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The Bi-Quarterly Approach On the
Qur'an and Religious Enlightenment

The Bi-Quarterly of Quran and Religious Enlightenment, as the first publication in this field, is aimed to receive and to publish the articles submitted by intellectuals and researchers with the following goals. Articles submitted to this quarterly must:

A) Involve beliefs, social, economic, educational, historical, political discussions as well as new sciences related to the Qur'an and Islam with the focus on the Qur'an and Islamic teachings.

B) Involve a critique and analysis of research related to the Qur'an in order to clarify the issues and points of view expressed by intellectual thinkers and writers based on the Qur'an and Islamic teachings.

C) Involve a comparative interdisciplinary research on the basis on religious texts and other sciences, with the focus on the Qur'an and Islamic teachings.

D) Involve a critique and investigation of the views of orientalists about religious texts and rare religious views based on the Qur'an and Islamic teachings.

E) Involve a provision of the religious enlightenment construct based on the criteria of the Qur'an.

Payame Noor University Research Journals' Publication Ethics

This publication ethics is a commitment which draws up some moral limitations and responsibilities of research journals. The text is adapted according to the "Standard Ethics", approved by the Ministry of Science, Research and Technology, and the publication principles of Committee on Publication Ethics (COPE).

1. Introduction

Authors, Reviewers, editorial boards and editor-in-chiefs ought to know and commit all principles of research ethics and related responsibilities. Article submission, review of reviewers and editor-in-chief's acceptance or rejection, are considered as journals law compliance otherwise the journals have all the rights.

2. Authors Responsibilities
- Authors should present their works in accordance with journal's standards and title.
- Authors should ensure that they have written their original works/researches. Their works/researches should also provide accurate data, underlying other's references.
- Authors are responsible for their works' accuracy.

Note 1: Publishing an article is not known as acceptance of its contents by journal.

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- Overlapping publication, where the author uses his/her previous findings or published date with changes, is rejected.
- Authors are asked to have authors' permission for an accurate citation. When using ones direct speech, a quotation mark (" ") is necessary.
- Corresponding author should ensure that the complete information of all involved authors in the article.
- Note 2: Do not write the statement of "Gift Authorship" and do not omit the statement of "Ghost Authorship".
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- Author(s) is/are asked to provide and reserve raw data one year after publication, in order to be able to respond journal audiences' questions.

3. Research and Publication Misconduct

Author(s) should avoid the research and publication misconduct. If some cases of research and publication misconduct occur within each steps of submission, review, edition or publication, journals have the right to legal action. The cases are listed as below:

- **Fabrication:** Fabrication is the practice of inventing data or results and reporting them in the research. Both of these misconducts are fraudulent and seriously alter the integrity of research. Therefore, articles must be written based on original data and use of falsified or fabricated data is strongly prohibited**.**
- **Falsification:** Falsification is the practice of omitting or altering research materials, equipment, data, or processes in such a way that the results of the research are no longer accurately reflected in the research record.
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◄ **Wrongful Appropriation:** Wrongful appropriation occurs when author(s) benefits another person's efforts and after a little change and manipulations in the research work, publish it on his/her own definitions

◄ **False Attribution:** It represents that a person is the author of a work but she/ he was not involved in the research.

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Reviewers must consider the followings:

◄ Qualitative, contextual and scientific study in order to improve articles' quality and content.

◄ To inform editor-in-chief when accepts or reject the review and introduce an alternative.

◄ Should not accept the articles which consider the benefits of persons, organizations and companies or personal relationships; also the articles which she/he, own, contributed in its writing or analyze.

◄ The reviewing must be carried out upon scientific documents and any self, professional, religious and racial opinion is prohibited.

◄ Accurate review and declaration of the article's strengths and weaknesses through a clear, educational and constructive method.

◄ Responsibility, accountability, punctuality, interest, ethics adherence and respect to others' right.

◄ Not to rewrite or correct the article according to his/her personal interest.

◄ Be sure of accurate citations. Also reminding the cases which haven't been cited in the related published researches.

◄ Avoid of express the information and details of articles.

◄ Reviewers should not benefit new data or contents in favor of/against personal researches; even for criticism or discrediting the author(s). The reviewer is not permitted to reveal more details after a reviewed article being published.

◄ Reviewer is prohibited to deliver an article to another one for reviewing except with permission of editor-in-chief. Reviewer and co-reviewer's identification should be noted in each article's documents.

◄ Reviewer shouldn't contact with the author(s). Any contact with the authors should be made through the editorial office.

◄ Trying to report "research and publication misconduct" and submitting the related documents to editor-in-chief.

5. Editorial Board Responsibilities

◄ Journal maintenance and quality improvement are the main aims of editorial board.

◄ Editorial board should introduce the journal to universities and international communities and publish the articles of other universities and international societies on their priority.

◄ Editorial board must not have quota and excess of their personal article publishing.

◄ Editorial board is responsible for selecting the reviewers as well as accepting or rejecting on article after reviewers' comments.

◄ Editorial board should be well-known experts with several publications. They ought to be responsible, accountable, truth, adhere to professional ethics and contribute to improve journal aims.

◄ Editorial board is expected to have a database of suitable reviewers for journal and to update the information regularly.

◄ Editorial board should try to aggregate qualified moral, experienced and well-known reviewers

◄ Editorial board should welcome deep and reasonable reviews, and prevent superficial and poor reviews, and deal with one-sided and contemptuous reviews.

◄ Editorial board should record and archive the whole review's documents as scientific documents and to keep confidentially the reviewers' name.

◄ Editorial board must inform the final result of review to corresponding author immediately.

◄ Editorial board should keep the article's contents confidentially and do not disclose its information to others.

◄ Editorial board ought to prevent any conflict of interests due to any personal, commercial, academic and financial relations which may impact on accepting and publishing the presented articles.

◄ Editor-in-chief should check each type of research and publication misconduct which reviewers report seriously.

◄ If a research and publication misconduct occurs in an article, editor-in-chief should omit it immediately and inform indexing databases or audiences.

◄ In the case of being a research and publication misconduct, editorial board is responsible to represent a corrigendum to audiences rapidly.

◄ Editorial board must benefit of audiences' new ideas in order to improve publication policies, structure and content quality of articles.

References

∗ "Standard Ethics", approved by Vice-Presidency for Research & Technology, the Ministry of Science, Research and Technology

∗ Committee on Publication Ethics, COPE Code of Conduct, www.publicationethics.org.

Qur'anic Arguments to Prove the Divinity
of the Words of the Holy Qur'an

ادله قرآنی برای اثبات قدسی بودن الفاظ قرآن کریم

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Abstract

The holy prophets performed miracles as a One of the first and most important principles of the interpretation of the Holy Qur'an is the issue of the sanctity of the Holy Qur'an. The meaning of the holiness of the Qur'an is that the Qur'an (both in word and meaning) is from God. And human beings and other creatures, including jinn, angels, etc., have no involvement in its creation. Therefore, this Qur'an is holy, so it is pure and completely true, and unlike the unholy texts, it cannot be criticized or damaged. When it is said that the Holy Qur'an is sacred both in word and meaning, this statement implies three characteristics of the Holy Qur'an: the divinity of the words of the Holy Qur'an, the soundness of the text, and its wisdom. In this article, the discussion of the divinity of the words of the Holy Qur'an has been examined and an attempt has been made to prove by quoting the verses of the Holy Qur'an that both the words and meanings of Qur'an are from God and it is not human but it is divine.

Keywords: Being Divine, Words, Being Revelatory, Qur'an.

چکیده

از نخستین و مهم‌ترین مبانی تفسیر قرآن کریم، بحث و موضوع قدسی بودن قرآن کریم است. مقصود از قدسی بودن قرآن این است که قرآن(اعم از لفظ و معنا) از طرف خداست و بشر و دیگر مخلوقات اعم از انس و جن و فرشته و .....، هیچ‌گونه دخالتی در ایجاد آن ندارند. پس این قرآن قدسی است لذا پاک و مطهر و سراسر حق است و برخلاف متون غیر مقدس، قابل نقد و خدشه نیست. وقتی گفته می‌شود الفاظ قرآن کریم قدسی است این سخن ملازم با سه ویژگی قرآن کریم است: الهی بودن الفاظ قرآن کریم، سلامت نص، حکیمانه بودن آن است. با تتبع و جستجویی که در مقالات صورت گرفت مقاله‌ای که به بررسی این موضوع از منظرقرآن کریم بپردازد یافت نشد، لذا نگارنده در این مقاله به بررسی ادله قرآنی برای اثبات الهی بودن الفاظ قرآن به صورت توصیفی– تحلیلی و با نگاه و دسته‌بندی جدید و نو پرداخته است. لذا سعی شده است به استناد آیات قرآن کریم اثبات شود که قرآن هم الفاظ آن و هم طبعاً معانی آن از طرف خداوند است و بشری نیست بلکه الهی است.

کلمات کلیدی: قدسی بودن الفاظ، الهی بودن، الفاظ، وحیانی بودن، قرآن.

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Introduction

One of the first and most important principles of the interpretation of the Holy Qur'an is the discussion of the sanctity of the Holy Qur'an. There are several ways to prove the divinity of the words of the Holy Qur'an:

1) According to the verses of the Holy Qur'an: This is the safest way.

2) Citing the narrations of the Infallible Imams (AS)

3) Through intellect and thought

4) Citing the words of commentators and sayings of scholars and Islamic interpreters

5) Historical documents

In this article, we try to prove this issue according to the first method, which seems to be the safest method. That is, to prove the divinity of the words of the Holy Qur'an based on the verses of the Qur'an itself, that is, the first method. By quoting the verses of the Holy Qur'an, we prove that the words of the Qur'an are divine in their meanings, and they are not human, and in this regard, we have given more than 30 Qur'anic reasons to prove the point.

Discussion Background

Before entering into the discussion, the background of the subject is briefly stated. First, this subject is one of the most basic and important and key issues in the field of interpretation and discussions of Qur'anic sciences and accepting it has very key and important results and consequences in the discussion of Qur'anic interpretation. Therefore, in this field, books and articles have dealt with this issue from different angles: these sources include (books, articles, dissertations, and letters in response to each other and debates in this field), it has also been tried to examine this issue on both sides, namely by those who deny this

issue and by those who have responded and agreed with the divinity of the words of the Holy Qur'an. 1) The book "Horizon of Revelation in Critique of Dr. Soroush's Theory on Revelation: Seyyed Mohammad Hossein Hosseini Tehrani. 2) The book "the issue of revelation and response to the doubts: Alawi Mehr of the opposition. 3) The book of theoretical contraction and expansion of Shari'a, expansion of prophetic experience, the words of Muhammad, the dream of Muhammad, the parrot and bee and Soroush's letters and the articles to which he has responded. 4) The article on the divinity of Qur'anic texts from the perspective of Allameh Tabataba'i and its role in the interpretation of Al-Mizan: Amir Reza Ashrafi. 5) Article on the Divine Origin of Qur'anic Words: Mustafa Hashemi. 6) Article on the quality of Prophecy Revelation from the Viewpoint of Qur'an and Traditions: Rabbani Golpayegani. 7) An article on analyzing the interpretive foundations of the Qur'an's sanctity according to Sheikh Mofid: Professor Dr. Moʿaddab. 8) The article of Revelation as a dream, a critique on Dr. Soroush's views: Abolfazl Sajjadi. 9) The article of Critique of different views on the revelation of words of the Holy Qur'an: Mohammad Sheibani. 10) The article on the divinity of text: Alawi Mehr. 11) The article on Cognition of Revelation: Fatemeh Ghanbari. 12) Article of Orientalists and Revelation: Fatemeh Ghanbari. 13) An article on comparative analysis of the views of Allameh Tabataba'i and Fakhr Rāzī on speech: Abdullah Nasri. 14) The article of Divine language of the Qur'an and the issue of understanding: Sharifi. 15) Ayatollah Sobhani's replies to Soroush in two letters. 16) The article on "Is the text of

the Qur'an from God?" by Hamid Admin. 17) Interview and conversation of Mr. Ashkuri with Soroush Dabbagh. 18) The sanctity of the Qur'an: doctor Moʿaddab. 19) The role of angel and prophet in revelation from the perspective of Qur'an and narrations: Mustafa Karimi. 20) The article on knowing revelation in the thought and interpretation of Allameh Tabataba'i: Mohammad Ali Ardestani. 21) Article on the analysis and critique of the propositional approach to Qur'anic revelation: Mohammad Arab Salehi 22) Article on Qur'anic revelation, linguistic or non-linguistic (critical analysis of the human nature of Qur'anic words): Mohammad Kazem Shakir. 23) 15 articles on the prophetic reading of the world from Shabestari and articles rejecting it. 24) The article on the revelation of the verbal or spiritual Qur'an: Professor Dr. Moʿaddab and....

Secondly, in order to explain and study this issue, in addition to the Arabic text of the Holy Qur'an, I have read and recorded the translation of the Holy Qur'an very carefully several times, so in this regard, I have obtained and categorized more than 30 Qur'anic reasons from the verses. And finally I have reached the final conclusion. Therefore, from this angle and with this breadth of verses, this issue seems to have so many points for research and is a beautiful, important and practical issue.

The Divinity of the Words of the Holy Qur'an

In a general classification, it can be said: There are several views on the words and meanings of the Qur'an that can be considered and examined.

A) We can either say that the Qur'an is divine, which can be divided into three categories:

1) Both the word and the meaning are from God: the famous opinion and also my opinion in this book are to prove this issue.

2) Meaning is from God, but the word is from Gabriel.

3) Meaning is from God, but the word is from the Prophet (PBUH).

B) Or we can say that the Qur'an is not divine but it is human: this notion can be divided into two general categories.

B-1- the author of the Qur'an is the Prophet: both the word and the meaning are from the Prophet. (The Prophet has composed the word and the meaning)

Several divisions are conceivable about the second category, that is, it is human, and the Prophet brought the word and the meaning.

1) The genius of the Prophet

2) The Prophet has taken material from individuals and teachers, such as Salman Farsi, Waraqah Ibn Nawfal, etc.

3) The culture of the time and influenced by the culture of the time

4) Previous books (Torah and Bible)

5) Poems of Umayyad Ibn Abi Salt

6) Ḥunafā

7) A combination of all these

B-2- The author of the Qur'an is a non-prophet and it has been formed in the context of history.

We leave aside for now that the Qur'an is human and discuss the divinity of the Qur'an. That is, both the word and the meaning are from God. Of course, if we prove the first view, then the next views will be invalidated, views such as the human nature of the Qur'an and the human nature of the words of the Qur'an.

The idea that the Qur'an is divine and human, or at least its words are human, goes back to the very beginning

of the revelation and the time of the Prophet (PBUH). Some people, such as Walīd ibn Mughayra and Naḍr ibn Ḥārith, did not accept the Qur'an as divine, so they wanted to bring something like but they could not and ultimately they said the Qur'an is magic. Throughout history, people such as Musaylimah Kadhdhāb and Abū al-ʿAlāʾ al-Maʿarrī and... had such a view. In the third century, some scholars such as Muʿammar ibn ʿImād Salmī and Ibn Kallāb also discussed the human nature of the words of the Qur'an. In the 14th and 15th centuries, Christian scholars also discussed the conflict between science and religion, and then Martin Luther and German Schleiermacher discussed the personal experience of the Prophet. In the last century, people such as Shāh Walīullāh Dehlawī, Iqbal Lahori, Seyyed Ahmad Khan Hindi, Seyyed Amir Ali Hindi, and Nasr Hamed Abu Zayd and in Iran Dr. Soroush and Mohammad Mojtahed Shabestari raised the issue of the human nature of the words of the Qur'an.

Qur'anic proofs that show the words of the Qur'an are divine
1. Verses indicating the revelation of the Holy Qur'an by God
In many verses of the Qur'an, God has used the word "revelation" of the Qur'an. To the extent that this word has been repeated about 293 times in the Qur'an. Including verses Al-Shu'arā/ 192, 193, 194, 195[1]:

Some points

First point: In 28 verses of the Holy Qur'an, the issue of revelation of the

Qur'an is attributed to God and the Prophet did not interfere in it except receiving the message. Therefore, this Qur'an was revealed by the Lord of the worlds. The revelation of the Qur'an on behalf of God has been stated in several verses, including: Al-Baqara/23, 97, 99, 176, 185[2]; Āl-e ʿImrān/ 4, 7[3]; Al-Nisāʾ/ 105[4]; Tāhā/ 2[5] and Asrāʾ/106[6].

Second point: It has been described him as Ruh al-Amin i.e. Gabriel, the trustworthy angel of God, who has no interfere in the revelation but he has revealed it to the Prophet (PBUH) without any excesses or defects. So the word trustworthy Gabriel means that there has been no change in this word from the beginning of the revelation to the arrival to the Prophet. Allameh Tabataba'i says in the book of "Qur'an in Islam": Citing the verse of revelation to Ruh Al-Amin, he believes that the Qur'an is the word of God that has reached the Prophet through prayer and the Prophet has perceived it with all his being and not through hearing only

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۱. وَ إِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ (الشعراء، ۱۹۲)؛ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (الشعراء، ۱۹۳)؛ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ(الشعراء، ۱۹۴)؛ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ(الشعراء، ۱۹۵)

۲. وَ إِنْ كُنْتُمْ فِى رَيْبٍ مِمَّا نَزَّلْنَا عَلَى... (البقره، ۲۳)؛ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ...(البقره، ۹۷)؛ و لقد انزلنا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَ... (البقره، ۹۹)؛ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ... (البقره، ۱۷۶)؛ شَهْرُ رَمَضَانَ الَّذِى أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَ... (البقره، ۱۸۵).

۳. مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ...(آل عمران، ۴)؛ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَ...(آل عمران، ۷).

۴. إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا (النساء، ۱۰۵).

۵. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (طه، ۲).

۶. وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ و نَزَّلْنَاهُ تَنْزِيلًا (اسراء، ۱۰۶).

because God says in verses 10-12 of Surah An-Najm[1].

God revealed to His servant what was to be revealed. His pure heart never lied in what he saw. Do you argue with him about what he saw (with his own eyes)? (Tabataba'i, 2015: 72-102)

It may be suggested that the content may have been revealed and not the words. For example, Mr. Soroush does not deny revelation, but he accepts the revelation of meaning, not revelation of word.

In answer to this question, it should be said that the continuation of the verse is the answer to this question, and it is in the Arabic language namely the word of the Qur'an has also been revealed not just its meanings.

* In several verses in the Holy Qur'an, God emphasizes the Arabic nature of the revelation of the Qur'an. Including (Yūsuf/2; Ra'd/37; Nahl/103; Tāhā/113; Zumar/28; Fussilat/3-4; Shawrā/7; Zukhruf/3; Ahqāf/12[2]).

In this verse, God rejects the human nature of the Qur'an and emphasizes the divinity of the word and meaning of the Qur'an.

Therefore, the Qur'an states 11 times that the Qur'an is Arabic, which means that the words of the Qur'an are divine, and the meanings have been revealed in the form of words, which narrate exactly those meanings, because both are from God. So, the fact that the verse says that the Arabic Qur'an or the Arabic language indicates that the revealed word was Arabic. In verse 46 of surah Fussilat[3], He says: "And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab?"

If we sent this Qur'an in the Ajam language i.e. non-Arabic language, they would say why the verses of this book did not come in Arabic, will the Ajam book be revealed to the Prophet and the Arab Ummah?

A few points about these verses:

1) Most commentators such as Allameh Tabataba'i, Ṭabrasī and Suyūṭī, etc. have all said that the Qur'an was revealed in Arabic language and Arabic words. (Tabataba'i, 1417: 18/280; Ṭabrasī, 1993: 9/81; Suyūṭī, 1404: 6/37).

2) The verse itself says the reason is that you think in it.

3) And in another place He states that we send every messenger and every book in the language of his people so that they may understand and comprehend it (Ibrahim, 4).

4) But if we consider Arabic to mean eloquence, there is no problem. It may be said that Arabic in addition to language also means eloquence. In

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١. فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى(١٠) مَا كَذَبَ الْفُؤَادُ مَا رَأَى (١١) أَفَتُمَارُونَهُ عَلَى مَا يَرَى(١٢) (النجم، ١٠–١٢).

٢. إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (يوسف، ٢)؛ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَ... (الرعد، ٣٧)؛ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ (النحل، ١٠٣)؛ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَ... (طه، ١١٣)؛ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ (الزمر، ٢٨)؛ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ(الفصلت، ٣)؛ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَ عَرَبِيٌّ قُلْ... (الفصلت، ٤٤)؛ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَ... (الشورى، ٧)؛ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (الزخرف، ٣)؛ ...و هَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنْذِرَ الَّذِينَ ظَلَمُوا وَ بُشْرَى لِلْمُحْسِنِينَ (الاحقاف، ١٢).

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٣. وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ(فصلت، ٤٤)

response, it should be said that Arabic in both meaning of the Arabic language and eloquence is for words, that is, the description of speech, so the meaning of Arabic sentence or language is not mere content but is also related to the word. On the other hand, in verse 44 of Surah Fuṣṣilat, it is stated: "And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab?"

The non-Arabic nature of the Qur'an has been denied, meaning that it was not revealed in a non-Arabic or non-eloquent language. So the revelation of the Qur'an is in Arabic and eloquent language, which is related to the words of the Holy Qur'an, not the word. Also, the Arabic language of the Qur'an is documented to God, meaning that God revealed it in Arabic, which requires a literal revelation. In the interpretation of this verse, Allameh Tabataba'i says: We revealed this book at the stage of revelation dressed in Arabic language and words so that it is suitable for you and your people. If in the revelation stage it was not in the form of readable words or if it was not in the form of Arabic language, your people did not know the secrets of its verses and it was only for your understanding. Because its revelation and teaching was dedicated to you, and this in itself indicates that the words of the Book of God is nothing but revelation and also because it is Arabic, so it was able to record and preserve the secrets of the verses and truths of divine knowledge, in other words there are two things involved in memorizing and recording divine revelations:

1) That revelation is a category of words, and if the meanings of the words were revealed and the words indicated the meanings of the words of the Messenger of God, it was like the holy hadiths, and those secrets would not be preserved.

2) If it was not revealed in Arabic, or if it was, but the Messenger of God translated it into another word, some of those secrets remain hidden from the minds of the people, and the human intellect and understanding does not perceive it (Tabataba'i, 1417: 11/101)

In the Khiṣāl of Sheikh Ṣadūq, it is quoted by Imam Ṣādiq (AS) that you should learn Arabic, since it is the word of God that has spoken to your people (Ṣadūq, nd: 1/237) This hadith also emphasizes the literal revelation of the Qur'an in Arabic. In general, the Arabic Qur'an states that the words of the Qur'an are from God. If the words were made by the prophet, then no longer revelation in Arabic word mas meaningful as He has sent some books to other prophets in the the language of their people and as the ten tablets which were sent to Moses with the word and pointed out to the Moses' decree.

2- The verses He says: Recite

The word "recitation" and its derivatives have been repeated more than 50 times in the Qur'an, including Āli-e 'Imrān/108[1].

In 6 verses, the documents of recitation have been attributed to God, that is, the continuous recitation of verses by God on the Prophet. In some other verses, the recitation of verses has been documented to the Prophet that the verses should be recited by the Prophet to the people. From the use of the word recitation, it is understood that

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١. تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَ...(آل عمران، ۴۸)

the words of the Qur'an were revealed at the time of revelation because the words are readable and can be recited, not the meanings (Kahf/27)[1].

3. Verses that use the word recitation

"Read: In the name of thy Lord Who createth" ('Alaq/1)[2].

When Gabriel brings divine revelation, he addresses the Prophet to recite. The Prophet (PBUH) replied: I can't read. After repeating this story three times, the Prophet asked: What should I read? Gabriel said: Read in the name of the Lord who created. That is, Gabriel expressed this phrase exactly and the Prophet read it. Now, how can it be claimed that the words were made by the Prophet himself and this Qur'an is a dialogue between the Messenger of God and the society of that time. Basically, the dialogue of the Qur'an between the Prophet and the people limits it to the same time because the question of the people of that time was worthy of their understanding and therefore this book could not survive until now. (Makarem, 1995: 27/153)

Recitation means attaching letters and words to each other, and any attachment to each other is not called a word, and for example, gathering people together is not called recitation of people. The reason for this claim is that the repetition of a letter of the alphabet in the language is not called reading. So when it is said the recitation of a book, it means that we made a word by attaching a few letters, and we made sentences by attaching the words to each other. Therefore, using this word about revelation indicates the

literal nature of revelation and the divinity of the words of the Qur'an (Rāghib Isfahani, 1412: 402).

Ṭabrasī writes: The Prophet, due to his great interest in receiving the verses, was in a hurry at the time of the revelation from God through Gabriel and moved his tongue. God asks the Prophet not to hurry because He says: We are the preservers and collectors of divine words: إن علينا جمعه فاذا. Therefore, whenever We read it, follow it. Then He says that We explain in Ourselves[3]. (Ṭabrasī, 1993: 15/118)

Regarding this verse, Allameh Tabataba'i says: The verse is like verse 114 of Surah Ṭā Hā, which says: Do not hasten in reciting the Qur'an before its revelation is over for you, and say, "O God, increase my knowledge." Therefore, the revelation, collection, recitation, expression and elaboration of of the words of the Qur'an and their meanings are the responsibility of God. This verse conveys well that revelation and the Qur'an have been recited to the Prophet. (Tabataba'i, 1417: 20/110). Therefore, according to these verses, it is clear that words are readable, not meanings. People like Ṭabrasī, Mullah Fatḥullāh Kashani, etc. have such an interpretation that God conveys the revelation to Gabriel and Gabriel calls on the Prophet to remember. Therefore, with these interpretations, reading, listening, etc. conveys that the words of the Qur'an were revealed, not just the meaning. (Ṭabrasī, 1993: 7/320) Feyz Kashani narrates a narration from Imam Ṣādiq (AS) that the Qur'an was

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۱. وَ اتْلُ مَا أُوحِیَ إِلَیْکَ مِنْ کِتَابِ...(الکهف، ۲۷).

۲. اقْرَأْ بِاسْمِ رَبِّکَ الَّذِی خَلَقَ(العلق, ۱).

۳. وَ قُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَی النَّاسِ عَلَی مُکْثٍ وَ نَزَّلْنَاهُ تَنْزِیلًا (الاسراء، ۱۰۶)؛ لَا تُحَرِّکْ بِهِ لِسَانَکَ لِتَعْجَلَ بِهِ (۱۶) إِنَّ عَلَیْنَا جَمْعَهُ وَقُرْآنَهُ (۱۷) فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ(۱۸)(القیامت، ۱۶–۱۸).

revealed in Arabic by Gabriel, and this is a proof that the words were revealed to the Prophet in Arabic. (Feyz Kashani, 1406: 4/51).

4. Verses that use the word Tartīl about the Holy Qur'an

"Or add (a little) thereto - and chant the Qur'an in measure" (Muzzamil/4)[1]

Recitation of words and letters accurately and correctly is called Tartīl. In other words, Tartīl is when words and letters are arranged in a regular, beautiful and stable way. Therefore, it indicates the revelation of the letters and words, so the Qur'an has been revealed to the Prophet with the same words and letters, verse by verse and word by word, and this indicates the divinity of the words of the Holy Qur'an (Majlisī, 1404, 84/188).

The Holy Qur'an is not mere meanings: Nowhere in the Holy Qur'an can it be found that the word "Qur'an" or other names of the Qur'an refer only to its meanings and not to its words. In other words, in this verse, the word Qur'an means only the meaning that God has revealed, but wherever the word Qur'an appears, it means both the words and their meanings. Therefore, the Qur'an is the name of special words that contain special meanings that have been revealed by God and not their specific meanings.

5. Verses that say: I revealed the Qur'an to the Prophet (PBUH)

The interpretation of revelation indicates that: I sent the Qur'an to the Prophet in secret and in a hint that could not be understood by others, because the word revelation literally

means hint, speed, a hidden thing, and the induction of words. Induction of content from one person to another is called revelation.

And this Qur'an has been revealed to me to warn you and anyone who receives this message[2]. The same Qur'an that has reached the people and is recited to them has been revealed to me, the Prophet, and I, the Prophet, was not allowed to change, interfere or seize it, and I am only the messenger.

"O Messenger! Make known that which hath been revealed unto thee from thy Lord." (Mā'idah/67)[3];

In this verse, the Prophet is addressed, meaning that you have nothing to do but fulfill the mission and convey the message, so you should convey the same words that were revealed to you, so the same thing that God revealed to the Prophet must be conveyed to the people, so the Prophet must not interfere in the words of the Qur'an or bring them down in a way that is understandable to the people.

"And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words" (Kahf/27)[4]

"Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught" ('An'ām/93)[5]

"Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath

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١. أَوْ زِدْ عَلَيْهِ وَ رَتِّلِ الْقُرْآنَ تَرْتِيلًا(المزمل، ۴)

۲. ...وَ أُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَ...(الانعام، ۱۹).

۳. يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ و...(المائده، ۶۷).

۴. وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ... (الكهف، ۲۷).

۵. وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ... (الانعام، ۹۳)

been perfected unto thee, and say: My Lord! Increase me in knowledge." (Tāhā/114)[1]

The verse states that when the Qur'an was revealed to him, before the revelation was over, he would start reading it, so the word and the meaning are together.

"We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships."(Yūsuf/109)[2]

Does a wise person accept that the Prophet said these words himself as a speaker and on the other hand addresses himself and conveys a message to himself? The explicit text of the verse is that I, God, did this before the Prophet, so the speaker is God and its addressee is the Messenger of God.

"And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show." ('A'rāf/117)[3]

"Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal?"('An'ām/50)[4]

In this verse, God instructs the Prophet to avoid all supernatural matters and to tell people that I only tell you what is revealed to me and I have no involvement in this matter and it is not as if the verses be revealed to me in a single form and I should process them in my own opinion and make them

understandable for the minds of the people. Imam Reza (AS) says in this regard: It is true that God has forbidden what is forbidden and has made lawful what is lawful and has made obligatory, what is obligatory. Therefore, the Prophet did not come to make what is lawful as unlawful or what is unlawful as lawful for God, but the Prophet is in all cases the source of submission and fulfillment by God, and this is the promise of the gods (Boroujerdi, 1987: 1/6/26).

Therefore, according to this hadith, it cannot be said that the Prophet conveyed to the people anything lower than what he received.

6. Verses of Taḥaddī in the Holy Qur'an

"Then let them produce speech the like thereof, if they are truthful."(Tūr/34)[5]

"Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented."(Hūd/13)[6]

"Or say they: He hath invented it? Say: Then bring a surah like unto it." (Yūnus/38)[7]

"And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof."(Baqarah/23)[8]

"Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another."(Isrā'/88)[9]

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١. ...وَ لَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِى عِلْمًا(طه، ١١٤).

٢. وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِى إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى (يوسف، ١٠٩).

٣. و آوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (الاعراف، ١١٧).

٤. ... إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ قُلْ هَلْ يَسْتَوِى الْأَعْمَى وَ... (الانعام، ٥٠).

٥. فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ(الطور، ٣٤)

٦. أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرَيَاتٍ وَ...(هود، ١٣)

٧. أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَ(يونس، ٣٨)

٨. وَإِنْ كُنْتُمْ فِى رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَ...(البقره، ٢٣)

٩. قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ...(الاسراء، ٨٨)

One of the most important reasons for the divinity of the words of the Qur'an and in general the miracle of the Holy Qur'an is its Taḥaddī and challenge. The subject and verses can be viewed from several angles. If the Prophet himself composed several words and in a sense this Qur'an is human and not divine and in the words of people like Dr. Soroush who says: "the joy and sorrow and moods of the Prophet are evident in the Qur'an and the Qur'an is made by the Prophet", then, from the beginning of Islam until now, from the beginning when the Qur'an was revealed, and the Arabs were at the peak of eloquence and rhetoric, and they were famous in the literature, but they could not bring one surah like the surahs of Qur'an. No one could answer the challenge of the Qur'an, many people tried their best, but they could not, including Walīd ibn Mughayra and others, and finally they said that the Qur'an is magic.

The Qur'an itself has suggested and said that if you do not believe that the Qur'an is the divine word and you say it is human, then it does not need war, bloodshed, exorbitant costs, etc. Bring a surah like it. If Qur'an was human, they would bring like it. When they could not bring a surah like it, so it indicates that Qur'an and its words is divine. The Qur'an has also predicted and foretold the future. Because the words of the Qur'an have also been challenged[1].

The second point is that the Allameh points out two aspects of the miracle of the Qur'an and argues for the divinity of the words of the Holy Qur'an. (Tabataba'i, 1417: 1/58)

A) The rhetorical miracle of the Qur'an: He says: The miracle of the Qur'an in eloquence and rhetoric does not rely only on the words or only their meanings, but the combination between the two causes the miracle of the Holy Qur'an.

B) The miracle of its messenger: God says in Surah Ankabūt, verse 48: "And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood." [2]

"And when Our clear revelations are recited unto them, they who look not for the meeting with Us say:…" and "Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?"(Yūnus/15-16)[3]

"Or that He will not seize them in their going to and fro so that there be no escape for them?"(Nahl/46)[4]

"hose who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them."(A'rāf/157)[5]

Some points

First: The fact that the Prophet was Ummī before the Bi'thah is an

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٢. وَ مَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ. (عنكبوت، ٤٨)

٣. وَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ … (١٥)قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ (١٦) (يونس، ١٥-١٦)

٤. أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ. (النحل، ٤٦)

٥. الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِى التَّوْرَاةِ وَ….(النحل، ١٥٧)

important matter that is proven by the verses, hadiths and empirical and historical evidences.

Second: No historian has said that the Prophet (PBUH) went to school and learned something during his childhood, adolescence, etc. No Muslim or non-Muslim historian has found conclusive evidence that the Prophet wrote or read even a single line or word. Because the Arabs at that time were illiterate and the people who knew how to read and write were few and famous and it was not possible that anyone in that environment was aware of this art and no people know it, and as far as I have studied, orientalists have not found the slightest record or proof of reading and writing of the Prophet, and they have admitted that he was not an educated man and was not taught in any class or by any teacher. Will Durant, also refers to this issue (Will Durant, nd: 428).

Therefore, this unique eloquence and rhetoric of the Qur'an proves that the mind and language of no human being, not even the Prophet himself, have been effective in shaping it. Therefore, the challenge of the Qur'an includes all creatures, including jinn and humans, even the Prophet himself. Allameh Tabataba'i says: It seems that the challenge of the Qur'an is the miracle of the Qur'an because of the unprecedented style and manner of expression of the Holy Qur'an (Tabataba'i, 1417: 1/58). Therefore, these words of the Qur'an are miracles and it has been challenged if you can bring something like it. Therefore, the words of the Qur'an are divine and not human, if the words are from the Messenger of God and it is the personal intuition of the Prophet, which according to Dr. Soroush the only

difference with the intuition of the mystics is in permission for the mission, therefor, challenge does not make sense.

Third: Ummī is different from the illiterate. Knowledge of the prophet is eternal, not a book or an instinct.

Fourth: There are several views on the word Ummī:

1) Neither writes nor reads.

2) It belongs to the Ummah because the Arab Ummah did not know how to read and write well.

3) Attributed to Umm in the sense of mother, that is, as the person was born of mother and did not know how to write.

4) Attributed to Umm al-Qurā, meaning the city of Mecca. (Tabataba'i, 1417: 12/352)

It can be said that the common aspect of all is that the Messenger of God did not study. So bringing the Qur'an by an uneducated person is a miracle and the reason for the divinity of the words of the Holy Qur'an.

Allameh says: The characteristics of the Prophet and the environment around him are the reason for the miracle of the Qur'an and the divinity of the words of the Holy Qur'an. (Nahl/44); In this verse, there are some points to prove our claim:

1) We have revealed the Qur'an to you.

2) The Prophet is the interpreter and explainer of the verses of the Holy Qur'an and not its source and creator.

In other verses, he has been introduced as an apostle who explains, reads, and recites the Qur'an. In the interpretation of verse 44 of surah Naḥl, Allameh says: The main subject of thinking about the Prophet himself as a recipient of divine remembrance is because thinking about the Prophet and the circumstances in which he lived is the best proof that the Prophet did not interfere in the creation of the Qur'an.

Therefore, the words of the Qur'an are divine. Therefore, according to the character of the messenger, who has not studied, who has not read a book, written a manuscript, and no historian before the Bi'thah, has claimed that he, in his childhood, youth, and old age, acquire knowledge or go to school in Hejaz, which in addition to scientific, natural and environmental poverty, also had cultural poverty. Therefore, in an environment empty of any kind of knowledge and wisdom, such a book and a miracle is a reason for the divinity of the word and the meaning of the Holy Qur'an. (Tabataba'i, 1417: 12/201).(Jumu'ah/2-A'rāf/157…)[1]

7. Verses related to the non-interference of the Prophet in the Holy Qur'an and the pure obedience of the Prophet to divine revelation

In various verses, God Almighty has emphasized that the Prophet did not interfere in the creation of the Qur'an and its words. To prove this, God refers to the history of the Prophet and his character among the people of that time and says in verse 48 of surah Ankabūt[2]; God is in the position of proving the legitimacy of the Qur'an and wants to prove that this book was revealed by God, and in proving this claim, it is enough to deny the habit of writing for the Prophet. And it is not necessary to deny his ability for writing. Therefore, God said that he was not used to writing a book with his own hands, so that He could bring some kind of allegory and, as a result, emphasize the point. It is as if someone were saying that I saw something with my own eyes or heard something with my own ears. So the meaning of the verse is: To bear witness that I lived among you for many years before the revelation of this Qur'an and associated with you and you associated with me. And all of you have witnessed that in those long years I myself did not know that there would be a revelation to me. So, it is clear that I have not been given any news about the Qur'an, the matter of the Qur'an is only in the hands of God and His power and providence, and His providence belongs to the revelation of this Qur'an and nothing else. (Tabataba'i, 1417: 16/29)[3]

These verses clearly show that the Prophet could never have any involvement in the Holy Qur'an, either verbally or in terms of meaning, and therefore he is only a messenger. So the Qur'an is a word from the Lord of the worlds to the divine word of the human battle[4].

Opponents of the Prophet said that what the Prophet said was a lie and not from God and was made by either the Prophet himself or people like Belham

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۱. هُوَ الَّذِى بَعَثَ فِى الْأُمِّيِّنَ رَسُولًا مِنْهُمْ يَتْلُو...(جمعه، ۲)؛ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِى...(الاعراف، ۱۵۷)

لَهُ دَعْوَةُ الْحَقِّ وَ الَّذِينَ يَدْعُونَ...(الرعد، ۱۴)؛ وَالْأُمِّيِّنَ أَأَسْلَمْتُمْ فَإِنْ...(آل‌عمران،۲۰)؛ ...فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ(النحل، ۳۵)؛ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ(النحل، ۸۲).

۲. وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ(عنكبوت، ۴۸).

۳. وَ لَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ و.....(النساء، ۱۱۳)؛ إِنَّهُ فَكَّرَ وَقَدَّرَ (۱۸) فَقُتِلَ كَيْفَ قَدَّرَ (۱۹) ثُمَّ قُتِلَ كَيْفَ قَدَّرَ (۲۰)... عَلَيْهَا تِسْعَةَ عَشَرَ(۳۰)(المدثر، ۱۸-۳۰)؛ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ(۴۳) وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ(۴۴)... فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ(۴۷)(الحاقه، ۴۳-۴۷).

۴. وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ وَ مَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَ نَذِيرًا (الاسراء، ۱۰۵).

who was a Christian or Ghulam Huytab who owned books or Salman Farsi who was aware of other religions. And some say that the Prophet brought his material from them. In order to answer them, God says in verse 103 of surah Naḥl: "The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech."[1]

Therefore, the verse is in response to the doubt of people who said: The Prophet met a person whose speech was not eloquent but who was familiar with the teachings of religions and it is said that Prophet took his knowledge from him.

The answer to this doubt is twofold:

1) If the opponents mean that the words of the Qur'an are said by a person to Prophet, this person whom you consider the teacher of the Prophet is an illiterate person who speaks non-eloquently. While, the fact is that the Prophet recites verses that are correct and a miracle.

2) If you mean that the Prophet takes the meanings of these verses from that person and the Prophet pours them in the form of words.

The answer is that, first of all, the character of the Prophet is such that he has complete faith and belief in God and the Day of Judgment and the same teachings of the Qur'an, and one who believes in God and His revelations never lies to God and does not do so.

Secondly, the teachings of the Qur'an are miracles and are not human and are divine, and everyone is incapable of bringing such things, even the Prophet himself, because the Qur'an challenged everyone including the Messenger of God[2].

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۱. ...يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَ هَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ (النحل، ۱۰۳).

۲. يونس/ ۱۶؛ المدثر/ ۱۸-۳۰؛ عنكبوت/ ۴۸؛ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ (يونس، ۱۶).

8. The clear differentiation of the apparent structure of the text of the Qur'an with the words of the Prophet

The just Arabs of the time of the Messenger of God, who had been associating with the Prophet for many years, after hearing the first verses from him, acknowledged that it was divine and realized that this way and style of expression differs from the words of the Prophet (PBUH). It is now possible to compare the verses of the Qur'an with the word of Prophet (PBUH) and imams (AS) and realized that this style is really different from other styles. On the other hand, according to verses 3 and 4 of Surah An-Najm, whatever the Prophet says is revelation, and he does not speak out of lust. Therefore, in terms of the meaning and concept, the word of the Prophet is also a revelation. However, the difference between the words of the Prophet (Holy Hadith) and the Qur'an is in eloquence, rhetoric, word and style of expression. Basically, there are verbal, authentic, and jurisprudential differences between the Qur'an and the words of the Messenger of God. The Qur'an is at the peak of eloquence and rhetoric and a melody other than the melody of the words of the Prophet. According to the jurisprudence, it has special jurisprudent rules, such as the holy verses of Qur'an cannot be touched without ablution. The contemporary Arabs of the Prophet time, when hearing the verses of the Qur'an, admit that it differs from other words, including the words of the Prophet and …

9. Muḥkam and Mutashābih verses

According to verse 7 of Surah Al Imran, the Qur'an itself divides the

verses into two categories of Muḥkam and Mutashābih[1].

Some points

1) It is not possible for the Prophet to say the Qur'an simply and in his own words, but to divide the same words into Muḥkam and Mutashābih.

2) In the discussion of Muḥkam and Mutashābih, it is said that the reason for creating similarity is that because God wants to bring the meaning beyond our comprehension in these material and earthly words, for example, when He wants to express His own attributes or wants to express the characteristics of resurrection, He uses similarity. That is to say, to bring the sublime meanings in the form of material and low-level words, the similarity has occurred, so the Qur'an has been revealed in words, and this problem has occurred. If the Prophet had uttered these words, there would have been no need for Muḥkam and Mutashābih and everyone would have been united. Because these are the attributes of the Qur'an and of course in the way of expression and words and phrases of the Qur'an and this feature existed at the stage of the revelation of the Qur'an. (Tabataba'i, 1417: 11/28)

10. The Prophet and waiting for revelation
The Prophet (PBUH) waited for the revelation when he was asked or something happened, and this in itself conveys that Qur'an is the word of God. For example, When rebuking the Jews and changing the Qiblah, the Prophet (PBUH) looks forward to the

sky, then return to the Qiblah. Then the above verse was revealed[2].

11. The scientific miracle of the Holy Qur'an and its verses and those subtle points in the words used in these verses
For example, Yūnus/92[3] or in the embryological verses of the Qur'an or the ark of Noah, etc., all indicate that all the words and meanings of Qur'an are divine and heavenly and are revealed by the Creator of the universe, on an Ummī person among the people.

Seeing these strange subtleties in these deep and profound meanings and words, one is surprised and some say that the Qur'an is human, while these teachings are so sublime that encompassing all of them and expressing them in the form of words is beyond the power of man or any other creature at that time. And now, 1400 years after its revelation, every day is manifested with new discoveries and sciences, and a truth of the truths of the Qur'an.

12. Al-Ḥurūf al-Muqaṭṭaʿāt
At the beginning of some chapters of the Holy Qur'an, these letters are mentioned. If the words and meanings are from God Almighty, we can consider them as a code between God and the Prophet, otherwise it will be vague. On the other hand, God wants to state that the Qur'an, with this eloquence and rhetoric, is composed of the same simple alphabet letters, which are also at the hand of creatures, so He wants to tell us that this word is not

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١. هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَ أُخَرُ مُتَشَابِهَاتٌ... (آل عمران، ٧).

٢. قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِى السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ...(البقره، ١٤٤).

٣. فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيراً مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ. (يونس، ٩٢).

human but divine, because its raw materials are also at your hand. You are also unable to bring a surah like it. Just like the universe, where you also have soil and water, and you make pottery from it, but we make with them the best fragrant, sweetest and most beautiful flowers and fruits. Therefore, Ḥurūf al-Muqaṭṭaʿāt are also a proof of the divinity of the words of the Holy Qur'an.

13. Using the word "book" about the Holy Qur'an

"This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)." (Baqarah/2)[1]

Using the word "book" for the Qur'an is a reason for the literal revelation of the Holy Qur'an, because the word "book" must be pronounced and conveys the literal revelation of the Qur'an. This word has been used a hundred times (100) as an independent name for the Qur'an. A book is a collection of words because books mean attaching something to something else, including attaching letters to each other. Sometimes when writing a word is also called a book because its letters are attached to each other when pronounced. Therefore, the word of God, even though it has not been written yet, is also referred to as a book (Ibn Fāris, 1404: 98; Ibn Manẓūr, 1405: 158).

Book means regular words. So a book is a word meaning written or attached in which the word is fully involved, and it is said a book when adding the letters of a text together and some letters to each other or attach words to each other and the text without the word is not possible and it

is true to attribute a book to someone when, in addition to the meanings, the words also belong to him[2].

14. The word "Qur'an"

The word "Qur'an" itself, is the name of a book that was revealed to the Prophet. Its validity as a readable text, which has been repeated more than 60 times in the Qur'an, and in its literal meaning, the name of this title can be divided into two groups.

1. It is solid, like the Torah and the Gospel. God has attributed it as a special name on his word.

2. Derived from:

1) Evidences because its verses are symmetrical and similar to each other and confirm each other.

2) Or attaching something to something else because its verses, letters and surahs are attached to each other.

3) Or adding because it contains all the fruits of previous books.

4) Or reading namely something that was read. It seems that the same meaning that is derived from Qara'a. (Rāghib Isfahani, 1412: 402; Tabataba'i, 1417: 20/109; Suyūṭī, 1/81)

The evidences that say the Qur'an is from Qara'a:

1. Khalil bin Ahmad Farāhīdī says that Qirā'at is only about reading a text such as a poem or a hadith. (Farāhīdī, 1410: 231)

2. The word "Qur'an" in the verses of the Qur'an has the same meaning, including[1].

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١. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ. (البقره، ٢).

٢. وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ...(البقره، ٨٩)؛ ...وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ... (النساء، ١١٣)؛ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ و...(النحل، ٨٩)؛ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَ كِتَابٌ مُبِينٌ. (المائده، ٨٩).

Qirā'at is the retelling of phrases and words as opposed to speech, which is the composition of meaning with words and phrases that man himself arranges. Thus, it is proved that the Qur'an refers to the words and phrases that God has revealed to the Prophet, because only the recitation of the content is not Qirā'at, but also the retelling of words and phrases that are necessary for the recitation are considered as Qirā'at. In surah Shūrā, verse 7 God has used two interpretations of the Qur'an and Arabic, that is, He has determined name and language for it.

15. Using the word "hadith" about the Qur'an

The word "hadith" has been mentioned several times in the Qur'an in the description of the Qur'an. Including Kahf/6, Tūr/34, Wāqi'a/18, and Zumar/23[2].

The commentators consider the meaning of the hadith in the verses to be the Qur'an. A hadith derived from a hadath (new) means a word that reaches a person through the ear or revelation in waking or sleeping. Its Qur'anic application also shows that the hadith refers to the culture of the Qur'an and the word and speech. Speech is referred to as a hadith because its components are created one after the other, so God has called the Qur'an a hadith in the sense that Kalām is words and speech.

16. Divine rebukes towards the Prophet and in other words divine rebukes towards the Messenger of God (PBUH)

For example: Tawbah/43[3], in which God blames the Prophet because he allowed a group to return from the battle of Tabūk.

Another examples are as follows: (Tawbah/113, 'Abas/5-10, and 'Isrā'/74-75)[4]

17. Verses of contemplation in the Qur'an

If the Qur'an was taken from a non-God, there would be a lot of differences in it, because man is constantly evolving[5].

Therefore, his literacy changes, so does his pen and his writings. On the one hand, the revelation of Qur'an took 23 years and on the other hand it doesn't have a single issue, rather, it has several issues. If it were human, it would certainly have many mistakes at the first, the last, and the middle of it. But since it is not so, it is by God Almighty that there is no change in it.

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١. اَنْتِ بِقُرْآنٍ غَيْرِ هَذَا(يونس، ١٥)؛ وَ مَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَ لَا تَعْمَلُونَ(يونس، ٦١)؛ أوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا. (المزمل، ٤)؛ عَلِمَ أنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ... (المزمل، ٢٠).

٢. إنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أسَفًا.(الكهف، ٦)؛ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إنْ كَانُوا صَادِقِينَ. (الطور، ٣٤)؛ بِأكْوَابٍ وَأبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ(الواقعه، ١٨)؛ اللَّهُ نَزَّلَ أحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ... (الزمر، ٢٣).

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٣. عَفَا اللَّهُ عَنْكَ لِمَ أذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ. (التوبه، ٤٣)

٤. مَا كَانَ لِلنَّبِيِّ وَ الَّذِينَ آمَنُوا أنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَ لَوْ كَانُوا أولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أنَّهُمْ أصْحَابُ الْجَحِيمِ(التوبه، ١١٣)؛ أمَّا مَنِ اسْتَغْنَى(٥) فَأنْتَ لَهُ تَصَدَّى(٦)...(٩) فَأنْتَ عَنْهُ تَلَهَّى (١٠) (عبس، ٥-١٠)؛ وَلَوْلَا أنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إلَيْهِمْ شَيْئًا قَلِيلًا (٧٤)إذًا لَأذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا(٧٥)(الاسراء، ٧٤-٧٥).

٥. أفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا. (النساء، ٨٢).

18. Verses in which the words "forge" or "collect" exist

"By the Scripture which maketh plain, Lo! We have appointed it a Lecture, in Arabic that haply ye may understand."[1]

Zamakhsharī says: "ja'alnāhu means we created." (Zamakhsharī, 1407: 4/236)

Ṭabrasī says in Majmaʿ al-Bayan says: "ja'alnāhu means we have sent down." (Ṭabrasī, 1993: 9/196)

19. The verses that say a question is asked of you

Is it reasonable that the prophet asks a question from another person's tongue addressing himself? A wise man cannot accept it. As a result: "God has inspired these verses in the same shape and form on the Prophet, and even offered the answers to these questions to the Prophet."[2]

So the verses have been revealed in this form by God and the messenger had to deliver it in the same way. It is interesting that Qul has come with its Maqul 332 times and this shows that the words of the Qur'an are divine; and if the aim was to reveal just the content and meaning so it was not necessary for the Prophet to recite the word (Qul i.e. tell) again.

20. A heavy promise refers to words

In 6 cases the word promise is referred to revelation.

Promise refers to the sum of Dal and Madlul, not just Madlul. The promise is the same as the word[3].

The messenger in the following verses is Gabriel because 6 attributes have been stated that apply only to him, but in Surah Al-Ḥāqqah, the meaning of the Holy Prophet, according to the context, is the Prophet of Islam (PBUH).

21. The word "Ṣuḥuf" about the Holy Qur'an

The word Ṣuḥuf is the plural of Ṣaḥīfah and refers to words. It is used in two places about the Qur'an ('Abas/11 and Bayyinh/2)[4].

That is, the Prophet reads the divine verses from Ṣuḥuf. Therefore, considering that the revealed Qur'an was in the Ṣuḥuf and the role of words is considered in the meaning of the Ṣuḥuf, and the Prophet recited the Qur'an from the Ṣuḥuf, so the words of the Qur'an are divine. Ṣuḥuf is not the pages on which the Qur'an was written after the revelation. Rather, it was recorded on the Ṣuḥuf before revelation.

22. Surah

Surah refers to the part of the existing verses that has words. That is the words and the content of the surahs[5].

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۱. وَ الْكِتَابِ الْمُبِينِ(۲) إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ(۳)(الزخرف، ۲-۳).

۲. يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ... (البقره، ۲۱۷)؛ فِى الدُّنْيَا وَ الْآخِرَةِ وَ يَسْأَلُونَكَ عَنِ الْيَتَامَى... (البقره، ۲۲۰)؛ يَسْأَلُونَكَ عَنِ الْخَمْرِ...(۲۱۹) وَ يَسْأَلُونَكَ عَنِ الْيَتَامَى...(۲۲۰) وَ يَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ....(۲۲۲)(البقره، ۲۱۹-۲۲۲).

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۳. إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا.(المزمل، ۵)؛ إِنَّهُ لَقَوْلٌ فَصْلٌ. (الطارق، ۱۳)؛ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ(الحاقه، ۴)؛ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (التكوير، ۱۹).

۴. كَلَّا إِنَّهَا تَذْكِرَةٌ. (عبس، ۱۱)؛ رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً. (البينه، ۲).

۵. وَ إِذَا مَا أُنْزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ. (التوبه، ۱۲۷).

23. The word "story

God says in Surah Yūsuf: We are telling a story, so story is divine. It is a story to be told and it is a verbal retelling you did not know before, so it is divine[1].

24. The verses that say the polytheists themselves accept that this Qur'an has been revealed[2]

25. Interpretation of the word of God about the Holy Qur'an[3]

The application of the word of God means the divinity of its word. Because the speech namely the word conveys the meaning, so having the word and having meaning is included in the speech. The speech is also attributed to God and not the Prophet.

26. In any verse of the Qur'an, the Prophet is not the one who speaks, or the narrator is not the Prophet, but the narrator is either God or the angel or the devil, or in Surah Ḥamd, we are the ones who speak.

Consequences of accepting that the words of the Qur'an are not divine and that they are human:

1) The similarity of other divine books with the Qur'an and the non-superiority of the Qur'an, while God has considered the Qur'an important, guardian and supporter of other divine books in Surah Mā'idah, verse 48.

2) The Qur'an is human and time-dependent, neither is beyond the time and place nor is a divine book.

3) Being influenced by the culture of time.

4) Some of its messages are specific for the same time and the immortality of the Qur'an

5) No need for coordination and integration in structure and content because the Prophet has been in different situations because he is human.

6) The non-sanctity and non-transcendence of the Qur'an means the lack of sanctification of the words and phrases of the Qur'an.

7) Lack of realism and truthfulness and in some cases contrary to reality and science and truth.

8) Lack of immunity from error and mistake.

9) Lack of immortality.

10) Lack of wisdom.

11) Lack of purpose.

12) Lack of guidance.

13) Lack of universality.

14) Variability.

15) Denial of miracle in the verbal dimension.

16) Text avoidance.

17) Pluralism because they say that no religion contains the perfect truth, but every religion has the benefit of the truth, and these are the perceptions of the Prophet, not the word of God.

18) Degrading the text of the Qur'an to the hadith of the Prophet and degrading the authenticity and sanctity of the Qur'anic text to the level of the holy hadith.

But if we prove that the Qur'an, both its word and its meaning are from God, it has the following results:

1) If the commentator has such a belief, he can find points in the words and phrases of the Qur'an because he considers them divine.

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۱. نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا... (یوسف، ۳).

۲. وَ قَالُوا یَا أَیُّهَا الَّذِی نُزِّلَ عَلَیْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ. (الحجر،۶).

۳. یُریدُونَ أَنْ یُبَدِّلُوا كَلامَ الله قُلْ...(الفتح، ۱۵)؛ حَتَّی یَسْمَعَ كَلامَ الله... (التوبه، ۶).

2) It is not permissible to replace other words with the words of the Qur'an, so any ijtihad in the word of the Qur'an is considered unlawful.

3) Qur'anic expressions are criteria: If some of the rules of morphology, syntax, lexicon and expression were inconsistent with a phrase of the Qur'an, this inconsistency will be the reason for the inaccuracy or at least a sign of the weakness of that rule.

4) The wisdom of the word because it is divine and not human.

5) The complete fit of the text of the Qur'an with its guiding purposes.

6) Semantic compatibility and non-contradiction because it is divine and not human.

7) Purity from false beliefs.

8) To use the most prestigious and stable literary aspects and not to apply a weak literary rule.

9) Non-repetition of phrases due to its wisdom.

CONCLUSION

In order to confirm the holiness of the Qur'an, it is necessary to examine the three issues of the divinity of the words of the Qur'an, the soundness of the text and its wisdom, because if it turns out that the words of the Qur'an were revealed by God and those words reached us without distortion and the Qur'an is a wise text, then all aspects of the holiness of the Qur'an are proven. In this book, according to the verses of the Holy Qur'an, it was examined that the words of the Qur'an, like its content and meanings, are revelatory and from God, and the Prophet (PBUH) is only a narrator and has not interfered in it.

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Enquiry of the Verses Regarding the Non-Presentation of Miracles by the Holy Prophet (PBUH)

نقد و بررسی شبهۀ عدمِ ارائه معجزات تکوینی از سوی پیامبر اکرم(ص)

Mostafa Azarakhshi[1]

Abstract

The holy prophets performed miracles as a sign of their Nubuwwah. Things showed that those apostles relied on a power beyond the acquired forces of human. And these miracles had such a profound effect on human souls that have been recorded as the most famous events in history. According to verses from the Holy Qur'an as well as successive historical narrations, Prophet Mohammad (PBUH) has provided important creative miracles for the people of his time, in addition to the book which is an eternal and always present miracle of his Risālah (Mission). However, some anti-Islamists, citing verses, have denied that the Prophet performed creative miracles. Contrary to their claim, the verses which indicate that the Holy Prophet (PBUH) was associated with sorcery are evidences that the same polytheists have seen extraordinary things from the Prophet (PBUH) who have given him such a relationship. Also, the verses that seem to indicate the non-performance of miracles are related to impossible requests such as seeing God bodily or the coming of the Day of Judgment, or presenting verses from the Qur'an according to the wishes and beliefs of the polytheists, which could not be answered.

Keywords: Creative Miracles, Qur'an, Prophet of Islam, Atheism and Anti-Islam.

مصطفی آذرخشی[1]

چکیده

پیامبران الهی، امور خارق‌العاده‌ای را به عنوان نشانه نبوّت خویش ارائه می‌کردند. اموری که نشان می‌داد آن رسولان، به قدرتی فراتر از نیروهای اکتسابی بشری تکیه دارند و چنان تأثیر شگرفی در جانِ انسان‌ها نهاده که این معجزات، در شمارِ مشهورترین حوادثِ تاریخ ماندگار شده است. بر اساس آیاتی از قرآن کریم و نیز روایاتِ تاریخیِ متواتر، خاتم پیامبران، حضرت محمّد(ص) غیر از کتابی که معجزه جاودانه و همیشه حاضرِ رسالتِ ایشان است، معجزات تکوینیِ مهمّی را برای مردمِ عصر خویش ارائه کرده است. با این حال برخی از اسلام‌ستیزان، با استناد به آیاتی، ارائه معجزاتِ تکوینی از سوی آن حضرت را انکار کرده‌اند. بر خلافِ مدّعای آنان، آیاتی که حاکی از نسبت ساحری دادن به پیامبر اکرم است، خود گواهِ آن است که همین مشرکان، امور خارق‌العاده‌ای را از آن حضرت مشاهده کرده‌اند که چنین نسبتی را به ایشان داده‌اند. همچنین آیاتی که ظاهراً حاکی از عدم ارائه معجزه است، مربوط به درخواست‌هایی ناممکن مانند رؤیت جسمانیِ خداوند و یا فرارسیدنِ قیامت و یا ارائه آیاتی از قرآن مطابقِ میل و باورِ مشرکان است که امکانِ اجابت نداشته است.

کلماتِ کلیدی: معجزاتِ تکوینی، قرآن، پیامبر اسلام، الحاد و اسلام‌ستیزی.

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Introduction

One of the issues that has been considered in critical works on Islam is that in some verses of the Holy Qur'an, there are some conversations between infidels and the Holy Prophet (PBUH), which indicates the rejection of the infidels' request for performing miracles by the Prophet of Islam. Ali Dashti stated in the book "Twenty-three years" that if the condition of prophecy and the way of knowing the prophets is to provide miracles and proofs, why did the Prophet of Islam reject the request of his audience in this regard? In some verses of the Holy Qur'an, it is stated that the Qur'an, the strongest historical document of Muslims, announced the refusal of the Prophet of Islam to perform miracles, while the people of that time had the right to ask for miracles to accept the prophecy of the Holy Prophet (See. Dashti, 2002: 76-82). The central issue in the present article is to identify and interpret the verses that have been cited by critics of Islam in this regard. Therefore, in the following, the above verses are first discussed and then analyzed.

1.   Verses regarding the non-presentation of miracles by the Holy Prophet (PBUH)

Some of verses that seem to indicate the non-presentation of miracles are as follows:

1-1. In verse 133 of Surah Ṭāhā, it is stated:

"And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures?"[1] As it can be seen from the appearance of the verse, the deniers addressed the Prophet and said, "Why did not a sign come to us from the God of Muhammad?" In response, the news about the name and attributes of the Holy Prophet in the previous heavenly books has been mentioned.

Some have criticized: "In this verse, the Qur'an says that because Jesus and Moses (PBUT) had a miracle, then Muhammad (PBUH) is also a prophet, while a miracle is to know a special prophet!" (M. Roshangar)

In response, it should be said that in the meaning of "بیّنه ما فی الصحف الاولی" the above verse is not the miracles of Prophets Moses and Jesus (PBUT). Rather, the meaning of بیّنات in this holy verse is the hints and glad tidings that have been mentioned in the Torah and the Bible about the introduction and expression of the attributes of the Last Prophet. As He has mentioned these good tidings written in the previous heavenly books in other positions as well (see: Al-Baqarah: 89; Al-Aʿrāf: 157; Al-Anʿām: 20; Al-Ṣaf: 6).

1-2. In verse 203 of Surah Aʿrāf, it has been said:

"And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe."[2]

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۱. وَ قَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوَلَمْ تَأْتِهِمْ بَيِّنَةُ مَا فِى الصُّحُفِ الْأُولَى.

۲. «وَ إِذا لَمْ تَأْتِهِمْ بِآيَةٍ قالُوا لَوْ لا اجْتَبَيْتَها قُلْ إِنَّما أَتَّبِعُ ما يُوحى إِلَيَّ مِنْ رَبِّى هذا بَصائِرُ مِنْ رَبِّكُمْ وَ هُدىً وَ رَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ».

It has also been claimed about this verse that it refers to the non-presentation of miracles by the Holy Prophet (PBUH). (Dashti, 2002: 77)

1-3. Another example is verse 48 of Surah Al-Qaṣaṣ:

"But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! in both we are disbelievers."[1]

This verse is about the polytheists criticized the Holy Prophet (PBUH) for not bringing miracles like what Moses (PBUH) presented. They have concluded that the Holy Prophet (PBUH) did not have creative miracles such as the Staff of Moses and the Bright Hand.

It has also been said that the reason for not presenting miracles similar to the miracles of Moses (PBUH) is that the disbelievers of that time did not believe in him despite seeing the miracles of Moses (PBUH). While the people of the time of the Prophet Muhammad cannot be deprived of a miracle due to the sin of the people of the time of Moses.

1-4. Verse 109 of surah An'ām is in this issue:

"And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say;

Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe."[2]

Apparently, this verse also indicates that the deniers of the prophecy of the Prophet (PBUH) took strong oaths that if a miracle is performed, we will believe. However, their request was rejected because the presentation of miracles is done by the will of God and not the will of the Prophet. And it is also emphasized that there is no definite knowledge for the audience that the presentation of these miracles leads to their faith or denial (see: Dashti, 2002: 79).

1-5. in four successive verses of Surah Al-Isrā' (verses 90-93), several requests of the pagans for providing miracles have been mentioned:

"And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us. Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly. Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant. Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger?"[3]

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١. «فَلَمَّا جاءَهُمُ الْحَقُّ مِنْ عِنْدِنا قالُوا لَوْ لا أُوتِيَ مِثْلَ ما أُوتِيَ مُوسى أَ وَ لَمْ يَكْفُرُوا بِما أُوتِيَ مُوسى مِنْ قَبْلُ قالُوا سِحْرانِ تَظاهَرا وَ قالُوا إِنَّا بِكُلٍّ كافِرُونَ».

٢. «وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمانِهِمْ لَئِنْ جاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِها قُلْ إِنَّمَا الْآياتُ عِنْدَ اللَّهِ وَ ما يُشْعِرُكُمْ أَنَّها إِذا جاءَتْ لا يُؤْمِنُونَ».

٣. «وَ قالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنا مِنَ الْأَرْضِ يَنْبُوعاً – أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَ عِنَبٍ فَتُفَجِّرَ الْأَنْهارَ خِلالَها تَفْجِيراً – أَوْ تُسْقِطَ السَّماءَ كَما زَعَمْتَ عَلَيْنا كِسَفاً أَوْ تَأْتِيَ بِاللَّهِ وَ الْمَلائِكَةِ قَبِيلاً – أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقى فِى السَّماءِ وَ لَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنا كِتاباً نَقْرَؤُهُ قُلْ سُبْحانَ رَبِّى هَلْ كُنْتُ إِلاَّ بَشَراً رَسُولاً» (الاسراء ٩٣–٩٠).

In these verses, after mentioning the demands of the polytheists, it is stated that "I am a human being and I am not God." But this is not a good answer for not performing miracles. Because due to the miracles of previous prophets, being a human being is not an obstacle for bringing miracles.

