Critical Assessment of the Meaning of the Word "Rafth" in Fourteen Translations of the Qur'an

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نقد و ارزیابی واژه "رفث" در ترجمه های معاصر(فارسی) قرآن کریم

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Abstract

Considering that the Qur'an was revealed and translated in Arabic, the translation is the only way to transfer the valuable meanings of the verses of this book. Some scholars in this field, as translators and commentators, have transferred the Qur'anic verses from Arabic to other languages, including Persian, and have paved the way of referring to dictionaries. The current research, with descriptive-analytical method, deals with the issue of how the contemporary Persian translations of the Holy Qur'an have transferred the good interpretations of the Qur'an in the word "Rafth" to the target language. Before dealing with this issue, the word "Rafth" has been analyzed in the Qur'an, Iʿrāb al-Qur'an, dictionaries and interpretations. Then, under the discussed verses, contemporary Persian translations are compared, and finally, the appropriate translation of this word is chosen according to its structure. The result of the research is that a number of translators have used Arabic (Mu'arrab) and long (Iṭnāb) words to translate this word. And they have included Arabic synonyms in their translation language.

Keywords: Holy Qur'an, Rafth, Tafsir, Contemporary Translations.

چکیده

با توجه به اینکه قرآن به لسان عربی مبین نازل شده و ترجمه، تنها راه انتقال مفاهیم آیات این کتاب ارزشمند، می‌باشد. افرادی متخصص در این زمینه، به عنوان مترجم و مفسر آیات قرآنی را از زبان عربی به زبان‌های دیگری از جمله زبان فارسی انتقال داده‌اند و مراجعه به کتب لغت را برای مراجعین تسهیل کرده‌اند. پژوهش حاضر با روش توصیفی- تحلیلی، به این مسئله می‌پردازد که ترجمه‌های فارسی معاصر قرآن کریم چگونه حسن تعبیرهای قرآن در واژه "رفث" را به زبان مقصد انتقال داده‌اند. قبل از پرداختن به این مسئله واژه "رفث" در قرآن، اعراب القرآن، کتب لغت و تفاسیر بررسی و تحلیل شده؛ سپس در ذیل آیات مورد بحث، ترجمه‌های فارسی معاصر قرار گرفته و مقایسه شده و در آخر ترجمه مناسب از واژه مذکور با توجه به ساختار آن انتخاب شده است. رهاورد پژوهش چنین است که تعداد انگشت‌شمار مترجمین از الفاظ عربی (معرّب) و طولانی (اِطناب) جهت ترجمه این واژه استفاده کرده‌اند و واژه مترادف عربی را وارد زبان ترجمه خود نموده‌اند.

کلیدواژه‌ها: قرآن کریم، رفث، تفسیر، ترجمه‌های معاصر.

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Introduction

The transmission of sciences and knowledge of other languages for the use and conflict of opinions has been continuous and coherent since very distant centuries. This transfer, which is possible through translation, is not only limited to the transfer of meaning from the source language to the target language, but having complete knowledge on both languages, paying careful attention to the topic and text, and the type of writing among other components are other important factors of translation and it is of special importance in the translation of the Qur'an.

In this research, some verses from the Holy Qur'an (verses 187 and 197 of Surah Al-Baqarah) in which the word "Rafth" is mentioned, were extracted. And fourteen contemporary translations including the translations of Ayati, Arfa', Elahi Qomsheʿi, Ansarian, Bahrampour, Payandeh, Khorramshahi, Reza'i Esfahani, Safavi, Fooladvand, Kavianpour, Meshkini, Mo'ezzi and Makarem are listed under each verse. The current research, while examining the meaning of the word "Rafth", tries to answer the following questions:

1. How is the use of the word "Rafth" in the Qur'an?
2. How is this word defined in dictionaries and interpretations?
3. Has the equivalence of the word "Rafth" been observed in modern Persian translations?

Background of research and necessity of discussion

In the recent decades, researchers have made many criticisms on the examination of various words in the translations of the Qur'an and have written various articles on the examination of the words "Rūh, Nasht, Ḥalāl Ṭayyib, Ḥashr, ar-Raḥmān, etc." but so far, no independent research has specifically analyzed the word "Rafth" in detail. Although some articles and researches have been written, but while examining the general issue, they have only made a brief mention of this word.

The word "Rafth" in the Holy Qur'an

The word "Rafth" is Thulāthī Mujarrad rooted from "Ra fa tha" which is used twice in the Holy Qur'an with "Al and Lam" and without them:

- One is about having intercourse with one's wife in the night of Ramadan: "It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that, which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil)." (Baqarah: 187)

- And another is on the issue of the prohibitions of Iḥrām: "The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore, keep your duty unto Me, O men of understanding." (Baqarah: 197).

The concept of "Rafth" in the word and idiom

First, we must define the meaning of the word "Rafth", the word "Rafth" in Arabic is as follows: Ibn Manẓūr considers "Rafth" to mean intercourse and what is going on between a man and his wife, such as kissing, lovemaking, although he considers the original word to be an ugly speech (Ibn Manẓūr, 1414 AH, Vol. 2: p. 153). And its transitive form with "Ilā" has come to guarantee the meaning of Ifḍā (to reach someone or something, and it means

intercourse and stewardship) (ibid: p. 154). Farāhīdī also believes that the original meaning of the word is an ugly word, which is an allusion to sexual intercourse (Farāhīdī, 1409 AH, Vol. 8: p. 229). And he considers it in the absolute sense of being ugly and indecent, whether it is related to sexual affairs or not (Ibid: p. 221). According to Rāghib, "Rafth" in Arabic means to say or behave in an obscene and indecent manner, which is exchanged during marital intercourse, that is, it is permissible to have sex with your wife during the night of fasting (Rāghib Isfihānī, 1412 AH, p. 650). And the allusion is to sexual intercourse (ibid.: p. 359). Ṭurayhī, who is of the same opinion as Rāghib (RA), then writes: Before Islam, during the nights of fasting, one could eat, drink and enjoy one's wives before they fall asleep, but whenever they went to sleep, it became Ḥarām for them. Then the verse: "Don't touch them" (Baqarah: 187) solved the problem that the condition was removed before dawn or before sleep and after sleep (Ṭurayhī, 1408 AH, vol. 2: p. 255).

Ibn Fāris writes in Maqāyis al-Lughah: "It is all words that are ashamed to reveal it, and its origin is Al-Rafth, which is marriage." (Ibn Fāris, 1420 *AH*., vol. 2: p. 421) (Firouzabadi, 1952, vol. 1: p. 227 / Zubaydī, nd, vol. 3: p. 217).

Jawharī called it sexual intercourse and talking to a woman about sexual intercourse and also said: It is meant in the verse as intercourse, which is permissible in the night of Ramadan (Jawharī, 1990, vol. 1: p. 283), but in Arabic terms, Ṭabrasī said: the meaning of Rafth in the verse is intercourse, and they have said that its original meaning is the ugly word and is ironically applied to sexual intercourse. The author of Qāmūs said: It means that sexual intercourse is forbidden while in Iḥrām. (Qarashī, 1412 *AH*., Vol. 3: p. 109) Azharī writes: Rafth means sexing and enjoying, and its main concept is ugly, open and frank speech. (Azharī, 1967, Vol. 15: p. 58) Zajjāj says: This word is comprehensive of all man's desires from his family and his wife, and regarding the verse "No lewdness nor abuse nor angry conversation on the pilgrimage" (Al-Baqarah: 197), it says that sexual intercourse and words that are the cause and prelude to this action should not be performed in Ḥajj. (Zajjāj, 1416 AH, vol.2: p.703).

It should be noted that the common point between the literal and idiomatic meaning of the word "Rafth" is that this word is considered an allusion to sexual intercourse. And in the blessed verse 187, because of the word "Women", it means sexual intercourse, but it comes with the word "Ilā" and said: "It is made lawful to you to go into your wives on the night of the fast" refers to intercourse.

The word "Rafth" in Arabic (Morphology knowledge)
In the study of the word "Rafth" in morphology knowledge, the word Rafth is a noun and an infinitive in the verse "It is made lawful to you to go into your wives on the night of the fast". (Al-Rafth) is Nāʿib Fāʿil Marfūʿ (Ilā Nisā), Jar and Majrūr related to Al-Rafth because it is an infinitive and includes the meaning of disclosure, the sentence: "It is made lawful … al-Rafth" does not have a place of Iʿrāb because it is appellative (Safi, 1418 AH, vol. 2, p. 377). And in the verse: "The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage "(Baqarah: 197) (Lā) is the negation of gender, (Rafth) is the noun of La based on Fatḥ and Maḥallan Manṣūb (ibid.: Vol. 2: p. 408).

Although "Falā Rafth" is a news sentence, but it is used in the position of Inshāʿ, that's why in many traditions, the word Rafth in the verse has been interpreted as an allusion to intercourse (ibid.).

The concept of "Rafth" in interpretations
Allameh Tabataba'i, following the interpretation of the verse "It is made lawful for you to go in unto your wives on the night of the fast", considers Rafth to mean any obscene speech that is spoken only in the marital bed, and in another position it is hateful and ugly to

say. But here it is an allusion to the act of intercourse, which shows the politeness of the Holy Qur'an (Tabataba'i, 2013, vol. 2: p. 30 / Ṭūsī, nd, vol. 2: p. 136). Verse 197 of Surah Al-Baqarah and the verses before and after it are also related to the months of Ḥajj and the rulings related to it, which are stated in the phrase: "No lewdness nor abuse nor angry conversation on the pilgrimage" some of the forbidden acts are stated. Makarem writes below this verse: "Rafth" basically means a speech that involves something that is considered obscene, whether it is sexual intercourse or its preliminaries, then the allusion is made for sexual intercourse" (Makarem Shirazi, 1992, Vol. 2: pp. 50 and 54). Sadeghi Tehrani, unlike the opinion of other commentators about the interpretation of this verse, considers "Rafth" to be any ugly word and deed in human custom and divine law, and not only in sexual relations. Because it is the noun negating the gender, and contrary to the verse: "It is made lawful for you to go in unto your wives on the night of the fast" it is not accompanied by the word "Women". And it includes all examples of ugliness, whether small or big, moral or practical, sexual or behavioral, personal or social, etc. "Iḥrām is a prohibition of any kind of obscenity; Whether customary or Shar'i, such as sexual and sensual intercourse and all its preliminaries and attendants, which are abominable in all customs, and Shari'a has declared it Ḥarām while in Iḥrām because it is a hard fence on all human desires; whether it is Ḥalāl or whether it is Ḥarām" (Sadeghi Tehrani, 1406 AH, Vol. 6: p. 133). Author of Kashshāf considers it equivalent to sexual intercourse (Zamakhsharī, 1407 AH, Vol. 1: p. 206) and Suyūṭī in Al-Dar al-Manthūr, quoting other commentators, also uses the word "Rafth" Here, it is defined as equivalent to sexual intercourse of women (Suyūṭī, 1404 AH, vol. 1: p. 218) and this is also the case in Jāmi' al-Bayān (Ṭabarī, 1412 AH, vol. 2: p. 156). From all the interpretations, it is understood that the meaning of the word "Rafth" in the verse "It is made lawful for you to go in unto your wives on the night of the fast"

is conjugal sexual intercourse, and according to the author of Al-Furqān in the verse "No lewdness nor abuse nor angry conversation on the pilgrimage", it means any ugly act that is mentioned ironically in both verses.

In the holy verse "It is made lawful for you to go in unto your wives on the night of the fast" God Almighty talks about marital issues in the structure of irony and expresses this issue with the utmost good interpretation. The word "al-Rafth" in the verse is an allusion to sexual intercourse (Faiz Kashani, 1415 AH, vol. 1: p. 224). Allameh's interpretation of this word in verse 187, where he said: "The word Rafth means specifying every ugly word that is spoken only in the context of marriage, and in other cases, saying it is ugly and hateful." The irony is to the marital act, which brings the utmost politeness of the Qur'an (Tabataba'i, 2013, vol. 2: p. 30). Now, both verses should be examined in terms of the way of conveying meaning in contemporary translations of the Holy Qur'an.

The word "Rafth" in the Persian translations of the Qur'an (contemporary translations)
But it should be seen how the translators acted in the translation of these two verses and in what way they transferred this Qur'anic word to the Persian language (the target language):

"It is made lawful for you to go in unto your wives on the night of the fast." (Baqarah: 187)

"The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage." (Baqarah: 197)

Ayati:
- Intercourse with your wives is Ḥalāl for you on the night of the month of fasting.
- Ḥajj is in certain months. Whoever fulfills this duty during those months should not have intercourse during it.

Arfa':
- It is Ḥalāl for you to sex with your wives during the nights of Ramadan.

- Ḥajj is in certain months, and whoever is obliged to perform Ḥajj, he must give up <u>sexual intercourse</u>, sin, and quarreling. Whatever good deeds you do, God knows so prepare luggage that piety is the best luggage, and be afraid of me, you possessors of wisdom!

Elahi Qomsheʿi:
- It became Ḥalāl for you to <u>have sex with your</u> wives during the nights of Ramadan.
- Ḥajj (Wājib) is performed in certain months, so whoever performs Ḥajj in these months, should leave <u>what is between husband and wife</u> and leave wrongful deeds (such as lying and backbiting) and do not argue. And every good deed you do, God is aware of it, and take luggage (piety for the path of the hereafter) because the best luggage for this path is piety, and beware of me, O people of wisdom.

Ansarian:
- In the night of the days when you are fasting, intercourse with your women became Ḥalāl for you.
- Ḥajj is in specific and known months [Shawwāl, Dhu al-Qa'dah, Dhu al-Ḥijja], so whoever makes Ḥajj obligatory [by wearing Iḥrām and Talbīyah] in these months, [know that] during Ḥajj, <u>intercourse with women</u>, sin and quarrels are not permissible. And God knows whatever good deeds you do. And take baggage for your own benefit, which the best baggage is piety. O you possessors of wisdom Beware of me!

Bahrampour:
- It became Ḥalāl for you to <u>have sex with your wives</u> during the fasting nights.
- Ḥajj is in certain months; so whoever commits to Ḥajj during those months, <u>sexual intercourse</u>, disobedience, and arguing are prohibited during Ḥajj, and whatever good deeds you do, God knows it, and take baggage that is the best baggage of piety, and beware of me, you wise men.

Payandeh:
- <u>Intercourse with your wives</u> on the night of fasting became Ḥalāl for you.

- The time of Ḥajj is defined in certain months, and anyone who commits to Ḥajj should not engage in <u>intercourse</u>, bad deeds, and arguments during Ḥajj. And whatever good you do, God knows. Take baggage, the best baggage is piety. O, owners of wisdom! be afraid of me.

Khorramshahi:
- Your <u>intercourse</u> with your wives became lawful for you during the nights of fasting.
- Ḥajj is in specific and known months, whoever undertakes Ḥajj in those months should know that <u>sexual intercourse</u>, disobedience, and arguing are not permissible in Ḥajj, and whatever good deeds you do, God knows it, so take your luggage and know that the best luggage It is a burden of piety, and beware of me, you wise men. .

Reza'i:
- On the night of fasting, <u>intercourse</u> with your wives has become lawful for you.
- Ḥajj is in certain months; and whoever makes Ḥajj obligatory (upon himself) during these [months], then it is not permissible to <u>have sex (with his wife)</u>, disobey and fight during Ḥajj. And whatever good deeds you do, God knows it. And take baggage, and in fact, the best baggage is piety (and self-preservation). So, O wise men protect you (from my punishment).

Safavi:
- At the night of fast, it is permissible for you to <u>have sex</u> with your wives.
- Ḥajj season is in certain months (Shawwāl, Dhu al-Qa'dah and Dhu al-Ḥijja). Therefore, whoever makes it obligatory to perform Ḥajj during these months by putting on Iḥrām, he should know that during Ḥajj it is not permissible to have sex with women, lie, and swear in the name of God.

Fouladvand:
- In the nights of fasting, it is permissible for you to <u>sex with your wives</u>.
- Ḥajj is in certain months. Therefore, whoever makes Ḥajj obligatory during

these [months], [know that] during Ḥajj, sexual intercourse, sin, and quarrels are not [permissible], and every good deed you do, God knows it. Take luggage for you, and the best luggage is piety, and O wise people! Beware of me.

Kavianpour:
- Intercourse with your wife became Ḥalāl for you during the nights of fasting.
- Ḥajj is in certain months. Those who considered Ḥajj obligatory upon themselves (should know that) intercourse with wives, sinning, and quarreling during Ḥajj are not permissible in any way. Whatever good deed you do, God is aware of it. And take luggage, the best luggage is indeed piety. O people of wisdom and insight, be afraid of me.

Meshkini:
- It became Ḥalāl for you to sex with your wives on the night of fasting.
- (The time of) Ḥajj is certain months (Shawwal, Dhu al-Qa'dah and Dhu al-Ḥijja), so whoever makes Ḥajj obligatory (by wearing Iḥrām) in these months (should know that) in (the state of Iḥrām), should know that intercourse with women, sin, and arguments are not permissible in Ḥajj, and whatever good deeds you do, God knows, and take for yourselves baggage, and piety is the best baggage, and beware of me, you possessors of wisdom.

Mo'ezzi:
- It became lawful for you to have sex with your wives on the night of fasting.
- Ḥajj is known as a month, so if one performs Ḥajj in them, there is no sexual intercourse, disobedience, or fighting in Ḥajj , and whatever good you do, God knows, and take luggage, the best luggage is piety, and fear me, O wise men!

Makarem:
- It is permissible to have sexual intercourse with your spouse in the night of the days when you are fasting.
- Ḥajj is in certain months! And those who (by putting on Iḥrām and starting Ḥajj rituals) have obliged Ḥajj upon themselves,

(should know that) in Ḥajj, there is no sexual intercourse with women, and there is no sin or conflict!

