

## Quiddity and the Place of Beautiful Patience: Rereading the Story of Ya'qub

Sayed Mohammadali Ayazi<sup>1\*</sup>

1. Assistant Professor, Department of Quranic and Hadith Sciences, University of Science and Research, Tehran, Iran.

Received: 2022/04/24, Accepted: 2022/05/28

### چیستی و جایگاه صبر جمیل: نگاهی دو باره به داستان یعقوب

سید محمدعلی ایازی

۱. استادیار گروه علوم قرآن و حدیث دانشگاه علوم و تحقیقات، تهران، ایران.

دریافت: ۱۴۰۱/۰۲/۰۴؛ پذیرش: ۱۴۰۱/۰۳/۰۷

#### Abstract

Beautiful patience is one of the moral concepts in the culture and teachings of the Qur'an. This concept indicates a degree and level of self-control. Much has been said about the patience of Ya'qub, who twice reminded himself of the beautiful patience and seeking it. The question is what is beautiful patience He is asking for it? Is beautiful patience not an expression of perseverance and endurance of hardships, specially at the level of the prophets? In response to questions and critiques of commentators, there are two opposing theories: one says that his work was not against beautiful patience and the other says that we must accept that Prophet Ya'qub's reaction, in parting with his lost child, was accompanied by manifestations of impatience that do not correspond to beautiful patience. The pattern of "Beautiful Patience" in the Qur'an should be sought in the prophets' tolerance such as Abraham, Ayyūb and the last Prophet Muhammad (PBUH). Therefore, the report of his patience in the Qur'an is not a confirmation of this method of patience and a model of a perfect patience. For in the explicit expression of the Qur'an, the believers have been invited to the manner of patience and the behavior of the 'Ulu al-'Azm prophets. So, is the patience of Prophet Ya'qub (PBUH) may be evaluated in this regard? How is the expression of such manner? This article, after explaining the meaning of patience in the words and sayings of the commentators, narrators, opinions and evidences, explains these two statements by interpreting the verses of Surah Yusuf and expressing subtle points. It then deals with judging and criticizing the second opinion and what can be learned from this story.

**Keywords:** Patience, Prophets as Role Model, Ya'qub, Moral Concepts, Self-Control Skills.

#### چکیده

صبر جمیل یکی از مفاهیم اخلاقی در فرهنگ و معارف قرآن است. این مفهوم بیانگر مرتبه و درجه‌ای از خویش‌داری است. این پرسش مطرح است که صبر جمیل چیست که یعقوب درخواست آن را دارد؟ مگر صبر جمیل اظهار استقامت و پایداری و تحمل سختی‌ها نیست، آن هم در سطح پیامبران. در پاسخ به سؤال و اشکال میان مفسران دو نظریه در برابر هم نهشته است: یک نظر می‌گوید کار او برخلاف صبر جمیل نبود و نظر دیگر می‌گوید: باید بپذیریم که حضرت یعقوب در فراق فرزند گم‌شده‌اش، با مظاهری از ناشکیبایی همراه بوده است که با صبر جمیل همخوانی نشان نمی‌دهد. الگوی «صبر جمیل» را در قرآن باید در چگونگی بردباری پیامبرانی چون ابراهیم، ایوب و پیامبر خاتم جستجو کرد. از این‌رو گزارش صبر ایشان در قرآن به‌منزله تأیید این شیوه از صبوری و ارائه الگوی تمام‌نمای صبر جمیل نیست؛ چراکه در بیان صریح قرآن، مؤمنان در شیوه صبر به رفتار پیامبران صاحب اراده محکم (اولو العزم) دعوت شده‌اند که صبر حضرت یعقوب (ع) در مورد یادشده را نمی‌توان منطبق با آن ارزیابی کرد. توصیف این چگونگی چیست؟ این نوشته پس از تبیینی از معنای صبر در لغت و اقوال مفسران و روایات و نظر و ادله این دو قول را با تفسیری از آیات سوره یوسف و بیان نکات لطیف شرح می‌دهد و به داوری و نقد نظریه دوم می‌پردازد و آنچه که می‌توان از این داستان الگو گرفت را بیان می‌کند.

**کلمات کلیدی:** صبر، اسوه بودن پیامبران، یعقوب، مفاهیم اخلاقی، خویش‌داری.

### **Introduction**

The Holy Qur'an calls a degree of patience and endurance of noble human beings "Beautiful Patience". This beautiful patience is not only related to the prophets such as Ibrahim, Ayyūb and Khātām al-Anbiyā', who have been described in the Qur'an. Rather, it is a description of all human beings who are in difficult and fragile situations and must practice it with self-control by finding firm determination in their lives, a description that is one of the characteristics of the prophets:

Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience. (Aḥqāf/35)

Therefore, God commands the Prophet Muhammad to follow beautiful patience – he is said to be the role model of the Ummah (Al-Aḥzāb/21).

And also the verse:

But be patient (O Muhammad) with a patience fair to see. (Ma'ārij/5)

But the question is:

1) What is beautiful patience and what are its characteristics and what is the boundary with other patience?

2) Can Prophet Ya'qub be an example of this beautiful patience that he himself has twice recommended to himself and asked God to help him achieve it?

3) If we accept that Ya'qub is with such a manifestation of patience with its known components, the question arises that if he asked his future progress with a request, then how could Ya'qub 's long cry in parting with Yusuf be interpreted?

In fact, the interpretive concern of this debate is an understanding of the pattern of beautiful patience, whether it is possible to combine beautiful patience with Ya'qub's behavior in

parting with Yusuf so that he cries so much that he loses his eyes. Basically, is this impatience compatible with beautiful patience? This is while Prophet Ibrahim(AS) is never impatient in carrying out the command of the glorious Lord, ready for a very sensitive, painful and exhausting moment of beheading his son Ishmael; not a drop of tears, neither on the face of the father, nor on the face of the son! Rather, it is the boy who says:

He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast. (Aṣ-Ṣaffāt/102)

Lo! We found him steadfast, how excellent a slave! Lo! He was ever turning in repentance (to his Lord). (Ṣād/44)

But be patient (O Muhammad) with a patience fair to see. (Ma'ārij/5)

### **Questions on this issue**

So there is a lot to be said about these three questions:

1) What is the clear and precise meaning of beautiful patience and which of these two types of patience can be considered as an example of beautiful patience?

2) Where does this apparent duality in attributing to beautiful patience come from? Which of these behavioral patterns is compatible with the logic of beautiful patience?

3) How should it be interpreted about Ya'qub that it is from the category of beautiful patience and his news of beautiful patience is properly realized and today is a lesson for the society in the facts and objects of contemporary man?

## First: Discussion principles in the use of beautiful patience in the Qur'an

### 1. The meaning of Şabr:

Şabr is a kind of "patience, endurance, perseverance, resilience, and anti-impatience" in specific scenes and situations of human personality (Farāhīdī, 1409: 7/115; Ibn Manzūr, 1414: 4/438; Dehkhodā, serial number 26/130; Persian Dictionary, 1984: 2/2129). Şabr (patience) does not necessarily mean enduring hardships, calamities and problems, so that the provisions of patience always have a negative basis, self-control and piety. Sometimes Şabr has positive implications, such as action in what man needs to do and endeavor. For instance, if one must study and finish the responsibility entrusted to him correctly, he must not afford of its difficulties. It is a word that should be said against oppression or it is a judgment that should be made about relatives and children, so that the interest in the child does not prevent the right judgment or punishment. Nothing should make him decide based on emotions and he should resist with the power of reason to achieve his goal. Because patience is sometimes to do something and sometimes do nothing.

### 2. The meaning of Jamīl

Jamīl means beautiful (Mueen, nd: 1/1243), material beauty and spiritual beauty in action and temper (Jammalahū means zayyanahū (Ibn Manzūr, 1414: 11/126)). Jamīl is one of the names of God. In some of the prayers of Ramadan, we call God by this name.<sup>1</sup>

١. «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ جَمَالِكَ بِأَجْمَلِهِ وَكُلِّ جَمَالِكَ جَمِيلٍ»

Jamīl means beautiful; What is beauty that is described as patience? Sometimes it is a beautiful object, sometimes it is a beautiful deed and word, and sometimes it is a beautiful silence and non-response. A person who swallows his anger in a moment of anger does not react to obscenity; it is beautiful if it remains on the page of history. So, first: beauty is sometimes in tangible things. Like beauty in man and sometimes outside man. We have other beauties, such as beautiful flowers, beautiful seas, beautiful mountains, beautiful horizon and beautiful morning.

Second; sometimes beauty is like doing an act and sometimes it is like leaving an act. Intangible beauty is spiritual beauty, at the very least, is the beauties related to the imagination like forgiveness.

The criterion in beauty is where it has the power of attraction and permanence. Plato said that beauty is the harmony between the parts and the whole. Kant believes that beauty is its permanence. If something loses its attraction over time, it has no real beauty. Will Durant believes that beauty is born of human desire<sup>2</sup>. We are talking about spiritual beauties that have been applied in the Qur'an many times and will be explained later. On the other hand, beauty does not belong to patience. Sometimes forgiving or rewarding is beautiful.

2. Ahmadi, Babak, (2009), Truth and Beauty, Philosophy and Art Lessons, Tehran, Centre Publishing, pp. 50-55. Will Durant "The Pleasures of Philosophy." Translated by Abbas Zaryab Khoei. Cultural Publishing Company 1995. Benedetto Croce. (2002). Generalities of Aesthetics, translated by Fouad Rouhani, Tehran: Scientific and Cultural, p. 185.

### 3. Using the word *Ṣabr* in the Qur'an:

To understand the problem, it is necessary to examine the uses of this word and its position. However, *Ṣabr* with its derivatives has been used 103 times in 93 verses and 45 surahs of the Qur'an and is used with a wide range of meanings<sup>1</sup>.

As interpretations have been made about patience, like:

The patience of thanks-giver, patience with yourself, and be patient with whatever befalls you. Imam Zayn al-'Abidin (AS) in his historical sermon in the city of Kufa says: "... I am the son of one who was unjustly killed."<sup>2</sup>

### 4. Using the word *Jamīl* in the Qur'an

The word *Jamīl* has been mentioned many times in the Qur'an as an adjective of moral attributes, that in fact is applied with positive meaning: in fact, the description of *Jamīl* has a feature that has been distinguished among other uses of its attributes. Like:

1. So forgive, (O Muhammad), with a gracious forgiveness. (Hijr/85)

2. And will release you with a fair release. (Aḥzāb/28)

3. And bear with patience what they utter, and part from them with a fair leave-taking. (Muzammil/10)

4. (My course is) comely patience. And Allah it is whose help is to be

sought in that (predicament) which ye describe. (Yūsuf/18)

5 But be patient (O Muhammad) with a patience fair to see. (Ma'ārij/5)

### 5. Using the word *Ṣabr-e-Jamīl* or beautiful patience:

But the combination of *Ṣabr* with *Jamīl*, with all its singular uses, has been used only in the following three verses:

1) And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is whose help is to be sought in that (predicament) which ye describe. (Yūsuf/18)

2) (And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise. (Yūsuf/83)

In these two cases, after hearing the story, Ya'qub does not say in disbelief that he will have beautiful patience, but says: This is a place of beautiful patience. The difference is that the first time he uses this word, he asks for help: "And God Helps me", but the second time, when he has gone through a difficult period and gained the experience of endurance, and faced another calamity in addition to the previous calamity, he expresses his hope that as a result of this patience, he will achieve his goal, which is the return of all children.

3) In addressing the Prophet, the Qur'an says:

But be patient (O Muhammad) with a patience fair to see. (Ma'ārij/5)

The issue of beautiful patience is very important that God, after

١. بِالصَّبْرِ، نَصْبٍ، الصَّابِرِينَ، أَصْبَرَهُمْ، صَبْرًا، تَصْبِرُوا، اصْبِرُوا، صَابِرُوا، فَصْبِرُوا، صَابِرُونَ، صَبْرًا، لِلصَّابِرِينَ، الصَّابِرَاتِ، صَبْرًا، اصْطَبِرْ، تَصْبِرْ.

2. Ali ibn Musa ibn Ja'far ibn Muhammad, Ibn Tawus al-Husseini. (1417 AH) Al-Luhuf in the murder of al-Tufuf, v. 1, Qom: Anwar al-Huda, 92.

mentioning the story of Yusuf and that esoteric experience addressed to the Prophet, has commanded beautiful patience because the revelation of this verse is in the seventieth surah of Makkī surahs and surah Yusuf is the fifty-third surah.

Therefore, among all the cases, the use of this word, in which beauty means extreme goodness, has found a special prominence for self-control. It is true that the word "Ṣabr" from the article "Ṣabara - Yaṣbiru - Ṣabrā" adds an additional burden to the main meaning of the word, which is the meaning of keeping one's soul of sin and self-control. But in Qur'anic literature, this word has given rise to wider meanings, such as special restraint in hardship, hunger and fasting, courage and impudence, perseverance in worship, pleasing God, and submission to divine judgment and waiting for the reappearance of Imam Mahdī (Rāghib Isfahani, 1392: 281), insistence on a positive or negative work, stubbornness and prejudice, and self-control pointed to a particular form (Damghani, nd: 491). As a result, the combination of patience and beauty gives additional meaning and induces a special moral form to the audience.

## 6. Ṣabr in interpretations

From the first interpretations that have been written about Surah Yusuf, this concern has been more or less raised by the conflict between beautiful patience and the sorrows and lamentations of Ya'qub. He has defined it in such a way that such conflict does not occur, for example, in the commentary of the Muqātil Ibn Sulaymān (d. 150 AH), it is stated: My patience is a good patience without sighs and groans (Muqātil ibn Suleiman, 1423: 2/324 and 348).

Interestingly, the more we explain, the more beautiful the meaning of the word patience, as patience without complaint, except for God, as explained by Farrā (d. 206) in Ma'ānī al-Qur'an (1980: 2/54). A patience in which there is self-control i.e. refusal from complaining and impatience and requesting punishment of the criminals as Samarqandī says:

ترضى بما ابتلياً به و ايضاً: لامكافات فيه

Abū Maṣṣūr al-Māturīdī, (AD 333), (1425: 2/572) says: Patience without sighs and groans and without complaining to people or patience in which there is no blame on others. In later interpretations, the same meaning is defined: for example: Ṭūsī has defined wise patience and without complaint (Ṭūsī, nd: 6/112 and 181). Qurṭubī says in his interpretation: Patience is hiding the sorrow in companionship with others (Qurṭubī, 1985: 9/152; Ṭabrisī, 1992: 5/334). Fakhr-e-Rāzī also says in his commentary (Fakhr-e-Rāzī, 1420: 18/431): "Beautiful patience" indicates that patience is of two types: beautiful and non-beautiful; therefore, beautiful patience is to know that the descent of calamity is from God, the owner of the property; and the owner's possession of his property should not be objected; so immersing the heart in such a position prevents any complaint. Of course, patience is a word that has degrees such as being patient, being killed patiently<sup>1</sup> in accordance with the applications

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1. The phrase "Being killed patiently" means: "A person was arrested, imprisoned and killed" According to the evidence of history, it is narrated that Imam Zayn al-'Abidin (AS) said in his historical sermon in the city of Kufa: "...I am the son of one who was killed patiently ..." Ibn Tawūs. (Qom: Anwar al-Huda, 1417: 92)

with different meanings. Patience in adversity is called "Ṣabr", the opposite of which is "Impatience". Endurance and perseverance in war is called "Courage", the opposite of which is "Cowardice" (fear). They have called not to lose in accidents and crises "Si'ah al-Sadr", which is opposed by "Ḍajr" and Ḍīq al-Sadr.

Moreover, some virtues such as self-control have been defined under the virtue of patience against sinful lusts (chastity), suppression of anger (patience), keeping secrecy (denying secrecy), reluctance to worldly pleasures (asceticism) and saving property (contentment). (Al-Ghazali, Abu Hamid Muhammad, Revival of the Sciences of Religion, nd: 12/42-43):

And the patient in tribulation and adversity and time of stress are those who are sincere and Allah-fearing. (Baqarah/177)

As the same ingenuity in expressing the meaning in Tafsīr al-Manār is shown in another way, he says: "Beautiful patience is a patience, whose beauty is not ruined by despair, a patient man complains to no one except to God" (12/267).

## 7. Ṣabr-e-Jamīl in narrations

There are some narrations in this regard that can be divided into three categories.

**The first category:** narrations that consider beautiful patience as patience in which there is absolutely no complaint, such as: The Prophet of Islam was asked about Beautiful patience; he said: It is patience in which there is no complaint (Ṭabarī, 1412: 12/99; Suyuṭī, 2007: 3/154). Another narration has been narrated from Imam Ṣādiq (AS) through Mursal sources: "Good patience is that in which there is no complaint." (Harani,

Ibn Abi Shu'ba, nd: 369. Majlisī, nd: 71/87/37)

**The second category:** narrations that mean determining the realm of beautiful patience in a place where there is no negative complaint, a complaint that is made to people: such as: Jabir says: "I asked Imam Bāqir about beautiful patience. He said: "A patience in which there is no expression of grief and complaint to the people."

Of course, these three narrations do not contradict each other in the sense of beautiful patience and are not absolute and restricted, because the third narration is the interpreter of the previous two narrations and therefore, according to these narrations, the patience with which one complains to the people was contrary to beautiful patience.

**The third category:** In contrast to these narrations that have determined the realm of patience, there are other narrations that are not about beautiful patience, but about the signs of patience in general, which seem to change the equation, such as:

1. It is quoted from the Holy Prophet: "The patient man has three signs: he is not lazy; he does not moan; he does not complain about his God, because: boredom and laziness cause the loss of rights; moaning and impatience prevent gratitude; and when he complains about his God, he disobeys Him." (Ṣadūq, 'Ilal al-Sharāyī, 2006: 1/498; Khiṣāl, 2006: 2/498)

2. Zurarah says: "The son of Imam Bāqir (AS) died due to a serious illness ... Then he said: ... When God's command came, we have no choice but to surrender; then he rubbed oil, rubbed kohlrabi and ate with others and said: This is a beautiful patience that Imam (AS) wore a furry cloth and turban after

bathing the child and prayed over him." (Tūsī, Tahdhīb al-Aḥkām, nd: 1/289)

3. Imam Ali (AS) says: "Impatience in times of calamity increases it, and patience eradicates it." (Amadi, 1410: 102)

4. Amir al-Mu'minin, Ali (AS), says in the virtues of the pious: "If he is oppressed, he restrains himself until God himself takes revenge on him. Or it is stated in the same sermon: "They are in the same state in calamity and comfort." (Sharif Rāzī, 1414: Hammām sermon/193).

5. Imam Ṣādiq (AS): "Fear God and be patient; because the one who doesn't restrain himself in troubles and hardships, his impatience destroys him. Indeed, the destruction of this person is by impatience, which does not bring any reward when he becomes impatient." (Majlisī, nd: 71/58 and 95)

Therefore, these narrations express the characteristics of the patient in general, but it should be noted that these narrations, although included in the definition of patience and in general have a guiding and educational aspect, but cannot interpret the conditions of a special person like Prophet Ya'qub. At most, the meaning of these narrations is that a patient man does not moan, is not ungrateful, has a normal state and normal behavior, but does not express his sorrow like the one who is oppressed because of the calamity that has befallen him but he doesn't want to express his displeasure and has no way to make it public. (Like what Imam Sajjad had faced, when he saw a thirsty animal he cries. He says that a person,

who has his own pain, if he appeals to God, is against patience.

### **Second: Classification of theories in the beautiful patience, an answer to incompatibility**

It is always one of the most difficult tasks of the commentators in adapting a text in the form of theory to the incident, because the interpreter must have the necessary knowledge about the atmosphere of the incident; know its issues in order to assess its adherence and validation. Regarding the story of Ya'qub, which the Qur'an summarizes and indirectly uses beautiful patience, it is debatable whether he was finally able to realize this beautiful patience and become a model for the patient or not. Among the commentators in this category of verses, two views are distinct.

#### **A: Ya'qub is a model in beautiful patience:**

1. **Ya'qub as a role model in the Qur'an:** There is no doubt that the Holy Qur'an has praised Ya'qub and said:

And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision. (Ṣād/45)

And in many verses, believers are asked to believe in all the prophets, including Ya'qub (Baqarah: 136, Al-Imrān: 84).

2. **Understanding of the confirmation of beautiful patience by the commentators:** In many interpretations of the Holy Qur'an, according to the reflection of beautiful patience in some explicit content of some, this theory of Ya'qub being a model in beautiful patience has been expressed in different languages: for example Seyyed Morteza says: "The description of patience to beautiful patience is that patience is both beautiful and ugly. It is beautiful when

the pleasure of God is meant in it and it is done as it is obligatory. Ya'qub's patience in this verse, because it is pleasing, has become worthy of a beautiful description. Some have said: It means patience that is not accompanied by complaints and impatience; and if Ya'qub's patience had not been described in that way, he would have had a murmur of complaining and lamentation." (Alam al-Huda, 1998: 1/106)

### **3) Expressing Ya'qub's perseverance: Seyyed Morteza Alam al-Huda, writes:**

"Ya'qub was tested with his son; while no one had been tested before in such a way. God Almighty had provided for him a son like Yusuf who was the best, the most beautiful, the wisest and the most polite. God then caught Ya'qub in the most astonishing and chosen events. Rather, Yusuf's absence had not put Ya'qub in such a dilemma that he believes in his death to give up hope, nor did he see that he was alive and well. This is the most difficult situation for man and wounding his heart."

### **4) The naturalness of expressing grief:**

"Ya'qub (AS) revealed only a little of his great grief. What he hid from his sorrow and forced himself into patience and self-control was much more than he revealed! In general, self-restraint in the face of calamities, anger, and misfortunes is a *Mustahab* and a moral virtue, but it is not necessary. The prophets may give up many difficult *Mustahab* and do many more." (Alam al-Huda, 1431: 2/492; Ibid, 1998: 45) Ibn Ashur in *Tafsir al-Tahrir* and *al-Tanwir* writes about the following verse:

And he turned away from them and said: Alas, my grief for Joseph! And his

eyes were whitened with the sorrow that he was suppressing. (Yusuf/84)

This grief has caused blindness, weeping over grief has been something obvious and natural in the law of the Israelites, and it has not been against patience. And it is stated in the Torah that the Israelites wept for 40 days because of the loss of Moses, and among the prophets of Israelites tearing clothes due to crying and grief was common, and in Islamic law, patience in adversity has been perfect. (Al-Tahrir wa al-Tanwir, nd: 13/43)

Barsavi also confirms Ya'qub in his *Tafsir Rūh al-Bayān*, and writes: "If it is asked how saying "Woe to Joseph" by Ya'qub (AS) and "Complaining of grief to God" is compatible with his determination to have a good patience, it must be said: his act was nothing but complaining about his condition before his God; that behavior is permissible:

And Job, when he cried unto his Lord, (saying): Lo! Adversity afflicteth me, and Thou art Most Merciful of all who show mercy. (Anbiyā'/83)

And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord). (Sād/44)

So, it is the expression of a mystic dervish and lover of the beloved Imam in the language of love; on the style of complaint. (Haqi Bereave, vol. 4, p. 308)

Allameh Tabataba'i in *Tafsir Al-Mizān* also pays attention to several points, one is the behavioral position of Ya'qub who completes monotheism in act and raises it above this, did not mention his name at all and did not say: "I will wait soon" and He also did not say: "And I seek help from God in what you say". Rather, he set himself aside



altogether and only talked about God to convey: All things are subject to the rule of God, whose only rule is truth; and this perfection shows his monotheism. And secondly, by the phrase *Ṣabr-e-Jamīl*, he make people understand although he is overwhelmed with sorrow and regret about Yusuf, at the same time he does not want Yusuf and does not love him, and doesn't suffer the most from his loss. And it does not become the most painful sorrow except for God and in the way of God. (Tabataba'i, 1995: 11/143).

Ayatollah Sadeghi in Tafsir al-Furqān says: He also raised the question that if Ya'qub's regret over Yusuf made him blind so it is not compatible with beautiful patience, but if there is a complaint from God, it is a departure from believing in God, let alone beautiful patience. He answers in this way that Ya'qub's cries and complaints is a protest against the oppressors, which is itself a beautiful patience.

On the other hand, his confrontation with even his children who have angered him is somehow that he does not even express his sorrow. (Sadeghi, Mohammad, Al-Furqān, nd: 15/75).

In Tafsir Nemooneh, in the position of expressing the elimination of incompatibility from impatience and suffering from blindness, Prophet Ya'qub, with beautiful patience, writes as follows: the heart of the men of God is the center of emotions; it is not surprising that in the separation of the child, their tears flow like a flood; this is an emotional matter. It is important that they do not lose control of themselves, that is, they say or do nothing against the will of God. "(Makarem Shirazi, nd: 9/351)"

"... Double sorrow and continuing to cry destroyed his sight [(Ya'qub)], and this was not an optional matter that contradicted beautiful patience." (Ibid. 10/54)

In Tafsir-e-Tasnīm, using two narrations in this regard, he writes: "In beautiful patience, man does not complain to people; because complaining to people is, in fact, complaining about the Creator. Therefore, beautiful patience contradicts the complaint to people; but it is not only inconsistent to complaining to God, [but] it is a worship and supplication with God." (Jawādī Āmulī, 2016: 41/295)

Thus, in general, the analysis of these interpretations shows that they believed in the adherence of Ya'qub to his prayer and that everything in the divine revelation about the actions, movements and behaviors of the prophets, even in their personal affairs, expressed their strengths to draw their personality patterns. Therefore, Ya'qub's action was not contrary to beautiful patience. Prophet Ya'qub (AS) said prayers to God; but he neither complained to God, nor did he humiliate himself before the people. He knows that everything and every solution are in the hands of God and that others cannot do anything for him without God's will.

## **B: Non-confirmation of Ya'qub's behavior in the present age:**

The summary of the claim is that Ya'qub cannot be considered as a role model for others. This behavior is justifiable in its own time, but for today it is contrary to beautiful patience.

**1) Ya'qub's intense emotional behaviors:** Ālūsī in Tafsir Rūh al-Ma'ānī, says at the beginning: The intense love of Ya'qub, in the absence

of Yusuf, not only does not hinder God's love, but also makes attention to more prayer and supplication that itself is a means of perfection and immersion in divine love. Moreover, he was confident that his sons would be alive and knew that they would return. He then points out that because he could not recover what was given to the Muhammadi Ummah, he became blind (Ālūsī, Rūh al-Ma'ānī, nd: 8/57). The meaning of this statement is that the Muhammadi Ummah does not need it and is following another path.

**2) Crying and blindness incompatible with beautiful patience:**

Ibn Ashur writes on this occasion in Tafsīr Taḥrīr wa al-Tanwīr about the following verse: And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing. (Yūsuf/84) "This grief caused blindness, weeping for the grief is obvious and natural in the law of Israelites, and was not against patience. And it is mentioned in the Torah that the Israelites wept for 40 days because of the loss of Moses and among the prophets of Israelites it was common to wear clothes because of weeping and grief and this kind of deeds in Islamic law is against patience while self-control is perfection (Ibn Ashur, nd: 13/43). The implication of this statement is that although in the time of Ya'qub this crying was not natural and contrary to patience, but it is contrary to the perfection of faith and beautiful patience for the Shari'a of Muhammad.

**3) Mentioning the story of Ya'qub is not a reason for confirmation:** Accordingly, the report of these Qur'anic anecdotes from the history and inner states of the prophets does not mean the confirmation of all their behavior and only indicates that those

nobles, although infallible in the field of revelatory duties, but They have different experiences and different attitudes in their prophetic life. Let alone that they did not have the same inner talent; but some have been superior to others: Of those messengers, some of whom We have caused to excel others. (Baqarah/253) And we preferred some of the prophets above others, and unto David We gave the Psalms. (Isrā'/55) As in some cases the Qur'an has specified this intolerance. For example, we are witnessing about Prophet Yūnus. He says: Do not be like Prophet Yūnus (AS) so that you would not suffer the bitter consequences that befell that Prophet: But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair. (Qalam/48)

**4) The high rank of some other prophets:** An example of this difference can be seen in having the virtue of patience, such as Ayyūb and Abraham, who were certainly not on the same rank of Ya'qub. Some, as the Qur'an reports, were conquerors of the peaks of patience, and others were lower. Some were statues of patience and others were the symbol and model of beautiful patience! Hence, we see that Prophet Ayyūb, without uttering a word of beautiful patience and has a claim to self-control, endures the loss of property, children and spouses for seven years in the face of simultaneously contracting a dangerous and desperate disease. He even doesn't make a complaint to the people or to God. Rather, he talks to his God, he has a heart for prayer in order to overcome the evil obsession (Ṣād, 41). This is where he is honored to receive the medals of "Resistance", "Benevolence" and "God-centeredness" from God Almighty! Lo! We found him steadfast,

how excellent a slave! Lo! he was ever turning in repentance (to his Lord). (Şād/44) That is, the seven-year patience of Ayyūb (Şadūq, 1983, 2, 399), with such admiration, reaches the approval and signature of God Almighty.

**5) There is no praise from the Qur'an for the work of Ya'qub:** In the face of the twenty-two, or eighty years of weeping of Ya'qub and his claim of beautiful patience, we do not see any praise in the word of revelation about him! But we see the strong-willed prophets as a role model! Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience. (Aḥqāf/35)

**6) Opposition to beautiful patience in the narrations:** "It has been said that if one commentary or interpretations claim that "double sorrow, constant crying and blindness of Ya'qub (AS), were not optional matters that contradict beautiful patience, we should think more" (Makarem Shirazi, 1992: 10/54) But it is inconsistent with the narrations of beautiful patience; because Imam Ali (AS) said: "Patience and impatience do not gather" 3 Patience and impatience do not come together "(Amadi, 1987: 262). How can a life of sorrow and tears that leads to blindness and depression, which is a clear sign of grief and impatience, be called good patience? If sorrow and grief are considered involuntary, all these verses and narrations advising patience should be ignored!

### **Third: The possibility of learning from the story of Ya'qub as a role model**

In this article, we sought to answer the question of discovering the message of

the Qur'an for today's audience. Undoubtedly, interpretive discussion creates epistemological understanding, but apart from interpretive cognition, does it also have educational and moral results and guidance in the social system? Let us not forget the issue of examining the story, how the obvious dichotomy between the patience and resilience of a prophet like Prophet Ya'qub (PBUH) and prophets like Prophet Ibrahim (PBUH), Prophet Ayyūb (PBUH) and Prophet Muhammad (PBUH) is mentioned in the expression of the Qur'an. And this epistemological point must be understood to avoid incompatibility. We said that our hypothesis was that Ya'qub correctly raised the issue of beautiful patience and passed the test successfully. And such an interpretation of the verses in question inevitably leads to the assumption that God seeks to give us a model from the behavior of Ya'qub. Yusuf was a heartwarming dream for Ya'qub, with joyful attractions of the unopened future. Therefore, all the textual and external evidence indicates that such a reaction by Ya'qub to such a situation should be modeled on the following evidence:

**1) Ya'qub himself relies on beautiful patience:** because a prophet like Ya'qub emphasizes this issue. He thought to himself of beautiful patience. It is not true that some have assumed that the Qur'an in this story merely reports how Ya'qub dealt with the loss of a child in the sense of God's advice to take such a course of patience.

**2) The way he treats his children is a great example of beautiful patience:** He also benefited from beautiful patience in suppressing his anger for his children. In his patience for Yusuf's disappearance, he taught his children a serious lesson, though in his own way, that of grief and

impatience, but he showed that his impatience and successive cries were a kind of positive protest against the collective oppression of all his family. His tongue repeatedly called Yusuf and this showed them that their jealousy made matters worse. They wanted to get closer to their father by pushing Yusuf away, but they could not, their father turned more away from them by waiting for Yusuf.

**3) Confirmation of Ya'qub as a role model by the Qur'an:** This book wants to show with this statement of Ya'qub, that anyone can be a model of "Beautiful Patience" in the story of Ya'qub at any time i.e. a clear pattern according to the circumstances and characteristics with which he was involved. For God has raised the same issue of being a model for Ibrahim and his family:

There is a goodly pattern for you in Abraham and those with him. (Mumtaḥanah/4)

One of those who were with him was his grandson Ya'qub;

As in the next two verses, God has raised this issue in another way:

Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! Still Allah, He is the Absolute, the Owner of Praise. (Mumtaḥanah/6)

The word (Fīhim<sup>1</sup>) in the plural indicates this family as a role model. This role model in beautiful patience should have been expressed if there had been an exception. In particular, in Surah Ṣād, after stating that He mentions Ibrahim and his children as a source of knowledge and power, He

says that they are among the chosen ones with us:

Lo! In Our sight they are verily of the elect, the excellent. (Ṣād/47)

**4) Different levels of beautiful patience:** There is no problem that beautiful patience with different human experiences has levels and degrees. It is not necessary for beautiful patience to work the same everywhere, for example, in the Qur'an, the tolerance of prophets such as Abraham, Prophet Ayyūb, and Ya'qub's patience is of a different kind, which is more familial. He should express his position on the ugly behavior of the children in an effective and useful way, his protest should be accompanied by tears and sighs and groans accompanied by thanking God. He must show in front of the children that their work is hard and ugly and that they should be punished for it and that his complaints and grievances can be interpreted in this regard<sup>2</sup>.

**5) Ya'qub's special problem in patience:** The important point in Ya'qub's problem that little attention has been paid to what even Abraham or Ayyūb did not have, is the oppression of his own family. A dagger landed on him from behind, and all the people of the house stood on one front in front of him, plotting an agreement that could not be opposed. He complains about his children, but he can't shout it. To whom he can tell his pain? In the place where he lives and in public in front of his

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2. About some infallibles, such as Imam Sajjad, have written many lamentations over misery. This crying was a way to fight the oppressors and a kind of invitation to reform society. And it never contradicts the beautiful patience that the prophets or infallibles like Imam Sajjad have left as a commemorative medal for their father's oppression.

opponents in Canaan? So he says: I only take this word to God.

Once, someone saw the oppression of an external oppressor who had to make his complaint public in order to disgrace them, but this disgrace has no place. This is an internal oppression, their disgrace is the disgrace of the family of Ya'qub and the disgrace of the House of Prophecy, and he suffers even more that he cannot even reveal this oppression, therefore, he says I only complain to God. Therefore, sometimes the beautiful patience of fathers towards their children can be like this.

### **In-text tips and evidences**

**1:** Ya'qub knows that Yusuf is his successor in prophecy and that he will attain perfection degrees, so he is very hopeful for his future and has informed Yusuf of this divine choice:

Thus thy Lord will prefer thee and will teach thee the interpretation of events. (Yūsuf/6)

**2:** Ya'qub knows his understanding of the conspiracy (from the interpretations used in the verse), he knows that Yusuf's brothers are lying to him. Yusuf was not killed<sup>1</sup>, therefore, he says:

And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (Yūsuf/18)

If he insists, they may go and finish the job i.e. they kill Yūsuf. Here, his only way is to express dissatisfaction and self-restraint: A patience that God helps them to wake up.

**3:** Ya'qub knows that this is not a simple incident; it is a process of

making Ya'qub's soul and a threat to create an opportunity for the continuation of prophecy. It is part of his trial, part of Yusuf's training and even his self-construction with separation from his father. It is the correction of the deeds of the brothers of Yusuf, as it is stated in the following verses:

and lo! he was a lord of knowledge because We had taught him; but most of mankind know not. (Yūsuf/68)

Evidence is that when the brothers told other story years later, Ya'qub repeated his first words:

(And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience!

I hope God will bring them all back to me:

It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise. (Yūsuf/83)

As he states in the following verses, and speaks of God's care for him: I know what you do not know: and I know from Allah that which ye know not. (Yūsuf/86)

**4:** Ya'qub cannot send anyone outside the family to investigate because he knows that he cannot express his protest decisively to his children and others. They did not return immediately on the day after throwing Yusuf in the well. They returned at night so that it would not be possible to go and find Yusuf. He must act in such a way as not to be blamed in this family dispute and not to be blamed by the infidels and the enemies of the family of Ya'qub. When Ya'qub says that I only complain to God is related to the following aspects:

He said: I expose my distress and anguish only unto Allah, and I know

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1. See: Al-Furqān, 1434: 14/355.

from Allah that which ye know not. (Yūsuf/86)

There are two points in this verse:

1) One is that I cannot tell my secret and problem to others, I can only take this complaint of my grief to God.

2) Another is that he says this at the end of the story. In the beginning, he did not even say the same sentence. It is a strange story.

5: For Ya'qub suffering of knowing and not knowing is suffering of waiting, a suffering that is the worst suffering. He knows that Yusuf was not killed and they are lying. He keeps asking himself if he is alive: where is he and how he is: and said: Alas, my grief for Joseph! (Yūsuf/84)

Ya'qub's grief was more of a waiting pain. If he did not know he was alive, he would forget after a few years, but all the evidence showed that he was not killed and that he was in the same pain. On the other hand, he regretted Yusuf's future position. He was not alone in his personal and emotional suffering; he feared that the position of the Israelites would be ruined by this act of the brothers, while he always expressed his anger: And his eyes were whitened with the sorrow that he was suppressing. (Yūsuf/84)

Hence, if Ya'qub weeps like this in the face of the disappearance of a very beautiful and intelligent child, he will still weep in old age and suffer from blindness, so because of the expression of this emotion, this crying is not incompatible with "Beautiful Patience". No, his crying does not mean that he is not patient and is ungrateful to God or has complained to the people. Therefore, the story of Prophet Ya'qub has special conditions, under which his beautiful patience must be understood in view of all his issues. He has suffered a great test and has been

plotted by his ten other children and it is not possible for him to stand up against them openly and get help from others. He wants to protect the honor of his sanctuary and the secrets of the house of prophecy, not the anger and punishment of his conspirator children. And not shouting out to take advantage of it. Therefore, he is very patient; he has no objection to God. He must be burnt and wait: And his eyes were whitened with the sorrow that he was suppressing.

Inevitably, he surrendered to divine judgment. He thought to himself that only with "Good Patience" can he come out of this great test proudly. Therefore, he said: "So wait well": Patience is beautiful! Winning this test requires the best patience!

#### **Fourth: Critique of the second theory**

But the important drawbacks of this theory are:

1: when the Prophet raises a value, seeks help, and repeats it, the reason is that his request has been granted.

2: Ya'qub is not blamed for his cries and sorrows.

3: in the story of Ya'qub, four characters (Adam, Moses, David and Jonah) are used directly and indirectly that they did not get a passing score against the divine teaching or test but in the case of Ya'qub such provisions are not used. He does not face the slightest rebuke or disapproval of God in the request for beautiful patience ... so his comparison with those four people seems unjustified.

4: Some interpretations are used from the verse itself, in which Ya'qub adhered to his slogan, which has been interpreted as Kaẓīm. There is a difference between Kaẓīm and Kaẓīm and Makẓūm. Kaẓīm is someone who

pours his grief inside himself, and does not express it to others. Kāzīm is the one who overcomes his anger with his will. But Makzūm is someone who has an objective description, someone who is in a difficult situation and is so overwhelmed that he cannot do anything (Farāhīdī, nd: 5/345; Asās al-Balāghah, nd: 545). Therefore, "Kāzīm" is the one who swallows his anger; but "Makzūm" is someone who is in the throes of hardship (Full of calamities) (Bahraini, Majma' al-Bahrain: 6/154) and some of them basically consider the same meaning of imprisonment and detention [without the word anger]. They believe that "Makzūm" means someone who has been deprived of control over his affairs. (Ṭabrasī, nd: 10/511).

5: Expressing grief is not against patience. Tragedy is always sorrowful, and the manifestation of this sorrow is humanly desirable; if someone does not do it, they say he is not human. It is wood and stone. The children objected to Ya'qub's crying because the more he cried, the more it was an emotional reaction to their behavior. They were afraid that their father would be lost and that they would be responsible for it. They felt this betrayal in their conscience every day.

6: If the Qur'an reminds the Prophet Muhammad (PBUH) of some of the prophets who were impatient and says to him: do not be like him (Yūnus that God does not even want to mention his name), then says:

But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair. (Qalam/48)

But he does not say such a thing about Ya'qub. Rather, He says that he is Kāzīm, that is, he pours his grief into himself and does not say bad things (Tha'ālabī, Al-Kashf wa al-Bayān, nd: 5/247.)

قال قتاده: كظيم: تردد حزنه في جوفه و لم يتكلم  
بسوء.

As if they could not wait for some of the prophets such as Moses, who couldn't be patient in the story of Khidr. In the same story, Ya'qub also speaks about sorrow, grief, and complaint to God:

And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing. They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish! He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not. (Yūsuf/84-86)

## Conclusion

The story of the prophets in the Qur'an is based on modeling and familiarity with their spiritual experiences for other audiences; we should not see this story in the time and place of the past. However, these prophets had different ups and downs in their lives and perceptions of revelation, such as what Lot and Abraham had at the same time in dealing with Lot's people, or what Aaron and Moses had in dealing with deviation of Samaritan. Or he had an esoteric experience of appearance and interior, like Khidr and Musa, one of whom saw the issues behind the scenes and the other the issues of appearance. Therefore, what is left of their states in the words of revelation is all in order to explain the way and show the natural difference between the prophets with different inner experiences. Prophets, who, in spite of their infallibility in carrying out their main mission, had different ranks and degrees in understanding their revelation, qualities

and personal life. And all their actions and qualities were not evaluated from the same divine point of view, but this does not mean that Ya'qub did not wait patiently in this hard and heavy test. Ya'qub's hardship and heaviness, which was an inner pain and a hard expectation that lasted for several decades, and although he had more or less (according to that dream: O my little boy, don't tell your dream to your brothers) saw the future of Yusuf, but he was waiting for him. Therefore, sometimes in the long path of life, he was faced with stress and a feeling of loneliness; so, it is natural to accept that Prophet Ya'qub, by suppressing his anger for his conspirator children and keeping the secrets of prophecy and not revealing it to the people in practice, he has had all the conditions of beautiful patience. Therefore, the report of his patience in the Qur'an is a confirmation of this method of patience and a model of the perfect patience in such circumstances, because in the explicit expression of the Qur'an, the believers are invited to be patient with the behavior of the prophets in view of the differences in these scenes. And the patience of Prophet Ya'qub in this regard can be considered one of the most amazing ways of life with all its features. Therefore, the message of this story to today men is a good news of successfulness if they do patience against calamities and problems of life, especially family problems, as patience is the suffering of family strife and collective conspiracy and sometimes self-restraint in the face of lies and deception and showing truth and righteousness.

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### Analysis of Extremist Feeding by Abrār in Surah Al-Insān

Mohammad Hosein Baroomand<sup>1\*</sup>, Amir Joudavi<sup>2</sup>, ali deris<sup>3</sup>

1. Associate Professor, Department of Quran and Hadith Sciences, Faculty of Theology, Yazd University, Iran

2. Associate Professor, Department of Quran and Hadith Sciences, Faculty of Theology, Yazd University, Iran

3. Ph.D. in Comparative Exegesis, Department of the Qurans Sciences and hadith. Yazd University. iran

Received: 2021/12/31, Accepted: 2022/02/26

### تحلیل اطعام افراط گونه توسط ابرار در سوره انسان

محمدحسین برومند<sup>۱</sup>، امیر جودوی<sup>۲</sup>، علی دریس<sup>۳</sup>

۱. دانشیار، گروه علوم قرآن و حدیث، دانشکده الهیات، دانشگاه یزد، ایران

۲. دانشیار، گروه علوم قرآن و حدیث، دانشکده الهیات، دانشگاه یزد، ایران

۳. دانشجوی دکتری تفسیر تطبیقی، گروه علوم قرآن و حدیث، دانشکده الهیات، دانشگاه یزد، ایران

دریافت: ۱۴۰۰/۱۰/۱۰؛ پذیرش: ۱۴۰۰/۱۲/۰۷

### Abstract

In the Sabab-e-Nuzūl of verse 8 of Surah Al-Insān, it is stated that the Ahl al-Bayt (AS) gave their food for three consecutive days while they were fasting and in need of that food. Apparently, the way of giving alms here is extremist and moderation is not observed in it. Therefore, there is a contradiction between the quality of food by the Infallibles (AS) and the verse Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29) It is necessary to investigate this suspicion in order to protect the infallibility of Abrār. Therefore, this research has analyzed the mentioned conflict from two perspectives with a descriptive-analytical method: 1- The difference of context in the two verses 2- The difference in the existential capacity of human beings and the relativity of concepts. In the end, it is stated that the context of the word in Surah Al-Insān is praise and it cannot be contrary to verse 29 of Isrā', in which moderation in almsgiving is recommended. Also based on the verse "On no soul doth Allah place a burden greater than it can bear." (Baqarah/286) and the differences in the existential capacity of human beings, the range of moderation in charity is different for each human being. Therefore, in the method of feeding, Abrār has observed moderation, but moderation at its highest level.

**Keywords:** Abrār, Verse 8 of Surah Al-Insān, Verse 29 of Surah Al-Isrā', charity, moderation..

### چکیده

در شأن نزول آیه ۸ سوره انسان آمده است که اهل بیت (ع) به مدت سه روز متوالی طعام خود را در حالی بخشیدند که خود روزه و محتاج آن طعام بودند. ظاهراً نحوه انفاق در اینجا افراطی است و اعتدال در آن رعایت نشده؛ لذا میان کیفیت اطعام توسط معصومین (ع) و آیه «وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ...» (اسراء/۲۹) تعارض وجود دارد. بررسی این شبهه در جهت صیانت از حریم عصمت ابرار ضرورت دارد؛ لذا این پژوهش با روش توصیفی-تحلیلی از دو منظر به تحلیل تعارض مذکور پرداخته: ۱- تفاوت سیاق در دو آیه ۲- تفاوت در ظرفیت وجودی انسان‌ها و نسیت مفاهیم. در انتها این نتیجه بیان شده که سیاق کلام در سوره انسان مدح و تمجید است و نمی‌تواند با آیه ۲۹ اسراء که در آن اعتدال در انفاق توصیه شده مغایر باشد، همچنین بر مبنای آیه «لَا يُكَلِّفُ اللَّهُ نَفْسًا إِكْلًا وَنُسْعَةً» (بقره/۲۸۶) و تفاوت ظرفیت وجودی انسان‌ها، محدوده اعتدال در انفاق نزد هر انسانی متفاوت است. بنابراین در شیوه اطعام توسط ابرار اعتدال رعایت شده، لکن اعتدالی در سطح عالی خود.

**کلمات کلیدی:** ابرار، آیه ۸ سوره انسان، آیه ۲۹ سوره اسراء، انفاق، اعتدال.

## Introduction

According to the noble hadith of Thaqaalayn " which the Shia scholars have reached a consensus on the frequency of this hadith: (Mufīd, 1414: 1/180; Sadūq, 2017: 63-64; Tūsī, 1409: 1/3-4), the Holy Prophet (PBUH) has explicitly introduced himself as the counterpart of the Holy Quran (AS). In such a way that there is an inseparable link between these two for the guidance and happiness of the human world. Therefore, it should be said that several verses have been revealed in the Holy Qur'an in the honor and high position of the Ahl al-Bayt of the Prophet (PBUH), and among them is the verse:

And they feed, for the love of Allah, the indigent, the orphan, and the captive. (Insān/8)

The Shia scholars agree that the verse in question was revealed in praise of the Ahl al-Bayt (AS), and most commentators have agreed that the meaning of "Abrār" in this surah is Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS) are (Ṭabṛasī, 1412, J 6: 507). Sheikh Tūsī also says in this regard: "Private and public commentators have narrated that these verses were revealed about Ali, Fatima, Hassan and Hussein (AS), because they fed the poor, the orphans and the captives with their Ifṭār for three nights and they themselves were hungry. And God praised them with these verses" (Tūsī, 1409: 10/211). After this brief talk about verse 8 of Surah Al-Insān, the subject of the present study is the need to state that the Qur'an has always invited Muslims to have a correct and regular plan and to observe one of the important issues that the Qur'an has set for the regulation of human life is I'tidāl i.e. moderation. I'tidāl is on the rhythm of Ifti'āl from the root of "A D

L" and literally means the middle between two situations (Ibn Manzūr, 1414: 9/85) and in general is any proportion that requires the establishment of equality between different aspects (Rāghib Isfahānī, 1412: 553). Hence, the opposite point of moderation is called extremism (Mustafawī, 1989: 9/61-62), also considering that I'tidāl means moderation, extravagance is considered the opposite point (Jurjānī, 1403: 10). The term I'tidāl has also been used in Islamic culture in various meanings, all of which are convergent in the literal sense (Ibn al-Qayyim, 1416: 1/194-195). In Islamic hadiths, the issue of I'tidāl has been emphasized and recommended in the form of the keyword "Intention" and by equating it with the concept of right, any departure from moderation has been considered as a kind of oppression (Nahj al-Balāghah, sermon 94-195; letter 21; Wisdom 140).

