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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.

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

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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:
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- Be sure of accurate citations. Also reminding the cases which haven't been cited in the related published researches.
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- Editorial board should try to aggregate qualified moral, experienced and well-known reviewers
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◄ 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.

Critical Analysis of Orientalists' Views on Abrogation, Based on the View of Allameh Tabātabā'ī in Al-Mizan
(A Comparative Study of Blasher, Richard Bell, John Burton, Georges Sal, Noldeke, Goldziher, and Allameh Tabātabā'ī views)

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تحلیل انتقادی دیدگاه برخی خاورشناسان درباره نسخ با تکیه بر نگاه علامه طباطبایی در «المیزان»

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Abstract

Misunderstanding or lack of understanding of the concept of abrogation by orientalists has led them to the wrong conclusion that the Qur'an has been distorted because they have considered abrogation to be a mistake, a correction, or a kind of revision and misrepresentation. That is, during the twenty-three years of the gradual revelation of the Qur'an to the Prophet, with the revelation of abrogated verses, the process of correcting and editing the verses was carried out by the Prophet under the title of abrogation, which requires the distortion of the Qur'an. In this regard, the acceptance of the abrogation of the recitation by some Sunnis has been documented by this orientalist interpretation. In the current study, which has been written with a descriptive-analytical approach, while reviewing the views of Orientalists such as Blasher and others about copying, the views of Shiite and Sunni commentators have been expressed. As a result, it has been proven that, contrary to the Orientalists' view, abrogation does not mean modification or change of sentence or any kind of editing. Rather, as the great Shiite scholars and scholars have said, it means the end of the time of judgment and expediency, and it applies only to a few verses. Besides, according to Shiite and Sunni scholars, abrogating the recitation is not correct and is not in the Qur'an because it requires the distortion of the Qur'an.

Keywords: Distortion of the Qur'an, Abrogation, Differences in reciting, Orientalists, Allameh Tabātabā'ī.

چکیده

فهم و برداشت نادرست یا عدم احاطه خاورشناسان بر مفهوم و معنای نسخ و اینکه آن را بهمنزله اصلاح اشتباه گرفتهاند و یا نوعی ویراست و غلطگیری پنداشتهاند، آنان را به این نتیجه غلط رسانده است که قرآن مورد تحریف واقعشده است؛ یعنی در مدت بیستوسه سالی که بهتدریج بر پیامبر وحی نازل شده است با نزول آیات ناسخ، فرایند اصلاح و ویراست آیات قرآن توسط پیامبرتحت عنوان نسخ صورت میپذیرفته است که لازمهاش تحریف قرآن است و در این میان، پذیرش نسخ تلاوت از سوی برخی از اهل سنت، مستند این برداشت خاورشناسان، شده است. در این تحقیق که با رویکرد توصیفی – تحلیلی نگاشته شده، ضمن مرور نظرات خاورشناسانی مانند بلاشر و دیگران پیرامون نسخ، به بیان دیدگاه مفسران شیعه و اهل سنت پرداختهشده و اثباتشده که برخلاف برداشت خاورشناسان، نسخ به معنای اصلاح یا تغییر حکم و نوعی ویراست نیست، بلکه همانگونه که بزرگان و دانشمندان شیعه گفتهاند به معنای پایان زمان حکم و مصلحت است و صرفاً در چند آیه معدود مصداق دارد. علاوه بر آن از نظر علمای شیعه و محققان اهل سنت، نسخ تلاوت صحیح نیست و در قرآن واقع نشده است؛ زیرا مستلزم تحریف قرآن است.

کلمات کلیدی: تحریف قرآن، نسخ، اختلاف قرائات، خاورشناسان، علامه طباطبایی.

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Introduction

The suspicion of distorting the Qur'an has long been the focus of opponents and opponents of the Qur'an; By trying to misrepresent the Qur'an, they have tried to tarnish the Qur'an and reduce its validity and authority. Westerners, who in recent centuries have tried to have purposefully understood the Orient and its customs, have done biased research on the Qur'an and Islam. After researching the sources of Islam, especially the Qur'an, they found that the only way they could reduce the progress of Islam and its acceptance by the people was to introduce the Qur'an as distorted. Therefore, by studying the books of Qur'anic sciences, they tried to find a way to this end. The best tactic they found was the issue of copying and reading differences. Therefore, they studied, researched, and investigated in this regard. Meanwhile, another factor that has led orientalists to critically discuss the Qur'an is the assimilation of the Qur'an with other distorted scriptures. While from the general point of view of Muslim thinkers and scholars, there has been no change or correction in the original text of the Qur'an. The current Qur'an is the same Qur'an that was compiled by the order of the Holy Prophet (Khoei, 1371: 247; Balaghi, nd: 1/351). This issue has not been hidden from Allameh Tabātabā'ī's meticulous view and he has criticized it.

1. The importance of the verse of Naskh (abrogation) from the point of view of Allameh Tabātabā'ī and Muslim thinkers

Although the issue of abrogation has particular importance, only one verse of the Qur'an explicitly mentions the word abrogation: "For any verse that We abrogate or cause to be forgotten, We bring another which is better than it, or similar to it. Do you not know that Allah has power over all things? (2:106)" (Tabātabā'ī, 1374: 1/376). However, the meaning of abrogation is still ambiguous. Muslim thinkers and commentators on the Qur'an have had different interpretations of it. Perhaps that's why they have differed in their acceptance of the types of abrogation and their division. Some Sunni thinkers consider three types of abrogation possible, namely abrogation of recitation, abrogation of the ruling, and abrogation of ruling and recitation together. In contrast, Shiite thinkers and some Sunni scholars reject the recitation abrogate. It should be noted that the acceptance of the recitation abrogate can lead to the acceptance of distortion. Orientalists have tried to promote that meaning. Accordingly, they have imposed their interpretations on Holy Qur'an. However, according to Allameh Tabātabā'ī, Shiite scholars, and some Sunni scholars, first of all, accepting abrogation never means accepting distortion. Second, abrogating the recitation is not legitimate and documented, but it is not reasonable. (Seyed Morteza, 1346: 1/436; Ameli, nd: 247)

2. Important points related to abrogating

Before going forward, it is necessary to show some points about the concept of abrogation:

1. Abrogation has always been accepted by most Muslim thinkers. (Mofid, nd: 140 and 141)

2. To understand the Qur'an and its rules, knowing the abrogated and obsolete has been given much attention and emphasis. It is narrated from Amir al-Mu'minin that he asked the preacher:

"Can you distinguish the abrogated and obsolete?" He replied no. Imam Ali said: Get out of our mosque and stop talking here.

Imam Ali, addressing a judge, who was unfamiliar with abrogated and obsolete said: You destroyed yourself and also the people! (Zarghani, nd: 2/71)

3. The concept of abrogation does not mean the creation of a new opinion after the appearance of an error or defect in the previous legislation. That is the view of orientalists. As the old scholars and some contemporary scholars have said, abrogation is the abolition of the old legislation (which requires continuity and continuity) by the new and subsequent legislation, so that it is not possible to combine (Maerefat, 1388: 2/277). Other scholars, commentators, and lexicographers have also mentioned this regard concerning the definition of abrogation (Mofid, nd: 31 and Meshkini, 1995: 268).

4. Among the three types of abrogation, namely abrogation of recitation alone and abrogation of recitation and ruling together and abrogation of ruling alone, only abrogation of ruling alone is accepted by Shiite thinkers (Seyed Morteza, 1346: 1/436). But most Sunni scholars accept all types of abrogating (Ibn Hazm, 1406: 10). Of course, some Sunni thinkers have also joined forces with Shiite scholars. They, after paying attention to the false means of accepting the reciting abrogation, believe that it is not valid (Ameli, nd: 247).

3. Orientalist's ideas on abrogated verses and differences in recitation

Orientalists have offered various views on the issue of abrogating in the Qur'an. Here are some of the most important views. According to Richard Bell, if one reads the Qur'an carefully, he will understand changes in the Qur'an due to some non-uniformity and inconsistencies in the form of the text of the Qur'an. There are many such inconsistencies in the Qur'an. Such as a sudden change of rhyme or repetition of rhyming words in verses or the pursuit of a new subject, relative to other subjects; Also, the repetition of a subject or theme and other cases that are considered as a reason for the existence of contradictions in the Qur'an (Bell, 1382: 145 and 146). Reggie Blasher believes that Muslims have resolved our contradictions between the verses of the Qur'an with abrogated and obsolete. Notable examples are verses 62 of Baqarah and 3 of Al-Imran. In one he endorses the Christians and the Jews, and in the other, he rejects non-Muslims (Blasher, 14: 267). On the other hand, according to Georges Sal, the reason for the existence of abrogation in the Qur'an is to eliminate the contradiction in the verses (Rezwan, 1413: 2/628). On the other hand, orientalists seek to suggest, that the Prophet had Alzheimer's, according to some verses of the Qur'an. He may have forgotten some revelation verses. Therefore, the existence of these alleged contradictions has been due to this defect and forgetfulness of the verses by the Prophet, which has been abrogated to solve this problem. "For any verse that We abrogate or cause to be forgotten, We bring another which is better than it, or similar to it (2: 106)", By emphasizing the word "nunseha", they have taken it to mean forgetfulness. Therefore, according to the word of the "nunseha", which explicitly raised the issue of forgetfulness, they considered the

possibility of forgetting the verses necessary for the Prophet. To prove their claim, they rely on verses 6 and 7 of Surah Al-A'la, which says: "We shall have you recite [the Qur'an], then you will not forget [any of it] except what Allah may wish. Indeed, He knows the open and what is hidden." From these two verses, it can be concluded that the Prophet could forget the verses, and the Prophet may have sometimes forgotten some of the verses that were revealed to him (Maaref, 1384: 9). The reason given by Orientalists for their interpretation of this verse is as follows: The Prophet has forgotten some phrases and verses of the Qur'an. Because the Qur'an itself has spoken of this possibility, that God may cause the Prophet (PBUH) to forget some of the Qur'anic phrases or verses (Bell, 1384: 89). Also, according to Theodore Noldeke, the Prophet (pbuh) forgot some of what was revealed to him before anyone knew about it. As verse 106 of Baqarah refers to that (Noldeke, 2000: 42). John Burton also considers the philosophy of the plan of the existence of abrogation in the Qur'an by Muslims to resolve the contradictions between its verses (l, Pll ،Burton), Which commentators have paid attention to it since the early centuries (DIJKEMA, BEARMAN AND NURIT: 7/1011). He also believes that Verse 106 of Baqarah introduces the Prophet as forgetful. He says: The Prophet (PBUH) forgot some verses (l, P15، Burton). Interpretive disputes about these verses, as well as examples from the life of the Prophet (pbuh) who forgot some verses, strengthen the possibility of the Prophet (pbuh) forgetting the verses (DIJKEMA, BEARMAN AND NURIT: 7/1011). Ignatius Goldziher

also confirmed Burton's statement and believed that the Prophet had forgotten some verses. As verse 106 of the Qur'an refers to. Elsewhere he says: No law book can be found that some belief is a divine revelation and one of the oldest texts, while its text is anxious and unstable. Of course, this anxiety and instability are found in the Qur'an (Goldziher, nd: 29). Reggie Blasher also says: "Undoubtedly, the Prophet (PBUH) before his death, gave the possibility of changes in the previously revealed verses, and before anyone else, the Prophet (PBUH) himself had noticed the weakness of his memory ..." As a result, was it right to specify one part of the Qur'an as a fixed text and omit the other? (Blasher, 1374: 1/43)

Review
However, it seems that the views of some Sunni writers and commentators regarding the interpretation of verses related to the abrogation, such as verse 162 of Surah Al-Baqarah, and the meaning of the nuns, that is, we remove it from the minds, have provided the ground for this doubt. Some Sunni commentators and historians have mentioned the revelation of Hajj / 52" We did not send any apostle or prophet before you but that when he recited [the scripture] Satan interjected [something] in his recitation." (destruction) related to the story of Gharaniq (Ibn Sa'd, 1405: 1/205; Tabari, 1363: 10/186). This meaning has caused the orientalists to weaken the position of the Qur'an and the Prophet. However, Shiite scholars and some Sunni scholars have rejected this view due to the abundant evidence and reasons, including its conflict with the explicit verses of the Qur'an. Verses like "your companion has neither gone astray, nor amiss. Nor does he speak out of [his

own] desire: it is just a revelation that is revealed [to him], (53: 2-4)" and "'As for My servants, you shall have no authority over them.' And your Lord suffices as trustee. (17:65)". Moreover, all the first narrators of this news are from their followers or students who certainly did not understand the time of the revelation of the Qur'an, except for Abdullah Ibn Abbas (Ibn Athir, 1427: 3/239; Halabi, nd: 12/53; Shokani, nd: 3/526; Qazi Abd al-Jabbar, nd: 2/66). In addition to those verses, there is another one: "Say, 'I may not alter it of my own accord. I follow only what is revealed to me. Indeed, should I disobey my Lord, I fear the punishment of a tremendous day.'". This verse is the Prophet's response to the polytheists' request for a new book or a change in the verses of the Qur'an. Or verse 101 of Surah Al-Nahl: "When We change a sign for another in its stead—and Allah knows best what He sends down—they say, 'You are indeed a fabricator.' Indeed, most of them do not know." explicitly means that the Prophet did not have any independent involvement in compiling the verses or adding or subtracting them. Moreover, the concept and definition of abrogation, as it is imagined by Orientalists, does not mean the creation of a new opinion, after the appearance of an error or defect in the previous legislation. Rather, like some old and contemporary scholars have said, abrogation is the abolition of the old legislation (which seems to require continuity and continuity) by the new and subsequent legislation so that the union of both is not possible (Maarefat, 1388: 2/277). Other scholars, commentators, and lexicographers, also refer to this theme concerning the definition of abrogation (Tusi, nd: 1/146; Mofid, nd: 13; Meshkini, 1374:

268; Khoei, 1371: 345; Javan Arasteh, 1384: 399). Orientalists have raised this suspicion because they consider the Qur'an to be a human book and that is why. Duplication, on the other hand, means replacing one sentence with another due to the expiration of the previous sentence, not a kind of personal tolerance that depends on the personal will of the individual. Therefore, as the Qur'an itself says, there is no contradiction in the verses of the Qur'an: "Do they not contemplate the Qur'an? Had it been from [someone] other than Allah, they would have surely found much discrepancy in it. (4:82)". Of course, it is not clear what the reasons of Orientalists for the existence of anxiety and contradiction in the verses of the Qur'an? Or where did they find the contradiction and anxiety of the verses of the Qur'an? On what basis did they express this opinion? According to Blasher, the two verses 62 of Baqarah and 3 of Al-Imran do not contradict each other. He does not consider the above verses abrogated. He also considers these two verses as meaning. The first verse is in the position of expressing the meaning that if the Jews, Christians, and the righteous believers in God and submit to the Messenger of God with sincerity and sincerity, it is a reward for them that the second verse also conveys the same meaning (Maarefat, 1388: 2/219). Moreover, the Orientalists who say such a thing do not seem to know enough about their religion and the Bible, otherwise they would not have said it. Because in Judaism and Christianity, copying has also taken place and is not limited to Islam. For example, it is narrated that in the time of Adam, the marriage of siblings was permissible, but God abolished it after a while. Also, in the

time of Noah, all animals were halal meat, but God forbade some animals in the time of Moses. Likewise, divorce was permissible in the time of Moses, but in the time of Christ, divorce was forbidden (Khoei, 1374: 281-285). Orientalists' claims seem to stem from ignorance or false assumptions and their incorrect reference or cross-biased intentions, which in no way have the correct logic and basis. Here, it is prepared dome points to clarify:

1. According to some commentators, in verse 106 of Baqarah, contrary to the opinion of orientalists, the meaning of the word "nunseha", means abandonment, not forgetfulness.

2. The most important goal of the Holy Prophet (peace and blessings of Allah be upon him) is to call for the truth and salvation of human beings and to provide a path to a prosperous life, based on divine commands. So how is it possible that the Prophet (PBUH) forgot the divine revelations? Such a claim is intellectually at odds with the philosophy of prophecy and the sending of apostles.

3. Many scholars and commentators of the Qur'an believe that one of the characteristics of the Holy Prophet (peace and blessings of Allah be upon him) is that he did not forget whatever was revealed to him.

4. Verses 6&7 of Surah Al-Aali refer to not forgetting the Prophet. Allama Tabātabā'ī in the interpretation of this verse says: This forgetfulness is not specific to the Messenger of God and does not include him at all. Because this verse is one of the verses revealed in Makkah and was revealed before the mentioned verse - which was revealed in Madina- and denies forgetfulness of the Messenger of God as says: "We shall have you recite [the Qur'an], then you will not forget [any

of it] except what Allah may wish. Indeed, He knows the open and what is hidden.". It is understood that if God wills, the Prophet (PBUH) will also forget. It follows from this that not forgetting is a blessing that God has bestowed on the Prophet and is a blessing that he has bestowed upon him. If the purpose was to say: Whatever you forget, you have forgotten by the providence of God, would not be reserved for the Messenger of God. Because every possessor of memory, whatever they remember from man and other animals and whatever they forget, is all the providence of God. So the exception in it has no other meaning than the application of power. He wants to say: We give you the power to read and you will not forget it forever, but God still has the power to forget it. Considering God's certain promise to memorize the verses of the Qur'an (and indeed We will preserve it.15:9) and that forgetting the verses contradicts the wisdom and philosophy of prophecy, as well as the necessity of the infallibility of the prophets in memorizing and communicating, the view of orientalists is wrong. They have made this mistake due to their special intellectual and cultural atmosphere and relations, and their reliance on false narrations and narrations (Tabātabā'ī, 1374: 20/476).

4. Abrogating lexicography

Abrogating, in terms of lexicons and according to the definitions provided by them (Farahidi, 1410: 3/1784; Ibn Manzoor, nd: 14/243; Tarihi, 1375: 3/302; Ragheb, nd: 3/322), such as what the author of "Altahghigh" says, is The disappearance of something from the position of necessity, influence, and obligation, due to internal and intrinsic factors or external and external complications. So in the

first place, in the sense of abrogation, it simply comes to mind, without regard to any pursuit of something or alternative. However, the issuance of a new and alternative order is mandatory (Mustafavi, 1374: 12/97).

5. Muslim scholars' views on abrogating

1.   Abrogation means renouncing an old religious ruling because of a new religious ruling, provided that semantically there is obvious hatred and inconsistency between the two rulings or that there are a consensus and certain reason for its abrogation (Maerefat, 1388: 2/274).

2.   Abrogation means the removal of a ruling from fixed religious rulings due to the passage of time and duration. It means changing the sentence of something or passing the time and period of that sentence. (Khoei, 1374: 2/470)

3. Other thinkers, commentators, and lexicologists also refer to the same subject concerning the definition of abrogation (Samarkandi, nd: 1/146; Mofid, nd: 13). Some have also said: abrogation in the literal sense, that is, the removal of a sentence that's seemingly necessary to continue, through the subsequent legislation, so that inherently for a special reason, it is not possible to combine the two. Also, an obsolete is a sentence that has been done before and will be removed with the arrival of a new sentence. (Javan Arasteh, 1380: 288).

6.Types of Abrogation

In general, the types of copies are divided into three categories. Here are the types:

6-1. Abrogation of recitations and rulings

The meaning is that there is a verse or verses in the Qur'an that both the recitation and the ruling have been abrogated. Believers in this type of abrogation have cited the narration of single news that Ayesha quotes from the Prophet: Breastfeeding ten times makes your mahram. According to them, this verse has been abrogated with the ruling of breastfeeding five times (Fakhr Razi, nd; Muslim, nd: 4/167; Ibn Anas, nd; Tirmidhi, nd: 1/456). According to scholars, this type of abrogation is insignificant, rare, and requires accepting the distortion of the Qur'an. For this reason, it is unacceptable and rejected.

6-2. Recitation abrogating, without ruling

This type of abrogation means that there is a verse or verses in the Qur'an whose recitation has been abrogated, but the ruling that was revealed with that verse continues and is enforced. Like what Umar claimed: that in Surah Noor there was a verse of stoning, then its recitation was abrogated, but the ruling of stoning the old man and the adulterous old woman remains. Professor Sobhani considers the reason for the acceptance of this type of abrogating by the majority of Sunnis is their escape from being accused of distortion. To justify their narrations which indicate the removal of verses from the Qur'an under the title of abrogating the recitation (Sobhani, nd: 12).

6-3. Rule abrogating only

This oath is the only one in which the copy has been placed. Shiites and Sunni scholars consider it correct. Like the verse of changing the qibla (Sobhani, nd: 63).

7. Allameh Tabātabā'ī's view on abrogating

Allameh Tabātabā'ī believes that the definition of the term given by the jurists concerning abrogation, that is,

the end of the life of a ruling, is taken from verse 106 of Surah Al-Baqarah. However, verse 107 is one of the examples of abrogation, which is clear in this verse: "Do you not know that to Allah belongs the kingdom of the heavens and the earth? And besides Allah, you do not have any guardian or helper." (Al-Mizan, 1/377). He considers the meaning of decay and destruction based on the meaning of verse 106 of Baqarah (For any verse that We abrogate or cause to be forgotten, We bring another which is better than it, or similar to it. Do you not know that Allah has power over all things?), as well as the concept that the sun removed and destroyed the shadow, as meaning that the meaning of decay and destruction is somehow about the reproduction of the book and the second edition. There is also a book. Because after copying, it is as if they destroyed the first book and replaced it with another book (Tabātabā'ī, 1995: 1/378).

Ragheb considers the abrogating of a book as the transfer of the form of it to another book so that it does not require the disappearance of the first form, but a form similar to it appears in another material, such as drawing the lines of a seal in multiple waxes. The word "abrogating" means to destroy something by something else that follows it or replaces it. Like the disappearance of the shadow by the sun, and the disappearance of the sun by the shadow that follows it. Or the disappearance of youth by old age, which follows. Therefore, Allameh Tabātabā'ī, in the following verse: "This is Our book, which speaks truly against you. Indeed, We used to record what you used to do.' (45:29)" They do not accept the interpretation of some commentators who have taken

reproduction to mean writing (Tabarsi, 1993: 9/80) does not accept the interpretation of some commentators who have taken reproduction to mean writing (Tabarsi, 1993, vol. 9/80). Criticizing this notion, he says: If God intended to abrogate things simply by writing them down, the phrase "we write" would have been clearer and more accurate. Therefore, he said: We always write what you do (Tabātabā'ī, 1374: 18/271). Whereas the meaning of the verse is that our deeds are the original version, from which they are copied. (Tabātabā'ī, 1374: 18/271). With this argument, he draws several conclusions:

First, that reproduction does not mean writing. As in the word, this meaning has not been proven.

Second, the copying of works is removed from the protected tablet, and not external works that are upright to man.

Third: that this copying is a kind of confrontation and adaptation of the works of individuals with what was in the protected tablet.

Fourth: That this statement cannot be the word of angels (assuming that they are scribes and copyists of deeds). Because understanding this meaning from the context of the verse seems unlikely.

Based on this assumption, Allameh Tabātabā'ī defines reproduction as follows: As a result, the reproduction of actions is: copying the actions, preliminaries and events and factors in which the actions were involved. It is inferred from the protected tablet and that "angels write deeds" that the angels confront and apply what they have from the protected tablet to the actions of the servants (Tabātabā'ī, 1374: 18/272). But it seems that reproduction is not reserved here, neither in its literal

sense, nor in the sense of taking and copying the tablet. Rather, the reproduction is the transcript of the real deeds that have been expressed in the language and understanding of the people at the time of the revelation of the Qur'an. Otherwise, the meaning of reproduction today can be interpreted as follows: the same actions that we filmed from you; If the custom of writing and copying the original is considered to be reproduction, then reproduction here is the actual and objective acts that constitute the original.

Basically, it seems that the Qur'an, in saying that these are the same deeds, but the same as your deeds, says: "This is Our book, which speaks truly against you (45:29)" With the explanation that the meaning of the book here is the book of Genesis and the exact deeds of the servants that God will show to people on the Day of Judgment. Just as the concept of martyrdom on the Day of Judgment has another meaning: If the hands, feet, and parts of the human body bear witness to themselves.

The meaning of writing and reproduction is its real objective meaning. Reproduction, then, means copying, which leads to the decay of the original, without, destroying it. Rather, simply because there is another new version, there is no need or urgency for the original version. Therefore, the new version eliminates the need for the original version. Therefore, it can be concluded that abrogation in the Qur'an and the rules means the coming of a new verse, based on the new expediency, and with the end of its time, there will be no need for the ruling of the previous verse and the effects and requirements of that ruling have practically

disappeared, although the same verse was Still available.

8. Relationship between verses 105 and 106 of Surah Al-Baqarah and abrogating

Allameh considers verse 106 as an example of abrogation. These two verses are related to abrogation and are considered as one of the examples of abrogation, which is also confirmed by the application of the verse (Tabātabā'ī, 1995: 1/377).

He considers verse 40 of Surah Ma'idah (Do you not know that to Allah belongs the kingdom of the heavens and the earth? He punishes whomever He wishes, and forgives whomever He wishes, and Allah has power over all things.) as the answer of the Qur'an to the two doubtful destinies in the matter of abrogation.

8-1. First misgiving

How can abrogation be issued by God, while abrogation itself requires the general rejection of the divorce of power from God, while God has no limits? (Tabātabā'ī, 1374: 1/378).

The dignity of God is not like the dignity of servants. If his knowledge is not like their knowledge to be changed due to the change of external factors and conditions. For example, one-day science finds interest and rules according to it, and the next day its knowledge belongs to an interest contrary to yesterday's interest; As a result, he will rule on another verdict, and his previous verdict will be annulled. As a result, issue new expediency and ruling every day.

8-2. Second misgiving

Power, no matter how absolute, is no longer possible to change, assuming the

realization and creation of existence. What has existed can no longer be transformed from the state in which it came into being. Just like man, the action is in his possession until he has done something. That is, he can do it, or leave it, but after doing it, he has no authority over it. Because his action has become necessary to prove. Belief in this meaning in abrogation requires believing in the absolute absoluteness of God's power and limiting His possession in certain matters. Like the Jewish belief that said: Like humans, when he does something, he loses control of that act (God's hands are tied)(Tabātabāʾī, 1374: 1/377).

9. 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.

A.   The answer to the first doubt

"Do you not know that Allah has power over all things? (2:106)" For example, God can bring something better or something like that instead of anything that is lost.

B. The answer to the second doubt

"Do you not know that to Allah belongs the kingdom of the heavens and the earth? And besides Allah, you do not have any guardian or helper. (2:107)" That is, when the kingdom of the heavens and the earth belongs to God Almighty, then He can take possession of it as He wills. The non-god has no share of the property so that he can somehow prevent the possessions of God Almighty. So, no one owns anything, neither from the beginning nor by the possession of God Almighty. For whatever God possesses besides Him, He is the original owner. Contrary to what we attribute to each other. For example, when I own my house to someone else, I have evicted my house, and I no longer own it. But God Almighty, whatever He appropriates to others, He also owns others. Not that he, like us, has revoked his property. Absolute property and absolute possession belong to God alone. If we look at the property he has owned, we realize that we have no independence in it. He is our guardian in that blessing. When we look at our apparent independence, which is favored by us, we realize that it is not independence. Rather, it is the same as poverty as rich, and it is the same as obedience as independence. With this

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

independence and without his help and assistance, we cannot manage our affairs, so we understand that he is our helper. This meaning, which is mentioned here, is a point that comes from the appearance of the verse (to Allah belongs the kingdom of the heavens and the earth).

So we can say: "Do you not know that to Allah belongs the kingdom of the heavens and the earth?" and "Do you not know that Allah has power over all things?", are two sentences that are placed between the two objections to answer these two doubts. Because, the holy verse has separated between two sentences, and has not made a connection between them. This sentence: "And besides Allah, you do not have any guardian or helper.", is another response to both objections. Although it is not a separate answer. Rather, it complements previous answers. As he says: If you do not want to accept the absolute property of God in the whole expanse of the universe, and consider only your borrowed property, (which is also provided for you by God and from His forgiveness, and is not separate from Him and independent of Him) Know that God can take possession of you and your possessions in any way He wills. Therefore, the issue of abrogation cannot be considered as a denial of God's power(Tabātabā'ī, 1374: 1/380).

10. Some of the abrogated verses

Regarding the number of obsolete verses, some have an extremist view and consider many verses obsolete. However, with the definition of abrogation and its conditions by Qur'anologists, the scope of abrogation has been limited. According to most scholars, the number of these verses is not more than ten verses. The verses

that have almost happened to be copied are the verse of whispering, the verse of the punishment of a prostitute, the verse of inheritance through faith (Anfal, 72) (Javan Arasteh, 2005: 429). In this regard, the great commentator of the Qur'an, Allama Tabātabā'ī, believes that only 5 verses of the Qur'an have been abrogated, which are:

1. Verse of forgiveness: In verse 109 of Surah Al-Baqarah, the forgiveness of the People of the Book is ordered at the beginning of the migration. Verse 29 of Surah Tawbah, on the other hand, commands fighting those of the People of the Book who do not believe. Therefore, he has abrogated the first verse.

2. The verse of abrogation of sex sanctity in the nights of Ramadan: This concept is the meaning of verse 178 of Surah Al-Baqarah. According to Allameh, although the verse is not explicit in abrogation, ultimately, it appears in abrogation (Tabātabā'ī, 1374: 2/45)

3. Verse of the punishment of a prostitute: verse 15 of Surah Al-Nisa ', which has been abrogated with verse 2 of Surah Noor.

4. The verse of inheritance through faith: verse 6 of Surah Al-Ahzab, which abrogated verse 7 of Surah Anfal. This verse is an abrogation of a ruling that was implemented at the beginning of Islam. According to that, those who renounced their homeland and what they had in the homeland for the sake of preserving their religion, or befriending each other solely for the sake of religion, inherited from each other. The verse in question abrogated

this ruling and said: From now on, only relatives inherit from each other.

5. Whispering verse: that verse 12 of Surah Al-Mujadaleh" O you who have faith! When you converse privately with the Apostle, offer a charity before your private talk." was abrogated with the next verse of the same Surah: "Were you dismayed by having to offer charities before your private talks?" (Tabātabā'ī, 1995: 19/332).

Conclusion
1. Contrary to the orientalists' view, abrogation does not mean correction, change of sentence, or editing. Rather, according to Shiite elders and scholars, it means the end of the time of ruling and expediency, and it applies only to a few verses. Moreover, according to Shiite and Sunni scholars, the copying of the recitation is not correct and is not in the Qur'an, because it requires the distortion of the Qur'an.

2. According to Allameh Tabātabā'ī, abrogating is not only related to Sharia rules. It is also present in Genesis. As one verse of the divine verses appears at one time and another verse at another time. By the way, abrogation always requires two sides, one abrogated, and the other obsolete.

3. The abrogated has what is obsolete in terms of perfection or expediency. Abrogated is obsolete completion.

4. The abrogated is apparently in conflict with the obsolete, not expediently. Because, the abrogated also has an interest, which is complementary to the obsolete. The spirit of abrogated and obsolete are the same because both are based on contingent expediency. Same as the departure of one prophet and the coming another one, both are two

examples of the signs of God, one abrogates the other. The coming of the new prophet is following the necessity of the difference that exists in the evolutionary periods of mankind. Because human beings are evolving, then, the ruling of the second prophet is not competent for the people of the first prophet, but for them, the ruling of their prophet is more competent, and for the people of the second period, the ruling of the second prophet is more competent. Therefore, there is no contradiction between these rulings. To examine the abrogation of the rulings of a prophet, we can refer to the amnesty of Muslims. At the beginning of the call to Islam, some had a pardon order and some did not. Because there was no choice but to ignore the oppression and persecution of the infidels and forgive them. The ruling of jihad came after the rise of Islam and the emergence of terror in the hearts of infidels and polytheists. The ruling on amnesty on that day was expedient because of those conditions, and it was not expedient the second time, and the ruling on jihad was expedient in the second time, but not in the first time.

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Comparative Study of the Interpreters' Ideas about "Qāla Rabbi ʾArinī ʾUnẓur Ilayk Qāla Lan Tarānī" (Q.7:143) Relying on the Relationship of Verses

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بررسی تطبیقی آراء مفسران در تفسیر «قَالَ رَبّ أَرِنِی أَنظُرْ إِلَیْکَ قَالَ لَن تَرَانِی» با تکیه بر ارتباط آیات

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Abstract[1]

There is a difference of opinion among Quranic interpreters in interpreting verse "Qāla Rabbi ʾArinī ʾUnẓur Ilayk Qāla Lan Tarānī" (Q.7:143) regarding the belief of Prophet Moses (PBUH) concerning the possibility or impossibility of seeing God at the time of saying this and they are divided into two categories. The first group believes that this verse shows that Prophet Moses (PBUH) in his words, considered it possible to see God, which is divided into five sets, each of them with their own reason. The second group of commentators, believe that Prophet Moses (PBUH) considered it impossible to see God and is divided into four sets according to their reasons. This study, by examining the opinions and reasons of the commentators and relying on the relationship between the verses and the words of this verse, will show that the request to see God from Prophet Moses (PBUH) knowing its impossibility, and only out of enthusiasm of hearing the word of God, was just for more love.

Keywords: Verse 143 of Surat al-Aʿrāf, the vision of God, Prophet Moses (PBUH), the relationship between the verses of Surah.

چکیده

مفسران در تفسیر آیه «قَالَ رَبّ أَرِنِی أَنظُرْ إِلَیْکَ قَالَ لَن تَرَانِی» (اعراف/۱۴۳) درباره اعتقاد حضرت موسی(ع) در لحظه بیان این کلام، به امکان یا عدم امکان رؤیت خداوند اختلاف کرده و به دو دسته تقسیم می‌شوند. دسته اول معتقدند این آیه نشان می‌دهد که حضرت موسی(ع) در این کلام خود، رؤیت خداوند را ممکن می‌دانسته و علت درخواست را این موارد می‌دانند: برای یقین قلبی، شک در اثر وسوسه شیطان، منافات نداشتن با مقام نبوت به دلیل توبه، درخواست امکان رؤیت از خدا و نهایتاً نداشتن درجه ومقام رؤیت. دسته دوم از مفسران با اعتقاد به اینکه حضرت موسی(ع) رؤیت خدا را غیر ممکن می‌دانسته دلایل درخواست رؤیت را این‌گونه مطرح می‌کنند: طلب رؤیت از اشتیاق زیاد، این درخواست برای بنی‌اسرائیل بوده است، مربوط بودن درخواست به دیدن آیات الهی و نه رؤیت خداوند، مقصود در این آیه دیدار قلبی و علم ضروری بوده است و بالاخره اینکه حضرت از خداوند خواسته که با آیات قیامت خود را نشان دهد. این پژوهش با بررسی آراء و دلایل مفسران و با تکیه بر ارتباط میان آیات و واژگان این آیه نشان می‌دهد که درخواست رؤیت خداوند از طرف حضرت موسی(ع) با علم به عدم امکان آن، و تنها از سر شوق حاصل از شنیدن کلام پروردگار و برای انس بیشتر مطرح شده است.

کلمات‌کلیدی: آیه ۱۴۳ سوره‌ی اعراف، رؤیت خدا، حضرت موسی (ع)، ارتباط آیات سوره.

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Introduction

The commentators are divided into two general categories in the interpretation of the phrase "Qāla Rabbi ʾArinī ʾUnẓur Ilayk Qāla Lan Tarānī" (Q.7:143) from Surat al-Aʿrāf. The first group are the commentators whose opinions show that they believe that Prophet Moses (PBUH) considered it possible to see God in expressing these words, and the reasons for requesting this visit are as follows:

In order to reach the certainty of the heart, like Prophet Ibrahim (PBUH), who asked God for the resurrection of the dead, he sought the sight of his God (Ṭūsī, n.d.: 4/533; Kāshānī, 1300: 4/102; Khaṭīb, 1424: 5/477); at the moment of hearing the word of God, Satan tempts Prophet Moses (PBUH) as to how it is known that this is the word of God and he has sought to see God to be sure (Thaʿlabī, 1422: 4/275; Khāzan, 1415: 2/244). Knowing the possibility of seeing God does not contradict the status of Moses (PBUH) mission, because for someone who is ignorant of the issue of seeing, having the knowledge of monotheism, is possible (Ṭabrasī, 1372: 4/729-732; Abū al-Futūḥ Rāzī, 1408: 8/376-389), Moses (PBUH) asked God to grant him the ability to see Him (Baqāī, 1427: 3/108; Suyūṭī, 1404: 3/115), but he had not yet reached a position where it was possible for him to see God (Ṭayyeb, 1369: 5/449).

The second group of commentators, believing that Prophet Moses (PBUH) considered it impossible to see God, in the interpretation of this part of the verse, have mentioned their reasons for requesting vision as follows:

Upon hearing the word of God, Prophet Moses (PBUH) expressed the desire to "'Arinī 'Unẓur Ilayk" (Q.7:143)[1] from the intensity of desire (Mughātil ibn Sulaymān, 1423: 2/60; Qushayrī, 2000: 1/564; Jurjānī, 1430: 1/697), Prophet Moses (PBUH) requested a visit from God on behalf of his people (Shiybānī, 1413: 2/352). In this verse, the purpose is to see the divine revelations and not God himself (Ṭabrasī, 1372: 4/729-732). The meaning of seeing in this verse is essential knowledge (Shāh ʿAbd al-ʿAẓīmī, 1363: 4/189; Tabātabāī, 1390: 8/236-260) or the heartfelt seeing (Fayḍ Kāshānī, 1415: 2/236; Qumī Mashhadī, 1368: 5/169-176). The purpose of Prophet Moses (PBUH) is to ask God to show himself by revealing some of the verses of the Day of Resurrection that cause people to know (Nahāvandī, 1386: 2/649).

This study, regardless of the discussion of the possibility or impossibility of seeing God, which has been discussed in many scientific studies and is beyond the scope of this article, examines the opinions and reasons of commentators regarding the request to see God by Prophet Moses (PBUH), and will show:

1. In the interpretation of the phrase "Qāla Rabbi ʾArinī ʾUnẓur Ilayk Qāla Lan Tarānī"[2] (Q.7:143)[3], what interpretive opinions have been given and which of these opinions are acceptable?

2. What is the effect of examining the relationship between verse 143 and other verses of Surat al-Aʿrāf in

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١. «أَرِنِي أَنظُرْ إِلَيْكَ»(اعراف/١٤٣)

2. All translations are from Holy Qurʾan translated by Yusufali: http://www.parsquran.com

٣. «قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن تَرَانِي»(اعراف/١٤٣)

identifying the acceptable opinions and interpreting the verse?

1. Categorization of the Opinions of the Commentators

Among the interpretations examined in this study, some commentators have remained silent in interpreting this verse and have taken it in its apparent meaning. Some other commentators have mentioned all the opinions of previous commentators and have not chosen a specific opinion. Apart from these two categories, we will continue to examine the opinions of other commentators, which can be divided into two main groups:

1-1. First Group: Believers that Believe Prophet Moses (PBUH) Considered it Possible to See God

The commentators of this group believe that Prophet Moses (PBUH) considered it possible to see God, and in response to those who believe that this ignorance is not compatible with the dignity of a prophet, they say that knowing God may not contradict his prophetic status and his belief in monotheism. Because his purpose was not similitude and embodiment, and for one who is ignorant of the issue of vision, knowledge of monotheism is possible (Ṭabrasī, 1372: 4/729-732; Abū al-Futūh Rāzī. 1408: 8/376-389; Kāshānī, 1300: 4/102). In explaining the reason for the request of Prophet Moses (PBUH), the commentators of this group are divided into several categories:

1-1-1. The First Category: Requesting a Meeting to Reach Certainty

These commentators believe that, as Prophet Ibrahim (PBUH) says in his request for the resurrection of the dead,

he wants it to reassure his heart: "When Abraham said: "Show me, Lord, how You will raise the dead," He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." (Q.2:260)[1] in this verse, Prophet Moses (PBUH) also asked to see his God in order to achieve heartfelt certainty (Ṭūsī, n.d.: 4/533; Kāshānī, 1300: 4/102; Khaṭīb, 1424: 5/477; Madrasī, 1419: 3/440; Sabzivārī, 1406: 3/208).

Thaʿlabī and Khāzan have stated another reason for the need of Prophet Moses (PBUH) for heartfelt confidence. These two have quoted a barrier. When Prophet Moses (PBUH) heard the word of God, Satan tempted him to find out how it is known that this is the voice of God and not the voice of Satan. This is where Prophet Moses (PBUH) had to seek the sight of his God to put an end to this doubt (Thaʿlabī, 1422: 4/275; Khāzan, 1415: 2/244).

Investigation: If his request was for attaining certainty, since he, like Prophet Ibrahim (PBUH), is a great prophet, God's justice requires that his request be granted. But at the end of this verse 143, we encounter the rejection of this request by God and the repentance of Prophet Moses (PBUH):

He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses, he said: "Glory be to Thee! To

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١. «وَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِى كَيْفَ تُحْيِى الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَى وَلَكِن لِيَطْمَئِنَّ قَلْبِى»(بقره/٢٦٠)

Thee I turn in repentance, and I am the first to believe." (Q.7:143)[1]

Khāzan, Thaʿlabī and Sadī do not provide a reason for their vote.

1-1-2. The Second Category: The Request of Prophet Moses (PBUH) as Proof of the Possibility of Seeing God

These commentators (Beyẓāwī, 1418: 3/33; Nasafī, 1416: 2/109; Rasʿanī, 1429: 2/245; Ibn Kathīr, 1419: 3/421; Abū Ḥayyān, 1407: 1/863-864; Ṭūfī, 1426: 290; Thaʿlabī, 1418: 3/74; Fakhr Rāzī, 1420: 14/353; Ibn ʿĀdil, 1419: 9/300; Abū al-Suʿūd, 1983: 3/269; Kāshifī, n.d.: 353; Khaṭīb Shirbīnī, 1425: 1/588; Shūkānī, 1414: 2/276; Qāsemī, 1418: 5/178; Ṣadīq Ḥasan khan, 1420: 2/571-572; Khaṭīb, 1424: 5/477; Ṭanṭāvi, 1997: 5/369) believe that it is possible to conclude the permission of divine vision from the request of Prophet Moses (PBUH) to see God. In support of this opinion, some have referred to verses 22-23 of Surat al-Qiyāmah: "Some faces, that Day, will beam (in brightness and beauty * Looking towards their Lord" (Q.75:22-23)[2]   or a verse that announces the impossibility of seeing God for the infidels: "Verily, from (the Light of) their Lord, that Day, will they be veiled" (Q.83:15)[3] (Ibn Kathīr, 1419: 3/421; Thaʿālabī, 1418: 3/74; Shinqīṭī, 1427: 2/248; Qāsemī, 1418: 5/178).

Referring to verse: "([O Noah!] So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!" (Q.11:46)[4], Abū Ḥayyān states that if the request of Prophet Moses (PBUH), like the request of Prophet Noah (PBUH) to save his son, was impossible, it would have been answered in this way, and he derives the possibility of seeing God from it.

Some commentators of this category, in explaining the second part of the verse, which says: "*Lan Tarānī*" (Q.7:143)[5], have stated that this "*Lan*" does not mean eternal negation (Thaʿālabī, 1418: 3/74; Ibn ʿĀdil, 1419: 9/300).

Also, some theologians have considered that God made his visit conditional on the establishment of a mountain in the following verse: "By no means canst thou see Me (direct); But look upon the mount; if it abides in its place, then shalt thou see Me." (Q.7:143)[6] and the establishment of a mountain in itself is a possible thing, and these theologians know it as a reason for the possibility of seeing God (Qāsemī, 1418: 5/178).

Investigation: The reasons given by many commentators in this category are the same theological reasons and issues that are discussed among those who believe in the possibility of seeing and the impossibility of seeing God. Since the study of this discussion is not the subject of this research, we use the relationship between the verses to reject the opinions of this category, and we draw attention to the continuation

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١. «قَالَ لَن تَرَانِي وَلَكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ» (اعراف/١٤٣)

٢. «وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ» (القيامه/٢٢-٢٣)

٣. «كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ» (مطففين/١٥)

٤. «فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ» (هود/٤٦)

٥. «قَالَ لَن تَرَانِي» (اعراف/١٤٣)

٦. «قَالَ لَن تَرَانِي وَلَكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي»(اعراف/١٤٣)

of verse 143 of *Surat al-Aʿrāf*: he said: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe." (Q.7:143).[1] Since in this verse Prophet Moses (PBUH) repents for the request he had at the beginning of the verse, it can be concluded that even if his intention was to see God, according to this part of the verse he has repented of his request. Therefore, despite this repentance and glorification at the end of the verse, the commentators of this group cannot consider the vision possible based only on the request of Prophet Moses (PBUH).

1-1-3. The Third Category: The Request of Prophet Moses (PBUH) to Grant the Possibility of Seeing God

Some commentators have quoted Ibn Abbas as saying that Prophet Moses (PBUH) in this verse asked God to grant him the ability to see him (Baqāī, 1427: 3/108; Suyūṭī, 1404: 3/115) and the commentators in this category do not give a specific reason.

1-1-4. The Forth Category: Prophet Moses' (PBUH) Repentance and Expression of Faith as a Reason for his Belief in the Impossibility of Seeing God

These commentators believe that although Prophet Moses (PBUH) initially believed in the possibility of seeing God and had this request, the repentance given at the end of verse: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe." (Q.7:143).[2] shows that his request was impossible.

In order to prove this opinion, they have cited a hadith from Imam Sādig (PBUH) which says: "I am the first of the believers; That the divine essence is not visible" (Fayḍ Kāshānī, 1415: 2/232-234) and according to this hadith, which shows that the repentance of Prophet Moses (PBUH) was for asking for sight, it has been concluded that sight is not possible (Fayḍ Kāshānī, 1415: 2/232-234; Baḥrānī, 1415: 2/580-586; Ḥuwayzī, 1415: 2/63; Qumī Mashhadī, 1368: 5/169-176; Shāh ʿAbd al-ʿAẓīmī, 1363: 4/189; Qarāʾtī, 1388: 3/166-171).

Investigation: Paying attention to the end of the verse, which is the repentance of Prophet Moses (PBUH), is one of the cases of paying attention to the relationship between verses and the words in the verse, which helps the commentator in interpreting this issue and reduces the scope of differences in this verse. The same point was used in the second category vote.

1-1-5. The Fifth Category: Prophet Moses (PBUH) was not in the Position and Level of Meeting God

In his commentary, Ṭayyeb has given two introductions. Although Moses (PBUH) considered it possible to see God and asked God, but his talent and ability are not enough to be able to see God. Then, referring to the different levels of the prophets, he says:

Considering that the holy position of Muḥammad (PBUH) was higher than the position of Moses (PBUH) and his talent was more, it can be said that what Moses (PBUH) could not bear, Muhammad (PBUH) observed even in Miʿrāj. Therefore, he says: "Then he approached and came closer [to God], * and was at a distance of but two bow-

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١. «قَالَ سُبْحَانَکَ تُبْتُ إِلَیْکَ وَ أَنَا أَوَّلُ الْمُؤْمِنِینَ» (اعراف/۱۴۳)

٢. «قَالَ سُبْحَانَکَ تُبْتُ إِلَیْکَ وَ أَنَا أَوَّلُ الْمُؤْمِنِینَ» (اعراف/۱۴۳)

lengths or (even) nearer" (Q.53: 8-9)[1] to the word of the Almighty: "For truly did he [Muḥammad (PBUH)] see, of the Signs of his Lord, the Greatest!" (Q.53:18).[2] There are many works of God that even the Holy Prophet (PBUH) who is the best of all cannot see, and perhaps the meaning of this hadith, which is attributed to the Muḥammad (PBUH) himself, is that he says in his prayers: "We did not know You and did not worship You as your right". (Ṭayyeb, 1369: 5/449)

Investigation: The repentance of Prophet Moses (PBUH) in the continuation of this verse: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe." (Q.7:143), confirms the impossibility of seeing God by him. The reference of this group of commentators to the verses of Surat al-Najm in proving the possibility of seeing for the Prophet Muḥammad (PBUH) who is in a higher rank than him, is not proof of the possibility of materially seeing for the Prophet Muḥammad (PBUH). The meaning of seeing in the verses of Surat al-Najm may be having the necessary knowledge. But what certainly comes out of the conversation of Moses (PBUH) with his God, and especially his repentance from his request, shows that the request for seeing is with the eye and is rejected by his Lord. Also, what is said in the verse addressed to Prophet Moses (PBUH) that he cannot see God: "And his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee."

Allah said: "By no means canst thou see Me" (Q.7:143). It is not necessarily generalizable to all the prophets. The grace and superiority of some prophets over others is specified in verse: "Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (signs), and strengthened him with the holy spirit." (Q.2:253)[3] and of course this opinion also needs to be completed.

1-2. Second Group: Believers that Believe Prophet Moses (PBUH) Considered it Impossible to See God

The group's commentators reject Moses' view of seeing God as possible for three reasons:

The <u>first reason</u> is that such a request was not worthy of Prophet Moses (PBUH) who is one of the five great prophets, and his position is not compatible with such negligence and ignorance (Tabātabāī, 1390: 8/238).

The <u>second</u> reason is that in the continuation of these verses, Prophet Moses rebuked his people for asking to see God and called them idiots and said to his Lord: "wouldst Thou destroy us for the deeds of the foolish ones among us?" (Q.7:155)[4] Yet how can he himself do something that he has called people idiots for? (Tabātabāī, 1390: 8/256; Makārim Shīrazī, 1371: 6/356).

The <u>third reason</u> is that Imam Sādig, in response to Muʿāwiyeh, who asked about the possibility of seeing God, rebuked Muʿāwiyeh bin-Vahab and

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١. «ثُمَّ دَنا فَتَدَلَّى فَكانَ قابَ قَوْسَيْنِ أوْ أدْنى» (النجم/٨–٩)

٢. «لَقَدْ رَأى مِنْ آياتِ رَبِّهِ الْكُبْرى» (النجم/١٨)

٣. «تِلْكَ الرُّسُلُ فَضَّلْنا بَعْضَهُمْ عَلى بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجاتٍ وَآتَيْنا عِيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَأَيَّدْناهُ بِرُوحِ الْقُدُسِ» (بقره/٢٥٣)

٤. «أ تُهْلِكُنا بِما فَعَلَ السُّفَهاءُ مِنَّا» (اعراف/١٥٥)

said: "O Muʿāwiyeh, how ugly it is for a man who has lived in the kingdom of God for seventy or eighty years and has eaten his blessings during this time and has not known the God who created him and bestowed blessings on him ..." (Burūjerdī, 1366: 2/458; Ṭabātabāī, 1390: 8/256) So this lack of knowledge for the Prophet should definitely be uglier.

Then the commentators of this group have given several other reasons for seeking the sight of God for Prophet Moses (PBUH) which are presented in several categories:

1-2-1. The Sixth Category: Seeking to See God from the Intensity of Enthusiasm

These commentators (Mughātil ibn Sulaymān, 1423: 2/60; Qushayrī, 2000: 1/564; Jurjānī, 1430: 1/697; Miybudī, 1371: 3/732; Nasafī, 1416: 2/109; Ibn ʿArabī, 1422: 1/240; Abū Ḥayyān, 1407: 1/863-864; Sīvāsī, 1427: 2/81; Kāshānī, 13--: 4/102; Pānīptī, 1412: 3/403; Shūkānī, 1414: 2/276; Ṣāvī, 1427: 1/556; Quṭb, 1425: 3/1368; Ālighāzī, 1382: 1/416; ʿĀmilī, 1360: 4/225; Mughnīyeh, 1425: 214; Abū Zahrih, n.d.: 6/2945; Ṣadīq Ḥasan khan, 1420: 2/571- 572; Faḍl Allāh, 1419: 10/237; Zuḥaylī, 1422: 1/719; Shaʿrāvī, 1427: 7/4338-4342; Ṣābūnī, 1421: 1/435.) believe that although Prophet Moses (PBUH) knew the status of his Lord and always practiced piety in the word, in expressing this word from the intensity of the passion that arose in him as a result of hearing the word of God, he becomes unconscious and seeks the visit of God (Jurjānī, 1430: 1/697). Or in the words of Miybudī: "The fire of the heart ignited, patience ran out of the heart, he

became impatient, he said: "ʾArinī ʾUnẓur Ilayk" (Q.7:143)"[1]

In confirmation of this matter, Ibn ʿArabī has quoted a hadith from the Messenger of God which says: "God is beautiful and loves beauties" and then explains, Moses (PBUH) is eager to see the speaker when he hears the good words of God (Ibn ʿArabī, 1410: 2/165).

In showing this enthusiasm for hearing the word and seeing the vision of God, Shaʿrāvī refers to verses seventeen and eighteen of Surah *Taha*, which says: "And what is that in the right hand, O Moses?" * He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses." (Q.20:17-18).[2] He believes that as in the case of love, Moses has extended the word only to be acquainted with the beloved for a few more minutes and while it is enough to answer "rod", he begins to explain and elaborate, in this verse also the purpose of seeing is to ask for more love with the beloved (Shaʿrāvī, 1991: 7/4338-4342).

Investigation: Opponents of this opinion believe that such a request is not worthy of a high-ranking person like Prophet Moses (PBUH), who is one of the five great prophets, and his high position is not compatible with such negligence and ignorance (Tabātabāī, 1390: 8/238). In explaining this critique, it should be said that Moses (PBUH) is *Kalīm Allah* (having ability to speak to God) and he is not an ordinary person to compare his

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۱. « أَرِنِی أَنظُرْ إِلَیْکَ » (اعراف/۱۴۳)

۲. «وَ ما تِلْکَ بِیَمِینِکَ یا مُوسی * قالَ هِیَ عَصایَ أَتَوَکَّؤُا عَلَیْها وَ أَهُشُّ بِها عَلی غَنَمِی» (طه/ ۱۷–۱۸)

ability with other people. The ability to speak to God is a power that only a few infallibles can have. So that such a person becomes impatient in the position of speaking with God and out of enthusiasm, and asks God for more love and affection, and while hearing the voice of the beloved in a conversation full of love, seeks to see him, even if he knows he is not in a position to meet his God, it is not a far-fetched demand. Perhaps Moses (PBUH) himself knew during this request that the answer would be "no", but he prolonged the words only to hear the answer of God or for some other reason.