Review and analysis of translations

From the point of view of linguists and commentators, it is considered that the translation of the word "Rafth" such as sex, intercourse, etc., is an ironic translation, which is considered a desirable translation feature. So based on this point of view, the translations of this verse "It is made lawful for you to go in unto your wives on the night of the fast" show that the explicit meaning of irony has been mentioned by the translators and the correct meaning of the word has not been conveyed in the translation. It seems that the translator should be able to convey a good meaning with a synonymous and equivalent word and use the word "Relationship": "God made the relationship with your wives Ḥalāl for you on the night of fasting".
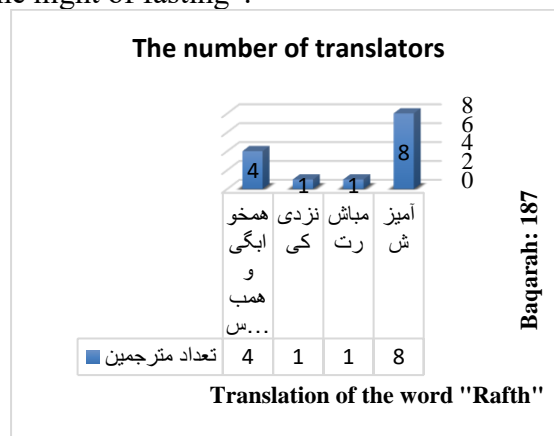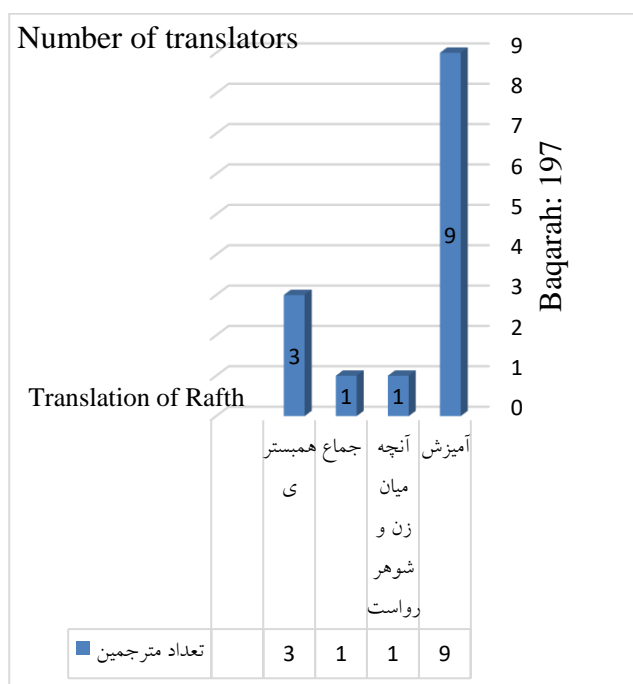

The translations of the verse "It is made lawful for you to go in unto your wives on the night of the fast" can be divided into the following four categories:
- Sex: most translators have used the word "Intercourse" or "Sex" in the translation; Such as Arfa', Ansarian, Payandeh, Khorramshahi, Safavi, Kavianpour, Meshkini, Moe'zzi and Makarem.
- Mubāshirat: Only Elahi Qomsheʿi has used the word "Mubāshirat" in the translation of the Qur'anic word "Rafth".

- Intercourse: only in Bahrampur's translation this equivalent is mentioned.
- Co-sleeping: Ayati, Reza'i Esfahani, Fouladvand and Meshkini belong to this category

The translations of the verse "No lewdness nor abuse nor angry conversation on the pilgrimage" can be divided into the following four categories:

- Sex: The translations of Arfa', Ansarian, Payandeh, Khorramshahi, Safavi, Kavianpour, Meshkini, Moe'zzi and Makarem belong to this category.
- What is Ḥalāl between husband and wife: Elahi Qomsheʿi has used this expression to express the meaning of "Rafth".
- Intercourse: Only Ayati has used the word "Intercourse" to translate "Rafth".
- Cohabitation: Bahrampour, Reza'i Esfahani and Fouladvand have used the explicit word "Cohabitation" in their translation.

It is worth noting that in the translation of the verse "It is made lawful for you to go in unto your wives on the night of the fast" by Elahi Qomsheʿi, a lexical borrowing is used, which is adapted from the word "Mubāshirat" in the same verse and is somehow used to convey the good interpretation of the verse. Bahrampour

used the word "Intercourse" for translation. Nine of the translators have used the word "Sex" in the translation, and some of them have brought the explicit word of "Cohabitation", which; none of them can convey the true meaning of the word. An equivalent meaning should be found that is the same as the word. Therefore, the word relationship can be used. To check the translations of the verse "No lewdness nor abuse nor angry conversation on the pilgrimage" under the word "Rafth", if the opinions of other commentators are considered

effective, almost the same explanatory items related to the verse "It is made lawful for you to go in unto your wives on the night of the fast" applies. But if we consider the opinion of the contemporary translator, author of al-Furqān (Sadeghi Tehrani), serious criticism is mentioned about all translations; because the meaning of sexual intercourse is included in the translations. In the translations of the verse, "no lewdness nor abuse nor angry conversation on the pilgrimage", Ayati has used the word "Intercourse" and in the translation of cohabitation, the correct meaning of the word is not taken into account. And only the translation of Elahi Qomsheʿi is consistent with the interpretation here, but in it is used in the form of Iṭnāb as "what is between husband and wife" which is general and includes all sexual

acts that are forbidden. Āyāt al-Aḥkām are not excluded from this, but according to the translation of commentators, translators, and linguists, the chosen translation for the two verses is that in the verse, "It is made lawful for you to go in unto your wives on the night of the fast", Rafth is used in the meaning of communication, and in the verse, "No lewdness nor abuse nor angry conversation on the pilgrimage", Lā Rafth should be translated as any (sexual) act.

Conclusion

"Rafth" basically means a speech that includes something that is obscene to mention, whether it is sexual intercourse or its preparations, then an allusion is made to sexual intercourse. The linguistic structure of the Arabic language,

especially the Qur'an, is such that it has special characteristics that all its meanings cannot be easily translated, and even sometimes, the translation is unable to properly translate the words. Based on this, the translator is superior to the other one who is more familiar with the structure of the Arabic language and at the same time observes the structure of the Persian language and finds more suitable equivalents for the words. Based on this, looking at the translation of the verse "It is made lawful for you to go in unto your wives on the night of the fast" in 14 contemporary translations shows that the translators have mentioned the explicit meaning of the irony and the correct meaning of the word has not been conveyed in the translation. Only Elahi Qomshe ῾i has used lexical borrowing in his translation and used the word Mubāshirat, and it seems that instead of the word Mubāshirat, he used the word relation: "God has made the relationship with your wives Ḥalāl on the night of fasting for you." The translations of this verse can be done in four ways: Sex, Mubāshirat, Intercourse, Cohabitation, and sexual intercourse, and the translations of the verse "No lewdness nor abuse nor angry conversation on the pilgrimage" were divided in four categories of sex, what is between a husband and wife, Intercourse and cohabitation. In the translations of the verse, "No lewdness nor abuse nor angry conversation on the pilgrimage", Ayati has used the word "Intercourse" and in the translation of cohabitation, the correct meaning of the word is not taken into account. Only the translation of Elahi Qomshe῾i is consistent with the interpretation here, but it is used in the form of Iṭnāb as "what is between husband and wife" which is general and includes all sexual acts that are forbidden. Āyāt Al-Aḥkām are not excluded from this, but according to the translation of commentators, translators, and linguists, the chosen translation for the two verses is that in the verse, "It is made lawful for you to go in unto your wives on the night of the fast", Rafth is used in the meaning of communication, and in the verse, "No lewdness nor abuse nor angry conversation on the pilgrimage", Lā Rafth should be translated as no (sexual) act.

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مقالۀ پژوهشی

Critical Analysis of Sayed Murtadā Jazā'irī's View on Examples of Ta'wīl of Some Words of the Holy Qur'an

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تحلیل انتقادی دیدگاه سیّد مرتضی جزایری پیرامون مصادیق تأویل برخی از واژه‌های قرآن کریم

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Abstract

Sayed Murtadā Jazā'irī has special and irregular ideas in the interpretation of the words of the Holy Qur'an in the field of the Ta'wīl of some words of the Qur'an based on the extra-conventional view of the language of the Qur'an. He is one of the scholars who believe in the Ta'wīl of the Qur'an and his orientation in the Ta'wīl of the words of the Qur'an is based on anthropology. His interpretative opinions are based on anthropological axis and he considers divine teachings and the Holy Qur'an only for human education and he acknowledges that the Qur'an is a book with cultural and educational content, which thereby ensures the excellence and evolution of man. For this reason, his interpretive approach is based on the explanation of human cultural and educational influences and this is the reason that he presented irregular and thoughtful opinions with the approach of Ta'wīl and as a result, the ability to review and criticize his opinions by Qur'an researchers is necessary. In this research, the foundations of Ta'wīl and its examples are first pointed out and then they are criticized.

Keywords: Murtadā Jazā'irī, Qur'an, Ta'wīl, Symbol, Criticism between the verses of Surah.

چکیده

سید مرتضی جزایری در زمینه‌ی تأویل بعضی از واژه‌های قرآن، با استناد به دیدگاه فراعرفی زبان قرآن، دارای نظریات خاص و شاذ در تفسیر واژه‌های قران کریم می‌باشد. وی ازجمله دانشمندانی است که قائل به تأویل قرآن است و جهت‌گیری وی در تأویل واژه‌های قرآن، بر مبنای انسان‌شناختی می‌باشد. آراء تفسیری وی بر محور انسان‌شناختی قرار داشته و معارف الهی و قرآن کریم را صرفا برای تربیت انسان می‌داند و اذعان می‌دارد قرآن کتابی دارای محتوای فرهنگی و تربیتی است که بدین وسیله تعالی و تکامل انسان را تأمین می‌نماید. به همین دلیل رویکرد تفسیری وی استوار بر تبیین جهات و تأثیرات فرهنگی و تربیتی انسان می‌باشد و همین سبب گردیده است که با رویکرد تأویلی، نظرات شاذ و قابل تأملی ارائه نموده و در نتیجه قابلیت بررسی و نقد آراء وی توسط پژوهشگران قرآن لازم آید. در این پژوهش، نخست به مبانی تأویلی و مصداق‌های آن اشاره گردیده و سپس به نقد آن‌ها پرداخته می‌شود.

کلیدواژه‌ها: مرتضی جزایری، قرآن، تأویل، نماد، نقد.

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Introduction

Sayed Murtadā Jazā'irī, a contemporary scholar, has notable opinions in the field of Tafsir and Ta'wīl of the verses of the Qur'an, the examples of which are surprising in the interpretative approach of the verses. Emphasizing the superiority of the purposes of the Qur'an in the direction of anthropology, he considers the concepts of the Qur'an in the direction of human education to be superior to common thoughts and has considered many words of the Qur'an as symbols for the concepts of the Qur'an, and his interpretive translation contains many decryptions of the Ta'wīl of the Qur'an. While emphasizing on the hidden truths of the Holy Qur'an, he considered the verses based on human education and his interpretative approach is in line with the nature of human education. In this regard, the author examines the foundations of his Ta'wīl and makes it possible for those who are interested in the sacred realm of the revealed word to understand some of the examples of the Ta'wīl of the Qur'anic verses by mentioning the evidences as well as a brief review. Sayed Murtadā Jazā'irī (1930-2008), a religious thinker and a descendant of the famous Sayed Ne'matullah Jazā'irī, was born in 1930 AD in Najaf Ashraf. After returning from Najaf with his family, he benefited from the presence of great scholars like Sayed Sadr al-Din Jazā'irī, Allameh Tabātabā'ī, Shari'atmadari, Milani and Boroujerdi. He was also arrested and sent to prison in 1964 AD in connection with the political activities of that time. After his release from prison, he withdrew from all political activities and placed the discussion, study and teaching chair at the top of his affairs. He was one of the first founders of Maktab-e-Islam magazine, along with the great scholars Makarem Shirazi, Mousavi Ardabili, Mohammad Ja'far Sobhani, Ali Davani and Imam Musa Sadr, and played an important role by presenting educational articles. With the recommendation of Allameh Tabātabā'ī to Dr. Mo'in, he was awarded the philosophy chair of the late Sayed Kazem Assar at the University of Tehran, and he was noticed by Dr. Ali Akbar Siasi, the president of Tehran University, and at the same time, he started teaching at the Ferdowsi University of Mashhad.

After withdrawing from politics for various reasons, his teaching positions in the field of Islamology, jurisprudence, philosophy, translation and interpretation in Tehran, Karaj and Mashhad, his lectures were collected by his students and have not yet been published. In this research, his Ta'wīl approach in some verses of the Qur'an has been investigated.

1. Ta'wīl

Detailed opinions and various and extended definitions have been presented regarding Ta'wīl, but among all the opinions, three items have been particularly highlighted, which are briefly mentioned:

The first point of view is related to previous commentators who consider Ta'wīl to be equivalent to Tafsir and consider all the verses of the Qur'an as having Ta'wīl (Tibyān, vol.238:2). The second opinion holds that Ta'wīl is the opposite of the apparent meaning and is intended in the word, so the whole Qur'an does not have Ta'wīl , but Ta'wīl is related to similar verses (Majma' al-Bayān, vol. 69:1). The third opinion specifies that Ta'wīl is the truth from which everything is derived and is the bearer and sign of that truth. Ta'wīl of Qur'an is the truth or truths that are before God in Umm al-Kitāb (Tabātabā'ī, Vol. 3: 23, 25, 27, 49, 52, 54). Allameh Tabātabā'ī's view is a general view that includes the hidden truths of the Qur'an. In fact, Ta'wīl in this definition refers to the Baṭn of the Qur'an and inferring the truth of the meaning of the word Holy Qur'an, as opposed to Tafsir, which is to clarify the used meanings and discover the intention of God Almighty based on the rules of Arabic literature and the principles of rational conversation (Rajabi, 2006:19). Qur'anic interpretations have an aspect of example in relation to their hidden meanings, in the sense that they are related to the divine teachings that are much higher than the level of normal understandings. So, they are examples that have been used to bring knowledge closer to those understandings

(Qa'emi Nia, 285: 2010). The text gives us the coding rules in this case, or to be more precise, there are clues in the text, according to which we can obtain hypotheses and, by attaching these hypotheses to the main case, perform a new coding (Qa'emi Nia, 2010: 301).

2. The Truth of Ta'wīl

Ta'wīl has a truth beyond words, and wisdom can be considered a part of it, a truth that is never implied by words, but is originated from words. In other words, truth is not in the domain of matter, but is above the realm of sense and words, and it can be said that these truths are manifested in the clothes of words in the field of the unseen. Such truths are present in all the Qur'anic verses, both Muḥkam and Mutashābih, therefore the Ta'wīl of the Qur'an is the truths that are in Umm al-Kitāb in the presence of God and it belongs to the unseen world, and they are expressed in the form of words only for the mind of the listener according to the intention of the speaker (Feqhizadeh, 2012: 41). Allameh Tabātabā'ī believes that Ta'wīl is an external reality and an objective truth, but in this objective truth, it is considered a subjective matter, in addition it is the source of all the rules, duties, manners, sermons, teachings and wisdom of the Qur'an. Allameh Tabātabā'ī's meaning of external reality is not an external example, but the reality that is the purpose of speech (Feqhizadeh, 2012: 41). Therefore, all aspects that have been stated about Ta'wīl are considered trans-verbal matters and they are considered beyond words in the field of concepts contrary to appearance and concrete examples and facts.

3. The extra-conventional language of Qur'anic and coding

Proponents of this theory believe that the language of the Qur'an, in conveying its divine teachings, has crossed the traditional Arabic language during the Prophet's covenant, and the apparent concepts of the words and phrases of the Qur'an cannot be the meaning of the Almighty God. By referring to the truths beyond the apparent meaning of the Qur'an,

they acknowledge the truths hidden behind the apparent words and interpret the obvious difference between the apparent words and the words that have independent truths. This theory places the divine word in the domain of code and symbolism, and generally esotericists and mystics have interpreted the Qur'an from this point of view. They never consider carrying contrary to appearance as requiring analogy, and by interpreting the words without analogy they have strengthened the Qur'an's hidden truths as one of the other characteristics of the divine word. Jazā'irī writes: An intelligent painter, which is called the pen in the language of revelation, is a force that teaches human perceptions and ethics to humans and in fact keeps its meaning in the tablet of human existence (Jazā'irī, 2010: 2). As it is clear in Jazā'irī's interpretation, "Qalam" i.e. pen, means an intelligent painter who mixes human perceptions with ethics and paints on the board of human existence. Certainly, his approach is that this word and other words that he has discussed in his interpretive translation are cryptic.

4. Muḥkam and Mutashābih with a new attitude

The late Jazā'irī, at the beginning of Muḥkam and Mutashābih discussion and before defining it regarding Muḥkam and Mutashābih verses, divided the concepts of the Qur'anic verses into main and secondary ones, and introduced the main topics as the root, origin and mother of the secondary topics. Muḥkamāt are the same basic principles and Mutashābihāt are analogies, similes, parables, orders and positions in everyday events. They are always placed in the margins of that text, to facilitate the understanding of Muḥkamāt, like the halos around it, which undoubtedly have a fainter presence. In fact, they are shadows and rays of that reality that may be placed in a different position and in a different way at any moment and in any situation, and for this reason, they are called Mutashābihāt. So, without any doubt, the Mutashābihāt of the Qur'an can be some verses that are: 1- allegorical examples, 2- case

instructions, 3- specific social orientations, which in total are this moral and human call. Outside of these three essential parts, what can and should be in it are the main concepts and stating content and foundational truths that form the same Muḥkamāt and principles of this book. There is no other word except these four types of words in the Holy Qur'an. This view makes a collection of the Qur'an appear in such a natural way that it blocks the way of any kind of controversies and separates the Muḥkam and Mutashābih from each other and clarifies the position of its Mutashābih with the expressive application and limit of each one. (Jazā'irī, 2010: 339). He has divided all the concepts of the Qur'an in a clear division into stories, rulings and everyday events, which he considers as Mutashābihāt of the Qur'an, and the other part including the facts of the universe, which he describes as the Muḥkamāt of the Qur'an. He says: This book is based on principles, which are the expression of the truth of existence, as well as sub-stories, which are the stories told in those executive orders mentioned in the text and the reflection of daily events during it, each of which needs to be examined and dealt with separately in order to solve the problems and deal with them. Such considerations require that this section be dealt with according to its purpose. But on the condition that its unity and coherence are not broken and their connection with each other remains preserved and respected. In a simple division, the Qur'an can be studied and analyzed in four parts. These four sections are: stories, rulings, daily events and the facts of the world.

5. Examples of Ta'wīl for some words of the Qur'an

In a large part of his lectures, which were collected by his students, Jazā'irī looked at some words of the Holy Qur'an as terms, metaphors and interpretations. He emphasized that these words should be deciphered so that with foresight, the divine word can be placed in the sublime position of concepts, whose goal is human education. Therefore, in this section, we will discuss some of these terms presented by him in the Qur'an and then criticize them.

5-1. Samā': the sky

In the section of terms and metaphors in his speech, Jazā'irī believes that in some verses, especially in Muḥkam verses (non-Mutashābih), according to him, Samā' means conscience and the center of spiritual perceptions and occult inspirations. And generally, in many of these positions, the contrast between the concept of sky and the earth is considered in the logic of the Qur'an. He believes that the reasonable are reduced to the form of sensible, so the sky is the field and meaning where meanings are freed from their limited and material constraints and are free from any obstacle (Jazā'irī, 2010: 481). He sees the earth as a wide range of boundaries and dimensions and interprets the sky as a concept free from hardships compared to the earth. And he believes that if the word conscience is placed in front of the word sky, which is actually the sky of our being and our heart, and in a sense, our intended rank, all those verses become clear in terms of concept. Such concepts are received directly through conscience and are of the information of face-to-face science. He referred to the verses of Surah Al-Raḥmān, "And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance." (Ar-Raḥmān: 7-9) It can be well seen that referring to a scale or a measuring instrument, in whatever meaning and concept it may be imagined, cannot have any connection with the imaginary sky above us. And until the common formal view does not impose this thought on the mind that means Libra, he clearly continues: "... you also judge in just and refrain from cruelty." What could be the meaning of heaven in it, with the analogy of the concept of fairness and justice, which is one of the descriptive and conscientious concepts of human beings and where is its place? Is God's intention with the word sky, the same lofty illusion, or the sky of human conscience, where

the understanding and imagination of justice, first established in it and then from its arena, is manifested in the form of judicial actions in human behavior? Therefore, the contents of the verse fully indicate that: First of all, justice is a concept of conscience, and its scale is installed in the sky of our being, and it is based on its rulings that one should not turn away from the path of justice (Jazā'irī, 2001: 483). He says: If we carefully look at the three hundred and several times the word sky is used in this divine book, it will be seen that the language of revelation is not basically related to the tangible sky that we always think of above our heads. Because the subject and the center of the message of this book is human education, and it is easy to understand why it has nothing to do with the sky and string. And it has been repeatedly stated why all the words of the Qur'an must necessarily be about man and attention to his educational paths (Jazā'irī, 2001: 484).