I'tidāl, then, means moderation and the boundary between extremism and extravagance, which is desirable in Islam in all matters; because God has introduced the principle of religion as moderation:

So set thou thy face truly to the religion being upright. (Rūm/30)

In another verse, he mentions moderation and avoiding exaggeration in religion:

O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. (Nisā'/171)

Also, one of the things in which God has recommended I'tidāl is moderation in walking and speaking:

"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (Luqmān/19)

Another important case in which the Holy Qur'an has advised to observe I'tidāl is moderation in almsgiving, and in this regard it says:

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29)

In this verse, God explains the observance of moderation in almsgiving in such a way that you do not hold your hand so tightly that you do not give alms, nor leave it completely open so that you have nothing left for yourself so you are rebuked and regretted. Now, by mentioning this brief introduction to the two verses under discussion, there is a doubt whether the quality of food is not observed by the Ahl al-Bayt (AS) in moderation in charity and that feeding is contrary to verse 29 of Surah Al-Isrā'? Have the Ahl al-Bayt (AS), who are considered the just of the Qur'an, behaved against the moral advice mentioned in the Holy Qur'an? We will analyze this later. It should be noted that articles have been written in connection with Surah Al-Insān, some of which have studied the humanizing behaviors of the Qur'anic family in Surah Al-Insān (Aladdin, summer 2016: 5-22) and some have enumerated the characteristics found in Surah Al-Insān and have an educational approach to the family (Kariminia, 1400: 9-17) others have studied the cause the revelation of the Surah al-Insān or is it Makkī and Madanī and also they have studied the narrations on the virtue of the Ahl al-Bayt (AS) in the Surah al-Insān, (Abdollahi Abed, 2009: 88-110; Jawādī, 2014: 7-16; Dejabad, 2015: 110-134; Ebrahimian, 2016: 153-182; Anvari, 2021: 67-88),

But no article was found to analyze the quality of Abrār food, which is ostensibly extremist and may be questioned or challenged by proponents or opponents. In particular, extremist almsgiving is contrary to verse 29 of Surah Isrā'.

#### **A passage on the interpretation of the two verses under discussion Verse 8 of Surah Al-Insān**

Although in the interpretation of this verse, it has been widely discussed by scholars, especially Shia scholars, but now the subject of this research is directly related to verse 8 of Surah Al-Insān, so it is necessary to mention the interpretation and cause of the revelation of this verse briefly. The view of the Imāmī commentators on the interpretation and cause of the revelation of the verse: And they feed, for the love of Allah, the indigent, the orphan, and the captive. (Insān/8) is stated that Imam Hassan and Imam Hussein (AS) became ill and the Prophet of God (PBUH) with a group of companions visited them, the people said to Imam Ali (AS): It is good that you make a vow for the recovery of your children. Therefore, Imam Ali (AS) and Fatima (AS) and his maid Fīdah promised that if Imam Hassan and Imam Hussein (AS) were healed, they would fast for three days. Eventually, the children of those two Imams (AS) recovered and there was no trace of boredom in them. Then, Haḍrat Fatemeh (AS) baked five loaves of bread for the number of family members and placed the share of each one in front of them to break their fast with it. In the meantime, a needy came to them and said: Hello Ahl al-Bayt of the Prophet (PBUH) I am a poor man of the Muslims, feed me so that God may feed you from the food of

Paradise. The family of the Prophet (PBUH) gave priority to the poor and gave him their Ifṭār. They did not eat anything and intended to fast again with a hungry stomach. On the second day of Ifṭār, they set the food to break the fast. An orphan came to the house of those nobles and asked for food. That night, they preferred the orphan and fasted again with a hungry stomach. On the third night, a slave came and asked for food. The Infallibles (AS) again gave him their food. When the Prophet (PBUH) saw his children trembling with hunger, he said: How difficult it is for me to see you in such a state, then he went with them to Fatima (PBUH) and saw her at the altar worshiping and observed that her stomach is clinging to her back due to hunger and her eyes are sunken. He was upset to see this situation, while Gabriel came down and offered:

Take this surah, God congratulates you for having such a family; and then he recited Surah Al-Insān (Qomi, 1985: 2/398-399; Tūsī, 1409: 10/211; Feyz Kashani, 1415: 5/261; Ṭabarānī, 2008: 6/404; Tabataba'ī, 1417: 20/132-133).

Some Sunni commentators have mentioned the same cause of revelation for the family of the Prophet (PBUH) (Ibn Aṭīyyah 1422: 5/408; Ḥasakānī, 1411: 2/403-408; Fakhr al-Rāzī, 1420: 30/746), but often different views have been mentioned for the cause of revelation and interpretation of this verse. And they did not consider any virtue for the infallibles (PBUH) in addition to this verse. However, their views are rejected and unacceptable from the perspective of Shia Imāmī scholars (see: Jawādī, 2014: 7-16; Dejabad, 2015: 110-134; Ebrahimian, 2016: 153-182).

### **Verse 29 of Surah Al-Isrā'**

In this regard, it should be said that because the meaning of the verse is clear: Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29) In its interpretation, it is stated: Since moderation and balance are the basis of everything in Islam (Mughniyeh, nd: 5/40), so observing moderation in everything, even in giving alms and helping others, is a condition. In this regard, God Almighty emphasizes this issue in this verse and says: "Make not thy hand tied (like a niggard's) to thy neck". This interpretation is an allusion to having a benevolent hand, and do not be like the miser who have their hands tied around their necks with chains and are unable to help and give alms. In the following, just as tying the hand to the neck is an allusion to avarice, the phrase "Nor stretch it forth to its utmost reach" is also used, that opening the hand completely is an allusion to unaccountable forgiveness and not to forgive in any way so that nothing is left for you (Muqātil, 1432: 2/530; Ṭabarī, 1412: 15/56; Tha'labī, 1422: 6/96; Tūsī, 1409: 6/470; Ṭabrasī, 1412: 6/634-635).

Also, the interpretation of so that thou become blameworthy and destitute refers to the fact that sometimes excessive generosity and forgiveness not only prevents a person from the activity and necessities of life, but also cause people's reproach on him (Makarem Shirazi, 1994: 12/91), therefore, the extravagant will be rebuked by both God and other people (Zamakhsharī, 1407: 2/662) and in the end, the result of excessive charity is rebuke and regret (Qarā'atī, 2010: 5/49).

### **Suspicion of conflict in the quality of giving food by the Infallibles (AS) and verse 29 of Surah Isrā'**

Ta'āruḍ i.e. conflict is on the rhythm of Tafā'ul from the root of "A R Ḍ" and means to express and reveal (Firouzabadi, nd: 2/334). Ta'āruḍ in the word means confronting each other and opposing each other, and opposition means coming forward against each other (Bayhaqī, 1988-1997: 2/853; Ibn Fāris, 1399: 4/272). Ta'āruḍ in the term is the contradiction between two or more reasons, so that they are contradictory (Hā'irī Isfahāni, 1404: 4/435; Ansari, 1419: 4/11; Muzaffar, 1410: 2/182), such as that one reason indicates the obligation of something and another reason indicates its sanctity or non-obligation. As for the doubt in question, it should be said that although the main doubts about the virtue of the Ahl al-Bayt (AS) mentioned in verse 8 of Surah Al-Insān are about the cause of revelation or being Makkī or Madanī of this surah, but some people like Ibn Taymiyyah aim to reject this virtue and consider the Surah Al-Insān Makkī (Ibn Taymiyyah, 1406: 2/117) and answers have been given to reject his view (see: Abrahamian, 2016: 153-182), but in this regard, other doubts may be raised that their critique is necessary in Qur'anic researches. Because not only this kind of doubt can possibly be raised by the opponents, but it may also be questionable for some of the proponents due to the lack of contemplation in the verses of the Qur'an. Therefore, according to the Qur'anic teachings and the observance of moderation in almsgiving, which contains several verses, there are many sayings in this regard, such as the verse Make not thy hand tied (like a niggard's) to thy neck, nor stretch it

forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29) Some believe that giving food by the Ahl al-Bayt (AS) mentioned in verse 8 of Surah Al-Insān is against the divine command. In this way, how is it possible that Imam Ali (AS) and his family would break their fast while fasting for three consecutive days to the poor, orphans and captives, and spend the night on an empty stomach and then the next day resume fasting again? while God Almighty has advised moderation in charity to regulate human life. Therefore, the extreme feeding of the Infallibles (AS) according to the Qur'anic teachings is considered a disgraceful and reprehensible behavior, not praised. Because feeding and filling the stomachs of the needy while they themselves are in dire need of that food is a behavior that is beyond moderation and cannot lead to divine satisfaction. As a result, there is a conflict between the quality of food by the Ahl al-Bayt (AS) and the observance of moderation in verse 29 of Isrā'.

### **Examining the conflict between extremist feeding by Abrār and verse 29 of Surah Isrā'**

In order to resolve the conflict in the manner of feeding by the Ahl al-Bayt (AS) which is mentioned in the Sabab-e-Nuzūl of verse 8 of Surah Al-Insān and the recommendation to observe moderation in verse 29 of Surah Al-Isrā', this doubt can be examined and criticized in two ways, which are:

- \* Resolving the conflict in terms of the context of the two verses under discussion

- \* Resolving the conflict in terms of human existential capacity and relativity of concepts

\* Resolving the conflict in terms of the context of the two verses under discussion

Context is one of the important principles of the interpretation of the Holy Qur'an, and not paying attention to it will lead to an incomplete interpretation of the Qur'an and make it difficult to understand the verses correctly. Zarkashī says in this regard: "The implication of the context causes the clarification and the certainty that there is no possibility of contradiction and general allocation and absolute restriction and diversity, and it is one of the greatest evidences that indicates the intention of the speaker and everyone ignores an important analogy, he will make a mistake in his debates and conversations" (Zarkashī, 1410, v. 2: 200). From this point of view, according to the context of the two verses under discussion, it can be seen whether there is a conflict between the behavior of the Ahl al-Bayt (AS) in verse 8 of Surah Al-Insān and moderation in charity mentioned in verse 29 of Surah Al-Isrā'.

A-In the case of the context of the word in verse:

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29)

As well as the previous verses, it can be seen that the context of the word is like blaming. And he intends to state that non-observance of moderation in almsgiving is a reprehensible thing and is forbidden by God. In the previous verses, too, there is a prohibition against extravagance, and God Almighty has called the extravagant the brothers of Satan and says:

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it

forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29)

This verse is an explanation of the prohibition of squandering, and it means that you should not be extravagant, because if you are extravagant, you will become one of the preachers who are the brothers of Satan (Tabataba'i, 1417: 13/18). Therefore, as it is obvious, the context of the verses of Surah Al-Isrā' is the context of forbidding extravagance and blaming the extravagant.

Of course, departing from the divine commands is considered a reprehensible and disgusting thing in itself, and God says in this regard:

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29)

Therefore, even assuming the absence of the phrase and also not paying attention to the previous verses, it should be said that according to the prohibition in this verse (Isrā'/ 29), in any case, ignoring moderation in almsgiving is something that does not follow God satisfaction. In this regard, God Almighty says in the description of His pure worshipers:

Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes). (Furqān/67)

The beginning of this verse denies the two sides of extremism and extravagance in charity and the following has proved the middle and moderation in it (Tabataba'i, 1417: 15/240).

B- Now about the context of verse 8 of Surah Al-Insān, it should be said that in this verse, unlike the previous verse, God Almighty praises the almsgiving



done by the infallibles (AS) and the forgiveness of all their food for three consecutive nights while they themselves fasted every three days and desperately needed that food, and in a context of praise, God speaks of the reward of Abrār. Therefore, God says in verses 5 to 9 of Surah Insān:

As to the Righteous, they shall drink of a Cup mixed with Kafur, (5)

A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance. (6)

They perform (their) vows, and they fear a Day whose evil flies far and wide. (7)

And they feed, for the love of Allah, the indigent, the orphan, and the captive. (8)

And at the end, the Holy Qur'an quotes from Abrār that they say:

(Saying)," We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. (9)

As it can be seen, the context of the word in verse 8 of Surah Al-Insān, as well as the verses before and after, is accompanied by praise and glorification. If the context of the word in verse 29 of Surah Isrā' was accompanied by blame and rebuke, how is it possible that the behavior of the Infallibles (AS), which has been praised by the Almighty, is in conflict with moderation in charity? Also, how is it possible that God condemns excessive moderation in the verses of almsgiving and praises and favors the same almsgiving which is too moderate in our view in other verses?

Needless to say, a person who believes in the existence of a conflict between the quality of giving food by the Ahl al-Bayt (AS) (Insān / 8) and the divine command to observe moderation in charity (Isrā' / 29), must necessarily

believe that in the Holy Qur'an a word in conflict with another word come together; while God says:

And indeed it is a Book of exalted power. No falsehood can approach it from before or behind it: it is sent down by One Full of Wisdom, worthy of all Praise. (Fuṣṣilat/41-42)

Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy. (Nisā'/82)

3-2- Resolving the conflict in terms of human existential capacity and relativity of concepts

The truth is that the existential capacity of human beings, especially their spiritual capacity, is not like the vessels that are half full for some and full for others, but each human being will be shaped according to his spiritual and sensual states. From the point of view of the Holy Qur'an, the capacity of human existence is so high that it can go to infinity in a positive direction; to the extent that he can find the position of God's caliph on earth:

Behold, thy Lord said to the angels:" I will create a vicegerent on earth." (Baqarah/30)

Man also has the capacity to move indefinitely to the negative, as it is said of him in the Holy Qur'an:

They are like cattle, nay more misguided. (A'rāf/179)

Therefore, when Imam Ali (AS) was asked whether man is superior to angels or not, he replied: "God placed intellect in the existence of angels without lust and put lust in the existence of animals without intellect, but in human beings He puts both intellect and lust. So every human being whose intellect overcomes his lust is superior to angels; and every human being whose lust overcomes his

intellect is inferior to the animal" (Majlisī, 1403: 60/299).

In addition, there are other verses in the Holy Qur'an that indicate the difference in the existential capacity of human beings, such as the verse:

On no soul doth Allah place a burden greater than it can bear. (Baqarah/286)

And that the more man adheres to the fulfillment of divine commands, the more his existential capacity will expand, as God says:

And remember! Your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favors) unto you. (Ibrahim/7)

This verse is undoubtedly mentioned in the Holy Qur'an as a constructive lesson for us humans and represent a current tradition for all times and all of humanity (Sadeghi Tehrani, 1406: 16/24; Qarashī, 1997: 5/279).

It is understood from this verse that thanksgiving for divine blessings increases one's existence; because God says, We will increase you with thanksgiving. As the Holy Prophet (PBUH) says: "Whoever acts according to what he knows, God will teach him the knowledge of what he does not know" (Majlisī, 1404: 3/286). In short, acting on what we know is the source of knowledge of things we do not know, and this will continue indefinitely if we constantly act on the requirements of our knowledge (Boroumand, 2005: 247).

### 3-2-1- Relativity of concepts and the difference between the position of the infallible (AS) and the non-infallible

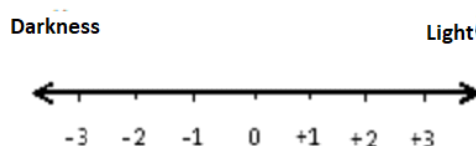
In the culture of the Qur'an, the issue of relativity is a serious and thought-provoking issue. Mentioning Qur'anic

examples here in order to explain the subject of relativity can be useful:

\* In verse:

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Tāghūt (evil) ones: from light they will lead them forth into the depths of darkness. They will be companions of the Fire, to dwell therein (forever). (Baqarah/257)

As evident, God leads the believer from darkness towards light and the leaders of infidels, who are the idols, lead the disbelievers from light to darkness. This image of the believer and disbeliever movement in this verse can be questionable for the reader of the divine book that whether there is any contradiction in the verse? How can the first place of a believer be in darkness but the first place of an infidel in light? The answer is that here the direction is decisive. The following numbers can help to better understand this:



In this axis, one side is light and the opposite side is darkness. The believer, in his positive direction, is moving towards more light, and his previous position is darkness. In other words, assuming that the believer is in position +1 and reaches position +2 in the movement towards light, his current position is light compared to before and the position before darkness. But because the infidel is moving towards darkness, if he is supposed to be at point-2 and moves towards more darkness and reaches point-3, then the previous position is considered light for him. In this sense, the believer, no

matter how much he progresses in his spiritual path, finds his previous position displeasing.

Therefore, according to the subject of relativity, the great meaning of verse 257 of Surah Al-Baqarah can be understood.

\* Allah in the verse 28 of Surah Kahf says to the Prophet (PBUH):

And keep yourself content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, and his affair has become all excess. (Kahf/28)

Now the question arises that whether a person like the Prophet (PBUH) follows the adornment of the worldly life that God addressed His Messenger in this way? Is it possible that the Prophet (PBUH) was interested in the adornment of the worldly life? In response, it should be said that the meaning of the phrase "Adornment of worldly life" in the above verse is that the Holy Prophet (PBUH) was always concerned that more people would convert to Islam. And this is considered as the adornment of the life for the Prophet (PBUH). The same concern caused the Prophet (PBUH) to be exposed to divine reproach in Surah Abas. Because in that story, the Prophet (PBUH) was talking to a group of Quraysh elders that a blind man entered the parliament and at the moment, he was confronted with the grim face of one of the Banu Umayya people, and on the other hand, he was temporarily ignored by the Prophet (PBUH). Here, too, the Prophet (PBUH) was concerned that if the Quraysh elders converted to Islam, the

large population that followed them would also convert to Islam. And this negligence caused him to be exposed to God's rebuke (See: Boroumand, 2005: 113-124). Therefore, the Prophet (PBUH) always wanted more people to convert to Islam. It is from this point of view that in another verse, God addresses the Prophet Khatam (PBUH) and says:

It may be thou will kill thy self with grief, that they do not become Believers. (Shu'arā/3)

In another verse, He addresses the Holy Prophet (PBUH) and says:

Yet no faith will the greater part of mankind have, however ardently thou dost desire it. (Yūsuf/103)

Now, with this statement, the secret hidden in the phrase "the adornment of the life of the world" (Kahf / 28) can be understood, and here, too, the issue of relativity is considered a serious and fundamental issue. Therefore, if an innocent person tries to convert a large number of people to Islam in order to progress in his spiritual dimension, his effort is completely praiseworthy and pleasing to God Almighty. But this is considered a reprehensible and disgusting act for a person like the Prophet (PBUH); and that is because of the difference in the existential capacity of human beings. Therefore, this is where the difference between the status of the infallible (AS) and the non-infallible becomes apparent. If a non-infallible person falls asleep all night and does not perform the night prayer, it is not considered a sin for him, but for the infallible person (AS), God commands him to pray most of the night hours: Stand (to prayer) by night, but not all night, (Muzzammil/2)

Therefore, night prayer is obligatory for the infallible (AS) and recommended for the non-infallible.

Also, Amir al-Mu'minin Ali (AS) in describing the condition of the Prophet (PBUH) says that curtains were hung on the house of the Messenger of God (PBUH) with pictures engraved on it, so the Prophet (PBUH) said to one of his wives: Keep my eyes away that whenever I look at it, I remember the world and its ornaments (Nahj al-Balāghah, Sermon 160). Imam Ali (AS) goes on to describe the Prophet (PBUH): "It is the case that if someone hates something, he also hates looking at it and remembering it in his presence" (ibid.)

In this sense, the presence of curtains full of images in the house of a non-infallible person is considered normal and non-reprehensible. But the same thing is condemned for the Infallible (AS) and attention to the adornment of the life of the world.

Finally, with this statement about the existential capacity of human beings and the relativity of concepts and their explanation from the perspective of the Qur'an and hadiths, we find that the range of moderation in almsgiving is different for each human being. And each individual steps according to his existential capacity. In such a way that it is possible for a person to blame himself with a small amount of almsgiving and another person to spend the food that he desperately needs, with the intention of approaching God:

(Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks." (Insān/9)

Also, the Almighty God in the verse by no means shall ye attain righteousness unless ye give (freely) of that which ye love. (Al Imrān/92) coincidentally encourages man to increase his existential capacity to the

extent that he can give what he loves. In this regard, it should be said that in the method of feeding by the Ahl al-Bayt (AS), which is mentioned in the Sabab-e-Nuzūl of verse 8 of Surah Al-Insān, moderation in charity has been observed, but moderation at their highest level. This is while the family of the Prophet (PBUH) could go beyond the limits of moderation and use their prestige and social status among the people and borrow money from the rich of that time and give it to the poor, orphans and captives. However, they were satisfied with the same amount of almsgiving and observed the limit of moderation in almsgiving in their position and existential capacity.

### Conclusion

Through the present study, it was found that the context of the word in Surah Al-Insān and the word of God about Abrār is the context of praise. And the Almighty has praised giving food to the poor, orphans and captives by the infallibles, so it cannot be in conflict to the verse 29 of Surah Al-Isrā' in which it is recommended to observe moderation in almsgiving. On the other hand, the capacity of human existence can move so infinitely to the positive and infinitely to the negative. So that if one wants, he can reach the position of God's caliph on earth (Baqarah / 30). On the other hand, he can reach a lower position than cattle by committing vices (A'rāf / 179). As a result, the family of the Prophet (PBUH) also took steps towards giving alms according to their existential capacity and observing moderation in giving alms at their highest level. In this respect, their almsgiving was praised by God. Finally, the belief in a conflict

between this verse and that verse is rejected and unacceptable.

#### Notes:

\* Imam Ali (AS) describing the Prophet (PBUH) says:

He is the guide of the pious and the insight of the guided. He is the shining lamp and the blazing fire. His character is moderate, his religion is truth and guide, his words separate truth from falsehood and his judgment is accompanied by justice. (Nahj al-Balāghah, Sermon 94)

\* And I bear witness that Muhammad is His servant and His prophet. He sent him when the signs of salvation had disappeared and the ways of religion were closed. So, he revealed the truth and advised the people and guided them to the right path and commanded them in moderation. God May bless him and his family. (Ibid. Sermon 195).

Also, Imam Ali (AS) has addressed Ziyād in a letter: "Avoid overdoing and practice moderation. Think of tomorrow today. Keep as much wealth as you need, and give in advance the extra wealth for the day when you need it. (Nahj al-Balāghah, letter 21).

Also, Amir al-Mu'minin Ali (AS) says: "One who is moderate in spending will never become poor." (Nahj al-Balāghah, Wisdom 140).

٣. «وَلَقَدْ كَانَ (صلى الله عليه وآله) يَأْكُلُ عَلَى الْأَرْضِ وَ يَجْلِسُ جِلْسَةَ الْعَبْدِ وَ يَخْصِفُ بِيَدِهِ نَعْلَهُ وَ يَرْقَعُ بِيَدِهِ ثَوْبَهُ وَ يَرْكَبُ الْحِمَارَ الْعَارِيَّ وَ يُرْدِفُ خَلْفَهُ. وَ يَكُونُ السَّيْرُ عَلَى بَابِ بَيْتِهِ فَتَكُونُ فِيهِ التَّصَاوِيرُ، فَيَقُولُ يَا فَلَانَةُ لِإِخْدَى أَزْوَاجِهِ غَيِّبِي عَنِّي، فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَ زَخَارِفَهَا. فَأَعْرِضْ عَنِ الدُّنْيَا بِقَلْبِهِ وَ أَمَاتْ ذِكْرَهَا مِنْ نَفْسِهِ وَ أَحَبَّ أَنْ تَغِيبَ زِينَتُهَا

عَنْ عَيْنِهِ لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشًا وَ لَا يَغْتَقِدَهَا قَرَارًا وَ لَا يَرْجُوَ فِيهَا مَقَامًا، فَأَخْرَجَهَا مِنَ النَّفْسِ وَ أَشْخَصَهَا عَنِ الْقَلْبِ وَ غَيَّبَهَا عَنِ الْبَصَرِ؛ وَ كَذَلِكَ مَنْ أَبْغَضَ شَيْئًا أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ وَ أَنْ يُذَكَّرَ عِنْدَهُ» (نهج البلاغه، خطبه ١٦٠).

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## Comparing the Types of Knowledge (Ānas, Anba‘a, ‘Allama and Adrī) in the Holy Qur'an

Abbas Eghbaly<sup>1\*</sup>

1. Professor, Department of Arabic Language and Literature, Kashan University, Iran

Received: 2022/05/28 Accepted: 2022/06/06

### هم سنجی سویه‌های آگاهی (آنس، أنبا، علم و أدری) در قرآن مجید

عباس اقبالی<sup>۱</sup>

۱. استاد گروه زبان و ادبیات عربی دانشگاه کاشان، کاشان، ایران

دریافت: ۱۴۰۱/۰۳/۰۷؛ پذیرش: ۱۴۰۱/۰۳/۱۶

#### چکیده

#### Abstract

Verbal signs or strains that are responsible for expressing the concept; especially the words that are synonymous and apparently imply a similar concept, are among the subjects considered by the text-researchers of the Qur'anic verses. In this regard, examining some words from the semantic network of science, jurisprudence, news, awareness, taste, insight and tact, which are used in the meaning of knowledge, require a semantic research. In this article, the description and analysis of some words from a semantic network of "Allama", "Naba'", "Anas" and "Adrī", are discussed. And the elegant use of these words and their fields of application have been explained with a comparative research and comparison of the cases of using these words that convey the meaning of awareness. One of the achievements of this research is that in seemingly synonymous words, the verbal stems of Anba‘a, such as Anba‘a, Nabbi', Nabī, are used in news about occult important matters. And using words derived from "Dirāyat" such as "Adrī and Tadrī are in cases where it refers to spiritual matters and truths that cannot be realized with a glance or superficial attention. Therefore, the description or knowledge of facts such as "Hāqqah", "Aqabah" and "Laylat al-Qadr" are expressed with the expression "Adrīka" and they call the audience to thinking.

**Keywords:** Qur'anic Words, 'Allama, Adrīka, Naba', Nabī, Unseen.

نشانه‌های کلامی یا سویه‌هایی که عهده دار بیان مفهوم هستند؛ به‌ویژه کلماتی که در علوم قرآنی از «نظائر» به شمار می‌روند و یا مترادفند و به رغم اختلاف در لفظ، بر مفهومی متشابه دلالت دارند، از موضوعات مورد توجه متن پژوهان آیات قرآنی است، در این باره بررسی واژگانی از شبکه معنایی علم، فقه، نبأ، تنبہ، آنس، بصیرت، درایت که با وجود تفاوت لفظی، در معنای دانش و آگاهی به کار رفته اند پژوهشی معناشناسانه می‌طلبد. در این نوشتار از رهگذر توصیف و تحلیل واژگانی در شبکه معنایی «علم»، «نبأ»، «آنس» و «أدری» محور بحث قرار گرفته و با پژوهشی تطبیقی و مقایسه موارد کاربرست این واژه‌ها، ظرافت معنایی و زمینه‌های کاربرست آنها بیان شده است. از جمله دستاورد این پژوهش آن است که سویه‌های کلامی «أنبا، نبأ، نبی» در اخبار از امور غیبی و موارد شایان توجه به‌کار رفته است و کاربرست کلمات مشتق از «درایت» از قبیل «أدری، تدری» در مواردی است که به امور معنوی و حقایقی اشاره دارد که با نگاهی اجمالی یا توجهی سطحی به واقعیت آن پی برده نمی‌شود؛ از این رو، توصیف یا آگاهی از حقایقی مانند «حاقّة»، «عقبه» و «لیلة القدر» با تعبیر «أدریک» بیان شده‌اند و مخاطب را به درنگ و تدبیر فرامی‌خواند.

**کلمات کلیدی:** واژگان قرآنی، علم، أدریک، نبأ، نبی، غیب.



### Introduction

It is clear that the basic approach of the Holy Qur'an in guiding people is to invite them to thinking and accepting the facts based on awareness and knowledge. The frequency of words that are synonymous with words such as "ʿIlm", "Fiqh", "Nabaʿ", "Tanabbuh", "Anas", "Baṣīrat" and "Dirāyat", which are placed in semantic networks close to each other and of course with a certain elegance, indicates this approach. In this regard, the subtlety of meaning hidden in the relationship and difference in meaning of the two words "Anbaʿa" and "Adrī" which mean to inform; especially compared to the word "Aʿlam", conveys the rhetoric of these meanings. In this essay, these differences are explained; in analyzing the words used in the meaning of awareness, he tries to answer the following questions:

What is the difference in using words that mean knowledge?

What is the conceptual difference between the synonyms of "Nabaʿ" and "Dirāyat" from their synonyms?

#### Assumptions

In using the words, the consistency of words with tangible and intangible information is observed.

Usually, the information of words such as "Vision" can be realized with a simple imagination, but the belongings of "Tact" require time and in-depth observation.

### Background and necessity of discussion

Regarding the words related to consciousness in the holy Qur'an, the article "Semantics of the word "Science in Muʿallaqāt Sabʿ and the holy Qur'an from the perspective of semantic relations" by Shahla Bakhtiari and Hadiyeh Taqavi, which investigates the

semantics of science in Muʿallaqāt Sabʿ and the holy Qur'an. The result of this research is that the meaning of science in the era of ignorance was limited to information, experiences and a low level of human awareness toward the surrounding environment. This is while science is placed in the central point as a keyword, in which the words have been proposed with a special value and concept. (Science and Religion Research, Research Institute of Human Sciences and Cultural Studies, 5th year, number 1, spring and summer 2013: 1-20)

Another article is "Word and Existence: The Semantics of Nabī from Ibn Arabi's Mystical Existence" by Alireza Fazeli, Seyyed Mustafa Mousavi Aʿzam and Mohammad Ali Abbasi. In this article, the origin of the word "Nabī" and the fact that this "Nabī with A sound" (meaning news) is a branch of "Nubī with O sound" (meaning promote) is discussed. And it is stated that the word "Nabaʿ" refers to the importance of news, which is completely appropriate with the status of prophets and this possibility is strengthened by the verses of the Qur'an, especially:

"O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did." (Hujurāt: 6)

This holy verse did not say "News" because news of low-value events is not important (Philosophical Quarterly of Cognition, no. 83, 2019).

Another research that has been done about the words of the Qur'an is the article "Reviewing the interpretation of verses of the Holy Qur'an based on the phenomenon of syntactic substitution" by Abbas Iqbali. Among the results of this research is that in the Holy Qur'an,

all kinds of substitutions have been used, and the commentators; especially, Fakhruddin Rāzī in *Mafātīh al-Ghayb* has discussed the meaning of these substitutions. He has shown that these substitutions are sometimes effective in creating harmonious intervals and creating music that fits the meaning of the verses, and often have shades of meanings such as exaggeration, encouragement, reasoning to alternative descriptions (Scientific Quarterly of Interpretive Studies 2021, Issue No. 45, University of Qom). However, despite the frequency of words such as *Ānas*, *Nabaʿ*, *Adrī*, and *ʿAllama*, which are used in the Holy Qur'an in the semantic network of becoming aware or informing, we did not find any research that discussed the semantics of these words; therefore, the current essay that deals with this issue is innovative in its own way.

### Theoretical foundations of research

In using words for awareness and knowledge, the Holy Qur'an uses words such as "*ʿIlm*", "*Fiqh*", "*Nabaʿ*", "*Tanabbuh*", "*Anas*", "*Baṣīrat*" and "*Dirāyat*", the substantive difference in the meaning of these words and their rhetorical elegance has become the basis for the discussion of aspects, analogies and synonyms in the Qur'an. However, the semantic affinity of some words has strengthened the linguistic phenomenon of synonymy and caused it to be proposed as a problem about Qur'anic vocabulary. In this context, some deny the phenomenon of synonymy and some believe in the existence of synonymy. (See: the article "Study of Synonymous Symbols and Their Analysis in Tafsir Majma' al-Bayān" by Mohsen Qasimpour, Abbas Iqbali and Marzieh Salehi,

published in the Scientific Journal of Qur'an and Hadith Research, No. 7 (summer and autumn 2010). In this essay, due to limited space, we will limit ourselves to the words of Bint al-Shāṭī, who says: "There are no words in the Qur'an that can be replaced by other words." (Bent al-Shāṭī, 226-253) The words that are synonyms are actually close in meaning.

Paying attention to the details of such words, which are almost synonymous, strengthens the hypothesis of the harmony of these words with their dependents and this is not unrelated to the rhetorical beauty of the verses. To explain this important issue, some examples of these arrangements and rhetorical beauty in using the words (*Ānas*, *Anbaʿa*, *ʿAllama* and *Adrī*) have been represented in the holy verses of the Qur'an.

## 1. Discussion's data

### 1-1. 'Ilm

In the Holy Qur'an, the word "*Ilm*" and its nominal and verbal derivatives are used about 775 times in the verses. From this figure, 161 times, the adjectives "*Ilm*" and "*Alīman*" are mentioned about the divine essence (Iqna website). In addition to being used about God, this word is also used about angels, for example, according to the verse: We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. (Al-Baqarah: 32) Angels use the word "*Ilm*" i.e. Knowledge" in their address. Regarding humans, the Holy Qur'an considers knowledge and wisdom to be the criteria for pursuing affairs and says: (O man), follow not that whereof thou hast no knowledge. Lo! The hearing and the sight and the

heart - of each of these it will be asked. (Isrā‘: 36)

In the Qur'an, the word science is used in the meanings of knowing something, seeing, permission, religion, reason and proof, prophecy, distinguishing and grace (Islam Web) in the verses that talk about human knowledge, some of them are as follows:

Awareness of tangible things: for example in the verse: And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out there from twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth. (Al-Baqarah/60), drinking water is one of the tangible things, and the awareness of Moses' people about this phenomenon is expressed by the term "science".

A: Knowing things that only imagining them is enough to know them: And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie. (Al-Imrān/61) The recognition of the arguing person is realized by mere imagination.

B: Knowing things that anyone can understand them: Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed. (Zumar: 9) Everyone understands the inequality between the wise and the ignorant.

C: Identification related to the affairs of this world: And know that your possessions and your children are a test, and that with Allah is immense reward. (Anfāl: 28) Knowledge of property and children and attachment to them is one of the worldly affairs.

D: In remembering a point: He said: Know ye what ye did unto Joseph and his brother in your ignorance? (Yūsuf: 89)

Here, to remember the behavior of Yusuf's brothers with him, He used the word "Know".

E: Declaring complete ignorance of what God the All-Knowing informs:

They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise. (Al-Baqarah/32) The expression "We have no knowledge" conveys the ignorance of the angels.

## 1-2. Naba‘

The word "Naba‘" has been used in different verses of the Qur'an in various forms such as "Naba‘" (An‘ām/27 and Naba‘:2), "Anbi‘" (Baqarah/33), "Anbā'" (Hūd/44), "Nabba'" (Tawbah/94), "Naba‘tu" (Yūsuf/37), "Yunabba'" (Qīyāmat/3).

The common theme of the verses in which the word with the same root as "Naba‘" is used is to inform about unseen matters, for example, in the following verse, with the additional combination of "Anbā‘ al-Ghayb" it clearly refers to the unseen and says:

"That is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon)." (Al-Imrān/44) The

pronoun "That" refers to news from the past and related to Zakariya, Yahya, Maryam and Jesus (PBUT), which are matters of the unseen and are not known except through revelation (Zamakhsharī 1413: 1/362). In this way, the words with the root of "Naba'" have been used in the news about intangible and supernatural matters, and of course, they are worthy of attention. This statement is confirmed in the verse: Hath he knowledge of the Unseen so that he seeth? Or hath he not had news of what is in the books of Moses. (Najm/35-36)

The expression "lam Yunabba'" is given after a verse that is asked in the form of an interrogative interpretation of occult science.

Also, revealing the hidden and secret speech of the Holy Prophet (PBUH) with one of his wives is expressed as "Nabba'at" and says: When the Prophet confided a fact unto one of his wives and when she afterward divulged it and Allah apprised him thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me. (Tahrīm/3)

"Nabba'at Bih": means [the Prophet's wife] revealed to Aisha (Zamakhsharī 1413: 4/565), in this verse the word "Naba'" is against "Asarī" (secretly said) and at the end of the verse this informing is attributed to God (Nabba'anī al-Khabīr al-Hakīm) which undoubtedly took place through revelation, which is an unseen matter.

In the verse: But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings. (Naml/22) Hoopoe's

description of the Queen of Sheba, who was far away from Prophet Solomon (PBUH) and unknown to him, was considered one of the occult matters, is expressed with the word "Naba'":

Zamakhsharī paid attention to this semantic feature of the word "Naba'" and said: "Naba'" is news that has a special position (importance). Certainly, if in this verse, instead of "Bi Naba'", the expression "Bi Khabar" was used, it would be correct and it would also convey the meaning, but in order to comply with the description of the present tense, He used the word "Naba'" which has an additional meaning. (Zamakhsharī 1407: 3/360).

Another example: They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do. (Tawbah/94)

Also, the words "Nabba'" and "Yunabba'" are used in the direction of the news of unseen matters: in this verse, the interpretation "Nabba'an Allah" is because God Almighty, through revelation, revealed their history and the evil and corruption within them, which is one of the unseen affairs, to his prophet (Zamakhsharī, 1407: 2/302).

In the verse: "Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before)." (An'am/34) The phrase "Naba' al-Mursalīn" deals with the history of the

prophets and what suffering they saw in the perseverance of the polytheists (Zamakhsharī 1413: 2/19). For sure, one of these cases is to inform about unseen matters.

Also in the verse: He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide. (Al-Baqarah/33) It is related to making people aware of names. In the interpretation of the verse, they have considered the meaning of names to be the truth of existence. (Tabataba‘i, 1405: 1/133) And it is mentioned in Zamakhsharī’s commentary that the meaning of names was the name of the creator who taught Adam that the name of this is horse and the name of that is camel and... (Zamakhsharī, 1413: 1/126) Whatever it is, it was unknown to the audience (Adam (PBUH)) and was one of the hidden secrets.

And in the verse: He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter. (Yūsuf/37)

The dream interpretation by Prophet Yūsuf (PBUH) is among occult news and shown with the word "Nabba‘tu" on the basis that his dream interpretation and prophecy are examples of occultism. (Zamakhsharī 1413: 2/470).

Also, in the warning about immoral news, words with the same root as "Naba‘" are used and He says: O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some

folk in ignorance and afterward repent of what ye did. (Hujurāt/6)

Because He informs about an event that is unknown to the audience and is considered unseen.

Another case: the report is about the Resurrection, which is imperceptible and can only be known through the intermediary between the unseen world and intuition, that is, divine revelation and the Holy Prophet (PBUH). Therefore, in the verses that talk about the resurrection and its conditions, words derived from Naba‘ are used, such as the following verses:

Verse "(It is) of the awful tidings" (Naba‘: 2) Fakhr Rāzī in the interpretation of this verse refers to God's unseen knowledge and in the explanation of the word "Naba‘" he mentioned "They were asking each other about the subject of resurrection" (Rāzī, 1990: 31/3 and 4) It is clear that the resurrection and its quality are unseen matters. Therefore, in the continuation of these verses, God Almighty describes the tangible phenomena, i.e. the creation of the earth and the mountains, in order to prove the ability to realize the resurrection.

Another verse: On that day man is told the tale of that which he hath sent before and left behind. (Qīyāmat/13)

The meaning of the phrase "That which he hath sent before and left behind" is the good and evil that a person has sent in advance, or the good and bad traditions that he has established and followed after him, that God informs them about what they have done and forgotten. (Zamakhsharī 1413: 4/661)

Another verse: Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord!

ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah. (Taghābun/7)

In these verses, awareness of human actions, after the event of resurrection, which is an unseen matter, is expressed with the words "Yunabba'" and "Latunabba'unna".

In addition to these, it is clear that referring to the Holy Prophet (PBUH) and mentioning other great prophets (PBUH) with the description of "Nabī" with the singular word in the verses (Al-Imrān: 6/, Anfāl/65 and 70, 64, Tawbah/7, Aḥzāb/6, 28, 45, 50, 50, and 59, Mumtaḥanah/12, Taḥrīm/3 and 9) and the plural interpretation of "Nabīyūn" in the verses (Baqarah/136, Al-Imrān/84, Mā'idah/45) and the word "Anbiyā'" in the verses (Al-Baqarah: 9/112, 181, 155, Mā'idah/20) and the repetition of these words, which are reminiscent of the unseen world, emphasize the fact that prophets are responsible for conveying important messages and news, the news that reaches them from the unseen world. Therefore, in accepting the invitation of the Prophet (PBUH) and acknowledging the authenticity of the Qur'an, faith in the unseen is counted as a sign of the pious, and He says, "Those who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them..." (Baqarah/3) and repeating these words on different occasions; especially since the Prophet (PBUH) has been referred to many times with the title of "Nabī"; it draws the audience to a definite reality, that is, "Unseen"; because the foundation of revelation, monotheism, resurrection, and the premise of believing in these matters is faith in the unseen.

Also, in the dictionary, the word "Tanabbu'" means "to inform about the future, predict, forecast, to speak of the knowledge of the unseen, to claim Nubuwwah or prophecy" (Ibn Manẓūr: 1/163), the common facet of all these words is the meaning of "To speak from the unseen."

### 1-3. Ānas

One of the words used in the verses of the Qur'an in the meaning of knowledge is the word "Ānas", like the verse: Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner. (Nisā'/6)

The word "Ānas" is one of the words that convey the concept of awareness and knowledge, and its difference with the word "Alima" is that in the word "Ānas" it means knowing tangible phenomena through familiarity and close knowledge. In this regard, Ibn Manẓūr has mentioned the following word: Ānas Al-Shay': He felt it. Ānas Al-Shakhṣ: He became familiar with him, saw and looked at him (Ibn Manẓūr: 6/15) It is stated in the interpretation of Mafātīḥ al-Ghayb: Īnās means impeachment and metaphor for explanation (Zamakhsharī 1413: 2/473.) Another meaning of "Ānastum" is "Araftum" and some say it means "Ra'aytum". And the original meaning

of the word "Īnās" is to see that the same meaning is mentioned in the verse "He saw in the distance a fire" (Qaṣaṣ/29) (Rāzī 1990: 10/153).

#### 1-4. Adrī

One of the words used in the Holy Qur'an in the field of identifying and recognizing God and man - not angels - is the word derived from the root "Dirāyat" which is found in the 26 verses of the Qur'an as "Adrī", "Tadrī", "Darī" And "Nadrī".

"Adrī" is a Thulāthī Mazīd verb derived from the root "Darī" and from the infinitive "Dirāyat". It is stated in Lisān al-Arab: "Adraytahū" that is, I informed him. (Ibn Manẓūr: 14/254) In this semantic network, interpretations and terms such as Dirāyat al-hadīth, in hadithology, is the knowledge with which the truth of the narration, types, rulings and conditions of the narrators and the types of priorities and matters related to it is known (Wikipedia). Examining the use of the word "Adrī" instead of "A'alm", it becomes clear that this type of use, which is considered as an example of the linguistic phenomenon of lexical substitution in the language of the Qur'an, is not far from a rhetorical point. The subtlety of this use can be seen by comparing the verses that have these words.

Commentators in the interpretation of the verses that include the expression "Mā Adrāka i.e. What do you know?", after stating the literary point of the verse, comment on whether the word "Mā" is negative or interrogative, and interpret the verse based on each of the possibilities. (See: Fakhr Rāzī, Al-Mafātīh al-Ghayb, Zamakhsharī: Al-Kashshāf and Tabataba'i: Al-Mizan fi Tafsir al-Qur'an) In a hadith from Imam Baqir

(AS), it is mentioned: "Wherever the expression "Mā Adrāka" appears, it means "You don't know" (Qomi 1404: 2/423).

Using the irony "Mā Adrāka" shows the utmost importance of a thing and sometimes by honoring the value and dignity of that thing, it also puts fear in one's heart (Zamakhsharī, 1407: 4/598). For example, Tabataba'i says in the commentary of the verse "Ah, what will convey unto thee what the Consuming One is!" (Humazah/5), he said: "This sentence conveys the reverence and awe of "Huṭamah" (Tabataba'i 1974: 20/359). Here, for further explanation, the verses that have this interpretation are given and explained:

1. Mā Adrāka Mal Ḥāqqah: Ah, what will convey unto thee what the reality is! (Al- Ḥāqqah/3)

"Ḥāqqah" is the cognate of the word "Ḥaqq" and it means the resurrection; because the resurrection is a fixed and undeniable truth, or because on the Day of Judgment, everyone will be given the right of good and evil, they called it Ḥāqqah. (Ibn Manẓūr, 1414: 1/54; Tabataba'i, 1417: 19/392). Fakhr Rāzī also mentioned the expression "Mā Adrāka Mal Ḥāqqah": He taught you what Ḥāqqah is? It means you don't know about its magnitude. This Ḥāqqah is so great and intense that no one's knowledge and imagination can understand it (Rāzī, 1990: 30/91).

2. Mā Adrāka Mā Saqar: Ah, what will convey unto thee what that burning is! (Al-Muddaththir/27)

"Saqar" is one of the names of hell. The purpose of using "Mā Adrāka" for Saqar is to scare; because later, He explains that "Saqar" does not leave anything from the bodies of the infernal (Rāzī, 1990: 30/178).



3. Mā Adrāka Mā Sijjīn: Ah! what will convey unto thee what Sijjin is! (Muṭaffifīn/8)

The best meaning that comes to mind for "Sijjīn" is that it is the exaggeration of "Sijn" meaning imprisonment, and the verse means "whoever enters there, there is no way out and there is no escape for him". And the expression "Mā Adrāka" is to create fear (Tabataba'i 1974:20/232).

4. Mā Adrāka Mā 'Illīyūn: Ah, what will convey unto thee what 'Illiyin is! (Muṭaffifīn/19)

"'Illīyūn" means - as mentioned above - high degrees and homes close to God Almighty. (Tabataba'i, 1974: 20/45)

5. Mā Adrāka Ma al-Ṭāriq: Ah, what will tell thee what the Morning Star is! (Ṭāriq/2) To honor the star that He swears by, God Almighty refers to one of its characteristics, namely "Ṭāriq", and with the expression "Mā Adrāka Mā..." He shows the greatness of dignity of "Being Ṭāriq" (Zamakhsharī, 1407: 4/734)

It has been narrated from Ḍahhāk ibn Muzāḥim: Imam Ali (AS) was asked about the meaning of "Ṭāriq", he said: "It is the best star that is in the sky and people do not know it, and indeed it is called "Ṭāriq"; because its light penetrates the heavens, one after the other, up to the seven heavens" (Ṣadūq: 2/577).

