and hadith) is toachieve their common meanings at their time. The best of the books that help us achieve this goal is the oldest of them that are at the time ofthe author. Because their authors are chronologically in the era or close to the era of the words that are less changed and delivered at that time.

Therefore, it seems logical to say: because the meanings are changed[3]for reasons such as "Mixing instances of several meanings for a word", "Breaking the meaning from the use", "Breaking the meaning from the main intention of the speaker", "Breaking the specific meaning for which the word is made from the meaning the word is attributed to". The lexicographer must be contemporary with the use of the word in order to be able to ijtihad the meaning of the word correctly[4]. Of course, this is apart from the drawbacks that may exist between customary and lexical meanings[5].

Third level:

6- In order to access the interpretation of the text and

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1. For example, Ibn Rastuyyah (d. 347 AH) wrote the book "Al-Intisar Li Kitāb al-Ayn wa Anh al-Khalil" in defense of Khalil Farahidi's book "Al-Ayn" and the views of Mufaḍal Dhabi (d. 168 or 178 AH) who wrote the book "Radd ala al-Khalil" and denied Al-Ayn and rejected its contents. (See: The Great Islamic Encyclopedia, the center of the Great Islamic Encyclopedia, taken from the article "Ibn Rastuyyah", vol. 3, p. 1195.) This book was published in 1424 AH with the introduction of Abdul Ali Al-Wudagiri and Salah Mehdi Al-Fartousi in Dar al-Baath, Damascus.

2. For example: Is a lexicographer's report on a word valid in the form of testimony, or in the type of expert, or none at all? If the lexicographer's report is of the testimony type, two just men are required to testify. But if it is of the type of referral to a specialist, it does not matter if the specialist is a man or a woman. Therefore, the effects of each hypothesis will be variable.

3. For example, the word Wuḍuʿ now means ablution; But Sheikh Ḥurr says: The narrations have brought Wuḍuʿ to mean Istinjāʿ. (Ḥurr Āmulī, 1414: 1/459 onwards) Some jurists have considered prayer without purification permissible; but refusing Istinjāʿ is considered a sin. (Jaṣṣās, 1405: 22/505)

4. It seems that when there is a flaw in ijtihad in the dictionary, its erroneousness increases. It should be clarified what is the guarantee that the lexical ijtihad is correct?

5. The claim of the lexical texts is that it expresses the customary meaning. This claim makes a duality between word and custom. Word claims that it reflects custom. But at the same time it is bound by the rules and standards of the word. Therefore, sometimes customary meanings are not reflected in the word, especially in the case of compound words, the difference between the word and the custom becomes apparent.

propositions of the beginning of Islam (Qur'an and Hadith), it is necessary that the dictionary of the time of the Prophet (PBUH) is available.

No one can deny that the minimum conditions for access to the interpretation of the text and propositions of the beginning of Islam (Qur'an and Hadith) are not the existence of the dictionary of the time of Prophet (PBUH). Therefore, apart from accessing the interpretation of the text and propositions of the beginning of Islam (Qur'an and Hadith), it is necessary to have a dictionary of the time of the Prophet (PBUH).It is even necessary to have several dictionaries in order to verify the correctness of ijtihad or the lexicographer. Received. For example, if five dictionaries from the five contemporary authors of the Prophet (PBUH) express a word with a specific meaning, it is at least certain that this meaning can be correct for that word. Of course, on the other hand, there are other limitations, even in the presence of a dictionary, in compound words[1], as well as the lack of vocabulary by the lexicographer[2].

7- There is no dictionary from the beginning of Islam

According to the documents we have, there is no dictionary from the

beginning of Islam[3]. Around the year 175 AH, with the initiative of Abu Abdul Rahman Al-Khalil Ibn Ahmad Ibn Farhud Ibn Fahm Ibn Abdullah Ibn Malik Ibn Nadrib Ibn Al-Azud (Darwīsh, nd: 4), the idea of Arabic lexicography emerged (Nasar, 1408 AH: 1/194). The book Al-Ayn, which is attributed to him[4], is the first book in the dictionary that has reached us. This book was written in the second century.

Therefore, no dictionary related to the era of Prophet (PBUH) and the word of revelation is available now. Either such a dictionary has not been compiled, or it has disappeared over time and is not available for us.