Jazā'irī admits that at the same time, it should not be thought that in the Qur'an, like a scientific and idiomatic book, for example, the word sky is not used everywhere completely synonymous with conscience. That is, it is not always the case that the verses in which this word is used should be understood exclusively with this meaning, or that all the phrases in this book that have this word are only understood with this meaning.

Here, it is important to pay attention to several points: This dialect is an idiom related to the Muḥkamāt of Qur'an, and verses of Mutashābihāt are personal situations or stories of the prophets or the rules of the Qur'an.Such words do not have an idiomatic concept; as in the verses that contain the narration of Abraham's initial doubts about the origin of existence (since it is mentioned in the stories section of the Qur'an), it never has such an idiomatic concept, and there the words moon, star, and sun have their conventional meanings.

It should be noted that in the verses of Muḥkamāt, sentences without this idiomatic meaning may simply have a meaning, but (in most of them) if you pay attention to the verses

before and after, it can be seen that their atmosphere is similar to the guidance of conscience. The meaning is that if we take the word sky as synonymous with the concept of conscience, it doubles the clarity of the verses; although it is possible that the verse has a meaning even without this idiomatic meaning. It should be noted that in the case of conventional understanding, the verses will distance themselves from their educational content and will not find a connection with the human world. In that assumption, basically the reason of the revelation of the verse faces more fundamental questions.

The third point is the fluidity of such concepts in the Qur'an. This means that the meaning of words like sky is not a concept exclusive to conscience and especially fixed, definite and inflexible. Rather, it includes a wide range of concepts, such as the position of application and nonexistence, the world of spirituality, and the source of inspiration, etc. depending on the context of the conversation, each of them can be used to convey the concept. And sometimes, depending on the depth of perception, the meanings go beyond this limit and convey deeper meanings. (Jazā'irī, 2010: 486).

5-2. Seven Heavens

Jazā'irī states about the Seven Heavens that one of the most amazing and complex properties of the book of creation and the writing of creation and the text of existence is that the deeper you look at it, the more depth it will show. For example, if only shadows are observed in the initial look, a deeper look leads the viewer to the main image and then to the underlying structure of the image. Then, with more depth, he guides to the specific purpose and message of that image, and then he directs his attention to the phenomenon of imaging and the cause of this flow, and finally, to the creative character of that image. This is the same feature that is fully present in the field of the Qur'anic meanings and it has been mentioned in the form of the seven layers of the heavens, and it has been mentioned in the text of the Qur'an, with

the interpretation of the seven hidden different layers, in repeated narrations. These verses as well as the traditions both indicate a single concept and it should be noted that even the verse or verses in which the sky is sevenfold and its corresponding earth is mentioned, it is similar to the same feature in the field of meanings as well as the Qur'an and divine verses. And it is a confirmation that the sky and the verses of Muḥkamāt are everywhere the field of meanings. It is meant that the sky of meanings and also the field of the earth of determinations are not limited to its imaginary and abstract forms and its one layer, which is one of the properties of mental images and it is not limited to the abstractions from material images. In fact, their truth (although according to the viewer's capacity) can always be increased proportional to the depth of the observer's point of view (Jazā'irī, 2001: 487). He clarifies that what is meant by the seven heavens are the layers or the belly, which always has this undeniable feature in the field of concepts and designations, which refers to the depth and profundity of meanings as well as the levels of revelation and descent of sensory and material designations.

5-3. Shams or the sun

After presenting the Ta'wīl of the concept of the sky and matching them with the conscience or the position of the heart, Jazā'irī says: The sky of the meanings also has the sun, the moon, and the stars, which may be the moon and even its stars take their light from the enlightening sun that is present in the same sky. In the dark evening of the world (corresponding to their material examples), they make the invisible way of passing through the invisible deserts of meanings recognizable from the wells of sensual desires, which is in the winding path of its followers. It is as if what can be seen in the realm of concrete, familiar and conventional determinations, are seen in the form of the moon, the sun, the stars, as well as the sky and the earth, all shadows of those objective and heavenly truths. Those lofty concepts behave similar to their material shadows, and it is

always through matching the tangible and visible behavior of these pseudo-shadows with those meanings that one can discover the hidden intentions in the verbal references of the texts in this way, and ask help from the similarities between them in cases of doubt (Jazā'irī, 2001: 488). Again, if the sky in this text is assumed to mean the conscience and the unseen, and the center and source of spiritual perceptions and unseen inspirations, and in one word it is called the position of applicability, then the term Shams in that sky will be adjustable with the greatest source of all light and perception and lighting. That is, what is in the field of emotional and heart perceptions, as the power of diagnosis and source of blessing and the cause of the growth and birth of spiritual perceptions, it is also the sun of the sky of human consciences because such a character is the creator of all forces and energies as well as attractions in spiritual and divine movement. If these characteristics are carefully paid attention to, it is shown that a set of these characteristics, more than anything else, conceptually indicates the existence of the chosen ones who played this pivotal role in the field of spiritual life of humans and has called them to pure and noble morals and virtues. Undoubtedly, the most complete of them can be seen in the existence of the same person who is the mediator of the creation of this collection, that is, the Qur'an. It is clear that this character can only be compared to the Absolute Messenger of God, that is, Prophet Muhammad (PBUH). Yes, sun is the human being in this collection who has the most comprehensive and final and supreme standards of morality, virtue and humanity. He has shown his existence to man on earth not only with his words, but with his entire being, including speech and deed as well as thought, from the throne and the height. According to the description of the Qur'an, he is worthy of "And most surely you conform (yourself) to sublime morality" and undoubtedly he is the one who is the sun of the field of education and the pure messenger of truth and the greatest source of light and truth in existence. The sun in the sky is actually

nothing but a distant, faded and invisible shadow and a small and faint ray of his existence. Therefore, there is no doubt that that divine messenger and that collection of infinite attributes is in a position where he behaved like the sun in the structure of existence, and in showing human virtues and moral excellence, he called people to a position that was not possible to achieve before and after him; As the Prophet himself said: "I have been chosen to bring the magnanimity of character and personality to the end" (Majma' al-Bayān, Vol. 10: 333). Such a being by itself is the absolute sun of existence and there is no exaggeration in this (Jazā'irī, 2001: 490).

5-4. Qamar or moon
Jazā'irī introduces Qamar or the moon as a supreme person, leader and imam in his Ta'wīl. He says: The moon also, in this collection and according to this space, behaves like the moon of the sky of the material world. As a result, it is a character that follows the sun of meanings, in the same sky, as if it plays the role of the moon in the dark night of the world, with the reflection of its light. Or it plays the highest and greatest role in transmitting its message due to the impossibility of direct observation and facing the truth of that light or shadowless existence when the blackness of the night has plunged the universe into darkness. Even though he himself is in the same sky and far from reach, by showing off and displaying himself in relation to that absolute light, he puts its brightness within the reach of the perceptions of the heart and the eyes of his fellow humans, i.e. other human beings. It presents its message far more understandable character than itself (Jazā'irī, 2001: 492). He states that such a personality, without any doubt, is automatically the leader and imam of all humans in the observational path of the light of being, which has been shown in the first and most complete manifestation in the beautiful face of the divine messenger. He is the leader and pioneer of people in following the sun of existence, he is on that path and he teaches and shows people the way to follow. It goes without saying that this sublime human

being is superior and ahead of all human beings in understanding and receiving the message of those human properties and virtues. And naturally, he is far from any defect, weakness, and shortcoming, and he is at the peak of purity, innocence, and health, and he has this unique privilege that he is never separated from the sun.

These characteristics could not be imagined in anyone, except the personality of a perfect human being, whose full and perfect example is the holy existence of Amir al-Mu'minin Ali (AS) firstly due to the testimony of the conscience of all believers, secondly, due to the frequent texts that have come from the hands and tongues of even his enemies, and thirdly due to the totality of history. After Imam Ali (AS), his successors i.e. the holy existence of Imam Hassan (AS) and Imam Hossein (AS) and then their children as the Ahl al-Bayt of that Prophet are showing the different corners of the personality of that divine sun, that is, the Messenger of God, and they have been completely unique and irreplaceable and the best factors in this way. Yes, the Qur'an tells about such characters in a completely real way and far from exaggeration with the interpretation of the moon, which is about thirty times in the Qur'an and often next to the word sun, which is full of unsaid hints (Jazā'irī, 2001: 493-494).

5-5. Shahāb-i-Thāqib
Jazā'irī says about the concept of the word Shahāb-i-Thāqib: Shahāb-i-Thāqib is the blinding arrow, which causes astonishment and wonder because of the efficiency and greatness of the light of the stars, which are indeed the innocent Imams (AS). He says in this regard: Shahāb-i-Thāqib or the same piercing arrow and in a sense the blinding arrow also refers to the efficiency as well as the greatness and astonishment of the light of the same stars that were expressed in the expression of the term star. Every now and then, with their repulsive and unbelieving as well as unpredictable descent, with their manifestation and revelation in the bed of destiny, they blind the eyes of the self-seeing devils in the sky of the world. So

that those devils, who are left in longing to be a leader, will realize that there is no way for them to go to the sky of people's souls (that is, the field of educational and moral models) and to find a way to the full field of the truth of the heart and conscience of people is the specialty of the good and pure ones or the same stars. In the beautiful and expressive interpretation of this divine book in verses 5 to 10 of Surah Ṣāffāt: Surely We have adorned the nearest heaven with an adornment, the stars. And (there is) a safeguard against every rebellious Satan. They cannot listen to the exalted assembly and they are thrown at from every side. Being driven off, and for them is a perpetual chastisement except him who snatches off but once, then there follows him a brightly shining flame. (Ṣāffāt: 6-10).

These words are expressed in a symbolic and metaphorical language (in a sense, the language of discovery and intuition) which represents the images of purgatory used in it, because in everyday language, it lacks any kind of productive and useful meaning. If we look at it from such a point of view, the verses are understood to be the characters of divine people, who like arrows aim at the characters full of hypocrisy of the claimants of spirituality, and their ugliness and impurity and their evil intentions in pretending to be related to the elders will be revealed. In fact, the heaven of conscience protects the ignorant people from the entrance of deceptive and human-like demons (Jazā'irī, 2001: 496).

5-6. Heart and 'Arsh
As mentioned, the concept of the sky in the logic of the Qur'an is conscience according to Jazā'irī, and this infinite field is the same sky of meanings and conscience of a person that shows the peak of his existence. He says: Now this point can be added that this field, that is, the human conscience, also has a center and a source which is called the heart because if the sky is considered equivalent to the conscience, then its center or its highest point should be the heart. And if this perception is correct, it is completely understandable that in the language

of the Qur'an, it should also be interpreted as the center and the source of nourishment of this sky of the meanings and conscientious perceptions of the heart. By observing this usage, we will get a clear confirmation of that perception, because this balance will show that in the noble language of the Qur'an, the sky is considered equivalent to conscience. To understand the meaning, first of all, you should pay attention to this familiar expression: "The heart is the place of God" and if God is not present in the heart of his servant, the servant cannot find him anywhere else. On the other hand, it can be seen that in the language of the Qur'an, this center, which is exclusively the place of God, is called 'Arsh. Based on the balance that was expressed between the meanings of heaven and conscience, if it is true, 'Arsh and heart should be equal to each other. There are many proofs for this point, and by clarifying it, not only the synonymy of the two interpretations of 'Arsh i.e. the throne and the heart will be demonstrated, but it will also be a proof based on the equality of the two concepts of heaven and conscience. Therefore, in order to receive this balance, it is necessary to pay attention to the fact that the place of God in the heart is completely logical and also conscientious and in a sense evident. Because if God is not in the heart of a person, there is no way for a person to know God, as a result, a relationship between the creature and the creator becomes impossible, while He himself said: "We are nearer to him than (his) jugular vein." In addition to these statements, and more importantly, there is a question of the capacity of the place that can accept the recognition of the Almighty. Because God's place, like His Holy Prophet, must have an infinite capacity and no capacity can be assumed wider, higher, superior and more spacious than the human heart.

As mentioned repeatedly, only human is infinite, and in the absence of such a capacity, basically, he doesn't deserve to be called human as far as it can be said: Being infinite is in the definition of a human. According to all these points, it becomes possible to solve and absorb and receive the truth that the throne of God is

the heart of man and makes it well understandable. Many verses and hadiths fully show this synonymy and the reason and logic of this conceptual equation including:

«الرَّحمان عَلىَ العرشِ استَوى و قلب المؤمن عرش الرَّحمان یا لم یسعنی ولا أرضی و یَسَعَنی قلبُ عبدیَ المؤمن»

What is the meaning of this balance? There can be no dispute about the necessity of matching container and container, and since the essence of oneness is the infinite truth, which must also have this characteristic, i.e. non-finitude, and the only existence qualified by this attribute is located in the infinite place of caliphate and succession of God (or absolute infinity). There is no exaggeration in this interpretation (the concept of the throne is not equal to the concept of heart). Therefore, the throne and the heart have the same meaning, and the human conscience and the sky of meanings are the other words of each other. They can be clearly seen in the interpretations of "He sent it on your heart" (which is mentioned about Gabriel or Rūḥ al-Amīn) or "Verily this is the word of a most honorable Messenger, endued with Power, with rank before the Lord of the Throne." The space in which this heart is present is also referred to as Ṣadr, which is the center of knowledge and spiritual awareness, as in verses such as "Nay, here are Signs self-evident in the hearts of those endowed with knowledge" its clues and evidences can be clearly seen. and always the meanings descend from that throne to this sky and then to the space of the chest. For this reason, whenever there is a talk about the descent of revelation or the descent of the Holy Spirit or in other words, Gabriel, it is always emphasized that the receiver of it is the heart, as in the verses "So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey. The (Prophet's) (mind and) heart in no way falsified that which he saw." is observed. These verses explicitly imply that this reception is only done through the heart, that is, the first time the invisible or unseen determinations (the same as descriptive determinations) are realized in the realm and

place of the heart (Jazā'irī, 2001: 504). The late Jazā'irī has examined and discussed more than 57 words with clarity and an interpretative and terminological view in the discussions of "Preliminaries on the Translation of the Qur'an". In his final part, he states: If perhaps the reader finds the meaning of these words to be at least unprecedented and unfamiliar, the reason for that is the point of view and the basis of the view that has made the holy text of the Qur'an speak. And if in many cases we are faced with a kind of perception that is not consistent with the common meanings in any way that is why in this search, this background and basis are assumed in it and with this view, meanings are discovered and extracted from within the holy text of the Qur'an.

6. Criticism
The approach of Jazā'irī's interpretation is Ta'wīl and in this direction he tries to decipher the words of the Qur'an. The principles that led to this approach are:

A) His mystical view to the interpretation that arose from the inner intuition of the Ta'wīl of the appearances of the Qur'anic verses.

B) Extra-conventional nature of the language of the Qur'an and mysticism, which, by referring to the facts beyond the apparent meaning of the Qur'an, acknowledge the truths that are apparent behind the words and interpret the obvious difference between the apparent words and the words that have independent truths.

C) Human education is the goal of the divine word, the Holy Qur'an. According to Jazā'irī, religion is rejected by thinkers and scholars of society due to some factors such as the mixing of religious beliefs with myths and the absence of many religious instructions, from any kind of cultural content, on the one hand, and the progress made in the field of experimental and sensory sciences, on the other hand. The purpose of the divine word is to pay attention to one and to return to oneself, and the song of its entry into all the topics of interpretation is the knowledge of man and

the educational and cultural orientation of the Holy Qur'an.

d) Referring to Jazā'irī's new definition regarding Muḥkamāt, which he defined as verses containing basic principles and basic truths about the nature of man and the universe, and on the other hand, he marked Mutashābihāt as verses that include practical stories and examples to reach educational goals. And considering rulings, stories and all daily events in this category has had a great impact on his interpretive approach. Below are cases of non-observance of the famous principles that cause the insufficiency of his interpretative points:

6-1. Not considering the indicative foundations in the Qur'an

The indicative foundations are rational and definite principles that are directly effective in conveying and understanding the meaning and purpose of the divine word. Like the understanding of the Qur'an, the purpose of revelation and acknowledgment of the fluency of the word is considered necessary for meditation in the Holy Qur'an, and if this aspect is neglected, the divine word is considered incomprehensible and enigmatic and prevents people from the principle of using the divine word for guidance. (As'adi, 2011: 13).

6-2. Not considering the intra-textual rules of interpretation

According to its importance, the interpretation of the Qur'an requires the observance of rules that can be used to find God's meaning in the Qur'an verses by using them and demonstrating strong scientific support. One of the important rules of interpretation is to observe the intra-textual rules of interpretation, such as the rule of recognizing the concepts of words and Qur'anic interpretations in the era of revelation. Keeping this principle in mind, the interpreter should study the original meaning of those words and interpretations in order to prevent the audience from misunderstanding the original concept, and should strictly avoid interpreting the Qur'anic verses based on the later meanings of the words. After all, several meanings have

been reported for some words, and the interpreter should discover the intended meaning of the Qur'an as much as possible among these meanings, considering its common use in the era of revelation among the Arab tribes and based on the Qur'anic usages (Feqhizadeh, 2012: 111).

6-3. Not considering extra-textual rules of interpretation

Extra-textual rules are rules that are rooted outside the text of the divine word and affect the understanding of the meanings of the Qur'an. One of the most important extra-textual rules is to know the reason for the revelation, that some verses were revealed related to a specific event. Knowing the reasons for the revelation of the verses can often help to know the correct meaning of the verses even in cases where the words and phrases of the verse have clear meanings. This awareness sometimes reveals the meaning of the verses that were indicated in the position of solving a specific problem in the era of the Holy Prophet (PBUH), and sometimes the general meaning of the verses that can have various examples in the context of time (Feqhizadeh, 2012: 120). Despite his great efforts to pave the path of innovative interpretation, Jazā'irī has not benefited much from this edict, and this has caused not considering extra-textual rules be neglected in his approach in many verses that contain these rules and could have been a suitable way forward for the correct approach in his interpretation.

6-4. Not considering lexical and linguistic sources and historical sources

One of the most important sources of interpretation that the interpreter must consider to provide a correct interpretation is referring to lexical and linguistic sources that most interpreters refer to in sufficient and complete terms. And as long as they understand the meaning of the word from the dictionaries, they refer less to the idiomatic meanings, because appearances are proof, and the preferred preference is not to lead the interpretation to a hidden and complicated valley by citing and

using these lexical, linguistic and historical sources. The Holy Qur'an was revealed in Arabic and its interpretation should be based on the principles and rules of Arabic literature and according to its requirements. However, we should note that the lexical and linguistic sources are Arabic dictionaries, both general and specialized. It is not limited, but the Holy Qur'an itself includes the narrations from the Imams (AS) and the culture of the revelation era, which are sometimes effective in explaining the meaning of the Qur'anic words and the purposes of the verses (Feqhizadeh, 2012: 132). In his interpretative approach, in the parts where he considers the words as idioms and metaphors, Jazā'irī did not refer to lexical and linguistic sources, and this caused the idioms and metaphors to completely prevail in his interpretation and exited from the famous saying of the commentators as not considering the same lexical and linguistic sources.