1-2-2. The Seventh Category: Request of God Vision for the People of Prophet Moses (PBUH)

Many commentators (Shiybānī, 1413: 2/352; Ibn ʿAbd al-Salām, 1429: 1/222; Jurjānī, 1378: 3/243; Kāshānī, 13--: 4/102; Ḥuwayzī, 1415: 2/63; Baḥrānī, 1415: 2/580-586; Qumī Mashhadī, 1368: 5/169-176; Ibn Abī Jāmiʿ, 1413: 1/487; Ḥāʾrī Ṭehrānī, 1338: 5/14; Khusrawānī, 1390: 3/318; Qarāʾtī, 1388: 3/166-171; Ṣādeqī Tehrānī, 1419: 167; Zubaydī, 1428: 2/390; Dakhīl, 1422: 219; Thaqafī Tehrānī, 1398: 2/470; Jaʿfarī, 1376: 4/206.) in their commentaries point out that Prophet Moses (PBUH) in this verse at the request of his people asked to see God. In the explanation, these commentators refer to verses that show that the children of Israel wanted to see God: "The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," "

(Q.4:153)[1] and verse "And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," (Q.2:55).[2] Also, the verses that show that they were tormented because of this request, such as the verse: "but they were dazed for their presumption, with thunder and lightning." (Q.4:153)[3] and verse 155 of Surat al-Aʿrāf that says: "when they were seized with violent quaking,…" (Q.7:155)[4] and the continuation of the same verse that Prophet Moses (PBUH) calls them idiots for asking to see God: "wouldst Thou destroy us for the deeds of the foolish ones among us?" (Q.7:155).[5]

Another reason of this group of commentators (Ḥuwayzī, 1415: 2/63; Baḥrānī, 1415: 2/580-586; Qumī Mashhadī, 1368: 5/169-176; Qarāʾtī, 1388: 3/166-171; Zubaydī, 1428: 2/390; Thaqafī Tehrānī, 1398: 2/470.) is a narration of Imam Reza (PBUH) in response to Maʾmūn, that is summarized by Thaqafī Tehrānī as follows:

The best answer from these forms is the answer that Imam Reza (PBUH) gave to Maʾmūn and the result is that when Prophet Moses (PBUH) said to the children of Israel, God spoke to me, they said we do not believe until we hear the word of God ourselves and Moses chose seventy of them and took them with him to the mountain. They heard the word of God from six

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١. «يَسْئَلُكَ أَهْلُ الْكِتابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتاباً مِنَ السَّماءِ فَقَدْ سَأَلُوا مُوسى أَكْبَرَ مِنْ ذلِكَ فَقالُوا أَرِنَا اللَّهَ جَهْرَةً» (نساء/١٥٣)

٢. «لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً» (بقره/٥٥).

٣. «فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ» (نساء/١٥٣)

٤. فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ» (اعراف/ ١٥٥).

٥. «أَ تُهْلِكُنا بِما فَعَلَ السُّفَهاءُ مِنَّا» (اعراف/ ١٥٥).

directions and said, "We do not believe this is the word of God, until we see God." Therefore, lightning came and all of them died and were resurrected by the prayer of Moses (PBUH) and asked that Prophet Moses (PBUH) ask God to show Himself to him so that he could see the truth and narrate His attributes to them, and this increases their knowledge. Moses (PBUH) rebuked them and explained the reason for the impossibility of perceiving God. They were not convinced. Moses had to offer their request to God and left the matter to God's grace and will, so it was said to: "ask me what they wanted. I do not accuse you of their ignorance". At this time, Prophet Moses asked God their question and received a negative answer, an eternal denial ... (Thaqafī Tehrānī, 1398: 2/470)

ʿAllāmih Tabātabāī has considered this narration weak.

Investigation: The fact that this group of commentators have attributed the request to see God to the people of Prophet Moses (PBUH) is ruled out due to the order and relationship between the verses. Although in the above verses this request has also been raised by the people of Prophet Moses (PBUH), in the verse under discussion "Qāla Rabbi ʾArinī ʾUnẓur Ilayk Qāla Lan Tarānī" (Q.7:143)[1] it is quite clear that this is a one-on-one conversation in Miqāt. Prior to this request, the subject of making promises to Moses (PBUH) was mentioned:

We appointed for Moses thirty nights, and completed (the period) with ten (more): thus, the term (of communion) with his Lord was completed, forty nights. And Moses had charged his brother Aaron (before

he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief." (Q.7:142)[2]

And Moses (PBUH) appointed his brother as his successor before he came. Also, in verses 144 and 145, the issue of choosing Prophet Moses (PBUH) and receiving the Tablets (Alwāḥ) is discussed:

(Allah) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks." * And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked,- (How they lie desolate)." (Q.7:144-145)[3]

Paying attention to the relationship between the verses and the content of all the verses around the verse under discussion shows that this date is different from what Moses (PBUH) took 70 Israelites with him.

The same is true of the commentators who have cited verse:

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١. «قَالَ رَبِّ أَرِنِى أَنْظُرْ إِلَيْكَ قَالَ لَن تَرَانِى» (اعراف/١٤٣)

٢. «وَ وَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ» (اعراف/١٤٢)

٣. «قَالَ يَا مُوسَى إِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِى وَبِكَلَامِى فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ * وَكَتَبْنَا لَهُ فِى الْأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ» (انعام/١٤٤– ١٤٥)

"wouldst Thou destroy us for the deeds of the foolish ones among us?" (Q.7:155).[1] Prophet Moses (PBUH) said this sentence about calf worshipers and had nothing to do with the request of the children of Israel to see God. The connection between verses 148 to 156 of the Surah clearly shows this issue.

1-2-3. The Eighth Category: The Purpose of Seeing God is to Receive the Necessary Knowledge and Visit by Heart

This group of commentators (Abū al-Futūh Rāzī, 1408: 8/376-389; Qāsemī, 1418: 5/178; Shāh ʿAbd al-ʿAẓīmī, 1363: 4/189; Tabātabāī, 1390: 8/260-236; Ḥusaynī Hamidanī, 1404: 7/18-32.) consider seeing as the meaning of necessary knowledge and believe that this knowledge, which is interpreted as seeing and meeting, will reach only the righteous of its servants on the Day of Judgment, as he said: "Some faces, that Day, will beam (in brightness and beauty * Looking towards their Lord." (Q.75:22-23)[2] and Therefore, its eternal negation in the sentence of "*Lan Tarānī*" will be about the world (Tabātabāī, 1390: 8/242-236).

Abū al-Futūh Rāzī cites the following verses in explaining that the meaning of "knowledge" for "seeing" is common in the Qur'an and Arabic theology: "Seest thou not how thy Lord dealt with the Companions of the Elephant" (Q.105:1), "Seest thou not how thy Lord dealt with the ʿAd (people)" (Q.89:6), "Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow!" (Q.25:45), "Hast thou not Turned thy vision to the

Chiefs of the Children of Israel after (the time of) Moses?" (Q.2: 246)[3].

Another group of commentators, (Fayḍ Kāshānī, 1415: 2/236; Qumī Mashhadī, 1368: 5/169-176; Shāh ʿAbd al-ʿAẓīmī, 1363: 4/189; Burūjerdī, 1366: 2/455; Qarāʾtī, 1388: 3/166-171; Ḥusaynī Hamidanī, 1404: 7/18-32; Dāvar Panāh, 1366: 15/64-66.) citing hadiths from Amīr al-Muʾminin (PBUH) and Imam Sādig (PBUH), have considered the purpose of seeing in this verse as a meeting by heart:

Amīr al-Muʾminin (PBUH):

The eyes did not see him by seeing the eyes, but the hearts saw him with the realities of faith. It is not known by analogy, it is not perceived by the senses, it is not likened to people, it is described by verses, it is known by signs. And he, peace be upon him, said: I did not worship a God whom I did not see (Fayḍ Kāshānī, 1415: 2/236).

Burūjerdī in explaining the second hadith says:

Ibn Babiwayh has narrated from Hisham about verse: "Qāla Rabbi ʾArinī ʾUnzur Ilayk Qāla Lan Tarānī"(Q.7:143), I was in the presence of Imam Sādig (PBUH) when Muʿāwiyeh ibn Wahb and Abd al-Mulk ibn Aʿyun entered, Muʿāwiyeh said, "What do you say in the hadith narrated from the Holy Prophet (PBUH) that he has seen God, how did he see God, or about the hadith narrated from Amīr al-Muʾminin

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١. «أَ تُهْلِكُنا بِما فَعَلَ السُّفَهاءُ مِنَّا»(اعراف/ ۱۵۵)

٢. «وُجُوهٌ يَوْمَئِذٍ ناضِرَةٌ إِلى رَبِّها ناظِرَةٌ»(القیامه/۲۲-۲۳)

٣. «أَ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحابِ الْفِيلِ» (فیل/۱) ، «أَ لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعادٍ» (فجر/۶) ، «أَلَمْ تَرَ إِلى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ» (فرقان/۴۵) ، «أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرائِيلَ مِنْ بَعْدِ مُوسى» (بقره/۲۴۶)

(PBUH) that he said: Believers see God in Paradise. What are these observations like? Imam Sādig (PBUH) smiled and said: O Muʿāwiyeh, how ugly it is for a man who has lived in the kingdom of God for seventy or eighty years and has eaten the blessings of God during this period and he did not know the God who created him and blessed him. O Muʿāwiyeh, the Holy Prophet (PBUH) did not observe God with his eyes, knowing that seeing is possible in two ways, one is seeing with the eyes and one is seeing with the heart. If someone says that I have seen God with the eyes of the heart, it is true and correct, and whoever claims that I saw God with the eyes of the head has lied and disbelieves in God and has denied the verses of the Qur'an ... (Burūjerdī, 1366: 2/458)

Investigation: The fact that God is not visible to the material human eye and the purpose of meeting God is necessary knowledge and a heartfelt meeting is a clear and undeniable issue. However, a few points should be noted about this request in verse 143 of *Surat al-Aʿrāf*. First, the request for a heartfelt meeting is not compatible with the statement of this verse: *"Qāla Rabbi ʾArinī ʾUnẓur Ilayk"* (Q.7:143)[1].

Secondly, this request is made by Moses (AS) and is rejected by God: *"Qāla Lan Tarānī"* (Q.7:143)[2] If the purpose of Moses (PBUH) as a great prophet is to ask for the necessary knowledge and a heartfelt meeting with God, what is the reason for his request not being granted? Although some

commentators have said in response to this point that it is possible for the mountain to remain fixed (as it is conditioned at the end of the verse) and have considered this as a reason for the possibility of seeing God (Qāsemī, 1418: 5/178), it is not compatible with the appearance of the verses.

The third point is the issue of the repentance of Prophet Moses (PBUH) which is raised at the end of this verse: "said: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe." (Q.7:143).[3] There is no need for repentance if their request is a heartfelt visit that most elders achieve.

1-2-4. The Ninth Category: Request to See the Signs of Resurrection

Nahāvandī, Ṭabrasī and Zamakhsharī have brought another aspect in the interpretation of this verse which shows that the purpose of the words of Moses (PBUH): *"Qāla Rabbi ʾArinī ʾUnẓur Ilayk"* (Q.7:143) is that God, by revealing some of the signs of the Day of Resurrection, introduce yourself to me so that I know as if I seem to see you. As it is stated in the hadith: "You will soon meet your Lord as you see the moon on the night of the fourteenth" (Zamakhsharī, 1407: 2/156; Ṭabrasī, 1412: 1/467-469; Nahāvandī, 1386: 2/649).

Investigation: In rejecting this opinion, we should very briefly refer to the same two previous issues, namely the rejection of the request of Prophet Moses (PBUH) and his repentance to God.

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١. «قَالَ رَبِّ أَرِنِى أَنظُرْ إِلَيْکَ» (اعراف/۱۴۳)

٢. «قَالَ لَن تَرَانِى» (اعراف/۱۴۳).

٣. «قَالَ سُبْحَانَکَ تُبْتُ إِلَيْکَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ» (اعراف/۱۴۳).

2. The Effect of the Relationship Between the Verses in Reviewing and Supplementing the Opinions of the Commentators

As mentioned, the opinions of the commentators in the interpretation of this verse can be divided into two main groups and nine categories. The first group expresses the views of commentators that believe that Prophet Moses (PBUH) considered it possible to meet God, and the second group expresses the views of the commentators who considered Prophet Moses (PBUH) to consider meeting God impossible. Paying attention to the relationship between the verses of the surah and the words of the verse helps the commentator in rejecting the opinions of the first, second, seventh, eighth and ninth categories:

• The opinion of the first category, who believe that vision is for certainty, is rejected by citing the phrase "*Qāla Lan Tarānī*" (Q.7:143),[1] which rejected the request of Moses (PBUH) and the phrase: "said: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe." (Q.7:143),[2] which shows the repentance of the Prophet.

• The opinion of the second category, who consider the request for a vision as a reason for its possibility, is again rejected by quoting the final phrase of verse 143 and the repentance of Prophet Moses (PBUH) from his request.

• The reasons of the seventh category, who believe that this meeting was for the people of Prophet Moses (PBUH), were also rejected, citing the context and connection between the verses. Verse 142 shows that the request of Moses (PBUH) was with God at the time of his 40-day promise that he would come alone and hand over the people to Aaron (PBUH) and not when he took seventy people with him to the meeting place. Also, verses 144 and 145 show that the request before receiving the Tablets (*Alwāḥ*) is the same one that was mentioned after returning and seeing the calf worship of the people: "He put down the tablets" (Q.7:150),[3] all this shows that Moses (PBUH) was alone in this period.

• The citation of some commentators to verse 155 of *Surat al-Aʿrāf* is also rejected due to the connection between the verses of the surah. The explanation is that the statement of Prophet Moses (PBUH): "wouldst Thou destroy us for the deeds of the foolish ones among us?" (Q.7:155),[4] is related to the return of Prophet Moses (PBUH) and seeing a calf worshiper who called his people to repentance and took seventy people to the appointed time. After the context of the verses, it appears that this sentence was given as an excuse for calf worship and not as an excuse for the request of people to see God.

• The opinion of the eighth category, which has considered the meaning of seeing God as having necessary Knowledge or having a heartfelt meeting, is rejected in two ways due to the connection of the words in the verse: One is the word "*Unzur*" in the phrase: "*Qāla Rabbi ʾArinī ʾUnzur Ilayk*" (Q.7:143),[5] the other is the repentance and return of Prophet Moses (AS): "Glory be to Thee! To

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٣. «وَأَلْقَى الْأَلْوَاحَ» (اعراف/١٥٠)

٤. أَ تُهْلِكُنا بِما فَعَلَ السُّفَهاءُ مِنَّا» (اعراف/ ١٥٥)

٥. «قَالَ رَبِّ أَرِنِى أَنظُرْ إِلَيْكَ» (اعراف/ ١٤٣)

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١. «لَن تَرَانِى» (اعراف/١٤٣)

٢. «قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ» (اعراف/١٤٣)

Thee I turn in repentance, and I am the first to believe." (Q.7:143).[1]

• The ninth category vote is also rejected based on the two phrases of the verse that the request was rejected and Prophet Moses (PBUH) had repentance.

Investigating the relationship between the verses complements the votes of the fourth to sixth categories.

The fourth category, citing the repentance of Prophet Moses (PBUH), believes that he considered seeing to be possible for any reason and then repents by rejecting his request. The reason of the commentators of this category, which is acceptable according to the context and the relationship between the phrases in the verse, was also used in rejecting the opinions of the first, second, eighth and ninth categories.

The fifth category believes that Prophet Moses (PBUH) is not in the position of meeting God. In completing this opinion, with the help of examining the relationship between the verses, we can refer to verse: "(Allah) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee)" (Q.7:144)[2] that God explicitly stated the cases that Moses has chosen for and gave a limit for this choice: for mission and speak, and not, for example, for seeing God! That is, his position is to this extent, and of course this issue confirms the discussion of the evolution of religions, and if his position is at the level of the

prophets after him, it will not be the turn of the mission of Jesus (PBUH), Muhammad (PBUH) and other imams. Verse "Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit" (Q.7: 253)[3] is another confirmation of this issue and clarifies it.

When he asks the request, Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abides in its place, then shalt thou see Me." (Q.7:143)[4] indicates that if the conditions are provided and the servant acts better and can tolerate these concepts, this request is not impossible either. As about the revelation of the Qur'an on the mountain, verse: "Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect." (Q.59:21)[5] shows that the mountains with all their greatness cannot bear this burden, but the same Qur'an when it is revealed to the heart of the Prophet: "With it came down the spirit of Faith and Truth * To thy heart and mind, that thou mayest admonish." (Q.26: 193-194)[6] His heart has the capacity to receive this greatness.

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١. «قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ» (اعراف/۱۴۳).

۲. «قَالَ يَا مُوسَى إِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِى وَ بِكَلَامِى فَخُذْ مَا آتَيْتُكَ وَ كُن مِّنَ الشَّاكِرِينَ» (اعراف/۱۴۴)

٣. «تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُم مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ» (بقره/۲۵۳)

۴. «لَن تَرَانِى وَلَكِنِ انظُرْ إِلَى الْجَبَلِ فَإِن اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِى» (اعراف/۱۴۳)

۵. «لَوْ أنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ» (حشر/۲۱)

۶. «نَزَلَ بِهِ الرُّوحُ الْأَمِينُ * عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ» (شعرا/ ۱۹۳-۱۹۴)

In completing the sixth category verdict, who considered the request to see God out of eagerness, one should pay attention to the beginning of the verse. This request for vision occurred after speaking to God: "When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." (Q.7:143)[1] and contrary to the opinion of the commentators who have compared him to ordinary people, the request is not far from the mind. The fact that Prophet Moses (PBUH) is *Kalīm Allāh* (a person who God talks to) has shown his high position in relation to other people and the fact that he asked to continue the relationship he has established with his God, and after hearing the voice of God, asking to see Him is not far off. This request is never comparable to the request of people who say "we want to see God" out of unbelief: "Show us Allah in public" (Q.4:153).[2]

In the end, we see that Prophet Moses (PBUH) fainted and when he regained consciousness, he glorified God and repented: "When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses, he said: "Glory be to Thee! To Thee I turn in repentance, and I am the first to believe." (Q.7:143)[3] which is due to knowing the position of God and that with the position that God has, this request has a place of repentance. Thus,

the context of the verses shows that Moses (PBUH) is fully aware of his position, and if he made a request out of love that he is not in that position, it does not mean that he was unaware of the impossibility of seeing God.

As a general conclusion, it should be said that these studies show that regardless of the third category opinion, which does not provide a reason, attention is paid to the relationship between the verses and the relationship between the words of the verse, on the one hand, is used to reject the votes of the first, second, seventh, eighth and ninth categories, and on the other hand, it complements the votes of the fourth to sixth categories.

Conclusion

• In the interpretation of verse 143 of Suraht *al-A'raf*, the opinions of the commentators about the intention of Prophet Moses (PBUH) to meet God are divided into two groups and nine categories. The first group who believe that Prophet Moses (PBUH) considered seeing God possible and express their views in five categories and the second group who believe that Prophet Moses (PBUH) considered seeing impossible and their opinions can be divided into four categories.

• The votes of the first, second, seventh, eighth and ninth categories are rejected due to the relationship between the verses and the words of the verse.

• The votes of the fourth to sixth categories are acceptable and are completed with the help of verse relationship.

• This study shows that examining the relationship between verses in rejecting unacceptable opinions and proving acceptable opinions helps to interpret the verse and paying attention to this type of relationship leads to the

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۱. «وَ لَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِى أَنظُرْ إِلَيْکَ» (اعراف/۱۴۳)

۲. «أَرِنَا اللَّهَ جَهْرَةً» (نساء/۱۵۳)

۳. «وَ خَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَکَ تُبْتُ إِلَيْکَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ» (اعراف/۱۴۳)

completion of these opinions and clarification of meanings.

• Criticism of the opinions of the commentators, considering the relationship of the verses of the surah, shows that the request of Prophet Moses (PBUH) to see God was because of ecstasy and eagerness. This request was not far from the mind considering his position as *Kalīm Allāh* (a person who God talks to) and it is natural that Prophet Moses (PBUH) after hearing the words of God, was eager to visit Him. This request is never comparable to the request of the children of Israel who say "we want to see God" out of unbelief.

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Studying the Exclusions (Mustathniyāt) of Surat al-ʿAnkabūt

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بررسی مستثنیات سوره عنکبوت

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Abstract

The existence of several causes of revelation for the first verses of Surat al-ʿAnkabūt and verse 60 of this surah, and talking about hypocrisy and migration (Hijrat) in this surah have caused some commentators to believe in the discrete revelation of it. While the multiplicity of causes of revelations about a verse leads to them becoming distrustful and invalid. Proposed reasons for rejecting these causes of revelations are: their multiplicity on a fixed subject, the existence of conflicting narrations, the anxiety in the mentioned narrations, having additional sections in some narrations compared to others, lack of coordination of cause of revelations in assigning the cause of the revelations to a specific verse or specific person, the existence of some causes of revelations of the excluded verses that shows they are Makki in opposition to the Quran and syntactic reasons based on the connection and coherence of the excluded verses with previous and subsequent verses. In this research, through descriptive-analytical method the causes of the excluded verses of Surat al-ʿAnkabūt have been criticized and the reasons of those who believe in exceptions have been rejected.

Keywords: Surat al-ʿAnkabūt, Cause of Revelation, Discrete Revelation, Continuous Revelation, Exclusions (Mustathniyāt) of Surah.

چکیده

وجود چند شأن نزول ذیل آیات اولیه سوره عنکبوت و ایضاً آیه ۶۰ این سوره و صحبت از نفاق و هجرت در این سوره سبب شده تا بعضی از مفسرین قائل به نزول گسسته این سوره شوند. در حالی‌که تعدد سبب نزول‌ها ذیل یک آیه باعث بی‌اعتمادی و بی‌اعتبار شدن آنها می‌شود. دلایلی که در رد این شأن نزول‌ها ارائه شده عبارت‌اند از: تعدد آنها درباره یک موضوع ثابت، وجود روایات معارض، اضطراب در روایت‌های ذکر شده، حامل زیاده بودن بعضی از روایات نسبت به بعضی دیگر، عدم تفاهم شأن نزول‌ها در تخصیص شأن نزول‌ها به آیه‌ای خاص یا فردی مشخص، وجود شأن نزول‌هایی مبنی بر مکی بودن آیات مستثنا شده، مخالفت با قرآن و دلایل نحوی مبنی بر ارتباط و انسجام آیات مستثنا با ماقبل و مابعد. در این پژوهش به صورت توصیفی– تحلیلی علل پیدایش آیات مستثنیات سوره عنکبوت مورد نقد قرار گرفته و دلایل قائلان به استثنا مخدوش شده است.

کلمات کلیدی: سوره عنکبوت، شأن نزول، نزول گسسته، نزول پیوسته.

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Introduction

The existence of several causes of revelations in the first verses of Surat al-ʿAnkabūt as well as verse 60 of this surah, on the one hand, and the belief in being Madani of the verses that speak of hypocrisy and jihad, on the other hand, has caused some commentators to believe in the exclusion (*Mustathnā*)[1] of some verses of Surat al-ʿAnkabūt and, as a result, to believe in the discrete revelation of this surah. According to some commentators, these reasons were so convincing that they accepted them without any research. Insofar as they have considered Surat al-ʿAnkabūt (which is known as Makki) as Makki-Madani and have interpreted some verses of it in the style of Madani verses. This has caused some commentators to believe in the discrete revelation of the surah. Continuous revelation means that among the revealed verses of one surah, the revelation of another surah has not begun, and the revelation of the surah may have lasted for months. Conversely, discrete revelation means that the verses of one surah have been revealed in a scattered manner, and verses from another surah have been revealed before the end of that surah. This article attempts to resolve the dispute between the discrete and continuous revelation of the surah and prove the continuity of the revelation of the surah, and reject the reasons of those who believe in exclusion by criticizing the stated causes of revelation and matching with the principles of *fiqh al-ḥadith*.

1. In the terminology of Qur'anic sciences, exclusions of a surah are verses contrary to the revelation of the whole surah; such as the existence of Maki verses in Madani surahs and the existence of Madani verses in Maki surahs.

Research Background

About the continuity of the revelation of Surat al-ʿAnkabūt, an article entitled A New Consideration of the Comment of Nifaq and Hijrat In the Chapter of Ankabut with Regard to Continuous Revelation of the Chapter in Mecca by Zahra Kalbasi and Amir Ahmadnejad was printed in the Journal of Commentary Studies (Autumn 2018). The authors of the mentioned article have considered the main reason for the discontinuity of Surat al-ʿAnkabūt as talking of hypocrisy and jihad in the first verses of this surah then they refuted the idea that the verses were Madani, using evidence to prove hypocrisy in Mecca. The hypocrites mentioned in the first verses are considered some of the Muslims of Mecca who faltered or secretly apostatized and refused to emigrate. Certainly, the authors of the article have not been unaware of the numerous causes of revelation and have tried to date the verses of the surah. They have attempted to refute the claim by dating the verses and considering their incompatibility with the cause of revelations. Therefore, the article does not discuss all the exclusion verses of the surah but relies on hypocrisy and emigration - although it is not unaware of the multiplicity of causes of revelations. The novelty of the present study is that it deals with all the excluded verses (Mustathniyāt) of the surah and tries to distort the cause of revelations and the continuity of the revelation of the surah by using the rules of fiqh al-ḥadith.

Surat al-ʿAnkabūt

According to the current order, this twenty-ninth surah of the Holy Quran includes 69 verses. The name of this

surah is "ʿAnkabūt" (meaning spider) because of the simile used in verse 41 of this surah in which idolaters who rely on entities other than God are assimilated to spiders. The reason for considering this surah as Madani is its first eleven verses, which are about hypocrites and jihad (Makārim Shīrāzī, 1995: 16/198-199). All of this Surah, according to ʿAkramih, ʿAṭa, and Kalbī, is Makki. Ibn ʿAbbās has also been quoted as having two different views, in one of which he considered as Makki and the other as Madani. Ḥasan also said, "Except for the first ten verses, the rest of the surah was revealed in Mecca" (Ṭabrasī, 1993: 8/425). Ṭabātabāī also said, "The themes of Surat al-ʿAnkabūt are more compatible with the atmosphere of Mecca" (Ṭabātabāī, 1996: 1/145). A total of 12 verses are excluded from this surah. Verses 1 to 11 are:

A.L.M. * Do men think that they will be left alone on saying, "We believe", and that they will not be tested? * We did test those before them, and Allah will certainly know those who are true from those who are false. * Do those who practice evil think that they will get the better of Us? Evil is their judgment! * For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things). * And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation. * Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds. * We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in

worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did. * And those who believe and work righteous deeds,- them shall We admit to the company of the Righteous. * Then there are among men such as say, "We believe in Allah"; but when they suffer affliction in (the cause of) Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes (to thee) from thy Lord, they are sure to say, "We have (always) been with you!" Does not Allah know best all that is in the hearts of all creation? * And Allah most certainly knows those who believe, and as certainly those who are Hypocrites. (al-ʿAnkabūt: 1-11)[1]

Qatādih considers the first ten verses of Surat al-ʿAnkabūt as Madani (Ṭūsī, n.d.: 8/185). In some interpretations, the first eleven verses are considered Madani (Zamakhsharī, 1987: 3/438; Ibn Juzayy Gharnāṭī, 1995: 2/122).

The reasons of those who believe in the exclusion of these verses are these ḥadiths:

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١. الم ٭ أ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لا يُفْتَنُونَ ٭ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهَ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكاذِبِينَ ٭ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئاتِ أَنْ يَسْبِقُونا ساءَ ما يَحْكُمُونَ ٭ مَنْ كانَ يَرْجُوا لِقاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَ هُوَ السَّمِيعُ الْعَلِيمُ ٭ وَ مَنْ جاهَدَ فَإِنَّما يُجاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعالَمِينَ ٭ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئاتِهِمْ وَ لَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كانُوا يَعْمَلُونَ ٭ وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ حُسْناً وَ إِنْ جاهَداكَ لِتُشْرِكَ بِي ما لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُما إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِما كُنْتُمْ تَعْمَلُونَ ٭ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ٭ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذابِ اللَّهِ وَ لَئِنْ جاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَ وَ لَيْسَ اللَّهُ بِأَعْلَمَ بِما فِي صُدُورِ الْعالَمِينَ ٭ وَ لَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَ لَيَعْلَمَنَّ الْمُنافِقِينَ(عنكبوت: ١-١١)

A. Shaʿbī says, "Some people in Mecca professed Islam. From Medina, the companions of the Prophet (pbuh) wrote to them that 'your Islam is not accepted unless you emigrate'. They wanted to leave Mecca, but the polytheists pursued, persecuted and tortured them. Then, the first and second verses of Surat al-ʿAnkabūt were revealed. Muslims of Medina wrote to them that such a verse was revealed about you. They told themselves that we would leave Mecca and fight them if they chased us. When they were leaving, the polytheists chased them, and a battle took place. Some were killed, and some were saved. Then, verse 110 of Surah an-Naḥl was revealed about the mercy on these emigrants. (Vāhedī, 1991: 350).

Regarding the critique of the above narration, it should be said:

First, according to which verse of the Quran did the companions of the Prophet (pbuh) oblige the people of Mecca to emigrate if they want to be known as Muslim? If it is said that verse 97 of Surah an-Nisāʿ[1] refers to this issue, it should be said that Surah an-Nisāʿ is Madani and is chronologically after Surat al-ʿAnkabūt. Hence, this verse was not revealed at that time for the Muslims of Medina to cite. In addition, according

to the narrations, verse 97 of Surah an-Nisāʿ refers to the question and answer of the grave and the world of Purgatory (like verses 28 and 29 of Surah an-Naḥl) (Ṭabātabāī, 1996: 5/49) and has nothing to do with the Islam of the Muslims of Mecca. If verse 72 of Surat al-Anfāl[2] is suggested as confirming Shaʿbī's claim, it should be said that this surah is also Madani and later than Surat al-ʿAnkabūt. Islam, on the other hand, does not oblige the people of Mecca to emigrate but says that "the Muslims of Mecca can help you if they leave Mecca. Because of the domination of the infidels over them, they cannot help you while they are in Mecca." Ṭabrasī has also mentioned this issue (Ṭabrasī, 1993: 4/861).

Second, with the presence of an immaculate person among the ʾummah, there is no place left for ijtihād. If the Islam of the people of Mecca was conditional on emigration, this statement would be the responsibility of the Prophet (pbuh) and not the companions. Plus, the revelation of verses about a group and informing them should be by order of the Prophet

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۱. إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِى أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِى الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا(نساء: ٩٧)

"When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge!" (an-Nisāʿ: 97)

٢. إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِى سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَىْءٍ حَتَّى يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِى الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ(انفال: ٧٢)

Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.(al-Anfāl: 72)

(pbuh). However, in the narration, the companions did so, and the name of the Prophet is not mentioned.

Third, it is narrated that verse 110 of Surah An-Naḥl was revealed about these people, while according to Ramyar, the revelation of Surah An-Naḥl precedes Surat al-ʿAnkabūt. Because Surah An-Naḥl is the seventieth Surah and Surat al-ʿAnkabūt is the eighty-fifth Surah (Ramyar, 1990: 613-612).

Fourth, the beginning of the narration says that the first and second verses of Surat al-ʿAnkabūt were revealed about the Muslims of Mecca and the end of the same narration says also verse 110 of Surah An-Naḥl was revealed about them. This confirms the discrete revelation of the surah and conflicts with the hadith of Ibn ʿAbbās about the continuous revelation of the surah. That hadith is: "The Messenger of God (pbuh) did not know the end of the surah until the revelation of ʿIn the name of God, the Most Gracious, the Most Merciful'" (Bayhaqqī, 1985: 1/126; Ḥākim Neyshābūrī, 1991: 1/355). Based on this statement of Ibn ʿAbbās, it can be said that whenever "In the name of God, the Most Gracious, the Most Merciful" was revealed, the Muslims knew that the previous surah had ended and a new one had begun. This statement shows that until the revelation of the current surah was completed, no new surah was revealed. Hence, the continuous revelation of the surahs is concluded from this statement.

B. Muqātil says, "The first and second verses were revealed about the family of Muḥjaʿ (Omar's mentor), who is the first Muslim martyr in the battle of Badr. He was killed by ʿAmru Ibn al-Ḥaḍramī, and the Prophet (pbuh) said about him, "he is the Sayyid al-Shuhadāʾ (leader of the martyrs), and from this ummah, he is the first person who is called to Paradise." His parents and wife were impatient. Then the first and second verses of Surat al-ʿAnkabūt were revealed, and they were informed that difficult tests are ahead for the God Almighty" (Vāhedī, 1991: 350).

C. According to the commentators, the verse "*va vaṣṣayna al-Insāna bi Validayhi Iḥusnā[1]* … (We have enjoined on man kindness to parents …)" (al-ʿAnkabūt:8) is revealed about Saʿd ibn Abī Vaqāṣ. When he believed and converted to Islam, his mother Jamila said to him, "I have heard that you have gone astray. I swear by the sun and wind, I will not go under any roof, and I will not eat or drink until you give up on Muhammad and return to the old religion." Although Saʿd was his mother's favorite child, he did not listen to his mother. His mother spent three days hungry and thirsty outside the house until she fainted.

Saʿd came to the Prophet (pbuh) and told the story. The eighth verse of Surat al-ʿAnkabūt was revealed, as well as verse 15 of Surat al-Aḥqāf and verses 14 and 15 of Surah Luqmān (Vāhedī, 1991: 351). If the stated cause of revelation is considered satisfactory about Saʿd ibn Abī Vaqāṣ, the Madani nature of verse 8 will be ruled out, but the discrete revelation of the Surah remains valid for two reasons. (1) Because according to historians, Saʿd became a Muslim at the beginning of the Beʿsat and was the third (Blādharī, 1996: 10/12) or the seventh (Ibn ʿAbd al-Bar, 1992: 2/607) Muslim. Since Surat al-ʿAnkabūt was not one of the first revealed Surahs, but according to

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١. وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ حُسْناً(عنكبوت:٨)

the history of the Quran, it is the eighty-third revealed Makki Surah (Hujjatī, 2002: 297), the discrete revelation of the stated Surah is proved. (2) Simultaneous revelation of verse 15 of Surat al-Aḥqāf and verses 14 and 15 of Surah Luqmān , along with verse 8 of Surat al-ʿAnkabūt, will be the reason for the discrete revelation of not only Surat al-ʿAnkabūt but also of Surahs of Aḥqāf and Luqmān.

In the critique of the mentioned narrations, it should be said that disturbance is evident in the narration. Because it mentions "I will not shelter from the sun and wind," while in the narration of Abu Saʿīd - which follows - the sun and wind are not mentioned; instead, it is said, "I will definitely not speak." In addition, the above narration states, "Along with verse 8 of Surat al-ʿAnkabūt, verse 15 of Surat al-Aḥqāf and verses 14 and 15 of Surah Luqmān were also revealed," while the following narration mentions only the revelation of verse 8 of ʿAnkabūt.

On the other hand, the revelation of verses 15 of Surat al-Aḥqāf and verses 14 and 15 of Surah Luqmān, along with verse 8 of Surat al-ʿAnkabūt, conflicts with the hadith of Ibn ʿAbbās (Bayhaqqī, 1985: 1/126; Hākim Neyshābūrī, 1991: 1/355) that mentions the continuous revelation of Surahs.

Another reason that refutes the above narration is the revelation of verses 14 and 15 of Surah Luqmān, along with verse 8 of Surat al-ʿAnkabūt. Surah Luqmān is Makki, and verses 14 and 15 are not excluded. Therefore, the opposition of the Quran prevents the acceptance of the hadith.

D. Abu Saʿīd ibn Abi Bakr Ghāzi narrates from Muṣʿab, and he narrates from his father, Saʿd ibn Abī Vaqāṣ, "His mother swore that she would not speak at all and would not eat or drink

unless her son returned to disbelief. Three days passed and his mother fainted from the severity of the hardship and sorrow. At that time, the eighth verse of Surat al-ʿAnkabūt was revealed" (Vāhedī, 1991: 351).

E. Ahmad ibn Muhammad ibn Abdullah ibn Hafiz quotes Abu Uthman Nahdi, and he narrates from Saʿd ibn Mālik:

The verse "... *Va 'n Jāhadāka li-tushrika bi*[1] ...(but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge)" (al-ʿAnkabūt:8) is revealed about me. I was a worthy and obedient child to my mother. When I became a Muslim, my mother said: "What is this new religion you have adopted? Either abandon the new religion, or I will not consume water and bread until I die, and this disgrace will remain for you so that people will call you, O mother-killer!" I said, "mother, do not do this because I will not give up my religion in any way." Saʿd says, My mother did not eat one day, and it was hard for her. She spent another day and night hungry until it was impossible for her. At that point, I said, "Mother, I swear to God, if you have a hundred lives and lose all of them, I will not give up my religion. Eat if you want, or do not eat." My mother ate at that point (Vāhedī, 1991: 352).

In the critique of the mentioned narration, it should be said that this narration conflicts with the other two narrations that were criticized and were about Saʿd ibn Abī Vaqāṣ. This narration considers the revelation of the verse about Saʿd ibn Mālik, not Saʿd ibn Abī Vaqāṣ, does not mention the

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۱. إنْ جاهَداكَ لِتُشْرِکَ بِی ...(عنکبوت: ۸)

sun and the wind, but does mention the number of days of the strike as two days, not three days. It also does not state fainting and has two extensions compared to the previous two narrations: (1), "this disgrace will remain for you so that people will call you, O mother-killer!" (2), "Mother, I swear to God, if you have a hundred lives and lose all of them, I will not give up my religion. Eat if you want, or do not eat."

F. It is also stated that verse 10 was revealed about ʿAyyash ibn Abi Rabiʿa Makhzumī. He had returned to disbelief, but when verse 10 of Surat al-ʿAnkabūt was revealed, he moved to Medina with some people and became a Muslim, and developed a strong faith (Muḥaqiq, 1982: 606).

G. Considering the reason for the exclusion of verse 11 of Surat al-ʿAnkabūt, Ibn ʿAbbās said,

This verse was revealed about the believers who were expelled by the polytheists. Then they turned to apostasy. And the verse "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls. Then would they offer submission (with the pretense), 'We did no evil (knowingly).' (The angels will reply), 'Nay, but verily Allah knoweth all that ye did'" (Naḥl: 28) [1] is revealed about them.

In the critique of the above narration, it should be stated that ʿAkramih made the same quotation from Ibn ʿAbbās. But instead of verse 11 of   Surat al-ʿAnkabūt, he has

mentioned verse 10 (Vāhedī, 1991: 352).

As those who believe in exclusion have relied on narrations to prove their claim, those who believe in the continuous revelation of surahs also have their own reasons; One of them is these narrations.

Mujahid says the verse "*va min an-nāsi man yaqulu āmannā bi allah [2] ...* (Then there are among men who say, 'We believe in Allah')" (al-ʿAnkabūt: 10) is revealed about those who only claim to be Muslims but they turn to disbelief when troubles are sent by God. (Vāhedī, 1991: 352).

Zaḥḥāk said, "The tenth verse of Surat al-ʿAnkabūt is about a group of traitors in Mecca who professed to be Muslims and returned to polytheism when they were attacked and tortured by the polytheists" (Vāhedī, 1991: 352).

Other than the mentioned narrations claiming that the first verses of Surat al-ʿAnkabūt are Makki, other reasons for these verses being Makki are mentioned below:

If, according to Qatādih, the first ten verses are Madani, the eleventh verse must be Makki. The eleventh verse begins with "Va" (Ṣāfī, 1997: 20/316). Therefore, this verse has no independence in revelation and relies on the previous verses. Since, according to Qatādih, the eleventh verse and the following verses are not excluded and are Makki, the first verses of the surah must also be Makki.

If according to others, the first eleven verses of Surah are Madani, the twelfth verse was revealed in Mecca.

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١. الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِى أَنْفُسِهِمْ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ(النحل: ٢٨)

٢. وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ(عنكبوت: ١٠)

The beginning of the twelfth verse with the letter "Va" is the reason for the connection to the previous verse. Since the twelfth and subsequent verses are not excluded and are Makki, the first verses must also be Makki.

One of the principles of those who believe in exclusion (*Mustathniyāt*) is this hadith: "If the beginning of a Surah was revealed in Mecca, it is Makki; then God would add to it what He wants" (Ibn al-Ḍaris, 1988: 33). The opposite meaning of this hadith is that if the beginning of a surah was revealed in Medina, that surah is considered Madani. So how do those who believe in exclusion and believe in this hadith consider this surah to be Makki even though they consider initial verses as Madani?

If talking about *jihād* in verse 6 is considered the reason for the nature of the verses to be Madani, it should be said in verse 69 of this surah: "And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right"[1] (al-ʿAnkabūt:69) also speaks of *jihād* while no commentator has considered this verse as Madani. The use of the word *jihād* in verse 69 itself proves that the meaning of *jihād* in Makki verses does not inevitably mean fighting the enemies, but it can mean fighting against passions or enduring difficulties (Sādeqī Tehranī, 1998: 23/20). It can also be interpreted as meaning patience in the face of hardships and adversity or not giving up faith (Ṭabātabāī, 1996: 16/103). Another group has considered the meaning of "*Yujahidu li nafsih*[2] (striving for himself)" (al-ʿAnkabūt: 6)

in the context of good deeds and has said that it means that the return of action is to the man himself and has no benefit for God; God Almighty is free from any action performed by human beings (Balkhī, 2002: 3/373; Ibn Kathir, 1998: 6/238).

If the talk of hypocrisy in verse 10 is considered as the reason for the first verses of the surah to be Madani, it should be said that it is true that the occurrence of hypocrisy in Medina is certain, but proving a claim does not negate other issues. In other words, the existence of hypocrisy in Medina is not a reason for its absence in Mecca; The hypocrites mentioned in verse 11 refer to the Muslims who became weak after being persecuted, and this weakness in their faith either manifested itself in the form of apostasy or by not migrating due to the suffering of traveling and leaving the homeland. Darvazih has also considered verse 106 of Surah An-Naḥl as a confirmation of the apostasy of some people and the existence of hypocrisy in Mecca (Darvazih, 2004: 5/473): "How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things)." (al-ʿAnkabūt: 60)[3]

Suyūtī has excluded the above verse due to the narration of Ibn Abi Ḥātam about the cause of revelation of the verse (Suyūtī, 2000: 1/77). That narration says Abu Bakr Ahmad ibn Muhammad Tamimi narrates from Ibn ʿUmar that:

We entered one of the houses of the *Ansār* with the Prophet (pbuh). The Prophet picked up dates from the ground and ate them, and asked why I

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١. وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

(عنكبوت: ۶۹)

٢. يُجَاهِدُ لِنَفْسِهِ(عنكبوت: ۶)

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٣. وَ كَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَ إِيَّاكُمْ وَ هُوَ السَّمِيعُ الْعَلِيمُ(عنكبوت: ۶۰)

do not eat. I said I do not want to. The Prophet (pbuh) said, "But I have an appetite. This is the morning of the fourth day that I have not eaten anything, while if I had asked God, He would have given me the kingdom of Kasra and Ceasar. O son of ʿUmar, you live among a people who surprisingly save their sustenance for the year. This is due to their lack of belief." It did not take long for verse 60 of Surat al-ʿAnkabūt to be revealed: "How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things)." (al-ʿAnkabūt: 60)[1] (Ibn Abi Ḥātam, 1998: 9/3079).

In the critique of the above narration, it should be said that any narration that is contrary to the Quran is rejected. God says in Surat al-Noor:

O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly)* If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do. (al-Noor: 27-28).[2]

According to these verses, it is prohibited to enter the house of others without the permission of the owner of the house. And if no one is in the house, permission is not given to enter, and if the owner of the house has given the order to leave, he must be obeyed. So how is it possible that the Prophet (pbuh) entered the garden with Ibn ʿUmar in the absence of the owner of the garden without consent? If it is said that these verses also have exceptions and the Prophet acted based on those exceptions, it should be said that exceptions include non-residential places where people have stored goods - such as inns or old caravanserais and public places. But that garden belongs to one of the *Ansār* and is not included in this exception: "It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal."[3] (al-Noor: 29).

In addition to the fact that Ibn ʿUmar's narration was found to be contrary to the Quran, it is also in conflict with the narration narrated by Muqātil and Kalbi. They say:

Verse 56 of Surat al-ʿAnkabūt was revealed about the weak and the destitute Muslims living in Mecca, and verse 60 was revealed about a group of Muslims who were persecuted by the polytheists in Mecca. And they were obliged to emigrate to Medina. Then they asked, "How will the migration to Medina be when we do not have a house or a shelter there, and there is no one there to provide us bread and water?" (Ṭabrasī, 1993: 8/455).

On the other hand, verse 60 is connected to previous verses (Ṣāfī, 1997: 12/21), and hence it has no independence in revelation and has

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١. وَ كَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَ إِيَّاكُمْ وَ هُوَ السَّمِيعُ الْعَلِيمُ(عنكبوت: ٦٠)

٢. يا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتاً غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَ تُسَلِّمُوا عَلى أَهْلِها ذلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ * فَإِنْ لَمْ تَجِدُوا فِيها أَحَداً فَلا تَدْخُلُوها حَتَّى يُؤْذَنَ لَكُمْ وَ إِنْ قِيلَ لَكُمُ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكى لَكُمْ وَ اللَّهُ بِما تَعْمَلُونَ عَلِيمٌ (نور: ٢٧-٢٨)

٣. لَيْسَ عَلَيْكُمْ جُناحٌ أَنْ تَدْخُلُوا بُيُوتاً غَيْرَ مَسْكُونَةٍ فِيها مَتاعٌ لَكُمْ وَ اللَّهُ يَعْلَمُ ما تُبْدُونَ وَ ما تَكْتُمُون(نور: ٢٩)

been revealed along with the previous verse or verses. Since verse 59 is not excluded and is Makki, verse 60 must also be Makki. Verse 61 is also connected to the previous one (ibid.). If verse 60 was excluded, verse 61 should also be excluded because it is dependent. Since verse 61 is not excluded and is Makki, verse 60 must also be Makki.

Conclusion

The reasons for the disconnection of the revelation of Surat al-ʿAnkabūt can be put into two parts:

(1) Existence of different causes of revelations, which indicates the disconnected revelation of the verses of the surah. While these causes of revelations are sometimes in conflict with each other or in terms of text, they contained more texts than some others, or several causes of revelation are mentioned for one verse. Most importantly, these causes of revelations were sometimes contrary to other verses of the Quran. On the other hand, other causes of revelations have been mentioned, which indicate that the revelation of the excluded verses is Makki. Therefore, such causes of revelations cannot be the basis for the exclusion of verses.

(2) Talk about *jihad* and hypocrisy in the first verses of the surah, while the word *jihad* does not necessarily mean the term *jihad* - as in the last verse of this surah, where Commentators have said that *jihad* in the last verse means fighting passion, enduring adversity, patience in the face of adversity, not giving up faith, or doing good. On the other hand, some commentators, by explaining the grounds of hypocrisy in Mecca, have proved the presence of hypocrites in Mecca and claimed that hypocrisy has

existed in human societies since the beginning of creation.

In addition to the objections, the excluded verses are syntactically related to the previous and subsequent verses, and the connection of the excluded verses with other verses has been proved semantically.

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A Comparative Study of the Word "Ghanimtum" in Verse 41 of Surah Anfāl from the Perspective of Shiite and Sunni Narrators and Commentators

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بررسی تطبیقی واژه «غَنِمتُم» در آیه ۴۱ سوره انفال از منظر روایات و مفسران شیعه و اهل سنت

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Abstract

The obligation of khums, which is understood from verse 41 of Surah Anfāl, is one of the Furūʿ ad-Dīn of Islam and is the common among Shi'a and Sunni. Of course, they disagree about the concept and scope of this divine duty, namely the word "Ghanimtum ". Shi'a scholars, citing the absoluteness of the word Ghanimtum and the words "Min Shayʿ " in the verses and hadiths of the infallibles (AS), call any benefit that man obtains as Ghanimtum. The Sunni scholars also, since there is no restriction in its original meaning, and by quoting the word "Min Shayʿ" and the narrations of the Prophet (PBUH), have interpreted the word Ghanimtum as everything that a person obtains. But for customary reasons they consider it bound to spoils of war. Because the narrations of the Prophet (PBUH) which stated only the division of spoils, never indicate the monopoly of khums on spoils of war and the interpretation of spoils to spoils of war by the followers are mostly the result of their ijtihad. This article tries to examine the word Ghanimtum from the perspective of Shi'a and Sunni scholars by using the library and analytical-descriptive method in order to reveal the reasons for the scholars' disagreement.

Keywords: Fiqh, Khums, Ghanimtum, Sunnis, Shi'a.

چکیده

وجوب خمس که از آیه ۴۱ سوره انفال فهمیده می‌شود، از فروع دین اسلام و مورد اتفاق فریقین است، البته درباره مفهوم و گستره مستند این وجوب یعنی کلمه «غَنِمتُم» اختلاف نظر دارند. علمای شیعه با استناد به مطلق بودن واژه غنیمت و کلمات «من شیء» در آیه و روایات معصومین(ع) به هر بهره‌ای که انسان به‌دست آورد، غنیمت می‌گویند. علمای اهل‌سنت نیز از آنجا که در معنی اصلی آن قیدی وجود ندارد و با استناد به کلمه «مِن شَیءٍ» و روایات پیامبر(ص)، واژه غنیمت را در هر چیـزی که انسان به‌دست می‌آورد، معنا کرده‌اند، ولی به خاطر دلایل عرفی آن را مقید به غنائم جنگی می‌دانند؛ چراکه روایات پیامبر(ص) که تنها تقسیم غنائم را بیان کرده است، هرگز بیانگر انحصار خمس در غنیمت جنگی نیست و تفسیر غنائم به غنائم جنگی از سوی تابعین، بیشتر نتیجه اجتهاد آنهاست. این مقاله در تلاش است با بهره‌گیری از روش کتابخانه‌ای و تحلیلی ـ توصیفی به بررسی واژه غنیمت از منظر علمای شیعه و اهل سنت بپردازد تا دلایل اختلاف نظر علما آشکار گردد.

کلمات‌کلیدی: فقه، خمس، غنیمت، اهل سنت، شیعه.

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Introduction

Khums, which is one of the obligations of the rulings, has its main root in the Holy Qur'an. The word khums means one share out of five shares. In the Holy Qur'an, khums is used on the rhythm of Fu'l; like:

"In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused(to any one). Thus is it ordained by Allah; and Allah is All- Knowing, Most Forbearing." (Nisā'/12)

Therefore, khums in the term of Shari'ah is a right whose departure from the property has been obligatory (Ṭurayḥī, nd: 4/66).

God in the Holy Qur'an, in the verse 41 of surah Anfāl, mentions the subject of Khums and says:

"And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer, if ye do believe in Allah and in the revelation We sent down to Our Servant on the Day of Discrimination, the Day of the meeting of the two forces. For Allah hath power over all things." (Anfāl/41)

There are many narrations about khums, such as the narration of: "Khums has six shares, three of which is for Imam who is the successor of the Messenger of God (PBUH) and the other three shares are for the orphans, the poor and the homeless." (Tūsī, nd: 340)[1] It has been quoted form the Shi'a in a narration in Sunan Bayhaqī from Abu Hurairah that the holy Prophet said: Khums is obligatory in Rakāz. He was asked what the Rakāz is. He said: The gold and silver mines, which God has created on earth from the first day.

There are narrations from Sunnis who explain its uses and belongings, which shows the general acceptance of the obligation of khums in Islam. So, despite the fact that there is no difference in the obligation of khums, there is a difference of opinion between Sunnis and Shi'as as to what khums is entitled to and how it should be spent. Sunnis consider khums obligatory only on war spoils, but Shi'a jurists, citing the literal meaning of spoils and a large number of authentic narrations of the Infallibles, believe that khums, in addition to war spoils, is used for other purposes such as profit, mines, treasure, etc. Belongs to.

This article examines the views of Shi'a and Sunni scholars and states the reasons so that its aspects are clear and studied by the scientific community.

1. Background

In the era of the presence of the Imams (AS) and the beginning of the Minor Occultation, many jurisprudential books were written by Shi'as about khums, such as the books of Hassan ibn Saeed ibn Hamad ibn Mehran (Najjāshī, 1416: 2); Ali ibn Mahziyar Ahwazi (ibid., 253); Ali Ibn Hassan Fadhāl (Tūsī, 1417: 2); Muhammad Ibn

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۱. «الخمس على ستة اسهم، ثلاثة منها للامام القائم مقام النبى (صلى الله عليه و آله) ... ثلاثة لليتامى والمساكين وابن السبيل».

Isa Ibn Ubaid (Ibid); Muhammad Ibn Urmah Qomi (Najjāshī, nd.: 330), Hussein Ibn Saeed Ibn Hamad (Ibn Shahr Āshūb, nd: 76); Muhammad ibn Hassan ibn Furūkh Saffār (Najjāshī, 1416: 354); Ahmad ibn Muhammad ibn Dawl Qomi (ibid., 1); Scafi (ibid., 3058); Muhammad ibn 'Ali ibn Hussain-ibn Musa ibn ibn Babawayh Qomi (ibid., 389). In the era of the Major Occultation, Shi'a scholars have dedicated a chapter of jurisprudential books to booty or khums. As Ali ibn Babawayh Qomi has discussed khums in the book of jurisprudence attributed to Imam Reza (AS) (Ṣadūq, 1406: 294), Sheikh Ṣadūq in Al-Muqna' (Ṣadūq, 1415: 171) and Al-Hidāya (Ṣadūq, 1418: 276) has an independent chapter called Khums. Sheikh Mufīd has also independently discussed the subject of khums and booty in the book of Al-Muqna' (Sheikh Mufīd, 1410: 276). Also Seyyed Morteza in the book Al-Antisar has a chapter entitled "What is obligatory on Khums and its quality" (Alam al-Hudā, nd: 225) and also in the book Rasā'il, he has mentioned the rules of Khums (Alam al-Hudā, nd: 226).