2. Contradictory response to the question of not presenting miracles

If we consider the above verses as referring to the non-presenting the miracles by the Holy Prophet, there are other verses that indicate the presentation of extraordinary things by that Holy Prophet. It should be noted that "miracles and proofs" have been things that people do not normally encounter. For example, fire is usually burning; if, despite its intensity and extent, it does not burn the pure body of Abraham (PBUH), it is considered extraordinary that is among the miracles of Abraham (PBUH).

Other miracles such as turning a simple staff into a large snake, curing the congenital blind and reviving the dead, etc. have the extraordinary condition.

Regarding these explanations, when we observe that in some verses of the Holy Qur'an, the pagans of Mecca have attributed sorcery to the Holy Prophet, this accusation reveals a historical fact. The fact is that the polytheists of Mecca have seen extraordinary things from the Holy Prophet (PBUH) which, in order to justify it, they have attributed magic to him. As Pharaoh, after the victory of Moses (PBUH) over the sorcerers, considered him as the "Master of Magic"! For he found it necessary to destroy the miracle of Moses for the astonished people.

In the same way, the polytheists of Mecca have considered the Holy Prophet as a sorcerer. Obviously, such a reaction to an objective fact makes sense when they saw it with their own eyes. In this regard, the following verses can be mentioned:

2-1. In the verse 6 of Surah Ṣaf, the good tidings of Jesus (PBUH) to the coming of the Prophet Muhammad (PBUH) is mentioned and at the end of the verse it is stated that the Holy Prophet (PBUH) appeared with miracles according to the same good tidings; but the disbelievers described those miracles as magic:

"And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic."[1]

As it can be seen, the verse 6 of Surah Ṣaf clearly states the miracles performed by the Holy Prophet. And the reaction of the infidels to the miraculous deeds that he presented was that they attributed magic to him.

2-2. In the second verse of Surah Yūnus (PBUH) it is said:

"Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto

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١. «وَ إِذْ قالَ عيسَى ابْنُ مَرْيَمَ يا بَنى إِسْرائيلَ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقاً لِما بَيْنَ يَدَيَّ مِنَ التَّوْراةِ وَ مُبَشِّراً بِرَسُولٍ يَأْتى مِنْ بَعْدِى اسْمُهُ أَحْمَدُ فَلَمَّا جاءَهُمْ بِالْبَيِّناتِ قالُوا هذا سِحْرٌ مُبينٌ».

those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard."[1]

The audience of this verse is people in the time of the Holy Prophet (PBUH). The Holy Qur'an states that this group accused the Prophet of magic. The same verse can be seen in Surah Ṣād: 4: "And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan."[2]

As mentioned in the previous lines, such an accusation (being a sorcerer) was the reaction of the disbelievers to the extraordinary and strange things that they saw from the Holy Prophet (PBUH).

2-3- The magic that was attributed to the Holy Prophet (PBUH) by the polytheists and narrated by the Holy Qur'an, was after seeing a great miracle. As we saw such an accusation from the pagans after seeing the great miracle of the splitting of the moon by the Holy Prophet. The first verses of Surah Al-Qamar narrate this story:

"The hour drew nigh and the moon was rent in twain. If they see a sign, they turn away, and say, 'An incessant magic!'."[3]

The reason of reveling these verses, which are some of the historical successions, is stated as follows: "The pagans of Mecca told the holy Prophet: If you are honest and you are the Prophet of God, so split the moon. The Prophet (PBUH) said to them: If I do this, will you believe? They said, "Yes". That night was the night of Badr, that is, the night of the fourteenth of the month. Prophet asked God to split the moon and He did it. Prophet shouted, "So everyone, bear witness." (Tabrisī, 1993: 9/283)

Abdullah Ibn Mas'ud also says: "The moon was split in the time of the Prophet of God (PBUH) and the Messenger of God (PBUH) said to us: Witness and it was narrated from Ibn Mas'ud that he said: I swear by God who holds my soul in His hand, I saw Mount Hara between the two halves of the moon. It is also narrated from Jabir ibn Mut'am that he said that the moon was split during the time of the Messenger of God (PBUH), until it was two halves, one half on this mountain and the other half on that mountain. So a number of people (led by Abu Jahl) said that Muhammad enchanted us, so a man said: If he enchanted you, then he did not enchant all people. (Tabrisī, 1993: 9/283) (It means that the claim of magic is basically false because everyone has witnessed this great miracle.)

This event has been quoted in many historical, narrative and interpretive sources (see: Qomi, 2/341; Bukhārī, 33.8; Ibn Ḥanbal, 6/60; Nayshābūrī, 4/2159; Tirmidhī, 1419: 5/234; Nasā'ī, nd: 6/476; Ṭabarī, 1412: 27/52) and Sayyid Quṭb in his commentary "Fi Ẓilāl al-Qur'an" has written about the reason of these revelations: "The narrations about the splitting of the moon, as seen by the Arabs of Mecca

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١. «أَ كانَ لِلنَّاسِ عَجَباً أَنْ أَوْحَيْنا إِلى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قالَ الْكافِرُونَ إِنَّ هذا لَساحِرٌ مُبِينٌ».

٢. «وَ عَجِبُوا أَنْ جاءَهُمْ مُنْذِرٌ مِنْهُمْ وَ قالَ الْكافِرُونَ هذا ساحِرٌ كَذَّابٌ».

٣. « اقْتَرَبَتِ السَّاعَةُ وَ انْشَقَّ الْقَمَرُ – وَ إِنْ يَرَوْا آيَةً يُعْرِضُوا وَ يَقُولُوا سِحْرٌ مُسْتَمِرٌ».

in the state of splitting, are among the most frequent news."

Zamakhsharī, the famous Mu'tazilite commentator, also wrote under this verse: "Splitting of the moon was one of the signs of the Prophet of God and one of his bright miracles".

A very important point that confirms this successive news is the context of the mentioned verse. Allameh Tabātabā'ī, quoting the second verse of Surah Qamar, after referring to the splitting of the moon, said: "If they see a sign, they turn away, and say, ʿAn incessant magic!"

He wrote in this regard: "This verse refers to the miracle of the splitting of the moon that God Almighty performed by the Messenger of God (PBUH) in Mecca before the migration and following the suggestion of the polytheists of Mecca." There are many narrations in this story, and as they say, all hadīthī scholars and commentators agree on the acceptance of those hadiths, and no one has opposed them except Hassan, Aṭā, and Balkhī, who have said: "انْشَقَّ الْقَمَرُ" means that the moon will soon be split in two halves during the resurrection, and if He said: it was split in two means it will surely happen. But this meaning {that is, the interpretation of the verse at the time of resurrection} is very baseless and the meaning of the next verse which says: "وَ إِنْ يَرَوْا آيَةً يُعْرِضُوا وَ يَقُولُوا سِحْرٌ مُسْتَمِرّ" denies it because the context of the verse is the clearest evidence that the meaning of "sign" is a miracle in absolute terms, which includes the splitting of the moon. It means that they even saw the splitting of the moon but they say that this is a permanent magic! And it is clear that the Day of Judgment is not a day of veiling, it is a day when all the truths appear and on that day everyone seeks knowledge to take refuge in it. And it does not make sense on such a day even after seeing Shaq al-Qamar (splitting of the moon) to say that this is a continuous magic. So there is no choice but to say that Shaq al-Qamar was a sign and a miracle that happened to lead people to the truth, and such a thing may be denied and said to be magic. (Tabātabā'ī, 1417: 19/55)

Therefore, the first verses of Surah Qamar and the frequent and definite history indicate the presentation of a great miracle by the Holy Prophet (PBUH). A miracle that, despite its occurrence, has still forced a number of stubborn opponents to attribute magic and sorcery to that Prophet. With these explanations, it becomes clear that the presumption that the Holy Prophet did not present creative miracles clear counterexamples in the Holy Qur'an itself and in successive history. What remains is the meaning of the verses, which seemingly imply the absence of a miracle mentioned in the first section of the article. In the following lines, the meanings of these verses will be explained.

3. The solution to the problem of not presenting miracles

It should be noted that the verses referring to the non-presentation of miracles contain various semantic aspects. Some of these verses have been raised in response to impossible requests. Some of them indicate that the polytheists request the revelation of verses from the Holy Qur'an according to their will. Some of them indicate the stubbornness and ridicule of divine affairs, and some refer to the requests that the polytheists asked the Prophet for the Day of Judgment to come.

In the following, these cases will be examined separately.

3-1. Impossible requests

Some of what the pagans of Mecca asked the Holy Prophet (PBUH) included impossible things. For example, in the number of their demands mentioned in verse 92 of Surah Al-Isrā', it is stated that we will not believe in you except when you reveal God and the angels to us: "Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant."[1]

Like the same verse is also noticeable in verse 21 of Surah Al-Furqān:

"And those who look not for a meeting with Us say: Why are angels not sent down unto us and (Why) do we not see our Lord! Assuredly they think too highly of themselves and are scornful with great pride."[2]

Certainly, the incarnation of God in such a way that He is visible as objects is contrary to reason and impossible. Such a demand, which the polytheists had made as a condition of their own faith, is essentially not related to a miracle, but is a matter of rational impossibility. Therefore, the phrase

"قُلْ سُبْحانَ رَبِّى هَلْ كُنْتُ إِلاَّ بَشَراً رَسُولاً"

refers to God's purification of such matters, and that the Messenger of God has been sent as a human being and only conveys the truths that are revealed to him. And such a person cannot answer the impossible demands.

3-2. Requesting the revelation of verses from the Qur'an according to the opinion of the polytheists

Some of the verses presented by anti-Islamists as evidence from the Holy Qur'an for not presenting miracles by the Holy Prophet (PBUH) have nothing to do with asking for creative miracles. Rather, it expresses the requests of the pagans of Mecca to the Prophet for the revelation of verses from the Qur'an according to their belief. In other words, they expected the Prophet to recite verses in accordance with their traditions and beliefs. The Holy Qur'an speaks in verses about this unreasonable expectation of the polytheists. For example, in verse 15 of Surah Yūnus it has been stated:

"And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day."[3]

As it can be seen in this verse, the request of the pagans of Mecca for revealing verses according to their own will or to make changes in the text of the verses is explicitly stated. For example, they expected the verses to denounce idols to be changed. The Qur'an says that the Prophet should remind them that tampering with the verses is never under the authority of

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١. « أوْ تُسْقِطَ السَّماءَ كَما زَعَمْتَ عَلَيْنا كِسَفاً أوْ تَأْتِىَ بِاللَّهِ وَ الْمَلائِكَةَ قبيلاً».

٢. «وَ قالَ الَّذينَ لا يَرْجُونَ لِقاءَنا لَوْ لا أُنْزِلَ عَلَيْنَا الْمَلائِكَةُ أوْ نَرى رَبَّنا لَقَدِ اسْتَكْبَرُوا فى أنْفُسِهِمْ وَ عَتَوْا عُتُوًّا كَبيراً».

٣. «وَ إذا تُتْلى عَلَيْهِمْ آياتُنا بَيِّناتٍ قالَ الَّذينَ لا يَرْجُونَ لِقاءَنا ائْتِ بِقُرْآنٍ غَيْرِ هذا أوْ بَدِّلْهُ قُلْ ما يَكُونُ لى أنْ أُبَدِّلَهُ مِنْ تِلْقاءِ نَفْسى إنْ أتَّبِعُ إلاَّ ما يُوحى إلَىَّ إنِّى أخافُ إنْ عَصَيْتُ رَبِّى عَذابَ يَوْمٍ عَظيمٍ».

the Messenger of God. Such an interpretation can be seen in other cases where the verse is presented and cited by anti-Islamists. For example, in verse 118 of Surah Baqarah said:

"And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spoke those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure."[1]

Tabrisī writes about this verse: "It means that the pagans said that as some verses have been revealed agreeing with the Prophets invitation, a verse should be revealed agreeing our claims and believes. And it does not mean that a miracle and a sign have not been presented to them; because many miracles have come to them." (Tabrisī, 1993: 370/1)

One of the verses that critics refer to it is the verse 203 of surah A‘rāf:

"And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe."[2]

The verse 109 of Surah An‘ām is the same:

"And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe."[3]

A little care in the text of these verses shows that its subject matter has nothing to do with not presenting a miracle. Rather, it expresses the polytheists' request for the revelation of verses according to their own desires and beliefs.

3-3. Seeking excuses and mocking divine affairs

All verses of surah Al-Isrā’ about the various requests of the polytheists from the Messenger of God shows that they had made their decision to deny and oppose the invitation of the Prophet under any circumstances. They had no intention of believing; rather, they thought that the divine miracles were a toy of their carnal desires that if one of their requests was granted, they would immediately make the next request. And when all their requests were granted, they would make an impossible request such as seeing God physically, or finally attribute magic to the Prophet. That is why they used to say: "We will never believe in you until:

1. Flow a boiling and stable spring from the ground for us.

2. You should have a garden of palm and grape trees, among which you will flow abundant streams.

3. You have to cast down the heavens upon us, as you thought (and threatened us).

4. Bring God and the angels before us in groups.

5. Have a house of gold (and colorful ornaments)

6. Go up to the sky and we will never believe in your ascension until you write down for us a scripture that we can read! (Isrā’: 90-93)

It is clear that the divine affairs and creative miracles of God are glorified to be the toy of those who basically did

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١. «وَ قالَ الَّذینَ لا یَعْلَمُونَ لَوْ لا یُكَلِّمُنَا اللَّهُ أَوْ تَأْتینا آیَةٌ كَذلِكَ قالَ الَّذینَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشابَهَتْ قُلُوبُهُمْ قَدْ بَیَّنَّا الْآیاتِ لِقَوْمٍ یُوقِنُونَ».

٢. «وَ إِذا لَمْ تَأْتِهِمْ بِآیَةٍ قالُوا لَوْ لا اجْتَبَیْتَها قُلْ إِنَّما أَتَّبِعُ ما یُوحى‏ إِلَیَّ مِنْ رَبِّی هذا بَصائِرُ مِنْ رَبِّكُمْ وَ هُدىً وَ رَحْمَةٌ لِقَوْمٍ یُؤْمِنُونَ».

٣. «وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَیْمانِهِمْ لَئِنْ جاءَتْهُمْ آیَةٌ لَیُؤْمِنُنَّ بِها قُلْ إِنَّمَا الْآیاتُ عِنْدَ اللَّهِ وَ ما یُشْعِرُكُمْ أَنَّها إِذا جاءَتْ لا یُؤْمِنُونَ».

not want to believe and were constantly making new excuses and requests.

3-4. Requests accompanying the descent of torment or the resurrection

Examination of some verses that seem to indicate the non-performance of miracles shows the fact that some of these verses indicate the request of the polytheists and deniers for the torment to descend or the Day of Judgment to come; not the demand for creative miracles. This is the case about the opponents of the Holy Prophet (PBUH) as well as with the previous prophets. As the people of ʿĀd, after hearing the advice of Hūd (PBUH), said to him: "They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful!" ('A'rāf: 70)[1]

In this verse, the opponents of Hūd (PBUH) have considered the bringing of divine punishment as a condition for accepting the truth of the Prophet of God! In other words, they have stated that your prophecy will be proven if you realize the punishment of God.

Opponents of the Holy Prophet (PBUH) have made similar demands. For example, in the number of things that have been asked of the Prophet as miracles, they have said: "We believe in your prophecy when you bring down the heavens over us. (Isrāʾ: 92)

There are other verses that tell the haste of the infidels over the worldly torment and these verses describe what was presented as the torment of the Hereafter by the Prophet. For example, it has been said in verse 32 of Surah Al-Anfāl:

"And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom."[2]

It is also stated in verse 53 of Surah Al-ʿAnkabūt:

"They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not."[3]

Apparently, some of the requests related to the revelation of angels for the opponents were also for this reason. That is, the polytheists had heard that, for example, angels were sent down to punish the people of Lūṭ (Hūd: 70), so they told the Prophet that if you are truthful, reveal the angels to us in the same way; unaware that by fulfilling such a request, they will no longer have a chance to believe[4]. The point to be considered is that those deniers, out of ignorance, expressed the manifestation of the divine punishment that required their own destruction as the sign of the Prophet's sincerity and the condition of their own faith as!

When they heard the signs that came from the Prophet as the events of the Day of Judgment or the warnings about the torment of the infidels and the oppressors, they told him that if you are right, make those events happen now! While their worldly torment will not

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١. «أَ جِئْتَنا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَ نَذَرَ ما كانَ يَعْبُدُ آباؤُنا فَأْتِنا بِما تَعِدُنا إِنْ كُنْتَ مِنَ الصَّادِقِينَ».

٢. «وَ إِذْ قالُوا اللَّهُمَّ إِنْ كانَ هذا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنا حِجارَةً مِنَ السَّماءِ أَوِ ائْتِنا بِعَذابٍ أَليمٍ».

٣. «وَ يَسْتَعْجِلُونَكَ بِالْعَذابِ وَ لَوْ لا أَجَلٌ مُسَمًّى لَجاءَهُمُ الْعَذابُ وَ لَيَأْتِيَنَّهُمْ بَغْتَةً وَ هُمْ لا يَشْعُرُونَ».

٤. «لَوْ ما تَأْتِينا بِالْمَلائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٭ ما نُنَزِّلُ الْمَلائِكَةَ إِلاَّ بِالْحَقِّ وَ ما كانُوا إِذاً مُنْظَرِينَ».

take place until their argument is completely finished, and their Hereafter torment is also subject to the coming of the Day of Judgment. So the logical answer to this request is that I am a sent human being and I do not control your death or the resurrection.

Conclusion

An examination of the verses cited by the deniers of the creative miracles of the Prophet indicates that the above verses do not in any way indicate the negation of the creative miracles of the Prophet. Because, first of all, some verses of the Qur'an indicate that the pagans accuse the Prophet of witchcraft, and these verses in themselves indicate the observation of extraordinary things that the pagans saw of the Prophet and accused him in order to justify those things.

Secondly, the verses that seem to indicate that the polytheists' request for miracles is not answered, either refer to impossible things, such as seeing God physically, or indicate that the polytheists expect the revelation of verses of the Qur'an that agree with their false belief or show he pagans' excuses and scornful view to divine miracles as a toy in their hands. And some of the verses have included their requests for the resurrection or worldly torments. But the Prophet had no authority for fulfilling any of these requests.

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A Comparative Study of the Rule of Ghinā and Music from the Perspective of Feyz Kashani, Sheikh Ansari and the Iranian Supreme Leader

بررسی مقایسه‌ای حکم غنا و موسیقی از دیدگاه فیض کاشانی، شیخ انصاری و مقام معظم رهبری

Hossein Ebadi[1]

Abstract

In Islam, no ruling, including Wājib and Ḥarām, is unreasonable, and certainly the ruling on banning music and Ghinā is due to the corruptions in them and what entertains human beings and make them unaware of something and deviate them from religious beliefs is considered Lahw that can also be seen in Ghinā, and religious scholars, citing verses and hadiths on Ghinā, in cases such as: the income of Singing women, who are entered by men and is accompanied by fun and debauchery and false words, buying and selling Ghinā maids and teaching and hearing their voices, a voice and tone of the people of immorality and sin, are forbidden in the Qur'an, prayers and lamentations, etc. And mezmar, drumming, playing oud, tar, daf... are some of the instruments of Ḥarām Ghinā and music, but in Islamic societies, there is a difference of opinion among people regarding the Ḥarām and Ḥalāl music, which raises doubts, because today, instead of paying attention to being Ḥarām or Ḥalāl Ghinā, as a popular job among men and women, is associated with debauchery, men and women are mixed, schools are set up, reproduced and distributed, and new musical instruments are used, so in this background it is necessary to provide solutions by music scholars as well as from a religious perspective by religious authorities and scholars.

Keywords: Ruling, Ghinā and Music, Feyz Kashani, Sheikh Ansari, Iranian Supreme Leader.

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چکیده

در اسلام هیچ حکمی اعم از وجوب و حرمت، بی‌جهت نیست و قطعاً حکم تحریم موسیقی و غنا به سبب مفاسدی است که در آنهاست و آن چیزی که انسان را سرگرم کند و از امری غافل و از عقاید دینی انحراف نماید به عنوان لهو بیان می‌شود که در غنا نیز نمود پیدا می‌کند و علمای دین با استناد به آیات و روایات غنا را در مواردی چون: کسب زنان آوازه‌خوان که مردان بر آنان وارد می‌شوند، با لهو و لعب و سخنان باطل همراه باشد، خرید و فروش کنیزان آوازه‌خوان و آموزش و شنیدن آوای آنها، صدایی که از صوت و لحن اهل فسق و معصیت باشد، در قرآن، دعا و مرثیه و ... حرام می‌دانند و مزمار، طبل زدن، نواختن عود، تار، بربط، دف زدن و ... از آلات غنا و موسیقی حرام است، اما در جوامع اسلامی در بین مردم از لحاظ حرام و حلال بودن غنا و موسیقی اختلاف نظر وجود دارد که باعث ایجاد شبهه می‌شود، چرا که امروز به جای توجه به حرام یا حلال بودن غنا، به عنوان کسب در بین مردان و زنان رواج شده، با لهو و لعب همراه است، زن و مرد اختلاط می‌شود، آموزشگاه راه‌اندازی می‌شود، تکثیر و توزیع می‌شود و از آلات موسیقی جدید استفاده می‌شود، بنابراین، در این زمینه همسویی و ارایه راهکار از سوی علمای موسیقی و همچنین از منظر شرعی از سوی مراجع و علمای دینی لازم و ضروری است.

کلمات کلیدی: حکم، غنا و موسیقی، فیض کاشانی، شیخ انصاری و مقام معظم رهبری.

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Introduction

The word music does not appear in religious texts; but instead, the words Ghinā, Lahw, Malāhī and examples of musical instruments, such as: daf, mezmar (reed and flute), tar, oud, drum, tambourine and the like have been used. (Hosseini, 2006: 28), in this article, the subject of which is a comparative study of the ruling on Ghinā and music from the perspective of Feyz Kashani, Sheikh Ansari and the Supreme Leader.

Feyz Kashani in his book Al-Wāfī in the chapters of the aspects of Makāsib in part 34 has studied Ghinā and music and related rulings with reference to verses and hadiths, Sheikh Ansari has also discussed Ghinā and music and related rulings in his book Makāsib in the thirteenth issue which he has discussed with reference to verses and hadiths; and the Supreme Leader in addition to leading the community in the position of authority, he has also issued a fatwa on the ruling on Ghinā and music in response to questions that include most Fatāwā, which are available on the information site of the Supreme Leader's Office.

The definition of the problem

The two words Ghinā and music are different in the field of religious concepts and the term of the jurists. The viewpoint of Fiqh on Ghinā is a song out of throat that makes the listener joyous and it is suitable for parties and entertainment. But "music" is the sound and melody that arises from musical instruments. Therefore, there is an absolute general and private relationship between idiomatic music and jurisprudential music. (Hosseini, 2006: 27). All the Shia jurists believe that Ghinā is Ḥarām and there is no doubt about it and if there is a dispute it is for its examples. But all the Sunni sects believe that the principle of Ghinā alone is Ḥalāl and that what is done with the forbidden things with it makes it difficult and Ḥarām!! (Hosseini, 2006: 30-32), Jewish religious music is considered to be composed by David, who is also a musician and he was both a composer and, according to the book of Prophet Amos, the inventor of musical instruments and the one who appointed the Levite people to guard and administer religious music. Whispering or slow reading is of special importance to Zoroastrians. "Paying attention only to the themes of the Gathas, or just listening to them, will not work." And Christianity and the popes (especially Pope Gregory I) have played an extremely important role in the evolution of religious music (and music in general) throughout history (vista.ir/article). In Islam, no ruling, including Wājib and Ḥarām, is unreasonable, and the ruling banning music and Ghinā is definitely due to the corruptions in them (payaname.com).

Background and necessity of conducting research:

According to the subject of research, Ghinā and music is a religious issue that should be referred to religious scholars and jurists regarding its being Ḥalāl or Ḥarām. In this regard, many studies have been done. Among them, the following can be mentioned:

1. The book of Ghinā, music (Mokhtari and Sadeghi, 1998),

2. The book of music and Ghinā from the perspective of Islam (Nouri, 2007),

3. The book of the rules of music with the addition of dance and gambling (Hosseini, 2006),

4. Ghinā and music dissertation from the jurisprudential point of view of Imam Khomeini (PBUH) according to the role of time and place in inference (www.imam-komeini.ir) and

5. Article on the jurisprudential principles of music by Shiite jurists with radio and television approach (qomirib.ac.ir).

Ghinā in the word

"Miṣbāḥ Al-Munīr": Ghinā is a sound. Another said: Ghinā is pulling sound. In "An-Nahāyah", he quotes from Shafi'i: Ghinā is to beautify the voice and make it thinner (2014: 72).

The famous definition of Ghinā

The famous jurists have also given a definition close to the definition of Ṣiḥāḥ al-Lughah, which is: Ghinā is pulling a voice with a joyous preference. (2014: 73).

The meaning of Ṭarab

"Ṭarab" according to what is stated in "Ṣiḥāḥ": it is a lightness and weakness that is caused to a person due to the intensity of joy or great sorrow (2014: 73-74).

Ghinā, instruments of debauchery, music

Topic 1: The meaning of Ghinā: Ghinā is used in two meanings:

1. General meaning of Ghinā (literal meaning): Ghinā is anything that is sung in the form of a song.

2. Special meaning of Ghinā (customary meaning):

Another meaning for Ghinā in common usage is Ghinā in a special way.

Constraints that do not conform to the concept of Ghinā in the second sense: in order for this meaning to be distinguishable and to be able to

separate it in doubtful cases, we remove these constraints from Ghinā.

1. Good sound,

2. Adaptation to musical instruments,

3. Aṭrāb means to be joyous,

4. Proportionate to the gatherings of the people of debauchery,

5. Having a musical order,

6. Symmetry of Ghinā with musical instruments,

7. Contemporaneity With the word; and 8. The invalidity of the word.

Topic 2: Ghinā is Ḥarām: Ghinā is forbidden if it is deviating one from the way of God.

Explanation of the effective restrictions on the Ḥarām Ghinā:

1. Mulhī: Lahw is:

what entertains a person and makes him unaware of something, of course, it cannot be said that every Lahw is Ḥarām, but the Lahw that causes people to be misled is Ḥarām,

2. Misguidance from the way of God:

Misguidance means going astray from the straight path; whether deviation from the right belief or action.

Restrictions that are not included in the meaning of Ḥarām Ghinā:

1. Being joyous,

2. Having a fast rhythm,

3. Intention to have fun,

4. Intensity and weakness of the influence of Ghinā in debauchery and

5. Lack of motivation effect.

Reference for distinguishing the instance of forbidden Ghinā from non-forbidden: Recognizing this subject, like other subjects, is according to mores.

Is the dance music considered as Ḥarām Ghinā? One of the obvious cases of deviation from the way of God is a sound that is honorably making someone dance.

The task of obligatee in case of doubt: If we do not know whether the

song that the singer sings is an example of Lahw Ghinā or not, we will consider it as Ḥalāl Ghinā.

Issue

1. The Ḥarām Ghinā in the recitation of the Qur'an and the verses of Imam Hussein (AS): Any song that is Lahw is Ḥarām. Whether it is in the song of mourning, or the recitation of the Qur'an, and in the case of the Qur'an, its being Ḥarām is doubled; because it is contempt and insult to the Quran.

2. The enjoyment of a man by his wife does not make the Ḥarām Ghinā as Ḥalāl: If a man wants to enjoy his wife, it is not permissible for him to ask her sing Ḥarām Ghinā. 3. Ghinā is one of the great sins.

Topic 3: Rules of Ghinā:

1. attending the Ghinā party is forbidden,

2. listening to Ghinā is forbidden. Even if they are not present in that party,

and 3. Teaching and learning Ghinā, which means learning its rules, is not Ḥarām. Unless what he is doing is misleading from the way of God, which is not about learning the devices. But it is related to creating songs,

and 4. The wage that is received for Ghinā has no problem if the Ghinā or music is Ḥalāl, and if the Ghinā is Ḥarām, the wage is also Ḥarām.

Lahw instruments and music

The criterion of Ḥarām musical instruments: If with the musical instruments, the Lahw sound is played that deviates one from the way of God, which causes intellectual and ideological deviation, or causing sin, which is the so-called practical deviation, such as a sound that arouses lust, or to make man unaware of the obligatory action, this music is Ḥarām.

An example of obvious non-Lahw instrument: It is not the case that these instruments are deviating everyone from the way of God or their voices are Lahw, and some cases are definitely not Lahw; for example, the drums or trumpets that are played on the battlefield, or the instrument that is played in the gymnasiums, which is the consistency of this ancient sport.

Buying and selling instruments and teaching and learning them: If instruments are common instruments between Ḥalāl and Ḥarām music, it is not Ḥarām to make them, but where the condition for using it is Ḥarām, then the transaction is Ḥarām and void. The teaching and learning of these instruments is Ḥarām, if it is deviating people by Lahw songs; because here is practical training, not theoretical one.

Promotion of music: Anything that normalizes the phenomenon of music in society and normalizes it is considered promotion. Given that in our time, Lahw music prevails over non-Lahw, its promotion should be stopped.

Is teaching and learning music an example of promoting music? Teaching music is not about promoting music. But if teaching music has become commonplace, for example, in different cities, in every street of the city, there are music schools and there is a lot of propaganda to attract young people, this is certainly promotion, and anything that promotes music is a problem. Therefore, the officials of the country have a heavy responsibility in this regard, and even those who feel that there is promotion with different schools, they are also responsible.

Exhibition of Ghinā Instruments: What is certain is that the promotion of music and Ghinā in society is not permissible, given that its Ḥarām

instances prevail over Ḥalāl instances. Therefore, exposing these instruments and forming an exhibition of musical instruments is a false promotion. Therefore, organizing a music exhibition is not allowed.

Questions

1. What is the ruling on playing and teaching Lahw music and Lahw Ghinā for the purpose of expertise or acquaintance of students? Answer: It is Ḥarām to play Ḥarām and Lahw music for any purpose; either for the purpose of teaching or learning and acquaintance.

2. What is the ruling on using Western music in a way that makes the listener inclined to Western culture? Answer: Western music is no different from non-Western music in terms of being Ḥarām. The condition of Ḥarām music is the same in all Western or non-Western music. But if it also tends to Western culture, it is a secondary title. If we assume that there is Western music that is not Lahw, that is, it is not Ḥarām in itself, but creates a tendency towards Western culture, it is Ḥarām because of this secondary title.

3. Can Ḥarām music be considered permissible for something more important, such as countering the cultural and political invasion of the West for a while or for the people of the region? Answer: This diagnosis is a misdiagnosis; it is a big mistake to think that it is lawful to spread Ḥarām in the society for a while, thinking that after a while, we will stop it and that cultural invasion will not take place. Unfortunately, sometimes such wrong tactics are seen among the people of culture.

4. Do all manual, electronic, Iranian and western instruments have the same rule? Answer: Yes, it does not matter if the musical instruments are French or Iranian, old or new, manual or electronic; the terms of being Ḥarām are the same in all musical instruments, some think that foreign music is Ḥarām and original Iranian music is Ḥalāl. While this is not the case, it is sometimes vice versa.

5. What is the ruling on playing a tambourine at a wedding? Answer: There is no difference between marriage and non-marriage; because the tambourine is a musical instrument; whether it has a ring or not. Therefore, if the quality of beating it is Lahw, it is Ḥarām; whether it is in a wedding or not, and if it is non-Lahw, it is Ḥalāl, whether it is in a wedding or not. (Https://farsi.khamenei.ir)

Citing similar verses and narrations about Ghinā and music being Ḥarām by Feyz Kashani and Sheikh Ansari:

1. Citing the narration of Abu Baṣīr: "I asked Imam Ṣādiq (AS) about the income of singing women. He said: It is Ḥarām for men to enter the party of women, and there is no problem for women who are invited to weddings, and this is the command of God Almighty: "And some people are those who buy the vain word to mislead people from the path of God." (Feyz Kashani, old edition, 32; and Payani, 2014: 95-96)

2. Citing the narrative of Abu Baṣīr: Abu Baṣīr quotes from Imam Ṣādiq (AS) who said: "There is no problem in the income of a Singing woman who sends brides to the wedding room, of course, if men do not enter her" (Feyz Kashani, old edition, 33 and Payani, 2014: 96)

3. Citing the narrative of Imam Reza (AS): "Sometimes a man has a maid

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who makes him amused with debauchery, the price of this maid is just like the price of a dog, which is Ḥarām." (Feyz Kashani, old edition, 33 and Payani, 2014: 99),

4. Citing this narration from Abu Baṣīr: I asked Imam Ṣādiq (AS) about the word of God who said: avoid the vain word, Imam (AS) said: It means Ghinā (dance music). "(Feyz Kashani, old edition, 33 and Payani, 2014: 63),

5. Citing the interpretation of this verse in the narrative quoted from Imam Ṣādiq (AS): "And those who do not testify to falsehood, means Ghinā." (Feyz Kashani, old edition, 33 and Payani, 2014: 64)

6. Citing the narrative of Abu Ayyub Kharraz by Feyd Kāshānī: "Abu Ayyub Kharraz says: We visited Imam Ṣādiq (AS) in Medina, he said: Where did you stay? We said: In the house of someone who owns Ghinā maids! Imam (AS) said: "Pass by it with nobility", we did not understand anything from the words of Imam (AS), we even thought that Imam says to respect it! We asked Imam again, "What do you mean by "Pass by it with nobility"?" Imam (AS) said: I heard God Almighty says: And if you encounter with vain talks, pass by it with nobility" (Feyz Kashani, old edition, 33). And Sheikh Ansari's citation about the verse "when they encounter with vain talks, they pass by it with nobility" according to the narration of Muhammad ibn Abi Ibad, which is as follows: Muhammad ibn Abi Ibad, who was a careless man and a man of Samāʿ and wine, says that I asked Imam Reza (AS) about Samāʿ [= Ghinā]. He said: The people of Hejaz have an opinion in this regard [but my opinion is that] Ghinā is part of falsehood and Lahw. Have you not heard God the Almighty says: "And

when they encounter with the vain talks, they pass by it with nobility" (Payani, 2014: 69-70),

7. Citing the narrative of Abd al-A'lā: He says that I asked Imam Ṣādiq (AS) about Ghinā, and I said that they [Sunnis] think that the Messenger of God (PBUH) allowed Ghinā: We have come to you and give you a gift, so you give us a gift. He said: They are lying, God Almighty says: "We did not create the heavens and the earth and what is between them as a toy. If we wanted to create them as a toy, we would definitely get it. Rather, we plunge the truth into falsehood, then the truth breaks it down, and then the falsehood is destroyed. "Woe to you for what you describe." Then he said: "Woe to someone for what he describes, he is a man who was never present in the session of the Prophet." (Feyz Kashani, old edition, 34 and Payani, 2014: 67-68),

8. Citing the narration of Yūnus: He says:

I told Imam Reza (AS) that Maʾmūn says you have allowed Ghinā, he said: That heretic is lying, I did not say such a thing, he asked about Ghinā and I said a man came to Imam Bāqir (AS) and asked him about Ghinā and he said: When God revealed the difference between truth and false, with whom was Ghinā? He said: It was with false, the Imam said: You ruled yourself." (Feyz Kashani, old edition, 34 and Payani, 2014: 69),

9. Citing the narrative of Imam Sajjad (AS): Someone asked Imam Sajjad (AS) if it is permissible to buy a maid who has a good voice? The Imam said: "It does not matter if you buy it and she reminds you of heaven, that is, by reciting the Qur'an and asceticism and virtues in a voice that is not Ghinā, but her Ghinā is forbidden." If the

above-mentioned interpretation of Sadūq is also known, it still indicates the use of ["Ghinā " in the category of theology] (Feyz Kashani, old edition, 35 and Payani, 2014: 65-66)

Since Feyz Kashani in Al-Wāfī wrote about Ghinā and music before Sheikh Ansari, Sheikh Ansari also refers to Al-Wāfī of Feyz Kashani, which is as follows: Feyz Kashani, after quoting some news, which we will mention later, said in "Wāfī": From all the news about Ghinā , it is understood that Ḥarām Ghinā and its belongings - such as the fee of Ghinā , teaching Ghinā , listening to it and buying and selling [Ghinā maid] - is specific to the Ghinā that was prevalent during the time of the caliphs, in which men entered the assembly of Singing women, and women sang false words and played instruments such as oud, reeds, etc., unlike other types of Ghinā instruments, as the saying of Imam (AS) that "there is no problem if a man does not enter" refers to it. (Feyz Kashani, old edition, 35 and Payani, 2014: 85-86), Sheikh Ansari again refers to the final parts of Al-Wāfī of Feyz Kashani, which is as follows Feyz has said: So Ghinā poems reminding Heaven and Hell, encouraging the Hereafter, describing the blessings of God Almighty, mentioning worship and encouraging charity and asceticism in mortal worldly affairs, and the like has no problem, as it was mentioned in the hadith of Al-Faqīh that he said, "She reminds you of Paradise," because all these things are the remembrance of God. In general: To the wise - after hearing this news - the distinction between the Ghinā of truth and the Ghinā of falsehood is not hidden, and they know that most of the Ghinā that Sufis have in their assemblies are false [Ghinā]. The end of Feyz Kashani's

speech. (Feyz Kashani, old edition, 35 and Payani, 2014: 86-87), sheikh Ansari adds to this part of Al-Wāfī: in our opinion if we hadn't heard this word of Imam that "If a man does not enter the women's assembly, there is no problem", we could easily adapt his words to what we said; and what we said was: We consider Ḥarām to be the voice of lahw, which are suitable for playing lahw instruments and uttering false words and entering men the female singers, enjoying the eyes and ears of the lust of adultery, not just a happy voice, which reminds man of the Hereafter and forgets the lust of the world, but Feyz considers the narration of "If a man does not enter the women's assembly, Ghinā is permissible", as the fact that he elaborates among the people of Ghinā , not in terms of Ghinā itself; because the voice of a female singer who sings and sends brides to the wedding room on the night of the wedding is certainly Lahw, and so if we consider it permissible in the future discussion; that is why we have allocated it for a specific reason. Feyz Kashani has also attributed the above-mentioned promise [that Ghinā alone is not forbidden] to the author of "Kifāyah al-Aḥkām" and the phrase that is found in "Kifāyah" - after stating the news about the permission and prohibition of Ghinā in the Qur'an and others are opposite to each other- it is: it can be summed up in two ways: 1. To dedicate the prohibitive news of [Ghinā] to other than the Qur'an, and to carry the news about the condemnation of the Ghinā in the Qur'an to recite the Qur'an in a debauchery song - The one who commits immorality in his Ghinā - and this group confirms the above-mentioned narration of Abdullah Ibn Sinan [from Imam Ṣādiq (AS)]: Recite

the Qur'an in Arabic tone and song and avoid the tone of people of great sins. After me will come a group who recite the Qur'an with a lyrical rhythm. 2. And he continued: - And the common Ghinā at that time was the Ghinā of Lahw because of the presence of slaves and others in sin meetings, drinking wine, doing Lahw deeds, uttering false words and conveying it to men. Therefore, it is not unlikely that the word "known man" - that is, the word "Ghinā" [in the narrations] - will be applied to the examples of common Ghinā at that time (Payani, 2014: 87-89).

Feyz Kashani's view on the prohibition of Ghinā and music based on verses and hadiths

1.Citing the narration of Mohammad Tateri: "Imam Ṣādiq (AS) is quoted as saying: A man asked the Imam about the ruling of selling Ghinā maids, Imam (AS) replied: Buying and selling them is forbidden and educating them is disbelief and hearing their voices is hypocrisy.

2.Citing the narration of Nasr ibn Qābūs: I heard Imam Ṣādiq (AS) that the Singing woman is cursed and everyone who eats from the fee of that woman is cursed.

3.Citing the narration of Ibrahim ibn Abī al-Bilād who says: Isḥāq ibn Umar told me to sell his Ghinā maids and give the money to Abi al-Hassan. I did the same and sold them for three hundred thousand dirhams and brought the price to the Imam and said that one of your patrons and friends ordered me to do so and this money is that of the Ghinā maids. The Imam said: This money is not needed, this money is false and forbidden, the education of Singing women is disbelief, hearing

their songs is hypocrisy and their price is false and invalid ",

4.Citing the narration of Muhammad ibn Muslim: "Muhammad ibn Muslim narrates from Imam Bāqir that he heard him says: Ghinā is one of the sins that God has promised to punish the sinner with fire. Then he recited this holy verse "and there are some people, who buy the false word...",

5.Citing the narration of Sahl: "Imam Ṣādiq (AS) says:" Ghinā is the nest of hypocrisy hen."

6. Citing the narration of Samā'ah: Imam Ṣādiq (AS) says: When Adam (AS) died, Satan and Cain, who were his enemies, rejoiced, both gathered in one place and as a sign of joy for Adam's death (AS), they made and played musical instruments, so any musical instrument that is on the earth and people enjoy it, is the kind of what Satan and Cain invented",

7.Citing the narration of Imam Ṣādiq (AS): "It was narrated from Imam Ṣādiq (AS) that the Prophet (PBUH) said: I forbid you from dancing, chanting, backgammon and drumming" (Feyz Kashani, old edition, 33),

8.Citing the narration of Mas'adah ibn Ziyād: "Mas'adah ibn Ziyād says: I was in the presence of Imam Ṣādiq (AS), a man said: The sound of the neighbor's Ghinā maids reaches our bathroom, and when I go there, I sometimes sit longer to hear them sing and play. The Imam said: "Do not do that." The man said: I swear to God I did not go to them, it is the only sound I hear. Then the Imam said: Haven't you heard that God Almighty says: "Indeed, [all] hearing and seeing and heart are responsible and will be questioned." The man said: This is so, but it seems that I have never heard this verse of the Holy Qur'an from any

Arab or non-Arab; therefore - God willing - I will not repeat and I ask God for forgiveness. Then Imam (AS) said: "Get up and take a bath and pray as much as you can, you really had a very bad mood. How bad it was if you were dead. Praise God and repent. Ask for forgiveness for whatever has been displeasing; for God does not despise anything but ugly and evil deeds, and leave ugly deeds to his people; because everything has a follower "(Feyz Kashani, old edition, 33-34),

9. Citing the narration of 'Umran Za'farani: Every man, who has given a blessing, plays a pipe, he has become a disbeliever and everyone suffers from a misery and brings a Singing woman, he has become a disbeliever in that misery.

10. Citing the narration of Isḥāq Ibn Jarīr: "I heard from Imam Ṣādiq (AS), a demon who is called Qafandar, if music is played at a house for forty days and men enter it, the devil puts each of his limbs on the similar limbs of its owner and blows on it, and zeal disappears from him; in such a way that another man sleeps with his wife and he has no jealousy",

11. Citing the Ṣaḥīfah al-Shahām: "In the Ṣaḥīfah al-Shahām, it is narrated from Imam Ṣādiq (AS): "There is no safety at a house that a Ḥarām song is heard, and no prayer is answered in it and the angel does not enter it",

12. Citing the narration of Hassan Ibn Harun:" I heard Imam Ṣādiq (AS) says: The House of Ghinā is a House that God has no grace and mercy on its people and it is one of the examples of what God Almighty has said about: (And some people buy the Ḥarām word...)",

13. Citing the narration of Abu Dāwūd: "Abu Dāwūd narrates from Imam Ṣādiq (AS) who said: Whoever plays the harp in his house for forty days, God will rule over him with an evil named Qafandar; so he does not leave any part of his body unless he sits on it. When this happens, shame and zeal will be taken from him and he will have no fear of what he says and what is being said to him."

14. According to the story of Ibrahim ibn Mohamed Al-Madani: "Imam Ṣādiq (AS) was asked about Ghinā, he said: stay away from the houses that God has turned away from them",

15. Citing the narration of Yāsir: "Abi al-Hassan said: Someone who keeps himself away from Ghinā and music, God commands the wind to blow on the leaves of a tree in Paradise and those leaves move, then he hears a pleasant sound that he has not heard like it, but he who does not distance himself from Ghinā, is deprived of that pleasant sound, and he does not hear it."

16. Citing the narration of Saydavi, "I heard from Imam Ṣādiq (AS): playing the oud, creates hypocrisy in the heart of a man as the water grows the green",

17. Citing the narration of Moses ibn Habib: "Imam Sajjad (AS) said: God does not purify a nation in which he shouts and sings and there is a loud moan in it",

18. Citing the narration of Jahm Ibn Hamid: Imam Ṣādiq (AS) said to me, I thought you knew the best places! I said, I was passing by someone, he took me, and so I entered his house and looked at his maids. Imam said that this is where God does not look at, and tell me you see your people and money safe from God?

19. Citing the narration of 'Anbasah: "Hearing the song grows hypocrisy in the heart as the water grows the field",

20.Citing the narration of Ibn Yaqteen: "Abi Ja'far (AS) said: One who listens a speaker, he has worshiped him, if the speaker speaks of God, he has worshiped God and if he speaks of the devil, he has turned to worship him "(Feyz Kashani, old edition, 34),

21.Citing the narration of Abdullah Ibn Hassan Dīnwarī: "I asked Abu al-Hassan (AS) about the ruling of a Christian maid that I buy her from a Christian person, the Imam said: Buy her and sell her. I asked: Should I marry her? The Imam was silent for a while and did not say anything, then he looked at me and said in a low voice: It is permissible for you. I said: is it permissible to take Singing women or maids who can sing well and earn my daily bread from their Ghinā? Imam said, "Buy and sell" (Feyz Kashani, old edition, 35), Feyz Kashani, after quoting these narrations, continues: There an evidence in the book of Salah regarding the recitation of the Qur'an with a good sound. Ghinā is allowed for uttering good words not uttering falsehoods, and it is not allowed to play instruments such as oud, and so on, but those who accompany brides at a wedding night and recite a poem or speech to her that is far from blasphemy and falsehood, but other singers, no matter how much they sing, their work is not permissible at all; whether they are at weddings or not at weddings", he attributes this ruling to Sheikh Tūsī that the boycott of Ghinā is forbidden because it includes a series of Ḥarām acts. If Ghinā is not accompanied by false and lahw words, it is permissible.

It is stated in the hadith that whoever listens to a speaker, in fact he worships him, and also in the narration of Imam Bāqir (AS) who asked: When

God separated the right from the wrong, which side was placed Ghinā? The narrator said on the false side and the Imam also confirmed what he said. (Feyz Kashani, old edition: 35).

Sheikh Ansari's view on the prohibition of Ghinā and music based on verses and hadiths

Does it mean quality? In arguing these narrations, the emergence of the first category can be damaged in this way, but the second category of narrations is that it is from the category of theology, because "false word" has been interpreted as "Ghinā" and this is what is said in some news. He confirms that: One of the cases and examples of "false word" is that a person says to a person who is engaged in Ghinā: "bravo" is also "Lahw al-Hadith". Therefore, the Ḥarām Ghinā is reserved for a case that contains "false words". Therefore, it does not mean that the quality of sound itself, even if it is not false in speech, is also Ḥarām. And from this word, the defect that is in the argument to the third category of narrations is also clarified (Payani, 2014: 64-66).

Abhorrence of Absolute Lahw: Accordingly, it is fair that these narrations do not imply the Ḥurmat of the quality itself, unless we say "Lahw al-Hadith" refers to the fact that: Lahw is absolutely abhorrent for God Almighty, it is also "false word", although realized in the quality of the word, not in the word itself, as when the quality of the utterance of the true word is by Ghinā, such as the Qur'an, prayer, and lamentation. In general, any sound that is considered invalid by itself and ignoring the words for which this sound was created, is Ḥarām (Payani, 2014: 67) and Ghinā is Samāʿ. As it is clarified in "Ṣiḥāḥ al-Lughah",

and he has also said: «معه Q جاریـه م» is a "singer" and it is the narration of A'mash that Ghinā has been included in the major sins. "One of the major sins is Malāhī," Imam said, "which makes man forget God, such as: Ghinā and playing tar." This news indicate Ghinā is Ḥarām because of its falsehood and invalidity(Payani, 2014: 70 - 71).

The sound of sinful people is Ḥarām: In short, a sound that is forbidden is a sound that is from the voice and tone of the people of immorality and sin - with which the recitation of the Qur'an is forbidden - whether the meaning of Lahw is equal to the meaning of Ghinā, whether it is general or special. (Payani, 2014: 71-72).

The rhythmic lahw sound is Ḥarām: In any case, due to the aforementioned reasons, the sound that is rhythmic in a Lahw form is Ḥarām, because Lahw:

1.As sometimes it is created: without sound, by Lahw instruments such as playing tar…,

2.Sometimes it is realized by blowing sound in lahw instruments, such as: blowing in mezmar and reeds,

3. Sometimes it is realized by single sound, accordingly, any sound whose quality is lahw and is considered one of the songs of the people of immorality is also Ḥarām, even though it is not supposed to be "Ghinā", and any sound that is not Lahw is not Ḥarām . Although the assumption of "Ghinā" applies to it, of course, this is an unrealistic assumption; because there is no reason for the prohibition of Ghinā except in terms of force, invalidity, cancellation and Lahw (Payani, 2014: 81).

Realization of Lahw: And yet, Lahw is realized in two ways:

1. With the intention of Lahw, even though it is not considered Lahw,

2. the sound itself is Lahw in the eyes of the listeners, even though the singer does not intend to Lahw. (Payani, 2014: 82).

Criterion of Lahw: The criterion for distinguishing Lahw is mores, and the realization is ruled by conscience, so that if it hears a sound, which is suitable for accompanying some instruments of lahw or dance, or in the presence of something that the instinct of lust enjoys from it it (Payani, 2014: 82-83).

Ghinā in the Qur'an, Prayer and Lamentation: From what we have said about Ghinā, it is clear that there is no difference between using this quality in the word of truth or falsehood. Therefore, reciting the Qur'an, prayer and recitations with a voice that has a Lahw rhythm is forbidden, and its punishment is multiplied (Payani, 2014: 83-84).

Doubts: Perhaps in the same way, in recent times, doubts have arisen over the issue of Ghinā: 1. sometimes from the principle of the rule of Ghinā, 2. sometimes, due to the subject of Ghinā, 3. sometimes, due to the allocation of ruling to some instances (Payani, 2014: 85).

Beautiful voice is not considered Ghinā: Yes, if Ghinā is set for the absolutely good sound - as this meaning comes from some of the expressions used in the interpretation of the meaning of "Taṭrīb" - the words of Feyz and Sabziwārī will be justified, but I do not think someone give a fatwa that a good voice is absolutely forbidden, and there are news in praise of a good voice, and that a good voice is one of the most beautiful beauties, and that the recitation of the Qur'an and prayer with a beautiful voice are recommended, and that a good voice

adorns the Qur'an, and that the Prophets and Imams have a good voice. (Payani, 2014: 92-93).

Examining the mentioned news: And everyone knows that these narrations are not able to resist the applications, because in their meaning, they do not have a significant emergence; because the first narration of Ali ibn Ja'far appears in the realization of sin by Ghinā himself. Thus, Ghinā refers to the absolute rhythmic sound, which is sometimes lahw, in which case it is Ḥarām, and sometimes it does not reach this level and no sin has occurred. And from this emergence, the justification of the second narration of Ali ibn Ja'far also becomes clear. (Payani, 2014: 97-98).

Ghinā and Tarjī' in the Qur'an: And from what we have stated, it became clear that there is no contradiction between "the prohibition of Ghinā in the Qur'an" and the words of Imam Bāqir (AS): "Make your voice in the Qur'an as Tarjī' that God loves a beautiful voice"; because "Tarjī'" means turning the voice in the throat. And it is clear that doing so, if not in a lahw way, is not Ghinā and Ghinā. Therefore, the purpose of the matter is to recite the Qur'an in Tarjī', so not to read it like the phrase of "books". But Tarjī' is not Ghinā, and for this reason, the Prophet (PBUH) in his speech said: "They recite the Qur'an as Tarjī' of Ghinā ", considers the Ghinā Tarjī' as a kind of Tarjī'. (Payani, 2014: 107).

Exceptions to Ghinā: The discussion of Ghinā remains only in the two cases in which some have made an exception to Ghinā:

1. Ḥudā – on the rhythm of "Duā' i.e. Prayer" - a song in which there is Tarjī', and is sung to drive the camels fast. Despite the frequency of news on the prohibition of Ghinā, there is no

evidence that the authority to exclude Ḥudā from the prohibition of Ghinā is available, except for the prophetic narration quoted by Shahid Thānī in "Masālik": The Messenger of God (PBUH) selected Ḥudā Abdullah ibn Rawāhah, who had a good voice, to speed up the movement of the camels. But there are problems in the meaning and document of this narration that are not hidden,

and 2. The Ghinā of the female singer in weddings is an exception when there is no other Ḥarām, such as: false words, playing Ḥarām instruments, men entering women. The famous saying is an exception to this, because of the two previous stories of Abu Baṣīr about the salary of a female singer who sends brides to the wedding room, and it is like those two news, the third news which is again quoted from Abu Baṣīr and also the wage is Ḥalāl if the act is Ḥalāl. And the claim that "the salary of a female singer is only for the preparation of the bride, not for the Ghinā with the bride", is contrary to appearance (Payani, 2014: 112-114).

The views and Fatāwā of the Supreme Leader regarding the prohibition of Ghinā and music
Answers to questions:

Q 387. Is it correct to pray in a place where Ḥarām music is played or not?

R. If praying in that place requires listening to Ḥarām music, it is not permissible to stop there, but the prayer is correct, and assuming that the music causes a lack of attention and concentration, praying in that place is Makrūh.

Q 399. Is it permissible to play happy music from the mosque on the occasion of the birthday of the Imams (AS)?

R. It is clear that the mosque has a special religious status, so if playing

music in it is contrary to the sanctity of the mosque, it is forbidden, even if the music is non-music.

(https://farsi.khamenei.ir)

Q 448. What is your opinion regarding the continuation of mourning processions on the nights of Muharram until midnight with the use of drums and reeds?

R. Organizing mourning processions for Sayyid al-Shuhada and his companions (AS) and participating in such ceremonies is a very pleasant and desirable thing and is one of the greatest deeds that bring man closer to God, but one should refrain from any action that causes harm to others or is forbidden in itself according to the Shari'a.

Q 1128. What is the criterion for distinguishing Ḥalāl music from Ḥarām? And is classical music Ḥalāl? It is very appropriate to state the criteria.

R. Any music that according to the mores is Lahw music and is deviating from the way of God and is suitable for debauchery gatherings, is considered Ḥarām music, and it does not matter whether it is classical or non-classical music. Recognition of the subject is also left to the customary view of the obligatee, and if the music is not like this, there is no problem by itself.

Q 1129. What is the ruling on listening to tapes that have been authorized by the Islamic Propaganda Organization or another Islamic institute? And what is the ruling on using musical instruments such as bows, violins and reeds?

R. Permission to listen to the tapes is subject to the discretion of the obligatee. If he finds that it doesn't contain bad and Lahw music and is not deviating from the way of God and is not suitable for revelry and entertainment parties and has no false and invalid content, it has no problem to listen to it, so its prescribing is not allowed by the Organization of Islamic advertising or any other Islamic institution alone for its being permissible, but the use of them is permissible for rational purposes, but the use of them depends on the diagnosis of the obligatee himself.

Q 1131. Does the character of the musician and the place of playing or the purpose of it affect the verdict of the music?

R. Ḥarām music is Lahw music that is deviating from the way of God and is suitable for gatherings of sin. And sometimes the character of a musician or word with a song or place or other conditions is effective if the music is placed under the title of lahw music, as well as Ḥarām music, or other Ḥarām (title), as if it leads to corruption.

Q 1134. Is it permissible for women to beat dishes and other items that are not musical instruments at weddings? What is the ruling if the voice reaches outside the party and the men hear it?

R. The permission of this action depends on the quality of playing. If it is in the usual way in traditional weddings and it is not considered lahw and there is no corruption in it, there is no problem.

Q 1135. What is the ruling on playing daf by women at weddings?

R. It is not permissible to use musical instruments to play Lahw music deviating from the way of God.

Q 1136. Is it permissible to listen to Ghinā at home? What is the ruling if it does not affect a person?

R. Listening to Ghinā is absolutely forbidden, whether it is heard alone at home or in the presence of others or whether it affects him or not.

Q 1139. I work in a place where the owner always listens to dance music and I have to listen to it, is this permissible for me or not?

R. It is not permissible to listen to the tapes if the tapes contain dance music or Lahw music suitable for sinful gatherings. But if you have to be there, there is no problem for you to go and work there, but it is obligatory not to listen to dance music, even if you hear it.

Q 1141. Sometimes there are songs on the radio and television that I think are suitable for dance and immoral gatherings. Do I have to refuse to listen to them and forbid others to do so?

R. It is not permissible for you to listen to them if they are of the type of Lahw music that is deviating from the way of God and suitable for Lahw gatherings. But to prohibit the others from listening to such music depends on their view that whether they also consider the same music as forbidden music or not.

Q 1143. What is the ruling on Ghinā in the Ghinā form by any man or woman, whether on cassette tape or on the radio or with or without music?

R. Ghinā is Ḥarām, and it is not permissible to sing in the form of Ghinā and listen to it, whether it is by a man or a woman, directly, or through a tape and with the playing of instruments or not.

Q 1144. What is the ruling on playing music for rational and lawful purposes in a holy place like a mosque?

R. It is absolutely not permissible to play Lahw music that is deviating from the way of God and suitable for gatherings of Lahw and Sin, even if it is outside the mosque and for a rational purpose, but there is nothing wrong with performing revolutionary songs and the like with music in a holy place and on occasion, as long as it does not

conflict with respecting that place and does not disturb the worshipers in places like the mosque.

Q 1145. Is it permissible to learn music, especially the dulcimer? What is the ruling on persuading others?

R. There is no problem in using musical instruments to play non-Lahw music, if it is to perform revolutionary or religious songs or to perform useful cultural programs and other programs with a rational purpose, as long as it does not require other corruptions, and it is permissible to learn and teach musical performance for the above purpose. But the promotion of music is not compatible with the lofty goals of the holy Islamic system.

Q 1147. Is traditional music, which is the national heritage of Iran, forbidden or not?

R. What is customarily considered to be suitable for Lahw music and sinful gatherings is absolutely forbidden, and in this case there is no difference between Iranian and non-Iranian music and traditional and other music.

Q 1148. Sometimes some music songs are broadcast on Arabic radios, is it permissible to listen to them because of the interest in hearing Arabic?

R. Listening to Lahw music in accordance with Lahw and sinful gatherings is absolutely forbidden, and the interest in listening to Arabic is not considered a religious permission for it.

Q 1149. Is it permissible to repeat poems that are sung without music?

R. Ghinā is forbidden, even though it is not accompanied by playing musical instruments, and Ghinā means making the sound rhythmic in a way that is suitable for parties deviating from the way of God and immorality, but there is no problem in just repeating the poem.

Q 1150. What is the ruling on buying and selling musical instruments? And what are the limits of their use?

R. There is nothing wrong with buying and selling common instruments for playing non-Lahw music.

Q 1151. Is Ghinā permissible in the recitation of Qur'an and prayers?

R. Ghinā is a sound that is accompanied by rhythm and is suitable for gatherings of dance and sin, which is absolutely forbidden, even if it is in prayer, the Qur'an, Adhan, mourning, and so on.

Q 1152. What is the ruling on music being used today to treat some mental illnesses such as depression, anxiety, sexual problems and cold temper in women?

R. If it is established that the opinion of the specialist and trustworthy physician is that the treatment depends on using music, it is okay to use it as much as the patient's treatment requires.

Q 1153. What is the ruling on listening to Ghinā if it makes a person more inclined to his wife?

R. The increase in desire for a spouse is not considered a sharia license to listen to Ghinā (https://farsi.khamenei.ir).

Q 1154. What is the ruling on a woman performing a concert for women knowing that the musicians are also women?

R. If the performance of the concert is in the form of Lahw (Ghinā) or the music that is played is of the Lahw type, which is deviating from the way of God and suitable for sinful gatherings, it is Ḥarām.

Q 1158. Some of the songs are revolutionary in appearance and custom considers them revolutionary, but we do not know whether the singer intended to sing a revolutionary song or a joyous song, considering that the singer is not a Muslim but his songs are national and involved in sentences against occupation as well as inciting the people to resist against oppression, so what is the ruling on listening to these songs?

R. If their quality is not, according to the listener, Lahw and deviating from the way of God, there is no problem in listening to them, and the intention of the reader and the content of what he is reading have no effect on this.

Q 1160. Is just listening to music Ḥarām or is hearing it also Ḥarām?

R. Listening to Ghinā or Lahw music is not a matter of listening, except in some cases where hearing is traditionally considered listening.

Q 1162. What is the ruling on drumming in birthdays and other celebrations?

R. Using musical instruments and music in a Lahw way and suitable for lahw gatherings and sin is absolutely forbidden.

Q 1165. What instruments are considered to be lahw and their use is not allowed at all?

R. Instruments that are typically used in debauchery and sin parties and do not have a Ḥalāl benefit.

Q 1166. Is it permissible to get fee for duplicating audio tapes that contain forbidden things?

R. Any audio tape that is forbidden to listen to, it is not permissible to reproduce and get fee for it.

Q 1175. What is the ruling on women dancing against men at village weddings where musical instruments are used? And what is our duty towards it?

R. It is Ḥarām for women to dance in front of strangers, as well as any

dance that causes corruption and arousal of lust, and it is Ḥarām to use musical instruments and listen to them, even if it is in the form of music, and the duty of the obligatee in these cases is to forbid the evil deed.

Q 1179. Is a show fight with a cane allowed at weddings? What is the ruling if musical instruments are used with them?

R. If it is in the form of a recreational sport and there is no fear of danger to human life, it is not a problem in itself, but it is not permissible to use musical instruments in a playful and joyous way.

Q 1208. What is the ruling on the distribution of films approved by the Ministry of Guidance? Also, what is the ruling on distributing music tapes approved by the Ministry of Guidance in universities?

R. If the films or tapes seem to traditionally contain Ghinā music or music suitable for parties and gatherings, it is not permissible for him to distribute and present them, as well as to see and listen to them, and once approved by some relevant departments, it is not considered a religious reason for permission as far as the obligatee's opinion in the diagnosis of the matter is contrary to the opinion of the approvers,.

Q 1210. Is it permissible to buy and sell a video camera?

R. There is nothing wrong with buying and selling a video camera as long as it is not intended to be used in Ḥarām affairs.

Q 1429. Is it permissible to attend meetings and gatherings where vulgar tapes of Ghinā are listened to? What is the ruling if he doubts that it is Ghinā, given that he cannot prevent the tape from being played?

R. It is not permissible to attend the Ghinā Assembly and Lahw music appropriate to the Lahw and Sinful parties if it leads to listening to or approving it, but if there is any doubt about the matter, there is no problem in attending that assembly and listening to it per se.

Q 1441. What is the ruling on using drums, cymbals and trumpets, as well as chains with razors, in mourning ceremonies and groups?

R. It is not permissible if the use of such chains causes the religion to be disrespectful to the people or causes significant bodily harm, but the use of trumpets, drums and cymbals has no problem.

Q 1449. What is the ruling on using musical instruments such as the organ (it is a musical instrument similar to the piano) and cymbals and others in mourning ceremonies?

R. The use of musical instruments is not appropriate for the mourning of the martyrs, and it is appropriate for the mourning ceremony to be held in the usual way that has been common since ancient times.

Q 1459. Is it permissible for a woman to sing in mourning ceremonies knowing that non-mahram men hear her voice?

R. If there is fear of corruption, it should be avoided. (https://farsi.khamenei.ir).

New Fatāwā

1-Q. What is the ruling on participating in sports classes where music is played? What if we use headphones in such a way that we do not hear the music or hear it poorly?

A.If the music is not Lahw, there is no problem and it is his responsibility to recognize it.

2- Q. What is the ruling on listening to women's songs if it is not lahw in terms of poetry and music?

A.It is not permissible to listen if her song is such that it arouses lust or if listening to it causes corruption.

3- Q. It is difficult for me to distinguish Ghinā and between Ḥarām and Ḥalāl music. What is my duty?

A)Recognizing the Ghinā and Ḥarām music is according to the customary opinion of the obligatee.

4-Q. Is Maddahi permissible for women?

A)Maddahi by a woman where she knows that a non-mahram hears her voice is not permissible if it attracts the attention of a non-mahram or makes another corruptor.

5- Q. Please state the ruling on women Ghinā at weddings (Ghinā on the wedding night).

A)In Ghinā and Ḥarām music (which is a lahw song deviating from the way of God) there is no difference between a wedding and anything else.

6- Q. What is the ruling on selling and renting Indian films that also have unlicensed songs?

A)It is not permissible if it contains Lahw music suitable for parties and revelry.

7- Q. What is the ruling on a woman Ghinā for her husband?

A.There is nothing wrong with a woman Ghinā for her husband unless it is Ghinā or accompanied by music.

8-Q. Can a man listen to a woman sing?

A.It is not permissible to listen to a woman Ghinā, which is often corrupting. (https://farsi.khamenei.ir).

9-Q. Is it possible to play and perform epic songs inside the mosque on national occasions such as the Fajr decade?

A.It is clear that the mosque has a special religious status, so if playing music in it is contrary to the sanctity of the mosque, it is forbidden, even if the music is non-Lehvi.

10-Q. I'm a student, sometimes there is music in the art class and I cannot leave the class. What is the ruling?