8- The current interpretation of the propositions of the beginning of Islam is based on the meaning of the words of a century later

Considering the seven cases that have already passed, it can be said that the current interpretation of the text of

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1. Dictionaries usually discuss singular words, not compound words. However, sometimes even in single words, there may be a difference between a dictionary and a common language. But custom is the standard of interpretation of religious texts, the custom of the beginning of Islam and the time of the word of revelation, which in the combined words of that custom, we cannot use the word.

2. It seems that most lexicographers do not try to limit the meaning of words. That is, they do not insist on claiming to have acquired all the meanings of a word.

3. Important Arabic dictionaries in chronological order are: 1- Al-Ayn (written by Khalil bin Ahmad Farāhīdī, D. 175 AH). 2- Muʿjam Tahdhīb al-Lughah (written by Abu Mansour Muhammad bin Ahmad Al-Azharī, died in 370 AH). 3- Jamhara al-Lughah (written by Abu Bakr Muhammad ibn al-Hasan ibn Duraid, died in 321 AH). 4- Muʿjam Maqāyis al-Lughah (written by Abu al-Hussein Ahmad ibn Fāris ibn Zakariyā Rāzī, D. 395 AH) this book is a summary of Al-Ayn. 5- Taj al-Lughah wa Sihah al-Arabiya (written by Abu Nasr Ismail bin Hamad Johari, D. 393 AH). 6- Lisān al-Arab (written by Abu al-Faḍl Jamal al-Din Muhammad ibn Makram ibn Manẓūr, D. 711 AH). 7- Qāmūs al-Muḥīṭ (written by Mohammad Firouzabadi, D. 817 AH). 8- Taj al-Arūs min Jawahir al-Qāmūs (by Abu Feyz Seyyed Mohammad Morteza Hosseini Waseti Zubaydī, 1205 AH)

4. FOR information on the negotiations regarding the attribution or non-attribution of the book Al-Ayn to Ahmad Farāhīdī, see: Talmon, 1999: 94-96.

the Holy Qur'an and some of the propositions of the beginning of Islam ultimately relies on the follow-up or ijtihad (correct or incorrect) of lexicographers a century after the Prophet's life, also as a single news.

It may be said that if we do not have access to the customary meaning of the time of the Prophet (PBUH), instead by accessing the narrations of Imam Bāqir, Imam Ṣādiq and Imam Kāẓim (AS) we can access the meaning of the time of Prophet (PBUH). Because the most important feature of Al-Ayn dictionary is that: its author lived in the era of the Infallible Imams (AS) and the period of issuing most Shia hadiths (from the time of Imam Bāqir to Imam Kāẓim (AS)). And this feature causes Al-Ayn to have a special credibility and position in explaining the meaning of the words used in Islamic texts.

But the main problem is that, (apart from: Does a single news of a lexicographer worth or not?)

1- How do we know that the lexical letter (Kitāb al-Ayn) is in accordance with the meaning of the customary words of the time of the life of the Prophet (PBUH).

2- Because the narrations and hadiths of Imam Bāqir, Imam Ṣādiq and Imam Kāẓim(AS) can confirm the understanding of the customary meaning during the life of the Prophet (PBUH).

3- How do we know that the narrations and hadiths of Imam Bāqir, Imam Ṣādiq and Imam Kāẓim (AS) confirm the understanding of the customary meaning of the time of the Prophet (PBUH).

4- Using the lexical letter (Kitāb al-Ayn), we receive the meaning of the words of the Infallible Imams (AS).

And this problem is apart from the fact that we are not able to present the

narrations of the Infallible Imams[1] to the Qur'an (due to the lack of a definitive interpretation of the Qur'an, due to a lexical rupture).

F- Testing and evaluating the hypothesis

A text is examined experimentally. Verse 9 of Surah Al-Ḥijr is called "the verse of memorization".

«إِنَّا نَحْنُ نَزَّلْنَا اَلذِّكْرَ وَ إِنَّا لَهُ لَحافِظُونَ»

This verse has several words:

«انا» + «نحن» + «نزلنا» + «الذكر» + «انا» + «له» + «لحافظون».

In order to interpret this verse, and understand the belief decree of "Not distorting the Qur'an" from it, it is necessary to determine what the word "dhikr" means.