In contemporary times, many works on the jurisprudential issue of khums have been written by Shi'a scholars, but most of their topics are devoted to the study of jurisprudential narration on the examples of khums and how khums is calculated. Only in the introduction of their book, they have given a brief discussion about the receipt of khums for war spoils by the Messenger of God (PBUH) and the efforts of the Imams (AS) to express the obligation and subject of khums. The book Al-Khums by Ayatollah Hussein Nouri Hamedani discusses the history of Khums during the time of the Prophet (PBUH) as well as some reports of Khums being paid by Shi'as to the Imams. Another book that deals briefly with the history of khums in the time of the Messenger of God (PBUH) is the book of khums by Seyyed Hassan Imami. Of course, most of the author's efforts are to prove the necessity of khums in the interests and also to answer the doubts of the Sunnis. The article on the contemporary interpretation of the verse of khums by Mohammad Fakir Meybodi has also expressed doubts, but none of the works have examined the reasons for the necessity of khums and proving it from the point of view of Shi'a and Sunni commentators, so in this article we will examine this issue.

2. Asbāb al-Nuzūl of the verse

The commentators, considering the context of the verse and the verses before and after it, believe that the holy verse was followed by a dispute over the division of the spoils of the Battle of Badr. Allameh Tabataba'i regarding the connection of the verses in the surah and its explicitness to the battle of Badr shows that this holy verse was revealed about the battle of Badr and its spoils (Tabataba'i, nd: 9/9). Of course, Wāqidī relates it to the battle of Banī Qinqā', which took place one month after the battle of Badr and twenty months after the migration (Ālūsī, 1415: 5/200). The beginning of this surah indicates that after the battle of Badr some Muslims argued over the division of spoils of war, and God, in order to eradicate the matter of discord, gave the spoils to the Prophet so that he could use it as he wish and the Prophet (PBUH) divided them equally among the warriors (see: Mohammad, 2012: 90-92). Ayatollah Makarem Shirazi states the Sabab-e-Nuzūl of this verse according to the context of the verse which is about jihad and since jihad is

often associated with the issue of booty, the holy verse has been revealed regarding the ruling of war spoils. Then he has spread the verdict from the spoils of war to all incomes (Makarem Shirazi, 2001: 7/172).

3. Explaining the word Ghanīmat

The Qur'anic lexicographer, Rāghib, has interpreted Ghanam to mean the property of the enemy that is obtained in war, and then he believes that it has been used in everything that reaches man, whether it is from the enemy or non-enemy (Rāghib Isfahāni, 1412: The word Ghanam). Ibn Fāris has stated the meaning of the word Ghanīma as Ghanam, which is the sum of Ghanā'im i.e. spoils of war. Some lexicographers have defined Ghanīmat as a benefit that he did not own before (Ibn Fāris, 1404: The word Ghanam). So, in general, Ghanam and Ghanīmat is a financial gain, which is obtained without difficulty and has no previous ownership or other partner. Of course, each lexicographer has mentioned one of its features and there is no difference between the definitions because they all mean the acquisition of property.

4. Ghanīmat from the point of view of commentators

In the analysis of the meaning of the word Ghanīmat in verse 41 of Surah Anfāl, the views of Shi'a and Sunni commentators on this word have been examined in order to clarify the commonalities and specifics of the views of each of them by stating the arguments of the commentators.

4-1. The views of Shi'a commentators

Shi'a commentators, considering the absoluteness of the word Ghanīmat, believe that khums is obligatory on any profit obtained from war spoils or from the benefit of work and trade or treasure, mining and diving (Tūsī, nd:

5/123). Allameh Tabataba'i considers Ghanam and Ghanīmat to mean gain through trade, work or war, and the Sabab-e-Nuzūl in this verse has been adapted to war spoils (Tabataba'i, nd: 9/89). Therefore, Ghanīmat has two meanings: a special meaning that is used for war spoils, and a second general meaning which, in addition to war spoils, also includes the gains of treasure, mining and diving. In the verse "And know that out of all the booty that ye may acquire (in war)" the sentence begins with the verb "know" which is addressed to the believers because whenever God begins the sentence with "O; you believers…" He states the legal rulings and instructions like "O ye who believe! The law of equality is prescribed to you in cases of murder" (Baqarah/178), or "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you." (Nisā'/59). In this surah, God has stated for several times the phrase "O; ye who believe" (Anfāl/15, 20, 24, 26, 29 and 45) which makes it clear that the addressees of this verse are also believers.

Another point in this verse is that instead of "أخمِسوا غنائمَكم" or "خمّسوا", God has expressed the ruling as a punishment and warning to the addressee and expressing concern for the dignity of khums with the phrase "And know that out of all the booty that ye may acquire" in the beginning of sentence has emphasized "khums".

Allameh Tabataba'i considers the verse as the legislator of the eternal rule of khums like other Qur'anic legislations (Tabataba'i, nd: 9/91). Sheikh Tūsī (RA) in his commentary, after mentioning the holy verse of Khums, writes in the meaning of "Ghanimtum": "Ghanīmat is what taken from the infidel warriors by war, and it

is a gift from God to the Muslims; And for our (Shi'a) companions, khums is obligatory for every benefit that a person obtains through business and profit of trades and treasures and what they take out of the sea, and other than what is mentioned in the books of jurisprudence. And it is possible to argue with this verse (Khums verse) for this matter, because all these cases are called Ghanīmat(Tūsī, nd: 5/122 and 123).

However, Ṭabrasī, in his commentary "Majma' al-Bayān", says: "Ghanīmat is what taken from the property of infidel warriors through war, and this (property) is a gift from God to Muslims .... And our companions (Shi'as) have said: Khums is obligatory and for every benefit that man gains from businesses and mines and things that they take out of the sea, and other than what is mentioned in the books. And this verse (khums) may be argued for this matter, because in the dictionary, all this property is called Ghanam and Ghanīmat." (Ṭabrasī, 2006: 4/543 and 544).

Ayatollah Jawādī Āmulī, says that the verse "And know that out of all the booty that ye may acquire" has many words with emphasis on action. It is not only a purely scientific matter that God wants to say the jurisprudential issue, but "and know and act" means to know and act. Because it follows that if you believe in God and what He has revealed to the Prophet, then knowing does not require faith, then it becomes clear that knowing needs acting. The second point of the second word is its emphasis that the letter "'Anna" has been repeated in two places. "'Anna" itself is useful for emphasis. Its repetition is also useful for emphasis. Of course, in terms of ordinary calligraphy, this "'Anna" should be written separately from "Mā". Because we have an "'Anna Mā" that is useful to limit, it is a word, but here it is for connection (Jawādī Āmulī, 2015: 32/ following verse 41 of Surah Anfāl).

Therefore, since God has said: "And know ...", in any case, the verse definitely intends to express a religious rule and not a matter of belief. Therefore, whenever the addressee knows that khums of Ghanīmat is not in his property and it is owned by the six tribes mentioned in the verse, he considers it his duty to offer khums to them and he considers this amount of property as a trust in his hands. And God says in the Qur'an: "God commands you to give back the trusts to their owners." (Faqīh Imāmī, 2002: 78).

One of the reasons for the Shi'a scholars is the expression of "Min Shay'" in the verse, because the ambiguity in the "Mā" is eliminated by the "Min". This reason is desired by all commentators of different religions with different theological, mystical, jurisprudential tendencies, etc., because "Min Shay'" means war and non-war spoils, but any kind of halal benefit, as the word Ghanīmat has been used in this meaning in the Qur'an and narratives, in this sense, such as: "With Allah are profits and spoils abundant." (Nisā᾽/94) "When ye set forth to acquire booty (in war)" (Fatḥ/15), "And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom." (Fatḥ / 19)

The holy Prophet (PBUH) said: "When a wise man wants to speak, he thinks first, if he sees it is a good word, he says it. So he benefits, and if it is bad, he does not say it and stays healthy." (Ibn Shu'bah al-Ḥarrānī, nd: 28)

Amir al-Mu'minin Ali (AS) said: "Today is a day of spoils and treasures, we do not know whether we are alive tomorrow or not "(Ibn Shu'bah al-Ḥarrānī, nd: 220). Therefore, Ghanīmat, provided there is no exception, includes any profit from agriculture, trade, industry and gifts (Fākir Maybudī, 2012: 12).

4-2. The views of Sunni commentators

Many Sunni scholars, considering that there is no restriction in the original meaning of Ghanīmat, believe that the word Ghanīmat is used in everything a person gets from an enemy or a non-enemy, but for other customary reasons it is limited to war spoils. The Ghanīmat is interpreted by the Sunni commentator Qurṭubī to mean something that an individual or a group achieves through effort. And in the verse, Ghanīmat includes property that reaches the Muslims by defeating the infidels, but it should be noted that the adverb has been included in the custom of Sharia (Qurṭubī, 1985: 1/8).

Fakhr Rāzī in his commentary considers Ghanīmat as something that man achieves and then says: "The religious meaning of Ghanīmat according to Sunni scholars is the same as war spoils" (Fakhr Rāzī, 1420: 15/164) And Rashid Reza, another Sunni commentator, has not assigned Ghanīmat to war spoils and has stated a wide meaning for it. While he believes that due to religious restrictions, the broad meaning of the verse should be limited to war spoils. (Rashid Reza, nd: 10 / 3-7).

In Tafsīr Rūḥ al-Ma'ānī written by Ālūsī, the famous Sunni commentator, Ghanam means any profit and benefit (Ālūsī, 1415: 2/10). Also, the phrase of the verse indicates a religious ruling, as

Zamakhsharī has stated in the phrase "Surely khums is for Allah" (Zamakhsharī, 1400: 2/221). Therefore, the sentence of obligation has been announced due to the deleted news, which is indicated by the context. Commentators have stated that the meaning of "Min Shay'" is that whatever the name of the object is true to it, and in their own words, "even the string and the needle" (thread and needle), is in the circle of "What your spoils are" (Rāzī, 1420: 15/485; Nayshābūrī, 1416: 3/401; Ālūsī, 1415: 5/200; Ḥaqqi Barsawi, nd: 3/347) But according to customary reasons, the object only includes the property of the infidel, which is obtained through the spoils of war.

4-3. Summarizing the views of the commentators

According to Shi'a scholars, due to the absoluteness of the word Ghanīmat and emphatic words and the expression of "Min Shay" in the verse of Ghanīmat, it includes any profit from agriculture, trade, industry and gifts. And according to Sunni commentators, Ghanīmat means any benefit, but for other customary reasons it is tied to war spoils.

5. Expressing narrative arguments

Then, we consider the view of Shi'a commentators by referring to the narrations of the Holy Prophet (PBUH) and the infallible Imams (AS) and we also consider the view of the Sunnis by referring to the arguments of the Holy Prophet (PBUH) and the Companions, and we will state the narrative arguments in the analysis of the word Ghanīmat.

5-1. Shiite Narrations

In the narrations of the Holy Prophet (PBUH) and the infallible Imams (AS),

examples of Ghanīmat to which khums belongs are mentioned, and some examples of it are mentioned below:

There is a correct narration that Sheikh Ṭūsī quotes it from Ali Ibn Mahziyar from Imam Bāqir (AS) in Tahdhīb and Istibṣār. In this narration, Imam Bāqir (AS) says: "But the spoils and incomes, so their khums is obligatory on the people every year, God has said: "And know that the spoils ..." the spoils and the benefits are the Ghanīmat that man takes and the benefits that he finds." (Ṭūsī, nd: 4/141/20/39; Ṭūsī, 1984: 2/60/12/32). We will now comment on this hadith: In short, the fact that Imam Bāqir (AS) has referred to the verse for the obligation of khums in absolute benefits it is based on such narrations. (Faqīh Imāmī, 2001: 102).

Sheikh Ṣadūq has quoted a narration from the Holy Prophet (PBUH) in this regard: The Prophet (PBUH), while giving the advice to Imam Ali (AS), said: "O Ali, Abd al-Muṭallib set five traditions in the age of ignorance that God implemented in Islam. He forbade the wives of fathers to their children, and God revealed the verse: "Don't marry the wives of your fathers…" And that he found a treasure and spent its khums in the way of God, so this verse was revealed: "And know that the spoils ..." If Ghanīmat in the verse meant only spoils of war, the verse had nothing to do with the tradition of Abd al-Muṭallib, then this hadith implies that Ghanīmat is called to the absolute income, of which treasure is one example. Ṣāḥib Wasā'il quotes a hadith from Sayyid ibn Tawus: It was narrated from Musa ibn Ja'far, from his father (AS) that the Messenger of God (PBUH) said to Abu Dharr, Salman and Miqdād: Make me a witness for you to testify to the oneness of God (as far as

he said :) and that Ali Ibn Abi Ṭālib is the successor of Muhammad(PBUH), and he is Amir al-Mu'minin, and his obedience is the obedience of God and His Prophet, and the Imams are all his children. And that the friendship of his family is obligatory and necessary for every believer, along with saying prayer in due time and paying zakat through halal way and consuming it among his people and paying khums from whatever each people owns it, so that it reaches the one, who is the guardian of the believers and their emir, and after the Amir al-Mu'minin khums belongs to the imams who are his children; and he who is incapable and has no power to pay except a little of the wealth. Then khums belongs to the weak of my family, who are the children of the Imams. The Prophet (PBUH) also wrote letters to the heads of the tribes and wufūd (i.e., those who came to Medina from outside Medina to visit the Holy Prophet (PBUH)), reminding the chiefs to pay khums as Ghanīmat. While there was no war to pay khums of the spoils of war." (Ḥurr Āmulī, 1409: 6/386/4/21).

The original of this hadith has been narrated by Sheikh Ṭūsī (RA) both in "Tahdhīb" (Ṭūsī, nd: 4/16/6) and in "Istibṣār" (Ṭūsī, nd: 2/17/9/7): Muhammad ibn Ali Nayshābūrī asked Imam Ali al-Naqi (AS) about a man who received a hundred crores of wheat from his own farm as a tithe by the caliph and spent thirty crores to reform and develop the same farm. The remnant is sixty crores. How much he must pay as khums? The Imam wrote in reply: What was left of his living expenses, its khums will be our right. What is used in this narration is that: First of all, the land of the farm belonged to him, because in the text of the narration, it was mentioned "From

his farm", that is, it was neither a waqf nor a land open to the public. Secondly, the zakat on wheat has been taken from him: "Take him tithe." Thirdly, zakat is not taken legally, according to the phrase "Ma Yuzakki", fourthly, if the wheat for which zakat was given exceeded the annual consumption, khums of the excess amount must be paid. This hadith is not invalid in terms of its meaning and that khums according to this narration is reserved for the Imam, not because the Imam is responsible for collecting and distributing khums among the deserving during his presence, but because it is said "It is my khums" and the division of Khums and its non-allocation to the Imam are mentioned in the text of the Qur'an and they never ruled against the Qur'an(Ḥurr Āmulī, 1409: 6/348/2/Book of khums/Chapter 8).

The Shi'as did not need to use the history and events of the time of the Prophet (PBUH) in the sources of the rulings; because the Shi'a took the rulings directly from the Book and ʿItrat according to the order of the Prophet (PBUH) who had said: "I am leaving among you the two weighty things, the Book of God and my progeny." (Majlisī, 1403: 2/226/3)

In addition, a number of narrations have been narrated from the Ahl al-Bayt (AS), especially from Imam Bāqir (AS) who said: My hadith is the hadith of my father and the hadith of my father is the hadith of my grandfather and the hadith of my grandfather is the hadith of Imam Hussein and the hadith of Imam Hussein is the hadith of Imam Hassan and the hadith of Imam Hassan is the hadith of Amir al-Mu'minin and the hadith of Amir al-Mu'minin is the hadith of the Prophet and the hadith of the Prophet is the word of God. (Kulaynī, 1430: 1/53/14). Therefore,

the Shi'as do not see any difference between the biography of the Imams (AS) and the biography of the Prophet (PBUH) and consider the speech of the Ahl al-Bayt (AS) as the tradition of the Prophet (PBUH) (Faqīh Imāmī, 2001: 138).

5-2. Sunni narrations

There are examples of the spoils in Sunni hadith books to which khums is attributed, such as Rakāz, Kanz, Madan, and Suyub, including:

Ṣaḥīḥ Bukhārī says: Malik and Ibn Idris have said: "Rakāz" is the treasure at the ignorance era in which khums is obligatory, and Umar ibn 'Abd al-'Aziz used to take five from each of the two hundred mines. That is, he did not consider the mines to be Rakāz, because if he was a part of Rakāz, he had to pay forty out of two hundred (that is, khums) (Bukhārī, 1410: 2/137, a chapter on Rakāz al-Khums).

And Hassan said: Whatever Rakāz is found in the Dar al-Ḥarb has khums and what is found in the land of peace has Zakat. Note that in this speech, he has set khums in front of zakat. Second: If there was one-fifth of zakat in Rakāz, then it should reach the eight expenses that are specified in the verse of Zakat - "Only the alms for the poor ..." (Tawbah/60). If the public and private has determined its consumption as the consumption of the spoils of Dar al-Ḥarb. Now pay attention to the words of the jurists.

Ḥanafīs have said: Mining and Rakāz have the same meaning; and Rakāz is legally a financial thing that is found underground, whether it is natural that God created it, without anyone placing it underground, or whether it is a treasure that the infidels hid. The amount that comes out of the mine and the Rakāz (one-fifth) is not actually called zakat, because what is

stipulated in zakat is not stipulated in them (such as quorum and consumption).

Mines are divided into three types:

1. Those that can be soft and flexible with fire.

2. Those that are liquid and fluid.

3. Those that are neither flexible nor fluent.

Flexible mines such as gold, silver, copper and iron. Flow mines, such as bitumen and oil. Minerals that are neither flowing nor flexible, such as lime and jewelry. However, those mines that become flexible by fire are required to pay its khums, and their consumption is the consumption of the khums of the booty mentioned in the verse of khums. But the mines that flow, such as bitumen, oil and salt, have nothing in them, no Khums and not Zakat. And it's like mines that are neither flexible nor flowing, like light and jewels, so nothing is necessary in them. And in the same book, he quotes from the Maliki that: They say: In Rakāz (which they consider only the treasures that were hidden in the underground during the time of ignorance), it is obligatory to take out its khums, whether it is gold, silver, other than that, whether the Muslim has found it. Whether non-Muslim, whether the finder is free or slave. This khums, like war booty, must be spent in the public interest. (Al-Jazīrī, 1424: 1/494). In the same book, he quotes the Ḥanbali who say: (Ibid. 1/495). It is obligatory for a person who has found "Rakāz" to pay khums of the treasury so that the Imam or the Deputy Imam can spend it in the public interest; and the rest is for the person who found it. If this was one-fifth of the zakat, they would not have said: The Imam should consume it. Rather, it was spent in the eight guilds in the verse of alms.

As Abu Ubayd al-Qasim ibn Salam writes: This is the ruling on khums in which interference is related to the Imam and is left to the Imam. But almsgiving has not reached any of the leaders and scholars to bring it to the consumption of anyone other than the eight guilds of which they need alms. Therefore, the ruling on khums and the ruling on charity are different in this regard. And both (the people of Khums and the people of Zakat) are mentioned in the book and Sunnah. (Hirawī Al-Baghdadi, nd: 456).

Abu Yūsuf writes in the book "Fiqh al-Mulūk wa Miftāh al-Ratāj al-Mirsad ala Khaznah al-Kitab al-Kharaj": "Rakāz" means the gold and silver in which God created the day when He created the earth. Khums is also obligatory in Rakāz. A person who finds an old treasure, as long as it is not in the land of others and it is gold or silver or jewelry or clothes, its khums is obligatory. Four-fifths of it is for the one who found it, and this khums is the Ghanīmat that people get, the khums of which is taken, and what remains is theirs. Therefore, everyone believe in the necessity of Khums in Rakāz, and in consumption, everyone considers the Khums of Rakāz to be the same as the Khums of Ghanīmat. As a result, we cannot interpret the news of "There is no khums except in the spoils" as follows: Khums is not obligatory, except in the spoils of war. This research is the best proof of the correctness of the commentators' words in the meaning of this hadith.

In Ṣaḥīh Bukhārī and al-Tirmidhī, it is stated: " (Bukhārī, 1410: 4/250, a chapter of Tawhid; and 1/13/19; and 3/53; Nayshābūrī, 1334: 1/35 and 36, chapter of faith; 5/136; Nisā'i, 1406: 2/333; Hanbal, nd: 3/318; and 5/136; Hirawī al-Baghdādī, nd: 12). A man

from Banī Abd Qays came to the Holy Prophet (PBUH). When he wanted to leave him and return to his tribe, the Prophet ordered him to pray, fast, pay zakat, and pay khums on his income. But there was no war to mean the spoils of war, because 'Abd al-Qays, out of fear of the polytheists of the "Muzir" tribe, left his place only in the peace months. That is, Abd al-Qays did not have the power over war, but was in complete secret. Therefore, there was no Ghanīmat in their hands to demand khums of them. Third: In the matter of zakat, which was related to the interests of Muslims, especially the poor and needy, the Prophet of Islam (PBUH) was commissioned to collect this tax from the people; "Take charity from their property..."

And in order to obey this, the Prophet (PBUH) had to send agents around to collect zakat in order to spend it, but khums was the right of the Prophet and his relatives, and it resembled personal property. Therefore, the Prophet (PBUH) was not commissioned to receive it, but only had the duty to convey his rights and those of his relatives to the people, so that they could do their duty themselves. In short, khums cannot be compared to zakat, and the failure to send officials to receive khums cannot be used as a reason for not requiring khums. Also, according to Shi'as and Sunnis, khums was obligatory in "Rakāz and Ma'dan" and the Prophet (PBUH) did not send anyone to receive it. Fourthly: It has been narrated in Futūḥ al-Baladān that: When the Messenger of God (PBUH) sent Amr ibn Ḥazm to Yemen, he wrote a letter to him with the following subject: In the name of God, Most Gracious, Most Merciful; this is a statement from God and the Messenger of God! O you who

believe! Fulfill your covenants, the covenant of Muhammad, the Messenger of God, to Amr ibn Ḥazm, when he sent him to Yemen and commanded him to be pious and fear God, and ordered him to take the khums of God from his income, and what Believers are obliged to give alms. (Balādhurī, 1408: 1/84).

And Ibn Hūshām in Sīra (Ibn Hūshām, nd: 4/265) has almost the same theme. And Ṭabarī and Ibn Kathīr each in their own history (Ṭabarī, 1983: 1/1727; Ibn Kathīr, nd: 5/76); And Abu Yūsuf in the book Al-Kharaj (Abu Yūsuf, 1399: 85); and Ḥākim in Mustadrak (Ḥākim Nayshābūrī, nd: 1/395); And Muttaqī in Kanz al-’Ammāl (Muttaqī, 1401: 5/867/14573). Also, the Messenger of God (PBUH) wrote a letter to the tribe of Sa'd ibn Hazīm and the tribe of Juzām and sent 'Ubay' and 'Anbasah' to receive alms and khums (Ibn Sa'd, 1410: 1/270). And there are many other cases that are not covered by the expert, considering that in none of these cases was there a war between Muslims and infidels that the Prophet demand their spoils. And the Messenger of God (PBUH) sent Imam Ali (AS) to Yemen to receive khums (Haythamī, 1386: 3/78) and he also appointed Muhammiyah ibn Juz' to receive khums (Hirawī Al-Baghdādī, nd: 461; Nayshābūrī, 1334: 2/754). Fifth: According to the narrations, almsgiving and zakat are forbidden for Bani Hashem, and war, which is not always between infidels and Muslims, so how should the poor and needy of my family live? And where should their living expenses be provided?! Sixth: From whom should the issues of khums and the cases of belonging be heard and in what books should it be read?! If you expect from the Sunnis, it is a vain expectation. Because Umar prevented

the narration of hadiths until the time of Umar ibn Abd al-'Aziz, the narration of hadiths was completely forbidden. And after one hundred years, there were no documented hadiths in the hands of individuals, and if the hadiths were also documented, among those great narrators was no one who defended the rights of Ahl al-Bayt. Bukhārī and Muslim, who narrate hadith from more than two thousand and four hundred people, do not narrate hadith from any of the Ahl al-Bayt of the Prophet (PBUH) except for two hadiths, which are against the Ahl al-Bayt (AS) (Najmi, 2016: 90 and 91). But in the history we also ask how the chroniclers who were contemporaries of Banī Umayya and Banī Abbas and were their mercenaries, were expected to describe in detail the history of khums and the perpetrators of khums and the quality of its distribution? And engage with the rulers of the time? If we are very optimistic, we say: out of fear, they did not reveal historical facts, and otherwise, referring to their books, we cannot believe their good intentions. And for more information about the betrayals of those like Ṭabarī and Ibn Kathīr, refer to the noble book "Al-Ghadir" (Amīnī, 1416: 2/287/ Volume 9 from page 67 onwards).

Moreover, khums was a matter of "Wilāyat" and proving such a right for the Ahl al-Bayt (AS) required acknowledging their caliphate. However, how is it possible for Sunni writers to prove a right that their leaders tried to usurp it, a right that was a sign of Ahl al-Bayt's (AS) Wilāyat, but in the end, some narrations have been written by their pens, through which the facts can be understood.

5-3. Summarizing narrations

According to the narrations, it was seen that the narrations of both Shi'a and Sunni tribes are obligatory on the obligation of khums on Ghanīmat that is not reserved for war spoils. The only difference between the narrations is in the expression of examples of Ghanīmat, which in Shi'a narrations refers to everything that remains of the means of life, and in Sunni narrations Ghanīmat includes mines and treasures and any kind of gifts.

Conclusion

In verse 41 of Surah Anfāl, God states the obligation of khums, but there is a difference of opinion among the Shi'a and Sunni commentators on the meaning of the word spoils in the holy verse. Shi'a scholars, because of the use of the word Ghanīmat, believe that Ghanīmat includes all war and non-war spoils, including the benefits of labor, trade, agriculture, mining, and the like. Because "Min Shay" contains every kind of spoils and benefits. According to many Sunni commentators, the word Ghanīmat is everything that a person obtains from the enemy or non-enemy. As in their own words (thread and needle) are considered Ghanīmat. Therefore, there is no restriction in its original meaning, but it is bound to the spoils of war due to the ijtihad of the Tābi'īn. According to the narrations of the Prophet (PBUH) and the infallible Imams, in Shi'a sources, Ghanīmat means everything that remains of the means of livelihood, and in Sunni sources, it includes mines and any kind of gift. So it is not dedicated to spoils of war.

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Validation of the Authenticity of the Attribution of the Book "Tanvir al-Miqbās" to Ibn Abbas

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اعتبارسنجی اصالت انتساب «تنویر المقباس» به ابن عباس

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Abstract

Ibn Abbas is one of the most famous exegete companions known as the grandmaster of the Meccan school of interpretation. His prominent position is due to the large number of interpretive narrations quoted from him. Numerous works in the interpretation of the Qur'an are attributed to him, among which some works are more famous due to the possibility of his own writing or direct quotation from him or their important contents. One of the famous exegetical works attributed to Ibn Abbas is called "Tanwīr al-Miqbās." According to the content evaluation, the authenticity of the attribution of this work to Ibn Abbas cannot be accepted; The most important reasons in terms of content are as follows: problems in the number of words and letters of some surahs, the existence of words indicating quotations from other companions and followers, the existence of later terms and the existence of late sectarian and theological evidence. Similarly, both documentary and bibliographic and historical reviews confirm this conclusion as well.

Keywords: Abdullah Ibn Abbas, Tanwīr Al-Miqbās, Al-Tafsīr Al-Wādih, Firūzabadī, Kalbī, Diniwarī.

چکیده

ابن‌عباس یکی از مشهورترین صحابیان مفسر است که او را رئیس مکتب تفسیری مکه می‌دانند. جایگاه برجسته او به سبب کثرت روایات تفسیری نقل شده از اوست. آثار متعددی در حوزه تفسیر قرآن به او منتسب شده که در این میان برخی آثار به دلیل احتمال تألیف به دست خود وی یا نقل مستقیم از او و یا اهمیت محتوا، شهرت بیشتری دارند. یکی از آثار تفسیری مشهور منسوب به ابن‌عباس «تنویر المقباس» نام دارد. ارزیابی این اثر نشان می‌دهد که از لحاظ محتوایی به دلایلی چون اشکال در عدد کلمات و حروف برخی سور، وجود الفاظی دال بر نقل از دیگر صحابیان و تابعان، وجود اصطلاحات متأخر و وجود شواهد فرقه‌ای و کلامی متأخر نمی‌توان اصالت انتساب این اثر را به ابن‌عباس پذیرفت؛ همچنان‌که از دیدگاه سندی و نیز کتاب‌شناسی و تاریخی هم ارزیابی‌ها همین نتیجه را تأیید می‌کنند.

کلمات‌کلیدی: عبدالله بن عباس، تنویر المقباس، التفسیر الواضح، فیروزآبادی، کلبی، دینوری.

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Introduction

In the first century AH, hadith writing was influenced by the prohibition of writing the prophetic hadith; The period of Ibn Abbas's scientific prosperity coincided with the era of the first caliphs, while during the time of the first three caliphs, the writing of prophetic words, which could be considered an important source for the interpretation of the Qur'an, was banned. (Khatīb Al-Baghdadi, 1974: 36 ff.) On the other hand, some of the Companions were exempted from some governmental restrictions on the expression of religious opinions and ideas in that time; Among them, Ibn Abbas had the position of issuing fatwas; so, he could act freely more than other Companions. (Askarī, 1415: 2/419) Accordingly, some link the compilation of the first exegetical book to the period of "Followers"; As some have introduced "Saeed Ibn Jubayr" - one of the prominent students of Ibn Abbas - as the first author of the book on the subject of Qur'anic interpretation. (Sadr, 1951: 322) In some narrations, however, there are traces of writing and composition by Ibn Abbas. For example, Obaidullah ibn Abi Rafi' narrated that Ibn Abbas came to his father, Abu Rafi', and asked him about the life of the Prophet (PBUH), while carrying tablets with himself and wrote on them. (Khatīb Al-Baghdadi, 1974: 92)

According to some narrations, Ibn Abbas had books, but his own writing is not specified; However, the appearance of the narrations is more depicting that he himself wrote them. A clear example is the narration which says that a person named "Kurayb" took Ibn Abbas's books to Musa ibn Aqaba as a camel load and sometimes Ibn Abbas's son borrowed some scriptures from him for copying. (Ibn Asākir, 1415: 50/123) According to another narration, Abu Kurayb quoted his father as saying that he had seen the order of revelation of the Surahs of the Qur'an in the Book of Ibn Abbas. (Al-Balādhurī, 1959: 1/109) It is written in the " Mu'jam al-Mu'allifīn" that they attribute the interpretation of the Qur'an and a position in hadith and fatwas to Ibn Abbas which "Muhammad ibn Musa ibn Ya'qub ibn Ma'mun Abbāsī" has collected in 20 volumes. (Kahala, nd: 6/66) According to Sezgin, the notion that, in the strict sense of the word, there is no book left by Ibn Abbas is fundamentally incorrect. (Sezgin, 1411: 1/59)

After mentioning the works attributed to Ibn Abbas, one of the scholars defended the validity of attributing these works to Abdullah Ibn Abbas and wrote: "Considering the historical evidences and reasons emerged, the argument of Goldziher and other orientalists who consider Ibn Abbas's narrations as unknown and doubtful is not to be taken for granted." (Rabiee Astaneh, 2005: 192-201) On the other hand, a writer who has done research in defense of Ibn Abbas has admitted that Ibn Nandim has mentioned in the book of Al-Fihrist writings of Abbas and his children and grandchildren that only one book belongs to Abdullah and we do not know any other book by him. (Mousavi Khorsan, 1428: 1/31)

Herbert Berg believes that most prominent early commentators have narrated from Ibn Abbas; It is therefore not unreasonable to attribute innumerable interpretive works to him. (Berg, 2004: 129-146) However, he has considered the position of Ibn Abbas among the Abbasid dynasty as the

reason for attributing many works to him. (Ibid)

Claude Gilliot, a French scholar and Qur'an researcher who has devoted his doctoral dissertation to the study of Tabarī exegesis, has examined the problem of the validity of interpretive texts in the first centuries of Islam in an article entitled *The Beginning of the Science of Qur'anic Interpretation*. The conclusion he has reached is the unreliability of the property attributed to Ibn Abbas. (Najafi, 2003: 110-119) Also in the article "Writing commentary in the classical Islamic period" from *Encyclopedia of the Qur'an*, in discussing the issue of authenticity of commentary texts of the first and second centuries, he gave the example of Ibn Abbas's commentary and based it on its attribution to different people from the first to the ninth century AH, has argued to deny the validity of the first and second century interpretive texts. (Gilliot, 2002: 2/104) On the other hand, denying the attribution of works to Ibn Abbas is not an indisputable opinion and has been disputed. For example, some scholars have criticized Wansbrough's method of literary analysis and Rippin's historical conclusions; They have said that the method of literary analysis is not sufficient in dating texts. He also stressed that various tools, evidence and contexts should be used in the dating of texts. (Mahdavirad et al., 2006: 27-64)

Accordingly, it is proved that despite the efforts of Sunni commentators and narrators to preserve the works of Ibn Abbas and many quotations from him, as well as despite the support of a 524-year-old government in the era of collecting religious sources at the height of Islamic civilization, the attribution of the works to Ibn Abbas is still doubtful, and this is a matter for reflection. Because, given his position as the great ancestor of the caliphs of the great Islamic empire with five centuries of government history, he was not one of the ordinary commentators and narrators whose works were easily forgotten and deceived; That is to say, because of the mentioned position, if there were any works, they should have been preserved and maintained in the most desirable way possible.

"Tanwīr al-Miqbās min Tafsīr Ibn Abbas", which is sometimes referred to as "Tanwīr al-Miqbās fi Tafsīr Ibn Abbas" (Ibid., 4/268; Haji Khalifa, nd: 1/502; Zerkeli, 1980: 7/146), is one of the attributed works that belongs to Ibn Abbas. In view of what was said in the general attribution of the works to Ibn Abbas, and also in view of the existence of some semantic and documentary evidence and bibliographic and historical aspects, it is necessary to validate the authenticity of the attribution of this commentary to Abdullah ibn Abbas to clarify whether this Can the work be attributed to this commentator companion or not? This study seeks to solve this problem.

Research background

The history of research on the works attributed to Abdullah ibn Abbas is particularly remarkable among his contemporaries. But these works are either one-dimensional and have the same method as literary or historical, or their conclusions are being considered; It is clear that the study of this issue requires a comprehensive view and historical, documentary and semantic analysis.

Accordingly, among the researches done, it is not possible to achieve a

work or works that express a sufficient and faithful scientific view and comprehensive or at least an acceptable result; Accordingly, the present study validates the works attributed to Ibn Abbas with a comprehensive method and with results different from what has been obtained so far.

Among the Islamic works, especially in the earlier and later periods, there is not much discussion about the validation of the works attributed to Ibn Abbas, including "Tanwīr al-Miqbās", and in most cases, Muslim scholars, by mentioning the names of some works, refer them to Ibn Abbas. Have attributed; Or they have rejected the attribution of these works without any analysis.

Hence, such claims cannot be enumerated independently within the collection of records related to the validation of interpretive works attributed to Ibn Abbas.

However, although sometimes among scholars of recent centuries, the subject of works attributed to Ibn Abbas has appeared in more general texts, their analytical and critical view has given value to the validity of such writings.

"Al-Tafsīr wa Al-Mufasirūn fi Thabih al-Ghashīb" by Mohammad Hadi Ma'refat (2010-211) is a work which, in accordance with the discussion about the life and interpretive position of Ibn Abbas, has also briefly mentioned and explained the works attributed to him.

Also, "Tafsīr Ibn Abbas and his narrations in the interpretation of the books of the Sunnah" by Abdul Aziz Hamidi, "Tafsīr Lughawi Gharib Al-Qur'an with the Arabic poetry of Ibn Abbas" by Hamdi Sheikh translated by Reyhaneh Mulazadeh and "Abdullah Ibn Abbas, Shakhsiyatehi wa Athareh"

By Mohammad Taghi Hakim can be named.

Another person who has worked on this is Nusrat Nilsaz; In his detailed work "Orientalists and Ibn Abbas" published in 2014, he has criticized the views of Orientalists on the dating of works attributed to Ibn Abbas.

He has previously published the article "History of Tafsīr called Ibn Abbas: A Critique of Wansbrough and Rippin Literary Analysis Method" in collaboration with Mohammad Ali Mahdavirad in 2006 in the 2nd issue of the Journal of Qur'anic and Hadith Studies.

Another researcher is Seyed Mohammad Mehdi Mousavi Kharsan. In "The Encyclopedia of Abdullah Ibn Abbas, Hibr Al-ummah wa Tarjoman Al-Qur'an", he deals with the subject of the works attributed to Ibn Abbas, and in the meantime, he has spoken about the interpretive works related to him.

Although some Islamic sources have an analytical and detailed approach, however, due to their specialization in bibliography, they can be significant in introducing works attributed to Ibn Abbas;

Among them are "Al-Fihrist" written by Abu al-Faraj Muhammad ibn Abi Ya'qub known as Ibn Nadim (d. 385 AH), "Kashf al-Dhunun" written by Mustafa Haji Khalifa (d. 1067 AH), "Al-Dari'a" written by Agha Bozorg Tehrani (d. 1348 AH) and " Mu'jam al-Mu'allifīn" written by Omar Kahala (Named 1987).

Western Orientalists, in line with different goals and objectives in recognizing and introducing the elements and components of Islam, have written works related to Abdullah Ibn Abbas, some of which are specifically dedicated to the study of Ibn Abbas's interpretive works;

In some of their works, in accordance with the discussion, this has been studied and analyzed.

Claude Gilliot, a professor at the University of Aix-en-Provence in France, in his article "The Beginning of the Science of Qur'anic Interpretation" examines the problem of the authenticity of interpretive texts in the first centuries of Islam; The conclusion he reached is the unreliability of the narrations attributed to Ibn Abbas. (Najafi, 2003: 110 - 119)

At the same time, Western works are significant in terms of content in their dating of commentary works attributed to Ibn Abbas; Because in most cases, they have reached results with methods such as literary analysis that are not very consistent with the results obtained by Muslim scholars.

In other words, according to Muslim scholars, sometimes the main and secondary conclusions about Ibn Abbas or the works attributed to him are based on the specific presuppositions of Orientalists.

For example, the main problem of the research of John Wansbrough (1957-1996), who is a specialist in Semitic languages and familiar with the study of the Abrahamic religions, is his presupposition; Because the date of Tanwīr al-Miqbās by him has been based on the idea that the text of the Qur'an was finally established in the third century AH, i.e. the time of textual interpretations, that the difference in readings is one of the characteristics of the interpretations of this period; (Nilsaz, Orientalists and Ibn Abbas, 1393: 168, 170 and 183) It is also said that such works have methodological flaws that overshadow the conclusions.

John Wansbrough's research is one of the cases that has been said to rely on only one method, such as dating histories, and is far from various tools and contexts (Mahdavirad et al., 2006: 27-64) and therefore at least It can be criticized from a methodological point of view.

In his work, Qur'anic Studies: Sources and Methods of Scriptural Interpretation, he doubts the originality of Tanwīr al-Miqbās and tries to prove that this work does not contain the original views of Ibn Abbas and was not compiled by Firūzabadī in the ninth century AH; His work was first published in 1977. (Motsky, 2006: 31-48) In this regard, "Andrew Rippin" (1950-2016) Professor of Islamic Studies at the University of Victoria has conducted a study called Tafsīr of Ibn Abbas and Criteria for dating early Tafsīr texts. This work is an article based on the dating of Ibn Abbas's commentary and has weakened the attribution of this commentary to Ibn Abbas.

German orientalist Harald Motsky (1948–2019) also published an article entitled Dating the So-Called Tafsīr Ibn Abbas: Some Additional Remarks in the 32nd issue of Studies in Arabic and Islam in 2006; This article has been translated into Persian by Morteza Kariminia under the title of "History of Tafsīr called Ibn Abbas" and has been published in the 42nd issue of the Journal of Hadith Sciences in 2006; In this work, Motsky has corrected Rippin's conclusion in dating the original book of al-Tafsīr al-Wadih, or the book of Tafsīr Ibn Abbas, and its attribution to the end of the third century AH. (Ibid)

The other is Isaiah Goldfeld, who published an article of Tafsīr Ibn Abbas

on the dating of Ibn' Abbas's commentary in Der Islam in 1981.

Research Concepts
Introduction of Abdullah bin Abbas

Abdullah was one of the sons of Abbas, the uncle of the Prophet (PBUH), who was born in the branches of Abi Talib in the third year before AH. (Khatib Baghdadi, 1417: 1/185) It is said that he was [approximately] ten years old at the time of the Prophet's death; (Tabarī, 1987: 226) In some narrations, thirteen (Ibid) and sometimes fifteen years are also mentioned. (Ibid) He is one of those who narrated a lot that in the period of the first three caliphs of Rashidun, despite the prohibition of narrating hadith, he was allowed to narrate and issue fatwas. (Askari, 1415: 2/419) Historical and rijali sources have abundantly reported his companionship with the second caliph and his praise and praise by the caliph. (Ibn Abd al-Birr, 1412: 3/935) He is even mentioned among the names of the armies participating in the conquests of the caliphate. (See, for example: Ibn Khaldun, nd: 2/128) He also took part in the wars of Imam Ali (AS) (Zerkeli, 1980: 4/95) and was appointed by him as the governor of Basra. (Diniwarī, 1960: 152) Abdullah Ibn Abbas was known among the Companions as one of the prominent commentators of the Qur'an and was nicknamed by such names as Hibr al-Ulama, Bahr al-Ulama, Faris al-Qur'an and Tarjoman Al-Qur'an, to which a number of works are also attributed. (Kahala, nd: 6/66; Dhahabi, Siyar Al-A'lam Al-Nubala, 1413: 3/332) He died in 68 AH and was buried in the city of Taif. (Ibn al-Habban, 1411: 28) He had refused to accept the caliphate of Abdullah ibn Zubayr and pledge allegiance to him and had supported the uprising of Mukhtar thaghafi. (Ibn Abd al-Birr, 1412: 3/906) Ibn 'Abbas's fame is above all in the subject of the interpretation of the Qur'an, and thousands of narrations have been narrated from him in interpretive sources (Dhahabi, nd: 1/58) to the extent that some have considered the number of his interpretive narrations to be innumerable. (Amin, 2012: 222; Darwazah, 1421: 1/272) Muslim scholars have listed about 20 series of documents for the commentary of Ibn Abbas (Suyūtī, 1416: 2/496- 498; Ibn Hajar, 1418: 1/211-220) and have named him one of the most important and well-known commentators among the Companions. As Suyūtī, in introducing the commentators of the Companions, first started from the four caliphs, then named Ibn Mas'ud, Ibn Abbas, Ubay ibn Ka'b, Zayd ibn Thabit, Abu Musa al-Ash'ari and Abdullah ibn Zubayr, respectively. He then mentioned the position of Imam Ali (AS) in the commentary and then gave the biography of Ibn Abbas in the commentary and, unlike other companions, spoke in detail about Ibn Abbas(Suyūtī, 1416: 2/493).

Introducing the book of "Tanwīr al-Miqbās min Tafsīr Ibn Abbas"

Many works have been attributed to Ibn Abbas that in some cases, the authorship was not intended by Ibn Abbas himself, but a number of works have been attributed to him due to the inclusion of Ibn Abbas's interpretive opinions, which are in fact the works of Ibn Abbas's students.

Among these works, the following can be mentioned: A book on aspects and the like that contains the views of Ibn Abbas and has been attributed to 'Ikrimah; (Al-Azani, 2006: 161;

quoting Nozha al-Ain al-Nawazir) Book of Tafsīr Ikrimah quoted from Ibn Abbas; (Ibn al-Nadim, no date: 36) The book Ahkam al-Qur'an Kalbi Marwi quoted from Ibn Abbas; (Ibid., 4) The commentary of Muhammad ibn Sa'd Awfi (d. 276 AH) quoted from Ibn Abbas (Hajj Khalifa, nd: 1/454) and the commentary compiled by Musa ibn Abd al-Rahman Thaghafi Sanani in two volumes and given by Ibn Juraih from Atta who attributed it to Ibn Abbas Is. (Ibn Hajar, 1418: 1/220) The commentary of Ibn Abbas according to the narration of Mujahid Ibn Jabr Makki from him is also one of such works. Ibn Nandim named this work after mentioning the book of Tafsīr by Imam Baqir (AS) and said that Humaid ibn Qays and Abu Nujaih narrated this commentary from Mujahid ibn Jabr al-Makki (d. 102 or 103 AH) and he quoted it from Ibn Abbas. The narrators of Abu Nujaih are also called Warqa and Isa Ibn Maymun. (Ibn al-Nadim, nd: 36) This is the interpretation that Tabarī quoted from Mujahid and many of its narrations are in contradiction. (Sezgin, 1408: 8/36) Another commentary has been attributed to Ibn Abbas, the author of which is "Abu Ahmad Abdul Aziz Ibn Yahya Ibn Ahmad Ibn Isa Jaludi" (AD 332 AH) (Tehrani, 1403: 4/244) and little is known about it. Also, a collection in the library of the Divan of India No. 3795 from page "65b" to page "92b" including the interpretation of Surah Al-Waqi'ah - which this section is attributed to Ibn Abbas and is not similar to Tanwīr al-Miqabās - has been mentioned by Rippin. (Rippin, 1994: 58) Among the works attributed to Ibn Abbas, some are more important either in terms of the possibility of writing by him, or the quoted emphasis on quoting directly from Ibn Abbas or their

content, and it is claimed that they contain the original sayings of Ibn Abbas. One of them is Tanwīr al-Miqbās; The name of this book is "Tanwīr al-Miqbās min Tafsīr Ibn Abbas", which in some sources the word "al-Miqbās" is mistakenly mentioned as al- Miqyas. (Tehrani, 1403: 4/472) In some cases, it has been referred to as "Tanwīr al-Miqbāsh fi Tafsīr Ibn Abbas" (Ibid., 4/268; Haji Khalifa, nd: 1/502; Zerkeli, 1980: 7/146), which does not seem to be correct. Ibn Abbas's commentary has been published many times under the title "Tanwīr al-Miqbās min Tafsīr Ibn Abbas" or a similar title. Agha Bozorg Tehrani informed about its publication in 1290 AH in Bulaq and before that in Mumbai and Sindh. (Tehrani, 1403: 4, 243 - 244) It is also published in Beirut in 1427 AH by the Maktabah Al-Asriyah in 719 pages under the title " Tanwīr al-Miqbās min Tafsīr Ibn Abbas li abi Tahir Ibn Ya'qub Al-Firūzabadī". With the same title, another edition was made in 1421 AH by Dar al-Fikr in Oman in 604 pages. It was also published in Cairo in 1393 AH under the title "Tanwīr al-Miqbās min Tafsīr Ibn Abbas". Also in the margins of the book Al-Dur Al-Manthur Fi Tafsīr Al-Ma'thur, in 1342 AH in Egypt, entitled "Tanwīr al-Miqbās fi Tafsīr" and also in 1362 AH / 1404 AH, by the library of Ayatollah Mar'ashi Najafi, entitled "Tanwīr al-Maqbās fi Tafsīr", Has been published in six volumes and three volumes in Qom. A copy of this commentary with the registration number 4248 with the main title of "Tanwīr al-Miqbās min Tafsīr Ibn Abbas" is available in the library of the Parliament of the Islamic Republic of Iran. This book has also been published in the margins of the book Lubab al-Nuqool fi Asbab al-

Nuzool, entitled "Tafsīr Abdullah Ibn Abbas Al-Musama Tanwīr al-Miqbās min Tafsīr Li Abi Tahir Muhammad Ibn Ya'qub Al-Firūzabadī Al-Shafi'i In 400 pages in 1316 AH by Al-Azhariya Al-Masriya Press. According to Hosseini Jalali, the commentary was also published in Cairo in 1394 AH; This book was once printed in offset in Pakistan, and the same edition was once again published by Esteghlal Tehran Publications without any date. (Hosseini Jalali, 1422: 1/100) Of course, there is a 528-page version published by Esteghlal Publications in the National Library of Iran, which was published in 1992.

The types of interpretive narrations contained in this commentary are significant. In expressing the meaning of words, one or more synonymous words are often mentioned. In some cases, he has described a word with a phrase or sentence. Sometimes in the commentary narrations of Ibn Abbas, a phrase has been added in the description of a word. for example:

* In expressing the meaning of the word "Hamd" in the phrase "Al-Hamd u li Allah: Praise be to Allah" at the beginning of Surah Al-An'am, he considered it synonymous with "thanksgiving and divinity". (Firūzabadī, nd: 105)

* In interpreting the phrase "Bi idhni rabbihim: by the permission of their Lord" (Ibrahim, 1), he has considered " idhn" to mean "command". (Ibid., 210)

A brief description of the phrases and sentences and their expression - which is often based on the text of the verses of the Qur'an - is another type of interpretive expression of this work. such as:

* Interpretation of phrases from verse 36 of Surah At-Tawbah: The number of months with God, he says the year by months with God, meaning the months of the year in which zakat is paid, twelve months in the book of God. (Ibid., 157)

* Interpretation of a phrase from verse 87 of Surah Hood: "Within our money what we grew up, From understatement in kilograms and weight." (Ibid., 190)

At the beginning of the surahs, mentioning the place of revelation of the surahs and whether they are Meccan or Medinan, as well as exceptional verses, are other types of narrations in this commentary.

* At the beginning of Surah Al-Hamd, it is stated: "And it is Medinan and it is said that it is Meccan." (Ibid., 2)

* In this commentary, Surah Yunus is mentioned as Meccan, but some of its verses are excluded and revealed about the Jews of Medina. (Ibid., 169)

* At the beginning of Surah Al-Ra'd, this Surah is mentioned as Meccan; Except the verse: "As for unbelievers, they will be visited by misfortune endlessly for what they have done…" until the end of it, and verse: "Yet those who are disbelievers say…" to "and he who has knowledge of the Book", that these two verses are Medinan. (Ibid., 205)

In stating the reason for the revelation of verses, sometimes the story is told in full and sometimes only the names of people and relatives are mentioned. Example:

* The reason for the revelation of verse 187 of Al-Baqarah is mentioned as follows: "It was revealed about a group of the companions of the Prophet (PBUH), including Ali ibn Abi Talib (AS), Ammar Yasir and others who were in the mosque and they came to their families only when they needed it

and they were close to their wives and they took a bath and returned to the mosque; "God forbade them to do so." (Ibid., 26)

* In the interpretation of verse 189 of Al-Baqarah, it is stated that it was revealed about a group of the companions of the Prophet (PBUH) from Kanana and Khuza'ah; They used to enter their houses from behind or from the roof, like in the pre-Islamic period. (Ibid., 26)

The expression of differentiation of Recitations of the Qur'an can be seen in many cases in the book Tanwīr al-Miqbās; Some examples can be given as follows:

* In verse 8 of Surah An-Naml, we read:" But when he reached it, a voice called out: "Blessed is He who is in the fire…" He says: The fire was blessing; "And those around it", from the angels, and this is the Recitation of Abi Abdullah bin Masoud. (Ibid., 316)

* In verse 40 of Surah Al-Hijr, it is stated: "If the letter L is read as Li in the word "Mukhliseen", it means "Muwahhideen" (=monotheists). (Ibid., 218)

In this interpretation, the expression of the causes of descent is also observed. Example:

* It is stated in verse 219 of Surah Al-Baqarah that this verse has been abrogated with the verse of Zakat. (Ibid., 30)

* It is mentioned in verse 25 of Surah Saba that this verse is obsolete with the verse of Saif. (Ibid., 361)

Validation of the authenticity of Tanwīr al-Miqbāb

Assessing the validity of the authenticity of this interpretation in terms of attribution to Ibn Abbas can be done from three aspects, which we will discuss below.

Content evaluation

In addition to the issue of attribution, problems and considerable points can be found in the content of Tanwīr al-Miqbās. These include the following:

Conflict with the current Qur'an in the number of words and letters

According to the beginning of Surah Al-Baqarah and Al-Imran in this commentary, Surah Al-Baqarah has 3100 words and 52,500 letters (Firūzabadī, nd: 3) and Surah Al-Imran has 3460 words and 14525 letters (ibid., 42) while according to the current Mushaf, The number of words in these two surahs is actually 6221 and 3480, respectively, and the number of their letters is 25500 and 14525, respectively; In other words, out of the four digits mentioned in this commentary, two digits related to Surah Al-Baqarah are incorrect. Moreover, it is clear that the number of verses and words and, consequently, the letters of Surah Al-Baqarah is more than Al-Imran, while in this interpretation, the opposite is true.

Existence of narrations narrated from persons except Ibn Abbas

In this commentary, in spite of the existence of a document attached to Ibn Abbas at the beginning of each surah, 1772 times with the word "wa qāl", various opinions are observed, from which it follows that the attribution of Tanwīr al-Miqbās to Ibn Abbas, based on the content of this book, it is not a scientific and definite claim and as Ma'refat has said, it cannot be called a documentary commentary on Ibn

Abbas. (Ma'refat, 1425: 1/255-256) For example, in the first verse of Surah Al-Baqarah, a documentary word about Ibn Abbas is mentioned. It is stated in this narration that Alif means Allah, Lam means Gabriel and Mim means Muhammad; In the following, four sentences are expressed with the word "wa yuqāl". (Firūzabadī, nd: 3)

Also in this commentary, according to the commentary, four companions and followers have been specified by mentioning their names. These are:

* In the interpretation of the verse "I have not created the jinns and men but to worship Me." (Al-Dhariyat, 56), quoting Imam Ali (AS), it is mentioned as follows: "I did not create them, except to command and assign them." (Ibid., 443)

* In the interpretation of verse "The day the Spirit takes its stand, with the angels ranged in rows. None will speak except who is permitted by Ar-Rahman and says what is right, (Al-Naba', 38) it has been narrated from Ibn Mas'ud as follows: Ar-ruh is an angel who is greater than anything but the throne. He glorifies God twelve thousand times every day. From each of His glorifications, God creates an angel to ask forgiveness for the believers until the Day of Judgment. Judgment Day comes and a line is formed. They are said to be a group of angels who have legs and arms like humans.

* About the verse: "Say: "I ask no recompense of you for it other than obligations of relationship." (Al-Shawrā, 23) an interpretive statement has been made by Hassan al-Basri which has been said: "Except make me a relative after my death. " It is said that: except to approach God with monotheism; This is the word of Hassan Al-Basri.

* In the interpretation of the verse: "A clear discourse which expounds all things without any obliquity, so that they may take heed for themselves" (Al-Zumar, 28) after stating the words of the author, the phrase is mentioned with the word "wa yuqal" and it has been attributed to Suddī that has said: and it is said that non-existent means not created. This is a barrier. (Ibid., 388)

Existence of late terms
In this interpretation, there are lexical and syntactic terms such as al-nasb, al-Kasr, al-Damm, al-Khafd, al-Shadd and al-Tashdid, which at that time had not yet become fixed scientific terms, and the latter, using the themes of the earlier sayings, established and enforced these expressions.