Any music that is considered Lahw according to the mores and is deviating from the way of God is Ḥarām and its recognition is subject to the customary obligation, and if the music is not like this, there is no problem in itself, so if the music is Ḥarām, by fulfilling the conditions of prohibition of the evil deed, you must just prohibit verbally, and if it does not work, it is obligatory for you to avoid listening to forbidden music, and if you involuntarily hear the sound of forbidden music, nothing is on you. (https://www.leader.ir)

Conclusion

According to the title of the article, which is a comparative study of the ruling on Ghinā and music from the point of view of Feyz Kashani, Sheikh Ansari and the Supreme Leader; Feyz Kashani and Sheikh Ansari, citing verses and hadiths, express the type of Ghinā and forbidden music, as well as forbidden instruments and the Supreme Leader in response to the questions have stated the cases of Ghinā and forbidden music, which we conclude in cases such as:

1.The fee of female singers to whom men enter,

2. It should be accompanied by lahw and false words,

3. Buying and selling Ghinā maids and teaching and hearing their voices,

4. A voice that is from the voice and tone of immoral people and it is a sin,

5. Ghinā in the Qur'an, prayers and mourning,

6. The condition of using common instruments between Ḥalāl and Ḥarām music,

7. Promotion of Lahw music,

8. Increasing the number of music schools,

9. Playing and teaching Lahw music and Ghinā for the purpose of expertise or acquaintance of students,

10. Western or non-Western music and inclination to Western culture,

11. Countering the cultural and political invasion of the West for a while,

12. Playing music in the celebration of Imams (AS) in the mosque that is contrary to the sanctity of the mosque even if the music is non-joyous,

13. Ghinā in the form of Ghinā by a man or a woman, whether through a cassette tape, etc.

14. traditional music suitable for sinful parties though not playing musical instruments,

15. Hearing Ghinā should be considered as listening in terms of custom,

16. Getting fee for duplicating audio tapes,

17. Playing lahw music in movies,

18. Buying and selling video cameras in Ḥarām affairs,

19. A man enjoying his wife in Ghinā, and … It includes Ḥarām and forbidden music, as:

1. Mezmar,

2. Drumming,

3. Playing the oud,

4. tar,

5. reed,

6. playing Daf,

7. Iranian and Western manual and electronic instruments,

8. Trumpets,

9. cymbals, etc.

These are forbidden instruments of Ghinā and music, but because the forbidden cases are cited by Feyz Kashani and Sheikh Ansari in their time and the Supreme Leader in the present and in response to inquiries about Ghinā and music , in the future, there may be other cases, whether in the case of Ghinā or musical instruments, which are more advanced and complex than today, so in this regard, alignment and presentation of solutions by music scholars as well as from a religious perspective is necessary for religious authorities and scholars.

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Typology and Study of Interpretive Narrations of Ahl al-Bayt (AS) in Tha'labī's Interpretation

گونه‌شناسی و بررسی روایات تفسیری اهل بیت (ع) در تفسیر ثعلبی

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Abstract

Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim Tha'labī Nayshābūrī is one of the Shafi'ī commentators in the fourth and fifth centuries AH, whose commentary under the name of Al-Kashf wal al-Bayān fī Tafsīr al-Qur'an is an important source for commentators after him. In this commentary, among the countless narrations narrated from the Companions and Followers, the narrations of Ahl al-Bayt (AS), as well as of their merits can also be seen. This has led to sharp criticism of Tha'labī and his interpretation by some of Sunni scholar. On the other hand, the existence of this feature in his interpretation has attracted the attention of some Shiite commentators. Out of about 455 narrations narrated from Ahl al-Bayt (AS) in the commentary of Tha'labī, 292 narrations from Ali ibn Abitalib, 77 narrated by Ja'far ibn Muhammad, 35 narrated by Muhammad ibn Ali, 22 narrated by Ali ibn Husain, 12 narrated by Reza, 11 narrated by Hasan ibn Ali, 3 narrations from Mūsa ibn Ja'far, 2 narrations from Hussein ibn Ali, and 1 narration from Fatemeh Zahra (AS), which are very small amount in comparing with other narrators but it is important. This article has used descriptive-analytical method: typology, study and evaluation of narrations narrated from Ahl al-Bayt (as) in the Tha'labī's interpretation.

چکیده

ابو اسحاق احمد بن محمد بن ابراهیم ثعلبی نیشابوری، از مفسران شافعی مذهب قرن چهارم و پنجم هجری است که تفسیر او با نام الکشف والبیان عن تفسیر القرآن به عنوان منبع مهمی برای مفسران پس از وی می‌باشد. در این تفسیر در بین روایات بی‌شمار نقل شده از صحابه و تابعین، روایات تفسیری اهل بیت(ع) و روایات فضایل ایشان نیز به چشم می‌خورد که این موضوع سبب انتقادات تندی از ثعلبی و تفسیر وی شده است؛ از سوی دیگر وجود این ویژگی در تفسیر وی توجه برخی مفسران شیعی را به خود جلب کرده است. از میان قریب به ۴۵۵ روایت که از اهل بیت(ع) در تفسیر ثعلبی نقل شده ۲۹۲ روایت از علی(ع)، ۷۷ روایت از صادق(ع)، ۳۵ روایت از باقر(ع)، ۲۲ روایت از سجاد(ع)، ۱۲ روایت از رضا(ع)، ۱۱ روایت از حسن بن علی(ع)، ۳ روایت از کاظم(ع)، ۲ روایت از حسین بن علی(ع) و ۱ روایت از فاطمه زهرا(س) می‌باشد که در قیاس با حجم منقولات دیگر راویان بسیار اندک است، هرچند که حجم روایات منقول از اهل بیت(ع) در این تفسیر در مقایسه با سایر تفاسیر اهل سنت قابل توجه می‌باشد. مطالعه پیش رو با روش توصیفی– تحلیلی به گونه‌شناسی، بررسی و ارزیابی روایات منقول از اهل بیت علیهم‌السلام در تفسیر ثعلبی پرداخته است.

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Introduction

Tafsīr al-Kashāf wa al-Bayān, known as Tafsīr al-Tha'labī, is one of the most effective Sunni commentaries in the fifth century AH. In this commentary on the following verses of the Qur'an, Tha'labī has quoted many narrations from various narrators, including Ahl al-Bayt (AS). Since he has commented on the narrations in only a few cases, these hadiths seem to be the case which has been confirmed by him. This was also true of the narrations of the Ahl al-Bayt (AS) while among these narrations, weak and critical Hadiths are also seen; Including the narration that follows the verse 33 of Surah Zumar from Ali (AS) (quoted) (Tha'labī, 1422: 8/236). Considering such narrations, the question arises that what is the value of the narrations narrated from Ahl al-Bayt (AS) in the interpretation of Tha'labī? To answer this question, this commentary from Ahl al-Bayt (AS) has been compared with their narrations in Shiite sources and cases of commonalities and differences. To avoid enlarging the paper, two examples have been chosen. The narrations have not been studied in terms of sanad and only the text of the hadith has been criticized, as far as there is no conflict between the narrations with the Qur'an and the Sunnah. Also, its issuance is presumed to be from the Infallibles (AS).

Researches done on Tha'labī and his interpretation are Adel Ka'bī's book entitled "Ahl al-Bayt fī Tafsīr Tha'labī," Dr. Mehrdad Abbasi's (Ph.D) dissertation entitled "Abu Ishāq al-Tha'labī and his method in interpreting the Qur'an"; and his article entitled "Tha'labī and his commentary on discovery and statements on the interpretation of the Qur'an" and articles by Manāqib Ahl Bayt (AS) in

the narrations of Tafsīr Tha'labī" written by Dr. Mashahal Jashni Arani and Methodology of "Al-Kashf wal-Bayān fī Tafsīr al-Qur'an" written by Dr. Hassan Asgharpour. However, in the field of typology and evaluation of Ahlul Bayt's (AS) narrations there is no comprehensive research.

Typology of the narrations of Ahl al-Bayt's(AS) Hadiths

Interpretive narrations have different types such as jurisprudential, interpretive, expression of the cause of revelation, allegorical, the expression of the reward and the punishment of deeds, etc. The narrations from the Ahl al-Bayt (AS) in the Tha'labī's book may be categorized into the following species:

1. Statement of the cause of descent

A part of the narrations of Ahl ul-Bayt (AS) in the interpretation of the Qur'an of the type of expression is the cause of the revelation (Asbāb An-Nuzūl) of the verse, in which generally causes or reasons that caused the revelation of a verse are mentioned. In the introduction to his book, Tha'labī defines interpretation as the knowledge of the dignity of the revelation of the verse and the cause of revelation and Qur'anic stories that cannot be achieved except with narrations.

In cases where for a verse there are several narrations that cause the revelation, Tha'labī quotes all of them, and generally suffices to quote and does not express his criticism and preference. Examples of narrations express the cause of the revelation from Ahl al-Bayt (AS).

A) For the verse 1 and 2 of Surah Ma'ārij[1]. Sufyān ibn 'Uyayna was

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١. "سَأَلَ سَائِلٌ بِعَذابٍ واقِعٍ ٭ لِلْكافِرينَ لَيْسَ لَهُ دافِعٌ".

asked, about whom was this verse revealed? He quotes his father from Ja'far ibn Muhammad (AS) replied to their fathers as follows:

After the appointment of Ali (AS) to the caliphate on the day of Ghadīr, he bent down and published this news: A person named Harth ibn Nu'mān Qahrī came to the Messenger of God (PBUH) and said, "You have commanded us to bear witness. May God give Monotheism and Oneness and say that God is Allah and that we obeyed in your prophet-hood. Then you command us we accepted jihad, Hajj, fasting, prayer and zakat. Then we are not satisfied to have this young man as your successor and guardian you have determined." He asked the Prophet (PBUH) whether this appointment was from him or from God? The Prophet called it a command from Allah. Harth ibn Nu'mān while turning his back on the Prophet and saying: God stoned him and he died on the spot of the above was revealed. (Tha'labī, 1422: 10/35) This meaning has been narrated in several ways through Shiite and Sunni (Furāt Kufī, 1410: 504; Haskānī, 1411:2/384; Tabrisī, 1993: 10/530; Suyūtī, 1404: 6/264) in al-Durr al-Manthūr in several ways, including Ibn Murdiwayh has been narrated from Ibn Abbas and Ibn Abi Hātam from Sudrī that some of the tormentors are Nadr ibn Harith, and some Harith Ibn 'Al-Qamah knows (Suyūtī, 1404: 6/264). It is necessary to mention the reason for the mentioned revelation for the first verses.

Surah Ma'ārij does not correspond to the order of revelation of these verses which was in Mecca, because the event of Ghadīr Khum was in the tenth year after Hijrah. This narration is considered as an adaptation or expression of the verse (Suyūtī, 1421: 1/127). It is mentioned in some sources

that the seeker of the torment was Abu Jahl on the day of the battle of Badr (Qumī, 1404: 2/358), but considering that the requirement of this view is the revelation of Surah Ma'ārij in Medina (Tabātabā'ī, 1417: 11/20), therefore this cause also is considered the examples of the verse.

The cause of revelation which Tha'labī has mentioned about the verse 267 of Baqarah[1], from Ali (AS) is about a group of people who, when paying alms and zakat, were choosing the bad part of their property, such as dried dates and rotten beans, etc. Therefore, God revealed this verse to them and prevented them from doing so (Tha'labī, 1422: 2/2). This narration is one of the reasons of the revelation that is related to jurisprudential issues, which, of course, according to the general validity of the word, the ruling of this verse is general and is not limited to the cause of revelation, with a difference in the text from Imam Sadeq (AS) (Qumī, 1404: 1/92; 'Ayāshī, 1380: 1/148; Hurr Āmilī, 1409:9/206; Tabrisī, 1993:2/655).

2.Expression of the meaning of words

Sometimes the existence of unfamiliar words causes complexity in the meaning of the verses. So one of the matters considered by Ahl al-Bayt (AS) in the explanation of the divine word has been the expression of the meaning of a word or words from the Qur'an. The explanation of the words of the Qur'an has been quoted, including:

A) There is a narration under the Verse 78 of Isrā'[2] from Jaf'ar Sadeq (AS), the word "dulūk" means "at

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١. "يا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّباتِ ما كَسَبْتُمْ...".

٢. "أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ...".

noon" (Tha'labī,1422: 6/120). In Shiite sources, narrations in the same sense have been narrated from Baqir (AS) ('Ayāshī, 1380: 2/308; Kulainī, 1407: 3/271; Fayd Kāshānī, 1415: 3/210;).

In a transmission from Imam Ali(AS) about the verse 6 of Al-Fātiha[1], the word "Ihdinā" has been interpreted to leading and guidance (Tha'labī, 1422: 1/118).

3. Explain how to read

Tha'labī has narrated the narrations of how to recite in detail at the beginning of the verse, and in a few cases he has commented on the correct recitation and accepted the public recitation (Tha'labī,1422:10/258, 284). It can be said that all the narrations expressing how to recite the narration of Ahl al-Bayt (AS) in Tha'labī's commentary are about interpretive readings in which sometimes to explain the meaning of the verse 1, sometimes to expand the meaning of the verse and sometimes to remove forms and illusions from the meaning. The verse is discussed. Example:

A) In Interpretation of the verse 4 of Ahqāf[2], according to a narration, Ali (AS) read the word "athārah" as "athareh"[3] (Tha'labī, 1422: 9/6). The famous reading is "aw athārah" with A (Tabrisī, 1993: 9/124); Sheikh Tūsī in the discussion of seven letters, considers this aspect of the difference in reading as "the difference in the form of the word and its formation that does not change its form and meaning"(Tūsī, nd: 1/8).

B) As for the verse 112 of Mā'idah[4], it is narrated that Ali (AS) has red "Hal Tastatī"" with "ta" and "Rabbaka" with "ba" (Tha'labī, 1422: 4/124). Shiite sources have also reported this reading (Tabrisī, 1993: 9/124; Fayd Kāshānī, 1415: 5/11). The point of this reading is that the purpose is to "push the question of Rabbak" (Hal Tastatī' Su'āl Rabbak), that is, do you have the power to ask your Lord? Of course, they did not doubt his power, they wanted to say: You who can, why do not you ask? (Tabrisī, 1993: 3/406).

But according to the reading of the rest of the readers it means: "O, Jesus, will you answer if you ask your Lord?" (Makī ibn Abī Tālib, 1407: 1/422). In the commentary of Yahya ibn 'Imran Halabī, which is narrated from Imam Sādeq and Imam Kāzem (AS), in recitation of "Hal Yastatī'u Rabbika" they have narrated a hadith in which the recitation of the verse is. The way of addressing and installing Rabbak, that is, the apostles addressed to Jesus said: Are you able and do you have the power to call on your Lord to send down food for us from the sky? ('Ayāshī, 1380: 1/350) does not change" (Tūsī, Ibid). According to the absence of the apostles in the power of God in fulfilling his request, by reading the Ahl al-Bayt (AS), the illusion created by the apostles' doubt in the power of God, is removed.

4.Expressing the reward and eagle of deeds

In such narrations, the reward or punishment of some deeds are mentioned and are mostly expressed for

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١. "اهْدِنَا الصِّراطَ الْمُسْتَقِيمَ".

٢. "...أَوْ أَثارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صادِقِينَ".

3.Shiite sources have also reported this reading. Tabrisī, 1993: 9/124; Feyz Kāshānī, 1415: 5/11.

٤. "إذْ قالَ الْحَوارِيُّونَ يا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنا مائِدَةً مِنَ السَّماءِ...".

the purpose of good tidings or warning and play an educational role. Examples of these narrations are as follows:

A) About the Verse Baqarah/212[1], it was narrated from Ali ibn al-Hussein (AS) (narrated from his father from his ancestor) that the Messenger of God (PBUH) said: "whoever strikes a believer or slanderers, or says something about him that is not in him, God Almighty will place him on the Fire on the Day of Resurrection to do what he can. And the believer is closer to God Almighty than the angel, and there is nothing that Allah Almighty loves the believer more than the believer or believers. And the believer is known in heaven as a man is known as his family and child (Tha'labī, 1422: 2/131). In Shiite sources, the initial expressions of this narration were mentioned, (Kulainī,1407:2/353; Majlisī, 1403: 69/44; Hurr Āmilī, 1409:12/267).

About the verse Qalam/4 it is stated: From Ali ibn Musa al-Reza (AS) from his fathers from the Prophet, it has been narrated that he said: May goodness and good morals be upon you, so there are no doubt good morals in Paradise, and upon you beware of bad manners and avoid that bad morals are undoubtedly in Hell and Fire (Tha'labī, 1422: 10/10). In Shiite sources, this narration is also quoted from Hazrat Reza (AS) from the Messenger of Allah (Majlisī,1403: 68/383; Hurr 'Āmilī,1409; 12/152; Sadūq, 1999: 2/31).

5. Explanation of cross letters
Some narrations of Ahl al-Bayt (AS) in the interpretation of Tha'labī include explaining the meaning of the syllables, including:

A) In the interpretation of the first verse of Surah Baqarah «الم», Ali ibn Musa al-Reza (AS) quoted from Sadeq (AS) about "Alef lām Mīm", the Imam said: A (alef) is direct and has no deviation and God is absolute justice. A is the individual and God is unique and one. A (alef) is not attached to other letters, but other letters are attached to it. God, with His special attributes, is separate from all creatures, but all beings are attached to Him. A (alef) is derived from Ulfat, because it causes the composition and composition of other letters, just as God causes the Ulfat of creation, and the composition and composition of the world of creation (Tha'labī, 1422: 1/140). Some Shiite sources quoted it from Tha'labī (Tabrisī, 1993: 1/112; Huwayzī, 1415: 1/30).

B) In the interpretation of the first verse of Surah Tāhā «طه» Imam Sadeq (AS) said: It means pureness of Ahl al-Bayt (AS), then he cited the verse 33 of Surah Al-Ahzāb (Tha'labī, 1422: 6/236). In Al-Burhān, this narration is quoted by Tha'labī (Bahrānī, 1415: 3/748).

6. Explaining the verses of Al-Ahkām
One of the cases in which Tha'labī has dealt with in detail is the explanation of verses with jurisprudential content (Dhahabī, nd: 1/230). He follows the narrations of Ahl al-Bayt (AS) about the verses of the rules in cases and has commented a little.

Examples of narrations explaining jurisprudential verses from Ahl al-Bayt (AS):

١."زُيّنَ لِلَّذِينَ كَفَرُوا الْحَياةُ الدُّنْيا وَ يَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا...".

A) About the verse 34 of Tawbah[1]. it has been narrated from Ali (AS) that he said: what is more than four thousand dirhams or dinars it is a treasure and is subject to this verse, whether its zakat is paid or not and is less than that amount of alimony (Tha'labī, 1422: 5/37). Shiites have also entered to this issue (Tabrisī, 1993: 5/40; Fayd Kāshānī, 1415: 2/340; Majlisī, 1403: 8/243; Huwayzī,1415:2/213).

B) About the verse 14 of Nahl[2], it is narrated from Isma'īl ibn 'Abd al-Malik that a man came to Baqir (AS) and said: Is it necessary to pay zakat to adorn women? Imam said: not (Tha'labī, 1422: 6/11). According to the content of the above verse, Imam considered the adornment of women as a cover for them to which zakat does not belong. In Bihār al-'Anwār, close to this meaning, it has been quoted from Sādeqain (AS) (Majlisī, 1403: 4/93).

7. Allegorical narrations
Ahl al-Bayt (AS) sometimes use allegory to simplify concepts and increase the speed of its transmission to the audience. Cases in the interpretation of Tha'labī that show the use of allegory in narrations narrated from Ahl al-Bayt (AS):

A) About the verse 41 of Ra'd[3], a narration of Zahhāk from Ali (AS) has been narrated who said: "it is like the lack of jurists and lack of scholars, if they are cut off from the plural" (Tha'labī, 1422: 5/301). This narration

was not found in other sources, but the theme that the defect of the earth is the lack of scholars has been narrated in most Shiite sources through a narration from Baqir (AS); Ali ibn al-Hussein (AS) always said: This is the word of God who said this verse (Kulainī,1407: 1/38).

B) About the verse 48 of Ibrahim[4], from Ali (AS) in the meaning of the transformation of the earth and the heavens, it is stated: "The earth is from silver and the sky is from gold (Tha'labī, 1422: 5/328) (Fayd Kāshānī, 1415: 3/96; Tabātabā'ī, 1417: 12/92).

8. Telling past stories and news
The Holy Qur'an has narrated news and stories from previous tribes and past events for the purpose of reflection and learning lessons, but has not mentioned its details. It is in the interpretation of Tha'labī:

A) About the verse 75 of 'An'ām[5], in a narration from Qays ibn Abī Hāzem from Ali (AS) from the Messenger of God (PBUH): "Allah showed him the kingdom of heaven and earth. He saw a guilty man and cursed him, then God Almighty spoiled him. He saw another man in the same situation and cursed him, and he became spoiled (killed) too. Then he saw another man in the same situation, as soon as he wanted to curse him, Allah Almighty said: O Ibrahim, you are a man who will be responded soon, do not curse my servants! I created them with three qualities: either they repent, then I will accept them, or from their descendants there will be men who glorify Me, or they will return to

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١. "الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَ الْفِضَّةَ...".

٢. "وَ هُوَ الَّذِى سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْماً طَرِيًّا وَ تَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَها...".

٣. "أَوَلَمْ يَرَوْا أَنَّا نَأْتِى الْأَرْضَ نَنْقُصُها مِنْ أَطْرافِها...".

٤. "يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّماواتُ...".

٥. "وَ كَذلِكَ نُرِى إِبْراهِيمَ مَلَكُوتَ السَّماواتِ وَ الْأَرْضِ...".

Me on the Day of Resurrection. If I want to forgive them by grace or punish them with justice, I can do so. (Tha'labī, 1422: 4/161).

In some sources of this narration by mentioning the sanad of Abi Basīr from Sadeq (AS) narrated (Ayāshī, 1380: 1/364; Kulainī, 1407: 8/305; Sadūq, 2006: 2/585) and has been quoted in presence of Imam Askarī (AS) (Tabrisī, 1403: 1/36). Suyūtī has also quoted it in several ways, including Ibn Mirdiwayh from Ali (AS) (from the Prophet) (Suyūtī, 1404: 3/24).

B) There is a narration from Ali (AS) about the verse 15 of Nahl[1]: The Almighty created the earth and did not rest. He said: O God, You will create for me a people who will afflict You and transgress and throw You on the filthy earth (Tha'labī, 1422: 6/11). Tabarī has also quoted the same theme (Tabarī, 1412:14/62).

9. Statement of future news

Some narrations of Ahl al-Bayt (AS) refer to news of the future, including the events of the Day of Judgment. They are aware of this type of news due to their connection to the source of revelation and divine knowledge.

A) About the verse Hijr/44[2], it is narrated from Ali (AS) that in order to describe the gates of Hell, he placed one hand on the other hand and said: Allah Almighty has spread the heavens wide and placed the fire on the floor, Hell, on that lazza, on that Hutamah, on top of that Saqar, on top of that Jahīm, on top of that is Sa'īr and on top of that is Hāwīyeh (Tha'labī, 1422: 5/342). The same meaning is mentioned in some Shiite sources (Tabrisī, 1993: 6/520; Fayd Kāshānī, 1415: 3/114).

B) About the verse Maryam/85[3], it was narrated from Saleh ibn Sadiq from Ali (AS) that he said:

"I said to the Messenger of Allah (PBUH) he throws that the price is more than all the world, every believer wears it and they sit on the ink and their ink is brought to heaven, when they reach the door of heaven the angels are welcomed and say: the verse 73 of Zumar[4], (Tha'labī, 1422: 6/230). Qumī's commentary on his document from Sadeq (AS) from Ali (AS) quotes a long narration in which the Prophet (PBUH) stated the details of the pious coming out of the graves, which is different from the above hadith (Qumī, 1404: 2/53). In Ad-Durr Al-Manthūr, this meaning has also been narrated in several ways, from Ali (AS) (from the Messenger of God) (PBUH) (Suyūtī, 1404: 4/285).

10. Expressing the virtues of the innocent

Some interpretive narrations have been narrated in the expression of Manqabat and the dignity of Ahl al-Bayt (AS). Tha'labī has mentioned a number of these narrations in his commentary for example:

Ali ibn al-Husayn is narrated from his father, from his ancestor Ali (as) about the verse 23 of Shawrā[5], that he said: "I complained to the Messenger of God about the jealousy of the people towards me; He said to me: O Ali,

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۱. "وَ أَلْقى فِى الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ...".

۲. "لَها سَبْعَةُ أَبْوابٍ لِكُلِّ بابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ".

۳. "يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمنِ وَفْداً".

۴. "سَلامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوها خالِدِينَ".

۵. "ذلِكَ الَّذِى يُبَشِّرُ اللَّهُ عِبادَهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِى الْقُرْبى...".

don't you be satisfied? If you be one of the four people who will enter heaven first? The first person to enter Paradise will be me and you and Hassan and Hussein, and our women on our left and right, and our children to enter behind them and our Shiites to enter behind us" (Tha'labī, 1422: 8/310). This narration has been narrated from Tha'labī by various Shiite and Sunni sources (Haskānī, 1411: 1/185; Majlisī,1403: 141/27, 235/23; Irbilī,1381: 1/106; Ibn Tāwūs, nd,141).

11. Statement of instance

One of the methods of explaining verses is expressing its examples, which means applying the verse to objective and external facts and events. Mentioning the examples of the verse in the narrations of the Ahl al-Bayt (AS) is of special importance, because it plays an important role in understanding the meaning of the verse.

A) About the verse 43 of Ra'd[1], there is a narration has been narrated in which Baqir (AS) in response to Ibn Attā' who said to him: "People think that the one who has the knowledge of the Book is 'Abd Allah ibn Salaam," He said: "He is Ali ibn Abi Tālib" (Tha'labī, 1422: 5/303). A large number of Shiite and Sunni narrations have related the phrase "Man 'Indahū 'Ilm al-Kitāb" to Ali ibn Abi Tālib. Different sources, six narrations with this theme have been narrated in the evidence of Al-Tanzīl (Haskānī, 1411:

1/400-405). It has come in various ways (Bahrānī, 1415: 3/272-277) which of course in some of these narrations, this is an example of all Imams.

B) Following the verse 23 of Shawrā, it is narrated from Abi al-Dilām that when Ali ibn al-Hussein (AS) was taken prisoner in Damascus, a man from the Levant arose and dared him, in response to this verse[2], He mentioned and introduced the example of "the closest" to Ahl al-Bayt of the Prophet (PBUH) (Tha'labī, 1422: 8/311).

A narration close to this meaning has also been narrated from him under the verse 26 of Isrā'. (Ibid: 6/95). Various Shiite and Sunni sources have quoted this meaning and its approximate (Furāt Kufī, 1410: 153; Tabarī, 1412: 16/25; Haskānī,1411:1/206; Suyūtī, 1404: 6/7; Bahrānī, 1415; 4/823; Majlisī,1403: 23/252); A long narration has been narrated, part of which is dedicated to this conversation between Ali ibn Al-Hussein (AS) and a Syrian man (Sadūq, 1997: 165-167).

12. Fake narratives

A group of interpretive narrations are among the fake that have been falsely attributed to Ahl al-Bayt (AS). The teachings of the Qur'an and the manners of the Infallibles (AS), as well as opposition to reason, have not been issued by Ahl al-Bayt (AS) and have been attributed to them, which we will review and critique.

A) About the verse 33 of Zumar, it is stated: Ali ibn Abi Tālib said that he is Abu Bakr (Tha'labī, 1422: 8/236).

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۱. "...قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِى وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتابِ".

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۲. قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِى الْقُرْبى.

The meaning of the one who acknowledged him is Ali (AS) (Qumī, 1404: 2/249; Fatāl Nayshābūrī, 1996: 1/104; Tabrisī, 1993: 8/777; Majlisī, 1403: 35/415) and this meaning also narrated from Ahl al-Bayt (AS) (Ibn Shahr Āshūb, 1379: 3/92). Hakim Haskānī has quoted this meaning in several ways (Haskānī, 1411: 2 / 179-181). Abulfutūh Rāzī following this verse quotes narrations that confirm this meaning: It is narrated that when the Messenger of Allah (PBUH) was taken to heaven on the night of Ascension (Mi'rāj) and the kingdom of heaven was offered to him, He said: Go and inform your people. He said: O my Lord, they are lying to me. He said: Ali should acknowledge you and he is the greatest truth. Another reason that he is the greatest truthful is the narration narrated by the opponents and the proponents that the Prophet (PBUH) said: There are three truthful people: Hizqīl the believer of Pharaoh and Habib Najjār, the believer of Al-Yāsīn and Ali ibn Abi Tālib, and he is their best and Seyyed; And also the following verse 119 of Tawbah. He said: That is, Hamza, Ja'far and Ali. It is also narrated that the Messenger of Allah (PBUH) made him the ruler, and then he said: Who among you has taken the grace and truth of my cousin from the Qur'an? Ammar stood up and said:

"I swear to whom came with truth and said honestly."

The Messenger of Allah said: Allah be enough for you Ammar in all important matters. Abudhar said: I was present when Ammar said (Abu al-Futūh Rāzī, nd: 16/324).

B) About the verse 54 of Nisā', Tha'labī quoted on the authority of Muhammed Ibn Ka'b Al-Qurazī, he said: I heard from Ali (AS) about the verse:

"'am yahsudūna al-nās 'alā mā ātāhum Allah min fadlih"[1], he said: He is the Messenger of Allah (PBUH), Abu-Bakr and 'Umar. (Tha'labī, 1422: 3/329), in Kāfī with a chain of narrators of Imam Baqir (PBUH) narrated: We are those who people are jealous (Kulainī,1407:1/ 205).

In Amālī Sheikh Tūsī with a chain of narrators, of himself from Jābir, from Hazrat Baqir (AS), narrated: We are Nās (Tūsī,1414: 272). This meaning have been quoted from Ahl al-Bayt in many sources (Qumī, 1404:1/140; Furāt Kufī, 1410: 1/106,107; Bahrānī,1415: 2/93; Ibn Shahr Āshūb, 1379: 4/180; 'Ayyāshī, 1380:1/246). Haskānī after saying that he quoted: Ali (PBUH) said to Khuzaymah can you see that how I am putted in jealousy of people because of my relation to Prophet and knowledge which my Lord has bestowed on me (Haskānī, 1411:1/183-184).

In Al-Durr al-Manthūr, the word "Nās" means the Messenger of Allah (PBUH) (Suyūtī, 1404: 2/173) and the apparent meaning of the verse is Prophet and His Family (Ahl al-Bayt (AS) (Tabātabā'ī, 1417: 384).

CONCLUSION

Narrated hadiths from Ahl al Bayt (AS) in Tha'labī's Tafsir are different, including: Statement of the cause of descent; Expression of the meaning of words; Explaining how to read; Expressing the reward and punishment of deeds; Explanation of cross letters; Explaining the verses of Al-Ahkām; Telling past stories and news; Statement of future news; Expressing the virtues of the Infallibles (AS); Statement of instance; Fake narratives, etc., which some of them are approvable by other narrations and some are not.

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١. "ام يحسدون الناس على ما آتاهم الله من فضله".

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An Analysis on Guidance and Training in the Light of the Concealment of Laylat al-Qadr, from Perspective of the Qur'an and Hadith

تحلیلی پیرامون هدایت و تربیت در پرتو اختفای شب قدر از نگاه قرآن و حدیث

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Abstract

The lack of determining the exact time of some creative and legislative categories and their concealment by God Almighty has raised some questions. Some of these questions are about the time of death, the Day of Judgment, the middle (wustā) prayer, the time for prayer to be answered on Friday and also the Laylat al-Qadr. These have led to questions like: What is the wisdom of this concealment? What are the results? The present article has a descriptive-analytical method and by referring to the verses of the Holy Qur'an and the narrations of the Infallibles (AS) has examined the issue of the concealment of Laylat al-Qadr among the nights of the holy month of Ramadan in general and the nights of the nineteenth, twenty-first and twenty-third in particular and has considered the effects of the mentioned concealment. The findings of the research indicate that the concealment of the exact time of Laylat al-Qadr, for the believers, can have effects such as adherence to the manners of the Infallibles (AS), immunity from arrogance, self-discipline, and ijtihad in worship, all of whom are meaningful in order to value the human souls, their education and excellence in the path of divine guidance.

Keywords: Ramadan, Laylat al-Qadr, Concealment, Concealment of Laylat al-Qadr, Self-Education.

چکیده

عدم تعیین دقیق زمان برخی مقولات تکوینی و تشریعی و اخفای آنها از سوی خداوند متعال، مانند زمان مرگ، وقوع قیامت، نماز وسطی، ساعت استجابت دعا در روز جمعه و همچنین شب قدر، این سؤال را به دنبال داشته که حکمت این اختفا چیست و چه نتایجی در پی دارد؟ مقاله حاضر به روش توصیفی-تحلیلی و با استناد به آیات قرآن کریم و روایات معصومین علیهم‌السّلام، مسأله اختفای شب قدر در میان شب‌های ماه مبارک رمضان به طور عام و شب‌های نوزدهم، بیست و یکم و بیست و سوم آن ماه را به طور خاص را مورد بررسی قرار داده و آثاری را بر اختفای مذکور مترتب دانسته است. یافته‌های پژوهش حاکی از آن است که اختفای زمان دقیق شب قدر، برای مؤمنان به آن، می‌تواند آثاری همچون تمسک به سیره معصومین علیهم‌السّلام، مصونیت از عجب، به نظم درآوردن نفس، اجتهاد در عبادت را به بار آورد که همه آنها در جهت ارزش‌بخشی به نفوس بشری، تربیت و تعالی آنها در مسیر هدایت الهی معنا می‌یابد.

کلمات کلیدی: رمضان، شب قدر، اختفا، اختفای شب قدر، تربیت نفس.

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Introduction

The revelation of the Holy Qur'an took place on the Laylat al-Qadr: "Indeed, We have sent down it on the Laylat al-Qadr" (Al-Qadr: 1)[1]

This night is located in the holy month of Ramadan: "The month of Ramadan, in which the Qur'an is revealed" (Al-Baqarah: 185)[2]

And that night has been interpreted as a blessed night: "We have sent it down at a glorious night (as) We were warner." (Dukhān: 3)[3]

And the characteristics of this blessed night, which is the bed and container for the occurrence of fateful events for human beings, have been introduced in the form of the titles "Development and blessing of time, the descent of angels to determine destinies, and planning the affairs of the world and a night full of Health and Mercy and Blessing":

"The Night of Power is better than a thousand months. The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. (The night is) Peace until the rising of the dawn." (Al-Qadr: 3-5)[4]; "Whereon every wise command is made clear" (Al-Dukhān: 4)[5]

However, it is not stated in the Holy Qur'an which night of the nights of the holy month of Ramadan is Laylat al-Qadr, and in this regard, we can find nothing from the holy verses; Shiites, based on narrations, including a narration of the Holy Prophet (PBUH) quoting Imam Ali (AS), believe that the Laylat al-Qadr should be searched and understood on one of the nights of the last decade of the holy month of Ramadan: "Find it in the last decade of Ramadan." (Tabrisī, 1993: 10/787; Ibn Hayūn, 1385: 1/282).

Although the religious leaders are the abode and home of the descent of the angels and have understood and specified the Laylat al-Qadr[6], as well as the Holy Qur'an, they do not explicitly determine the exact time of the Laylat al-Qadr and pay attention to its concealment; in the famous narrations from them, the nineteenth, twenty-first and twenty-third nights have been emphasized.

Imam Ja'far Ṣādiq (AS) in says in this regard: "Find it on the nights of the nineteenth, twenty-first and twenty-third" (Hurr Āmilī, 1409: 10/361). Of those three nights the nights of the twenty first and twenty third were emphasized; as Imam Muhammad Bāqir (AS) says about it: "Laylat al-Qadr is nights of the twenty first and twenty third" (Tūsī, 1407: 3/58).

Among these two nights, the twenty-third night has been emphasized and ordered to be taken care of: "It is on you to pay attention to the twenty-third night, as the Laylat al-Qadr" (Tūsī, nd, 2/628; Faiz Kāshānī, 1406: 11/390; Majlisī, 1406: 6/519; Abulfutūh Rāzī, 1996: 20/345).

Accordingly, it should be said that the wise will of God Almighty has belonged to the fact that the Laylat al-Qadr and its exact time remain hidden, and therefore, what is claimed in this

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۱. «إِنَّا أَنزَلْنَاهُ فِى لَيْلَةِ الْقَدْرِ».

۲. «شَهْرُ رَمَضانَ الَّذى أُنزِلَ فيهِ الْقُرْآن».

۳. «إِنَّا أَنزَلْنَهُ فِى لَيْلَةٍ مُّبَرَكَةٍ إِنَّا كُنَّا مُنذِرينَ».

۴. «لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شهَرٍ. تَنزَّلُ الْمَلَئكَةُ وَ الرُّوحُ فِيها بِإِذْنِ رَبَّهُ مِن كُلِّ أَمْرٍ. سَلَامٌ هِىَ حَتَىَ مَطْلَعِ الْفَجْرِ.»

۵. «فِيهَا يُفْرَقُ كلُّ أَمْرٍ حَكِيم.»

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۶. «و كيف لا نعرف[ليلة القدر] والملائكة تطوف بنا فيها!»؛

(بحرانى، ۱۳۷۴، ۷۱۵/۵).

regard is that there is a wisdom in the lack of accurate introduction of the Laylat al-Qadr. Because, first, this intention is from God Almighty, and the action of God Almighty will not be without wisdom; Therefore, this temporal concealment of Laylat al-Qadr has been done based on His mature wisdom, to which our intellects have no way; Second, as the author argues, this concealment has educational implications; Because one of the attributes of God Almighty is His Lordship; And rationally, it should have provided all the means of lordship, including Laylat al-Qadr and its concealment; Therefore, the present study seeks to answer the question of what educational and guiding effects can be arranged on this concealment?

1. Terminology

1-1. Ikhtifā'

Ikhtifā' and Ikhfā' is derive from Khafī and Khafīyah namely "hiding the object" (Turayhī, 1996, 1: 126) as well as exaggeration and ultimate concealment of the object: "Al-ikhfā' is the exaggeration in hidden." (Qal'eji, 1421: 1/106) As one of the meanings of "akādu ukhfīhā" in the verse 15 of Surah Ṭāhā regarding the time of resurrection has been introduced the intensity of concealment and exaggeration in it: "Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve)" (Ṭāhā: 15).[1]

This word is one of the contradictions, it is used both in the

meaning of concealment and in the meaning of manifest: "istatara aw azhara fahuwa min al-addād" (Fayūmī, 1428: 94). However, regarding the term and especially from the perspective of jurists, it has been used in the meaning of concealment and hide. (Hashemī Shāhrūdī, 1437: 8/139). In this research, the meaning of Ikhtifā' is to hide the exact time of Laylat al-Qadr by God Almighty to the servants.

1-2. Tarbīyat

The word Tarbīyat is on the rhythm of Tafʿīl; some lexicographers have considered it from the root of "Rababa" (Ibn Manẓūr, 1414: 1/401) and some have considered it from the root of "Rabawa". (Rāghib Isfahānī, 1412: 340). If it is derived from Rababa, the meaning of Tarbīyat is to nurture man mentally and spiritually, and if it is derived from Rabawa, it means his physical upbringing (Mostafawī, 1989: 4/20-23), which in both cases nurture and growth are considered. Of course, more emphasis is placed on the meaning of human spiritual upbringing, and in return, the same meaning comes to mind. (Qarashī, 1420: 31)

Shahid Motahari has defined Tarbīyat in the sense of cultivating and realizing the inner talents and potential of living beings. (Motahari, 2003: 43) It has been said about human: "To stimulate and provide the conditions for growth and development and flourishing of all human talents, abilities and capabilities in order to achieve the desired perfection and happiness" (Beheshti, 2008: 35). Therefore, it can be said that Tarbīyat is an action that the Lord and the instructor perform in order to lead the educator to achieve a specific goal, and that specific goal is known as the purpose and effect of training. Thus,

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١. «إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كلُّ نَفْسٍ بِمَا تَسْعَى»

See: Taāatabāʾī, Muhammad Hussein, *Tafsīr al-Mīzān*, 1995: 14/197.

when it is said that the educational effects of the concealment of Laylat al-Qadr, it means that this concealment leads to the spiritual development of the servants in order to achieve final growth and perfection.

1-3. Hidāyat

Hidāyat in the word means guidance with grace and kindness. (Rāghib Isfahani, 1412: 1/835) In term, "it means to indicate and show the purpose, by showing the way; and this is a way of achieving the goal and it is the work of God; whatever it is, God Almighty has established his tradition on running things through the channel of means, and in the matter of guidance, He provides a means to clarify the desired purpose for whomever He wills, and His servant can reach his ultimate goal in the path of life." (Tabātabā'ī, 2008: 1/56)

In verses and narrations, Hidāyat has been used in two meanings: "providing the way (showing the way) and reaching to the desired (purpose the destination)." (Makarem Shirazi, 1995: 17/167) It can be said that in the definition of Hidāyat, both the goal, which is the ultimate perfection of man, is considered and the way to achieve it; therefore, when it is said that the guiding effect of the concealment of Laylat al-Qadr, it means that this concealment has some effects for the believers that lead them to the ultimate goal and divine guidance.

2. Guiding and Training Effects of Hiding the Laylat al-Qadr

Despite the numerous opinions expressed by Islamic thinkers about the wisdom of hiding the exact time of Laylat al-Qadr, it is not possible to express an accurate and definite opinion in this regard due to the supernatural nature of the discussion. The human soul, on the one hand is not convinced by the views and possibilities put forward, and on the other hand he cannot refute them; because the wisdom of this action or non-action is preserved in the eyes of the true doer, who is God Almighty. Except that it can be found in the presence of the Prophet (PBUH) and his pure Ahl al-Bayt (AS). However, in spite of their connection to the source of revelation, they have no explicit narration on the exact time of Laylat al-Qadr. Rather, the point that has been emphasized is the recommendation for more worship and vigil during the special days and nights of the holy month of Ramadan, which are examples of days with a spiritual breeze:

"In the days of your life, there come moments when you are exposed to the divine life-giving breeze and you get a good opportunity; try to use those opportunities and put yourself in the path of divine grace." (Faiz Kāshānī, 1406: 1/552) The attention of the Infallibles (AS) have also been to pay attention to the nineteenth, twenty-first and twenty-third nights of the holy month of Ramadan as the Laylat al-Qadr. However, what can be effective in convincing the audience and would be a relative response to his truth-seeking mind is the expression of the effects that emerge from this concealment. And since one of the most important goals and functions of the Holy Qur'an's topics is to guide and train the human soul and his growth and excellence in the closeness to God (Jinn: 2; Al-Isrā': 9; Al-Aḥqāf: 30), the concealment effects can be sought in guiding and educating the souls, which can also be counted in the theories about the wisdom of

concealment. This means that those educational effects can be part of the concealment wisdom. By studying the verses of the Holy Qur'an and the narration of the Infallibles (AS) as well as the opinions of Islamic thinkers, the following items can be obtained as educational effects on the Laylat al-Qadr concealment:

2-1. Accepting the Inability of the Intellect to Understand the Details and Relying on the Behavioral Pattern of the Infallibles (AS)

One of the tools of human knowledge and guidance is the intellect, which also has authority and credibility in religious knowledge. But this authority does not negate the limitations and inability of intellect in some areas of religious knowledge. Examples of those knowledge fields are understanding the religion details and rules. Therefore, what concerns the intellect is its generalization and inability to understand the details: "The intellect cannot understand the rules details and moral and jurisprudential issues. For example, the intellect can never know about the quality of prayers, fasting, Hajj rituals, ablution, ghusl, tayammum, individuals' private secrets, backbiting, and many other things. In such cases, the intellect only guides man to obey the revelation and the promise of the sincere informant." (Aliakbarzadeh and Mohammad-Rezaei, 2014: 43)

Laylat al-Qadr, as a general principle, is one of the facts of Islam and has some characteristics and blessings, whose general realization time is the holy month of Ramadan. These issues are explicitly stated in the Holy Qur'an based on the above-mentioned documents. However, it has not been mentioned in the Holy Qur'an

that which night of Ramadan is Laylat al-Qadr, and since the beginning of Islam and at the same time with the revelation of the Holy Qur'an, no human beings have spoken about the exact time of Laylat al-Qadr based on rational equations and empirical reason due to poor intellect in understanding sacred matters including Laylat al-Qadr. But what has been said about possible nights, including the last decade of the holy month of Ramadan, is not based on reason.

But it is based on the narration of the Holy Prophet (PBUH) or the Imams (AS), which has reached us as the means of revelation. Because the exact time of the Laylat al-Qadr is one of the divine secrets and only the infallibles know the divine secrets And this causes the believers to pay attention to another source in order to know the time of Laylat al-Qadr and perform the rituals and understand its blessings.

This second source is the Sunnah of the Holy Prophet (PBUH) and the manners of the Ahl al-Bayt (AS) which, along with the Holy Qur'an, are a strong guide in the path of guidance: "How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path." (Āl-e 'Imrān: 101)[1] Because "the Holy Qur'an and the Sunnah of the Prophet are Rope of God and we are the ones who adhere to Rope of God... The Sunnah is nothing beyond the Qur'an. It is either the same or a description of it" (Hosseinizadeh and Fathi, 2017: 111-112).

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١. «وَ كَيْفَ تَكْفُرُونَ وَ أَنْتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللَّهِ وَ فِيكُمْ رَسُولُهُ مَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِیَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.»

Therefore, the first educational effect of concealing Laylat al-Qadr on believers is recognizing the inability of reason and rational movements to understand religious details, in general and especially on Laylat al-Qadr. As a result, the need to pay attention to the behavioral pattern of the infallibles (AS) is in knowledge to such issues.

2-2. Immunity from Arrogance

Arrogance and self-conceit are among the moral vices that are known as obstacles in the way of religious education and moral development of human beings. The truth of arrogance is that man magnifies his righteous deeds and is happy about it. This is the state that causes destruction and transfers the action from the good to the evil, and leads him from the highest degrees to the lowest understanding. (Ibn Fahad Hillī, nd: 392). One of the examples of arrogance is arrogance in worship. Sometimes, due to arrogance, a feeling of sufficiency in worship is created in man and he considers his small good deeds so great, and sometimes it leads to the cessation of worship and the permissibility of sins. Pride in abundance leads to deviation from the straight path and is considered as one of the evils of religiosity. This issue is also emphasized in verses of the Holy Qur'an; among them is the arrogance resulting from the abundant forces and the large number of people: "Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight." (Tawba: 25)[1] And it is also an arrogance due to the abundant property and so many children:

"Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion."[2] (Hadīd: 20)

Mentioning the virtues and blessings of Laylat al-Qadr on the one hand and determining its exact time on the other hand, may lead to pride and, as a result, to arrogance. Because after a night of obedience and worship and confidence in its many existential effects, he is satisfied with it and feels proud. However, according to the narrations, a person should be careful about his actions every day and night and be busy calculating his soul. Otherwise he will not be considered among the believers; because self-calculation is one of the ways to overcome the self: "The man, who doesn't calculate his soul every day, is not one of us" (Shahīd Thānī, 1992: 163) Therefore, arrogance occurs when the servant forgets his existential weakness and

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١. «لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا وَ ضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ.»

٢. «إعْلَمُواْ أَنَّمَا الحيَوةُ الدُّنْيَا لَعِبٌ وَ لهوٌ وَ زِينَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِي الْأَمْوَالِ وَ الْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَراهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَ فِي الآخِرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِّنَ اللَّهِ وَ رِضْوَانٌ وَ مَاالحَيوةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ.»

poverty and is proud of what he has; assets such as science and knowledge, wealth and possessions, power and position, etc. But according to the Infallible Imams (AS), the worst kind of arrogance is arrogance in worship. Because the result will be a departure from the way of guidance and worship: "How surprising is a man who is arrogant, he does not know where his work will end." (Majlisī, 1403: 69/320) Therefore, the second result that can be concluded from the concealment of Laylat al-Qadr is its educational effect in preventing pride and arrogance. Since according to the above narration, self-conceit is probable due to worship on Laylat al-Qadr, and such an arrogance will be more harmful compared with the arrogance in other cases.

2-3. Training and Self-Discipline[1]

The holy month of Ramadan is the month of infinite forgiveness and mercy of God Almighty for the servants, which reaches its peak on Laylat al-Qadr. The way to understand this mercy lies in obedience and worship of the Almighty. Among the etiquettes that have been ordered on the Laylat al-Qadr are contemplation, prayer, recitation of the Holy Qur'an and saying prayers. The concealment of Laylat al-Qadr among the other nights of Ramadan and the order of the Infallibles (AS) and the religious leaders to pay attention to this night is a factor for continuity of action. As a result, the habit along with the knowledge and free will to perform these duties and this issue itself can be

1. Extracted from the book "A Research on the Contemplation in Qur'an",(Valiullah Naghi-Pourfar: 445).

the basis for mental and psychological readiness. This leads to performing duties and persevering them during the year, the final result of which is self-training and self-discipline due to the attachment of these habits to one's nature. Because "continuous worship at certain times, including prayer and recitation of the Qur'an, brings the soul into order and gradually brings it under the control of the merciful intellect. Therefore, although on some days we do not seem to benefit from reading the Qur'an and do not pay attention, but its least effect is to regulate the soul." (Naghipourfar, 2002: 445-446)

The habit and etiquette of vigil and special deeds and worships in the last decade of the holy month of Ramadan, or at least, on the odd days of this decade according to Shia narrations will strengthen the soul and its spiritual growth in comparison with a specific and limited night. This is due to the repetition and continuity, as well as the voluntary habit of performing the act. "The issue of habituation is one of the characteristics of the soul. The self-habituation in the divine commands is the wish of an informed and self-conscious person. Because it guarantees and secures his happiness and success." (Fattahi, 2001: 203)

The narrations have recommended this habit of the soul along with the will and knowledge in performing moral virtues and religious teachings: "Get used to doing good deeds" (Āmidī, 1987: 231) Since the soul is inherently accustomed to the noble morals and the religious teachings, vigil in the holy month of Ramadan for understanding the Laylat al-Qadr, will help the soul in the path of noble deeds and religious affairs throughout the year.

2-4. Creating the Ground for Ijtihad in Worship and Strengthening the Spirit of Pragmatism

Most of opinions indicate that the reason why Laylat al-Qadr is hidden among the other nights of the holy month of Ramadan is that people care about all the nights of this holy month and take full advantage of its many blessings. It is like the concealment of God satisfaction to seek His satisfaction among all obedience and the concealment of His anger toward sins to avoid all sins. Or the concealment of the answer to prayer during the hours of Friday that makes us take care of the whole hours of Friday (Tabrisī, 1993: 10/789; Tūsī, nd: 10/385; Zuhaylī, 1418: 30/338; Ibn ʿĀshūr, nd: 30/406-407; Al-Mūsawī Al-Jazāʾirī, 1404: 9; Baghdādī, 1415: 4/453; Tantāwī, nd: 15/465; Qurtubī, 1985: 21; Baydāwī, 1418: 5/327; Fakhr Rāzī, 1420: 32/230; Kabīr Madanī, 1409: 6/38; Makarem Shirazi, 2000: 348; Kāshāni, 1957: 10/308).

Accepting this point as the wisdom of concealment is one of the cases mentioned above as an educational effect. With the title that the reason and wisdom of hiding is the effect of education on which it is affected. Therefore, one of the most important educational effects of concealing the Laylat al-Qadr is to provide the ground for ijtihad in worship and to strengthen the spirit of pragmatism among the servants and believers during the holy month of Ramadan. Because in principle, the Laylat al-Qadr is hidden among all nights of the holy month of Ramadan: "Indeed We have sent it on the Night of Qard" (Qadr: 1); "The month of Ramadan in which was revealed the Qur'an" (Baqarah: 185)[1]

And the nights designated as Laylat al-Qadr are recommended by the religious leaders. Therefore, this concealment is naturally appropriate for diligence in worship and vigil during the holy month of Ramadan. This diligence background in worship has been manifested in the most beautiful way in the life of the Infallibles (AS) due to the concealment of Laylat al-Qadr. As it is mentioned, the Messenger of God (PBUH) used to be awake and make efforts for worship in the last decade of Ramadan. And he always keeps his family awake at twenty-third night of Ramadan. So that he sprinkled water on the sleepers at that night so they would not be deprived of understanding the virtue of the Laylat al-Qadr. (Majlisī, 1403: 94/10). Also it has been mentioned about Ijtihad on Laylat al-Qadr that:

"The morning of Laylat al-Qadr is similar to the night of Laylat al-Qadr; so work and do your best and try as hard as you can" (Sadūq, 1997: 654). This narration, as a metaphor, has introduced the importance of action and ijtihad in the morning of Laylat al-Qadr as in the night of Laylat al-Qadr itself. Therefore, the morning of Laylat al-Qadr, like that night itself, is appropriate and prone to effort in worship, and this is true about all possible nights of Qadr.

2-5. Strengthening the Spirit of Hope and Cheerfulness in Worship

Laylat al-Qadr is the culmination of the holy month of Ramadan and its center of gravity in the position of closeness

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١. «إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ»؛ «شَهْرُ رَمَضانَ الَّذِى أُنزِلَ فِيهِ الْقُرْآن»

to the Almighty God. According to the verses of the Holy Qur'an and the hadiths of the Infallibles (AS), the main issue in relation to the Laylat al-Qadr is the hope in God's vast mercy and forgiveness by opening the doors of heaven in it and determining the best destinies by God. The hope is that the reward for the deeds of this night is equal to thirty thousand nights: The Night of Power is better than a thousand months."[1] (Qadr: 3)

This is the night of hope for the forgiveness of sins; hope for the revelation of the angels and the good destiny: "The angels and the Spirit descend therein, by the permission of their Lord, with all decrees. (The night is) Peace until the rising of the dawn." (Qadr: 3)[2]

The Holy Qur'an, by expressing the characteristics of the Laylat al-Qadr and the blessings that are arranged on it, creates hope and joy. And by not specifying the exact time, it provides the necessary motivation to make more use of this spiritual presence in a few nights determined by the Infallibles (AS). If the exact time of Laylat al-Qadr was determined, one may not be interested in worshiping on other nights of Ramadan due to the assurance that he will enjoy its blessings. Or missing that night would make fear and anxiety of not benefiting fully of its blessings. So this would make one lose his hope, cheerfulness and peace in worship (see Bahrānī, 1405: 13/443)[3].

2-6. Growth and Guidance of Man in the Light of Concealment

God Almighty has provided all the necessary preparations for the growth and excellence of human beings. If one of the important contexts and factors was to determine the exact time of Laylat al-Qadr and human awareness of it, due to concealment, there was a violation of purpose and divine wisdom in actions was compromised.

This means that human growth and guidance in the light of concealment, in fact, includes the above and is not considered as an independent educational effect. The explanation is that, first of all, the concealment of the exact time of Laylat al-Qadr has some effects. Some of these effects are recognizing the inability of the intellect to understand the details, relying on the pattern of behavior of the Holy Prophet (PBUH) and other infallibles (AS), Immunity from arrogance, self-discipline, strengthening the spirit of effort in worship and the continuation of the remembrance of God. Secondly, all these cases will lead to the growth and guidance of servants in the straight path. In other words, the aforementioned effects are the background and introduction for the emergence of a higher effect, entitled the growth and guidance of servants.

Since God Almighty has made faith the beloved of the believers' hearts: "but Allah hath endeared the faith to you and hath beautified it in your hearts" (Hujurāt: 7)[4] The faith in the prophets (PBUH) and heavenly books and divine messages is one of the examples of faith. Paying attention to the Qur'anic messages and applying

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۱. «لَیْلَةُ الْقَدْرِ خَیْرٌ مِنْ أَلْفِ شَهْرٍ».

۲. «تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِیهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ»؛ «سَلَامٌ هِیَ حَتَّى مَطْلَعِ الْفَجْرِ»

۳. «أنَّ السَّبَب فِى إخفائها بالمرةِ لِیستوعب الشهرَ كلَّه بالأعمال الصالحةُ و هذا هوالأنسب بسائرالناس فإنَّهم متى علموها على-الخصوص فلربما رغبوا عنالعمل فى غیرها إیثارا لها بذلک»

۴. «وَ لَكِنَّ اللَّهَ حَبَّبَ إِلَیْكُمُ الْأیمَانَ وَ زَیَّنَهُ فِى قُلُوبِكم».

them and relying on the behavioral pattern of the Infallibles (AS) will lead to growth and guidance, because the Holy Qur'an itself is a source of guidance: "Lo! this Qur'an guideth unto that which is straightest"[1] (Asrā': 9) And following the infallibles (AS) lifestyle leads ones to growth. Because their words are light and their command is a source of growth: "Your words are light and your commands are guidance and growth".[2](Sadūq, 1413: 2/616) Immunity from arrogance as a moral vice and self-purification is one of the factors of growth and guidance. The continuation of the remembrance and worship of God Almighty is another factor in the growth and guidance of servants: "Remembrance of God is light and growth" (Āmidī, 1987: 189)

CONCLUSION

The following results are obtained:

1.The concealment of Laylat al-Qadr and the lack of determining its exact time has been accepted as an indisputable principle in the Charter of Islamic Teachings. But what is claimed is that this concealment has some effects on the education and excellence of the human soul. Because any action or inaction of God Almighty is issued from his mature wisdom. And one of the most important goals and functions of the Holy Qur'an's teachings is to guide and train the human soul, growth and excellence in the path of closeness to God.

2.The educational effects of this concealment are a prelude to achieving an ultimate effect, which is the growth and guidance of human beings in the direct divine path. In other words, while enumerating the effects of this concealment, it should be noted that all of them are a prelude to put human beings on the path of divine growth and guidance.

3. Considering the sayings related to the wisdom of concealment and also by analyzing the relevant verses and narrations, it is obtained that one of the effects of hiding Laylat al-Qadr is the educational effects that occur in different aspects of the lives of believers. And this in itself can be considered as one of the most important reasons and wisdoms of hiding. In other words, the wisdom of hiding the exact time of Laylat al-Qadr is the educational effect of this concealment, which is granted to the servants in the path of spiritual guidance and excellence.

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١. «إِنَّ هَذَا الْقُرْآنَ يَهْدِى لِلَّتِى هِىَ أَقْوَم».

٢. «كَلَامُكُمْ نُورٌ وَ أَمْرُكُمْ رُشْد».

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The Comparative Approach of Two Translations of Qur'an by Abu al-Futūḥ Rāzī and Garmaroudi with Emphasis on the Verbal and Spiritual Dimension

رویکرد مقایسه ای دو ترجمه قرآن ابوالفتوح رازی و گرمارودی با تاکید بربعد لفظی و معنوی

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Abstract

In the interpretation, translation and esoteric interpretation of the Holy Qur'an, we are faced with free translation and non-adherence to some subtleties. Among the rhetorical matters, omission, connection, division, simile, metaphor and irony, etc. have been used extensively. Therefore, the translator must be completely careful and fluent in this matter. Another issue before us is the diversity and differences in the translation and interpretation of the Holy Qur'an. Two cultures, two tastes, and two different times influence translation approaches, and these can affect both the tastes of the creators and the recipients. Therefore, in this research, these controversial points have been pointed out. This research intends to use the descriptive-analytical method with the aim of explaining the translation approach with the focus on two Qur'anic translators and thinkers, namely Mousavi Garmaroudi and Abu al-Futūḥ Rāzī. The purpose of this study is to prove the hypothesis that in the translations and interpretations of the Qur'an by Garmaroudi, the language is close to the language of the people, smooth and fluent. But the translation of Abu al-Futūḥ Rāzī is the first translation and interpretation presented in the Dari language and he first brings the translation of a part of the verses, then he interprets them.

Keywords: Translation, Translation Approach, Qur'anic Sciences, Interpretation, Mousavi Garmaroudi, Abu al-Futūḥ Rāzī.

چکیده

در تفسیر، ترجمه و تأویل قرآن کریم با ترجمه آزاد و عدم پایبندی به برخی ظرافت‌ها روبه‌رو هستیم؛ از جمله امور بلاغی از حذف، ایصال، فصل، تشبیه، استعاره و کنایه و ... در حد فراوانی استفاده شده است. لذا مترجم باید به این امر دقت و تسلط کامل داشته باشد. از موارد دیگری که پیش روی ما قرار دارد، تنوع و تفاوت‌های ترجمه و تفسیر قرآن کریم است. دو فرهنگ، دو سلیقه و دو زمان مختلف در رویکردهای ترجمه‌ها تأثیرگذار است و این موارد می‌تواند هم در ذوق پدیدآورندگان مؤثر باشد و هم در دریافت کنندهها. بنابراین، در این پژوهش این نکات بحث برانگیز به آن اشاره شده است. این پژوهش در صدد است که با بهره‌جویی از شیوه توصیفی—تحلیلی و با هدف تبیین رویکرد ترجمه با محوریت دو مترجم و متفکر قرآنی یعنی موسوی گرمارودی و ابوالفتوح رازی پرداخته شود. هدف از انجام این پژوهش اثبات این فرضیه است که در ترجمه و تفسیرهای قرآنی گرمارودی، عامه‌پسند و نزدیک به زبان مردم بودن، سلیس و روان بودن بسیار به چشم می‌خورد و در ترجمه ابوالفتوح رازی، اولین ترجمه و تفسیری است که به زبان دری ارائه شده است و از ابتدای ترجمهٔ بخشی از آیات را به دست می‌دهد، آنگاه به تفسیر آنها می‌پردازد.

کلمات کلیدی: ترجمه، رویکرد ترجمه، علوم قرآنی، تفسیر، موسوی گرمارودی، ابوالفتوح رازی.

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Introduction

One of the most important factors that have caused differences in the translation of commentators is the existence of rhetorical matters, literary subtleties, some basics of Arabic grammar, such as omission, brevity, etc., which leads to some differences in translation and in some cases causes disruption and error between a translator and an interpreter. Of course, the issue of omission in translation is only one of the most important and controversial aspects in the translation of the Holy Qur'an. Undoubtedly, the type and number of words, verbal rhythm and approach, the meaning of the rhythm in a verbal combination and its shortcomings and additions, have a surprising effect on understanding the meaning and translation. In style, expression and translation of the Qur'an, words and its repetition or removal of words, each is accompanied by a specific message. Given that the Qur'an pursues specific goals and objectives in the field of omission that the translator must pay attention to it in translation. The concerns of Abu al-Futūḥ Rāzī and Ali Mousavi Garmaroudi are the inconsistency of the Arabic structure with the Persian language and providing a suitable translation to achieve a more correct understanding of the verse. The two thinkers do not have the same point of view, omission type, verbal approach and melodic meaning. This issue has also had a great impact on the differences in translations. Hence, the issue is a significant issue that needs to be discussed.

By studying the commentary of Abu al-Futūḥ, his adherence and belief in Shiism and the Imamate of Amir al-Mu'minin becomes clear. He has written more than a hundred times in defense of the Ahl al-Bayt of the Prophet (PBUH) and more than half of it is about Amir al-Mu'minin, his virtues and the proof of his Imamate, while sometimes several consecutive pages of Abu al-Futūḥ's commentary has been dedicated to this issue. In Abu al-Futūḥ's commentary, like other commentaries, many Israelites and weak news have been quoted, and the names "Ka'b" and "Wahab" appear frequently in his commentary.

Perhaps the permission of Abu al-Futūḥ and Garmaroudi in quoting this news is that such matters have nothing to do with the specific rules and beliefs of Islam and no halal and haram are deduced from it. While when they tell a story in several ways, one after reading those interpretations understands that none of them has enough validity and they are quoting the same thing. (Abu al-Futūḥ Rāzī, 1408: 11/27).

What we should mention here is that although Abu al-Futūḥ's commentary is weak in mentioning the Israelites and the weak narrations, and the sheikh sometimes only quotes them and does not comment on them. But everywhere in this commentary one can see sentences and phrases from him that hardly opposes that news. Garmaroudi's translations and interpretations of the Qur'an are very popular and close to the language of the people, they are very fluent. Its distinctive feature is due to Garmaroudi's very complete mastery of Persian language and literature and the secrets of this language, and when translating the Qur'an to Farsi, he chooses one of the best equations, which is the closest equivalent to the source language. While Garmaroudi is one of the prominent translators, there are some Problems in his work.

1. Reviewing the Research Background
1-1. A Study of the Narrative Perspective of Abu al-Futūḥ Rāzī in his Interpretation of Rawḍ al-Janān with Emphasis on Isrā'īlīyāt.
Here, we first introduce the book Tafsir Rawḍ al-Janān and its author and then in the narrative section, we categorize the use of the existing narrations in the commentary and points to new uses. Finally, we criticize some of the Israeli narrations in this commentary.

1-2. Amin Mahmoudipour; a comparative study of the causes of descent in Tafsir Abu al-Futūḥ Rāzī and Ṭabarī; (Thesis) 1390
In this thesis, the comparative foundations of translation have been studied from the point of view of Abu al-Futūḥ Rāzī and Ṭabarī. The common aspect of this thesis with the present study is the existence of the discussion of translation, but the difference between it and the present study is the discussion of revelation and interpretation.

1-3. Zahra Karimi; Structural analysis of Surah Al-Imran with emphasis on the translation of Garmaroudi and Bahrampour, 2013
This discussion makes it different from this research. Of course, it should be noted that this research is in the field of Garmaroudi and Bahrampour that its thinkers are different from the thinkers of this research. But to some extent, in the discussion of translation, these two studies have similarities.

2. Characteristics (benefits) of the translation of the Holy Qur'an by Seyyed Ali Mousavi Garmaroudi
2-1. The sameness in translating similar verses and phrases
We will mention order and homogeneity in the following verses of the Holy Qur'an, the translation of which has been standardized.

One:

Baqarah: 35[1]: "O Adam! You and your wife will take place in Paradise, and you will eat from wherever you go, and do not approach this tree, for you will be oppressors."[2]

'A'rāf: 19[3]: "Remember, O Children of Israel, my blessing which I bestowed upon you, and the fact that I made you superior to the worlds."[4]

Two:

Baqarah: 47[5]: "Remember, O Children of Israel, my blessing which I bestowed upon you, and the fact that I made you superior to the worlds."[6]

Baqarah: 122[7]: "O Children of Israel! Remember My blessing which I bestowed upon you and (also) that I made you superior to the worlds."[8]

Three:

Baqarah: 48[9]: "And beware of the day when no one can do anything for

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١. وَ قُلنا يَا آدَمُ اسكُن أنتَ وَ زَوجُكَ الجَنَّةَ وَ كُلَا مِنها رَغَداً حَيثُ شِئتُمَا وَ لَا تَقرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونا مِنَ الظَّالِمينَ.