6-5. Not considering the theological teachings

Theological teachings are another source of interpretation of the Qur'an, based on which the interpretation of the verses is realized and they have a significant impact on the concepts of the Qur'an. The range of theological teachings in the interpretation of the Holy Qur'an is evident in many interpretations in four areas: God, the Qur'an, the Prophet (PBUH) and the understanding of the audience of the Qur'an. And many interpretations have received a great influence from these theological teachings, because in theological foundations, the role of their rejection and obligation can change the field of interpretive discussions. A large part of the differences in interpretation arises from the attitude towards theological teachings, especially in the field of Ahl al-Bayt (AS) traditions, where the verses of the Qur'an are explained in proverbs. In general, Jazā'irī considers theology to be distorted and insufficient. He says: In order to reach the central and fundamental questions of religion and the Qur'an, one cannot rely on the teachings of theological sciences or conventional beliefs, and at least ask them for help as the foundations

of this intellectual structure, and hope that they will solve the obstacles of this path. (Jazā'irī, 2001: 66).

6-6. Extreme rationalism in the field of interpretation

One of the foundations of Jazā'irī's interpretation is the method of rational interpretation, which in this field considers the authenticity of the divine word mainly based on rational Ta'wīl and sees the knowledge of the Qur'an as based on the thought of Ta'wīl. Certainly, in the field of interpretation, the sets of foundations that the general commentators have mentioned so far to explain the concepts of the Qur'an have opened up a wider horizon for interpretation. And if there is an obstacle in all those foundations in any way, there will definitely be a large number of people deprived of religious knowledge. While in the field of interpretation, which is explained based on the intellect of the concepts of the Qur'an, much extremism have been noticed by some commentators, and this problem is caused by the limitation of the scope of interpretation bases. In the field of intellect, it seems that Jazā'irī has placed the lack of precise definition and the scope of the effectiveness of intellect in understanding and interpreting the Qur'an in the aura of ambiguity. Extremism in the field of rationalism and excessive claims causes narrative evidence to be completely out of the field of rationalism and in this regard we cannot recognize true and false. And the scope of this field includes interpretation in an extreme manner and any unsubstantiated claim can simply keeps the interpretation away from the scholarly and reasoned path by attributing to the words of the Qur'an. So it seems that some types of extreme rationalism can be observed in the part of his Qur'anic terms and metaphors in the analysis presented in some of the interpretative ideas of this contemporary commentator.

6-7. Irregular esotericism

Many of Jazā'irī's interpretative views have an esoteric orientation. It is accepted to refer to the inner meaning of some words in the Qur'an,

which refers to the deep layers of divine intentions, by observing certain rules. Otherwise, it will definitely be chaotic. Ta'wīl and Bāṭin, as the deep and underlying layers of the intentions of the divine verses, can be referred to the word of God if it has a semantic relationship with the verses. Otherwise, it will lead to interpretive chaos, and it will be incompatible with the wise choice of words and specific linguistic system for understanding the purposes in the Qur'an (As'adi, 2010: 279). The interpretation of the term and metaphor without relying on sufficient reasoning causes the commentator's opinion to be imposed on the interpretation, which is definitely reprehensible and is not accepted in the field of influence on the audience. It is rejected and reprehensible to go beyond the external meanings, where there is no conflict in deriving the meaning from the words and phrases and according to the emphasis of the commentators, referring to the inner meanings should be done through the guidance of the Infallible Imams (AS). Otherwise, the permission of non-innocent people to enter into esotericism and esoteric interpretation will cause serious damage in the field of interpretation.

Conclusion

The extra-conventional and hermeneutic approach in the field of Qur'an interpretation by thinkers and commentators has a tremendous impact on the understanding of the verses of the Holy Qur'an. There can be no other precise and subtle justification for interpreting some of the terms that Jazā'irī interpreted, except his mystical taste and his interpretative tendency which is based on anthropology. His interpretive approach has caused famous sayings to go out of use, and his irregular saying with an anthropological approach has replaced those sayings. In the present research, while explaining the specialized concepts in the field of Qur'anic sciences such as Ta'wīl and its truth, explaining the extra-conventional nature of the Qur'an and deciphering terms reflects Jazā'irī's theory regarding Ta'wīl of Muḥkamāt and entering into the expression of examples of Ta'wīl in some words of the Qur'an such as Samā', Samāwāt-i-Sab', Shams, Qamar, Shahāb-i-Thāqib, Qalb and 'Arsh and reviewed them in the form of the following:

- Not considering the indicated principles of Qur'an.
- Not considering the intra-textual rules of interpretation
- Not considering the extra-textual rules of interpretation
- Not considering lexical, linguistic and historical sources
- Not considering the theological teachings
- Extreme rationalism in the field of interpretation
- Irregular esotericism.

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Applying the Theory of Symmetric Order in the Holy Qur'an; A Novel Approach to Structural Coherence in Surah Yusuf

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کاربست نظریه نظم متقارن در قرآن کریم؛ نگاهی نو به انسجام ساختاری سوره یوسف

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Abstract

A type of Qur'anology in recent decades among Orientalists and Muslims is innovative research in recognizing new areas of order in the Holy Qur'an. Based on symmetric order, some studies have been significantly studied. The present article uses a descriptive-analytical method to examine coherence in Surah Yusuf. First, the concept of symmetrical order is introduced, then a rhetorical analysis of Surah Yusuf is provided. Surah Yusuf is divided into sixteen sections connected inversely and provides a general and comprehensive model of the relationship between the sections. Based on the results, we may mention a better explanation of the beauty of the composition of the text of Surah Yusuf, the development of the literary miracles of the Holy Qur'an, and the development of new text research topics to prove the non-distortion of the Qur'an.

Keywords: Symmetrical Order, Surah Yusuf, Holy Quran, Chiasmus, Semitic eloquenc.

چکیده

یکی از گونه‌های قرآن‌شناسی دهه‌های اخیر در میان مستشرقان و مسلمانان، پژوهش‌های نوین در شناخت ساحت‌های جدید نظم قرآن کریم است. در این میان پژوهش‌های مبتنی بر نظم متقارن توانسته است جایگاه خوبی را در این میان به خود اختصاص دهد. مقاله حاضر با در پیش گرفتن روش توصیفی-تحلیلی، به بررسی انسجام سوره یوسف می‌پردازد. این مقاله، نخست به معرفی مفهوم نظم متقارن پرداخته و پس از آن به تحلیل بلاغی سوره یوسف می‌پردازد. سوره یوسف به شانزده بخش تقسیم می‌شود و به صورت معکوس میان بخش‌های سوره ارتباط برقرار شده و یک مدل کلی و فراگیر را از ارتباط بخش‌های سوره ارائه می‌کند. از نتایج این پژوهش اثبات ساختار منظم سوره یوسف می‌باشد.

کلیدواژه‌ها: نظم متقارن، سـوره یوسـف، قرآن کریم، صـنعت قلب، بلاغت سامی.

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1. Introduction

As the last holy book, the Holy Qur'an is a highly literary text, and from the perspective of Qur'an scholars, the highest miracle of the Qur'an is the miracle in the order of this divine book and the miracle of expression.The study of order and continuity of Qur'anic verses has been a subject of debate among Muslims for a very long time, and many books have been published on the order of the Qur'an. However, most Western scholars believe that Qur'anic verses are scattered, discrete, and lack structural and thematic coherence. They consider the Qur'an as fragmented texts which are irrelevant to the various subjects described within a surah.

Some Muslims have considered human distortion as the cause of the text's fragmentation and ambiguity and have stated that "probably the curators of the Qur'an have confused the connection between the Qur'anic topics" (Khosh Manesh, 2009: 33-36).

In response to these problems, some have accepted that the Qur'an has fragmented speech and justified it in this way that this type of expression is indicative of the miracles of the Qur'an, or they have considered it to prevent fatigue and boredom from the divine word, or they have stated that literary unity Surahs make up for the inconsistency of Qur'anic verses. (Khamegar, 1381: 66). This article aims to answer the fundamental question of whether the Holy Qur'an structure is coherent.

2. Research Background and Necessity

There has been a significant increase in Western knowledge about the thematic coherence and structural unity of Qur'anic suras in the last decades. Michel Cuypers, for example, illustrates the value of using biblical methods of symmetry, correlation, and ring composition in Quranic verses (Cuypers, 2009). On the other hand, such studies have been criticized by some scholars, such as Nicolai Sinai, for ignoring the objective text in discovering ring composition (Sinai, 2017).

Surah Yusuf amuses many scholars investigating the suras' thematic unity and structure. Mustansir Mir has written two articles about the twelfth Surah while referring to its ring-like structure (Mir, 1986, 2000). Angelica Neuwirth offers a detailed analysis of Surah Yusuf (Neuwirth, 1980). Neal Robinson provides a helpful outline of Surah Yusuf but does not consider the details (Robinson, 2003: 223). Michel Cuypers has devoted an article to the ring structure of Surah Yusuf, which shows a symmetrical structure similar to Robinson's free structure (Cuypers, 1995). Jawad Anwar Qureshi has also stated and analyzed the structure of the symmetrical order of Surah Yusuf (Anwar Qureshi, 2017). Raymond Farin also referred to the structure of Surah Yusuf (Farrin, 2014: 78).

Here, we first refer to the semantics of symmetrical order theory. After providing some explanations about Surah Yusuf, we examine the coherence of the structure using a descriptive-analytical approach.

3. Theoretical Research Foundations

The theory of symmetrical order, also called Semitic rhetoric and Chiasmus, roots in Qur'anic studies and dates back two hundred and fifty years ago. Robert Lowth, an English scholar (d. 1787 AD), published a book entitled "Lectures on the Sacred Poetry of the Hebrews" in 1753 AD and showed that the Psalms and other biblical texts are a combination of parallel verses with synonymy, contradiction and complementary connections. A few years earlier, the German scholar Johann Albrecht Bengel (D. 1752 AD) also spoke of the characteristic of chiasmus, or inverse parallelism, in a book entitled "Gnomon of the New Testament." Bengel showed that the order in these texts sometimes forms a concentric or ring-like composition.

Following this trend, two other English scholars, John Jeb (d. 1833 AD) and Thomas Boyce (d. 1880 AD), took a practical step in the evolution of this idea; however, the first Semitic rhetoric theory was named biblical rhetoric, but after other Semitic texts in addition to the Bible were proven to be compatible in recent decades, it was theorized as Semitic rhetoric by Ronald Mint, a professor of biblical interpretation at the

University of Rome, and, its principles and rules were systematized (Iqbal, 2013: 58).

According to Semitic rhetoric, texts are based on complex symmetries at different text levels. This theory, known as rhetorical analysis, explains the order of texts. Based on the fundamental principle of balance, the rhetorical analysis explains the text's composition and determines its structure. To determine symmetries, one must understand the relationships between the constituent elements of the text. These relationships are limited to two types: a) conformity or consistency, b) conflict or inconsistency. Without a systematic and precise distinction between their factors, these adaptations, conflicts, and indicators, have each been considered in lexical, morphological, syntactic and discourse aspects. By recognizing the relationships between the text's constituent elements and proving the word's coherence, the rhetorical analysis seeks to determine various forms of symmetry. These symmetries form the structure of the text. There are three types of balance which are explained as follows;

1. Parallelism or parallel construction: Parallelism or parallel construction refers to the units of a text appearing in the same order it first emerged; that is, the structure of the content in the text is repeated regularly. For example, the speaker or writer first arranges and discusses three subjects up to the middle of the speech; then, the first subject is repeated and summarized. The second subject is then repeated and summarized, and the same goes for the third subject. Finally, there is a conclusion (ABC / A'B'C').

2. Concentric or ring composition: The purpose of a concentric or ring pattern in a text (concentric or ring composition) is that the subjects of a text are arranged in a concentric circle, and the sub-theme is inserted between the first and second sections of the text. (ABC / x / C'B'A'), or A / x / A'.

3. Mirror composition or Chiasmus: Chiasmus or mirror composition refers to a design with no central element. The structure of the

content in a text should be based on ; (ABC / C'B'A') (Cuypers, 2011, Khoshmanesh, Abulfazl, (2009), "Examining the Compilation and Integration of Qur'anic Verses from the Perspective of Orientalists and Ayatollah Taleghani," Journal of Science and Education, No. 8, 26-39. 35 ; Mint, 2004, p.20).

4. Qur'anic examples in the study of symmetrical order

Michel Cuypers used the method of rhetorical analysis for the first time in the Qur'an. He uses his most extensive work in this field, entitled "The Banquet: A Reading of the Fifth Sura of the Qur'an to prove order and coherence in Surah Ma'idah (Makvand & Shakir, 1394, pp. 14-12). Here we provide an example of all three parallel, concentric, and chiasmus structures:

4-1. Parallel structure: verse 21 of Surah Nur

A. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا (O' believers! Do not obey)

B. خُطُوَات (the steps)

C. الشَّيْطَانِ (of the Devil)

A'. وَ مَنْ يَتَّبِعْ (and whoever follows)

B'. خُطُوَات (the steps)

C'. الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ (of the Devil, he commands to sin)

In this example, "obedience, sin, and evil" are repeated in a parallel structure, in the same order as it is first mentioned.

4-2. Concentric composition: verses 1-3 of Surah Al-Qadr

A. إِنَّا أَنْزَلْنَاهُ فِى لَيْلَةِ الْقَدْرِ (We sent the Qur'an on the Night of decree) (Declarative sentence)

B. وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (what do you know of the Night of decree?) (Imperative sentence)

A'. لَيْلَةُ الْقَدْرِ خَيْرُ مِنْ أَلْفِ شَهْرٍ (The Night of decree is better than a thousand months) (Declarative sentence)

In this example, the verses relate to two declarative and imperative sentences.

4-3. Chiasmus composition: verse 1 of Surah Al-Munafiqun

A. إِذَا جَاءَكَ الْمُنَافِقُونَ (When the hypocrites come to you)

B. قَالُوا نَشْهَدُ (They say we testify)

C. إِنَّكَ لَرَسُولُ اللَّهِ (Surely you are the Messenger of God)

C'. وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ (And God knows that you are His Messenger)

B'. وَ اللهُ يَشْهَدُ (And God bears witness)

A'. إِنّ الْمُنَافِقِينَ لَكَاذِبُونَ (Indeed, the hypocrites are liars)

In this example, the words "hypocrites, lack of testifying, the Messenger of God" have reappeared reverse. In this way, the term «الْمُنَافِقُونَ» at the beginning of the verse has symmetry with the word «الْمُنَافِقِينَ» at the end of the verse. Also, the word «نَشْهَدُ» corresponds to the word «يَشْهَدُ», and the word «رَسُولُ اللَّهِ» corresponds to the word «رَسُولُه».

Another example of the reverse order of the verse is «يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ». The word «الرَّسُولُ» with the word «فَمَا بَلَّغْتَ رِسَالَتَهُ»; The word «بَلِّغْ» is synonymous with the word «رِسَالَتَهُ»; and the phrase «مَا أُنْزِلَ إِلَيْكَ مِنْ» «فَمَا بَلَّغْتَ» is similar to the phrase «رَبِّكَ» which «إِنْ لَمْ تَفْعَلْ» is another example of a mirror structure (reversed) in the Holy Qur'an.

5. Introducing Surah Yusuf in the Holy Qur'an

Surah Yusuf is the twelfth surah of the Holy Qur'an (Abu Hayyan Andalusi, 1412 AH, vol. 6, p. 234). This Surah consists of 7079 letters, 1776 words, and 111 verses (Thalabi, 1422 AH, vol. 5, p. 196) and is placed after Surah Hud (Qutb, 1425 AH, vol. 5, p. 2872). This Surah was sent in Mecca (Fazlullah, 1419 AH, vol. 12, p. 157); some believe verses 1, 2, 3, and 7 were sent in Medina (Fakhr Razi, 1412 AH, vol 11, P. 416). Due to the unity of context, Allameh Tabatabai believes this surah was entirely sent down in Mecca (Tabatabai, 1412 AH, vol. 11, p. 100).

It is narrated from Prophet Mohammad (PBUH) that whoever recites this surah will have an easy passing (Ibn Kathir, 1412 AH, vol. 4, p. 313). Also, Imam Sadiq (AS) mentions that: "Whoever recites this surah each day and night, God will associate him with Yusuf on the Day of Judgment, and he will be one of God's special servants" (Hoveizi, 1415 AH, vol. 2, p. 408). Ayatollah Makarem Shirazi says: "The narrations that express the virtue of the Qur'an in recitation do not mean superficial reading or without any thought and action; rather, it requires thought, which is the beginning of an action. According to the content of this surah, if one makes this Surah their role model and rejects lust, wealth, position, and power, to the extent that the dark and gloomy dungeons precede the King's filthy palace, their soul will be as beautiful as Yusuf. His tremendous inner beauty will be revealed on the Day of Resurrection, and they will be one of the righteous servants of God" (Makarem, 1937, vol. 9, p. 297).

6. Symmetrical order of Surah Yusuf

Surah Yusuf has a mirror composition (Chiasmus) (ABC / C′B′A′) which is as follows: Section A (verses 1-2) is about the Holy Qur'an and emphasizes that this book is sent from God in Arabic. In section B (verse 3), God tells Prophet Muhammad (PBUH) that he will tell him stories he has never known. In section C (verses 4-6), the first section of Prophet Yusuf's story is told, where he recounts his dream to his father, Yaqub. He dreamt of the sun, moon, and eleven stars - representing his parents and brothers - bowing before him.

Section D (verses 7-18) refers to Yaqub's sons (AS) that intended to kill their brother Yusuf. They agree to throw him in a well, fake his death and deceive their father. In this section, the caravans find Yusuf, get him out of the well, and take him to Egypt. Section E (verses 19-22) refers to Yusuf being an enslaved person in Egypt, where Putifar (Aziz Mesr) bought him and told his wife (Zulaikha) to treat him well and that he may benefit them one day or that they might adopt him. Section F

(verses 23-31) retells how Zulaikha and other Egyptian women tried to seduce Yusuf, which he resisted and stayed loyal to Potiphar, who raised him since he was a child.

In section G (verses 32-35), Zulaikha becomes furious with Yusuf for his reluctance and threatens to imprison him. Thus, Yusuf is sent to prison for not obeying Zulaikha's demands. Section H (verses 36-42) refers to the story of the dreams of Yusuf's two cellmates. After speaking of monotheism and his ancestors Abraham, Yaghub, and Isaac, Yusuf interprets the dreams. He reveals that one will be executed, and the other will become the king's butler after his release. Section H (verses 43-49) refers to the king's dream where seven fat cows are devoured by seven sleek cows and seven ripe, healthy sheaves of wheat are devoured by seven shrivelled, dry ones. The released prisoner, now the king's butler, comes to see Yusuf in prison and asks him to interpret the king's dream.

In section G' (verse 50), the King immediately orders Yusuf's release. Still, Yusuf opposes the King's request and says he does not desire freedom until his innocence about Egyptian women and Zolaikha has been proven. In part F' (verses 51-53), Zulaikha and other women declare his innocence, and Yusuf is finally released.