Despite Ibn Abbas's scientific mastery of Arabic and its meanings, he was certainly not familiar with these future terms at that time. (Al-Azani, 2006: 143-144) For example:

* In the interpretation of the phrase "…and he who has knowledge of the Book." (Al-Ra'd, 43) it is stated: If you read it by al-nasb, it means Abdullah bin Sallam and his companions. (Firūzabadī, nd: 210)

* In the interpretation of the phrase "a youth talk about them" (Al-Anbiya', 60) it is stated: It comes with al-Kasr and it means: it blames them. (Ibid., 273)

* In the interpretation of the phrase "someone who blinds himself…" (Al-Zukhruf, 36) in this book, it is stated: Means to give up; It is said that if read aloud, it means: Bored. (Ibid., 413)

* In the commentary of verse "Return you all to your father, and say, "Father, thy son stole…" (Yusuf, 81) in this commentary, it is stated: "If you

read letter Sin with al-Damm and read the letter ra' with al-Khafd, it means: he was arrested for theft." (Ibid., 201)

Existence of sectarian and theological evidence from the period after Ibn Abbas

While the series of rijal mentioned at the beginning of the book suggests that this commentary was written with a Shiite tendency, the author in two positions, showed his tendency towards Sunnis and Jama'at, which can express his religion.

The first case is in the following verse " Yet I am All-forgiving to him who repents and believes, and does righteousness, and at last is guided." (Taha, 82) which with the word" wa yuqal "has stated the guidance to Sunnah and Jama'at: "Then he was guided to the Sunnis and Jama'at." (Firūzabadī, nd: 264)

The second case is under the phrase " they are men possessed of minds. " (Al-Zumar, 18) which is as follows: "The possessors of intellect are among the people, including Abu Bakr and his companions, and anyone who follows them due to Sunnah and Jama'at." (Ibid., 387) However, Sunnis and Jama'at were among the later titles and were not used as the name of a sect in the time of Ibn Abbas.

In addition, in many cases, the beliefs of the Ash'arites can be seen in this interpretation. For example, in this commentary, according to the Ash'arites, the issue of seeing God in the Hereafter is raised.

As in the following verse «The eyes attain Him not, but He attains the eyes; He is the All-subtle, the All-aware "(Al-An'am, 103) we read: The eyes in the world do not understand him and people do not see what he sees and without Him, eyes are cut off by how in

the hereafter and by seeing in this world (Ibid., 116)

The issue of the antiquity and non-creation of the Qur'an is also one of the issues that can be traced in this interpretation; As in the following verse "A clear discourse which expounds all things without any obliquity…" (Al-Zumar, 28) according to Suddi, this phrase is synonymous with "non-creature". (Ibid.; 388) While this issue was not an issue in society during the life of the companions and followers, and influenced by Greek philosophy, from the period of the first Abbasid caliphs, it became one of the doctrinal controversies of Hadithists and Mu'tazilites. Also according to the school of predestination, which is in accordance with the Ash'arite belief, under the phrase "and We shall surely pay them in their full undiminished portion" (Hood, 109) it is stated in this commentary: "It has been said that this verse was revealed about al-Qadriya. (Ibid., 192) In the following verse, "and know that God stands between a man and his heart, and that to Him you shall be mustered" (Al-Anfal, 24), it is stated that God restrains between the believer and his heart to prevent it from disbelief and He keeps his faith and stands between the disbeliever and his heart so that he does not believe (ibid., 147), which is in accordance with the belief in predestination. Therefore, the author of this work was on the Sunni religion and the Ash'arite sect.

Document evaluation

The series of narrators mentioned in the information of this book is very effective in evaluating the originality of the work. At the beginning of the book Tanwīr al-Miqbās, a series of narrators ending with Ibn Abbas, it is mentioned as follows: Abdullah Al-Thiqa bin Al-

Mamoun Al-Harawi told us. He said: My father told us. He said: Abu Abdullah told us. He said: Abu Obaid Allah Mahmoud bin Muhammad Al-Razi told us. He said. Ammar bin Abdul Majeed Al-Harawi told us, he said, Ali bin Ishaq Al-Samarkandi told us, on the authority of Muhammad bin Marwan, on the authority of Al-Kalbi, on the authority of Abi Salih, on the authority of Ibn Abbas. (Firūzabadī, nd: 2)

The documents mentioned at the beginning of Surah Al-Baqarah also show that Samarkandi narrated it from Muhammad ibn Marwan known as Suddi Saghir (d. 186 AH) and he narrated it from Ibn Sa'ib Kalbi (d. 146 AH) from Abu Saleh from Ibn Abbas. The exact words of the document are as follows: And the documents on the authority of Abdullah bin Al-Mubarak said that they had narrated on the authority of Ali bin Ishaq Al-Samarkandi on the authority of Muhammad bin Marwan on the authority of Kalbi on the authority of Abi Saleh on the authority of Ibn Abbas. (ibid., 3) But in the first of the other surahs, it is sufficient to mention the phrase "and on the authority of Ibn Abbas" and the chain of documents does not have the names of the narrators. (For example, see: the same, 43, 64, 87 and 105) Some Sunni scholars, for several reasons, consider its narrations to have been forged by forgers. First, Dhahabi narrated from Bukhari and he narrated from Yahya and he narrated from Sufyan that Kalbi told him that everything I narrated to you from Abu Saleh was a lie (Dhahabi, 2003: 3/557) and also according to Suyūtī from the point of view of the Sunnis, the interpretive narrations through this book are the "series of lies". (Suyūtī, 1416: 2/498) Secondly, it has been narrated from

Shafi'i that nothing other than a hundred narrations has been proven from Ibn Abbas. (Sabki, nd: 2/71)

Another reason is that the content value of this commentary is not on the scale of Ibn Abbas. (Zahabi, nd: 1/56-62) Of course, if we consider this golden reason as rejecting the narrations of this book, the validity of other works attributed to Ibn Abbas will also be weakened. Ma'refat, while considering the existing book Tanwīr al-Miqbās as unknown in terms of document and unknown in terms of attribution to a specific author, has said about its attribution to Ibn Abbas: What is clear from referring to this commentary is that its compiler intended to present a very simple commentary on the Qur'an that is as short and comprehensible as translations for all, which is, of course, commendable. He also intended to bring a narration from Ibn Abbas at the beginning of each surah for blessings, but he did not intend to say that what has been mentioned about the interpretation of the surah is all from Ibn Abbas himself; This has been hidden from many and all of them have considered it as a documentary interpretation of Ibn Abbas; The appearance of the phrase causes this mistake." (Ma'refat, 1425: 1/255-256)

Bibliographic and historical evaluation
There is a wide-ranging discussion among scholars about the identity of the author of this work and the attribution of its narrations to Ibn Abbas. Like most printed versions, this commentary is attributed to "Muhammad ibn Ya'qub Firūzabadī Shafi'i" (d. 817 AH), the author of the al-qamus, under the title "Tanwīr al-Miqbās min Tafsīr Ibn Abbas". (Hajj

Khalifa, nd: 1/502; Sezgin, 1411: 1/67) But in the version published in 1290 AH in Bulaq and before that in Bombay and Sindh, this work has been attributed to Ammar Ibn Abd Majid Heravi, the narrator of "Ali Ibn Ishaq Samarkandi" (AD 237 AH). Some have suggested that the ancient name of Tanwīr al-Muqbās may have been "al-Wadhih Fi Tafsīr al-Qur'an." (Rahmati, nd: 3699) Because its text, despite minor differences, is the same as "Tafsīr Ibn Wahb Al-Musamma al-Wadhih Fi Tafsīr Al-Qur'an Al-Karim" that the recent work has been published recently. (Nilsaz, Orientalists and Ibn Abbas, 2014: 161) According to the German Islamologist Joseph van S, from the book Al-Wadhih, there are three ancient manuscripts in Leiden, Hagia Sophia (p. 221, Part I, dated 585, Part II, dated 578) and Asifia Hyderabad (commentary p. 5), which, like the text Printed by Tanwīr al-Miqbās. Therefore, the ancient name of the book Tanwir al-Muqbbas was probably clear in the interpretation of the Qur'an. In the Leiden edition, and possibly in other editions, there is an introduction at the beginning of the book that is not available in print. According to Abu Muhammad Diniwarī (the author of the book in this introduction), he has extracted the text of the commentary from various sources and summarized it for the scholars. (Fanas, 1371: 34-118)

For the first time, John Wansbrough, in his book Qur'anic Studies, tried to prove that the book "Tanwir al-Maqbas min Tafsīr Ibn Abbas" or the same commentary attributed to Ibn Abbas, does not contain the original views of Ibn Abbas, nor was it compiled by Firūzabadī in the fourth century. He considered this work as the same Kalbi interpretation (AD 146 AH) which he

thinks was provided at the end of the second century AH. The most important reason for his preference for this view is that the existence of differences in different readings and interpretations is one of the characteristics of textual interpretations that belong to the late second century AH and according to this interpretation, it is a rewrite and correction of the Kalbi interpretation that was provided half a century after his death. Wansbrough, 2004: 132-133, 206); Hosseini Jalali, 1422: 1/100) But Nilsaz believes that Wansbrough's literary analysis of this interpretation is incomplete and therefore incorrect. According to him, Wansbrough could not date the texts alone with literary analysis, according to his claim, but he has used this method many times to impose his own historical point of view on the texts in order to confirm his original theory. In his opinion, the main defect is Wansbrough's assumption, which in this study was based on the view that the final registration of the text of the Qur'an took place in the third century and at the time of textual interpretations that the difference in readings is one of the characteristics of the interpretations of this period; Thus, the difference in readings for interpretations is an additional feature. (Nilsaz, Orientalists and Ibn Abbas, 1393: 168, 170 and 183)

Andrew Rippin, a student from Wansbrough, examined the manuscripts available and found that the book was, in fact, nothing more than a " al-Tafsīr al-Wadhih " by Diniwarī in the late third or early fourth century which, of course, has something to do with the Colby interpretation. According to him, although the work attributed to Kalbi - which has also been attributed to

Abdullah ibn Abbas and Fīrūzabādī - shows that it is not easy to accept the attribution of [a work to the author] without a thorough evaluation and examination, Of course, it should be said about this particular interpretation that it probably belongs to the fourth century AH. The most important reasons for Rippin to reject the attribution of this work to Firūzabadī are the absence of any manuscript entitled Tanwīr al-Miqbās with or without attribution to Firūzabadī and the inconsistency of the reported features of Firūzabadī's commentary with Tanwir al- Miqbās that has been published. They are different in size. (Rippin, 1994: 38-83) Rippin dated on the basis of two axes: first, a closer look at the structure of the document; Second, the study of the text to find literary elements that indicate the time of the creation of the work and to find elements in the text that can be an implicit reference to a historical period or event in the time of the author or other similar cases. His reasons for rejecting the attribution of this work to Firūzabadī seem solid and correct; However, he has cited criteria that cast doubt on their validity; Because, on the other hand, the oldest al-Wadhih " of Diniwarī, which have a text such as the book Tanwīr al-Miqbās, were written in 578 and 585 AH, that is, more than a century before Firūzabadī was born. (Nilsaz, Orientalists and Ibn Abbas, 2014: 173-176) According to Nilsaz's study, from the introduction of the manuscript of the book Al-Wadheh in Leiden, it is clear that the author's nickname, Abu Muhammad, and his title is Diniwarī, and the commentary he wrote is called Al-Wadhih that its relation to Kalbi's interpretation, through Yusuf bin Bilal, is a relation of brevity and elaboration. The mentioned

document series is one of the documents quoting the commentary from Ibn Abbas. Studies show that the author of the book Al-Wadhih is called Abu Muhammad Abdullah Ibn Mubarak Diniwarī. (Ibid., 191-192) Ameli has a different opinion, referring to the words of Georges Zidane, who in his book Adab al-Lingha, reported seeing commentary books attributed to Ibn Abbas in the Egyptian library and rejecting their attribution to him. He has said that he bought a book in Medina called "Tanwīr al-Miqbās min Tafsīr Ibn Abbas" which was published in 1370 AH and that book is attributed to Firūzabadī; Because Mujahid is the first compiler of Ibn Abbas's commentary and his commentary is not available. Perhaps this book (Tanwīr al-Muqbās) is the same commentary of Ibn Abbas narrated by Mujahid, and since the date of publication of this book is almost 40 years after the death of George Zidane, it is most likely the same book that he wrote. (Ameli, nd: 1/37) Such a possibility, however, contradicts other evidence relating to the attribution of the authorship of this book to others and lacks any plausible reason and cannot be accepted.

Rippin, meanwhile, has ruled out attributing the comment to Colby. He believes that the existence of the document at the beginning of this commentary - which was written in the late third or early fourth century - is fabricated and is a trick to validate this commentary by attributing it to Ibn Abbas. While there is no connection between this commentary and the teachings of Ibn Abbas in other commentaries, such as the commentary of Tabarī or Ibn Atiyah. (Rippin, 1994: 38-83; see also: Nilsaz, Orientalists and Ibn Abbas, 1393: 173-180) Harald Motsky corrects Rippin's conclusion in

dating the principle of clear interpretation, that is, the same interpretation of Ibn Abbas and its attribution to the end of the third century AH. (Motsky, 2006: 31-48) According to Hosseini Jalali, research in this commentary requires that it be based on the four divisions of the Qur'an, which Warsh has narrated from Nafe' and this narration is common in the Islamic lands of the West and is strange among the people of the East, including Firūzabadī; At the same time, the style of Tanwīr al-Miqbās is similar to the style of Zubaidi in the commentary on Al-Qamoos, and its attribution to Firūzabadī is rejected. (Hosseini Jalali, 1422: 1/100)

Conclusion

Many works are attributed to Ibn Abbas, which due to the centrality of his interpretive personality, these works often include the commentary of Ibn Abbas. In most cases, the purpose was not to compile by Ibn Abbas, but a number of works have been attributed to him due to the inclusion of Ibn Abbas's interpretive opinions, which are in fact the works of Ibn Abbas's students such as a book about Al-Wujūh wa Al-Nazā'ir, the book Tafsīr Ibn Abbas quoted by Ikramah, Tafsīr Ibn Abbas quoted by Muhammad Ibn Sa'd Awfi, Tafsīr Ibn Abbas quoted by Musa Ibn Abdul Rahman Saqafi Sanānī by Ibn Jurīh by Atta Ibn Jabir. Some works may have been written by Ibn Abbas or contain direct quotations from him. So these works are more important and famous in terms of content.

The book "Tanwīr al-Miqbās min Tafsīr Ibn Abbas" is the most important work that has been published many times either independently, or in the margins or in addition to other works.

Types of interpretive narrations of this book includes the meaning of words, explaining phrases and verses, reasons for revelation, expressing the abrogated and abrogating, stating Meccan or Medinan surahs, noting the exceptional verses, and considering differences in reading.

Studies show that the validity of its attribution to Ibn Abbas is doubtful, of which one may refer to: the existence of the word "wa yuqālu" and various interpretive opinions, the existence of evidence of sectarian and theological conflicts, the existence of lexical and syntactic terms such as al-nasb, al-kasr, al-damm, al-khafd, al-shadd and al-tashdid, which in that period have not yet become scientifically fixed terms. So the later scholars, relying on the words of early scholars, established and enforced these expressions.

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Inquiry of the Nature and Foundations of Three-Layer Interpretation Theory

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بررسی چیستی و مبانی نظریه تفسیر سه لایه‌ای

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Abstract

The present article studied the nature and foundations of the theory of "Three-layer interpretation of the Holy Qur'an". First, the theory is defined, consisting three layers: historical, trans-historical and modern. The historical layer is considered the same understanding of Hejaz Arab at the time of the Prophet (PBUH) as stated in the verses of the Qur'an. To understand such interpretation, one must refer to the promises of those people, some of which are the appearance and context of the verses, similar verses, the personality of the audience of the Qur'an, the events of that era, the culture and history of those people and the covenants. The trans-historical layer is also considered a knowledge that is common and accepted among all human races, which is achieved by abolishing the characteristics of the age and the revelation of the Qur'an. The modern layer is the adaptation of the problems, that needs and requirements of the present age to the same common and acceptable human knowledge. Some of the most important foundations of this theory that are discussed in this article are customary, spoken, gradual descent, historicity and marginalization on the one hand and the evolution of ethnic requirements and the need to resolve the apparent conflict between the Qur'an and science and modernity.

Keywords: Three-Layer Interpretation, Historical Layer, Trans-Historical Layer, Modern Layer, Conventionality, Historicity, Marginality on the Text.

چکیده

در مقاله حاضر، چیستی و مبانی نظریه «تفسیر سه لایه‌ای قرآن کریم» بررسی شده است. نخست، نظریه تعریف شده و بر سه لایه تاریخی، فراتاریخی و عصری مشتمل دانسته شده است. لایه تاریخی همان فهم عرب حجاز عصر پیامبر(ص) از آیات قرآن به شمار آمده و اظهار شده است، برای شناخت چنان فهمی باید به معهودات آن مردم مراجعه کرد که برخی از آنها، ظاهر و سیاق آیات، آیات مشابه، شخصیت مخاطبان قرآن، حوادث آن عصر و مصر، فرهنگ و تاریخ آن مردم و عهدین بر شمرده شده است. لایه فراتاریخی نیز عبارت از یک معرفتی دانسته شده است که میان همه اقوام بشری مشترک و مقبول باشد که با الغای خصوصیات عصر و مصر نزول قرآن به دست می‌آید. لایه عصری عبارت از تطبیق مسائل و حاجات و مقتضیات عصر حاضر بر همان معرفت مشترک و مقبول بشری حاصل می‌گردد. برخی از مهم‌ترین مبانی این نظریه که در این مقاله بدان پرداخته شده، عبارت از عرفی و گفتاری و تدریجی النزول و تاریخ‌مندی و حاشیه بر متن بودن از یک سو و تطور مقتضیات قومی و ضرورت حل تعارض ظاهری میان قرآن و علم و مدرنیته است.

کلمات کلیدی: تفسیر سه لایه، لایه تاریخی، لایه فراتاریخی، لایه عصری، عرفی بودن، تاریخ‌مندی، حاشیه بر متن بودگی.

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Introduction

In the field of updating the Qur'anic teachings, various theories have been offered by religious thinkers, one of the most important of which is the theory of three-layer interpretation of the Qur'an. In this theory, it is considered that the Qur'an is a historical text and therefore, in order to make its teachings effective, one must first discover how the Qur'an was understood in the time of Prophet Mohammad (PBUH). And then the characteristics that are specific to the era of the revelation of the Qur'an should be removed from the verses of the Qur'an and a general and common meaning is obtained among human races, and then modern cases and issues are applied to that general and common meaning.

This article addresses to answer the questions of what is the nature of the theory of three-layer interpretation of the Holy Qur'an and what is the method of interpretation based on it and what are the foundations of this theory.

1. Research background

The theory of "three-layered interpretation of the Holy Qur'an" has been expressed by Ja'far Nekounam. He officially proposed this theory in cyberspace in 2016. Madhamtan's blog, which belongs to him, contains explanations. This theory has since been reviewed and criticized in several meetings and interviews. The "Specialized Conference on the Three-Layer Interpretation of the Holy Qur'an" is an example of them, which was held in the presence of Qassem Darzi and Mohsen Armin at the "Institute of Humanities and Cultural Studies". Among the criticisms made at this meeting is the historical aspect of the Qur'an in this theory and the

precedence of Faḍl al-Rahman's "Two-movement theory" on it. Another critique is the critique of Seyyed Reza Mo'ddab, entitled "The view of a three-layered interpretation of the Qur'an is vague and undocumented" published on the website of the International Qur'an News Agency. He called the theory vague and undocumented, and Nekounam responded to the criticism in detail on his blog. The Chistiha website has, on several occasions, reflected Nekounam's telegram conversations in the field of three-layer interpretation. Nekounam has also explained the basics of his theory in some articles. The articles "The Conventionality of the Language of the Qur'an", "The Language of the Qur'an, Spoken or Written" and "Study of the Theory of the Addressing Language of the Qur'an" are among them. However, no published sources can be found to review and critique this theory, and this article is the first to examine this theory.

2. Expressing the theory

Nekounam is of the opinion that "No verse of the Qur'an has been revealed absolutely and universally to all human beings and societies in every age. Because human needs, issues and requirements are not fixed and the same in all ages and societies (Nekounam, 2001: 12). Therefore, if we want to use the Qur'an for the present age, we have to have a three-layered interpretation. In his view, this theory is in fact capable of bridging the gap between tradition and modernity and transforming the ethnic and historical understanding of the Qur'an into a universal and eternal understanding (Nekounam, The Theory of Three-Layer Interpretation of the Holy Qur'an, the Quiddities). This point has

also been emphasized by other modern thinkers, including Mr. Salehpour. He is of the opinion that with the change of social conditions, human beings need to reproduce religious propositions appropriate to the new conditions and in order to strengthen the connection of religious propositions with the social system and increase its functions. Its solution is to seek help from reason and update religious teachings and instructions appropriate to modern conditions (Salehpour, 1996).

Nekounam introduces the process of this interpretation in three historical, trans-historical and modern levels. In the first layer, which is a historical interpretation, it expresses the meaning that the Arabs of Hejaz at the Prophet's time understood from the verses of the Qur'an, and the knowledge of this layer of interpretation is based on the situation and uses of the Arabic language at the time of revelation. The reason is that for the early audience there was no problem in discovering the meanings of the Qur'an, and the meaning was evident for the "Arabs of the Age of Revelation", and in fact interpretation is a temporary matter due to the passage of time and the lack of evidence and the intervention of presuppositions. (Nekounam, "A brief part of the meeting of different readings of the Holy Qur'an", Jam-e-Jam). Some have expressed Nekounam's opinion in this regard that in fact the Qur'an in its essence, does not need to be interpreted and the need for interpretation should be sought in the audience (Rezaei Isfahani, 2009: 30) Nekounam in the second layer entitled trans-historical layer, points out that after the abolition of the ethnic and historical characteristics of the verses of the Qur'an, a general meaning is obtained that is applicable to all times. And in

the third layer, the general meaning derived from the layer of trans-historical interpretation is given to cases and examples of the time when we live in it (Nekounam, "The Three-Layer Interpretation of the Holy Qur'an", the Quiddities).

3. The quiddity of the layers of three-layer interpretation theory

This theory has three stages called three layers: historical layer, trans-historical layer and modern or cultural layer. In the following, we describe the implementation method and steps of each layer.

3-1. Historical layer

According to this theory, the Qur'an is a historical text and its understanding, like any other historical text, depends on studying and reconstructing the evidences and information that existed at the time of the revelation of the Qur'an and that era (Nekounam, Telegram notes). Explaining the historical nature of the text of the Qur'an, Nekounam says: The Qur'an has been instilled in the framework of beliefs and traditions and their reform, and in response to the requirements and questions and events of the period of the Prophet Muhammad (PBUH). In other words, an understanding that is specific to an era is historical, and if in a text, an understanding specific to an era is reflected, that understanding is considered historical. Also, beliefs and traditions that are not present in all ethnic groups in the world and are observed in a particular ethnic group are ethnic; not universal (Nekounam, Theory of Three-Layer Interpretation of the Holy Qur'an, Tirdad Philosophical Group). In another article, he says: Historical interpretation is based on

information that existed at the time and place of the induction of the Qur'an, including the appearance and context of Qur'anic verses, and the historical meaning of Qur'anic verses is the same meaning that the Arabs of Hejaz understood in the time of the Prophet. Because the Qur'an was revealed in their language and for their guidance (J. Nekounam, Telegram Notes).

He considers one of the necessities of the historical interpretation of the Qur'an to be that the Qur'an was expressed in the Arabic language of the time of revelation and was based on the ideas of the linguists. For this reason, if we understand the words of the language without considering the ideas of the linguists, we will often make a mistake in understanding the meaning of the text (Nekounam, Theory of Three-Layered Interpretation of the Holy Qur'an, Tirdad Philosophical Group). Such a view has been expressed by other thinkers, including Ayatullah Ma'rifat. Referring to the ethnicity of the divine book, he said that the Qur'an was revealed to the Arab people of the time of the revelation and spoke in their language and observed their ways of speaking in order to enable understanding for them. God has raised all the messengers in the language of their people (Ma'rifat, 2008: 148-149).

Nekounam knows the way to understand the intentions that the Arabs of Hejaz in the time of the Prophet (PBUH) understood from the verses of the Qur'an, referring to the same information and their promises, which are: a. Appearance and context of verses, b. Similar verses, c. the personality of the Qur'an audience, d. Events of that era. e-. The culture and history of those people and f. the Bible.

He then mentions that based on this information, this stage of interpretation is done in several steps, which are as follows: a. Recognize the units of descent. b. Extracting the means of revelation of units from the Qur'an itself. c. Matching the narrations according to the appearance and context of the verses. d. Examining the key words and interpretations of the surah and comparing them with similar cases from the Qur'an. e. Historical translation of the relevant surah (J. Nekounam, Telegram notes).

Nekounam describes the application of this stage of the three-layered interpretation in verses 20 to 22 of Surah Al-Ḥijr as follows: The historical interpretation of the verse in question is the following. We first see its context:

"And we have given unto you livelihoods therein, and unto those for whom ye provide not and there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure. And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof."[1]

The historical interpretation of the verse in question is as follows:

A. Your sustenance is in our hands. We send down water from the sky, and We cause the plants to grow therein, and you make provision for it.

B. We send the winds, which are pregnant, meaning that they have rain; then We send down water from the sky so you drink it.

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١. «وَ جَعَلْنا لَكمْ فيها مَعايِشَ وَ مَنْ لَسْتُمْ لَهُ بِرازِقينَ، وَ إِنْ مِنْ شَیْءٍ إِلاَّ عِنْدَنا خَزائِنُهُ وَ ما نُنَزِّلُهُ إِلاَّ بِقَدَرٍ مَعْلُومٍ، وَ أَرْسَلْنَا الرِّياحَ لَواقِحَ فَأَنْزَلْنا مِنَ السَّماءِ ماءً فَأَسْقَيْناكمُوهُ وَ ما أَنْتُمْ لَهُ بِخازِنينَ».

C. The treasures of rain in the sky are in the hands of the angels, and they are the ones who send down a certain amount (ibid.).

3- 2. Trans-historical layer

Nekounam calls the general meaning a trans-historical interpretation that the appearance and context of the verse is an example of that meaning (ibid.) Some, such as Ayazi, pointing to the necessity of trans-historical interpretation, consider the method of obtaining a trans-historical message as the abstraction of temporal characteristics and say: In the trans-historical interpretation, one should try to update the variable rulings by abstracting and removing a specific time from the meaning of the verses and showing fixed criteria for the rulings through principles, regions and criteria. (Ayazi, 2007: 309).

Nekounam considers the necessity of implementing the trans-historical stage as the centrality of reason and nature in the essence of religion and states this issue as follows:

A. The essence of religion is the same as intellect and nature.

B. The essence of religion is cast in historical and ethnic form.

C. The essence of religion is in accordance with reason and nature.

D. The essence of religion has nothing to do with human science. But it is related to ethics.

E. Religious expressions are in many cases contrary to modern human science.

He considers the essence of religion as intellect and nature and considers the Qur'an and hadiths as intellect and nature which have been revealed and

issued in a historical and ethnic format in accordance with the requirements of the age and Egypt. Hadith is the apparent science of the time of revelation and issuance (J. Nekounam, Telegram Notes).

At this stage, Nekounam, citing the essence of the Qur'an, has stated that according to some Islamic commentators, such as Ma'rifat, real and general propositions can be extracted from external propositions in the Qur'an by removing their specificity. Ayatollah Ma'rifat has considered the inner concept of the Qur'an as necessary beyond the verses; that is, general concepts that can be reasonably attributed to the verses of the Qur'an. These propositions include examples of every age and ethnicity. One of the examples he has given in this regard is the verse: "So go to houses by the gates thereof."[1]

He explained that this verse carries a foreign proposition and it was addressed to the people of Medina who, when they returned from Ḥajj, instead of entering through the house, they would pierce the back of the house and enter from it. God said to them: "And it is not good for you to enter from behind the houses, but it is good for one to be pious, and to enter the houses through their [entrance], and to fear God, that "You will be prosperous." According to Ayatollah Ma'rifat this verse, by removing a real and general statement, can be interpreted as follows: "Act rationally" (see, Ma'rifat, 1416: 3/28). This statement includes both the people of Medina at the time of the revelation of the verse and other people who exist in other ages and

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١. «وَ أتُوا الْبُيُوتَ مِنْ أبْوابِها.»

times until the Day of Judgment. Other great commentators such as Allameh Tabātabā'ī also used such a method in interpreting the verses of the Qur'an (see, Tabātabā'ī, 2009: 27).

Nekounam considers paying attention to the criteria of the rulings to be beneficial; among other things, it does not make us unaware of the spirit of the law and we will not be stuck in appearances; like ISIS, we do not oppress in the name of Islam and we do not enslave or kill people. He considers the way of discovering general criteria and propositions beyond the verses to be the abstraction of the historical and ethnic coordinates of the verses. In order to be able to extract themes from verses that are not specific to the Arabs of Hejaz at the time of the Prophet (PBUH).

He describes the stages of extracting the criteria in the trans-historical layer as follows: a. Abolition of any feature that is specific to the era of the revelation of the Qur'an, from the verses of the Qur'an. b. Their application to human rational rules, whether practical reason or theoretical reason c. Their adaptation to verses and narrations (J. Nekounam, Telegram Notes).

He distinguishes the trans-historical layer from the historical layer in such a way that if you see a rule in one nation or history, but you do not see it in other races and ages, it is historical and ethnic. Referring to stoning and retribution as an example of ethnic and historical rulings, he states that if there is an understanding in a nation and a history; but not in other races and eras, we call it a historical and ethnic understanding. Nekounam expresses the trans-historical interpretation of the verses concerning the angels in such a

way that it depends on how we define the angel. If we define the angel in a way that can only be seen among the Sami, it is ethnic and historical. But if we define it in such a way that all tribes and ages can understand and discover it, we have given a trans-historical definition of it. He emphasizes that in the trans-historical stage we seek a common understanding. Scientific knowledge is a universal knowledge. We must find an equivalent for the angel that all nations can understand. (Nekounam, Theory of Three-Layer Interpretation of the Holy Qur'an, Tirdad Philosophical Group).

3-3. The modern layer of the Qur'an

Nekounam calls the last layer of the three-layer interpretation as modern interpretation, and describes its nature and manner in such a way that we look at cultural or modern interpretation, and translate it to the human discourse in our age and society, and the themes of the Qur'an into the appropriate language today. For example, in the language of the time of the Prophet (PBUH) it was said that the treasury is the rain of the sky and God rains the rain from the sky; but in the language of the present day, it is said that the treasury of rain is the vapors that go from the earth to the sky. In the past, it was considered that there are two sources of water: one is the seas and rivers and springs of the earth and the other is the clouds of the sky. But today it is considered that the water of the clouds is composed of the vapors of the same waters of the earth. This process arises from an unseen power. Man must pay attention to this unseen power and consciousness and sanctify and praise it. He also emphasizes that the language of modern interpretation is the language of the present age, and

this language may in some cases be opposed to the language of the time of the Prophet (PBUH) (Ibid).

He considers the reason for the importance of this layer of theory as the changes of time and the necessity of updating religion and says: religion must always have an evolutionary approach and if it does, it will become obsolete and go down in history. Prejudice in a simple situation or historical and ethnic rulings will not result in anything but ISIS brutality. For this reason, one should welcome the excellence and evolution of religion and do not stagnate in the old rules such as the rules of slavery and taking ransom from the People of the Book. Because stagnation in such rulings results in the apostasy of young people who never reject these old rulings. In addition, religion has been and will be practically renewed throughout history; according to the narrations, when the Imam Mahdi (AS) appears, he brings a new religion. He adds: "We should select verses according to the needs of each age and then provide them to the people of the society with cultural translation (J. Nekounam, Telegram notes)."

Some Islamic thinkers, such as Mr. Ayazi, have pointed to the reality of changing conditions of the time and stressed that if Islam claims immortality and on the other hand speaks of human needs and guidelines for all times and places, it should not rule only for a specific time and place. Because on the one hand, we are always clearly aware of the change of time, place and conditions of any society, and on the other hand, from a practical point of view, if Islam claims to meet human needs in various capacities, it is not reasonable that

biological and social conditions to be change, but accordingly, the rulings should not be changed. (Ayazi, 2001: 283-290).

Nekounam introduces the way of using the Qur'an for the society and its age in such a way that the general criteria and propositions of the verses should be applied to the examples, cases and people of the present age. He describes the process of interpreting the verses of the Qur'an for his modern cases as follows: a. Knowing the issues, needs and requirements of your time; because the changes of the time create new problems every day; b. Applying those issues, needs and requirements to the criteria derived from the verses of the Qur'an; c. Comparison of solutions to problems and needs with the latest human scientific achievements (J. Nekounam, Telegram Notes).

4. Inclusion of theory

Nekounam considers the scope of this theory to be all the verses, including the verses of beliefs and the verses of rulings. For example, he says that the verses that reflect a distinct human-like god are historical and ethnic, and that they were intended to bring to mind the audience of the Qur'an, namely the Arab of Hejaz at the time of the Prophet (PBUH). Some of the ethnic and historical interpretations of God in the Qur'an are as follows: God speaks or sits on a throne and eight angels carry Him. Such a deity can be translated into an indistinguishable deity in trans-historical and transnational interpretation, and it is equivalent to the deity of mystics who consider Him to be the same universe (Nekounam, "Theory of three-layer interpretation of the Holy Qur'an", Institute of Humanities and Cultural

Studies). He divides the verses of the Qur'an into two categories to make the scope of the universal application of the three-layer interpretation of the verses of the Qur'an more methodical.

Nekounam emphasizes: In order to know whether all the verses of the Qur'an accept a three-layer interpretation, one must typologically identify them and ask such a question about any one. It seems that the verses of the Qur'an are divided into two categories of news and composition. On the other hand, they are divided into ethnic and global categories. It is also divided into innate and contractual.

4-1. Ethnic and global propositions

According to Nekounam, some propositions are ethnic. These propositions are not a return to universal propositions; thus, verses containing such propositions are beyond the scope of the three-layer interpretation. He considers some subjects to be universal, such as God, prophecy, the end times, heaven, hell, Satan, angels, and the like. That is, they do not belong to the Arab people and the Hijaz region; rather, they belong to all human races. He thinks that if we claim that these issues are not made by the minds of a particular ethnic group such as the Arabs or the Sami, we should introduce examples for them so that the people of the world can realize their reality. Translating such concepts into a universal one is considered a three-layer interpretation (Nekounam, Telegram Notes).

4-2. Natural and conventional propositions

In the second division, Nekounam says that innate or rational propositions are universal and therefore don't need to be interpreted in three layers. But contractual propositions, such as cutting off the thief's hand and the blood money of a hundred camels and half the blood money of a woman and performing prayers and performing Ḥajj, and the like, which are derived from materials and benefits, are considered to be subject to the three-layer interpretation theory. The return of such propositions to the interests from which they originate falls within the realm of three-layered interpretation. Conventional propositions are not inherently valuable, unlike innate propositions; rather, they can be valued in terms of their interests and functions. An innate or rational statement that justice is good, regardless of its function, is considered positive. But a conventional proposition such as Ṭawāf around the Ka'ba is inherently neither positive nor negative; but is evaluated positively in terms of its function. Thus, the three-layer interpretation of contractual propositions is the discovery of the functions or materials and benefits that have been assigned to them. "The propositions of slavery, beatings, floggings, and stoning, among others, are historical, and as man distances himself from the past, he turns away from harsh laws and turns to subtle laws," he says. In the three-layer interpretation, the intentions and criteria are taken into account, in other words, the interests and benefits that go beyond such provisions, and those rules and laws are equated with more appropriate rules and regulations (ibid.).

5. The basics of three-layer interpretation

Some of the most important foundations of the three-layer interpretation observed in the works of the theorist are as follows:

5-1. The conventional language of the Qur'an

The conventionality of language is one of the influential foundations in the design of the theory of three-layer interpretation of the Holy Qur'an. Nekounam says that the language of the revelation of the Qur'an is the same as the common and well-known Arabic language of the age of revelation. Therefore, in order to understand the verses of the Qur'an, one must refer to the information and promises of those people in that historical period. (Nekounam, 2009) He considered the conventionality of the language of the Qur'an to require the following: using the Arabic words of the Hijaz at the time of the Prophet Muhammad (PBUH), following the grammatical rules of the Arabic language, the rhetorical features of the Arabic language in the Qur'an, the Qur'an as an understandable book for the Arabs of Hejaz at that era, the permission to refer to his words in understanding the purposes of Qur'anic verses and the relevance of Qur'anic themes to the culture of those people (Nekounam, 1999).

Nekounam has mentioned the following reasons for proving the language of the Qur'an to be conventional:

A) Reason: The speakers of the Holy Qur'an, whether God or the Messenger of God, were wise, and the wise person never does bad deeds, and an example of bad deeds is speaking to the addressee, in a language other than his familiar language or using words in a format other than his usual culture (Nekounam, 2012: 38).

B) The Qur'an: According to the verses of the Qur'an, no word or sentence in the Qur'an has been expressed other than the tongue of the people of the Holy Prophet (PBUH) and the culture of that people. The verses of the Qur'an, including verse 103 of Naḥl, are confirming this: "And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech."[1]

The fact that the language of the Qur'an is not Arabic or non-Arabic does not only mean that the language of the Qur'an is Arabic. It also includes meanings such as intelligibility, ambiguity, eloquence and clarity of the words of the Qur'an. Therefore, the language of the Qur'an in all linguistic dimensions, whether vocabulary or cultural and grammatical appropriateness, is according to the language of the people of the age of revelation.

C) History: As historical documents show, Prophet Mohammad (PBUH) was sent from among the same people in which he lived his life and spoke in their language. Also, both the holy Prophet and his people, namely the Arabs of Hejaz at his time, were Ummī (i.e. illiterate) according to the Qur'an, and therefore their level of knowledge was the same. Therefore, it does not matter, the language used in the Qur'an was a language other than the language of Prophet and his people. Even when the familiar language of him and his people is used in his book, the Qur'an, there is no reason for the words and interpretations of the Qur'an to be considered unfamiliar and incomprehensible to his people. Of course, this does not contradict the fact

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١. «وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِسَانُ الَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِىٌّ مُبِينٌ».

that those who are absent from the time and place of the revelation of the Qur'an understand the intentions of all verses of the Qur'an (Nekounam, 2001: 39-40).

5-2. The spoken language of the Qur'an

Nekounam, in expressing the spoken nature of the language of the Qur'an, contradicted it to the written nature; in the sense that the Qur'an does not have a specific writing-style (Nekounam, 2012). He mentions two evidences for the spoken language of the Qur'an: One is that the written language was not popular among the people of the time of revelation. Second, the written word does not have characteristics such as appropriateness and close relationship with the addressee, and the characteristics seen in the speech are said to a large extent based on the moods and requirements of the addressee. For this reason, items such as protest sentences that are uttered due to changes in the audience's moods are considered eloquent in speech. But if a written word is written in this style, it is considered ugly and based on this, it concludes that the verses of the Qur'an, according to this theory, are the units of revelation of Gabriel, which according to different situations and conditions of the Holy Prophet (PBUH) revealed to him. (Nekounam, 2001: 42).

Here are some of the most important reasons that Nekounam gives about the Qur'an being spoken:

A. The people of the Holy Prophet (PBUH) were Ummī: He states that in order to communicate with any people, it is eloquent to speak to them in the language in which they speak. In the age of revelation, written language was not popular; rather, spoken language was common; therefore, the Qur'an has

been inspired by the spoken language that was prevalent among the people of the Holy Prophet (PBUH).

B. The Holy Prophet (PBUH) was Ummī: Nekounam, quoting verses from the Holy Qur'an, emphasizes that the Holy Prophet (PBUH) did not know how to read and write; For example: "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."[1]

According to this verse, He says: How can God speak to a prophet who has neither read a book nor had any contact with the People of the Book?

C. Unwritten origin of the Qur'an: Nekounam states that the Holy Qur'an, unlike the Torah, was not revealed to the Holy Prophet (PBUH) in the form of a book and a Ṣaḥīfah. Therefore, the Jews of Medina criticized Muhammad (PBUH) for not writing the Qur'an and asked him to send a book from heaven; as it is stated: "The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven."[2] ('Ankabūt: 153)

D. The effects of spoken language in the calligraphy of the Qur'an: Nekounam, by presenting examples of spoken structures in the Ottoman Muṣḥaf, has considered it as one of the signs of the revelation of the Qur'an in spoken language; such as words whose written and spoken form are not the same. However, their spoken form has been recorded: like (ايّه المؤمنون)(Nūr, 24:31), (سندع الزبانية)('Alaq, 96: 8), (يمح الله)

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١. «وَ مَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ».

٢. «يَسْئَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتاباً مِنَ السَّماءِ».

الباطل (Shawrā, 42:24), (يوم يدع الداع)
(Qamar, 54: 6).

E. Variety of themes of each surah: He considers the surahs of the Qur'an as sermons that are addressed to the multiple and varied requirements at the time of their revelation. Therefore, in almost every surah, various issues have been discussed at the time and place of their revelation, and it is clear that the sermons that were common at the time of revelation were in the style of speech (Nekounam, 2000).

5-3. The gradual revelation of the Qur'an

Nekounam considers the gradual revelation of the Qur'an as evidence of the close connection between the verses of the Qur'an and the conditions and requirements at the time of revelation, and verses 33 and 34 of Surah Al-Furqān as evidence. It is stated in these verses: "And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument. Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road."

This verse indicates that the Qur'an is a response to the needs and requirements at the age of revelation and for this reason, it was revealed gradually over twenty-three years. (Nekounam, 2007).

He enumerates some of the most important wisdoms of the gradual revelation of the Qur'an as follows:

A. Pointing out the weakness and inaccuracy of the superstitious and incorrect ideas of the people of the Holy Prophet (PBUH).

B. Blaming the wrong customs and behaviors that were common among the people of the age of revelation.

C. There are questions among Muslims, including war in the sacred month.

D. The hostility of the Jews against the Muslims.

He likens the Holy Qur'an to a rope that is tied to God and His teachings on the one hand, and to the conditions and requirements of the age of revelation on the other hand. Accordingly, he considers a one-sided view to the Qur'an to lead to an incomplete and wrong understanding of its meanings (Nekounam, 2001: 11-12).

The existence of a relationship between the gradual revelation of the Qur'an and the requirements at the age of revelation is also accepted by other scholars. Among other things, Kalantari says: During the gradual revelation of the Qur'an, the verses of the Qur'an have been revealed to the Holy Prophet (PBUH) based on the events, occasions, questions and problems of the Islamic society. But in the present time, these causes of revelations and events have been lost. If the commentator is unwilling or unable to discover the connection between the appearance of the verses and those occasions and does not attempt to take the general meaning of the Qur'anic messages in relation to the present situation according to the rules, in fact he has removed and killed Qur'an from the modern human life(Kalantari, 2009).

5-4. Revelation unity of Qur'an units

According to Nekounam, the unit of revelation is any set of verses that was induced to Prophet Mohammad (PBUH) each time. He thinks that every unit of revelation of the Qur'an has been revealed to the Holy Prophet (PBUH) once. He has emphasized that

this statement does not contradict the annual presentation of the Qur'an to the Holy Prophet (PBUH) by Gabriel, which is mentioned in the narrations. Based on this basis, he has stated that assuming that the revelation is not repeated, each unit of revelation should be dated for a single time (Nekounam, 2011: 49-50; Ibid, 2002: 49).

Non-repetition of revelation is also accepted by other Islamic thinkers; Ālūsī, in his commentary, while rejecting the repetition of the revelation of the verses of the Qur'an, says: "The revelation is the reappearance from the unseen world and the reappearance does not accept the repetition; because it is the result." (Ālūsī, 1405: 34). Nasr Hamed Abu Zayd has considered the motive for constructing the theory of the repetition of revelation as a combination of conflicting narrations and the causes of revelation (Abu Zayd, nd: 162). Dehlavi considers the origin of the theory of multiple revelation to be the numerous testimonies of the Holy Prophet (PBUH) and his companions to a single verse that they have made in debates or disputes to explain a common subject. But the narrators have thought that they have repeated the reason for the revelation of that verse (Dehlavi, 2003: 96). Zarkashī also stated in Al-Burhān that one of the common habits of the companions and followers was that when they said that a verse was revealed in an event, in fact they meant that the verse contained the ruling of that event and their purpose was not to mention the cause of the revelation. In other words, these narrations carry the argument on the verse to express the verdict; not mentioning the cause of revelation (Zamakhsharī, 1410: 323).

5-5. The historicity of the Qur'an

According to Nekounam, the most important reason for the historicity of the Qur'an is that the verses of the Qur'an, in general and absolute, have not been revealed to be usable for all times. Because human needs and conditions are different at any time, comparing another time. He also mentions that if the verses of the Qur'an had not been revealed in accordance with the requirements of the time of revelation, he would have disturbed the rhetoric of the Qur'an. Because the condition of rhetoric is to be appropriate to the mood and position of the audience. One of the evidences of the Qur'an's historicity is the themes that are mentioned in the Qur'an regarding the events or questions of the people at the time of revelation. He adds: It is not an exaggeration to say that all verses of the Qur'an were revealed in response to the intellectual and practical needs of the people at the age of revelation, i.e. the polytheists of Mecca and the people of Medina. And all verses of the Qur'an have Sabab-e-Nuzūl i.e. reasons for revelation, whether specific or general revelation; namely the general requirements that existed in that era. It does not mean that the Qur'an is not eternal; because the teachings of the Qur'an can be used in other ages as well. (Nekounam, 2001: 12-13) There are other scientists who agree with this view. Ayazi, for example, while pointing to the immortality of the Qur'an, has stated: In inferring the ruling of a text, one must pay attention to the basic dimensions and important structure of language, including the human nature of language and historicity. Therefore, paying attention to the description of historicity in the text, causes the dynamics of the text and the effort to

immortalize its messages, which with a wise look in the text, the truth of a message is extracted and can be used for different times (Ayazi, 2007: 315)

Some other thinkers, such as Abdullah Saeed, consider the Qur'an to be a process that was revealed to the Holy Prophet (PBUH) over a period of twenty-three years. Because it reflected the situation of the Holy Prophet (PBUH) and the society at the age of revelation in a very tangible way. He considers this point as an important reason that the world located in the revelation of Qur'anic verses has been an important and influential element. Perhaps if there was no connection between revelation and the historical-social context, the Qur'an would have no meaning for the people at the time of revelation (Saeed, 2006). Faḍl al-Rahmān, while confirming the historicity of the Qur'an, explained the consequences of the separation between revelation and socio-historical context: In the following centuries of Islam, the separation between revelation and socio-historical context led to the belief that the socio-legal themes of the Qur'an have no historical limitations (Abbasi, 2017).

5-6. The necessity of historical interpretation of the Qur'an

Nekounam considers the historicity of the Qur'an as the most important reason for the necessity of historical interpretation of the Qur'an. He adds that the revelation of Qur'anic verses is based on the conditions of the time of revelation. And these conditions are considered as evidence of understanding the meaning of Qur'anic verses and understanding the word, without considering the evidence, is definitely incomplete (Nekounam, 2009). He points out the benefits of paying attention to the historical interpretation of the Qur'an as follows:

A. Recognizing the validity of the narrations that are the cause of revelation or the narrations related to subjects such as Makkī and Madanī, and Nāsikh and Mansūkh that are originated from the presentation of the narrations on the Qur'an. Because the Qur'an itself, with its unified context and verses, expresses the divine meaning.

B. Knowing the history and Sīrah of the Prophet, because paying attention to the order of revelation of the surahs clarifies the course of the invitation and the Sīrah of the Holy Prophet (PBUH).

C. Arranging the various subjects of the surahs using their historical order, which organize the events of the age of revelation in the verses of the Qur'an.

D. This method narrows the way to interpreting the Qur'an according to the opinion and understanding based on one's beliefs and presuppositions.

E. The historical interpretation of the Qur'an provides the ground for a living, up-to-date and adaptable understanding of the Qur'an on new topics and issues.

F. Understanding the Qur'an based on the requirements and relations of the age of revelation eliminates many interpretative misunderstandings.

G. The historical interpretation of the Qur'an guides the interpreter to the general criteria, knowledge, and opinion of the Qur'an, and deepens and develops superficial, and limited understandings.

H. It reveals many secrets of the Qur'an that have been neglected so far due to the erratic and non-historical

understanding of the Qur'an (Nekounam, 2001: 47-49).

Some thinkers such as Ayazi also say in the necessity of paying attention to the historical interpretation of the Qur'an: The texts of the Qur'an, like any other text, are subject to the conventions of the linguists. Therefore, the Qur'an has not used any language other than the method of the people to express the meaning and has spoken in the same language of human beings. In addition, it has taken into account the level of understanding and the conditions of the people at the age of revelation. (Ayazi, 2007: 309-310)

5-7. Margin on the text of the Qur'an

Nekounam thinks that the Qur'an is like a margin on the text. He considers the Qur'an as a margin on the culture of the time of the Holy Prophet (PBUH) that has been induced in accordance with their promises and requirements (Nekounam, "Specialized Meeting on the Three-Layer Interpretation of the Holy Qur'an", Institute of Humanities and Cultural Studies). In confirming this base, he cites a Hadith from the Prophet (PBUH): "

"O Othman! God did not send me to monasticism; rather, He sent me to the easy and simple religion of Ḥanīf. I fast; I pray and get married. So whoever loves my religion should follow my tradition, and marriage is one of my traditions." (Kulaynī, 1401: 5/494) He witness this hadith, that the Prophet Muhammad (PBUH) did not bring a new religion. Rather, it was based on the religion of his ancestors, that is, the religion of Abraham, and therefore his mission was to actually complete that religion. This is the meaning of the Qur'an as a margin to the text. (Nekounam, 2012: 28).

Before Nekounam, some Islamic thinkers such as Faḍl al-Rahmān mentioned the characteristics of the Qur'an. Faḍl al-Rahmān says in this regard: The prophets were not in a position to provide a comprehensive legal system; rather, they have limited or eliminated it only in cases where certain laws have hindered the spiritual development of societies. In other words, legislations have a historical-cultural background; because they did not have the general and comprehensive feature of all times and places. The expression of rulings such as the gradual prohibition of usury, the promotion of women's position and the change of rulings concerning slaves are examples of the dependence of the Qur'anic expression on the social conditions of the age of revelation. In other words, these rulings seek to change ignorant traditions(Elmi, 2007).

5-8. The necessity of solving the problem of verses contrary to science and modernity

As mentioned before, Nekounam thinks that the Qur'an has been induced in accordance with the requirements of the time of the Prophet Muhammad (PBUH) and it is obvious that many of those requirements have not been met and different requirements have emerged in the present era. This change in requirements has led to conflicts between the verses of the Qur'an on the one hand and science and modernity on the other, and there are no verses for some of the modern requirements.

Nekounam, while comparing the verses of the Qur'an with the themes of the age of revelation and the present age, states two categories of themes as follows:

a. Topics that existed in the time of the Prophet Muhammad (PBUH) and verses about them were revealed. But today those subjects are gone and the verses related to them are also theoretically or practically obsolete; like the verses related to slavery and elementary jihad and taking ransom from the People of the Book.

b. Subjects that did not exist in the time of Prophet and have arisen today, and therefore there are no verses about them. Such as simulation, sex reassignment therapy, elections, separation of powers and the like. (Nekounam, 2001: 13)

The solution he offers to such issues is a three-layer interpretation. That is, first to understand the verses of the Qur'an in accordance with the requirements of the age of revelation, which is called historical interpretation. And then to induce ethnic and historical characteristics and obtain a general meaning, which is interpreted as a trans-historical interpretation, and finally find an example for the general meaning in the present age.

According to this solution, since some issues such as slavery and elementary jihad and taking ransom from the People of the Book are considered ethnic and historical, the verses related to these issues cannot be used for the present age. Inevitably, modernity must be reconciled and modern methods replaced by ethnic and historical methods; as Muslims have done in the present age. Also, on modern subjects for which there are no verses, one should refer to the general criteria, and rules that have been extracted from religious texts and are in accordance with reason and nature.

Conclusion

The following conclusions can be obtained from the studies conducted on this theory:

1. The theory of three-layer interpretation is implemented in three layers: historical, trans-historical and modern. The historical layer is based on the appearance and context of the verse, and it is usually as understood by the Arabs of Hijaz at the time of the Prophet (PBUH). The trans-historical layer is the general meaning beyond the apparent meaning of the verses of the Qur'an, which is obtained by removing ethnic and historical features. And the thing, which is stated in the apparent meaning of the verses of the Qur'an, is an example of that general meaning obtained by trans-historical interpretation. Contemporary or cultural interpretation is also finding a modern example for the general meaning that is captured in trans-historical interpretation.

2. The theory of three-layered interpretation includes all the verses of the Qur'an, including the verses of beliefs, rulings, stories, and others. In all verses, first, a meaning is sought that was understood from the verses of the Qur'an by the Arabs of Hejaz at the time of the Prophet Muhammad (PBUH). And also in all verses, their ethnic and historical characteristics are removed and then it corresponds to the understanding of the present age. And a modern example is sought for the verses of the Qur'an.

3. Some of the most important presuppositions of the theory of three-layer interpretation are: the conventionality of the language of the Qur'an, the revelation of the Qur'an in accordance with the needs and requirements of the age of revelation,

the marginality of the text of the Qur'an, the need to resolve conflicts between Qur'anic verses and modern sciences through inducing the ethnic and historical characteristics of the verses and grasping the general meanings of the verses and then finding modern equivalents and examples for those general meanings.