٢. ای آدم! تو و همسرت در بهشت جای گزینید و از هرجا خواهید بخورید و به این درخت نزدیک نشوید که از ستمگران خواهید شد.

٣. وَ يَا آدَمُ اسكُن أنتَ وَ زَوجُكَ الجَنَّةَ فَكُلَا مِن حَيثُ شِئتُمَا وَ لَا تَقرَبا هَذِهِ الشَّجَرَةَ فَتَكُونا مِنَ الظَّالِمينَ.

٤. ای بنی‌اسرائیل، نعمتم را که ارزانی شما داشتم به یاد آورید و این را که من شما را بر جهانیان برتری دادم.

٥. يَا بَنِی إسرائِيلَ اذكُرُوا نِعمَتِی الَّتِی أنعَمتُ عَلَيكُم وَ أنّی فَضَّلتُكُم عَلَی العَالَمِينَ.

٦. ای بنی‌اسرائیل، نعمتم را که ارزانی شما داشتم به یاد آورید و این را که من شما را بر جهانیان برتری دادم.

٧. يَا بَنِی إسرائِيلَ اذكُرُوا نِعمَتِی الَّتِی أنعَمتُ عَلَيكُم وَ أنّی فَضَّلتُكُم عَلَی العَالَمِينَ.

٨. ای بنی‌اسرائیل! نعمتم را که ارزانی شما داشتم به یاد آورید و (نیز) این را که شما را بر جهانیان برتری دادم.

٩. وَ اتَّقُوا يَوماً لَا تَجزِی نَفسٌ عَن نَفسٍ شَيئاً .... وَ لَا هُم يُنصَرُون.

another ... and they will not be helped."[1]

Baqarah: 123[2]: "And beware of the day when no one can do anything for another ... and they will not be helped."[3]

Four:

Baqarah: 57 : "(And we said) eat of the good things which We have provided for you, and they did not oppress us, but they oppressed themselves."

'A'rāf: 160 : "(And we said) eat of the good things which We have provided for you, and they did not oppress us, but they oppressed themselves."

2-2. The Lexical Translation of Garmaroudi

Garmaroudi's translation is the best example of prose translation of the Qur'an in our time. He has used all the facilities and tools of the Persian language to make this translation correct and pleasant. In the translation, both the fluent, rich and stable words and also classical and contemporary languages have been used in a mixed way. In such a way that his translated prose is neither an old prose nor a colloquial language.

It is clear from the author's explanatory allusions and writings that they have used the Persian treasure of Fararoudi, which is now called the Tajik language, as well as the words of

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۱. و از روزی پروا کنید که هیچ کاری که برای کسی برای دیگری بر نمی‌آید... و آنان یاری نخواهند شد.

۲. وَ اتَّقُوا یَوماً لا تَجزِی نَفسٌ عَن نَفسٍ شَیئاً .... وَ لا هُم یُنصَرُون.

۳. و از روزی پروا کنید که هیچ کاری که برای کسی برای دیگری بر نمی‌آید... و آنان یاری نخواهند شد.

Shahnameh, Masnavi, and Bayhaqī history, each of which is alive in our language today. Professor Khorramshahi has described the eloquence, trustworthiness and beauty of the language of this translation as "three golden principles" and has concluded as follows: "Let us not forget the important point that in this translation, Professor Garmaroudi has used today's standard and conventional terms, with a little more benefit from the taste of archaism that has made the translation prose readable, lasting, glorious and more valuable. We want to add this point to Professor Khorramshahi's statement that Professor Garmaroudi's translation contains all the successes and achievements of many other translations of the Qur'an into Persian." (Mousavi Garmaroudi; 2011: 693).

Finding the most accurate Qur'anic expressions and words, Qur'anic interpretations and translations and Qur'anic books and treatises, which number more than sixty sources, Garmaroudi has tried to translate the Qur'an. Professor Garmaroudi also examines and critiques the opinions of all scholars who have written about Persian-Qur'anic translations for thirty years or more, and he has tried to avoid the Problems that exist in their translation, with all their care and patience.

Homogenizing the translation of Qur'anic words and combinations and verses that are similar to each other is another feature of his translation. The useful transcript of this translation best represents the solid style of Professor Garmaroudi.

2-3. Strengths of Garmaroudi's Lexical Translation

In addition to the art and virtue of Mousavi Garmaroudi, this translation

has also benefited from the editing of two translators of the Qur'an, Khorramshahi and Ostad Vali. Therefore, this translation is certainly one of the lasting and great works that can be spread in the cultural atmosphere of our country. Another strength of this translation is that Garmaroudi is a leader in poetry and literature and is at the peak in the use of Persian and fluent words. Garmaroudi's pen is both literary and understandable to the public. Garmaroudi's translation has the ability to be used as a reference in the field of Persian language.

One of the advantages of this work is the article that has been added to it as a post. This post is full of Qur'anic points and can be used alone as a Qur'anic research work. Professor Garmaroudi has succeeded in creating a translation while maintaining fidelity and beauty. The main advantage of any Qur'anic translation depends on this point. Here, we consider the translation of verse 14 of Surah Ra'd as an example, which was written by Professor Garmaroudi as follows:

"The true invitation is towards Him, and those who call on other than Him (to worship) (they) will not answer them, except as one who opens his palms to the water to reach his mouth, but he couldn't, and the call of the disbelievers in not unless in error."

In this verse, the word "fi Ẓilāl" is translated as "برهدر" in some translations, which is incorrect, but in the translation of Garmaroudi, it is correctly translated as "In aberration". In Tafsir al-Mizan, in the interpretation of this verse, it is stated as follows: At the end of the verse, God Almighty emphasized His words and said:

«وَ ما دُعاءُ الكافِرينَ إلّا فى ضَلال»

and this verse emphasizes the previous issues and also refers to another truth and that is there is no prayer unless its purpose is God Almighty. Because He is the All-Knowing, the All-Powerful, the All-Rich and the All-Merciful, so there is no way to pray, except the same way of paying attention to God Almighty.

Therefore, the one who calls on other than God and targets it, has lost the connection between his prayer and the purpose of the prayer, and in fact, his prayer has lost its way. Because misguidance means that something goes out of his way and follows a path that does not lead to what he wants (Mūsawī Hamedani; 1993: 437).

2-4. Weaknesses of Garmaroudi's lexical translation

Unifying the meanings of similar sentences, verses, and phrases in translation is a difficult and tedious task that some translators have neglected, and their translation suffers from a lack of coordination and order in word order.

2-5. Inequality in translating similar verses and phrases

In the following verses we will see the inconsistency in translating similar verses, phrases and words. The word «الأنهار و جَنّاتٍ» has been used in many verses of the Holy Qur'an and the esteemed translator has translated it differently in most of the verses, which are as follows:

Baqarah: 25[1]: "And promise those who believe and do righteous deeds

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١. وَ بَشِّرِ الَّذينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أنَّ لَهُم جَنّات تجرى مِن تحتِهَا الأنهارُ وَ بَشِّرِ الَّذين آمَنُوا وَ عَمِلُوا الصَّالِحاتِ أنَّ لَهُم جَنّاتٍ تَجرى مِن تحتِها الانهارُ كُلَّمَا رُزِقُوا مِنها مِن ثمرهٍ رزقاً قالُوا هَذا الَّذى رُزقنَا مِن قَبلُ وَ أتُوا بِهِ مُتَشابِهاً وَ لَهُم فِيها أزواجٌ مُطَهَّرَةٌ وَ هَم فِيها خَالِدُون.

that they will have gardens beneath which rivers flow, and whenever the fruits of those gardens are sustained, it was the same as what has been promised to us, and the same will be brought to them, and they will have pure wives in it, and they will abide therein forever."[1]

Baqarah: 41[2]: "And believe in what I have sent down with you that considers your Book true, and do not be the first to deny it, and do not sell My revelations for a small price."[3]

Baqarah: 58[4]: "(Remember) when We said: Enter this city and eat of it(s favors) wherever you wish, and enter through the gate humbly, and say: Our request is forgiveness, that We may pass over your slips, and We will soon increase the reward for the righteous."[5]

Baqarah: 79[6]: "Woe to those who write (a) writing with their hands, then

they say that it is from God in order to earn a small price with it."[7]

Baqarah: 174[8]: "Surely those who conceal from the Book what Allah has sent down and sell it for a small price, they will not store in themselves anything but fire, and God will not speak to them on the Day of Resurrection. And He will not make them clean, and they will have a painful retribution."[9]

Baqarah: 253[10]: "We have exalted some of those prophets over others. One of them is that God spoke to him and raised the positions of some of them. We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit, and if God willed, those who received these clear proofs would not be at war with each other. They did, but they differed, and some of them became believers and some disbelieved, and if God willed, they

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۱. و به کسانی که ایمان آورده‌اند و کارهای شایسته کرده‌اند نوید ده که بوستان‌هایی خواهند داشت که جویبارهایی از بُنِ آنها روان است و هرگاه میوه‌ای از آن بوستان‌ها روزی آنان گردد می‌گویند این همان است که از پیش روزی ما شده بود و همانند آن برای آنان آورده می‌شود و آنان در آن همسرانی پاکیزه دارند و در آن جاودانند.

۲. وَ آمَنُوا بِمَا أنزَلتُ مُصَدِّقاً لِمَا مَعَکُم وَ لَا تَکُونُوا أوَّلَ کَافِرٍ بِهِ وَ لَا تَشتَرُوا بِآیاتِی ثَمَناً قَلِیلاً.

۳. و با آنچه فرو فرستاده‌ام که کتاب نزد شما را راست می‌شمارد، ایمان آورید و نخستین منکر آن نباشید و آیات مرا به بهای ناچیز نفروشید.

۴. وَ إذَا قُلنا ادخُلُوا هَذِهِ القَریَةَ فَکُلُوا مِنهَا حَیثُ شِئتُم رَغَداً وَادخُلُوا البَابَ سُجَّداً وَ قُولُوا حِطَّةٌ نَغفِر لَکُم خَطَایاکُم وَ سَنَزیدُ المُحسِنینَ.

۵. (یاد کنید) آنگاه که گفتیم: بدین شهر در آیید و از (نعمت‌های) آن از هرجا که خواستید فراوان بخورید و با فروتنی از دروازه وارد شوید و بگویید: خواست ما آمرزش است تا از لغزش‌های شما درگذریم و به زودی (پاداش) نیکوکاران را می‌افزاییم.

۶. فَوَیلٌ لِلَّذینَ یَکتُبُونَ الکِتابَ بِأیدیهِم ثُمَّ یَقُولُونَ هَذَا مِن عِندِ الله لِیَشتَروا بِهِ ثَمَناً قَلیلاً فَوَیلٌ لَهُم مِمَّا کَتَبَت أیدیهِم وَ وَیلٌ لَهُم مِمَّا یَکسِبُونَ.

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۷. وای بر کسانی که (یک) نوشته را با دست‌های خود می‌نویسند آنگاه می‌گویند که این از سوی خداوند است تا با آن بهایی کم به دست آورند.

۸. إنَّ الذینَ یَکتُمُونَ مَا أنزَلَ اللهُ مِنَ الکِتابِ وَ یَشتَرُونَ بِهِ ثَمَناً قَلیلاً أولئِکَ مَا یَأکُلُونَ فِی بُطُونِهم إلَّا النَّارَ وَ لَا یُکَلِّمُهُمُ اللهُ یَومَ القِیامَةِ وَ لَا یُزَکِّیهِم وَ لَهُم عَذابٌ ألیمٌ.

۹. بی‌گمان آنان که از کتاب (آسمانی) آنچه را خداوند فرو فرستاده است پنهان می‌دارند و (آن را) به بهای اندک می‌فروشند، جز آتش در اندرون خود نمی‌انبارند و روز رستاخیز خداوند با آنان سخن نمی‌گوید و آنها را پاکیزه نمی‌گرداند و عذابی دردناک خواهند داشت.

۱۰. تِلکَ الرُّسُلُ فَضَّلنَا بَعضَهُم عَلَی بَعضٍ مِنهُم مَن کَلَّمَ اللهُ وَ رَفَعَ بَعضَهُم دَرَجاتٍ وَ آتَینَا عِیسَی ابنَ مَریَمَ البَیِّناتِ وَ أیَّدنَاهُ بِروحِ القُدُسِ وَلَو شَاءَ اللهُ مَا اقتَتَلَ الَّذینَ مِن بَعدِهِم مِن بَعدِ مَا جَاءَتهُمُ البَیِّناتُ وَلکِن اختَلَفُوا فَمِنهُم مَن آمَنَ وَ مِنهُم مَن کَفَرَ وَ لَو شَاءَ اللهُ مَا اقتَتَلُوا وَلکِنَّ اللهَ یَفعلُ مَا یَریدُ.

would not have fought with each other, but God does whatever He wills."[1]

Explanation: The word ایَّد has been used in two meanings in the two above verses.

Baqarah: 266[2]: "Would any of you like to have a garden of dates and vines from which the streams flow and all kinds of fruit are found for him; As he grows old and has small and helpless children, then a fiery whirlwind strikes him and burns it? God thus clarifies the signs for you, that you may reflect."[3]

Āl-e ʿImrān: 15[4]: "Say: Shall I inform you better of that? For those who guard (against evil) are Gardens underneath which rivers flow, wherein they will abide, and they will be pure

mates and pleasing to God, and God sees the servants.[5]"

Māʾidah: 44[6]: "We sent down the Torah in which there was guidance and enlightenment, the prophets who submitted (to God) and (also) the divine scholars and the scholars (the Torah scholar). They were judging according to what was entrusted to them from the Book of God and which they witnessed to the Jews. Do not be afraid of people, and be afraid of Me, and sell My revelations cheaply, and those who do not judge according to what God has sent down are infidels."[7]

Baqarah: 68[8]: "They said: Call on your Lord for our sake, that He may make clear to us how it is. God says that it is a cow, neither old nor young, so do the middle age between both. And perform what you have been commanded."[9]

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۱. برخی از آن پیامبران را بر برخی دیگر برتری دادیم از ایشان یکی آن است که خداوند با وی سخن گفت و پایگاه‌های برخی از ایشان را بالا برد. ما به عیسی پسر مریم، برهان‌ها (ی روشن) دادیم و او را با روح‌القدس پشتیبانی کردیم و اگر خداوند می‌خواست پس از آنان کسانی که این برهان‌ها (ی روشن) به آنان رسید، با هم جنگ نمی‌کردند، ولی اختلاف ورزیدند و برخی از ایشان مؤمن و برخی کافر شدند و اگر خداوند می‌خواست با یکدیگر به پیکار بر نمی‌خاستند، اما خداوند آنچه بخواهد، همان می‌کند.

۲. أَیَوَدُّ أَحَدُکُم أَن تَکُونَ لَهُ جَنَّةٌ مِن نَخِیلٍ وَ أَعنَابٍ تَجری مِن تَحتِهَا الأَنهارُ لَهُ فِیهَا مِن کُلِّ الثَّمَراتِ وَ أَصَابَهُ الکِبَرُ وَ لَهُ ذُرِّیَةٌ ضُعَفاءُ فَأَصَابَهَا إِعصَارٌ فِیهِ نارٌ فَاحتَرَقَت کَذلِکَ یُبَیِّنُ اللهُ لَکُمُ الآیَاتِ لَعَلَّکُم تَتَفَکَّرُونَ.

۳. آیا کسی از شما دوست می‌دارد که باغساری از خرما بن و تاک داشته باشد که از بن آن جویبارها روان باشد و در آن همه گونه میوه برای او یافته شود؛ در حالی‌که خود به پیری رسیده و فرزندانی خرد و ناتوان داشته باشد، آنگاه گردبادی آتشناک بدان در رسد و بسوزد؟

۴. قُل أَؤُنَبِّئُکُم بِخیرٍ مِن ذَلِکُم لِلذینَ اتَّقَوا عِندَ رَبِّهِم جَنَّاتٍ تَجری مِن تَحتِهَا الأَنهارُ خالدینَ فِیهَا وَ أَزواجٌ مُطَهَّرَةٌ وَ رِضوانٌ مِنَ اللهِ وَ اللهُ بَصیرٌ بِالعِبادِ.

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۵. بگو آیا (می‌خواهید) شما را به بهتر از آن آگاه سازم؟ برای کسانی که پرهیزگارند نزد پروردگارشان بوستان‌هایی است که از بن آنها جویباران روان است در آنها جاودانند و (آنان را) همسرانی پاکیزه و خشنودی از سوی خداوند خواهد بود و خداوند به (کار) بندگان، بیناست.

۶. إِنَّا أَنزَلنَا التَّوراةَ فِیها هُدیً وَ نورٌ یَحکُمُ بِها النَّبِیُّونَ الَّذینَ أَسلَمُوا لِلَّذینَ هَادُوا وَ الرَّبانِیونَ وَ الأَحبارُ بِمَا استُحفِظُوا مِن کِتابِ اللهِ وَ کانُوا عَلیهِ شُهداءَ فَلَا تَخشَوُا النَّاسَ وَاخشَونِ وَ لَا تَشتَرُوا بِآیَاتی ثَمَناً قَلیلاً وَ مَن لَم یَحکُم بِما أنزَلَ اللهُ فَأُولَئِکَ هُمُ الکَافِرُونَ.

۷. ما تورات را که در آن رهنمود و روشنایی بود، فرو فرستادیم پیامبران که تسلیم (خداوند) بودند و (نیز) دانشوران ربانی و دانشمندان (تورات‌شناس) بنابر آنچه از کتاب خداوند به آنان سپرده شده بود و بر آن گواه بودند برای یهودیان داوری می‌کردند. پس از مردم نهراسید و از من بهراسید و آیات مرا ارزان مفروشید و آن کسان که بنابر آنچه خداوند فرو فرستاده است داوری نکنند کافرند.

۸. قالُوا ادعُ لَنا رَبَّکَ یُبَیِّن لَنَا مَا هِیَ قالَ إِنَّهُ یَقُولُ إِنَّها بَقَرَةٌ لَا فَارِضٌ وَ لَا بِکرٌ عَوَانٌ بینَ ذَلِکَ فَافعَلُوا مَا تُؤمَرُونَ.

۹. گفتند: از پروردگارت به خاطر ما بخوان تا چگونگی آن را برای ما روشن کند. خداوند می‌فرماید که آن گاوی است نه پیر و نه جوان، میان‌سالی میان آن (دو) آنچه فرمان یافته‌اید به جای آورید.

Problem: «لنا» has been preceded that indicates the emphasis, while in the above translation the emphasis of the sentence is focused on "Your Lord". Therefore, the order of the structural elements of the sentence has not been observed in the mentioned translation. So the translation lacks a clear and eloquent meaning.

Suggested Translation: "They said: For our sake, ask your Lord to make clear to us its quality."

Baqarah: 165[1]:

"And some people choose others instead of God and love them so much that they love God, while believers love God more. I wish that those who oppressed themselves (by choosing idols), when they see the torment (in the Resurrection), realize that all power (s) belongs to God and that God is severe in punishment."[2]

"لو" in this verse is "Conditional", but in Garmaroudi's translation it is translated as "Wishing".

Baqarah: 187[3]:

Garmarodi's translation:

"Intercourse with your wives on the night of fasting has become lawful for you. They are your clothes and you are their clothes. God knew that you were wrong with yourself, so He forgave you. Now you (can) make relation with them and see what God has been destined for you. Until the night will be revealed to you (you can) eat and drink, then complete the fast until nightfall, while you have i'tikāf in the mosques do not taste them. These are the limits of God, do not approach them. May God make such verses clear to the people so that they may be pious."[4]

Problem: According to the pronoun "Hunna" whose reference is known, bringing the translation of the pronoun itself is the first important thing. "While you are praying in mosques, don't mingle with them." The translation of Garmaroudi is therefore correct here.

Āl-e 'Imrān: 195[5]:

"Garmaroudi's translation: "Then their Lord said to them: I do not waste the reward of those who do what is

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۱. وَ مِنَ النَّاسِ مَن یَتَّخِذُ مِن دُونِ اللهِ أنداداً یُحِبُّونَهُم کَحُبِّ اللهِ وَالذینَ آمَنُوا أشَدُّ حُبًّا لِلهِ وَلَو یَرَی الَّذینَ ظَلَمُوا إذ یَرَونَ العَذابَ أنَّ القُوَّةَ لِلَّهِ جَمیعاً وَ أنَّ اللهَ شَدیدُ العَذابِ.

۲. و برخی از مردم به جای خداوند همتایانی می‌گزینند و آنها را چنان دوست می‌دارند که خداوند را و مؤمنان، خداوند را دوستدارترند. کاش کسانی(که با گزینش بت‌ها) به خود ستم کردند آنگاه که عذاب را (در رستاخیز) می‌نگرند، دریابند که تمام توان(ها) از آن خداوند است و اینکه خداوند سخت کیفر است.

۳. أُحِلَّ لَکُم لَیلَه الصِّیامِ الرَّفَثُ إلَی نِسائِکُم هُنَّ لِباسٌ لَکُم وَ أنتُم لِباسٌ لَهُنَّ عَلِمَ اللهُ أنَّکُم کُنتُم تَختانُونَ أنفُسَکُم فَتابَ عَلَیکُم وَعَفا عَنکُم فالآنَ باشِرُوهُنَّ وَ ابتَغُوا مَا کَتَبَ اللهُ لَکُم وَ کُلُوا وَاشرَبُوا حَتَّی یَتَبیَنَ لَکُمُ الخَیطُ الأبیَضُ مِنَ الخَیطِ الأسوَدِ مِنَ الفَجرِ ثُمَّ أتِمُّوا الصِّیامَ إلَی اللَّیلِ وَ لا تُباشِرُوهُنَّ وَ أنتُم عَاکِفُونَ فِی المَسَاجِدِ تِلکَ حُدُودُ اللهِ فَلَا تَقرَبُوهَا کَذلِکَ یُبَیِّنُ اللهُ آیاتِهِ لِلنَّاسِ لَعَلَّهُم یَتَّقُونَ.

۴. «آمیزش با زنانتان در شب روزه‌داری برای شما حلال شده است. آنها جامه شما و شما جامه آنهایید. خداوند معلوم داشت که شما با خود نادرستی می‌ورزیدید، بنابراین، از شما درگذشت و شما را بخشود اکنون (می‌توانید) با آنان آمیزش کنید و آنچه خداوند برای شما مقرّر داشته است باز جویید و تا سپیدی سپیده‌دم از سیاهی (شب) برای شما آشکار شود (می‌توانید) بخورید و بیاشامید سپس روزه را تا شب به پایان رسانید، در حالی‌که در مسجدها اعتکاف کرده‌اید از آنان کام مجویید، اینها حدود خداوند است، به آنها نزدیک نشوید. خداوند این چنین آیاتش را برای مردم روشن می‌گرداند باشد که آنان پرهیزگاری ورزند».

۵. فَاستَجَابَ لَهُم رَبُّهُم أنّی لا أُضیعُ عَمَلَ عَامِلٍ مِنکُم مِن ذَکَرٍ أَو أُنثی بَعضُکُم مِن بَعضٍ فَالَّذینَ هَاجَرُوا وَ أُخرِجُوا مِن دِیارِهِم وَ أوذُوا فِی سَبیلی وَ قَاتَلُوا وَقُتِلُوا لاَکَفِّرَنَّ عَنهُم سَیئاتِهِم.

right for you, whether they are men or women. Therefore, I forgive the guilt of those who emigrated and were expelled from their homeland and were persecuted, hurt or killed in my way."[1]

The first problem is that "منکم" in this verse is the adjective for "agent". But in this translation, it belongs to "اضیع".

The second problem is the "action" of the object and the "agent" of the genitive.

The third problem is that it is permissible for you to have two sexes with your wives on the night of fasting. They are your clothes and you are their clothes. God knew that you were wrong with yourself, so He forgave you, so have sex with them now, and seek what God has ordained for you) (Hamīdān; nd: 181).

It will be revealed to you (you can) eat and drink, then complete the fast until nightfall. While you have Iʿtikāf in the mosques, do not have sex with them, these are the limits of God, do not approach them. (Safi; nd: 419) God makes His verses clear to the people so that they may be pious.

3. Examining the spiritual principles used in Garmaroudi's translation
3-1. Attention, in rhetoric

On the occasion of the importance of paying attention to rhetoric in translation, it is necessary to mention "Attention", which is one of the most beautiful rhetorical aspects of the Qur'an. Attention, from the point of view of the Republic of Arab literary critics, is the expression of one thing from one direction (addressee, speaker and absentee) and then the expression of the same thing from another direction. For example, it ignores the audience and retells the phrase with respect to the absent. Sakaki - the famous Arab rhetorician - considers attention to be the attention of the word from one direction to another and does not accept the condition of retelling and repetition. Therefore, Sakaki's view in attention is inclusive of the republic, and the use of the Qur'an is consistent with Sakaki's definition.

Attention can have several causes, which may be present at the same time in one attention. Allameh-Tabataba'i has defined attention according to its philosophy of existence as follows: "Attention is when the speaker sometimes replaces the audience, the speaker or the absentee." (Mūsawī Hamedani; 1993: 353).

The following examples illustrate the difficulty of translating such attentions; 'An'ām: 153 .

The attention occurs in «سبیله» because according to the context of the verse, it should be said (سبیلی), but by turning from the speaker to the absentee, the Almighty God said "سبیله" for reasons such as expressing His greatness, and then kept the context of absence. This attention is not compatible with the spirit of Persian literature and requires special measures to be consistent with the standard language of the destination. Some translations have solved this problem by adding "God" in parentheses, some by including it in the text, and some by other means; but some translations

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١. آنگاه پروردگارشان به آنان پاسخ داد که: من پاداش انجام‌دهندۀ هیچ کاری را از شما چه مرد و چه زن- که همانند یکدیگرند – تباه نمی‌گردانم. بنابراین بی‌گمان از گناه آنان که مهاجرت کردند و از دیار خود رانده شدند و در راه من آزار دیدند و کارزار کردند یا کشته شدند چشم می‌پوشم.

have been left out without any explanation.

Garmaroudi's translation:

"And follow that which is My Straight Way, and follow not that which scattereth you from His way; that is what He hath commanded you to do righteousness."

Next example: 'A'rāf: 158 :

Attention has occurred in the "His Messenger"; because the speaker is the Prophet (PBUH) himself (tell) and according to the context, "and I" or something that is the speaker should have come, but the attention has occurred and the Prophet has been presumed absent. Most translations, without any regard to attention, have given it the exact same translation, but some - with or without regard to this issue - have closely aligned it with the destination literature.

Garmaroudi's translation:

"Say: O people! Verily, I am the Messenger of God to all of you, to Whom belongs the dominion of the heavens and the earth. There is no god but He Who gives life and causes death. So believe in God and His Messenger, the uneducated Prophet who believes in God and His Qur'an, and follow him, so that you may be guided."

It seems necessary to pay attention to the Kurdish language and its assimilation with the linguistic taste of Persian literature. This issue also arises in the case of some expressions of the Qur'an that are not found in the Persian language.

3-2.   Deletion in Garmaroudi's translation

Deletion has many meanings in the word, and the deletion we are discussing has concepts such as: conciseness, speed in expressing "shortening".

Deletion in the term means refraining from mentioning a word or sentence with which the meaning is complete, but for rhetorical purposes and despite the verbal or spiritual analogy, it is refrained from mentioning it. Now we have to ask what the reasons for deletion and its benefits are.

A) The apparent ambiguity of deletion, which causes the mind to approach different tendencies and provides the desire to achieve the purpose of the word. And this indicates the importance of the subject, and intellectual effort and curiosity to discover ambiguity and achieve the deleted word is a kind of spiritual pleasure and success: 'An'ām: 27

Garmaroudi's translation:

"And I wish you would see when they kept them on fire, I wish they would return."

In this verse, the conditional answer has been omitted, and this omission indicates the very strange state of the inmates of Hell at the moment of standing against the fire of Hell, who never like to take a step forward, and their only wish is to return to the world and compensate the past. But such a dream will never come true. In this very difficult situation, the helplessness and deterioration of this group is so great that it seems as if it does not fit into words. So what better way than to omit to show the importance and greatness of the subject?

B) The speaker can generalize the meaning of his word by deleting it and present a different message from the mentioned message. It seems that in this verse the verb or concept of the verb has not been mentioned and there are differences in the deleted type. But in the translations, there is no mention of deletion. Because without mentioning it, not only will there be no

disruption in the understanding of the verse, but also the ground for expanding the understanding will be provided.

C) If the time of announcement and notification is prolonged by mentioning, "deletion" can be responsible for shortening the time and optimal use of the opportunity. This issue is important in the discussion of exaggeration and warning.

D) As the improper mention of words in the speech, disturbs the understanding and causes boredom in the audience, so useful omission, in addition to beauty in the speech, can be more effective in the correct understanding of the audience. (Suyūṭī; nd: 190-197).

3-3. Determining the Deleted Part in Garmaroudi's Translation

In the subject of deletion: the mention of a word or sentence, despite its symmetry, is avoided in order to observe the rhetorical aspects. However, in many cases, it is not possible to achieve the correct translation without mentioning the omission. The following criteria can be used to recover the actual deletion.

3-3-1. Qur'anic Reason and Explicit Deleted in other Verses

'Al-e 'Imrān: 133[1]

Garmaroudi's Translation:

"And hasten to the expanse of the heavens and the earth for the forgiveness of your Lord and a Garden. This verse speaks of a Paradise whose vast expanses are the heavens and the earth."[2]

3-3-2. Rational reason

Fajr: 22[3]

Garmaroudi's Translation: "And your Lord's command comes, and the angels come in ranks."[4]

The appearance of the verse shows that the action of coming is attributed to God, and this is not reasonable for God, who is always everywhere beyond time and space. Therefore, there must be an omission in the word such as "command" or "torment" to which coming is attributed. Of course, Qur'anic reasons also strengthen this rational reason. Because in verses with a similar meaning, the word "command" has been clearly stated:

Ghāfir: 78[5] and Hadīd: 57[6]

4-3. Arabic Rules Observed in Garmaroudi's Translation

Arabic rules can sometimes be used to find the part that has been omitted for rhetorical purposes. For example, in the verse: (وَ ذَلِكَ دينِ القَيِّمَةُ)(بينه: ۵) in most translations «دين القيمة» is descriptive.

Although "القيمةَ" cannot be an adjective for "religion" in this combination and "القيمةَ" is also against the Arabic rules and is incompatible with verses that have a similar composition. Because the descriptive combination of "الدين القيم", which has been mentioned four times in the Qur'an, is not the same as "دين القيمةَ". (Tawbah: 36, Rūm: 30 and 43, Yūsuf: 40)

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۱. وَ سَارِعُوا اِءلى مَغفِرَةٍ مِن رَبِّكم و جَنَّةٍ عَرضُها السمواتُ و الارضُ...

۲. و برای (رسیدن به) آمرزش پروردگارتان و بهشتی به پهنای آسمان‌ها و زمین شتاب کنید. در این آیه سخن از بهشتی است که گسترده‌اش آسمان‌ها و زمین‌اند.

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۳. وَ جَاءَ رَبُّکَ وَ المَلَکُ صَفاً صَفاً.

۴. و (امر) پروردگارت برسد و فرشتگان صف در صف فرا رسند.

۵. فَاذَا جَاءَ أمرُ الله قُضِیَ بالحَقِّ وَ خَسِرَ هُنَالِکَ المُبطِلُونَ.

۶. وَ غَرَّتکُم الآمانِیُّ حَتَّى جَاءَ أمرُ الله وَ غَرَّکُم بِالله الغَرُورُ.

3-5. A Study of the Verbal Principles Used in the Garmaroudi's Translation

- Rhetorical Translation of Deletion

In a general classification, the deletion can include letters, words (nouns and pronouns), and sentences. Although in some books of Qur'anic sciences, types of omissions without general division have been enumerated, but in this article, types of omissions based on a general division have been considered more coherently. And by mentioning an example of the Qur'anic verses and the comparison of the translations with each other, the role of the deleted part in the difference of the translation of Professor Garmaroudi and the necessary attention to the omissions have been studied in order to achieve a more correct and accurate translation of the verses. The omission of "Lā" is one of the rhetorical cases in which Lā is seen a lot. In such verses, if Lā is not included in the translation, the concept deviates from its original path and sometimes contrary to divine wisdom, it is considered blasphemous. Accordingly, in some contemporary translations and even word-for-word translations, such as Mu'izzī's translation, the role of the deleted Lā has not been considered in the correct translation. Nisā': 176

Garmaroudi's translation:

"They ask you for your opinion, say: God tells you about kalālah that if a man dies and has no children and has a sister, half of his inheritance goes to this sister and the brother inherits (all the property) from the sister. If the sister has no children, and if the sisters (of dead man) are two, they inherit two-thirds of the inheritance, and if (the heirs) are a group of brothers and sisters, each man inherits at the same rate as two women. God reveals to you not to go astray, and God knows everything."

But another rhetoric issue that is very important in translating the Qur'an is the rhetoric issue of object. The object has special meanings and concepts in terms of syntactic-semantic rhetoric; including wholeness, generality, comprehensiveness, inclusiveness, intensity, complete convergence, complete and all-encompassing education, allocation or emphasis, more emphasis and exaggeration, more accessibility, etc. This rhetoric is also found in the ancient Persian language.

4. Features (benefits) of the translation of the Holy Qur'an by Abu al-Futūḥ Rāzī

Rawḍ al-Janān is one of the esteemed commentaries which is considered as one of the valuable treasures of Persian language, it was written in the second and third decades of the sixth century (before 533 AH). That is to say, it was not more than ten years after the writing of Kashf al-Asrār Maybudī that the second great commentary appeared at the beginning of the sixth century. Due to this proximity of time, it can be assumed that Abu al-Futūḥ was not aware of Maybudī's interpretation. There is no doubt that this great book was reproduced in several other editions due to the fame that had from the beginning. The scribes, sometimes out of ignorance and sometimes out of purity and goodwill, altered the texts and sometimes brought them closer to the taste of their time. Interestingly, in later versions, the distortion occurred primarily in the translation of the divine verses we are considering, not in the text of the interpretation. It is obvious that the interpretation has also be distorted by the scribes, but the change in the translations is so great that it

becomes difficult to compare between the copies (Azartash, Azarnoosh; 1996: 196).

It is customary to say that Abu al-Futūḥ followed the prose of the 5th century AH. This statement needs to be clarified and corrected in several ways: First, it has never been right to draw a precise line between two literary styles. The evolution of a style, if it is in the direction of socio-cultural currents, requires a long time, for example, it needs half a century, to be manifested in a tangible and objective way. For this reason, what is called the taste of the fifth century can be recovered in many works of the sixth century. On the other hand, it is better not to look at the prose of the book Rawḍ al-Janān as a unified prose.

4-1. Official and independent translation of the Qur'an by Abu al-Futūḥ Rāzī

The difference between the two parts of Abu al-Futūḥ's prose, that is, the part that deals with jurisprudential, interpretative and lexical issues, and the other that deals with anecdotes, of course, seems natural. Each space requires its own prose. But the difference between two translations of a particular verse, especially the difference between the prose of the independent translation of the verses and the rest of the prose of the book, is so astonishing. But after examining translations from the fourth and fifth centuries, of course, we are not surprised. But on the contrary, we expect that independent translations are constantly different from the prose of other interpretations. Because it is by no means possible to believe that the great translators of the 5th and 6th centuries, such as Abu al-Futūḥ al-Rāzī, Meibudī, and Surabadi, abandon

the wise efforts and valuable findings of their predecessors, and especially the greatest lexical treasures of the Qur'an. That is, to ignore the official translation known as the translation of Ṭabarī's commentary and start finding equations again. What can be seen in Abu al-Futūḥ's work is that he did not really try to re-translate the Qur'an, but rather relied on the same official translation in the first place, and this was apparently common. But in practice, there are some difficulties that the translator has to overcome somehow.

These difficulties generally fall into two areas: First, it is possible that the previous translators have some mistakes, in which case it is obvious that the subsequent translators will have to correct the translation themselves. The other is that first the translator understood and interpreted the Holy Qur'an from the point of view of his religion and then translated it. Scientists of later centuries, who relied on it, did not, of course, remain indifferent to translations that were inconsistent with their religion, and used words and sometimes even phrases themselves, instead of old phrases. Another factor that also affected the slight change of some equations was the different readings of the Holy Qur'an (Ibid: 208).

The method of translating the Qur'an by Abu al-Futūḥ al-Rāzī in the book Tafsir al-Rawḍ al-Janān is literal, which has some strengths and weaknesses mentioned in previous chapters. The accuracy of the translation in the interpretation of Rawḍ al-Janān is between 90 to 95% (Khorramshahi; 1993: 349). Abu al-Futūḥ's prose in the translation of the Qur'an is fluent and sometimes rhythmic compared to the common prose of his time. The small volume of

his translation regarding the text of the verses, compared to other translations, is one of the obvious advantages of this translation. One of the strengths of Abu al-Futūḥ al-Rāzī's translation is that he never used synonymous words to equate words with the Qur'an, but used only one Persian word for each Qur'anic word. While for a number of our contemporary translators, using the synonymous words in the translation of the Qur'an has become an integral part of the style and context of their translation. Some, such as Feyz al-Islam and Dr. Mustafa Khorramdel, have used even four to six synonymous words for a Qur'anic word.

Māʾidah: 1[1]

Abul Futūḥ's Translation:

"O you who believe, be faithful to your covenants. The cattle have been lawful to you, except what has been unlawful for you from the hunt. Indeed God will make everything He wills.[2]"

4-2. A study of the lexical principles used in the translation of Abu al-Futūḥ Rāzī

1) The two verbs "أوفُوا" and "آمَنُوا" are a plural form that the translator has mistakenly translated singularly as "you believe" and "you are faithful".

2) In translating the letter "إنَّ", He has not used the adverb of emphasis.

A) "Contracts": This word is the plural of "contract" and it is infinitive, which originally means "closing", but it

is used in strict and firm contracts and agreements. The difference with the "covenant" is that the "contract" is concluded between the two parties, and that is the binding, stability and trust, but in the "covenant" there may be only one person. (Ṭabrasī; nd: 234). Abu al-Futūḥ Rāzī has translated the word in question into "her contracts".

B) "Bahimah Al-An'am": According to the author, one of the important and significant points of this verse, which has been ignored by many translators, is the combined interpretation of "Bahimah Al-An'am". The addition of "Bahimah" to "An'am" here is an expressive addition like "Khatam al-Fiḍah". In the expressive addition, the genitive always indicates the type of suffix; that is, the suffix has several types, and with the advent of the genitive, its type is determined. In fact, in this example, the word "Khatam", which is added, includes all its types of gold and silver, and with the advent of "Fiḍah", its type is determined. That is why in its translation we say: "Silver ring". The same interpretation is true. Thus, here the word "Bahimah" includes all animals that do not have the ability to speak, but with the advent of "An'am" which in Arabic means "camel, cow and sheep", includes a specific type of animals.

This is while many translators have translated "Bahimah al-An'am" into "cattle" and some, who wanted to maintain more fidelity, have returned it to "the Dumb Quadruped". While neither of the two interpretations is correct and does not fully correspond to the text of the verse. Because the interpretation of "the Quadruped", even if it does not include all predators, will at least include horses, mules and donkeys, and "An'am" does not mean horses, mules and donkeys. As the

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١. يَأَيُّهَا الَّذِينَ ءامَنوا أوفُوا بِالعُقودِ أُحِلَّت لَكُم بَهيمَةُ الأنعامِ إلَّا مَا يُتلَى عَلَيكُم غَيرَ مُحَلِّى الصَّيدِ وَ أنتُم حُرُمٌ إنَّ اللهَ يَحكُمُ مَا يَريدُ.

٢. اى آنان كه ايمان آوردهاى، وفا كنى به عقدها. حلال كردند شما را بهيمهٔ چهارپايان، مگر آنچه خوانند بر شما جز حلال دارند صيد و شما مُحرَم باشيد كه خدا حكم كند آنچه خواهد.

interpretation of "the Dumb Quadruped" is not an exact equivalent; because in this case, the adjective "Dumb" will be explained, because all animals are dumb. Here, Abu al-Futūḥ Rāzī has translated the composition in question into "The Quadruped". According to the above explanations, none of these translations is a perfectly accurate equivalent, and its more accurate translation is: "The Domestic Animals (camels, cattle, and sheep)."

Mā'idah: 3[1]

Abul Futūh's Translation:

"They forbade for you the dead, blood, pork, and what they call non-gods, and what is dead on wood, and what is killed on head and hitting, and what is eaten in half, except what you killed, and what slaughter in the name of your idol and divide it into gambling arrows, which is immorality. Today, we have perfected your religion for you, and We have completed our blessings upon you, and We have approved Islam as your religion. God is Forgiving, Merciful, to those who are in need."[2]

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۱. حُرِّمَت عَلَيكُم المَيتَهَ وَ الدَّمُ وَ لَحمُ الخِنزِیر وَ مَا أهِلَّ لِغَیرِ الله بِهِ وَ المُنخَنِقَهُ وَ المَوقُوذَهُ وَ المُترَدِّیَهُ وَ النَّطِیحَهُ وَ مَا أكلَ السَّبُعُ إلَّا مَا ذَكَّیتُم وَ مَا ذُبِحَ عَلَی النُّصبِ وَ أن تَستَقسِمُوا بِالأزلَامِ ذَلِكُم فِسقٌ الَیومَ یَئِسَ الَّذِینَ كَفَرُوا مِن دِینِكُم فَلَا تَخشَوهُم و اخشَونِ الَیومِ أكمَلتُ لَكُم دِینَكُم وَ أتمَمتُ عَلیكُم نِعمَتِی وَ رَضِیتُ لَكُم الإسلامَ دِیناً فَمَنِ اضطُرَّ فِی مَخمَصَهٍ غَیرَ مُتَجانِفٍ لِإثمٍ فَإنَّ اللهَ غَفُورٌ رَّحِیمٌ. ۲. حرام کردند بر شما مردار و خون و گوشت خوک و آنچه نام غیر خدا برند بر آن و گلو گرفته و به چوب کشته و از بالا در افتاده و آنکه به سر و زدن کشته شود و آنچه نیم خوردهٔ دِدِه باشد مگر آنچه کشته باشید و آنچه ذبح کنند بر نام بتان و اینکه قسمت کنید به تیرهای قمار که این فسق است. امروز کامل گردانیدیم برای شما دین شما را و تمام کردیم بر شما نعمت خود را و پسندیدیم برای شما مسلمانی دین را. هر که را ضرورت باشد در گرسنگی جز بچسبنده بزه، خدا آمرزنده مهربانست.

4-3. A study of the spiritual principles used in the translation of Abu al-Futūḥ Rāzī
- Rhetoric Virtues

Rāzī's translation and interpretation has a number of salient features. One of its topics is that literate people use it more or less and it can be understood by everyone. In fact, he is an observer in all aspects, but in each of these aspects, research and follow-up have been observed. In Razi's interpretation and translation, many commentaries and narratives about Imams and Shiites have been used to better understand it. Another advantage is that it discusses some of the jurisprudential and religious issues mentioned in it. In Rāzī's commentaries and translations, at the beginning of each surah, the name of surah and whether it is Makkī or Madanī and whether it includes Nāsikh and Mansūkh or the number of verses are mentioned regarding the differences and the number of letters and the grace of recitation. In translation and interpretation, no attention has been used in arranging the meanings and their order in terms of precedence and postpone, and the contents have all followed each other.

But one of the rhetorical benefits of Abu al-Futūḥ Rāzī's translation is the psychological nature of his speech and the simplicity of his words, which has made his speech understandable for everyone. We will mention other advantages or disadvantages of his translation in the next chapter (Alavi Nejad, nd: 11).

4-4. Critiques on Abu al-Futūḥ Rāzī's Translations

In Surah Al-Baqarah, verse 152[1], in the translation of the verse: we read: "Remember Me so I will remember you. Be thankful to Me and do not neglect Me"[2]. The word "to me", which was not in the base version, has been added to the attached version. Apparently the base version is correct, and there is no need to add this word. Given that this is a word-for-word translation. In Surah Al-Baqarah, verse 191, the word "That" is superfluous in the sentence "Kill them wherever you find them."

In Surah Al-Baqarah, verse 233, in the translation of (فَلا جُناحَ عَلَیکُم), it is stated, "There is no goat for them", but the correct sentence is "there is no crime against you". Although it is mentioned in the margin, but it has been forgotten to change it in the text. In Surah Al-Baqarah, verse 282, the word "بالعَدل" is translated as "to the story". In Surah Yūnus, verse 54, it is translated again as "to the story". However, in Surah Al Imrān, verse 18, and again in Surah An-Nisā', verse 135, Surah Yūnus, verse 4, and Surah Anbiyā', verse 47, the phrase "to the story" has been mentioned again.

Considering the fact that most of the above cases are written as "Honestly" and "To the Honest" and in the dictionary the word "The Honest" means justice; it is suggested that we change all of the above in the translation and the items in the

interpretation to the word "To the Honest".

In Surah Al Imrān, verse 143, in the translation of the following verse:

(وَ لَقَد کُنتُم تَمَنَّونَ المَوتَ مِن قَبلِ اَن تَلقَوهُ فَقَد رَأَیتُمُوهُ وَ اَنتُم تَنظُرون)،

we read:

‹‹«و شما تمنای مرگ می‌کردید از پیشِ آن که بدیدید آن را و شما می‌نگریدید».››

The word "تَلقَوهُ" has not been translated, considering that the translation of Abu al-Futūḥ is a word-for-word translation and there has not been a single word that has been hidden from the keen eye of this commentator and translator of the Qur'an and has not been translated. The word is omitted by the copyists or has been mistaken (Alavi Nejad, nd: 51).

5. Summarizing and applying the methodology of two translators

Benchmark of the Qur'an translation by Garmaroudi has been the observance, accuracy, beauty and loyalty. He has committed himself to principles such as; unification in translation and accuracy in translating morphological, syntactic and structural rules. But in the translations we see that he occasionally did not observe the mentioned items in the translation and provided different translations in the mentioned fields. With all these descriptions, if every Qur'anic reciter takes a look at Garmaroudi's translation, the first thing that comes to mind is the fluent, beautiful and pleasant translation. And we dare to say that the translation of Seyyed Ali Mousavi Garmaroudi is one of the excellent and beautiful translations in the present age. However, there are criticisms on the general approach of Garmaroudi's translation, which in this study we will

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۱. فَاذکُرُونی أذکُوکُم وَاشکُرُو الی وَ لاتَکفُرُون.

۲. یاد کنید مرا أذکوکم تا یاد کنم شما را و شکر کنید مرا و کفران مکنید [به من].

analyze the criticisms in the following fields (Kharchineh, 2012: 221).

Some of the weaknesses and problems of Garmaroudi's translation include: Technical deficiencies in Mousavi Garmaroudi's translation of the Holy Qur'an, structural problems in the translation of Mubtadā and Khabar, insufficient accuracy in the syntactic role of Mubtadā and Khabar, problems with the translation of the Mubtadā and Khabar sentences, translation problems in Mubtadā and Khabar with redundant letters, translating the present tense and examining its problems, Mafʻūl Muṭlaq and its translation methods in Garmaroudi's translation, examining the number of sentences and related problems, type of sentence and its related problems, translation problems in connected sentences, problems in translating the sentences connected into nouns and adjectives, etc., translation problems in descriptive sentences, translation problems in protest sentences, lack of recognition of protest sentence, error in recognizing protest sentence, translation problems in imbalance between sentence types, translator additions, misplaced use of parentheses, misplaced comma, no use of two-point punctuation, uniformity in method, benefits of translating the Holy Qur'an, uniformity in translating similar verses and phrases, and examining the connected sentence from the aspect of time (Aramkhah, 2012: 121).

In the end, we will compare his common and different ideas with the translation of Abu al-Futūḥ

Therefore, one of the ways to reach the history of the ancient and rich Persian language and retrieve the words that were used in the distant past and today we are deprived of them for any reason, is to search among the cultural texts and heritage of the past. And among these texts, Persian commentaries and translated Qur'ans have a high status. And we clearly understand their function either through the equivalent of any word or the combination of the phrase with the divine word, and we get acquainted with its other words and know its combined use. The least benefit of this would be the spread of the contemporary Persian language.

The translation and interpretation of the book Rawḍ al-Janān by Abu al-Futūḥ al-Rāzī is the first translation and interpretation in Dari language on the Shiite taste, written in the sixth century by a noble man from Ray.

The translation of the book Rawḍ al-Janān wa Rūh al-Jinān fi Tafsir al-Qur'an has a unique accuracy that first brings a part of the verses translation and then interprets them. During this irreplaceable translation and interpretation, a large number of pure and original Persian words can be seen, some of which do not appear in any of the existing dictionaries.

This great commentary has been considered by scholars since its authorship, and for this reason, many manuscripts of it are available in libraries around the world. Thus, in one of its definitions, translation is the transfer of a meaning or concept from one language (source) to another target language.

The translation process is fulfilled considering two phenomena:

First, translation is a science, because it has its own scientific principles and is based on a specific school or legal approach, which in case of violation, it will lose its scientific aspect. Therefore, the art of translation is not a function of the translator's desire. In fact, the individual desire cannot be decisive, but must follow a

function of scientific principles and linguistic foundations.

Second, translation is considered an art because it has its taste bases (in its exact artistic meaning). Therefore, historical, cultural and emotional features in the source and destination languages play a role in shaping it, and everyone agrees on the importance and necessity of translation. In the meantime, the translation of the Holy Qur'an has a special sensitivity; because in translating the Qur'an as a heavenly and holy book, special care must be taken to transfer its concepts and instructions to the fullest and with utmost fidelity. This is while the translation of the Qur'an cannot be equated with the Qur'an. As most translators have claimed, "Neither we can preserve its Arabic subtlety and strength nor we can convey its meanings and secrets" (Alavi Nejadi, nd: 22).

It is clear that in Qur'anic translations, different methods have been used, each of which has its own reasoned principles and bases, such as semantic, verbal and melodic translations and other. Of course, it is done by observing the meaning and we see examples of it in the Persian translations of the Qur'an. It is worth noting that there are obstacles and harms in translation that must be taken into account, such as phonetic and rhetorical obstacles that are difficult and impossible to transfer them. Topics can be translated but songs cannot be translated.

CONCLUSION

Most of the translations have been made in the last half century, and skilled translators have provided good translations, numbering more than sixty translations, and this increase in the number of translations has led researchers and scholars to criticize and review them and write good works in this regard.

One of the areas that has been addressed in this regard is explaining the prevailing approaches to translations or measuring and comparing them.

The difference between the translations, which was obtained from a brief comparison of the two translations in question; also, the slips and mistakes that exist not only in these two translations but in all the translations of the Qur'an, make it clear that:

- The main reason for these differences on the one hand should be sought in the difficulty of the text and on the other hand in the loneliness of the translator in the work of translating the Qur'an.

Regarding Garmaroudi's translation, we concluded that the translator has been successful in some areas of lexicography, grammar, and rhetoric, and that his translation has been characterized by eloquence, softness, comprehensibility, and it is generally acceptable. These are among the benefits of this translation. Also, in some cases, according to scientific criteria (principles of translation science, which includes: morphological, syntactic and lexical principles), we concluded that the translator has not succeeded.

Regarding the translation of Abu al-Futūḥ Rāzī, we have concluded that the translator has succeeded in lexical and grammatical cases, and all of these have been stated as the strengths of this translation. Also, according to the scientific criteria (principles prescribed in the science of translation, which itself includes: morphological, syntactic and lexical principles), we concluded

that the translator has not been successful in some cases. Therefore, this article does not seek to prove the hypothesis of irreplaceability of these two translations, but seeks to provide an approach to identify and introduce the art of translators in different historical periods. Therefore, two translations, one has been selected from the ancient period, and another has been selected from the contemporary period. And the researcher, by referring to trusted sources, has tried his best to explain some of the efforts of these two translators, who represent two historical periods.

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"Shubhah" in the Mirror of Qur'anic Verses and Explaining How to Deal with It

شبهه در آیینه آیات قرآن و تبیین دیدگاه روش مواجهه با آن

Fahimeh Kalbasi Isfahani[1]

Abstract

The spread of religious doubts in the public arena via information technology has caused religious faith to be changed and questioned in the turmoil of these doubts. This has provided the ground for acceptance of non-religious sects even in the form of religion. Explaining the logical approach according to Islamic affairs is one of the topics that has been less explored. Authors confront the doubts with their own taste in order to pay their debt to Islam and defend the sanctity of Islam and the divine religion. It's necessary and serious matter to identify doubt and distinguish it from the problem (issue). We require coherent planning to purposefully confront religious doubts, for we are in an age when the most advanced means of mass communication have made its dissemination quick and easy. Identifying doubts from the problem and examining the methodology of dealing with them is what this article seeks to explain, regarding to the Qur'anic verses and hadiths. Accordingly, a comprehensive method for dealing with doubts can be achieved over time and religious doubts may be answered. The method of this article is descriptive-analytical.

Keywords: Doubt, Problem, Qur'an, Narrations, Methodology.

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فهیمه کلباسی اصفهانی ۱

چکیده

انتشار شبهات دینی در عرصه عمومی با استفاده از فناوری اطلاعات باعث شده تا ایمان دینی در تلاطم این شبهات، دستخوش شک و تردید گشته و زمینه برای پذیرش فرقه‌های غیردینی ـ حتی در لباس دین ـ فراهم گردد. تبیین روش برخورد منطقی و متناسب با شئون اسلامی، از موضوعاتی است که کمتر مورد کاوش قرار گرفته و هرکدام از اهل قلم با سلیقه خود به مقابله با شبهات می‌رود تا دِین خود را به اسلام ادا نموده و از حریم اسلام و دین الهی دفاع نماید. مبحث شناسایی شبهه و تشخیص آن از مسأله، امری ضروری و خطیر است. شبهات دینی در عصری که پیشرفته‌ترین وسایل ارتباط جمعی، انتشار آن را سریع و آسان نموده، نیازمند برنامه‌ریزی منسجم، جهت مقابله هدفمند با این شبهات است. شناسایی شبهه از مساله و بررسی روش‌شناسی مواجهه با شبهات، از اموری است که این نوشتار با توجه به آیات قرآن و روایات درصدد تبیین آن است تا در ضمن آن به مرور بتوان به روش جامعی برای مقابله با شبهات دست یافت و دامان دین را از زنگار شبهات پاک نمود. روش این مقاله توصیفی-تحلیلی است.

کلمات کلیدی: شبهه، مسئله، قرآن، روایات، روش‌شناسی.

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Introduction
The first thing a person uses in society for teaching and learning is the question of what and how. Therefore, first the definitions of problem and doubt are mentioned in order to clarify the difference between them:

A: "The problem" is to recognize the gap or difference between the current situation and the desired one (Tavassoli, nd).

B: The process of sensing problems or shortcomings in information is called a problem (Ibid).

Qur'anic problem-cognition can be defined as: Recognizing the differences and gaps between the desired situation and the current situation in society from the perspective of the Holy Qur'an.

Definition of Qur'anic Question
To achieve a proper definition of the Qur'anic question, it is appropriate to define the question first. In the definition of a question, it can be said that a question is a request to remove the ambiguity of what, how and why.

The Lexical Definition of Shubhah
In Lisān al-Arab, Shubhah is synonymous with Iltibās (Ibn Manzūr, 1414: 13/504)[1]. Rāghib also believes that Shubhah, i.e. doubt, is created because of the similarity that exists between two things (Rāghib, 1412: 443)[2]. That's why Imam Ali (AS) also explained Shubhah with the same literal meaning and said that doubt is said to be doubt because it is similar to the truth ('Abduh, nd: 89/1; cf: Majlisī, 1403: 67/181; Tamīmī Āmidī, 1987: 1083)[3].

Therefore, the main meaning of doubt is the Iltibās between two things, be these two things two scientific things or two objective and external ones. This is why in cases where a foreign event is very clear, we use the following phrase to show there is no room for doubt: "lā shakka wa lā shubhata fī qadīyat fulānun"[4].

Shubhah is derived from the root "Sh-b-h", meaning the same and two things that are similar to each other (Ibn Manzūr, 1414: 13/503). Scientists have mentioned several meanings for Shubhah, the most important of which are:

A) A subject on which the reasons are in conflict with each other.

B) A subject on which scientists disagree, which is a subset of the first meaning.

C) An unpleasant work and subject.

D) A permissible deed that not doing it is better than doing it, because doing it may lead to sin (ibid).

E) Presenting corrupt arguments and justifications to cover up the right, to show false to be the right or vice versa, and this Shubhah is what we are talking about.

The word Shubhah does not occur in the Qur'an, but all the words that come from the root "Sh-b-h" in the Qur'an have a similarity in all of them, as the author of Majma' al-Bahrain writes: "'Shibh' in the words of God Almighty, who says: 'tashābahat qulūbuhum' (Baqara: 118), means that their hearts are similar in disbelief and immorality; and in the verse: 'wa utū bihī mutashābihā' (Baqara: 25), means that the fruits of Paradise are the same in goodness. As in the holy verse:

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١. الشبهة: الالتباس. و امور مُشْتَبِهةٌ و مُشَبَّهةٌ: مشكلة يشبه بعضها بعضا.

٢. الشبهة: هو أن لا يتميّز أَحد الشّيئين من الاخر لما بينهما من التّشابه، عينا كان أو معنى.

٣. إنما سميت الشبهة شبهةً لانها تشبه الحق فأما أولياء الله فضياؤهم فيها اليقين و دليلهم سمت الهدى و أما أعداء الله فدعاهم فيها الضلال و دليلهم العمى.

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٤. «لا شك و لاشبهةَ فى قضيه فلان»

'kitāban mutashābihan, it means that some of the Qur'an is like others and the divine verses acknowledge each other and there is no contradiction between them. In the verse, 'ukharu mutashābihāt' (Āl-e 'Imrān), also means similarities, that is, some are like others" (Ṭurayḥī, nd: 6/349). Other lexicographers have quoted the same as what has passed (Farāhīdī, 1405: 3/404).

Shubhah in Persian language has the following meanings: the secrecy of work and the like, and something in which they do not rule on right and wrong, (something that) we don't know is permissible or forbidden, correct or corrupt, right or wrong, and the like, i.e. things that cannot be detected or what has been done wrong (Dehkhoda, nd: Shubhah). Given the importance of the definition of Shubhah, it is appropriate to refer to the use of this word in a narration of Imam Ali (AS), so that we can provide a proper definition of Shubhah. Amir al-Mu'minin (AS) says:

"Shubhah was called Shubhah since it is similar to the truth. But the guiding light of God's friends is in doubt is guide and their guide is the path of divine guidance. But the enemies of God are called to doubts by misguidance, and their guide is blindness." (Tamīmī Āmidī, 1987: 73).

«وَ إِنَّمَا سُمِّيَتِ الشُّبْهَةُ شُبْهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ»

it is what theologians say about doubt since they call what the truth-seekers argue as "reason" and call what the evil-seekers argue as "doubt." That the Imam says: "But the guiding light of the friends of God is certainty in doubts and their guide is the divine guidance path" (Khānsārī, 1982: 3/94). This statement is true because one who looks carefully at the preconditions of doubt and seeks certainty and scientific

preconditions, doubt will be opened for him and the corruption of doubt will be revealed to him. And that the Imam (AS) says: "But the enemies of God, whose caller to doubts is misguidance and and their guidance is blindness" (Ibid).

This is also true, because the one who seeks falsehood, pays attention to doubt and sees doubt, but he is not like the one who observes certain matters and analyzes certain preconditions in order to reach the truth. Rather, love of religion and attachment to the predecessors and self-sacrifice for a person who considers himself obliged to help him, causes his blindness and misguidance. As Amir al-Mu'minin (AS) has pointed out this matter, so doubt will not be solved for him and the corruption of his beliefs is increased (Abduh, nd: 2/299).

According to the above narration, the definition of Shubhah is as follows: Shubhah is an argumentative device that is composed of corrupt premises to make a right false or a false right, and because it resembles right, it is considered doubt.

So some issues strengthen the Shubhah:

-Formation of an argumentative system: if an argumentative system is not formed and a mere claim is sufficient, it cannot be called Shubhah or doubt. Because the invalidity of a claim without a reason is obvious. It is noteworthy that the reasoning system sometimes quotes the whole system and sometimes implicit reasoning is used. For example, someone who says why a woman has been oppressed in the issue of inheritance in Islam, in fact, has put several argumentative systems together; but many of the preliminaries have been omitted.

- Resemblance to truth: if the matter is in a way that is clearly false, it can

no longer be called doubt. Of course, may be something is clearly false to some, and it may not be so for some. And the doubt is raised for those who don't recognize the false clearly.

The truth is something that is considered true by the sound intellect or the Shari'ah. And false is something that is considered false by the intellect and the Shari'ah. Therefore, the criterion of being right cannot be imitating the people, customs, habits, cultures, etc.

- The difficulty in understanding what has caused suspicion. Some believe that this condition is also one of the pillars of doubt. Because if it is easy to understand right from wrong, it cannot be called doubt.

-Lack of definite reason: some also consider this as one of the doubt's conditions. Because if there is a definite, explicit and correct reason in a case, a doubt can no longer be called a doubt. Because the problem is easily solved through a definite explicit reason like the explicit verse of the Qur'an or the authentic hadith of the Prophet (PBUH) or the Imams (AS).

-Bad intention of one who raises doubt: some believe that another element of suspicion is the bad intention, but if something is raised to achieve the right or education of others, etc., even if it has the two conditions mentioned, it cannot be called doubt. In any research, it is important to clarify the assumptions. These presuppositions for Muslims are the correct and complete knowledge of the religion and adherence to them. So they can confront the questionable doubts, whether the presenter of that doubt is a Muslim or from other religions or the Orientalists[1].

These presuppositions include theology, acknowledgment and faith in the Holy Prophet (PBUH) and the revelation of the Holy Qur'an and belief in the resurrection. Since all plans of God Almighty are based on wisdom and have a purpose, He does not do anything in vain. So He has revealed the Holy Qur'an as the comprehensive religious book and Islamic law for a purpose, based on which human beings should adjust their lifestyle and achieve the eternal happiness from the time of revelation to the Day of Judgment[2].

Since the identification of skeptics, most of whom are Orientalists, and their motives is the next and very important presupposition, it is necessary here to make a brief introduction before entering into the discussion. In recent years, with the increasing development of communications and mass media, scientific data is available to scholars at an astonishing rate. Although this has positive aspects, it is also necessary to pay attention to its harms. Spread of religious doubts in the public arena using information technology has caused religious faith to be doubted in the turmoil of these doubts. So the ground is prepared for accepting non-

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1. Some of the Orientalists are: Herilo, Matthews, Schebranger, Westenfeld, Moir, Alvard, Shawn, Hoda, Goldziher, Caitani, Hiar, Horofetz, Lamens, Vensink, Asin, Torai, Yunbil, Zerubstein, Brockmann, Marseille, Shakht, Robson, Johann William Fock, William Montgomery Watt, Joseph Van S, Michael Cook, Ethan Golberk, Harald Motsky, William Albert Graham, Khwait Unbel.
2. All the books published in theology, revelation, and resurrection from Martyr Motahhari.

religious sects even in the form of religion. This issue has doubled the responsibility of religious institutions and requires the redoubled efforts of these institutions.

Explaining the logical approach according to Islamic affairs is one of the topics that has been less explored. And each of the writers confront the doubts with his own taste in order to pay his debt to Islam and defend the sanctity of Islam and the divine religion. Although this sense of responsibility is commendable and a sign of the researcher's commitment to Islamic principles, but if neglected some key points in answering doubts, the necessary result will not be obtained from answering doubts. Therefore, the methodology of dealing with religious doubts is one of the topics that deserves research and scrutiny in order to defend the sanctity of Islam and close the way to the skeptics with a logical approach and protect others from the plagues of these doubts. This article is organized with such a view to explain the subject to the ability of the author.

The Idiomatic Meaning of the Word Shubhah

The concept of Shubhah in the term of religious sciences is derived from the same meaning of Shubhah in the word. So that there is not much difference between the literal and idiomatic meaning of this word. And perhaps for this reason, a specific definition has not mentioned by scholars for this word. At the same time, it should not be ignored that some explanations can be added to the term that are not mentioned in dictionaries, and therefore the idiomatic definition completely determines the limits of a word. With these explanations, it should be said:

Considering that Shubhah in this article is the religious doubts.

The doubt can be defined in such a way that each doubt is a kind of epistemological or grammatical issue that is in conflict with well-known religious principles. With this definition, it can be said that every religion considers everything contrary to its behavioral beliefs and norms as doubt, and tries to eliminate or reject it. This is because every religion, albeit ostensibly, considers itself to be right and naturally considers what destroys this belief as a doubt. So every religion believes that these doubts shaken the individuals faith and reduce their belief degree. In this regard, in some definitions it is stated: Shubhah is considered a kind of knowledge that is incompatible with the prior knowledge of the individual mind, so that it is not possible to combine both knowledge (Kāfī, nd).

Formats to Mention Shubhah

Shubhah or the same doubt can be presented in different structures and the skeptic uses one of these formats according to his audience. But doubts usually have an argumentative structure that is presented in the form of meaningful propositions in different formats, so one of the characteristics of any doubt is the existence of obvious or implicit argument in the doubt. Of course, the argumentative form of doubt does not necessarily mean that it has a logical reasoning. As some doubts, which are not few in number, lack such a feature because the suspicion may be distorted in one part of a fundamental religious argument like the arguments for proving a particular prophecy.

However, in these cases, the argumentative nature of doubt shows itself, even if it violates one of the components of the argument. After all, these doubts come in different formats.