In section E' (verses 54-57), it is mentioned that the same Yusuf, who was once brought to Egypt as an enslaved person, now reigns in Egypt and is the King's treasurer in Egypt. In section D' (verses 58–98), the story returns to family narratives between Yusuf and his brothers. This time, however, Yusuf deceives them and plots to join his brother Benjamin and his father, Yaghub. In section C' (verses 99-101), the end of the story is told as it began, where Yusuf's dream is fulfilled, and his father, mother, and eleven brothers bow before him. Section B' addresses Prophet Muhammad (PBUH) and tells him that this is an unseen and untold story revealed to him, and he is now aware of its content. It also warns those who refuse to follow the Prophet. Finally, in section A', the surah ends by stating that the Holy

Qur'an is a divine revelation and confirms all previous prophets and books.

§	Description	Verse
A	Qur'an, the Divine Revelation	1-2
B	Prophet Muhammad (PBUH); Unaware of the history of the prophets	3
C	Yusuf's dream	4-6
D	The brothers' plot; Well; Travelling to Egypt	7-18
E	Yusuf's Slavery in Egypt	19-22
F	Women trying to deceive Yusuf	23-31
G	Zolaikha; Yusuf being sent to prison	32-35
H	Yusuf in Prison; Interpretation of the Prisoners' Dreams	36-42
H'	Yusuf in Prison; Interpretation of the King's Dream	43-49
G'	King; Ordering Yusuf to be released from prison	50
F'	Women apologizing to Yusuf	51-53
E'	Yusuf's reign in Egypt	54-57
D'	Yusuf's plot; King's Cup; Travelling to Egypt	58-98
C'	The realization of Yusuf's dream	99-101
B'	Prophet Muhammad (PBUH); Learning about the stories of the prophets through revelation	102-110
A'	The Qur'an, a divine revelation that confirms previous books	111

Symmetry in sections A and A.'
Section A (verses 1 and 2) refers to the revelation of the Holy Qur'an in Arabic:
«تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ»
(Yusuf: 1-2)
Section A' (Yusuf: 111) refers to the Qur'an's divinity and how it approves other previous divine books:
«مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلَّ شَىْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ»
(Yusuf: 111)
So, the symmetry in these two sections refers to the revelation of the Holy Qur'an.

Symmetry in sections B and B.'
Section B (verse 3) refers to Prophet Mohammad's (PBUH) unawareness of the history of the previous prophets and mentions

that the Qur'an will tell him the most incredible stories:

«نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ»

(Yusuf: 3)

Section B' (verses 102-110) refers to Yusuf's unrevealed story, which the prophet has now been informed of:

«ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ»

(Yusuf: 102)

So, the symmetry in these sections is the Prophet's unawareness and his awareness of Yusuf's story. The matching of the word «الْغَافِلِينَ» in verse 3 of Surah Yusuf with the word «الْغَيْبِ» in verse 102 of Surah Yusuf shows the reverse symmetrical order between these two parts.

Symmetry in sections C and C.'

Section C (verses 4-6) refers to Yusuf's dream about the sun and the moon and eleven stars which represent his parents and brothers, bowing before him:

«إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِى سَاجِدِينَ»

(Yusuf: 4)

In section C' (verses 99-101), Yusuf's dream is realized, and his parents and brothers bow before him:

«وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَاىَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا»

(Yusuf: 100)

So, the symmetry in these two sections is dreams and their realization.

Symmetry in sections D and D.'

In section D (verses 7-18), the brothers plot against Yusuf. They take him to the desert and throw him in a well. After the caravans find him, he is taken to Egypt:

«قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِى غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ»

(Yusuf: 10)

In section D' (58-98), Yusuf plots against his brothers. He hides the king's cup in Benjamin's

bag and keeps him in Egypt. Contrary to section D when Yusuf travels to Egypt, here, his brothers travel to Egypt to retake Benjamin:

«فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ»

(Yusuf: 70)

So, the symmetry in these two sections is the brother's plot against Yusuf and Yusuf's plot against his brothers.

Symmetry in sections E and E.'

In section E (verses 19-22), Yusuf is sold as a slave in the Egyptian market and enters Putifar's home:

«وَقَالَ الَّذِى اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِى مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا»

(Yusuf: 21)

In section E' (verses 54-57) Yusuf, who was once sold as a slave, is now the King or *Aziz Mesr:*

«قَالَ اجْعَلْنِى عَلَى خَزَائِنِ الْأَرْضِ إِنِّى حَفِيظٌ عَلِيمٌ»

(Yusuf: 55)

So, the symmetry in these two sections is slavery and the reign of Yusuf in Egypt.

Symmetry in sections F and F.'

In section F (verses 23-31), Zulaikha and other Egyptian women try to seduce Yusuf, but Yusuf resists their lustful desires and does not betray Putiphar:

«فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ»

(Yusuf: 31)

In section F' (verses 51-53), Zulaikha and other Egyptian women confessed to their sin and declared Yusuf's innocence:

«قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ»

(Yusuf: 51)

So, symmetry in these sections is Zulaikha and other women's efforts in seducing Yusuf, asking for forgiveness, and declaring his innocence.

Symmetry in sections G and G.'

In section G (verses 32-35), after Yusuf rejects

Zulaikha, she orders Yusuf to be imprisoned:

«وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِنْ لَمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ»

(Yusuf: 32)

In section G' (verse 50) the king orders for Yusuf's release after Yusuf interprets his dream. Here, Yusuf says he will not be released until his innocence has been proven:

«وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ»

(Yusuf: 50)

So, the symmetry in these two sections is Yusuf's imprisonment and release.

Symmetry in sections H and H.'
Section H (verses 36-42) refers to the dreams of Yusuf's cellmates and Yusuf interpreting the dreams; one of whom was executed and the other became the king's butler:

«يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ»

(Yusuf: 41)

Section H' (verses 43-49) refers to the king's dream and its interpretation by Yusuf, according to which there will be seven rainy years and then seven years of drought in Egypt:

«قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ»

(Yusuf: 48-49)

So, the symmetry in these two sections is the prisoners' and the king's dreams and their interpretation by Yusuf.

One section of Surah Yusuf (D'), verses 58-98, reflects a concentric composition (ABC / x / C'B'A) which is as follow

A. 58-79 The brothers' sin in calling Yusuf a thief
B. 80-81 Yusuf's oldest brother not exiting Egypt
C. 82 The Caravan Exiting Egypt
D. 83 Yaqub hoping to reunite with his children
E. 84 Yaqub going blind
F. 85-86 Reprimanding Yaqub
G. 87 In search of Yusuf and his brother

H. 88-89 The brothers ask Yusuf for help
G'. 90 Finding Yusuf and his brother
F'. 91-92 The brothers feel guilty
E'. 93-95 Sending Yusuf's shirt to Yaqub to heal his eyes
D'. 93-95 Yusuf hoping to reunite with his father
C'. 94-95 The caravan exiting Egypt
B'. 96 Yusuf's oldest brother exiting Egypt
A'. 97-98 The brothers regret their sins

Section A refers to the brother's sin of calling Yusuf a thief:

«قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ»

(Yusuf: 77)

And section A' refers to the brothers regretting their actions against their father and brother:

«قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ»

(Yusuf: 97)

Section B refers to Yusuf's older brother not exiting Egypt after losing Benjamin:

«قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ»

(Yusuf: 80)

Moreover, section B' refers to his exit from Egypt to take Yusuf's shirt to Yaqub.

Sections C and C' refer to the departure of the caravans from Egypt to Canaan; in C, the second journey, Yusuf's brothers fail to bring Benjamin with them, and in C' the caravans return from Egypt with Yusuf's shirt.

Section D refers to Yaqub's hope in reuniting with his children:

«عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ»

(Yusfuf: 83)

Section D' points to Yusuf and Yaqub finally reuniting:

«وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ»

(Yusuf: 93)

As it has been determined, the phrase «يَأْتِيَنِي» is related to the words «وَأْتُونِي»

Sections E refers to Yaqub losing his sight:

«قَالَ يَا أَسَفَى عَلَى يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ»

(Yusuf: 84)

And section E' points to Yusuf's solution to Yaqub gaining his sight back:

«اذْهَبُوا بِقَمِيصِى هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِى يَأْتِ بَصِيرًا»

(Yusuf: 93)

Section F refers to Yaqub's entourage who reprimand him for being upset due to Yusuf's departure:

«قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ»

(Yusuf: 85)

And section F' refers to the brothers who reprimand themselves for their sins:

«قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ»

(Yusuf: 91)

Thus, the common denominator between the two is "reprimand."

Section G refers to the search of Yusuf:

«يَا بَنِىَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ»

(Yusuf: 87)

And section G' refers to finding Yusuf and his brother:

«قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِى»

(Yusuf ; 90)

Section H in the center of the ring which includes the verse:

«فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِى الْمُتَصَدِّقِينَ»

This refers to the excellence of Aziz Mesr against his brothers and them asking Yusuf, now the Aziz Mesr, for help.

7. Conclusion

In the verses of the Holy Qur'an, one of the beauties of the words of the Qur'an, as a book that was revealed in the «لِسَانٍ عَرَبِىٍّ مُبِينٍ» is the observance of eloquence and order. Reciting the Qur'an may seem discrete if done superficial and linear. Still, with a more profound and comprehensive reading, we find that its coherence results from a complex structure formed from a symmetrical order. In this study, the order of Surah Yusuf was shown by explaining the structure. We know that the theory of balanced order is presented in three forms: parallel, circular, and mirror. We divided Surah Yusuf into sixteen sections; the first eight are inversely related to the last eight sections. This article proved the existence of a coherent structure in line with the theory of symmetrical order. Despite the commentators' and researchers' views towards Quranic sciences, we were able to prove the structural coherence of Surah Yusuf, the twelfth surah in the Qur'an.

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Divine Social Traditions in the Holy Qur'an

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سنت‌های اجتماعی الهی در قرآن کریم

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Abstract

A significant part of the verses of the Holy Qur'an refers to social traditions. Social traditions refer to the planning and organization of the Almighty God, which has continuity and repetition and expresses the laws and rulings governing social phenomena, life, and relationships between individuals and groups. Since social traditions have a wide range and various types, the method of discovering them is also different. This research investigated and analyzed the Holy Qur'an's social traditions by adopting the descriptive-analytical method. The research findings showed that the tradition of testing and suffering due to the measurement of sincerity and the tradition of teaching lessons through the expression of the fate of previous nations are some of the essential divine traditions based on the verses of the Holy Qur'an. Some of these traditions are the destruction of nations due to sins, the tradition of free will and choosing the fate of each nation in their own hands, the tradition of sending messengers due to the ultimatum, the tradition of Imhāl and Istidrāj due to efforts towards salvation or vice versa the increase of sins.

Keywords: Social Traditions, Tradition of Imhāl and Istidrāj, Tradition of Getting Lesson, Tradition of Ultimatum.

چکیده

بخش قابل ملاحظه‌ای از آیات قرآن کریم ناظر به سنت‌های اجتماعی است. سنت‌های اجتماعی به تدبیر و ساماندهی خدای متعال که دارای تداوم و تکرار است، اطلاق می‌شود و بیانگر قوانین و احکام حاکم بر پدیده‌ها و زندگی اجتماعی و روابط میان افراد و گروه‌ها است. از آنجایی که سنت‌های اجتماعی دایره وسیع و انواع گوناگونی دارند، روش کشف آن‌ها نیز متفاوت است. این پژوهش با اتخاذ روش توصیفی– تحلیلی، سنت‌های اجتماعی را در قرآن کریم مورد بررسی و تحلیل قرار داد. یافته‌های پژوهش نشان داد سنت‌هایی نظیر هلاکت امت‌ها به واسطه گناهان، سنت اختیار و انتخاب سرنوشت هر امت به دست خودشان، سنت ارسال رسل به دلیل اتمام حجت، سنت امهال و استدراج به دلیل تلاش در راستای نجات و یا برعکس افزوده شدن گناهان، سنت امتحان و ابتلا به دلیل سنجش خلوص و سنت عبرت آموزی به واسطه بیان سرنوشت اقوام پیشین، از مهم‌ترین سنت‌های الهی بر اساس آیات قرآن کریم است.

کلیدواژه‌ها: سنت‌های اجتماعی، سنت امهال و استدراج، سنت عبرت، سنت اتمام حجت.

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1. Introduction

According to the monotheistic worldview, God also plans and organizes and creates beings. Based on this, the creation of beings, meeting their needs, transformation, and systematic relationships between them are all based on the destiny, permission, and will of Almighty God. He is the owner and administrator of the world and the Lord of the worlds (See. Fātiḥa: 1, Ṣāffāt: 182). Therefore, the combined word "Sunnah of Allah," which includes various phenomena like a man and all his affairs, especially his social life, are all part of God Almighty's planning and organization.

Society and history are governed by special divine laws, which the Holy Qur'an mentions under the name of Sunnah of Allah. The divine traditions are the same methods and rules God adopted for the world's planning. He manages the system of existence under the rule of these laws and in their channel. In such a way, paying attention to these traditions makes people aware of the rules of success and failure or the rise and fall of societies, and not knowing them is the cause of a person's ignorance of the way and custom of achieving perfection and happiness. Therefore, knowing these traditions is essential and can be very effective in determining the plan and tactics of human societies in choosing the path and ritual of achieving true perfection. Since God is wise, each divine social tradition has been placed in the universe for a purpose. Therefore, this question has always involved the human mind that each divine social tradition is for what purpose? Is there a way to recognize these traditions? Therefore, this article tries to use the analytical-descriptive method by using library resources while extracting divine consensus traditions based on the word of God to investigate the nature of each of them separately and discover their relationship.

2. Theoretical Framework

Here, topics such as the research's necessity, the research's background, and the research's basic terms will be explained.

2.1. Necessity of research

One of the humans' essential and basic categories is social life and the systems formed in this life. The correct understanding of social life and the role and mission of man in that field is one of the essential human knowledge that only if these relationships are corrected will the individual and the society grow and evolve. However, despite the many valuable and constructive principles, foundations, and values that exist in the field of social life, based on the revelation and Islamic teachings, these principles and foundations have not still been compiled and presented in the form of a comprehensive and all-round military policy in the reform of social relations and human relations. The social and predominantly sociological approach to the social traditions of the Qur'an is one of the necessities of today's Islamic societies.

Because firstly, the discovery of social traditions is significant for the analysis of the past events of the Islamic Ummah and previous Ummah, which the Holy Qur'an has ordered a lot (see: Al-Kahf: 59; Al-Anbīyāʾ: 6; Al-Ḥajj: 44; Al-Ḥajj: 45; Al-Dukhān: 37; Al-Zukhruf: 8; Al-Shuʾarā: 213; sermon 147 of Nahj al-Balāghah). Secondly, accurate knowledge of these traditions is necessary to predict the future phenomena, social developments of the Islamic Ummah, and the social engineering of the Islamic society depends on it. Thirdly, the reconstruction of the Human and Social Sciences in the light of Qur'anic teachings depends on it.

2.2. Research background

The discussion of the social traditions of the Qur'an has been the focus of attention, writing, and research in various works. Some directly and some indirectly have explained the issue of divine social traditions:

A) Indirect: The book "Introductions to the Thematic Interpretation of the Qur'an" by Martyr Sayed Mohammad Baqer Sadr is written in Arabic in 14 lessons about the interpretation of the Qur'an. In a part of this book, he discussed the historical Quranic

traditions. The book "Society and History from the Perspective of the Qur'an" by Mohammad Taqi Mesbah consists of twelve sections, the twelfth of which is devoted to divine traditions in planning societies. According to the Holy Qur'an, he divides the divine traditions into two categories: absolute and traditions bound and conditioned by people's behavior. The book "Society and History of Martyr Motahari," volume 5 of the series "Introduction to the Islamic World view," is written by the Martyr Thinker Professor Morteza Motahari. This book is written in two parts: the first is about society and the second deals with the issue of history. The book's first part, under the topic of society, deals with the issue of the relationship between society and tradition.

B) Direct: The article "Divine Tradition in Social Changes from the Point of View of Shi'a Commentators" was written by Sayed Reza Muʿaddab, who discusses the factors of social changes in three branches: cognitive, psychological, and behavioral. A research article by Heydar Kosha (2009) entitled "Research on the pattern of studying social traditions in the Qur'an" has focused mainly on the role of God and man in the formation of social traditions. However, in none of the mentioned works, the social traditions in the Holy Qur'an have not been examined as an example.

2.3. Divine social traditions

Sunnah in the word means the way of life (Jawharī, 1997: 2139/5) and method (Rāghib Isfihānī, 1995:2/265). Whenever "Allah" is added to it, "Sunnah of Allah" means His decrees, commands, and prohibitions (Ibn Sīdah, 1421: 8/417). Almighty God plans and manages the affairs of the world and man based on them (See. Mesbah Yazdi, 2000: 425). The sum of the verses of the Qur'an states that in such cases, the meaning of the Sunnah is the fixed and fundamental laws of God that are never changed (Makarem Shirazi, 1992: 17/435).

There are different types of divine traditions, some are related to individual affairs, and some are related to social affairs. The traditions we are discussing are the same social traditions. Social traditions mean laws that govern all societies and will prevail in any society with the conditions for its realization. Divine traditions have six essential characteristics based on the verses of the Qur'an:

First, to be general: "The Sunnah of God was for those that have passed away. And the command of Allah is a decree determined." (Aḥzāb: 38). This divine tradition was also valid for those who were alive before this; and God's command is based on a precise plan!

Second, these traditions are divine. The Qur'an also interprets them as the Sunnah of Allah.

Third, the role of human will and discretion is in them (see: Traditions of history in the Qur'an, pp. 139-147).

Fourth, compatibility with the principle of causality: whenever an effect occurs outside, it will need a cause. The Holy Qur'an says: "And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction." (Kahf: 59)

Fifth, non-conversion and non-transformation: that is, if the divine tradition is established in a context, it is inevitable and unchangeable; "There is no change in the Sunnah of God, and there is no alteration in the Sunnah of God." (Fāṭir: 43).

Sixth is the certainty of God's Sunnah; if all the conditions are fulfilled, and the obstacles are removed, this axis will be fulfilled. "And for every nation, there is a doom, so when their doom comes they shall not remain behind the least while, nor shall they go before." (A'rāf: 34).

2.4. The tradition of the rise and fall of nations and civilizations

One of the divine traditions based on the verses of the Holy Qur'an is the tradition of "The rise and fall of nations." According to Ibn Khaldūn's theory, history has a movement based on rules and laws, and eternal, inviolable, and comprehensive rules and traditions govern societies. This rule of history and the system that

governs the course of societies is included in the Qur'an with memorable sentences and expressions, and it indicates the vital truth that the progress and evolution, or the decline and fall of nations, has a reason and human history is not coincidental and by chance. Interestingly, Ibn Khaldūn used Qur'anic teachings to explain his theory about social changes and the evolution of governments and based his theory on them. Because the evolution and transformation of governments and civilizations have been taken into consideration in several verses of the Qur'an, and this topic has been used in various issues such as resurrection, justice, prophecy, and even in the explanation of human moral qualities" (see: Habibi and Taherkhani, 2016: 362-372). The fall of governments is due to neglecting the dangers that the Qur'an has constantly warned about. The Qur'an mentions the destruction of some ethnic groups as a lesson for other ethnic groups and explains the causes and factors of these changes in ethnic groups. The Qur'an mentions various moral and political factors for the collapse of a political system, including oppression, the prevalence of prostitution, worldliness, and debauchery among the people and the rulers of the society. (see. Ibid. 362-372).