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Critique of the Views of the Shiite and Sunni Commentators on Verse "And the Earth will Shine through Its Lord's Light" (Zumar/69)

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نقد و بررسی دیدگاه مفسران فریقین در آیه «و اشرقت الارض بنور ربها»

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Abstract

Most (manifestation) of the light of God's holy essence goes back to the Day of Judgment. Verse Zumar/69 refers to the word "Ashraqat" and the radiance of the feeling of God's presence on the Day of Resurrection and likens it to the rising of the sun from the east of the earth and its illumination with this light. The commentators of the sects have expressed different views on it, including, "Removing the veils, establishing the truth and proof, justice, illuminating the earth with the light of the believer's face, the resurrection of the Imam, the light of God, etc." The beginning and the end of the verse are accompanied by the proof of justice and the denial of oppression. Different classes of commentators, narrators, theologians, philosophers, and mystics have contented themselves with the interpretation of a verse, or interpretation, and some with the literal meaning of the phrase, but have not reached a single statement about it. However, the mentioned verse is one of the verses with different readings, or one of the verses that the commentators of the two sects have looked at from a special angle and view. The revelation of the monopoly of God's lordship over all human beings, for which there is an evidence and none of the commentators have expressed this view, as well as the removal of the veils and the revelation of the truths of things in the resurrection which some commentators have chosen it. The two preferred aspects of this article are that an attempt has been made to obtain a view close to what God intends from the mentioned phrase by citing the context of verses and narrations. For this purpose, the two views have been expressed through documentary, interpretive and descriptive-analytical methods, while criticizing the opinions of commentators and presenting contextual and narrative documents.

Keywords: Verse Zumar/69, Qur'anic Evidences, Narrative Evidences, God's Lordship, Revelation of Truths.

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چکیده

بیشترین (تجلّی) نور ذات مقدس خداوند، به قیامت (محشر و عرصات قیامت) برمی‌گردد. آیه ۶۹/زمر به واژه "أشرَقَت" و درخشش احساس حضور خداوند در قیامت اشاره و آن را تشبیه به طلوع خورشید از مشرق زمین و روشن شدن آن با این نور می‌کند. مفسران فریقین دیدگاه‌های متفاوتی درباره آن بیان کرده‌اند، از جمله، "کنار رفتن حجاب‌ها، برپایی حق و برهان، عدل، روشن شدن زمین با نور چهره مؤمن، قیام امام، نور خداوند و... ". ابتدا و خاتمه آیه هم، با اثبات عدالت و نفی ظلم همراه است. طبقات مختلفی از مفسران فریقین، محدّثان، متکلمان، فیلسوفان و عرفا، به تأویل آیه، یا تفسیر و برخی به معنای لغوی عبارت بسنده کرده‌اند، اما به بیان واحدی درباره آن نرسیده‌اند. با این وصف آیه مذکور جزء آیات دارای اختلاف قرائات، یا ازجمله آیاتی که مفسران فریقین از زاویه و دید خاص به آن نگریسته؛ نمی‌باشد. آشکار شدن انحصار ربوبیت خداونـد بـر تمام انسان‌ها که شواهدی دال بر آن وجود دارد و هیچ‌کدام از مفسران این دیدگاه را بیان نکرده‌اند و نیز کنار رفتن پرده‌ها و حجاب‌ها و آشکار شدن حقایق امور در رستاخیز که برخی از مفسران آن را گزینش کرده‌اند، دو وجه ارجح این نوشتار است که سعی شده با استناد به سیاق آیات و روایات، دیدگاه نزدیک به مراد خداوند از عبارت مذکور به‌دست آید. برای این منظور، با شیوهٔ اسنادی، تفسیری و به روش توصیفی تحلیلی، ضمن نقد و بررسی آراء مفسران و ارائه مستندات سیاقی و روایی، دو دیدگاه مذکور بیان شده است.

کلمات کلیدی: آیه ۶۹ سوره زمر، شواهد قرآنی، شواهد روایی، ربوبیت خداوند، آشکار شدن حقایق.

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Introduction

Understanding and interpreting the verses of the Qur'an requires a correct understanding of the meanings and concepts of each of the Qur'anic words together and attention to other similar words and contexts and evidences. The necessity of discussing this group of verses is that without recognizing their meanings, it is not possible to use the higher meanings of the Qur'an properly. (Ma'refat, 2008: 3)

The concept of Nūr i.e. light has been used more than 43 times in the Qur'an, which is the first meaning given to the mind, sensory and material light. Contemplating such verses; the word Nūr has other concepts and examples such as God, Islam, faith, guidance, Prophet, divine light, hereafter light, believers light, Qur'an and heavenly books, science and knowledge, the sun and the moon and…. It is not unlikely that "Illuminating the earth in the light of his Lord" means one of the characteristics of the Day of Judgment, such as the removal of the curtains and the appearance of the truth of things and the reality of deeds from good and evil, right and wrong, that the observers see the truth of every action, because the illumination of everything is its appearance by Light, and there is no place for any mediator and cause, and the cause of causes is in the hands of God alone. And the manifestation of this light in that day is either the manifestation of God Almighty himself or it is presented in other concepts that the article deals with. According to verse 7 of Surah Al-Imrān, some verses of the Qur'an are "Similar". Because these verses, due to the ambiguity in their meaning, provide many Tafsīr and Ta'wīl. Among these verses is verse 69 of Surah Zumar. That the earth is

illuminated by the light of the Lord. The commentators of the two sects have expressed several views for this part of the verse: The illumination of the earth with a light other than the light of the sun and the moon, the establishment of justice in the earth, the illumination of the earth with the establishment of truth and proof, justice, the light of God and the resurrection of the Imam... "

The point to consider here is that some commentators have contented themselves with interpreting the phrase, some with its Ta'wīl, and others with the same literal meaning.

The interpretive importance of the subject has led to the views of commentators, theologians, narrators, philosophers and mystics, to address the purpose from different angles. For example, some have concluded that the meaning of God's light is the same as God's guidance, or that it is meant to be a judgment between the people. So, the main question is what does God mean by the holy verse? And which of the commentators' views is closer to God's purpose? Numerous studies have been conducted in this field, but the subject in question has not been mentioned separately and in detail. In fact, the purpose of their research is different from the purpose of this article. Therefore, the present study, the method of collecting information of which is a library study, with a descriptive, documentary, interpretive analytical method, first expresses the views of different commentators on the verse "And the earth will shine through its Lord's light", then examines and critiques them in the context of verses and hadiths in this regard. And, at the end, presents an interpretation that agrees with them.

1. Lexical background and synonymous concepts of Nūr

Linguists have expressed different meanings and opinions in expressing the meaning of Nūr. The author of al-ʿAyn mentions Nūr: "al-Ḍiyāʾ" and the verb made of it: "al-Aḍāʿa". (Khalil, 1410: 7/255), Ibn Fāris, considers Nūr as: "idtirāb" and "less firmness". Then he mentions the reason for this meaning. (Ibn Fāris, 1404: 5/368)[1] Jawharī in Ṣiḥāḥ has defined Nūr as "dīyā". He then adds that when we say something in shined, it means "dīyā"[2]. (Jawharī, 1997: 2/839) Rāghib in Mufradāt divides Nūr into worldly and otherworldly[3](Rāghib Isfahānī, 1412: 827).

Fayyūmī has chosen the same meaning in Miṣbāḥ Al-Munīr (Fayyūmī, nd: 62), Ibn Manẓūr, while expressing the content of the word Nūr, has intended the meaning of "Al-Ḍiyāʾ" and Al-Ḍawʾ". (Ibn Manẓūr, 1414: 14/321). Zubaydī also in Tāj al-Arūs, while expressing the meaning of "al-Ḍiyāʾ", and dividing it into essence and width, the synonymous verbs of Nūr to "Aḍāʿa, Abān and Istabān" and in a single meaning. (Zubaydī, 1414: 7/563).

Musṭafawī, after expressing the opinion of the lexicographers, which is close to the same meanings, defines Nūr as "a light shined from Noor. It is both material and spiritual."[4] (Mustafavī, 1981: 12/279)

Most lexicographers agree on the approximate meaning of "Ḍaw' and Ḍiyāʾ" and the sensory, visual, and tangible light of the senses. But Ṭurayḥī in the Majma' al-Bahrain offers a comprehensive definition of Nūr: "It is a quality manifested in itself and showed by others"[5](Turayḥī, 1996: 388).

We find a common aspect of the definition of all types of Nūr. The lexicographers have also used some words as a substitute in expressing the synonyms of the word "Nūr", words such as: "Sirāj, Safar, Ishrāq", which are sometimes incompatible with Nūr. Because Nūr is general and specific of "Ḍaw' and Ḍiyāʾ" and this category of words. Although what man first understands from the word Nūr is sensory and material light, which he considers to have originated in the sun, moon, lights, and illuminated objects with which he illuminates darkness. But in fact the extent of divine light and illuminating by light of the concept of light, especially in verse 69 of Zumar, goes beyond these meanings.

2. Interpretive opinions of Shiite and Sunni Commentators

Sunni and Shia commentators, while expressing different views on the verse "And the earth will shine through its Lord's light" also differ in conceptual terms, which will be discussed below.

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١. «بذلک من طریقهٔ الإضاءهٔ و لأنّ یکون مُضطرباً سریع الحرکهٔ؛ و تنوّرت النار: أی تبصّرتها».

٢. «الضیاءُ و الجمع أنوارٌ... وأنارَ الشیءُ وإستنارَ بمعنی، أی أضاءَ».

٣. «الضوءُ المُنتشرُ الّذی یُعینُ علی الأبصار ذلک ضَربان دنیوی و أخروی؛ فالدنیوی ضربان: ضربٌ معقولٌ بعین البصیرهٔ، و هو ما انتشر من الامور الالهیهٔ کنور العقل و نور القرآن، و محسوسٌ بعین البصر، و هو ما انتشر من الاجسام النیّرهٔ کالقمرین و النجوم و النیّرات. و قال بعضهم: النَار و النّور من أصلٍ واحدٍ».

٤. «الضیاء و الضوء و الأشعّهٔ المتنشرهٔ من النور، و هو أعمّ مِن أن یکون مادیاً و روحانیاً، و متقوّماً فی نفسه أو بغیره و...».

٥. «کیفیهٔ ظاهرهٔ بنفسها و مظهرهٔ لغیرها».

2-1. Illumination of the earth to a light other than sunlight and the moonlight

Some commentators in the interpretation of verse 69 of surah Zumar have expressed opinions based on the narrations of the companions and followers. According to Ibn Abbas, Qurṭubī considers "The light of her God" to be a light that is different from the light of the sun and the moon, the light that God has created and with which the earth is illuminated. (Qurṭubī, 1986: 15/281). The author of Rawḍ al-Janān considers the meaning of "Nūr" to be a light that God creates for the Day of Judgment, by which all the earth is illuminated. (Rāzī, 1408: 16/350)

Ibn Ashur, by expressing this phrase, considers the same meaning and considers the meaning of Nūr as a special a light that God has created, the inherent light on that earth which refers to its purity from darkness. While the earth of the world is illuminated with the light of the sun and the stars. (Ibn Ashur, 1420: 24/1)

2-1-1. Critique of perspective

According to the evidences in the verses before and after the mentioned verse[1], it is clear that this interpretation is based on the literal meaning of the words of the phrase. This light is different from sunlight and moonlight. In other words, according to this view, God's intention of the phrase "The earth is illuminated by the light of God" remains in a state of ambiguity. And it is clear that God has another purpose for these words, which lies behind this

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۱. وَ نُفخ فِى الصورِ، و وُضِع الکِتا بُ، و وُفِيت کلُّ نفسٍ ما عَمِلَت.

apparent and literal meaning of the words. Therefore, relying on this aspect alone does not provide a clear and meaningful meaning of the phrase.

2-2. Creating light without the mediation of luminous objects

Some commentators have said about the mentioned verse while quoting: God should create a direct light for the luminous bodies which will illuminate the Day of Judgment instead of the moon and the sun. (Khosravani, 2012: 7/268; Kashānī, 1423: 6/103)

Or the "The light of her Lord" refers to the light of the Lord of the earth that the Lord of the worlds will create it without the help of the luminous object. (Sharīf Lāhījī, 1995, 3: 887/3). Ālūsī, according to a narration narrated by Ibn Abbas, says: on that day the earth will be illuminated by the light created by God, not by the light of luminous bodies such as the sun and the moon, and if he adds light to the word of his Lord, in fact it is like soul and camel of God. (Ālūsī, 1415: 12/1).

2-2-1. Critique of perspective

First of all, it should be noted that this view is different from the prevailing view [of the sayings of the Companions and their followers] which means light (illumination of the earth with a light other than sunlight and moonlight, etc.). The documents of these narrations is connected to each of the companions and followers, but Suyūṭī says, because the chain of the documents did not reach the Prophet (PBUH) and ended only in one follower or companion, it is fragmentary and has no citation. (Suyūṭī, 2014: 1/236). But apart from this critique, it must first be clarified what is meant by the creation of light without other physical intermediaries?

If it means without the help of sunlight and moonlight; that is a matter of course, because God is their creator and they need God in their essence. How can God use his creature to create something else? In addition to rational arguments, this view is in no way compatible with the context of the verse and the narrations. But if the meaning of light is other than sunlight and moonlight, this also seems obvious and definite considering the content of the verse and its context.

2-3. The light of the believer

The commentator of Aṭyab al-Bayān fi Tafsir al-Qur'an believes that: Because the light of the sun, moon and stars is taken and the desert of resurrection becomes dark, only the light of faith exists that God illuminates the desert of resurrection in the face of the believers (Tayyib, 1991: 11/343). He confirms his point of view with the verses: "The day you will see the faithful, men and women, with their light moving swiftly in front of them and on their right." (Hadīd/12)[1] and "on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and forgive us!"[2] (Tahrīm/8)

2-3-1. Critique of perspective

In Surah Zumar, God is absolutely aware of the scene of the Day of Judgment and the signs of that day, such as the blowing in trumpets and...

Whereas in Surah Al-Ḥadīd, the meaning of "Light" is the image of the almsgiving believers on the Day of Judgment against the hypocrites. In Surah Taḥrīm, according to the general context of the Surah, the meaning of "Light" is (faith and righteous deeds of the believers). Therefore, the word "Light" in Surah "Ḥadīd" and "Taḥrīm" is more in the form of "Specific" and in Surah "Zumar" in the general sense, and in this regard, different semantic aspects of the word light in each of these surahs, requires a different interpretation. Therefore, this view, although it is about the word "light", is not very appropriate for the context of the verse in question and is not compatible with the context of the verses of Surah Zumar.

2-4. The illumination of the earth due to the establishment of truth and argument

Zamakhsharī says about "The Light of her Lord": God has taken the word "Light" as a metaphor for truth and proof, and this metaphor has been mentioned in several places in the Qur'an, one of which is verse 69 of Zumar, and its meaning is: the earth because of that truth, in which it is established, and the justice in which it is spread, and the extent of the truth with which it measures the good and the bad, becomes enlightened, and as soon as He added the word "Light" to His own name "The light of her Lord" and He said: [In the light of her Lord]; The "Lord" is the "truth and justice" that adorns the earth, because He spreads its justice in it, and establishes the standards of installment in it and rules the truth among the people of the earth. (Zamakhsharī, 1407: 4/145). The commentators of Tafsīr Athnā Asharī and Ayatullah Makarem Shirazi

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١. يوم ترى المؤمنين و المؤمناتِ يسعى نورهم بين أيديهِم و بِأيمانِهم.

٢. يوم لا يُخزى اللهُ النبيَّ و الِذين آمنوا معه نورُهم يسعى بين أيديهم و بِأيمانِهم يقولون ربّنا أتمِم لنا نورنا.

consider the illumination of the arena of resurrection due to the spread of justice and the establishment of the standards of installment and ruling on truth. And the "Light of her Lord" is known as the right and justice with which God illuminates the face of the earth on that day. (Shah Abdul Azimi, 1985: 11/270; Makarem Shirazi: 19/544).

2-4-1. Critique of perspective

The fact that some commentators have said that in many cases the word "Light" in the Qur'an has been used as a metaphor for "Truth" and "The Qur'an and proof" is not without problems from the point of view of some commentators because there are verses in the Qur'an where the word "Light" "In them is a metaphor for the Qur'an. (Taghābun/8; Mā'idah/15)

But the verses in which "Light" is a metaphor of "Proof" does not exist. (Tabataba'i: 17/295). In addition, the word "Truth" and "Justice", although in some cases find the same example, but whatever it is, they are two different concepts. (Rāghib Isfahani, 1412: 246; 551) And only if the "Light" in the verse is a metaphor for the truth, does not necessarily mean justice, so although this view is expressed in the context of the verse and can be correct, it is not well-documented, given some points.

2-5. Manifestation of God to judge between creatures

Ibn Kathīr in his commentary book has mentioned verse 69 of Zumar, that is, the Day of Judgment will be clarified, when God will appear for retribution and judgment between the creatures (Ibn Kathīr, 1419: 7/106). According to others, Ālūsī refers to the manifestation of God in expanding justice and installment on the Day of Judgment, which is repeated metaphorically in the verses of the Qur'an(Ālūsī, 1415: 12/1).

2-5-1. Critique of perspective

We must first see what these commentators mean by the phrase "Manifestation of God"? Ālūsī and Ibn Kathīr are inclined to the Ash'arites school and therefore it seems that they mean manifestation as the appearance of the hidden dimension of God. Because the Ash'arites believe in seeing God with the naked eye on the Day of Resurrection, while God cannot be embodied or compared. And these interpretive opinions of these two commentators are not free from problems in the beginning. But according to the Sunnis, relying on Qur'anic documents and narration, it is impossible to see God Almighty in this world, while in the Hereafter, it is possible to see God or the same light, along with God's pleasure and satisfaction from His heavenly servants.

2-6. Seeing actions with light

Ibn Arabī has stated two aspects for light, the first aspect, based on verses 29 of surah A'rāf and verse 79 of surah Yā Sīn, is on the creation of the earth for the second time that some are happy and some are angry and miserable. And the second aspect is the same land of Resurrection. Darkness is the absence of light, so intuition shows the existence of light; the day that is the day of justice and the season of judge. Everyone knows what he has sent forth by light; because he sees his actions as present. (Ibn Arabī, 1410: 3/562).

2-6-1. Critique of perspective

As it can be seen, Ibn Arabī believes that every human being will see on the Day of Judgment the deeds he has done

in the world. It seems that he considers the meaning of the verse "And the earth will shine through its Lord's light" to be the embodiment of deeds and a kind of sensory or heart awareness of deeds, because he has also explained the embodiment of deeds in his various works. (Ibn Arabī, nd: 1/307).

It seems that he has expressed this interpretation due to the context of verses such as (Al Imrān/20; Al-Kahf/94) which were about the embodiment of deeds. But does God mean the same point of view from this verse or does he need a more detailed study of the context and explanation of the narrations?

2-7. Justice and equity

The author of Majma' al-Bayān, considers "Nūr" as a justice in the light of which the earth is illuminated. (Ṭabrasī, 1994: 8/793). Samarqandī interpreted the word "Ashraqat" as the illumination and interpreted the phrase "The light of her Lord" as "Justice" of God and then says: The faces that know their Lord on earth will be illuminated and the faces that do not know their Lord will remain dark and gloomy. (Samarqandī, 1416: 3/194).

Ṭabrasī and Bayḍāwī in interpreting the verse have interpreted the word "Light" as "Justice". (Ṭabrasī, 3: 1/3; Bayḍāwī, 1418: 5/49). Kāshifī interprets that the Resurrection is enlightened, in the light of God, that is, the light that God creates, and that it means justice is a light that illuminates the rights of the Creator and the Creatures and repels the darkness of oppression. (Kāshifī, nd: 1044).

Shubbar in Jawhār al-Thamīn refers to the adornment of the earth with the justice of God. (Shubbar, 1407: 5/5). Khosravani has spoken about the phrase in question, and on the Day of Judgment, when the throne of justice is established, the realms of Resurrection will be illuminated according to its owner and lord, that is, the earth will be illuminated according to the justice of God. (Khosravani, 2012: 7/268).

2-7-1. Critique of perspective

First of all, it should be said that this view is different from the view of truth and justice that was mentioned in the previous section, because when right is associated with justice, it has a different meaning from the word justice (Rāghib Isfahāni, 246; 551). Moreover, in this view, the word "Light" is the same "Justice". But in the previous view, the earth is enlightened due to truth and justice and argument, and therefore these are two separate categories. However, this view can be correct according to the analogies that can be seen in the context of the verse, such as: "And the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged" (Zumar/69)[1]. Also, the coming of witnesses of deeds is in fact a kind of testimony to human deeds and causes that none of the deeds of human beings, large or small, are left out. On the other hand, in the phrase (And He judges between them according to right) it refers to the judgment between human beings with the right and no one is oppressed. But the question that arises here is whether "Illumination of the earth by the light of God" gives the same meaning of "Truth and justice" as in the context of the above phrase, or is there another meaning in it that needs

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١. و وُضِع الكِتابُ و جىء بِالنبيين والشهداءِ وقضى بينهم بِالحقِ وهم لا يظلمون.

to be examined more closely? Moreover, if assuming the metaphor of light for justice is correct, it does not necessarily mean that light in the verse has the same meaning as justice, unless there is a reason for it. Some of these commentators have given a reason for it and some have not. In general, it can be said that these opinions seem to be somewhat correct in view of the contextual evidence and narrations.

2-8. Judgment of actions

Ālūsī defines (manifestation) of God to judge between the people. (Ālūsī, 1415: 24/30) Ṭabarī, according to the saying of Ibn Qatādah, believes that "Ashraqat" means "to rise" and the meaning of the phrase is the day when God judges the deeds of His creatures. (Ṭabarī, 1412: 1/24).

2-8-1. Critique of perspective

This view of sayings is based on the words of one of the subjects. The chain of authenticity of these narrations is connected to him, but since the chain of authenticity did not reach the Prophet (PBUH) and ended up with only one companion or follower, such a hadith is fragmentary and lacks citation. (Suyūṭī, 2014: 1/236). In addition, this interpretation refers to another part of the verse, that is, the phrase (And He judges between them truly). While it seems, it shows the general purpose of the verse. Therefore, he has not specified exactly what is meant by the word of God in the phrase (And the earth shines in the light of the Lord).

2-9. A great light

Tha'ālibī considers the meaning of the verse to be a light which is great and enormous and illuminates everywhere and has interpreted the "The light of her Lord" something added by the Creator to the creature. (Tha'ālibī, 1418: 5/1).

2-9-1. Critique of perspective

This interpretation is in fact a vague description and a kind of translation of the verse, and it is not clear exactly what is meant by this "Light"? Accordingly, it cannot provide an accurate portrayal of the interpretation of the above phrase.

2-10. The light of the Lord

In addition to interpreting the meaning of "Light" of God as "Justice" of God, Dīnwarī has also given the meaning of "Light of God". (Dīnwarī, 1424: 2/247).

2-10-1. Critique of perspective

Dīnwarī intends two views of this phrase. 1. God's justice which was examined in the previous sections. 2. The light of God. Regarding the second view, it can be said that firstly: this interpretation is vague and it has not been determined exactly what is meant by the light of God. Is a sensible light meant, or is it a metaphor for something else that needs to be examined carefully? Second: This is the literal meaning of the phrase, so the clear and concise meaning of the phrase under discussion is not provided here. But the point here is that the owner of this interpretation is the Mu'tazilite and the algebraic sect, and therefore it seems to be a kind of superficiality and belief in incarnation and similitude for God, so that God will be present on the Day of Judgment in order to judge between His servants, and therefore, apart from the other cases mentioned, this view is based on Qur'anic evidences such as verse 11 of surah Shūrā and verse 103 of surah An'ām it is not correct and it is not permissible to consider God as a visible creature. In addition, this view is not consistent

with the context of the verse, so this view is not correct.

2-11. The emergence of the truth of things

Allameh Tabataba'i has a different view from other commentators. He believes that the meaning of "illumination of the earth by the light of his Lord" is the state that is one of the characteristics of the Day of Judgment, such as the removal of the curtains and the appearance of the truth of things and the reality of deeds either good or evil, obedience or sin, right or wrong. So that the observers see the truth of every action, because the illumination of everything is its manifestation by light, and there is no doubt that the revealer of that day is God Almighty. (Tabataba'i, 2012: 17/295). Ayatollah Makarem Shirazi also considers this view as one of the correct interpretations of the verse. (Makarem Shirazi, 1993: 19/544).

2-11-1. Critique of perspective

This view seems to be consistent with the context of the verses and the context of the words and rational arguments. Here is how it will be adapted.

2-12. The great light that gives rise to true character

Hosseini Hamedani has stated that it is likely that the goal is the earth, which is dark in this world and in which gems and treasures are hidden. But in the world of resurrection, the earth, like what has grown on earth, like human beings, their secrets and truths will be revealed. and what is meant by the light of God is the true character that is hidden in them, and will evolve and appear on the Day of Judgment.

Therefore, the world of the Hereafter and the scene of the Day of Judgment will be shining due to the radiance of the great light, and the other worlds will not be without that light and the luminosity and radiance of the essence. (Hosseini Hamedani, 1404: 41/276).

2-12-1. Critique of perspective

This view seems to be similar to the interpretation given by Allameh and Makarem Shirazi. And part of it is in accordance with the views that the meaning of the word "light" is the embodiment of actions. Therefore, according to the available evidence, it can be somewhat correct, which is mentioned below in terms of their compatibility.

2-13. Imam and his resurrection

In some interpretations, the light of God is interpreted as "Justice", the justice that is established with the resurrection of the Imam all over the world. (Qumī Mashhadī, 1990: 11/2; Sharif Lāhījī, 3: 3/3).

2-13-1. Critique of perspective

Commentators, especially Imamiyyah scholars, have narrated this view by mentioning the documentary. They believe that it appears from the hadiths of the pure Imams (AS) that the world is at the time of the uprising of Imam Zaman (AS) illuminated with the light of the Imam, who is the last Imam. In this section, the commentators mean that justice is established by Imam Mahdi (AS). This seems to refer to the event before the Day of Judgment, but in the previous section, the commentators have expressed God's justice on the Day of Judgment. On whether this view is correct or not, there is a need to study and know the context, space and revelation of the

verse, and especially the narration in terms of document and text, because these cases are helpful in identifying God's purpose in the verse "And the earth will shine through its Lord's light".

Summarizing the votes and expressing the chosen view

The opinions that can be seen in the interpretations of two sects about the mentioned verse can be summarized in 13 cases.

1. A light other than sunlight and moonlight,
2. The light of the believer's face,
3. Light for establishing truth and argument,
4. Justice,
5. Judgment of actions,
6. Great light,
7. The light of God,
8. Revealing the truth of things,
9. The great light that reveals the true character,
10. Manifestation of God to judge between creatures,
11. Seeing actions with light,
12. Imam and his Uprising,
13. Creating light without the mediation of luminous objects.

As it can be seen, some of these views are either expressed solely on the basis of the sayings of the Companions, and especially the followers, which are valid but sometimes this verse cannot be cited. Or there are vague and concise views, which do not provide the meaning of the general content of the verse or that it has been stated according to the context of other verses and is not very compatible with the context and cause of the revelation of the verse. In others, in the context of the verses under discussion, there is no parallel to their accuracy. But there are some opinions such as divine justice

that illuminates the resurrection, the removal of the veils and the manifestation of the divine light, the great light that reveals the true character, the resurrection of the Imam, which seems to be correct. In the following, an attempt will be made in two ways, inside the text, i.e., the context of the verse, and outside the text, i.e., the narrations and among these views, a definite and exclusive example and interpretation of this phrase was obtained.

3. Contextual documents

In this section, with the two approaches of the context of verses and narrations, the mentioned phrase is examined.

3-1. Qur'anic documents

In the section of Qur'anic documents, the relationship of the verse with the verses before and after, the connection between their content, the context of the surahs, the context of the words and the context of the verses clarifies the meaning of the verse "And the the earth shines by the light of its Lord."

3-1-1. Non-verbal connected evidences (ground for revelation of Surah)

It is clear from the verses of this surah that the contemporary polytheists of the Messenger of God (PBUH) have asked him to renounce his invitation to monotheism and denying their gods, otherwise he will face the curse of the gods. In response to them, this surah was revealed and emphasized to the Prophet (PBUH) that he should purify his religion for God and not pay attention to the gods of the polytheists.

Considering the context of the revelation of the surah Zumar, the word of God in most of the verses addresses

the polytheists. Therefore, although the content of this verse is common to all people, but here it seems that God wants to point out an important issue about the resurrection to the rebellious pagans of that time. Those who knew God as the Creator but didn't consider Him to be contemplative. It seems that God wants to warn them of an issue with a loud cry. Now we have to see, according to the content of the surah, what meaning and concept is expressed from this verse so that a clear and productive meaning is obtained.

3-1-2. Context of Surah Zumar

In addition to the general content and context of the revelation of the surah on the theme of verse 69 of Zumar, according to the Imāmī commentators, this surah was revealed in Mecca according to the testimony of its verses, its revelation is repulsive and its verses are very related and connected. (Tabataba'i, 2012: 17/1). As a result, considering the connection of its verses with each other, we can give many examples that are related to the mentioned verse. For example, God says at the beginning of the surah: Al-Zumar emphasizes the same concept in the next verse and says: "so worship Allah, making religion pure for Him (only)"[1] (Zumar/2). And in the next verse, while re-emphasizing the same concept, He says: "Surely pure religion is for Allah only.[2]" (Zumar/3). Then, in the middle of the surah, He returns to this issue again and says: "Say (O

Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).[3]" (Zumar/11) And in the next verse, while emphasizing again, He says: "Say I surely worship Allah sincerely. My religion is for Him.[4]"

As seen, God repeatedly mentions the issue of sincerity in this surah. "Sincerity" in the word means "Purity" i.e. being pure, and in this verse it means sincerity and purity of the heart of Muslims and purity of their beliefs from false beliefs (Rāghib Isfahāni, 1412: 292), Qurashī Banai considers "Sincerity" in this verse as the religion purified from polytheism. (Qurashī Banai, 1993: 2/280).

Considering the meaning of "Sincerity" and according to the main audience of this surah, that is, the polytheists who have considered partners for God; especially according to the verse (ألا لِلَّهِ الدين الخالص) which God said: What We have revealed to you to purify the religion for God is not for you personally, but it is a duty for everyone who hears this call. It can be inferred that God wants to warn all human beings, especially the polytheists, in verse 69 if Zumar with the phrase that the earth will be illuminated by the light of God on the Day of Resurrection. Especially considering the word "Sincerity" in the verses of this surah which has been repeated many times.

God says in verse 3 of Zumar: According to some Imāmī commentators, this verse refers to idolaters, who believe that there are other gods besides God, who manage

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١. فاعبد الله مخلصا له اِلدين.

٢. الا لله الدين الخالص.

٣. قل إنی أمرت أن أعبد الله مخلصا له الدين.

٤. قل اللهَ أعبد مخلصا له دِينی.

the affairs of the world, and lordship and prudence are attributed to them, not to God. They don't consider lordship and divinity for God, except the common people, who believe that God also shares in worship with the Lord. As a result, we must humble ourselves before this Lord and worship Him in order to benefit us and ward off calamities and losses. And we should even thank them, because everything is in their hands, not in God. (Tabataba'i, 2012: 17/233; Makarem Shirazi, 1993: 19/366).

On the other hand, in verse 5 of Zumar: (Creation of the heavens and the earth with truth), the verse refers to creation and the issue of resurrection, and the word "With truth", considering "With" is related to right, the false, unrighteous and useless creation leave the circle of the verse and the purpose of God and the creation should be directed towards that special goal and purpose. The resurrection about whom God Almighty has said: "And We did not create the heaven and the earth and what is between them in vain.[1]" (Tabātabā'ī, 2012: 17/236).

It seems that in this verse, the protest against the unity of God in divinity and Lordship has been expressed by expressing the monopoly of creation and providence in them. Since the main addressees of the verses of this surah are the polytheists who have been dealt with clearly and explicitly in most of the verses, those who believe in contemplating matters for idols other than "Allah" and considering the surah's repulsion and communication and their semantic connection we can express two semantic aspects or in other words two interpretations for verse 69 of Zumar.

1. The revelation of the oneness of God in the Lordship and providence of the world. 2. Revealing the truth of things. Therefore, on the one hand, it seems that "Light" is the "Prudence and lordship of the world". It is as if God wants to make it clear to the audience of the verse that the management of affairs is exclusive to God, not only in this world but also in the Hereafter, and only God is the master of his affairs, especially since the next verse tells this point. And this concept can be confirmed by considering the word "Rabb[2]" in "Light of her Rabb". Because this word means being the custodian of the benefits of beings and creatures, which is unique to God. (Rāghib Isfahāni, 1412: 336). On the other hand, it seems that according to the above verses and the words "Ashraqat" and "Light" in the phrase under discussion, one of its semantic aspects is the clarification of the truths and the inner affairs of things so that the secret polytheism of all polytheists is revealed. And the inner side of the actions of all human beings are revealed.

In verse 74 of Zumar, it is about the oppressors and the deniers who deny the "Resurrection". The word "badā" is a past tense of "badāʿ" and "bado" and means emergence. (Rāghib Isfahāni, 1412: 2) And the word "Yaḥtasibūn" is rooted from "Ḥisāb" and "Ḥasbān" and means to count. (Ibid: 232).

It is understood from the verse (ما لم يكونوا يحتسِبون) that on the Day of Resurrection, things will be revealed to the addressee of the verse that do not fit in their imagination. And the context of the verse is that the polytheists will

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١. و ما خلقنا السماء و الأرض و ما بينهما باطلا.

2. God

soon deal with affairs beyond their imagination on the Day of Judgment.

After God commands the good and forbids the evil to extravagant sinners, He says in verse 67 of Zumar: "And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him)."[1]

In fact, the verse indicates the meaning that on the Day of Judgment, all causes will lose their causation and the hand of creation will be cut off from all of them, only one cause remains and that is God who is the cause of causes. In addition, this verse refers to the monopoly of property, command, and rule to God on the Day of Judgment, these things, although they are in the world, will appear better on the Day of Judgment, and the people of the Hereafter will understand them clearly.

It seems that in view of these contextual evidences of the surah, the meaning of the phrase (and the earth shines in the light of the Lords) is to reveal the monopoly of the Lordship, the dominion and sovereignty of God over all beings.

3-1-3. Context in words

In the following verses, it is stated:

The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on! (Zumar/68)

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۱. وما قدروا الله حقَّ قدرهِ والأرضُ جميعا قبضتُه يوم القيامةِ و السماواتُ مطويّاتٌ بيمينهِ سبحانه و تعالى عما يشركون.

The word "YanẒurūn" is used from the word "NaẒar" both to mean "Astonishment and wonder in deeds" and in the sense of "Looking with the naked eye to understand something." In addition, the concept of "Waiting" is understood from it. (Rāghib Isfahāni, 1412: 812), therefore, it seems that being together (blowing the trumpet) and the phrase (when, behold, they will be standing and looking on) indicates this, when another breath is blown the trumpet, suddenly everyone get up from the graves and wait until an order arrives. Or what treatment is given to them, or it means they get up and look at each other in astonishment. In fact, humans are waiting for a great truth to be revealed. Is not this fact the manifestation of the monopoly of the Lordship, contemplation and its legitimacy for God on all the worlds?

3-1-4. Context in verse sentences

In verse 69 of Zumar, after the phrase in question, God has referred to "Placing the book" and "Bringing the prophets and martyrs". According to the content of this verse, the following results can be achieved:

1.All of these expressions somehow explain God's meaning of the phrase and bring us closer to God. 2. In all these verses, the signs of the advent of the Resurrection are spoken of, so the phrase (the light of her Lord) can also be one of these signs. 3. Or it is a word that is turned to the next sentences and the following phrases are used to explain it. In other words, the essence of the word and the ultimate purpose of God from all the verses of this surah lies in this phrase. 4. The condition for the actualization of the expressions (Placing the book), (The resurrection of the prophets and the martyrs), (And the judgment between them in truth), is the

precedence of the realization of the phrase (And the earth shines by the light of her Lord). Therefore, according to these points, and according to the context of the verses, both the emergence of the monopoly of God and the removal of the veils and the revelation of the truths of things on the Day of Judgment can be achieved.

3-1-5. Context of verses

In verse 70 of Zumar (And each soul is paid in full for what it did. And He is Best Aware of what they do),[1] God refers to the fact that everyone will face everything he has done. In fact, the purpose of the verse is that God's judgment is carried out on the basis of justice. The previous verse was about the principle of God's judgment and His verdict, and the verse in question is about its implementation. Therefore, the fact that some have introduced the verse (And the earth is illuminated by the light of her Lord) as "Justice" of God is correct according to this verse (verse 70) and not the verse in question, because there is another meaning in this sentence. Perhaps it is possible to use the phrase (و وُفِّيت كلُّ نفسٍ ما عملت) in such a way that the verse (And the earth is illuminated by the light of her Lord) reminds us of an important matter which is the main purpose of God and the next part of verse 69 of Zumar explains the details of this important issue. And the result is stated in (verse 70) and therefore in this section, according to the available evidences, "The earth is illuminated by the light of God" can have nothing but the removal of the veils and the revelation of the truth of things. But

verse 70 of Zumar can also be addressed to the polytheists who considered another god to be in charge of affairs. Therefore, according to the verse (And the earth is illuminated by the light of her Lord), God's providence on them will be revealed on the Day of Judgment. So both views can be understood from it.

3-1-6. Qur'anic context

According to verses from the word of God Almighty, such as the following verses: "(And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day.[2]" (Qāf/22) "On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil)." (Āl-e ʿImrān/30)[3] "That day she will relate her chronicles, Because thy Lord inspireth her. That day mankind will issue forth in scattered groups to be shown their deeds. And whoso doeth good an atom's weight will see it then, And whoso doeth ill an atom's weight will see it then."(Zilzāl/4-8)[4]

According to the concept of the words Ishrāq and Nūr in the above expressions, one can realize the manifest of the truth of human actions, the truth of objects and… that this is not possible except by removing the veils that are on the eyes of human beings.

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١. و وُفِّيت كلُّ نفسٍ ما عملت و هو أعلم بما يفعلون.

٢. لقد كنتَ فى غفلةٍ من هذا فكشفنا عنك غِطاءَك فبصرُك اليوم حديد.

٣. يوم تَجد كلُّ نفسٍ ما عمِلت من خيرٍ محضرا و ما عمِلت مِن سوءٍ.

٤. يومئذ تحدث أخبارها بأن ربك أوحى لها يومئذٍ يصدر الناس أشتاتا ليروا أعمالهم فمن يعمل مثقال ذرةٍ خيرا يره و من يعمل مثقال ذرةٍ شرا يره.

Summarizing

According to the order of the words and phrases of verse 69 of surah Zumar and its connection with the verses before and after, the quality of the phrase in the verse and its position and the special connection between the contents of the verse, the context of Surah and… two meanings were obtained which were not explicitly obtained with the meaning of the verse:

1.To show the monopoly of God's lordship on all human beings, which is confirmed by the available evidence, but the commentators have not mentioned it.

2. Revealing the truth of human actions and the facts of affairs; the second view confirms the views of some commentators.

3-2. Narrative documents

Regarding the verse (And the earth was illuminated in the light of her Lord), there are sayings from the Companions and their followers, some of which were expressed while examining the views. In addition, two narrations have been narrated from the Infallible Imams (AS) in this regard, which are mentioned below.

It is narrated that Mufaḍal ibn Umar heard from Imam Ṣādiq (AS) about the verse (And the earth was illuminated in the light of her Lord) that he said: "The Lord of the earth means the Imam of the earth", so Mufaḍal said to the Imam: When will the Imam reappears? Imam replied him "when the people uses the light of sun and moon sufficiently and needs to the light of Imam." (Qumī, 1984: 2/253)

It has been narrated in other ways that Mufaḍal ibn Umar quotes Imam Ṣādiq (AS): When our Qāʾim rises, the earth will be illuminated by the light of his Lord, and the servants will benefit the light of the sun, and the darkness will be removed.

As it can be seen, these narrations consider the purpose of illuminating the earth by the light of the Lord as "The light of the Imam" and return its meaning to the "Uprising of Imam Mahdi (AS)". Regardless of the authenticity of the document of these narrations, in terms of content, this view is correct and will be realized. But, without a doubt, the verse in question is related to the Day of Judgment. The fact that in some narrations of the Ahl al-Bayt (AS) the phrase has been interpreted as the resurrection of Imam Mahdi (AS), is in fact a kind of "Adaptation and similitude", and emphasizes that during the resurrection of Imam Mahdi (AS) the world will be the scene of the Day of Judgment, and justice will be ruled by the Imam on the earth, and the successor of the Prophet (PBUH) and the successor of God, on earth. And this issue is well shown by the context of the verses, because the verses before and after the verse in question speak of the signs of the resurrection, and therefore the issue of the resurrection of Imam Mahdi (AS) can be an interpretation of the mentioned phrase, or an example of the verse in question. It is an opinion, which does not imply an interpretive meaning of it.

Conclusion

1. The Shia and Sunni commentators have expressed several opinions about the verse (And the earth is illuminated in the light of her Lord). Some have called it "The illumination of the earth by a light other than sunlight or moonlight." Some have expressed the meaning of "Justice". Some of them have stated that "The earth will be illuminated by the light of the believer

on the Day of Judgment." Commentators have deduced it as the "Truth and proof" and others as "The light and uprising of the Imam."

2. Some of these views have been expressed based on the narrations of the companions and followers, such as: Justice and … and since the quotation is not from the Infallible Imam (AS), it may be valid from the Shia point of view but it is not an argument, because its document does not lead to the Infallible (AS). However, a view has been cited based on the narrations of the Infallibles (AS) and that is the "Uprising of the Imam" which was determined by the studies that were conducted, this view is an example of the above phrase.

3. Context and narrations, especially the context of the verse, the context of the surah, the context of the word and the context of the Qur'an, indicate that there are two views that are closer to God's meaning of this phrase; A) The appearance of the monopoly of God on the Day of Judgment for all people, especially the polytheists who believe in "Paganism". B) The removal of hijabs and curtains and the revelation of the facts of affairs.

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The Tools for Correct Comprehension of the Holy Qur'an from the Viewpoint of Imam Khomeini (RA) and Allameh Tabātabā'ī (RA)

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مبانی فهم صحیح قرآن کریم از دیدگاه علامه طباطبائی و امام خمینی و تطبیق آن بر مبانی اهل بیت(ع)

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Abstract

Recognizing the tools and obstacles to attain the inner knowledge of Qur'an is an undeniable necessity. Imam Khomeini (RA) and Allameh Tabātabā'ī (RA) are two thinkers who have paid special attention to this issue. This study, aiming at recognizing the tools and obstacles of comprehension of the Qur'an, from the viewpoint of the two great Qur'an-researchers, tries to provide practical solutions for achieving the depth of the Qur'anic concepts. Imam Khomeini (RA) and Allameh Tabātabā'ī (RA) believe that the comprehension tools are divided into two main categories of intra-textual and extra-textual tools of the Holy Qur'an. Some of the most important tools are as follows: paying attention to Arabic syntax and morphology, compatibility of verses and surahs, conceptual and structural coherence, unique goal of the whole Surah, paying attention to the context, inner purification, companionship with the Qur'an and the scholarly reference to it, and contemplation and attention to interpretive narrations.

Keywords: Tools of Qur'anic Comprehension, Imam Khomeini, Allameh Tabātabā'ī.

چکیده

در جهان کنونی یکی از مباحث مهم و چالش برانگیز در رابطه با ادیان مختلف، مسئله شناخت و فهم متون دینی و یا به تعبیر دیگر هرمنوتیک و توجه به فرایند فهم یک اثر دینی است. در این میان، در دین مبین اسلام نیز، فهم آیات قرآن کریم و اسباب رسیدن به فهمی صحیح و به دور از هرگونه خطا و اشتباه، یقیناً جایگاه و اهمیت ویژهای خواهد داشت. علامه طباطبائی و امام خمینی دو تن از اندیشمندانی هستند که به این مسئله توجه ویژه نمودهاند. این پژوهش با روش توصیفی- تحلیلی در صدد است تا از رهگذر شناسایی اسباب فهم قرآن از منظر این دو قرآن پژوه برجسته و تطبیق آن بر مبانی اهل بیت (ع)، راهکارهای عملی را برای دستیابی به عمق مفاهیم قرآنی ارائه دهد تا از این طریق کمک شایانی به فرایند فهم این متن مقدس نموده باشد. نتایج بهدست حاکی از آن است که از دیدگاه علامه و امام خمینی، اسباب فهم قرآن کریم به دو دسته عمده اسباب درون متنی و برون متنی تقسیم میشود که شامل مواردی چون توجه به واژگان و قواعد عربی، تناسب آیات، انسجام معنایی و ساختاری (آیات محکم و متشابه و غرر آیات)، غرض واحد در سراسر سوره، سیاق آیات، برخورداری از طهارت باطنی، تدبر در قرآن، توجه به روایات تفسیری و انس با قرآن کریم میباشد. که در میان آنها اهتمام علامه طباطبایی به عنوان مفسر قرآن در توجه به واژگان و فواعد عربی، تفسیر قرآن به قرآن، غرر، توجه به سیاق آیات، بیشتر از امام (ره) میباشد این درحالی است که امام خمینی عقل و روایات را منبع مهمی در تفسیر قرآن بهشمار میآورند. از سویی مطالعات و بررسیهای صورت گرفته در مبانی اهل بیت (ع) نشان از آن دارد که مبانی علامه طباطبایی در اغلب موارد بر مبانی اهل بیت (ع) انطباق بیشتری دارد هر چند در برخی از موارد این مفسر مبنایی را مطرح نموده که حاصل ابداعات خود میباشد که تعارضی هم با کلام معصوم (ع) ندارد.

کلمات کلیدی: اسباب فهم قرآن، علامه طباطبایی، امام خمینی، اهل بیت (ع).

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Introduction

God Almighty has sent down His Book in the Arabic language, in which He has repeatedly commanded man to ponder and meditate on the verses. But what is important in benefiting from the Holy Qur'an is the fact that which tools can be used to understand Qur'an better and which obstacles should be removed to achieve this goal without any mistakes. Some commentators have mentioned some of the tools or obstacles for understanding in the introduction of their commentaries or below the commentary topics. However, this issue has received less attention from commentators and no independent research has been conducted on it. Among contemporary Shia scholars, Imam Khomeini (RA) and Allameh Tabātabā'ī (RA), although scattered, have specifically addressed the issue of the tools of the Qur'anic companionship. Therefore, in the present article, with the aim of explaining the tools and obstacles to the correct understanding of the Holy Qur'an, we have explored the views of these two prominent scholars in their works. This article is presented in 2 axes: the first axis, the intra-textual tools of the Qur'anic companionship, the second axis the extra-textual tools of the Qur'anic companionship.

1. Intra-Textual Tools of the Qur'anic companionship

Intra-textual tools of the Qur'anic companionship are factors that go back to the text, content and internal structure of Qur'anic verses. This can be related to the words of the Qur'an and how to combine them with other words, how to put together the verses and arrange them, the role and influence of some verses in other verses and the general spirit of a group of verses.

1-1. Paying Attention to Arabic Words and Rules

In ten verses of the Qur'an, God has mentioned the Arabic nature of His word and considered it as a factor for reasoning in the divine book. Recitation of the Qur'an in Arabic is an issue that has always been emphasized by the Infallibles (AS). Because one of the most important aspects of the miracle of the Qur'an is its Arabic nature, and each language has its own characteristics that are not transferred into another language when translated. Therefore, the importance of paying attention to Arabic vocabulary and rules is such that some have considered the Qur'anic companionship possible only in this way and have not considered any other way to understand and receive the message of revelation. Suyūtī considers the first science that the interpreter needs to know is lexicography. Because the description of the meanings of the words and their equivalents are known with it in terms of status. (Suyūtī, 2015: 4/213) Imam Khomeini's concern for correctly recognizing the origin and substance of each word and considering lexical and literary issues in various interpretive, hadith, etc. topics is very obvious. In interpreting the verses, wherever they feel the need, they have briefly examined the lexicon of words and phrases. But usually during interpretive discussions, they only mention the meaning of the word and they avoid mentioning the source and different sayings and attribute it to "Lexicographers". In very rare cases, they use the title "Literary Punishment" and describe the word, and in most cases, they express the meaning of the word without mentioning a specific title. Al-Ṣiḥāḥ, Tāj al-Lughah and

Ṣiḥāḥ al-Arabiya, written by Ismail ibn Hammad Johari, is the book he has used the most in lexical studies related to the explanation of hadiths. And after that, other books such as Lisān al-Arab by Ibn Manẓūr, Majmaʿ al-Baḥrayn by Ṭurayḥī and also Qāmūs al-Muḥīṭ by Firuzabadi. In many cases, Imam Khomeini (RA) in his description of words and terms has directly referred to Arabic idioms or poems (see Khomeini, 1999: 57). And sometimes he has given definitions from the words of "People of Knowledge", the most widely used of which are the book "Sharh Manāzil Al-Sā ʾirin" by Abdul Razzaq Kashani.

Allameh Tabātabāʾī (RA) usually mentions the discussion and meaning of the words in the verse at the beginning of the verses. Sometimes he refuses to cite the source of the word and only mentions the meaning, and sometimes he directly expresses the meaning of the word from different dictionary books, and in some cases, after mentioning the meaning he wants, he expresses the different sayings of other commentators. *Lisān al-Arab, Mufradāt Rāghib Isfahani, Majma' al-Bayān, Qāmūs al-Muḥīṭ and Aqrab al-Mawārid* are among the most widely used lexical and interpretive sources of Al-Mīzān. (e.g. see Tabātabāʾī, 1417: 11/190) Allameh Tabātabāʾī (RA) also deals with syntactic issues such as the role of words and the reference of pronouns and rhetorical issues of the verse in addition to lexical discussion and the cases of simile, irony, metaphor and trope. (e.g. see ibid, 14/43 and 2/230)

By considering the way of paying attention to lexical issues in the view of these two prominent contemporary Shia scholars, it can be said that Imam Khomeini (RA) considers excessive attention to lexical and literary issues as a way to deviate from the true interpretation and main purpose of God because they believe such sciences are a tool for better interpretation and understanding of verses; not the interpretation itself. Therefore, only in necessary cases, God has used it to express the main meaning and purpose. However, since Allameh (RA) has been trying to compile a complete interpretation for different audiences, he has always expressed the difficult words of the verse and in a moderate and not extremist approach, he has paid attention to the grammatical and rhetorical features of the words and phrases.

1-2. Paying Attention to the Compatibility of the Verses

Compatibility in the word means connection of two things with each other (Ahmad Ibn Fāris, 1404: 5/423) and it is similarity and closeness (Ibn Manzūr, 1414: 14/118-119)

The science of compatibility recognizes the connection of the parts of each word with the other word and connects them to each other and turns it into a set that is as a building with compatible components. This harmony helps the interpreter to understand the relationship between the components of the word and to approach an understanding of the coherence of the whole word (See Suyūṭī, 2015: 3/371). Therefore, paying attention to this science can have a great impact on the correct understanding of the Qur'an. In response to orientalists, Imam Khomeini (RA) states that "those who do not know the Qur'an... say that it was good to be chapter by chapter, and every chapter be a word." (Khomeini, 1995: 17/22) Among the proportions between the verses of the Qur'an, there are three types of proportions from

which three important factors of understanding can be obtained:

1-2-1. Semantic and structural coherence in the whole Qur'an

The most important type of communication in the Qur'an is the connection of verses throughout the Qur'an with each other in terms of their meaning and structure. Speech is a tools of conveying the speaker's intentions and the wise speaker tries to better convey his intentions by creating more coherence and harmony between the components of his speech. God Almighty has also organized his miracle - which has been sent in the form of words - in a coherent form and in a continuous structure and away from divisions and conflicts, and He has also pointed to this fact in his verses: "Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity" (Nisā': 82)[1]

God also called His book as "*mutashābihan mathānī*" (متشابها مثانی):

"Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment)" (Zumar: 23)[2]

Allameh (RA) says that the Qur'an being Mutashābih does not mean against Muḥkam, but it means that each part is similar to the other parts, and in this sense, the verses throughout the Qur'an are not different from each other and no verse contradicts another verse. (Tabātabā'ī, 1417: 17/256)

The belief of Imam Khomeini and Allameh Tabātabā'ī in the existence of semantic and structural coherence in the whole Qur'an can be shown by proving their special attention to three issues of: Qur'an to Qur'an interpretation, Muḥkam and Mutashābih verses and Ghurar al-Āyāt:

A. Qur'an to Qur'an interpretation

One of the signs of believing in the existence of proportion between the verses of the Qur'an and paying attention to the structural proportion of the verses is using the Qur'an to Qur'an interpretation method. In this way, each verse of the Holy Qur'an is opened and flourished by contemplating other Qur'anic verses and using them.

Allameh Tabātabā'ī (RA) is considered as the reviver of the Qur'an to Qur'an interpretation method in its true meaning. He has benefited the most by using this method and he has considered other verses of the Qur'an in interpreting a verse by full understanding of the noble verses and extensive knowledge about the appearances of the Qur'an.

Imam (RA) has two functions for using the Qur'an to Qur'an interpretation: Sometimes he uses another verse to understand the meaning of the word "اقفالها" in the verse "Will they then not meditate on the Qur'an, or are there locks on the hearts?" (Muhammad: 24)[3], and he writes:

Perhaps the concept of the lock in this verse is the same worldly interests. And one who tries to use the teachings of the Qur'an and use the divine

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١. «أَ فَلا يَتَدَبَّرُونَ الْقُرْآنَ وَ لَوْ كانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلافاً كَثيراً».

٢. «اللَّهُ نَزَّلَ أَحْسَنَ الْحَديثِ كِتاباً مُتَشابِهاً مَثانِیَ».

٣. «أَفَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلى قُلُوبٍ أَقْفالُها».

advices, must cleanse his heart from these sins and vices. He sees the witness for this meaning as the holy verse, "That (this) is indeed a noble Qur'an. In a Book kept hidden which none toucheth save the purified." (Wāqi'a: 77-79)[1] and writes: because the sinful heart is not permitted to know the secrets. As the appearance of this book is forbidden in the polluted world, someone whose heart is polluted to the worldly vices; and the almighty God says: "This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)." (Baqara: 2)[2] (Khomeini, 2009: 202).

They also use one subject and take advantage of other verses to understand the general message. As an example, in the interpretation of the verse "All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise" (Hadīd: 1)[3], they consider the implication of the verse is the true praise of God by all creatures and not an intrinsic or natural praise, pointing to the verse "Have you not regarded that whoever is in the heavens and whoever is on the earth prostrates to Allah, as well as the sun, the moon, and the stars, the mountains, the trees, and the animals…" (Hajj: 18)[4], and confirming that this praise is real. (Khomeini, 2006: 654)

At the same time, Imam Khomeini (RA) did not consider any use of verses in the interpretation of other verses as a way to understand the verse correctly. And he believes that this method only

helps to understand the word when the sentence and the subject matter are proportional or the rule of reason is not involved.