The main format of doubt is books, articles and conversations that are published with purely scientific themes and are themselves a source for other formats. The presentation of Shubhah in the form of books and articles needs to be surrounded by the basics of the subject of doubt so that one can make his enemy suspect. After this step, the turn comes to the propaganda media to spread doubt and suspicion. The spread of Shubhah appears in various artistic forms such as: painting, film, story, seemingly literary texts and through mass media such as satellite television, magazines and the Internet.

Recognition of Shubhah based on Verses of the Qur'an and How to Deal with it

The word Shubhah is not mentioned in the Qur'an, but some examples of it are mentioned in the Qur'an as "Fitnah" i.e. sedition. Of course, sedition has been used in the Qur'an to mean an experiment (Tabātabā'ī, 1995: 14/266), but sometimes this experiment has been by mentioning a Shubhah. For example, we can point to the Shubhah that arose for the Israelites and could change the path of monotheism to polytheism. Verses 83 to 98 of Surah Ṭā Hā deal with this incident and God narrates the verses about the departure of Prophet Moses (PBUH) to Mount Sinai and the misguidance of the Israelites by worshiping the Golden Calf and the return of Prophet Moses (PBUH) to them.

The summary of the story is that Prophet Moses (PBUH) went to the Mount Sinai for Miqāt and left Prophet Aaron (PBUH) as his successor among the Israelites. Meanwhile, a person named a Samiri takes advantage of the opportunity created by the absence of Prophet Moses (PBUH) and misleads the Israelites by creating suspicion. God informed Moses (PBUH) of their misguidance and he returned to his people with sorrow and anger and addressed them (Tabātabā'ī, 1995: 14/258):

"…He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?... They said: We broke not tryst with thee of our own will…"(Tāhā:86 & 87)[1]. Then the Qur'an expresses the Shubhah and defines the Samiri Shubhah from the tongue of Israelites: "…but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed. Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he hath forgotten."(Tāhā: 87 & 88)[2]. The Israelites said: But we had loads of ornaments of the people (Tabātabā'ī, 1995: 14/268) and we threw them and the Samiri threw them, (Ibid) and then he took out a calf that make sounds. Then the Samiri and his companions said to the people: This is your God and Moses (PBUH) who has forgotten, and thus the Israelites have gone astray and turned away from the worship of the One God.

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١. «... يا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْداً حَسَناً أَفَطالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِى قالُوا ما أَخْلَفْنا مَوْعِدَكَ بِمَلْكِنا...».

٢. «وَ لكِنَّا حُمِّلْنا أَوْزاراً مِنْ زِينَةِ الْقَوْمِ فَقَذَفْناها فَكَذلِكَ أَلْقَى السَّامِرِيُّ فَأَخْرَجَ لَهُمْ عِجْلاً جَسَداً لَهُ خُوارٌ فَقالُوا هذا إِلهُكُمْ وَ إِلهُ مُوسى فَنَسِىَ».

Explaining the Samiri Shubhah (Ibn Āshūr, nd)

According to the verses of the Qur'an, Prophet Moses (PBUH), after his conversations with the Israelites and Aaron (PBUH), asked the Samiri to explain about the calf that had led the people astray. This question is divided into two questions: One is: What is the truth of what you did? And secondly: What made you do this? The answer to the first question is the point mentioned in the verse Tāhā: 96[1].

And nowhere in the Holy Qur'an, there is an expression explaining this story for this reason the commentators have differed in its meaning (Tabātabā'ī, 1995: 14/272).

The phrase «وَ كَذلِكَ سَوَّلَتْ لِی نَفْسِی» - as its context indicate- is the answer to the second question, and the result is that my spiritual submission caused me to do this (Ibid).

Thus, the doubt created by the Samiri was not a superficial suspicion that could be easily dispelled, and even what was hidden from the people was observed by the Samiri. In this way he was able to create deep suspicions for the Israelites. The Qur'an that claims to be the last Holy Book and knows that other Samiris will emerge over time, teaches its followers how to deal with such doubts. In the first stage, God addresses the Israelites and says:

"See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use."[2]

Here, God rebukes the calf worshipers for worshiping something that they know is not answering them and their prayers, and does not attract any benefit to them or repel any harm from them. And it is one of the necessities of their own intellects that the Lord and the god should answer the prayer of his worshiper and repel his harm and attract the benefits to him and in short be the owner of the benefit and harm of his servant. (Tabātabā'ī, 1995: 14/269).

Secondly, God told the Israelites the second way to deal with this doubt:

"And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order." (Tāhā: 90)[3]

In this verse, He emphasizes their rebuke and this increases their confession of guilt, which means that they neither consider the necessary intellectual rules nor its warnings. They don't stop worshiping the calf, and don't see with their own eyes. They do not think with their intellect, they do not hear by their ears and they do not pay attention to what they hear. Because their prophet Aaron (PBUH) told them that this calf is a sedition that they are afflicted. And their Lord is the Most Gracious, the Most Merciful, and it is obligatory for them to follow and obey Moses, who is their Prophet (ibid.). This verse may also be used to point out that in such seditions the people were obliged to follow Aaron, even if they could not answer the Samiri suspicion with their thoughts and knowledge. That is, in dealing with doubts, people should refer to their previous certain sciences and reject the doubt by relying on them, despite the

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١. «بَصُرْتُ بِما لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ».

٢. «أَ فَلا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَ لا يَمْلِكُ لَهُمْ ضَرّاً وَ لا نَفْعاً».

٣. «وَ لَقَدْ قالَ لَهُمْ هارُونُ مِنْ قَبْلُ يا قَوْمِ إِنَّما فُتِنْتُمْ بِهِ وَ إِنَّ رَبَّكُمُ الرَّحْمنُ فَاتَّبِعُونِی وَ أَطِيعُوا أَمْرِی»

fact that they do not know the answer to the doubt until the Prophet Moses (PBUH) come. It is important to note that the same method can now be used to deal with Qur'anic and religious doubts. That is, in the first stage, people can face doubt by referring to their thoughts and knowledge, and if they could not solve it or find an answer to it, leave it to its people and not accuse their own beliefs. But they should reject the doubt by relying on previous reasons, and refer to the religious scholars so that they can solve the desired doubt for them. Of course, it should be noted that this kind of dealing with doubt is the duty of the masses. But the noble classes and institutions responsible in the field of religious issues should seek to answer it immediately after becoming aware of doubt so as not to weaken people's faith in religious beliefs. As when Prophet Moses (PBUH) returned and saw the misguidance of the people due to the Samiri suspicion, he immediately tried to eliminate the base of suspicion and destroy the root of sedition. What, meanwhile, is a damage on some noble classes in their dealing with doubt is that there is a confusion between the duty of the masses to dispel doubt and the duty of noble classes to solve the problem and answer the doubt. The way the common people should deal with suspicion is different from the way the noble classes have in the face of suspicion. Those who, as religious scholars, are obliged to explain religion, are also obliged to answer doubts. In other words, in the Islamic society, one should not encounter suspicions that have been raised among the masses for 10 years, but the noble classes either do not know them or have not responded to the suspicion. As in this incident, Prophet Moses (PBUH)

immediately after becoming aware of the existence of doubt, tries to eliminate doubt and even reject it: "(Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea"(Tāhā: 97)[1]; "Your Allah is only Allah, than Whom there is no other Allah. He embraceth all things in His knowledge" (Tāhā: 98)[2].

The point that can be seen in these verses is that dealing with a skeptic who is biased and whose goal is to mislead the people, is very sharp. And in the next stage, given that this doubt is objective, the base of doubt has been destroyed by eliminating the instance of doubt. Of course, this severe dealing with the skeptic is in cases where the skeptic is biased and seeks to mislead people. Because in a general classification, the skeptics can be divided into two groups: Some have doubts in their faith, and they doubt their religious beliefs for some scientific problems, thus they are raising their doubts to find out their answers. Others, given that they disagree with the public opinion, try to discourage people from following their religion by creating suspicion and making their religion unrealistic in order to provide a basis for spreading their thoughts.

The approach to dealing with each of these two groups is completely

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۱. «قالَ فَاذْهَبْ فَإِنَّ لَکَ فِی الْحَیاةِ أَنْ تَقُولَ لا مِساسَ وَ إِنَّ لَکَ مَوْعِداً لَنْ تُخْلَفَهُ وَ انْظُرْ إِلى إِلهِکَ الَّذِی ظَلْتَ عَلَیْهِ عاکِفاً لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِی الْیَمِّ نَسْفاً».

۲. «إِنَّما إِلهُکُمُ اللَّهُ الَّذِی لا إِلهَ إِلاَّ هُوَ وَسِعَ کُلَّ شَیْءٍ عِلْماً».

different and carelessness in it causes irreparable damage to the Islamic society. Islamic scholars, as religious leaders, treat the first group with kindness, who seek to understand and resolve their doubts but they deal severely with the second group. It seems that sometimes between the middle levels of the respondents, these two groups are not separated from each other and dealing with the first group is severe, which causes pessimism and disgust of this group from religion.

Regarding the above points, the methodological points of dealing with suspicion can be expressed as follows:

1. Referring to common sense in cases where the person is able to resolve the doubt (non-response to prayer and no benefit and harm caused by the calf, which is the reason for the invalidity of its divinity).

2. The general public should refer to general principles and religious guidelines to avoid the danger of doubts. (Obedience to Aaron, despite the fact that the doubt has not been resolved and waiting for Prophet Moses (PBUH) to resolve the doubt by him).

3. Resolving doubt and eliminating it by religious scholars as a divine duty of scholars.

4. Dealing severely with the biased skeptic to dry up the roots of sedition and suspicion.

Shubhah from the Perspective of Verses and Hadiths and Knowing the Method of Dealing with it

Purifying the religion from doubts is one of the things that the holy Islamic Shari'ah is concerned with. As in some narrations, the Imam commands you to purify your religion from doubts (Tamīmī Āmidī, 1987: 1085)[1].

Because in Islam, certainty has great importance and even individuals' sleep with certainty is considered superior to worship accompanied by doubt (Majlisī, 1403: 67/181)[2]. And it is clear that Shubhah is one of the important factors to create doubt in the individual and that is why the emphasis on purifying religion from doubt.

Therefore, the principle of doubt is natural at any time, and Muslims are obliged to try to eliminate doubt when dealing with it, so as not to lose their certainty. It is worth mentioning that if a person tries to achieve a stable certainty, doubts will certainly not affect him (Mohammadi Reyshahri, 1416: 3/85)[3]. As stated in another narration (Ibid, 3/389)[4].

Therefore, individuals should seek certainty and try to base their beliefs on certainty so that these beliefs are not shaken as a result of any doubt. In addition, in some narrations, special matters have been raised for some

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۱. «نزهوا أديانكم عن الشبهات و صونوا أنفسكم عن مواقع الريب الموبقات».

۲. «نوم على يقين خير من صلاة فى شک».

۳. «من كانت له حقيقة ثابتة لم يقم على شبهة هامدة، حتى يعلم منتهى الغاية، ويطلب الحادث من الناطق عن الوارث، وبأى شئ جهلتم ما أنكرتم، وبأى شئ عرفتم ما أبصرتم إن كنتم مؤمنين».

۴. «العلماء باقون ما بقى الدهر، أعيانهم مفقودة، وأمثالهم فى القلوب موجودة، إن ها هنا – وأشار بيده إلى صدره – لعلما جما لو أصبت له حملة ! بلى أصبت لقنا غير مأمون، يستعمل آلة الدين فى الدنيا، ويستظهر بحجج الله على خلقه، وبنعمه على عباده، ليتخذه الضعفاء وليجة من دون ولى الحق. أو منقادا لحملة العلم، لا بصيرة له فى أحنائه، يقدح الشک فى قلبه بأول عارض من شبهة. ألا، لا ذا، ولا ذاک، فمنهوم باللذات سلس القياد، أو مغرى بالجمع والادخار، ليسا من رعاة الدين، أقرب شبها بهما الانعام السائمة ! كذلک يموت العلم بموت حامليه، اللهم بلى لا تخلو الارض من قائم بحجة ظاهر أو خاف مغمور، لئلا تبطل حجج الله وبيناته، وكم وأين، اولئک الاقلون عددا الاعظمون خطرا.»

doubts, for example, in a narration, Imam Ṣādiq (AS) teaches his followers how to deal with the doubts of the end times (See: Ibid., 1/177)

Here, the Imam (AS) teaches a special prayer and supplication to God as the method of dealing with this doubt. There seem to be some doubts that one may be unable to answer, but if one resorts to prayer, that doubt will be resolved. So the method presented by the Imam is a unique method and at the same time, it is a way to get out of the doubts that have been created for the person. But what is clear is that this method is not a general method and it only applies to some of the suspicions and so it is debatable. But the point of this narration is that confronting this particular doubt and resolving it is not possible except through this prayer, so there are doubts that cannot be eliminated except by praying and supplicating to God. From the above narrations, some points can be found in dealing with doubt:

1. Every person should try to base his beliefs on certainty and seek certainty and know that scientific and practical research to obtain certainty is superior to worship that is accompanied by doubt and in the religion of Islam, such an effort is considered superior to such worship.

2. After a person has attained certainty through scientific and practical jihad, he should know that not all doubts can be solved by scientific exploration, and in some doubts, he should turn to God and ask God to remove the suspicion from the person's heart.

CONCLUSION

Important points that can be received from this research are:

1. Rooting out suspicions is of particular importance.

2. It is possible to identify doubts worthy of an answer other than that.

3. Answering the doubts about the Holy Qur'an requires a special process.

The need to choose this debate is marked by the Qur'an's emphasis on the exercise of free thought and man's own capital. The Holy Qur'an asks people to refer to their nature and accept the truth. That is, first of all, they should prepare themselves for the unconditional acceptance of the truth and accept what they have found as the truth and the good of this world and the hereafter (regardless of the evil temptations and the call of the carnal desires).

In the Holy Qur'an, there is a special praise for science and knowledge, and the encouragement given to thinking and reasoning is not found in any of the other heavenly books, and also the condemnation of ignorance is one of the characteristics of the Holy Qur'an. As He has called science and knowledge as "Life", and ignorance as "Death".

Especially God Almighty has commanded reason and contemplation in the creation of man and advises everyone to study the nation's history, customs, and habits and in fact various sciences and technologies to benefit from them for his true happiness, and the result of these studies will be the happiness of this world and the hereafter.

In this regard, there are always people who swim against the flow of the divine river, and not only are they in falsehood, but they also insist on their falsehood And they become an obstacle and a deterrent for the people of truth with their false reasons and in their imagination they want to have a scientific statement in this regard by presenting seemingly logical doubts.

The necessity of choosing this issue is clear since in arguing with the enemy, one should use convincing logical reasons and obvious arguments derived from the "Qur'an and Sunnah" and try to persuade them. Answering doubts about Islamic issues has a long history that includes from the beginning of Islam until now. And on the other hand, the first skeptic is Satan himself, who mentioned the doubt of gender and its incompatibility with divine command namely Sajdah and attributed the first dubious analogy to himself. The Prophet (PBUH) mentioned various arguments from God Almighty about those who doubted the verses of the Qur'an.

In later periods, the problem of skepticism and the response to them during development, took on a special color and smell so that suspicions were categorized and the type of suspicions were determined. And this issue is a special process in the present age due to its sensitivity and it demands some experienced people who know suspicion in that field.

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Judy in the Qur'an, Judy in Scientific Debates

جودی در قرآن، جودی در مناقشات علمی

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Abstract

Background: For about 50 years, there has been a lot of controversy about the place where the Ark of Prophet Noah (PBUH) landed. In all these matters, the point is whether the location is the landing site of the Prophet Noah's ark (PBUH) or not? Objective: To present a new research in the direction of the relationship between geography and the Qur'an and to find the real place of Judy in the Qur'an according to the hadiths narrated in this regard. Method: After examining the possible places in relation to Judy's place, the existing hadiths in this regard were studied in a descriptive-analytical manner and with reference to satellite images and geographical researches. Findings: Studies have shown that three places are considered as possible places of Mount Judy, including Judy Dugi in Turkey, (which has been found in scientific studies on the existence of ships) Ararat in Armenia, Zagros, Sabalan and Sahand in Iran. Among the commentators, places have been mentioned, including Mosul, Iraq, Amud district, a mountain on Ibn Umar Island, and Saudi Arabia. In this regard, the hadiths have greatly helped to clarify the place of dispute. Results: In examining the narrations, it can be said that according to the time of issuance of narrations and the application of Mosul to early historians and geographers over a wide area including "Gāzartā d'Beṯ Zabdaï", Judi can be found in the Qur'an today compatible with Judi Dugi Mountain in the province Ağrı in Turkey.

Keywords: Understanding Hadith, Geographical Interpretation, Qur'an, Judy, Scientific Disputes.

چکیده

حدود ۵۰ سال است که در رابطه با مکانی که به عنوان محل فرود کشتی حضرت نوح علیه‌السلام است، مناقشات زیادی مطرح شده،در همه این امور گفتگو بر سر این موضوع است که آیا مکان مذکور، همان محل فرود کشتی حضرت نوح علیه‌السلام می‌باشد یا نه؟ هدف: ارایه پژوهشی نوین در راستای ارتباط جغرافیا و قرآن و یافتن مکان واقعی جودی در قرآن با توجه به احادیث بیان شده در این رابطه بوده است. روش: بعد از بررسی مکانهای احتمالی در رابطه با مکان جودی ،به شکل توصیفی تحلیلی و با استناد به تصاویر ماهواره‌ای و تحقیقات جغرافیایی به بررسی احادیث موجود در این رابطه پرداخته شد. یافته‌ها: در بررسی ها دیده شده که سه مکان به عنوان مکانهای احتمالی کوه جودی، مطرح است که شامل، جودی داگی در ترکیه،(که آثار دقیقی در تحقیقات علمی نسبت به وجود کشتی یافت شده است) آرارات در ارمنستان، زاگرس، سبلان و سهند در ایران. در میان نظرات مفسران مکانهایی شامل موصل عراق، ناحیه آمُد، کوهی در جزیره ابن‌عمر و عربستان ذکر گردیده است، در این زمینه احادیث، کمک بزرگی به روشن شدن محل نزاع و اختلاف نموده است. نتایج: در بررسی روایات مطرح شده می توان گفت، با توجه به زمان صدور روایات و اطلاق موصل در نزد مورخان اولیه و جغرافی‌دانان بر منطقه وسیعی شامل بر بازبدی و قردی، می‌توان جودی در قرآن را امروزه با کوه جودی داگی در استان آغری ترکیه، منطبق دانست.

کلمات‌کلیدی: فهم حدیث، تفسیر جغرافیایی، قرآن، جودی، مناقشات علمی.

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Introduction

"Judy" is one of the Qur'anic words that is unknown and vague in the minds of most people. God Almighty says:

"And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk!" (Hūd: 44)[1]

This verse refers to a part of what happened to Prophet Noah (PBUH) and his companions. What can be deduced from the appearance of the verses of the Qur'an is that this event should not have been a small and insignificant event. When God Almighty narrates the case of Prophet Noah (PBUH), He ends it with the same verse, and after this, the Holy Qur'an does not offer a continuation for it, and this is an important sign of the end for this holy Prophet and his companions. The place of this important ending in the Qur'an is a place called "Judy". For at least 50 years, more claims, possibilities, and controversies have been raised and continue to be made about the location of Noah's ark than ever before, and many articles and books have been written or is going to be written (Berlitz, 1987; Dale, 2005).

Many documents and films have been prepared and distributed in mass media and websites. (Griffin, 1993) - Special sites are designed only to study this issue and are updated daily. (Http: //www.noahs ark search.com/book/) In all these matters, the conversation is about the question that whether the

mentioned place is the landing place of the ark of Prophet Noah (PBUH) or not? This paper attempts to explore the possible situations mentioned for this location so that it can be in order to express the exact position of it not only on scientific research, but also with the centrality of the hadiths and through its connection with geographical interpretation.

Background

In this regard, two types of works can be achieved, works of the past in interpretive, hadith, geographical and historical texts, but the works that can be found in this regard today are partly related to domestic works and partly can be found in foreign works. In the internal works, we can mention an article entitled "Discovery of Noah's Ark" by Dr. Biazar Shirazi, who was one of the first people to write a book on historical archeology in relation to places in the Qur'an, and also a book called the Dictionary of Geographical Places in the Qur'an, written with the twenty-year effort of Mr. Mohammad Hassan Arab, and a collection of geographical places in the Qur'an, which are directly or indirectly named, have been collected and mentioned. In both works, Judy's place is mentioned. But among the works that can be seen among the other countries on the subject of the ark of Prophet Noah (PBUH), there are books and articles with the following titles:

Berlitz, Charles (1987). The Lost Ship of Noah,

Dawes, June (2000). Noah's Ark: Adrift in Dark Waters,

Nissen, Henri (2005). Noah's Ark Uncovered: An Expedition into the Ancient Past,

David Balsiger (1995). The Incredible Discovery of Noah's Ark,

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[1]. «وَ قِيلَ يا أَرْضُ ابْلَعِى ماءَكِ وَ يا سَماءُ أَقْلِعِى وَ غِيضَ الْماءُ وَ قُضِيَ الْأَمْرُ وَ اسْتَوَتْ عَلَى الْجُودِىّ وَ قِيلَ بُعْداً لِلْقَوْمِ الظَّالِمِينَ»(هود/٤٤)

Sellier, Charles; Wyatt, Ron (1993), The Discovery of Noah's Ark (Documentary),

Wilson, Ian (2002). Before the flood.

Despite the many efforts that have been made in these valuable works, the difference between them and the work done in this article includes the following:

A. The main purpose of most of the mentioned works is to express a collection of places mentioned in the Qur'an and to mention the geographical boundaries or archeological works found in them briefly.

B. Research in foreign texts has been done independently of the teachings of the Qur'an and hadith, and finally has paid attention to the Bible, and therefore the work is based on scientific discoveries and research, which is considered an advantage from a dimension. It is possible, but from another dimension, it increases the need for attention and contemplation in the hadiths and verses of the Qur'an to express a definite word, because the mere attention to scientific research has caused people to be deviated or have many differences.

C. In none of the mentioned works, attention has been paid to the study of the geographical features of a region and its effect on the interpretation and elimination of interpretive and hadith ambiguities and receiving the necessary points.

Methodology

In order to find out the exact location of the Judy area, it is necessary to examine the existing interpretations as well as the scientific research conducted in this regard, and then ask for any help that is reasonably relevant and related to this matter. Therefore, in order to determine the real place of Judy, based on the hadiths, the article is followed descriptively and through citation. Hopefully, by applying the rules stated by scholars in the field of hadith (Jamshidi, 2004: 83), we have been able to understand the purpose.

1. Possible locations of Mount Judy
1-1. Mount Cudi Dayi in Turkey

What led researchers to explore the mountain, known in Turkish as Cudi Dayi, was a photograph taken by a Russian aviator in 1959. It was taken during a flight (Appendix 1). In 1960, an archaeological expedition made up of Dr. George Vandeman, Ilhan Durupınar and Arthur Branden Berger studied the area, and after two days, they said they didn't find anything but rocks and soil and this place has no archeological significance. Therefore, the site was abandoned until, in 1977, an American archaeologist named Ron White became interested in exploring the site. Although he noted the existence of the site where the ship landed, it was impossible for any research because of an accurate view of the land surface. The discovered object, on the other hand, was so large and heavy that it rendered any action sterile in the first place. An earthquake then struck the region in Turkey in December 1978, causing the object's walls to rise above its perimeter and make it more prominent (Appendix 2).

Following this earthquake, he, after much research and help from archaeologists, geologists and other historians, identified the highlighted object as the remains of the ark of Prophet Noah (PBUH). In 1990, he and Australian Dr. Allen Roberts founded the Ship Exploration Company and began exploring the area. In 1987, the area, known as the "Durupınar site", officially became a tourist attraction

place. This area is located 3 km north of the Iranian border, 16 km southeast of "Gāzartā d'Be_t Zabdaï", in the Turkish province of Ağrı, and 29 km south of the great peak of Mount Ararat (Avcı, 2007). (Appendix 3) In addition to these excavations, other efforts also led to Judy being considered as the site of the ark of Noah (PBUH) that was for the following reasons:

A: Traces of animals on the ship have been found.

B: The presence of iron parts at regular intervals in the structure of the ship that has been approved.

C: The radar scan image of Noah's ark shows the presence of 72 main metal beams on each side of the ark.

D: Discovery of fossil rivets with the presence of 26 researchers in the wreckage of the ship, which was confirmed in the analysis of the composition of this nail, the presence of alloys of aluminum, titanium and some other metals.

E: The discovery of several weights or anchors of the ship, each equipped with a hole in the top, assured the archaeologists. The weights were apparently thrown into the water at different distances as the ship docked.

F: There is an inscription that is at least 4,000 years old near the place where the ship landed. On this limestone painting, on the left, is a picture of a mountain range next to a hill and then a volcanic mountain. To the right, a boat-shaped image with eight humans is carved, above the inscription stone, two birds are flying. The discovery of this inscription surprised everyone. In reality, there is Mount Ararat on the left, a hill next to it, and the top of a volcanic mountain next to the hill. (Wyatt, Ran: 43-9.)

It should be noted that these scientific documents were also criticized. "Some people do not believe that the Durupınar site is the site of the ship, and they are skeptical of this discovery until the excavation is complete," one article said. It is reasonable to assume that Noah's ark was completely destroyed after the flood. However, if buried under floods or glaciers, it can be preserved by turning to stone. Unfortunately, drilling is unlikely to be possible in the future. Of course, the discovery of Noah's ark is still going on. (Durupınar site article from the encyclopedia of creation science (http://creationwiki.org/Durup%25C4% 25B1nar_site&prev)

There are other places for the landing of the ark of Prophet Noah (PBUH).

1-2. Mount Ararat

From other places known as the landing place of Noah's ark is the summit of Mount Ararat, which is about forty kilometers away from the controversial place. (http://www.noahs ark) search.com/resources/mt-ararat/ Ararat Article Update 2014). The source of this promise is the Torah. (Genesis 8: 5) (Appendix 4)

The Bible says: "Ararat (accursed) is a crossroads in central Armenia, between the Aras River and the Van and Urmia Seas" (2 Kings 19:37; Isaiah 37:38.) Sometimes the word applies to the whole country. (Second Book of Kings 19: 37, Isaiah. 37: 38) Sometimes the term is applied to all of that realm (Jeremiah 51:27) and according to the narrations, Noah's ark was placed on this mountain. This high mountain is called "Messis" by the Armenians and "Agridagh" by the Turks, meaning the slope, and "Mount

Noah" by Iranians, and the Europeans often call it "Ararat" and the Arabs call it "Judy", and it has two peaks connected to the mountains that continue to the northwest and west, and this huge mountain has always been of excellent rank. Its summit is covered with snow, and there are 17000 feet above the high sea level, and it is one of the volcano and one of the last blast in 1840.(Hawks, 1998: 30) (Appendix 5)

Many scholars have followed the ark of Noah (PBUH) on this mountain. The story of Noah's flood and the salvation of the ark in Ararat has led to many researches by the followers of the Abrahamic religions to find the remains of Noah's ark, especially in the region of Ararat. In 2007, a team with the support of the Christian Church found pieces of wood on the heights of Mount Ararat in Turkey. Although the search team claimed that they were 99.9% certain that they had found Noah's ark, but the archaeologists have strongly questioned this claim based on available scientific evidence. (Http://www.messagetoeagle.com/insid emountararatproject.php Noah's Ark on the Mountain »June, 14 2015).

1-3. Mountains of Zagros, Sabalan, Suleiman

"Dr. Robert Korniuk, the head of a research group studying the scriptures, came to the conclusion that the Ararat Mountains were very wide in ancient times and stretched from east to north of Iran and it connected to the current Alborz mountain range" one source said. For this reason, a group of archaeologists, geologists, and experts in the history of religions and scientists, at the expense of the Base Institute, began their search in the Alborz Mountains and finally succeeded at an altitude of 13,000 feet above sea level

in northwestern Tehran. They identified a 120-meter object that bears a strong resemblance to a ship and is consistent with the biblical descriptions of Noah's ark. (Sheikh Shoa'i, Masjidi, 2006)

Therefore, it can be seen that proving the location of the ship is not only important for the Muslims who follow the Book of the Qur'an, but also the followers of other religions have spent a lot of money to clarify this place, which shows its great importance. Therefore, before we want to comment on these disputes about these three places, namely Mount Judi Dagi in Turkey, Ararat in Armenia and Sabalan in Iran, research should be done on the Qur'an and related narrations so that we can achieve a better result than what has happened in the world.

2. The meaning of the word "Judy" in the Qur'an

In verse 44 of Surah Hūd, the location of the ark of Prophet Noah (PBUH) has been mentioned as Judy. First, it is necessary to explain the meaning of this word in the Qur'an. To make it clear, what kind of land does Judy mean? Is it a mountain or a plain? Therefore, before any discussion or speech, the type of this place must first be clarified from the perspective of the Qur'an.

2-1. Judy is a name for a mountain: If we want to know what the word "Judy" means in the Qur'an, it is better to examine the verse in which this word is used, i.e. verse 44 of Surah Hūd and the verses around it. These verses are as follows:

"(Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy

household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him. And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful. And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers. He said: I shall betake me to some mountain that will save me from the water. (Noah) said:

This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned. Then it was said, 'O earth, swallow your water! O sky, leave off!' The waters receded; the edict was carried out, and it settled on [Mount] Judi. Then it was said, 'Away with the wrongdoing lot!' And Noah cried unto his Lord and said:

My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of Judges. He said:

O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant. He said, 'My Lord! I seek Your protection lest I should ask You something of which I have no knowledge. If You do not forgive me and have mercy upon me I shall be among the losers.'"[1]

2-1-1. The meaning of the verses:

By reflecting on the verses stated here, or even by examining other verses related to Prophet Noah (PBUH), it does not seem to be possible to find a reference to the type of Judy place and the maximum content that helps the reader is that Judy must be a tough place to be able to stop a ship in one place. Perhaps the word "istawat" in the verse "istawat 'ala al-jūdī" can confirm this.

"Istawat" has been considered to mean straight and stable and it is called a kind of induction with moderation (Mustafawī, 2006: 5/338) and here we can mean the complete position of the ship without breaking, weakness, trembling, and anxiety. Of course, the rationale for this is that despite the huge flood of the ship, it does not sit in the desert, which is a lowland area, and the best obstacle that can stop the ship from moving is the higher areas, which are the mountains. Therefore, although the Qur'an does not explicitly mention the location of the ship, the rational meaning used in the verse along with the meaning of the word "istawāʾ" can be a guide to the meaning of Mount Judi.

2-1-2. The meaning of narrations:

In the narrations in which Judy's name is mentioned, less narration can be found in this field that does not specify the meaning of Judy and does not

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۱. «حَتَّى إذا جاءَ أَمْرُنا وَ فارَ التَّنُّورُ قُلْنَا احْمِلْ فيها مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ أَهْلَكَ إلاَّ مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَ مَنْ آمَنَ وَ ما آمَنَ مَعَهُ إلاَّ قَليلٌ .وَ قالَ ارْكَبُوا فيها بِسْمِ اللَّهِ مَجْراها وَ مُرْساها إنَّ رَبِّى لَغَفُورٌ رَحيمٌ .وَ هِىَ تَجْرى بِهِمْ فى مَوْجٍ كَالْجِبالِ وَ نادى نُوحٌ ابْنَهُ وَ كانَ فى مَعْزِلٍ يا بُنَىَّ ارْكَبْ مَعَنا وَ لا تَكُنْ مَعَ الْكافِرينَ . قالَ سَآوى إلى جَبَلٍ يَعْصِمُنى مِنَ الْماءِ قالَ لا عاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إلاَّ مَنْ رَحِمَ وَ حالَ بَيْنَهُمَا الْمَوْجُ فَكانَ مِنَ

الْمُغْرَقينَ.وَ قيلَ يا أَرْضُ ابْلَعى ماءَكِ وَ يا سَماءُ أَقْلِعى وَ غيضَ الْماءُ وَ قُضِىَ الْأَمْرُ وَ اسْتَوَتْ عَلَى الْجُودِىِّ وَ قيلَ بُعْداً لِلْقَوْمِ الظَّالِمينَ .وَ نادى نُوحٌ رَبَّهُ فَقالَ رَبِّ إنَّ ابْنى مِنْ أَهْلى وَ إنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحاكِمينَ . قالَ يا نُوحُ إنَّهُ لَيْسَ مِنْ أَهْلِكَ إنَّهُ عَمَلٌ غَيْرُ صالِحٍ فَلا تَسْئَلْنِ ما لَيْسَ لَكَ بِهِ عِلْمٌ إنّى أَعِظُكَ أَنْ تَكُونَ مِنَ الْجاهِلينَ .قالَ رَبِّ إنّى أَعُوذُ بِكَ أَنْ أَسْئَلَكَ ما لَيْسَ لى بِهِ عِلْمٌ وَ إلاَّ تَغْفِرْ لى وَ تَرْحَمْنى أَكُنْ مِنَ الْخاسِرينَ»

mention the type of this place. In fact, although the hadiths mentioned in this regard refer to different dimensions, but in each of them, this matter is also mentioned. Like the following narration(e.g. see Kulaynī, 1407: 2/124 a hadith narrated from Imam Musa Kāẓim (AS))[1].

2-1-3. Consensus of the commentators:

Apart from the above-mentioned narrations, which refer to Judy as a mountain, this matter is also common among the commentators, and finally, their difference is in the absolute and definite nature of this mountain. Some people refer to Judi in the Qur'an absolutely as a Mountain (Ṭabrasī, 1993: 5/250) and some call it the name of a certain mountain, and they have differences in its location. (Ṭabarī, 1977: 12/30)

2-1-4. Judy, a certain mountain:

After further study and reflection on the verses of the Qur'an, it does not seem that the statement that considers Judi absolutely a mountain and every difficult earth would be true, because exactly in both verses before verse 44 of Surah Hūd, the Almighty God uses the two words "Jabal" and "Jibāl" in connection with the salvation of the son

of Prophet Noah (PBUH). If Judi meant any mountain, there was no reason why the word "Jabal" should not be used here and its name should be mentioned, and God Almighty should have said here as well: "istawā 'ala al-jabal" and not "istawā 'ala al-jūdī".

In addition to the context of the verses of the Qur'an, whenever the hadiths related to Judy are examined in the words of the Infallibles (AS), such as the narrated narrations, special features are mentioned for Judy, which is not the case in other mountains, and this could be a reason that Judy was a name for a certain mountain, not every mountain and hard ground.

Apart from these two reasons, the famous saying of the commentators (Ṭabarī, 1977: 12/30; Abu al-Futūḥ, 1408: 17/354; Tūsī, nd: 5/492) is that Judy is the name of a certain mountain. Thus, although the words "Jabal" and "Jibāl" are used about 30 times in the Qur'an, only the names of two mountains are mentioned, one being "Judy" and the other "Ṭūr".

3. Judy's geographical location
3-1. Mosul is the location of Noah's Ark (PBUH)

Commentators have mentioned several places in expressing Judy's position:

A: Mosul, Iraq: The commentators say the narrators of this place are Ḍaḥḥāk and Ibn Abbas. (Tūsī, nd: 5/492).

B: Amed district: Diyarbakir or Amed is a city in the southeast of Turkey. The narrator is known as Zajjāj. (Ibid.: 5/492).

C: A mountain on an island near Mosul: The narrator is known as Mujāhid and also in another narration

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١. «عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِى بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِى الْحَسَنِ مُوسَى ع فِى السَّنَةِ الَّتِى قُبِضَ فِيهَا أَبُو عَبْدِ اللَّهِ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا لَكَ ذَبَحْتَ كَبْشاً وَ نَحَرَ فُلَانٌ بَدَنَةً فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ نُوحاً ع كَانَ فِى السَّفِينَةِ وَ كَانَ فِيهَا مَا شَاءَ اللَّهُ وَ كَانَتِ السَّفِينَةُ مَأْمُورَةً فَطَافَتْ بِالْبَيْتِ وَ هُوَ طَوَافُ النِّسَاءِ وَ خَلَّى سَبِيلَهَا نُوحٌ ع فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الْجِبَالِ أَنِّى وَاضِعٌ سَفِينَةَ نُوحٍ عَبْدِى عَلَى جَبَلٍ مِنْكُنَّ فَتَطَاوَلَتْ وَ شَمَخَتْ وَ تَوَاضَعَ الْجُودِيُّ وَ هُوَ جَبَلٌ عِنْدَكُمْ فَضَرَبَتِ السَّفِينَةُ بِجُؤْجُؤِهَا الْجَبَلَ قَالَ فَقَالَ نُوحٌ ع عِنْدَ ذَلِكَ يَا مَارِى أَتْقِنْ وَ هُوَ بِالسُّرْيَانِيَّةِ يَا رَبِّ أَصْلِحْ قَالَ فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ ع عَرَّضَ بِنَفْسِهِ».

as Qatādah. (Ibn Kathīr, 1419: 4/280) (The island of Ibn Umar, or in short, the island (in Turkish: Cizre with pronunciation of dʒizɾe is a city in the province of Şırnak in southeastern Turkey, located on the border between Turkey and Syria and near the intersection of three countries, Turkey, Syria and Iraq (Ṭabarī, 1977: 12/29).

D: A mountain in Saudi Arabia, the narrator of which is known as Atta. (Suyūṭī, 1404: 3/335)

E: Ararat: This promise has no source among the early commentators like the above, and wherever the commentators (Tabataba'i, 1417: 10/252) have quoted it, according to the Torah, the journey of Genesis is the eighth chapter.

In examining the interpretive opinions of commentators from the beginning until now, several points can be observed.

A: There are two categories of commentators regarding the location of Judy. One group merely stated the utterances in this regard (Tūsī, nd: 5/492) and the other group referred to a specific place about the location of Mount Judi, and its location in Mosul or near to it. (Qurṭubī, 1405: 9/41)

B: In the three quotations of the early commentators, it is stated that Judi is a mount close to Diyarbakir, Ibn Umar Island and Mosul, which are almost geographically close to each other. (Appendix 6)

C: Examining the sayings, it is seen that in the books of commentators, those who believe in the existence of Mount Judi in Saudi Arabia are very few compared to other places, and this lack of attention of commentators to this statement is accompanied by the lack of other evidence from narrations or books of historians and the geographers who will be mentioned,

prevent this promise from being taken seriously. With the above points, it is appropriate to refer to other sources to find a more accurate promise.

3-2. The view of narrations:
In the narrations, Judy's position is expressed in two ways:

A: Once its location has been stated in the Euphrates of Kufa. In a part of the narration of Imam Ṣādiq (AS) it is stated: "Then the vessel was placed on Judy, the same Euphrates in Kufa." (Kulaynī, 1407: 8/281).

B: The second position is expressed by at least three narrations in Mosul:

-In a narration from Imam Mūsā Kāẓim (AS) who addresses Abi Baṣīr (Bahrānī, 1416: 3/112).[1]

- The second narration is from Imam Reza (AS) ('Arūsī Huwayzī, 1415: 2/365)[2].

- The third narration is from Imam Mūsā Kāẓim (AS) who says: "The ship was located on Mount Judi, which is a large mountain in Mosul." (Majlisī, 1403: 11/312)

3-2-1. Statement of points:
In reviewing the narrations, it is necessary to pay attention to the following points:

A: According to the time of issuance of the narrations, the narrations of the second category have been narrated after the narrations of the first category, so the hadiths that indicate the meaning of Judi's place in Mosul can be used to explain the meaning of "Euphrates of Kufa".

B: According to early historians, Mosul was a large area. Mas'udi reads "Gāzartā d'Beṯ Zabdaï" (Old name of

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١. «... تواضع جبل عندكم بالموصل يقال له الجودى....».

٢. « ...تواضع جبل عندكم بالموصل يقال له: الجودىّ...».

Ibn Umar Island) from Mosul: Judy is a Mount in Basuri, and Ibn Umar Island is in Mosul, eight miles from the Tigris, and there is a ship's camp over this mountain."(Mas'udi, 1409: 1/4)

C: In the explanation of the first group of hadiths, it has been suggested that the meaning of the Euphrates of Kufa is "Qarib Al-Kufa", which has been deviated in Taṣḥīf. (Majlisī, 1403: 26/298)

Therefore, the meaning of the Euphrates of Al-Kufa was the same as Qarib Al-Kufa, which does not seem logical, because the distance from Kufa to Mount Judi today is not a distance to which the word Qarib is true.

D: Some also believe that the word "Euphrates" in the "Euphrates of Kufa" includes the land of ancient Babylon, which was a large area. (ʿAskarī, 2007: 3/122) that this statement seems more correct.

From the summary of the sayings of the Infallibles (AS) and the famous sayings of the commentators, it is clear that Mosul is a stronger promise for the location of the ark of Prophet Noah (PBUH) and the Euphrates of Kufa can also correspond to Mosul. Therefore, the promise that considers Judy in Saudi Arabia cannot be true.

It should be noted that those who believe in the promise that Mount Judi corresponds to Ararat, document their words in the Torah, which states: "And the water returned from the earth. And the ship landed on Mount Ararat" (Genesis 8: 4) Elsewhere it is written: "And the ark rested on the mountains of Ararat in the seventh month, on the seventeenth day." And because the highest mountain in Mount Ararat is its peak, the general belief of the people is that the peak of Masis is the place of Noah's ark. (Biazar Shirazi, 2010). But many researchers do not care about this theory, and each makes reasons for their speech.

A. Ararat refers to the Torah as "the city of Babylon", not the mountains of Ararat in Armenia:

The Bible states that "Ararat" is a Hebrew word derived from the Akkadian origin of "Urartu". The Akkadian word "Urartu" consists of two parts; "Ur", which means city, like "Jerusalem", which means the city of Salam, "Orkeldanian", which means the city of the Chaldeans, and "Orbil" or the city of Bat Baal. "Arto" or "Urdu", which also has several meanings, is a name for the Euphrates River and the old name of the city of Babylon. According to what has been said, the word "Urartu" in the Akkadian language was the city of Euphrates, the city of Babylon. What confirms this theory is the Aramaic translation of the Hebrew Torah in the time of Christ (PBUH) which is known to the Jews today as the "translation of Euclid". There he translated the word "Ararat" into "Qardo" and "Qardoon" and Torah took the same in Syriac.

The scientists of Ashur period say that "Qardo" is a name given to the land of Babylon around 1500 BC from the Keshinha (who ruled in Babylon nearly four hundred years ago.) Therefore, the mountains of Ararat in the Torah are the same as the mountains of Babylon. (ʿAskarī, 2007: 3/122)

B. The literal similarity of "Ararat" to "Urartu":

Until the fifth century, Armenians in Armenia did not know a mountain called Judy, and from that century on, perhaps due to the mistake of the Torah translators who translated mount "Akrad" as Mount Ararat, such an idea was found for Armenian scholars. Since the Assyrians gave the mountains north and south of Lake Van the name

Ararat or Urartu, may this idea is justified. (Khazayeli, 1992: 281).

C. The fame of "Judy":

Another reason for rejecting Mount Ararat as the location of Noah's Ark (PBUH) is the fame of Mount Judi. Arthur Jeffrey says: "The narration that Qardu was Noah's ark, not Mount Ararat, is an ancient Mesopotamian narrative, undoubtedly dating back to an ancient Babylonian story. This Jewish narration later reached the Christians, and from them to the Mandaeans and the Arabs. (Jeffrey, 2007: 175)

D. Landing on Judy:

According to the meaning of the final part of verse 44 of Surah Hūd, which says: «وَ اسْتَوَتْ عَلَى الْجُودِیِ», "istawā" means complete establishment (Mustafawī, nd: 5/338) in the form that surrounds something and encompasses it. The ironic meaning of the verse is that Judy is not as high as those who believe in Ararat, Noah's ark is landed on the high peak of Masis, which is 17000 feet high, and Judy's mountain was not more than a hill or a mound that the ark, with all its greatness, surrounds and encompasses it. (Hosseini Hamedani, 2001: 8/413.)

Results: By stating the above points, we can say that in addition to the reasons from the point of view of narrations and commentators that Mount Judi is in the Mosul region, we also have reasons that the summit of Mount Ararat or even the Alborz Mountains cannot be the same Judy mentioned in the Qur'an.(Farshid Khamoushi, 2008)

(http://forum.hammihan.com/post12 63713-84) (Appendix 7)

4. Judy's position

"Judy" is known to geographers as a mountain, its name is mentioned among the cities and villages as the location of the ark of Prophet Noah (PBUH). The author of Ahsan al-Taqāsum, while introducing the land of Aqur and the city of Samanin, says: "Noah's Ark sat on Judy's mountain there, and his Riders made the town of Samanin, and remained there. (Muqaddasī, 1982: 1/191).

"Ibn Battuta while introducing the island of Ibn Umar says: "As we entered the city, the tall mountain of Judy, mentioned in the Qur'an, and the Ark on it, caught our eye."(Ibn Battuta, 1997: 1/290)

In other geographical works, Judi is usually introduced as a mountain and in a specific place. (Ḥumayrī, 1938: 181; Ibn Ḥawqal, 1984: 1/229) In the book of Muʿjam al-Baladān, it is written: "Judi is the name of the mountain on which ark landed in the story of Noah's flood. It is seven miles from this mountain to Ibn Umar Island. Monastery Judi was built on the top of this mountain, which is said to have survived from the time of Noah. It has not been renovated yet." (Hamawī, 2004: 2/433) (Appendix 8)

Elsewhere the location of this area is more accurately stated: "Mount Judy is a mountain that is continued from south to north for about three days. And its height should be half a day. And this is a green mountain, and there is a lot of oak in it. And this is a mountain on the island of Ibn Umar, on the east on the Tigris above Mosul. And it is well known that the ark of Noah (PBUH) landed on this mountain that "and stand on Al-Judi." The village of Samanin is close to Mount Judi; and it is said that when Noah (PBUH) got out of the ark, he established a village there and eighty people were with him. Because of this position, it was called Samanin. (Hafiz Ebru, 1996: 1/188.) (Appendix 9)

CONCLUSION

God Almighty has left the landing place of the ark of Prophet Noah (PBUH), which is called Judy in the Qur'an. After clarifying the exact location of this place by identifying the existing works and features of this area, we can interpret and explain the verses of the Qur'an and the reason for the importance of this place in terms of the Qur'an is examined. In the narrations, Judy's position is expressed in two ways: once its position is stated in the Euphrates of Kufa and the second position is expressed by at least three narrations in Mosul. According to the quoted narratives, we can say that due to the time of the issuance of the narratives, and the fact that the narrations of the second category have been narrated after the narrations of the first category, the hadiths that state the meaning of Judi's place in Mosul, can be used to explain the meaning of the "Euphrates of Kufa". In addition, Mosul has been referred to as a large area by early historians. As Mas'udi reads "Gāzartā d'Bet Zabdaï" (Old names of Ibn Umar Island) belonging to Mosul and believes that the ship's base is still on this mountain. Therefore, from summarizing the words of the Infallibles (AS) and the famous sayings of the commentators, it is clear that Mosul is a stronger promise for the location of the ark of Prophet Noah (PBUH) and the Euphrates of Kufa can also be in accordance with Mosul, so the promise that knows Judy in Turkey is stronger and Saudi Arabia and Ararat are rejected.

1. aerial photo of the ship (http://www.arkdiscovery.com/napart1.htm).

2. photos of Ron White in Noah's Ark National Park after the earthquake and the walls of the ark became clearer (http://wyattmuseum.com/discovering/noahs-ark).

3. Durupınar sites in 2007 (http://wyattmuseum.com/discovering/noahs-ark).

4. The location of Masis peak from the mountains of Ararat. Prepared by Google Earth.

5. large Ararat (right) and small Ararat (left) (5137 meters) (http://noandish.com/fa/news/934).

6. locations of three areas of Mosul, Diyarbakir, Ibn Umar Island, prepared by Google Earth.

7. Urartian border archeological maps (red) based on research by Dr. Paul Zimansky.

(http://www.noahsarksearch.com/ararat.htm).

8. more accurate locations of Judy and Ibn Umar Island (provided by google.earth).

9. Approximate location of Judy and its distance from the mountain peak (prepared by google.earth).

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Epistemological Presuppositions of the School of Segregation

نقد و بررسی پیش فرض های معرفت شناختی دیدگاه مکتب تفکیک

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Abstract

In the foundations of religious epistemology, the school of segregation on reason using is one of the sources of knowledge that presents a different image from the common images. The lack of clear logic in presenting opinions by the school of segregationists makes their views ambiguous. In the present article, first, the epistemological foundations of the segregation view are presented, which are: tools of knowledge, sources of knowledge, and the criterion of accuracy and correctness of cognition. Then, the claim of the believers in the school of segregation is that the intellect in the philosophical sense is not one of the tools of examined knowledge. According to this claim, the only role that man has in creating knowledge is the unequivocal acceptance of revelatory teachings. Hence, the concept intended by the segregationists about reason does not have the necessary conviction. The current article aims to prove that there must be a common criterion for distinguishing right from wrong. Therefore, by abandoning the tools of reason, a correct understanding of the revelation taught can't be achieved. Religious knowledge is the product of the measurement and interaction of both intellectual knowledge and narrative knowledge. Also the view of the school of segregation in this issue has been criticized and examined using an intra-religious and a critical-analytical method.

Keywords: Segregation school, Reason (as a source of knowledge), Revelation (as a source of knowledge), Knowledge.

چکیده

مکتب تفکیک در مبانی معرفت شناسانه دینی خود در به‌کارگیری «عقل» که از منابع معرفتی محسوب می‌گردد، تصویری متفاوت از تصویر شایع ارائه می‌دهد که فقدان منطق روشن در ارائه آراء، سبب مبهم بودن دیدگاه آنان می‌شود. در این مقاله نخست مبانی معرفت‌شناختی مکتب تفکیک ارائه شده است که عبارتند از: ابزار معرفت، منابع معرفت، معیار صحت و سقم شناخت. آنگاه مدعای مکتب تفکیک در این زمینه که عقل به معنای فلسفی از ابزار معرفت محسوب نمی‌شود و تنها نقشی که انسان در پدیدآوردن معرفت دارد، پذیرش بی‌چون و چرای تعالیم وحیانی است، مورد نقد قرار گرفته است. از این رو معنای مورد نظر اهل تفکیک در مورد عقل از اتقان لازم برخوردار نیست. این مقاله برآن است اثبات نماید، برای تشخیص اندیشه درست از نادرست می‌بایست معیار مشترک وجود داشته باشد و با کنار گذاردن ابزار عقل، برداشت صحیحی از تعالیم وحیانی حاصل نمی‌شود و معرفت دینی محصول سنجش و تعامل توأمان دانش عقلی و دانش نقلی است و نیز با روش درون دینی و با رویکردی انتقادی – تحلیلی دیدگاه مکتب تفکیک را در این مسأله مورد نقد و بررسی قرار دهد.

کلمات کلیدی: مکتب تفکیک، منبع عقل، منبع وحی، معرفت.

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Introduction

There are various ways and means of acquiring knowledge, each, will lead to a different knowledge from the other. The view of most segregationists in presenting the intellectual model and its epistemological method is that they have distanced themselves from idiomatic wisdom and abandoned the philosophical policy. Their efforts are not only focused on the negation of philosophical reason but also try to show the interpretation of philosophy from reason contrary to the meaning of the Holy Qur'an, narration, and even custom (Morvarid, 1998: 8). Hence, in the religious epistemological foundations of segregation view, the image presented by wisdom is different from the common image. Because the companions of segregation believe in the existence of an independent being that is attached to the material existence of the soul to make it a learned. Such a view deviates from the common concept of "reason" in the terminology of religious texts. This claim has no room for doubt and dialogue. Anyone with a brief knowledge of Qur'anic studies or referring to the Qur'an realizes that religion must be understood through reason and research. Reason has also acknowledged revelation. But segregationists refer to reason in another sense. According to them, the intellect is the transcendent light that is not of the human soul. Therefore, gaining knowledge in them requires another tool and method. So, believers in the view of segregation suffer from exclusivism in the acquisition of knowledge. The monopoly of knowledge in one tool does not include comprehensive and complete knowledge. The present article first examines the theories of segregation

view on the epistemological foundations in a problem-oriented and critical-analytical manner. Then, according to the assumptions and principles obtained, by presenting strong reasons, criticizes and examines the claim of segregation view.

The two main questions include:

1. Is it possible to have comprehensive and complete knowledge by monopolizing knowledge in an epistemological tool?

2. Is it possible to deny and criticize the claim of abandoning reason and correct understanding of revelation taught according to epistemological principles?

Answering the above questions, from the point of view of segregationists, depends on the analysis of the speech of this school on the epistemological foundations negatively or positively. The present article examines and critiques the views of the segregationists, especially Mirza Mehdi Isfahani.

1. Epistemological foundations of the school of segregation
1-1. Knowledge tools

Human consciousness of the outside world, objects, history, beliefs, and in short, what is called science and knowledge, can be obtained in four ways: senses, authentic narration, conduct, and intellect. The human senses are divided into two categories, external and esoteric. The external senses include 5 senses of taste, sight, hearing, smell, and taste. The esoteric senses also contain knowledge about the human soul, actions, interactions, and states. The human senses give him many cognitions, but they also have limitations: these senses have access only to the appearance of objects and their sensory properties; have time and space limitations; they belong only to

matters that are in the realm of the human senses. And, of course, they have no judgment on transcendental matters.

Much of our knowledge comes from being informed by others or our testimony. News or testimony refers to quoting the words or writings of others. For example, our information about the height of Damavand and Himalayas, the birthday of the Prophet (PBUH), the Mongol invasion, the conquest of Mecca, Einstein's theory of relativity, and most of the knowledge related to geography, history, literature, and others, is obtained through news by others. News narration is divided into two categories, religious and non-religious. Religious narration is the result of expressing the words and phrases of the Infallibles (AS), which is one of the important sources in various religions, including Islam. Most of the Islāmīc jurisprudence system has been obtained through religious narration.

Another tool of knowledge is mystical journey and behavior, as a result of which intuitions and revelations occur for human beings. Intuition means receiving reality as it is and without the mediation of concepts. There is no error in mystical revelations. Because concepts are understood realistically and without mediation. Of course, a person can make a mistake in interpreting and reporting it through sentences and propositions. Usually, this category of intuitive and mystical knowledge requires austerity and is not available to the general public. The most fundamental human perceptions are obtained through reason; because the senses are limited to time and place and are dedicated to personal affairs and the effects of objects. The quotation is also the transmitter (not the producer) of

knowledge. Also, mystical intuition is not possible for everyone. The most important functions of the Reason are:

– Making general concepts: The intellect makes general concepts into sensory concepts. The intellect achieves general concepts through abstraction or generalization, which are discussed in the books of logic.

- Verdict: The difference between a proposition and some words together is that in a proposition, there is a verdict between the subject and the predicate. This task is the responsibility of the intellect.

- Argument and inference: From the combination of at least two theorems, an argument is obtained. The most important function of reason is reasoning, which is used to add new cases to human epistemology (Khosropanah, 2013: 123-124).

Proponents of the view of segregation, consider "senses" to be invalid among the means and ways of acquiring knowledge, including the senses, intellect, transference, and conduct. In his view, "philosophical reason" is completely rejected. Some of them accept "conduct" and others consider it invalid. They also pay enough attention to "quotation" to understand revelation. Hence, believers in the segregation view, considering the realm of each of the means of cognition, recognize narration as the only means of acquiring knowledge. They do not value philosophical reason as a tool of knowledge. To clarify the discussion, it is necessary to examine the epistemological sources that are presented below:

1-2. Cognitive Resources
From the perspective of epistemologists, sources of knowledge and cognition have been used in

different meanings: for example, the causes of the emergence of knowledge (Jawādī Āmulī, 1390: 320 and 92), belonging to knowledge (Hosseinzadeh, 2007: 12). Here, the ways and means of acquiring knowledge are considered as the cause of the origin of knowledge.

There are four fundamental sources for understanding in the first stages of thought:

1. Rational source,
2. Revelation source,
3. Experimental source,
and 4. Intuitive source.

From the point of view of the Companions of Segregationists, the Qur'an and hadiths have a special value in discovering knowledge. But they believe that the knowledge of ordinary people does not reach the understanding of the Qur'an and Muslims need the Ahl-al-Bayt to understand the Qur'an. In their view, the language of the Qur'an is the code language and the addressees of the Qur'an are only the Ahl-al-Bayt. So our understanding of the Qur'an is invalid. For this reason, among the segregationists, contemplation has no place in the verses of the Qur'an, and in interpretation, they pay more attention to interpretive narrations (Qur'anic researches, 1997: 9 and 10; refer to Ayat al-Aqeed (Commentary lessons by Seyyedan)). Therefore, in their view, the Qur'anic meaning is valid if a narration confirms it. The criterion for the validity of the Qur'an is narrations. Because in their view, the addressees of the Qur'an are only the Ahl al-Bayt (as), and what we understand from the appearance of the Qur'an may be different from the understanding of its true addressees. Therefore, according to the school of segregation, the Holy Qur'an is completely removed from epistemological sources and its validity will be only in the shadow of narration.

Also, according to the school of segregation, the tool of "sense" in acquiring knowledge is worthless. In fact, according to him, human findings and revelatory teachings should not be combined to discover the truth.

The approach of the sectarians to the tools of "discovery and intuition" and the journey to acquire knowledge is of two types: For example, Mirza Isfahani documents many of his claims to intuition (Isfahani, 1999: Chapter 16: 321-325). Due to this view of Mirza, Allameh Tabataba'i, in a reference to the profession of Mirza and some of his students, considers it "the result of the path of Sufism and the Akhbārīs" (Tabataba'i, 1417: 5/262). Ayatollah Khamenei considers it "Semi-theological-Semi-mystical" (Khamenei, 1986: 27). There is a second look at people like the late Agha Sheikh Mujtabā Qazwīnī. He had no mystical background. Intuition is very insignificant, especially among new segregationists. Their emphasis is on referring to verses and hadiths and they consider the method of Sufism to be invalid (Seyyedan, 1939: 18 and 11-10; Vakili, 2014: 123-125).

The tool of reason and the source of reason can be mentioned as the other sources of knowledge and understanding. In the intellectual model and epistemological method of the general segregationists, the intellect is insignificant. Also, they have abandoned the philosophical policy. Moreover, in the range of theorizing, they have fallen into the eclecticism of Akhbārīsm and Ash'arism. Is reason an instrument and source of knowledge in the view of segregationists?

In that view, it is emphasized that "intellect" (in its philosophical sense) is not a tool and source of knowledge.

1-3. Accuracy and correctness criteria for cognition

According to that view, to examine the correctness of cognition, especially the source of reason, if another concept and meaning contrary to its philosophical concept are taken from reason, "reason" is one of the sources of knowledge and is the exclusive source of knowledge. It has "innate authority" and is always infallible intrinsic authority for a reason and the knowledge that arises from it eliminates questions and whys. What deserves the title of "authority and proof" is the knowledge derived from this "intellect". As in the verses of the Qur'an and the noble narrations, the meaning of argument and proof is the same "knowledge and intellect" whose source of truth is the same (Ershadinia, 1997: 31-32) It should be mentioned that rationalism is accepted by segregationists. But their meaning is different from philosophy's understanding of reason. Therefore, it must be explained that the rationalism they accept conflicts with the policy of Akhbārīsm and also philosophy.

Akhbārīsm rightly denies reason. They deny the same meaning of reason according to which the fundamentalists have considered reason as one of the four arguments (Morvarid, 1998: 100). As for the intellect, what the Akhbarions deny is that the intellect is not in the true sense of the law. Akhbarions' perception of the reason is another concept. They think that reason means what they have understood. While they are deluded. What they deny, from the point of view of the school of segregation, is acceptable to the extent that it does not lead to the absolute negation of reason. Therefore, the controversy of the school of segregation with the Akhbārīs is basically that the Akhbārīs generally reject the absolute of reason (according to the meaning that this view offers for it). Otherwise, if the Akhbārīs deny reason in its philosophical sense, it will have the approval and support of the view of segregation. In the view of the school of segregation, to deny Akhbārīs, it is recommended to refer to the interpretations of the Holy Qur'an and the narrations related to the dignity of reason. We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it (12:110).

Segregationists have not only focused on the negation of philosophical reason, but also tried to show the interpretation of philosophy from reason, contrary to the meaning of the Holy Qur'an and narration and even custom (Morvarid, 1998: 80).

Segregationists believe that philosophers' view of reason is that: reason is the soul with its four levels (Ibid. 11)

They believe that the four levels of reason cannot be denied. But what is important is that the truth of reason, with which the rationales are understood, and the truth of science, with which information is received (and which the Book and Sunnah call proof and needs) are alien to all this. In the view of the school of segregation, the intellect is neither one of the powers of the soul nor forms the truth of man (ibid. 11).

Therefore, the philosophical concept of reason, that is, the perceptual force of man with which generalities are understood, has nothing to do with its meaning in verses and hadiths. From the segregationists' point of view, the intellect is a "Transcendent Light".

"The truth of the mind by which the sensible is perceived and the reality of the science by which the information is perceived ... is the transcendent Light." (Morvarid, 1998: 33). The truth of reason, with which reason is perceived, and the truth of science, with which information is perceived, is the transcendent light. There is a remarkable point about the reason that is accepted by segregationists: They believe that no creature is abstract from matter. So, their soul is also material. On the other hand, existing intellect and science are enlightened and abstract. Therefore, the soul and the intellect are contradictory and not in harmony with each other. Since the soul is material and the intellect is enlightened, the soul becomes rational (and becomes a scientist) when it reaches that enlightened truth. That is, an attribute is created in the soul which is called conscience (Ibid. 240). In the view of the school of segregation, the words "conscience" and "property" are keywords that are widely used in the discussion of epistemology and ontology. Therefore, without understanding those, one should not expect to understand and solve the problems (Ershadinia, 2007: 38). Therefore, the characteristics of reason in the view of the school of segregation should be examined to clarify their approach to the method of acquiring knowledge.

1-4. Lectures of the school of segregation from reason

- The true essence of reason and science is the same. Their difference is related to their belongings. If it belongs to science, inherent goodness, and ugliness, it is called intellect (Isfahani, 2017: 5; Morvarid, 1998: 26).

- They are considered as independent external facts (Halabī, Nd: A/4; Qazwīnī, 1991: 1/57).
- Their truth is immaterial and luminous. Among creatures, only they are like that (Morvarid, 1998: 30).
- Their inherent status is discovery and emergence, and the emergence of other objects is through them (Isfahani, 1438: 7; Morvarid, 1998: 15; Tehrani, 1995: 49; Qazwīnī, 1991: J 1/58; Isfahani, 2017: 109)
- They have inherent authority. Therefore, they are always following reality (Qazwīnī, 1991: 1/59).
- They are simple and uncomplicated facts (Morvarid, 1998: 30).
- These facts are contrary to reason, information, and concepts (Tehrani, 1995: 49; Qazwīnī, 1998: 1/57).
- These facts contradict the human soul and body (Qazwīnī, 1998: 1/60).
- These facts can't be defined and described to anything else, except through effects or conscience (Isfahani, 2017: 4)

According to the above issues, it can be understood that the school of segregationists considers the union of the wise, the intellect, and the rational as invalid. It also distinguishes between the intellect and the soul (Halabī, Nd A: 4). The soul truth and naming and its four levels as "science or reason" are just terms (Morvarid, 1998: 15). Therefore, the truth of science and reason corresponds to what the book and tradition call reason (Qazwīnī, 1991: J 1/60)

Therefore, according to the believers in the school of segregation, the philosophers' understanding of reason leads to the disappearance and cancellation of the revelation and the persuasion of the argument for God. It also convinces the physical resurrection. Moreover, according to

this view, there is no reason to consider reason as specific to the perception of universals. But also the dignity of the reason is the perception of details. The basis of this statement is narrations similar to this narration which have been included in the description of reason: "By reason, truth is known to God, which reason acknowledges and reason denies the liar" (Morvarid, 1998: 24).

2. Drawbacks:

- The segregationists have presented a different image for reason than the common one.

- From their perspective, Knowledge is divided into two inseparable categories: human knowledge and divine knowledge, each of which is in the other width.

- Philosophy and mysticism are considered useless in the field of religious knowledge due to arbitrary interpretations of religious texts and unjustified application of religion.

- Knowledge is reminder and reminder, not learning and acquisition. Acquire is neither effective nor useful, but a hindrance at any level and scale.

- Acquiring knowledge is "God-centered." Human beings have no role in creating knowledge. Teaching and learning and the prophets are all only involved as reminders.

- Faith and submission take precedence over awareness and cognition. Therefore, the only role of man in creating knowledge is his voluntary submission.

3. Analyzing the view of the school of segregation regarding the acquisition of knowledge

According to segregationists, human knowledge is different from the basis of divine knowledge. According to them, human knowledge is derived from conceptual or present sciences. Also, the basis of divine sciences and knowledge is based on "Reminder". On the other hand, they completely deny the nature of human and divine knowledge and consider them contradictory. Considering the above, it becomes clear to what extent one can speak of the relationship between reason and revelation in this view.

3-1. The first drawback: presenting a different image of reason

In the critique of the segregationists' epistemological point of view, their views on reason must be taken into account. Because the image they present of the reason is different from the common image.

1. They consider the use of reason by philosophers to be extreme. Likewise, non-reference to reason by the Akhbarions is considered a waste. From a philosophical point of view, the reason is one of the levels of "soul". But in the view of the school of segregation, the reason is contrary to the truth of the soul. In their view, the intellect and the soul are contradictory, because the intellect is abstract light and the soul is material and dark. This view has been misunderstood in the concept of "Intellect".