From the point of view of the Holy Qur'an, God Almighty has determined a period for each nation, which will disappear when this period has been finished. Therefore, according to divine traditions, nations come into existence and spend a period in various states of monotheism, polytheism, disbelief, and the like. And they undergo transformations and disappear: "And for every nation there is a doom, so when their doom comes they shall not remain behind the least while, nor shall they go before" (Al-A'rāf: 34)

This verse states that nations and human societies are like individuals with a definite and finite life span (Tabataba'i, 1995, no: 8/106) "The law of life and death is not specific to human individuals, but also to nations, communities and societies. With the difference that the death of nations is often due to deviating from the path of truth and justice and turning to cruelty and oppression and drowning in the sea of lusts and drowning in the waves of luxury and laziness. When the nations of the world take deviant paths and deviate from the certain laws of creation, they will lose their capitals one after another and finally fall. Examining the annihilation of civilizations such as the civilization of Babylon, the pharaohs of Egypt, the people of Sheba, the Chaldeans, the Assyrians, the Andalusian Muslims, and the like, shows the fact that at the moment of the arrival of the decree of destruction, which is due to the rise of corruption, they could not hold the shaky foundations of their governments even for an hour." (Makarem Shirazi, 1992: 6/157-158)

According to the verses of the Qur'an, the reason for the destruction of nations is the existence of corruption; in this regard, God also says in Surah Al-Isrāʿ:

"And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance" (Al-Isrāʿ: 58)

Allameh Tabataba'i considers this verse to be related to the verse before it, which is verse 16 of surah Isrāʿ:

"And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction"

He refers to the general purpose of Surah Isrāʿ and states: "The general purpose of this Surah is to express the tradition that God Almighty had in peoples and nations that he first called them to the truth, then a group of people who accepted His invitation and obeyed Him are blessed, and He punished others who rebelled. As a result, the holy verse means that the mentioned villages will soon be destroyed one after the other because of the corruption of its people and The debauchery of its transgressors" (Tabataba'i, 1995: 182/13).

The tradition of the victory of truth over falsehood
One of the divine traditions is the tradition of the victory of truth over falsehood. God's mercy

includes all human beings; but some people willingly deviate from the truth and turn to falsehood, and so they bring about their own destruction; because God's will and providence has always been about the victory of truth over falsehood. Verse 18 of Surah Anbīyāʾ says about the victory of truth over falsehood:

"Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe."

In His Word, God Almighty has given many examples of truth and falsehood. Beliefs according to reality are true, and what is not according to reality is false, the life of the hereafter is true, and the life of this world is false, the world with its entire splendor, which people claims as their own property and they seek for it that, is nothing except wealth or power or the like. And they consider their supreme nature to be the right and other means that humans are deceived by as false." (Tabataba'i, 1995: 368/14)

Verse 49 of Surah Saba' refers to the point that every path except the path of truth is falsehood and misguidance: "Say: The truth has come, and the falsehood shall vanish and shall not come back" is an allusion to the fact that truth has overthrown the falsehood in such a way that it has completely lost its effect from the beginning. (Tabataba'i, 1995: 587/16) In this way, falsehood will have no role against truth, neither a new and initiatory role nor a repeated role because its plans are based on water and for this very reason it cannot cover the light of truth and remove its effect from memories (Makarem Shirazi, 1992: 147/18).

The tradition of human authority and responsibility

Free will is one of the inherent values of human beings that do not exist in other creatures. That is, all the creatures of the world do not have any authority in their path, but they follow their path naturally and according to instinct; but man is the only creature who worships his God and chooses his own way. (Maleki, 2015: 107)

In this regard, God Almighty says in the 19th verse of Surah "Isrāʿ":

"And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted."

Sayed Qutb believes in the interpretation of verse 46 of Surah Fuṣṣilat:

"This mission is for the development of mankind and it is not mandatory for lazy people; rather, He gave authority and declared that people have the authority to do or not" (Sayed Qutb, 2016: 5/3128).

In another verse, the fate of humans and its change is put on their own responsibility:

"Surely Allah does not change the condition of a people until they change their own condition!" (Al-Ra'd/11)

Based on this holy verse, any kind of change that people bring in their individual life will create happiness or misery, blessing or punishment, salvation and so on. The destruction of the people of different societies is caused by those people themselves.

"God has decreed such a rule and made His ruling certain that the blessings and gifts that He gives to man are related to the emotional states of man himself, so that if those states agree with his nature, those blessings and gifts will also flow. For example, if people believe in God and do righteous deeds due to the perseverance of their nature, then the blessings of this world and the hereafter will flow to them, just as He said: "And if the people of the villages believed and feared, we would have blessed them with blessings from the heavens and the earth." And as long as that state continues in their hearts, this state will also continue from God's side, and whenever they change their state, God will also change the state of their behavior and turn blessing into punishment. (Tabataba'i, 1995: 11/423)

In another verse, the creation of corruption in the earth by the actions of man himself is stated:

"Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of

that which they have done, so that they may return." (Al-Rūm/41)

The phrase "By the hands of people" in the verse states that this apparent corruption in the earth is the result of people's actions, that is, it is because of the sins they commit. (Tabataba'i, 1995, no: 16/293) And the destruction and transformation of land and sea is due to the sins committed by people (Ṭabrasī, 1993: 139/19).

The tradition of sending messengers
One of the divine traditions is that God Almighty raises a prophet among every nation to guide them to the right path and the true religion and to save them from error and deviation. It does not belong to a certain society. The implementation of this tradition is to complete the proof of God on His servants.
In nations and societies, there are always groups and people who do not follow the true religion and engage in rebellion and killing. This phenomenon shows the existence of a kind of human free will and freedom in his actions and it clarifies the fact that God has not deprived His servants of their free will. In addition, this matter somehow leads to God's special care and favor towards His servants. In fact, God's infinite mercy has set the condition of sending messengers and completing the proof before the punishment and destruction of the oppressive nations: "And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly" (Yūnus/47).

"This holy verse informs about a divine predestination that is divided into two predestinations: one is that every nation has a messenger, who carries the message and messages of God Almighty to them, and is responsible for those messages. And the second one is that when the prophet of each nation came to that nation and conveyed the divine message to them, he made a dispute, one group confirmed it and the other group denied it, at that time God Almighty judges between them with truth and justice, without oppressing them. This is the meaning that is used in the holy verse

with the help of the context and speech" (Tabataba'i, 1995: 102/10)

God will destroy every person and people who go astray when He has warned them in advance, otherwise the punishment without warning is injustice and injustice is not in the dignity of God: "And We did not destroy any town but it had (its) warners." (Al-Shu'arā/208) The Qur'an has expressed this fact in other verses as well. (Naḥl/118; Ghāfir/31; ʿAnkabūt/30; Nisāʿ/39, 30 and 123; Maryam/60) (Marāghī, 108/19)

These verses remind us that we first sent the prophets to them with miracles. When they knowingly and understandably did not accept the advice of the apostles due to their stubbornness and arbitrariness and allowed all kinds of oppression and torture towards those messengers, then they deserved punishment. (Zuḥaylī, Al-Tafsīr al-Munīr, 227/19).

Tradition of Imhāl
The article "Mahl" means the opening and development in the course of an action until its end; so that the action extends to a certain time. (Rāghib Isfihānī, 1412: 780) Imhāl is giving an opportunity to achieve peace and not rushing to punish the opponents, and giving the opportunity to establish the right and finish the argument, in the hope of being warned, reformed and repented. (Mustafawi, 1402 AH: 92)

One of the potential or binding traditions (traditions whose realization depends on the will of man and his actions, thoughts and motives, which can be changed and transformed and depends on the preparations that are provided by the hands of man) which is stated in the verses of the Qur'an and is related to the disbelievers include the tradition of ultimatum (Nisāʿ/165), excessive misguidance (Ṣaff/5), the tradition of Imlāʾ and Istidrāj (Aʿrāf/182 and 183), and the tradition of Imhāl (Fāṭir/45), and the tradition of Istīṣāl means uprooting and overthrowing (Al Imrān/137; Anʿām/11; Aʿrāf/84 and 103; Yūnus/39 and 73; Yūsuf/109).

Almighty God says in the forty-fifth verse of Surah "Fāṭir" in relation to "Sunnah Imhāl":

"And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants." (Fāṭir: 45)

Some commentators say about this divine tradition that God opens the doors of blessings to disbelievers, enemies, sinners, and rebels, and gives them respite and delays their punishment, saying: "This is because they step more and more in the path of luxury and rebellion, and this is not out of two situations; either the continuation of blessings causes them to be punished and awakened, in which case, the plan and tradition of guidance has been implemented for them; or it adds to their pride and ignorance. In this case, their punishment becomes more severe and God takes all His blessings from them at once and twists the scroll of their lives. This kind of punishment is more painful than ordinary revenge and punishment. (Makarem Shirazi, 1992: 7/33) The only place where this tradition does not apply to infidels is where their corruption spreads to believers; like a rotten part in the body that is contagious and they cut it off. (Ṭayyib, 1999: 6/42)

It is noteworthy that the Imhāl tradition includes those who have not accepted the truth knowingly and out of stubbornness, disbelieved in the divine revelations, distanced themselves from reality, drowned in their carnal desires, and reached the peak of rebellion and there is no hope of return and repentance for them. Therefore, God keeps them in the same neglect and gradually causes them to suffer and perish.

The tradition of Istidrāj
In addition to the stages of general guidance and testing of man, Istidrāj is one of the all-encompassing traditions of God and especially for misguided and rebellious people, in which man gradually and indirectly approaches punishment and destruction due to insisting on sin and disobedience (Culture Center and Qur'anic Education, 2007: 15). The important point in this tradition is that "human's natural

movement towards losses takes place in a very hidden and unpredictable process. (ibid: 37-38)

Imam Ṣādiq (AS) said: "If God likes a servant, when that servant commits a sin and slips, God will afflict him with a calamity so that he will be punished immediately and repent from that sin and seek forgiveness. But if He does not like a servant, when he commits a sin, He should grant him a blessing after that sin, so that he is drowned in his blessings and does not remember to repent and seek forgiveness. (Boroujerdi, 1987: 2/492)

The tradition of testing itself is the foundation of the tradition of deception and Istidrāj; that is, after testing people and nations to follow His religion and messengers, God Almighty seals the hearts of those who have followed the path of disobedience and come out of the door of enmity with God, in such a way that the back way is difficult for them. It will be here where the Istidrāj tradition takes place; that is, God will provide more grounds for their rebellion and disobedience so that they will suffer more punishment. In Surah "A'rāf" He refers to this fact as follows:

"And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves. Then We gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive. And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned. What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep? What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play? What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish. Is it not clear to those who inherit the earth after its (former) residents that if We please, We would afflict them on account of

their faults and set a seal on their hearts so they would not hear. These towns-- We relate to you some of their stories, and certainly their messengers came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah set a seal over the hearts of the unbelievers." (A'rāf: 94-101)

The mentioned verses are intended to explain the history of the previous nations and the denial of the prophets, the miracles of God and the punishment that came upon them, and it is trying to explain the causes and process of their extinction. Abstaining from faith, disregarding the visions and miracles of the prophets, denying them and finally impiety, rebellion, and departure from the service of God are considered the most important factors of their extinction, and this caused the divine tradition of deceit and Istidrāj, one after another, are realized about them and they will be destroyed. Allameh Tabataba'i says here:

Yes, when God Almighty sent a prophet to a nation from among those nations, then he would test that nation by suffering misfortunes and hardships, so that they would come to Him and supplicate to Him, and when it became clear that these people are not warned through this means which is one of the traditions mentioned above, He spread another tradition in place of that tradition called the "Tradition of Trick" and that was to destroy their hearts through cruelty and signs of the truth and becoming interested in material lusts and worldly beauties.

After the implementation of this tradition, he continued his third tradition, that is, "Istidrāj", and that was to remove all kinds of troubles and discomforts, make their lives prosperous in every way, and by this means, day by day and hour by hour He brought them closer to their torment, until He sent them all to the land of nothingness suddenly and without any chance, while they rested in a safe and healthy cradle and became proud of the knowledge they had and the defense equipment they had. They were oblivious to the fact that their work would lead to destruction and decline. (Tabataba'i, 1995: 8/195)

Allameh Tabataba'i has separated the two

traditions of trick and Istidrāj in the above statements, but from some verses it can be sensed that these two traditions are actually one thing, but they are mentioned in the Qur'an with different titles. Look at the following verse: "And those who deny Our revelations - step by step We lead them on from whence they know not. I give them rein (for) lo! My scheme is strong." (A'rāf: 182-183)

From the appearance of the above two verses, it can be seen that Istidrāj, Imlā, and Trick are three concepts that have the same example, and that is the secret capture of a person who denies God's signs.

The tradition of suffering and testing
In the Qur'anic term, testing is the transformation of the servants' conditions by the will of God Almighty and the intended result is to discover the talent of servitude and strengthen the servant's advancement in the path of servitude. It is in this process that the hidden essence of good people is revealed and the filthiness of evil ones is revealed (Motahari, 1994: 86).

Examining or purifying the individual and society is one of the most important goals of suffering and testing. In some verses of the Qur'an, the tools of the Sunnah and then its purpose are mentioned. For example, in Surah Al-Imrān, the tradition of exchanging power between the people of truth and the people of falsehood in the world is introduced as an example of a test, and its purpose is to reveal the faces of the believers and to choose martyrs.

"If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers. And that Allah may prove those who believe, and may blight the disbelievers." (Al Imrān: 140-141)

"Tamḥīṣ" is the infinitive of the verb "Maḥṣ" and means to purify something from defects and impurities and to cleanse from sins.

(Farāhīdī, 1410 AH: 3/127; Ibn-Manẓūr, 1414 AH: 7/90) and "Maḥq" also means to reduce something and destroy the blessing from it. (Farāhīdī, 1410 AH: 56/3; Ibn Manẓūr, 1414: 338/10)

In the interpretations, the above meaning is accepted for the verse and they take "Tamḥīṣ" to mean to purify and "Maḥq" to mean to destroy. (Ṭabrasī, 1993: 2/845; Tabataba'i, 1417: 4/28)

Because when believers are defeated by unbelievers, they are destroyed. (Zamakhsharī, 1407: 1/420) Of course, deterioration is of two types: repulsive and gradual. Some commentators believe that Maḥq means a gradual and step-by-step decline, not a sudden decline (Āmulī, 1413 AH: 1/269).

These verses show that Almighty God always creates conflict between the people of truth and the people of falsehood so that the believers reach high levels of closeness as a result of jihad in His way and the unbelievers are also destroyed by them. For a while, He puts power in the hands of the people of truth, and the people of falsehood fight with them to seize power, and for a while, He puts wisdom in the hands of the people of falsehood, and the people of truth strive to escape from their yoke. As a result, there is a continuous conflict in history between the people of truth and the people of falsehood, which provides the ground for testing the people of truth. In the field of Jihad with falsehood, it becomes clear who have strong and pure faith and who are steadfast in the path of truth and who are weak in faith, and when standing in the path of truth ends to losing their property and wealth, they run away from the field. (Soleimani, 2012: 81)

Another purpose of trials and tribulations in the divine tradition is to reveal the face of believers. In the third verse of Surah ʿAnkabūt, He says:

"Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign. "

According to this verse, one of the purposes of the tradition of testing is to reveal the face of true believers from non-believers; because nothing is hidden from God's innate knowledge so that He can find knowledge by testing humans. Therefore, the meaning of the knowledge of God is the current knowledge of God, which is realized by His actions, and the inner truth of human beings is manifested through it, and thus their true face is revealed.

Tradition of learning a lesson
One of the topics that the Holy Qur'an has addressed is the issue of learning lessons. The Holy Qur'an is in fact a book of lessons and it presents great lessons in the form of stories or otherwise. (Yūsuf/111) This is one of the educational methods of the Holy Qur'an (Delshad Tehrani, 2001: 276) to guide him from bad to good and from darkness to light. (Ibid, 1997: 471) The Holy Qur'an deals with the issue of teaching a lesson in seven cases. Each case has a position and a subject. The position of the lesson is the situation and phenomenon in which the lesson is hidden, and the subject of the lesson is the lesson that should be learned from that phenomenon. (Pasandideh, 2019: 36). Lessons have been emphasized with different themes in different verses of the Holy Qur'an. Among the examples of those who learn lessons in the Holy Qur'an are those who have wisdom:

"In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and guidance and a mercy for folk who believe!"

In this verse, He refers to learning a lesson from stories. Since in the stories, there is an indication of the knowledge of divine wisdom and power, as well as the understanding of truth and the distinction between it and falsehood, which is only possible for those who have reason. Therefore, learning lessons from stories is exclusive to the men of understanding (Ṭūsī, 1409: 3/174; Rāzī, 1420: 18/522).

In some verses of the Qur'an, there is a lesson for someone who is afraid, and this fear is a lesson for him: "Lo! herein is indeed a lesson for him who feareth." (Nāziʿāt: 26)

"Knowledge is the cause of God's fear and God's fear is the reason for accepting advice

from the prophets (PBUH). So we conclude that science should be a cause to accept warning. Of course, the science mentioned in the Qur'an is different from the term of the day; rather, what is meant by science is receiving the truth and having enlightenment, insight and wisdom. (Jamshidian and Al-Rasoul, 2010: 109)

So when he sees its greatness and severity, he learns a lesson from the existing torment. In the phenomenon of learning a lesson, a person thinks about the good or bad thing and its consequences and what follows it, and refrains from doing ugly things and finds desire to do good things. And this is a reason to argue that God is the creator of creation and is kind and merciful to them (Ṭabrasī, 1998: 251/3; Rāzī, 1420: 18/463 and 522) Commentators consider the lesson in the reality of things of the world that by looking at them, they know them and find something else of its kind in it. (Zamakhsharī, 1407: 65/2).

Conclusion
The divine traditions have six basic characteristics based on the verses of the Qur'an: the generality of being divine; the role of human will and authority in them; compatibility with the principle of causality; non-conversion and non-delivery; certainty.
- Social traditions are those divine laws that govern all societies and have a social aspect, traditions such as the tradition of the rise and fall of nations and civilizations; the tradition of the victory of right over wrong; tradition of human authority and responsibility; tradition of sending messengers; tradition of Imhāl; tradition of Istidrāj; tradition of suffering and test; tradition of learning a

lesson. The Holy Qur'an has paid great attention to the rise and fall of nations as one of the important social traditions. From the point of view of the Holy Qur'an, the destruction of nations is due to the sins they commit, and if the basis of nations is guidance, God's blessings will also descend on them.
- One of the divine traditions is the tradition of the victory of truth over falsehood. According to the verses of the Qur'an, God's will has always been about the ultimate victory of truth over falsehood
- From the point of view of the Holy Qur'an, man is a free-willed being and the fate of any society can be changed only by them. The progress of a society is due to the actions they do and the destruction of a society is due to their disbelief and deviation.
- In order to complete the proof for the human beings, God has sent prophets to guide mankind to command faith and justice.
- Some divine verses indicate the social tradition of Imhāl; in the sense that God gives some people a certain period of time to strive for their salvation or add to their sins.
- In order to purify some servants and measure their sincerity, God Almighty tests His servants, and this is one of the important traditions of the Qur'an.
- One of God's social traditions is the tradition of testing believers, so that the true face of believers is revealed.
- Learning a lesson is one of the important divine traditions that God Almighty has specified for mankind through His verses, the most important example of which is the expression of the fate of the previous nations.