B. Paying attention to Muḥkam and Mutashābih

Another issue indicating the belief in the existence of proportion between the verses is paying attention to the division of verses by God into Muḥkam and Mutashābih in verse 7 of Surah Al Imran and many narrations that have been included in the division and the necessity of referring Mutashābih to Muḥkam. Allameh (RA) considers the existence of Muḥkam and Mutashābih due to the existence of immaterial research that is difficult for human beings to understand and has stated the existence of similarity due to human encounter with such concepts and lack of understanding of them due to the interest to material things. Therefore, unlike many of the earlier and later scholars, he did not believe in the inclusion of the essence of the Qur'an Muḥkam and Mutashābih and according to the first verse of Surah Al-Hūd, the whole Qur'an is Muḥkam: "Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed" (Hūd: 1)[5] Of course, this does not mean that He has denied the existence of a similarity in the Qur'an, but He believes that a verse from the Qur'an that has immaterial meanings and is difficult for ordinary human beings to understand is called a Mutashābih verse, which should be recognized by referring to Muḥkam verses. Therefore, in their view on

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۱. «انّهُ لَقرآنٌ کَریمٌ فی کِتابٍ مَکْنون لا یَمَسُّهُ اَلّا الْمُطَهَّروُنْ».

۲. «ذلکَ الکِتابُ لا رَیْبَ فیه هُدیً لِلْمُتَّقین... ».

۳. «سَبَّحَ لِلَّهِ ما فِی السَّماواتِ وَ الْأَرْضِ وَ هُوَ الْعَزیزُ الْحَکیم».

۴. «اَ لَمْ تَرَ اَنَّ اللَّهَ یَسْجُدُ لَهُ مَنْ فِی السَّماواتِ وَ مَنْ فِی الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجومُ وَ الْجِبالُ وَ الشَّجَرُ وَ الدَّوابُّ... ».

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۵. «الر کِتابٌ أُحْکِمَتْ آیاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَکیمٍ خَبیرٍ».

Muḥkam and Mutashābih, one can also find the existence of proportions between the verses. Imam (RA) in expressing the meaning of dividing the verses into Muḥkam and Mutashābih in verse 7 of Al Imran, considered the Muḥkam verses to be uninterpretable and understood by all and considered Mutashābih verses to be interpretable verses. (Khomeini, nd: 321). He believes that the existence of similarities in the Qur'an is due to its revelation to different classes of people and the existence of the inner levels and their inclusion in the supreme truths that belong only to its people and its scholars. And it is due to God's mercy on human beings that has expressed the truths of the Qur'an in the language of the common people so that everyone has a share of the truth to the extent of his understanding. And he considers the benefit of its people from the truth of similar verses as knowledge to interpretation (Khomeini, 1998: 60-61) and accordingly He writes: "In them namely the verses, there are sciences that are understood by those who specialize in revelation, and other people don't benefit from it; and it is a science that belongs to a great class of scientists, and that others do not benefit from it at all." (Khomeini, nd: 322-323)

C. Ghurar Āyāt

Another issue that has been considered by commentators, especially Imam (RA) and Allameh, in the shadow of believing in the compatibility of verses, and paying attention to it is of great help in understanding the verses of the Qur'an, is the issue of key verses or Ghurar Āyāt of the Holy Qur'an. The role of the Muḥkamat of the Qur'an in interpreting and discovering the purpose of God is not in the same rank, but in the geometry of the Qur'anic teachings, some verses have a key and pivotal role, which has been interpreted as the Ghurar Āyāt or key verses. In some narrations, these verses have been recited as superior verses, and sometimes they have been identified as verses that have a special feature or special effect both in human life and guidance and in the interpretation of other verses. For example, in some narrations, Bismillāh is mentioned as the supreme verse of the Qur'an (Majlisī, 1403: 89/238 and Ayāshī, 2001: 1/21)[1]. Imam (RA) has also considered this noble verse as the greatest of the divine verses and includes all the purposes of the divine book. (See. Khomeini, 1999: 4).

Although some consider the identification of Qur'anic key verses as a special way of Allameh Tabātabā'ī (RA), but it may be more correct to consider the mere use of the expression "Ghurar Āyāt" and mentioning some verses as Ghurar Āyāt throughout the Qur'an as his initiative, because paying attention to the key verses can be seen briefly and indirectly in other interpretations. And each commentator, according to his interpretive tendency, considers a group of verses superior to other verses, and therefore has always cited them in the interpretation of other verses.

Mousavi Hamedani, the translator of Al-Mīzān, writes about Allameh's belief in Ghurar Āyāt: The remarkable brilliance of Ghurar Āyāt alone will pave the way for many other verses of the Qur'an but it will also be a solid basis for solving many hadiths. Believing that the whole Qur'an was revealed with the aim of leading to

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۱. وَ أَىُّ آيَةٍ أَعْظَمُ فِى كِتَابِ اللَّه فَقَالَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ.

monotheism and that all its teachings end in monotheism, he considered the Ghurar Āyāt as monotheistic verses. And in interpreting verses, he considered any aspect or possibility that is opposed to monotheism invalid and accepted any aspect or possibility that was closer to monotheism. (Mousavi Hamedani, 1995: 1/26)

Allameh Tabātabā'ī (RA) also based on this belief, considered the following verses as key verses since they include the high teachings of monotheism: "And that those who believe not in the Hereafter, for them We have prepared a painful doom" (Asrā': 10)[1] and other verses.[2]

Regarding Ghurar Āyāt from Imam's view, it should be said that he did not interpret all the verses of the Qur'an and did not use the word Ghurar Āyāt or key verses directly. But he was responsible for leading the Islamic society and the goal was to form a government as a guide to perfectionism, truth-seeking and true monotheism. And in his view, the goal of the Qur'an and all the purposes of the divine book is to return to the same destination. So, according to his special domination on the verses of the Qur'an, special attention and frequent use of some verses in the interpretation of other verses, it can be said that these verses are prominent in the thought and mentality of the Imam compared to other verses of the Qur'an. And since the purpose of the Qur'an in his view in a general view, is the guidance of man towards the straight path and monotheism, these verses can be

considered as having a special role in bringing man to this goal. And perhaps these verses, which have an important place in Imam Khomeini's thought, are key social verses.

1-2-2. The Single Purpose of the Surahs

Belief in the existence of a special connection between the verses of a surah, which leads it to achieve a specific purpose, is another issue that shows the belief in the compatibility of the verses in the Holy Qur'an, whose effect on understanding the verses of the Qur'an is undeniable. According to Allameh Tabātabā'ī, in each surah there is a kind of unity of authorship that is not found between the components of two different surahs. In this view, each surah is organized with a specific purpose that does not end before it is realized. (See: Tabātabā'ī, 1417: 11/280). Accordingly, the verse "In the name of God, the Merciful, the Compassionate" in each surah belongs to a single purpose in which the surah is followed. (Ibid., 1/16 and 17) For example, according to Allameh, the purpose of Surah Ḥamd is "Expressing the Method of Servitude before God" and all the elements of this Surah are like connected chains that consistently reveal the etiquette of servitude and submission to the true master and no heterogeneous element can be seen in this collection. Allameh has used this purpose as a parallel to discover the belonging of Bismillāh in relation to this surah (Ibid).

According to Allameh, the verses of each surah are in fact a detailed statement of the general purpose that the surah seeks to achieve. And usually this purpose is achieved by contemplation in its initial verses, but

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١. «... أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى».

٢. «اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى»؛ «اللَّهُ نُورُ السَّمَاوَاتِ وَ

الْأَرْضِ...».

there are some exceptions(see ibid, 14/74).

Imam Khomeini, assuming that Surah Al-Ḥamd is integrated and includes a single purpose, calls this surah a reference to the quality of the conduct to the Lord of Knowledge. And then he expresses the quality of the course of this conduct from the beginning to the end of the surah. (Khomeini, 2008: 286) On the other hand, in his interpretive method in this surah, by always expressing the existing connections between the verses, he has tried to pay attention to the purpose of the single purpose ruling throughout the surah and its integrity, and then he has shown the movement of the surah from a definite beginning to a definite end. He has paid attention to the order of various verses, and has extracted novel points and subtle hints that have received less attention. For example, regarding the priority of the Dhikr "Rabb" to the Dhikr "Rahman" and "Rahim" and the delay of "Malik" from them, he refers to the quality of human behavior from worldly interests to general annihilation and the presence of Malik al-Mulūk. He also related the holy verse «اياك نعبد و ايام نستعين» to «الحمدلله» and considered it as one of its sub-verses. (Ibid.: 274)

1-2-3. Paying attention to the context of the verses

Context of speech is one of the analogies that is considered in all cultures and people rely on context to understand the words of others in addition to other contexts. Zarkashī and Rashid Reza have considered it as one of the best and supreme analogies for understanding the true meaning of words and phrases as well as the meaning of the speaker. (Rashid Reza,

1414: 1/22 and Zarkashī, 2012: 2/200) In many cases, Allameh (RA) has used context to discover the meanings of verses and clarify the meanings of words. As they write in the interpretation of the meaning of the word Sha'ā'ir: "This word is the plural of Sha'irah meaning the sign. The interpretation of Sha'ā'ir, Ghalā'id and other words of the verse has caused controversy among the commentators, but what we have said is a meaning that is more appropriate to the context of the verse" (Tabātabā'ī, 1419: 5/162)

Allameh Tabātabā'ī (RA) has benefited from many contexts. For example, under the verses 41 to 50 of Surah Mā'idah, entitled "Expression of the Context of the Noble Verses", he has interpreted all the verses according to the general atmosphere that governs them. Also, in the interpretation of verse 172 of Surah A'rāf, in proving the existence of the world of Dharr and in response to its deniers, he refers to the opening of the verse with "*wa idh akhadha rabbuka*" and the existence of the time frame of "*idh*" and accordingly, their words are inconsistent with context and this is why their view is wrong. (See Tabātabā'ī, 1419: 8/318)

In addition, the Imam (RA) has also paid attention to the issue of the context of the verses in principled discussions. In response to them, relying on the context of the verse, he considers it related to the principles of belief. (Sobhānī, 2002: 429)

2. Extra-textual tools of the Qur'anic companionship

Extra-textual tools of the Qur'anic companionship are the reasons that go back not to the text of the Qur'an, but to

the reader and the person who refers to it. These reasons include the inherent conditions of the person, how he deals with the Qur'an and the tools that the person has. The inner purity is one of the individual's intrinsic condition. Thinking and reasoning, companionship with the Qur'an, and wise reference to the Holy Qur'an are some of the conditions for an individual facing the Qur'an. And reference to the valid interpretive narrations is another tool needed to understand the Qur'an.

2-1. Inner purity

Achieving the heart of the Qur'an and understanding its lofty teachings depends on having a pure heart. Therefore, Imam Khomeini (RA) says in this regard: "Whoever wants to use the teachings of the Qur'an and benefit from the divine sermons must purify the heart from evils and remove the filth of the sins from his heart, which is the occupation of others, because polluted hearts are not allowed to know this secret (Khomeini, 2008: 202). He writes in another place: If you have a heart that is lit by divine rays, and a soul that has been illuminated by spiritual rays, and the olive light of your heart is lit, though without touch with the flame of extra-education, and if you have enough of that inner light that illuminates your feet, the secret of the divine book will surely be revealed to you. " (Khomeini, nd: 103)

Allameh (RA) calls the purity of the heart as the purity that leads to the truth of the Book of God, and defines it according to the holy verse "*lāyamassuhū illa al-mutahharūn*": "The purity of the heart is the purity of the human soul in belief and his will, and the disappearance of filth in these two directions, that is, the direction of belief and will. And the heart should be

stable in what it understands including the true teachings, and it should not be subjected to evil inclinations, that is, should not have doubts. It should not fluctuate between right and wrong, and in addition to its stability in the stage of understanding and belief. The heart should also be stable in the stage of action, which is necessary for science, and should not incline towards the carnal desires, and should not violate the covenant of science." (Tabātabā'ī, 1417: 3/55)

According to Allameh Tabātabā'ī, purity of heart is not dedicated to moral issues; rather, its main field is in belief matters and at the top of them is the issue of monotheism. As he considered monotheism as the principle of purity and the rest of knowledge as the purifications resulting from it:

"Monotheism is purity, the great purity in the sight of God Almighty, and after this great and original purity, all other teachings are purifications for human beings. And after that, it's the turn for knowing all good morality principles that are the purification of inside from vices. And after the moral principles, the practical rules which have been legislated for the good of this world and the hereafter of mankind are other purifications" (Ibid., 20/81)

2-2. Contemplation and Meditation

Imam Khomeini (RA) with reference to a hadith that called the Qur'an as the divine covenant to the servants, (القرآن عهد الله الى خلقه) (Kulaynī, 1986: 2/609, h. 1). And he regarded it as a sign of contemplation and thought in the divine verses and the understanding of ruling, monotheism, and separation from it, and the verse "*ifalā yatadabbarūn al-Qur'an*" as evidence for it. And he, relying on a hadith from Imam Ali

(AS), considers a reading that is not based on thought as a reading without goodness. (See Khomeini, 2006: 497-499)

In expressing the recitation rules of the Qur'an namely in Shari'ah, he refers to a hadith from Imam Ṣādiq (AS) who says: "'Inna hadhih al-Qur'an fūhi manār al-hudā wa masābīh al-dujā falyajlu jālin basarahū wa yaftahu li-dūyā' nazarahū fa-inna al-tafakkura hayātu qalb al-basīr kamā yamshī al-mustanīr fi al-zulumāt bi-nūr" (Kulaynī, 1986: 2/600).[1]

Imam Khomeini (RA), knowing the praise of thinking in the verses as a certain issue, considered the main issue to be "the quality of praiseworthy thinking" and in the definition of thinking, he introduced it as a search for the destination and purpose of the noble verses. He believes that man should extract health levels from its low level through contemplation in the verses of the Qur'an, which is about the holy powers, whose high level is the truth of a sound heart. (Khomeini, 2008: 203 and 204)

According to Allameh Tabātabā'ī, the Qur'an does not name the right way of thinking, and refers it to the same innate understanding of the people. He writes about the importance of reasoning to intellect: If the divine book is thoroughly examined and its verses are carefully considered, there may be more than three hundred verses that invite people to thinking, reminding and reasoning, or has taught the Prophet an argument to prove a truth or eliminate a falsehood. In the Qur'an, God has not commanded His servants even in one verse that they must believe in God or whatever is from Him without thinking, or that they should blindly follow a path. He has even mentioned some reasons for His servants for the laws and rules that human intellect does not understand its tools in detail. If so, reason plays a key role in understanding God's Word. (Tabātabā'ī, 1417: 5/254-256)

In a chapter called "Talking about the way of thinking that the Qur'an leads to it", he defends the unity of the logic of the Qur'an and the way of rational thinking and emphasizes that the reason to which the Qur'an invites us is the same reason that is inherent in our nature. The reason, through which we reason logically and arrange our information in such a way as to reach a specific conclusion. (See. Islami, 2005: no. 11)

Imam (RA) in expressing the result of thinking and the degrees that can be achieved by contemplation in the verses, writes: "It is evident that someone, who is thinking in the meanings of the Qur'an, his heart is affected and he gradually becomes a pious man. And if the divine success involves him, he should also pass from that position and each of his members, organs and powers should become a sign from the divine signs. And perhaps the beauties and attractions of the divine sermons will overwhelm him and he will find the truth of recitation and ascension in this world until he hears the word directly from the speaker, and can do everything that seems impossible."(Khomeini, 2006: 500)

In the theoretical dimension, he gives great importance to reason and attaches great value to it in human life and gaining happiness. So that one of the most important and sensitive

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[1]. «عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى وَ مَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالٍ بَصَرَهُ وَ يَفْتَحْ لِلضِّيَاءِ نَظَرَهُ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِى الْمُسْتَنِيرُ فِى الظُّلُمَاتِ بِالنُّورِ».

hadiths of Uṣūl Kāfī, namely the hadith of the armies of reason and ignorance (Kulaynī, 1986: 1/15, the book of reason and ignorance, chapter 1/14) has been explained and interpreted independently in a book of the same name and has spoken in detail about the armies of reason and ignorance. A hadith which, in his opinion, "includes the sources of virtues and vices" (Khomeini, 1998: 5) and "can lighten the souls from the oppressed world of nature and pay attention to the unseen world, and cut off the flight of the soul from the world's tree branch." (ibid.: 8)

On various occasions, he uses rational reasoning to refute the views of various commentators. For example, the rejection of the opinion of some commentators that they should not go to the doctor according to the noble verse "There is a treatment in it for the people". And the combination of verses related to the issue of determining sustenance by God and the narrations that command to sustenance for a living has benefited the reason. (See Khomeini, nd: 41 and 42 and Khomeini, 2006: 559)

Imam Khomeini (RA) according to the Shia belief in the source of reason in the interpretation of the Qur'an and many verses related to knowledge and beliefs, has given the right to reason and if the appearance is contrary to reason and argument, it has given up its appearance and carried it on a meaning beyond its appearance: For example, he writes under the following verse: "And thy Lord shall come with angels, rank on rank" (Fajr: 22)[1]; "The Beneficent One, Who is established on the Throne" (Tāhā: 5).[2]

In the above verses, the conventional understanding is contrary to the argument, the rejection of this appearance and interpretation in accordance with the argument, is not an exegesis and it will not be forbidden in any way. (Khomeini, 2008: 200)

2-3. Companionship with the Qur'an and scholarly reference to the Holy Qur'an

Companionship with the Qur'an means a deep connection with the Qur'an, mixed with love and knowledge. Knowledge that comes from understanding the place of the Qur'an in life - as a complete food for the soul and growing and perfecting - as Imam Ali (AS) with reference to the blessed effects of companionship with the Qur'an says: *"mājālasa hādhih al-Qur'an ahadun illā qāma 'anhu bizīyādatin aw nuqsānin, zīyādatun fī hudā wa nuqsānin min al-'amā"* (Sayed Razī, 1414: 252)[3].

The most important factor in creating companionship with the Qur'an is constant interaction and companionship. Because companionship always means love and therefore man has a special love and affection with his family, friends and acquaintances. Such a sense of companionship that results from companionship gradually increases the parties' knowledge toward each other. Therefore, a person who is always in touch with the Book of God and meditates on it and kneels beside it, after a while acquires the ability to understand the verses, which in turn increases the love and desire to

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١. «و جاء ربک و الرحمن علی العرش استوی».

٢. «الرحمن علی العرش استوی.

٣. «و ما جالس هذا القرآن احد الا قام عنه بزیاده او نقصان، زیاده فی هدی و نقصان من عمی».

communicate more and more with this book and its revealer. So companionship with the Qur'an has two basic elements: knowledge and cognition; Love and affection for God.

According to Imam Khomeini, the Qur'an is a beloved letter, which is lovely like the beloved himself. Although the lover does not know its contents. (See Khomeini, 1995: 16/211)

In his view, the Holy Qur'an is the greatest manifestation of God and loving encounter with the Qur'an is superior to many other ways such as knowing Arabic vocabulary and eloquence and rhetoric as well as philosophy and mysticism that does not bring one closer to God (Ibid., 18/451)

He has always advised to face the Qur'an with the intention of teaching and learning, and it forbids paying too much attention to the appearances of the Qur'an and issues such as Tajwīd and etiquette of recitation and even miracles and historical issues, reasons for revelation, differences in readings: "Our use of this great book is very small, that is why we either do not have teaching and learning according to it - as we often do - we only recite the Qur'an for reward. Or if we have the view of teaching and learning, we deal with novel points and expressions and its miraculous aspects, and a little higher, historical aspects and the reason for the revelation of verses, and the times of revelation, and the Makkī and Madanī nature of verses and surahs, and differences of readings and differences of commentators. We are dealing with the public and the private, and other matters, which in themselves lead us to forget the Qur'an and neglect the remembrance of God. Rather, our great commentators have spent most of their time in one or more of these areas

and have not opened the door to teaching to the people." (Khomeini, 2008: 191)

Allameh Tabātabā'ī (RA), due to his love for the Qur'an, has succeeded in reviving the method of Qur'an to Qur'an interpretation, because interpreting the Qur'an in this way requires extensive knowledge of all verses of the Qur'an. The ability to find the connection of different verses, to refer the Muḥkam to Mutashābih, to find the key verses of the Qur'an, as well as the intentions of each surah, have all been achieved in the shadow of their true companionship with the Qur'an.

Allameh's complete acquaintance with the Holy Qur'an not only caused him to solve the verses and words of the Holy Qur'an by referring to each other, but he also applied the same good manners in interpreting the Ḥurūf Muqaṭṭaʿāt. Because by examining the surahs that have Ḥurūf Muqaṭṭaʿāt, such as: "Alif Lām Mīm" and "Ṣād" and examining a surah that has compound ones, such as: "Alif Lām Mīm Ṣād", they realized that these letters are a secret that refer to the content of the surah. And even the high companionship of Allameh with the Holy Qur'an helped him by thinking in the text of the surah, regardless of historical issues, to know the surah was revealed in Mecca or in Medina and then he confirmed its narrated evidences. (Tabātabā'ī, 1417: 1/25).

2-4. Paying attention to authentic interpretive narrations

Allameh Tabātabā'ī (RA) believes that the Holy Qur'an is not in itself a vague book and God has revealed it as a clear light and a book of guidance and explanation. And it cannot be inherently ambiguous, so he believes

that Qur'an in its meaning needs nothing external. Based on this belief, by stating that the interpretive method of Ahl al-Bayt (AS) has been the method of Qur'an to Qur'an interpretation, he tries to explain all the verses by other verses. In this way he takes significant steps and he usually uses the narrations in a separate section as a confirmation of his understanding and tries not to confuse different interpretive, narrative, philosophical, etc. topics. But this does not mean that Allameh (RA) considers the commentator needless of hadiths because he thinks that the Qur'an and Sunnah are proofs together. And the first effective factor in learning how to use verses in the interpretation of other verses is the companionship with narrations. (Tabātabā'ī, 1417: 3/87 and ibid, 1974: 64) Therefore, there is a narrative section in all parts of Tafsīr al-Mīzān and many narrations have been used to confirm certain interpretive views (see Nafisi, 2005: 88-92)

Allameh (RA) considers the whole Qur'an as independent of other books and does not consider the reference to narrations in the details of rulings and stories as the interpretation of verses. But he considers them as expressions of points that are not mentioned in the Qur'an. Therefore, using such narrations does not mean revealing the appearance of the Qur'an and interpreting it. (See ibid: 108-116)

Allameh Tabātabā'ī (RA) has mentioned only a part of the document or the last narrator who quotes from Imam (AS) in some cases. Sometimes he quotes the whole document, which is either due to the importance of the hadith, such as the narrative discussion about the verse of Wilayah, in which Allameh quotes all the narrations of this discussion completely and with the document. (Tabātabā'ī, 1417: 6/15-25) or it is due to the weakness of the document because according to his own words in all cases where the hadiths are mentioned without a document, the stability of the narration has been fixed due to its alignment with the Qur'an. Other narrations have been authentic or have been narrated as confirmation, so bringing the document indicates the weakness of the narration: "And know, we brought the document of this narrative completely while this is not the method of this book, because removing the document of narratives is in some cases where the text is in line with the Qur'an, in which case there is no need to bring a document. But where the narration cannot be applied to the Qur'an, we have to bring the document. However, we have tried to choose the correct narrations or those narrations that have been confirmed. (Ibid., 2/298) Although this issue shows Allameh's special attention to the hadith document, but it can not necessarily indicate that he has examined the document of all narrations. And wherever he doesn't mention a hadith, it was due to documentary and textual problems.

Imam (RA), believing that the infallibles (AS) are the justice of the Qur'an and the noble hadiths of the Ahl al-Bayt (AS) have an enlightenment that is not found in other words, considers the Qur'an complete. He also considers using the interpretive narrations as enriching the interpretation and the interpreter's understanding of the verses. (Khomeini, 1998: 4) Hence though believing in the authenticity of the appearances of the Qur'an, he considers it understandable for human beings with different levels of understanding.

And he also considers the interpretation of the Qur'an permissible through ijtihad and using contemplation and reasoning. But he believes that achieving the truth of the Qur'an and the principle of Tafsīr needs the words of the Ahl al-Bayt (AS) that others achieve only a small part of it (Khomeini, 1999: 95)

Imam Khomeini (RA) with such a belief in the Ahl al-Bayt (AS), has used the narrations to the maximum. However, this issue has not caused him not to pay attention to evaluating the accuracy of the narrations. Therefore, by considering some issues as criterion such as the conformity of their content with the Holy Qur'an and the non-opposition of narrations to reason, he has rejected some narrations. For example, the under the narration that teaches us how to escape from usury and its sanctity, according to the Qur'anic verses, rejects the mentioned narrations and says: "It is likely that these narratives have been built to darken the face of the Imams." (Khomeini, 2000: 2/451-453)

Although Imam Khomeini (RA) generally intends to use authentic hadiths and in many cases also points to the authenticity of hadiths (see Khomeini, 2006: 294 and Khomeini, 2000: 1/416) but Sometimes, in spite of being aware of the drawbacks and weaknesses of the document of some narrations accepts and cites them because they include high teachings and excellent truths. (See Ayāzī, 1404: 1/265)

Conclusion

1. From the point of view of Imam Khomeini (RA) and Allameh Tabātabā'ī (RA), the Qur'anic companionship depends on the tools that using them makes the process of understanding easier and closer to accuracy. These items fall into two categories: intra-textual and extra-textual tools. Intra-textual tools of understanding are the tools that return to the text, content and internal structure of the verses. These tools can be related to the words and the quality of the composition and their placement next to other words, verse arrangement, context and general spirit governing a group of verses. Extra-textual tools for the Qur'anic companionship are also tools that go back not to the text but to the reader and the person referring to it, which includes the inherent conditions of the person, how he encounters the Qur'an and the tools he uses.

2. The intra-textual tools that Imam Khomeini (RA) and Allameh Tabātabā'ī (RA) have jointly considered are paying attention to: Arabic words and rules, the compatibility of verses, the semantic and structural coherence (Muḥkam and Mutashābih and Ghurar Āyāt), the single purpose of the surah and the context of the verses.

3. Extra-textual tools of the Qur'anic companionship, which can be deduced from the words of Imam Khomeini (RA) and Allameh Tabātabā'ī (RA), include: inner purity, contemplation in the Qur'an, paying attention to the interpretive narrations and the companionship with the Holy Qur'an.

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Pragmatic language in Understanding the Holy Qur'an

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زبان پراگماتیک در فهم قرآن کریم

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Abstract

The issue of language has been the subject of thought for philosophers since many years ago, but in the twentieth century it has become the most important philosophical issue. In the field of religious studies, an important issue is the issue of language too. In addition, the language of religion and the way of understanding religious texts have been importantly concerned by religious scholars. The issue of "the method by which God Almighty conveys His connotations and goals", is one of the most important issues in religious language. In addition, "has the Holy Qur'an answered the fundamental question that provides the methodology for understanding the Qur'an, before answering other human needs that are essential to its transcendence?" In this research, the author tries to provide a positive answer to the above fundamental question, stating that the language of the Qur'an is a pragmatic language. In this regard, in order to defend the pragmatic language of the Qur'an, the author first states the characteristics of a language suitable for the Qur'an and then shows that pragmatic language has the characteristics of a language suitable for the Qur'an, being used in the Qur'an. In conclusion, the language of the Qur'an is an existential and innate language.

Keywords: Pragmatic Language, Religious Language, Philosophy of Religion, The Qur'an.

چکیده

از گذشته دور مسئله زبان موضوع اندیشه برای فیلسوفان بوده است اما در قرن بیستم زبان به محوری‌ترین مسئله فلسفی تبدیل شده است. در حوزهٔ مطالعات دین‌پژوهی نیز یکی از موضوعات مهم ناظر به مسئله زبان است و زبان دین و راه فهم متون دینی به دغدغه مهم برای دین‌پژوهان تبدیل شده است. این مسئله که خداوند متعال برای انتقال معنا و مقصود از چه زبان و معیاری استفاده نموده، یکی از مهم‌ترین موضوعات در زبان دین است. آیا قرآن کریم قبل از پاسخ به سایر نیازهای بشری که در تعالی او ضروری هستند به این پرسش بنیادین که متدولوژی فهم قرآن را فراهم می‌سازد پاسخ داده است؟ در این پژوهش، نویسنده تلاش می‌کند ضمن ارائه پاسخ مثبت به پرسش بنیادین مذکور، بیان خواهد کرد که زبان قرآن، زبان پراگماتیک است. نویسنده برای دفاع از زبان پراگماتیک قرآن، نخست ویژگی‌های زبان مناسب برای قرآن را بیان نموده، سپس نشان می‌دهد که زبان پراگماتیک، ویژگی‌های زبان مناسب برای قرآن را دارا است و در قرآن نیز به‌کار رفته است. نتیجه‌ای که پژوهش حاضر بدان می‌رسد این است که زبان قرآن، زبان وجودی و فطری است.

کلمات کلیدی: زبان پراگماتیک، زبان دین، فلسفه زبان، قرآن.

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Introduction

Language as a means of transferring thought has been the subject of research by various thinkers up to the present. In recent decades, however, language has become an important topic for research and study, so that in philosophy, many philosophers from the twentieth century view the most important philosophical concerns in language (Blackstone, 1963: 1). Also, the distinction between west contemporary philosophy and the philosophy of the past centuries is related to this concern. In the past, the problem of language was discussed in various branches of philosophy, including metaphysics, logic, and epistemology. Of course, philosophy, when it comes to analysis, actually examines the problem of language (Alston, 2002: 7). Linguistic studies can be followed in two ways: First, areas of linguistic studies that examine a particular language, such as syntactic science. Another field is sciences that study language as a general category. These sciences methodologically are two types as well: a) sciences that consider the language as a scientific subject and study it in an empirical manner, such as linguistics, and those that regard language as a philosophical issue and consider it rationally. The philosophy of language is responsible for expressing the general aspects of language. These aspects do not relate to a particular language, but are true for any language.

Philosophy of language is one of the most important intellectual movement in analytic philosophy. One of the most important issues in the philosophy of language is theories on meaning with different theories.

Philosophical attention to the issue of language has also spread in the field of religious studies and the discussion of the language of religion has become one of the important concerns in the philosophy of religion and for commentators and theologians. New studies in the philosophy of religion specifically focus on the function of language in religion. Although some of these discussions have existed with past religious scholars, including those of the Middle Age thinkers (Hick, 2000: 82), nevertheless, these discussions focus on the descriptive character of the language of religion when the language is used about God.

Although other discussions of the language of religion were discussed by the ancestors, they have been redefined by analytical philosophy (Ibid: 83). The reason is clear; Religions, especially the divine ones that have divine books, are confronted with the following issue: If sacred texts in religions as divine words have transmitted God's purposes and guidance, necessary to human salvation by the prophets, then how the audience, whose hands are now short of revelation, can understand the divine text. For example, for a Muslim who wants to base his life on the Qur'an and the will of God, one of the most important issues and concerns is that he must first understand the word of God. It seems that the verses of the Holy Qur'an, which invite the audience to think and contemplate, address the same concern (the understanding of the Qur'an) too: "Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old" (Mu'minūn: 68)[1]

In other words, the Holy Qur'an was communicated to human beings as the charter of Muslim human life through

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١. أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ.

divine revelation to the Holy Prophet, and its ultimate goal is human transcendence through the educational and value principles of the Qur'an. Since the application of the educational and value principles of the Qur'an require understanding it, and understanding the Qur'an requires having a certain criterion and degree, one cannot expect a true Muslim to apply the divine moral system and the will of God in life without understanding the contents of the Qur'an. The basic issue in this respect is to have a criterion in understanding and discerning the language of the Holy Qur'an. In other words, before understanding the Qur'an, it is necessary to determine the language of the Qur'an's understanding, and in order to determine the language of the Qur'an, a certain criterion should be found in this regard. Has God Almighty used a specific criterion or language in the Holy Qur'an to transfer His intentions to the audience? The purpose of this article is to address the question of whether the Qur'an, before responding to the human needs that are essential to his salvation, has responded to this fundamental issue that provides a methodology for understanding the Qur'an?

In this research, the author tries to respond positively to this fundamental question, saying that the Qur'anic language is pragmatic. In this regard, the author will argue why the Qur'an cannot miss a particular language. In order to defend the pragmatic language of the Qur'an, first, the necessary features of the language of the Qur'an are expressed, i.e. the pragmatic language has the necessary features for the language of the Qur'an, and in the Holy Qur'an, such a language has been widely used.

Regarding the question of the language of religion in Christian theology and in Islamic thought, numerous works have been developed that offer different theories. In our scientific community, the articles "the language of the Qur'an, an allegorical language, from the point of view of Sadr al-Mutallihīn," by Dr. Gholamreza A'wani and Nasser Mohammadi (A'wani, 2008), as well as "the language of the Qur'an, structure and features" by Hamid Aryan (Aryan, 2000), "the language of the Qur'an" by Zamani (Zamani, 1996: 36) discussed the language of the Qur'an. But this research proposes a different theory regarding the language of the Qur'an.

Pragmatism in Summery
Before explaining the pragmatic language, it is necessary to provide a brief explanation as a preliminary discussion of pragmatism:

In the late nineteenth century, a philosophical method called pragmatism in the United States was first developed by Pierce, and then evolved by William James, and culminated with the publication of the works of Dewey, and it set his place among the philosophical, social, and educational schools. According to the followers of this philosophy, the goal of life is action rather than comment. As a result, the activity of reason is essentially in the origin of the practical effect, and the work of reason is that it facilitates life and livelihood and helps our various desires. Therefore, the value and credibility of science is its practical aspect, and the work of science is not that it recognizes the nature of objects, but that it provides means of influence and capture in them and adapts them to human needs.

Pierce, as the father of pragmatism, states that if the concept does not have an objective result then it is

meaningless. Based on this viewpoint, a concept or term is defined by relying on its potential or actual effects.

James formulates the idea of a pragmatist in the form of a sentence as follows: To obtain the meaning of an idea, it is merely enough to show the kind of behavior that the thought implies and causes it (Barry, 1998: 64). Thus, in the case of James, pragmatism is also a theory of meaning, as well as a theory of truth.

In this way, the truth is conceived as contradicting what the conventional philosophers thought about. In James's view, pragmatism is the best means and solution for solving the dominant challenges in philosophy (Ayer, 1982: 7). Some twentieth-century schools of thought have reacted to any kind of rationalism as a reaction to past philosophies. Philosophy is the best guideline, but not in abstract concepts rather in living, effort and decision making. The pragmatists laid their view on action and practice. Indeed, pragmatism is a kind of objectification of philosophy; that is, in the process of recognizing the occurrence of objective changes, it is based on action and in some way sees the practice and experience as the principle of opinion. All these pragmatists perceive thought as function of action. They reject the idealistic conceptions of the world and consider them abstract and conceptualizations. The image that pragmatists offer regarding the world is also apart from other philosophies, for when instead of focusing on the universal concepts we mind to what is shown in practice, then, we have come to a different world than the other philosophies (Naqibzadeh, 2005: 109). According to pragmatism, the purpose of rational activities is an attempt to solve problems that are occurring

during our attempts to examine experience. Many conventional philosophical theories to solve life problems and solve the problems that human beings face in experience, are of little value or worthless. Pragmatism, first, is a method and then a theory about the meaning of truth. From James's point of view, a belief is true if, when applied, the results are satisfactory and tangible. According to the principle of pragmatism, in order to develop a mental concept, we only need to determine how that concept is used to create behavior, and that behavior is the meaning of that mental concept. So in order to get more clarity in our thoughts on a subject, we must look and pay attention to what the subject matter contains, what the expected practical results are, what effects we can expect from it, and what kind of reaction we should prepare. From the point of view of the school of pragmatism, it is a useful rationality if it solves practical problems; In other words, this school values the human intellect where it leads to human desires and aims and limits the value of knowledge to the practical aspect; Therefore, the truth of a proposition must be defined by the criterion of practical usefulness. Since our beliefs are so closely related to action, we must take risks in our beliefs and become aware of their truth.

The Nature of Pragmatic Language
Before articulating the pragmatic language of the Qur'an, it is necessary to express its characteristic. If a belief or any action on the basis of particular belief does not leave any positive effect on this universe, why should it be considered valid? It seems that no one is allowed to interact with anyone, whether God Almighty or His Prophets.

He who wants to interact with human beings, in fact, has forgotten the innate nature of mankind. Allah Almighty who, in the work of the universe, has established a marvelous order in such a way that even claiming its complete understanding will be a futile claim to have interacted with humans in religious texts, including in the Holy Qur'an, and has addressed them in order to convey the true way of salvation to them. Now, such a creator must has used other rules in addressing humans through the use of language, regardless of grammatical or syntactic rules, that may be seen as the underlying basis for any language. A proper understanding of human nature shows that one cannot interact with human beings on the basis of nothing. Therefore, if someone, especially God, wants to invite man to an interaction or transaction and use language that does not pay attention to the effects of this world of concepts, beliefs or behaviors, in fact, he has chosen an incomprehensible language to covey his desires, which is a kind of violation of purpose.

As, God really wants human beings to understand the Holy Qur'an and practice it. Now, using any language that does not conform to this desire is a kind of contradiction and violation of purpose. God has communicated with humans in heavenly books, including the Holy Qur'an. In the Islamic religion, the Qur'an as a great miracle of God on humans, a language must be used in order to adhere to the rules of the anthropological and spatial rules in the use of language while following the rule of syntax. The logical and ethical condition of this communication is that God uses a language that is understandable to all human beings. Of course, the language should match the existential and psychological nature of the human being.

The question now is: "What language does have this feature?" The pragmatic language has such a characteristic. As stated, pragmatism determines the validity of everything based on its objective and concrete outcome. If we look at it, it turns out that such an approach actually reflects the everyday character of human beings that dominate their behavior in their practical life as a rule. One of the characteristics that humans display in their behavior irrespective of the culture and traditions of the communities in which they live, is the same computational characteristic that derives from human nature. Intuitively, humans tend to observe the value of everything in practice, in the sense that if something does not have any effect in practice, they will be skeptical about its validity. How can one accept that it does not effect in practice if it is something of requirements of human life? Human beings, regardless of color, race or gender, the general law that is subject to it in their communications, is the intrinsic tendency of evaluating one thing by relying on its practical effect. This is a universal desire; hence the pragmatic language is a universal language. The universality of pragmatic has its origin in man's creation and this desire is set in him by creation. If we look at it, it becomes clear that this desire is to calculate affairs by relying on practical results. In other words, the meaning of such desire is to avoid anything that is not objective in human life. Such an attribute is an intrinsic or innate tendency.

This inherent desire of man provides a general and universal law in shaping the mind and behavior of man. This desire as a general rule can govern all languages as well. The language used in religious texts can be any language,

Arabic or Farsi. These languages are dialects. But what's the dominant rule for them as a general rule?

Linguistic scholars have raised many issues in this regard. A language may have a specific syntax and structure, but the question is that when it is used and someone uses it to express his wishes in a unilateral or bilateral dialogue, it certainly adheres to the syntactic rules, for, otherwise, the meaning of the text provided in this dialogue may be challenged by the non-observance of language rules. But apart from adhering to the syntactic structure, when a language is used, the text made by such communication is meaningful in term of grammatical and syntax. Still, the problem that matters is that in this context "how can such text be understood?" Are only morphological and syntactic rules used? Although the observance of morphological and syntactic rules guarantees the meaning of the text, this can be another issue, apart from morphological and syntactic rules that do not have a specific origin. What is the role of existential rules and their role in making the text comprehensible? Language does not require only to be meaningful. In addition to meaning, language needs to be understood. The literal and syntactical rules provide meaningful language conditions, but what is the context for language comprehension? According to the author, the comprehensibility of the language is influenced by anthropology. To understand the conditions necessary to comprehensibility of language one must consider human nature. If human being has intrinsic tendencies, can it be said that observing the rules of language about the text makes it meaningful? The author's answer is negative. What is effective in

understanding the text of is following the role of the inherent characteristics of man. One of these features is the computational desire of man, which certainly dominates the use of language as a general rule for all languages. If the literal and syntactic rules, in the sense of the text are necessary, how can one accept that the inherent tendencies in man in the comprehensibility of the text lack the role?

Pragmatic language means a language that ensures the comprehensibility of the text. For the pragmatic language has an anthropological origin. The willingness of humans to follow the practical impact of all that they encounter cannot be ignored in communication-based texts. God Almighty in the Qur'an, in the form of a textual dialog with humans, should not ignore this anthropological factor.[1] Therefore, the validity of the pragmatism should be seen in its similarity to the inherent nature of mankind. Man is inherently result oriented being and the pursuit of any action by human beings essentially searches for an objective result.

Another factor that emphasizes the validity and value of pragmatic criteria is seen in its problem solving character. The pragmatic language derived from the pragmatism theory is a good way to solve many deadlocks that man always faces with in his life. The pragmatic value is that instead of turning to skepticism on the one hand, which perceives knowledge as impossible, or instead of converting it into purely explicit methods. On the other hand,

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1. In the next section it will be stated that the Qur'an is a pragmatic language and in this language the Qur'an refers to this anthropological factor of direct attention.

one leads to a more natural way of life and instead of perceiving the world in isolation, it would perceive it from the window of action with tangible results. In any case, pragmatic language cannot be ignored in dialogues because it is related to an anthropological character and in accordance with the intrinsic desire of humans. Therefore, we can say that pragmatic language is "an existential language," because it originates from the nature of human beings. Therefore, in spite of the difference between humans in color and gender, they share in this perspective a universal language. The pragmatic language due to being an existential language is a universal language and in all understandable text-based communication is a necessary precondition.

Pragmatic Language in Holy Qur'an

The main feature of any dialectic language is that the user of the given language intends to transfer thought and desire by using it. The heavenly texts, including the Holy Qur'an, reflects a kind of linguistic relationship between man and God. Although this connection seems to be unilateral and God expresses His demands, necessities and requirements of human salvation and guidance, something as underlying assumption is sent to understand and perceive such seemingly unilateral communication. Logically and morally, when someone wants to transfer something to someone in the form of a text or oral then has a particular expectation of their audience, it is necessary for the individual to use the text or dialect to use a suitable and comprehensible language. Accordingly, some interpret the language of the Qur'an as a codename. For example, Ishmaeli sect believe in the codification of the language of the Qur'an (Nasser Khosrov, 1970: 180). If the language of the Qur'an is considered to be a codification, this logical and moral condition is certainly not met. For the use of the codification language for a text whose purpose is to transfer the necessary desires and teachings to the audience's salvation is inappropriate and contradictory, and is considered a violation of the will. Emotional theory also cannot be a proper language because, although in an emotional language the audience become aware of the interests and wishes of the owner of the text, the religious educational (to use Arabic term: تعلیمی) role mentioned in the Qur'an is explicitly neglected.

According to the Muslims, the Holy Qur'an not only is one of the miracles of the Holy Prophet, but also his great miracle. It is also a common belief in all Islamic groups that miraculous aspect of the Holy Qur'an is a multi-layered and has several dimensions (Rezaei Isfahani, 2003: 88). Among the miraculous aspects of the Qur'an, is its magic content. The Qur'an has put forward all the demands necessary for human salvation:

And We have sent down to you the Book making everything clear, as a guidance, and mercy, and glad tidings to those who submit: "And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah)." (Nahl: 89)[1]

There are different perspectives on the comprehensiveness of the Holy Qur'an, but at least the above mentioned passage of this verse can imply that the Holy Qur'an expresses what is necessary for human guidance and excellence. Mohammad Hossein Tabataba'i – a great contemporary interpreter and Muslim philosopher-

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۱. ...وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَیْءٍ وَهُدًى وَرَحْمَةً وَ بُشْرَى لِلْمُسْلِمِينَ.

believes that the Qur'anic expression "*li koll-i shay'in*" indicates to what is necessary for human guidance and salvation (Tabataba'i, 1981: 14/325).

It should now be considered that this great miracle about how to communicate with humans, regardless of their color, race, and gender, have addressed them. In this case, before expressing the requirements of human guidance and salvation, the Holy Qur'an must express what kind of language it uses. As stated, the general belief of Muslims is that the Qur'an is a magic of content and has a kind of comprehensiveness. There is no controversy about the Qur'an's comprehensiveness about guiding humankind. In this case, its comprehensiveness should include the way of understanding and language used in the Qur'an. If this fundamental issue does not express, it may harm the original purpose of the owner of the text, i.e. human understanding and guidance. God certainly demands the understanding of the Qur'an from man, because God's intention is targeted at guidance and human salvation. How man can achieve salvation without understanding the divine word!? Of course, the logical condition for understanding the divine word is to determine what language God used in the Qur'an. In other words, through what general rule is governed the language given in the Qur'an.

What is important in this regard is that using a proper language – in the sense of understandable - is a moral and rational condition. But we must try to identify the features of a proper language. The author believes that the proper language for the communication of the text-oriented, which is designated to address all people, must at least have an important feature, that

is, the language must be general too, since the audience of the Qur'an is all humankind. According to this, the language used by God should be a language that is accessible to everyone, and everyone can use it easily. Therefore, the proper language, is a general language, and a general language should be in common with all human being. In this regard, the most important feature is that the language used in the Holy Qur'an should be a language that originated from the existential nature of humans, and that gender or race, color, and features such as it does not have a role to play. Because only those things can be universally public that are not within a limited realm. In other words, God has to behave in such a way that the race, gender or color of human beings are not based. Therefore, the proper language of the Qur'an should be derived from a character that rooted in human nature and used as the language of dialogue. According to the explanation given in the previous section, the author believes that the pragmatic language has such a feature because the pragmatic language is "existential language." Pragmatic language is an existential language because it originated from the existence and nature of human beings, therefore, despite the difference in the color of the human beings, etc., they share all a common universal language. Pragmatic language due to its existential character is a universal language, a character set it suit to address all in a text – communication-based like Holy Qur'an.[1] Therefore, it is believed that

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1. Scientific language, for example, or philosophical language also lacks this feature, because these languages are not universal,

the language of the Qur'an is an innate language. The Qur'an does not only have innate content, but the language used in the Qur'an is an innate language as well. It is a pragmatic language, a language in which a person evaluates the validity of anything in its practical and concrete result in practice.

Examples of pragmatic language in the Holy Qur'an

It has been argued that pragmatist theory can provide a language that is suitable for understanding the Qur'an. In short, the pragmatism theory provides a kind of language called pragmatic language, which is an existential language. Following that, the language of the Qur'an can be characterized. The text-based communication in the Holy Qur'an will be understood through relying on such a language, namely the pragmatic language. It was therefore concluded that the Qur'anic language is a pragmatic language in the sense of an existential language. A language that is compatible with the nature of human existence. Now, the question can be put forward that how pragmatic language is being used in the Qur'an?

Reflection in the verses of the Holy Qur'an disclose that this prevailing existential rule has been used in many verses on various subjects. The pragmatic language of the Qur'an was presented at three levels of education, judgment and conceptualization. In other words, some verses may be shown that they use the pragmatic language in the stage of giving

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although they have the ability for everyone to understand them. Although they are potentially universal, they are not actually universal, the language of properties or professional language which needs to become a common language.

teachings and judgment and encouraging people towards them. Conceptually, pragmatic language can also be found in the Qur'an. The use of such concepts as loss, benefit, and the like, denotes to the pragmatic language. For example, the Holy Qur'an tries to encourage and justify the tradition of marriage as Islamic value on the basis of its function ('A'rāf: 189; Rūm: 21)

In the field of worship, the Qur'anic language is a pragmatic language in such a way that God tries to encourage people towards them on the basis of its function in a person's life. For example, God in order to make people committed to divine commemorate and praying, encourages them on the basis of their function, that is, the peace as the result of praying and worship ('Ankabūt: 45; Ra'd: 28).

In all of these instances, the pragmatic language is used, i.e. the existential language, a language that is consistent with the human's existential structure.

Conclusion

The issue of language, although have been existed long ago, has become a central concern for philosophers in the twentieth century. Philosophers' concern for language causes the issue of language to become one of the most important issues in the philosophy of religion. For God has communicated with human beings in religions, especially in monotheistic religions, including Islam, through the revelation of texts by the prophets, and has expressed the requirements of their guidance and transcendence in this way. Since the principles of human guidance and excellence are stated in this book, it is necessary to understand it as an introduction. According to Islam, The Qur'an contains all things that men need for their guidance and perfection. This shows that God has not

only asked human beings to understand this book, but He must also have expressed the language of understanding of the book. The result of reflection in this book must include the answer to this important question. In this regard, it was showed that God in the Qur'an must use the proper language. The suitability of the language for a revealed book such as the Qur'an is based on its universality and anthropological root. For firstly the audience of the Qur'an is universal, and secondly, the only language which can be used must be universal and rooted in human existential structure. It is proved that such a language can be identified from the theory of pragmatism, that is pragmatic language. Pragmatic language has such a feature, for such a language arises from the innate desire of human beings, according to which human beings seek the objective and tangible result and effect on everything. If this is the innate desire of human beings, then God has observed it in His dialogue with human beings, even when He uses language and text. It is important to observe this inherent feature in dialogue. As a result, in understanding such a text, in addition to understanding the morphological and syntactic rules, it is important to consider this existential and human nature rule. In addition, the observance of morphological and syntactic rules make the language used in a text and dialogue meaningful, but understanding the existential and anthropological rule (human innate desire to seek the objective result of anything) makes the text and dialogue understandable. Hence, the language of the Qur'an is a pragmatic language, an existential language. Many examples in the Holy Qur'an show that the pragmatic language or the existential language has been used there. Moreover, paying attention to this language is an effective aid in understanding the verses of the Holy Qur'an. Accordingly, the language of the Qur'an is not a symbolic or allegorical language. The language of the Qur'an is a language derived from an anthropological feature.

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Metaphorical Imagery in Verses Related to the Day of Judgment

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تصویرسازی استعاره در آیات مربوط به قیامت

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Abstract

According to rhetoricians, metaphor is more eloquent than other expressive tricks and techniques such as simile, metaphor and irony. For in metaphor, simile is forgotten and Mushabbah is claimed to be the same Mushabbahun Bih. Exaggeration in simile, illustration and brevity are three important purposes of any metaphor. Thus, metaphor is at the highest level of rhetoric. In the present article, which is provided by a descriptive-analytical method, a corner of the functions of this art of expression in explaining and depicting the circumstances of the Day of Judgment is shown. And basically, this article seeks to answer the question of whether metaphor had a function in explaining the verses containing the resurrection or not? Based on the findings of this study, God Almighty has used metaphor for purposes such as visualization, recognition, facilitation, influence and illustration in order to guide human beings and to better explain and influence the word in hearts. Among these, the metaphorical allegorical metaphor has the highest frequency.

Keywords: Holy Qur'an, Resurrection, Knowledge of Expression, Metaphor, Literary Analysis.

چکیده

استعاره به اذعان اهل بلاغت از شگردها و ترفندهای بیانی دیگر یعنی تشبیه، مجاز و کنایه بلیغ‌تر است. زیرا در استعاره، تشبیه به فراموشی سپرده می‌شود و ادّعا می‌گردد که مشبّه، عین مشبّه‌به است. مبالغه در تشبیه، تصویرپردازی و ایجاز سه هدف مهمّ هر استعاره‌ای است. بنابراین، استعاره در بالاترین مرتبۀ بلاغت قرار دارد. در مقالۀ حاضر که با روش توصیفی–تحلیلی فراهم آمده است گوشه‌ای از کارکردهای این فنّ بیانی در تبیین و تصویر پردازی احوال و اهوال قیامت نشان داده شده است؛ و اساساً این مقاله در صدد پاسخگویی به این پرسش است که آیا استعاره در تبیین آیات مشتمل بر قیامت، کارکردی داشته است یا نه؟ بر اساس یافته‌های این پژوهش، خداوند متعال در راستای هدایت انسان و برای تبیین بهتر و تأثیر کلام در دل‌ها از استعاره برای اهدافی مانند تجسیم و تشخیص، تسهیل، تأثیرگذاری و تصویرسازی استفاده کرده است. در این میان، استعارۀ مکنیّۀ تمثیلیّه بیشترین بسامد را دارا است.

کلمات کلیدی: قرآن کریم، قیامت، دانش بیان، استعاره، تحلیل ادبی.

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Introduction

A word that aims to have an effect on the hearts and wants to be heard in the heart and soul must not only have all the conditions of eloquence and rhetoric, but must also pay attention to interesting tricks and beauties. Undoubtedly, one of them is the use of literary techniques such as metaphor.

According to rhetoricians, metaphor is more rhetoric than other tricks and expressive techniques, i.e. simile, metaphor and irony. Because in metaphor, simile is forgotten and it is claimed that Mushabbah is the same as "Mushabbahun Bih" and European speakers have considered it "The queen of virtual similes" and the main form of virtual language. (Hawks, 2016: 12) and Aristotle who is apparently the oldest theorist of metaphor, has considered it as a "Sign of genius" (Zia Azari, 2012: 70) and on the other hand, exaggeration in simile, illustration and brevity are the three important goals of any metaphor. Thus, metaphor is at the highest level of rhetoric

The present article, which has been prepared by descriptive-analytical method and with reference to the Holy Qurʾan, literary and Qurʾanic sources in the context of library studies, seeks to answer the questions of what metaphors have been used in the verses containing "Resurrection". And secondly, what role do these metaphors play in the illustration, decoration and embellishment of speech?

By conducting this research, a part of the expressive tricks of the Holy Qurʾan in order to guide human beings and explain and understand the word and its effect on the soul will be more noticeably revealed and examined. And the author acknowledges that the research done is not complete.

• Theoretical foundations of research

• Metaphor in literary words and terms:

The three-letter root "ʿŪr" has been gone in the rhythm of Istifʿāl, then it becomes Istiʿwār and after being removed has become Istiʿārah i.e. metaphor. The word basically means borrowing. Shartuni writes in "Aqrab al-Mawārid": "I see with my own eyes that time is taking my youth." So it has been used in the meanings of seeking and taking (taking something) (Shirtūnī, 1416: 3/367)

Metaphor in rhetorical terms is the trope that prevents the will of the true meaning, with the interest of similarity between the real and unreal meaning, without the presence of one of the parties of the simile.