In the oldest dictionary, the book of Al-Ayn, the word "dhikr" is not mentioned (see: Khalil ibn Ahmad, 1409: full text). However, later lexicologists (395 AH onwards) have given two meanings for the word "dhikr": one is "Remembrance" versus "Forgetfulness", and the other is "Male" versus "Female" (Ibn Fāris, 1404: 2/358; Rāghib Isfahani, nd: 328)[2]

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1. The Holy Prophet (PBUH) says: "So, take what is in accordance with the Qur'an and leave what is contrary to the Qur'an." Also, the Holy Prophet (PBUH) says: "O people, what came to you from me and agreed with the Qur'an, I have said it and what came to you and was against the Qur'an, I did not say it." (Kulayni, nd: 1/88, Hadith 1 and 5)

2. The etymology of the word dhikr shows that the principle in its meaning is "remembrance" versus "forgetfulness" and its use in other meanings is due to the fact that it is used to have a property that causes man to remember and pay attention to it. As the son is called "dhakar" and "Mudhakkar" because it causes the survival of the memory.

The use of the word dhikr in the Qur'an

On the other hand, in the Holy Qur'an, the word dhikr has been used 76 times and with all its derivatives 291 times (Abdul Bāqī, 1985: below the word dhikr). The problem is that the word "dhikr" has many uses in the Qur'an and Islamic hadiths. For example, commentators have said in the context of Qur'anic verses that "dhikr" has several meanings in the Qur'an, including: First, linguistic memory[1]. Second, heart memory[2]. Third, speech[3]. Fourth, the news[4]. Fifth, advice[5]. Sixth, revelation[6]. Seventh, the Qur'an[7]. Eighth, the Torah and the previous heavenly books[8]. Ninth, honor and greatness[9]. Tenth, to obey[10]. Eleventh, to express[11]. Twelfth, five prayers[12]. Thirteenth, Friday prayers[13]. Fourteenth, evening prayer[14]. Fifteenth, the Prophet[15] (For all these cases, see: Rāghib Isfahani, nd: under the word dhikr; Suyūṭī, 1421: 1/170; Ibn Hamid, 1426: 1964-1965)

Also, we know that the names of the Qur'an and the number of these names are very different among the scholars of Qur'anic exegesis and sciences, and each of them has given names for the Qur'an (see: Ṭabrasī, 1981: 1/24;

Hosseini Shah Abdul Azimi, 1984: 1/16; Rāzī, nd: 1/5; Ma'refat, 2006: 50; KashefiSabzevari, nd: 144; Firouzabadi, nd: 1 / 88-96). But among the titles used for the divine word, there are four more famous titles in the form of nouns in the existing text of the divine word: 1- Qur'an (70 times). 2- Kitāb (100 times). 3- Dhikr (20 times). 4- Furqān (7 times).

Now, if some supporters of a slight distortion of the Qur'an's shortcomings say:

The meaning of "dhikr" used in this verse is the Prophet himself and not the Qur'an, because in other verses the word "dhikr" is used about the Prophet himself; where He says:

﴾Verily, We have sent down The Reminder, [the Holy Qur'an] and We will assuredly be the Protector of it.﴿ (Hijr/9)[16]

We see that the meaning of dhikr in this holy verse is the Messenger of God and its meaning is as follows; We sent the Prophet (PBUH) and we will protect him from the evildoers. (Nouri, lithography: 336)

What are we going to do? If we use the context of the text, and say in response:

This interpretation is false and inaccurate; because the word "Tanzīl" and "Inzāl" which are used in those two verses, means revelation, and this word indicates that the meaning of "dhikr" in both verses of the Qur'an is not the Prophet, and if the meaning of "dhikr" was prophet, the word "Irsāl" and the like were used to mean sent, not Tanzīl and Inzāl.