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Original Research

The Mechanism of Ta'wīl and its Accuracy Criteria from Mullā Ṣadrā's Point of View, with an Emphasis on Mutashābih Verses of the Qur'an

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سازکار تأویل تراز و معیارهای صحت آن از دید ملاصدرا با تأکید بر آیات متشابه قرآن

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Abstract

Some of the very important topics in the field of Qur'anic sciences are Muḥkam and Mutashābih verses, how to understand and interpret them, who has the knowledge of Ta'wīl and what are the criteria for its Ta'wīl. Regarding why there are such verses in the Qur'an, different reasons and also different methods have been presented by the commentators of the Qur'an to understand such verses. This research, with the method of library search, along with the concept of Ta'wīl and related words, has counted Mullā Ṣadrā's criticisms on the inappropriate Ta'wīl of some commentators and mentioned the criteria he enumerated for the correct Ta'wīl. Therefore, as a high-ranking commentator who considers the Qur'an as the foundation of his philosophy, in addition to categorizing and criticizing the approach of the Qur'anic scholars in this regard, Mullā Ṣadrā presents a special method in dealing with these verses, which is not dissimilar to the method of the mystics. He believes that God has not created anything in the world of matter unless He has created an equivalent of it in the world of meaning, and nothing has been created in the world of meaning unless it has an equivalent in the higher world. The Mutashābih verses of the Qur'an are related to things that are rooted in the world of meaning, and its interpretation will be formed by creating a connection between the words of the verse and the examples of the world of meaning. Mullā Ṣadrā believes that penetration into the inner meanings and Ta'wīl of the verses requires special scientific and spiritual preparations, which can be achieved in the shadow of scientific conduct and inner purification.

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

چکیده

از جمله مباحث بسیار مهم در حوزه علوم قرآنی آیات محکم و متشابه، چگونگی فهم و تأویل آنها و اینکه علم تأویل در اختیار چه کسی است و ضوابط تاویل آن چگونه است. در مورد این که اصولاً چرا در قرآن این گونه آیات وجود دارد دلایل متفاوتی ارائه شده است همچنین روش‌های متفاوتی از سوی مفسران قرآن برای فهم این گونه آیات ارائه شده است. این تحقیق با روش جستار کتابخانه‌ای ضمن مفهوم‌شناسی تأویل و واژه‌های مرتبط، نقدهای ملاصدرا بر تأویلات ناروای برخی مفسران و ضوابطی که وی برای تأویل صحیح برشمرده است را احصا نموده است. براین اساس، ملاصدرا به عنوان یک حکیم و مفسر عالی مقام که زیر بنای رفیع فلسفه خود را قرآن می‌داند علاوه بر دسته‌بندی ونقد رویکرد قرآن‌پژوهان در این خصوص، روشی ویژه در برخورد با این آیات ارائه می‌کندکه بی‌شباهت به راه روش عرفا نیست. وی معتقد است خداوند هیچ شیء در عالم ماده خلق نکرده است مگر آنکه قبل از آن در عالم معنی نظیری از آن را آفریده است و هیچ چیزی در عالم معنا آفریده نشده است مگر اینکه در عالم بالاتر نظیری دارد. آیات متشابه قرآن مربوط به اموری است که ریشه درعالم معنا دارد و تأویل آن با ایجاد ارتباط بین الفاظ آیه و مثال‌های عالم معنا شکل خواهد یافت. ملاصدرا رسوخ به معانی باطنی و تأویل آیات را محتاج مقدمات علمی و روحی خاصی می‌داند که در سایه سلوک علمی و تزکیه باطن حاصل می‌گردد.

کلیدواژه‌ها: ملاصدرا، تأویل، آیات متشابه، تفسیر قرآن، قرآن.

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Introduction

One of the most important topics in the field of Qur'anic knowledge is the issue of Mutashābih verses and how to understand them. And the idioms of Muḥkam and Mutashābih have been taken from the verse 7 of Surah Al-Imrān: "He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding." (Al-Imrān, 7)

The discussion about the meaning of this verse, Muḥkam and Mutashābih concept, the examples of Mutashābih verses in the Qur'an and how to interpret them has been among the wide-ranging discussions throughout the history of Islam. The research about the meaning of these two words and the meaning of the Qur'an by contrasting them has been the topic of discussion of the Qur'an among Muslim thinkers for a long time. The first independent work in this field is the book "Mutashābih al-Qur'an" authored by Muqātil ibn Sulaymān (died in 150 AH) and another book with the same name authored by Ḥamza bin Ziyāt (died in 158 AH), until now more than fifty works have been written by scholars of the Qur'an. (Faker Meibudi, 2013: 12)

In this article, while providing a brief explanation about the words: "Muḥkam", "Mutashābih" and "Ta'wīl", the way that Mullā Ṣadrā chose to understand the meaning of the Mutashābih verses is examined and we will identify his criteria and standards to pass this way.

Lexicology

The word "Muḥkamāt" is the plural of "Muḥkam" from the root "ḤKM". Ibn Manẓūr has interpreted it to mean something in which there is no conflict or anxiety. (Ibn Manẓūr, 1414: 141/12) The author of Majma' al-Baḥrayn also understood the meaning of that which is clear and obvious to anyone familiar with the language. He also defined the term "Muḥkamāt" as meaning things that are safe from abrogation or appropriation, or things whose order is unbreakable and stable, or things that cannot be interpreted except for one meaning. (Ṭurayḥī, 1996: 43/6) Persian scholars have also considered this word as: firm; Hard (ʿAmīd, 2010: 922) stable (Moein, 2002: 1653/2). The word Mutashābihāt is rooted from "SH B H". Khalīl ibn Aḥmad, the great Arabic lexicographer, considers Mutashābihāt to be things in which some people are similar to others (Farāhīdī, 1982, 3/404), the author of Lisān al-Arab and the author of Majma' al-Baḥrayn also confirmed the same meaning (Ibn Manẓūr, 1414: 13/503; Ṭurayḥī, 1996: 349/6) Persian dictionaries also have equivalents such as: similar to something, similar, a word whose meaning is not clear (Moein, 2002: 1612/2) like each other, similar (ʿAmīd, 2010: 910) and also means verses from the Qur'an which its meaning is not obvious to the people (Mo'in, 2002: 1612/2). In most dictionaries, including Persian and Arabic, the word "Mutashābih" has been considered as the opposite of the word "Muḥkam". Due to the fact that "Mutashābihāt" is the plural of "Mutashābih" and both words are used in the Qur'an in similar meanings, this issue has made it more difficult to distinguish the idiomatic meaning of Mutashābihāt. To the extent that Ṭabarī quoted more than ten opinions in his commentary on the definition of these two words (Ṭabarī, 1412: 113-120/3).

According to this verse (Al-Imrān, 7), the divine verses of the Qur'an are divided into two parts in a general division:

1- Muḥkam verses; and those are the verses in which there are enough proofs in the word to understand them, and its meaning is so clear that there is no room for discussion and debate in it (Makarem Shirazi, 2:433) and the meaning of the verse is understood from the appearance of the word without needing any proof, like the verse: "Verily Allah will

not deal unjustly with man in aught: It is man that wrongs his own soul." (Yūnus/44) And like "Allah is never unjust in the least degree." (Nisāʿ-40) These verses, which are referred to as "Umm al-Kitāb", are the basis of the understanding of the second category.

2- Mutashābih verses: In short, the Mutashābihāt are verses whose appearance does not clearly and unambiguously convey a single meaning to the reader's mind and makes him suspect the matter among different meanings (some of which may be false meanings) and the meaning cannot be understood without analogy. (Ṭabrisī, 3: 23) Like the verse: "The Hand of Allah is over their hands" (Fatḥ/10) or "(Allah) Most Gracious is firmly established on the throne (of authority)." (Ṭā Hā/5) And the like in them about divine attributes and actions, such as wrath, face, coming of God, His speech and etc. have been mentioned. There is no uniform definition of this word in the works of commentators. However, Mullā Ṣadrā does not provide a specific and independent definition of Mutashābihāt in his interpretive works, and apparently considers the common understanding of the audience to be sufficient. (Falahpour, 76)

However, this point is evident from the appearance of verse 7 of Al-Imrān, that the lack of accurate understanding of the meaning of the verse is one of the main characteristics of these verses. So that Rāghib Isfihānī also says: "Muḥkam has no doubt in its wording and meaning, and Mutashābih does not convey the intended meaning based on its appearance." (Rāghib Isfihānī, 1412: 1/443)

There are more than ten opinions about the meaning of this word in the Qur'an (Ṭabarī, 1412: 3/20-213), which, as a result, makes it possible to recognize examples of Mutashābih and also, a difference in the meaning of them as a proof of this perception. However, a group of commentators such as Allameh Tabataba'i have considered the similarities of the verses not in terms of the apparent meaning but in terms of the ambiguity of the meaning of the verse. According to Allameh, we do not have any

conceptual limitations and closures in the Qur'an (Tabataba'i, 1995: 1/13). Some have considered the reason for this to be the implementation of thoughts and ideas and the creation of an intellectual movement in the people. (Makarem Shirazi, 437:2) Another group, according to the hadiths, has considered the purpose of such verses to clarify the people's dire need for divine leaders and the Prophet (PBUH) and his guardians, so that people go to them based on their scientific need and to practically recognize their leadership (Huwayzī ʿArūsī, 1:313). A group is also of the opinion that the verbal statements of the Qur'an are examples of the teachings of divine wisdom, which God Almighty has lowered to the level of the common people's thoughts in order to express those teachings. And since the common people do not understand anything but sensory matters, it is inevitable all the meanings should be given to them in the form of senses and physicality. And this is where the verses that have brought up intellectual matters, especially divine attributes and transcendental matters, using empirical and sensory terms, and that is why we witness the presence of Mutashābih verses. (Allameh Tabataba'i, 1995: 3/95)

Another important debate that has been discussed in this field since ancient times is that in what way should the exact meaning of Mutashābih verses be discovered? Mullā Ṣadrā, as a scholar of the Qur'an, who considers the lofty foundation of his philosophy - transcendental wisdom - to be based on it, while quoting and criticizing the approach of Qur'an scholars, including commentators, theologians and philosophers, presents a special method for understanding these verses. In this article, an attempt will be made to analyze and explain his analysis compared to other methods, as well as the characteristics of his proposed method for understanding Mutashābih verses. Mullā Ṣadrā has presented almost the same explanations about Muḥkam and Mutashābih topic and the analysis of commentators' guilds and their methods in understanding these verses, in the book Tafsir al-Qur'an (see: Mullā Ṣadrā, 1987: 150-175/4), Mafātīh al-Ghayb (see: Mullā Ṣadrā

, 1984: 73-98) and the explanation of Uṣūl-e-Kāfī (see: Kulaynī, 3:341-352) and a few in Asfār. (See: Mullā Ṣadrā, 1981: 2:343-344)

The methods of the commentators in understanding Mutashābih verses

Mullā Ṣadrā divides different approaches to Mutashābih verses into four types:

1- The opinion of people of appearance, jurists, Companions of Hadith, and Ḥanābilah, who tried to translate the verse with the same apparent meaning as its literal meaning, even though it is not compatible with intellectual rules. According to Mullā Ṣadrā, his belief that existence is confined to the senses was one of the reasons for the tendency to this type of interpretation of the verses. According to Mullā Ṣadrā, this group considers attributes such as being non-tangible and invisible, out of place, and the like to be attributes of non-existence, and believing in them leads to denying God (Mullā Ṣadrā, 1984: 74-76). The Qur'anic understanding of these commentators is reminiscent of the opinions of Mujassamah or Mushabbahah. They were a group that considered God to be a real body, so much so that they attributed to Him blood and flesh, height, hair, and other physical characteristics (Tahanawī, 1473: 2).

2- The method of some philosophers and people of thought and opinion went to extremes in the interpretation of texts. They carry every meaning contrary to the appearance and provide inner justifications for it, and due to adherence to their intellectual principles, they try to interpret the verses that are like this and translate them in a way that is in harmony with their intellectual and philosophical principles even if it is against the appearance of the verse. According to them, they were paving the way for the modification of the nature of the creatures. Some of the people of this group fueled esotericism to such an extent that they denied resurrection, physical ascension and some other Qur'anic truths (Mullā Ṣadrā, ibid, 86).

There was a third group that tried to solve this problem by combining the two former methods. In the verses related to divine attributes, they used the method of Ta'wīl, but in the verses related to resurrection, they remained loyal to the same appearance of the words, and like the first group, they were satisfied with the apparent meaning of the words of the verses. Mullā Ṣadrā documents this method - which is used unevenly by different groups of Qur'an scholars - to Asha'irah and some Mu'tazilite elders such as "Zamakhsharī", "Bayḍāwī", "Nayshaburi" and "Qafāl" and as an example he mentions Qafāl's statements under the honorable verse "(Allah) Most Gracious is firmly established on the throne (of authority).". The result of Qafāl's statements is that God, in order to make His attributes known to His servants, compares His attributes to the states of great men and kings, such as having a court, sitting on a throne, the presence of ministers and soldiers around kings, and similar things. In his opinion, whenever there is talk about the throne and the like, it should be known that such things are only for the understanding of the servants; otherwise, the nature of the Almighty is pure from having a place to sit, a house to live in, or a hand to kiss and pledge allegiance to. (Mullā Ṣadrā, 2008: 264) According to Mullā Ṣadrā, defining the verses of the Qur'an based on imagination and not attaching any external truth to them is not the will of God and His Prophet, and it will lead to the opening of the door of sophistry and disobedience regarding divine attributes and Qur'anic verses. And it will ultimately make the researcher doubt in accepting matters such as physical resurrection and the state of the grave, the path, the level, heaven, hell, and such issues. (Mullā Ṣadrā, 2008: 265)

3- Mullā Ṣadrā also mentions another group that refused to speak in such matters and expressed their inability to understand it. One of the prominent figures of this group is Fakhr Razi, who writes in his book "Categories of pleasures": After examining the works of theologians and philosophers, I concluded that these methods do not solve

any problems and the best way to reach the Qur'an is that to read proof verses such as "(Allah) Most Gracious is firmly established on the throne (of authority)" in the position of proving divine attributes. And in the position of negation of defects, we should read only negative verses such as "There is nothing whatever like unto Him" (Ayman Shahadeh, 263) or Jalaluddin Khunji, who writes in "Kashf al-Asrār": "My life has ended, but I have not learned anything except that existence needs a preference to exist" and further adds: "Being in need is also a negative thing, so I have to say that my life has ended and I have not understood anything" (Mullā Ṣadrā, 2008: 263). Mullā Ṣadrā believes that the reason behind the perplexity of the fourth category of thinkers and their inability to penetrate the inner meanings of the verses is the excessive reliance of these people on the argumentative method and the contamination of their hearts with the love of the world, the desire for status and position, their efforts to be close to the kings, and other physical defects. (Mullā Ṣadrā, 2008: 264) Now that the word "Ta'wīl" has been mentioned, it is appropriate to give more explanation to our dear readers in order to get a clearer picture of Mullā Ṣadrā's method in this regard.

Ta'wīl
The word "Ta'wīl" is used in different meanings. The first meaning is to return the word to a reference. (Farāhīdī, 1982: 358-9:8) Ibn Fāris in his "Encyclopedia of Maqāyis al-Lughah" considers the article "Awl" to have two principles: the beginning of the matter, and the end of the matter. He considered the "Ta'wīl of the word" to mean the end of the word. (Ibn Fāris, 1979: 1:162) Jawharī believes that Ta'wīl is the interpretation of the end and of things (Jawharī, 1990: 1/1627). Some linguists such as Ibn Manẓūr, Zubaydī and Ṭabarī have considered the words Ta'wīl and Tafsīr to mean the same thing. (Ibn Manẓūr, 1414: 13:34; Zubaydī, 1965: 28:32; Ṭabarī, 1420: 182:3) In

the works of the middle centuries of Islam, the term "Ahl Ta'wīl" refers to commentators and the word "Ta'wīl" was used to refer to books of interpretation. (Group of writers, No. 5732:14) The title of commentaries such as: Tafsir Khāzan (Bāb al-Ta'wīl fi Ma'ānī al-Tanzīl), Zamakhsharī (Al-Kashshāf), Bayḍāwī (Al-Kashshāf) is a witness to this claim. It can be concluded that the main meaning in "Ta'wīl" is the reference, which three meanings can be taken from it depending on whether it is the beginning of the reference or the end of it, or in terms of its truth and concept of the author.

Ibn Athīr considered the meaning of Ta'wīl to change the appearance of the word from its original meaning to another meaning. A meaning that cannot be changed if there is no reason (Ibn Athīr ī, 1988: 1:80)

Theologians, mystics and fundamentalists are more concerned with this meaning. Allameh Tabataba'i considers this usage to be related to the period after the revelation of the Qur'an and believes that we do not have any evidence that the Holy Qur'an means "Ta'wīl" (Allameh Tabataba'i, 1995: 41/3). Another group believes that Ta'wīl is not related to the meanings of words, but it is an objective thing that the speaker's words rely on. Now, if the word is a compositional ruling, the Ta'wīl is the expediency that caused the creation of the ruling and its legislation, and if the word is news, the Ta'wīl is the event itself. The difference between the last type and the others is that no one knows the truth of their interpretation, except those who are firm in knowledge, who can become aware of it by God's permission and will. (Allameh Tabataba'i, 1995: 69: 3) Half of the 17 uses of the word Ta'wīl in the Qur'an are in Surah Yūsuf. In all the Ta'wīl used in this surah, the realization of a dream in the waking world is included. Therefore, it seems that what the dreamer sees in his dream is the ideal form of external events, and the relationship between those events and dreams is the same as the relationship between form and meaning (Mullā Ṣadrā, 1975: 470). In the same way, if someone understands the true inner meaning of the verse

from its appearance, it is said that he has achieved the Ta'wīl of the verse. In the story of Musa and Khiḍr (AS), Khiḍr (AS) realized other facts from the appearance of the events that were not obvious to Musa (AS) and others, and he mentions these facts as the Ta'wīl of the events: "Such is the interpretation of (those things) over which thou wast unable to hold patience." (Kahf/82)

This is the Ta'wīl of what you could not endure. This meaning of Ta'wīl is more important in mystical works. From the perspective of mystics, the world of existence is made up of levels and classes that are along each other. What we perceive with the five senses is its lowest order. The Qur'an also has two meanings, each of which is related to one of the levels of existence, and Ta'wīl means penetrating from the surface of the words of the Qur'an to its inner truths that correspond to the inner worlds. (Gonābadī, 1408: 13/1) "The words and letters of the Qur'an are on the book of existence" (Āmilī, 1/240, 1422)

Who has the knowledge of Ta'wīl?
The topic of Ta'wīl of the Qur'an is not necessarily limited to Mutashābih verses, but the discussion of Ta'wīl, its nature and conditions in Mullā Ṣadrā's works is the same as the discussion about the verse 7 of surah Al-Imrān or with an explicit reference to it. Also, the titles and expressions that he uses when dividing the commentators seem to show his focus on the Ta'wīl of Mutashābih verses of the Qur'an. (As an example, see: Mullā Ṣadrā, 1987: 150-172:4) but the accuracy in the examples that he gave to explain his method shows that his view considers Mutashābih verses. This point is not without influence from his point of view about the relationship between Qur'anic truths and the deep layers of existence. In any case, who has the knowledge of Ta'wīl like the previous cases is of great disagreement between commentators. A group of Qur'anic commentators, especially Shi'a commentators, citing this holy verse and referring to "al-Rāskihūn" as "Allah", believe that in addition to God, Rāskihūn also know the Ta'wīl of Mutashābihāt. The Imami

commentators, relying on the traditions quoted from the infallible imams, consider those scholars as examples of Rāskihūn in science. (Qami, 1404: 1/97, Furāt Kūfī, 1410: 629, Ayāshī, 2001: 1/163, Safi, 1415: 1/318) In one of these hadiths, Imam Ṣādiq (AS) said: "We are the Rāskihūn and we are those who know its Ta'wīl." (Kulaynī, 1986: 213/1) and in another narration under the same verse, it is said from Imam Bāqir (AS): "The Messenger of God is the best of Rāskihūn in knowledge, and God taught all knowledge of Tanzīl and Ta'wīl of the book to him and it is not possible for God to send something to him without informing him of its interpretation. After the Prophet, his guardians are knowledgeable about everything." (Safar Qomi, 1404: 204) Another theory is that only God knows the Ta'wīl of Mutashābihāt, and those who are firm in knowledge believe in all the Qur'an even though they do not know it. It is mostly mentioned in the works of Sunni commentators. When reciting the verse in question, this group considers the endowment necessary after the word "Allah". (Ibn Wahab, 2003: 1/64; Tustari, 1423: 1/46) The Ta'wīl of the Qur'anic Mutashābihāt is not exclusive to God, and the knowledge of Mutashābihāt is also possible for other than God, and they are the ones who are referred to in the language of the Qur'an as "Rāskihūn in knowledge".