Definitions of metaphor in the rhetorical books of the ancients are considered as one of the most disturbing definitions (Zia Azari, 2012: 71). The differences and diversity of the definitions provided indicate the uncertainty and skepticism of the predecessors about the meaning and function of metaphor. Some of them have considered any metaphor that has been deleted (rhetoric simile) as a metaphor (Razavian, 2018: 139). Others believe that whenever we remove one of the main parties from the simile sentence, which is made from Mushabbah and Mushabbahun Bih, Wajh Shabah and Adat Tashbih, the metaphor comes true. According to this view, metaphor is a metaphorical sentence and the so-called deep construction of any metaphor is a metaphorical sentence. For example, the deep-construction of "Cypress", which is a metaphor of height, has been as follows: His height is like a cypress (Shamisa, 2002: 153). Allameh Taftazani has considered metaphor as a trope that the occasion between its

tropologic and real meaning is similarity. For example, whenever human lips are resembled to camel lips in terms of thickness, coarseness and hanging, it is meant as a metaphor (Irfan, 1998: 3/269). Linguistics today consider metaphor to be a simile, not a trope.

It seems that Abu Zakariyā Yaḥyā ibn Ziyād, nicknamed Farā (d. 207 AH), was the first person to understand metaphor in the true sense of the word and found it in the Holy Qur'an and some of the poems of poets. Farā has mentioned some metaphors in the book of the meanings of the Qur'an. Farā has introduced metaphor as semantic substitution and naming something other than its original name. Jāhiz (d. 225 AH) the Mu'tazilite theologian in his works, including Al-Bayān and Al-Tabyīn, used it as a model for his work (Safavi, 2019: 265) and defined it as "Naming a thing by a name other than his name." According to this definition, the transition from the first meaning to the second meaning takes place and the second meaning replaces the first meaning (Atīq, 1985: 2/173). With a little care and reflection on the Greek name of the metaphor, we notice that the transference and substitution mentioned by the scholars of expression also exists in its Greek name. In Greek language, metaphor is called metaphor, which is derived from meta meaning pherein i.e. taking. The term refers to a specific set of linguistic processes in which aspects are taken from one object to another. They are transferred to another word. In such a way that the second object is spoken of as if it were the first object (Hawks, 2016: 11). This view is the same as the traditional view of metaphor.

Today, while accepting metaphor in the appearance of words, a group of linguists have stated that metaphor is inseparable from the language and thought of the author, and language is necessarily metaphorical. George Lykoff and Maurice Johnson, in their book "The Metaphors We Live With", seriously challenged the classical view of metaphor, arguing that metaphor is limited to the realm of language as well as to everyday life, including the realm of thought and action. So that our everyday conceptual system - on which we think and act - has a metaphorical nature. According to cognitive linguists, the place of metaphor is in concepts; that is, a metaphor is an understanding of an experience or concept belonging to one domain based on experience and a concept belonging to another domain. For example, in the text "This article is full of raw information; not-so-mature ideas and theories left over and duplicated. There are so many facts that I have to digest. Let it cook for me a little. This is the food of thought. He has swallowed the book." The conceptual metaphor of this text is: thought is food (Koochshan, 2014: 24).

• **Background research:**

There are more or less valuable research works on the forms of imagination and expressive techniques used in the Holy Qur'an in the form of seminary and academic dissertations, scientific articles and books, all of which cannot be studied here. Among the researches that have been written in the field of Qur'anic metaphors, the following can be mentioned:

Qaderi (2013) in the article "Stylistics of allegorical metaphor in the Holy Qur'an" and Karimi and his colleagues in the article "Study of allegorical simile and allegorical metaphor in a selection of verses from Surah Al-Baqarah" addressed the issue of metaphor in the verses of the Holy Qur'an.

Valuable research has been done in the field of reviewing and analyzing issues related to the Resurrection. Kobra Khosravi and his colleagues in the article "Human Imagery in the Field of Resurrection" and Mehdi Mutie and Mohsen Khaleghi in the article "Study of educational works in the light of the afterlife discourses", Jawad Mohammadi in the article "Lexical and Qur'anic semantics of the Resurrection" In the article "Artistic Illustration in the Surah of Qiyāmah", Ibrahim Zali in the article "Analysis of the conditions of the hour in religious teachings" and finally Mohsen Alavi Nejad in the academic dissertation "The visual effects of the Resurrection from the perspective of the Qur'an" have done valuable research. Although in line with the subject under discussion, but they have not examined metaphor in verses related to the Day of Judgment. For this reason, no proper research has been done in the field of studying and analyzing the traditional metaphors of the verses related to the Day of Judgment. However, in the field of studying and analyzing the conceptual metaphors of the Qur'an, Morteza Abdi Chari and Fatemeh Hedayati Azizi have conducted a research entitled "Analyzing the conceptual metaphors of the verses related to the Resurrection".

• **Types of metaphors from the perspective of ancient scholars and linguists:**

There are different types of metaphors for different credentials, such as original, subordinate, corrective, explanatory, absolute, abstract, consensual, obstinate, imaginative, special, and general. The study of all of them is time-consuming. But what will be used in this research is that metaphor is not more than two types due to the presence of one of its pillars. It is either explicit or ironic

The explicit metaphor is that the Mushabbahun Bih is mentioned and the Mushabbah is removed, in other words, the word Mushabbahun Bih is given as a metaphor for Mushabbah. As in the verse "Who woke us from our graves?" (Yā Sīn: 52): Here, the meaning of the shrine is the grave. The grave is likened to a dormitory, then Mushabbah (grave) has been omitted, and the word Mushabbahun Bih (shrine = dormitory), has been explicitly mentioned as a metaphor for it.

And the ironic metaphor is that the speaker secretly makes a metaphor in his mind. In such a way that he mentions the Mushabbah and removes the Mushabbahun Bih and points to one of the simile accessories that the mind realizes. Otherwise it will not happen without analogy. That is why it is called ironic. Because the Mushabbahun Bih, which is the important element of the simile and the simile is realized with it, has been expressed in secret. In other words, it has come under the relevant layer. For example, in the verse "Those who break the covenant of Allah after ratifying it." (Baqara: 27)[1] In this holy verse, the divine covenant is likened to a string. Because the word violation is often used for string. Mushabbahun Bih (string) is omitted and Mushabbah (covenant) has been mentioned in the sentence, and then one of the characteristics of the string (Yanghuzūn = Breaking) is mentioned as the reason and symmetry for that implicit analogy in the soul of the sentence.

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١. «الَّذينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ ميثاقِهِ».

• **Resurrection**

The Holy Qur'an deals specifically with the resurrection and the afterlife, and there are almost no surahs in which there is no mention of the resurrection and the afterlife. Rather, the seventy-fifth (75) surah of the Holy Qur'an have been revealed with the same name. It has been said that there are about one thousand four hundred (1400) verses about the Resurrection (Ahangar and Hassoumi, 2016: 16).

The word resurrection has been used seventy (70) times in seventy (70) verses of thirty (30) surahs and in every seventy (70) times, it has been associated with the word "Day" as "The Day of Resurrection". In the Holy Qur'an, the Day of Resurrection has been mentioned with different titles: The Last Day, the Day of Reckoning, the Day of Separation, the Day of Enlightenment, the Day of Judgment, the Day of Regret, the Day of Promise, and the Day of Greatness….

In the importance of this issue, it will be enough that the Holy Qur'an has introduced the main cause of human deviation from the divine path as forgetfulness of the Day of Resurrection and has said: "those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning." (Sād: 26)[1]

Qiyāmah is from the three-letter root of "Qa Wa Ma", which literally means to rise, and its final letter indicates that it is repulsive. Belief in Qiyāmah and Resurrection is a central belief and after monotheism and prophecy, it is one of the pillars of belief in all heavenly religions. In the

term, the revelatory knowledge is in two types: Minor Resurrection and Major Resurrection. The Minor Resurrection is the beginning of the events that will take place over the creation of this world, and they are explicitly mentioned in the Holy Qur'an, some of which are:

1.Earthquake means a strong shaking of the earth, as evidenced by: "When Earth is shaken with her (final) earthquake." (Zilzāl: 1)[2]

2. The splitting of the great seas and oceans with according to: "And when the seas rise." (Takwīr: 6)[3]

3. Moving the mountains and disintegrating them and turning them into tiny particles, as evidenced by: "And when the hills are moved." (Takwīr: 3)[4]

4. The convergence of the moon and the sun according to the testimony of "And sun and moon are united." (Qīyāma: 9)[5]

5. The darkening of the sun and other stars with the testimony of: " When the sun is overthrown. And when the stars fall." (Takwīr: 1-2)[6]

The time of the Minor Resurrection is one of the hidden truths, and no one knows about it except God Almighty, and it happens in a blink of an eye. According to the Qur'anic verses, the blowing the trumpet is carried out in a fraction that the Qur'an has explained it less than one eyelid: "And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of

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۱. «إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ».

۲. إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا.

۳. «وَ إِذا الْبِحَارُ سُجِّرَتْ».

۴. «وَإِذَا الْجِبَالُ سُيِّرَتْ».

۵. «وَجُمِعَ الشَّمْسُ وَالْقَمَرُ».

۶. «إِذَا الشَّمْسُ كُوِّرَتْ. وَإِذَا النُّجُومُ انْكَدَرَتْ».

the eye, or it is nearer still. Lo! Allah is Able to do all things." (Nahl: 77)[1]

In some religious sources, the Minor Resurrection is introduced as Barzakh, which is the most primitive world after death and the world between this world and the hereafter, and its horror is individual, and it has been mentioned in the holy verse: "Until, when death cometh unto one of them, he saith: My Lord! Send me back." (Mu'minūn: 99)[2] Once again, when the trumpet is blown, that is, when the trumpet of life is blown, all are resurrected and appeared before God Almighty, on earth and in heaven in another form, whose light is the light of the essence of God. This resurrection is interpreted as the Major Resurrection. "And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another." (Mu'minūn: 101)[3] It will happen after Barzakh, and its horror, unlike the Minor Resurrection, is collective and group, and all human beings will be gathered in it from the first and the last human being. Of course, rising on that day does not only mean rising from the grave or rising from sleep and other things, rather, it involves any preparation and emergence. Hence, there is talk of the resurrection of the angels (Naba': 38) on that day (Jawādī Āmulī, 2004: 5/440).

The all theologians, jurists, and hadith scholars such as Allameh Hillī and Khawaja Nasir believed that the body elements will be gathered from the beginning of life to the end of human life on the Day of Resurrection. That is to say, the same components that existed in the world, in other words, believed in the physicality of the resurrection, and the second group, in which the great sages and mystics such as Ghazali, Kabi, Sheikh Mufid, Sayyid Morteza, and Sheikh Tusi believed that the soul would belong to the body. But in the resurrection, the gathering of body parts is based on the fact that everyone knows each other and their body parts, even though the body parts have been changed. The criterion of body reunion is not body parts in terms of being parts. The return of the shape and size of the body of individuals is not necessary in the bodily resurrection, but a shape and body and size that shows that it is the same body. In fact, they are believed to be an exemplary and Barzakhi body. In other words, he has believed in both physical and spiritual resurrection (Mulla Sadra, 1983: 435)

The great philosophers until the time of Mulla Sadra on the issue of bodily resurrection and the resurrection of the elemental body, that is, the resurrection of the body, have been either imitators or worshipers. That is, they have accepted it only because the Qur'an and the Messenger of God (PBUH) have said it, and because God and the Prophet (PBUH) do not lie. Accordingly, they have imitated and obeyed God and the Prophet (PBUH) and they stopped any discussion and argument, or they had nothing to say and no way to prove it, and for this reason they kept silent. And those who did not want to imitate or stop imitating this issue have resorted to an interpretation or simile that is not compatible with the appearance of the Shari'a. The only person after Mulla

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١. «وَلِلّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إلا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللّهَ عَلَى كُلِّ شَیْءٍ قَدِيرٌ».

٢. «وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ».

٣. «فَإِذَا نُفِخَ فِى الصُّورِفَلَاأْنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلا يَتَسَاءَلُونَ».

Sadra who took the initiative thought about physical resurrection and expressed a new theory is Hakim Agha Ali Modarres Zenozi. He did not agree with Mulla Sadra's theory on bodily resurrection with common sense, but used Mulla Sadra's preambles and words to prove his point. Hakim Zanozi's innovative theory is about the attachment of the soul to the body. He refers the body to the soul and the spirit, not the soul to the body. In other words, he says: The body returns to the Hereafter and approaches the position of the soul. This is contrary to what the great men of the past have said. Because many believe that the soul returns to the body. However, Hakim Zenozi believes that the movement of the body is towards the soul and not the movement of the soul towards the body. In this case, Hakim Zanozi is also against Mulla Sadra. Because Mulla Sadra believed that the movement of the soul will be towards the body (Dinani, 2014: 84). In contrast to this theory, there is another theory called the Barzakhi body, and according to it, it does not give a role to the worldly body and considers it invalid. According to this theory, what is gathered is the otherworldly body or the Barzakhi body. The otherworldly body is abstract from matter and its effects, such as corruption and perfection. Hakim Zenozi has also rejected this theory. The return of extinct means that an existing object is annihilated and then the same extinct object - not like it and similar - is restored and re-exists, it is impossible. But the return of the same is rejected by philosophers, including Sheikh Al-Ra'is Abu Ali Sina, and there is no need for reason and proof (Dinani, 2014: 131)

• Traditional metaphors in verses including resurrection:
The Almighty God has used the art of expression or metaphor to describe and depict the Day of Judgment and its circumstances, and has spoken in the most beautiful and concise way. In this section, we will provide a report on this Qur'anic trick.
• The verse: "Allah will judge between them on the Day of Resurrection concerning that wherein they differ." (Baqara: 113)[1]

The analogy of God Almighty to the judge in other verses besides this verse i.e. in this holy verse, God Almighty is portrayed as a judge. For this reason, there is an allegorical metaphor. God Almighty, as the judge who rules and decides on disputes and guides our action and is comprehensive in both resolving disputes. In the verse "And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection" (Āl-e ʿImrān: 180)[2], "Ma Bakhalū" means that whatever the stingy people are stingy with is a Mustaʿārun Lah that is likened to a neck collar. Rāghib Isfahāni has written in the description of "Collar" that the principle of the collar is what they put on their necks. Whether in creation, such as the collar that a dove wears around its neck (and it is a black ribbon) or whether it is made by human hands, such as gold and silver necklaces (Rāghib Al-Isfahāni, 1416: 532) and like a yoke placed on the

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۱. « فَاللَّهَ يَحْكُمَ بَيْنَهُمْ يَوْمَ الْقِيَامَةْ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ».

۲. «وَلا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةْ»

necks of prisoners. Rāghib has pointed to the existence of simile in the above verse (Al-Imrān: 180) and has said that "it is a simile" (Ibid), but he has not mentioned the existence of metaphor and its type. Comprehensive between the two is companionship. The effect of stinginess will be like a collar with man. It seems that the collar here means a moral collar and not an industrial one. Because the moral collar never leaves its owner, but the industrial collar is sometimes separated from man.

• The holy verse: "They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!" (An'ām: 31)[1]

Ṭanṭāwī, Jawzī and Bayḍāwī have considered it as an allegorical metaphor (Qaderi, 2014: 36) and some, including Saboni and Ibn Jawzī, have considered it as an irony of the adjective to the noun. (Sābūnī, 2001: 1/358).

The rebellion of sinners, which is the result of committing many sins, is likened to that of a heavy burden and persecution. It is clear that regret and persecution are comprehensive of both of them. Because light load can be carried by hand and easily, but heavy load cannot be carried except on the shoulder, and in this case, man suffers hardship and torture. This is a burden that the person himself has weighed and could have been lighter. In other words, it is forced labor. That is why he is also subjected to mental torture.

• The holy verse: "And on that day we shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering." (Kahf: 99)[2]

There is an explicit metaphor in the verse. The movement of water and the movement of people are two sides of metaphor and the whole is also a buzz and a consequence of movement in both.

Mustaʿār here is the verb "Yamūju". Wave, in essence, means the movement of water, and here it is used metaphorically about the movement of people on the eve of the Day of Judgment. And this interpretation is used to express the increase of people and the intensity of their coming and going in the Day of Judgment, which in terms of accumulation they have been resembled to the waves of the sea. It is interpreted as (Yamūju) or because of the humility and multiplicity of human beings on the scene. In this way, they are pushed back and forth involuntarily and cannot do anything, or because of the anxiety and tremors that fall on the human body that day. It is as if their bodies tremble like waves of water. Both directions may lead to this interpretation. Mohammad Ali Sabuni, without specifying the type of metaphor, considered the wave as a metaphor and wrote:

He likens them to a wave because of their multiplicity and nesting. (Sābūnī, 1998: 2/191)

• The holy verses: "On the day when We shall gather the righteous unto the Beneficent, a goodly company. And

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١. «قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ».

٢. «وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ وَنُفِخَ فِى الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا».

drive the guilty unto hell, a weary herd." (Maryam: 85-86)[1]

In these noble verses, there are two allegorical metaphors. Wafd means a delegation that is often sent by kings to other regions and is honored and dignified. (Rāghib, 1416: 877) in other words, they are considered esteemed guests and it is necessary to honor and receive them. Wird originally means drinking water to which animals and humans enter, and the opposite point is Sadr (Ibid: 865). This term is often used for camels. According to these explanations, the pious are likened to the esteemed guests and the sinners to the thirsty animals, and the words Wafd and Wird are used as accessories.

• In a holy verse: "And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day." (Hajj: 55)[2]

In this holy verse, the ironic metaphor is used. The Intense Day and the Barren Day are two sides of metaphor, and their comprehensive is the prohibition of the appearance of results and effects. In Arabic, 'Aqīm (barren) is said to be a woman who does not bear children. As they say: «رَحِمٌ عَقيمٌ و مَرأةٌ عَقيمٌ» (Shirtūnī, 1416: 3/609). Barren has become a metaphor for sorrow and misery. Because a woman who does not give birth to a child is considered evil and miserable. The punishment of "Barren Day" means the punishment of the Day of Judgment, and the fact that the Day of

Judgment is described as "Aqīm" (i.e. barren) indicates that the disbelievers do not have another day behind them to make up for the past and change their destiny. Sayyid Razī says: "This is one of the most beautiful metaphors because the barren is a woman who does not give birth to children, as if God Almighty described that day as having no night or day after it, because time has passed and the task is over, He has set the days and nights like a child for the mother of time. On the Day of Judgment, the mother will not have children, that is, there will be no days or nights. The mother of that time is barren there (Sayyid Razī, 1955: 240).

• The holy verse: "Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth." (Yāsīn: 52)[3]

In this verse, as we have already pointed out, there is an explicit metaphor. Sleeping and dying are two sides of metaphor and the comprehensive of them is immobility and non-appearance of the verb from dead and sleeping. The shrine is considered to sleep and the name of the place means sleeping place (dormitory). For example, Sayyid Razī considered it as "To die" in Mujazat al-Qur'an, and said: The state of death has made them like they are sleep. (Seyyed Razī, 1995: 274). Sabuni, without mentioning the type of metaphor, has considered it as the infinitive verb. (Sābūnī, 2001: 3/17) But since the resurrection will be from the grave and not from sleep, and according to the verses of the Qur'an and many narrations, the dead will be raised from

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١. «يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا وَ نَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا».

٢. «وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِى مِرْيَهْ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ».

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٣. « قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ».

their graves. For this reason, we consider it to mean the name of a place or the same as a dormitory or a tomb. So the grave is likened to a dormitory. The grave was then removed, and only sleeping was given as an explicit metaphor.

• The holy verse: "And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him)." (Zumar: 67)[1]

There are two metaphors in this verse. One is Qabz (the explicit metaphor) and the other is Matwiyat (the ironic metaphor). Both are metaphors for showing dominance. In the Arabic language and culture, Qabz and Yad are used for possession. The meaning of taking possession of the earth on the Day of Judgment means that the earth will be in his realm of power on that day, like one who takes something in his hand. "Qabzah" means something that is taken by the fist. In response to those who believe the Qabz is irony, we say: irony has an external instance, and here it is not possible to take the earth and wrap the sky between the hands, externally and intellectually. For this reason, it is better to consider it as permissible, and Sayyid Razī also used two metaphors (without mentioning their type) in Mujazat al-Qur'an on this holy verse, with the phrase "These two metaphors". (Sayyid Razī, 1995: 287).

Sabuni has considered this holy verse as an allegorical metaphor. In his view, God Almighty, who has taken possession of the earth and the heavens, is like one who holds something in his hand and has complete control over it. The earth and the sky are like "The receiver takes something and masters it." (Sābūnī, 2001: 3/83). They are right. This holy verse is an allegory regarding the all.

In Matwiyat, there is an ironic metaphor. The skies and the scroll are two sides of metaphor. And comprehensive in both "Matwiyat" from the root "Tay" means entanglement. The heavens are like a scroll that is wrapped up and held in the hand. Because Tay often means wrapping the sheets on top of each other. Meanwhile, the one who wraps the scroll and holds it in his right hand has the most complete control over it. In particular, the choice of "Right hand" is due to the fact that most people do important things with the right hand and feel more strength and power in it. Therefore, allocating the right hand to take the scroll is to show an exaggeration in power, which in Zamakhsharī's interpretation: Because the great things in which the human understanding and mind are astonished that even the narrowest thoughts do not easily realize it must inevitably be expressed through imagination "(Zamakhsharī, 2001: 4/146).

• The holy verse: "And it will be said: This day We forget you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you." (Jāthīya: 34)[2]

In this holy verse, there is an explicit metaphor. Leaving and neglecting and

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١. «وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ».

٢. « وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُّمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ».

not paying attention to and abandoning something has become like forgetfulness. In this way, "We forget you" has come instead of "We abandon you in". Sabuni has considered it as an allegorical metaphor due to its comprehensive plurality. It is as if the release of the disbelievers in torment - without taking care of them - is likened to someone who is imprisoned in a cramped place and the jailer forgets him and perishes or will perish because of the lack of water and food for him (Sābūnī, 2001: 3/176).

The forgetfulness of God on the Day of Resurrection is that God Almighty turns away from the disbelievers and leaves them in the lurch and the condition of the Day of Resurrection, the day, they ignored it. In other words, they had left the memory of the Day of Judgment.

• The holy verse: "Lo! we fear from our Lord a day of frowning and of fate." (Insān: 10)[1]

In this holy verse, there is an explicit allegorical metaphor. Day of Judgment, the day on which sad events occur, is likened to a frowning, sour, and immoral man.

God likens the Day of Judgment to a gloomy, frustrated, and angry man who, because of his bitter face and angry eyes, knows that he has the will to punish and persecute someone and decides to do something. It is dangerous and scary.

It should be noted that there is disagreement among commentators and the lexicographer as to what material "Qamtarir" is taken from. Some consider it as "Qamtar" and some consider it as a derivative of "Qatar".

Various meanings have been mentioned for it (Shirtūnī, 1416: 4/415)

• The holy verse: "When the planets are dispersed." (Infitār: 2)[2]

In this holy verse, there is an explicit allegory. Intithār has come instead of Tafrīq. The difference between Intithār and Tafrīq is that in Intithār or Nathr, something is thrown sharply from one place to another. This drop or throw causes scattering. For this reason, in Nathr, we are faced with an explosion or throwing, and as a result we face the force and pressure, and most importantly, the will of the person, which does not exist in Tafrīq such throw and will. It is not unreasonable that the sneezing of animals and the splashing of their noses into the environment around them is called Nathr al-Dābbah, and the lexicographers have used words such as Ramy (throwing) to express the meaning of Nathr. The author of al-Muʿjam al-Wasīṭ says: "nathr al-shayʾ 'ay ramā bihay mutafarriqā." (Anīs et al, 1412: 900)[3]

The stars of the sky are crushed by the divine will and providence to such an extent that their order and society is broken. They will lose their community like pearls that scatter as their strings and threads are torn.

• The holy verse: "And when the earth is spread out. And hath cast out all that was in her, and is empty" (Inshiqāq: 2-3)[4]

In this holy verse, there is an allegorical ironic metaphor. It is as if the earth resembles a pregnant woman

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١. «إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا».

٢. «وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ».

٣. «نثر الشيءَ أى رمى بهئ متفرقاً».

٤. «وَإِذَا الْأَرْضُ مُدَّتْ (٣) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ».

and the graves resemble the abdomen of the pregnant woman and the dead are like fetuses. The earth throws out its burden like a pregnant woman. Sayyid Razī referred to this subtle metaphor and said: "It is as if the earth, like a woman, has expelled (the dead). So they have been thrown out like a fetus and a burden "(Sayyid Razī, 955: 361)

• Surah ʿĀdīyāt: "By the snorting courses. Striking sparks of fire. And scouring to the raid at dawn, Then, therewith, with their trail of dust, Cleaving, as one, the centre (of the foe), Lo! man is an ingrate unto his Lord. And lo! he is a witness unto that; And lo! in the love of wealth he is violent. Knoweth he not that, when the contents of the graves are poured forth. And the secrets of the breasts are made known."[1]

In the commentaries of the Holy Qur'an, it is stated that "this surah is about those, who didn't thanksgiving the blessings of the Almighty God, as well as the love of man to money despite the knowledge of the exact calculation" (Tabātabāʾī, 1430: 20-19/599) but Bint Al-Shāṭī believes that in fact this surah reflects the circumstances of the Day of Judgment and depicts its suddenness and horror. They were attacked and looted and plundered. With their sharp single horses, they circled the tents and looted, setting off the dust. All of this happened suddenly and they were confronted with the action taken and had neither the power nor the time to do anything. Thus, verses 1-5 depict a

sudden looting. In the following verses, especially in the ninth verse, it will be transferred to the Day of Resurrection. It evokes the day when the dead will suddenly rise from the graves and what is hidden in the breasts (hearts) will be revealed (Bint al-Shāṭī, 1990: 2/117). With these explanations, in verses one to five, there is an explicit allegorical metaphor. So that the surprise of the people on the Day of Judgment is likened to the surprise on the Day of Resurrection.

Table of metaphors Conclusion

Type of metaphor	Case of metaphor	Verse	Surah	Row
Allegorical irony	Yahkumu	113	Baqarah	1
Irony	Yatuqun	180	Al Imrān	2
allegorical	Yahmilun	31	Anʿām	3
Explicit	Yamuju	99	Kahf	4
Allegorical irony	Wafda	85	Maryam	5
Allegorical irony	Wirda	86	Maryam	6
Irony	Yawm Aqim	55	Hajj	7
Explicit	Marqaduna	52	Yā Sīn	8
Explicit	Qabzah	67	Zumar	9
Irony	Matwiyat	67	Zumar	10
Explicit	Nansakum	34	Jāthiyah	11
Allegorical explicit	Yawmah Abusa	10	Al-Insān	12
Allegorical explicit	Intatharat	2	Infiṭār	13
Allegorical irony	Alaqat	3-4	Inshiqāq	14
allegorical	Whole verses	1-10	ʿAdiyāt	15

Metaphor in the Holy Qur'an has a very important place in the illustration and depiction of spiritual concepts and even tangible meanings that are somewhat ambiguous, and in the light of it, mental meanings and inner states and events and phenomena find soul and life and come to the scene. They become living beings, each of which emits the sound of life and transmits a wave of emotion to a person.

Therefore, with the help of metaphor, one can fully perceive spiritual and intangible or quasi-tangible subjects and visualize non-tangible matters. This is very effective

١. وَالْعَادِيَاتِ ضَبْحًا (١) فَالْمُورِيَاتِ قَدْحًا (٢) فَالْمُغِيرَاتِ صُبْحًا (٣) فَأَثَرْنَ بِهِ نَقْعًا (٤) فَوَسَطْنَ بِهِ جَمْعًا (٥) أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى الْقُبُورِ (٩) وَحُصِّلَ مَا فِى الصُّدُورِ(١٠).

in creating an effect on the word and making it attractive.

The Holy Qur'an has used metaphors to depict some of the conditions of the Qur'an. According to this research, in the verses under discussion, there are eight (8) ironic metaphors and five (5) explicit metaphors, almost all of which in terms of comprehensive plurality were allegorical to describe the wisdom of God, the end of stinginess, the burden of sins, the crowd in the doomsday, the honoring of the pious and the debasing the sinners, the hardship of the Day of Judgment, rising from the graves, God's dominion and omnipotence, ignoring His memory, the fate of the earth and the suddenness and repulsion of the promised resurrection.

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Abstract

According to the Bible, Christ was the savior of Abraham's descendants from homelessness and their enjoyment of the land of nectar and lion, and this originated from the historical and cultural conditions of their lives. The descendants of Abraham always waited for such a person, and in every age they applied Christ to someone who they thought was their savior, of whom Jesus was one. It was in this historical and cultural context that Prophet Muhammad declared, I am the promised person of Torah and Bible that will appear at the end of time and make the righteous inherit the land of nectar and milk. It was based on this apocalyptic idea that he considered himself the Khātam al-Anbiyā'. All the Abrahamic prophets, including Jesus and Muhammad, were evangelicals; that is, they preached the good news of inheriting such a land. The Bible was nothing but the gospel to such a land. However, in Jewish culture, such a land was introduced worldly and earthly. But in Christian culture it has more of an afterlife and heavenly aspect, and in Islamic culture it has more of a worldly aspect like Jewish culture. Accordingly, the Qur'anic resurrection is described as physical.

Keywords: Muhammad, Messiah, End of Nubuwwah, Rule of God, Inheritance of Righteous, the Promised Land.

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چکیده

مسیح طبق گفتمان کتاب مقدس عبارت بود از منجی ذریه حضرت ابراهیم از بی‌وطنی و برخوردارسازی آنان از سرزمین شهد و شیر و این از شرایط تاریخی و فرهنگی زندگی آنان سرچشمه گرفته بود. ذریه حضرت ابراهیم همواره انتظار چنین کسی را می‌کشیدند و هر دوره‌ای مسیح را بر کسی منطبق می‌ساختند که تصور می‌کردند، منجی ایشان است که حضرت عیسی از آن جمله بود. در همین بستر تاریخی و فرهنگی بود که حضرت محمد اعلان فرمود، من همان موعود تورات و انجیلم که در آخرالزمان ظهور می‌کند و صالحان را وارث زمین شهد و شیر می‌سازد. براساس همین اندیشه آخرالزمانی بود که خود را پیامبر خاتم به‌شمار آورد. همه پیامبران ابراهیمی از جمله حضرت عیسی و حضرت محمد تبشیری بودند؛ یعنی بشارت به وراثت چنان سرزمینی می‌دادند. انجیل هم چیزی جز بشارت به چنان سرزمینی نبوده است. منتها در فرهنگ یهودی چنان سرزمینی دنیوی و زمینی معرفی می‌شد؛ اما در فرهنگ مسیحی بیشتر جنبه اخروی و آسمانی به‌خود گرفت و در فرهنگ اسلامی بیشتر شبیه فرهنگ یهودی جنبه دنیوی دارد؛ بر همین اساس، معاد قرآنی جسمانی توصیف شده است.

کلمات کلیدی: محمد، مسیح، ختم نبوت، حکومت خدا، وراثت صالحان، سرزمین موعود.

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Introduction

A historical comparative study of the contents of the Bible and the Holy Qur'an and the Islamic tradition shows that there are many similarities between them on many subjects, including apocalyptic ideas such as the advent of Christ and the nearness of the kingdom of God and the inheritance of the earth to the righteous. At the same time, there have been differences in the course of history. This research is mainly in answer to the question of what the origin of the idea of the advent of Christ is and what changes have taken place during different periods. Of course, there are many questions about apocalyptic ideas; but it is not possible to address more than one question in one article.

Research background

The research that has been done so far is mainly ideological and theological. That is, the followers of each of the Abrahamic religions have tried to adapt their biblical appearances to their desired savior. Followers of all Abrahamic religions agree that the Savior is a descendant of Abraham. However, today the Jews claim that the end of time has not yet come and that the Savior, or Christ, has not yet appeared, and that Christians believe that the Savior or Messiah was Jesus. But the end of time has not yet come. When the end of time comes, Jesus will be resurrected and reappeared. This is while the appearance of the verses of the Qur'an indicates that the promised person is the Prophet Muhammad (PBUH) and the end of time is contemporaneous with his Bi'thah.

What distinguishes the present study from other studies is its phenomenology. In this research, a savior in the Abrahamic religions is studied phenomenologically and it is shown how this idea came into being and how it evolved. Without judging which of the Abrahamic religions' views are valid in this regard, or whether or not this idea is essentially the case in the Abrahamic religions.

1. The genealogy of the thought of Christ

A review of the contents of the Bible shows that Christ originally meant one whose head was anointed with oil and the anointing of the head with oil was a custom, which originally existed among Israelites and perhaps all the Semites and was used to assign a priest. But later it was generalized to assign the king and used for it as well. Therefore, Christ was originally the priest of Israelites and later used to mean the king of Israelites, which is now described in detail:

1-1. Christ means priest

As it turned out, at first anointing was to assign the priest. As it is written in the Exodus, the Lord said to Moses, "Anoint your brother Aaron and his sons to be my priests" (Exodus 28:41; 40: 12-15)

In the Bible, the first person to be called a priest of God was a man named "Maliki Sadiq" and he was the one who rescued Hebrew Abram or the same Abraham after rescuing his nephew Lot from the captivity of King Kader al-Umar and taking back his property and called him blessed (Genesis 14: 1-20). It is stated in this text that Prophet Ibrahim attacked and defeated the enemy with three hundred and eighteen of his experienced family members. Then king Sodom came to meet him, and Malik Sadiq, the priest of the

Almighty God, brought him bread and wine, and blessed him, saying: "Blessed be Abram by the Almighty God, the Lord of the heavens and the earth, and blessed be the Almighty God who surrendered your enemies by you." And gave him one tenth of everything (Genesis 14: 14-20). However, King Sodom said to Abram, "Leave the people to me and keep the property for yourself." But Abram did not accept his wealth from him, saying, "I lifted up my hand unto Yahweh, the almighty God of heaven and earth, lest I not take from thee thy string, or my shoe; lest you say I make Abram rich" (Genesis 14: 15-24).

It is known from this text that Abraham had a significant political and financial position and King Sodom took it from him. Therefore, it was necessary for him to ask God to restore his lost state and position, and the reason for his migration to Canaan was to renew his position there. And it came to pass after this that Abram went out of his hometown, and the LORD said unto him, "Look now up to heaven, and number the stars, when thou shalt number them." And he said unto him, "So shall thy seed be." And he believed in Yahweh, and He counted it for him as just. And He said unto him, "I am the LORD, which brought thee out of the land of the Chaldeans, to give thee this land to inherit" (Genesis 15: 5-7).

The second mention of Malik Sadiq is in the words of David, who says: Jehovah said unto my lord, "Sit thou on my right hand that I may make thy enemies on your foot." Jehovah will send your rod of strength from Zion. Rule among your enemies. Your people are gifts in the day of your strength. In the ornaments of holiness, the dew of your youth is from the womb of the desert for you. Jehovah has sworn, and

will not repent, "You are a priest to the end of everlasting kingdom." Yahweh, at your right hand, will defeat kings in the day of his wrath. He will judge among the nations. (Psalm 110: 1-6)

The similarity of this statement with what is said about Abraham reinforces the possibility that David meant "My Lord" as Abraham. On this basis, it should be said: Phrases such as "Sit at my right hand so that I can make your enemies under your foot" or "You are a priest forever in the rank of Malik Sadiq" addressed to Prophet Ibrahim. But then the Christians applied it to Jesus; as it is written in the Hebrews: Therefore, since we have a great ancient ruler who has passed away from the heavens, that is, Jesus, the Son of God, let us keep our confession. (Hebrews 4:14) And it goes on to say, "Neither hath Christ glorified himself to be an old chief. But He who said to him, "I have created you today." As He says in another place: "You are forever a priest in the rank of Malik Sadiq." (Hebrews 5: 5-6)

It goes on to say: "Because Malik Sadiq, this sincere king and the priest of the Almighty God welcomed Ibrahim and blessed him, when he returned from defeating the kings, and Ibrahim also gave ten of all things that he was the first to be translated as the king of justice and later Malik Salim also means" the king of health ". (Hebrews 7: 1-2)

1-2. Christ means the present King
According to what mentioned, in the beginning Christ was a priest who held religious ceremonies for the people. But later he was the savior of Israelites from captivity and make them enjoy the land of nectar and lion and became their king.

Christ was called the King of Israel because his head was anointed with oil according to the tradition of assigning a priest. Christ was the king appointed by the prophets of Israel in their day. As Samuel appointed Saul, then David, and then Sadducees the priest, and Nathan the prophet Solomon, anointing their heads with oil.

A. Saul, the first king: The first king to be called Christ was Saul according to the Qur'an and Saul according to the Bible. The Bible says about him: 15 And it came to pass on the morrow, before the coming of Saul, that the Jehovah spoke unto Samuel, saying, 16 "And tomorrow I will send unto thee a man from the land of Benjamin, to anoint him to be ruler over my people Israel; because I looked at my people; because their supplication came to me." 17 And it came to pass, when Samuel saw Saul, and Jehovah said unto him, this is he of whom I told you that he shall reign over my people. (1 Samuel 9: 15-17)

It is also as follows: 1 And Samuel said to all Israelites, I have heard your word in all that you said unto me, and I have set a kingdom over you. 2 And now the king goes before you, and I am old and my hair is white, and now my sons are with you, and I have walked before you from my youth until today. 3 Now, I am ready: therefore, testify unto me in the presence of Jehovah and his Christ that whose ox I took the? And whose donkey I took, and to whom I was cruel? And from whom I took the bribe, so that I could blind my eyes and pass it on to you. 4 They said, "You were neither cruel to us, nor have you wronged us, nor have you taken anything from anyone." 5 And he said unto them, Jehovah is witness against you, and his Christ is witness this day, that ye have not found anything in my hand. They said, "He is the witness." (1 Samuel 12: 1-5)

In Surah Baqarah during the verses 243-253 about the Saul, the first Christ, the verses come from, including these verses:

Has thou not turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? They said to a prophet (that was) among them:" Appoint for us a king that we may fight in the cause of Allah." He said:" Is it not possible, if ye were commanded to fight, that ye will not fight?" They said:" How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah has full knowledge of those who do wrong. Their Prophet said to them:" Allah hath appointed Saul as king over you." They said:" How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said:" Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granted His authority to whom He pleased. Allah is All-Embracing, and He knows all things."(Baqarah/246-247)

These verses state that the leaders of Israelites asked their prophet, Samuel, to set up a kingdom for them so that they could take possession of their lost land.

B. David, the second king: As it is written in the Bible, after a while, a political rivalry arises between Saul and David, who was one of the leaders of his army, and David gains power. After that, Christ refers to David. The book of Samuel states:

1 And Jehovah said unto Samuel, How long wilt thou mourn for Saul? Because I rejected him from ruling over Israel. So fill my trick with oil, and let me send you to Jesse the house of peace; "For I have made a kingdom for myself from his sons." (1 Samuel 16: 1). It goes on to say that Samuel anointed the oil on the youngest son of Jesse, named David (See. 1 Samuel 16:13). In the second Samuel says: 1 and these are the last words of David: Revelation of David ibn Yasa. And the revelation of the man who was exalted to a high position, the Messiah of the God of Jacob and the sweet song of Israel. 2 The Spirit of the Jehovah was spoken by me, and his word was poured out upon my tongue. 3 And the God of Israel spoke, and the rock of Israel said unto me, He that reigns over the people is righteous and fears God. (2 Samuel 23: 1-3)

In the Qur'an, there are verses about the kingdom of David, the second of Christ, including:

O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lust (of thy heart), for it will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a chastisement Grievous, for that they forget the Day of Account. (Ṣād/26)

In this verse, David is interpreted as the caliph of God on earth. That is, he is a kingdom appointed by God to carry out God's commands among the people. In the Qur'an, the same caliphate of God is enumerated for the purpose of creating Adam.

Behold, thy Lord said to the angels:" I will create a vicegerent on earth." They said:" Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said:" I know what ye know not." (Baqarah/30)

This verse shows that according to the Qur'anic discourse, but also according to the Abrahamic discourse and perhaps the Semitic discourse, man was created to rule the earth instead of God. A similar theme is found in the Bible. The Bible says that Adam was created on the sixth day: 26 And God said, Let us make man in our image, after our likeness, to rule over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creeps upon the earth. 27 So God created man in his own image. He created him in the image of God. He created them male and female. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing that creeps upon the earth. (Genesis 1)

C. Solomon, the third king: After David's death, his son Solomon succeeds him and Christ refers to him; as stated in the book of Kings: 32 And king David said, Call on me Sadducees the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. So they went in before the king. 33 And the king said unto them: O, servants take your lord with you, and bring my son Solomon on my mule, and bring him unto Jehoiachin. 34 And Sadducees the priest, and Nathan the prophet, anoint him there to the kingdom of Israel; 35 And ye shall go after him, and he shall sit in my throne, and he shall reign in my stead: and I have given him authority over Israel and Judah. (First Kings 1)

There are verses in the Qur'an about the kingdom of Solomon; including:

He said, "O my Lord! Forgive me, and grant me a kingdom which will not belong to another after me: for Thou art the Grantor of Bounties (without measure).Then We subjected the wind to his power, to flow gently to his order, whithersoever he willed, As also the Satan, (including) every kind of builder and diver, As also others bound together in fetters. "Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked." (Ṣād/35-39)

In this verse, Prophet Solomon asks God to give him a property and a government that will not be given to anyone after him, and then it is described in his rule that the wind and the devils were also in his possession.

2. Christ, the King of the Apocalypse
As it turned out, from the time of Saul /Saul Christ referred to the king who ruled over Israelites. But after Jehoiachin (598-608 BC), the last king of Israel, fell by Bakhtinsar in 597 BC and the Jews were taken captive to Babylon, Christ was the king who would come and save Israelites from captivity and rule over them.

The origin of such an idea was the fall of the kingdom of Israel and the captivity of the Jews by Bakhtinasr. Israelites were looking for a savior in captivity to save them from captivity and to return their lost land to them. Therefore, despite the fact that it is stated in the Bible that Christ is a descendant of David, Cyrus, who was the savior of Israel from captivity, was also referred to as the Messiah. (Isaiah 45: 1)

The Jews also asked anyone who thought he was the Messiah if he was the Christ. They also asked John and Jesus, for example, and it is interesting that when John or Jesus were asked according to some reports whether you were the Messiah, they denied it.

Some biblical texts show that Jesus denied that he was the Christ; as it is written in the Gospel of Luke: "How is it that they say that the Messiah is the son of David? How is he his son, since David calls him Lord?" (Luke 20: 41-44; see Matthew 22: 41-46; Mark 12: 35-37)

Jesus argues in this text that because I am a descendant of David, I cannot be Christ; because in the book of Psalms, David calls Christ his master. It was mentioned earlier that apparently David meant my Lord, Ibrahim. Hence, Jesus so correctly understood the meaning of David's words, stating that I am never referring to the Christ David said. But then the Christians applied the words of David to those other than Abraham, stating that the word of David meant a savior who would come at the end of time and save Israelites from captivity and have a land and a government.

As it turned out, after the fall of the Jewish kingdom and the beginning of their captivity, Christ evolved and became the one who will come at the end of the time and save the Jews. This meaning emerged in the works compiled during the period of Jewish captivity.

Jewish as well as Christian scholars tried to find phrases in earlier books that could be relied upon to claim that the prophets of Israel foretold the coming of a savior, or Christ, at the end of time, some of the most important of which are now mentioned:

A. Malachi = Apostle Providing the Yahweh's Government: Malachi's book states that Christ is coming to prepare the way for Jehovah to come down

from heaven to rule and judge the people. The Malachi's phrase is:

Now, I will send my messenger, and he shall prepare the way before me. Yahweh, who you seek will come soon. That is, the messenger of the covenant from which you rejoice. Yeah, he is coming! This is the word of Jehovah (Malachi 3: 1)

B. Isaiah = Inviting to Provide Yahweh's Government: Isaiah states: Prepare the voice of Jehovah in the wilderness, and make a way for our God in the wilderness. * Every valley will be raised, and every mountain and hill will be lowered, and crookedness will be straight and unevenness will be smooth. And the glory of Jehovah shall be revealed unto all men; for the mouth of Jehovah hath spoken it. (Isaiah 40: 3-5)

It follows: * Now, Yahweh, the Most High Lord, will come in power, and his arm will rule over him. Now his reward is with him, and his punishment will come sooner. He will feed his flock like a shepherd, and he will gather the lambs in his bosom, and will hold the nurses gently. (Isaiah 40: 10-11)

It goes on to say that this apostle comes to save Israelites from captivity and to enjoy the land and the kingdom: and Jehovah says: A Savior will come for Zion and for those who turn from sin in Jacob. (Isaiah 59:20) This is probably where John or Jesus refers to the book of Isaiah that Christ will come. As noted in Isaiah, before God came down from heaven to earth, a caller on earth paved the way and informed the people that God's rule was near and that God was coming soon. The gospel also means evangelizing such a thing. It seems that it was on this basis that Prophet Muhammad also went to the top of Mount Safa and

warned the people of God's rule and the punishment of the Quraysh polytheists. Of course, later Christians said something else in the position of adaptation. In the Gospel of Matthew it is said that he, who cries out in the wilderness that the coming of Jehovah is near, is John. And according to Isaiah the caller is the one who prepares the way of Jehovah to rule. But apparently in the Gospel of Matthew the one, who paved the way for Jesus' reign, is John. According to Matthew, the meaning of "Yahweh" in the book of Isaiah is Jesus. The text of Matthew's Gospel is as follows: And in those days John the Baptist appeared in the wilderness of Judaea, and preached, saying; "Repent for the kingdom of heaven is at hand."

3 For this is what the prophet Isaiah tells us, saying, "The voice of one crying in the wilderness, Prepare ye the way of Yahweh, and make his paths straight" (Matthew 3: 1-2).

Not only in the Gospel of Matthew but also in other Gospels it is also implied that the caller to John and the coming of the kingdom of God and Jehovah is the coming of Jesus. It seems that the special creation of Jesus and the fact that he did not have a father added to the idea that Jesus is the Yahweh. This was while the one who called or preached was a prophet who announced the coming of God and His government.

C. Moses = to send a prophet from among your brothers: In the book of Deuteronomy it is said to Moses that Jehovah will send a prophet from your brothers, obey him (Deuteronomy 18:15).

Then the Christians applied it to Jesus and the Muslims applied it to the Prophet Muhammad (PBUH). This is exactly what it's like:

Yahweh, your God, will send a prophet from among your brothers like me, to hear him. According to all you asked Jehovah i.e. your God, on the day of the assembly, you said, "I will not hear the voice of Jehovah my God anymore, and I will not see this great fire, lest i die." And Jehovah said to me: They have spoken well. I will send a prophet unto them from among his brethren like unto thee, and will put my word in his mouth, and he shall speak unto them whatsoever I commend him. (Deuteronomy 18: 15-18) As the phrase implies, "your brothers" meant Israelites themselves; as stated in the book of Leviticus:

Jehovah told Moses in the Mount Sinai, saying, I am Yahweh, your God, which brought you out of the land of Egypt, to give you the land of Canaan, and to be your God. And ye shall possess them forever: but your brethren, of Israelites, let no man rule over his brother hard (Leviticus 25: 38-46).

Christians later applied it to Jesus; as it is written in the Acts of the Apostles: But God did according to all that He said to all his prophets, that Christ ought to suffer. Repent, therefore, and turn again, that your sins may be blotted out, and that the days of rest may come from the presence of Jehovah. * And send Jesus Christ, who was foretold to you from the beginning *, whom the heavens ought to receive until the resurrection of all things, which God hath declared from the beginning of the world in the language of all his holy prophets.

For Moses said unto the fathers, Jehovah your God, shall raise up unto you of your brethren like me. Hear His word in all that he speaks to you * and every soul that does not hear that prophet will be cut off from the people.

And all the prophets told Samuel and those who came after him inform of these days. * You are the descendants of the prophets and the covenant that God made with our forefathers when He told Abraham that all the tribes of the earth would be blessed by your descendants. * "First of all, God raised up His servant Jesus and sent him to bless you for everyone to repent of your sins." (Acts 3: 18-26 and see: 7: 30-37)

Natal the prophet: The reappearance of a savior from the seed of David: It seems that for the first time in the book of Samuel, the kingdom of the seed of David was spoken of from the tongue of the prophet Natal, without giving a specific example; as stated:

For thy days shall be ended, and thou shalt sleep with thy fathers, and I will establish thy seed after thee, and I will establish his kingdom after thee. He will build a house for my name, and I will establish his throne forever. I will be his father, and he will be my son, and if he sins, I will chastise him with the staff of the people and with the scourges of Adam. (2 Samuel 8: 12-14; 1 Kings 17: 11-13)

This kingdom in the descendants of David belongs only to Israelites; as it turns out: And what nation is there among the people of Israel, that's God on earth, that God should come and redeem them, and make a people for Himself, and find a name for Himself, and do great things for you, and for his land, in the presence of your people that you ransomed from Egypt and its nations and their gods. (2 Samuel 8:23; 1 Kings 17: 21-22)

It was then applied to Jesus in the New Testament; as stated in the book of Acts: "Brothers, I can speak to you rudely about David Peter the Great, who died and is buried, and his tomb is

with us to this day. * Because he was a prophet and knew that God had sworn to him that he would raise him from the seed of his cross according to the body of Christ to sit on his throne. * Regarding the resurrection of Christ, he said that his soul should not be left in the Hadis and his body should not be corrupted. * So God raised up the same Jesus and we all witness it. * For when he was lifted up at the right hand of God, he received the Holy Ghost from the Father, and hath shed forth that which ye see and hear. Because David did not ascend to heaven; but he says, "Jehovah said to my lord, Sit thou on my right hand, that I may make thine enemies thy feet." Let all the dynasty of Israel know that God made the same Jesus, whom you crucified, the Lord and Christ." (Acts 2: 29-36)

Paul goes on to say important words that clearly show the origin of Christ's thought. He says that Israelites were in exile in Egypt and had no homeland or kingdom. God brought Israelites out of Egypt. But they were in the wilderness for forty years, and had no land, until the land of Canaan became their inheritance; without having a kingdom, and this lasted nearly four hundred and fifty years. After that they were judges until the time of the prophet Samuel, from whom Israelites asked for a kingdom, and God made Saul their king. And then made David their king, and God promised him that He will bring a savior from his descendants namely Christ. But when Jesus came, they asked Pilate to kill him; but he will live again (Acts 13: 16-37)

Although Canaan and Zion have always been spoken of as the homeland of Israelites and the Promised Land, it seems that Paul is the first to introduce the homeland and the Promised Land in heaven. He said: "But our homeland is in heaven, from where we also expect the Savior, Jesus Christ *, who will transform the shape of our humble body into a glorious corpse according to the action of His power, which obeys all things." (Philippians 3: 20-21)

So far, it was known that the passage of time caused the meaning of some of the texts of the Old Testament to become obscure and concise, so much so that a different meaning could be understood from those texts that predict the advent of the apocalyptic savior.

3. Examples of Christ of the End Times

The savior of the apocalypse is a general term that can be applied to anyone who is thought to be able to save the descendants of Abraham or Israelites from the domination of governments and bring them to power and inherit the land of nectar and milk. The followers of Abraham adapted the Old Testament texts about the appearance of Christ in the end times mainly to two people: the children of Isaac, and in particular the Christians have adapted those texts to Jesus of Nazareth and the children of Ishmael, and in particular, Muslims have adapted those texts to Muhammad ibn Abdullah.

4. Jesus of Nazareth

As it turned out, the book of Isaiah said that the apostle was coming to lay the groundwork for the rule of Jehovah. But later in the New Testament they applied that apostle to John and the Jehovah to Jesus; as stated in the Gospel of Mark:

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, now, I send my messenger before thy face, which shall

prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. *And all the coasts of Judaea, and all the inhabitants of Jerusalem, went out unto him, and confessed their sins, and were baptized of him in the Jordan. And John wore camel hair and a leather belt around his waist, and his food was made of locusts and honey. * And he preached and said, "After me comes someone more capable than me, who does not deserve to be bent over to open his shoes. * I baptized you in water. But he will baptize you into the Holy Spirit." * And it came to pass in those days, when Jesus come from Jordan to Nasser of Galilee, and was baptized of John (Mark 1: 1-9), and goes on to say: "Time is running out and the kingdom of God is near. "So repent and believe in the gospel." (Mark 1: 14-15 and see: Matthew 3: 1-15; Luke 3: 1-22; John 1: 19-33) The statement that Jesus preached the kingdom of God and stated that the kingdom of God is near and called on Israelites of their time to believe in this good news (the Bible) is completely similar to the words of the Prophet Muhammad (PBUH) himself. He considered the promised prophet of the Torah and the Bible and stated that the Day of Judgment was near and asked the Quraysh in their time to believe in it.