6. Wa Mā Adrāka Mal 'Aqabah: But he hath not attempted the Ascent" (Al-Balad/11)

In this phrase, the word "Iqtiḥām" is omitted before the word "'Aqabah", and the expression "Mā Adrāka" is to pay attention to "'Aqabah" in order to give greatness to the matter of religion (what is on one's neck) (Rāzī 1990: 31/168. Tabataba'i 1974: 20/294)

"Wa Mā Adrāka Mā Laylat al-Qadr" (Qadr: 2): Ah, what will convey unto thee what the Night of Power is! The phrase "Mā Adrāka..." refers to the fact that your wisdom does not reach the ultimate understanding of your virtue and the end of its dignity. (Rāzī, 1990: 30/32)

"Mā Adrāka Ma Al-Qāri'ah" (Qāri'ah/3) means you do not know this Qāri'ah because it is so intense that no one's imagination and understanding can reach it (Rāzī, 1990: 32/38).

The expression "Wa Mā Adrāka" is an irony that conveys the magnificence of a matter and that it is superior to descriptive description (Tabataba'i, 1974: 20/227).

"Wa Mā Adrāka Mā Yawm al-Faṣl" (And what will convey unto thee what the Day of Decision is!) (Mursalāt/14)

"Wa Mā Adrāka Mā Yawm al-Dīn" Ah, what will convey unto thee what the Day of Judgment is! (Infiṭār/17)

"Thumma Mā Adrāka Mā Yawm al-Dīn" Again, what will convey unto thee what the Day of Judgment is! (Infiṭār/18)

The word "Adrāka" in the above verses means "Yawm al-Faṣl, Yawm al-Dīn", one of the names of the Day of Resurrection, which is described with the expression "Mā Adrāka" in order to honor the dignity of that day.

The important point in this essay is that what is the difference between "Dirāyat" and "'Ilm" and why is the term "A'lam" not used instead of "Adrī"?

Undoubtedly, both verbs have a similar meaning with a little tolerance, and both mean to inform. However, in some Persian translations of the Qur'an, the expression "Mā Adrāka" has been translated into "What do you know?" (see: Ansarian, Ayati and Makarem's translation) which is worthy of



criticism and some like Elahi Qomshei and Foladvand have correctly translated "What... informed" because the word "Adrī" comes from the root "Darī" (was informed) in the new morphological context. It has a transitive meaning and means "He informed". The subtlety of this structure is that it belongs to this knowledge, which means Laylat al-Qadr, or "Hāqqah" or "Sijjīn" and.... is known to the speaker (God Almighty), but the audience of this interpretation is not informed. Why Instead of "Aʿlam" the word "Adrī" is used. In comparing the verses where these two words are used, the rhetoric of this interpretation becomes clear:

In the Qur'an, more than ten times the combination of "Mā Adrāka" has been used, and this type of error can be counted for the ways of expression of the Qur'an. Wherever in the Qur'an the expression "Mā Adrāka" is used, it is about something that was informed to the Prophet, and where the expression "Mā Yudrīka" is used, it is related to something that the Prophet was not informed about, such as "Ma Yadrīka, La'alallah Al-Saa'atah Gharib" How canst thou know? It may be that the Hour is nigh. (Shurāʾ/17) (Rāzī, 1990: 32/68).

The purpose of these kinds of speeches is to draw the believers' attention to important issues that they have not thought about in depth until now. It is also intended to create more reflection and thinking, or at least to take that phenomenon more seriously. Most of the subject of this "Mā Adrāka" is the transcendental matters and understanding such as the quality of Hell and Judgment Day:

Say: If Allah had so willed I should not have recited it to you nor would He

have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense? (Yūnus/16)

But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book. And knew not what my reckoning! (Al-Hāqqah/25-26)

It can be seen that in the words derived from the infinitive of Dirāyat, the morphological structure of "Adrī" (to know) and their repetition is a sign of strengthening and emphasizing the content, and the subject (object) of it is unseen things. In other words; it is known that this interpretation means facts such as Hāqqah, Saqar, Yawm al-Faṣl, Yawm al-Din, Sijjīn, ʿIllīyūn, al-Ṭāriq, ʿAqabah, Laylat al-Qadr, al-Qāriʾah, and al-Ḥuṭamah, some of which, such as "Hāqqah", "al-Ṭāriq" and "al-Qāriʾah" are omitted adjectives. And some, such as "Yawm al-Faṣl", "Yawm al-Din" and "Laylat al-Qadr" are additional combinations and the title of a period of time, and all of them are related to the Day of Resurrection, which are transcendental and imperceptible phenomena, and their understanding requires consideration and acknowledgment. It is not possible to express the Qur'an except through revelation and thinking in its expression.

Also, in the verses that do not talk about the events of the Day of Judgment, or are related to God's will, or are given in the form of a condition, or are news from revelations, all of these need consideration and understanding, such as:

Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it

(came to me). Have ye then no sense? (Yūnus/16)

Say: I am no new thing among the messengers (of Allah), nor know I what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner. (Aḥqāf/9)

And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path. (Shurā'/52)

Or it is about events or situations that will happen in this world and in the future, or are related to the Day of Resurrection. Such as:

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. (Anbiyā'/109)

Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware. (Luqmān/34)

And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced. (Jāthīyah/32)

And we know not whether harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them. (Jinn/10)

## Conclusion

Analyzing the words such as "Ānas, Anba'a, 'Ilm and Adrī", which are used in the verses of the Holy Qur'an in the sense of awareness and inform, shows

that the word "Ānas" means to know a tangible phenomenon that is to know it closely.

The word "Naba'" is used in cases where the subject of the news was an important and significant matter.

The word "'Ilm", which is shared by God, angels and humans, is used in the knowledge of things such as tangible things, worldly things, reminding or reprimanding.

The words derived from the infinitive of Dirāyat, such as the verbal stem "Mā Adrāka" are used about topics that are mostly questions of transcendence and far from understanding, such as the quality of Hell and Resurrection, and also have great dignity, and with the intention of creating fear or paying attention to the audience about the dignity of a matter and emphasizing a tact in them.

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## Explaining the Epistemology of Change from the Perspective of Qur'an (Deconstructive Analysis on Change and Motion)

Heidar Esmailpoor<sup>1\*</sup>

1. Assistant Professor, Department of Educational Sciences (Islamic Philosophy and Education), Payam-e Noor  
University of Tehran, Iran

Received: 2022/05/23, Accepted: 2022/07/25

### تبیین معرفت‌شناسی تغییر از دیدگاه قرآن (تحلیلی و سازانه درباره تغییر و حرکت)

حیدر اسماعیل‌پور<sup>۱</sup>

۱. استادیار گروه علوم تربیتی (فلسفه و تربیت اسلامی)، دانشگاه پیام نور، تهران، ایران

دریافت: ۱۴۰۱/۰۳/۰۲؛ پذیرش: ۱۴۰۱/۰۵/۰۳

#### Abstract

The purpose of this research is to explain time based on the constructivist view of substantive motion. This activity has been done in a deconstruction manner. It is the deconstruction, re-reading, and analysis of any subject by decentralizing it and achieving dimensions of the subject that are often overlooked. In general, theories of time are divided into two categories: theories of substantive change, which consider change to be related only to the appearances and names and the superficial layers of the system and all its phenomena, and theories that consider time made by the substantive motion and fundamental change and evolution of phenomena. By challenging the themes in the view of the change of nature, the space was paved for the view to emerge on the constructivism of the transcendent purposeful substantive motion. According to the constructivist approach of purposeful substantive motion, all phenomena of existence, and especially human beings, are moving in the path of the Creator according to their need and poverty. The centralization of the approach to the constructivism of the substantive motion has implications for education. Thus, education is more and more a religious nature and according to the substantive motion, the universe, based on its inherent nature, needs a stimulus that is being created and invented every moment in order to be able to form a momentary identity of the world and man. And the accidental world is an inherent occurrence (not a time occurrence).

**Keywords:** Change, Deconstruction, Material System, Infinite World, Monotheistic System.

#### چکیده

قصد این تحقیق و واکاوی، تبیین زمان بر مبنای دیدگاه برساخت‌گرایی حرکت جوهری است. این فعالیت با شیوه و سازای انجام شده است. و سازای، بازخوانی و تجزیه و تحلیل نمودن هر موضوعی از طریق مرکز زدایی از آن و دستیابی ابعادی از موضوع است که به طور معمول نادیده گرفته می‌شود. در مجموع، نظریه‌های زمان به دو دسته تقسیم می‌شوند: نظریه‌های تغییر ماهوی که تغییر را صرفاً مربوط به ظواهر و نام و لایه‌های روین نظام هستی و تمامی پدیده‌های آن می‌دانند و نظریه‌هایی که زمان را برساخته حرکت جوهری و تغییر و تحول بنیادین پدیده‌ها در نظر می‌گیرند. با به چالش کشیدن مضامین مندرج در دیدگاه تغییر ماهیات، فضا برای به میدان آمدن دیدگاه بر ساخت‌گرایی حرکت جوهری هدفدار متعالی هموار گردید. بر اساس رویکرد برساخت‌گرایی حرکت جوهری هدفدار، تمام پدیده‌های هستی و خصوصاً انسان با توجه به نیاز و فقر وجودی سراپا در حال حرکت در مسیر خالق یگانه‌اند. مرکزیت یافتن رویکرد بر ساخت‌گرایی حرکت جوهری و بنیادین دلالتهایی برای تعلیم و تربیت دارد؛ بدین ترتیب که تعلیم و تربیت بیش از پیش ماهیتی دینی و بر طبق حرکت جوهری، جهان هستی بر اساس فقر ذاتی خود نیازمند محرک قیومی است که هر لحظه در حال آفرینش و ابداع باشد تا بتواند هویت لحظه‌ای و سیلانی جهان و انسان را شکل دهد و جهان حادث به حدوث ذاتی (و نه حدوث یا قدیم زمانی) است.

**کلمات کلیدی:** تغییر، و سازای، نظام مادی، دنیای نامحدود، نظام توحیدی.

\* Email: haydar592001@yahoo.com

## Introduction

What is motion and change is one of the issues that have attracted the attention of the most prominent philosophers and each of them has tried to explain the concept of motion and change according to their type of discussion and thought. It would not be appropriate to say that no contemporary philosopher has pondered this concept as much as Martin Heidegger (Heidegger, 1977: 18). With the beginning of the contemporary era, the attitudes changed towards the philosophy of change and motion, and more attention was paid to analysis and depth, as well as its purposefulness in the face of aimlessness with a postmodernist perspective. On the one hand, this change is based on the views of the general plan based on anthropological principles and great thinkers such as Heidegger, Derrida, etc., and on the other hand, the views are based on the coherent and connected view of great people such as Mulla Sadra. For this reason, new issues in the field of change and motion were formed with a postmodernist view and the weakening of meta-narratives. Philosophers before Mulla Sadra, such as Farabi, Ibn Sina, Sheikh Ishraq, and Mirdamad, considered motion in the categories of how many, how, where and when, and therefore considered motion and evolution in the substance of the object to be impossible. But according to the substantive motion, movement and moving existence are the same outside, which is the same as transient and fluid existence, and the fluidity and transience of motion is necessary for the moving existence (Mulla Sadra, 1410: 61).

Constant change and motion is so common in our lives that it has almost defeated description and analysis. It can

be seen in a general way that is constantly changing. And change in things is accompanied by problems and challenges. One of the most complex issues is the issue of continuity of change. How can a thing have incomplete talent and power and remain similar to something? Some believe that change is a continuous process and has also emerged despite time. But another group believes that the only way to feel change and motion is as a discontinuous perception of it (Stanford Encyclopedia, 2020).

Contemporary approaches of thinkers in religious texts indicate the emergence of a relatively new idea about motion and change. The common aspect of the new approaches is that motion and change is not a substantive state in appearance, but in a way based on a purposeful construction based on a religious, divine attitude that leads to the ultimate transcendence of man. These approaches can be described as divine purposeful construction based on human excellence. Criticisms of constructivists from the perspective of substantive and apparent change have caused its influence on the study of change to be somewhat altered and shaken. In a way, we now see an inherent tension between the view of superficial motion and change and the constructivist approach to purposeful and divine change and motion. Changes in perspectives to the types of change are extremely important for education because it fundamentally creates different theories about education based on the type of change and motion. Therefore, the questions that this study seeks to answer are:

1. What is the nature of change and motion based on the approach on the constructivism of purposeful and essential motion?

2. What are the characteristics of motion in this motion approach?

3. What are the criticisms to the view of the superficial change of the phenomena of the universe from the perspective of the constructivist approach to change the purposeful divine essence?

4. Is it possible to present the concepts contained in the view of superficial and apparent change and the view of constructivism of purposeful and transcendental change in a new concept?

5. According to the constructivist approach to change and motion, what changes are taking place in the nature of education?

In deconstructing the approach of substantive motion, it should be noted that the effect of understanding the Qur'an and transcendent wisdom on each other is a reciprocal and two-way effect. The founder of the view of the substantive motion refers to the Qur'an about a thousand times during his travels. In fact, his writings are full of verses and hadiths (Mulla Sadra, 1984)

## Background

A review of the records shows that no research has been conducted on this topic; of course, we can refer to some internal and external researches that have used deconstruction method. In a study (Shaghool et al., 2019) they believe that from Derrida's point of view, the origin of the Western metaphysical tradition from Plato to Husserl is the primary position of another political antagonism. By criticizing examples of this antagonism, Derrida seeks to create a different policy. In another study, Karimi Gildeh et al. (2016) deconstructed individual differences in order to achieve educational justice and critique the

results based on the Habermas reconstruction approach. Deconstruction, by casting doubt on this common view, reveals the need to shift the poles of conflict. From the perspective of reconstructive critique, some aspects of conflict are a source of creativity and should not be deconstructed.

In another paper, Parallel Kavula Sikirivwa (2020) in an article defined and explained the meaning and importance of "Deconstruction" in modern critical theory. The results show a reflection of what "Deconstruction" is as a theory of reading the text, and show the philosophical foundations of Derrida's deconstructed thinking by Plato, Martin Heidegger, and Ferdinand Saussure. This article shows how "Deconstruction" can be used in various fields of study today and the field of philosophy is one of these fields. In a study entitled Deconstruction as a Methodology and Way of Thinking (2021), Demin Wang considers structure, perception, contrasting poles, structuralism, and nihilism as concepts related to "Deconstruction." Also in this field, deconstruction is a kind of philosophy that shows how man understands the meaning and deals with its creation.

## Research method

The concept of "Deconstruction" is one of the basic concepts of contemporary philosophy of science and epistemology and a new approach in the field of qualitative methods that has many applications in various sciences and can be used as a qualitative method to study various phenomena and concepts. Deconstruction is usually considered as a deconstructive critique of philosophical texts and in Persian

translations of this term "Derrida" is also seen (Bahadori et al., 2019: 53).

The logic of choosing a deconstructive method for its current research is that it seems that theories and researches in the field of change and motion in the contemporary era are influenced by a superficial attitude and also need to study deep change with a purposeful and divine view. Based on these two perspectives, studies have been conducted to look at changes in appearance or purposeful infinite changes. At different times, and especially before the postmodern period, there have been changes in nature with a religious approach and in the appearance desired by thinkers, including the peripatetic, which has been due to the kind of philosophical view of phenomena. With the beginning of the postmodern period, the period of localization, hesitation in ideas and meta-narratives was introduced. But as we know, theories and researches of change and motion have been influenced by two other things, which are the approaches of change and superficial motion without purpose and religious excellence, as opposed to the approaches of change and motion of purposeful essence with the divine approach. In other words, anthropological knowledge versus human knowledge attached to theological knowledge. Is the discovery of meaning and truth in the field of change and motion and based on anthropological knowledge and involves using the rationality limited to human wisdom or, in addition to wisdom, theological knowledge that constructs the comprehensive meaning and truth of change?

The approach of apparent and aimless change considers motion and change only in appearance and nature.

But the approach of profound purposeful divine change and motion, as a rival approach, focuses on the monotheistic view and knowledge, and believes that change and motion are monotheistic constructions. However, in this paper, using the method of deconstruction and center-margin displacement, motion and change are examined according to the monotheistic and divine constructivist approach. The deconstruction method includes the following seven steps:

1. Considering a text;
2. Recognizing the poles of contradiction in the text;
3. Staining the poles;
4. Placing the text in the context;
5. Inverting the poles of contradiction;
6. New conceptualization and;
7. Transcendental analysis (Bagheri et al., 2010: 423- 427);

While doing the quest, each of these steps is explained.

### **Step 1: Considering a text**

The first step in deconstruction is to consider a text. The text in the deconstruction approach is any printed, visual, or audio product that can be read, seen, or heard; for example, an article, book, movie, painting or song (Bar, 2016). The context in deconstruction approach is more than written texts. Therefore, the subject of research, which is change and motion, is itself considered as a text. Of course, in this issue, there is also a written text, that is, the superficial and apparent change of the phenomena of the universe, which has been reflected in it by thinkers and philosophers. But if such a written text did not exist, it would still be possible to consider a purposeful, transcendent, and divinely oriented change and motion as the text. In this study, change and motion are considered as text. Also, the written

works and researches on change and motion are other texts in this research.

## **Step 2: Theoretical foundations and recognizing the opposite poles in a text**

The second step in the deconstruction method involves identifying the poles of contradiction in the text. "In any structure or text, there is a contradiction between two poles. (Bagheri et al., 2010: 405) Accordingly, one of the deconstruction policies will be aimed at recognizing the poles of conflict in a text.

The issue of time is even more important today, despite the many different concepts that have been discussed by philosophers. Approaches to the philosophy of time can be attributed to the unitary view that unites our daily experiences of ourselves and the world with time (von Bader, Schilling, Bergson, Heidegger), pluralism, or the contemporary tendency that reduces time to many different concepts (Vikor) and divides it to the group that considers the concept of time with a relative or historical tendency. (Najba, 2020)

In the research methodology, three categories of approaches were distinguished in the field of motion and change. On the one hand, there are views that consider change and motion as formal and apparent and do not consider a specific goal for it. And on the other hand, there are views that consider change and move not as a superficial situation limited to the superficial affairs of the phenomenon. But they consider it as a phenomenon that has been constructed in a way based on purposeful divine science and knowledge and unlimited deep knowledge related to monotheistic knowledge. The first approaches were

provided by motion and change with an apparent and partial structure. These theories explain the material change and motion. The second approaches discuss what change and motion mean and how change and motion change dramatically based on purposeful views based on religious knowledge (Najafi Fara, 2015). Accordingly, in the context of change and motion, we can speak of the opposite dichotomy of "Partial, Superficial and Material Change and Motion" and "Change and Motion as a Purposeful and Divine Epistemological Structure". These two types lead to two other types of attitudes, such as "Partial Change and Motion as Transient and Limited" and "General Change and Motion as Meaning and Infinity".

In the following, after describing the two poles of "Partial and Superficial Motion and Change" and "Constructed Motion and Change"; we will examine these two poles.

## **The era of change as a point of view is fluid and aimless**

There are very different approaches to the dimensions, quiddity, quality and the boundaries of change and motion, and many of them are in conflict with each other. Most approaches focus on the limited dimensions of change that provide individuals with information and the ability to understand an aspect of change and motion. According to many people, change and motion in the contemporary era and even beyond, is related to the pattern governing research of change and motion (Nazari et al., 2019: 379). This is not the time to be understood based on existence; rather, it is existence that is understood in terms of time, and this is exactly the opposite of the dominant approach in philosophy and metaphysics. But



before that, the question should be raised, how and where do we understand existence? (Heidegger, 1973: 218) From Heidegger's point of view, because we think of existence not on the horizon of time but as an eternal and unchangeable thing, our thinking has also become dry and frozen. But Heidegger wants to animate the concept of existence, truth and thinking (Regin, 2009: 8).

The only anthropological basis in Heidegger's view is the means of interpreting and analyzing the phenomena of the universe. Heidegger analyzes Dasein's ontological-existential analysis. In the first part, he presents the existence and time of man as being in the physical and natural world and considers Parva as the meaning of this being (Dehghan, 2015: 19). Heidegger considers himself the sole reference for understanding the universe and its rules, and the original system is a natural system for him: "Dasein is original, which has a genuine understanding of time. Metaphysical understanding is inauthentic, because metaphysics has always focused on inauthentic Dasein. (Ibid)

Heidegger calls "What is present" as the being, and calls the "Process of coming into being" of this being, which is a dynamic and time-consuming process, existence. (Ibid) Heidegger, from the point of view of rationality and logic, only analyzes the problems of the universe and merely bases his thought on pre-Socrates philosophers. Belief in the revelatory sciences and the unseen inspirations, as it is in Mulla Sadra's thought, is not seen in his view: "If one gives another definition of metaphysics and considers it as a separation between the transcendental world and the tangible world, and

considers the first as the true existence and make the latter just a fake existence, then metaphysics begins with Socrates and Plato (Heidegger, 1975: 176-7). It seems that "Finiteness" in existence and time has been assumed at the same time (Rajabi, 2016: 32)

### **The era of change as a purposeful and monotheistic view**

Mulla Sadra, in opposition to his professor Mirdamad, who was himself a follower of Suhrewardi, claimed that "Existence" is a real thing and the nature of a credit thing. Sadra also proposed a new theory of motion, known as substantial motion. Until then, all Muslim philosophers believed in the existence of motion in the nine categories of breadth and considered motion impossible in essence. But Sadra also believed in motion in essence and succeeded in bringing together the four currents of thought, namely theology, mysticism, Plato's philosophy and Aristotle's philosophy, and created a new and independent philosophical system (Mulla Sadra, 1984: 45) According to this theory, there is no stagnation and corruption in the world and only there is motion.

The basis of the universe is made up of substance. Aristotle and Ibn Sina have considered the essence to be fixed, which occasionally undergo sudden changes. However, there is no stability in the material world. The world is moving, it is a "Becoming" and a constant motion. Motion and animation are the same. But in essence, moving and movement are the same." Beings in this world inherently have the capacity to exist, which means that everything in this world, by itself, is nothing but "Non-Existent". (Khosronejad et al., 2008, p. 97) According to the religious approach,

any change is not appropriate and a transcendence goal should govern human activities. Every actuality can be a carrier of an actual talent of its own; it can be a carrier of an actuality equal to itself and even more imperfect than itself (Nasr et al. 2019). The earth and what is in it is constantly evolving from the lower tangible essence to the higher tangible essence and moving from it to the intangible essence, until in this journey from low to high, it has reached the stage of perfection and transferred from the carnal essence to the rational essence . (Sadr al-Muti'alihin: 7/420)

According to Mulla Sadra's system of substantive motion, everything is either absolute change (nature) or absolute stability (supernatural). The stability of nature is the stability of order, not the stability of existence. That is, the world is ruled by certain and unchangeable system; but the content of the system that is inside the system is variable; and it is the same change. This world, both its existence and its system are due to the transcendent, and if it were not for the rule of the other world, this world, which is a single slippery slope and transformation, would have lost its past and future relationship (Motahari, 1996: 11/48). But on the theory of evolution, the principle of identity is questioned; because it does not believe in facts abstract from the matter (Rajabi, 2016).

Substantive motion is a topic in Islamic philosophy that was initiated by Mulla Sadra. Substantive motion is the motion that occurs in the essence of objects (substance). Thus Mulla Sadra believed that in the system of the universe, God evokes the grace of existence and that the world is being created at all times. Moving and

becoming against being does not mean existence; rather, motion and becoming itself is a kind of existence and being, and therefore is not included in categories that are of the nature type (Dinani, 2007)

Purposefulness is seen in the semantic and future change of substantive motion. Thus, the meaning of intensified substantive motion is that the existence of substance in the process of permanent becoming abandons a defect and becomes the same new perfection that is more intense than its previous perfection. Therefore, the works that are revealed from such a creature in each stage are similar to the perfect works of the previous stage, in addition to different and of course superior works (Malakoutikhah et al., 2014: 62).

According to the series of substantive motions in all beings of natural science, man, like other beings in the material world, is not a "Fully connected" being from the beginning, but he is an incomplete being that is all the time being existed. Accordingly, he doesn't exist in a "He", but the whole must be sought throughout his life (ibid.)

In his philosophical thoughts, Mulla Sadra has paid attention to human beings from different aspects. He has spoken about the levels of recognizing the happiness of man and the perfect man in the levels of existence. "Know that the perfect human is the Caliph of God, created in the image of his Lord..." (Mulla Sadra 1984: 19) He is introduced as a deity who has been created in the form of truth, and a proof has been placed in him by God. This human being can be a mirror of the entire existence and in this respect it is close to Heidegger's Dasein, although it is beyond it. There is a fundamental

difference in the view of the two that one analyzes man in an ontological system from a divine perspective and the other pays attention to the temporal and historical man as a being of this world (Mulla Sadra, 1964: 68). Mulla Sadra emphasizes the obvious understanding of existence, but Heidegger in "Existence and Time" argues that in existential phenomenology we do not need to obtain a clear meaning of existence. He says that existence is ambiguous. (Najafi fara, 2015)

Verses in the Holy Qur'an refer to man's return to God, such as "Everyone returns to Allah" (Al-Baqarah/28). Sadr al-Muti'alihi believes that man returns to God, but returning to a substantive motion; because human beings are always on the move with substantial changes from soil to animal and human, and from it to angel and higher (Sadr al-Muti'alihi, 1981: 2/268). Therefore, the criterion of death and the cause of death is the completion of the soul and its return from the inner manifestations of existence and its gradual deprivation from bodily matter and its return to the oneness of existence and its resurrection through the motion of substance (Sadr al-Muti'alihi, 1415).

According to Mulla Sadra, the definition of time is continuity in the creation and impart of existence to the material essence, and time is the permanence of creation (Rostami Jalilian, 2012). It can be said that beyond the system of material bodies - which is gradual and immortal - is an existing system consisting of non-temporal and eternal beings, which surrounds and precedes the system of creation and has honor and superiority over it. The affairs of the system of creation are managed from there and

gradually degrade to this system. In other words, "Command" is issued from the divine throne. In any situation, human beings are considered imperfect and lack a possible thing, which, if achieved for them, becomes more complete (Mulla Sadra: 2002: 210-211). It is only in the light of the substantive motion in the same material and temporal body that the soul is created, and if the created body does not go through any perfection in its essence, the soul will not be created (Ghorbani, 2014).

### **Step 3: Seeking the poles contamination**

At this stage, instead of focusing on one assumption and marginalizing the other, one should analyze and relate the approaches and their interaction. One of the features of Derrida's view on deconstruction, contrary to what the constructivists had, is the special relationship between the opposite poles (Bagheri et al., 2010). While the constructivists considered the connection of the poles in terms of the metaphor of the periphery and considered one of the poles in the center and the other in the margin of the text, Derrida uses the concept of pollution to express this connection. It indicates that the opposite poles of the apparent and superficial motion and the deep motion of the transcendent divine purpose are not bounded by suspicion and affect each other. In fact, the aim is to challenge the dual matter of superficial change with a materialistic approach and to change the essential, profound and comprehensive divine purpose. For this reason, in the pollution, it must be shown that none of the poles are absolute and comprehensive, and in order for this to happen, it must be shown that each

contains a truth about change, but none alone is comprehensive. With this explanation, the center-margin equation changes and becomes the center-center relationship. Change and motion is not merely a superficial and partial short-sighted reality without a belief basis in the phenomena of the universe, which does not want to interpret the nature of superficial and apparent change alone. But the truth of change and motion is largely rooted in religious, divine and instinct contexts that shape the nature of true change and motion. For this reason, the aspects of apparent change and motion are not only inseparable from religious and divine perceptions and beliefs, but also strongly influenced by them, and educators in the educational system must acquire knowledge and increase their knowledge in this way and style. Motahari (1996) has stated in this regard: "Everything in the world of nature is flowing and the motion of objects follows the motion of essences; rather, material essences are the same as motion and becoming. So the movement of essence is actually the renewal of the existence of essence. The question of motion is not limited to the limited dimension and has been expanded: "In the nineteenth century, the question of motion was drawn into the two fields of historiography and biology. Herbert Spencer was the representative of motion in biology and Hegel was the representative of motion in the philosophical and historical perspective "(Copleston, 2017). However, the substantive motion based on the sublime view of God has a special and unique place. So, intellectual, religious, and ideological differences about change and motion mean that Heidegger's views on change are not eternal, unchanging, and

universal philosophical truths. As a result, change and movement as proposed by Heidegger in the form of Dasein and based on rationality and wisdom without religious support is not merely the change of the superficial layers of reality. Deleuze and Guattari's concept of "Combination" can be helpful here (Keely, 2009). In the sense that the synergy of superficial change and motion and the deep and profound change of essence can show more truths about change and motion. The juxtaposition of "Superficial" change and "Purposeful Substantive" change are as the view of "World" and "Hereafter" in Islamic vision, which certainly, none of them are worthless and it is not permissible to deny any of them, but surely the value and price of this world is lower than that of the Hereafter. In this combination, change and motion are both superficial and minor changes, as well as essences with a divine and profound approach.

#### **Step 4: Putting the text in the context**

One of the factors that lead to the deconstruction of a text is the placement of the text in the context. Writing a text in its cultural, social and political context will prevent the text from being absolute and central, but its dependence on contextual factors will become apparent. Accordingly, deconstruction as a guideline will lead to a policy that indicates that the text should be placed in the context (Bagheri et al., 2010: 407).

At this stage, it is possible to raise the issue by introducing a profound attitude of change and motion from the point of view of the essence and in a purposeful and divine way. And the absoluteness of the western attitude of superficiality and partiality seeing movement and change based on a

purely humanistic view and its concepts is eliminated and in this way deconstruction is formed. Heidegger considered change and motion only in the form of Dasein based on Wadi vision without considering the divine support and purpose of the transcendent. He believed that change and motion were planned in the form of human existential view and in each period they are the only criterion for evaluation and how and why they are human thinking and reasoning. For this reason, from the epistemological point of view, Heidegger's theory has been faced with serious and fundamental questions and criticisms by educational teachers and religious people who believe in monotheistic knowledge in addition to human knowledge. (Davari Ardakani, 2010) Finally, according to the believers and people who believe in the monotheistic system, there is no single model to explain the change and motion of the universe that man adheres to in the process of acquiring knowledge. Certainly, the substantive motion and change based on the divine view is more comprehensive (Ebrahimi Dinani, 2010)

Man, according to his science, literature, and will, is constantly engaged in his fundamental renewal and reconstruction, and the attributes and truth of man are always in motion and perfection. Based on purposeful substantive motion, the existential connection between today and yesterday of an object (the same thing) is not possible except with the assumption of a fixed essence in the same transformation. And no change has eliminated the principle of the existence of objects and does not completely cut off the existential connection of the evolving object with its past, but only changes its existence

and form. Accordingly, Mulla Sadra denies the "Disconnect" between the past and present of objects, including man, and believes in "Continuity". (Omidi, 2017) The theory of substantive motion proves that the soul of each person has been actualized and perfected in harmony with his body and eventually it becomes an immaterial and supernatural being. Hence, material nature and presence in the political community and the formation of government and political activities are the prelude and means of moving to the supernatural (ibid.: 58).

#### **Step 5: Inverting the opposite poles in the text**

One of the basic deconstruction motions is to reverse the opposite poles and eliminate the coercive and violent relationship between them, so that the dominant pole loses its priority and authority and is replaced by the defeated pole (Derrida, 1991: 42). At this stage, the opposite poles in the text must be reversed; that is, the constructivist approach is centralized and the non-purposeful change approach is marginalized. Of course, the purpose of this step is not to transform and eliminate the approach of aimless change. Because the main purpose of deconstruction is not to overthrow, but to change the central and marginal matter (Mohammadpour, 2017: 470). In other words, at this stage the goal is to reverse the equation and the center-margin relationship to observe the changes that occur in change and motion. Now we have to see how change and motion take shape with this change? As mentioned earlier, the partial and superficial change approach sought a theory that explained all the changes in the structure of the superficial system. In contrast to the

constructivism of purposeful and divine change, there are countless answers to questions such as "What is change and motion?" "What actions and motions do changes and motions involve?" And instead of a kind of partial and superficial attitude of change, it is conceived of "Profound and meaningful changes based on divine attitude" or "Purposeful and transcendent changes and motions". With these explanations, he confirms and emphasizes the divine constructivism of change and motion, the directed and transcendent direction, and in no way suggests changes in the apparent layer, but suggests profound and purposeful changes in monotheism.

In summary, the following features can be considered as a constructivist approach to change and motion:

1. Change and motion is not a superficial reality and necessity, but is based on a religious, belief, natural, purposeful and divine structure. When we explain change and motion, we are expressing our own divine, religious, doctrinal, and preconceived notions.

2. Partial change and motion in the material world is a vague and problematic term

3. Instead of substantive and apparent changes in the phenomena of existence, there are profound and fundamental purposeful changes based on monotheism in the universe.

As a result, by relying on the constructivist view of purposeful and divine motion and change, the presumption that the set of changes and motions of the world is limited to the system of material nature has no religious purposeful support and instead it focuses on profound deep changes based on the monotheistic system in religious and doctrinal contexts.

#### Step 6: New conceptualization

Another fundamental motion in deconstruction involves ensuring that the defeated pole, after being placed in a dominant position, is revealed under a new concept other than that which it had in the previous construction (Derrida, 1991: 42).

It is now possible to conceptualize change in a new way by reversing the center-margin relationship of opposing approaches and placing the constructivist approach of substantive motion at the center. Of course, in the new conceptualization, superficial and substantive visions are not left out, because Derrida does not seek to reject or overthrow the dominant approach in deconstruction, but seeks to show that the superiority of a particular method, such as the substantive change approach, how the basic elements of time are marginalized or neglected. And finally, that with such activity, the context wants to pay attention to the perspective and approach that is marginalized, that is, the constructivism of change and substantive motion is provided. Accordingly, new conceptualization is an attempt to show that motion cannot be reduced to mere external, substantive, and shell structures. Educational theorists interested in Derrida's philosophy of deconstruction pay special attention to the relationship between education and justice from Derrida's point of view. As stated earlier, Derrida has said somewhere that it is a deconstruction of justice.

In the approach of partial and superficial change, it is assumed that the knowledge of change and motion can be achieved only with the view of human reason, and based on this, change and motion is a set of principles and rules that human beings can develop. But constructivism of

fundamental change considers the realization of meaning and concept, as well as the reality of change and motion as the subject and object of planning. Change and motion is a phenomenon that, like any other phenomenon of the monotheistic and religious system, in order to be properly corrected, it must be purposeful in terms of plan and program. In other words, change and motion are not the product of chance and the appearance of the phenomena of the universe and are seen in a superficial layer, but they are the result of religious belief and divine approach and it desires a bright future based on the attitude of the divine power system in shaping such change and motion. This puts educational institutions in excellent and optimal conditions and introduces education as the most important institution involved in the work of defining change and motion of substantive divine motion for social constructivism (Khosrownejad, 2016). In this context, it seems that according to the new conceptualization, the responsibility of education for dynamism and motion and during the construction of change includes such things as infinite creativity, systematic seeing of religion and religious concepts, discipline and guidance of activities based on purposeful changes to build a religious structure (Oboudiyat, 2011).

#### **Step 7: Quasi-transcendental analysis**

In quasi-transcendental analysis, one can speak of the conditions of possibility and impossibility of something. This stage is also related to the previous stage (Bagheri et al., 2010: 412). By resorting to the constructivist approach of purposeful and sublime change and motion, the condition of

possibility and impossibility of the characteristics of superficial change and motion can be determined. According to Heidegger, superficial change includes a set of stages of partial change in which the apparent and superficial changes of the phenomena of the universe are explained only in the form of a dozen anthropological thinking without doctrinal and monotheistic knowledge. Thinkers of various Abrahamic religions, including Islam and many other religious scholars, have done research and considerations on what is the purposeful divine change and motion in various mystical, divine and religious dimensions of the universe. They have shown that deep change and motion based on monotheistic structure in the universe gives man semantic and fascinating pleasures, and it is possible for the educator to rely on the aspect of his divine caliph to ponder and study deeply and comprehensively the motion and dynamics of the phenomena of existence. Therefore, the kind of look and contemplation in the integrated and coordinated motion of the universe will lead to a beautiful vision and a complete and comprehensive divine and religious epistemology for man. As a result, he has different times, places and situations in determining what are change and motion, as well as his religious identity and harmony with the structure of the world.

#### **Conclusion**

In this paper, we examine dual approaches to change and motion. These two approaches are in opposite directions. The superficial, worldly approach to change and motion based on mere human intellect, of which Heidegger is the main representative, recognizes change and motion as

simple and objective products in the phenomena of the universe, and the opposite approach, which introduces change and motion as a purposeful divine construct. As it has been said, with the onset of postmodernism and the faltering of meta-narratives, the anthropological approach based on substantive and superficial changes has been at the center and the constructivist approach on the sidelines. In this paper, by moving the center to the margin, an attempt was made to show that the necessary ground can be provided to give a new definition of change and motion. The new conceptualization of change and motion, which is derived from the constructivism of monotheistic and purposeful motion and change, can play an important and thoughtful role in the studies and educational implications of the concept of change with a religious attitude. Since this view is able to see change and motion beyond the material world and with a physical view and the basis of anthropological and purely rational, divine and purposeful thinking. (Mulla Sadra, 1984) Thus, what the monotheistic constructivist view emphasizes is the role and effect that the various monotheistic, religious, doctrinal, and transcendental factors and practices have on the nature of change, which has been previously overlooked. Another point is the design of change and motion in a way in which change and motion appear as "Becoming" (a form of becoming in the world, not ambiguously).

That is, unlimited monotheistic change and motion as a valuable subject in itself, and individuals who believe in this kind of insight are as beings that have the best position and rank in the universe.

This approach has implications for education. According to the constructivist view of divine and purposeful change and motion based on the monotheistic system, the status of education, the purpose of education, classroom, learning, teaching style and the relationship between knowledge and power between instructor and educator are also undergoing transformation. With the view that monotheistic and purposeful constructivism puts religious educational institutions, including mosques, in a more valuable position. This kind of constructivism makes education the top institution engaged in deep and profound definition based on monotheism in the light of motion and change and responsible for constructing the monotheistic and divine construction based on fundamental and profound motion and change towards human excellence. Education is based on the view of God and realizes the infinite knowledge and eternal existence. Dasein Heidegger's theory of change and motion is a humanistic view is not religious and it is only rational. According to this approach, the orientation of education is only within the limits of man and his means of existence and does not go beyond it, and the goal is to cultivate the mind of each and every educator. As a result of this kind of change, the study of essences, appearances and surfaces is considered. But the constructivists consider the monotheistic change and motion of the world to be an interconnected set and originated from a single basis, which, with deep enthusiasm and motion, pursue a single goal. In the constructivism, change with the divine direction challenges the separation of the phenomena of the universe in various religious, individual



and ideological dimensions, and emphasizes the theme of "Monotheism" as the true link between all components. Although purposeful and divine constructivists do not deny minor changes in the changes and motions of the universe, but they consider the dialect of partial change and motion as a kind of incomplete dialect that gives the incomplete understanding of the phenomena of existence to the educator and his existence. The changes and motions will be minor, superficial and of little value. In fact, from their point of view, discourse should not be seen as a mere change of appearance and as the only reasonable and appropriate option for acting and directing the teaching and learning of the educator. In the framework of education and structural change, knowledge and consequently the content of lessons, are also seen as a nature with a view of profound changes in the transcendent essence that will have a good and coherent order in the purposefulness of the whole structure of universe and is made under the influence of other poles of education, that is, the teacher and other factors of the educational institution.

The divine and innate process of the profound and precise change and motion of purposeful monotheism will lead to the use of participatory approaches with a long-term and fundamental perspective in education. In the sense that learning with respect to fundamental change and motion presents a long perspective based on a monotheistic system that is done with a comprehensive and complete ontological approach to learning through cooperation and participation along with change and motion. This is for reaching the point of transcendent and nearness to God is done and

thinking is the result of meditating on relationships. According to the constructivists, different narratives of the reality of the universe and creation and various issues related to the evolution and change of perfectionists can be proposed daily. Therefore, it is a good opportunity to look at the existence of man in the light of seeing deeply this kind of monotheistic motion and dynamism that governs creation and creates an opportunity for meaning-making skills. Each of the educators expresses their views on the meaningful evolution of the monotheistic system and expresses their creative religious views in a beautiful way. It is also the birth of new and fresh themes that the educator considers the path of fundamental progress and change of monotheism as a symbol of his success.

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**The Synergistic Relationship between the Psychology of "Dhikr and Peace"  
and the Epistemological Approach of the Verses of the Holy Qur'an**

MohammadRahim Evazi<sup>1\*</sup>, Hassan Saeedi<sup>2</sup>

1. Professor of Political Sciences, Shahed University, Iran

2. Ph.D. Candidate of Revolution Studies, Shahed University, Iran

Received: 2022/04/27, Accepted: 2022/07/25

**رابطه تلازمی روانشناسی "ذکر و آرامش" با رویکرد جامعه مطلوب در معرفت شناسی آیات قران کریم**

محمد رحیم عیوضی<sup>۱</sup>، حسن سعیدی<sup>۲</sup>

۱. استاد علوم سیاسی دانشگاه شاهد، تهران، ایران

۲. دانشجوی دکتری رشته مطالعات انقلاب دانشگاه شاهد، تهران، ایران

دریافت: ۱۴۰۱/۰۲/۰۷؛ پذیرش: ۱۴۰۱/۰۵/۰۳

**Abstract**

Throughout history, humanity has always suffered from all kinds of terrible anxieties, insecurities, stresses, fears, and sorrows. In order to escape from all fears and sorrows and to reach peace, they believe in all kinds of rituals and dhikr in rituals, rites, emerging mystics, etc., and they have been completely loyal to such phrases. And the result for the tendency to repeat such dhikr has not only caused peace, but has caused more uneasiness. In this article, we are answering the question of how the Holy Qur'an analyzes the psychology of dhikr and what kind of dhikr it introduces as a factor of peace? Also, the peace caused by the mention of God, according to the Holy Qur'an, is a temporary peace or a permanent peace? What is the psychological relationship between the word dhikr and peace? The findings of the research show that only the "Remembrance of God" causes peace; and eternal peace is in the shadow of constant remembrance of God. Whenever the peace caused by dhikr is combined with faith in God and righteous deeds, causes more confidence and more peace. The research method in this research is qualitative and the studies are based on library research and based on Qur'anic verses.

**Keywords:** Faith, Peace, Tranquility, Assurance, Dhikr

**چکیده**

بشریت در طول تاریخ همیشه دچار انواع اضطراب‌ها، ناآرامی‌ها، استرس‌ها، ترس‌ها و غم‌های وحشتناک بوده است. برای فرار و نجات از همه ترس‌ها و غم‌ها و ناآرامی‌ها و رسیدن به آرامش به انواع اوراد و اذکار در مناسک، آئین‌ها، عرفان‌های نوظهور و غیره ایمان آورده و کاملاً به آن وفادار شده هست و نتیجه گرایش به چنین اذکاری و اورادی نه تنها باعث آرامش نشده، بلکه سبب ناآرامی بیشتر شده است. در این مقاله در پاسخ به این سؤال هستیم که قران کریم چگونه به تجزیه و تحلیل روانشناسی ذکر می‌پردازد و چه ذکری را به عنوان عامل آرامش معرفی می‌کند؟ همچنین آرامش ناشی از ذکر خدا از نظر قران کریم به صورت موقتی هست یا همیشگی؟ چه رابطه روانشناسانه‌ای بین واژه ذکر و آرامش وجود دارد؟ یافته‌های تحقیق نشان می‌دهد که فقط "ذکر خدا" سبب آرامش می‌گردد و آرامش همیشگی و جاویدان در سایه مداومت بر این است. این آرامش ناشی از ذکر هر وقت با ایمان به خدا و عمل صالح توأم گردد، سبب اطمینان بیشتر و آرامش بیشتر می‌شود. روش تحقیق در این پژوهش به صورت کیفی و مطالعات بر اساس تحقیق کتابخانه‌ای و استفاده از آیات قران است.

**کلمات کلیدی:** ایمان، آرامش، سکینه، اطمینان، جامعه مطلوب.

**Introduction**

Undoubtedly, only under the shadow of the Almighty God, man can ensure the comfort of his heart and peace of mind, and the meaning of happiness is nothing but this. The peace of the soul is realized with the remembrance of God.

Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest! (Ra'd/28)

The word dhikr, which means remembrance in Farsi, has been mentioned in several cases in the Holy Qur'an. Even the Holy Qur'an is called by this name.

The word dhikr has different meanings, and its highest meaning according to mystics and scientists is the remembrance of God. Anxieties, worries and unhappiness disappear with the remembrance of God, and man continues to live in peace.

Many materialists have not been able to understand this meaning, but the simple interpretation of this matter is that if we remember God, we will never commit crimes and sins. Committing a crime puts the human mind in a state of anxiety and discomfort. Following the carnal desires and being tied to lusts keeps the whole human existence in a state of anxiety and worry.

It is an undeniable fact that people with weak faith always resort to those weaker than themselves in accidents and anxiety, because they, due to their intellectual insufficiency and weak faith, cannot understand that God is able to remove all accidents and save people. And if God wills to overthrow a person even if he is placed in strong palaces, he will not have peace of mind at all. The Qur'an says about the palaces of the pharaoh and the pharaohs: The luxurious palaces they

built were destroyed and those palaces never brought them peace.

Ahl al-Bayt (AS), who always remembered God, were so calm and steadfast in all events that they amazed the enemy. For example, when Ibn Ziyad said to Hazrat Zainab (AS), did you see what God did to your family, Zainab (AS) answered calmly: "We saw nothing but beauty."

Avoiding the remembrance of God makes life terrifying. If a person wastes his life with any love and beloved other than the Almighty God, he will eventually be disappointed, because other than God is completely mortal and impermanent and will never relieve the anxiety of the heart and the anxiety of the mind.

In fact, a true believer and real happy is the one who has faith in all types of dhikr and does not object to any of them and does not deviate from the commands of God, the Prophet, Imams, and the Qur'an. A person who has reached this stage, according to the example of the honorable verse, "and men who remember Allah much and women who remember - Allah", becomes a completely legitimate man and acts as he should in the duty of humanity.

**Creation of man from earth like clay!**

God deals with the formation of human creation in several verses. The human creation is made of very worthless matter. In verse 14 of Surah Al-Raḥmān, He deals with the basic core of human creation: He created man of clay like the potter's.

After mentioning the blessings of the past, including the creation of man, in the first discussed verses, God explains the creation of human and jinn, a description that is both a sign of

His great power and contains lessons for everyone.

He says: He created man of clay like the potter's. (Al-Raḥmān/14)

"ṢalṢāl" originally means "the movement of sound in dry objects", and then the dry soil that makes a sound when touched is called "ṢalṢāl", and the remaining water in the container is also called "ṢalṢah" because it makes noises when moving here and there.

Some have also said that "ṢalṢāl" means "Smelly Flower" (sludge), but the first meaning is more famous.

"Fakhkhār" is derived from the word "Fakhr" and means someone who is very proud, and since such people are empty and noisy people, this word refers to any kind of "Pottery" because it has a lot of noise and sound!

The different verses of the Qur'an and the various expressions about the origin of the creation of man shows that in the beginning man was dust (Surah Ḥajj verse 5) then he was mixed with water and turned into a clay (An'ām/2). And then he turned into "Smelly Mud" (sludge) (Hijr/28), then it became "Sticky" (Ṣāffāt/11), and later it turned into "Dry" and took the form of "Clay like Pottery".

How long did these steps take in terms of time? And how long did man stop at each stage? And under what factors did these transitional states appear? These are issues that are hidden from our science and knowledge, and only God knows and that's it.

What is certain is that the aforementioned expressions express a reality that has an important connection with human educational issues, and that is that the first material of man has been very worthless and one of the lowest materials on earth, but the great God created such a valuable creation

from a worthless material that became the flagship of the creation world.