They do not consider "intellect" in its usual meaning. They consider their way of thinking different from the superficialities and the Akhbarions. Throughout history, different conflicts and interpretations of reason, between different thinkers (theologians, philosophers and mystics, Akhbarions and principled), have not been following the concept of Shari'a of reason. The reason for this notion is the common word reason in religious texts. It sometimes refers to immaterial

beings (angels) and sometimes to the perceptual power of human intellect. This view merely considers reason to mean an external being that, along with the soul, causes human perception and does not consider it applicable to angels. (Ershadinia, 2007, 104). The segregationists' view of "Reason" is both at odds with that of other thinkers and odds with religion. The reason is as follows:

2. First, it is not correct for philosophers to confine reason to the concept of the power of understanding generalities and one of the four perceptual levels of the soul. The word reason in philosophical culture is a word that refers to the common denominator of multiple meanings. Lack of consideration of these meanings has weakened the opinion of segregationists in this regard.

Second, the characteristics that this view enumerates for reason indicate an unusual interpretation of religious texts and the inconsistency of this claim with the content of religion. The fact that the independent intellect is attached to the material soul to make it knowledgeable is a deviation from the common concept of "intellect" in the terminology of religious texts.

These attributes in religious texts are for beings who are called angels according to the Shari'a and intellect according to the philosophy. These beings are the mediators of grace between the divine world and the natural world. But the segregationists' conception is that these attributes are for a being who is outside of human existence and is attached to man only to become knowledgeable.

Third: It is not clear why the segregationists 'interpretation of the word reason should be correct, but the philosophers' interpretation is wrong?

And why do they claim that reason in philosophical terms contradicts verses and hadiths?

It should be noted that the texts cited to prove the special meaning of reason by segregationists are accepted by them. Because the divine philosophers, inspired by these texts, such as: "The first creation of God is the intellect", they have attributed the same role of mediation of grace to these beings in the scene. And in the scene of science, the same beings are considered to be the mediators of divine grace. Quotes such as "Indeed, the intellect in the heart is like a lamp in the middle of the house" are the attributes of such beings. But the segregationists have fragmented the narrations and cited only some of its sentences. The segregationists have eliminated the mediation of the grace of these beings and considered them as the meaning of their desired intellect, which, by attaching to the material truth of the soul, causes human perception. In any case, such an interpretation is inconsistent with the text of the narrations.

3. Some of the attacks of this view on philosophy are due to the misunderstanding of the divine philosophers' meaning of "science and reason". For example, reason alone is not limited to understanding general cases. But the understanding of details is also done by the intellect. (Ershadinia, 2007, 109-111)

4. Undoubtedly, all verses and narrations are messages that call the intellect to listen and obey. It is expected that humans, as wise beings, will respond to those messages. Such ability must exist in a human before revelation, so mankind could receive the message. Does that revelation or

reason need to be proven? What does "intellect" mean?

If reason does not mean perceptual ability embedded in human beings, does it mean abstract and error-free transcendental ability? What about humans who encounter revelation in the beginning? If all human beings have intellect from birth, then why do some human beings, having intellect, deny revelation?

Hence, the meaning of reason is the ability of general understanding that deals with various rational arguments and has its logic. Otherwise, if all human beings, their intellect, conforms to the definition of segregationists, that is, the same intellect, has come down from above and caused them to become wise. So, what is the need for the revelatory messages of the prophets? The problem, on the other hand, is that segregationists do not consider the benefit of such a reason to be universal. They believe that primitive and novice human beings are deprived of this kind of intellect and only educated and gifted people have knowledge and faith. But even such a claim does not correspond to reality. Because which religious text indicates the allocation of reason to a specific group to understand the revelation and address them? (Ershadinia, 2007: 111-112).

5. The concordance of the segregationist claim with reality has come close to transformation. They do not consider knowledge to be a contribution to philosophical reason. So how can one benefit from the arguments of the Qur'an, which deals with proof in the form of analogy, and gain knowledge? It is unlikely that the closure of reason and rational knowledge was issued by a serious speaker. It is more like a play on words and entertainment than reality. Which rational or religious principle is compatible with ruling on the pretext that human beings do not deserve to not appear and remain in the rank of animals? If the door to faith is open, then why is the door to the knowledge of God closed? Indeed, religion must be understood through reason and research.

6. Those who have interpreted the verses of the Qur'an with the help of philosophy and mysticism and have benefited from the achievements of their definite intellect and heart in inference have all acted on the basis that revelation has considered the intellect as an esoteric argument. Reason confirms revelation. The intellect gains truth with the help of revelation. Is it possible to deny this process under the pretext of interpretation?! (Ibid: 115-116)

The second drawback: Lack of intervention in creating knowledge

From the point of view of segregation, nothing is involved in the creation of knowledge. Neither obedience helps nor does sin hinder. Because knowledge is the creation of God and no one has a role in it. Even the Prophet, as a teacher, has not the slightest role in knowledge. Absolute divine providence grants mercy to whomever He wills. Grace may also reach sinful servants. If possible, the righteous will be withheld. The absolute authority of God requires such a thing (Morvarid, 1998: 43). Such a claim is in clear contradiction with other segregationists' views. Including:

1. Gaining knowledge has stages. Among them is the denial of the spiritual veil and the removal of obstacles. The transgression of the acquired and present sciences and the negation of philosophy and mysticism have been done on this basis. Because

they have been considered as a spiritual veil and a barrier to knowledge. So you have to regain your position and remove the obstacles. Obstacle means creating the right environment and talent for knowledge. This statement contradicts the purely God-centered position that even God gives knowledge and knowledge to the disobedient and that there is no need for obedience and self-improvement.

2.   Another thing that contradicts it, is that in such a view deep knowledge is fully attainable and the impossibility of attaining deep knowledge is false. But is acquiring this knowledge universal? The answer is no. Such kind of knowledge is a degree of perfection that is only for the pure. Those who attain intuition through self-improvement and purification can also attain such a degree of perfection. (Ibid., 69)

Why is divine grace not withheld from the disobedient, but this kind of perfect knowledge is not available to all? Do humans need to try and act on their own? Why, in some cases, nothing is obstructive and effective, but in other cases, there is the opposite, and the grace of knowledge must pass through a special channel to descend to the potential field?

3.   Another thing that contradicts this view is the involvement of obedience and rebellion in the rise and fall of all beings.

All the differences in the worlds of bodies, from the first initial changes in water to the last changes that cannot be counted, are all due to differences resulting from obedience and rebellion. Thus, through worship, the degrees of perfection increase. Also, insofar as it is God's will, he might rebel in the perceptions of loss and destruction. (Ibid. 164)

4.   Is not divine grace prevailing in this regard? Does benevolence depend on the degree of obedience and rebellion?! Another issue related to the internal incompatibility of theories in this view is the different stance on the necessity of the resurrection of the prophets with this position. In that article, it is said that since simple knowledge is the lowest level of knowledge and cannot achieve the purpose of creation, prophets must be sent to combine the knowledge. (Ibid., 100)

But in this matter, there is no need to shut down knowledge to transgress the rational sciences, philosophy, mysticism, and to argue with the corrupt consequences of this opinion. Human beings have not only received simple knowledge but even if they remain dumb like animals, they have been bestowed with the best of divine mercy and grace. Because they have been saved from the consequences of torment and duty (Ershadinia, 2007: 107-108).

According to this view, all science and knowledge is transmitted directly, from the outside. Moreover, no correspondence between the human soul and science is necessary. Although the soul is material and dark, it is not in conflict with abstract and enlightened knowledge. However, how can it be justified that information has an export uprising against the soul?! (Morvarid, 1998: 42)

This view considers logical certainties to arise from darkness and ignorance. It also denies "reasoning" and "logic." Therefore, this view is derived from one of the following two methods: or those who believe in it, use other argumentative forms to prove their claims; Or they have obtained information that is not accessible to

others by receiving it directly from the source of knowledge and the "light of the heavens and the earth." That is very thought-provoking!

The third Drawback: Alienation
Alienation is a sign of the segregation of philosophical sciences from divine and Islamic sciences. The geographical field of the origin and growth of philosophy is separate from the field of the origin of Islam. It is thought that the introduction of these sciences among Muslims is rooted in political motives (diverting people's attention from the Ahl al-Bayt) and has no scientific benefit. Therefore, knowledge is not obtained from these sciences.

However, the role of rulers and personal interests in translating philosophical principles cannot be denied. But it must be said that if someone abuses, it will not cause the transmission of defects and bad motivation. Theology is a set of rational arguments that result in the proof of the obstacle and the proof of monotheism and other principles of belief. These principles are first proved by reason. Then, based on their proof, the details of the book and tradition are proved. Using theology does not mean completing religion, nor does it mean abandoning it. Philosophical principles and rules are a tool for the optimal use of religion and knowledge. Of course, the philosophical thoughts and methods of Islamic philosophers are closer to the method of the Imams than all theological schools (Ershadinia, 2007: 118-117).

4. Examining and evaluating the epistemological perspective of the school of segregation
4-1. Limiting the use of knowledge and cognition tools
According to the tools of knowledge and cognition (i.e., the senses, authentic narration, conduct and intellect), the segregationists are exclusive in the source and tools of human knowledge. In other words, the claim of being limited to reason or revelation and not needing another source is an extreme claim that draws human attention to one source of knowledge and deprives it of another source of knowledge. Segregationists consider "narration" as a source of knowledge. Therefore, the companions consider the separation of knowledge acquisition from one source (narration) as valid.

Assessment
Given the claims of this view, it can be concluded that their view on the monopoly of the use of knowledge acquisition tools is not acceptable because:

1.The monopoly of knowledge, in an epistemological tool, does not include comprehensive and complete knowledge.

2.Ignoring other means of acquiring knowledge will lead to the closure of knowledge.

3.Not paying attention to other means of acquiring knowledge, that is, ignoring the cases that are the cause of the emergence of knowledge, either confirm it or are the basis of knowledge.

4.In this regard, it will be useful to recall the inherent goodness and ugliness of actions. Reason necessarily dictates that some actions are inherently good and some actions are inherently bad. That is why the deniers of the heavenly religions judge whether actions are good or bad. On the other hand, if the goodness and ugliness of reason are eliminated, the goodness and ugliness of the Shari'a will also be eliminated, because if the rational ruling is eliminated, the lie that is spread by the Shari'a will not be ugly. If the good and ugliness of things are

not inherent, then Sharia and religion will not be proven. (Sobhani, 2003: 88)

5.Recalling the verses of the Qur'an and narrations regarding the authenticity of the intellect in evaluating segregationists: "Indeed Allah enjoins justice and kindness, and generosity towards relatives, and He forbids indecency, wrongdoing, and aggression. He advises you, so that you may take admonition (16:90)".

In the above verse, two things are mentioned that make clear the error of the segregationists' view of reason. The first is that the same deeds that are known to all and justice and goodness, or evil and disgusting, are subject to divine command and prohibition. Secondly, it is mentioned in the verse that enjoining justice and benevolence and forbidding evil is a reminder, not an instruction because man understands them based on his intellect.

6. Failure to provide a convincing and reasoned reason for the accepted meaning of the intellect: Segregationists consider the intellect to be an abstract and enlightened truth that is contrary to the soul and the body. In evaluating this view, it can be said that: according to the levels of intellect (monstrous, queen, actual, used, active and holy), the human species ends up at the limit of used intellect and reaches its peak. The soul has the talent to accept the impulses of the active intellect only. The holy intellect is the highest level of intellect. Not all people reach this level. The segregationists believe that the "levels of reason" accepted by philosophers cannot be considered for human reason. That is the four stages of intellect, from the monster to the used. On the other hand, they believe that the intellect is an abstract and enlightened truth. If they say that we do not mean any of the

intellects accepted by philosophers, then what do they mean by reason? At the heart of their words can be inferred that they mean the intellect, the holy intellect. However, their words do not say so. The holy intellect is not separate from man and his soul. Holy intellect is the highest level of intellect, which is for those for whom such power is created due to the purity of soul and heart. In any case, it must be said that "intellect" is the essence that creates the ability of understanding humans. Therefore, it cannot be ignored. Because it is the prelude to receiving the divine message. So, it cannot be separated from revelation. Thus, the view of the segregationists is violated.

4-2. Epistemological valuation

Another important point in examining the views of the school of segregation is epistemic evaluation. That is, evaluating the truth and conformity of their views from an epistemological point of view. Segregationists divide knowledge into pure and mixed knowledge without providing a reason (Hakimi, 1996: 48). The criterion for the truthfulness of knowledge and conformity with reality is that reason should be set aside (Islāmī, 1999: 144-146). This means that pure knowledge is knowledge in which reason is useless. The criterion of sincerity in segregationists is that reason is useless in pure knowledge.

Assessment

1. In the epistemological evaluation of the segregationists' point of view, it can be said that since they eliminate the intellect in acquiring knowledge, so they cannot provide us with definite, definite, general, and revelatory knowledge.

2. Pure revelation cannot be achieved by abandoning reason.

3. Word of Revelation; The Qur'an is the most honest words." and who is more truthful in speech than Allah? (4:87)" To understand the divine message, the existence of intellect is essential. Because the existence of such a perception in human beings proves to us the validity of the Shari'a. If rational propositions are not proven, then the Shari'a will not be proven. So, if the intellect has no authority, then the Shari'a also has no authority. Because the authority of the intellect is inherent and it is not necessary to obtain its authority from another source.

4. Other arguments are understood through reason. Imāmī scholars and theologians believe that the goodness and ugliness of things are inherent. Because if goodness and ugliness are not inherent, then Sharia and religion will not be proven.

5. Leaving aside reason, in the epistemological evaluation of segregated opinions, it is not possible to make a correct evaluation of pure and impure knowledge as well as definite knowledge. Therefore, their vote will not be accepted. Because if rational thinking and reasoning are invalid in discovering the truth, then there are no common criteria for distinguishing right from wrong.

6. The acquisition of knowledge is achieved by the simultaneous use of all valid sources of knowledge. Reason and narration can only together represent the propositions and teachings of Islam as well as the religious authority of the Abrahamic religion. Religious knowledge is the product of the measurement and interaction of both intellectual knowledge and narrative knowledge.

4-3. Acquisition of knowledge

According to the segregationists, the acquisition of knowledge is only through "reminders and reminders". Gaining and opinion are by no means effective and useful, but they hinder the acquisition of knowledge. Also, human beings have no role in such regard. The human being's role in gaining knowledge is restricted to their voluntary submission. In addition, in the view of segregationists, knowledge is divided into two inseparable categories: human knowledge and divine knowledge.

Assessment

Segregationists, especially Mirza Mehdi Esfahani, rule out the role of man in acquiring knowledge. They know human knowledge as opposed to divine knowledge. In a way, they make a general contrast between divine and human knowledge. Their view is not acceptable. Because the result of this view is the closure of the acquisition of science. While the verses of the Qur'an call for learning science, and human knowledge is in line with divine knowledge, not its opposites. Because the divine knowledge must be understood with this human understanding.

Presenting a different image of "intellect"(self-based religious intellect)

The image of reason presented by the segregationists is not the usual meaning of reason. They believe that outside of religion, they do not need reason. It is also believed that the intellect means an external being that, along with the soul, causes human perception. They do not consider reason to apply to angels. Segregationists do not consider any of the meanings given by philosophers about the reason.

Assessment

1.They do not offer a clear argument and description that the intellect is an external being and, along with the soul, causes human perception. It is not clear whether this external being is constantly with the human soul or not? Also, is there an external being for every human being or not, is there a general external being for all human beings? Therefore, such a view is ambiguous and does not have the necessary conviction.

2. The segregationists' approach to self-founded religious reason must be examined. In a highly extremist approach, Mirza Mehdi Esfahani considers "Intellect" meaning "thinking and acquired science" to be generally invalid in discovering the truth. New segregationists believe that intellect is of two types: intrinsic (innate) and non-intrinsic (non-innate) intellect. According to him, in knowing the truth, the former is valuable and the latter is invalid. But in Hakimi's view, the rational reason (obvious argument) is both forms of the argument are the first form and the material of certain and obvious preconditions is without the need for proof (Hakimi, 2001: 41). It should be mentioned that the concepts presented by Hakimi, are not religious. Any interpretation of the obvious argument means accepting the authority of reason in religious matters. The segregationists speak of "reason itself being the foundation of religion" (Hakimi, 2001: 9) and claim that they do not need reason outside of religion. In fact, with such claim, they are similar to Ḥanbali and Ẓāhirīyah.

3. The segregationists of the third period, including Mr. Hakimi, place great emphasis on the fallibility of reason. One has to ask, where did they get to the fallibility of reason? The answer to this question indicates that they used reason itself to judge reason. Closing the mind because of its fallibility is like closing our eyes completely because of a visual error! Just as we do not order the closure of the senses because of such errors, so it is with reason. If the intellect makes a mistake, it realizes that itself and corrects it, and it is the so-called corrector.

The reason is the counterpart of narration, not the counterpart of revelation. According to the correct view in Islam, if the intellect (whether experimental or scientific intellect or abstract or philosophical intellect) presents a reasoned and reasoned verdict, along with narration, it is considered as one of the epistemological sources of religion. In other words, reason is the counterpart of narration, not the revelation (Jawādī Āmulī, 2007: 34). It is a big mistake to contrast scientific reason or philosophical reason with religion. Because the intellect and narration that give certain and clear knowledge have the same validity in Islam, and both are the epistemological wings of the religion. It should be noted that the intellectual and narrative sciences are both associated with errors and mistakes. While divine revelation is free from error (Ibid.: 35). So according to the correct and moderate view, the intellect, along with narration, are both sources of knowledge of religion and tools for understanding revelation (Arab Salehi, 2014: 313).

CONCLUSION

Acquisition of knowledge will be achieved through various epistemological tools (intellect, sense, revelation, intuition). In the religious epistemological foundations of the

school of segregation, the image presented by reason is different from the common image. In the view of the school of segregation, reason is contrary to the truth of the soul. The contradiction between reason and the soul is based on the idea that the intellect is immaterial light and the soul is material and dark. This claim of segregationists has led them to have a vague view of reason. Hence, in some cases, philosophers have objected to the view of reason because they have not understood the philosophers' concept of reason. On the other hand, the contradiction between the claims of segregationists about epistemology has led to their views not being strong and reasoned. Not paying attention to the intellect means not paying attention to the epistemological tool that plays a role in the emergence of knowledge or confirms it, or is its cause. In fact, the acquisition of knowledge is a multifaceted truth, which the segregationists have summarized in only one dimension. Paying attention to one dimension and neglecting the other dimensions does not lead to a real result.

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Sanad and Rijāl Study of the Sanads of the Commentary Attributed to Imam ʿAskarī (AS) up to Sheikh Ṣadūq

بررسی اجمالی سندی و رجالی اسناد تفسیر منسوب به امام حسن عسکری(ع) تا شیخ صدوق

Kazem Ostadi[1]

Abstract

The commentary attributed to Imam Hassan ʿAskarī (AS) is one of the narrative commentaries with about 379 narrations; which is unique in its kind with nearly one hundred late manuscripts. This work, apart from the indifference of cataloguers and translators to it, is controversial in various aspects, such as: "date of authorship, attribution of the book to the author, sanads and content of the book". One of these problems, which needs to be considered, is the review of the sanads of this book; both in terms of examining the form of sanads in manuscripts, and in terms of examining the narrators of sanads, in terms of omission and rijālī translation. In the present study, while introducing five types of sanads of this commentary and also the rijālī study of the narrators of the sanads of this commentary up to Sheikh Ṣadūq, it was found that this work, which most likely belongs to Nāṣir Aṭrūsh and is from Zaidi heritage, has about two hundred years old; Also, in the rijālī study of ten narrators of its sanads up to Sheikh Ṣadūq, it was found that apart from the Irsāl of these sanads, most of the narrators of this work are "unknown or weak". It also seems that Sheikh Ṣadūq did not have this book, at least in its current form.

Keywords: Hassan Ibn Ali, Aṭrūsh, Tafsīr Imam Hassan Naseri ʿAskarī, Iḥtijāj, Ṭabrisī, Ṣadūq.

کاظم استادی[1]

چکیده

کتاب تفسیر منسوب به امام حسن عسکری(ع)، از تفاسیر روایی با حدود ۳۷۹ روایت است؛ که با نزدیک به یکصد نسخه خطی متأخر، در نوع خود، کم‌نظیر است. این اثر، جدای از بی‌توجهی فهرست‌نویسان و تراجم نگاران به آن، از جهات مختلفی همچون: «تاریخ تألیف، انتساب کتاب به مؤلف، اسناد و محتوای کتاب»، مناقشه‌آمیز است. یکی از این مشکلات، که لازم به تأمل است، بررسی اسناد این کتاب می‌باشد؛ هم از نظر بررسی شکلی اسناد در نسخه‌های خطی، هم بررسی راویان اسناد، از نظر افتادگی و ترجمه رجالی. در پژوهش حاضر، ضمن معرفی پنج نوع اسناد این تفسیر و نیز بررسی رجالی راویان اسناد این تفسیر تا شیخ صدوق، مشخص شد این اثر، که به احتمال بسیار قوی متعلق به ناصر اطروش و از میراث زیدیه است، حدود دویست سال «ارسال طویل نسخه‌ای» دارد؛ و نیز در بررسی رجالی ده تن از راویان اسناد آن تا شیخ صدوق، مشخص شد که جدای از افتادگی‌ها و ارسال این اسناد، بیشتر راویان این اثر، «ناشناس، مجهول و یا ضعیف» هستند. همچنین به نظر می‌رسد که شیخ صدوق این کتاب را، حداقل به شکل کنونی، در اختیار نداشته است.

کلمات کلیدی: حسن بن علی، اطروش، تفسیر امام حسن ناصری عسکری، احتجاج، طبرسی، صدوق.

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Introduction

The commentary book attributed to Imam Hassan ʿAskarī (AS) is one of the narrative Imāmī commentaries; in which there are no morphological, syntactic and rhetorical issues, and less attention has been paid to the circumstances of the revelation of verses. In this commentary, some verses have been interpreted and most of the interpretations are about the miracles of the Prophet (PBUH) and the Imams of Shiite. The text of the commentary includes only until the end of verse 282 of Surah Al-Baqarah; and about 379 narrations are numbered in it (ʿAskarī, 1409: Index and Introduction). This commentary is very full of copies compared to similar books; so that it has nearly one hundred manuscripts (see: Derayati, 2012: Entry of the commentary of Imam ʿAskarī); which is unique in its kind. In the meantime, it is necessary to know two points about this book: an indifference of cataloguers and translators to this interpretation; as well as the controversial nature of the book, both of which are explained below.

A.Identifying the commentary in indexes and translations

Nothing was found in earlier sources, such as Barqī' Rijāl (280 AH), the index of Najjāshī (450 AH), Kashshī' Rijāl, Tūsī' Rijāl, and the index of Tūsī (d. 460 AH); unless Ibn al-Ghadāʿirī (450 AH) in his Rijāl, under the title "Muhammad ibn al-Qasim" paid attention to interpretation and wrote:

"Muhammad ibn al-Qāsim, the commentator, al-Astarābādī. He was quoted by Abu Jaʿfar Ibn Bābiwayh. He is weak and liar. A commentary was quoted from him, in which two unknown men are reported: one is known as Yūsuf ibn Muhammad ibn

Zīyād, and the other is Ali ibn Yasār, both quoted from their fathers, from Abu al-Hassan al-Thālith (AS); This commentary was fabricated from Sahl al-Dībājī, from his father with some narrations from these unknown people." (Ibn Ghadāʾirī, 1422: 98)[1]

Also, under the works of sheikh Ṣadūq, Najjāshī pointed out two works of commentary, Tafsīr al-Qurʾan and a summary of Tafsīr al-Qurʾan (Najjāshī, 1407: 391-2); they may be related to the interpretation attributed to Imam Hassan ʿAskarī (AS), or they may be basically the same. Ibn Shahr Āshūb (d. 588 AH) in Maʿālim al-Ulamā does not mention the commentary of Imam Hassan ʿAskarī (AS) and Abu Jaʿfar al-Marʾashī. It seems that if the book Tafsīr of Imam Hassan ʿAskarī (AS) and Al-Iḥtijāj with the available sanads from Abu Jaʿfar was in Ibn Shahr Āshūb, he would have included the name of Abu Jaʿfar Al-Husseini Al-Marʾashī as the main narrator of these two books in Maʿālim al-Ulamā, as he has mentioned the commentary of Imam Ali Al-Hadi ʿAskarī (AS) from Al-Hassan Ibn Khalid Barqī (d. 254 AH) (Ibn Shahr Āshūb, nd: 34). Also, although there are similar topics in the books "Mutashābih al-Qurʾan", "Mathālib al-Nawāṣib" and "Manāqib" with commentaries attributed to Imam Hassan ʿAskarī (AS), but there are only a few quotations of commentaries only in Manāqib (Ibn Shahr Āshūb, 2000:

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١. محمّد بن القاسم، المفسّر، الأسترآبادىّ. روى عنه أبوجعفر ابن‌بابويه. ضعيف، كذّاب. روى عنه تفسيرا يرويه عن رجلين مجهولين: أحدهما يعرف بيوسف بن محمّد بن زياد، و الآخر: علىّ بن محمّد بن يسارعن أبيهما، عن أبى الحسن الثالث(ع)؛ و التفسير موضوع عن سهل الديباجىّ، عن أبيه بأحاديث من هذه المناكير.

2/300, 313 and 329); it is necessary to check whether it is an appendix to Manāqib, or whether it is from Ibn Shahr Āshūb? Also, the name of Abu Jaʿfar al-Mar'ashī, as the main narrator of the book of Tafsīr and also as the master of the hypothetical master of Ibn Shahr Āshūb, does not appear in his works. Only at the beginning of Manāqib', where Ibn Shahr Āshūb mentions the sanads and methods of his book; twice there are names that are synonymous with the name of Abu Jaʿfar al-Husseini. (Ibn Shahr Āshūb, nd: 1/10 and 11) In Muntajab al-Dīn Rāzī (d. 600 AH) and Rijāl Ibn Dāwūd (d. 707 AH), I did not find anything about the interpretation of Imam ʿAskarī (AS). Although Rāzī has named more than twenty members of the Mar'ashī family in al-Fihrist (see: Muntajab al-Dīn, 1987: full text); but he did not mention Abu Jaʿfar Mar'ashī. Allameh Ḥillī (d. 726 AH) in the summary of the sayings, has paid attention to the commentary attributed to Imam ʿAskarī (AS) and has quoted its initial sanads; and Ibn Ghadāʿirī has brought the same opinion about the subject of the book (Ḥillī, 1417 AH: 404). In Manhaj al-Maqāl Astarābādī (1028 AH), Naqd al-Rijāl Tafreshi (1044 AH) and Fawā'id al-Rijāl Baḥr al-Ulūm (1212 AH), I haven't found a report from the book of commentary attributed to Imam Hassan ʿAskarī (AS), and a name of Abu Jaʿfar Al-Husseini Al-Mar'ashī as the main narrator of the book; except for criticizing the weakness of the narrator of the commentary sanads and the subject matter of this book, which is quoted from Ḥillī from Ibn Ghadāʿirī.

Qahpānī (1011 AH) did not mention Abu Jaʿfar al-Mar'ashī in Majma' al-Rijāl; however, he paid attention to the commentary attributed to Imam ʿAskarī

(AS) and quoted its initial sanads similar to Allameh Ḥillī; and he has also expressed a critique of Ḥillī about Ibn Ghadāʿirī (Qahpānī, 1985: 6/25).

Ardabili (1101 AH) in Jāmi' al-Ruwāt, we did not find a report from the commentary book attributed to Imam Hassan ʿAskarī (AS); except for Ḥillī 's critique of Ibn Ghadāʿirī, who has been quoted from Astarābādī (Ardabili, 1403: 2/184). Also, while mentioning the title "Abu Muhammad Al-Alawi", he named Abu Jaʿfar Mahdi Ibn Abi Ḥarb Al-Hassani, the narrator of this book, on the occasion of the book of Iḥtijāj. (Ardabili, 1403: 2/414).

Ḥurr Āmulī (d. 1104 AH) in his Rijālī book, i.e. Amal al-Āmāl, has used the text of commentary (Ḥurr Āmulī, Nd: 1/9) but has not said anything about it. He has also mentioned Abu Jaʿfar al-Mar'ashī as the narrator of Iḥtijāj, etc. (Ḥurr Āmulī, Nd: 2/327).

Efendi (d. 1130 AH) in Riyadh al-Ulamā, has also repeated the same contents of Ḥurr Āmulī (Isfahani Efendi, 1403: 5/221) and has mentioned this interpretation twice in his book (Isfahani Affandi, 1403: 6/6 and 395).

Māmaqānī (d. 1351 AH) in Tanqīh al-Maqāl, under the title "Al-Hassan Ibn Zayd Ibn Muhammad" has included one of the two commentary sanads attributed to Imam Hassan ʿAskarī (AS); in this sanad, there is also the name of "Abi Jaʿfar Muhtadi ibn Ḥārith Al-Husseini Al-Mar'ashī " (Māmaqānī, 1431: 19/236). Also, under the title of "Ahmad Al-Ṭabrisī", he has quoted the narration of Ibn Shahr Āshūb in Maʿālim and Sheikh Ḥurr Āmulī in Amal Al-Āmāl; and on this occasion, he has repeated the name of Mahdi Mar'ashī (Māmaqānī, 1431: 6/336).

Seyyed Mohsen Amin (d. 1371 AH) in Aʿyān al-Shi'a also has no specific

information about the interpretation of Imam Hassan ʿAskarī (AS); somewhere, quoting Biḥār, he has mentioned Tafsīr (Amin Āmulī, 1421: 2/41) and while introducing the components of Sheikh Jawād Al-Balāghī (d. 1352 AH), he has written: "A treatise in lie through quoting the commentary attributed to Imam Hassan al-ʿAskarī, and this attribution is not true." (Amīn ʿĀmilī, 1421: 4/156)[1]. He has also honored Abu Jaʿfar Marʾashī without the necessary knowledge (Amin Āmulī, 1421: 10/143).

Khūʾī (d. 1413 AH) in Muʿjam Rijāl al-Hadith, has no report or information about the commentary attributed to Imam Hassan ʿAskarī (AS); only in the title of "Ali ibn Muhammad ibn Sayyār" regarding the commentary of Imam ʿAskarī (AS) he has commented as follows: "And it's clearly proved that this commentary has been fabricated. For, as it's far away of the scholar's dignity to right such a book, so what about Imam!" (Khūʾī, 1413: 13/157)[2]

Also, in the title of "Al-Hasan Ibn Zayd", he wrote: "It has been mentioned at the beginning of the commentary attributed to al-ʾAskarī (AS)" (Khūʾī, 1413: 5/325)[3]

In some other cases, he has cited the text of this book (Khūʾī, 1413: 9/95; 13/157 and 270; 18/163). Also, the title

of Abu Jaʿfar Al-Husseini Al-Marʾashī quoted from Sheikh Ḥurr Āmulī. (Khūʾī, 1413: 2/164).

B. The authenticity of this interpretation is controversial

The commentary book attributed to Imam Hassan ʿAskarī (AS) has long been debated among Shiite scholars (Ibn Ghadāʾirī, 1422: 98), especially the late and modern scholars (Khūʾī, 1413: 13/157). For example, Allameh Tustarī (d. 1416 AH), apart from the book Akhbār al-Dakhīlah (Shūshtarī, nd: 1/152 and 228), in several parts of Qāmūs al-Rijāl, refers to the subject matter of the book: "And in the fabricated book titled as ʿAskarī (AS)" (Shūshtarī, 1410: 2/467), "A report was received that the commentary has been attributed to ʿAskarī (AS) in lie" (Shūshtarī, 1410: 10/15), "It's strange that in the fabricated commentary attributed to 'Askarī (AS)" (Shūshtarī, 1410: 7/236), "A commentary has been reported from Askarī (AS) through an unknown report" (Shūshtarī, 1410: 8/541), "And this commentary is unknown completely and has been attributed to ʿAskarī (AS) in lie, as I proved in my other book *Al-Mawdūāt*". (Shūshtarī, 1410: 6/19)[4]

The controversies of this Shiite book is multidimensional and consists of several layers; that is, it includes both the date of authorship and the

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١. رسالةٌ فى التكذيب لرواية التفسير المنسوب إلى الإمام الحسن العسكرى و كذب نسبته اليه.

٢. هذا مع أن الناظر فى هذا التفسير لا يشك فى أنه موضوع، و جلّ مقام عالم محقق أن يكتب مثل هذا التفسير، فكيف بالإمام(ع).

٣. «ذكر ذلك فى مفتتح التفسير المنسوب إلى العسكرى(ع)».

٤. «ففى الكتاب المجعول الَّذى سمّوه تفسير العسكرى(ع)» (شوشترى، ١٤١٠ق: ٢ / ٤٦٧)؛ يا «... نقله خبرا الأصل فيه التفسير الموضوع المفترى على العسكرى(ع)» (شوشترى، ١٤١٠ق: ١٠ / ١٥)؛ يا «... و من الغريب! أنّ فى تفسير الموضوع المنسوب إلى العسكرى(ع) كذبا ...» (شوشترى، ١٤١٠ق: ٧ / ٢٣٦)؛ يا « ... روى التفسير المفترى على العسكرى(ع) خبرا منكرا ... » (شوشترى، ١٤١٠ق: ٨ / ٥٤١)؛ يا « و أمّا خبر التفسير و الخبر الأخير و هو أيضا من التفسير المذكور فالتفسير كلّه منكر و افترى على العسكرى(ع) كما حقّقناه فى كتابنا فى الموضوعات.»

attribution of the book to the author, as well as the sanads and content of the book (for example, see: all over the text; Ostadi, 1985 AD: all over the text).

Problem

Considering the long-standing controversy over the interpretation attributed to Imam Hassan ʿAskarī (AS); this book needs to be examined from different angles. One of these dimensions is the examination of the sanads of this book; which can be done in several ways: a. examining the form of sanads in manuscripts. b. Examining the narrators of sanads in terms of omission or rijālī translation. To examine: What is the chain of interpretation sanads? Do this series also have omitted narrators? What is the rijālī situation of these narrators?

Because the narrators from Sheikh Ṣadūq to Imam Hassan ʿAskarī (AS) have been studied in other sources, in the present article, only the rijālī study of the narratives of the sanads of this interpretation up to Sheikh Ṣadūq will be considered.

Background

Concerning the commentary attributed to Imam Hassan ʿAskarī (AS), brief discussions and critical references have been made in some earlier and later sources; some of which were mentioned earlier, and there are some others too (see: Dāmād, Shāriʿ Al-Nejat, 121-188; Balāghī, Ālāʿ Al-Rahmān, 1/49; Tustarī, Al-Akhbār Al-Dakhīlah, 1/152-228; Shaʾrānī, Margin of Majmaʾ al-Bayān, 10/580) Also, there are independent works about this book: "Ostadi, Reza (1985), a discussion on the commentary of Imam Hassan Al-ʿAskarī (AS), The Light of Science, No. 13", "Hashemi, Fatemeh

(2006), a review of the authenticity and validity of the narrations of the commentary attributed to Imam ʿAskarī (AS), Mashhad: Islamic Research Foundation" and "Lutfī, Mahdi (2007), the sanad of interpretation attributed to Imam Hassan ʿAskarī (AS), Qurʾan and Hadith Studies, v. 1, no. 1 »; but the present study, exclusively, only examines the series of sanads of this interpretation up to Sheikh Ṣadūq .

A. Introducing the sanads of Imam ʿAskarī (AS) commentary

For this commentary attributed to Imam ʿAskarī (AS), three or four types of sanads can be proposed:

1. Sanads on the manuscripts of the commentary attributed to Imam Hassan ʿAskarī (AS); which are of two types.

2. The sanads of this interpretation are in the book called Al-Iḥtijāj.

3. Similar sanad in individual narrations of other sources; like the works of Sheikh Ṣadūq.

4. Possible and exchangeable sands.

1. Sanads in the works of Sheikh Ṣadūq

Sheikh Ṣadūq received about thirty narrations from an unknown person named "Muhammad ibn al-Qasim Al-Astarābādī Al-Mufassir" or "Muhammad ibn al-Qasim Al-Mufassir known as Abi Al-Hassan Al-Jurjānī (RA)", probably in his trip to Astarābād and Jurjān (around 368 BC) with two intermediaries from "Hassan Ibn Ali", and has quoted them in some of his works. These sanads are of two categories:

One. The sanads of Yusuf and Ali from their fathers from Al-Hasan ibn Ali.

This group of hadiths includes similar sanads with some differences and corrections:

1. Sanads containing the phrase "They are from the Imāmī Shiite", like: "Haddathanā Muhammad ibn al-Qāsim al-Jurjānī al-mufassir rahimahullāh qāla haddathanā Abū Ya'qūb Yūsuf ibn Muhammad ibn Zūyād wa Ali ibn Muhammad ibn Sayyār wa kāna min al-Shī'a al-Imāmīyah ‘an abawahyimā ‘an al-Hassan ibn Ali ibn Muhammad." (Al-Tawhīd, 230; Ma'āniy al-Akhbār, 4).[1]

2. The largest share of sanads: "Haddathanā Muhammad ibn al-Qāsim Astarābādī al-ma'rūf bi Abi al-Hassan al-Jurjānī al-mufassir radīyallāh ‘anhu qāla haddathanī Abū Ya'qūb Yūsuf ibn Muhammad ibn Zīyād wa Abul Hassan Ali ibn Muhammad ibn Sayyār ‘an abawayhimā ‘an al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja‘far ibn Muhammad…" (Ma'ānī al-Akhbār, 24, 33, 36, 399; ‘Ilal al-Sharā'I', 2/416; 'Uyūn Akhbār al-Ridā, 1/288 and 291).[2]

The rest, regardless of the repetitive narrators at the beginning of the sanad, are:

"An abawayhimā ‘an al-Hassan ibn Ali al-‘Askarī ‘an abīh-i Ali Muhammad ‘an abīh-i Muhammad ibn Ali (AS) ‘an al-Ridā Ali ibn Musa…" (Uyūn Akhbār al-Ridā, 2/12 and 167)[3]

"'An abawayhimā ‘an al-Hassan ibn Ali ibn Muhammad ibn Ali al-Ridā ‘an abīh-i ‘an jaddih…" (Al-Tawhīd: 47)[4]

"An abawayhimā ‘an al-Hassan ibn Ali ‘an abīh-i Ali ibn Muhammad ‘an abīh-i Muhammad ibn Ali ‘an abīh-i al-Ridā Ali ibn Musa ‘an abīh-i Musa ibn Ja‘far ‘an abīh-i al-Sādiq Ja‘far ibn Muhammad…" (Uyūn Akhbār al-Ridā, 1/266, 300, 301, 305)[5]

3. Recovered sanads from their fathers:

"Haddathanā Muhammad ibn al-Qāsim al-mufassir al-ma'rūf bi Abi al-Hassan al-Jurjānī radīyallāh ‘anhu qāla haddathanā Yūsuf ibn Muhammad ibn Zīyād ‘an abīh-i ‘an al-Hassan ibn Ali ’an abīh-i Ali ibn Muhammad ‘an abīh-i Muhammad ibn Ali ‘an abīh-I al-Ridā Ali ibn Musā ‘an abīh-i Musa ibn Ja‘far ‘an abīh-i al-Sādiq Ja‘far ibn Muhammad…" ('Uyūn Akhbār al-Ridā, 1/254)".[6]

4. In some of the sanads of the narrations that have been mentioned before, instead of the name of Sayyār, "Yasar" or "Sayyād" has been mentioned (Sadūq, nd: 12/2, Sayyād; ʿIlal al-Sharāyiʿ, 2/416, Yasār).

Two. Sanads of Ahmad from Hassan ibn Ali

In the two books of ʿUyūn and Ma'ānī from Sheikh Ṣadūq, there are about seven narrations from

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۱. حَدَّثَنَا مُحَمَّدُ بْنُ اَلْقَاسِمِ اَلْجُرْجَانِيُّ اَلْمُفَسِّرُ رَحِمَهُ اَللَّهُ قَالَ حَدَّثَنَا أَبُو يَعْقُوبَ يُوسُفُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ سَيَّارٍ وَ كَانَا مِنَ اَلشِّيعَةِ اَلْإِمَامِيَّةِ عَنْ أَبَوَيْهِمَا عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ.

۲. حَدَّثَنَا مُحَمَّدُ بْنُ اَلْقَاسِمِ اَلْأَسْتَرْآبَادِيُّ اَلْمَعْرُوفُ بِأَبِى اَلْحَسَنِ اَلْجُرْجَانِيِّ اَلْمُفَسِّرِ رَضِيَ اَللَّهُ عَنْهُ قَالَ حَدَّثَنِى أَبُو يَعْقُوبَ يُوسُفُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ وَ أَبُو اَلْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ سَيَّارٍ عَنْ أَبَوَيْهِمَا عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ ....

۳. عَنْ أَبَوَيْهِمَا عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْعَسْكَرِيِّ عَنْ أَبِيهِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ(ع) عن اَلرِّضَا عَلِيٍّ بْنَ مُوسَى ...

۴. عَنْ أَبَوَيْهِمَا عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ اَلرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ.

۵. عَنْ أَبَوَيْهِمَا عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ اَلرِّضَا عَلِيٍّ بْنِ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ اَلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ...

۶. حَدَّثَنَا مُحَمَّدُ بْنُ اَلْقَاسِمِ اَلْمُفَسِّرُ اَلْمَعْرُوفُ بِأَبِى اَلْحَسَنِ اَلْجُرْجَانِيُّ رَضِيَ اَللَّهُ عَنْهُ قَالَ حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِيهِ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ اَلرِّضَا عَلِيٍّ بْنِ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ اَلصَّادِقِ جَعْفَرِ بْنَ مُحَمَّدٍ ...

"Muhammad ibn al-Qasim al-Mufassir" leading to "Al-Hasan ibn Ali" with these sanads:

"Haddathanā Muhammad ibn al-Qāsim al-mufassir al-Jurjānī radīyallāh 'anhu qāla haddathanā Ahmad ibn al-Hassan al-Husseinī 'an al-Hassan ibn Ali al-Nāsirī 'an abīh-i 'an Muhammad ibn Ali 'an abīh-i al-Ridā 'an abīh-i Musa ibn Ja'far…" (Ma'ānīy al-Akhbār, 278, 288)"[1].

From the sanads of these narrations, four narrations in ʿUyūn Akhbār al-Rezā (AS) do not have the title of "Al-Naseri" following the name of "Hasan Ibn Ali"; and has come alone. (Sadūq, nd: 1/274, 297 and 2/52)

Three. A point about Hassan bin Ali Naseri ʿAskarī

Reflecting on the sanads that have been mentioned, it seems that most likely, "Hasan ibn Ali" in the sanads of these narrations does not mean the eleventh Shiite Imam, that is, Imam Hassan ʿAskarī (AS); rather, the same "Hasan Ibn Ali Naseri" or "Nāṣir Kabīr Aṭrūsh" who in Zaidi sources, he is called "the owner of the invitation, the Great Imam, the Lecturer Imam, the True Imam", and with a special interpretation of "the helper for the right" (Alizadeh, 2016; Rahmati, 2012: full text); and sometimes he is mentioned in Zaidiyyah, on the occasion of his father's title, as "Al-ʿAskarī " (Ibn ʿInaba, 1417: 285); and because of the similarity of his name and that of his father, that is, "Ali ibn Muhammad", he has been confused with the name of Imam Hassan ʿAskarī

(AS); as the mosque built by Aṭrūsh in Amol is also called the mosque of Imam Hassan ʿAskarī .

This possibility is also in line with the manuscript sanad of the commentary attributed to Imam Hassan ʿAskarī (AS):

"…kāna abūnā imāmayn wa kānat al-zaydīyah hum al-ghālibīn bi astarābād wa kānā fī imārat al-Hassan ibn al-ʿalawī al-mulaqab bi-dāʾī ila al-haq imām al-zaydīyah wa kān kathīr al-isghāʾ ilayhim yaqtul al-nāsa bi-siʾāyātihim ʿalā anfusinā fakharajnā bi ahlīnā ilā hadrat al-imam al-Hassan ibn Ali ibn Muhammad…"[2]

It is also consistent with the status of one of the children of Hassan ibn Ali Nasser Kabīr, i.e. Abu al-Hassan Ahmad ibn Hassan who was not Zaidi, but was from the Imāmīyyah Shiites (Ibn Esfandiar, 1987: 273; Amoli, 1969: 108).

Nasser Kabīr (304 AH) is the third Alawite ruler of Tabarestan, with the original name of Hassan Ibn Ali and nicknamed Nasser Aṭrūsh. He was a Zaidi (See. ʿAlam al-Hudā, 1417: 38), although some have mistakenly considered him an Imāmī. Many writings and works have been attributed to him (Ibn Nadīm, 1417: 240); among these works is "Tafsīr Kabīr" or "Tafsīr al-Aṭrūsh" (see: Tehrani, 1408: 4/261).

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١. حَدَّثَنَا مُحَمَّدُ بْنُ ٱلْقَاسِمِ ٱلْمُفَسِّرُ ٱلْجُرْجَانِيُّ رَضِيَ ٱللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ ٱلْحَسَنِ ٱلْحُسَيْنِيُّ عَنِ ٱلْحَسَنِ بْنِ عَلِيٍّ ٱلنَّاصِرِيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ٱلرِّضَا عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ.

٢. «...كان أبوانا إماميين و كانت الزيدية هم الغالبين بأستراباد و كانا فى إمارة الحسن بن زيد العلوى الملقب بالداعى إلى الحق إمام الزيدية و كان كثير الإصغاء إليهم يقتل الناس بسعاياتهم فخشيناهم على أنفسنا فخرجنا بأهلينا إلى حضرة الإمام الحسن بن على بن محمد ...»

2. Sanads in the manuscripts of Tafsīr:

There are three categories of commentary manuscripts attributed to Imam ʿAskarī (AS); some have one type of sanad and some have another type of sanad, and some have both types of sanad; in part, the narrators are in common.

The first sanad

In manuscripts B, D, S, P, and; see: ʿAskarī, 1409: 7[1], (For example, see: Razavi manuscript No. 11165 with the date of the 10th century; and Mar'ashī manuscript No. 11985 of the 11th century) The same sanads, with a slight difference and spelling inconsistency, have been mentioned in Bihār with the title "And we mention what we saw at the beginning of the commentary of

Imam al-ʿAskarī (AS)" (Majlisī, Nd: 1/70).

The second sanad

In manuscripts A, B, D, T, Q, and; see: ʿAskarī, 1409: 8[2].

3. Sanads in the book Iḥtijāj:

In several versions of the book called Iḥtijāj, this sanad is given for the narrations of commentary attributed to Imam Hassan ʿAskarī (AS) at the beginning of the book of Iḥtijāj[3].

(As an example see: page 5 of the manuscript of Ardakan seminary library number 177 with the date 736 AH).

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۱. قال الشيخ أبوالفضل شاذان [بن] جبرئيل بن إسماعيل القمى أدام‌الله‌تأييده حدثنا السيد محمد بن شراهک [يا: سراهنک، شراهتک] الحسينى [يا: الحسنى] الجرجانى (يعنى، محمد بن سراهنک الحسينى العلوى المرعشى الجرجانى.) عن السيد أبى‌جعفر مهتدى بن حارث الحسينى المرعشى (يعنى، ابوجعفر مهدى بن ابى‌حرب الحسينى المرعشى) عن الشيخ الصدوق أبى‌عبد الله جعفر بن محمد الدوريستى عن أبيه عن الشيخ الفقيه أبى‌جعفر محمد بن على بن بابويه القمى رحمه‌الله‌تعالى قال أخبرنا أبوالحسن محمد بن القاسم الأسترآبادى الخطيب رحمه‌الله‌تعالى قال حدثنى أبويعقوب يوسف بن محمد بن زياد و أبوالحسن على بن محمد بن سيار و كانا من الشيعة الإمامية قالا: كان أبوانا إماميين و كانت الزيدية هم الغالبين بأسترآباد و كانا فى إمارة الحسن بن زيد العلوى الملقب بالداعى إلى الحق إمام الزيدية و كان كثير الإصغاء إليهم يقتل الناس بسعاياتهم فخشيناهم على أنفسنا فخرجنا بأهلينا إلى حضرة الإمام الحسن بن على بن محمد أبى القائم(ع).

۲. قال محمد بن على بن محمد بن جعفر بن دقاق [برخى نسخ: رفاق]: حدثنى الشيخان الفقيهان: أبوالحسن محمد بن أحمد بن على بن الحسن بن شاذان و أبو محمد جعفر بن أحمد بن على القمى(ره) قالا: حدثنا الشيخ الفقيه أبوجعفر محمد بن على بن الحسين بن موسى بن بابويه القمى (ره) قال: أخبرنا أبوالحسن محمد بن القاسم المفسر الاستراباذى الخطيب (ره) قال: حدثنى أبويعقوب يوسف بن محمد بن زياد و أبوالحسن على بن محمد بن سيار [برخى نسخ: يسار] ـ وكانا من الشيعة الإمامية ـ قالا: كان أبوانا إماميين، و كانت الزيدية هم الغالبون بأستراباذ، و كنا فى إمارة الحسن بن زيد العلوى الملقب بالداعى إلى الحق إمام الزيدية، و كان كثير الاصغاء إليهم، يقتل الناس بسعاياتهم، فخشينا على أنفسنا، فخرجنا بأهلينا إلى حضرة الامام أبى‌محمد الحسن بن على بن محمد أبى‌القائم عليهم السلام.

۳. حدثنى به السيد العالم العابد [قبل از اصلاح، العامل] أبوجعفر مهدى بن أبى‌حرب الحسينى المرعشى رضى‌الله‌عنه قال حدثنى الشيخ الصادق أبوعبدالله جعفر بن محمد بن أحمد الدوريستى رحمة الله عليه قال حدثنى أبومحمد بن أحمد قال حدثنى الشيخ السعيد أبوجعفر محمد بن على بن الحسين بن بابويه القمى رضى‌الله‌عنه قال حدثنى أبوالحسن محمد بن القاسم المفسر [الأسترآبادى]، قال حدثنى أبويعقوب يوسف بن محمد بن زياد و أبوالحسن على بن محمد بن سيار و كانا من الشيعة الإمامية قالا حدثنا أبو محمد الحسن بن على العسكرى(ع).

In other manuscripts, the same sanads exist with some slight differences and spelling contradictions (for example, see: Mar'ashī version No. 9836 dated 1033 AH)

The same sanads with a slight difference in ʿAwālī al-Laʿālī al-Azīzīyah from Ibn Abi Jumhūr (d. 901 AH), with the title "Ṭabrisī Mufassir" (Ibn Abi Jumhūr, 1403: 16)[1];

4. Possible replacement and combination sanads

Ibn al-Ghadāʾirī (4th century) writes on the title of "Muhammad ibn al-Qasim" (Ibn al-Ghadāʾirī, 1422: 98)[2].

The same thing has been narrated by Allameh Ḥillī and others from Ibn Ghadāʾirī (see: Ḥillī, 1417: 405). There are several notable points in this regard: In Ibn al-Ghadāʾirī's speech, it is possible that he mentioned two interpretations on the occasion of an issue; in other words, he mentioned both the narrated commentary of Muhammad ibn Qasim and the narrated commentary of Sahl ibn Dibāj; and considered them the same in terms of "subjectivity." In other words, the sentence of Ibn Ghadāʾirī is as follows: the interpretation of Astarābādī is the subject; as is the case with the Dibājī interpretation; and here, the word "kamā ʿan" has been missed in the

sentence of Ibn Ghadāʾirī; as Allameh Tustarī has also pointed out this possibility of missing (Tustarī, 1401: 1/215).

Here it is possible that, for example, the commentary of Hassan ibn Ali Aṭrūsh has been passed on to the next generations in two ways:

One. Through Sahl Dibājī (d. 380 AH) from his father (d. 340 AH) from Aṭrūsh (d. 304 AH); this is the existing interpretation attributed to Imam Hassan ʿAskarī (AS).

Two. Through Muhammad ibn Qasim Astarābādī from Yusuf ibn Ziyād and Ali ibn Sayyār from Hassan ibn Ali Aṭrūsh; a small number of its narrations have been mentioned by Sheikh Ṣadūq, quoting Muhammad ibn Qasim al-Mufassir, in some of his works (for example, see: Al-Tawḥīd, 230; Maʾānī al-Akhbār, 4).

Therefore, on the other hand, two possibilities can be considered to explain this documentation or correct the sanads:

1. The sanads of Sahl Dibājī have been destroyed from the beginning of the old version of Tafsīr; in subsequent copies, they have taken and used the sanads in the works of Sheikh Ṣadūq, and have interpreted, written and copied them instead of the sanad at the beginning of the copy.

2. According to one of the commentary sanads attributed to Imam Hassan ʿAskarī (AS) on manuscripts, Muhammad Daqqāq has quoted the commentary from Ibn Rāzī, i.e. Jaʿfar Qomi and also Ibn Shādhān Qomi. On the other hand, Jaʿfar Qomi in his works has mentioned the names of some of his sheikhs in the series of sanads, among which we can mention Sahl Ibn Ahmad Dibājī (Ibn Rāzī, 1990: "Al-Musalsalāt" 108). Also, Ibn Shādhān Qomi has some narrations

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١. قَالَ اَلشَّيْخُ أَبُوالْفَضَائِلِ اَلطَّبْرِسِيُّ اَلْمُفَسِّرُ بِإِسْنَادِهِ حَدَّثَنِى اَلسَّيِّدُ أَبُو جَعْفَرٍ مَهْدِيُّ بْنُ أَبِى حَرْبٍ اَلْحُسَيْنِيُّ اَلْمَرْعَشِيُّ عَنِ اَلشَّيْخِ أَبُو [أَبِى] عَبْدِ اَللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ اَلدُّورْيَسْتِيِّ قَالَ ...

٢. المفسّر الأسترآبادئِ. روى عنه أبوجعفر ابن‌بابويه. ضعيف، كذّاب. روى عنه تفسيرا يرويه عن رجلين مجهولين: أحدهما يعرف بيوسف بن محمّد بن زياد، و الآخر: علىّ بن محمّد بن يسار، عن أبيهما، عن أبى الحسن الثالث(ع). و التفسير موضوع عن سهل الدياجيّ عن أبيه، بأحاديث من هذه المناكير.

from Sahl Ibn Ahmad Dibājī; Such as (see: Karājakī, 1410: 63 and 151)[1].

Therefore, some people may have changed or corrected the commentary sanad in their own opinion in copying the commentary attributed to Imam Hassan ʿAskarī (AS) for reasons such as Ibn Ghadāʿirī's article about Sahl Dibājī. That is, they have combined the sanad of Daqqāq by Jaʿfar Qomi from Sahl Dibājī with the sanad of Sheikh Ṣadūq from the commentator Astarābādī, and the name of Sahl Dibājī has been removed from this sanad of Tafsīr ʿAskarī. This possibility is consistent with the status of other commentary sanads of Shādhān; because there are no narrators in those sanads between Seyyed Raḍī and Sheikh Ṣadūq. This fall may be a clue to the removal of the narrators, and it is the replacement and composition of sanads from Sahl Dibājī to Sheikh Ṣadūq.

The conclusion is that, if there are any clues about Sahl Dibājī's father's relationship with Hassan bin Ali Aṭrūsh in Iraq; the first possibility will be supported; and if other manuscripts of the interpretation are found with different sanads, the second possibility is supported.

B. Sanads of the commentary up to Sheikh Ṣadūq

Apart from the sanads of the narrations of Sheikh Ṣadūq from the commentator Astarābādī in his works, all three other sanads of the book of commentary attributed to Imam Hassan ʿAskarī (AS) have two steps: One, the sanads of narrators up to Sheikh Ṣadūq; two, the sanads of the narrators from sheikh

Ṣadūq to Imam Hasan ʿAskarī (AS); each of them has their special significance. In the present text, we will only consider the sanads of this interpretation up to the sheikh Ṣadūq.

1. The importance of addressing these sanads

Firstly, we need to discuss the importance of dealing with the sanads up to Sheikh Ṣadūq, whether it is important to pay attention to these sanads or these sanads are somehow ceremonial sanads and the reflection on their narrators is not important.

In this regard, it is necessary to note that if the whole available book attributed to the interpretation referred to as Imam Hassan ʿAskarī (AS), or in a better word, the commentary of Aṭrūsh was available in the works of sheikh Ṣadūq, the attention to the narrators of the sanads up to Sheikh Ṣadūq did not have much significance for the validation of this book; that is, these sanads were considered somehow ceremonial; but since there are only 20 narratives and more than 30 narratives of this interpretation are available in the works of sheikh Ṣadūq, it means that the validity of the sanad is about 350 narratives of the interpretation attributed to Imam Hasan ʿAskarī (AS) that are related to the validity and status of the sanads collection up up to Sheikh Ṣadūq. In other words, these narratives cannot be attached to the validity of sheikh Ṣadūq; they may have been fake or altered and their sanads are attributed to sheikh Ṣadūq intentionally or unintentionally.

2. Introduction of sanads up to Sheikh Ṣadūq

In order to better pay attention, we show all the sanads of the narrators up

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١. «الشيخ الفقيه ابن شاذان رحمه‌الله قال حدثنا سهل بن أحمد عن احمد بن عبد الله الديباجى».

to Sheikh Ṣadūq on this interpretation, which we had previously mentioned, in a table separately from other narrators.

C. Omissions and the time interval between the manuscripts and the final narrators

About Irsāl in the sanads of the commentary attributed to Imam Hassan ʿAskarī (AS), two different approaches can be adopted, each in turn are very important.

1. The time interval between the manuscripts and the narrators

There is a time interval between almost all manuscripts of earlier works, with their authors or narrators.

The commentary book attributed to Imam Hassan ʿAskarī (AS) in all three types of its sanads, has a time interval between manuscripts and narrators of sanads; which is mentioned separately:

A. Sanads of interpretation's manuscripts

These sanads, as mentioned earlier, are of two types and both are from an unknown original narrator. If the anonymous narrator of Daqqāq sanad has quoted directly from Muhammad Daqqāq (d. 425 AH), he probably died around the year 450 AH; therefore, his distance with the oldest manuscript of Tafsīr, which is related to the year 808 AH (Derayati, 2011: 661/8) and also has his sanad, is about 350 years. Also, if the anonymous narrator of Shādhān sanad has quoted directly from Shādhān Ibn Jibril (590 to 600 AH), he probably died around 620 AH; therefore, his distance with the oldest manuscript of Tafsīr, which is related to the year 808 AH and has his sanad, is about 190 years. Therefore, the manuscripts of the commentary

attributed to Imam ʿAskarī (AS) at their best in these sanads have a distance of about two hundred years without sanads from the narrator of the sanads of the manuscript.

B. Sanads of Interpretation in Iḥtijāj

These sanads, which are in the book of Iḥtijāj and are for about forty narrations of commentary attributed to Imam ʿAskarī (AS); given that the author of the book "Iḥtijāj" is anonymous; there are two forms: 1- If the narrator of the unknown author of Iḥtijāj has quoted the narrations directly from Mahdi Mar'ashī (539 AH); he probably died in 570 AH; therefore, according to the oldest manuscript of Iḥtijāj which is in the year 736 AH (see: Ardakan version, number 177), the time interval between the date of writing the manuscript and the narrator of the commentary narrations is about 170 years. 2- Even if I consider Abu Mansour Ṭabrisī as the author of the book of "Iḥtijāj", considering that his life is around the year 588 AH; the time interval between the date of writing the manuscript (736 AH) and the narrator of the commentary narrations is about 150 years. Therefore, about 40 narrations from the commentary attributed to Imam ʿAskarī (AS) in the manuscript of Iḥtijāj, at their best in these sanads, have a period of about one hundred and fifty years without sanads to the narrator of the sanads.

C. Sanads of interpretation in the works of Sheikh Ṣadūq

Sanads about 27 (20 + 7) narrations of the commentary attributed to Imam ʿAskarī (AS) in the works of Ṣadūq, include four titles from the books of Ṣadūq: 1- The book of ʿUyūn Akhbār al-Rezā (AS), the oldest historical version of which is related to 576 AH

(Derayati, 2011: 23/212) and other versions have been estimated around the fourth century, that is, the time of Sheikh Ṣadūq (381 AH); therefore, according to the fourth-century version, there is no specific time interval with the sanads of the commentary narrations; and according to the specific version, there are at least about two hundred years without sanads to the narrator of the sanads, namely Sheikh Ṣadūq. 2- The book "'Ilal al-Sharāyi'", the oldest version of which is related to the ninth century (Derayati, 2012: 8/22/35); and the book of Tawḥīd, the oldest version of which is related to the year 951 AH (Derayati, 2012: 9/418); and the book Ma'ānī al-Akhbār, the oldest version of which is related to the tenth century (Derayati, 2012: 25/30).

Therefore, some of these 27 narrations (regardless of the version of the 4th century) are about two hundred years old, and others are about six hundred years apart from the undocumented narrator up to the narrator of the versions sanads i.e. Sheikh Ṣadūq.

D. Summarizing the time interval between the manuscripts and the narrators

According to the reports mentioned in the previous three titles, the minimum time interval from the manuscripts of the book of commentary to the narrators of its sanads, as well as some narrations of commentary in the works of Sheikh Ṣadūq, is about two hundred years; that means they all have old and long background.

Only if the manuscript of 'Uyūn Akhbār al-Rezā (AS) with a date of about the fourth century is correct; this means that 9 of the narrations of Tafsīr

attributed to Imam Hassan 'Askarī (AS) in the works of Ṣadūq are without a time interval in terms of manuscript to the narrator of the narrations, namely Sheikh Ṣadūq.

2. Irsāl and omissions of narrators in sanads

The sanads of the narrations of Tafsīr to Sheikh Ṣadūq are of three types; two types of manuscript sanads of the book of commentary attributed to Imam 'Askarī (AS) and one type of sanads of about forty narrations in the book called Iḥtijāj. Apart from the initial Irsāl of sanads to anonymous narrators in the fifth and seventh centuries, these sanads have a clear and hidden omissions.

A. Omission in the sanads of Shādhān Ibn Jibril

There are two hidden omissions in the manuscripts of Ibn Jibril in the manuscripts of Tafsīr:

1. There is a secret omission between Abu Ja'far Mohtadi Mar'ashī (Mahdi Mar'ashī) and Ja'far Doristi. Because according to the life history of the elders of Abu Abdullah Ja'far ibn Muhammad ibn Ahmad Doristi Rāzī (458 AH), the birth of Doristi was probably around 385 AH or before it. Accordingly, the date of his death is probably about 470 AH or earlier. According to this rule, Doristi could not be Sheikh and Master of Abu Ja'far Mar'ashī; because, according to Sam'ānī, he was born in 462 AH, and even if he had started studying and receiving narration at the age of 15 (i.e. 477 AH), he could not have obtained narration from Ja'far Doristi directly; unless, we consider Ja'far Doristi to be an old man, who was alive until 477 AH. On the other hand, the name Doristi is not among the elders

mentioned by Samʾānī from Abu Jaʿfar. Also, in the sources, the name of Abu Jaʿfar Marʾashī is not among the students of Doristi; and there are no other narrations from Shiite sources quoting them, except this commentary sanads attributed to Imam Hassan ʿAskarī (AS). Therefore, it is not clear whether Abu Jaʿfar saw Doristi in person or not. That is, it is necessary to investigate how was the narration of Abu Jaʿfar's narration from Doristi?

2. There is a hidden omission between Jaʿfar Doristi's father and Sheikh Ṣadūq; because Sheikh Ṣadūq died in the year 381 AH, and the time of death of Jaʿfar Doristi's father, according to the year of Jaʿfar's life in 474 AH, is about 425 to 450 AH. If Jaʿfar Doristi's father wants to narrate directly from Sheikh Ṣadūq, it is necessary that he was born at least around 360 to 365 AH, which will not be in harmony with Jaʿfar Doristi's life; unless we assume that either Jaʿfar Doristi or his father is an old man. However, if we correct the sanads according to the sanads of Muhammad Daqqāq in manuscripts as well as the commentary sanads attributed to Imam ʿAskarī (AS) in the book of Iḥtijāj, and add the name of Muhammad ibn Ahmad Shādhān or Jaʿfar ibn Ahmad Qomi between Sheikh Ṣadūq and his father Doristi; the problem of omission in this part of the sanads will be solved.

B. Omission in the sanads of the narrations of the book called Iḥtijāj

Three hidden omissions can also be assumed in the sanads of Iḥtijāj:

1. If Abu Mansour Ṭabrisī (lived around 480 to 580 AH) is the author of a book called Iḥtijāj, there can be no presumed omission between Ṭabrisī and Mahdi Marʾashī; but because Abu Mansour Ṭabrisī is not the author of the book called Iḥtijāj, and on the other hand, the year of life of the anonymous author of the book called Iḥtijāj is not known so the condition of omission is unknown here too. That is, the author of Iḥtijāj may have quoted about forty narrations of commentary in a book called Iḥtijāj, at intervals.

2. Between Mahdi Marʾashī and Jaʿfar Doristi, in the sanads of Iḥtijāj, it is possible to assume the same omission as the sanads of interpretation, which was explained earlier.

3. In the sanads of Iḥtijāj, the name of Jaʿfar Doristi's father is not mentioned between Jaʿfar Doristi and Jaʿfar ibn Ahmad, according to which the omission is found; unless we correct this sanad with the sanads of the manuscript of the commentary attributed to Imam ʿAskarī (AS).

C. Omission in the sanads of Muhammad Daqqāq

Since Muhammad Daqqāq or Raffāq is unknown and no information can be found about him in the name of Daqqāq and Raffāq in the sources, it is not possible to make an accurate judgment about the situation between him and the later narrators before Sheikh Ṣadūq in these commentary sanads attributed to Imam Hassan ʿAskarī (AS); of course, if Muhammad Daqqāq is the son of Ali Daqqāq, that is, Muhammad ibn Ali ibn Muhammad ibn Jaʿfar ibn al-Daqqāq, who is the Sheikh of Sheikh Ṣadūq, the sanads between Muhammad Daqqāq and the narrators before Ṣadūq are apparently inconsistent.