Nor can it be said that the meaning of "dhikr" in the verse of "Memorization" is the Prophet

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1. Like verse 200 of surah Baqarah
2. Like verse 135 of surah Al Imrān
3. Like verse 42 of surah Yusuf
4. Like verse 83 of surah Kahf
5. Like verse 44 of surah An'am
6. Like verse 3 of surah Ṣāffāt
7. Like verse 50 of surah Anbiyā'
8. Like verse 43 of surah Naḥl
9. Like verse 44 of surah Naḥl
10. Like verse 152 of surah Baqarah
11. Like verse 63 of surah A'rāf
12. Like verse 239 of surah Baqarah
13. Like verse 9 of surah Jumu'ah
14. Like verse 32 of surah Ṣād
15. Like verses 10 and 11 of surah Ṭalāq

16. Ibid

(PBUH); for the three verses before it, this holy verse has taken place:

(And they said [to the Messenger:]" O, you to whom the Divine Message is Revealed, you are indeed a crazy man.) (Hijr/6)

In this verse, it is addressed to the Prophet (PBUH) that dhikr has been revealed to him and the meaning of dhikr in this verse is the Holy Qur'an. Considering this meaning, there is no doubt that the meaning of dhikr in the next three verses is the Qur'an; not the Prophet (PBUH). (See: Khoei, 2008: 277 onwards; JawādīĀmulī, 2014: 53)

Proponents of distortion of the Qur'an will say:

Everyone agrees that Qur'anic Mutashābihātcannot be relied on unless a clear text is used to express the meaning of the Qur'an. So if a verse is Mutashābih, all agree that it cannot be cited and here this verse is one of the types of Mutashābihāt, which include a common verbal or spiritual similarity.That is, if a common word is used in a verse, if it is a verbal common without some definite symmetry,some of its goals are determined. And if it is a spiritual commonality, if we are sure that the common aspect is not the will, but that is one of the individuals and instances of the will and there is no specific analogy, it causes the verse to be considered as a kind of similarity, and this is something that everyone agree. Here, too, the word "dhikr" is mentioned in this verse, but this word is referred to the Messenger of God (PBUH) in many cases in the Qur'an, and it is possible that the meaning of dhikr in this verse is also the Messenger of God (PBUH). So due to different meanings of dhikr in the Qur'an, there is at least a possibility that the meaning of "dhikr" in this verse is the Messenger of God (PBUH),

so this verse is of similar types and cannot be cited. (Nouri, nd: 336)

Considering these problem and answer, it seems that it can be concluded that even if each of the other words of this verse means:

«انا» + «نحن» + «نزلنا» + «له» + «الحافظون»

And the verses before and after this verse have only one meaning and have no other verbal and spiritual commonalities. And the context of verse cannot help us to know the meaning of dhikr here and it is necessary for the commentator to be able to refer to the dictionary of the age of the Prophet (PBUH) to explain the word dhikr. Since this dictionary does not exist, definitive ijtihad from this verse will be eliminated.

G- Solving the problem and presenting a theory

According to what was stated in the whole previous text and was finally tested and evaluated,the current interpretation of the propositions of early Islam (Qur'an and Hadith) relies heavily on the ijtihad of lexicographers two centuries after the life of the Prophet (PBUH). Therefore, despite this historical rupture of the word and the absence of numerous dictionaries of the Prophet's contemporaries, there is no requirement that the lexical ijtihad two centuries after the Prophet (PBUH), which we now use, be in line with the spiritual truth of the words of the Prophet (PBUH) and the infallible Imams (AS) of the beginning of Islam.

From what has been said, it can be concluded that the conditions for ijtihad of the commentators and jurists to understand the text are not ready now. Therefore, even if the mujtahids of religious texts are correct in their personal ijtihad, because the conditions

for interpreting the text are not available; the current interpretation of the text and propositions of the Qur'an and their hadith is basically uncertain; and at most, it is suspicious.

Conclusion

Considering the lack of numerous dictionaries from the beginning of Islam by which it is possible to definitively obtain the meaning of the components of textual propositions. Also, the inadequacy of the context of Islamic texts in definitive interpretation for them, it seems that the existing interpretations of historical Islamic textual propositions such as the Holy Qur'an are suspicious. Thus, in the meantime, it seems that only rational arguments can be considered, provided that one of the premise of those arguments does not depend on the textual propositions of Islamic history (which are suspicious).

The result of the semantic rupture theory will be that any definitive and radical Islamic rulings that violate public rational views (as briefly explained in the introduction) cannot be enforced. In other words, a person may be considered an ideological apostate, for example, but he or she cannot be executed for apostasy. Unless his execution is a suspicious statement and subject to a rational argument free from religious textual ijtihad.

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