And at the same time, it is a reference to the meaning that the real value of a human being is formed by the same "Divine Spirit" and the breath of the Lord that is mentioned in other verses of the Qur'an (such as verse 25 of Surah Hijr), so that by knowing this fact, he can find the path of self-development and his true worth in the world of existence. (Makarem Shirazi, 1995: 23/118)

### **Man is the caliph of God**

The commentators of the Holy Qur'an have presented detailed discussions about caliphate and human succession under verses 30 to 39 of Surah Al-Baqarah, as well as verse 39 of Surah Fāṭir, etc.

They say: "Caliph" in the words of Almighty God: thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth; it means someone who is in another position (Mustafawi, 2010: 91)

But there are different opinions on whom and what is meant here.

Some have said that it means the successors of the angels who used to live on earth. Some people believe that it means the successors of other humans or other creatures that have lived on earth before, and some have considered it to refer to the succession of human generations from each other. Finally, a group also believes in the succession and caliphate of God (Ṭabaraṣī. 1993: 172)

Allameh Tabataba'i says in this regard: the word "Khalā'if" is the plural of caliph, and the caliphate of the people on the earth means that each of them succeeds the previous one and has the authority and ability to occupy and benefit from the land, as the former had

the ability and mastery over this work. And if humans reach this caliphate, it is due to the type of their creation, which is a creation through birth and reproduction; because it is this type of creation that divides the creation into two groups, the former and the latter (Tabataba'i, 1414: 52).

In Tafsīr Nimūnah, although it is stated in the interpretation of verse 30 of Surah Al-Baqarah: the justice is that, as many scholars have accepted, it refers to the divine caliphate and the representation of God on earth, but in another place, the succession of previous humans is closer to the truth. It has been stated: "Khalā'if" here means the successors and representatives of God on earth, or the successors of previous nations (although the second meaning seems closer here).

However, the difference in the views of the commentators on the issue of succession doesn't contradict the main topic i.e. the succession of God on earth. Because man can be the successor of the previous creations (ordinary humans) and the successor of God, the common point is the divine prophets and saints, or perfect human beings. That God says to David in particular; We made you the caliph on earth, so judge righteously among the people. It expresses the same meaning and this concern lies in that I appointed you as my successor, and otherwise, if he was supposed to be the caliph of the predecessors, there would be no need for a separate statement.

Therefore, verses and hadiths are the proofs of commentators and scholars regarding the succession of man on earth and his status as the divine caliph. These verses, as stated at the beginning of this article, were stated in different surahs on the subject of human

creation, and the narrations that are mentioned in the interpretation of the verses, of which we state a few examples here:

1. Remember the time when your Lord said to the angels: I will appoint a successor [representative] on earth. (Al-Baqarah, 30)

2. And He is the one who made you successors (and representatives) on earth, and made some of you higher than others.

3. He is the one who made you successors on earth (Fāṭir, 39)

4. Oh David! We have appointed you as our caliph and (representative) on earth, so judge righteously among the people (Ṣād, 26)

Allah made the world with all that is in it for His caliph, where He says to the angels: "I will place a successor [representative] on the earth, so the world with all that is in it was assigned to Adam and after him to the good people from his descendants and successors... (Kulaynī, 1989: 538)

### **Terminology of Ārāmish**

Ārāmish is the infinitive noun of Āramīdan (Dehkhodā, 1998: 1/98) and literally means stillness, immobility, silence, ease, security, heaviness, dignity, and tranquility. This concept is against anxiety and apprehension and it is said to be a special mental and emotional state and quality (satisfaction with the past, feeling happy about the present and hope for the future) which is accompanied by comfort and stability.

To achieve peace, it is enough to refer to the principle and rule of defining things with their opposites and pay attention to its opposite words; apprehension, restlessness, anxiety, fear, anxiety, stress, sadness, grief, or

terror, which are discussed a lot in existing psychology. In the Qur'an, words such as assurance: (Ra'd/28), confirmation of heart (Hūd/120), stability (Anfāl/11), Sobāt (Furqān/47), Linking the heart (Kahf/14), Sakan (Tawbah/103 and An'ām/96), tranquility (Fath/4), Safe (An'ām/82), Silm and Salam (Al-Baqarah/208, Yūnus/25 and Mā'idah/16) and the soul (Wāqī'ah/82), it is used in the meaning of peace.

### Sukūn

Ibn Fāris considers the origin of this word to mean the opposite of anxiety and movement. Based on this, a house is called a house because when its owner looks at it, he finds peace and stops moving and traveling in it. A knife is called Sikkīn in Arabic; because it stops the victim from moving. The rudder of the ship is called Sukkān because it prevents the ship from anxiety, and a poor person is also called Miskīn, because poverty has stopped him from moving (Mohammed ibn Mukarram, 1987: 211).

The word Sakīnah is used six times in the Qur'an: (Baqarah/248, Fath/4, 26, 18, Tawbah/40, 26)

### The meaning of "Sakīnah" and its descent on the hearts of the believers

He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. (Fath/4)

Apparently, the meaning of "Sakīnat" is the peace and tranquility of the soul and its stability and confidence in the beliefs. And therefore, they have considered the reason for the descent of Sakīnat to be: they might add faith unto their faith. Under the verse: There shall

come unto you the ark wherein there is peace of reassurance from your Lord. (Baqarah/248)

This Sakīnat i.e. tranquility is consistent with the spirit of faith that is mentioned in the verse "And hath strengthened them with a Spirit from Him" (Mujādilah, verse 22). (Tabataba'i, 1417: 18/387)

Some have said: Sakīnat means mercy. Others have said: It is wisdom. Some have interpreted it as dignity and infallibility that is in God and His Messenger. Some have interpreted it as a tendency towards the religion that the Messenger of God (PBUH) brought.

Some have said: Sakīnat is the name of an angel who resides in the heart of a believer. Some have said:

It is something that has a head like a cat's head. And all these are sayings without reason. (Ālūsī, 1415: 2/92)

What is meant by "Descending the tranquility in the hearts of the believers" is the creation of it after they lacked it, because there is many times that the Holy Qur'an calls creation as descending, for example, it says:

And He hath provided for you of cattle eight kinds. (Zumar/6)

And also: and We revealed iron. (Hadīd/25)

And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure. (Hijr/21)

And if creation is called Inzāl, it is for the purpose of pointing to its origin. Some have said: The meaning of "Inzāl" is accommodation and placement. That is, he left his cargo there.

But this is a meaning that is not common in the words of God Almighty, or the fact that there are



many cases of using the mentioned word in the words of God; it does not come with this meaning anywhere. Maybe the reason that forced the scholars to choose this meaning was that they saw the word "Inzāl" in the verse is transitive with the letter "fi". But they should know that bringing the word "Fi" was for a theological purpose, that is, in the word, the meaning is observed that Sakīnat is related to the hearts, and it resides in the hearts. As well as observing the realization of Sakīnat in the hearts, it is interpreted as "Inzāl", both in the discussed verse and in the verse: Then Allah sent His peace of reassurance down upon His messenger and upon the believers. (Tawbah/26)

He interpreted such an occurrence as Inzāl. And what he meant by saying: In order to increase one's faith, is to intensify faith in something, because faith in something consists of knowledge about it plus commitment to it. So that its effects appear in his actions, and it is clear that each of the mentioned knowledge and commitment are things that get stronger and weaker. So faith, which is a combination of knowledge and commitment, also gets stronger and weaker, so the meaning of the verse is: God is the one who placed stability and assurance, which is a requirement of the ranks of the soul, in the heart of the believer, so that the faith that he had before the descent of tranquility will be more and more complete. (Tabataba'i, 1419: 18/388)

### **Terminology of confidence**

The word Ṭuma'nīnah and Iṭmīnān means peace and calmness of the soul after discomfort and anxiety, and this word has its roots from where they say: the earth became secure, or they say: a secure earth, it means a safe earth, and

they mean the earth, in which there is a hole, and during the rain, the water collects there, and the rock also flows towards it.

This word is rooted from Ṭamana, meaning peace and stability of the soul after worry and distress. Iṭmīnān means peace and tranquility, and confidence in something is to encourage a person with it.

### **The benefits of believing in God and remembering Him**

Before stating the effects and benefits of faith, it is necessary to mention two points.

First point: "Faith" is not just a "Word", but it is a "Belief of the heart" that gives "Direction" to human life and plays an important role in "How to live" and it is the focus of valuing people's thoughts and actions.

In the Holy Qur'an, whenever Allah the Exalted mentions faith, He also mentions "Action" to highlight the concrete manifestation of faith in action.

Therefore, linguistic faith or mere belief is not the true faith unless we commit to the essentials of what we believe in and accept its effects.

As a result, understanding the benefits of faith becomes meaningful when a person, in addition to what he says and believes in his heart, also acts on what God has ordered, not that he is satisfied only with verbal faith or heart belief and on the other hand, he should be waiting to taste the benefits of faith.

The second point: Faith has levels that everyone can reach based on their beliefs and actions. Therefore, the criteria for knowing the benefits of faith in God are not individuals and persons, because there may be people who profess faith, but they are actually

placed in the lowest ranks of faith and are not really faithful.

Therefore, after stating the fruits of faith, don't have such a question in your mind that if the things that will be said are the fruits of faith, then why are all these benefits not included for those who claim faith?

But in response to you, dear friend, we must say that the benefits of faith in God in human life can be examined from various dimensions, which we examine in this article from the physical, spiritual, material and social dimensions.

A: The physical benefits and effects of faith in God in human life, one of the most important benefits of faith is ensuring physical health. Because the person who believes in the Almighty God will follow the many orders that He has given for the health of His servants in their daily life.

B: Spiritual and intellectual benefits of faith in God in human life:

The effect that faith in God has on the human mind and soul has many benefits, some of which include the following.

### **1. The spiritual peace**

The spiritual peace of a believer does not mean that those who believe in God do not face problems or that these people easily go through all the stages of life; because human life is always full of problems, ups and downs and obstacles. But those who have true faith in God, in spite of all the problems that face in their way, they remove the problems from their path with complete peace of mind and without any fear or discomfort, and go through the ups and downs of life to reach their destination. And for this reason, such people will never suffer from the mental illnesses that unbelievers usually suffer from.

Almighty God says in verse 62 of Surah Al-Baqarah regarding the peace of those who believe in God: whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

But what is the relationship between faith in God and human peace, it should be looked for in the characteristics of believers, which we will limit ourselves to only a few things here.

First: those who believe in God; they consider Him as their unlimited power, friend and helper, even though God Almighty promised in verse 257 of Surah Al-Baqarah: "Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein."

Second: Those who believe in God put their trust in Him because the Qur'an, Surah Talāq/3 says: And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.

Third: Those who believe in God leave the results of affairs to Him.

People who believe in God rely on God and entrust the results of their work to Him after doing their work, and if that work does not reach the desired result, they are sure that God, who is their friend and helper, will not do this for the good of His servant. Therefore, they are at peace because even though they have not obtained their desired result, they were not harmed because surely God did not

consider this to be in the best interest of the individual.

Fourth: Those who believe in God are satisfied with God's judgment.

Fifth: Those who believe in God submit to God's order.

## **2. Belief in God raises the level of human desires**

Belief in God takes from us our goals, ideals, and desires which are based on individuality and selfishness according to nature and instinct, and instead gives us goals based on spiritual love and interest. It helps people to reach their goals and ideals and to travel towards those goals and objectives.

## **3. Optimism**

One of the effects of faith in God is optimism towards the world of creation and existence. Faith gives a special shape to man's perception of the world, in such a way that it introduces creation as purposeful and the goal as good, evolution and happiness. Naturally, this way of perceiving the world makes a person optimistic about the general system of existence and its governing laws.

The state of a faithful person in the world is like the state of a person who lives in a country that considers the laws and orders of that country to be correct and just. He believes in the good intentions of the main leaders of the country, and forcibly sees the ground for advancement and exaltation of himself and all other people as available. And he believes that the only thing that may cause him to fall behind is the laziness and inexperience of him and of people who are obligated and responsible like him.

From the point of view of such a person, he is responsible for his backwardness, not the country's organization, and every defect is due to the fact that he and other people like him have not fulfilled their duties and responsibilities. This thought naturally makes him move with optimism and hope, and he does not give up on any effort to overcome problems.

But an unbeliever in the world is like a person who lives in a country that considers the country's laws to be corrupt and oppressive and has no choice but to follow them.

Inside such a person is always full of confusion, hatred and anxiety. He never thinks of reforming himself. Such a person never enjoys the world and the world is always like a horrible prison for him and causes anxiety in his existence. The Holy Qur'an says: But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection. (Tā Hā/124)

Life will be hard and full of pressure. Yes, it is faith that makes life and its difficult and winding conditions easier in our lives and for us, and prevents the pressure of mental and anxiety-provoking factors.

## **4. Hope**

A faithful person hopes for the favorable outcome of his efforts with the tools of optimism. In the logic of a believer, the world is not neutral and indifferent to his efforts, but the system of creation supports people who strive in the way of truth, righteousness, justice and benevolence:

A faithful person hopes for God's help and this hope in God prevents anxiety.

### **5. Reassurance**

Another benefit of believing in God is reassurance. Man by nature is a seeker of his own happiness, and he is overwhelmed with the thought of attaining happiness, and his body trembles with the thought of an ominous future that leads to deprivation, and then suffers from anxiety and fear. What make a person happy are two things: 1- effort 2- confidence in the conditions of the environment. The success of a disabled student is due to two things: 1- his own effort and 2- assistance and preparation of the environment. Regarding the school and the encouragement, persuasion and appreciation of the school parents, if a hardworking and diligent student does not trust the environment where he studies and the teacher who grades at the end of the year and is worried about an unfair treatment, all the days of the year he is full of apprehension and anxiety. Religious faith, as it gives confidence and assurance to a human being, who is one side of the transaction, it gives confidence and assurance towards the world, which is the other side of the transaction. It removes the apprehension and worry about the world's behavior against man and gives him peace of mind instead.

### **6. Having a purpose in life and saving from emptiness**

Another blessed effect of faith in God is being purposeful in one's work. Because the believer knows that he did not come into being on his own, but that a wise God brought him to the world, and that he was created for a very great purpose, which is to worship and serve God and to be his successor on earth. And he knows that he must be accountable for his behavior and

speech before the day of reckoning comes and he knows that he should work to live and not lives to work. Because the reckoning is on the way and one day the wise and the fool and the small and the big will be asked, so he should be careful in all stages of life and not do anything that will bring him shame in the presence of the Lord.

### **7. Feeling of dignity and dominance**

A person whose heart is connected with the Almighty, it is not possible for him to be afraid. Because he is dealing with everything in the world, so what should he be afraid of?

A believer always considers himself to be superior, because he is connected with a God to whom all worlds are subject.

In the verses of the Qur'an, the adjective "Dignity" is used exclusively for the believer. Dignity is a state for the soul that sees itself as superior. Who is afraid? He who considers himself defeated. When he is defeated by the internal enemies of the soul, he is afraid of all external beings as well.

Imam Şādiq (AS) has said in this context:

Indeed, all creatures are afraid of a believer, because he is honored by religion (that is, he is not condemned by carnal whims) and he is not afraid of anything, and this is the sign of every believer. (Majlisi, nd: 64/305)

### **8. Punctuality and order**

One of the other benefits of believing in God is that it makes a person punctual and orderly. Those who believe in God take advantage of their time to better worship God and make more use of life's moments and speed up doing righteous deeds. They are very diligent. They don't give up any minute on the way to achieving their

great goals and they pay attention to planning their hours. Amir al-Mu'minin Ali (AS) in his last commandments, first advises all people to piety to God and then to order their affairs and this shows the importance of orderliness.

Also, Amir al-Mu'minin Ali (AS) in Hikmat 382 (Nahj al-Balāghah, Fayz al-Islam), in the description of the believers, says: there are three hours for the believers: The hour in which he says prayers and talks to his Lord, the hour in which he corrects his livelihood, and the hour in which he spends his time on a pleasure that is lawful and halal.

### **9. Not fearing anything other than God**

Since a believing person is connected with God, who has all possibilities and powers, through faith, he is not afraid of any creature other than God, and on the contrary, all creatures are strained in front of him. In another narration, the same theme has been mentioned with another interpretation.

Imam Ṣādiq (AS) said: Indeed, all creatures are humble before the believer, even beasts and birds (Ibid.: 64/71).

### **10. Influence of perspective and attitude in all aspects of life**

A person who believes in God does not summarize everything in this world, but in addition to this world, he also believes in a world beyond the universe, and adjusts all his actions and behavior accordingly. As an example, the look of death in the eyes of a believer is replaced by what the unbeliever sees. From the point of view of such a person, death is not annihilation, but death is a transfer from a mortal and transitory world to a

lasting and stable world and from a smaller world to a bigger world. Therefore, such a person removes his worries about death by doing good deeds, which are called "Righteous Deeds" in the language of religion.

### **11. Creating mental health and removing mental and emotional discomforts**

Like it or not, human life, as it has joys, sweets, achievements and successes, it also has sufferings, problems, failures, bitterness and failures, many of which can be prevented or resolved. It is obvious that human being is obliged to fight with nature and turn bitterness into sweetness. However, some of the events in the world cannot be prevented or resolved, for example, aging. Humans will step towards old age whether they like it or not, and the light of their life will go out. In addition, the thought of death and nothingness also makes man suffer in a way. Belief in God makes bitterness sweet for man. A believer knows that everything in the world has a specific account and if his reaction to the bitterness is favorable, even if these failures themselves are irreparable, he will be compensated in another way by the Almighty God. Old age is not the end of work and besides, a believer always fills his free time with worship and remembrance of God, so he becomes pleasant and lovely.

From the point of view of a believer, death is not annihilation, but a transition from a mortal and passing world to a permanent and lasting world, and from a smaller world to a larger world. Therefore, such a person removes his worries about death by doing good deeds, which in the language of religion is called "Righteous Deeds".

From the point of view of psychologists, it is certain that most of the mental diseases that are caused by mental discomfort and bitterness of life are seen among non-religious people. Religious people are safer against these diseases bases on their faith. Therefore, one of the complications of our modern life, which has arisen due to the weakness of religious beliefs, is the increase in mental and nervous illnesses and discomforts.

### **12. Creating patience and tolerance against problems**

Belief in God creates resistance in man and makes bitterness sweet. Patience is the fruit of certainty, since anyone who believes in the justice of Almighty God knows that every calamity will be replaced by a reward. And any wise person who weighs them together will be satisfied with that calamity in order to achieve that reward, and he knows that patience will double his reward, and impatience will cause it to fail or prevent it, and by knowing these matters, of course, he will choose patience.

In Wisdom 109, the Prophet (PBUH) considers modesty and patience to be the highest qualities of a believer, and he says: "There is no faith like shame and patience (because faith is completed by these two)

Imam Ali (AS) says in a hadith: Patience is like the head for the body of faith.

We also observed that Imam Ali (AS) considered patience to be the first foundation of faith, and this is because of the great importance of patience. As faith without patience is of no use, so it can be said that the most essential and most valuable attribute of believers is their patience.

### **13. Faith produces desire**

Desire is the product of faith. It is a believer who has more wishes than all people and is farthest from giving good news and taking good omens, and is farthest from despair and taking bad omens than all people. Because the meaning of faith is to believe in a higher power that arranges the system of existence and nothing is hidden from Him and no power will make Him weak or powerless, His power is not limited and His mercy is inexhaustible. Because God is almighty and merciful, who severely punishes the unbelievers and accepts the repentance of sinners day and night.

### **14. Ease of conscience**

Someone who believes in God; for the sake of God and out of fear of the dire consequences of disobedience and sin, he acts thoughtfully and does not do anything to anger God and God's people. Everything he does is for God's sake and everything he does not do is also for God's sake. He takes the dos and don'ts from the religion and the command of God and the Messenger. So, he has an easy and comfortable conscience.

### **Conclusion**

Humanity today and yesterday struggles with the void of soul, spirituality, and peace, and to reach this lost, he uses any means and quickly believes in everything. The growth of faith in humanistic schools and emerging false mystics, the increasing consumption of narcotics and psychoactive pills, the production and proliferation of psychological books and software, are all clear reasons for this confusion and the feeling of poverty and the need for it. Peace is the missing thing of yesterday and today.

In religious texts, especially the Qur'an and the traditions of the Ahl al-Bayt (AS), this matter has an important place. In such a way that the faith has been taken from the root of security, which means peace and it has an inextricable link with peace. Anxiety, stress, and worry have been and are one of the biggest calamities in human life. The complications and consequences arising from it are completely noticeable in individual and social life. The Holy Qur'an presents itself as a cure for pain in order to cure human pains and anxieties.

And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin. (Isrā'/82)

And He announces to everyone that believe in God and ask Him for peace: Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest! (Ra'd/28)

By considering the above verse, it can be concluded that for true peace, one must believe in God, who is always with him, "And He is with you wherever you are" and He is capable of anything, including the establishment of peace, "Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided." (An'ām/82)

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## A Critical Study of Zamakhshari's Interpretive Thoughts in Al-Kashshāf

BemanAli Dehghan Mangabadi<sup>1</sup>, MohammadAli Heydari Mazra'eh Akhund<sup>2\*</sup>

1. Associate Professor, Department of Qur'an and Hadith Sciences, Yazd University. Yazd. Iran

2. Assistant Professor, Department of Qur'an and Hadith Sciences, Yazd University. Yazd. Iran

Received: 2022/01/24, Accepted: 2022/07/25

### بررسی انتقادی اندیشه‌های تفسیری زمخشری در الکشاف

بمانعلی دهقان منگابادی<sup>۱</sup>، محمد علی حیدری مزرعه آخوند<sup>۲</sup>

۱. دانشیار، گروه علوم قرآن و حدیث، دانشکده الهیات، دانشگاه یزد، یزد، ایران

۲. استادیار، گروه علوم قرآن و حدیث، دانشکده الهیات، دانشگاه یزد، یزد، ایران

دریافت: ۱۴۰۰/۱۱/۰۴؛ پذیرش: ۱۴۰۱/۰۵/۰۳

### Abstract

Tafsīr-e-Kashshāf is one of the most important interpretations that has been considered by most commentators of the Qur'an. From Zamakhshari's point of view, the science of semantics and expression is the most important and necessary knowledge for the interpretation of the Qur'an. In his view, not only with the help of this science, the rhetorical aspects of the Qur'an are known, but also the subtleties and beauties of the Qur'an are known only in the light of this knowledge. According to Zamakhshari, the most delicate and precise topics of rhetorical sciences are the industry of Takhyīl (i.e. some kind of imagination), without which the interpretation and understanding of the verses of the Qur'an is not possible. The industry of Takhyīl is a kind of compound simile that is used to depict wonderful meanings and indescribable concepts that cannot be explained by a simple description. Zamakhshari, while considering the verses of the Qur'an as miracles, eloquence and rhetoric, does not count all the verses as rhetoric on the same level. Zamakhshari has tried to prove the legitimacy of his religion by interpreting the verses of the Qur'an. Zamakhshari has opened a new horizon in the subject of Qur'anic rhetoric and has been able to introduce new points and materials on the topics that Abdul Qāhir Jurjānī (d. 471 AH) has invented about the rhetoric and meanings of the miracles of the Qur'an.

**Keywords:** Zamakhshari, Tafsīr-e-Kashshāf, Rhetorical Sciences, Takhyīl.

### چکیده

تفسیر کشف از مهم‌ترین تفاسیری است که مورد توجه اکثر مفسران قرآن قرار گرفته است. از دیدگاه زمخشری علم معانی و بیان مهم‌ترین و ضروری‌ترین دانش برای تفسیر قرآن به‌شمار می‌آید. از نظر او نه تنها به مدد این علم وجوه اعجاز بلاغی قرآن شناخته می‌شود بلکه لطائف و زیبایی‌های قرآن تنها در پرتو این دانش دانسته می‌شود. از نظر زمخشری لطیف‌ترین و دقیق‌ترین مباحث علوم بلاغی، صنعت تخیل است که بدون آن تأویل و فهم آیات قرآن مقدور نیست. صنعت تخیل نوعی تشبیه مرکب است که برای به تصویر کشیدن معانی شگرف و مفاهیم وصف ناشدنی بکار می‌رود که با توصیف ساده نمی‌توان آن را تبیین کرد. زمخشری ضمن آنکه آیات قرآن را در غایت اعجاز و فصاحت و بلاغت می‌داند، اما همه آیات را در یک سطح و مرتبه از بلاغت نمی‌شمرد. نیز زمخشری با استفاده از سیاق آیات قرآن کوشیده است ضمن تفسیر آیات به‌نوعی به اثبات حقانیت مذهب خود بپردازد. زمخشری افق جدیدی را در مبحث بلاغت قرآنی گشوده و توانسته نکات و مطالب جدیدی را بر موضوعاتی که عبدالقاهر جرجانی (متوفی ۴۷۱ ه.ق.) در باره بلاغت و معانی اعجاز قرآن ابداع نموده، بیافزاید.

**کلمات کلیدی:** زمخشری، تفسیر کشف، علوم بلاغی، تخیل.

## Introduction

Allameh Abu al-Qasim Mahmud ibn Umar known as Jārullāh Zamakhsharī (53-467 AH) is one of the most famous commentators of the Holy Qur'an at his time. In addition, he has been the leader of his contemporary scientists in various sciences such as vocabulary, grammar, rhetoric, hadith, principles of jurisprudence and theology. He left valuable works, the most famous of which is the book "Tafsīr-e-Kashshāf". Undoubtedly, this valuable work has been considered by most contemporary or later commentators. Although he has written his commentary on the theological religion and the principles of the Mu'tazilite, however, many commentators who are in conflict with the I'tizāl school, while criticizing his theological method and taking a firm stand against the I'tizāl school; at the same time have admired Zamakhsharī's literary and rhetorical style and they were strongly influenced by him and referred to his sayings and opinions in interpreting the Qur'an. Even some scholars like Qādī Baydāwī (d. 685 AH) have summarized and refined his commentary and written numerous explanations and notes on it.

## Motivation to write Tafsīr-e-Kashshāf

As Zamakhsharī himself says: before attempting to write a commentary on "Kashshāf" at the request of the followers of the Mu'tazilite religion; he explained and interpreted some verses of the Qur'an for them, which caused them to be surprised and eager for this kind of interpretation, and for this reason, he was asked to write a commentary in this style about the Holy Qur'an. Zamakhsharī stated that he initially asked them to exempt him from doing so but they didn't accept. As Zamakhsharī says, at the beginning

of his work, he began to write about the Fawātiḥ of Surahs and to interpret some of the verses of Surah Al-Baqarah. He states that such interpretive dictations were long and used in the form of questions and answers for his listeners, a subject that can now be seen everywhere in his interpretation. Zamakhsharī mentions his lectures as a model and example of interpretation so that the audience can better understand the Qur'anic truths. He says that during his journey from Khārazm to Mecca, passing through different cities, he found in each city a group eager for this kind of interpretation of the Qur'an. Until in the city of Mecca, at the request of the emir of this city, Abu Al-Hassan Ali ibn Hamza ibn Wahas, he took care of writing his commentary and completed it within two years and three months (Muharram 526 - Rabi al-Awwal 528 AH). (Zamakhsharī, 1407: 1/18 and 19)

## The position of Tafsīr-e-Kashshāf

Zamakhsharī's commentary called: "Al-Kashshāf 'an Haqā'iq Ghawāmiḍ al-Tanzīl wa Uyūn al-Aghāwīl fī Wujūh al-Ta'wīl"<sup>1</sup> is one of the most important interpretations in the Islamic world. Not only Zamakhsharī's supporters but also his opponents, while protesting his I'tizālī views, have praised the value and credibility of his interpretation. Zamakhsharī has a very high position in the scientific position and has been completely surrounded by sciences such as grammar, syntax, rhetoric, reading, principles, Qur'anic sciences and the sciences of hadith and jurisprudence. In addition, his

١. الكشف عن حقائق غوامض التنزيل وعيون الأفاويل في وجوه التأويل.

enjoyment of God-given taste and talent in rhetorical and aesthetic discussions has added to the value of his interpretation. In such a way that even people like Ibn Khaldūn (732-808 AH) - who are considered to be stubborn opponents of the Mu'tazilite - have spoken in describing his book and called it the best interpretation in the field of rhetorical sciences (Ibn Khaldūn, Introduction, nd: 555). Similarly, Yaḥyā ibn Ḥamza Alawī (d. 749 AH) in his book "Al-Ṭarāz" has stated that the existence of rhetorical issues and points in Tafsīr-e-Kashshāf has distinguished it from other interpretations and this feature cannot be seen in other interpretations. (Yaḥyā ibn Ḥamza Alawī, 1423: 1/7)

Many commentators, including Nasafī (710 AH), the author of Madārik al-Tanzīl, Bayḍāwī (791 AH), the author of Anwār al-Tanzīl, Fakhr al-Din Rāzī (d. 606 AH), Abu al-Sa'ud Al-Imādī (d. 982 AH), the author of Irshād al-Aql al-Salim ilā Mazāyā al-Qur'an al-Karim have been influenced by him in writing their commentaries.

Undoubtedly, Shi'a moderate commentators such as Abu al-Futūḥ al-Rāzī (d. 554 AH) and Ṭabrasī (d. 548 AH) have respected Tafsīr-e-Kashshāf and his interpretive views and have used his commentary. Abu al-Qasim Gorji - in an introduction to the books of Jawāmi' al-Jāmi' - has said: Although Zamakhsharī is considered a Shi'a scholar in Mu'tazilite principles and in the Hanafī sects, as well as Ṭabrasī, but Ṭabrasī (d. 548 AH) after the authorship of Majma' al-Bayān came across the book Kashshāf Zamakhsharī and found it to contain novel and valuable points that cannot be found in any other book. And that's why Ṭabrasī has written his another book called Jawāmi' al-Jāmi' with an emphasis on

the contents of Kashshāf Zamakhsharī (Ṭabrasī, 1998: 15), but by studying the book of Majma' al-Bayān, it is clear that Ṭabrasī has achieved Zamakhsharī's interpretation during the compilation of Majma' al-Bayān. Because in the last parts of his commentary in Majma' al-Bayān, he mentioned him with phrases such as "Imam al-Mahmoud al-Zamakhsharī" (Ṭabrasī, 1993: 3/400) and "Imam al-Allameh al-Zamakhsharī" (4/706) and in the same book he quotes from Zamakhsharī and protests some points according to him (Ṭabrasī, 1993: 706/4 and: 319.7)

Abu al-Futūḥ al-Rāzī (d. 554 AH) is one of the Shi'a commentators. In his commentary, while describing Zamakhsharī with kindness and respect and with the title of "Our Sheikh" and has benefited from his commentary (Abu al-Futūḥ, 1408: 16/171)

Seyyed Ḥaydar Āmulī (d. 787 AH) also mentions Zamakhsharī as the greatest commentator of the "Greatest Commentators" (Āmulī, 1422: 2/19) and considers his book Kashshāf as a valid interpretation that is common to all scholars. (Ibid. 1/232) In his view, the combination of Tafsīr Majma' and Kashshāf is the same as wisdom and brings about the closeness of God. (Ibid.) Therefore, apart from these two interpretations, it has not shown any attention to other interpretations. He has considered Tafsīr Kashshāf and Majma' al-Bayān in most issues as similar and close to each other. (Ibid.)

Also one of the most important people who have been marginalized on his interpretation is Abu Al-Abbas Ahmad Ibn Munīr (683 AH) the author of (Intisaffi ma Tadminuhu al-Kashshāf minal-I'tizāl), Sharaf al-Din al-Ṭayyib (d. 743 AH), the author of Faṭḥ al-Ghayb fi al-Kashf an Qinā al-Rayb,

Seyyed Sharif Jurjānī. Suyūfī (d. 900 AH) also said so in his book called "Nawāhid al-Abkār" after mentioning the commentators of early Islam. Then a group of scholars in rhetoric - which is known as the miracle of the Qur'an to this knowledge - appeared that the author of Tafsīr-e-Kashshāf is the leader of this method and that is why his book (Tafsīr) is famous in the East and West Is (Suyūfī, 1424 AH 2)

Undoubtedly, Tafsīr-e-Kashshāf has a unique place among all commentaries in the Islamic world, and that is why its author is proud to write it where he says:

إن التفاسير في الدنيا بلا عدد

وليس فيها لعمرى مثل كشافي

إن كنت تبغى الهدى فالزم قراءته

فالجهل كالداء والكشاف كالشافي

(Hamawī, 1411: 19/29 and: Hufi, 1980: 46)

Translation: Undoubtedly, the number of interpretations of the Qur'an in the world is innumerable, but swearing by one's own soul, no one is the same as (Tafsīr-e-Kashshāf). If you are in search of guidance, study this work. Because ignorance is like a disease, and my Kashshāf is like a healing medicine.

### **The importance and role of rhetorical sciences in understanding the Qur'an from Zamakhsharī's point of view**

Zamakhsharī has considered the science of meanings and expression as the most important and necessary knowledge for interpreting the Qur'an. In his opinion, not only with the help of this science, the rhetorical aspects of the Qur'an are known, but also in the light of this knowledge, the subtleties and beauties of the Qur'an are known.

In this regard, he cites the words of Jāhiz (150 - 255 AH) in the book "Order of the Qur'an" - of which no trace has been obtained so far - and states: No matter how much the jurist surpasses his peers in the science of jurisprudence and fatwas and no matter how much the theologian overcomes the thinkers in theology. And no matter how much the knowledge of the storyteller is more than Ibn Qaryah (d. 84 AH). No matter how much Khaṭīb is better than Hassan Baṣrī in eloquence and speech (110-121 AH), and no matter how much the syntactic is superior to Sībawayh (148-180 AH) in grammar, and no matter how much the lexicologist is more adept at choosing words than others, as long as they do not acquire mastery and skill in these two sciences (meanings and expression), which are considered as a special Qur'anic knowledge, they will not be able to understand the meanings and truths of the Qur'an (Zamakhsharī, 1407: 1/16 and 17).

Zamakhsharī's attention to the points and details of semantics is very evident in "Kashshāf". In his commentary, he has referred to topics such as attention, dedication, delay, negation, introducing Muṭadā and Khabar, adjectives, expressions in the Holy Qur'an, and has referred to its verbal and spiritual beauties. And he has elaborated on the trope, the repetition, the irony, imagination and allegory, as well as the novel issues of puns and problems.

### **Belief in the existence of eloquent verses in the Qur'an**

While Zamakhsharī considers the verses of the Qur'an to be the end of miracles, eloquence and rhetoric, does not count all the verses on the same level of rhetoric. He believes that some

verses of the Qur'an are superior to others. He explains why all the verses are not on the same level and some of them are eloquent and some of them are more eloquent. He states: As in any position, it is not obligatory to use the word "Akīd" instead of the word "Ākid". In the same way, it is not necessary to use the word "Ahsan" instead of "Hassan" in every position, because the use of different types of speech causes variety in speech and adds to its beauty. In fact, Zamakhsharī points out to what scholars of rhetorical sciences refer to as the necessity of the present and the necessity of position and counts evidence in this regard in various places in his interpretation. He says about this:

«ليس بواجب أن يجيء بالأكد في كل موضع. ولكن يجيء بالوكيد تارة وبالأكد أخرى، كما يجيء بالحسن في موضع وبالأحسن في غيره ليفتن الكلام افتتاناً»  
(Zamakhsharī, 1407: 2/256)

For example he considers the verse 107 of surah Yūnus more eloquent than verse 38 of surah Zumar. (Zamakhsharī, 1407: 2/256)

If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful. (Yūnus)

If Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust. (Zumar/38)

He also says: verse 20 of surah Hajj is more eloquent than verse 15 of surah Muhammad. (Zamakhsharī, 1407: 3/9)

Whereby that which is in their bellies and their skins too, will be melted. (Hajj/20)

And they are given boiling water to drink. (Muhammad/15)

While explaining the interpretation of the verse 64, Zamakhsharī has said: One who does not benefit from the knowledge of meanings and expression cannot find the correct meaning of this verse and similar verses.

The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. (Maidah/64)

### Using "Takhyl" in interpreting verses

One of the most important methods of Zamakhsharī for interpreting verses is utilizing the science of expression and especially imagination and allegory. Takhyl industry is a kind of compound simile that is used to depict wonderful meanings and indescribable concepts that cannot be expressed in ordinary words. According to Zamakhsharī, the most delicate and precise topics of rhetorical sciences are the industry of Takhyl, without which the interpretation and understanding of Qur'anic verses is not possible. And he says below the following 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)

"In the world, there are very big issues and matters that the minds and thoughts of human beings are confused in understanding them and human beings cannot understand the depth of

such issues, and the listeners are not able to understand them easily. And it is only with the Takhyīl industry that such issues can be understood. Hence, many verses have been revealed in this context to make the understanding of wonderful meanings more tangible for human beings. Zamakhsharī says that the best and most useful way to interpret the similarities of the Qur'an as well as other divine books and the words of the divine prophets is to benefit from this knowledge, because most of his words are based on Takhyīl. And this is why many people who have made mistakes in interpreting the Qur'an and have misinterpreted the hadiths of the Holy Prophet (PBUH) due to their lack of attention to this knowledge." (Zamakhsharī, 1407: 3/409)

He also refers to this hadith that: One day, (AS) was in the presence of holy Prophet (PBUH) and said to him: O Abu al-Qasim! On the Day of Judgment, God Almighty will place the heavens on one finger and the earth on one finger, and the trees and other creatures on one finger, and shake them, saying: I am the (true) king. And the Prophet (PBUH) smiled in surprise, recited this holy verse in confirmation of Gabriel's words:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ...

Zamakhsharī explains that the smile and laughter of the Holy Prophet (PBUH) was due to the fact that he has understood the same thing from this verse that the scholars of semantics understand it without any hesitation. Rather, this statement indicates the amazing power and actions of God Almighty, which the minds and intellect of human beings are astonished to understand it, and weak illusions do not understand the truth

and the meaning of it. And the listener can understand its meaning only by expressing this kind of Takhyīl. (Zamakhsharī, 1407: 3/409)

It is necessary to mention that people like Zarkashī (745-794 AH) who was on the Salafī religion under the influence of Zamakhsharī have mentioned the most useful method in interpreting the verses of attributes (news) Takhyīl. (Zarkashī, 1391: 3/440)

Mullah Sadra (1059 AH) is one of those who, under the influence of the views of Fakhr Rāzī (d. 606 AH), criticized Zamakhsharī on the subject of "Takhyīl" and while mentioning a number of commentators such as Nayshābūrī, Qāḍī Bayḍāwī; he says: All these commentators have followed the words of Qafāl, he believes that the interpretation of some verses according to the theory of "Takhyīl" is incorrect and is not satisfied by the Almighty God. And carrying Qur'anic verses and narrations to mere Takhyīl is like opening the door to sophistry and explaining and closing the way of seeking guidance. (Mulla Sadra, 1987: 4/157 and 158)

Zamakhsharī says under following verse:

Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom. (Baqarah/7)

"If it is asked: What is the meaning and concept of sealing hearts and ears and covering the eyes? In response, I say; In fact, there is no sealing and closing. Rather, this statement is trope and it is possible that this statement is a metaphor or allegory. He goes on to explain that if we consider the verse in its metaphorical sense, it means that

"Their hearts are such that due to arrogance and turning away from the truth, the word of truth does not penetrate in it and their ears do not accept the truth, as if they have been sealed in their hearts and ears, because they see the verses of truth but refuse to accept it, even though their eyes have been veiled."

He goes on to say about this allegory: Because the hypocrites have not understood the purposes of the rules of Islamic Shari'a, which is seeking guidance - and they were created for this purpose in principle - they are like those who are hindered between them and the benefits of religious rules by "Termination" and a veil has been created on them. (Zamakhsharī 1407: 1/158)

Undoubtedly, the most important motivation of Zamakhsharī in presenting the allegorical meaning of the holy verse is in order to remove the perception of determinism from the verse. Because, as some determinists carry the holy verse in its literal meaning; it would be in conflict with the principle of justice, which is the most important element of the principles of Adliyah (Mu'tazilite and Imāmīyyah). Since most of Zamakhsharī's opponents cite the lexical meaning and appearance of the verses, he, on the other hand, considers the most basic way to prove his viewpoint as referring to the Arabic word and in this regard cite a wide variety of Arabic words as evidence and argument. He says: The phrase "Their hearts are sealed" is like the phrase "When someone is killed" and the phrase "When someone is absent for a long time". So, he is likened to someone whom has been annihilated by "Valley" or has been kidnapped and

hidden from view by "Phoenix". Likewise, those who have turned away from the right and, like cattle, the promise of the truth have no effect on them. Now they are like those whose hearts and ears are sealed and whose eyes are veiled. And therefore they do not accept the word of truth. (Ibid)

Zamakhsharī strongly rejects the apparent meaning of this type of verses because it requires a tendency to think forcedly and attribute "Oppression" to God. An attribute that is considered to be one of the greatest ugliness, and God Almighty has announced His purification from this unjust attributes. Verses such as:

The sentence that cometh from Me cannot be changed, and I am in no wise a tyrant unto the slaves. (Qāf/29)

We wronged them not, but they it was who did the wrong. (Zukhruf/76)

Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not? (A'rāf/28) (Zamakhsharī, 1407: 1/158)

And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testifies of them, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware. (A'rāf/172)

He says: The purpose of bringing out the descendants of Adam (AS) from his back and their confession and testimony to the monotheism and oneness of God (the Almighty) and the words of the Almighty saying "Am I your Lord? They said yes we testify" all are Takhyīl. He says: In fact, the meaning of the verse is that because the proofs of the Lordship and monotheism



of God (Almighty) have been laid down for human beings, and the wisdom and hearts of human beings testify to the truth of monotheism and they can distinguish right from wrong as well as guidance from misguidance; it is as if God Almighty had made a covenant with them about His Lordship and monotheism and said to them: Am I not your Lord? They have confessed: Yes, you are our Lord. (Zamakhsharī, 1407: 2/129)

In the same way, the holy verse:

His throne includeth the heavens and the earth. (Baqarah/255)

While expressing four aspects about the word "Chair", says: "The chair" of God, with all its greatness and breadth, covers all the heavens and the earth. But the meaning of mentioning this phrase is just to express the imagination and depict the greatness of God. And in fact there is no throne, no sitting. (Ibid: 1/301)

Zamakhsharī says that the use of allegory in the Holy Qur'an and the words of the Holy Prophet of Islam (PBUH) as well as in the Arabic language is common and has a certain extent. He cites many examples of the use of allegory in this regard; like:

And Our word unto a thing, when We intend it, is only that We say unto it: Be! And it is. (Nahl/40)

and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient. (Fuṣṣilat/11)

Zamakhsharī says that it is clear from the promise mentioned in the verses; it is not the usual word for human beings, but a kind of allegory and image to explain the meaning of God's power and speed in creation

(Zamakhsharī, 1407: 2/129) and also under the holy verse:

And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate. (Sad/72)

He has been stated that the meaning of bloating (blowing) is the same as reviving. And the word "bloating" is to show reviving, and in fact there is no bloating. (Zamakhsharī, 1407: 2/390)

Also about the holy verses:

Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool. (Aḥzāb/72)

If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect. (Hashr/21)

He said: Offering a trust in the heavens and the earth and revealing the Qur'an on the mountains is a kind of trope and allegory, and it means blaming human beings for their ruthlessness and unreasonableness, as well as a little humility towards the greatness of the Qur'an and his lack of contemplation in divine verses. (Zamakhsharī, 1407: 3/276. and: 4/87.) Of course, before him, commentators such as Ṭabarī (224 - 310 AH), Sharif Morteza (355 - 436 AH) and Sheikh Tūsī (385-460 AH) have referred to this issue. And they have interpreted the following verses as their metaphorical meaning:

And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst

wished, thou couldst have taken payment for it. (Kahf/77)

Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord. (A'rāf/154)

Ṭabarī in Jāmi' al-Bayān, while expressing the differences of opinion of some Arabic scholars and literature about the meaning of:

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضِبَهُ

they have preferred the metaphorical and figurative sense, and He narrated some examples in Arabic language:

يَشْكُو إِلَى جَمَلِي طُولَ السُّرَى... صَبْرًا جَمِيلًا

فَكِلَانَا مُبْتَلَى (طبري، ١٤١٢: ١٥/٣١٥)

(Meaning: My camel complains about the hardships of travel during the journey and I call him patience; we are both suffering from this hardship)

It is important to note that some ostensible commentators and a group of Sufis strongly consider using Takhyīl and Ta'wīl in the interpretation of the Holy Qur'an to be incorrect and heretical. And they have opposed Zamakhsharī.

There is no doubt that Zamakhsharī has opened a new horizon in the subject of Qur'anic rhetoric. He was able to add new points and materials on the topics that Abd al-Qāhir invented about the rhetoric and meanings of the miracles of the Qur'an. He raises the issue of aesthetics of the order of meanings of the Qur'an and the relationship between Qur'anic expressions and verses with each other in terms of rhetoric, which is based on irony, metaphor, simile, trope and allegory; he was able to add to the richness of his commentary in such a way that most of the commentators,

and even his enemies and opponents, have mentioned his commentary due to containing valuable rhetorical issues.

### Using syntactic words and rules in interpreting verses

Zamakhsharī sometimes turns to syntactic issues to interpret the verses. He says about the following verse:

He said: Do you worship things that you have carved [with your own hands? But Allah is the One Who has created you and the material of which you make your gods. (Ṣāffāt/95-96)

That is, God (the Almighty) created you and the things from which you make idols: He answers the question of how it is possible for an object to be a creature of God (the Almighty); also a lord for pagans: This is like saying: a carpenter made a door or a chair or a goldsmith made bracelets and anklets. And in fact, it means that the carpenter and the goldsmith made the shape and form of these objects and not its essence. And the idols also have essence and form and God (Almighty) has created their essence and principle. And the makers of these idols have created some shapes for them by shaving and working on them. In the face of this syntactic question, he says what is wrong with considering the word "What" as a infinitive and not as a connected "What"; to make the meaning of the verse as follows: (God (Almighty) created you and your action) as the determinists believe. He says that in addition to the fact that the intellect and the Qur'an invalidate this meaning, the appearance and context of the verse does not reflect this meaning, because God (the Almighty) protests against the polytheists because the worshipers (the polytheists) and the (idols) are the creatures of God. So how

one creature can punish another creature? It is important especially if the worshiper has created the shape and appearance of the god (idols)!!!? And if it is said: God (Almighty) created you and your deeds; the argument will not end against them. And the word will not have the necessary adaptation. Another point is that the phrase "What you do" is the translation and meaning of the phrase "What you carve" and just as in the holy verse "What you carve" "What" is for connecting sentences; "What" will also be for connecting in "What you do" and there is no doubt about this. Except those who interpret the verse in a different way, regardless of the science of expression and the order of the Qur'an, and just out of ignorance. (Zamakhsharī, 1407: 4/51)

### **Zamakhsharī's defense from the I'tizāl school and his allusion to the opposition**

Zamakhsharī has tried to prove the legitimacy of his religion by interpreting the verses by using the context of Qur'anic verses.