D. Rijālī study of narrators of sanads up to Sheikh Ṣadūq

According to the available and probable sanads, the total number of narrators of the commentary sanads, both in manuscript and in Iḥtijāj, is nine: They are Shādhān Jibril, Muhammad Sarāhanak, Ahmad

Ṭabrisī, Mahdi Marʾashī, Jaʿfar Doristi, Muhammad Daqqāq, Jaʿfar Qomi, Muhammad ibn Shādhān and Sahl Dibājī. On the other hand, the first narrator who mentions the book of commentary is unknown; therefore, the number of narrators whose religious status needs to be examined is ten; which are in chronological order:

1. Unknown final narrators

In the existing sanads of manuscripts of commentary attributed to Imam Hassan ʿAskarī (AS), the narrators of "he said" are not known; that is, the person of the narrator who says "Shādhān Ibn Jibril said" and in another sanad, the narrator of "Muhammad Daqqāq said". Therefore, the last narrators of the commentary sanads are anonymous; and the anonymity of this narrator is a level lower than the status of "Muhmal" and "Majhūl". This means that, if the name of the narrator is known and this name does not appear in the Rijālī books, the narrator is considered Muhmal; and if the name of the narrator is specified and his name has not been mentioned in the Rijālī books, but there is no translation of him, this narrator is considered Majhūl i.e. unknown. But even if the name of the narrator is not specified in a sanad; this means that the narrator is anonymous; the state of the invalidity of an anonymous narrator is much stronger than the Muhmal and Majhūl narrator.

Also, in the sanad of the book called Iḥtijāj, if the author was Abu Mansour Ṭabrisī, the narrator of the hadiths of the commentaries attributed to Imam Hassan ʿAskarī (AS) would have been specific and usually Abu Mansour Ṭabrisī; but later it will come that the book called Iḥtijāj is not from Ṭabrisī; so in this sanad, because the author is anonymous, so the narrator of the

"hadith" in the commentary sanad in Iḥtijāj is also unknown; and everything we said above can be said for this narrator as well. As a result, the final narrators of all the manuscripts of the commentary, as well as the manuscripts of the book called Iḥtijāj, are anonymous.

2. Shādhān Ibn Jibril (d. 590 to 600 AH)

Abu al-Faḍl al-Shādhān ibn Jibril ibn Isma'il ibn Abi Ṭālib al-Qomi has been apparently a Shiite Imāmī jurist of the sixth century. There is no translation or modification in the earlier rijālī sources, namely: Maʿālim al-Ulamā Ibn Shahr Āshūb (d. 588 AH), Al-Fihrast Muntajab al-Din (d. 600 AH), Rijāl ibn Dāwūd (7th century) and summary of the sayings of Ḥillī (d. 726 AH). Only, his name is mentioned in the author's way to "Abi Al-Salah Taqī Ibn Najm al-Din Al-Halabī" in Rijāl Ibn Dāwūd and also a similar repetition in the summary of the sayings (see: Ibn Dāwūd, Nd: 27; Ḥillī, 1417 AH: 455). Therefore, Shādhān Ibn Jibril is unknown due to Rijālī viewpoint in the earlier works. There are a few hadiths from him in the sources of the seventh century, such as: Al-Mazār Kabīr (Ibn Mashhadī, 1999: 31 and 236), Iman Abi Ṭālib (Mousavi, 1990: 103, 130, 224, 264, 285, 304, 319 and 361) and Farhat al-Gharrāʿ (Ibn Tawus, Nd: 50, 99 and 112); there are also more hadiths in later sources. Four books have been attributed to him; the two books "Izahat al-Illah" and "Tuhfat al-Muʿallif" are not available. The two books Al-Faḍāʾil and Al-Rawḍa, apart from the fact that their attribution to Shādhān Ibn Jibril is distorted (for example, see: Tehrani, Nd: 8/135, number 507; Bahari Hamedani, 2002: all over the text) in terms of structure, form and text of their hadiths, are the

same; and now it is not clear which of these two books are original, and which are written by the other. (For more information, see: Qomi, 1423; Homo, 1984 AD: all over the text). It seems that later rijālī, such as Sheikh Ḥurr Āmulī, the author of Riyadh al-'Ulamā, and others, have identified and praised Shādhān ibn Jibril for these attributive works without any sensory reason (see: Ḥurr Āmulī, Nd: 2/130; Isfahani Afandi, 1403: 3/5). Of course, the view of some scholars towards him also had a jurisprudential aspect; like the opinion of the first martyr on the occasion of mentioning the book "Izahat al-Illah fi Maʾrefat al-Qiblah" which said: "Al-Sheikh Abol Fadl Shādān ibn Jibrīl al-Qomī wa huwa min Ajillāʾ Foqahāʾunā" ('Āmilī, 1419: 163)[1].

In any case, with the search that was done in these books attributed to Shādhān Ibn Jibril, no report was found about "Mahdi Al-Husseini Al-Marʾashī (narrator of ʿAskarī's commentary), Abu Mansour Ahmad Ibn Ali Ṭabrisī, Al-Iḥtijāj and also the commentary of Imam Hassan ʿAskarī (AS)". Also, hadiths and materials from the current book called Ihtijāj and Interpretation attributed to Imam Hassan ʿAskarī (AS) were not found in these two books; to show the connection between the scholars and the commentary attributed to Imam Hassan ʿAskarī (AS).

The conclusion is that, apart from the fact that there was no translation or modification in the earlier rijālī sources of Shādhān ibn Jibril and he is unknown; his connection with the commentary attributed to ʿAskarī (AS) is also not clear.

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١. الشيخ أبوالفضل شاذان بن جبرئيل القمى و هو من اجلاء فقهائنا.

3. Muhammad Ibn Sarāhanak

"Muhammad ibn Sarāhanak Al-Husseini Al-Alawi Al-Marʾashī Al-Jurjānī" is unknown in the books of Shiite Rijāl and translators. Apart from the manuscript of the commentary attributed to Imam Hassan ʿAskarī (AS) which is available with the sanads of "Muhammad Sarāhanak from Abi Jaʿfar Mohtadi ibn Al-Ḥārith Al-Husseini Al-Marʾashī "; he is the narrator of only one narration; which is mentioned in Farhat al-Gharrāʿ by Ibn Tawus with the title "An al-Faqīh Muhammad ibn Sarāhanak" (see: Ibn Tawus, 1419: 134).

Of course, he is also the author of manuscripts of Rijāl Tūsī; which is written in the version: "... Al-Sayyid al-Sharif Muhammad ibn Sarāhanak ibn al-Murtiḍā al-Husseini in the year 533 AH ..." (See: Ostadi, 2021 AD: early text).

The name and biography of his father or brother, namely Al-Murtiḍā ibn Sarāhanak (who was also a writer), is mentioned in the Ṭabaqāt al-Zaidiyyah al-Kubrā on the occasion of the writing of some manuscripts, such as Nahj al-Balāghah (Al-Shahari, 1421: 1/348); and his name is mentioned in some Zaidi sources with the correction and title "Sarāhanak Vashi" or "Sarāhanak Al-Hassani Al-Marʾashī " (for example, see: Al-Shahari, 1421: 3/121, 422). Therefore, according to Rijālī viewpoint, Muhammad ibn Sarāhanak is untranslated and unknown.

4. Abu Mansour Ahmad Ṭabrisī

There is no mention of Abu Mansour Ṭabrisī and the Book of Iḥtijāj in the early rijālī sources and al-Fihrist of the fifth to eighth centuries, which date back to the life of Abu Mansour Ṭabrisī and probably at the time of the writing of the book called Iḥtijāj. The only

information we have about Ahmad Ṭabrisī; there are two lines of his bibliography that Ibn Shahr Āshūb (488 or 489-588 AH) has mentioned in Maʿālim al-'Uma. There is no information in the later Shiite rijālī and translation sources other than the two lines of content in Maʿālim, as well as a line of sanads in Iḥtijāj and commentary attributed to Imam Hassan ʿAskarī (AS), which came from Abu Jaʿfar Marʾashī . Only now does he know that Ibn Shahr Āshūb was a student of Ahmad Ṭabrisī; also, considering that Ibn Shahr Āshūb has been in Iraq and the Levant for at least the last 28 years (see: Pakatchi, 2020: throughout the text); it seems that Ṭabrisī was the master of Ibn Shahr Āshūb before 560 AH. Therefore, according to the year of birth of Ibn Shahr Āshūb and the date of 560 AH, only we know that the life of Abu Mansour was around the years 480 to 580 AH. Ibn Shahr Āshūb has written in Maʿālim: "Shayhī Ahmad ibn Abi Tālib al-Tabrisī, lahū kitābu al-Kāfī fi al-Fiqh Hassan, al-Ihtijāj, Mafākhirat al-Tayiba, Taʾrīkh al-'Aʾimma (AS), Fadāʾil al-Zahrāʾ, Kitāb al-Salāt)" (Ibn Shahr Āshūb, nd: 61)[1].

Now, due to the fact that he did not mention more information, it is not clear whether the current book called Iḥtijāj is the same book of Iḥtijāj mentioned in the teachings, or this work is another book of the same name that has been attributed to him. Therefore, it is not clear whether the name of the book of Iḥtijāj, in this remembrance of Ibn Shahr Āshūb from

his master, is the current book called Iḥtijāj or not? According to new research, it has been determined that the attribution of the current book of Iḥtijāj, which is available to us, to Abu Mansour Ṭabrisī, the master of Ibn Shahr Āshūb, is not clear and well-reasoned; on the other hand, basically two books called Iḥtijāj and Tafsīr attributed to Imam Hassan ʿAskarī (AS) until the tenth century, were unknown and inaccessible among Shiite scholars (Ostadi, 2020: throughout the text). The conclusion is that "Ahmad Ibn Ali Ṭabrisī" is unknown to rijālī and translation scholars; and there is no information about him except in the names of his books in the sources of Shiite Rijāl and translators.

5. Abu Jaʿfar Mahdi Marʾashī

Mahdi Marʾashī (d. 539 AH), the common narrator of the sanads of the manuscripts of Tafsīr and the manuscripts of the book of Iḥtijāj, is an unknown figure in the books of Shiite translation. For him, various names or corrections are included in the sources. The only translation available from him is a short translation quoted by Abd al-Karīm Samʾānī (d. 562 AH) from the words of Mahdi Marʾashī (Samʾānī, 2003 AD: 12/192). Also, the first references to him in the Shiite translation have been made by Ardabili (d. 1101 AH), and quoting a summary of the article.

Abu Jaʿfar was born in 462 and was from Dehestan; and the date of his death is 539 or 540 AH which Samʾānī and Ibn Ḥajar have quoted for his birth; and apparently he died in the city of Sariyeh Tabarestan. Samʾānī has named six people: 1- Isma'il Al-Isma'ili (477 AH). 2- Hassan Al-Wazir (d. 485 AH). 3- Muhammad Al-Nahavandi (d.

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۱. «شیخی احمد بن أبی‌طالب الطبرسی، له کتاب الکافی فی الفقه حسن، الاحتجاج، مفاخرة الطلبیة، تاریخ الائمة(ع)، فضائل الزهراء(ع)، کتاب الصلاة.»

497 AH). 4- Ahmad Al-Thaqafī (d. 483 AH). 5- Abdul Salam Al-Qazwīnī (d. 488 AH). 6- Al-Hussein Al-Murhaf (d. 509 AH), which Abu Ja'far has narrated in various cities for a short time. Three of them are judges; one is a minister, one is a mufti and one is an unknown. According to some narrative sanads, others can be introduced as Sheikh or Master Abu Ja'far; which may only be Ahmad Khargushi, apart from the elders named by Sam'ānī, to be a Sheikh of Abu Ja'far; since he is also unknown, it is not possible to analyze him as a sheikh or a master of Abu Ja'far. Also, according to some narrative sanads, it is possible to consider some disciples for Abu Ja'far; such as: 1- Muhammad Sarāhanak (d. 533 AH); which is unknown. 2- Abdul Karim Sam'ānī (506 AH); who is his translator. 3- Abu Mansour Ṭabrisī; for various reasons, he was not the master of Abu Ja'far Mar'ashī (Ostadi, 2020: Full text) Sam'ānī has reported that Abu Jaʿfar's religion was "exaggerated Shiite"; and has considered him famous in this tendency (Sam'ānī, 2003 AD: 12/192). Given the existence of Ghulāt Nasiriyah in Sam'ānī era in Iran, it is highly probable that he was also a Nasiriyah of Iran; other evidences also highlight the state of his religion (Ostadi, 2020: throughout the text). The result is that, according to Shiite scholars, Mahdi Mar'ashī is unknown; and according to Sam'ānī translation, he was a famous Ghālī; and with other evidences, he was probably from the Ghulāt of Nasiriyah.

6. Ja'far Doristi

Abu Abdullah Ja'far ibn Muhammad ibn Ahmad Doristi is one of the Shiite narrators; no information is available on his birth or death. According to the life history of his Mashayakh, his birth was probably around 385 AH or earlier. Accordingly, the date of his death is probably around 470 AH or earlier. Apparently he was a contemporary of Sheikh Tūsī and one of the students of Ibn Ayyāsh (d. 401 AH), Sheikh Mufīd (d. 413 AH) and Seyyed Morteza (d. 436 AH) (Qazwīnī Rāzī, Nd: 210; Muntajabuddin, 1366 AH: 45).

There is nothing found about his name and work, as well as translation, and modification in the sources of the earlier rijālī, namely: Ibn al-Ghadāʾirī (l (AH 4), Najjāshī al-Fihrist (450 AH), Rijāl Kashshī, and al-Fihrist of Sheikh Tūsī (460 AH); also, Rijāl Ibn Dāwūd (7th century) and the summary of the sayings of Ḥillī (726 AH).

Only Tūsī in his Rijāl has considered Ja'far Doristi as trustworthy (Tūsī, 1415 AH: 459) and Muntajab al-Din (AH 600 AH) in al-Fihrist, while mentioning the works of Doristi, has called him "Trustworthy and just" (Muntajab al-Din, 1987 AH: 45 Elsewhere, he apparently mentions his son (Muntajab al-Din, 1987 AH: 86)

In Maʿālim al-Ulamā, Ibn Shahr Āshūb (d. 588 AH) only mentions the book of Al-Rad ala Al-Zaydiyyah (Ibn Shahr Āshūb, Nd: 32); But others have mentioned works such as "Al-Hassani, Al-Rad Ala Al-Zaidiyyah, Al-Kifāyah, Al-I'tiqādāt and Yawm Laylah" for Ja'far Doristi (Muntajab al-Din, 1987 AH: 45; Isfahani Afandi, 1403 AH: 1 / 110-111). Therefore, only Tūsī considered him trustworthy and Muntajab al-Din repeated the same thing for him. From the fact that his translation and modification have not been mentioned in earlier works, except for Rijāl Tūsī; also, Tūsī has not mentioned the works of Ja'far Doristi in his al-Fihrist and Rijāl, as well as the choice of Ma'refat al-Rijāl; the inclusion of the short word "trust" in

the version of Rijāl Tūsī seems a bit dubious; Which may have meant "Al-Faqīh".

The result is that, because no translation and modification are found in the earlier rijālī sources of Ja'far Doristi; and only in the version of Rijāl Tūsī, he is considered trustworthy; and Tūsī has not identified him and his works in al-Fihrist; his authenticity seems questionable.

7. Muhammad Daqqāq

In the sanads of some manuscripts of Tafsīr attributed to Imam Hassan ʿAskarī (AS) and also in the older manuscript (808 AH), the name "Muhammad Ibn Ali Ibn Muhammad Ibn Ja'far Ibn Al-Daqqāq" or "Raffāq" is mentioned as the first narrator of the Tafsīr sanad. Muhammad Daqqāq or Raffāq is unknown and no information was found about him in the sources under either Daqqāq or Raffāq. As mentioned earlier, Muhammad Daqqāq may be the son of Ali Daqqāq, who is Sheikh of Sheikh Ṣadūq; Numerous narrations have been narrated from him with names: "Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqāq", "Ali ibn Ahmad ibn Musa al-Daqqāq" and "Ali ibn Ahmad ibn Musa" are found in the works of Ṣadūq (for example, see: Ṣadūq, nd: 250). Allameh Majlisī states that the person who is nicknamed Al-Daqqāq in the series of masters of Ṣadūq is one person and that is Ali ibn Ahmad ibn Muhammad ibn Imran (Majlisī, 1403: 1/57). Of course, it is unlikely that Muhammad Daqqāq was the son of Ali; unless the father is old and then his son is little; because the time interval between these two narrations is long and about seventy years. The result is that Muhammad Daqqāq or Raffāq is Muhmal or at least Majhūl to Rijālī.

8. Abu Muhammad Ja'far Qomi

The date of birth and death of Abu Muhammad Ja'far ibn Ahmad Ilāqī Rāzī Qomi is not known, but based on the life history of his Mashayakh, his life can be considered in the second half of the fourth century and early fifth century. There is also disagreement in the sources about the name of his father and grandfather (see: Bagheri, Nd: beginning of the text). According to the existing narrations from Ja'far Qomi and also mentioning the sanads of al-Musalsalāt, he has narrated from narrators such as Sahl ibn Ahmad Dibājī, Sheikh Ṣadūq and others (see: Ibn Rāzī, 1990: 108); in mentioning some of these narrations, Sheikh Ṣadūq has called him "Al-Faqīh" and has written: Ja'far Qomi has narrated from people such as Ubaydullah ibn Musa Alawi, Muhammad ibn Ali al-Fawi and also Muhammad ibn Ali ibn Daqqāq (the previous narrator of the commentary sanads attributed to Imam Hassan ʿAskarī) (Ibn Rāzī, 1990: 47; ʿAskarī, 1409: 9).

Also, among the remaining works of Ja'far Qomi, most of which are in the field of "Manāqib, etiquette and ethics", "Al-Arūs, Al-Ghāyāt, Al-Musalsalāt, Al-A'māl Al-Mani'ah Min Al-Jannah, Nawādir Al-Athar Fi Ala Khair Al-Bashar and Jāmi Al-Ahadīth Al-Nabawīyah" are available, which have been published in a book called "Jāmi' al-Ahadīth" (Ibn Rāzī, 1990: all text). Some works have also been mistakenly attributed to Ja'far Qomi (for example, see: Tehrani, 1403: 2/225).

Regarding Rijālī's critique, no explanation was found on the credibility of Ja'far Qomi by the earlier Rijālī. However, Qahpānī, quoting Ḥillī, wrote: Sheikh Tūsī has certified Ja'far Qomi; but al-Tūsī has only said in his rijāl: "Ja'far ibn Ali ibn Ahmad

Qomī al-Ma'rūf bi Ibn al-Rāzī Yukannā Abā Muhammad Sāhib-u Tasānīf" (Tūsī, 1415: 418).[1]

Perhaps there was a difference between the versions of Rijāl Tūsī; or it is possible that in the version of Ibn Dāwūd Ḥillī, instead of "al-Faqīh", the word "al-Thiqāt" has been copied; also, it is possible that Ibn Dāwūd Ḥillī authenticated Ja'far Qomi apparently because of his description of Sheikh Ṣadūq, or the title of al-Faqīh. As Behbahani has considered Ibn Babawayh's satisfaction with Ja'far Qomi and his description of jurisprudence as evidence of his authenticity; but according to some Rijāl, such a description is trustworthy and indicates the goodness of the person (see: Bagheri, nd: the beginning of the text) Ibn Tawus (d. 664 AH), apparently in his credit, has called him as one of the great Imāmī scholars. (Ibn Tāwūs, 1414: 272).

In general, due to the lack of Ja'far Qomi's translation, and the lack of sufficient information from the earlier rijālī sources, it is not possible to make a definitive judgment on his authentication and modification; and we have to stop about his rijālī character.

9. Muhammad ibn Shādhān

There is no information about the date of birth and death of Muhammad ibn Ahmad ibn Ali ibn Hasan ibn Shādhān al-Qomi. Apparently we know that he had listened to hadith in Kufa in 374 AH, and he had a teaching session in Mecca in 412 AH. Therefore, it can be said that his birth was around 335 AH,

and his death was around 420 AH (see: Pakatchi, 2006: the beginning of the text)

Due to the sanads of available narrations, more than sixty elders of Ibn Shādhān can be counted; among them are: Ibn Ayyāsh Jawharī, Abu Ghālib Zurārī, Abu al-Mufaḍal Shaybānī, Tal Akbari, Ibn Babawayh and Sahl ibn Ahmad Dibājī (for example, see: Karājakī, 1410 AH: 63 and 151). Through the same narrative sanads, few pupils can be found for him, for example: Abu al-Fatḥ al-Karājakī (d. 449 AH), Najjāshī (d. 450 AH), Sheikh Tūsī (d. 460 AH), Sharif Abu Ṭālib Zainabi, Ahmad ibn Shahriyar Khazan, and Muhammad ibn Ali Adib (See. Tehrani, nd: Ṭabaqāt, 151) It is interesting to note that, despite the fact that Ibn Shādhān had teaching sessions, his disciples and narrators are very few; some of them are also distorted; for example, according to Ibn Tawus, Harun ibn Musa al-Tal Akbari (d. 385 AH) heard and narrated the book of Mi'atah Manqabah from Ibn Shādhān, but al-Tal Akbari died many years before the writing of this book. (Pakatchi, 2006: All text)

Some works have been attributed to him: 1-Mi'atah Manqabah 2-Rad al-Shams 3- Bustān al-Kirām; if the books attributed to him are correct; this means that Ibn Shādhān tended to record Manāqibī narrations. The book Mi'atah Manqabah, which is the most important work attributed to him, about 70% of his narrations are Mutifarrid hadiths; and the others are not known and common hadiths in early books (Pakatchi, 2006: the whole test)

No translation and modification in the sources of the earlier rijālī was found from him, namely: Ibn al-Ghadā'irī Rijāl (AH 4), Fihrist Najjāshī

(450 AH), Rijāl Kashshī, and Fihrist Sheikh Tūsī (460 AH); also, Maʿālim al-Ulamā Ibn Shahr Āshūb (d. 588 AH), Fihrist Muntajab al-Din (d. 600 AH), Rijāl Ibn Dāwūd (7th century) and the summary of the sayings of Ḥillī (d. 726 AH); although Najjāshī has been named as his disciple due to the narrations of Ibn Shādhān; but he has not mentioned translation, authentication or modification regarding Ibn Shādhān. More importantly, given that Sheikh Tūsī and Najjāshī had direct and close contact with him during the stay of Ibn Shādhān in Baghdad, they did not mention it in their Fihrist books, which were written between 436 and 450 AH. (Pakatchi, 2006: Full text) may be those mentioned works have been mistakenly attributed to Ibn Shādhān, or he wrote them at the end of his life and after meeting Tūsī and Najjāshī.

However, Majlisī has relied on Karājakī (for example, see: Karājakī, 1403: 23, 37, 40) ; in addition, Wahid and Māmaqānī tried to deduce the appreciation of Ibn Shādhān from his pity of Najjāshī and the title of "Faqīh" by Karājakī to Ibn Shādhān. (Pakatchi, 2006: End of text). Finally, it seems that since there is no translation of Ibn Shādhān, and the predecessors did not pay much attention to him; it is not possible to give an accurate and true judgment of Rijālī towards him; and demands that he stop at his rijālī status.

10. Sahl Dibājī
Abu Muhammad, Sahl Ibn Ahmad Ibn Abdullah Ibn Ahmad Ibn Sahl Dibājī was born in 289 AH and died in Baghdad in 380 AH. Few narrations have been narrated from Dibājī in Shiite sources (for example, see: Tūsī, 1414: 706). Most of his fame is due to quoting the book of Ash'athiyāt (see: Khatīb Baghdadi, 1422: 10/6176).

As mentioned at the beginning of the article, Ibn Ghadāʿirī in the title of Muhammad ibn Qasim al-Mufassir, the narrator of the commentary attributed to Imam Hassan ʿAskarī (AS), considers this commentary either made by Dibājī or similar to a thematic commentary by him (Ibn Ghadāʿirī, 1422: 98). Also, Ibn Ghadāʿirī, in another place, while calling Sahl Ibn Ahmad as a weak narrator, has accused him of falsifying hadiths and narrating narrations from unknown people (Ibn Ghadāʿirī, 1422: 68).

However, Ibn al-Ghadāʿirī has considered the narration of the book of Ash'athiyat and the like to be without any drawback from him; and perhaps the book Al-Ḥajj Sahl, which Ibn al-Ghadāʿirī himself narrated from Dibājī along with al-Ash'athiyāt, is meant. Najjāshī wrote about him: "Lā ba'sa bihī, kāna yakhfī 'amruhū kathīran, thumma zāhirun bi al-dīn fī Ākhiri ʿumrihī lahū kitābu Imān-i Abi Tālib" (Najjāshī, 1407: 186).[1]

Nothing was found about him in Rijāl Kashshī; and also in Rijāl and Fihrist of Sheikh Tūsī (d. 460 AH), there is no translation, commentary or modification of him; in his Rijāl, he only wrote: "Kāna yanzilu darb al-Za'farānī bi Baghdad, sami'a minu al-Tullakbarī sanat sab'īn wa thulāthumi'āat wa lahū minhu 'ijāzatun wa li-ibnihī, akhbaranā ʿanhu al-Hussain ibn ʿUbydullah, yukannā Aba Muhammad" (Tūsī, 1415: 427).[2]

There is no mention of him in Maʿālim al-Ulamā of Ibn Shahr Āshūb (d. 588 AH) and al-Fihrist of Muntajab al-Din (d. 600 AH); and (7th century)

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١. «لا بأس به، كان يخفى أمره كثيرا، ثم ظاهر بالدين فى اخر عمره له كتاب إيمان أبى‌طالب رضى‌الله‌عنه.»

٢. كان ينزل درب الزعفرانى ببغداد، سمع منه التلعكبرى سنة سبعين و ثلاثمائة و له منه إجازة و لابنه، أخبرنا عنه الحسين بن عبيد الله، يكنى أبا محمد.

the same point in Najjāshī has been repeated in Rijāl of Ibn Dāwūd (Muntajab al-Din , 1987: 107); and in the summary of Al-Aqwāl Ḥillī (d. 726 AH), the story of Najjāshī and Ibn Ghadāʿirī has been quoted; however, he has mentioned these matters in the section on the names of trustees. (See: Ḥillī, 1417: 159). The conclusion is that, apart from weakening Ibn al-Ghadāʿirī, there is no evidence of him; unless some people consider the prayer of Sheikh Mufīd on his body (Khatīb Baghdadi, 1422: 10/176) as a sign of his greatness. (See: Encyclopedia of the Islamic World, entry of Sahl Dibājī).

CONCLUSION

Considering the long-standing controversy over the interpretation attributed to Imam Hassan ʿAskarī (AS); this book needs to be examined from different angles. One of these dimensions is the examination of the sanads in this book. For this commentary attributed to Imam ʿAskarī (AS), three or four types of sanads can be proposed:

1. Sanads on the manuscripts of the commentary attributed to Imam Hassan ʿAskarī (AS); which are of two types.

2. The sanads of this interpretation are in the book called Al-Iḥtijāj.

3. Similar sanad in individual narrations of other sources; like the works of Sheikh Ṣadūq.

4. Possible and exchange sanads. On the importance of reviewing sanads and the narrators of Tafsīr up to Sheikh Ṣadūq, it should be said that if the whole book of Tafsīr attributed to Imam Hassan ʿAskarī (AS) was in the works of Sheikh Ṣadūq, it would not be important to pay attention to the narrators of the sanads up to Sheikh Ṣadūq in terms of validation; and these sanads, up to Sheikh Ṣadūq, had a ceremonial aspect; but because not all narrations of this Tafsīr are in the works of Sheikh Ṣadūq, and the authenticity of about 350 narrations of this Tafsīr depend on the validity and status of the narrators of the sanads of the manuscripts of Tafsīr ; therefore, their validity cannot be attached to the credit of Sheikh Ṣadūq.

It should also be said about the sanads of interpretation; although in some types of sanads in the book of commentary attributed to Imam Hassan ʿAskarī (AS), there is a time gap between manuscripts and narrators of sanads. Also, according to the available and probable sanads, the total number of narrators of the commentary sanads, both in manuscript and in Iḥtijāj, is nine: Shādhān and Sahl Dibājī, Muhammad Sarāhanak, Ahmad Ṭabrisī, Mahdi Mar'ashi, Jaʿfar Doristi, Muhammad Daqqāq, Jaʿfar Qomi, Muhammad ibn Shādhān and Sahl Dibājī" that become ten people with the first narrator of the commentary book. Rijālī's critique of these ten people is:

1. The final narrators of all the sanads of the manuscripts of Tafsīr and also the manuscript of the book called Iḥtijāj are unknown.

2. Shādhān Ibn Jibril is unknown; and his connection with the commentary attributed to ʿAskarī (AS) is not clear.

3. Muhammad Ibn Sarāhanak, according to Rijālī views, is without translation and unknown.

4. "Ahmad Ibn Ali Ṭabrisī" is also unknown to rijālī and translation scholars; and there is no information about him except in the names of his books in Maʿālim al-Ulamā of Ibn Shahr Āshūb.

5. According to Shiite scholars, Mahdi Mar'ashī is unknown; and according to the Sunni Sam'ānī translation, Mar'ashī was a famous

Ghālī; according to other evidences, he was probably from Ghulāt Nasiriyah.

6. Because translation and modification are not found in the earlier rijālī sources of Ja'far Doristi; and only in the version of Rijāl Tūsī, he is considered trustworthy; and Tūsī has not identified him and his works in al-Fihrist; his authenticity seems questionable.

7. Muhammad Daqqāq or Raffāq is also Muhmal or at least Majhul according to Rijālī.

8. Due to the lack of Ja'far Qomi's translation, and the lack of sufficient information from the earlier rijālī sources, it is not possible to make a definite judgment regarding his authentication and modification; and about his rijālī character, we have to stop.

9. Because there is no translation of Ibn Shādhān, and the predecessors did not pay much attention to him; it is not possible to give an accurate and true judgment of Rijālī towards him; and he demands that he stop at his rijālī status as well.

10. Apart from weakening Ibn Ghadā'irī from Sahl Dibājī, there is no confirmation from him; unless some people consider the prayer of Sheikh Mufīd on his body as a sign of his greatness.

Therefore, in the rijālī study of ten narrators of the commentary sanads attributed to Imam 'Askarī (AS) up to Sheikh Ṣadūq, it is clear that apart from the omissions and Irsāl of these sanads, most of the narrators of this work are "unknown or weak."

Suggestion

The sanad of the commentary of Imam 'Askarī (AS) can have three modes: one. This book, in fact, has the same existing sanads from the beginning. Two. This interpretation has no sanad; and later, from the sanads of the narrations of the works of Sheikh Ṣadūq, a sanad has been prepared for the manuscript of the commentary. Three. This commentary has the same current sanads, of course, under the name of Sahl Dibājī; that at some point of the time, the previous sanad, called the narrations of Ṣadūq, has been replaced. By accepting the assumption of the second and third cases, it becomes clear that the interpretation sanads are forged; but by accepting the assumption of the first case, a few questions arise: 1- If Sheikh Ṣadūq had the book of commentary, why did he not quote 350 narrations from other narrations of this commentary book? 2- If this current interpretation with the same sanads attributed to sheikh Ṣadūq was in the hands of Ṣadūq, why did Sheikh Ṣadūq narrate its narrations in two different ways? In view of the above points, it is suggested that the sanads of Sheikh Ṣadūq from Tafsīr and other sanads of Tafsīr be examined and researched in terms of authenticity; unless it is revealed that these evidences are fake.

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The Quranic Word mawālī in Zachariah's story: Seeking an Ethiopian Connection

واژه قرآنی موالی در داستان حضرت زکریا (ع): در جست‌وجوی یک پیوند با حبشه

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Abstract

چکیده

The meaning of the word mawālī used on the Quranic verse 19:5 and the thing which is inherited by John was a subject of debate in exegetic literature, without any clarification about its lexical origin. In this survey, the main question is about the lexical origin of the word, as well as the cultural roots of the position which the story is speaking of. Also, the article is seeking a proper understanding of the word and the verse being relevant to the context and make the Zachariah's story in the Sura 19 consistent.Concerning methodology, the article uses etymology of keyword mawālī based on comparative Semitic studies from one side and clarification of the story as a whole by a comparison between the Quranic account with relevant passage in the New Testament and some connected material in Jewish literature.

According to given evidence, the word mawālī in the verse 19:5 is supposed to be a term coming from the New Testament. The basis is the Geez word mawāʿəl meaning 'daily (duties)', used in Ethiopian version of Gospel of Luke to refer to 'priestly division' in Jewish tradition. The secondary layer is South-Arabian and Ethiopian root meaning 'to guard' which contaminated to the previous term and relates to the Jewish Rabbinic term mišmārōt. It is a Christian-Jewish blending appeared in pre-Islamic Ethiopia. Then, the Quranic word mawālī in the verse 19:5 was not a regular Arabic word, but a Judeo-Christian arabicized term with Ethiopian origin.

Keywords: priestly division, New Testament, John the Baptist, Etymology.

معنای واژه موالی به کار رفته در آیه (مریم/۵) و آنچه حضرت یحیی(ع) بنا بود از پدر خود به ارث ببرد، در آثار تفسیری محل مناقشه بوده است. در این پژوهش، پرسش اصلی در باره ریشه لغوی این واژه و نیز ریشه‌های فرهنگی جایگاه زکریاست که آیه یاد شده از آن سخن آورده است، ضمن آن که ربط معنایی به سیاق و انسجام معنایی آیات مورد بحث نیز مقصود است. از نظر روش‌شناسی، در این مقاله از یک سو مطالعه تطبیقی سامی برای روشن شدن معنای کلیدواژه موالی استفاده می‌شود و از سوی دیگر کلیت معنای آیه برپایه مطالعه تطبیقی متون ادیان، مشخصاً مقایسه میان مضامین قرآن کریم با عهد جدید و اطلاعات مرتبط در منابع دینی یهود مورد بررسی قرار می‌گیرد.بر اساس شواهد ارائه شده، واژه موالی در آیه (مریم/۵) اصطلاحی برآمده از عهد جدید است. پایه این اصطلاح، واژه گعزی (حبشی) مَوَاعَل به معنای "(وظایف) روزانه" است که در تحریر حبشی از انجیل لوقا به کار رفته است و به "فرقه‌های احبار" در سنت یهودی اشاره دارد. لایه دوم معنایی، یک ریشه یمنی- حبشی به معنای "راهنمایی کردن" است که به لایه اولیه معنایی سرایت کرده و این ترکیب، در حبشه پیش از اسلام شکل گرفته است. بنابراین، واژه قرآنی موالی در آیه مورد بحث، یک واژه متعارف عربی نیست، بلکه اصطلاحی مربوط به فرهنگ اهل کتاب پیش از اسلام است و از اصلی حبشی برخاسته است.

کلمات کلیدی: فرقه‌های احبار، انجیل، یحیی بن زکریا، ریشه‌شناسی.

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Introduction

The story of Zachariah and his demand for a son to inherit him in the Qur'an (19:5) was always an issue of controversy between commentators, although they didn't felt any problem with the keyword mawālī. The main question for them was the subject of this inheritance and the relevancy of this heritage to spiritual duty of the prophets Zachariah and John. Usually, ambiguities about the Quranic stories rooted in the sources of Abrahamic religions are expected to be solved in comparison; but if fact, it doesn't seem to be helpful enough to come over the ambiguities in this concern. It should be noticed that the core of this ambiguity is the word mawālī.

The main question in the article is to find a bridge between the referred Quranic verse and relevant passages of the Bible to make the meaning clear. The approach taken is comparative study of Abrahamic sacred books from one side and Semitic etymological studies from other side. This article tries to show that the primary gap between Quranic and Biblical accounts, may be bridged through Ethiopian version of the New Testament. In other words, the survey comes to the point that the core term mawālī in the Quranic verse 19:5 is a result of Judeo-Christian blending occurred in Ethiopian culture and the word in question is a pre-Islamic religious term crystalized under the influence of Ethiopian culture and Geez Language of Ethiopia.

Mawālī in Exegetic tradition

The focus of the article is on the word موالى mawālī in the Quranic verse 19:5.

In the tradition of Quranic exegesis, there is no doubt that this word is a normal Arabic word, as broken plural for مولى mawlā. The plural form mawālī is appearing in the Qur'an twice more, while the singular form has a usage of 18 times. The familiarity of this word, besides its relatively high frequency made the traditional scholars, as well as modern authors convinced that there is no problematic with the usage of mawālī in the verse 19:5. The verse which says:

"Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor[1]" (19:5-6).

The opinions narrated from the earliest commentators are very close to each other and appears like a compromise.

Some narrations make the word mawālī in this usage equivalent to the word عصبة ʿaṣaba, meaning 'relatives on the father's side'. This commentary is recorded from: Abū Ṣāliḥ [† c. 90/709], in one of the two opinions quoted of him (al-Ṭabarī, 1985: 16/46), Muǧāhid ibn Ǧabr [† 104/722] (idem: 16/47; al-Naḥḥās,1989: 4/309), Qatāda ibn Diʿāma [† 118/736] (al-Ṣanʿānī, 1989: 3/3; al-Ṭabarī, 1985: 16/47), Al-Suddī [† 127/745] (idem: 16/47; Yaḥyā ibn Sallām, 2004: 1/214) and Yūnus ibn Ḥabīb, d 182/798 (al-Azharī, 2001: 15/324). This opinion is approved by some famous scholars of 3rd/7th and 4th/10th centuries too (Ibn Qutaiba, 1978: 231; Ibn Abī Ḥātim, 1985: 2/202). Abū ʿUbaid [† 224/839] who approved the equivalence of mawālī to ʿaṣaba, explained that it includes father, brother's son, cousin and relatives like that (Abū ʿUbaid, 1964: 3/141).

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۱. وَإِنِّى خِفْتُ الْمَوَالِىَ مِنْ وَرَائِى وَكَانَتِ امْرَأَتِى عَاقِرًا فَهَبْ لِى مِنْ لَدُنْكَ وَلِيًّا (مريم/۶)

Some narrations from the earliest commentators make it equivalent to the wordكلاله kalāla'. The latter is one to controversial words of the Quranic vocabulary, but usually explained as 'remote relationship, cousins' (Hava, 1899: 653). This opinion is received from: Ibn ʿAbbās [† 68/687] according to narration through Muḥammad ibn Saʿd from his ancestors (al-Ṭabarī, 1985: 16/46) and Abu Salih [† c. 90/709] in one other of the two opinions quoted of him (idem: 16/47; al-Naḥḥās, 1989: 4/309).

Some narrations made it equivalent to the usual word ورثة waraṯa, meaning 'heirs, inheritors'. Such an opinion is quoted from Muḥammad ibn Sāʾib al-Kalbī [† 146/763] (al-Ṯaʿlabī, 2002: 6/206); followed by scholars like Pseudo-ʿAlī ibn Ibrāhīm al-Qummī [c. 3rd/9th century] (al-Qummī, 1966: 2/48) and Ibn Wahb al-Dinawarī [† 308/920] (Ibn Wahb, 2003: 1/484). Some other ones make the word mawālī equivalent to بنى العمّ banī al-ʿamm, meaning 'the cousins'. The earliest figure from whome this opinion is recorded is Abū ʿUbaida [† 209/940] (Abū ʿUbaida, 1964: 2/2).

Also, there were some commentators which tried to give two equivalences for the word mawālī in parallel. Muqātil ibn Sulaimān [† 150/767] proposed a double equivalence of kalāla = ʿaṣaba (Muqātil, 2003: 2/620) and Yaḥyā ibn Sallām [† 200/815] explained it by waraṯa = ʿaṣaba (Yaḥyā ibn Sallām, 2004: 1/214). Also al-Farrāʾ [† 207/822] gives a double equivalence of 'heirs' and 'cousins' (al-Farrāʾ, 1980: 2/161; al-Azharī, 2001: 15/323). Finally, this is al-Ṭabarī who gave both 'cousins' andʿaṣaba as equvalents (al-Ṭabarī, 1985: 16/46).

In addition, it is worthy to review the relevant information in Wuǧūh sources, an old branch of exegetic literature which discusses the polysemy of the Quranic vocabulary. As the first author of this kind, Muqātil ibn Sulaimān [† 150/76] pointed out that the word mawālī and its singular form mawlā in the Qur'an have several meanings, including: 'relative (in general), relative on the father's side, helper, freedman'. From which, he believed that 'relatives on the father's side' or ʿaṣaba is meant in the verses 4:33 and 19:5 (Muqātil, 2006: 201-202). This information is almost repeated by later authors in the field (Hārūn ibn Mūsā, 1988: 196-198; al-Dāmaġānī, 1998: 791-795).

Going to Classical Lexicographers, as the first lexicon of classical Arabic, it is kitab al-'Ain, attributed to al-Ḫalīl ibn Aḥmad [† 175/791] which speaks of a polysemy for the word mawlā (pl. mawālī). It gives for it these meanings: 'cousin, freedman, co-swearing person (halif), as well as its being an alternative for the word waliy (al-Ḫalīl, 1981: 8/365). A contemporary figure to al-Ḫalīl, Yūnus ibn Ḥabīb [† 182/798] pointed out to a similar polysemy and counts these meanings for mawlā: 'a person with the same belief, relative on the father's side, co-swearing person, freedman' (al-Azharī, 2001: 15/323-324).

Half a century later, there are more details in explanations of Abu-l-Haiṯam al-Rāzī who spoke of six different meanings: 1. all relatives on the father's side, including cousins, uncles, brothers and sons; 2. helper, 3. one who does duties on behalf of you; 4. one initiated in Islam in your hands; 5. one benefitted of your grace; 6. Freedman (al-Azharī, 2001: 15/324). In all of these explanations about the polysemy, the place for the meaning ʿaṣaba

(relatives on the father's side) is reserved for its application on the verse 19:5. Among early lexicographers, Ibn Duraid [† 321/933] specifically mentioned that the meaning of the word in the verse in question is 'cousins' (Ibn Duraid, 1987: 2/ 809).

Anyway, these explanations about the word is more or less repeated in further dictionaries along centuries until the present. Even in modern bilingual Arabic- English dictionaries, the same set of meanings is reflected, like the followings:

'master, lord, freed slave, helper, auxiliary, friend, companion, son-in-law, uncle, nephew, cousin, near, relation, ally, follower, mollah, moslem judge' (Hava, 1899: 887).

'lord, chief, son of a paternal uncle, freedman, being one patronage of his emancipator whom the emancipator is bound to aid and whose property he inherits if he dies having no heir (Lane, 1968: 8/3061).

Although regarding the usage of mawālī in the verse 19:5 the opinions of both exegetes and lexicographers are very close and integrated, but there is an important consideration. In general, we know that it is not easy to speak of meanings of a Quranic word, on the basis of classical Arabic dictionaries, because they are strongly influenced by exegetical tradition. It is very common for classical lexicographers to receive influence of exegetic literature and to record speculative meanings offered by Quranic commentators, besides their hearings of native informants. A more reliable way to find out the meanings in Quranic Arabic without being engaged in exegetic speculations is to use etymological evidences from comparative Semitic studies.

Concerning the Arabic word mawlā and its triconsonantal root /wly/, we

can find out a wide range of cognates in different branches of Semitic languages. The core meaning of these cognates is 'to join, to accompany, to guard' (Gesenius, 1955: 530; Cohen, 1970: 1/20; Leslau, 1991: 62). Thus, one can claim that the meanings referred to by Quranic commentators, as well as lexicographers, i.e. ʿaṣaba, kalāla and cousins are not approved by etymology and must be counted as speculative opinions created by commentators and leaked to lexicographers. As seen in Semitic cognates, there is no evidence for existence of such a meaning in other Semitic languages, while it is not a familiar meaning for mawālī in applications later than the Qur'an, in classical Arabic.

What inherited John

The verses 19:5-6 speaks of Zachariah's motivation to request for a son; he asked for a son to inherit him, saying:

"Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor * Who shall inherit of me and inherit of the house of Jacob, and make him, my Lord, acceptable[1]" (19:5-6).

Pondering the two verses together clarifies that there is a thing which was the cause of worry for Zachariah leading him to ask for a son who was necessary to inherit something from his father Zachariah and from the house of Jacob, i.e. Israelites. It is clear that the nature of this heritage is related to the reference of mawālī. That is why

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١. وَإِنِّى خِفْتُ الْمَوَالِيَ مِنْ وَرَائِى وَكَانَتِ امْرَأَتِى عَاقِرًا فَهَبْ لِى مِنْ لَدُنْكَ وَلِيًّا (۵) يَرِثُنِى وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (مريم/۶)

investigation on the nature of this heritage maybe helpful to conduct our research.

Taking in consideration that from the early Islamic era, there was a controversy between Shi'a and Sunni scholars about financial inheritance of the prophets, the part of this verse speaking of inheriting of John from his father was an issue of debate between two sides. Before quoting the various opinions in this regard, it should be noticed a word of al-Suhailī who said: 'the exegesis scholars rendered this verse to inheritance of prophethood and sublime things, except a minority who rendered it to the properties' (al-Suhailī, 1985: 138).

There is a sermon attributed to Fatima (PBUH), the prophet's daughter in defense of her inheritance right using the verse 19:5 as an argument (Ibn Abī Ṭāhir, 1908: 23). Also, there is a debate narrated between Ali ibn Abi Talib and Abu Bakr with a similar reference in arguments about Fatima's inheritance right (Ibn Saʿd, al-Ṭabaqāt, 2/315).

Anyway, among the earliest commentators, the majority of them render the subject of inheritance to spiritual sides, such as:

'Knowledge', narrated from Muğāhid [† 104/722] (al-Ṭabarī, 1985: 16/48; al-Naḥḥās, 1989: 4/311).

'Tradition (sunna) and knowledge', narrated from Ḍaḥḥāk ibn Muzāḥim (Ibn Abī Ḥātim, 1999: 7/ 2398).

'Prophethood and knowledge', narrated from al-Ḥasan al-Baṣrī [† 110/728] (al-Ṣanʿānī, 1989: 3/3; al-Ṭabarī, 1985: 16/48; Ibn Abī Ḥātim, 1999: 7/ 2397).

'Prophethood and morals', narrated from ʿAtāʾ ibn Abī Rabāḥ [† 114/732] (Ibn al-Ğawzī, 1984: 5/ 208; also al-Sulamī, 2001: 1/421).

'Prophethood', narrated from al-Suddī [† 127/745] (al-Ṭabarī, 1985: 16/48; Ibn Abī Ḥātim, 1999: 7/ 2398).

Chronologically thinking, it is interesting that the subject of inheritance begins with knowledge, then prophethood is added to it and then focused on prophethood dropping the component of 'knowledge'.

Some of the earliest figures separated the nature of John's inheritance from his father and from the house of Jacob; a separation which may support Shia's position about the prophets' financial inheritance. These commentators say that John supposed to inherit from the father his properties, while his inheritance from the house of Jacob is prophethood. Such a combined commentary is narrated from Abū Ṣāliḥ [† c. 90/709] (al-Ṭabarī, 1985: 16/47-48), ʿIkrima mawlā ibn ʿAbbās [† 105/723] (Abū Laiṯ al-Samarqandī, Tafsīr: 2/368) and Sufyān al-Ṯawrī [† 161/778] (al-Ṯawrī, 1983: 181).

In later centuries, while some scholars emphasized that the subject of inheritance in Zachariah's demand cannot be properties and tried to prove it (Ibn Qutaiba, 1973: 300; Ibn Ḥazm, 1928: 4/76; Ibn Sīda, 2000: 10/210), others believed in the other side. For example, a famous scholar of Shi'a argued that the literal meaning of inheritance refers to properties; while issues like knowledge and faith is not transmittable by inheritance, but by inquisition and initiation (al-Mufīd, 1992: 25).

It is worthy to mention that from middles of the 2nd/8th century, there was a minority of commentators rendered the subject of inheritance in the verse 19:5 to 'priesthood'. This is Muqatil ibn Sulaiman who said that John inherited from his father 'headship of priests' (Muqātil, 2003: 2/307).

Further, Ibn Qutaiba al-Dinawari [† 276/889] mentioned that Zachariah was a priest and John expected to inherit from the father, his priesthood (Ibn Qutaiba, 1978: 231). This group of opinions, are very close to Judeo-Christian sources which speak about Zachariah as head of a division of priests; a subject which shall be studies in continuation. This consideration of this two commentators testifies that they were somehow aware of relevant accounts in previous scriptures by Jews and Christians. In later exegetic literature, both of Sunna and Shi'a the mentioned options were repeated and the new-appeared viewpoints are rarely traceable.

Generally it is understood from the Qur'an and Zachariah's seriously worry for lacking a heir, that something important would be lost with his death. It was not meaningful for Zachariah to be such worried about his properties as proved by scholars like Ibn Qutaiba; while it is not understandable for knowledge, wisdom or prophecy to be inherited too, as expressed by Shaikh al-Mufīd. Thus, the only remaining probability is a thing with spiritual values, but inheritable. This situation is the one with no reflexion in opinions of traditional Quran' commentators, except the mentioned minority who rendered it to priesthood, although in an ambiguous way without any clarification.

The traditional exegetic opinions not only cannot answer What inherited John from his father, but also reduced the meaning of other keywords in the context. Namely the attributes given to John, just reduced to some moral praises with no evident relevancy to the context, such as رَضِیّ raḍiy (19:6) which usually understood as 'satisfying, satisfied, pious'. Also negation of the attribute عَصِیّ ʿaṣiy is usually rendered to the fact that John was not 'disobediant, turbulent, rebelious' (Tarǧomeh …, 4/957-958; Yāḥaqqī et al., 2010: 2/801, 3/1026).

Abrahamic Roots and Ethiopian Connection

It the sources on Prophet's life, it is recorded that a delegation of refugees led by Prophet's cousin Ǧaʿfar ibn Abī Ṭālib has attended the court of Ethiopian king, called by general title Najāšī. According to narratives, the king asked Ja'far about their position concerning Jesus Christ and in response, Ǧaʿfar recited the first verses of the Sura 19. Hearing these verses, Najāšī appreciated the image given to the Christ in the Qur'an and in reaction agreed to protect the refugees (Ibn Hišām, 1990: 2/180).

Without any emphasis on the historical value, authenticity and accuracy of this account, it is just a remembrance of a tradition about a connection between early Islam and Ethiopian Christianity. In special view, these narratives legitimate seeking a connection between the Quranic account on Zachariah's story and the Ethiopian Christian account in the same concern.

Now it is the time to turn to biblical content and seek the root of Zachariah's story in the New Testament. First of all, it should be considered that the account on Zachariah's prayer and promise about the birth of John is reflected in the Gospel of Luke as follows:

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλεισάβετ (Luke, 1:5).

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elisabeth".

This verse is recited in Geez classical translation as follows:

ወኮነ በመዋዕለ ሄሮድስ ንጉሥ ይሁዳ ሀሎ አሐዲ ካህን ዘስሙ ዘካርያስ በመዋዕለ አብያ ወብእሲቱኒ እምአዋልደ አሮን ወስማ እልሳቤጥ።

Transliteration:

wakōna bamawāʿəl herōdəs negūs yəhūdā hallō ʾaḥadi kāhən zasmā zakāryās bamawāʿəl ʾabyā wabʾəsitūni ʾamʾawāləda ʾarōn wasmā ʾelsābeṭ.

Literal translation: And was in days of Herod, king of Judaea, existed a priest with who named Zachariah in division of Abia and his wife from children of Aaron and her name (was) Elisabeth.[1]

It is interesting in the Geez text that the combination ἐξ ἐφημερίας Ἀβιά (division of Abijah) is translated in Geez to በመዋዕለ አብያ bamawāʿəl ʾabyā. Then the Geez *mawāʿəl* is used as equivalent to ἐφημερία; from ἐφήμερος, meaning 'daily', plus the suffix -ίᾱ, derived from the root ἦμαρ/ἡμέρᾱ, meaning 'day' (Liddell & Scott, 1996: 770; Frisk, 1960: 1/634; Beekes, 2010: 518).

Of course, it should be considered that in the same verse, በመዋዕለ *bamawāʿəl* is used another time in the meaning of 'days, period, era, time'

(Dillmann, 1865: 462; Leslau, 1991: 603).

It is recorded in dictionaries that in Geez, መዋዕለ *mawāʿəl* is broken plural of መዐልት *maʿalt* or መዓልት *moʿalt*, meaning 'day, daytime, noontime', derived from the root መዐለ *waʿala*/ ውዕለ *wəʾla*, meaning 'pass the day, remain/stay/do something during the day (Dillmann, 1865: 462; Leslau, 1991: 602). On the basis of existing an alternative for singular form of the word መዐልት *maʿalt* as መአልት *maʾalt* [2] (idem: 326)[3], a hypothetical form with hamza, as መዋእለ maybe a more convenient source for Arabic borrowing.

Anyway, this derivation can well justify the usage of መዋዕለ *mawāʿəl* for translation of Greek ἡμέραις[4] (days, period) in the quoted verse, and such a derivation is relevant for translation of ἐφημερίας, because of the fact that the core meaning for formation of the division of priests was their 'daily duties'.

In seek of the roots in the Old Testament, it should be notices that according to biblical scholars, the content of Luke 1:5 is understood under the light of some passages of the Old Testament. We read in the Second Book of Chronicles as follows:

וְלִבְנֵי אַהֲרֹן מַחְלְקוֹתָם בְּנֵי אַהֲרֹן נָדָבֿ וַאֲבִיהֿוּא אֶלְעָזָר וְאִיתָמָר:

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1. It is useful to add that in the Gospel of Luke, in further verses, there are repeated mentions of priestly division with the same word in Greek and Geez versions, in what we read : 'So it was, that while he was serving as priest before God in the order of his division * According to the custom of the priesthood, it fell to his lot to burn incense when he went into the temple of the Lord (Luke, 1: 8-9).

2. It is noticeable that alteration between /ʾ/ and /ʿ/ is very common in Geez language.
3. Bravmann had said that there is a connection between Geez መዋዕለ (mawāʿəl) and Akkadian aʾālu, meaning 'to bind, to conclude a contract' (Bravmann, ZS, 1933: 153-154), but Leslau believed that this connection is not convincing (Leslau, 603).
4. Hēmerais.

καὶ τοῖς υἱοῖς ααρων διαιρέσεις υἱοὶ ααρων ναδαβ καὶ αβιουδ ελεαζαρ καὶ ιθαμαρ

Now these are the divisions of the sons of Aaron. The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar (2 Chronicles, 24:1).

Also in a passage of the Book of Nehemia we read:

וּבִימֵ֣י יוֹיָקִ֗ים הָי֤וּ כֹֽהֲנִים֙ רָאשֵׁ֣י הָֽאָב֔וֹת לִשְׂרָיָ֖ה מְרָיָ֑ה לְיִרְמְיָ֖ה חֲנַנְיָֽה:

Now in the days of Joiakim, the priests, the heads of the fathers' houses, were: of Seraiah, Meraiah; of Jeremiah, Hananiah (Nehemiah, 12: 12).

What these verses speak of is an organization made among Jewish priests regarding duties at the temple of Jerusalem. According to this order, the duties were altered between each of family lines which had descended from the orders appointed by king David and Solomon. Because the priests were numerous and scattered throughout Palestine and being impossible for them to officiate at the same time, this order worked as a remedy for a fair distribution of this honour. There are some accounts in rabbinic literature which give more information about this divisions of priests and renders the origins back even to Moses (Safrai et al., 1976: 2/580 ff.; Liver & Sperber, 2007: 317-319).

It is important for our survey that in all of these divisions, the position of head of priest is gained by inherited succession restricted to male descendants. This was the case for Abijah the grandfather of the family and Zachariah the case of our study as well (Carlton, 2008:16). The number of priests in each division might be very great, as announced by Josephus that in his times, for any division, there were no less than five thousand priests

(Jennings, 1837: 164). But in some historical sections, the place of this honour in some divisions was in danger. That is why it is realized for in the course of rabbinic tradition how sometimes divisions disappearing and how there was need sometimes for reforming the divisions by organizing the remaining ones (Gurtner & Stuckenbruck, 2020: 510). This information besides what is noticed about the inheritance of the position by male descendants, helps us better understand the cause of Zachariah's worry for his division after his death.

The word used for these divisions in the Old Testament is generally מַחֲלֹקֶת maḥalqet, meaning 'division, course' (Gesenius, 1955: 324); a word derived from the root חָלַק, meaning 'to divide, to share' (idem: 323). The Greek equivalent chosen for the word in Septuagint is διαιρέσεις 1, also derived from διαιρώ 2, meaning 'to divide, to split, to disunite' (Liddell & Scott, 1996: 395). This term is replaced in postbiblical sources by מִשְׁמָרוֹת mišmārōt (Liver & Sperber, op.cit.), meaning 'guards, observers' (Gesenius, 1955: 1038), derived from the root שָׁמַר , meaning 'to keep, to watch, to preserve' (idem: 1036). This is considerable that the root √wly/yly, meaning 'to guard, to protect' existing in some Semitic languages including Aramaic, Epigraphic South Arabic (ESA) and some Ethiopian languages like Geez, Tigre and Tigriña has a close meaning to this usage. The details is following:

Aramaic לוי √lwy ، לָוָה lāwāʰ: 'to join, to be connected'; Pi. 'to order an

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1. Diairéseis.
2. Dairō.

escort for protection, to escort, to walk a distance with a departing guest, to follow'; Hif. 'to escort, to lend' (Jastrow, 1903: 2/697).

Epigraphical South Arabic *wlyt*: 'protected persons, clients of a clan' (Beeston et al., 1982: 160).

Tigre *ʾala* : 'to guard, preserve'; Tigriña *ʾaläyä* : 'to guard'; Geez ኣለወ *ʾalwa*, ዐለወ *ʿalwa* : 'to be on guard' (Leslau, 1991:62; Cohen, 1970: 1/20).

Even there are records of usage of adjectival noun /*mwly*/ in Palmyrian like in Arabic with two ranges of meanings: 'to be protected by' and 'to be freedman by' (Hoftijzer & Jongelling, 1995: 458).

Coming back to the Gospel of Luke, it is noticeable that both the Greek word ἐφημερίας and Geez word መዋዕል *mawāʿəl* are free interpretations for Jewish terms. Even some scholars have evaluated this translation as 'somewhat improperly', because the division shifted in service not daily, but weekly as concluded form the Chronicles (Jennings, 1837:163). But it is better to be interpreted as divisions of priests which their special service is defined by a specific order and number of days.

As a result, one can conclude that the word *mawālī* in the verse 19:5 can be a term constructed on basis of two origins: The basis is the Geez word መዋዕል *mawāʿəl* related with the meaning 'daily', as a convenient translation for Greek word ἐφημερίας in Gospel of Luke. The secondary origin is South-Arabian and Ethiopian root meaning 'to guard' influenced by the Jewish Rabbinic term מִשְׁמָרוֹת *mišmārōt*. Such a blending between Christian and Jewish term seems to be occurred before Islamic era in a milieu like Ethiopia which is well-known for such Judeo-Christian connections. On this basis, the Quranic usage of *mawālī*

in the verse 19:5 was not a regular Arabic word, but a Judeo-Christian term arabicized. It is embedded in this term, the South-Arabian and Ethiopian meaning of 'guarding' as secondary component, while the Geez meaning of 'daily (duties)' is the semantic ground.

Thus, the Quranic word *mawālī* can be considered as a Geez borrowing which received a secondary morphonemic influence of Yemeni-Ethiopian root √*wly/ʾlw*, meaning 'to guard'.

Coming back to the first verses of Sura 19, now it is very clear that why Zachariah immediately after demanding a heir, prayed to God that this heir be 'satisfied'. It means that Zachariah has a secondary worry about well acceptance of John in this position and prayed saying:

"Who shall inherit of me and inherit of the house of Jacob, and make him, my Lord, acceptable"[1] (19:6).

Further, God announces that John as inherent was not 'opresser' and not 'ʿaṣiy' where says:

"And dutiful toward his parents. And he was not arrogant, rebellious"[2].

While normally commentators and translators considered the word *ʿaṣiy* as a form for present participle and interpreted it to 'disobeying, rebellious', such an interpretation goes far from the main story and turns the speech to a general moral praising of John. This understanding that John was not to disobey God or his parents, as private sides of his morals in a kind of reductionism.

It is more relevant to understand *ʿaṣiy* as a form for passive participle, i.e. 'disobeyed, disobeyable', meaning

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١. يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (مريم/٦).

٢. وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا (مريم/١٤).

which can be a complementary pair to *ǧabbār*. Thus, the verse 19:14 speaks of the fact that John as a leader of his division which inherited headship of priests from his father, was not a tyrant and oppressor, while he enjoyed a charisma which forced the people to obey him.

CONCLUSION

The word mawālī in the Quranic verse 19:5 is an arabicized Ethiopian loanword, from borrowed from the Geez origin mawāʿəl. This Geez word in a term referring to priestly divisions in Jewish Rabbinic tradition which is used in Zachariah's story in the Gospel of Luke. Although the main meaning of the word is connected with 'days' and 'daily affairs', there is a secondary meaning under the affection of a Yemeni-Ethiopian similar root meaning 'to guard'. While the first meaning was originated from Greek text of New Testament, the secondary meaning shows an influence from Jewish Rabbinic terminology; a blending which seems to be occurred in Judeo-Christian milieu of Ethiopia.

Either the meaning of ʿdaily (duties) or the meaning of 'guarding' are referring to one thing; the priestly division among Israelites. The first meaning is on the basis of ἐφημερίας in New Testament, while the latter is based on the Rabbinic concept of מִשְׁמָרוֹת mišmārōt. According to this etymology from one side and comparing the Quranic and New Testament accounts, Zachariah was the head of priests in division of Abijah (Abia) and what John inherited from his father was headship of priests in that division. It is worthy to consider that the position was in danger of being lost in case Zachariah died without a masculine heir. It should be added that this explanation helps to better understand the co-text of the verse 19:5 too, especially regarding the attributes given to John.

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Review and Critique of "Theory of Personal Exegesis" from the Perspective of Shari'at Sanglaji

بررسی و نقد « نظریه تفسیر به رأی » از منظر شریعت سنگلجی

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Abstract

Shari'at Sanglaji, as one of the activists of the contemporary Shia Qur'an-Sufficiency attitude, seeks to narrow the scope of personal exegesis with anything other than the interpretation of the Qur'an to the Qur'an. Updating the religion by purifying it from non-Qur'anic teachings is the ideal of the defenders of this movement. This research critiques this religious rethinking approach by a descriptive-analytical method. Shari'at Sanglaji, through understanding the Qur'anic phrases, concludes that the Nubuwwah and Wilayah Sunnah are not original in anything other than Āyāt al-Aḥkām, and emphasizes the need to interpret the Qur'an in the light of other verses, as the best and only source for the correct interpretation of verses. He considers a non-independent role for the Ahl al-Bayt (AS) in explaining the divine verses and considers them as the commentator of the Prophet's Sunnah (PBUH), and not the commentator of the Qur'an's verses. Among the contradictions of this approach with Imamiyyah thoughts are incompatibility with the nature of intercession, a shaky position for the intellect in interpreting verses, and the fallacy of referring to the companions in referring to the interpretation of the Qur'an without any explanation regarding accepting the narrations received from them. Most Imamiyyah theologians emphasize the position of the Prophet and the saints in the direct news of God and organizing the spiritual and social life of the people, as well as the authority that God has given to the Holy Prophet (PBUH) and his esteemed saints. And they consider obedience to the Prophet and the saints necessary because of their immunity from sin and error in personal and social actions. From this perspective, intercession is impossible without God's permission, and the authority of intercession is expressed.

Keywords: Holy Qur'an, Personal Exegesis, Shari'at Sanglaji, Qur'an-Sufficiency.

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چکیده

شریعت سنگلجی به عنوان یکی از فعالان نگرش قرآن بسندگی معاصر شیعی، در صدد تضییق محدوده تفسیر به رأی با هر آنچه غیر از تفسیر قرآن به قرآن است. روزآمدسازی دین با پیراستن آن از آموزه های غیر قرآنی، آرمان مدافعان این جریان به شمار می آید. این جستار با روش توصیفی – تحلیلی، این رویکرد نو اندیشی دینی را به بوته نقد می گذارد. شریعت سنگلجی از رهگذر فهم مجملات قرآنی، القای عدم اصالت سنت نبوی و ولوی در هر آنچه غیر از حوزه آیات الاحکام باشد را، نتیجه می گیرد و بر ضرورت تفسیر قرآن در سایه آیات دیگر، به عنوان بهترین و یگانه ترین منبع برای تفسیر صحیح آیات تأکید می کند. وی نقش غیر استقلالی برای اهل بیت (ع) در تبیین آیات الهی قائل است و آنها را شارح سنت پیامبر (ص)، و نه آیات قرآن می داند. از جمله تهافت های این رویکرد با اندیشه های امامیه می توان به ناسازگاری با ماهیت شفاعت، جایگاهی متزلزل برای عقل در تفسیر آیات و مغالطهٔ رجوع به صحابه در ارجاع به تفسیر قرآن بدون هیچ قید توضیحی در ارتباط با قبول روایات رسیده از آنها، اشاره نمود. غالب متکلمان امامیه با تأکید بر جایگاه نبی و اولیا در اخبار بی واسطه از خداوند و ساماندهی حیات معنوی و اجتماعی مردم و همچنین اختیاراتی که خداوند به نبی اکرم (ص) و اولیای گرامی اش داده و مصونیت از گناه و خطا در عرصه اعمال شخصی و اجتماعی، تبعیت از نبی و اولیا را ضروری می دانند. از این منظر شفاعت بدون اذن خداوند محال است و حجیت شفاعت افاده می‌شود..

کلمات کلیدی: قرآن کریم، تفسیر به رأی، شریعت سنگلجی، قرآن بسندگی.