5. Muhammad ibn Abdullah

In the Gospel of Barnabas, which should be considered an Islamic reading of the prophecies of the prophets of Israel, the same phrases that were applied to Jesus of Nazareth in the New Testament are applied to Muhammad ibn Abdullah. The Gospel of Barnabas tells us that Andrew asked Jesus, "We have been told of many things by the Messiah; so be kind enough to tell us anything openly." (Gospel of Barnabas 43: 5) Then Jesus says in reply: It is too early for him to come with the power over the oppressors. * Then overthrow the worship of idols so that the devil is disgraced. For God so promised unto Abraham, and said unto him: Verily I say unto thee, Thou shalt bless all the tribes of the earth, even as Abraham did. You can break the idols, your generation will do the same soon." * Jacob said: O teacher! Tell us, with whom did he make this covenant? * The Jews rightly say he is with Isaac. * The Ismaili say he is with Ismail. Jesus said, "Who is David the son, and from whom seed?"* Jacob answered: From Isaac; for Isaac was the father of Jacob, and Jacob the father of Judah, of whom was David. * Then Jesus said: "When the Messenger of God comes, who will be after the generation? The disciples answered, "David." Jesus said, "Do not betray yourself with advice. For David calls him the Lord in the Spirit, saying, thus has said the Lord; Sit thou on my right hand, that I may make thine enemies thy feet. * God sends your staff, which will soon have dominion among your enemies. So if the Messenger of God, whom you call the Messiah, is the son of David, then how can he be called the Lord of David?! * Confirm me; "For verily I say unto you, that the covenant is made with Ishmael, and not with Isaac." (Gospel of Barnabas 43: 17-31; see: 82: 16-18)

Also stated elsewhere: Jesus answered the priest and asked, "What is the quality of the Messiah?" As God promised our father Abraham and said: I bless your descendants all the tribes of the earth. But when God takes me out of the world, Satan will once again raise this accursed sedition; to make the

unclean believe that I am God and the Son of God. * Therefore, because of this, my teaching becomes impure, so that as it approaches, there will not be thirty believers left. Then God has mercy on his world and sends down his prophet, who created all things for him. * He is the one who will come by power from the south and will destroy idols and idolaters. * He will abolish the dominion of Satan over man. * By the mercy of God, he will come to save those who believe in him. "So know that whoever believes in his word will be saved." (Gospel of Barnabas 96: 8-15) Then he said: "Although I do not deserve to clean the laces of his shoes, the blessing and mercy of God surround me to see him." (Gospel of Barnabas 97: 1)

As it turned out, the Jews did not accept that Jesus was the Christ; rather, they believed that Christ was someone else who would come at the end of time. Naturally, the same promise existed among the Jews of Medina in the time of the Prophet Muhammad (PBUH). It is stated in the Qur'an in various positions that the Jews were so firm in their belief that, according to the Qur'an, they knew the Prophet Muhammad (PBUH) as their son. It means they had the same belief in the appearance of Christ at the end of time and they believed that he would appear in Hejaz. As in Surah A'rāf, after mentioning the Miqāt of Prophet Moses and the seventy people he chose from Israelites for the Miqāt, it is stated:

"Those 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. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful. Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all - (the messenger of) Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright." ('A'rāf: 157-8)[1]

It is also stated in Surah 'An'ām:

"Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him). Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe. Who doth greater wrong than he who inventeth a lie

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١. الَّذينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ ٱلْأُمِّيَّ ٱلَّذى يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِى ٱلتَّوْراةِ وَ ٱلْإنْجيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّباتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبائِثَ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ ٱلْأَغْلالَ الَّتى كانَتْ عَلَيْهِمْ فَٱلَّذينَ آمَنُوا بِهِ وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذى أُنْزِلَ مَعَهُ أُولئِكَ هُمُ الْمُفْلِحُونَ (١٥٧) قُلْ يا أَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَميعاً الَّذى لَهُ مُلْكُ السَّماواتِ وَ ٱلْأَرْضِ لا إِلهَ إِلاَّ هُوَ يُحْيى وَ يُميتُ فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ النَّبِيِّ ٱلْأُمِّيِّ الَّذى يُؤْمِنُ بِاللَّهِ وَ كَلِماتِهِ وَ اتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ.

against Allah or denieth His revelations? Lo! the wrongdoers will not be successful." (An'ām: 19-21)[1]

It is also stated in Surah Al-Baqarah:

"And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay? And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe. And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers. Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom. And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And

they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?"[2]

It is known from these verses that there was a belief among the Quraysh that Ibrahim asked God to send a messenger from among them who is one of his descendants. Accordingly, the Prophet Muhammad (PBUH) believed that the example of Abraham's prayer was his own, and that the one whom the prophets of Israel promised would come at the end of time. The Qur'an says in Surah Al-Baqarah about the prayer of Ibrahim:

"And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers. And when We made the House (at Makka) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We

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١. قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِى وَ بَيْنَكمْ وَ أُوحِىَ إِلَىَّ هذَا الْقُرْآنُ لِأُنْذِرَكمْ بِهِ وَ مَنْ بَلَغَ أَ إِنَّكمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرى قُلْ لا أَشْهَدُ قُلْ إِنَّما هُوَ إِلهٌ واحِدٌ وَ إِنَّنى بَرِىءٌ مِمَّا تُشْرِكونَ (١٩) الَّذِينَ آتَيْناهُمُ الْكِتابَ يَعْرِفُونَهُ كما يَعْرِفُونَ أَبْناءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لا يُؤْمِنُونَ (٢٠) وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرى عَلَى اللَّهِ كَذِباً أَوْ كَذَّبَ بِآياتِهِ إِنَّهُ لا يُفْلِحُ الظَّالِمُونَ (٢١).

٢. وَ لَقَدْ آتَيْنا مُوسَى الْكِتابَ وَ قَفَّيْنا مِنْ بَعْدِهِ بِالرُّسُلِ وَ آتَيْنا عِيسَى ابْنَ مَرْيَمَ الْبَيِّناتِ وَ أَيَّدْناهُ بِرُوحِ الْقُدُسِ أَ فَكُلَّما جاءَكمْ رَسُولٌ بِما لا تَهْوى أَنْفُسُكمُ اسْتَكْبَرْتُمْ فَفَرِيقاً كذَّبْتُمْ وَ فَرِيقاً تَقْتُلُونَ (٨٧) وَ قالُوا قُلُوبُنا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكفْرِهِمْ فَقَلِيلاً ما يُؤْمِنُونَ (٨٨) وَ لَمَّا جاءَهُمْ كتابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِما مَعَهُمْ وَ كانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كفَرُوا فَلَمَّا جاءَهُمْ ما عَرَفُوا كفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكافِرِينَ (٨٩) بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكفُرُوا بِما أَنْزَلَ اللَّهُ بَغْياً أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلى مَنْ يَشاءُ مِنْ عِبادِهِ فَباؤُ بِغَضَبٍ عَلى غَضَبٍ وَ لِلْكافِرِينَ عَذابٌ مُهِينٌ (٩٠) وَ إِذا قِيلَ لَهُمْ آمِنُوا بِما أَنْزَلَ اللَّهُ قالُوا نُؤْمِنُ بِما أُنْزِلَ عَلَيْنا وَ يَكفُرُونَ بِما وَراءَهُ وَ هُوَ الْحَقُّ مُصَدِّقاً لِما مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِياءَ اللَّهِ مِنْ قَبْلُ إِنْ كنْتُمْ مُؤْمِنِينَ (٩١)

imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship). And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end! And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower. Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful. Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise. And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous."[1]

It is stated in these verses that Prophet Ibrahim had asked God to raise a leader from his descendants and Prophet Muhammad (PBUH) was the one who was raised to answer his prayer. In the following verses of Surah Al-Baqarah, it is mentioned that such an idea has been recorded in the historical memory of the People of the Book. Therefore, they knew the Prophet as his child. As it is stated in the Surah Al-Baqarah:

"And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers. Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth. It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver. And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things."[2]

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١. وَ إِذِ ابْتَلى إِبْراهيمَ رَبُّهُ بِكَلِماتٍ فَأَتَمَّهُنَّ قالَ إِنِّى جاعِلُک لِلنَّاسِ إِماماً قالَ وَ مِنْ ذُرِّيَّتى قالَ لا يَنالُ عَهْدِى الظَّالِمينَ (١٢٤) وَ إِذْ جَعَلْنَا الْبَيْتَ مَثابَةً لِلنَّاسِ وَ أَمْناً وَ اتَّخِذُوا مِنْ مَقامِ إِبْراهيمَ مُصَلًّى وَ عَهِدْنا إِلى إِبْراهيمَ وَ إِسْماعيلَ أَنْ طَهِّرا بَيْتِيَ لِلطَّائِفينَ وَ الْعاكِفينَ وَ الرُّكَّعِ السُّجُودِ (١٢٥) وَ إِذْ قالَ إِبْراهيمُ رَبِّ اجْعَلْ هذا بَلَداً آمِناً وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَراتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ قالَ وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَليلاً ثُمَّ أَضْطَرُّهُ إِلى عَذابِ النَّارِ وَ بِئْسَ الْمَصيرُ (١٢٦) وَ إِذْ يَرْفَعُ إِبْراهيمُ الْقَواعِدَ مِنَ الْبَيْتِ وَ

٢. وَ لَئِنْ أَتَيْتَ الَّذينَ أُوتُوا الْكِتابَ بِكُلِّ آيَةٍ ما تَبِعُوا قِبْلَتَک وَ ما أَنْتَ بِتابِعٍ قِبْلَتَهُمْ وَ ما بَعْضُهُمْ بِتابِعٍ قِبْلَةَ بَعْضٍ وَ لَئِنِ اتَّبَعْتَ أَهْواءَهُمْ مِنْ بَعْدِ ما جاءَک مِنَ الْعِلْمِ إِنَّک إِذاً لَمِنَ الظَّالِمينَ

إِسْماعيلُ رَبَّنا تَقَبَّلْ مِنَّا إِنَّک أَنْتَ السَّميعُ الْعَليمُ (١٢٧) رَبَّنا وَ اجْعَلْنا مُسْلِمَيْنِ لَک وَ مِنْ ذُرِّيَّتِنا أُمَّةً مُسْلِمَةً لَک وَ أَرِنا مَناسِکنا وَ تُبْ عَلَيْنا إِنَّک أَنْتَ التَّوَّابُ الرَّحيمُ (١٢٨) رَبَّنا وَ ابْعَثْ فيهِمْ رَسُولاً مِنْهُمْ يَتْلُوا عَلَيْهِمْ آياتِک وَ يُعَلِّمُهُمُ الْكِتابَ وَ الْحِكْمَةَ وَ يُزَكيهِمْ إِنَّک أَنْتَ الْعَزيزُ الْحَكيمُ (١٢٩) وَ مَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْراهيمَ إِلاَّ مَنْ سَفِهَ نَفْسَهُ وَ لَقَدِ اصْطَفَيْناهُ فِى الدُّنْيا وَ إِنَّهُ فِى الْآخِرَةِ لَمِنَ الصَّالِحينَ (١٣٠)

It is also mentioned in surah As-Ṣaf:

"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]

It is known from this verse that among the Hijaz at the time of the Prophet (PBUH) there was a text such as the Gospel of Barnabas in which the coming of the Prophet Muhammad (PBUH) was announced by Jesus. It is also stated in Surah Mā'idah:

"Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road. Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress. They restrained not one another from the wickedness they did. Verily evil was that they used to do! Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide. If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct. Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud. When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe.

Inscribe us as among the witnesses. How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk? Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide forever. That is the reward of the good. But those who disbelieve and deny Our revelations, they are owners of hell-fire."[2]

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(١٤٥) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَ إِنَّ فَرِيقاً مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَ هُمْ يَعْلَمُونَ (١٤٦) الْحَقُّ مِنْ رَبِّكَ فَلا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١٤٧) وَ لِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٤٨)

١. وَ إِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقاً لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَ مُبَشِّراً بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هذَا سِحْرٌ مُبِينٌ (٦)

٢. قُلْ يَا أَهْلَ الْكِتَابِ لا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَ لا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا كَثِيراً وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ (٧٧) لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَ عِيسَى ابْنِ مَرْيَمَ ذلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ (٧٨) كَانُوا لا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (٧٩) تَرَى كَثِيراً مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَ فِي الْعَذَابِ هُمْ خَالِدُونَ (٨٠) وَ لَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَ النَّبِيِّ وَ مَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَ لكِنَّ كَثِيراً مِنْهُمْ فَاسِقُونَ (٨١) لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَ الَّذِينَ أَشْرَكُوا وَ لَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَ رُهْبَاناً وَ أَنَّهُمْ لا يَسْتَكْبِرُونَ (٨٢) وَ إِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (٨٣) وَ مَا لَنَا لا نُؤْمِنُ بِاللَّهِ وَ مَا جَاءَنَا مِنَ الْحَقِّ وَ نَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ (٨٤) فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ ذلِكَ جَزَاءُ الْمُحْسِنِينَ (٨٥) وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا أُولئِكَ أَصْحَابُ الْجَحِيمِ (٨٦).

These verses indicate that the People of the Book filled their eyes with tears when they saw the Prophet Muhammad announcing the end of time and the establishment of God's rule. Also, it is mentioned in the Surah At-Tawbah:

"Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph. (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers!"[1]

It is stated in the Qur'an that the person promised by the Torah and the Bible is Muhammad (PBUH) and not Jesus or anyone else. He is the one who will come at the end of time and at the same time as the Day of Judgment, and therefore he will be the final prophet.

6. Significant apocalyptic comparisons

The theme in the Bible and the Qur'an that both Christ and the prophet will come at the end of time and the appearance of the people of Gog and Magog and the descent of God from heaven is very significant. We are now in a position to answer the question, from the point of view of the Bible and the Qur'an, what is the relationship between the end of prophecy and the events of the end times. The importance of the question becomes clear when we know the meaning of the apocalypse from the point of view of the Qur'an and the Bible is when this world ends and the heavens and the earth collapse and are destroyed.

7. The symmetry of the end times with the end of prophecy

In the Qur'anic discourse, it is said that what is said in the Bible will happen in the end times, such as the invasion of the people of Gog and Magog and the descent of Jehovah from heaven to earth to judge the people and send sinners to hell. And inheritance of the land of nectar and milk to the righteous occur at the same time as the resurrection of the Prophet Muhammad (PBUH) as the End of the Prophets. The question that now arises is what the relationship between the end times and the end of prophecy is. In the following verse, it is said that the Prophet Muhammad (PBUH) addressed the Quraysh, the end of time is ahead of you and it will happen in the days of your life:

"Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom."[2]

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١. إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَعْداً عَلَيْهِ حَقّاً فِى التَّوْرَاةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ وَ مَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِى بَايَعْتُمْ بِهِ وَ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١١١) التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَ النَّاهُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ (١١٢).

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٢. قُلْ إِنَّما أَعِظُكُمْ بِواحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنى وَ فُرادى ثُمَّ تَتَفَكَّرُوا ما بِصاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلاَّ نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذابٍ شَدِيدٍ (سبأ، ٤۶).

In this verse, it is stated to the Quraysh that, O Quraysh, I warn you that there is severe torment ahead of you, and the meaning of the verse is the Day of Resurrection. Following this verse, it is narrated that Prophet Muhammad (PBUH) went to the top of Safa Mountain one morning and shouted: "Wā Sabāhā". The meaning of this shout was that now the enemy has ambushed you. Get up and get ready to face him. Then the Quraysh came to him in a hurry and asked him where the enemy was, and he replied that I warn you of the severe torment that awaits you; therefore, prepare yourself for it. (See: Ṭabarī, Jāmi' al-Bayān 30/439)

Prophet Muhammad (PBUH) considered his Bi'thah to coincide with the Day of Judgment. As he said: Resurrection is here and the hour is over. That is, I was sent with the resurrection like the index finger and the middle finger (see: Bukhārī, Al-Ṣahīh 7/190; Muslim, Al-Ṣahīh 3/11)

It seems that Prophet Muhammad (PBUH) had introduced himself as the Last Prophet based on such an idea that his Bi'thah coincides with the Day of Judgment. The appearance of the verses of Surah Al-Aḥzāb suggests that the people of Medina thought that Zayd, the adopted son of Prophet Muhammad (PBUH), would succeed him after him. The following verse was revealed then:

"Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things."[1]

This means that neither Muhammad is Zayd's father nor will he succeed him; because he is the Last Prophet. The following verse is narrated from the Prophet (PBUH) who said:

I am Muhammad, and I am Ahmad, and I am the one who erase the disbelief and I am the last Prophet. (Hamidi, Al-Musnad, 1/254; Nisā'i, Sunan Al-Kubrā, 6/489; Tha'labī, Al-Kashf and Al-Bayān, 8/51)

This text clearly indicates that Prophet Muhammad (PBUH) had the opinion that disbelief would be disappeared in his time; that is, all the people of the world will convert to Islam, and the resurrection will take place. That is why he called himself the last Prophet, that is, there will be no prophet after him. It is obvious that when the resurrection takes place in his time, the Bi'thah of another prophet will be meaningless. It was on this basis that he called himself Khātam al-Anbiyā'.

8. The symmetry of apocalypse with the inheritance of the righteous

It is said in the Bible and the Qur'an that the rule of the righteous will be at the end of time. Hence, the rise of the righteous government has been accompanied by apocalyptic events such as the departure of the people of Gog and Magog and the entanglement of the heavens and the earth. For example, in the Psalms of David, the appearance of Jehovah and the inheritance of the earth to the righteous come together; as stated:

For the wicked shall be cut off. But they that wait for the Lord shall inherit the earth. * Yeah will not be evil after a while. You will reflect on its place and it will not be. But the duteous will inherit the earth and enjoy the abundance of health (Psalm 37: 9-11).

Also stated elsewhere:

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١. ما كانَ مُحَمَّدٌ أَبا أَحَدٍ مِنْ رِجالِكمْ وَ لكنْ رَسُولَ اللَّهِ وَ خاتَمَ النَّبِيِّينَ (احزاب،۴۰)

For the Jehovah loves righteousness, and he will not forsake his saints. They will be safe forever. But the wicked generation will be cut off. The righteous shall inherit the earth, and dwell therein forever (Psalm 37: 28-29).

In this phrase, we mean the righteous, especially Israelites. It seems that it was considered that only they are righteous and deserving of the inheritance of the earth, and it should also be known that the meaning of the earth is the Promised Land, that is, Canaan; as stated elsewhere in the Psalms of David:

For God will save Zion, and build the cities of Judah, that they may dwell there, and possess it. And the seed of his servants shall inherit it, and they that love his name shall dwell therein (Psalm 69: 35-36).

Or he says elsewhere:

O offspring of Abraham, O children of Jacob, Jehovah is our God! His judgments are all over the world. * He remembers his covenant forever and the word he has spoken to thousands. The covenant he made with Abraham and the covenant he made with Isaac. And he made it a statute for Jacob, and an everlasting covenant for Israel. And he said, I will give you the land of Canaan, that it may be your inheritance. * When they were few and strangers there * and they wandered from nation to nation and from one country to another country. * He did not allow anyone to oppress them, but rebuked the kings for their sake * that you do not touch my Christians and harm my prophets. (Psalm 105: 6-15)

This characteristic can be clearly seen in the following verses of Surah Anbiyā':

"And there is a ban upon any community which We have destroyed: that they shall not return. Until, when Gog and Magog are let loose, and they hasten out of every mound. And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrong-doers! Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come. If these had been gods they would not have come thither, but all will abide therein. Therein wailing is their portion, and therein they hear not. Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence. They will not hear the slightest sound thereof, while they abide in that which their souls desire. The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised; The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it. Certainly We wrote in the Psalms, after the Torah: 'Indeed My righteous servants shall inherit the earth.' Lo! there is a plain statement for folk who are devout. We sent thee not save as a mercy for the peoples. Say: It is only inspired in me that your Allah is One Allah. Will ye then surrender (unto Him)? But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised."[1]

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١. وَ حَرامٌ عَلى قَرْيَةٍ أَهْلَكْناها أَنَّهُمْ لا يَرْجِعُونَ (٩٥) حَتَّى إِذا فُتِحَتْ يَأْجُوجُ وَ مَأْجُوجُ وَ هُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ (٩٦) وَ اقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذا هِيَ شاخِصَةٌ أَبْصارُ الَّذِينَ كَفَرُوا يا وَيْلَنا قَدْ كُنَّا فِى غَفْلَةٍ مِنْ هذا بَلْ كُنَّا ظالِمِينَ (٩٧) إِنَّكُمْ وَ ما تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَها وارِدُونَ (٩٨) لَوْ كانَ هؤُلاءِ آلِهَةً ما وَرَدُوها وَ كُلٌّ فِيها خالِدُونَ (٩٩) لَهُمْ فِيها زَفِيرٌ وَ هُمْ فِيها لا يَسْمَعُونَ (١٠٠) إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنى أُولئِكَ عَنْها مُبْعَدُونَ (١٠١) لا يَسْمَعُونَ حَسِيسَها وَ هُمْ فِى مَا اشْتَهَتْ أَنْفُسُهُمْ

As it can be seen, in these verses, the inheritance of the earth for the righteous is accompanied by the advent of Gog and Magog and the resurrection, and this shows that according to the Qur'an, all these things will happen in the end times. It is also observed that the land that was promised to Abraham to be given to his descendants, which is Canaan, later became the Everlasting Paradise; as stated in Surah Al-Muʾminūn:

"Successful indeed are the believers. Who are humble in their prayers, And who shun vain conversation, And who are payers of the poor-due; And who guard their modesty - Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, But whoso craveth beyond that, such are transgressors - And who are shepherds of their pledge and their covenant, and are watchful of their prayers. These are the heirs. Who will inherit paradise. There they will abide."[1]

In these verses, it is said that the believers will inherit the Paradise,

while the original origin of the idea of inheriting the earth was the Promised Land, namely Canaan. It is worth mentioning that the land of Canaan is described as "A land flowing with milk and nectar" (Exodus 33: 3; Deuteronomy 11: 9 and 31:20).

This description is similar to the one mentioned in the Qur'an for heaven/paradise; as it comes:

"A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit." (Muhammad: 15)[2]

In this verse, it is stated that in the paradise that is promised to the pious, there are streams of water, streams of milk, streams of wine and streams of honey. A comparison of the Old Testament and the Qur'an in this regard clearly shows how an earthly meaning has become a heavenly meaning. Another point that is mentioned in the verses of Surah Al-Anbiyāʾ along with the word about the resurrection is the invasion of the people of Gog and Magog at the end of time. A similar theme is found in the book of Ezekiel. The phrase is:

Therefore, thou, O son of man, prophesied against Gog, saying, thus says the Lord Jehovah; now, I am against thee, O prince of the robe, and of the chariot, and of the repentance. And I will bring thee back, and lead thee, and bring thee up into the

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خالِدُونَ (١٠٢) لا يَحْزُنْهُمُ الْفَزَعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلائِكَةُ هذا يَوْمُكُمُ الَّذى كُنْتُمْ تُوعَدُونَ (١٠٣) يَوْمَ نَطْوِى السَّماءَ كَطَىِّ السِّجِلِّ لِلْكُتُبِ كما بَدَأْنا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْداً عَلَيْنا إِنَّا كُنَّا فاعِلِينَ (١٠٤) وَ لَقَدْ كَتَبْنا فِى الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُها عِبادِىَ الصَّالِحُونَ (١٠٥) إِنَّ فى هذا لَبَلاغاً لِقَوْمٍ عابِدِينَ (١٠٦) وَ ما أَرْسَلْناكَ إِلاَّ رَحْمَةً لِلْعالَمِينَ (١٠٧) قُلْ إِنَّما يُوحى إِلَىَّ أَنَّما إِلهُكُمْ إِلهٌ واحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ (١٠٨) فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلى سَواءٍ وَ إِنْ أَدْرى أَ قَرِيبٌ أَمْ بَعِيدٌ ما تُوعَدُونَ (١٠٩). ١. قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فى صَلاتِهِمْ خاشِعُونَ (٢) وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣) وَ الَّذِينَ هُمْ لِلزَّكاةِ فاعِلُونَ (٤) وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حافِظُونَ (٥) إِلاَّ عَلى أَزْواجِهِمْ أَوْ ما مَلَكَتْ أَيْمانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) فَمَنِ ابْتَغى وَراءَ ذلِكَ فَأُولئِكَ هُمُ العادُونَ (٧) وَ الَّذِينَ هُمْ لِأَماناتِهِمْ وَ عَهْدِهِمْ راعُونَ (٨) وَ الَّذِينَ هُمْ عَلى صَلَواتِهِمْ يُحافِظُونَ (٩) أُولئِكَ هُمُ الْوارِثُونَ (١٠) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فيها خالِدُونَ (١١).

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٢. «مَثَلُ الْجَنَّةِ الَّتى وُعِدَ الْمُتَّقُونَ فيها أَنْهارٌ مِنْ ماءٍ غَيْرِ آسِنٍ وَ أَنْهارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَ أَنْهارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَ أَنْهارٌ مِنْ عَسَلٍ مُصَفًّى وَ لَهُمْ فيها مِنْ كُلِّ الثَّمَراتِ».

mountains of Israel roundabout from the north. * And I will throw your bow from your left hand and I will throw your arrows from your right hand. And thou shalt fall upon the mountains of Israel, and all the bands that are with thee, and all the fowls of the air, and the beasts of the field, for food. The Lord Jehovah says that you will fall on the desert because I have spoken. And I will send fire on the Magog and those who live in safety in the islands, that they may know that I am Jehovah. (Ezekiel 39: 1-5)

From the appearance of Ezekiel's text, it is known that Gog was the chief of the tribes of the descendants of Noah who ruled in an area called Magog in northern Israel at the same time of Ezekiel (6th century BC) and according to Ezekiel, God will send him to punish Israelites because of their sins. This text suggests that Gog is a kingdom in the time of Ezekiel. So Jehovah said to Ezekiel, "Tell Gog that I am against you," and due to Ezekiel's prophecy, Gog's invasion to Israel must take place in the days of Ezekiel; but no such thing has been reported in his day. This prophecy later became more general in the Revelation of John (1st century), and the invasion of Gog was postponed until after the thousand years of Christ's reign. In Revelation, after mentioning that Jesus will reign for a thousand years, it says: And when a thousand years are fulfilled, Satan will be released from his prison * to go out and mislead the nations that are in the four corners of the earth, namely Gog and Magog, and prepare them for war, whose number is like the sand of the sea. * And on the world stage they besieged the camp of the saints and the beloved city. So fire from God fell from heaven and devoured them. And the devil, who leads them astray, was cast into the lake of fire and matches, where the beasts and the false prophets are, and they will be tormented day and night forever. And I saw a great white throne, sitting on him, from whom the heavens and the earth fled, and there was no place for them. * And I saw the dead, small and great, standing before the throne, and opening their offices. Then another book was opened, which is the book of life, and the dead were judged according to their deeds, according to what is written in the books. * And the sea gave back the dead which were in it, and each was judged according to his deeds. * And death and Hadis were thrown into the lake of fire. This is the second death, the lake of fire. * And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20: 7-15)

Conclusion

The result of the argument is that Christ was a priest who performed religious rites in the beginning and before Samuel the prophet and his appointment to the kingdom. But after that he was referred to someone who will save Israelites from captivity and reign over them and will make them the heirs of the land of nectar and milk. Examples of Christ in the Old Testament were the kings of Saul, David, Solomon, and other kings of Israel. But after the kingdom of Israelites fell with the invasion of Bakhtinsar, Christ in the Old Testament was referred to as the kingdom that would come in the future and save Israelites and rule over them. And in the context of such a discourse, finally Christ in The New Testament was applied to Jesus, believing that he would lead Christians to the kingdom. But he did not show good fortune to the

secular kingdom, contrary to the Christians' expectations, until he was finally crucified by a Jewish conspiracy and the Christians did not witness his coming to power. As a result, Christians believed that Jesus would be resurrected and ruled. In the Islamic reading reflected in the Gospel of Barnabas, regardless of its validity, Christ or the king of the end times was applied to the Prophet Muhammad (PBUH). It is also stated in the Qur'an that the promised person in the Torah and the Bible is Prophet Muhammad (PBUH). Therefore, according to the Qur'anic discourse and the Muslim recitation of parts of the Old Testament, the Prophet Muhammad (PBUH) is the same Christian whom the Testaments announced to come at the end of time and will make the righteous inherit Paradise or the land of nectar and milk. The fact that the Prophet Muhammad (PBUH) was the Last Prophet is also known in the same way that his resurrection took place at the end of time and at the same time as the Day of Judgment.

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The Quiddity of Tashābuh in the Qur'an from the Perspective of Shari'at Sanglaji; Review and Critique

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چیستی تشابه در قرآن از منظر شریعت سنگلجی، گزارش، نقد

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Abstract

From past to present, there have been many differences among Islamic thinkers about the quiddity of Mutashābih and its Ta'wīl in the Qur'an. Each of these thinkers has spoken on this subject according to their profession and method. In the meantime, the view of "Shari'at Sanglaji" is remarkable. Sanglaji, who is known for his modern thinking and inclination towards the Qur'an-sufficiency, believes that Qur'anic similarities mean the end of the matter and include only occult concepts. The general public is unable to comprehend similarities due to its preoccupation with tangibility. Leading research with a descriptive-analytical method tries to discuss some aspects of Sanglaji's theory while accurately reporting his point of view. The result of the research shows that Sanglaji's view does not have the necessary accuracy and credibility, because Mutashābih i.e. the similarity does not only include occult concepts but also material concepts. The result of this research is used in the field of Qur'anic research and interpretation.

Keywords: Shari'at Sanglaji, Muḥkam and Mutashābih, Ta'wīl, Preferred Meaning, Conclusion.

چکیده

از دیرباز تاکنون در میان متفکران اسلامی در مورد چیستی، علت وقوع متشابه در قرآن و تاویل آن، اختلافات فراوانی وجود دارد. هر کدام از این متفکران با توجه به مسلک و روش خود در این موضوع سخن گفته‌اند. در این میان دیدگاه «شریعت سنگلجی» قابل توجه است. سنگلجی -که به نواندیشی و تمایل به قرآن بسندگی شناخته شده- بر این عقیده است که متشابهات قرآنی به معنای مآل و عاقبت امر است و تنها شامل مفاهیم غیبی می‌گردد. عموم مردم به علت اشتغال فراوان با محسوسات، از درک متشابهات ناتوانند. پژوهش پیش‌رو با روش توصیفی – تحلیلی می‌کوشد تا ضمن گزارش دقیق دیدگاه او برخی از ابعاد نظریه سنگلجی را به بحث نشیند. نتیجه پژوهش نشان می‌دهد، دیدگاه سنگلجی از دقت بالا و اعتبار لازم برخوردار نیست چه این که متشابه تنها شامل مفاهیم غیبی نیست بلکه مفاهیم مادی را نیز در بر می‌گیرد. نتیجه این پژوهش در حوزه مطالعات قرآن پژوهشی و تفسیر کاربرد دارد.

کلمات کلیدی: شریعت سنگلجی، محکم و متشابه، تاویل، معنای مرجوح، مآل.

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Introduction

Qur'anic words and combinations are at different levels of meaning, sometimes containing clear meanings and sometimes containing multifaceted semantics that make it difficult for the audience to understand the word correctly. Among the clear semantic cases, we can mention Muḥkam that has a certainty in conveying the message, and in contrast, Mutashābih is composed of a multifaceted meaning that makes it difficult for the reader to understand the meaning correctly. Muḥkam and Mutashābih are of the most important topics in the interpretation and Qur'anic science, and knowing its quiddity, its concept and its scope helps us to know many verses and understand many narrations. With the presence of these two words in the Qur'an, it may be a reference to the conceptual connection between the two.

Mohammad Hossein Shari'at Sanglaji (d. 1944 AD) is one of those who has paid attention to Muḥkam and Mutashābih among his works. In the book "The Key to Understanding the Qur'an", which contains his Qur'anic scholarly views, he has devoted a chapter to Muḥkam and Mutashābih and has raised issues in this regard (see: Sanglaji, nd: 64-90).

In explaining Muḥkam and Mutashābih, he first goes to the verses of the Qur'an and examines the different meanings of these words in the verses of the Qur'an, he writes: "The Qur'an indicates in one place that all of it is Muḥkam, and in another place it has expressed explicitly that all of it is Mutashābih, and in another position it states that some of it is Muḥkam and some are Mutashābih." (Sanglaji, nd: 64).

He then divides the verses that have spoken about this into three categories: The first category: The verses that state that the whole Qur'an is Muḥkam i.e. strong. Like Yūnus/1, and Hūd/1. The second category: the verse that states that the whole Qur'an is Mutashābih. (Al-Zumar/23). And finally, the third category: the verse that states that some verses of the Qur'an are Muḥkam and some are Mutashābih. (Al-Imrān/7) (See: Sanglaji, nd: 64-65).

After the above categorization, he goes on to describe the key words of verse 7 of Al-Imrān to use this description as a prelude to understanding the meaning of Muḥkam and Mutashābih. He first defines Muḥkam and Mutashābih and then explains the meaning of Ta'wīl. In the second step, he tries to develop Muḥkam and Mutashābih explanation and gives a detailed statement on this subject. In the end, he mentions the examples of Mutashābih in the verses and divides the Mutashābih verses in the Qur'an into four categories in terms of subject matter, which are: "Verses of Attributes", "Quality of Satan's Delusions", "Quality and Attributes of Heaven", "Story of Adam and Eve" (see: Sanglaji, nd: 77-90).

He believes that Muḥkam is a verse or a word that has a clear meaning, and in contrast, Mutashābih is difficult to be understand because of the similarity with other than the meaning or word. He insists that the similarity is unique to ordinary people and there is no similarity for the scholars. Explaining the reason for Mutashābih in the Qur'an, he explains that similarity is an unseen and inaccessible concept that is incomprehensible to ordinary people due to immersion in materialism, so God stated those high concepts in the form of allegory, metaphor, etc. for

people and that is why there are Tashābuh in the Qur'an. In addition, he believes that understanding similarities is possible through interpretation and somehow considers Ta'wīl as a way to understand Mutashābihāt (see: Sanglaji, nd: 74-81).

The present study, which is written in a descriptive-analytical method, in the first step seeks to express a correct and as accurate report as possible about the Sanglaji's view on Muḥkam and Mutashābih and interpretation of the two, and in the second step to provide a critical and fair analysis of his point of view. Finally, an attempt is made to provide a correct definition of what is Muḥkam and Mutashābih and their interpretation.

The analyses and critiques mentioned in this article are mostly based on dictionary books and lexical concepts of words. Fakhr Rāzī says in this regard: "For the interpretation of Muḥkam and Mutashābih as necessary, one must first refer to the word and then seek to explain the meaning of the two according to the Sharia." (Fakhr Rāzī, 1420: 7/138). Of course, it is necessary to pay attention to the fact that the prevalence of these two words as two terms in the age of revelation is not very clear, so it is better to evaluate the Sharia custom at the age of revelation according to the same lexical meaning and context of sentences and words. And to understand the meaning of these two words we should refer to their lexical meaning. This does not mean that the literal meaning is absolutely sufficient in understanding the verses, but its pivotal and fundamental role in understanding the verses cannot be ignored.

Therefore, according to lexical and contextual studies, it should be acknowledged that Muḥkam and Mutashābih concept seem to contain a general meaning that can be generalized to occult or material concepts. Ta'wīl also means a special type of interpretation and is used in cases where the word does not have a clear meaning and leads the audience astray.

Research background

Islamic scholars have long paid attention to the issue of Tashābuh and have written about it. These writings have sometimes been written independently (see: Faker Meybodi, 2015: 12), and sometimes in the field of interpretive (see: Ṭabarī, 1412: 3/113-116; Tūsī, 1376: 2/395-397) or Qur'anic discussions (see: Zarkashī, 1410: 2/198-206). The Book of "the Key to Understanding the Qur'an" by Shari'at Sanglaji is one of the most important works that has researched these two Qur'anic words. As far as the authors of these lines have searched, no personal article has previously examined Sanglaji's views on Muḥkam and Mutashābih.

The Truth of Muḥkam and Mutashābih from the perspective of Shari'at Sanglaji

Mutashābih in the view of Shari'at Sanglaji includes verses that are similar in meaning or word and therefore its interpretation is difficult (see: Sanglaji, nd: 66) In order to better understand the meaning of Mutashābih, he offers two introductions that are necessary to understand the correct meaning of Tashābuh in his view. These preambles are expressed as a whole:

1. Previous Introduction: Most of the verses of the Qur'an contain the truths of the unseen world and the hereafter and their descriptions which are called Mutashābihāt.

2. The first subsequent introduction: Although the invitation of the Qur'an includes the common people and the properties, but the main addressees of this invitation are the public.

3. The second subsequent introduction: It is not possible for ordinary people to comprehend and understand the truths of the unseen world, due to the dominance of sense and limitation, therefore, these truths have been expressed in the form of similes and allegories.

4. Conclusion: Mutashābihāt are the verses that were revealed to guide the general public and due to their high real and unseen meanings, they are incomprehensible to the masses and they are unable to understand it. (Understanding unseen verses to guide people).

In fact, another interpretation of his view is that most of the verses of the Qur'an contain the truths of the unseen world and the hereafter and their descriptions which are called Mutashābihāt i.e. similarities. And those like the Prophets and people of science and Ulu al-Absār and Ulu al-Albāb, who have passed the material world and have arrived the unseen world, can realize the concepts of the unseen world and as a result, there is no similarity for them in the Qur'an.

After stating these preliminaries, he limits the Mutashābih verses of the Qur'an to four categories: "Expression of the Attributes of the Creator of the World", "Quality of Resurrection and Maʿād", "Quality of Paradise", "Quality of Creation of Adam and Eve and Departure from Heaven". And he considers verses related to legislation, law, politics, as well as verses proving the origin, resurrection, and prophecy out of the circle of Mutashābih and considers them Muḥkam.

Carefully in his views, it can be seen that in his view, "W" in verse seven of Surah Al-Imrān is Aṭf and in addition to God Almighty, Rāsikhān in science also understand the meaning and concept of Mutashābih and by referring Mutashābih to the Muḥkam called Umm al-Kitāb.

An essential point in the interpretation of his view is that the similarities of the verses are of the kind of unseen concepts that are not understandable to the general public, and therefore are placed in the form of allegory and metaphor, so that perhaps they can be a little closer to people's minds.

Explaining this issue is directly related to human consciousness because human consciousness can be divided into two parts: "Conceptual Consciousness" and "Meta-Conceptual Consciousness". In the conceptual consciousness of the mind, it transforms them into concepts to understand external things. But meta-conceptual consciousness, which is called "Transcendent Consciousness", includes emotions and feelings that are very difficult to convey through words (Tabataba'i, 2019: 171-172, quoted by Narāghī) and that is why it is inevitable that many concepts need to be presented in different linguistic formats in order to gain a fairly accurate understanding of them. Explaining that we understand concepts through observation and sense or what is attached to sense. For example, when someone says "Beautiful Flower", the concept of "Flower" is understandable to us due to the existence of an external instance, and the concept of "Beauty" is somewhat understandable to us because of what is attributed to it. It is said that "Beautiful Flower", "Beautiful House", "Beautiful Tree".

Although the concept of beauty does not have an independent application, it is understandable to us that such a concept can be attributed to something material. Even concepts such as "Love" are like this and one can have a relative understanding of them because on the one hand it can be attributed to human behaviors and on the other hand the human soul can understand the meaning of these words due to their tangible presence in human relationships. But unseen concepts are not like this because neither an example in the material world can be found for it nor can they be attributed to anything, but they are only understandable to certain people and at certain stages (mystical intuitions).

Therefore, occult concepts are not comprehensible to the public due to their meta-sensation. These occult concepts seem to be expressed in the form of allegories or metaphors in order to be understood, so that man has a relative understanding of them and communicates with those concepts as close as possible to the world of matter and sense, and to some extent touch them. Hence, the unseen concepts were covered with the words clothing, which was adorned with similes, metaphors, and the like, so that people would know it.

For example, it is stated in the Qur'an: "The Hand of Allah is over their hands" (Fatḥ/10) or "And He is the One that hears and sees." (Shūrā /11), but God has neither hands nor eyes nor ears, but these interpretations are mentioned because people cannot imagine an existence that sees and hears without hands, ears, and eyes, and manages the affairs of the universe. Is God's hand like ours or God's ear like the ear of creatures? The Muḥkam verse "There is nothing whatever like unto Him" (Shūrā /11) is responsible

for removing such similarities and makes one understands that there is nothing like Him. So He has neither eyes nor ears nor hands because these things belong to the material world while God is not material, so there is nothing like Him and He is not like anything.

Another essential point is that in the view of Shari'at Sanglaji, Mutashābih are verses that can be understood by Muḥkam verses (see: Sanglaji, nd: 77). Therefore, any resemblance in the unseen verses is not considered Mutashābih, but it is called a semantic similarity of Mutashābih that is understood by Muḥkam verses. Of course, it should be said that the late Sanglaji himself did not adhere to this rule and sometimes used a narration to remove the similarity of a verse. But it must be asked whether these concepts are related to the Mutashābih concept in verse 7 of Al-Imrān or not? There is no doubt that occult concepts are unknown to us and are sometimes expressed in allegory and metaphor. The question is why the similarities should be limited to the occult concepts and allegories that originate from the occult concepts and the similarity is limited to them, and then conclude that only certain people achieve it through meditation and possibly intuition? Another question is what should be called similar occult concepts for which no strong verses have been revealed? In other words, are not vague concepts of the unseen for which there are no strong verses similar? For example, it is stated in the Qur'an: "And His Throne is over the water, so that you may see what is best for you" (Hood / 7). It is not clear what is meant by "God's throne was on the water" and there is apparently no strong verse to define its meaning. In other words, there are

verses in the Qur'an that carry unseen meanings, but there are no strong verses to explain and possibly interpret them. With this in mind, one can ask whether it can be said that similarities are not necessarily in front of Muḥkamat and that strong verses contain only a number of similarities.

Shari'at Sanglaji, in explaining the Muḥkam and Mutashābih meaning and similar interpretation to the concepts of the unseen world, emphasizes the need for a strong existence for similarity and thematic commonality between them. In defining the meaning similar to the four themes, he has an opinion that is debunked by verses with strong themes. For example, in order to dispel the ambiguity that God is corporeal, verses are used that are firm in rejecting corporeality. He seems to have expressed such a view due to the contrast and harmony of Muḥkam and Mutashābih words in verse 7 of Surah Al-Imrān and considering the composition of "Umm al-Kitāb" for Muḥkamat. But perhaps this view is not very provable, and the verse does not imply the necessity of such a statement. To clarify the issue, we will turn to verse 7 of Al-Imrān:

He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established, clear meaning); they are the foundation of the Book: others are not entirely clear. But those in whose hearts is perversity follow the part thereof that is not clear, seeking discord, and searching for hidden meanings in it, but no one knows its interpretation except Allah. And those who are firmly grounded in knowledge say:" We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. (Al-Imrān/7)

"Muḥkam" consists of three main letters of "H K M" which basically means prohibition (see: Farāhīdī, 1409: 3/66; Ibn Duraid, 1988: 1/564; Ibn Fāris, 1404: 2/91) . And "Mutashābih" is composed of three main letters of "Sh B H" which means to be similar (Ibn Fāris, 1404: 404)

Considering that for Mutashābihāt, Ta'wīl has been used, which is a kind of interpretation for the preferred meaning of the word. Mutashābih should be considered as a word that has the preferred meaning in its semantic aspects and therefore has the ability to incite sedition. Therefore, "Muḥkamat" are verses in which there is a prohibition that prevents the resemblance to others and the rulings of the present meaning. Perhaps this is why in some narrations and interpretations it has been strongly interpreted as "مَا يُعْمَلُ بِه" (Ayyashi, 2001, vol. 1, p. 10; San'ani, 1411: 1/123), because these rulings of meaning makes acting upon its content possible. Also, "Mutashābihāt" are verses that are similar to each other that carry vague and preferred meanings that have the potential to deviate.

For example, in a narration of Imam Ṣādiq (AS), Mutashābih is a verse, whose understanding is difficult for the ignorant (Ayyashi, 2001: 1/12). Of course, in this interpretation, there is no limit to the Mutashābih to conclude that the similarity only causes the deviance of the ignorant. In addition to the fact that ignorance is a relative issue that is different among different people and therefore there is a possibility of deviation and distortion for other people in confronting these verses. This is why the scholars of the science of principles, based on these similar evidences, have carried on concepts such as compound or common, and the

common limit between all these concepts is an ambiguity that makes the reader suspicious (see: Ḥillī, 1425: 1/183; Mahmoud, 1423: 259).

But the meaning of the additional compound "Umm al-Kitāb" with which the Muḥkamat are described is also important. According to Khalil, "Umm" is anything that is later attached to it (See. Farāhīdī, 1409: 8/426). Some lexicographers have also stated that "Umm" means what is intended (See. Ibn Duraid, 1988: 1/60) and some others have considered this word as the original meaning (see: Muqātil, 1423: 1/263; Jawharī, 1997: 5/1863).

Therefore, it can be said that "Umm" is something to which other things are attached, which is the same principle and purpose. In other words, "Umm" is the principle to which other principles or sub-principles are attached. It seems that what is meant by the principality of Muḥkamat is the prohibition of the entry of other meanings in them, and in contrast to the Mutashābih, it means something in which there is no sedition capability because its meaning is transparent and convincing. Therefore, Muḥkamat are verses that have a definite meaning and therefore there is no possibility of sedition in them.

But for the attached meaning in the word "Umm", it should be said that this attachment does not mean the necessity of attaching the Mutashābihāt to Muḥkamat and no convincing reason can be found for it. But perhaps this word refers to the ability to attach Mutashābih verses to the Muḥkam verses and not to the necessity of this attachment. In other words, there is no explicit implication in the verse as the need for the attachment of Mutashābih to Muḥkam for the interpretation even if it has been done in practice.

Explaining is that it should be noted that the combination of two Muḥkam and Mutashābih words, although it can indicate the contradiction of these two words, but never indicates the need for explaining the Mutashābih through Muḥkam or its thematic unity. But with the combination of these two words in verse seven of Al-Imrān, it indicates the ability to interpret Mutashābihat by Muḥkamat. Therefore, in the face of many Qur'anic similarities for which there is no strong verse to understand, one should look for a source outside the Book of God, such as a narration or a word that clarifies the verse. Of course, assuming the necessity of attaching Mutashābihāt to Muḥkamat, one can also consider the possibility that in the attached verse there are similarities that there is a Muḥkam for them in the Qur'an, and all Qur'anic similarities and similarities for which no strong verse can be found must firmly prove its certainty except for the verses of the Qur'an.

Thus, as some have suggested, such as Rāghib Isfahāni (Rāghib, 1412: 1/415), a general conceptual range can be considered for Mutashābih, which means that the four divisions of Shari'at Sanglaji on similarities are incomplete. Also, although many Qur'anic Mutashābihāt i.e. similarities can be understood by referring to the Muḥkamat i.e. the certain verses, in some cases, in addition to the verses, definite and clear narrations can be used for explaining the similarity. This is confirmed by the fact that in none of the many narrations about the Muḥkam and Mutashābih, there is no emphasis on referring all Qur'anic similarities to its certain counterparts. And in the verse, there is no mention of the monopoly of Qur'anic similarities in occult concepts, and therefore a wide

circle can be set for them, which includes the unseen and seen concepts, so the division considered by the Shari'at Sanglaji cannot be a correct and complete division.

So far, two points have been made:

1. In the verse, there is no need for reference of Muḥkam to Mutashābih, but the verse only indicates the ability to interpret the Mutashābih by Muḥkam. Even assuming the need to refer Qur'anic Mutashābihat to its Muḥkamat, this rule does not apply to all Qur'anic Mutashābihat.

2. The concept of Mutashābih includes a wide range of ambiguity and similarity, which can be referred to the Qur'an, hadith, words, etc. (general meaning) to remove the doubt, because according to the verse, anything suspicious that causes sedition is known as Mutashābih. And according to reason, various tools should be used to eliminate the pseudo. Now that the similarities are not limited to the occult concepts, can it be considered only for ordinary people and only scholars can be introduced aware of the interpretation of the Mutashābihāt? What is clear is that the conclusion from verse seven of Al-Imrān in this regard depends on knowing the word "Al-Rāsikhūn" and knowing the literary role of "W". It seems that the Sanglaji considers "W" in this verse as an Aṭf and introduces the Rāsikhūn fi al-Ilm as the scholars being aware of Mutashābih. In Shia narrations, the Prophet (PBUH) and the Imams (AS) have been introduced as Rāsikhūn fi al-Ilm and there is no name of the scholars (see: Saffar, 1404: 1/202 and 203). In Tafsir Ayyashi, a narration has been narrated from Imam Ṣādiq (AS) that "Rāsikhūn fi al-Ilm are the family of Prophet Muhammad (PBUH)" (Ayyashi, 2001: 1/163 and 164), but it

seems that assigning the knowledge of similarities to the Prophet and Imams are of introducing the highest example (See: Kulaynī, 1407: 1/213) and the narrations do not seek to limit this knowledge to him. Because during the absence, it is not possible to reach the Imams who are the main interpreters of the Qur'an after the Prophet, and in a sense, all interpretations are derived from their source, and scholars are connected to the same source to interpret the Qur'an. Therefore, scholars who know the principles of Shari'at and have correctly understood the principles and standards of the word of God and the words of the Ahl al-Bayt will be able to understand the similarities (see: Ma'refat, 1427: 1/29) and therefore in the view of Sanglaji and some other, the scholars have been introduced in science in the later ranks of the Prophet and the Imams. On the other hand, similarity can be considered a relative matter that is different in relation to different people. In other words, the similarities are different for different audiences. A word or combination may not be similar to the audience of the time of revelation, and later it was found to be similar to the readers of the next classes of the Qur'an. It is also possible that a verse in the age of revelation was similar for one person and strong for another. But what is certain is that according to the Imāmī Shia belief, the Qur'an has no ambiguity to the Prophet of God (PBUH) and Haḍrat Zahra (AS) and the Shia Imams (AS), and they are fully aware of the outward and inward layers of the Book of God. But such ambiguity can be imagined for the scholars, even if they know the sciences of the unseen and the higher worlds. But the proportion of these ambiguity is much lower for scholars

than for ordinary people, and because of their knowledge and faith they can have a correct understanding of the similarities and such ambiguities.

The truth of Ta'wīl

Shari'at Sanglaji believes in interpreting Mutashābih verses. He begins by defining and explaining similar verses in his book with the title "Muḥkam and Mutashābih Proverb and the Way of Mutashābih Interpretation" and also in another part of the same book in explaining the story of Satan's misguidance writes: "In short, the verses about the devil, which are similar, are firmly interpreted in science, which is Umm al-Kitāb and does not fear the devil, but fears itself and its vile morality and does not fall into duality." (Sanglaji, nd: 81). From this it is clear that he believed in the Ta'wīl of Mutashābih. In explaining the words of verse seven of Surah Al-Imrān, he has explained the word "Ta'wīl" and examined the meanings of this word in other verses as well. In order to clarify the meaning of Ta'wīl, he has researched "59/Nisā'", "53/A'rāf", "39/Yūnus", "6/36/37/100/ 101 Yūsuf", respectively. At first, he criticized the views of the later ones in defining the Ta'wīl and said: "And Ta'wīl in the term of Ahl al-Tafsir and the jurists and Ahl al-Hadith means interpretation and expression, and according to theologians, jurists and fundamentalists, it means returning the appearance of the word and carrying it over the preferred meaning." (Sanglaji, nd: 66-67)

In his view, such an understanding of Ta'wīl needs reason, and otherwise carrying the word on a meaning other than its apparent meaning will lead to the emergence of superstitions and heresies in Islam.

He writes in the description of the verses of Surah Yūsuf: "The Ta'wīl of hadiths and dreams is the matter of existence that takes place outside, not just the word..... So informing by interpretation means reporting something that will happen in the future.... that is, the thing that happened including the prostration of Yūsuf's parents and eleven brothers is the real thing, which is the result of a dream that is mentioned in the beginning of surah "(Sanglaji, nd: 69-70). Therefore, in his view, Ta'wīl in the mentioned verses means the external occurrence of the dream, the end and the truth of the matter or its confirmation. This meaning has also been confirmed in the word (see: Ibn Fāris, 1404: 1/162). The word "Ta'wīl", which is derived from Tafʿīl, is associated with many ups and downs in the word. The oldest Arabic lexicographers - as far as we know - have equated Ta'wīl with interpretation. Khalil writes: "The word Ta'awwul and Ta'wīl means the interpretation of the word which has different meanings and the correct meaning is the meaning that is not apparent." (Farāhīdī, 1409: 8/369) It seems that Khalil means the same preferred meaning of the word, which does not come from the appearance of the word. Abu Ubaydah also introduces the meaning of Ta'wīl as Tafsir and says: " Ta'wīl means interpretation and reference and the end of the matter or the place of return of the matter." (Abu Ubaydah, 1381: 1/86) Also some lexicographers of later centuries have also quoted that meaning, interpretation and Ta'wīl has a single meaning (see: Asharī, 1421: 3/135). Perhaps this is why Mujāhid considers Tafsir and Ta'wīl having a single meaning and says: "Scholars know the Ta'wīl of the Qur'an" and he means the same

interpretation which refers to the same lexical meaning of these two words (see: Ibn Taymiyyah, Total Fatwas, 1416: 13/289).

Considering the lexical meaning, "Ta'wīl" seems to be a special form of interpretation that reveals a kind of hidden meaning in the verse and removes the meaning of appearance which is accompanied by a kind of misleading ambiguity and conciseness. Ayatollah Ma'refat rightly refers to this kind of view to Ta'wīl and in his expression introduces it as a kind of interpretation of expression that reveals the hidden and esoteric meaning of the verse which does not appear from its appearance (see: Ma'refat, 1427: 1/14). Hence, according to the lexical meaning of "Ta'wīl", it can be considered as "interpretation of the preferred non-text expression". That is, a word that has no clear meaning and indicates a meaning other than its apparent meaning (the preferred meaning). However, if the meaning of the word is something other than the apparent meaning i.e. the preferred meaning, it can be considered as Ta'wīl. Now this Ta'wīl can be in objective matters and external facts that the word only tells the truth or it is in mental matters which are included in the circle of lexical concepts.

According to this definition, "Ta'wīl" refers to words and combinations that go beyond the scope of text and appearance and for some reason fall into the realm of semantic preferences. Thus, in the Holy Qur'an, only sentences can be considered as Ta'wīl that the preferred meaning out of the word indicates their meaning and in some or all cases may lead the audience astray. Therefore, it seems that "Ta'wīl" will not be specific to all verses of the Qur'an or to Qur'anic

similarities, but rather to multifaceted words in which the preferred meaning is included. In other words, Ta'wīl is the return of a word to a hidden meaning that is not understood from the appearance of the word, and Ta'wīl has the task of revealing it, while that hidden meaning is the main purpose of the word or expression.

Conclusion

Sanglaji's view on assigning Mutashābih to occult concepts is not very correct. It seems; Mutashābih encompasses the general concept that occult concept is a part of it. It is necessary to pay attention to the fact that Mutashābihāt are understandable in themselves, but some occult concepts are never comprehensible and tangible and are beyond the scope of human comprehension. And therefore it can be said that meta-conceptual Mutashābihāt, although interpretable with the help of allegory and metaphor, but there is no way to fully understand them. In addition, it should be noted that understanding a Mutashābih verse is not provided by merely referring to a Muḥkam verse. Sometimes referring to rational rules or accuracy in a valid and original lexical meaning also leads to a Mutashābih understanding. Regarding Ta'wīl, it seems that the correct statement is that Ta'wīl refers to a special type of interpretation that has two characteristics: one is a verbal interpretation that has different meanings and the other is attention to the preferred meaning of the word that does not convey the apparent meaning of the word. Ta'wīl is therefore used where interpretation is preferred.

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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.

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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.

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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.

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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 زمینۀ 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 نویسندۀ 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 می رود 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، تجربهٔ 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 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.