For example:

Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise. Lo! Religion with Allah (is) the Surrender (to His Will and Guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning. (Al Imrān/18-19)

While expressing the aspects of I'rāb in the verse, it is stated that in this holy verse, God Almighty and the angels and scientists have testified to the oneness of God (monotheism) and justice, and the meaning of 'Ulu al-'Ilm is those who prove his oneness and justice with clear reasons and proofs. He also considers the holy verse "Truly, now Islam is the only religion for GOD" to be the most useful and at the same time emphatic sentence for the previous verse. He states in this verse that the true religion of Islam is the religion of justice and monotheism. And other religions such as the religion of similes and determinists are far from the true religion of Islam. (Zamakhsharī, 1407: 1/418 and 419) Naturally, this kind of Zamakhsharī's use of verses in confirming his theological religion has caused his opponents, such as Fakhr Rāzī, to dissatisfy with his words and severely attack him, and attribute him to prejudice and ignorance (Rāzī, Fakhrudīn, 1420: 179)

He also says under the following verse:

And you, [Muslims] do not be as those who were divided and Disagreed with one another after Clear Signs came to them; it is they for whom there is a Grievous Chastisement. (Al Imrān/105)

The meaning of "Those who were divided and disagreed" is Jews and Christians. And some have said that they mean heretics in this Ummah, it means Mushbihih, Mujbirah and Hashwīyah. (Zamakhsharī: 1/453) Ibn Munīr (620-683 AH) criticizes his words under the following verse:

Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and

their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few. (Nisā'/155)

He says: The meaning of the Jews (Our hearts are sealed) is that God makes their hearts unguided and remembrance and preaching are not effective in it, as God Almighty quotes from the language of the polytheists as saying: If God wanted, we didn't worship them.

Zamakhsharī states: The religion of the determinists is also of this opinion. And God Almighty has deprived them of His grace and blessings due to their disbelief and has left them. As if their hearts are sealed. And not that their hearts are closed and don't accept God's mentioning and advice. (Zamakhsharī 1407: 1/578)

Zamakhsharī, like the Mu'tazilite, believes that the perpetrator of great sins will not be forgiven without repentance (p. 115).

Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom. (Nisā'/93)

In order to support the Mu'tazilite's' belief and to deny the belief of those who are in view of the permission of the forgiveness of great sins without repentance, he says that in this verse, there are many threats and aggravations regarding the premeditated murder of a believer, and this is why Ibn Abbas (d. 68 AH) and SufyānThūrī (d. 161-97 AH) believe in not accepting repentance of the premeditated murder of a believer. And this is due to the concentration and intensity that exists in the verse regarding the premeditated murder of a believer. Otherwise, it must be said that every sin disappears with repentance. And by quoting narrations,

he emphasizes that the forgiveness of sins will not be possible without repentance. (Zamakhsharī 1407: 1/548)

### **Opposition to determinists**

Zamakhsharī is one of the justice-oriented commentators. In his commentary, he was able to respond well to the suspicions of the oppressors and to clearly explain the inaccuracy of their opinions and beliefs. He rejects the arguments of the determinist commentators, while rejecting their arguments and opinions, and emphasizes the correctness of the views of the justice-oriented commentators, according to his I'tizālī view, which in the explanation of verses that are important to determinism and which determinists have relied on to strengthen their ideological foundations. To prove this, he has mostly used the context of the verses and the method of interpreting the Qur'an to the Qur'an.

For example, he says about the following verse:

Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few. (Nisā'/155)

He has said: The meaning of this verse is the Jewish people who deny the truth and said (Our hearts are sealed) and they meant that God (the Almighty) has sealed their hearts. In a way that no advice enters their hearts as the polytheists and the determinists used to say, "If God had willed, we would not have worshiped the idols" (Al-Zukhruf: 20). Zamakhsharī says: In response to them, this is said: God (Almighty) left them alone because of

their disbelief and withheld His grace from them, and therefore their state is like the state of one whose heart is sealed, not that God (Almighty) has created their hearts unenviable that they cannot accept a sermon. (Zamakhsharī, 1407: 578)

Zamakhsharī cites the following holy verse to prove the freedom of human will and says:

And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame not, but blame yourselves. (Ibrahim/22)

If the truth is what the determinists believe, Satan said: Do not blame me and yourself because He has decreed disbelief for you and you have to disbelief. Zamakhsharī says: If it is said: the word of Satan is false and it cannot be cited, it is said in the answer: If this statement was false, God Almighty would have declared it invalid and inaccurate, because in this position, there is no use for false and inaccurate statements. Do not you see the word of Satan?

Lo! Allah promised you a promise of truth; and I promised you, and then failed you. And I had no power over you save that I called unto you and ye obeyed me. (Ibrahim/22)

God (Almighty) has promised you the truth and you and I have promised you and acted contrary to it, and I had no power or dominion over you except that I invited you (to the ugly) and you acted according to that action. The Almighty God has also said in another place:

Lo! as for My slaves, thou hast no power over any of them save such of the forward as follow thee. (Hijr/42)

(Zamakhsharī, 1407: 374)

In some cases, Zamakhsharī resorts to the lexical method of interpreting the important verses of determinism: for example, he has said about the following verse:

and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned. (Kahf/28)

(The one whose heart is sealed) means the one whose heart We made forget the truth by leaving him to himself. The second meaning for which we can imagine: that we found him unaware. As in Arabic, whenever it is said: "Ajbantuh" means that I found him cowardly and greedy and whenever it is said "Afhamtuh" it means that I found him dumb, and whenever it is said: "Abkhaltuh" means that I found him stingy (Zamakhsharī, 1407: 2/482)

### Ta'wīl of Ahadīth

Zamakhsharī under the following verse:

And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast. (Al Imran/36)

Reminds the following narrative:

"ما من مولود يولد إلا والشيطان يمسه حين يولد  
فيستهلّ صارخاً من مس الشيطان إياه ، إلا مريم وابنها"

(Bukhārī, 1422: 4/164; Muttaqī Hindī, 1989: Hadith: 32345) and he has doubted its authenticity and stated that if we consider this hadith to be correct, it should be considered as a kind of imagination and allegory. And if, like Hashwīyah, we know it's true meaning

and if we believe that the devil really makes every infant metamorphosed during his birth, then the whole world should be full of cries and lamentations of human beings. (Zamakhsharī, 1407: 426)

### **Zamakhsharī's trust in some exaggerated narrations**

Despite the attempts made by Zamakhsharī to refrain from the forged narrations and Isra'iliyyat mentioned as objections for him, however, he mentions some hadiths in his commentary, including the hadiths of the virtues of Surahs, which are considered by many to be forged and fabricated. (Ibn Taymiyyah, 1426: 13/354)

He also mentions some things in his commentary book which indicate a kind of exaggeration that has been mentioned in the Isra'iliyyat, for example, the following holy verse:

(Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth. Then he flung down his staff and lo! it was a serpent manifest. And he drew forth his hand (from his bosom), and lo! it was white for the beholders. (A'rāf/106-8)

"It is narrated that a great dragon opened its mouth, put its lower jaw on the ground and its upper jaw on the roof of the palace, then wanted to kill the Pharaoh so he jumped down from his bed and ran away. And for this reason he defiled his clothes, and the people were frightened and cried out. Pharaoh ordered some people to repel the dragon, but they were defeated and twenty-five thousand people perished due to the crowd, and Pharaoh went to Moses' house and said to him: Take that dragon! I am the first to believe in you and send the Israellites with you.

Moses took that dragon ..." (Zamakhsharī, 1407: 2/130) It seems that the loss of twenty-five thousand people in this story is a kind of exaggeration.

Zamakhsharī has tried to interpret the verses, but in some cases he has refused to interpret them. For example, in the case of the holy verse:

And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated! (Baqarah/65)

Most commentators have interpreted the verses in their apparent meaning, but Mujāhid ibn al-Jabr al-Makkī believes in the transformation of the hearts of the Companions of the Shabbat and not in their apparent transfiguration. (Abu Ḥayyān, Bahr al-Muḥīt: 1/209), but in this case Zamakhsharī agrees to other commentators and believes in the true metamorphosis of the Companions of the Shabbat (Zamakhsharī. 1407: 174).

### **Rationalism and the avoidance of imitation**

Zamakhsharī says: With the reason of intellect, we can get to know the Creator of the universe and the monotheism and wisdom of God (Almighty). And unless a prophet is sent to human beings, however, the way to reach the Shari'a and divine commands is possible only through the prophets. (Zamakhsharī, 1407: 3/240)

If it is asked: Was it not so until the revelation was revealed to a prophet, he did not forbid people to worship idols for the sake of reason. And after the revelation, he does this.

He answers: Yes! It should be noted, however, that revelation confirms the precepts of reason, just as reason confirms revelation. (Zamakhsharī, 1407: 3/435 and 436)

According to Zamakhsharī, religiosity and faith are acceptable based on argument and reason. Therefore, blind imitation and following do not have a place in Islam.

In this case, he cites to the verses of the Qur'an, including the following verses:

though they bring no clear warrant (vouchsafed) to them. (Kahf/15)

(O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked. (Isrā/36)

Zamakhsharī considers imitation ugly and disgusting and states that the most disgusting things are imitation and accepting words without a reason. He says that the greatest trick of the devil is to trap the imitators who have followed their fathers in the worship of idols, and they, while helping their religion, quarrel with the people of truth. While they think that they are right about the religion. He says that in the condemnation of imitation, it is enough that the idolaters are among the people of imitation. (Zamakhsharī, 1407: 2/574)

Zamakhsharī says that imitating the mother is misguidance. Like Mu'tazilite, he emphasizes the element of reason. He bases the foundation of religion on reason. Therefore, while he has a special value for narration and hadith, he also tends to interpret (praised) opinions, but it is necessary to mention that he only pays attention to interpretive narrations. Not only does he not deny it, but he sometimes considers it to be misleading. He states in this regard: Follow the flag of proof on the road of religion. And do not suffice with individual narrations from one person to another. He says if misguidance has a mother, undoubtedly, its mother will be

imitation. And whoever goes astray, God will throw a string of fire around his neck. (Zamakhsharī, Aṭwāq al-Dhahab fī al-Mawā'iz wa al-Khaṭab: 110)

The Mu'tazilite has used reason as a tool to defend Islamic law and dispel the suspicions of atheists, heretics and determinists. Especially to prove the absence of contradiction in the Holy Qur'an, they have used the tools of reason. Using the lexical simile, they have opened a wide chapter in this field in order to interpret the verses of the Holy Qur'an according to I'tizālī views.

### **The opposition criticize Zamakhsharī**

Most of the criticism to Zamakhsharī's interpretation has been made by his opponents, namely the followers of the Ash'arites religion, and especially the determinists and formalists, who believed in some kind of simile. Muqaddasī has said in this regard: Zamakhsharī's opponents tried to write criticisms and denials on Zamakhsharī's interpretation with their pens and works. They exaggerated their opposition to his interpretation to such an extent that they ordered his book to be torn down and the public to be forbidden from reading it. And only some scholars who have been in the position of refuting the interpretation of Zamakhsharī have been allowed to study it (Sabki, 1413: 115). However, Zamakhsharī's opponents acknowledged his greatness and grace in Islamic sciences. And most of the criticisms about Tafsīr-e-Kashshāf have been expressed by Ahmad Ibn Munīr Iskandarānī (620-683 AH). Even Ibn Khaldūn (732-808 AH), who is considered one of the most stubborn enemies of the Mu'tazilite, acknowledged the importance and

value of Zamakhsharī's commentary. They can benefit from Zamakhsharī's views and theories on the subject of the miracle of the Qur'an. (Ibn Khaldūn, 1431: 508)

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## A Reflection on the Interactional Functionalism of the Holy Qur'an with Science

Seyed Mojtaba Jalali<sup>1\*</sup>, Ali Taheri Dehnavi<sup>2</sup>

1. Assistant Professor, Department of Islamic Education, Faculty of Literature and Humanities, Shahrekord University, Shahrekord, Iran

2. Master of Jurisprudence and Fundamentals of Islamic Law, Shiraz Branch, Shiraz University, Shiraz, Iran

Received: 2022/04/10, Accepted: 2022/05/23

### تأملی بر کارکردشناسی تعاملی قرآن کریم با علم

سیدمجتبی جلالی<sup>۱</sup>، علی طاهری دهنوی<sup>۲</sup>

۱. استادیار گروه معارف اسلامی، دانشکده ادبیات و علوم انسانی، واحد شهرکرد، دانشگاه شهرکرد، شهرکرد، ایران

۲. کارشناس ارشد فقه و مبانی حقوق اسلامی، واحد شیراز، دانشگاه شیراز، شیراز، ایران

دریافت: ۱۴۰۱/۰۱/۲۱؛ پذیرش: ۱۴۰۱/۰۳/۰۲

### Abstract

The Holy Qur'an is a complete and comprehensive heavenly book from God Almighty, which has been given the attention and reflection of thinkers and scholars of the Qur'an with the aim of meeting the needs of mankind in every age. The purpose of the present research is to answer the question of the feasibility of entering the Qur'an in the field of science and its quality. The research method is analytical-descriptive and with a view on the practical interaction of the Qur'an with other sciences. One of the innovations of the research is a special look at the amount of Qur'anic teachings entering different fields of science. The results of the research estimates show that this interaction is an obvious matter in theoretical sciences such as: jurisprudence, principles of jurisprudence, literature, history, economics, physics and in the field of experimental sciences such as: agricultural and animal husbandry sciences, natural resources and environment, zoology, botany and Chemistry, as a stream-creating matter, a pattern and a guiding line in the direction of the perfection of science and, accordingly, in the direction of the happiness of human beings.

**Keywords:** Qur'an, Inclusion, Science, Interaction, Function.

### چکیده

قرآن کریم به عنوان کتاب آسمانی کامل و جامع از سوی خداوند تعالی است که با هدف تأمین نیازهای بشر در هر عصر مورد توجه و تأمل اندیشمندان و قرآن پژوهان مختلف قرار گرفته است. هدف از پژوهش حاضر پاسخ به سؤال امکان‌پذیری ورود قرآن در حوزه علوم و کیفیت آن است. روش پژوهش به صورت تحلیلی-توصیفی و با نگاهی بر تعامل کاربردی قرآن با سایر علوم است. از نوآوری‌های پژوهش نگاهی ویژه به میزان ورود معارف قرآنی به حوزه‌های متفاوت علوم است. نتایج برآوردهای پژوهش بیانگر این مطلب است که این تعامل در علوم نظری همچون: علوم فقه، اصول فقه، ادبیات، تاریخ، اقتصاد، فیزیک و در حوزه‌های علوم تجربی نظیر: علوم کشاورزی و دامداری، منابع طبیعی و محیط زیست، جانورشناسی، گیاه‌شناسی و شیمی، به عنوان یک امر جریان‌ساز، الگو و خط مشی دهنده در راستای کمال علم و به تبع آن در جهت سعادت‌مندی انسان‌ها، امری مشهود است.

**کلمات کلیدی:** قرآن، شمولیت، علوم، تعامل، کارکرد.

**Introduction**

By sending the holy prophet of Islam Muhammad (PBUH) and announcing his Nubuwwah and the end of Risālah and Nubuwwah, God made the path of happiness clear to mankind and in the Qur'an He revealed this eternal truth by mentioning the verse:

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. (Aḥzāb: 40) and announced his consent regarding the end of religion in the verse:

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful. (Mā'idah: 3)

After the revelation of these verses and their explanation by the beloved Messenger of Islam (PBUH), the aforementioned principle, i.e. the end of the Nubuwwah of Prophet (PBUH) and the end of the religion of Islam, was accompanied by the order of the completeness of the Holy Qur'an in the verse: 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)

And mankind returned to his true lost self, the path of guidance and the means of achieving happiness. With the existence of the Qur'an and its true exegete, i.e. the Prophet (PBUH) and the infallible Imams (AS), every person would achieve the scientific societies and drown in the sea of divine knowledge regarding his knowledge and questions.

With the transformation of the era of presence into Occultation, the people

have been deprived from the true interpreter of the Qur'an, who can reveal God's commandments from the source of inspiration and revelation. The day-by-day progress of science and the emergence of new technologies as well as the training of non-Muslim scientists in non-Islamic countries revealed new questions and doubts about the comprehensiveness of the Holy Qur'an.

**1. Theoretical foundations and reviewing the past studies**

In the field of the mentioned discussion, some works have been done in the field of various sciences and Islamic and theoretical sciences; 1- Scientific and historical miracles of the Qur'an; Poya Azizi, 2015, with an approach about the Scientific and historical miracles of the Qur'an, such as God's promise to succeed the righteous on earth and the promise of the Qur'an remaining immune from the distortion of the Qur'an in some verses. 2- The scientific miracles in the Holy Qur'an between the logic of knowledge and the facts of the unseen, Muhyi al-Din in Abdul Halim, Minbar al-Islam, 1412, v. 6, in the context of counting and explaining some scientific miracles of the Qur'an. 3- The relationship between religion and the world; Mohammad Taghi Ja'fari, Qabasat, 1997, Vol. 4, relying on the explanation of the scope of religion in making people happy in this world and in the hereafter. 4- Religion and the modern world of the age of need, reviewed by Alireza Sadeghi, Kitab Mahdin, 2010, no. 153, in the context of modern man's lack of need for religion and rational necessity of avoiding possible harm in case of not recognizing religion. 5- Religion, spirituality and the modern world, Dariush Shaygan's interview,

Ishraq 2013, No. 1. relying on attention to the transcendental needs of humans in the age of progress. 6- The abilities of religion in the field of humanities; Abolfazl Sajidi, the collection of lectures of the International Congress of Islamic Humanities, 2014, 2nd term, No. 1, by explaining the influence of religion on the humanities in the field of knowledge, tendency and civilization. The upcoming research, while explaining some miraculous scientific cases in the Qur'an, considers the field of application of the Qur'an with these sciences and investigates it in the discussion of the Qur'an with these sciences.

One of the essentials of discussing the explanation of the functioning of the Qur'an in interaction with scholars, especially in the new sciences, is stability and explanation; and expressing this interactional function can lead to a new look in the field of Qur'anic thought.

The progress of science and its branching and the emergence of great scientists in every field have created this question for mankind, what will be the use of the verses of the Qur'an after fourteen centuries since the revelation of the Holy Qur'an? Will the Holy Qur'an have the power to enter into different sciences? And if Qur'an has this power, how will we prove the connection of the Qur'an and its interaction with science? Belief in eternity and immutability in the lexical content of the Qur'an is considered one of the fundamental assumptions of the issue, and its unlimited depth and the ability to respond to the problems of every age will be counted among its examples.

Over time, different sciences found different branches, and the relationship of each branch with the Qur'an should be examined separately.

In a general classification, sciences are divided into experimental and theoretical, and among the important branches of theoretical sciences are divine sciences that are rooted in divine knowledge and are free from any error. And some of them contain both theoretical and experimental sciences, and each of them is divided into several branches that need we examine the partial connection of each of the branches with the Holy Qur'an. Theoretical sciences such as: jurisprudence, principles of jurisprudence, history, literature, economics, physics, etc. and experimental or practical sciences such as: agriculture, natural resources, mathematics, physics, astronomy, chemistry. This division is based on the common division of sciences in specialized and academic studies. The research has been done in a descriptive analytical and applied approach.

## **2. Comprehensiveness of the Qur'an**

According to divine verses, God is the owner of the heavens and the earth and everything in them; He is the creator of all beings and the master of all affairs: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise. (Nisā': 131)

God is the provider of all beings and has seen their needs in their existence and planned their affairs.

Among the creatures of the universe is human being, who is the supreme of these creations and God has prepared everything in the heavens and the earth for him so that he can meet his needs and pass the way and achieve worldly and hereafter happiness and eternity. (Huwayzī, 1415: 3/74). Confirming this matter, Imam Ṣādiq (AS) said: "God has explained everything in the Qur'an; I swear to God, He doesn't leave something that people need so that they say, "If such saying was true, it would have been revealed in the Qur'an"; be aware that God has revealed all human needs in it" (Huwayzī, 1415: 3/74).

God Almighty has measured all the needs and desires of mankind and in order to meet these needs and reach the final goal, He has sent the Prophet and the final religion along with the Holy Book containing everything that mankind needs for this world and the hereafter. (Kulaynī, 1990: 2/10) It is narrated from Imam Ṣādiq (AS) that he said: "God ended the heavenly books with your book (Qur'an), so after that there is no book. He revealed everything in it including the creation of you and the heavens and the earth, the news before you, the judgment between you, the news after you, the matter of heaven and hell and the end of your work are in the Qur'an" (Kulaynī, 1990: 2/10). This explanation, without limiting any case, indicates the presence of all matters in the content of this book.

God, in his divine verses, has given good news to the followers of his commands and warned those who oppose them, and points them towards

the repository of knowledge, which is the Qur'an.

Sometimes, He challenges them by Taḥaddī and invites those who doubt in the truth of Qur'an to bring a verse like the verses of Qur'an:

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

They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not? (Yūnus: 68)

Since the beginning of the time when the verses of God were revealed, many people have tried to answer this challenge with effort and spending money, and according to the promise of the Qur'an, they have been unable to come up with even a word like it.

Taḥaddī to ten surahs: Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful! (Hūd: 13)

And even one surah: Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful. (Yūnus: 38)

Based on this, God has revealed all His commands regarding human happiness and all sciences in the Qur'an: "Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! That is easy for Allah."<sup>1</sup> (Ḥajj: 70) (Kulaynī, 1988: 4/358).

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1. Imam Ṣādiq (AS) said: "Everything is from Qur'an and everything is in the Qur'an."

God has mentioned this issue in many verses in explaining His power, religion and book:

And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record. (An'ām: 59)

Imam Ṣādiq (AS) said: "In this (Qur'an) is your news, the news of the past, the news of the future, and the news of the heavens and the earth, and if someone knows its science and informs you of what is in it, you will be surprised." (Kulaynī, 1411: 2/564).

God has made the Qur'an comprehensive and inclusive of sciences, enlightening and giving good news: "And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. 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). In some expressions, the Qur'an has been introduced as a book in which the solution of human differences and problems are mentioned:

And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe. (Nahl: 64)

In addition, the Qur'an is a guiding and evangelizing book, and God did not leave anything out in it, and it is a comprehensive command to guide mankind:

There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto

you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered. (An'ām: 38)

In a hadith, we read: "A person, who is seeking knowledge, should study the Qur'an and be careful in the Qur'an." (Muwahiddi Lankarani, 2002: 2/345) And maybe this accuracy and investigation will give birth to science.

Therefore, the Qur'an is an eternal and stable book for all people and in all eras.

"After the Last Prophet, there will be no need for new books and Shari'a, because he has brought the words of God to the people and the text of God's words will not be edited, except by the interpretations of religious scholars (to resolve their differences, the Itrat of the Messenger of God has been introduced as a guardian.) Therefore, Muhammad's halal is halal until the Day of Resurrection and his haram is haram until the Day of Resurrection, and his Sunnah will remain forever, since his Sunnah arose from the text of the Qur'an" (Kulaynī, 1984:1/150).

Regarding the immortality of the Qur'an, Imam Reza (AS) has quoted from his father from Imam Ṣādiq (AS) that in response to an individual's question based on the renewal of the Qur'an due to repeated reading and distribution, he said: God didn't put the Qur'an for a special time and special people; the Qur'an is fresh at any time and used by every nation until the Day of Judgment" (Majlisī, 1403: 17/213).

The present research, while explaining the areas of interaction of the Qur'an with theoretical and experimental sciences, and while explaining this relationship and interaction in the field of examples, has explained the key and central role of the presence of the Qur'an in these sciences.

### 3. The interaction of Qur'an and sciences

The interactive relationship between Qur'an and science can be investigated in two fields of theoretical and practical sciences.

#### 3-1. The interaction of Qur'an and theoretical sciences

The field of theoretical sciences includes various knowledge and various techniques such as principles, Fiqh i.e. jurisprudence, literature, history and other sciences.

##### 3-1-1. Fiqh

Jurists have different opinions about the number of jurisprudential verses of the Qur'an. Some have considered the number of jurisprudential verses to be 500 (Zarkashī, 1997: 2/130; Ḥillī Suyūrī, 1994: 1/5) and Fazel Toni considered it a famous view (Bashravi Khorasani, 1412: 256). Some have said that due to the overlap and repetition of some verses, the number of this type of verses is less than five hundred verses (Ḥillī Suyūrī, 1994: 5.1; Ayāzī, 2001: 122; Shaltūt, nd: 481) One view has considered the number of jurisprudential verses to be more than 500 (First Martyr, 1412: 2/65; Khaza'eli, 1982: introduction; Maybudī, 2004: 37; Qardāwī, 1417: 17). Some have considered the number of jurisprudential verses to be different based on the taste of people and also according to what topics are considered within the scope of jurisprudence. (Colson, 1412: 31; Ayāzī, 2001: 124 and 125). People such as: Ayatollah Ma'refat, have considered all the verses of the Qur'an as jurisprudential verses (Sadeghi-Fadaki, 2011: 44; Maybudī, 2007: 53) some Sunni scholars (Sadeghi-Fadaki, 2011: 44/9) are

inclined towards this point of view, while others criticize the views of the past and considered the number of jurisprudential verses as three thousand, or even about half of the Qur'an (Sadeghi Fadaki, 2010: 9/44). Regardless of the difference in the number of this category of verses, the degree of compatibility of Qur'anic verses with jurisprudential topics will be evident, even to a minimal extent.

##### 3-1-2. Uṣūl-e-Fiqh

According to their research, each of the scholars has mentioned a certain amount of related verses among the number of Qur'anic verses related to the principles of jurisprudence;

**Table 1: Ancients**

154 ases	"Al-Dhari'ah"	Seyyed Morteza (RA)
221 cases	"Al-'Iddah fi Uṣūl al-Fiqh"	Sheikh Ṭūsī
104 cases	"Ma'ārij al-Uṣūl"	Muḥaqqiq Ḥillī
51 cases	"Mabādī al-Wuṣūl ilā Ilm al-Uṣūl"	Allameh Ḥillī
132 cases	"Tahdhīb al-Wuṣūl ilā Ilm al-Uṣūl"	Allameh Ḥillī
39 times	"Ma'ālim al-Dīn"	Hassan ibn Zayn al-Dīn
125 verses	"Qawānīn al-Uṣūl"	Mirza Qomi
116 verses	"Farā'id al-Uṣūl"	Sheikh Ansari (RA)
36 verses	"Kifāyah al-Uṣūl"	The late Akhund Khorasani
28 verses	"Durar al-Fawā'id"	Abdul Karim Ha'iri
54 verses	"Uṣūl-e-Fiqh"	The late Muzaffar

**Table 2: Contemporaries**

35 verses	"Miṣbāḥ al-Uṣūl"	Ayatollah Khoei (RA)
14 verses	"Minhāj al-Wuṣūl ilā Ilm al-Uṣūl"	Imam Khomeini (RA)

**Table 3: Sunni fundamentalists**

412	Uṣūl	Sarakhsi
410 verses	Hudūd	Ghazali

973 verses	Ḥudūd	Shāṭibī
334 verses	Ḥudūd	Shukānī
421 verses	Uṣūl	Jaṣāṣ

(Haq Panah, 2009: 78-81).

In fact, Qur'anic verses are one of the most basic foundations of Fiqh and Uṣūl i.e. jurisprudence and principles, and the scholars of this field, apart from the rational and narrative topics present in these sciences, have extracted the main topics from the Qur'anic verses, as if these sciences will lack the desired efficiency without the presence of Qur'anic text and content.

### 3-1-3. Literature

The Qur'an in its oral literature contains material that is literary eloquent, comprehensible and understandable for everyone and undeniable, as well as the lack of imitation in the meaning and pronunciation of the verses and lack of change during the revelation, the excellent nature of the gaps in the Qur'an, all indicate its unique and miraculous literature in this field.

#### 3-1-3-1. Understandable for everyone

The literary text of the Qur'an has an expression that can be understood by the entire world. This point has been confirmed and repeated several times in several verses, such as: "And in truth We have made the Qur'an easy to remember; but is there any that remembereth?" (Qamar: 40) It has been confirmed and repeated several times and this number of verses in one concept shows the importance of the ease of understanding the Qur'an according to creation and perception of human.

#### 3-1-3-2. The special style of the Qur'an

Among the characteristics of the Qur'an are having a special style on the one hand and the inability of others to present the same in terms of literature, content and metaphor. In this regard, the verses containing Tahaddī can be seen; "And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful." (Baqarah: 23), in which He invited all doubters (at least in the field of literature) to challenge. In other cases, God has considered not only such people, but the entire world as incapable of bringing the Qur'an; "Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another." (Isrā': 88)

In confirming this theory, God has introduced his opponents as not being honest; "Then let them produce speech the like thereof, if they are truthful." (Ṭūr: 34). Or it is observed that in some cases He has called people to bring content such as Qur'an; "Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful!" (Hūd: 13) Of course, having this special style does not mean that the verbal content is alienated from the common literature of that era, but it means that this literature, while interacting with the literature of each era, plays the role of a model and exemplar in comparison with the current language. So that while it is especially superior to alternative literature, plays the role of influencing the audience in this field.

### 3-1-3-3. Immutability

The Qur'an during the twenty-three years of the Prophet's (PBUH) life, who, like any other human being, faced many ups and downs, such as; hardships, victories, defeats, poverty, riches, illnesses, etc., in terms of rhetoric, he spoke in a uniform manner (in terms of preserving the content while being a miracle). God has mentioned this feature in the Qur'an; "Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity." (An-Nisā': 82) This is because human beings, like all creatures in the world, are in the process of transformation and as a result of learning things that they did not know before and also states such as happiness and sadness, his speech has turbulence and heterogeneity. Therefore a person cannot speak in a way that is always uniform in terms of delivery. However, this eloquent and stable content of revelation can significantly improve the field of human speech from a shaky level and embody fixed and unchanging principles in his mind and way of thinking.

### 3-1-3-4. The nature of rhymes

Rhymes are used in Qur'an in the form of rhyming prose. 29 surahs of the Qur'an are started with symbolic letters or segments, these letters are fourteen numbers and they are: Ā, Š, Ṭ, Ḥ, Y, S, Q, L, M, K, 'A, N, R, H.

Regarding the letter "N" in Surah Qalam 8.88% and Surah Shu'arā 6.84% in Surah Naml 32.90% and in Surah Qaṣaṣ 5.92% and in total 50.58% of the verses rhyme with the letter Nūn. have been In the Qur'anic verses, 80% of the verses are composed by the sounds Alif, Mīm, and Nūn, which

consist of the letters A, M, N, Y, and if Nun is drawn, 30 percent of the verses are rhymed with the letters M, A, and Y. In fact, making a long rhymed prose of about three thousand lines with a few limited rhymed songs shows the quality of this literary masterpiece (Yahya, nd: 164-165).

**Table 4: Rhyming prose rhymes**

Letter	A	Y	M	N	Total
Song	Ā	Ā	M	N	—
Number of verses	949	246	666	3123	4984
Proportion to percentage	%15/22	%3/94	%10/68	%50/03	%79/92

### 3-1-4. Science of history

Verses interacting with the science of history have been mentioned in different forms with different topics such as; persons, tribes, places, civilizations and unseen factors. It is narrated from the Prophet (PBUH): In the Divine Book, there are news before you and after you and a judgment between you (Ibn Aṭṭīyah Andulīṣī, 1413 AH: 1/36), which also tells the historical aspect of the Qur'an.

Also, Imam Ali (AS) has said: In the Qur'an, there is knowledge of the future and hadith of the past (Nahj al-Balāghah: 158), which is based on the Qur'an's reference to history and its connection with this topic.

The symbol of history in the Qur'an is very colorful and includes the following axes.

#### 3-1-4-1. Persons

There are more than a hundred special names in the Qur'an, of which the largest numbers are those prophets about whom the Qur'an has told a brief or detailed story. The number of prophets is 25<sup>1</sup> and besides them, there

1. Prophets: Adam, Noah, Idris, Ibrahim, Ishmael, Isaac, Jacob, Yusuf, Lot, Hud, Salih,



are many righteous and unrighteous people who were the heroes of the stories<sup>1</sup>.

At the same time, He sometimes discusses the character and history of people whose names have not been mentioned<sup>2</sup>.

### 3-1-4-2. Nations

Beyond individuals, the Qur'an has discussed the history of many human nations, including the history of nations: Thamud<sup>3</sup>, 'Ād<sup>4</sup>, Rass<sup>5</sup>, Ike<sup>6</sup>, Ukhdūd<sup>7</sup>, Tubba<sup>8</sup>, Madyan<sup>9</sup>, Lot<sup>10</sup>, Nasari<sup>11</sup>, Bani Isra'el<sup>12</sup>, Majus<sup>13</sup>, Sabe'ins<sup>14</sup> and the companions of the elephant<sup>15</sup>.

### 3-1-4-3. Places and areas

When the discussion of history is raised, we have to examine the local geography as well, in order to find the history of that period or age of science by using the ancient works and the existing local geography, and to be able

to provide documented historical evidence about the history. In the Qur'an, there are many places mentioned, each of which has been the place of living and growth and the appearance of peoples and nations throughout history, the most important of these places are: Babylon<sup>16</sup>, Sinin or Sinai<sup>17</sup>, Egypt<sup>18</sup>, Sheba Kingdom<sup>19</sup>, Ahqāf<sup>20</sup>, Rome<sup>21</sup>, Mecca, especially Masjid al-Haram<sup>22</sup> and Yathreb<sup>23</sup>.

### 3-1-4-4. Civilizations

The Qur'an presents the past of mankind as a powerful past with vast possibilities; "See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation." (Al-An'ām: 6) The Qur'an mentions the civilizations of the people of 'Ād, Thamud and Pharaoh as examples in Surah Fajr and elsewhere about the civilization and blessings that existed in the country of Saba' (Saba': 15-18) When he discusses the Suleimani civilization, He introduced Prophet Suleiman (AS) as the possessor of facilities that have not existed until today. Because the jinns and human beings were at the disposal of Prophet Suleiman as service agents and they played a role in the establishment of his

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Shuaib, Moses, Harun, Dawood, Suleiman, Ayyub, Dhu al-Kifl, Yūnus, Ilyas, Elisha, Zechariah, Yahya, Jesus. (PBUH) and Prophet Muhammad (BPUH).

1. Including; Luqman, Talut, Dhu al-Qarnain, Maryam (AS), Qaroon, Haman, Abulahab, Pharaoh, Azar.

2. like; Adam's children, Joseph's brothers, Pharaoh's wife, Queen of Sheba, Noah's and Lot's wives, Aziz of Egypt and his wife, Nimrod, Khizr and Bal'am Ba'ura.

3. Surah Hījr/80

4. Surah Shu'arā/123

5. Surah Qāf/12

6. Surah Hījr/78

7. Surah Burūj/4-8

8. Surah Dukhān/37

9. Surah Tawbah/9

10. Surah Tawbah/70

11. Surah Al Imrān/52

12. Surah Mā'idah/13

13. Surah Hājj/17

14. Surah Baqarah/62

15. Surah Fīl/1

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16. Surah Baqarah/102

17. Surah Mu'minūn/20

18. Surah Yusuf/99

19. Surah Naml/23

20. Surah Ahqāf/21

21. Surah Rum/1

22. Surah Baqarah/144

23. Surah Ahzāb/13

reign. "Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves." (Rūm: 9)

### **3-1-4-5. Unseen factors**

From the Qur'an's point of view, the prominent elements in historical events are not limited to the human element, but other factors are also mentioned that have played an undeniable role in the formation of historical events. Regardless of the nature of God, the Qur'an mentions the presence of angels and demons in general or specifically, such as: Harut and Marut, Gabriel, Michael, King of Death, Minister of Suleiman (Asif ibn Barkhiya) and Iblis and their role in historical developments<sup>1</sup>. (Ma'aref, winter 2015 and spring 2016: 2)

The Qur'an's interactive view to history in the field of persons, nations, places, civilizations, and unseen factors is often based on the instructive view of historical events and the inference of scientific experience from these events. It seems that historical phenomena, regardless of their positive or negative role in their historical context, have played an effective role as a model in other times after themselves, and the

Qur'an has played a role as a transmitter of experience and culture.

### **3-1-5. Economy**

Qur'an has a lot of opinions on economic rules and it is mentioned in many verses. The point to be noted is that the Qur'an has examined the economy in topics such as: economic man, Shari'a rules and their application in the economy, current Islamic contracts in the economy, economic goals of Islam, etc.

#### **3-1-5-1. Economic man**

Qur'an has expressed the relationship between economy and man in many forms.

One of the important factors in the discussion of economics is the amount of effort and practice of people in this field:

Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected. (Isrā': 18)

Despite benefiting from various knowledge humans have a long way to go in reaching complete knowledge, especially in the economic field:

They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little. (Isrā': 85)

Man is sometimes tested by means of various properties and fruits that have been placed at his disposal;

And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast, (Baqarah: 155)

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1. For example: the descent of the angels of torment during the time of Prophet Lot and their role in vanishing Lot's people (Hijr: 57-60; Dhāriyāt: 31-34) or the presence of the Jinn sect and their cooperation in the formation of the civilization of Prophet Solomon (Saba': 12 and 13; Anbiyā': 82).

And this difference in economic status is one of the causes of trials and tribulations;

He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful. (An'ām/165)

And the best path is to have a middle state in this world and the hereafter;

And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire. (Al-Baqarah: 201)

### **3-1-5-2. Application of Shar'i rules in economy**

By explaining practical and basic rules, the Qur'an has introduced specific criteria for human relations in the field of economics. For example, the rules can be; negation of a way: "Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers." (Nisā'/141) In preventing infidels from attacking Muslims, negation of difficulty and embarrassment: He hath chosen you and hath not laid upon you in religion any hardship. (Ḥajj/78)

In rejecting the responsibility of man beyond his ability in worldly life, waste: Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah

loveth the beneficent. (Al-Baqarah: 195) In warning people, He mentioned that he should not enter into areas where he has no knowledge.

### **3-1-5-3. The nature of contracts in economics**

The Qur'an has established a useful economic structure by stating valid contracts free from any doubt and sanctity. In the Qur'an, while referring to contracts; the contract of trading: Allah permitteth trading and forbiddeth usury. (Baqarah: 275) The contract of lending: Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return. (Baqarah: 245) Or He has explained the correct and proportionate process of Islamic contracts in the economy in verses 39 of Surah Rūm, 160 of Surah An'ām, 1 of Surah Mā'idah and 29 of Surah Nisā' in connection with Qarḍ al- Ḥasanah, i.e. good lending.

The interaction of the Qur'an and the economy is actually in line with the realization of the important economic goals of Islam. Goals such as: economic independence of Muslims: and Allah will not give the disbelievers any way (of success) against the believers. (Nisā'/141) and (Al Imrān/139) Maintaining the political sovereignty and authority of Islam: "Make ready for them all thou canst of (armed) force and of horses tethered, which thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye don't know. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged. (Anfāl: 60) and (Hūd: 113), ensuring public welfare and fighting poverty: Say: Who

hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge. (A'rāf: 32), (Tawbah: 60), comprehensive economic growth and development. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise. (Tawbah: 60), Establishing justice in economic and social fields: O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise. (Baqarah: 267) (Ala'iddin, 2012: 28)

### **3-1-6. Physical science**

Physics is the science of studying movement, force, energy and their effects on matter<sup>1</sup>. In the Qur'an, God has mentioned things related to this field in examples such as: energy and its types (chemical energy, light energy and movement energy);

#### **3-1-6-1. Chemical energy<sup>2</sup>**

God has mentioned the issue of burning trees in the verse: Have ye observed the

fire which ye strike out; Was it ye who made the tree thereof to grow, or were We the grower? (Wāqī'ah/71-72) and in the verse: Who hath appointed for you fire from the green tree, and behold! ye kindle from it. (Yā Sīn/80)

From the point of view of physical science, the energy emitted by burning is the result of the chemical reaction between wood and thermal energy, which ultimately leads to the production of thermal energy, soot, ash and smoke, methane and phenol stored in wood.

#### **3-1-6-2. Light energy**

God has mentioned the source of the sun during the day and the mirror of the moon at night in the verse "He it is Who appointed the sun a splendour and the moon a light" (Yūnus: 5).

The sun is the biggest source of light energy and heat in the solar system, and day and night is created by the confrontation of the planets with the sun. In terms of brightness, light energy includes a wide range of colors, such as purple, white, orange, etc., based on the light spectrum and its absorption in the earth, every creature will have a color<sup>3</sup>. Apart from lighting, light energy has heat, which causes seasons and can be stored and generate electricity by using different techniques in solar panels.

1. Leggett, A.J. (1999), Superfluidity. reviews of modern Physics. 71(2): p.318.

2. Faulk, Joe (2004). Concise Encyclopedia of Chemistry. New York: McGraw-Hill, p.111.

3. Plants are seen in green color due to the presence of chlorophyll, which absorbs light with a green spectrum in the spring, and absorbs light with a yellow and orange spectrum in autumn. This spectrum of colors and their reflection from objects are also used in physics and can be used in military technologies for war jets, submarine, invisible waves that cannot be seen by humans without the use of special weapons. It can be used in drones; of course, the spectrum of light in physics can be used in mirrors and light reflection and many other things.

### 3-1-6-3. Kinetic energy

Kinetic energy is the force that exists in moving objects, which move due to this force and affect the surrounding environment. The Qur'an has mentioned the existence of such a force in the form of some verses<sup>1</sup>: and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense. (Baqarah/164) He also said: 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. (Hijr/ 22)

In such verses and similar verses such as: Furqān: 48, Rūm: 48, Fāṭir: 9, Jāthīyah: 5, etc., kinetic energy has been mentioned (Alavi Mehr, Winter, 2003: 15-16) in the field of physics, problems and its interaction with the Qur'an such as: sphericity and gravity of the earth, measurement tools, Sha'rā star, other planets, sound waves, icebergs, the existence of mountains, Brownian motion, thermodynamics and energy conservation, matter and antimatter and... it is mentioned in the Qur'an with implicit and obligatory meanings.

### 3-2. Experimental sciences

Experimental sciences include engineering sciences and basic sciences such as: agriculture and animal husbandry, natural resources and environment, chemistry, zoology, botany, biology and electricity, etc. which are mentioned in the Qur'anic themes according to each one.

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1. Brenner, Joseph (2008). Logic in Reality (illustrated ed.). Springer Science & Business Media. p. 93.

### 3-2-1. Agriculture and Livestock

God has emphasized the importance of agriculture in several verses in the Qur'an; He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe. (An'ām/99)

He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals. (An'ām/141)

In many other verses, God has emphasized about agriculture and earning sustenance as a result of working on the land, agriculture and gardening, including verses: Yā Sīn:33 and 34, Naḥl:11, Ra'd:4, Ibrahim:37 and many other verses.

Animal husbandry and the productivity of animals are explained in many verses of the Qur'an; And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! He is an open foe to you. (An'ām/142)

And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day

of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while. (Nahl/80)

And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers. (Nahl/66)

### **3-2-2. Natural resources and the environment**

Regarding natural resources and the environment, God has mentioned the main element in the Qur'an, namely water and other resources, and has given instructions and guidance about them: and we made every living thing of water? Will they not then believe? (Anbiyā'/30)

and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense. (Baqarah/164)

### **3-2-3. Zoology and Botany**

26 types of animals are mentioned in the Qur'an. God has mentioned many creatures in the verses of the Qur'an. Including; spider (Surah 'Ankabūt), camel (Surah Al-Baqarah: 265), cow (Surah Al-Baqarah), ant (Surah Naml), elephant (Surah Fīl), bee (Surah Nahl), fly (Ḥajj: 73) and... According to the characteristics of the mentioned creatures, the compatibility and prediction of the zoology of the Qur'an with modern biological sciences is obvious. In the field of botany, many plants have been mentioned in the Qur'an, including; Raḥmān: 6, Yā Sīn: 80, Rūm: 19, Ḥadīd: 20, Ḥajj: 7, Al Imrān: 37, Kahf: 23 and...

### **3-2-4. Chemistry**

Among the things explained and mentioned in the Qur'an in the field of chemistry, we can mention metals, including iron, as an alloy produced in a chemical process. God says in this regard: We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty. (Ḥadīd: 25)

Among other things, we can mention the element of water, which has been considered as a liquid in chemistry: and we made every living thing of water? Will they not then believe? (Anbiyā'/30)

Also, wine is considered as a type of alcoholic beverage and its chemical compounds, which is obtained from the fermentation of grape juice or dates. We read in the Qur'an and Surah Al-Baqarah, verse 219: "They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations that haply ye may reflect."

In which He discusses the benefits and harms of wine and emphasizes its harms. The amount of heavy alcohols in one liter of wine is 400 mg, methanol 38 to 113 mg, lead 0.04 mg, acetaldehyde 30 to 160 mg, copper 5 mg, arsenic 0.01 mg, cyanide is 4.5 mg in free form, 8.5 mg in Ferro form, and 1.1 mg in organic form. Apart from the above-mentioned cases, examples such

as: the layers of the earth's atmosphere, nano-chemistry, salt and fresh water seas, the chemistry of nuclear energy can be mentioned in the field of interactions of the Qur'an with the science of chemistry.

### Reviewing

It is as if the main entry of the Qur'an into some fields of science such as humanities and its lesser entry into other sciences is due to the importance and fundamental nature of these sciences, which means that the main path was first clarified and then using the tools of science and knowledge that God has provided the same to mankind to continue the path. Of course, people like Ayesha Abd al-Rahman (1913 AD), Qur'an scholar of literary school, among the aspects of the miracle of the Qur'an, emphasize only the aspect of the miracle of expression, and considered most of the scientific approaches to the Qur'an to lack the necessary literary competence (Bint al-Shāṭī, 2004: 27). While Sayyid Quṭb (1378 AH), one of the great contemporary thinkers, writers and reformers of the Islamic world, looked at the Qur'an from the angle of artistic effects and technical images and interpreted it with a literary, artistic and theatrical approach. From his point of view, the miracles of the Qur'an so far have three stages; Innate understanding (special sweetness and pleasant music), scientific understanding (foundation of sciences such as linguistics, meanings, expression, innovation), artistic understanding stage (expressing the miracles of the Qur'an through the channel and format of literary criticism and new music science and innovative technical images)<sup>1</sup>.

It seems that entering the Qur'an into the fields of some sciences (general or partial) means giving a guideline or a clue to the followers of each science. In fact, the comprehensive view of the Qur'an is such that it seeks to consider human relationships as worship and rule pure worship over the entire human existence. This is because of the influence of verses in the chains of human fields, including; Belief, culture, economy, politics and other branches are not possible (Jawādī Āmulī, 2009: 1/19). It is as if the content of the revelation means to create a way for the thinkers of every field, who will be responsible for continuing the path based on God's wisdom and knowledge.

From Allameh Tabataba'i's point of view, considering that the Holy Qur'an is a book of guidance for the general public and it has no dignity other than this, therefore, the meaning of the expression "For everything" is all matters that return to guidance. According to him, this matter is correct when the meaning of explanation is the same as the promised expression, that is, stating the purposes through verbal words and indications, and the Qur'an does not indicate more than that with verbal indications, but what is stated in the narrations is based on the fact that the Qur'an is an explanation of everything. The knowledge of "Of the past and of the future" means what was, is, and will be until the Day of Judgment. It is in the Qur'an, on the assumption of the authenticity of these narrations, it is necessary that the explanation is meant through verbal implication, and it does not have the dimension that there are hints in the Holy Qur'an that reveal secrets and hidden things that normal understanding is not able to understand

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1. See: Piri Sabzevari, a representation of the artistic miracle of the Qur'an from the point of view of Seyyed Quṭb, 2001, No. 105.

it (Tabataba'i, 1417: 12/324-325). Therefore, Allameh considered the dignity of moderation in the comprehensiveness of the Qur'an in the form of its words, and did not deny its internal implication of maximal comprehensiveness.

From Allameh Mesbah's point of view, religion and science are like intersecting circles, which have overlaps in the other part, which is considered as part of the common domain of both, in addition to their independent and unique issues. As an example, if we consider a term of science that is very common in scientific-university circles and is dedicated to the knowledge of material phenomena with experimental methods. On the other hand, if we consider religion as a set of beliefs and values aimed at human happiness, the relationship between these two generalities will be a special one (Mesbah Yazdi, 2013: 114). Naturally, one should not look for all sciences in the appearance of the words of the Qur'an, but there is a possibility that with the increase of human existence and knowledge in the coming years, the windows of new science and knowledge be opened to him, because such phenomena have been revealed in recent years due to the increasing speed of science in various fields.