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Introduction

Theory of personal exegesis is unprecedented in studies with historical approaches (Gerami, 2010: 79-106), Sunni interpretation (Ṭabarī, 1408: 1/27; Ehsani et al., 2015: 79-107) and Shia narrative texts (Ayyashi, 1421: 1/195; Sadūq, 1991: 1/257). Most of these approaches are based on historical arguments against personal exegesis as one of the most dangerous ways to deal with the Qur'an. (See Rāghib Isfahani, nd: 165; Qurṭubī, 2008: 31-34; Ibn Qayyim, 1995: 1/284-285; Al-'Ak, 1414: 67) In fact, the history of personal exegesis has been from the beginning of the revelation (Nisā'ī, 1411: 5/31) and the first commentator of the Holy Qur'an warned it as one of the serious dangers of understanding the divine verses. Avoiding the personal exegesis with the aim of following the prophetic narrations has been considered as the main basis of the commentators of the Holy Qur'an with any kind of interpretive tendencies in the interpretation of the Qur'an (Fayḍ Kashani, 1415: 1/35)[1]. Therefore, the commentators have each turned to the interpretation and analysis of the prophetic narration in connection with the personal exegesis and have offered various different definitions of it. The definition of each commentator on the peronal exegesis, introduces the type of interpretive method of the interpreter to the audience. Because any implication of this definition can determine the main basis of the interpretation, the rules derived from it, the method of the interpreter and the sources used by him.

Some commentators, on the one hand, while dividing the commentary into praised and condemned, have mentioned its examples, and on the other hand, have accused the condemned commentators of imposing their beliefs and misinterpreting verses (Zhaḥabī, 1961: 1/256). Each of the commentators of this prophetic narration, especially in the letter "Bi" and the word "Ra'y", have announced their own interpretations along with their interpretive opinions. The main opinions in the letter "Bi" are defined as causality, subjugation and transitive by the second object, which in causality means that the interpreter interprets because of his own opinion, i.e. the purpose of interpretation is to express his point of view and verses are a means he seeks to confirm his point of view and seeks the interpretation of verses with the help of his own opinion. (Rajabi, 2000: 57-58) The word "Ra'y i.e. opinion" according to its usage in the book and tradition, does not mean rational understanding, but it means personal opinion and taste or thought, conception and estimation. (Makarem Shirazi, nd: 22) The general form of exegesis is applying the exegesis to express his opinion or to use the verses to confirm his own opinion. The exegesis has been unanimously banned by both Shia and Sunni sects. (Rezaei Isfahani, 2007: 4/25) The need for coherent research in accordance with the groundwork for the design of different views and opinions led to the present research with a library method and an analytical-critical approach, the idea of denying the tradition in the field of religiosity in some aspects from the perspective of Mohammad Hassan Shari'at Sanglaji, one of the figures of the contemporary Qur'an-sufficiency

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١. «من فسر القرآن برأیه فلیتبوأ مقعده من النار»؛ «من فسر القرآن برأیه فأصاب الحق أخطأ»

that has developed and promoted this idea in the form of his various writings.

Sanglaji's presence among contemporary modernist commentators has made scholars pay attention to his works. He is considered to be one of the followers of the Qur'an-Sufficiency intellectual current, which originates from the geographical area of the Sunnis, but declares the authority of the Prophetic tradition to be narrow and states that the part of the Prophetic tradition which is in the realm of the Āyāt Al-Aḥkām, which is about one-sixth verse of the Qur'an related to the Āyāt Al-Aḥkām, and can be used as a source in understanding the verses, otherwise the verses of the Qur'an are self-explanatory.

Historically, the views of Shari'at Sanglaji on his Qur'anic views have not been independently written. However, several articles have been written about his political views and ideas, including: the article on religious reform of the first Pahlavi period based on the views of Shari'at Sanglaji (Dehghani and Alipour Silab, 2013: 25-50) and the article on Analytical look at intellectual endeavors of Shari'at Sanglaji (Nabawī Raḍawī, 2011: 249-272). However, Shari'at Sanglaji's view on personal exegesis has not yet been explored. This study aims to explain the view of Shari'at Sanglaji on personal exegesis, and to test this view from the perspective of Imamiyyah theology.

1. Components of personal exegesis in the discourse of Shari'at Sanglaji

Sanglaji has raised challenging arguments with the aim of denying the Sunnah in the interpretation of the Qur'an except for Tafsir Ma'thūr, which is the interpretive narrations in the field of Āyāt al-Aḥkām. It is appropriate to first consider the text of the competitor's claim in the category of the nature of personal exegesis and its criteria. His position is explained in the following headings:

1-1. Reductionism in the field of Sunnah

In the process of reductionism of Sunnah, an area of tradition is marginalized and limited to a certain status. Sanglaji relies on the narration of the Prophet (PBUH) to reach the definition and concept of personal exegesis. He considered personal exegesis to mean the interference of his opinion and beliefs in the Qur'an, which is condemned in the Holy Shari'a and deserves the person, who interprets the Qur'an based on his own opinion, to go to the fire of hell. As it is mentioned in the authentic hadith of the Prophet who said:

"He who interprets the Qur'an according to his own opinions, so his position will be in Fire."

And it is clearly quoted from the Imams that the interpretation of the Book of God is not permissible except for the correct word or the explicit text. (Sanglaji, nd: 53) It should be noted that he quotes personal exegesis from the book of Kāfī, which according to the investigation that the authors did in the text of the narrations of the book of Kāfī, this narration does not exist in this book. There is a similar narration about falsifying the narration and lying about the Holy Prophet (PBUH) in the text of the narrations of the book of Kāfī with the following subject:

"If a person attributes a lie to me intentionally, so his position will be in Fire."(Kulaynī, 1407: 1/62) This can be resulted from several things:

1. This is due to the author's carelessness in documenting the

narrations regarding the sanctity of personal exegesis.

2. Or because the author considers a part of the narrations which is in the realm of the Āyāt Al-Aḥkām as a correct interpretation, so the interpretation may be a part of the narration from his point of view, and with this view, he has cited the narration in question sufficiently.

Sanglaji has considered the narration of the prohibition of personal exegesis to be divided into two aspects:

The first aspect: Interpretation based on the carnal desires of the interpreter and adopting the interpretation to express his own point of view, which has several aspects, including:

1. An interpretation that the deviated sects offer to misguide the people with the aim of doubting the intention of God Almighty on them. Such as various interpretations with Mu'tazilite, Ash'arites, philosophical, esoteric, Sufi and...

2. An interpretation given by the ignorant to understand the verses of the Qur'an according to his view based on the carnal desires and the teachings that he has learned in a false way from his teachers, and the purpose of this interpretation is to express his opinion. He knows any interpretation other than the interpretation of verses together in this type.

3. The interpretation that the commentator seeks from the verses of the Qur'an to confirm his own opinion, although it may have a correct purpose. (Sanglaji, nd: 54)

Second aspect: The interpretation that the commentator offers without knowledge toward the basics of interpretation of the divine word such as vocabulary knowledge, Arabic literature, history, narrations of the revelation, the Sunnah of the Prophet (PBUH), Qur'anic sciences such as submission and delay, the strangeness of the Qur'an from understanding divine verses (Sanglaji, nd: 55) As it is clear, this aspect of Sanglaji's point of view is in line with the thoughts of Imamiyyah scholars, because it is necessary for the commentators of the Holy Qur'an as well as the scholars of Qur'anic sciences to understand the divine verses, to go through the preliminaries and acquire the sciences related to understanding them. Various sciences along with divine grace for understanding the Qur'an have been introduced by commentators for the interpretation of verses (Amid Zanjani, 1988: 182). Because the divine verses are of the Arabic language, and of course the knowledge of the sciences related to the Arabic word is in the first place, including grammar, syntax, rhetoric, the knowledge of the word to understand it. And also because many verses have been revealed in special circumstances that we are far from now, so understanding the events related to those events is very important in understanding the verses and the importance of knowledge of the dignity of revelation (Suyūṭī, 1421: 2/462) and even in the interpretation of new commentators, the atmosphere of revelation is not hidden from any of the commentators (Jawādī Āmulī, 1997: 1/233). Many verses contain instructions related to individual and social life that require the commentator's knowledge on jurisprudence, law and the rules of the day, and many other sciences that can be understood using the current contexts of the verses. (Mo'ddab, 2001: 213) which makes their dependence on the level of understanding and knowledge of the interpreter more and more obvious. The more knowledge the

interpreter has about the sciences related to understanding the divine verses, the better he will certainly be in understanding the verses and interpreting them.

1-2. A shaky position for the intellect in the interpretation of the Qur'an

However, in many of the articles received from Shari'at Sanglaji, using reason is seen as one of the sources to answer doubts or prove a point of view, and in the religious contents received from him (Sanglaji, 1323; Homo, Bi Ta; Homo, 2007) using the intellect has clearly been occurred along with citing the verses and narrations in response to Qur'anic issues and doubts, such as what he has described in the discussion of the death of Khidr and Elias in the book Mahw al-Muhūm after quoting verses and narrations to prove it. One of the rational reasons for his opinion about the death of Haḍrat Khidr and Haḍrat Elias is that they did not board the ark of Noah, that no one informed them of boarding the ark, and that according to the following verse, some of the children of Prophet Noah (AS) remained and no one other than his children remained, and also if they survived, the Qur'an should mention their life as the life of Noah (AS), which can be a proof of its miracle:

"And made his progeny to endure (on this earth)". (77 / Ṣāffāt)

But in the Qur'an their life is not mentioned as a miraculous proof; therefore, this can be one of the reasons approving their death (Sanglaji, 1323: 15). Although Sanglaji has used reason in interpretation, its use is not seen alone without the help of verses and narrations. And basically his rational reasons are a kind of using the verses and narrations; even in this short

example, these reasons are not strong rational reasons to be useful for science, and they are flawed from the point of view of science itself. In order to avoid the opinion of the commentator in the interpretation of the verses and to avoid using the reason, the Shari'at Sanglaji summarizes the correct interpretation in the sufficiency of the verses in its interpretation and the Sunnah in the interpretation of the Āyāt al-Aḥkām. As if his scale in using this narration was the jurists' promise on the jurisprudential use of this narration that whatever is not inferred from the divine verses based on the book and tradition (Rezaei Isfahani, 2003: 377), they consider it as personal exegesis and therefore, in their words, they are called the companions of opinion, the companions of analogy and Istiḥsān. (Taheri, 1998: 2/52)

1-3. The non-independent role of the Ahl al-Bayt in interpreting the Qur'an

In the following discussion, Sanglaji considers the need of the general rules of Shari'a to the Sunnah, defines the Sunnah according to the hadith of Thaqalayn as ʿItrat. Therefore, he believes that since the ʿItrat of the Prophet (PBUH) express the Sunnah of the Prophet, are the same as Sunnah. (Sanglaji, nd, 41).

From this statement it can be implicitly understood that he does not consider an independent role for the family of the Prophet (PBUH) as the commentators of the Qur'an and only considers them as expressing the Sunnah and its narrator.

But it is very surprising that he in this section, about the correct interpretation, considers the interpretation of the Companions as an example of the correct interpretations

that have reached us. It is possible that the meaning of expressing the Sunnah is the description and elaboration of the Prophetic Sunnah, but nevertheless it still does not solve the problem of the independence of the Imams (AS) in interpreting the Qur'an. Sanglaji considers the family of ʿItrat (AS) only to express what has been received from the Sunnah of the Prophet (PBUH), that is, he does not consider them to be the revelators of the Qur'an, but considers them to be the commentators of the Sunnah of the Prophet (PBUH) and not the verses of the Qur'an. In this way, they cannot be considered as an independent source in explaining the divine verses.

1-4. Referring to the Narrations of the Companions without any Explanation

Assigning Salafism to Sanglaji is mostly due to his numerous quotations from the Companions without commenting and criticizing the authenticity and text of their narrations in the interpretive discussions quoted by him. For example, following the discussion of "Tawaffī" in the book Mahw al-Muhūm, as a testimony to the narrations, he referred to Sunni books such as Ṣaḥīḥ Bukhārī, Madārij al-Sālikīn Ibn Qayyim, Tafsir Abu al-Fadā, Yawāqīt Sheikh Abdul Wahab Sha'rānī, the conquests of Mecca by Sheikh Akbar Muhyī al-Din and Ibn Ḥajar. (Sanglaji, 1323: 41). Sanglaji has stated the correct way of understanding the divine verses as follows: "Whoever wants to interpret the Book of God must first seek its interpretation in the Qur'an itself. Because the Qur'an interprets some other verses and if it was summarized to seek its expression in another verse, and if it was brief, to seek its details in

another verse, if it sought and found it, it has reached its destination and there is no delay. But if he didn't find the interpretation in the Qur'an, he should refer to the Sunnah of the Prophet (PBUH), and if he does not find it in the Sunnah, he should refer to the family of the Prophet and the sayings of the Companions. The Prophet was aware of the facts and circumstances at the time of the revelation of the Qur'an. To refer to the best commentaries, it is Tafsir Kabīr Ṭabarī and Tafsīr Majma' al-Bayān and Mufradāt Rāghib, which is the word of the Qur'an, are very helpful in understanding the Qur'an. (Sanglaji, nd: 56)

True understanding the divine verses, as expressed in his statement, depends on the interpretation of the Qur'an to the Qur'an and in the absence of this kind ofi interpretation, Tafsir Ma'thūr of the Prophet (PBUH), the Ahl al-Bayt (AS) and the Companions are mentioned. In other words, the correct interpretation in his view is the interpretation of the Qur'an to the Qur'an, and if the verses could not answer the reader's question, the narrations of the Prophet, Ahl al-Bayt (AS) and the Companions are without any explanation about the narration received from the Companions.

1-5. Inducing the lack of originality of intercession

One of the important issues that Shari'at Sanglaji has emphatically raised is the issue of intercession. Sanglaji accepts the issue of intercession after mentioning the Qur'anic, narrative and intellectual reasons and evidences subject to conditions. He considers this to be one of the common mistakes and writes:

How can a person who disobeys the commands and prohibitions communicated to the people by the Holy Prophet (PBUH) and then says that the Holy Prophet (PBUH) can intercede for him? Hence, in his view, this argument is even contrary to the goal of education. Sanglaji expresses his protest in this regard as follows: First: Intercession is impossible without God's permission. Second: God is not satisfied with anyone's intercession unless he is satisfied with him in terms of words and deeds in general. And thirdly, the word and deed of God means only monotheism to God and abstaining from committing any sin and carrying out divine commands (Sanglaji, 2007: 139).

2. Inadequacies of Sanglaji's discourse comparing the Imamiyyah beliefs

The prominence of the theological conflicts of Sanglaji's discourse with Imamiyyah beliefs attracts the attention of every researcher. The denial of superhuman affairs and the intercession of the Holy Prophet of Islam (PBUH) and the saints and the narrowing of the limits of using the prophetic tradition have many contradictions with the chain of Shia beliefs. The shortcomings of this idea are reviewed in several sections:

2-1. Explaining the Necessity of the Originality of the Nabawī and Allawi Narrations

It is accepted that the commentator pays attention to the divine verses based on carnal desires and without knowledge. Both verses such as "And pursue not that of which thou hast no

knowledge." (Isrā'/36) and narrations such as (Ibn Babawayh, 2016: 1/257)[1] and also in terms of the intellect, the very subtle difference between intellect and opinion has been denied. Opinion means believing in two contradictory things, in which accepting one of the two contradictory sides means the superiority of suspicion (Rāghib Isfahani, 1416: 374); but the intellect is a force that ends in knowledge and is praised in the verses of the Qur'an (Ibid.: 577). This principle has also been considered by Shari'at Sanglaji. However, the fact that he considers anything other than Tafsir Ma'thūr as a kind of personal exegesis, is worth considering for the following reasons:

2-1-1. The command of verses and narrations to ponder and reason in divine verses

The Qur'an invites us to ponder on its verses in order to understand them, which has been ordered in many verses including:

"Do they not then earnestly seek to understand the Quran, or is it that there are Locks upon their hearts." (Muhammad/24), and narrations including: (Ḥuwayzī, nd: 1/315)[2].

Therefore, the understanding of the verses cannot be considered only in the quoted words left by the Prophet (PBUH), Ahl al-Bayt (AS) and the Companions (Najarzadegan, 2004: 38)

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١. «وَ مَنْ فَسَّرَ الْقُرْآنَ بِرَأْيِهِ فَقَدِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ فَلَعَنَتْهُ مَلَائِكَةُ السَّمَاوَاتِ وَ الْأَرْضِ وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ وَ كُلُّ ضَلَالَةٍ سَبِيلُهَا إِلَى النَّارِ»

٢. قال رسول الله: مَعَاشِرَ النَّاسِ تَدَبَّرُوا الْقُرْآنَ وَ افْهَمُوا آيَاتِهِ، وَ انْظُرُوا مُحْكَمَاتِهِ، وَ لَا تَتَّبِعُوا مُتَشَابِهَه.

as well as the traditions in the field of Āyāt al-Aḥkām according to Sanglaji (Shafiiyan, 2013: 123).

2-1-2. Inclusion of divine verses on various topics

The Holy Qur'an in its verses, according to its guiding aspect and the level of understanding of its audience, has spoken about various topics (Ja'fari, 1996: 56) and sometimes has included different sayings in a single topic. (Zarqānī, 2006: 929) so that the audiences of the Qur'an can benefit from its guidance according to their level of understanding and consciousness.

2-1-3. Lack of interpretation based on the doctrinal interpretation of the Qur'an by the Prophet (PBUH) and the Ahl al-Bayt (AS)

The fact that the Prophet (PBUH) and the Ahl al-Bayt (AS) have interpreted many doctrinal verses of the Qur'an, cannot be a complete induction and even the number of narrations received from the Holy Prophet (PBUH) in the interpretation of the Qur'an does not reach two hundred narrations (Rostami, 2001: 65). Because it is possible that this was not done due to the lack of demand of the audience of their time and even their level of ability, and if it is possible that such interpretations of the verses have been done, but now it is not fully available to us. (Babaei, 2002: 39).

Therefore, in this assumption, especially considering that not all of their audiences are in the same degree of interest (Ibid: 52) and even the sociology of the Ahl al-Bayt (AS) era, the political and social conditions prevailing in their era, indicate that we

do not have enough hadiths of those holy essences in all verses and their dimensions (Muruwati, 2002: 286) and now there is no wide and comprehensive book that contain their knowledge toward the interpretation of Qur'anic verses.

Therefore, in general, any interpretation other than Tafsir Ma'thūr cannot be considered as an example of personal exegesis. Because if these interpretations are in harmony with the general spirit of the verses and narrations as well as the rational and natural intellect that is approved by the Qur'an and narrations, and there is no substantial opposition to them, it is without predetermined prejudices and somehow pay attention to more enlightenment of the verses content, it is a correct interpretation of the divine verses (Alawi Mehr, 2002: 63) and it cannot be an personal exegesis. But if these non-Ma'thūr interpretations are a means to express the opinions of the commentator or to confirm them, it is definitely an example of personal exegesis (Rezaei Isfahani, 2008: 506), even if it has the correct result. Because in personal exegesis, the criterion is not the correct result but achieving the correct result by following the right path (Saeedi Roshan, 2004: 384). But sometimes the same opinion of the commentator, as stated by Shari'at Sanglaji, is from an ignorant person who has taken opinions through his scholars without knowing whether these opinions can be used to interpret and understand the Qur'an or not? (Sanglaji, nd: 54) Therefore, although the Shari'at Sanglaji, in introducing the most correct interpretation, has not explicitly mentioned its sufficiency in the Holy Qur'an and considers the need for the Ahl al-Bayt (AS) only in the field of Qur'anic conciseness in the

field of Āyāt al-Aḥkām. As some claimants of the Qur'an-Sufficiency believe in it; in a way that indicates his view on sufficiency in interpreting the Holy Qur'an. Some claimants of the Qur'an, suffice it to say, quoting verse 89 of Surah An-Naḥl, which explains the totality of the Holy Qur'an, this verse contains both the meanings of the Qur'an and its explanation to the Prophet (PBUH) and the Ahl al-Bayt (AS), and therefore again, this verse has a kind of poems on the unity of the Holy Qur'an in explaining its intentions. (Babaei, 2002: 2/146) The orientalists also consider the prophetic tradition to have no originality and a set of jurisprudential fatwas that have no legislative concept and have found a legislative meaning in later periods (Schact, 1959: 34).

2-2. Explaining the originality of reason in the independent interpretation of the Qur'an

Shia jurists consider reason to be one of the sources of their jurisprudence, and in the jurisprudential sources of some Sunni sects, tolerance in the sense of reason is analogy and praise. Considering that the connection of verses with the general spirit of the Qur'an and understanding the deep connection even in the form of images in verses is one of the subtle intellectual points that occur in line with the deep intellectual and spiritual effort of the commentator in verses 22 to 24 of Surah Yūsuf: When Joseph attained his full manhood, We gave him power and knowledge: thus do We reward those who do right. But she in whose house he was, sought to seduce him, and she fastened the doors, and said:" Now come!" He said:" Allah forbid! Truly (thy husband) is my lord! He made my sojourn agreeable! Truly

to no good come those who do wrong!" And(with passion)did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order)that We might turn away from him(all)evil and indecent deeds: for he was one of Our servants, chosen.(Yūsuf/22-24)

for example in this verse, the theme of chastity of Prophet Yūsuf (AS) is clear that portrayed his puberty with the circumstances namely a woman's request to adultery and the closed doors, and that is when the discussion of seeing the Lord's argument for Prophet Yūsuf (AS) does not create the illusion of his forced infallibility. And so, the miraculous aspect of the Qur'an can be shown in its high eloquence in choosing and selecting its words, phrases and interpretations as an integrated set (Pakatchi, 2013: 134). Only morphological and syntactic knowledge and the cause of the revelation of the verse does not express the rhetoric of the verse, but requires a rational effort from the intellectual and spiritual practice of the interpreter in order to show the sweetness of the word. Now this is in seemingly contradictory verses such as:

"Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord;" (Qiyāmah/22-23)

"No vision can grasp Him, but His grasp is over all vision: He is Subtle well-aware (of all things)." (An'ām/103)

- Or verses of Naskh, which indicates a kind of seemingly contradictory difference between them. In these cases, what is the ruling of reason in resolving the apparent contradiction? If the verses are seemingly cited, there is easily no result other than accusing the Qur'an of contradiction. Shari'at Sanglaji at the

beginning of his discussion in personal exegesis, has stated the point that we should ponder on the divine verses because with the passage of time, new needs and rules are found for human beings that should be answered by the divine verses. Now the question must be raised that if there are no new needs in the narrations, what will be the task of human beings? Should we just remain silent and somehow stop and rely on our predecessors and consider the Qur'an incapable of responding to new needs? Does relying solely on Tafsir Ma'thūr meet the human need for guidance? This expression of Shari'at Sanglaji has a contradiction with the monopoly of interpretation to Tafsir Ma'thūr, which deserves reflection and discussion.

It is necessary to mention here that in interpreting the Qur'an to the Qur'an, intellect and understanding of its verses play a leading role, because sometimes a commentator or addressee of the Holy Qur'an can use the interpretation of the Qur'an to the Qur'an in understanding the word of revelation. The need for interpretation on the one hand and his nobility to divine verses on the other hand can lead to an understanding of the Qur'an to the Qur'an. Therefore, just how a verse or a series of verses can be the interpreter of other verses cannot represent the interpretation of the Qur'an to the Qur'an. Because certainly if the commentator cannot get the necessary information on a subject and then go to the divine verses to understand and answer it from the Holy Qur'an, surely the correct result that may be obtained by comparing and looking at the verses together, is desirable.

Therefor his interpretation of the Qur'an to the Qur'an will lead to the Ḍarb of the Qur'an (Yadollahpour, 2004: 180). Obviously, the interpretation of the Qur'an to the

Qur'an cannot be seen as the emptiness of the mind of the interpreter and addressee of the Qur'an, the result of which will be Ḍarb of the Qur'an to the Qur'an.

2-3. Incompatibility with the independent role of the Ahl al-Bayt (AS) in the interpretation of the Qur'an

In the view of Imamiyyah, the infallible Imams (AS) themselves are the commentators and interpreters of the Holy Qur'an, as in the noble hadith of Thaqalayn, their independent role has been recommended along with the Holy Qur'an (Moʿaddab, 2007: 228). What emerges from the appearance of Sanglaji's words is the belief in the lack of an independent role of the Ahl al-Bayt (AS) in interpreting the Qur'an. But this word contradicts another part of his words that the companions have an independent role to interpret the verses, because they have witnessed the revelation of verses and understood the verses And therefore the interpretation that we have received from them can be used in the interpretation of verses. That he introduces the companions as witnesses of the revelation and familiar with the evidence of divine verses that can be used to understand them in the interpretation of the divine word and ignore the role of the Prophet (PBUH) in the interpretation and at least for Amir al-Mu'minin (AS) if he apart from being from the family of revelation, and assuming that he was one of the first and closest companions of the Prophet (PBUH), his understanding will play an independent role in the interpretation of divine verses And considering that in the hadith of Thaqalayn, the family of revelation is equal to the divine word and in line with it has been entrusted as

two divine trusts among Muslims after the existence of the Prophet (PBUH), their role in interpreting divine verses is considered as an independent and explanatory pillar. Shari'at Sanglaji considers the role of the Holy Prophet (PBUH) and the Ahl al-Bayt (AS) as Sunnah only in the realm of Āyāt al-Aḥkām of the Qur'an and not for all divine verses. Because he believes that the Qur'an itself has fully explained the verses of belief, even in detail, and only the role of the Prophet (PBUH) and the Ahl al-Bayt (AS) is related to Āyāt al-Aḥkām, which are discussed in the Qur'an in general. Therefore, their role cannot be ignored in legislating and explaining them (Sanglaji, nd: 38). It did not take some conclusions from divine verses, it can be used as a second source for interpreting verses. But the question is whether the Qur'an has interpreted all its verses and has left only the explanation of Āyāt al-Aḥkām to the Sunnah. What is the reason for this claim of the Shari'at Sanglaji?

2-4. The fallacy of the authenticity of all the narrations of the Companions
This complete statement by the Shari'at, without any restrictions on the understanding of the Companions, raises many questions and ambiguities: What is the role of the Companions in the interpretation of divine verses? Is it possible to accept their understanding in response to all the divine verses, as soon as they are considered as witnesses of revelation and familiar with the evidences of revelation of verses? Has their full understanding reached to the future? What are the criteria for accepting the understanding of the narrations received by them? Are the narrations received by them not free from personal error and interpretations of the verses? Given that they are not in the family of revelation, what is the difference between the understanding of other human beings and their understanding by mentioning that they also have a normal understanding like other human beings and are not immune from error and slipping? The silence of Shari'at Sanglaji in referring Qur'anic phrases to the Companions due to their familiarity with the evidences and proofs of revelation as a source along with the Sunnah of the Holy Prophet (PBUH) and Ahl al-Bayt (AS) without any explanation about accepting the narrations received from them, which causes the thought of accepting the status of Companions in his opinion for the readers. And this slander increases when he considers the best interpretations to be the interpretation of Ṭabarī and the interpretation of Majma' al-Bayān fi Tafsir al-Qur'an. Tafsir Ṭabarī, as one of the most famous influential Sunni commentaries, whose narrations are mostly from the narrators who end up with the Companions, can be seen that in this discussion, by his silence, he somehow invites them to accept their narrations. Assuming an optimistic view about accepting the position of the Companions from their point of view, it can be limited to those narrations which, regarding the dignity of the revelation of the narrations and their knowledge toward the Arab situation and their Arabic knowledge toward the verses interpreted by them. From his point of view, the understanding of companions can be considered as an independent source in the interpretation of the Qur'an. Focusing again on Tafsir Ṭabarī as the best commentary from his point of view, this commentary cannot be considered to include only the issues of revelation, Arabic situation and vocabulary, because this commentary

from the point of view of commentators, its narrations even include narrations attributed to Israeli with reference to the document (Dhahabī, nd: 1/143). Therefore, in a way, it includes the interpretation of the majority of verses with any kind of subject included in the verses. The large volume of narrations in it, the lack of attention to the narrations of the Ahl al-Bayt (AS), the lack of attention to the documentary and textual critique of the narrations, are among the main reasons that, despite his privileged position are among Sunni commentators, cause some Sunni commentators and even the Shia have become reluctant to it (Rezaei Isfahani, 2011: 21/130). Tafsir is the expression of the tradition of the Holy Prophet (PBUH) that has reached us and Ṭabarī has compiled it in his great commentary (Ṭabarī International Seminar, 1990: 91). Therefore, with such a view, an independent role cannot be considered for them. Rather, although the Companions had an understanding of the verses of the Qur'an, which was mostly a basic and simple understanding. But they were like narrators who collected the narrations received from the Holy Prophet (PBUH) in the field of understanding the Holy Qur'an. Certainly, in accepting these interpretive narrations, one cannot accept them unequivocally. Because there are hints from the great Sunni narrators such as Ibn Ḥanbal themselves about the serious avoidance of interpretive narrations (Biazar Shirazi, 1997: 424) (pessimistic view). However, in the view of Shari'at Sanglaji, the interpretation of Majma' al-Bayān as one of the best interpretations, again expresses his narrative view of the interpretation.

Although this interpretation is one of the best Shia interpretations by many Shia and Muslim commentators, and contains important interpretive points including words, readings, rulings, literature as well as Shia views. But it cannot be safe from examining the document and text of the narrations and accepting it voluntarily because the author is Shia, especially that Ṭabrasī, in some cases, has also used Sunni narrations in interpreting the verses (Hashemi, 2002: 8/25). From the above, we can understand the interpretive view of Shari'at, which in a way expresses the position of the Qur'an as its interpreter and revealer, although he considered the tradition received from the Holy Prophet (PBUH) as a source in the interpretation of verses, but not a complete role. Rather, only in the form of summaries of the Qur'an in the section of Āyāt al-Aḥkām, because the Holy Qur'an itself has expressed all its interpretations, even in the verses of beliefs, with details. Therefore there is no need for another source in interpreting the verses. But this statement, as mentioned before, is an incomplete induction because almost one sixth of the verses of the Qur'an deal with the subject of rulings and also on the other hand a complete interpretation including the interpretation of all verses in the Qur'an by the Holy Prophet (PBUH) and his family (AS) that has not reached us. On the other hand, although the narrations received from the Companions are accepted, which include all the interpretations of the verses, either these narrations are mostly attributed to the Sunnah of the Holy Prophet (PBUH), or if not all of them are attributed or narrated from the Holy Prophet (PBUH). It contains a part of

the reasons for the revelation of the verses or the Arabic knowledge at the time of the revelation of the Qur'an to the verses, which is definitely not complete. Therefore, he considers the interpretation to be exclusive to his verses and to the summaries of Āyāt al-Aḥkām of the Sunnah. On the other hand, it introduces any interpretation that is minus this field as personal exegesis.

2-5. Incompatibility with the nature of intercession

In the Shia teachings, there is a consensus on the first case stated by Sanglaji, namely intercession is impossible without God's permission. Many Shia scholars believe that the Prophet and the saints did not perform ijtihad in any ruling through personal opinion and did not establish anything except with the permission of God. (Majlisī, 1403: 34/365) Therefore, the legitimacy of all the possessions of the Prophet and the saints in the individual and social spheres is due to God's permission and guardianship. Therefore, the originality of intercession is obtained from the all-encompassing authority of the Sunnah, and the authority of the Prophet and the saints is the criterion in all matters. Sanglaji's other ambiguity about the nature of intercession relates to two other cases. The idea of the lack of originality of intercession arose from these two views; which says: God is not satisfied with anyone's intercession unless He is satisfied with him in terms of words and deeds in general. And the word and deed of God means only monotheism to God and abstaining from committing any sin and carrying out divine commands (Sanglaji, 2007: 139). However, from the Shia point of view, according to the authority that

God gives to the Holy Prophet (PBUH) and his esteemed saints (Saduq, 1371: 79), he cannot show the same result that Shari'at Sanglaji has reached. The book of the monotheism of his worship is also full of many cases that show a kind of opposite result with what exists among the religious leaders in the Shia intellectual-belief system.

CONCLUSION

The ups and downs of the commentators' view to the theory of personal exegesis have been found new characteristics in the periods of the history of interpretation in the contemporary era. By adopting the approach of the Qur'an-Sufficiency, Shari'at Sanglaji tries to prove that a significant part of the teachings derived from the Sunnah is insignificant. Separation of interpretation from the teachings of the Sunnah, which according to Shari'at Sanglaji is limited to Āyāt al-Aḥkām, has been pursued in various ways.

In proving the claim of reductionism in the field of Sunnah, he relied on the narration of the Prophet (PBUH) and he insists on the shaky position of reason in the interpretation of the Qur'an, the non-independent role of the Ahl al-Bayt (AS) in the interpretation of the Qur'an, referring to the narrations of the Companions without any explanation as well as inducing the non-authenticity of intercession. Sanglaji considers only a part of the narrations that are in the explanation of Āyāt Al-Aḥkām valid in the field of correct interpretation, and this narration leads to the spoil of the content and message of the Sunnah and leads to false meanings. According to Imamiyyah theologians and thinkers, the authority of the Sunnah is proved by the Prophet and the saints of God due to the refusal to issue sins and

negligence. On the other hand, verses on the need to adhere to all the teachings of the Prophet and the Ahl al-Bayt (AS) (Aʿrāf / 158; Al Imrān / 31; Ṣāffāt 39; Al-Hijr 42) confirm the authority of the Sunnah as the second source of achieving divine commands and prohibitions. From this point of view, the supervision of the affairs of society is one of the necessities of the Biʾthah of the prophets, and the rulings that are set in the tradition are all discoverers of the divine ruling. Also, since the legitimacy of all the possessions of the Prophet and his saints and their authority in the individual and social spheres is due to divine permission and guardianship, therefore, the comprehensive authority of the Sunnah does not allow separation in the Sunnah and limiting it to the realm of Āyāt Al-Aḥkām is obtained and Sunnah is the criterion in all matters.

The ultimate goal of religion and the mission of the Qur'an is to provide happiness and guidance in this world and in the hereafter. Sanglaji's distorted arguments from the nature of intercession, as well as references to the narrations of the Companions without any restrictions, provide a wide field for the promotion of the Salafi School.

Notes
Mohammad Hassan Shariʾat Sanglaji is the son of Haj Sheikh Hassan Ibn Mirza Reza Gholi, who died in Tehran at the age of 53 in 1363 AH and is buried in Farhang Street in Tehran. He learned the basics of jurisprudence from his father and Sheikh Abd al-Nabi Nouri, and in the presence of Hajj Sheikh Ali Nouri, he succeeded in learning theology. He learned wisdom from Mr. Mirza Hassan Kermanshahi

and mysticism from Mirza Hashem Eshkori and traveled to Najaf Ashraf to complete his education (Shafi'i, 2015: 189). In Tehran, he established a Sangalaj neighborhood called Dar al-Tablighi (Qurʾanic porch). (Mushar, 1961: 5/512) Others also consider him of the Salafi preachers in Iran, who, in the continuation of the banner of the Salafīyyah movement, openly expressed his religious beliefs about the acquisition and appreciation of religion in Iran. Raised the issue of receiving and receiving religion from predecessors and not successors in Iran. Contrary to many Shia religious rites, especially about recourse and intercession, he raised issues that arose from his ideological and religious denial of these Shia teachings. One of his main slogans was to return to Islam (Jaʿfarian, 1988: 46-47). His greatest writings can be referred to as "The Key to Understanding the Qurʾan", "Islam and Return", "Tawihid of Worship".

The book "The Key to Understanding the Qurʾan ", in 257 pages, has been published three times in Tehran. This book is about non-distortion of the Qur'an and its comprehensibility, ways of knowing it, personal exegesis, Nāsikh and Mansūkh, Muḥkam and Mutashābih, Fawātiḥ-e-Suwar, Asrār al-Tanzīl, proverbs of the Qur'an, the truth Revelation, Biʾthah and Maʿād are discussed in detail. After the publication of this book, discussions took place in some seminaries, and even a treatise entitled "Rejection and Criticism on the Key to Understanding the Qur'an" by one of the religious scholars of Lar was published in 1949 in Shiraz. Shariʾat Sanglaji was influenced by Salafism or Wahhabi intellectual sources and in fact the book is the key to understanding the Qur'an

promoting his Salafi views in the Qur'anic style (Khorramshahi, 1998: 2/1300-1301; Shia Encyclopedia, 2002: 9/570) in This book, Sanglaji complains a lot about people's lack of attention to the Qur'an, which Muslims have taken their thought from non-Qur'anic sources instead of taking their thoughts from the Qur'an. According to him, people should take their beliefs from the Qur'an, not from places other than the Qur'an and then come and carry the Qur'an with them.

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فرم اشتراک

علاقه‌مندان به اشتراک دو فصلنامه «**Quran and Religious Enlightenment**» می‌توانند فرم زیر را تکمیل و به همراه فیش بانکی به مبلغ ۱۰۰/۰۰۰ ریال (به حروف صد هزار ریال) بابت اشتراک سالانه نشریه، به شماره حساب ۲۱۷۸۶۰۹۰۰۱۰۰۷ نزد بانک ملی ایران، شعبه بنفشه تهران (شماره شبا: ۴۲۰۱۷۰۰۰۰۰۰۲۱۷۸۶۰۹۰۰۱۰۰۷)، به دفتر مجله ارسال نمایند.

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۱۸– مقالاتی که بر اساس مندرجات این راهنما تهیه نشده و مطابقت نداشته باشند، بررسی نخواهند شد.

۱۹– مسئولیت هر مقاله از نظر علمی، ترتیب اسامی و پیگیری به عهده نویسنده مسئول آن خواهد بود. نویسنده مسئول باید تعهدنامه ارسال مقاله را از سایت دانلود و پس از اخذ امضای تمامی نویسندگان به دبیرخانه مجله ارسال نماید.

۲۰– تعداد و ردیف نویسندگان مقاله به همان صورتی که در نسخه اولیه و زمان ارائه به دفتر مجله مشخص شده، مورد قبول است و تقاضای حذف یا تغییر در ترتیب اسامی نویسندگان فقط قبل از داوری نهایی و با درخواست کتبی تمامی نویسندگان و اعلام علت امر قابل بررسی است.

۲۱- مقالات توسط هیأت تحریریه و با همکاری هیأت داوران ارزیابی شده و در صورت تصویب، طبق ضوابط مجله در نوبت چاپ قرار خواهند گرفت. هیأت تحریریه و داوران مجله در رد یا قبول، اصلاح مقالات و بررسی هرگونه درخواست نویسنده(گان)، دارای اختیار کامل می‌باشند.

۲۲- **گواهی پذیرش** مقاله پس از اتمام مراحل داوری و ویراستاری و تصویب نهایی هیأت تحریریه توسط سردبیر مجله صادر و به اطلاع نویسنده مسئول خواهد رسید.

– بـرای منـابع اینتـرنتی (نام خانوادگی نویسنده یـا نـام فایل Html، تاریخ انشار یا تاریخ دسترسی به‌صورت روز، ماه، سال).

نحوه ارجاع در قسمت منابع در پایان مقاله: (توجه: در صورت مشخص نبودن نویسنده، تاریخ نشر یا ناشر به ترتیب از عبارت‌های بی‌نا، بی‌تا و بی‌جا استفاده شود.)

– کتاب: نام خانوادگی، نام نویسنده/ نویسندگان (سال انتشار). *عنوان کتاب*. محل نشر: ناشر. نوبت ویرایش یا چاپ.

کتابی که به جای مؤلف با عنوان سازمان‌ها یا نهادها منتشر شده است: نام سازمان یا نهاد. (سال انتشار). *عنوان کتاب*. محل نشر: مؤلف. نوبت ویرایش یا چاپ.

فصلی از یک کتاب یا مقاله‌ای از یک مجموعه مقاله که به‌وسیله افراد مختلف نوشته شده اما مؤسسه یا افراد معینی آن را گردآوری و به چاپ رسانده‌اند: نام نویسنده یا نویسندگان. (سال انتشار). *عنوان مقاله*. نام گردآورنده. *نام مجموعه مقالات*. شماره صفحه‌هایی که فصل کتاب یا مقاله در آن درج شده. محل نشر: ناشر.

کتابی که مؤلف خاصی ندارد: *عنوان کتاب*. (سال انتشار). محل نشر: ناشر. نوبت چاپ.

کتاب ترجمه شده: نام خانوادگی، نام نویسنده/ نویسندگان. (سال ترجمه). *عنوان کتاب به فارسی*. نام و نام خانوادگی مترجم/ مترجمان. محل نشر: ناشر.

–پایان‌نامه: نام خانوادگی، نام نگارنده پایان‌نامه. (سال). *عنوان پایان‌نامه*. ذکر پایان نامه بودن منبع. دانشگاه.

–مقاله: نام خانوادگی، نام نویسنده/ نویسندگان (سال) عنوان مقاله، *نام نشریه*. صاحب امتیاز، سال، دوره یا شماره، شماره صفحه‌هایی که مقاله در آن درج شده است.

مقاله‌های چاپ شده در روزنامه‌ها: نام خانوادگی، نام نویسنده (سال، روز، ماه). *عنوان مقاله؛* نام روزنامه، شماره صفحه.

مقاله ترجمه شده: نام خانوادگی، نام نویسنده (سال). عنوان مقاله، (نام و نام خانوادگی مترجم با ذکر عنوان مترجم) *نام نشریه‌ای که مقاله ترجمه شده در آن درج شده*. صاحب امتیاز، سال، دوره یا شماره، شماره صفحه‌ها.

– منابع قابل دسترس از طریق شبکه جهانی وب یا منابع الکترونیکی.

کتاب و مجموعه مقالات: نام خانوادگی، نام نویسنده. عنوان کتاب. محل نشر: ناشر، تاریخ انتشار. تاریخ آخرین ویرایش در صورت موجود بودن؛ [نوع رسانه مشخص شود On Line، DVD، ...]، [تاریخ مشاهده].

کتاب و مجموعه مقالات بر روی دیسک فشرده: نام خانوادگی، نام نویسنده. عنوان کتاب. [CD-ROM] محل نشر: ناشر، تاریخ انتشار.

پایان نامه: نام خانوادگی. نام نویسنده. «*عنوان پایان نامه*»، مقطع تحصیلی و رشته، نام دانشکده، دانشگاه، سال دفاع. [نوع رسانهOn Line...]، [تاریخ مشاهده]

چکیده مقالات: نام خانوادگی، نام نویسنده. «*عنوان مقاله*». [ذکر واژه چکیده]. نام مجله، دوره، شماره، ماه، سال: شماره صفحه (در صورت موجود بودن). [نوع رسانهOn Line...]، [تاریخ مشاهده].

۱۶. نحوه ارسال مقاله: ارسال مقاله **منحصراً** از طریق سامانه الکترونیکی مجله به آدرس quran2020.journals.pnu.ac.ir انجام می‌شود.

۱۷. مقاله‌های ارسالی بایستی دارای بخش‌های زیر باشند:

شناسه مقاله: همراه هر مقاله اطلاعاتی ذیل به هر دو زبان فارسی و انگلیسی ارسال خواهد شد:

– عنوان کامل مقاله به فارسی و انگلیسی؛

– نام و نام‌خانوادگی نویسنده/ نویسندگان به ترتیب میزان سهم و مرتبه علمی و محل اشتغال یا تحصیل نویسنده/ نویسندگان (به فارسی و انگلیسی)؛

– نشانی کامل نویسنده مسئول مکاتبات به فارسی و انگلیسی (شامل نشانی پستی، شماره تلفن ثابت، همراه، دورنگار و پست الکترونیکی)؛

– مشخص نمودن نام مؤسسه تأمین کننده مخارج مالی (در صورت وجود).

صفحه اول: عنوان کامل مقاله به فارسی: عنوان مقاله که در وسط صفحه اول نوشته می‌شود باید خلاصه و گویا بوده و بیانگر موضوع تحقیق باشد و از ۲۰ کلمه تجاوز نکند. از درج اسامی نگارنده(گان) در صفحه اول مقاله اجتناب شود.

– چکیده فارسی: شامل شرح مختصر و جامعی از محتوای مقاله با تأکید بر طرح مسئله، هدف‌ها، روش‌ها و نتیجه‌گیری است. چکیده در یک پاراگراف و حداقل ۱۵۰ و حداکثر در **۲۵۰ کلمه** تنظیم شود. این بخش از مقاله در عین اختصار باید گویای روش کار و برجسته‌ترین نتایج تحقیق بدون استفاده از کلمات اختصاری تعریف نشده، جدول، شکل و منابع باشد.

– کلید واژه‌های فارسی: (۳ تا ۷ واژه) واژه‌های کلیدی به نحوی تعیین گردند که بتوان از آنها جهت تهیه فهرست موضوعی (Index) استفاده نمود.

– چکیده انگلیسی (Abstract) و کلید واژگان انگلیسی: (برگردان کامل عنوان، متن چکیده فارسی و واژگان کلیدی).

– مقاله لازم است دارای مقدمه (مشتمل بر طرح مسئله، مرور پژوهش‌های انجام شده، روش تحقیق، منطق حاکم بر ترتیب مباحث مقاله) و نتیجه باشد.

– معادل فارسی مفاهیم و اصطلاحات و در صورت وجود نام‌های خارجی در پی‌نوشت ذکر شود.

نحوه ارجاع

– ارجاع مآخذ در متن مقاله داخل پرانتز به روش APA مشخص شود و در قسمت مراجع مشخصات کامل منبع به ترتیب حروف الفبا ذکر شود. فقط منابع استفاده شده در متن، در فهرست منابع مورد استفاده ارائه شوند. منابع باید مستند و معتبر بوده و به ترتیب حروف الفبای نام‌خانوادگی نویسنده(گان) با تورفتگی ۰/۵ سانتیمتر برای خطوط دوم و بعد از آن (Hanging) مرتب شوند. ذکر منابع در متن مقاله با ارجاع به نگارنده(گان) و سال انتشار منبع صورت گیرد. وقتی از چند اثر مختلف یک نویسنده استفاده می‌شود، شماره‌گذاری این مقاله‌ها به‌ترتیب سال انتشار آنها (از قدیم به جدید) انجام گیرد. نام مخفّف مجلات باید بر اساس نام استاندارد آنها در لیست ISSN در فهرست منابع درج شوند.

http://www.nlai.ir

نحوه ارجاع در داخل متن

– برای منابعی که یک یا چند نویسنده دارد: (نام خانوادگی نویسنده/ نویسندگان، سال: صفحه) و (نام خانوادگی نویسنده/ نویسندگان، سال، ج: صفحه)

– برای منابعی که از نوشتهٔ دیگران نقل قول شده است: (نقل از .....، سال: صفحه).

شیوه‌نامه تدوین مقالات دوفصلنامه قرآن و روشنگری دینی

* شرایط پذیرش مقاله:

۱. مقاله‌های ارسالی باید در زمینهٔ تخصصی نشریه و دارای جنبه پژوهشی و حاصل کار پژوهشی نویسنده یا نویسندگان باشد.

۲. مقاله‌های برگرفته از پایان‌نامه‌ها و رساله‌های دانشجویان با نام استاد راهنما، مشاوران و دانشجو و با تأییدیه استاد راهنما و مسئولیت وی منتشر می‌شود.

۳. علاوه بر قرار داشتن موضوع مقاله در دامنه تخصصی مجله، مقاله یا بخشی از آن نباید در هیچ مجله‌ای در داخل یا خارج از کشور در حال بررسی بوده یا منتشر شده باشد یا هم‌زمان برای سایر نشریه‌ها ارسال شده باشد.

۴. مقالات ارائه شده به‌صورت خلاصه مقاله در کنگره‌ها، سمپوزیوم‌ها، سمینارهای داخلی و خارجی که چاپ و منتشر شده باشند، می‌توانند در قالب مقاله کامل ارائه شوند.

۵. زبان رسمی نشریه فارسی است (با این حال مقاله‌های به زبان انگلیسی نیز قابل بررسی خواهد بود).

۶. مقاله‌های ترجمه شده از زبان‌های دیگر پذیرش نخواهند شد.

۷. نشریه در رد یا قبول، ویرایش، تلخیص یا اصلاح مقاله‌های پذیرش شده آزاد است و از بازگرداندن مقاله‌های دریافتی معذور است.

۸. مسئولیت صحت و سقم مطالب مقاله به لحاظ علمی و حقوقی و مسئولیت آراء و نظرات ارائه شده به عهده نویسندهٔ مسئول مکاتبات است و چاپ مقاله به معنی تأیید تمام مطالب آن نیست.

۹. مقاله‌های علمی ـ مروری از نویسندگان مجرب در زمینه‌های تخصصی در صورتی پذیرش می‌شود که به منابع معتنابهی استناد شده و نوآوری خاصی داشته باشند.

۱۰. اصل مقاله‌های رد شده یا انصراف داده شده پس از شش ماه از آرشیو مجله خارج خواهد شد و مجله هیچ‌گونه مسئولیتی در قبال آن نخواهد داشت.

۱۱. حروفچینی مقاله‌های ارسالی بایستی در کاغذ A4، دو ستونه، با فاصله تقریبی میان دو ستون و میان سطور ۱ سانتیمتر با قلم BLotus نازک ۱۲، برای متن‌های لاتین با قلم Times New Roman نازک ۱۱ با فاصله تقریبی میان سطور ۱ سانتیمتر و برای متن‌های عربی با قلم BBadr 12، با فاصله تقریبی میان سطور ۱ سانتیمتر، در محیط Microsoft Word 2003-2007 یا ویرایش‌های بالاتر و با فاصله ۲ سانتیمتری از چپ و راست و فاصله ۳ سانتیمتری از بالا و پایین کاغذ انجام شود.

۱۲. دستورهای نقطه‌گذاری در نوشتار متن رعایت شوند. به‌طور مثال گذاشتن فاصله قبل از نقطه (.)، کاما (،) و علامت سؤال (؟) لازم نیست، ولی بعد از آنها، درج یک فاصله الزامی است.

۱۳. کلیه صفحات مقاله از جمله صفحاتی که دارای شکل/ جدول/ تصویر می‌باشند، دارای قطع یکسان و شماره صفحه باشند و حداکثر حجم مقاله‌ها همراه با جدول‌ها و نمودارها نباید از ۲۰ صفحه (۶۰۰۰ کلمه) بیش‌تر باشد.

۱۴. مقاله‌ها منحصراً از طریق پایگاه نشریه دریافت می‌شوند و به مقاله‌های ارسال شده از طریق نامه یا پست الکترونیک نشریه ترتیب اثر داده نخواهد شد.

۱۵. پس از چاپ مقاله نسخه‌ای از نشریه حاوی مقاله مورد نظر به تعداد نویسندگان، برای نویسنده مسئول مکاتبات ارسال خواهد شد.

٭ از سردبیر و اعضای هیئت تحریریه انتظار می‌رود که یک بانک اطلاعاتی از داوران مناسب برای مجله تهیه و به طور مرتب بر اساس عملکرد داوران آن‌را به‌روز نمایند.

٭ سردبیر و اعضای هیات تحریریه باید در انتخاب داوران شایسته با توجه به زمینه تخصصی، سرآمدی، تجربۀ علمی و کاری و التزام اخلاقی اهتمام ورزند.

٭ سردبیر مجله باید از داوری‌های عمیق و مستدل استقبال، از داوری‌های سطحی و ضعیف جلوگیری و با داوری‌های مغرضانه، بی‌اساس یا تحقیرآمیز برخوردکند.

٭ سردبیر و اعضای هیات تحریریه مجله باید نسبت به ثبت و آرشیو اسناد داوری مقالات به‌عنوان اسناد علمی و محرمانه و نگاه داشتن اسامی داوران هر مقاله اقدام لازم را انجام دهند.

٭ سردبیر و اعضای هیات تحریریه مجله موظف به اعلام سریع نتیجه تصمیم‌گیری نهایی درمورد پذیرش یا رد مقاله به نویسنده مسئول هستند.

٭ سردبیر و اعضای هیات تحریریه مجله باید کلیه اطلاعات موجود در مقالات را محرمانه تلقی کنند و از در اختیار دیگران قراردادن و بحث درباره جزئیات آن با دیگران احتراز نمایند.

٭ سردبیر و اعضای هیات تحریریه مجله موظفند از بروز تضاد منافع (Conflict of interests) در روند داوری، با توجه به هر گونه ارتباط شخصی، تجاری، دانشگاهی و مالی که ممکن است به‌طور بالقوه بر پذیرش و نشر مقالات ارائه شده تأثیر بگذارد، جلوگیری کنند.

٭ سردبیر مجله موظف است آثار متهم به عدول از اخلاق انتشاراتی و پژوهشی که داوران یا به هر نحو دیگر، گزارش می‌کنند را با دقت و جدیت بررسی کند و درصورت نیاز اقدام نماید.

٭ سردبیر مجله موظف است نسبت به حذف سریع مقالات چاپ شده‌ای که مشخص شود در آنها رفتار غیراخلاقی انتشاراتی و پژوهشی رخ داده است و همچنین به خوانندگان و مراجع نمایه‌نمایی مربوطه اطلاع‌رسانی شفاف نماید.

٭ سردبیر و اعضای هیات تحریریه مجله موظفند نسبت به بررسی و چاپ سریع اصلاحیه و اطلاع‌رسانی روشن به خوانندگان، برای مقالات چاپ شده‌ای که در آنها خطاهایی یافت شده است، اقدام نمایند.

٭ سردبیر و اعضای هیات تحریریه مجله باید به‌طور مستمر نظرات نویسندگان، خوانندگان و داوران مجله درمورد بهبود سیاست‌های انتشاراتی و کیفیت شکلی و محتوایی مجله را جویا شوند.

منابع

۱. منشور و موازین اخلاق پژوهش مصوب معاونت پژوهش و فناوری وزارت علوم، تحقیقات و فناوری

2. Committee on Publication Ethics, COPE Code of Conduct, www.publicationethics.org

٭ **اجاره علمی:** منظور آن است که نویسنده/نویسندگان، فرد دیگری را برای انجام پژوهش به‌کار گیرد و پس از پایان پژوهش، با دخل و تصرف اندکی آن را به نام خود به چاپ رساند.

٭ **انتساب غیرواقعی:** منظور انتساب غیرواقعی نویسنده/نویسندگان به مؤسسه، مرکز یا گروه آموزشی یا پژوهشی است که نقشی در اصل پژوهش مربوطه نداشته‌اند.

۴. وظایف داوران (Reviewers' Responsibility)

داوران در بررسی مقالات، می‌بایست نکات ذیل را درنظر داشته‌باشند:

٭ بررسی کیفی، محتوایی و علمی مقالات به‌منظور بهبود، ارتقاء کیفی و محتوایی مقالات.

٭ اطلاع‌رسانی به سردبیر نشریه مبنی بر پذیرفتن یا نپذیرفتن داوری (به لحاظ مرتبط نبودن حوزه موضوعی مقاله با تخصص داور) و معرفی داور جایگزین در صورت پذیرفتن داوری.

٭ ضرورت در نپذیرفتن مقالاتی که منافع اشخاص، موسسات و شرکت‌های خاص به‌وسیله آن حاصل و یا روابط شخصی در آن مشاهده می‌شود و همچنین مقالاتی که در انجام، تجزیه و تحلیل یا نوشتن آن مشارکت داشته است.

٭ داوری مقالات بایستی بر اساس مستندات علمی و استدلال کافی انجام شده و از اعمال نظر سلیقه ای، شخصی، صنفی، نژادی، مذهبی و غیره در داوری مقالات خودداری گردد.

٭ ارزیابی دقیق مقاله و اعلام نقاط قوت و ضعف مقاله به صورتی سازنده، صریح و آموزشی.

٭ مسئولیت‌پذیری، پاسخگویی، وقت شناسی، علاقه‌مندی و پایبندی به اخلاق حرفه‌ای و رعایت حقوق دیگران.

٭ عدم اصلاح و بازنویسی مقاله بر اساس سلیقه شخصی.

٭ حصول اطمینان از ارجاع‌دهی کامل مقاله به کلیه تحقیقات، موضوعات و نقل قول هایی که در مقاله استفاده شده است و همچنین یادآوری موارد ارجاع نشده در تحقیقات چاپ شده مرتبط.

٭ احتراز از بازگویی اطلاعات و جزئیات موجود در مقالات برای دیگران.

٭ داور حق ندارد قبل از انتشار مقاله، از داده‌ها یا مفاهیم جدید آن به نفع یا علیه پژوهش‌های خود یادیگران یا برای انتقاد یا بی‌اعتبارسازی نویسندگان استفاده کند. همچنین پس از انتشار مقاله، داور حق انتشار جزئیات را فراتر از آنچه توسط مجله چاپ شده است، ندارد.

٭ داور حق ندارد بجز با مجوز سردبیر مجله، داوری یک مقاله را به فرد دیگری از جمله همکاران هیات علمی یا دانشجویان تحصیلات تکمیلی خود بسپارد. نام هر کسی که در داوری مقاله کمک نموده باید در گزارش داوری به سردبیر ذکر و در مدارک مجله ثبت گردد.

٭ داور اجازه تماس مستقیم با نویسندگان در رابطه با مقالات در حال داوری را ندارد. هرگونه تماس با نویسندگان مقالات فقط از طریق دفتر مجله انجام خواهد گرفت.

٭ تلاش برای ارائه گزارش "رفتار غیراخلاقی انتشاراتی و پژوهشی" و ارسال مستندات مربوطه به سردبیر نشریه.

۵. وظایف سردبیر و اعضای هیئت تحریریه (Editorial Board Responsibilities)

٭ سردبیر و اعضای هیئت تحریریه مجله باید حفظ نشریه و ارتقاء کیفیت آن را هدف اصلی خود قرار دهند.

٭ سردبیر و اعضای هیئت تحریریه باید در جهت معرفی هرچه بیشتر نشریه در جوامع دانشگاهی و بین‌المللی بکوشند و چاپ مقالات از دانشگاه‌های دیگر و مجامع بین‌المللی را در اولویت کار خود قرار دهند.

٭ سردبیر و اعضای هیئت تحریریه نباید در چاپ مقالات خود دچار حس سهم‌خواهی و افراط شوند.

٭ اختیار و مسئولیت انتخاب داوران و قبول یا رد یک مقاله پس از کسب نظر داوران بر عهده سردبیر و اعضای هیئت تحریریه مجله است.

٭ سردبیر و اعضای هیئت تحریریه مجله بایستی از نظر حرفه‌ای صاحب‌نظر، متخصص و دارای انتشارات متعدد، و همچنین دارای روحیه مسئولیت پذیری، پاسخگویی، حقیقت جویی، انصاف و بی طرفی، پایبندی به اخلاق حرفه ای و رعایت حقوق دیگران باشند و به صورت جدی و مسئولانه در راستای نیل به اهداف مجله و بهبود مداوم آن مشارکت نمایند.

٭ نویسنده مسئول مقاله موظف است از اینکه همه نویسندگان مقاله، آنرا مطالعه و نسبت به ارائه آن و جایگاه خود در مقاله به توافق رسیده اند، اطمینان حاصل کند.

٭ ارسال مقاله به منزله آن است که نویسندگان رضایت کلیه پشتیبان‌های مالی یا مکانی مقاله را جلب کرده و تمامی پشتیبان‌های مالی یا مکانی مقاله را معرفی نموده‌اند.

منشور اخلاقی نشریات علمی- پژوهشی دانشگاه پیام‌نور

این منشور تعهدنامه‌ای است که برخی حدود اخلاقی و مسئولیت‌های مربوط به انجام فعالیت‌های علمی ـ پژوهشی و چاپ آنها در نشریات را ترسیم می‌کند تا از بروز تخلفات پژوهشی آگاهانه و ناآگاهانه توسط نویسندگان مقالات پیشگیری نماید.

این منشور برگرفته از "منشور و موازین اخلاق پژوهش" مصوب معاونت پژوهش و فناوری وزارت علوم، تحقیقات و فناوری ایران، موازین انتشاراتی پذیرفته شده بین‌المللی، و تجربیات موجود در حوزهٔ نشریات علمی ـ پژوهشی است.

۱. مقدمه

نویسندگان، داوران، اعضای هیئت‌تحریریه و سردبیران نشریات موظف هستند تمام اصول اخلاق پژوهشی و مسئولیت‌های مرتبط در زمینه چاپ را دانسته و به آن متعهد باشند. ارسال مقاله توسط نویسندگان، داوری مقالات و تصمیم‌گیری در مورد قبول یا رد مقاله توسط اعضای هیئت‌تحریریه و سردبیر به‌منزله دانستن و تبعیت از این حقوق می‌باشد و در صورت احراز عدم پایبندیِ هر یک از این افراد به این اصول و مسئولیت‌ها، نشریات هرگونه اقدام قانونی را حق خود می‌دانند.

۲. وظایف و تعهدات نویسندگان (Authors' Responsibilities)

مقالات ارسالی باید در زمینه تخصصی مجله بوده و به صورت علمی و منسجم، مطابق استاندارد مجله آماده شده باشد.

مقالات ارائه شده بایستی پژوهش اصیل (Original Research) نویسنده/نویسندگان مقاله باشد. دقت در پژوهش، گزارش صحیح داده‌ها و ذکر منابعِ دربردارندهٔ تحقیقات سایر افراد، در مقاله الزامی است.

نویسنده/نویسندگان مسئول صحت و دقت محتوای مقالات خود هستند.

نکته ۱. چاپ مقاله به معنی تأیید مطالب آن توسط مجله نیست.

نویسندگان حق "ارسال مجدد(Duplicate Submission)" یک مقاله را ندارند. به عبارت دیگر، مقاله یا بخشی از آن نباید در هیچ مجله دیگری در داخل یا خارج از کشور چاپ شده یا در جریان داوری و چاپ باشد.

نویسنده/نویسندگان موظف‌اند در صورت نیاز به استفاده از مطالب دیگران، آنها را با ارجاع‌دهی(Citation) دقیق و در صورت نیاز پس از کسب اجازه کتبی و صریح، از منابع مورد نیاز استفاده نمایند. هنگامی که عین نوشته‌های پژوهشگر دیگری مورد استفاده قرار می‌گیرد، باید از روش‌ها و علائم نقل قول مستقیم، نظیر گذاشتن آن داخل گیومه (" ")، استفاده شود.

نویسنده مسئول مقاله می‌بایست نسبت به وجود نام و اطلاعات تمام نویسندگان (پس از اخذ تأیید از نامبردگان) و نبودن نامی غیر از پژوهشگران درگیر در انجام پژوهش و تهیه مقاله اطمینان حاصل کند.

نکته ۲. از درج عبارت "مؤلف افتخاری(Gift Authorship)" و حذف "مؤلف واقعی(Ghost Authorship)" خودداری شود.

٭ نویسنده/نویسندگان موظف‌اند به‌هنگام وجود هر گونه خطا و بی‌دقتی در مقاله خود، متولیان نشریه را در جریان آن قرار داده، نسبت به اصلاح آن اقدام و یا مقاله را بازپس گیرند.

٭ نویسنده/نویسندگان ملزم به حفظ نمونه‌ها و اطلاعات خام مورد استفاده در تهیه مقاله، تا یکسال پس از چاپ آن در نشریه مربوط، جهت پاسخ‌گویی به انتقادات و سؤالات احتمالی خوانندگان نشریه هستند.

۳. رفتار غیراخلاقی انتشاراتی و پژوهشی

نویسنده/نویسندگان موظف به احتراز از "رفتار غیراخلاقی انتشاراتی و پژوهشی (Research and Publication Misconduct)" هستند. اگر در هر یک از مراحل ارسال، داوری، ویرایش، یا چاپ مقاله در نشریات یا پس از آن، وقوع یکی از موارد ذیل محرز گردد، رفتار غیراخلاقی انتشاراتی و پژوهشی محسوب شده و نشریه حق برخورد قانونی با آن را دارد.

٭ **جعل داده‌ها (Fabrication)**: عبارت است از گزارش مطالب غیرواقعی و ارائه داده‌ها یا نتیجه‌های ساختگی به عنوان نتایج آزمایشگاهی، مطالعات تجربی وا یافته‌های شخصی. ثبت غیرواقعی آنچه روی نداده است یا جابه‌جایی نتایج مطالعات مختلف، نمونه‌هایی از این تخلف است.

٭ **تحریف داده‌ها (Falsification)**: تحریف داده‌ها به‌معنای دستکاری مواد، ابزار و فرایند پژوهشی یا تغییر و حذف داده‌هاست به‌نحوی که سبب می‌گردد تا نتایج پژوهش با نتایج واقعی تفاوت داشته‌باشند.

٭**سرقت علمی (Plagiarism)**: سرقت علمی به استفاده غیرعمدی، دانسته و یا بی‌ملاحظه از کلمات، ایده‌ها، عبارات، ادعا و یا استنادات دیگران بدون قدردانی و توضیح و استناد مناسب به اثر، صاحب اثر یا سخنران ایده گفته می‌شود.

رویکرد دوفصلنامه قرآن و روشنگری دینی

دوفصلنامه *قرآن* و روشنگری دینی به‌عنوان نخستین نشریه در این زمینه، با اهداف و رویکرد ذیل آماده دریافت و نشر مقالات ارسالی فرهیختگان و پژوهندگان می‌باشد. مقالات ارسالی به این نشریه باید:

الف) مباحث اعتقادی و اجتماعی و اقتصادی و تربیتی و تاریخی و سیاسی و علوم جدید مرتبط با *قرآن* و اسلام با محور بودن *قرآن* و معارف اسلامی باشد.

ب) نقد و بررسی و تحلیل تحقیقات مرتبط با *قرآن* در جهت روشنگری مباحث و نقطه‌نظرات اندیشمندان و نویسندگان فرهیخته و در پاسخ مبتنی بر محور بودن *قرآن* و معارف اسلامی باشد.

ج) پژوهش‌های تطبیقی میان‌رشته‌ای بر اساس متون دینی و سایر علوم، برپایه *قرآن* و معارف اسلامی باشد.

د) نقد و بررسی دیدگاه مستشرقین درباره متون دینی و دیدگاه‌های شاذ و نادر دینی مبتنی بر *قرآن* و معارف اسلامی باشد.

هـ) عرضه چارچوب روشنگری دینی بر اساس موازین *قرآن* باشد.