### Conclusion

As a 1400-year-old divine book, the Holy Qur'an has met the needs of the human society at a basic level, but this function is not limited to a specific time. And despite the increasing dynamism and progress of science in various fields, Qur'an has interacted with today's sciences and this shows the comprehensiveness of this divine book. In the field of interaction between the Qur'an and theoretical sciences, it is possible to interact with jurisprudence, principles, literature (including: Understandable for

everyone, the special style of the Qur'an, immutability and Qur'anic rhymes), history (including people, tribes, places and regions, civilizations and unseen factors), economics (including economic man, the application of Shar'i rules in economics and the nature of contracts in economics), physics (including chemical, optical and kinetic energy). And in the field of interaction with experimental sciences, it is possible to point out to the interaction with agriculture, animal husbandry, natural resources, environment, zoology, botany and chemistry as things that that effect schools and give direction in perfecting the science and consequently the man.

**Table 5**

Principles of jurisprudence		the interaction of the Qur'an and the theoretical sciences of jurisprudence	Qur'an and the science
Understandable for everyone	literature		
The special style of the Qur'an			
Immutability			
The nature of rhymes in the Holy Qur'an			
Persons	History		
Nations			
Places and areas			
Civilizations			
Unseen factors			
Economic human	Economy		
Application of Shar'i rules in economy			
The nature of contracts in economics			
chemical energy	Physics		
Light energy			
Kinetic energy			
Agriculture and animal husbandry	Experimental sciences		
Natural resources and the environment			
Zoology and Botany			
Chemistry			



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## Identifying the Correctness of Interpretive Narrations

Fahimeh Kalbasi Esfahani<sup>1\*</sup>

1. Assistant Professor, Department of Qur'an and Hadith Sciences, Payam-e Noor University, Tehran, Iran

Received: 2022/07/24, Accepted: 2022/08/31

### شناسایی صحت و سقم روایات تفسیری

فهیمة کلباسی اصفهانی<sup>۱</sup>

۱. استادیار گروه علوم قرآن و حدیث دانشگاه پیام نور، تهران، ایران

دریافت: ۱۴۰۱/۰۵/۰۲؛ پذیرش: ۱۴۰۱/۰۶/۰۹

### Abstract

After the holy Qur'an, hadith is the most important source of knowing the intentions of the verses of the Qur'an, and therefore the recognition of authentic hadiths is very important. From the beginning of Islam, the phenomenon of fabricating hadith by dissidents and hypocrites has a long history and has been used as a weapon. The Holy Prophet (PBUH) and the Imams (AS) and consequently the scholars and scientists of the Islamic religion, by using certain methods, have provided the ground for Muslims to identify the Sanad of the narrations and have thwarted this great conspiracy with special instructions. They used instructions such as the spread of the science of rijāl in order to identify truthful and reliable narrators and reject weak narrators. And in the field of protecting the text of hadiths, they used methods such as presenting hadiths to imams and scholars, comparing manuscripts, allowing the narration of hadiths, listing methods, etc. Therefore, one of the important issues of Islamic sciences in the field of Qur'anic interpretation is the issue of narrative interpretations issued by the Holy Prophet (PBUH) or the Imams (AS). And these interpretations have a lot of confusion and some of them are fake narrations or Isra'iliyyat, and some others are for adaptation rather than interpretation of the verse. Therefore, according to these inconsistencies that exist in the narrative interpretations, the following narrations should be carefully studied based on the guidance of the Infallibles (AS) and their true followers. So by studying the narrative interpretation, we can find some strategies including assimilation, separation and classification of narrations in narrative interpretations. This article is an attempt in this direction that deals with this issue through a descriptive-analytical method.

### چکیده

پس از کلام الله مجید، حدیث مهم‌ترین منبع شناخت مقاصد آیات قرآن است و لذا تشخیص احادیث صحیح بسیار حائز اهمیت است. پدیده جعل حدیث از صدر اسلام توسط معاندین و منافقین، سابقه‌ای دیرینه داشته و به عنوان حربه استفاده شده است. پیامبر اکرم (ص) و ائمه اطهار (ع) و به تبع آنان علما و دانشمندان دین اسلام با به کارگیری روش‌های معین، زمینه شناسایی اسناد روایات را برای مسلمانان فراهم نموده و با راهنمایی‌های خاص این توطئه عظیم را خنثی نموده‌اند، مانند رواج علم رجال به منظور شناسایی راویان راستگو و مورد اطمینان و طرد راویان ضعیف و در زمینه صیانت متن احادیث، روش‌هایی مانند عرضه حدیث بر امامان و عالمان، مقابله نسخه‌ها، اجازه نقل حدیث، روش فهرستی و... لذا از مسائل مهم علوم اسلامی در حوزه تفسیر قرآن، مسئله تفاسیر روایی یا مأثور است که از پیامبر اکرم (ص) یا ائمه اطهار (ع) صادر شده و این تفاسیر منقول از به هم ریختگی‌های زیادی برخوردار بوده و برخی از آنها روایات جعلی یا اسرائیلیات هستند و برخی دیگر از باب تطبیق بوده، نه آنکه تفسیر آیه باشند؛ لذا با توجه به این ناهمسانی‌هایی که در تفاسیر اثری و منقول وجود دارد، باید روایات ذیل هر آیه با بررسی دقیق و بر اساس رهنمود معصومین (ع) و پیروان حقیقی ایشان، به راهکارهای همسان‌سازی، جداسازی و طبقه‌بندی روایات در تفاسیر اثری پرداخت و این مقاله تلاشی در این راستاست که با روش توصیفی-تحلیلی به این مهم می‌پردازد.

**Keywords:** Interpretive Narration, Hadith Forgery, Sanad Accuracy, Textual Accuracy, Taṭbīq.

**کلمات کلیدی:** روایت تفسیری، جعل حدیث، دقت سندی، دقت متنی، تطبیق.

**Definition of narrative interpretation**

Interpretation in the word means expression, explanation and discovery. In the Arabic language, it is stated: *Faṣr* means to express, clarify and discover something, and interpretation means to discover the meaning of a difficult word. (Ibn Manẓūr, nd: 2/55) Ibn Fāris writes: It means expressing something and clarifying it (Rāzī, 1420: 2/355). And interpretation in the term of commentators is; explaining the meanings of the verses of the Qur'an and discovering the intentions of the verses. (Tabataba'i, 1393: 1/4) Also, some have defined it as removing ambiguity from the difficult word, which is inadequate and has problems in conveying the desired meaning (Ma'refat, 2000: 17). Therefore, the narrative interpretation is the expression and elaboration of Qur'anic verses based on the narration of the Prophet and the hadiths narrated from the Imams (from the perspective of the Ahl al-Bayt (AS) school) and the translations and sayings of the companions and followers (from the perspective of the Caliphs) (Jalalian, 1999: 105). But this is not the case; that whatever is quoted in the interpretive books is in fact narrated from these infallibles (AS). Therefore, in the narrations narrated from the Prophet and the Imams (AS), great and sufficient attention should be paid and non-fake narrations should be separated from fake narrations. Therefore, narrations are divided into two general parts.

**A: Fake narrations:**

Fake narrations refer to those narrations that have not actually been narrated from the infallible Imams (AS); they are called forged narrations. There are many reasons for issuing such

narrations from the companions or followers. Among the most important factors for fabricating hadiths are: 1- Forging hadiths by heretics and fake Muslim 2- Forging hadiths for helping the religion 3- Forging hadiths for persuasion and encouragement 4- Forging hadiths for approaching Caliphs 5- Forging hadiths for political reasons 6- Forging hadith in accordance with the will of the common people (See. Ma'aref, 2000, vol. 2, pp. 28-44) But in narrative interpretations, how can these fake narrations be distinguished and separated from non-fake narrations?

The jurists and commentators have mentioned some solutions in separating the fake hadith from the non-fake one in their books, and the existing solutions are mentioned below.

**Ways to discover fake narrations:****1. Sanadī accuracy**

The jurists have made great efforts regarding the Sanadī accuracy and the study of the narrators of the hadith; but it has been less discussed among commentators. Perhaps it is because the commentators believe that what is important is to understand the verse, and if the authenticity of a narration is weak but can increase our understanding of the verse, it is accepted. There are many researches about the weakness of the Sanad in jurisprudential books. But in the field of interpretation, the commentators have not paid much attention to the Sanad of narration. Of course, a distinction must be made between the field of jurisprudence and interpretation, because contrary to the field of interpretation, the field of jurisprudence is practical. Therefore, some contemporary Qur'anic scholars believe that although the document of the narration is weak, it does not

matter, but the text of the hadith should be considered, and if the text of the hadith has been able to remove ambiguity from the verse, even if the Sanad is weak, it is acceptable (Ma'refat, 2000: 2/26). Allameh Tabataba'i (RA) believes that the invalidity of the Sanad does not lead to the denial and rejection of the hadith (Tabataba'i, nd: 1/293) because perhaps the forgers of the hadith have made a valid Sanad for it. From his point of view, the only purpose of proposing issues on Sanad is to reach the evidence in order to correct the text of the narration (Tabataba'i, nd: 9/211; 12/115). For example, in the interpretation of the following verse:

This day have I perfected your religion for you and completed My favor unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful. (*Mā'idah/3*)

Allameh says that the holy verse does not tolerate any other issue except the issue of Wilāyat. He quotes two narrations that confirm the issue of Wilāyat and he does not consider the weakness of the Sanad as a cause of distortion of the narration and consider the narration as acceptable and correct. Now that the meaning has been clarified that the verse has been revealed about the issue of Wilāyat, neither the weakness of the Sanad is harmful to the subject, nor a difference of narrations on the date of its revelation is important. But the issue of the weakness of the Sanad (assuming it is certain) does not harm its text if it agrees with the Book of God. He then refers to the issues and possibilities raised below the verse that have interpreted it and mention the

possibilities given other than the issue of Wilāyat and the problems raised for each of them: The only correct meaning that the holy verse can bear is the same meaning (Wilāyat) that the contents of these two narrations and the like indicates it, and because among the narrations, only these two narrations agree with Qur'an, so they are authentic. (Tabataba'i, 1995: 5/314)

## 2. Text accuracy:

As mentioned, when the text of the narration is found to be correct, the weakness of Sanad does not harm the acceptance of the narration. Therefore, the commentators by carefully studying the text of the narration can discover it is real or fake. Sometimes a narration is mentioned below the interpretation of some Qur'anic verses that contradicts other verses of the Qur'an or intellect, so it is not accepted and due to conflict with the Qur'an or intellect and certain rational and theological rules, such narrations are proven to be fake. The following are the types of solutions for separating fake narrations:

### 2-1. The text of the narration contrary to the Qur'an (in the fake narration):

One of the ways to separate the fake narration is to refer that narration to the Qur'an. If it is inconsistent with the Qur'an, it will not be accepted. This is an order issued to us by Imams (AS) and the Qur'an has been introduced as an indicator, measure, criterion and model of the authenticity of the narrations. So that in several narrations of the Infallible Imams (AS), it has been commanded that whatever narration comes to us from you, present it to the Qur'an. If it is contrary to the Qur'an, the narration is not from us and it is a fake narration.

Of course, there are many narrations related to this part and we will suffice to mention only two narrations:

قَالَ رَسُولُ اللَّهِ (ص): إِنَّ عَلَى كُلِّ حَقٍّ حَقِيقَةً وَ  
عَلَى كُلِّ صَوَابٍ نُورًا فَمَا وَافَقَ كِتَابَ اللَّهِ فَخُذُوهُ وَ مَا  
خَالَفَ كِتَابَ اللَّهِ فَدَعُوهُ

(Kulaynī, 1986: 1/69) Every right has a truth and every good deed has light, so take what is in accordance with the Book of God and leave it in whatever is contrary to the Book of God. Also, another narration from Imam Ṣādiq (AS) says:

إِذَا وَرَدَ عَلَيْكُمْ حَدِيثَانِ مُخْتَلِفَانِ فَأَعْرِضُوهُمَا عَلَى  
كِتَابِ اللَّهِ فَمَا وَافَقَ كِتَابَ اللَّهِ فَخُذُوهُ وَ مَا خَالَفَ  
كِتَابَ اللَّهِ فَارْذُوهُ

(Ḥurr Āmulī, 1409: 27/118) When two different hadiths come to you, present them to the Book of God, and took what is in accordance with the Book of God, and rejected what is contrary to the Book of God. (Ja'fari, nd: 6/21) Therefore, the Qur'an is a very important indicator in measuring, evaluating and diagnosing the accuracy of narrations. According to this issue and the index issued by the Imams, We point out some examples of interpretive narrations that have been rejected by the commentators:

The first example: Allameh Tabataba'ī (RA) while interpreting the verse:

Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. (Baqarah/275)

While rejecting the words of some commentators who have said in the interpretation of the verse: The likeness of usurer to demons is the expression of usurers on the Day of Judgment; he says: The corruption of this interpretation is that it is not compatible with the appearance of the verse. Of

course, according to the statement made here for the verse, the narration cannot be defined on its appearance, but the narration wants to express the unworldly situation of the usurers in front of the Qur'an that expresses the worldly situation of them. He then quotes the words of Ṣāhib al-Manār, rejecting the opinion of those commentators who have interpreted the verse as the Day of Resurrection, and states: Ibn Aṭīyyah has said: The meaning of this phrase is: the likeness of a usurer in the world to someone who has gone out of his normal state due to the complication of fainting, just as he likens the fainting person who has abnormal movements and is like a demon and says: Someone has been possessed by a demon. Then he says: What comes to mind from the verse is the same meaning that Ibn Aṭīyyah said. But most commentators have an opposite theory, and have said: "Resurrection" means rising from the grave on the Day of Resurrection, and God Almighty has made it a sign for usurers on the Day of Resurrection that when they rise from the grave, they are like unconscious people. This matter has been narrated by the narrators from Ibn Abbas and Ibn Mas'ud, but Ṭabarānī has also quoted this part of the hadith from Awf ibn Malik (without conveying the Sanad to the Companions) that the Messenger of God (PBUH) said: Take distance from an unforgivable sin, and it is; betrayal, that whoever betrays in any way, he will be brought with his betrayal on the Day of Judgment. Avoid usury, for the usurer will be gathered on the Day of Resurrection. Then he says: What comes to everyone's mind from the verse is what Ibn Aṭīyyah said, because wherever the word "Resurrection" is mentioned, the famous meaning of

"Rising" comes to mind, which also has two meanings, one to stand and one to accept the undertaking of an action. And in the holy verse there is no evidence to indicate that the intention as to rise from the grave and the narrations that say about the resurrection are not correct. They are not a definite revelation so they can be denied, and some of their Sanad does not reach the Companions, so cannot interpret the verse. The reason why these narrations are not reliable is that no one interpreted the verse other than the meaning that Ibn Aṭṭīyah had said, yes! Some people have interpreted it in such a way that the truth of their words has not been proven even to themselves. Ṣāhib al-Manār then added that the hadith merchants, whose job it are to falsify the narration, rely on the appearance of some verses to confirm their falsified narrations. And then, when faced with problems, they fabricate another narration in order to use it in interpreting the verse. For this reason, in the narrations included in the interpretation of the Qur'an, the correct narration is very rare. (See: Tabataba'i, 1995: 2/636)

## **2-2. The text of the narration contrary to reason (in the fake narration)**

The inconsistency of the narration with the rational axioms and the intellect is enough to leave the narration aside, for example, if one wants to argue with the verses such as:

And thy Lord shall come with angels, rank on rank, (Fajr/22)

And says that God Almighty and the angels have bodies and steps, this is in contradiction with the certain rules of reason that have been proven in theology, so it is not acceptable if there

is a narration with a theme confirming the appearance of the verse. The commentators justify such verses according to such intellectual issues and give up their appearance. Therefore, God is not endowed with the physical attributes, and the appearances of some verses must be interpreted by the Muḥkam verses of the Qur'an (see: Tabataba'i, 1995: 2/154).

## **2-3. The text of the narration contrary to the certain principles narrated by the Imams (AS) (in the fake narration)**

One of the indicators in which one can distinguish the fake narration is the principles that have been repeatedly mentioned in the narrations of the Imams (AS), for example:

عن أبي بصير قال: سمعت أبا عبد الله (ع) يقول:  
إن موسى بن عمران (ع) لما سأل ربه النظر إليه وعده  
الله أن يقعد في موضع ثم أمر الملائكة أن تمر عليه  
موكباً موكباً بالبرق والرعد والرياح والصواعق، فكلما  
مر به موكب من الموكب ارتعدت فرائضه فيرفع  
رأسه فيسأل: أفيكم ربي؟ فيجاب هو آت وقد سألت  
عظيماً يا ابن عمران؛

(Ayyashi, 1380: 2/27) It is narrated from Abi Baṣīr that he said: I heard Imam Ṣādiq (AS) said: When Musa ibn Imran asked God to see Him, God ordered him to sit down in a certain place, and then commanded the angels to pass through him in thunder, wind, and lightning. He asked, "Which of you is my Lord?" Each group replied, "Your Lord's throne will follow, but Musa, know that you have asked for a great thing." While rejecting this narration, Ṣāhib Al-Mizān says: This narration is fake, because its contents are not compatible with any of the certain principles adopted from Qur'an and tradition.

## 2-4. The text of the narration agrees with the popular news (in the fake narration)

One of the criteria for distinguishing fake narrations from other Imāmīyyah narrations is agreeing with public news, including Imam Ṣādiq (AS) says:

فَإِنْ لَمْ تَجِدُوهُمَا فِي كِتَابِ اللَّهِ فَأَعْرِضُوهُمَا عَلَى  
أَخْبَارِ الْعَامَّةِ فَمَا وَافَقَ أَخْبَارَهُمْ فَذَرُوهُ وَمَا خَالَفَ  
أَخْبَارَهُمْ فَخَذُّوهُ

(Ḥurr Āmulī, 1409: 27/118) According to this narration, another criterion for distinguishing fake narrations is agreeing with public news. Of course, this is not a general rule, but only applies to two opposing hadiths. (Ma'aref, 1997: 321)

### B: Correct narrations:

Those narrations that are really issued from the infallibles are called Non-fake and correct narrations. In narrative commentary books, several different narrations can be seen below one verse. But which narration is the interpretation of the verse? Here, too, it is necessary to separate the narrations and put the general titles and place each narration according to the general title so that with this separation of the narrations, the truth of the narrative interpretation can be achieved. In the following, the ways of separating the correct narrations will be discussed.

### Ways of separating the correct narrations:

Correct narrations must also be separated and classified. The commentators have done these things in a scattered manner in their commentary books. According to the collection of narrations that are available below each verse, a general

title should be selected and then according to that, the general title of each narration should be placed proportionally under that general title. Here are eight general titles and other titles may be added. So the ways of separating the narrations are:

### 1. Taṭbīq

Sometimes the problem of disputing the narrations must be solved through the rule of Jary and Taṭbīq<sup>1</sup>, Allameh Tabataba'i has dealt with this issue a lot in Al-Mīzān. Whenever there is a narration in the interpretation of a verse in which the name of a person is taken as an interpretation, Allameh considers it as a rule of Jary and Taṭbīq, not the interpretation of the verse. Allameh Jawādī Āmulī also considers such interpretive narrations as comparative narrations and not interpretive narrations because interpretation in his view means expressing the meanings of the words and sentences of the Qur'an (Jawādī Āmulī, 2005: 1/168).

Therefore, although there are many narrations in the narrative interpretations, many of these narrations are comparative narrations according to Allameh Tabataba'i and Allameh Jawādī Āmulī (RA), not the interpretation of the Qur'an, although these narrations are also correct. Therefore, one of the ways to separate the correct narrations is to separate the comparative narrations below the verse from the interpretation of that verse.

For example, among these comparative narrations, there are many narrations in which he has considered Wilāyat of Ali (AS) as a straight path:

١. جرى و تطبیق.



عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ: أَوْحَى اللَّهُ إِلَيَّ نَبِيَّهُ (ص): فَاسْتَمْسِكْ بِالَّذِي أَوْحَى إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ. قَالَ: نَزَلَ عَلَى وَلَآئِهِ عَلِيٌّ وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

(Kulaynī, 1986: 1/416; (Majlisī, 1404: 30/145; Saffār, 1404: 71) Ṣāhib al-Mīzān narrates these narrations based on Jary and Taṭbīq, i.e. the general adaptation on a clear and obvious example and states that the obvious example of straight path is the love of Imams (Tabataba'i, 1995: 1/66).

Another example: In Tafsīr al-Burhān:

عن أبي عبدالله (عليه السلام) في قوله عز و جل: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ، قال: «من آمن بقيام القائم (عليه السلام) أنه حق»

(Bahrānī, 1416: 1/124) Allameh Tabataba'i considers all these narrations as a clear example in terms of general adaptation. Imam Ṣādiq (AS) said:

و الغيب هو الحجة الغائب و شاهد ذلك قوله تعالى و يقولون لو لا انزل عليه آية فقل انما الغيب لله فانظروا انى معكم من المنتظرين»

And a hadith narrated from Jabir from the Messenger of God (PBUH), which after mentioning the Twelve Imams to Imam Mahdi (AS) says:

قال رسول الله (صلى الله عليه و آله): «طوبى للصابرين في غيبته، طوبى للمقيمين على محبتهم، أولئك من وصفهم الله في كتابه، فقال: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ»

(Bahrānī, 1416: 1/124) Blessed are those who are patient during the absence of Imam Mahdi (AS), blessed are those who stand by his friendship, these are those whom God has described and said in the Qur'an "Those who believe in the unseen" and other

such news are as the expression of the example. (See: Ṭayyib, 1999: 148)

Another example: Allameh Tabataba'i about the following verse:

So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful. (Baqarah/189)

In addition to a narration from the book Kāfī from Imam Ṣādiq (AS) in the interpretation of this verse says: The successors of the prophets are the doors of God. People should go to God through those doors, and if they were not the successors, God Almighty would not have been known, and it is with these successors that God Almighty is known to creatures. (Kulaynī, 1986: 1/192) Allameh states that this narration is an example; he wants to express one of the examples of the doors to God. (Tabataba'i, 1995: 2/85)

### Completion of the Taṭbīq discussion: Regarding different interpretive examples

#### A: Longitudinal discussion (revelation, interpretation, appearance and interior)

In researching that the Qur'an has many aspects, it has been narrated from the Prophet (PBUH) that he said: The Qur'an is humble, that is, it is soft and smooth, and it has different aspects, so understand it in the best way. This news itself, like the Qur'an, has aspects. In all respects, this meaning is what has been said, because the multifaceted nature of the Qur'an may be in terms of the materials of its words and their form, or in terms of I'rāb and their composition, and it may be in terms of the meaning of the words. And it is an instance of it, and this is an indication of the multiplicity of instances or lengths, meaning that every word in the

Qur'an implies a concept, which has instances in terms of longitudinal aspects. These are considered as instances of higher order than lower order i.e. the soul, in relation to the body and the union of the two is the union of the mind and the body, and this means that revelation, interpretation, appearance and interior are in the Qur'an. The Qur'an has several instances in terms of levels, and that the natural instances are the revelation of the Qur'an, and the spiritual instances are its interpretation. This aspect is current in the Qur'an and the same meaning has been willed from the mentioned news. (See: Gonabadi, 1993: 197)

#### **B: Transverse (contradiction of each word with another)**

Sometimes different examples are mentioned in the narrations that these examples are transverse in the sense that each instance is contradictory and opposite of the other instance, unlike the longitudinal instance where the longitudinal instances are united in meaning. And it is known as the soul in relation to the body, as in the word "He purifies" in the words of God Almighty: *بَلِّغِ اللَّهَ مِرْكِي مَنْ يَشَاءُ*

But God is the one who purifies whomever He wills. "He purifies" may mean growth and development, or cleans, brings out zakat, gives blessings, depicts the fruit, or is purity or enjoyment of blessings. The Qur'an It has many aspects, it may mean the same thing, and in the news, the interpretation of verses has different meanings that are both contradictory.

Like the interpretation of "Trust" in this verse which says:

Lo! We offered the trust unto the heavens and the earth and the hills, but

they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool. (Aḥzāb/72)

That trust has been interpreted as an absolute obligation, especially prayer, and as the Wilāyat and caliphate of Ali ibn Abi Ṭālib (AS) and to the apparent caliphate and to the martyrdom of Hussein ibn Ali (AS). Undoubtedly, apparent caliphate and succession are contradictory, and both of them are contradictory to martyrdom, and all of them differ in their duties and prayers. At the same time, there is no doubt that all of them were mentioned in the word trust at the time of the revelation to the Prophet Muhammad (PBUH). If this were not the case, then their interpretation would have to be different from what is stated in the word "Trust". There is no barrier in terms of a word or meaning that is contained in a word with many meanings, such as the scope of existence and breadth of the speaker and the listener and their coverage on all possible meanings, and the permission to include multiple potential meanings in one word. And this insertion is general (the same as word commonality in which a word has several meanings and the word is used in more than one meaning, such as milk having several meanings) or generally trope (that is, a word in Multiple meanings can be used as metaphor). Either as the entry of details into the general concept (and this possibility is the same as spiritual sharing), or as in terms of multiple forms in a mirror without a general meaning is validated in one of the three mentioned forms. Because if the word is applied to very correct meanings, whether it is true and trope, or in the form of verbal or spiritual commonality

(the meaning of a word has a general meaning, which has many individuals and instances) to one who has surrounded all of them. It is permissible to consider all those meanings in one word without first considering the general meaning and then considering those meanings. It is not possible for the imperfect to validate multiple meanings in one word, whether finite or infinite, without actually considering the general meaning of which the validity of those details is. Rather, at first the general meaning must be considered practically in which all potential individuals and partial meanings have been taken as a whole (See: Gonabadi, 1993: 198).

## **2. Differences in the level of understanding of the audience**

In each period of time, human beings have different understandings. Some have a high understanding and some have less. Some people have a better understanding at some issues, and some are better in other issues, one is stronger in philosophical issues and the other is better in jurisprudential issues. One is stronger in theological matters, one is stronger in mystical matters, one is stronger in business, and one is stronger in lessons. In any case, humans on Earth do not have equal talents, and each has a better power than the other in one area. On the other hand, the Qur'an is a book that guides all human societies until the end of the world. This book is a guidance for everyone at all times and places according to the two points. The questions that mentioned from Imams are different and the Imams themselves gave appropriate answer according to the understanding of the audience. Regarding the audience's understanding, it is also worth

considering that Imams themselves, especially in the time of Imam Bāqir (AS) and Imam Šādiq (AS), according to the power and understanding of each of their students, made them responsible for answering to the people of the society. Some of them, as jurists, answered the jurisprudential questions of the people, and some, as theologians, were responsible for answering the common theological questions of that time. Therefore, the same distinction between the companions and appointing each of the students regarding the answers to the questions of the clients also suggests that each of the companions had a different talent from the other.

## **3. Different levels of a truth**

Sometimes, under some interpretive narrations, we come across seemingly different narrations, the reason for which is hidden from the interpreter. But one can understand the reason carefully. Of course, some in such cases have sought different and strange justifications and interpretations. For example, Allameh Tabataba'i says regarding the following verse:

Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment). (Baqarah/210)

In the discussion of narration regarding the interpretation of the above verse, three narrations have been mentioned:

1- This holy verse has been interpreted as the Day of Judgment, as Ayyashi has narrated this narration from Imam Bāqir (Ayyashi, 2001: 1/1032).

2- It has also been interpreted as the day of return, which was narrated by Sheikh Ṣadūq from Imam Ṣādiq. (Majlisī, 1404: 53/43)

3- It has also been interpreted as the advent of Imam Mahdi (AS) and Ayyashi has narrated his narration from Imam Bāqir (AS) in two ways. (Ayyashi, 1380: 1/103)

There are many such narrations, which either said: it is related to the Resurrection, or they said: it is related to the return, or they said: it is related to the advent of Imam Mahdi (AS), and this is not except for the sake of unity and the similarity that exists in these three meanings. And since the people have not discussed the truth of the Day of Judgment, and have not tried for this research, and as a result have not understood what the Holy Qur'an has said about this great day so some have disagreed about these narrations. In general, they are presented even though there are hundreds of narrations, and perhaps more than five hundred narrations that have been narrated in different chapters. And some others have interpreted and justified them, even though their appearance is clear, and some of them are explicit in their contents, and others who have gone to the middle way have only quoted them and refrained from discussing them. Allameh concludes that the day of the advent of Mahdi (AS) and the day of return and the day of resurrection are different levels of one truth and this meaning means the union of these three days according to the truth, and their differences in terms of levels of advent has caused that in the interpretation of the Imams (AS) some verses sometimes will be interpreted as the Day of Judgment, and sometimes as the

day of return, and sometimes as the day of the advent of Imam Mahdi (AS). (Tabataba'i, 1995: 2/163)

#### 4. Defining as allegory

Sometimes, under a verse and the interpretation of a word, various sayings are quoted that one should be considered interpretation and the rest should be considered an allegory, including in the book al-Mizān below the verse in the meaning of "السَّابِقُونَ" and various sayings about the meaning of this phrase referred to these verses according to their method, which is the Qur'an to the Qur'an:

A: The verse:

But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour! (Faṭir/32)

B: The verse:

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. (Baqarah/148)

C: The verse:

These race for the good things, and they shall win them in the race. (Mu'minūn/61)

Then, in the interpretation of the first Sābiqūn<sup>1</sup>, they say: In these verses, Sābiqūn are those who excel in good deeds, and forcibly, when they excel in good deeds, they excel in forgiveness and mercy in return. Therefore, in the verse:

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١. سابقون

Race one with another for forgiveness from your Lord and a Garden. (Ḥadīd/21)

Instead of commanding to proceed in good deeds, He has commanded: to proceed in forgiveness and paradise, so Sābiqūn in charity are the Sābiqūn for mercy and forgiveness. In the verse under discussion, which says "Al-Sābiqūn al-Sābiqūn" refers to those who proceed in charity, and the latter Sābiqūn are those who proceed in the effect of charity, i.e. forgiveness and mercy. This is the view of Allameh below this verse. He then refers to the statements of other commentators:

1) Sābiqūn means those who overtake every action and belief that God has invited.

2) They mean those who have an indefatigable precedent in faith and obedience, and are not lazy in it.

3) They mean the prophets (AS) who are the pioneers of every religion. (Ruḥ al-Ma'ānī, vol. 27, p. 132)

4) It refers to the believer in the family of Pharaoh and Habib Najjar, whose story is mentioned in Surah Yāsīn, and also Ali (AS), who was superior to others in believing in the Messenger of God, and was the best of them.

5) Sābiqūn are those who became Muslims in Mecca, and emigrated after the emigration of the Messenger of God (PBUH).

6) They mean the ones who overtake in the five daily prayers.

7) Those who prayed in two Qiblah (i.e. they became Muslim before the first year of migration to Islam).

8) Those who overtake in jihad. (Ālūsī, 1415: 27/132)

9) And some others have other words.

He went on to say the first two sayings (one of which is: Those who precede every action and belief that God has invited, and the other said that those who have an indefatigable precedence in faith and obedience) and then he defines them in the same sense as he likes and says: The third and fourth verses should be taken as an allegory and he said: They did not want to say: The first Sābiqūn are only people like the prophets and the believer in the family of Pharaoh and Habib Najjar and Ali ibn Abi Ṭālib (AS).

Another example:

In the debate of some Jews with Amir al-Mu'minin, Ali (AS), they asked some questions regarding the following verses:

Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing. (Baqarah/115)

There remaineth but the Countenance of thy Lord of Might and Glory. (Ar-Rahman/27)

They asked him "Where is the face of God?" Instead of a scientific and theoretical answer, Imam Ali (AS) ordered Ibn Abbas to prepare a fire, when the fire was kindled, he asked the Jew, "Where is the face of this fire?" The Jew stated that fire has no specific face.

Then Imam Ali (AS) said:

«وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ  
إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ»

(Majlisī, 1404: 3/328) As it can be seen, Imam uses a tangible allegory by lighting a fire, and interpreted the following verses:

There remaineth but the Countenance of thy Lord of Might and Glory.

And whithersoever ye turn, there is Allah's Countenance.

By doing so, he expressed the concept of denying God's physicality at the level of the audience's understanding.

## 5. Referring to the aspects of the Qur'an

In the Qur'an, in the interpretation of verses, there are sometimes different narrations that such narrations are attributed by the commentators to various aspects, including the following verse of Surah At-Tawbah:

See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed. (Tawbah/126)

In the interpretation of sedition, it is stated:

"They are tested" or to say: they are tormented. Sedition in the Qur'anic verses has its own meaning everywhere, which is mentioned in the books related to the aspects of the Qur'an. (Ja'fari, nd: 4/600) and in the following verse:

Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers. (Tawbah/49)

Here sedition is the calamity. The word sedition has its own meaning

everywhere and this is related to the knowledge of aspects of the Qur'an. It is also narrated under the verse خُذِ الْعَفْوَ:

In the news, forgiveness is sometimes interpreted as forgiveness in actions, morals and property, and it is from the scope of the Qur'an's aspect (Gonabadi, 1993: 5/510).

## 6. Narrations suitable for the status of theology and according to the condition of individuals

Sometimes, following the interpretation of a verse of the Qur'an, various narrations have been included which should be considered according to the type of question and the addressee, such as the following verse:

O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed. (Al Imrān/200)

In Tafsīr Al-Burhān, these narrations have been quoted:

١. عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: اصْبِرُوا وَصَابِرُوا وَرَابِطُوا قال: «اصبروا على الفرائض»

٢. عن أبي بصير، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز وجل: «يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا». فقال: «اصبروا على المصائب، وصابروهم على التقية، و رابطوا على ما تقتدون به، وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ»

And since the verses have aspects in terms of words and in terms of meaning, and the Imams (AS) have interpreted the verses with aspects that are appropriate to the status of the word according to the circumstances of individuals, they have also interpreted this verse in different ways. Or overcome them with patience over

Taqiya, or patience over sedition, in order to overcome them, and all these meanings have been mentioned in the news. as "Be patient" in the news has been interpreted as patience over obligations and patience over calamity, and patience over religion and patience over sins, and it is based on the differences in the circumstances of the questioners and the audience (Gonabadi, 1993: 3/501).

### **7. Taqiya**

Shi'a faced stubborn opposition at their lives, so in order to survive, they had to conceal and use the method of "Taqiya." How many cases that the Imams (AS) due to unfavorable social conditions, did not consider the expression of the real ruling to be in the interest of themselves and the Shi'a community and inevitably expressed another ruling. The practical meanings of the narrations which indicate such rulings cannot express the intention of the Imam (AS). Therefore, if we see differences in interpretations in referring to interpretive narrations, one of its solutions is to carry those narrations that are opposite to other narrations as Taqiya. The following are some examples of interpretive narrations that the commentators and narrators have carried on Taqiya:

#### **Carrying the narrations of the pagan Azar on Taqiya:**

In the verse,

(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest. (An'am/74)

The commentators have differed as to whether the word "Abih" refers to his father or his uncle or maternal grandfather or he is the head and elder of the family. The source of this difference is also from the difference of

narrations that have been included in this regard, because there are some news that the meaning of "Abih" is his father. There are others who say that he was not the father of Ibrahim because his father was monotheist and he never associated polytheism and there are other news that the ancestors of the Prophet of Islam were all monotheist (Tabataba'i, 1995: 7/230). Therefore, the narrations that are in conflict with some Shi'a principles and beliefs are carried on Taqiya. The main thing that is argued by the Shi'a and their supporters from the Sunni scholars is the news that has been transmitted through the Shi'a and the Sunnis and indicates that the fathers of the Messenger of God (PBUH) were all monotheist and none of them were polytheists. (Tabataba'i, 1995: 7/290)

#### **Carrying the narrations of the wicked days on Taqiya:**

Among the narrations that the commentators have carried on Taqiya are the narrations that refer to the prevalence of the belief in the happiness and wickedness of the days among the Sunnis and the narrations of Shi'a in this regard are regarded Taqiya. It is not unlikely that some days taken as wicked days are as Taqiya, because divination over times and places and circumstances, and considering them sinister is a public characteristic, which is a great superstition among the common people of the nations. And from ancient times until today, these superstitions have been common among different peoples, and even among the Sunnis in the early days of Islam, there have been narrations that attribute them to the Messenger of God (PBUH), while no one dared to reject them (Tabataba'i, 1995: 19/121)

### The creation of Eve from the side of Adam as Taqiya:

In the interpretation of the following verse:

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate. (Nisā'/1)

The single soul means Prophet Adam (PBUH). The meaning of the couple is Eve, the mother of the people, and Eve's creation was from the left side of Adam. But the Imāmīyyah news rejects this promise and say that Eve was created from the instinct of Adam, as narrated by Imam Bāqir (AS) in Nahj al-Bayān, he said:

«أنها خلقت من فضل طينة آدم (عليه السلام) عند دخوله الجنة» (بحراني، ١٤١٦: ١٠/٢) و همچنین؛ قال: سألت أبا جعفر (عليه السلام): من أي شيء خلق الله تعالى حواء؟ فقال: «أي شيء يقول هذا الخلق؟ قلت: يقولون: إن الله خلقها من ضلع من أضلاع آدم، فقال: «كذبوا، أكان الله يعجزه أن يخلقها من غير ضلعه؟» فقلت: جعلت فداك- يا بن رسول الله- من أي شيء خلقها؟ فقال: «أخبرني أبي، عن آبائه، قال: قال رسول الله (صلى الله عليه وآله): إن الله تبارك وتعالى قبض قبضة من طين فخلطها بيمينه- و كلتا يديه يمين- فخلق منها آدم، و فضلت فضلة من الطين فخلق منها حواء» (بحراني، ١٤١٦: ١١/٢)

And also; Amr ibn Abi al-Maqqdam quoted his father: I asked Abu Ja'far (AS): What was Eve created from? He said: "What do people say?" He said: They say: God created her from the side of Adam, he said: "You are lying; it is a miracle that God created her from no side"? I said: So what was she created from? He said:

(أخبرني أبي عن آبائه قال: قال رسول الله (صلى الله عليه وآله وسلم): إن لله تبارك وتعالى قبض قبضة من طين فخلطها بيمينه و كلتا يدي يمين فخلق منها آدم و فضلت فضلة من الطين فخلق منها حوا)

And with these two hadiths, the news of the side can be carried on Taqiya or rejected (Ṭayyib, 1999: 4/4).

### 8. Geographical time and location of narration

Sometimes it is possible that there is a narration below a verse that is apparently not correct for modern reasons. Such narrations can be interpreted according to the time when this narration was issued from Imam and the geographical location of that time, including in Qomi's commentary below the verse "وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى" quoted the Imam as saying: The meaning of Shi'rā is a star that the Quraysh and a tribe of Arabs worshiped, a star that rises at the end of the night. Šāhib Al-Mīzān says in this regard: This star rises at the end of the night. The definition of that star in terms of the time of issuance of this hadith is that it must have been in summer, otherwise this star will be in its place throughout the year and in all twenty-four hours of the day and night. (Tabataba'i, 1995: 19/86) In Tafsīr Nimūnah, it is also mentioned that this star that appears in our century in winter, but in the era of ancient Egyptian astronomers, the appearance of this star coincides with the beginning of summer. (Makarem Shirazi, 1995: 22/565)

### Conclusion

According to what has been said, the following results are obtained:



In the first stage, one should complete a thorough examination of the narrations and separate the fake narrations from the others, and in the second stage, one should classify the narrations and accept each narration in its place. In this article, the correct narrations are placed in eight general categories and titles, although these cases can be increased to more than this. It seems that with this method, narrations' heterogeneity can be removed and matching can be established between them. Of course, this does not mean that such things have not been done so far, but valuable commentators throughout history have each dealt with this issue in some way, and here an attempt has been made to classify such narrations.

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## Investigating the Phono-Semantic Function in the Translations of *Ṣaḥīfah Sajjādiyyah* (based on the Translations of *Garmārūdī*, *Ilāhī Qumshī'ī*, *Āyatī*)

Zahra Nadali<sup>1\*</sup>

1. Member of the Faculty of Arabic Language and Literature, Payam Noor University, Tehran, Iran

Received: 2022/06/26, Accepted: 2022/07/25

### بررسی کارکرد آوامعنایی در ترجمه‌های صحیفه سجّادیه (با تکیه بر ترجمه گرمارودی، الهی قمشاهی، آیتی)

زهره نادعلی<sup>۱</sup>

۱. مربی گروه زبان و ادبیات عرب دانشگاه پیام نور، تهران، ایران

دریافت: ۱۴۰۱/۰۴/۰۵؛ پذیرش: ۱۴۰۱/۰۵/۰۳

#### Abstract

In every language, there is always a consistent relationship between sound and meaning and the way phonemes are used in inducing concepts. In the science of linguistics, there is a field called "phono-semantic" based on the coexistence of the phonetic structure of words and the correspondence between sounds and meanings. And in translation as an inter-linguistic and communicative act, it is very important to pay attention to the form of the source text to convey the meaning. The prayers of Imam Sajjad (AS) in the blessed book of *Ṣaḥīfah Sajjādiyyah* are full of pure concepts for worshipping God and have a pleasant and soulful music that has been translated by translators into different languages. In the supplications of *Ṣaḥīfah Sajjādiyyah*, the details of the phonetic level are difficult to translate due to the special features of listening. Therefore, in addition to conveying the meaning, the translator should also pay attention to the phonetic features of the words. In this literary essay, with the analytical descriptive method, the author has criticized four levels of phono-semantic: alliteration, minimal pairs, word plays and rhythm in three translations by Sayyid 'Alī Mūsawī Garmārūdī, Ilāhī Qumshī'ī and Abdul Muḥammad Āyatī.

**Keywords:** Sound, Translation, Meaning, *Ṣaḥīfah Sajjādiyyah*, Structure.

#### چکیده

همواره در هر زبانی میان آوا و معنا و شیوه به‌کارگیری واحدها در القای مفاهیم، ارتباط منسجمی برقرار است، در علم زبان‌شناسی عرصه‌ای با عنوان آوامعنایی (*phono-semantic*) بر پایه همنشینی ساختار آوایی واژه‌ها و همخوانی آواها با معانی وجود دارد و در ترجمه به‌عنوان یک عمل بین‌زبانی و ارتباطی ضرورت توجه به صورت متن مبدأ برای انتقال معنا بسیار حائز اهمیت است. دعا‌های امام سجّاد (ع) در صحیفه مبارکه سجّادیه سرشار از مفاهیم ناب برای راز و نیاز با پروردگار و موسیقی دلنشین و روح‌انگیزی است که توسط مترجمان به زبان‌های مختلفی ترجمه شده است. در ادعیه صحیفه سجّادیه ریزه‌کاری‌های سطح آوایی آن بنابر ویژگی‌های خاص شنیداریش سخت‌تر به ترجمه می‌دهد، از همین رو مترجم علاوه بر انتقال معنا، می‌بایست بر ویژگی‌های آوایی واژگان نیز توجه داشته باشد. نگارنده در این جستار ادبی با روش توصیفی تحلیلی، چهار سطح آوامعنایی: هم‌صامتی و هم‌گونی آوایی (*Alliteration*)، جفت‌های کمینه (*minimal pairs*)، تجنیس و بازی‌های کلامی (*word plays*) و وزن (*rhythm*) را در سه ترجمه از سید علی موسوی گرمارودی، الهی قمشاهی و عبدالمحمد آیتی مورد نقد و بررسی قرار داده است.

**کلمات کلیدی:** آوا، ترجمه، معنا، صحیفه سجّادیه، ساختار.

\* Email: z.nadali@se.pnu.ac.ir

## Introduction

Translation in a two-way movement is a bridge to transfer cultural concepts between two languages; and according to Raffel Burton, as long as there is a desire to know about cultures, the need for translation is also felt, and this need is increasing every day (Mir Emadi, 1990: 12). Every language can be examined from two aspects: Structure and Function. According to the definition, language structure is the set of language elements or components of a language system. Some consider the structure of the language as dependent on the relations governing the syntactic elements of the language (syntactic structure) and some others consider the phonetic and semantic structure in addition to the syntactic structure for the language. Noam Chomsky divides the linguistic structure into four groups: deep-structural, gestural, semantic and phonetic (Ḥarrī, 2010: 57). Sound is a special feature of every language and it differentiates it from other languages and its transfer from one language to another is little. But due to the social and technical taste and factors between the literatures, sometimes this transfer takes place (Ghanīmī Hilāl, 1987: 265) Du'ās i.e. invocations are free prayers that have one thing in common: since this Prayers are usually recited in Arabic, they evoke the mood and atmosphere of the Qur'an in the mind of the supplicant (Ḥarrī, 2008: 81). The original speech of Imam Sajjad (AS), which has also used the word of God in various places, has its own holiness and spirituality, and none of these can be transferred through translation. Just as the translation method is determined by considering the type of the original text and the purpose of the translation, the criteria for criticizing the translation are also different according to the type of

the original text and the purpose of the translation. For example, in the translation of content-oriented texts, the main purpose of the translation is the message content of the original text must be transferred in the target language, because translating the words and rewriting the form and structure of the original text in the target language in such texts often does not have a favorable result. In general, in evaluating the quality of a translation, the criterion is the same as the original text. A translation may have a smooth and fluent text and a natural language in accordance with the standards of the target language, but its meaning is different from the meaning of the original text. Therefore, although fluency, clarity, and naturalness of the language in translation are necessary but it is not sufficient. However the matching of the meaning of the translation with the meaning of the original text is also necessary and the extent of this matching can only be determined through analytical and part-by-part comparison of the translation with the original text. (Manafī Anari, 2008: 112-113). In fact, phono-semantic is one of the methods of highlighting the divine word and differentiating it from ordinary words. In the field of heavenly supplications, using this phonetic pattern in the translations of *Ṣaḥīfah Sajjādīyah* is more tangible than other supplications. And the purpose of using this model is to express the message more effectively, to strengthen the aesthetic effects of Arabic to Persian translation, and to create inner and intellectual pleasure for the audience in the translated text. Also, by highlighting his translation of the blessed book of *Ṣaḥīfah Sajjādīyah*, the translator differentiates it from other ordinary

words. In this regard, the writer, with descriptive and analytical method, and with attention to the special role of phones and sounds in any literary or religious text, tries to Investigate and analyze this central element of the text in the translation of the prayers of *Ṣaḥīfah Sajjādīyah* (Mūsawī Garmārūdī, Ilāhī Qumshī'ī, Abdul Muḥammad Āyatī) to determine the function of sounds in the meanings of words that have been translated into another language.

### 1. Research questions and hypotheses

Based on the discussed topic, the following questions are raised:

A) In terms of structure, how many levels are the phono-semantics visible in the translation of *Ṣaḥīfah Sajjādīyah*?

B) What kind of function do the phono-semantics perform in the translation of the source text?

The hypothesis of the research is based on the fact that phono-semantics in any language can be observed at four levels: "Alliteration, Minimal Pairs, Word Plays and Rhythm". This kind of phono-semantics, besides the beauty of the lexical structure of the target language in the translation (Persian), changes the meaning of some words and emphasizes the need for the translator to pay attention to the equivalents that can affect the music of the target language under the influence of the source language.

### 2. Research method

The method of this research is descriptive-analytical. This research is a combination of translation, phonetics and literature, and in order to achieve the function of phono-semantics in the holy book of *Ṣaḥīfah Sajjādīyah*, the translations of Sayyid 'Alī Mūsawī

Garmārūdī, Ilāhī Qumshī'ī and Abdul Muḥammad Āyatī were examined. The purpose of this research is to analyze the relationship between sounds, words and the equivalent translation of those sounds in the target language, so that the translator, knowing the power of inducing sounds and the need to pay attention to the transmission of these sounds in Persian translation, can improve his translation skills.

### 3. Research background

Many books, magazines, articles and theses have been written about the blessed book of *Ṣaḥīfah Sajjādīyah* and its translations, both theoretically and practically, in different languages. Now we will examine the articles and theses that have been written in this regard:

A) An article with the subject of "Ṣaḥīfah Sajjādīyah and a New Persian Translation", critic: Bahar Dost, Ali Reza; Magazine: *Kitab Mah Din*, November 2009 - No. 145, pp. 30-32. This research examines and criticizes the translation of Muhammad Taqi Khalaji from the *Ṣaḥīfah Sajjādīyah*, and the author of the article considers Khalaji's translation to be faithful to interpretive text and translation.

B) Also another research with the focus on "Reflection on a translation of *Ṣaḥīfah Sajjādīyah*" author: Soltani, Mohammad Ali; Magazine: *Research Mirror*, April and May 1998 - Number 49, pp. 19-24. In this article, the author criticizes paragraphs of various prayers from famous translators such as Fayz al-Islam, Āyatī and Sadr Balaghi, and the criticisms about these three translators.

C) Master's thesis on the topic of "Emphasis alignment in the translation of *Ṣaḥīfah Sajjādīyah*" (using the prayers of occasions and emphasizing the translations of Ilāhī Qumshī'ī,

Balāghī, Fayz al-Islam, Mūsawī Garmārūdī) by Akram Karimi Rad was defended at Al-Zahra University (S), Faculty of Literature and Foreign Languages, 2013. This thesis tries to examine the consistency of emphasis styles in the selected translations in the context of prayers for the occasion of Ṣaḥīfah Sajjādīyah, and the extent of the translators' attention to this category and the weakness or strength of the Persian language in reflecting the emphasis styles of Arabic language. It is worth mentioning that according to the searches that have been carried out, no independent research has been written until now with the title of examining the translation of Ṣaḥīfah Sajjādīyah prayer based on phono-semantic function, therefore the author deals with it with a descriptive-analytical method.

#### 4. The concept of phono-semantic

Phonetics studies the material form of language and how to produce sound with human vocal organs. Its similar knowledge in the field of our traditional knowledge is the knowledge of "Makhārij al-Aswāt" which is widely used in the science of conversation and Tajwīd. The progress of science in many fields such as physiology and anatomy of the body gave phonetics the possibility to determine the outgo of letters in a precise and scientific way. To describe each sound, they have analyzed it in the form of a set of specific features such as: vowel, release, front, blade, etc., the combination of which constitutes the desired sound. (For more information, refer to: Haqshenas, 1990) The subject of phonetics may be the sounds of a particular language, for example, the Arabic language. Such phonetic studies

are called the phonetics of that particular language, for example Arabic phonetics. In other words, phonetics is a branch of linguistics that studies human speech sounds and is related to the physical properties of speech sounds, which include: their physiological production, acoustic properties, audience understanding, and neuro-physiological state. On the other hand, phonology is related to determining the abstract grammatical characteristics of sound systems. (O'Grady, 2005:15)

In the science of linguistics, there is a science called "Phono-semantics" in which it is proved that the best letters and words are those that, as soon as they are heard, convey their meaning to the mind. That is, the phonetic load of letters and words is very close to the characteristics of the meaning in question. For example, the meaning of the word "Cat" is understandable for someone who knows Persian, but it is not understandable for someone who does not know Persian, and only the sound of the cat conveys the meaning of this word. Or the expression "I feel pain and discomfort" is not as expressive as the meaning of pain conveyed to the mind by saying "Ach" and "Aah". Or no expression makes a person feel the beautiful season of autumn like the rustling sound of leaves. "Sound" is something that conveys the meaning. (Qahramani Nejad Shayeq, 2016: 128)

The sounds of the language are generally divided into two categories: Vowels and Consonants.

a. Vowels: including short vowels, short vowels, and long vowels

b. Consonants: sounds that are related to each Abjad letter; letters that have a certain outgo in the speech system; that is, when a specific organ is

exposed to the air coming out of the trachea, the sound of the desired letter is heard, which includes all the sounds of the Arabic language, except for short phones and Maddī letters (Abul-Fadā', 2004: 1/278) "Vowels are sounds that no part of the speech system causes the air outside the trachea to break, in their creation and extension; for this reason, their sound is always free and continuous and does not encounter any obstacles in the speech system. This type of sounds includes the letters i.e., sākin Wāw and Yā', as well as 'Illah letters, i.e. Alif Maddī, Yā' Maddī, and Wāw Maddī but short phones can be considered as a part of Maddī letters" (Anis, 1995: 85) the place of articulation is one of the basic criteria in the classification of speech sounds. In production phonetics, the place of articulation is a point, in which the organs of speech create different types of closure. Traditional phonological studies identify eleven distinct points in the speech organ: Bi-labial, labial-dental, dental, gingival, reflexive, gingival palatal, palatal, soft-palatal, uvular, pharyngeal, and glottal. Such a division uses the horizontal criterion to divide production locations, which is somewhat problematic. For example, with such criteria, it is not possible to correctly divide the sounds that only one side of the tongue is involved in creating a closure. New studies, merging the traditional divisions, propose another type of division based on active production organs: lower lip (labial), tongue blade (anterior), tongue trunk (post-lingual), tongue root (root) and vocal chords (glottal). (Astarābādī, 1978: 3/123)

### 5. Analytical processing of the subject

In most of the prayers, the prose of Ṣaḥīfah Sajjādīyah is a rhythmic prose, but not the prose that is artificial, but

rather simple and eloquent prose. The words of the text are simple and common words, and selecting each word is naturally proportional to its meaning and example. Abandoned words are never seen in the text of prayers. If someone today wants to talk to God out of sincerity, if his knowledge reaches the level of knowledge of Imam Sajjad (AS), he will speak in the same way without hesitation. In other words, Imam Sajjad (AS) did not speak only according to his time in his prayers, but his words are compatible with all times and can be understood and used by all generations (Mir Qaderi, 2011: 13). The phonetic and phonological features of the Ṣaḥīfah Sajjādīyah are among the Qur'anic details that have no equivalent in the target language. If we accept that a complete translation must take into account different linguistic levels (phonetic, morphological, syntactic and discourse), then it can be said that the phonetic level is difficult to translate due to the special features of the listening language of the Qur'an, especially in the glorious prayers of the Holy Book of Ṣaḥīfah Sajjādīyah. One of the reasons for this is that most languages have fundamental differences in phonetic levels. In other words, the mainly auditory characteristics of the written language have practically no equivalent in other languages, so the translator must choose the closest equivalent both at the level of words and at the level of style and accent (Solhjoo, 1998: 84). The melodious and rhythmic language, the rhythm and music of words, the eloquence and coherence of the language of Ṣaḥīfah Sajjādīyah are the things that are completely lost in translation. Of course, the translator cannot be criticized in the translation of these features. As it can be seen from the examples below, many translators have completely transferred the meaning, but they have not succeeded in translating the phonetic features. These types of features can also be

placed under four types of word music including: music of letters (alliteration), words (minimal pairs), sentences and text (Including music and prayers in the form of rhyme) (Rhyme) and weight (Rhythm). Now, we will examine and analyze these phono-semantic levels in the translations of Sayyid 'Alī Mūsawī Garmārūdī, Ilāhī Qumshī'ī and Abdul Mohammed Āyatī from the book of *Ṣaḥīfah Sajjādīyah*:

### 5-1. Alliteration

Sounds are perceptible waves that move in space and disappear after a while, and some of them remain in the ear depending on the intensity of their oscillations, and have meanings such as happiness, sadness, prohibition, etc. (Qa'emi, 2012: 26) Repetition [and combination] of letters is either a means of showing the described form through phonetic imitation, or a means of strengthening the music and the resonance of words. (Al-Ṭayyib, 2000: 2/991) In all languages, these are the letters that create the word and, accordingly, the sentence. Sometimes it happens that an inner and hidden connection is created between words and letter; that is, the letters come to help the word and make its meaning more complete, beautiful and effective. If the consonants and vowels are placed in the center of harmony and repeated with a certain order, another effect of music is found, especially if this type of sound harmony with the space and thematic and emotional context of the text is appropriate, it will be very effective (Alavi Moghadam, 1998: 116) The blessed book of *Ṣaḥīfah Sajjādīyah* is full of pleasant music throughout the prayers of Imam Sajjad (AS) and this sound is more tangible in some words than others. One of the points that translators should pay attention to in the translation of religious books is the

transfer of consonant and vowels, for example, in the fifty-fourth prayer of *Ṣaḥīfah Sajjādīyah*, the sounds /s/ o / a / l/ are repeated four times and this main word emphasizes the request of Imam Sajjad (AS) in removing the sorrows:

Translation of Sayyid 'Alī Mūsawī Garmārūdī: "O God! I ask You, the request of someone whose poverty is severe, his strength is low, and his sins are many, and the request of someone who cries out for his poverty and has no one to forgive his sins except You. O possessor of glory and greatness; I ask You for the success of doing a deed that whoever does it, You will love him; and grant me a certainty that You will benefit anyone who truly believes in the influence of Your command." (Garmārūdī, 2013: 413)

Translation of Abdul Muḥammad Āyatī: "O God, I ask You, like a person whose need has reached its end and his strength has turned to weakness and his sins have increased, like a person who does not find his needs met, and You give strength to his weakness and forgive his sins. There is no forgiver but You. I ask You, owner of majesty and dignity, to make me do something that whoever does so will be loved by You and grant me the right to be sure that whoever reaches that position through Your will, will be rewarded with a good reward." (Āyatī, 1993: 377)

Ilāhī Qumshī'ī translation: "Oh my God! I ask You like that person who is in extreme poverty, weakness and incapacity, and his sins are many, and like that person who has no recourse for his helplessness except You, and who has no strength for his weakness except Your presence, and whose sins are forgiving by no one except You. O God of dignity and magnificence! I am asking You to make me do an act that



will be loved by You, and give me the certainty that is real and that anyone who reach that level of certainty, will fully benefit from that light of certainty in carrying out Your commandment." (Ilāhī Qumshī'ī, 2008: 262)

The letters of a word play a very effective role in the structure of the musical text; because with its correlation and proximity and repetition, a song spreads throughout the poem. Of course, its role cannot be limited to the creation of music, but it is also very effective in determining the style. One of the factors that make up music is the phonology and tone of sounds. The sound value and resonance of letters are different from each other when pronounced. For example, the letters that are gingival and dental have more resonance when pronounced and have more musical value, such as the letters: "sh/s/th/d/dh/z/z/ch/zh"

(Mallah, 1988: 75) As we can see in the fifty-first supplication of Ṣaḥīfah Sajjādīyah, the consonants /h/m/d/ have been mentioned several times by Imam Sajjad (AS) in supplication and lamentation. Meanwhile, all three translators have different approaches in translating those words; Garmārūdī with the homophonic of consonant /s/ has had the same rhythm with the word "Ḥamd" and it has worked successfully, while in the translation of Āyatī, the Arabic word "Ḥamd" is translated in the same way in the target text which reduces the phonetic beauty of the translated text. But Qomshī'ī in the different words "Sitāyish/Ḥamd/Sipās" does not have the same phonetic with the word "Ḥamd" and it was not successful in the translation of fifty-first supplication of Ṣaḥīfah Sajjādīyah:

Garmārūdī's translation: "My soul, tongue and wisdom give thanks to You, the thanks that reach perfection and

completeness and the truth of thanksgiving. A thank that is the end of Your pleasure from me, so free me from Your anger!" (Garmārūdī, 2013: 399)

Āyatī's Translation: "O God, my soul and my tongue and my mind will praise You, a praise that has reached perfection, a praise that has reached the truth of gratitude, a praise that has reached the end of Your pleasure, so save me from Your anger" (Āyatī, 1993: 364)

Ilāhī Qumshī'ī translation: "O God! I praise You with my soul, tongue and intellect; a praise that reaches the full extent and to the truth, a praise and gratitude that reaches the point where You are pleased with me; so, save me from Your wrath." (Ilāhī Qumshī'ī, 2017: 253)

Stanely Unwin says: The idea that only knowing two languages is enough to start translating is a false idea, and then he adds that absolute knowledge of a language without knowledge of techniques, theories and comprehensive knowledge in the case of the real world cannot be a good means of providing a good translation. The translator must have sufficient knowledge of all aspects of the mother tongue and the source language as well as the destination (Mir Emadi, 1990: 7). Therefore, the translator must also be familiar with the music of the letters in the source language. And just translating from one language to another is considered to indicate the lack of sufficient skills for the translator. And knowing the music of the letters and the transmission of the sound adds to the structural beauty of the Persian language translation along with the meaning. From this example, the forty-eighth prayer of the holy book of Ṣaḥīfah Sajjādīyah is that the

phonetic consonants /ʾa/d/d/ are repeated in four words (Aʾadda/Istaʾadda/ Iʾdād/Istiʾdād/ ): Forty-eighth prayer:

Garmārūdī's translation: "God bless you! Today, everyone prepares and decorates himself for a creature in the hope of getting his help, forgiveness, goodness and gift; my Lord! Today, I am getting ready for You, hoping for your help and asking for Your forgiveness and bestowal. (Garmārūdī, 2013: 375)

Āyatī's Translation: "O God, whoever makes a journey and prepares himself and girds his loins and go to the door of creation in the hope of blessings and gifts and to grab wealth. O my lord, I travel and get ready and gird my loins, and I sing to You, hoping for Your forgiveness, hoping for Your blessings and gifts, and asking for Your forgiveness and benevolence. (Āyatī, 1993: 343)

Ilāhī Qumshīʾī translation: "Oh my God! Everyone prepares himself to the door of a creature in the hope of blessings and rewards and forgiveness from the door of that creature. O my lord! On this day, I have come prepared to Your presence, hoping for forgiveness and asking for Your grace and favors. (Ilāhī Qumshīʾī, 2017: 237)

Homogeneity is a process as a result of which adjacent or close sounds become similar or identical to each other to some extent (Meshkat al-Dini, 1995: 130), thus it shares one or more phonetic features with its accompanying consonant and in combination with the companion acquires new phonetic features (Haqshenas, 2001: 155) in the translation of Sayyid ʾAlī Garmārūdī from the phonetic consonants /ʾa/d/d/ from the words "gathering arrangement/prepare"

no notable consonants can be observed. Āyatī also did not consider a special consonant with the homophonic of the words "preparation/providing" and translated it by repeating the same two words in the second line. It seems that he was not successful in transferring that sound to the target text. Also, Ilāhī Qumshīʾī with the words "ready/prepared/ready/prepared" consonants /m/d/ are repeated and conveys pleasant music to the Persian translated text.

## 5-2. Minimal pairs

In addition to the role the sounds of the literary text have in the musical beauty of the text, they are sometimes harmonize with the rest of the units, inducing meaning without paying attention to the obvious meaning of the words, creating images, creating beauty and expressing emotions. (Sahba, 2005: 94) Phonological processes imply some kind of structural change in the characteristics or phonological elements of the language. (Bijan Khan, 2005: 185) *Ṣaḥīfah* is one of the most valuable books and is the subject of great Islamic scholars' attention, and it is known as "[Psalms](#) of Muhammad's Household (PBUT)". Its value and greatness is such that the imams (AS) have made sure that it is far from the reach of the enemies, and in this way they have delivered it to their Shiʾa, friends and followers without any defects. About seventy commentaries have been written on this valuable book. (Majd Faqihi, 2006: 14) Another phonetic feature of *Ṣaḥīfah Sajjādīyah* is using minimal pairs, which is called the music of words, that is, using at least two different sounds in two words that are similar to each other in other sounds, such as the sounds /h/l/ in the two words "Al-Muhimmāt wa Al-

Mulimmāt". It should be noted that unlike the Persian language, which considers these two sounds to be the same, in the Arabic language, there are two separate phonemes with distinct meanings. The repetition of these two tones, in addition to musical beauty, is in a way a key word, which is hard work and sudden calamities from God that are sent down to test the servants. This prayer is expressed in the seventh prayer to get rid of grief:

Translation of Garmārūdī: "Everyone calls You for help in difficult tasks, and in sudden calamities, You are a refuge, and no calamity will be removed except You prevent from it and no problem will be solved except You solve it." (Garmārūdī, 2013: 83)

Translation of Āyatī: "You are the one whom they call upon in ammunition and seek refuge in You in hardships. No calamity will befall us except that You drive it away, and no sorrow will cover our hearts unless You remove it." (Āyatī, 1993: 65)

Translation of Qomshe'i: "The people call You in the munitions of the world, and they pray to You in their troubles, and no pain and suffering is removed; unless You remove them and no problem is resolved; unless You fix it." (Ilāhī Qumshī'ī, 2007: 44)

A good translation is a translation that can leave the same effect as the original text on the reader, so the translator must first know the types of text and find the language for translation based on the specific defects of the text. On the other hand, he must pay attention to this point that what tone and language did the author take advantage of to convey this effect or information (Nazemiyan, 2007: 9-10). In this regard, the need for the translator to pay attention to the tonal

and phonetic characteristics of religious supplications is considered one of the important and influential elements in it. In the above translations, a suitable equivalent has not been chosen for the two words "Muhimmāt and Mulimmāt". Garmārūdī has used "Sudden calamities" as the equivalent of Muhimmāt. Āyatī has used "Difficulties" as the equivalent of Muhimmāt. And Ilāhī Qumshī'ī has used "Distresses" as the equivalent of Muhimmāt. None of the translators has provided an exact equivalent to the phonetic words of "Al-Muhimmāt wa Al-Mulimmāt". Another example of these identical pairs is in two words (Al-Wafādah/Rafādah) where the phonemes /w/r/ are close to each other and the rest of the consonants of both words are similar to each other. As it can be seen from the Persian translations, all three translators have given the equivalents (entering the door / grant), (intent / grant) and (the song of the door / grace) for these minimal pairs which have no suitable and attractive tone for the audience. "One of the factors that provokes the emotion of beauty and includes pleasure is innovation because it completes the artist's thought and creates a new thought" (Gharib, 1999: 49) In this regard, our proposal is the equivalent of (companion/cooperation) for the word (Al-Wafādah/Rafādah) which has at least two different sounds "R" with "Y" and "H" with "R" and they are similar to each other in the rest of the sounds: (Forty-sixth prayer)

Garmārūdī's translation: "Now I am the one who has entered Your door and I am asking You for Your gift". (Garmārūdī, 2013: 335)

Ilāhī Qumshī'ī translation: "So now, O God! I have turned to the door of Your grace with the intention of

sincerity and I am asking for Your good gift. (Ilāhī Qumshī'ī, 2008: 208)

Āyatī's translation: "O God, I am the one who has sung before You and I want You not to withhold Your kindness and grace from me." (Āyatī, 1993: 297)

In translating the work, we must preserve the original value of the work, even if it is at the cost of sacrificing some secondary qualities, our prose should not become difficult and incomprehensible due to excessive precision. What is important is to transfer the most obvious feature of the work to Persian language. There is no doubt that something will be sacrificed during the translation process, but we must note that this "Thing" is not the best and most important feature of the work, the one that has been admired by several generations of readers. (Imāmī, 1993: 236) In the prayers of Imam Sajjad (AS), the meaning of the supplications, along with the music, is one of the main elements of these supplications, as seen in the forty-sixth supplication, two words (Al-Wafādah/Al-Rafādah) which are the minimal pairs. Besides the meaning of companionship and help, it has a central role in the above prayer regarding the phonetic aspect and when the audience listens to this prayer; its contents will touch his heart and soul. In this regard, in the translation of such supplications, special importance should be given to the music of the Persian language, so that this important feature of the supplication is transferred to the target language during the translation.

### 5-3. Word plays

Another kind of compatibility between word and meaning can be seen in word plays. Linguistic features such as phonological structure, etc., are displayed in different ways. It includes: homonyms, homophone, homography. Sound is a material phenomenon that is perceived through the ear and cannot be considered a part of the mental system of tongue. However, sound is related to language as a material in which language systems appear. In other words, sound is a material, perceptible and speech sign for abstract and mental language systems. (Haqshenas, 2009: 12) Homography in the 33rd supplication of Ṣaḥīfah Sajjādīyah in the two words (al-ʿĀqibah) "the end" and (al-ʿĀfīyah) "health" that Imam Sajjad (AS) recited in the night prayer. He confesses his sins in front of Almighty God and asks for forgiveness from Him. In the following supplication, a situational pun is observed and he asks God to keep them away from being in a situation that is further away from the good end and closer to the lack of health, and this type of choice of words (Al-ʿĀfīyah) and (al-ʿĀqibah) shows another way of deceiving the position of God's servants.

And as seen in the following translations; Garmārūdī has not used a suitable equivalent in Persian language (finality/health). Āyatī has also used the phrase (conclusion/ wellness) which could not be implemented in Persian language as well, so that the sound of the Arabic words should be the same as its Persian translated text. Among these three translations, only Ilāhī Qumshī'ī has been a little successful in creating a situation between Arabic and Persian words in the translation text and has included the Arabic word (ʿĀqibah and ʿĀfīyah) in his translation, which

would have been better to find an equivalent for it in Persian. Now we compare (33rd prayer) in following three translations:

Garmārūdī's translation: "And our desire is farther from the good end and closer to the disease." (Garmārūdī, 2013: 249)

Āyatī's Translation: "We go to a path that keeps us away from the good end and brings us closer to the bad end". (Āyatī, 1993: 216)

Ilāhī Qumshī'ī translation: "And we lean towards something that is far from the good end and closer to the opposite of happiness". (Ilāhī Qumshī'ī, 2008: 151)

Puns are one of the innovative crafts that create harmony and music at the level of words or sentences or add music to words. (Shamisa, 2004: 53) In the forty-seventh prayer of Ṣaḥīfah Sajjādīyah, Imam Sajjad (AS) has brought an amazing music of verbal pun in several verbs alternately, which the translator should pay attention to transfer the complete meaning to the target language in addition to the transmission of its sound. In this supplication, there is an incomplete linear pun between the words (Tuḥassu/Tujassu) and there is an incomplete pun between (Tujārī/Tumārī), and each of these verbs has a phonetic relationship with its preceding and following words, and this homography is as follows in Persian translations: (Forty-seventh prayer):

Ilāhī Qumshī'ī translation: "O Pure Essence! You will never be seen, and physical contact with You is impossible, and the people will never be able to do anything against You, and they will not be able to oppose You. (Ilāhī Qumshī'ī, 2008: 212-213)

Āyatī's Translation: "You are pure, You are not visible to our senses, nor

can we feel You, no one can play a trick on You, no one can hide anything from You, no one can go against You. No one can argue with You or overcome You or fight with You or deceive You. (Āyatī, 1993: 321)

Garmārūdī's translation: "You are so pure! You are not felt in senses, you cannot be touched, or cheated with You, or pushed aside You, or hanged with You, or invited You to a debate or challenged You, or argue with You, or used tricks on You. (Garmārūdī, 2013: 343)

One of the advantages of one translation over another is to implement the spirit and feeling of the author in the translated text. Another effort of the translator is to unite himself with the author, that is, to feel with his heart, see with his eyes, and speak with his tongue. It is only with these two tasks that the issue of trustworthiness in translation is realized and the author and the translator become just like one person. It is like the translator standing in front of a mirror and seeing his own image in it, in fact, this is the image of the author himself (Ḥasan, 1997: 42). The value of a pun is in the music and song it creates in the speech and the beauty of the pun depends on the connection it has with the meaning of the speech. In the above supplications, there is an incomplete pun between the words (Tuḥassu/Tujassu) which is inserted between the phonemes "/ḥ/j/" with a smart point-game, but by looking at the translation of these two words, we will find that no one out of these three translators did pay special attention to it. Ilāhī Qumshī'ī with the expression "Perceptible and physical"; and Āyatī with the phrase "the senses and hands"; and Garmārūdī with "Senses and hands" have translated incomplete linear puns and have not

been able to succeed in inducing the sound of word plays towards their target audience in the original language. Also, there are several incomplete puns between the verbs (Tujārī/Tumārī) and (Tajussu/Tamussu). Imam Sajjad (AS) throughout this supplication negates this rhythm with a negation letter (La) as a link between the verbs. This verbal pun in the translated language adds to the beauty and meaning of the translated text, for example, in two verbs (Tujārī/Tumārī) only the phoneme "/j/m/" has a different phoneme from the rest of the phonemes. It is presented by all three translators in the translation of two similar words, "Jidāl/Mumarat" and "Chireh/Jidāl" and "Chireh/Debate and Challenge" respectively.

What adds to the beauty of a pun is provided with the help of meanings, and the word alone does not play a decisive role in the beauty of a pun and does not deserve it (Jurjānī, 1982: 8) and in a pun, its words are united with each other in terms of form. While they have meanings, diversity and multiplicity, and this wave of verbal similarity and semantic difference side by side creates a special pleasure, a pleasure that we interpret as beauty or the understanding of beauty (Tajlīl, 1988: 2) Verbal imperfect pun is another type of word plays in which two words are similar in pronunciation and in writing. One of the phonemes of those two words has a different sound, and from the same sound example /z/ḍ/ which has used a non-homogeneous phoneme in the words "Al-Zar'/Al-Ḍar'" and that phoneme is considered as a semantic discriminator: (19th prayer):

Garmārūdī's translation: "And You grow the fields for us, and fill our breasts with milk, and add strength to our strength." (Garmārūdī, 2014: 147)

Āyatī's translation: "And You green our fields, and You fill the breasts of the cows with milk, and You add another strength to our strength." (Āyatī, 2008: 119)

Ilāhī Qumshī'ī translation: "And You plant crops for us and You make our breasts full of milk and increase our strength." (Ilāhī Qumshī'ī, 2008: 83)

#### 5-4. Rhythm

The beautiful music of religious prayers is not only for decorating the words and forms of prayers or observing rhythm; rather, it pursues two important goals together: "Firstly, to induce a better meaning, and secondly, to observe the rhythm". This is the most obvious stylistic feature that is specific to prayers. Because the supplications did not select the special words of the eloquent language with famous combinations; rather, it has chosen styles that are in the service of meaning (Balghasem, 2009: 29). The rhythm makes the mind understand the relationships between the set of words and the meaning of the word more easily. And it also causes self-satisfaction because any type of fit and similarity between scattered parts creates a unity that makes the perception of the total parts faster and easier, and this point itself causes a feeling of comfort and pleasure (Natal Khanlari, 1982: 16) Proportion between words of Ṣaḥīfah Sajjādīyah has given a special rhythm to it in most of the supplications, as if it is an eternal piece of poetry of the Essence of God Almighty. In the translation of religious prayers, the music of the words is of great importance and the translator should pay attention to conveying the meaning of the words as well as the sound of the words. And similar to the

phrases of the prayers between God and man, the rhythm of the words similar to the previous sentences should also be transferred in the target language translation. For example, in the twenty-third prayer in the prayer with God and seeking health from him, the word ('Āfīyatak) i.e. Your health is used as a *radīf* in this part of the prayer of Imam Sajjad (AS), which creates a pleasant rhythm throughout this prayer. It inspires health and wellness from God for the audience; the word ('Āfīyatak) along with verbs that are repeated one after the other with the rhythm of (UUU---UUUUU---UUUU) in the phrase "Dress me with Your health, keep me in good health, fortify me with Your health" Or in the second line, the words "Bless me with Your health, enrich me with Your health, give me Your health in charity" with the rhythm of (UUUU-U---UUUU-U---UUUU-U-UU---) with a rhythm similar to each other in each section of the prayer is being repeated. As you can see in the following translations, Ilāhī Qumshī'ī and Abdul Muḥammad Āyatī repeat the word ('Āfīyat) as a line at the end of each sentence, which is being repeated with the rhythm of (U---) and tries to transfer the music governing this supplication to their Persian translation as well.

At the same time, the imperative verbs that have almost the same rhythm in this supplication also add to the beauty of the inner music of the supplication between God and his deity seeking health and well. In the same way, Āyatī and Qomshe'ī have added the phonetic attractions of this supplication by choosing the same equivalents (Cover/Spread/Make) and (Give/Grant/Make/) and had a successful translation: (Twenty-third prayer):

Ilāhī Qumshī'ī translation: "O God, send blessings upon Muhammad and his family, and clothe me with the garment of Your prosperity, and cover me in Your prosperity, and place me in the fence of Your health, and cherish me with Your prosperity and make me needless with Your prosperity and give me Your well-being and spread Your well-being for me and make me worthy of Your well-being and don't separate me from Your well-being in this world and the hereafter. (Ilāhī Qumshī'ī, 1993: 151)

Garmārūdī 's translation: "O God! Send peace on Muhammad and his family and cover me with Your garment of health and cover me with it and make me strong with it and make me honorable with it and make me needless with it and give me health as alms! And arrange it for me and don't separate me from your well-being in this world and the last world. (Garmārūdī, 2013: 181)

Āyatī's translation: "O God, send blessings upon Muhammad and his family and clothe me with the garment of Your prosperity and cover me in Your prosperity and place me in the fence of Your prosperity and honor me with Your prosperity and make me needless with Your prosperity and give me Your well-being and spread Your well-being for me and make me worthy of Your well-being and don't make a separation between me and Your well-being in this world and the hereafter.

By substituting the pronoun (That) for the word (Al-'Āfīyah) for the sake of brevity in the words, Garmārūdī made his translation away from the melody of that word, and while the focus of this prayer is about seeking Al-'Āfīyah i.e. health and well-being from the Lord. Also the imperative verbs in the above supplication benefit

from almost the same rhythm. but in the translation of Garmārūdī, this similar rhythm has not been transferred well, and the equivalents (overlay/cover/turn/enrich/forgive/bring/don't throw away) do not have the same rhythm, at least in two equivalents, in order to have a successful performance in terms of transferring the phonetic concept to the target language in addition to replacing the pronoun (That) instead of the word (Al-Āfiyah).

### Conclusion

Imam Sajjad (AS) is one of the radiant centers of Islamic thought and thinking and the fourth shining star of the sphere of Imāmate and Wilāyat, and the Holy Book of Ṣaḥīfah Sajjādīyah is a precious treasure of prayers and pure concepts in the supplication of man from the Lord of the worlds. Meanwhile, sound and music are an integral part of human life, with which they evoke their feelings.

- According to the investigations carried out in the three translations of Ṣaḥīfah Sajjādīyah by Sayyid 'Alī Mūsawī Garmārūdī, Ilāhī Qumshī'ī and Abdul Muḥammad Āyatī, it was understood that they have had a different approach at each level of the transmission of sounds in addition to its meaning. In the phonetic homogeneity section, in the repetition of the word /Sa'ala/Su'āl/ Garmārūdī with the equivalent of "Request", Āyatī with the words "Need/Ask", and Ilāhī Qumshī'ī with the word "Request/Want" have been more in search of transferring the meaning and have not been successful in transferring phonetic assonance in Persian equivalents.

- At the level of minimal pairs, for example, two co-minimal words (Al-

Wafādah/Rafādah) in the forty-eighth prayer, all three translators have used the equivalents of (Entering the Presence/Grant) and (Intention/Grant) and (Intention/Grace) and the translation suggested by the author for this minimal pairs is the equivalent (Companion/Cooperation), which, while conveying the meaning, evokes the emotion of beauty and the pleasure of innovation. The same thing is evident in the seventh supplication of Ṣaḥīfah, where the two words "Al-Muhimmāt and Al-Mulimmāt" are mentioned as a key word in the position of supplication with God and divine trials, and this word is co-minimal with non-homologous equivalents provided by translators. In the translation by Garmārūdī the equivalent (hard work/sudden calamities); by Āyatī the equivalent (difficulties/hardships); and Ilāhī Qumshī'ī has used the phrase (difficulties /disasters) that none of the translators has provided an exact equivalent to the phonetic minimal pair of "Al-Muhimmāt and Al-Mulimmāt".

- The word plays in the thirty-third supplication of Ṣaḥīfah Sajjādīyah are expressed in the two words (al-Āqibah) "the end" and (al-Āfiyah) "health" that Imam Sajjad (AS) confessed his sins in front of God Almighty in his night prayer and he asks for forgiveness from the Almighty. Garmārūdī did not use a suitable equivalent in Persian language in the translation (finality/health). Āyatī has also used the phrase (conclusion/wellness) which could not be implemented in Persian language as well, so that the sound of the Arabic words should be the same as its Persian translated text. Among these three translations, only Ilāhī Qumshī'ī has been a little successful in creating a situation between Arabic and Persian



words in the translation text and has included the Arabic word (‘Āqibah and ‘Āfiyah) in his translation.

- Also, in terms of rhythm in most of the supplications of Ṣaḥīfah Sajjādiyyah, the prayers of Imam Sajjad (AS) have a soothing and gentle rhythm, and in the twenty-third supplication under discussion, Ilāhī Qumshī‘ī and Āyatī have used the same translation for prayer between man and his Lord in seeking health and well-being. And the word (‘Āfiyat) is repeated at the end of each sentence as radīf, and the grammatical verbs (Cover/ Spread/ Make) and (Give/Grant/Make/) as a balanced syllable in the target language, adds to the internal music of the translated text. Therefore both translators have succeeded in transferring this sound and rhythm; however, by choosing the pronoun (that) instead of the word (‘Āfiyatuka), due to brevity in word, Garmārūdī did not care for the music of this supplication. And also in translating the grammatical rhythmic verbs, unlike Āyatī and Ilāhī Qumshī‘ī, he did not pay attention to the phonetic aspect so that when we read Garmārūdī's translation, we will realize the noticeable phonetic difference between the Arabic text and the translator's translation.

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

Kazem Ostadi<sup>1\*</sup>

1. Graduated of Qur'an and Hadith Sciences, Hadith and Qur'an University of Qom, Iran

Received: 2021/05/24, Accepted: 2021/12/13

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

کاظم استادی<sup>۱</sup>

۱. دانش آموخته رشته علوم قرآن و حدیث، دانشگاه قرآن و حدیث قم، ایران

دریافت: ۱۴۰۰/۰۳/۰۳؛ پذیرش: ۱۴۰۰/۰۹/۲۲

#### Abstract

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

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

#### چکیده

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

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

\* Email: kazemostadi@gmail.com

## Introduction

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

On the other hand, we know that many religious commandments, prohibitions, and rulings are personal<sup>2</sup>.

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

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

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

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

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

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

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

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

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

One: The conditions that individuals need to reach the stage and power of ijtiḥad<sup>2</sup>.

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

The first is the condition of the person and the second is the condition of the text. But a healthy and acceptable ijtiḥad must fully meet the

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

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

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

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

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

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

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

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

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

4. Imam Ali (AS) says:

«فَإِنَّ أَمْرَ النَّبِيِّ (ص) مِثْلُ الْقُرْآنِ نَاسِخٌ وَ مَنْسُوخٌ وَ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ؛ (سیدر ضی، نهج البلاغه، ص ۲۴۲)

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

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

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

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

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

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2. If the apostate is a man, if he is a natural apostate, he is executed and his or his wife's marriage is void and his property is divided among his heirs. But if he is a national apostate, he will be given three days to repent, and if he does not repent, he will be executed and his property will be divided and his marriage will be void. If the apostate is a woman, whether natural or national, she will not be executed, but will be imprisoned until she repents and her property will not be divided as long as she is alive, and if she has gone to her husband's house, she must keep 'Iddah. But if she has not gone to her husband's house, she will separate from him without keeping an 'Iddah. (Taḥrīr al-Wasīlah, vol. 2, pp. 494-495.)

3. Shia and Sunni scholars believe in transgression in rationalities other than the Shari'a rulings, foreign affairs and rational rulings not related to the Shari'a ruling. That is, they think that the ruling of the mujtahid towards them may be in accordance with the fact or contrary to it. (AkhundKhorasani, 1409 AH: 468; Mohaqiq Hillī, nd: 181; Isfahani, 1404 AH: 406)

4. Unlike the Sunnis, the Shia believe in transgression; that is, he believes that the ruling of a mujtahid is sometimes in accordance with the real ruling and sometimes not in accordance with it. (Khoei, 1992: 1 / 22-28)

5. The slogan of the Shia scholars who have accepted the transgression is: A mujtahid who achieves the true verdict in his ijtihad has two rewards, but a mujtahid who does not reach the true verdict despite his best efforts has only one reward. (Isfahani, 1404 AH: 406)

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It has also been narrated from Imam Reza (AS): There is a similarity in our narrations like the similarity of the Qur'an.

(Sadūq, 'Uyūn Akhbār al-Reza (AS), vol. 2, p. 261; Ḥurr Āmulī, Wasā'il al-Shi'ah, vol. 27, p. 115, b. 9; Majlisī, Bihar al-Anwar, vol. 2, p. 185, b. 26)

1. In the narrations, the title "Mujtahid" has not been used, but titles such as: scholar, jurist, ruler and mystic have been used to the rulings, and rulings such as permission and the influence of the judiciary, etc. have been arranged on this title. (Mirza Qomi, 1999: vol. 2, p. 138; Jazayeri, 1413 AH: vol. 8, p. 362; Bahr al-Ulum, 1412 AH: 169)

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

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

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

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

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

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

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

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

([O, Messenger!] Adopt Forgiveness and enjoin righteousness and turn Away from the ignorant ones! ) (A'rāf/199)

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

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

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

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

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

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

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

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

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

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

### **B- Raising the issue**

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

This necessity is twofold in textual research; because in such researches, in

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

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

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

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



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

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

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

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

### C- Formulation of the problem

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

#### 1. The unknown needs to be known

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

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

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

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

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

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

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

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

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

For example in verse:

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

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

فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعُ بِالْمَعْرُوفِ

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

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

## **2. The lexical sequence should not be interrupted**

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

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

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

8- Connecting and terminating the Sanad (Musnad, Muttaṣil, Mursal, Mu'allaq and Munqaṭi')

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

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

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

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

necessary that the lexical sequence of lexicographers is not interrupted. To approximate the mind; That is, just as the Maqtū<sup>1</sup> hadith has no authority, so the meaning of the Maqtū<sup>1</sup> word has also no authority.

### 3. Explaining lexical unknowns should not lead to far meaning

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

#### The far meaning of the word

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

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

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

Therefore, we cannot refer one word to another when the words of a proposition or text are all involved and understand the word A by word B. Because you will be asked where you got the meaning of the word B, you will say from C and C from D, finally

you will say from A. This semantic procedure is far and unacceptable.

### 4. The lexical rupture and using far meaning make the interpretation suspicious.

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

#### D. Hypothesis

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

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

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

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

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

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

### **E- Formulating the hypothesis of uncertainty of text interpretation**

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

First stage:

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

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

with two issues of the appropriateness of the verses<sup>1</sup> and the reasons for the revelation<sup>2</sup>.

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

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

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

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

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1. Relevance, which is a matter within verses, indicates the interconnectedness of verses and emphasizes that the Qur'anic text is a correlated structural unit, and the interpreter must discover these relationships and occasions linking verses together as well as surahs. (Nasr Hamed Abu Zayd, 2003: 274)

2. The cause of revelation is not only the recording of historical facts on the subject of the Qur'anic text, but also the understanding of the Qur'anic text and the extraction of the meanings of the verses in the light of knowing the context of revelation. (See: Suyūṭī, 1421: 1/107-108; Zarkashī, 1416: 1/23)

and text, relies on specific or case dictionaries.

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

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

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

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

Second stage:

4- The dictionary relies on the *ijtihad* of lexicographers

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

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

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

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

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

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

Regardless of whether a lexicographer's report is fundamentally acceptable<sup>2</sup> in religious *ijtihad*, and what kind of effect it has, it is necessary to consider it. Since the purpose of tracing the roots of words in a text (such as the Qur'an and hadith) is to achieve their common meanings at

their time. The best of the books that help us achieve this goal is the oldest of them that are at the time of the author. Because their authors are chronologically in the era or close to the era of the words that are less changed and delivered at that time.

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

Third level:

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

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

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

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

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

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

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

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

7- There is no dictionary from the beginning of Islam

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

narrations of the Infallible Imams<sup>1</sup> to the Qur'an (due to the lack of a definitive interpretation of the Qur'an, due to a lexical rupture).

## F- Testing and evaluating the hypothesis

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

«إِنَّا نَحْنُ نُزَلِّلُ الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ»

This verse has several words:

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

«لحافظون».

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

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

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

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



### The use of the word dhikr in the Qur'an

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

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

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

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

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

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

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

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

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

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

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

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16. Ibid

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

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

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

Proponents of distortion of the Qur'an will say:

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

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

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

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

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

### **G- Solving the problem and presenting a theory**

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

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

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

### Conclusion

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

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

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**Responsible Dominion and Knowledge for man: Re-reading the Account of  
Adam's Creation in the Qur'an and the Bible**

Ahmad Pakatchi<sup>1\*</sup>

1. Associated Professor, Institute for Humanities and Cultural Studies, Tehran, Iran

Received: 2022/04/25 Accepted: 2022/06/06

**سلطه مسئولانه و دانش مسئولانه برای انسان: خواندن گزارش خلقت آدم در کتاب مقدس و قرآن**

احمد پاکتچی<sup>۱</sup>

۱. دانشیار پژوهشگاه علوم انسانی و مطالعات فرهنگی، تهران، ایران

دریافت: ۱۴۰۱/۰۲/۰۵؛ پذیرش: ۱۴۰۱/۰۳/۱۶

**Abstract**

There are several mentions of man gifted dominion and knowledge by God, both in the Qur'an and the Bible, but it is important to notice that this advantages for man are not absolute and are bringing responsibility. The main question of this research is inquiring those conditions and responsibilities through re-reading the relevant verses of the Qur'an and the Bible. The approach of this article is comparative theology of Abrahamic sacred books and the methods used are those common in lexical etymology. The core sentence of the article is the fact that both in the Qur'an and the Bible, the power and dominion of man, as well as knowledge gifted is conditioned to be used in just and responsible way. Then the man has to response to God regarding all the privileges given to him/her and only in this way, one can perform his/her role as caliph of God according to the Qur'an or image of God according to the Bible.

**Keywords:** Quranic Anthropology, Biblical Anthropology, comparative theology, caliph of God, image of God, man's responsibility.

**چکیده**

هم در انجیل و هم در قرآن، چندین مورد از سلطه و علم خداوند به انسان ذکر شده است، اما توجه به این نکته حائز اهمیت است که این امتیاز برای انسان مطلق نیست. سؤال مورد این تحقیق، خواندن آیات مربوطه از انجیل و قرآن برای بررسی آن شرایط است. رویکرد این مقاله، الهیات تطبیقی کتب مقدس ابراهیمی و روش‌های مورد استفاده در ریشه‌شناسی لغوی رایج است. جمله اصلی مقاله این است که هم در انجیل و هم در قرآن، قدرت و فرمانروایی انسان و همچنین علم موهبت مشروط به عادل و مسئولیت‌پذیری است. آنگاه انسان باید نسبت به همه امتیازاتی که به او داده شده پاسخ‌گوی خداوند باشد و تنها از این طریق می‌توان نقش خود را به عنوان تصویر خدا ایفا کرد.

**کلمات کلیدی:** انسان‌شناسی کتاب مقدس، انسان‌شناسی قرآنی، تصویر خداوند، مسئولیت انسان.

## Introduction

The story of Adam is a common teaching among Abrahamic religions reflected in parts of Torah and the Qur'an; a story which had a profound influence on anthropology of those religions. Although there are differences between Pentateuchal and Quranic accounts in details, but a common theme is two sacred books is speaking of divine attributes of dominion and knowledge given to Adam as the chosen creature. The main question in this essay is the relationship between attributed of God and man in these accounts and the critical nature of these attributes belonging to man.

As for methodology, the nature of this essay is comparative study of sacred books using the methods of semantics. Namely the semantic study done here is based on both componential analysis and context analysis.

This essay tries to find out the similarities between Divine and human attributes of dominion and knowledge, as well as distinctions. The most important distinction here, maybe the fact that those attributes when given to man are accompanied with a duty of protection. It means that human gains not absolute, but responsible dominion and knowledge.

## The Attribute of Power and Dominion

One of the most common attributes of God in major theological systems is being omnipotent. God having power and dominion over all the existence is reflected in some expressions in the Abrahamic sacred books, including:

Indeed, before the day was I am He; and there is none who can deliver out of My hand; I work and who will reverse it? (Isaiah, 43:13)

Then Job answered the Lord and said, "I know that You can do everything, and that no purpose of Yours can be withheld from you (Job, 42:1-2).

Who established the mountains by his strength being clothed with power (Psalms, 65:6)

But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible." (Matthew, 19:26)

For nothing will be impossible with God (Luke, 1:37).

And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thundering, saying, "Alleluia! For the Lord God, Omnipotent reigns (Revelation, 19:6).

In the Qur'an, apart from numerous usages of the attributes 'qādir' and 'qadīr,' meaning 'powerful' for God, we come across with a repeated expression speaking of God's omnipotence as follows:

"... Allah hath power over all things" (2: 20). This expression is repeated in the Qur'an 36 times.

Returning to man, we come across with a position of having power and dominion over other creatures and ruling it in the Old Testament, as we read concerning Adam:

וַיֹּאמֶר אֱלֹהִים גַּעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ  
וַיְרִדוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-  
הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ:

Then God said: Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth (Genesis, 1: 26).

As well, we read in a passage speaking of human being in general, as follows:

וַיְבָרֶךְ אֱתֵם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלְאוּ אֶת-הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדּוּ בָדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּת הָרֶמֶשׂ עַל-הָאָרֶץ:

Then God blessed them, and God said to them: be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the seam over the birds of the air, and over every living thing that moves on the earth (Genesis, 1: 28).

Of course, this dominion over the creatures is not an absolute advantage, but a gift accompanied with responsibility. In this regard, we find out in Torah man's power over all things besides his duty for protecting them. Either speaking of Adam's presence in Garden of Eden or after his descent on the earth, the issue of protection is considered. We read in Torah:

וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְחֵהוּ בְּגֶן-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

"Then the Lord God took the man and put him in the garden of Eden to tend and keep it" (Genesis, 2: 15)

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מַגֹּן-עֵדֶן לְעִבְדָּהּ אֶת-הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֶשׁ אֶת-הָאָדָם וַיִּשְׁכֹּן מִקְדָּם לְגֶן-עֵדֶן אֶת-הַכְּרָבִים וְאֵת לֶהֱט הַחֶרֶב הַמַּתְהַפֶּכֶת לְשִׁמְרָת אֶת-דֶּרֶךְ יַעַץ הַחַיִּים:

Therefore, the Lord God sent him out of the garden of Eden to till the ground from which he was taken. So, he drove out the man; and he placed cherubim at the east of the garden on Eden, and a flaming sword which turned every way, to guard the way to the tree of life (Genesis, 3: 23-24).

What can explicitly show this responsibility for given dominion to man, is reflected in the following verse of the Old Testament:

'... He who rules over men, must be just, ruling in the fear of God' (2 Samuel, 23: 3).

Regarding the Qur'anic teaching in this concern, the first point is the fact that Adam has been assigned as God's caliph on the earth, where we read:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠) وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (بقره/٣١).

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." (30) And He taught Adam the nature of all things; then He placed them before the angels and said: "Tell Me the nature of these if ye are right." (2: 31)

We know that for the word *ḥalīfa* (caliph), the core component of its semantic content in governing and having dominion; that is why after the prophet Muhammad, for long centuries the highest rulers of the Muslim society had be known as *ḥalīfa* (Pakatchi, 2016: 469).

Also, it should be considered that according to this Quranic account, immediately after God's announcement to angels about His decision to assign a caliph on the earth, they announced their worries about this caliph to make corruption and shed blood on the earth. Dropping out the negative estimation of the angels, this response clarifies that the human being has enough power to do such deeds.



Further, parallel to Genesis (1:28), there is several passages in the Qur'an speaking of human being in general to have dominion over all creatures on the earth as we can read in the following verse:

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَتَفَكَّرُونَ  
(جاثية/١٣)

And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for a people who reflect.

As it is visible in both Biblical and Quranic accounts, the dominion and prominent position given to man is accompanied with a huge duty; to protect the earth and all the creatures living there. Then, one can conclude that the Abrahamic religions, insist on the fact that man's sovereignty on the earth is conditional, and man is responsible in this position.

### The Attribute of Knowledge

As mentioned about the dominion, a parallel attribute of God is omniscience; God having knowledge over all the existence is reflected too in numerous passages of Abrahamic Sacred books, such as:

Then hear in heaven your dwelling place, and forgive, and act, and give to everyone according to all his ways whose heart you know (1 Kings, 8: 39).

As for you, my son Solomon, know the God of your father, and serve him with a loyal heart and with a willing mind; for the Lord searches all hearts and understands all the intent of the thoughts ... (1 Chronicles, 28:9).

Would not God search this out? For he knows the secrets of the heart (Psalms, 44:21).

O Lord! You have searched me and known me. You know my sitting down and my rising up; you understand my path and my lying down and are acquainted with all my ways. For there is not a word on my tongue, but behold, o Lord, you know it altogether (Psalms, 139: 1-4).

Great is our Lord, and mighty in power; His understanding is infinite (Psalms, 147:5).

But the very hairs of your head are all numbered (Matthew, 10:30).

And they prayed and said: You, o Lord who know the hearts of all, show which of these two you have chosen (Acts, 1:24).

And there is no creature hidden from his sight, but all things are naked and open to the eyes of him to whom we must give account (Hebrews, 4:13).

For in our heart condemns us, God is greater than our heart, and knows all things (1 John, 3:20).

In the Qur'an, besides a wide range usages of the attributes 'alīm,' meaning 'powerful', 'ḥabīr', meaning 'aware' and 'baṣīr', meaning 'seeing' for God, we find out a repeated formula speaking of God's omniscience in this expression: "He is who knows everything" (2: 29, and 25 other verses). Also, we read in a passage:

"Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things" (3:29).

Further we should point of to the verses speaking of God as 'witness of all things' (2:29, 22:17, 33:55, 41:53, 58:5, 85:9).

Coming back to man, we issue of special knowledge have a special place in the accounts of Adam's creation. Meanwhile, the reflex of this

knowledge granted to man by God is different.

The Bible projects the course of receiving knowledge by man, to the prohibited tree of Eden. In the text of Genesis, the fact that the prohibited tree was tree of knowledge is repeated three times in these verses:

וּמֵעֵץ הַדְּעִת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם  
אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: (Genesis 2:17)

But from the tree of knowledge of good and evil you shall not eat, for in the day that you eat the fruit of it you shall surely die (Genesis, 2:17).

וַיֹּאמֶר הַנָּחַשׁ אֶל-הָאִשָּׁה לֹא-מָוֶת לָאֵלֹהִים לֹא-מָוֶת תָּמוּתוֹן: כִּי  
יָדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם  
וְהָיִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וָרָע:

And the serpent said to the woman: You will not surely die. For God knows that in the day you eat it your eyes will be opened, and you will be like God, knowing good and evil' (Genesis, 3: 4-5):

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן-עֵדֶן לַעֲבֹד אֶת-  
הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם:

Then the Lord God said: Behold, the man has become like one of us, to know good and evil. And now, lest he put out his hand and take also from tree of life and eat, and live for ever (Genesis, 3:23).

The issue of God knowing good, and evil is pointed out in Qur'an too, where saying:

...عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ  
تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ  
(البقرة/216).

... It may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not (2:216).

But concerning the Qur'an, it is considerable that it did not expand about the nature of forbidden tree and kept it in ambiguity. From other side,

the Qur'an paid special attention to the place of granted knowledge in the course of Adam's creation story. Not like the Bible, for the Qur'an the issue of granted knowledge is projected on the 'teaching of name' (*asmā*'), where saying:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ  
فَقَالَ أَتُبْنُونَ بِأَسْمَاءٍ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ  
(البقرة/31).

And He taught Adam all the names (*asmā*'), then he showed them to the angels, saying: Inform me of the names of these, if ye are truthful (2:31).

As a common point, one can realize that both the Bible and the Qur'an speak of a special knowledge granted to Adam immediately after his creation. While the Bible precisely speaks of man being like God, in knowing good and evil after eating of the prohibited, the Qur'an speaks of the fact that because of learning the names (*asmā*'), Adam became a subject worthy to obeisance. Although the Qur'an does not use a precise expression of 'similarity,' but this likeness of man to God is present in context, because this obeisance always supposed to be specific for God; especially taking in consideration that the Qur'an used in this account the verbal root  $\sqrt{\text{sgd}}$  which is used to be applied just for God.

The object introduced for this knowledge, distinction between good and evil is particularly key component of Biblical image of human being. This teaching emphasized on the fact that this granted knowledge is not an absolute advantage, but rather a responsibility. Regarding the Qur'an, while the issue of teaching the names (*asmā*') to Adam is God's answer to angels' critical question, it also emphasized on man's responsibility. That is because the angels had

manifested their worries about this new creature to commit crimes on the earth and shed blood; then the names (*asmā'*) learnt by Adam should be a kind of knowledge relevant to those worries and can hinder man of doing evil.

### Human likeness to God in naming things

Naming things and give them names is a deed attributed to God several times in the Bible, while in the Qur'an too there is an account of God teaching Adam the names (*asmā'*). In both Biblical and Quranic verses, the concept of 'name' should be an important truth beyond what we understand of name and naming in usual applications. No doubt that reaching the deep meaning of 'names' in the connection between God, man and creatures needs to be investigated, but how much it concerns this essay, it is a case of man's likeness to God. Although God is an appellator by self and man is an appellatory on behalf of God; that is why, it can be important as a case of man's succession to God too.

Naming things by God is mentioned several times in the account of early pre-human creation in Genesis, as follows:

וַיִּקְרָא אֱלֹהִים | לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה  
וַיְהיֶי-עֶרֶב וַיְהיֶי-בֹקֶר יוֹם אֶחָד:

God called the light Day, and the darkness he calls Night. So, the evening and the morning were the first day (Genesis, 1: 5).

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהיֶי-עֶרֶב וַיְהיֶי-בֹקֶר יוֹם שֵׁנִי:

And God called the firmament Heaven. So, the evening and the morning were the second day (Genesis, 1:8).

וַיִּקְרָא אֱלֹהִים | לַיַבֹּשֶׁה אֶרֶץ וְלַמָּקוֹה הַמַּיִם  
קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי-טוֹב:

And God called the dry land Earth, and the gathering the waters he called Seas. And God saw that it was good (Genesis, 1:10).

Naming things by God is mentioned in other parts of the Bible too, such as:

מוֹנֶה מִסְפָּר לְכּוֹכְבִּים לְכֹלם שְׁמוֹת יִקְרָא:

He counts the number of the stars; He calls them all by name (Psalms, 147:4).

Returning to Genesis, it speaks of four riverheads in the Garden of Eden which has names as Pishon, Gihon, Hiddekel and Euphrates (2:11-14), without preciously referring to who gave them these names.

In the Biblical account of creation after the appearance of man on the earth, naming of the things had been assigned and entrusted to man. Afterwards, this is Adam who was responsible with naming things on the earth on behalf of God, as explained in these verses of Genesis:

וַיִּצְרֵהוּ יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-חַיַּת הַשָּׂדֶה  
וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיְבֹא אֶל-הָאָדָם לִרְאוֹת מֶה-  
יִקְרָא-לּוֹ וְכָל-אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם גִּפְשׁ חַיָּה הוּא  
שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וְלָעוֹף  
הַשָּׁמַיִם וְלִכָּל חַיַּת הַשָּׂדֶה וּלְאָדָם לֹא-מֵצָא עֹזֵר  
כֶּנֶּגְדּוֹ:

Out of the Ground of the Lord God formed every beast of the field and every bird of the air and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So, Adam gave names to call cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him (Genesis, 2:19-20).

וַיֹּאמֶר הָאָדָם נָתַת הַפֶּעַם עֲצָם מֵעֲצָמִי וּבָשָׂר  
מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקַחְתָּהּ זֹאת:

And Adam said: This is now bone of my bones, and flesh of my flesh. She

shall be called 'woman' (iššāh) because she was taken out of man (Genesis: 2:23).

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ תַּהֵה כִּי הוּא הֵיטָה אֹתוֹ  
כָּל־הָיּוֹת:

And Adam called his wife's name Eve (hawwāh), because she was the mother of all living (Genesis, 3:20).

While the Bible mentions naming things by God and afterward this position given to man to name the things on the earth, the Qur'an speaks of the names (asmā') taught by God to Adam. In both resources, these accounts refer to a kind of likeness and succession by man for God.

### **Likeness to God in knowing of good and bad**

The twin concepts of good and evil have prime place in ethical values and the core of discussions on ethical philosophy. Indeed, for a wide range of religions too, the twin concepts are very central in their teaching. As reflected in Abrahamic sacred books, God always care about human being to act according to good values and to evite the evil deeds. For example, we read in the Old Testament:

The boastful shall not stand in your sight; you hate all workers of iniquity (evildoers) (Psalms, 5: 5).

Hate evil! Love good! Establish justice in the gate ... (Amos, 5: 15).

Also, we find some relevant teaching in passages of the New Testaments such as:

For everyone practising evil hates the light and does not come to the light, lest his deeds should be exposed (John, 3:20).

Put the whole armour of God, that you may be able to stand against the wiles of the devil (Ephesians, 6: 11).

Finally, in the Qur'an we find out passages in this concern, like:

And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief (2: 205).

And when they do some lewdness, they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not? (7: 28).

In the story of genesis, regarding every day of creation, we find a repeatable evaluation of the results; God evaluated them as good. The passages including such an expression are as following in order:

First day: And God called the dry land Earth, and the gathering together the waters he called Seas. And God saw that it was good (Genesis, 1:10).

Second day: And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good (Genesis, 1: 12).

Third day: And to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good (Genesis, 1: 18).

Fourth day: So, God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good (Genesis, 1: 21).

Fifth day: And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its

kind. And God saw that it was good (Genesis, 1:25).

Sixth day: Then God saw everything that he had made, and indeed it was very good. So, the evening and the morning were the sixth day (Genesis, 1: 31).

In continuation of Genesis' account, after man's creation as image of God, man also engaged in evaluation of things as good and evil. Speaking of Adam's Garden, we read:

And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden and the tree of the knowledge of good and evil (Genesis, 2: 9).

Again, regarding this tree and man's connection with that, we read:

But from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat the fruit of it you shall surely die (Genesis, 2: 17).

And finally, we read that man had reached this knowledge, where says:

Then the Lord God said: Behold the man has become like one of us, to know good and evil ... (Genesis, 3: 22).

It is worthy to emphasize that in all these passages, the Hebrew word used for the concept is טוֹב (tōv), meaning 'good, pleasing, fine, fair' (Gesenius, 1939: 373).

We realize that after several introductory paces, the fate of man was to reach such a knowledge and distinction between good and evil like God, and the latter verse of Genesis emphasized clearly on this characteristic as a main feature of likeness of man to God.

### **Likeness of Man to God in Life**

The idols in Abrahamic sacred texts are described as dead things without

breathing as we read in the Old Testament in this regard as follows:

Everyone is dull-hearted, without knowledge; every metalsmith is put to shame by the graven image; for his moulded image is falsehood, and there is no breath in them (Jeremiah, 10:14).

As well in the Qur'an we read:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ (٢٠) أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (النحل/٢١).

Those unto whom they cry beside Allah created naught but are themselves created. (They are) dead, not living. And they know not when they will be raised (16:20-21).

In this orientation, there are numerous verses speaking of God as living existence, as these passage in the Old and New Testaments:

Incline your ear, O Lord, and hear; open your eyes, O Lord and see; and hear the words of Sennachrib, which he has sent to reproach the living God (2 Kings, 19:16).

My soul thirsts for God, for the living God (Psalms, 42:2).

And saying: Men, why are you doing these things? We also are men with the same nature as you and preach to you that you should turn from these vain things to the living God, who made the heaven, the earth, the sea, and all things that are in them (Acts, 14:15; for more explanations, see: Henry 1997, 16-31).

As well we have some verses in the Qur'an speaking of God as living, such as:

Allah! There is no God save Him, the Alive, the Eternal (3:2; also: 2:255).

And trust thou in the Living One Who dieth not and hymn His praise. He sufficeth as the Knower of His bondmen's sins (25:58).

He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds! (40:65).

Further, it should be considered some accounts speaking of the life granted by God to human being as we read in the New Testament:

ὥσπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ:

For as the Father has life in himself, so he has granted the Son to have life in himself (John, 5:26).

And we read in the Qur'an:

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ إِنَّ  
الْإِنْسَانَ لَكَفُورٌ (حج/٦٦)

And He it is Who gave your life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate (22:66).

Now we return to the theme of man's likeness to God, this time based on attribute of life.

During Adam's story in Pentateuch, we read in a passage:

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפֶרֶת מִן-הָאֲדָמָה  
וַיִּפְחֶה בָּאָזְנוֹ נְשִׁמַּת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living being.

Further such a theme may be understood in parallelism between two trees found in the garden of Eden; tree of knowledge and tree of life. Concerning the latter, we read in Genesis:

וַיִּצְמַח יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ נֹחֵם  
לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיַּים בְּתוֹךְ הָעֵץ וְעֵץ  
הַדַּעַת טוֹב וְרָע:

And out of the ground, the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden,

and the tree of the knowledge of good and evil (Genesis, 2: 9).

וַיֹּאמֶר | יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה בְּאֶחָד  
מִמֶּנּוּ לְדַעַת טוֹב וְרָע וְעַתָּה | פֶּן-יִשְׁלַח יָדוֹ וְלָקַח  
גַּם מִעֵץ הַחַיַּים וְאָכַל וַחַי לְעֹלָם:

Then the Lord God said: Behold the man has become like one of us, to know good and evil. And now, lest he put out his hand and take also from the tree of life and eat, and live for ever (Genesis, 3: 22).

While this tree of life is existing in the Adam's account with negation and it seems that Adam has not eaten of that, but comparing it with previously quoted verses of the Old and New Testaments, what is negated is the eternity, but man has been granted by divinely life.

The divine life granted to man is imaged in the Qur'an clearly, where in two abridged versions of Adam's story, speaks of divine spirit breathed into Adam's body in such words:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ  
مِنْ حَمَإٍ مَسْنُونٍ (٢٨) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ  
رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (حجر/٢٩)

And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered; So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him (15:28-29).

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ  
(٧١) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ  
سَاجِدِينَ (ص/٧٢)

When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire; And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate (38:71-72).

A common component between these accounts of the Bible and the Qur'an is a

life of Divine kind given to human being and namely its ancestor, Adam.

### Conclusion

This essay comes to the result that analytically thinking, the accounts about the creation of man in the Bible and the Qur'an carry two major teachings: the one is the likeness of man to God in some attributes, such as dominion, knowledge, naming and life. The other is the nature of this attributes; while they are absolute and self-standing concerning God, they are conditional, granted, and responsible regarding the man. It is an important part of the studied passages; the man must govern the earth in a responsible way and protect all the earth and protect all the earth and the terrestrial creatures.

Also, the man should be responsible is his knowledge and must use the given faculty of cognition in an ethical manner, distinguishing between good and evil. If we are allowed to render the attribute of 'naming' to the faculty of categorization, definition, and specification of all the world around,

then the man is obliged by God to be responsible and not to be selfish in this regard too. The man must always remember that his life is breathed by God's spirit and must do ever as he/she stands in the position of God's successor on the earth.

Viewing the results in a synthetic manner, this maybe a proper understanding of what formulated in the Bible as 'image of God' and what formulated in the Qur'an as 'caliph of God,' man being a representative of God's attributes on the earth, in condition of being responsible.

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**Investigating the Phenomenon of Insult with a Skeptology Approach**  
(Case Study of Retribution, Inheritance, Corporal Punishment and Women's Testimony)

**Faraj Talashan<sup>1\*</sup>, Ali Mohammad Mir Jalili<sup>2</sup>**

1. Ph.D. in Qur'anic and Hadith Sciences, Faculty of Theology, Meybod University, Meybod, Iran

2. Professor of Qur'an and Hadith Sciences Department, School of Theology, Meybod University, Meybod, Iran

Received: 2022/07/09, Accepted: 2022/08/23

**مسأله‌یابی پدیده اهانت با رویکرد شبهه‌شناسی**  
**(مطالعه موردی قصاص، توارث، تنبیه بدنی و شهادت زنان)**

فرج تالاشان<sup>۱</sup>، علی محمد میرجلیلی<sup>۲</sup>

۱. دانش‌آموخته دکتری تخصصی علوم قرآن و حدیث، دانشکده الهیات، دانشگاه میبد، میبد، ایران

۲. استاد گروه علوم قرآن و حدیث، دانشکده الهیات، دانشگاه میبد، میبد، ایران

دریافت: ۱۴۰۱/۰۴/۱۸؛ پذیرش: ۱۴۰۱/۰۶/۰۱

**Abstract**

Explaining and interpreting the honor and dignity of man and then finding ways to realize it in human life is one of the most important and fundamental topics in religious sources, especially the Qur'an and hadiths. Since insult is the opposite of honor and respect, the present research is trying to investigate the phenomenon of insult with a skeptology approach using a descriptive-analytical method and based on library and documentary information, while measuring and setting human honor and its accessories as a criterion. Considering that any description and attribution knowingly and intentionally causing the weakening and humiliation of human honor and its accessories is considered a category and an example of insult. In this research, the degree of compatibility and incompatibility of the Islamic rulings of inheritance, retribution, corporal punishment of women and women's testimony have been criticized and investigated with respect to human dignity. The results of the research show that Islamic rulings in the aforementioned four topics are based on reality, expediency and health of the family and society, necessity or in order to inform, change undesirable behaviors and prevent crimes. Also, some of the issues raised are necessary as a prescriptive ruling for a specific stage and with special conditions that have been established by the holy legislator.

**Keywords:** Qur'an, Hadiths, Honor, Respect, Human Dignity, Phenomenon of Insult, Skeptology.

**چکیده**

تبیین و تفسیر تکریم و منزلت انسان و سپس، دست‌یافتن به راهکارهای تحقق آن در زندگی بشر، از جمله مباحث مهم و اساسی در منابع دینی به‌ویژه قرآن و روایات است، موضوعی که با آفت و آسیب بزرگی به نام اهانت مواجه است. از آنجا که اهانت نقطه مقابل اکرام و تکریم است، پژوهش حاضر در تلاش است با روش توصیفی-تحلیلی و بر پایه اطلاعات کتابخانه‌ای و اسنادی ضمن سنجش و معیار قرار دادن تکریم انسانی و لوازم آن، به مسأله‌یابی پدیده اهانت با رویکرد شبهه‌شناسی بپردازد، با این تلقی که هرگونه توصیف و انتسابی که عالمانه و عامدانه موجب تضعیف و تحقیر تکریم انسانی و لوازم آن شود، مقوله و مصادیقی از اهانت محسوب می‌شود. در این پژوهش میزان سازگاری و عدم سازگاری احکام اسلامی توارث، قصاص، تنبیه بدنی زنان و شهادت زنان با موضوع تکریم انسان مورد نقد و بررسی قرار گرفته‌اند. نتایج تحقیق نشان می‌دهد احکام اسلامی در مباحث چهارگانه فوق‌الذکر، بر اساس واقعیت، مصلحت و سلامت خانواده و جامعه، ضرورت و یا به جهت آگاه‌سازی، تغییر رفتارهای نامطلوب و بازداشتن از جرائم است. همچنین برخی از مسائل مطرح شده به‌عنوان حکم تجویزی ضروری برای یک مقطع خاص و با شروط ویژه‌ای هستند که شارع آنها را وضع کرده است.

**کلمات کلیدی:** قرآن، روایات، کرامت انسان، پدیده اهانت، شبهه‌شناسی.



## Introduction

From the beginning of the time of its revelation, the Holy Qur'an has always been attacked by opponents, who raised doubts about this holy book. One of the issues cited by the simulators is the illusion of the phenomenon of insult in some verses of the Qur'an, which has been criticized by some. Insult means any description and attribution that knowingly and intentionally distort the dignity and honor of the human being and cause belittling, devaluing, weakening and humiliating the human being and leading to the distortion of the natural and inherent process of human dignity. (Hossein Maraghi, 1417: 1/556-557) From the point of view of this group, there are discussions in the Holy Qur'an that violate the respect and undermine the honor of some people. Doubts such as the issue of inheritance in Islam, which some consider the double share of men in the matter of inheritance as a sign of the greatness and honor of men and the low dignity of women; or the issue of women's testimony, which some consider to be a sign of worthlessness and low character and low dignity of women and a kind of insult.

Considering that in problem solving, a general criterion and framework should be considered for "Desirability" and measurement of deviation from the standard, the optimal criterion for formulating the problems of this research is considered "The dignity and respect of man and his accessories" and reciprocally, any problem which causes the weakening and humiliation of this honor and respect and its accessories is an example of insulting a human being, according to the holy verse: "He whom Allah scorneth, there is none to give him honour." (Hajj, 18) because in this

verse, insult is considered the opposite of respect, and from this point of view, it answers the doubts raised.

In the field of skeptology of the verses of the Holy Qur'an, which is somehow related to the phenomenon of insult, no independent research has been done. Among the researches that are implicitly related to the topic of the present research, the following can be mentioned:

In a research, they investigated the views of commentators regarding respect for politeness and chastity in the words of the verses of the Qur'an. Their research has been compiled in response to doubts including the lack of respect for politeness in the speech and words of the Qur'an and texts, such as comparing a human being to an animal, comparing disbelievers to quadrupeds and the worst living things and the impurity of polytheists. Also, the book "Comparative study of men's consistency and corporal punishment of women from the point of view of Shi'a and Sunni commentators" by Seyyedeh Kefayat Alboshukeh (2021) and the book "Physical and emotional punishment of wife in jurisprudence and law" by Mohammad Mahdi Isma'ilzadeh (2019) and the article "Comparative study of Corporal punishment of women in Shi'a and Sunni interpretations according to verse 34 of Surah Nisā'" by Reza Baghizadeh (2016); the article "Woman's Inheritance and the Basics of the Difference between Her Financial Rights and her husband's" by Seyyed Kazem Mostafavinia and Davud Besarati (2013) and the article "The Basis of the Difference in Inheritance Shares between Men and Women in the Islamic Law System" by Seyyed Ahmad Mirhosseini (2013) are written

in this field, but none of these researches have explained or investigated the connection between these issues and the phenomenon of insult.

### 1. The conceptology of insult

Insult comes from the word "Hawn" in the meaning of belittling, cursing, humiliating, insulting and dishonoring. (Azarnoush, 2004: 793 and 794; Dehkhodā, 1994: 14/20864) it is stated in *Ṣiḥāḥ Al-Lughah* and *Lisān al-Arab*: "Hawn" is the infinitive of the verb "Hāna" and means the meanness of one thing to another. Then they mention the following meanings for this word: to belittle, to be of little value and to be worthless, and to be the opposite of being dear and the opposite of being respected. (Jawharī, 1410: 6/2218; Ibn Manẓūr, 1414: 13/439) The infinitive of "Hawn" is on four forms: *If'āl*, *Taf'īl*, *Istif'āl* and *Tafā'ul*, and all of them mean to belittle a person or something. (Ṭurayhī, 1416: 6/331; Jawharī, 1410: 6/2218)

In the term of Islamic jurisprudence, insult is the absolute meaning of speech or action that is done with the intention of humiliating and mocking a person. (Montazeri, nd: 2/540-542) In the book "*Al-ʿAnāwīn al-Fiqhīyyah*", the scholar Marāghī writes about insult: "Insult means lowering something from its position and rank and not considering the dignity of a thing with the aim of lowering it from its position." Therefore, any description and attribution that weakens and humiliates human honor and its accessories, knowingly and intentionally distorts human dignity and honor, is considered an insult. (Ḥusaynī Marāghī, 1417: 1/558)

### 2. Issues raised around the phenomenon of insult

The issues raised in this research, which are discussed and investigated in relation to the phenomenon of insult, are: inheritance, retribution, corporal punishment and women's testimony.

#### 2-1. Insult and retribution

Regardless of any ethnic, tribal, racial and gender issues, Islam considers the criterion of superiority and value of human beings to be the component of piety, which includes faith in God, righteous actions and good morals, and determines it as a valuation criterion (*Hujurāt*, 13). One of the objections and doubts that may sometimes be raised is the issue of retribution and valuing people based on their physical and material value, in such a way that some consider the payment of half of the *diya* by the parents of the murdered woman to avenge the murdering man as a sign of devaluing the female sex and humiliation. And they have considered the weakening of women's dignity and considered it a category of insult.

According to the verses indicating the fairness of God's decrees towards the servants in the stages of development and legislation (*An'ām*, 57 and 115; *Fuṣṣilat*, 46), some have considered the difference in the punishment of men and women to be against justice and a violation of women's rights, which somehow weakens their dignity. (Ṣāni'ī, 2003: 166-167) From their point of view, according to the holy verse: "O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and..." (*Nisā'*); and referring to the hadith of the Holy Prophet (PBUH) "People are equal to each other like their teeth" (*Majlisī*, 1403: 75/252):

Men and women are equal to each other in human truth and social and economic rights, especially retribution and diya, and they consider the difference in the issue of retribution against the dignity of women. (Şāni'ī, 2003: 180 and 167) They consider it unjust to pay a man's retribution against a woman by paying half of the diya by the parents of the murdered woman to avenge the murdering man, citing verse 178 of Surah Al-Baqarah; because the mentioned verse considers Qiṣāṣ-e-Nafs i.e. retribution of soul as opposed to Qiṣāṣ-e-Nafs, and in this respect there is no difference in the discussion of gender. (Şāni'ī, *ibid.*: 170; Mehrpour, 2000: 240-249)

### 2-1-1. Review

Addressing the issue of male and female retribution, although it has been discussed in jurisprudential and narrative books, but its investigation based on the component of dignity and its accessories and the violation of this component (insult) is the distinguishing feature of this research compared to the researches that have been conducted in this field. According to the theory of Islamic jurisprudence, the retribution of a man's soul against a woman's soul is conditional on the payment of half of the man's diya. (Ḥalabī, 1403: 383-384; Tūsī, 1387: 7/5-11; Allameh Ḥillī, 1413: 3/596 and 595; Shahīd Thānī, 1413: 15/104 and 108; Khomeini, nd: 2/559 and 518; Khoei, nd: 2/34-35; Najafī, 1404: 42/72; 'Udah, nd: 2/182; Jazīrī, nd: 5/324-326.) In the documents of Shi'a jurists that the woman's diya is half compared to the man's diya, there is a narrative that make retribution for the man's soul against the woman's soul conditional on paying half of the diya from the blood-parents of women (Kulaynī, 1407: 7/298)

and this issue is used by doubters to consider the character and dignity of women as lower than the dignity of men and to think that this ruling is an insult to the character of women. But in response to the aforementioned doubt, it is necessary to mention the following points:

First point: According to the theory of Shi'a jurists, the retribution of the member is the same for men and women as long as the member's diya does not reach one third of the full diya. In an authentic narration, Imam Ṣādiq (AS) was asked about the retribution of male and female members, whether the injuries of men and women are equal in retribution? Imam (AS) said: Men and women are equal to each other in diya for teeth, fractures, and fingers, as long as the diya for injuries reaches one third of the full diya. When the diya for injuries exceeds one third, the diya for male injuries will be double the diya for female injuries. (Ḥurr Āmulī, 1409: 29/165) In another similar narration, Imam (AS) was asked about women's injuries. Imam said:

"Men and women are equal in the diya until the diya reaches a third, when the diya exceeds the third, the diya of the woman is half of the diya of the man. (Ibn Babawayh, 1404: 4/135) Imam Ṣādiq (AS) was also asked about a man who blinded a woman. Imam replied:

"If the woman and her relatives want to blind the man, they should pay him a quarter of the diya, and if the woman wants to take a diya, she will receive a quarter of the diya." (Kulaynī, 1407: 7/301) Imam said about the woman who blinded a man: "If that blind man wants to blind her, he can blind the woman's eyes, and if not, he will take the diya for his eyes (half of the full

payment)." According to the mentioned narrations, men and women are equal in Qisās of the limb, as long as the limb's diya does not reach one third of the full diya, and if the diya reaches the mentioned amount, the woman is obliged to pay half of the diya of the male member.

The second point: Regarding the verse of retribution (Baqarah, 178), which was included in the document of the protestors on the issue of retribution of men and women, it should be said: the meaning of non-retribution of a man against the murder of a woman is unconditional retribution, but by paying half of the diya, killing the male murderer is permissible, and paying the aforementioned amount for the execution of Qisās is only for the compensation of the damage and loss reached to the man's family, and the illusion that the dignity and character of women are inferior to men is completely rejected and illogical. (Makarem Shirazi, 1992: 1/611) due to the fact that, according to the teachings of Islam<sup>1</sup>, the majority of the family's economic activities are the responsibility of men, and in case of the absence of a male member of the family, the families will suffer many material losses. In such cases, families lose their financial and material support in life, in addition to the emotional damage caused by the loss of the father of the family. Therefore, it is fair and reasonable to evaluate and determine such a ruling that the man's diya is determined more than the woman's diya and there is a difference in the matter of retribution between men and women, because the said difference is to create a kind of balance between the rights

and duties of men in the legal system of the family. (Hā'irī, 1415: 77-76; Khamene'i, 1375: 99; Saba'i, 1420: 32-33) In other words, the grief of losing a family member cannot be compensated by material things, but the material loss, which is caused by the loss of the economic head and breadwinner of the family directed to other members, can be compensated by paying half of the man's diya to his family. For this reason, the narrations that cite the theory of Shi'a jurists do not have any contradictions with the mentioned verses.

The third point: The content of the holy verse: "O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women...." (Nisā', 1) is not the similarity and equality of the rights of men and women in all details, but simply the issue of creation from a single soul and the existence of physical and mental differences between men and women in this field cannot be denied, and these differences create different responsibilities and duties for men and women. Shahid Motahari (RA) writes about the commonality of men and women and their creation from a single soul: "The necessity of man and woman sharing in humanity and being created from a single soul is equality in rights and duties, not similarity in every detail. Islam has not established equal rights for men and women, but it has never given legal privilege to men over women and has respected the principle of equality for men and women. Therefore, as it has not considered the same rights for men and women, it has not set similar tasks and punishments either; but in general, the rights given

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1. Men are in charge of women... (Nisā'/34)

to women are not less valuable than those given to men. (Motahari, 2003: 25-26) Therefore, it cannot be said that the laws related to Qiṣāṣ and Diya of men and women can be explained separately from other rules of the Islamic legal system.

According to what has been discussed in the topic of insult and retribution, it can be said that the difference in the execution of the sentence of retribution for the soul of a woman and a man is not only against the human dignity of a woman, but it is the same as justice and righteousness, because the said sentence was legislated based on reality, expediency and family health.

## 2-2. Insult and inheritance

According to the religious teachings of Islam, men and women were created from a single soul, and the human personality of women is considered the same as the human personality of men, and in reaching the degrees of human perfection and nearness to God, a specific gender is not indicated, but the criterion of superiority of people in the eyes of God is piety (Ḥujurāt , 13; Al-Imrān, 195; Nisā', 124; Ghāfir, 40; Nahl, 97) but despite the contents of the mentioned verses that indicate the equal human value of men and women, some supporters of equal rights of men and women and orientalists objected to the law of inheritance in religious teachings and consider women's low inheritance as a violation to women's dignity and a category of insult to women (Fazel, 2009: 21) and the holy verse: "To the male the equivalent of the portion of two females..." (Nisā', 11) is considered to indicate that the religion of Islam has a male perspective on the issue of inheritance and considers a woman's personality to be

half of a man's personality. Although the question of the difference between the inheritance of men and women is not a new issue, it has been raised since the beginning of Islam, but its issue in the form of insulting and degrading the dignity of women is an issue that has not been addressed in research.

### 2-2-1. Review

According to the evidence of history, before the emergence of the religion of Islam among all the known peoples and nations, women were deprived of any type of inheritance and with the emergence of Islam, the personality of women was revived as a human being and the first legal system was created for them and they benefited from the blessing of inheritance. (Will Durant, 2018: 3/1066 and 1147) In the Holy Qur'an, the legislation of women's inheritance is stated in some verses (Nisā', 7 and 11-12). In addition to abolishing the laws of ignorance in the field of inheritance, the mentioned verses have also legislated a new rule and tradition that has never been seen before in human societies. And that new law and tradition was that all very close relatives, including men and women, small and large, strong and weak, babies and fetuses in the mother's womb, have the blessing of inheritance and inherit from each other. (Mir Khalili, 1999: 21) Also, according to the holy verse, in every class that men inherit, women also inherit, and if the male child prevents the next class (grandson, great-grandson, brother, sister, grandfather and grandmother), the female child is also like that and there is no difference between men and women in this respect. (Sadr, 2016: 270-272) Therefore, women who were part of the property before the advent of Islam and were sometimes inherited,

with the advent of Islam, they have the right to inherit and have the right to possess their property independently. Women in Islam enjoy the blessing of inheritance with different titles such as: wife, sister (Nisā', 12), child and mother (Nisā', 11).

Another important point is that: according to the teachings of Islam, the gender of men and women is not discussed in the inheritance laws, but the responsibilities and social positions of men and women are taken into account and the idea that a woman always inherits half of a man simply because of her gender. It is caused by carelessness in the rules of inheritance, because sometimes the share of inheritance is equal for men and women, like the share of parents when the deceased has children, and the parents inherit one-sixth of the property of the deceased equally (Nisā', 11). Also, if the deceased has only maternal relatives such as mother's siblings whose share is the same (Nisā', 12) and sometimes the woman's share is more than the man's share where the wife is with multiple brothers of the deceased. In this case, the share of the deceased's wife is one-fourth of the estate, which sometimes will be more than the share of each of the deceased's brothers. Also, if the son's daughter and the daughter's son of the deceased are heirs, so that someone dies and has two grandchildren (a son's daughter and a daughter's son), then the inheritance of the son's daughter is double that of the daughter's son.

On the other hand, the issue of inheritance is established in line with

other jurisprudential rulings such as diya, alimony, diya 'Āqilah<sup>1</sup>, etc. The woman is the recipient of diya and alimony, and in case of committing a pure mistake, she does not pay a diya, but the diya is the responsibility of 'Āqilah i.e. her guardian (for example, her father). Therefore, if inheritance is looked at from within the Islamic legal system, the share of women who do not bear any financial responsibility is completely fair and guarantees the dignity and honor of Muslim women. (Mir Khalili, 1999: 21) Living expenses, such as alimony, including food, clothing, and housing for family members, as well as their treatment and entertainment, are the responsibility of men. Also, it is obligatory for the man to pay the dowry, but the woman is the recipient of the dowry. Diya 'Āqilah is also the responsibility of man and not the woman. Therefore, the laws of inheritance in Islam have been legislated on the basis of social justice, in which the social and family responsibilities of each man and woman have been respected.

In the narratives and hadiths, the infallible Imams (AS) mentioned the philosophy and the difference between male and female inheritance. In the authentic hadith of Imam Reza (AS), the reason for the difference between men and women in the share of inheritance is the commitment and obligation of men to pay the dowry, which is the reason. This makes the wealth and possessions of men are reduced and instead women become the owners of wealth. Therefore, in order to

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1. The ransom paid by the relatives of a woman, who was a murderer or a victim in a murder or wrongful crime with certain conditions.

establish justice in economic issues between men and women, men's share of inheritance is more than women's. (Ibn Babawayh, 1993: 2/98) In another narration, Imam Ṣādiq (AS) considers financial and defensive rights such as paying alimony, jihad, and paying the Diya 'Āqilah to increase the share of men's inheritance (Ibn Babawayh, 1404: 4/350).

The difference in the inheritance of men and women in the context of these traditions is due to the existence of economic and social responsibilities that are placed on men. Therefore, due to the existence of economic and social responsibilities such as diya, alimony, participation in Jihad, paying Diya 'Āqilah, and the like, in Islamic Shari'a, men are given a double share of the inheritance in some cases. It is taken that if we measure this quota with these responsibilities, men do not inherit half of women. (Islampour, 2004: 13) in cases where expediency requires it or the person himself wants his heirs to share equally in his property, he can use his right to bequest up to a third to divide the shares equally.

Based on what has been said, we conclude that the laws of inheritance have been legislated due to the existence of social and economic expedients, although in Islam, the share of inheritance is not a criterion for the value of individuals. But it is only creating responsibility and cannot express the character of women (Najafi, 1404: 21/228-230) so that reducing the share of inheritance causes humiliation, insult and lowering of the character of women. The amount of women's participation is based on social and economic expedients and has nothing to do with the low dignity of women.

### **2-3. Insult and physical punishment of women**

One of the doubts raised in the field of family rules is the doubt of physical punishment of women, which God has stated in the following verse:

"Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women) so good women are the obedient, guarding in secret that Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and leave them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, and Great." (Nisā'/34)

Punishment of women is mentioned in some hadiths. Among other things, in a narration, the Holy Prophet (PBUH) considers unruly women who disobey their wifely duties as deserving of physical punishment:

"O people, it is true that your women have a right over you and you have a right over them. Your right over them is not to betray you (in sexual matters) and not to bring someone you hate into your house without your permission and not to do any ugly act. If they do such a thing, God Almighty has allowed you to be strict with them and avoid them in bed and (if it is not acceptable) to beat them in a mild (and not severe) way. So, if they stop their wrongdoings and obey you, it is obligatory for you to take care of them in a good way." (Ibn Shu'ba Ḥarrānī, 1404: 33; Majlisī, 1403: 73/349) According to the above verse and the mentioned narration, in case of women's violation of marital duties and disobeying the sexual needs of their husbands, men are given the right to

punish women. This issue has caused the suspicion of insulting women and the supporters of equal rights of men and women have considered it against the inherent dignity of women and against the jurisprudence rules of "Doing no harm" and "Sanctification of injury" because physical punishment by men causes disrespect and harm to the character and honor of women and it is considered an example of insult.

### 2-3-1. Review

In response to the aforementioned doubt, it is necessary to mention some points:

- Based on the inherent dignity of human beings and the jurisprudence rules of "No harm" and "Sanctity of harm", any material, physical and mental harm to other human beings, especially physical and mental punishment of women, is prohibited and by following the religious texts of what is ruling between spouses and Shari'a obliges them to comply with it, the principle of good association and peaceful communication and good behavior is such that husband and wife were introduced as a source of peace. (Baqarah, 187 and 231; Rūm, 21; Nisā', 19) A) Husband and wife are required to observe principles such as respecting mutual respect, preserving the dignity of the parties and prohibiting physical and violent treatment. Imam Bāqir (AS) says: "When you marry a woman, respect her. She is your comfort. Don't hurt women and don't waste their rights." (Majlisī, 1403: 100/224) and the Holy Prophet (PBUH) advises to be patient with women's immoral behavior: "Any man who is patient with his wife's immorality, God gives him the reward of David (AS). (Majlisī, ibid.: 247) There are many hadiths in the field of

good behavior towards women, from which the position of Islam regarding good behavior towards women becomes clear. Therefore, the ruling on the permissibility of corporal punishment of women is a necessary prescriptive ruling for a specific stage and with special conditions, which is realized only if women are unruly. In other cases, when women are not unruly, beating women and misbehaving with her is prohibited from the point of view of religious teachings. Unruly women are women who do not obey their husbands in fulfilling their legal duties and obligations. (Jurjānī, 1404: 2/343) Among the examples of unruly women, the following can be mentioned:

a- Refusing to live in the house designated by her husband without a valid excuse;

b- Refusing to perform the duties and tasks assigned to her according to the law;

c- Despite her husband's disapproval, she is engaged in a job that is against the family interests or her own dignity,

d- Refraining from having sex within normal limits without a valid excuse.

- The purpose of presenting the three steps in verse 34 of Nisā' (admonition, leaving the bed and corporal punishment) in relation to unruly women is to improve relationships among family members and prevent the family from collapsing. And physical punishment of unruly women is permissible without wounding and bruising and just with the intention of reforming, disciplining, awakening, and awareness intended by the Shari'ah, not that the Shari'ah had the intention of insulting and undermining the dignity



and honor of women. (Baghizade Palami, 2015: 139-141)

- Corporal punishment is a last solution and is allowed in cases where there is no other solution and with the conditions stated that it should not cause injury. The termination of alimony, which was mentioned in the previous narration from the Holy Prophet (PBUH), refers to this matter.

- Just like unruly women, the ruling of punishment is also valid for delinquent husbands, that is, whenever the husband becomes unruly and in other words, violates his duties and obligations, the wife can punish him with admonitions and leaving the bed. And if this stage is not effective, by referring to the judicial authorities, the man can be obliged to pay his rights, and otherwise and in the last stage, the unruly man will be physically punished by the Islamic ruler. If the wife is unable to carry out the corporal punishment of her husband, this punishment will be applied by the holy legislator. (Najafī, 1404: 31/207; Bahrānī, 1405: 24/619 and 623)

Therefore, from the sum of the contents, it was concluded that the corporal punishment of women was a necessary prescriptive order for a specific stage and with special conditions, which is realized only in the case of unruly women. And in other cases and not being unruly, it is forbidden from the point of view of religious teachings. The same is true for men who neglect their duties and obligations. As a result, corporal punishment of unruly women does not mean insulting and undermining the dignity of women.

#### **2-4. Insult and women's Testimony**

Among the other doubts raised in the field of men and women's rights is the

low value of women's testimony compared to men's testimony, which the supporters of equal rights of men and women consider it an insult to the dignity and character of women.

They considered the content of the following verse to be an insult to the character of women:

"And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women..." (Baqarah/282)

According to this verse, the testimony of two women is considered equal to the testimony of one man, which is a form of weakening the dignity of women and insulting them.

##### **2-4-1. Review**

In response to the aforementioned doubt, it is necessary to mention a few points:

Since the credibility of the witness's word and speech is closely related to the psychology of the witness, we must pay attention to the psychological characteristics of men and women and recognize their distinctions and differences, then by knowing the existential structure of each, we should examine the judgments related to them. According to psychologists' research, when the traits of fear and anger, hatred and pity appear, the reactions of men and women are different, and the amount of mental and spiritual emotions of women in such situations is much higher than that of men. (Hosseini, 2013: 433) Among the differences in the existential structure of men and women is the difference in their emotions and feelings, which are different from each other. Women act more emotionally (Motahari, 2003: 183-184) and that is why in most of the testimonies related to sensitive cases that leave heavy effects and consequences and are not compatible with the moral and social interests of women, the testimony of women is not

acceptable from the point of view of Islam. Cases such as adultery, where the testimony of two women is considered equal to the testimony of one man, or in some cases such as representation, probate, divorce, reference in divorce, proof of lineage, sighting of the crescent moon, etc., in which the subject of testimony is related to the life, dignity and honor of people. However, in other cases, such as testifying to prove a woman's sexual habits or defects, testifying to prove a bequest, and testifying to the birth of a child, there is no difference between the testimony of a man and a woman, and women's testimony is accepted in such matters. (Jawādī Āmulī, 1992: 420-421) Therefore, the difference in the type of testimony and their amount depends on the mentality of men and women. The important and necessary point to mention is that testifying is a type of "Duty" and not a type of "Right". Therefore, in the places where women's testimony is not based on facts and material, they are exempted from the obligation. In other words, testifying does not create a "Right" or it is not a type of right that by taking it away from women, their rights will be violated and their value and dignity will be weakened. On the other hand, the lack of hearing testimony in some cases is not exclusive to women, but the testimony of men is also not accepted in some cases. For example, in the case of proving that a child was born alive, the testimony of a man does not prove anything of the inheritance for the child, but the testimony of each woman proves a quarter of the inheritance. (Muḥaqqiq Ḥillī, 1408: 4/126) Basically, the philosophy of creation is such that it places emotions and feelings in women more than in men. As a result, in order to protect human rights, Islam has made the testimony of two women equal to the testimony of one man, because a woman may be affected by emotions and feelings while testifying, and may make mistakes in perception and feeling, and she may

don't express the reality as it is. In the mentioned verse, the phrase "If one of the two women forgets, the other woman should remind her" refers to the fact that in testifying, women may be under the influence and pressure of emotions and feelings or intimidation, fear and threats and do not express the truth. Therefore, Islam has paid attention to this issue and since the probability of error in bearing witness and error in testifying is more in women than in men, it has made the testimony of two women equal to the testimony of one man. (Motahari, 2003: 170; Jawādī Āmulī, 1992: 421-422; Kamali, 1990: 86; Zibainjad, 2009: 86-87.)

### Conclusion

The following results have been obtained from the sum of the contents:

1- In Islam, the main economic activities of the family are the responsibility of men and in case of the absence of a man in the family, a lot of material damage and losses will be given to the families. In such cases, families lose their financial and material support in life, in addition to the emotional damage caused by the loss of the father of the family. Therefore, it is fair and reasonable to determine the half of diya for women and the half of diya for the female members' when passing the third of the diya, because the said difference is to create a kind of balance between the rights and duties of the man in the legal system of the family. On the other hand, according to the theory of Shi'a jurists, the retribution of the limb is the same for men and women as long as the limb's diya does not reach one third of the full debt. Therefore, the difference in the execution of the sentence of retribution for a woman and a man is not only against the human dignity of a woman, but it is the same as justice and

fairness, because the said sentence is explained based on reality, expediency, and the health of the family.

2- According to the religious teachings of Islam, in the laws of inheritance, the gender of men and women is not discussed, but the responsibilities and social positions of men and women are taken into account. And the idea that a woman always inherits half of a man simply because of her gender, is caused by carelessness in the rulings of inheritance because sometimes the share of the inheritance of men and women is equal, like the share of parents who inherit equally when the deceased has children or when the deceased has only maternal relatives. And sometimes the woman's share is more than the man's share where the wife is with many brothers of the deceased. In this case, the share of the deceased's wife is one-fourth of the estate, which sometimes will be more than the share of each of the deceased's brothers. Also, if the son's daughter and the daughter's son of the deceased are heirs, so that someone dies and has two grandchildren (a son's daughter and a daughter's son), then the inheritance of the son's daughter is double that of the daughter's son.

On the other hand, the issue of inheritance is established in line with other jurisprudential rulings such as diya, alimony, diya 'Āqilah, etc. Therefore, the laws of inheritance in Islam are legislated on the basis of social justice, in whom the social and family responsibilities of each man and woman are respected and if inheritance is looked at from within the Islamic legal system, the share of women who do not have any financial responsibility is completely fair and guarantees their dignity.

3- Corporal punishment of women is a necessary prescriptive ruling for a specific stage and with special conditions, which is realized only if the woman is unruly. And in other cases, in which she is not unruly, corporal punishment is prohibited from the point of view of religious teachings. And the same is true about men who are unruly and defy their commitments. As a result, corporal punishment of unruly women does not mean insulting and undermining the dignity of women.

4- From the point of view of Islam, most of the testimonies that are related to sensitive cases and leave heavy effects and consequences and are not compatible with the moral and social interests of women, the testimony of women is not acceptable. Cases such as attorney, testament, divorce, reference in divorce, proof of lineage, sighting of the crescent moon, etc., which are related to the life, dignity and honor of individuals. But in other cases such as testimony to prove a woman's sexual habits or defects, testimony to prove the bequest and testimony for the child's live birth, there is no difference between the testimony of a man and a woman, and the testimony of women is accepted in such matters.

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