Secondly; although in the first place, the imams are the examples of Rāskihūn in knowledge, but penetration into the inner meanings of the Qur'an is also possible for mystics and seekers who are the people of God and who have gone through the stages of conduct and spirituality. And as a result of austerities and spiritual retreats and appealing to the imams, they have reached the position of discovery and intuition. (Mullā Ṣadrā, 2008: 271) and for this reason, they can also be considered as Rāskihūn. (Mullā Ṣadrā, 1981: 374/6) These people can achieve a level of Ta'wīl of Qur'anic verses. (Mullā Ṣadrā, ibid, 2/344)

Mullā Ṣadrā's method in Ta'wīl
Mullā Ṣadrā explains his method of understanding such Mutashābih verses by

proposing cosmological issues and describing the nature of the classes of the world and the relationship between them and the quality of the relationship between objects and their causes of existence. (Mullā Ṣadrā, 1987: 4/150-172) He also uses this method in understanding the verses related to the Resurrection which are not mentioned as similar examples in most of the commentary works.

This work shows that in his opinion, the scope of Ta'wīl is not limited to similar verses and this method can be used in the meaning of other verses as well. His complaint about the inattention of some commentators to the use of Ta'wīl in the verses related to resurrection and also his use of this method in understanding non-Qur'anic texts (hadiths of innocent Imams) and taking examples from them (Mullā Ṣadrā, 2008: 265) confirm this view.

According to Mullā Ṣadrā's cosmology, the world of existence has a kind of longitudinal and lateral multiplicity at the same time as its inner unity. Lateral multiplicity is the multiplicity of essences in the world of existence, especially the world of matter. But the meaning of longitudinal multiplicity is to believe in multiple layers and levels of the universe that their difference is in the strength and weakness of existence. In longitudinal multiplicity, the relationship between each level of existence with higher and lower levels is causality. In this way, all beings of lower levels are affected by beings of higher levels. According to the concept of causality presented by Mullā Ṣadrā, what is in the upper world (cause) is the truth and the spirit of the lower object (effect) and this relationship continues to the highest levels of existence. Therefore, there is nothing in this world unless there is a higher order of it in the higher world. In the same way, whatever is higher in the world has examples in the world of names, and it is also in the world of absolute truth and pure unseen. (Mullā Ṣadrā, 1987: 167/4) So all that is in this world is an example and a template for the world of carnal spirits and they are also a template for the world of abstract intellectual spirits and that is also a template for the fixed nobles in the world of

divine knowledge. (Mullā Ṣadrā, 2008: 282)

In this way, Mullā Ṣadrā's interpretive view of the Qur'anic verses paves the way from the conceptualization of the verses to their ontology, and the concepts used in the verses are considered references to other layers of the world of existence. The result of this theory is that when interpreting the Qur'anic verses absolutely and Mutashābih verses in particular, this longitude system should be considered by the interpreter and the discussed verses should be interpreted according to it.

Examples of Mullā Ṣadrā's Ta'wīl
A) Ta'wīl of words
According to Mullā Ṣadrā, the relationship mentioned in the previous lines exists between different dimensions of human existence such as body, animal soul, human soul, heart and so on. The heart is a physical example and a template for an animal soul and an animal soul is a template for the presence of a human soul, and it, in turn, is the place of stability of the soul and the essence of the divine light, which is the Caliph of God in the world. And therefore it can be said that the heart is an example and the place of manifestation and revelation of the divine throne because 'Arsh is also the place of divine names. In the same way, the example of a seat in the world of matter is the human chest, which has a natural soul inside that rules the sky of natural forces and the material earth of the body. Again, in the same way, the interior of the natural soul is the animal soul, which is the seat of various powers of the speaking soul, such as the powers of evidence and motivation.

Mullā Ṣadrā's conclusion from the word "House of Allah" is that the house of Kaʾba that was created to be a place of worship for the servants, and therefore it is a place for the intuition of God's special servants. From this point of view, calling it as God's house is not allowed, but it is a truth, but not in terms of sensory truth, but reasonable truth, and basically, no place can be a real temple and a real place for God's worship in terms of what is tangible and material. (Mullā Ṣadrā, 1984: 79) Mullā Ṣadrā interprets the word "Trust"

mentioned in verse 72 of Surah Aḥzāb to the special and different existence of man (Mullā Ṣadrā, 1996: 361) and in another place, he considers "Shams" and "Qamar" mentioned in Surah Yā Sīn as examples of intellect and soul. Just as the sun is a sign of day and the moon is a sign of night, he also considers reason as a sign of the day of the world of power and the soul as a sign of the night of the realm of the kingdom. (Mullā Ṣadrā, ibid, 5/110) The creatures of this world are mirrors through which one can perceive the conditions of the creatures of the upper worlds.

B) Ta'wīl of Muqaṭṭaʿāt

Mullā Ṣadrā believes that Muqaṭṭaʿāt i.e. the disconnected letters are not devoid of meaning and in this regard he cites the famous hadith of Imam Ali (AS) that: "Each book has special and selected sections, and the special section of the Qur'an is Muqaṭṭaʿāt." (Majlisī, 1403: 88/11)

According to this theory, "Abjad" letters are in front of the levels of beings. Letter "A" in Abjad, refers to the first source because it is the beginning of primes and the beginning of individuality and the beginning of numbers. Therefore, B in Abjad refers to the world of reason, and it is said that creatures appear because of "B" in Bismillāh. In this regard, the word "J" in Abjad means the general breath and the word "D" means the world of nature. (Mullā Ṣadrā, 1981: 56) He also believes about the disconnected letters and their meanings: the meaning of "Alif Lām Mīm[1]" is: an oath by the first essence of the Almighty and the owner of affairs and creation, and the meaning of "Alif Lām Mīm Rā[2]" is an oath by the first Almighty, who is the owner of affairs and creation, the one who is both the first and the last, the one who is both the origin and the end of things. (Mullā Ṣadrā, 1987: 119-120/1)

In Mullā Ṣadrā's intellectual system, the interpreter understands with the help of his inner insight, which is the result of purifying the inner self and fighting with carnal desires and reaching the position of abstraction. That is why

he considers the understanding of the meaning of disconnected letters not as a result of scientific discussion, but as a result of self-cultivation and detachment from the world, and as one of the first signs of inner cultivation from worldly attachments. He writes about this: "Those who reached the position of separation from the world and the veils were removed from their faces and the dust of ignorance and darkness of blindness was removed from their eyes, they will see the truth of these letters with their inner insight." Then he continues: "The first sign of those who rose from this low place (the world) and got rid of the veils that those who are busy with the world are trapped in is that they will understand the meaning of the disconnected letters and how they are revealed in the Qur'an." (Mullā Ṣadrā, 1984: 16).

C) Ta'wīl of narrations

In addition to Qur'anic verses and words, Mullā Ṣadrā also uses his method in making sense of hadiths. He believes that the words of the innocent Imams (AS) have the same appearance and inner meaning as the Qur'anic verses and interpretation. Because an innocent human being is a perfect human being who has experienced all levels and degrees of existence and is a copy of the world of existence, and just as his holy existence has an exterior and an interior. His appearance on the earth and among people and his interior is in the throne of God.

For this reason, his speech also has an appearance and an interior, and each interior has another interior (Mullā Ṣadrā, 1991: 170/1). For example, we see in interpreting the following prophetic narration: "The punishment of the unbeliever in his grave is such that 99 demons dominate him. Do you know what demon is? 99 dragons, each of which has 9 heads, will bite the unbeliever and the sinner until the Day of Judgment, lick him with their tongue, and inject poison into his body." (Majlisī, 1403: 6/218)

Mullā Ṣadrā says that it is not out of two situations, either believes in the appearance of

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the narration or interpret it according to the mentioned principles and in such a way that you don't deny the appearance of the narration. And be careful not to be one of the third groups who consider these matters to be imaginations and speculations to deceive the common people or those who define these matters with a biased view on general philosophical concepts that cannot be summed up with appearances. (Mullā Ṣadrā, 1984: 89) He considers the mentioned snakes to be the manifestation of the infidel's sensual desires that were with him even before his death, and these snakes, which are not separate from the infidel's essence, is not visible in this world except to the inner vision, but it will be visible to everyone after death and the veils are drawn back. He considers the origin of this snake to be the love of the world, and the secret of its multiplicity is due to the number of negative moral qualities that stem from the love of the world, such as greed, envy, malice, and hypocrisy. He also considers the bites of snakes to be the appearance of the effects of these desires in the world, and in the world of meaning, every time a sinful person commits a sin due to the presence of these desires, he will be bitten by a snake. (Mullā Ṣadrā, 1984: 91) He interpreted the physical torments of resurrection and purgatory appropriately. An interpretation in which there is no need to deny the appearance. As an example, he considers measure to mean a tool and a means of measurement, but he does not consider its form to be necessarily material, rather he believes that everything has its own means of measurement. For example, the science of syntax is the measure of speech and the science of logic is the measure of thinking and reasoning. The first shows the rules of correct speaking and the second shows the criteria of correct thinking. The amount of actions should also be the correct form, and since the actions of a perfect human being are the correct form of actions, the actions of humans will be measured by the actions of perfect humans, i.e. the prophets. (Mullā Ṣadrā, 1981: 9/300)

The measure of the hereafter is something by which the facts of things are revealed as they are, so it can be said that the divine teachings contained in the divine verses and statements of the prophets are a good tool for distinguishing right and wrong actions and beliefs (ibid). And this is why Imam Ṣādiq (AS) said: "The actions of prophets and saints are the criterion to measure people." (Ṣadūq, 74) and we read in the prayer of Amir al-Mu'minin: "Peace be upon the scale of deeds." (Majlisī, 1403: 330/97)

A necessary condition for Ta'wīl

Mullā Ṣadrā's interpretive approach, especially when it comes to Mutashābih verses and references in the Qur'an to the names and attributes, is a solid understanding of his philosophical-mystical foundations. Unlike many commentators who limit themselves to referring to glossaries or hadiths in their interpretations, Mullā Ṣadrā considers a deep understanding of the world and its levels as the basis of his interpretation. As mentioned earlier, the belief in the unity of existence, the levels of existence and the longitudinal relationship between those levels opens the way to the understanding of Mullā Ṣadrā from the mentioned verses. The belief in the internality of the higher levels of existence compared to the lower levels and the appearance of the lower levels compared to the higher levels, which was mentioned before Mullā Ṣadrā in Ibn Arabī's works (Ibn Arabī, 2001: 1/233) also play an important role in Mullā Ṣadrā's approach to understanding the interpretation of verses. Examining interpretations such as Rūh al-Bayān Brosavi, who considers the hand of God in verse 7 of Surah Fatḥ to be the hand of the Prophet, in this respect that the prophet is a mirror of the perfect manifestation of God in the world (Haqqī Bursawī, 9/20) and Iʿjāz al-Bayān Qunawi, in which according to the famous hadith says: "Each verse has zahr, batn, had and matla'" interprets each word and verse first with the external language, then the inner language, and then beyond the internal language, which is the language of the Ḥadd. (Qūnawī, 2002: 128) And there are other Qur'anic mystical works,

confirming the closeness of Mullā Ṣadrā's exegetical methods with more mystical interpretations.

In addition to the principles of confirmation which are based on Ṣadrā's philosophical and mystical system, inner purity is also one of the necessary conditions for interpreting the Qur'an in his opinion. He does not consider it possible for everyone to penetrate the interpretation of the Qur'an, but the way to do it is deep intellectual reflection along with purifying the inner self and referring to the Ahl al-Bayt of Wilāyat and receiving the light of their teachings (Mullā Ṣadrā, 1984: 81). Mullā Ṣadrā considers the outward and inward of the Qur'an in the same line and he believes that entering the field of Mutashābih verses of the Qur'an should not be in such a way that it leads to the removal of the appearance of the verses. And as a rule, he considers the compatibility between the interpretation and the apparent meaning to be a condition for the authenticity of the revelation and the interpretation resulting from it. (Mullā Ṣadrā, 1984: 87)

His view is that Ta'wīl is not only the opposite of Tafsīr, but it is a deeper order and along with it. But the point is that according to the Qur'anic verses and definite principles of belief; God's intention for the revelation of such verses is not only the literal appearance and the understanding of this matter is such that we do not fall into the extremes of rationality and do not remain bound by appearances.

According to Mullā Ṣadrā, understanding the Ta'wīl of the verses, in addition to being surrounded by rational sciences, beliefs and proofs, requires a pure spirit that is free from carnal desires and attachments. So a person, including Rāskihūn, becomes knowledgeable and worthy of understanding the inner meaning of the Qur'an. (Mullā Ṣadrā, 2008: 274) He mentions the Ash'arites method, which in the interpretation of the verses say for "God's hand" (Fatḥ, 10) and "God's eye" (Hūd, 37) and says that God has really a hand, but without a form, and that God has an eye, but without a form (Ash'arites, 2009: 67). He considers their method to be superior to the extreme interpretation method of the philosophers, and basically considers the people of appearances to be more people of salvation than the extreme philosophers because at least they did not negate the appearance of the Qur'an to prove their desired inner meaning. He not only does not consider Ta'wīl of the Qur'an as opposed to Tafsīr, but considers it to be the completion of Tafsīr and advises those who cannot understand its true inner meaning to translate the verse according to its true meaning and leave its knowledge to his people. (Mullā Ṣadrā, ibid, 83) Examining interpretations such as Ruḥ al-Bayān Brosavi, Iʿjāz al-Bayān Qunawi, Qur'anic works of Ibn Arabī, etc. tells about the closeness of Mullā Ṣadrā's interpretative method with commentators who had mystical tendencies.

Conclusion

The conclusion of the discussion is that, from the point of view of Mullā Ṣadrā, firstly, although the science of Ta'wīl is in God's possession, but due to divine grace, some servants have the ability to achieve it. In the first stage, these people are innocent Imams, and in the next stages, they are people who, in addition to having scientific conditions, have inner purity and have passed the stages of heart cultivation and are freed from worldly attachments. According to Mullā Ṣadrā, the mechanism of Ta'wīl of Mutashābih verses of the Qur'an is based on his worldview. In his intellectual system, the world is made up of many layers of existence in the unity it has. The relationship between these layers is the relationship of existential causality and in other words the relationship of form and meaning. Therefore, the higher layer is the meaning and the inner layer of the lower layer and the lower layer is the face and appearance of the higher layer because the verses of the Qur'an have been revealed for guidance of all human beings in all times. Naturally, it should be in such a way that at any time the meditative people can understand the secrets of the world through it. The requirement for this is that the verses are secret and multi-layered. Only those who have

the above-mentioned conditions can penetration into the interior of the verses to find out the secrets of existence. Therefore, the interpreter of the Qur'an must have a high level of respect for the truths of existence and pay attention to the external meaning of the verses in order to penetrate into their inner meanings. This is not from the category of understanding, it is a matter of the soul and spirit, and it will be provided through inner conduct.

According to Mullā Ṣadrā, since the infallible imams (AS) were the most successful people during the stages of spiritual conduct, the science of Ta'wīl is in their hands in the first place, and in the next stage, it is in the hands of people who have reached the stages of spiritual perfection. Examining the method of Ta'wīl of verses in the works of mystics indicates that Mullā Ṣadrā was influenced by them. In Ṣadrā's system of thought, Ta'wīl is not in conflict with Tafsīr, but is in harmony with it because these two explain two aspects of a single truth.

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مقالهٔ پژوهشی

Wisdoms and Results of Individual Differences Based on Verses and Narratives

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حکمت‌ها و نتایج تفاوت‌های فردی بر پایه آیات و روایات

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Abstract

Individual differences are one of the most fundamental facts of human life. Knowing the differences, wisdom and their results is very important in building the human worldview and his social interactions. On the other hand, answering the questions and resolving the ambiguities surrounding an important issue such as divine justice depends on knowing the wisdom and results of individual differences. By differentiating between wisdom (philosophy of existence) and result (consequence of presence) of individual differences, this research examines verses and narratives related to the subject. The research method is descriptive-analytical in such a way that after collecting verses and narratives with library search tools, it analyzes their content. The results of the research on the wisdom of differences show that: divine will, knowledge of God, employment of people, consistency of human life, creation of different positions and different duties, mutual recognition, divine test and display of divine justice are among the most important wisdoms of individual differences in the verses and narratives. Also, the most important results and consequences of these differences are: difference in responsibilities, not judging each other, consultation, avoiding fault-finding and blaming others, forgiveness and apologetics, and compliance with one's ability in doing assignments.

Keywords: Individual Differences, Difference in Task, Mutual Recognition, Divine Justice, and Divine Test..

چکیده

تفاوت‌های فردی یکی از بنیادی‌ترین واقعیت‌های زندگی انسان است. شناخت تفاوت‌ها، حکمت‌ها و نتایج آنها اهمیت بسزایی در ساخت جهان‌بینی انسان و تعاملات اجتماعی او دارد. از سوی دیگر، پاسخ به پرسش‌ها و رفع ابهاماتِ پیرامون موضوع مهمی همچون عدل الهی، در گرو شناخت حکمت‌ها و نتایج تفاوت‌های فردی است. این پژوهش با تفاوت گذاشتن میان حکمت (فلسفه وجود) و نتیجه (پیامد حضور) تفاوتهای فردی، آیات و روایات مرتبط با موضوع را بررسی می‌کند. روش تحقیق، توصیفی– تحلیلی است بدین صورت که پس از گردآوری آیات و روایات با ابزارهای جستجوی کتابخانه‌ای، به تحلیل محتوای آنها می‌پردازد. رهاورد پژوهش در خصوص حکمت تفاوت‌ها گویای آن است که: اراده الهی، خداشناسی، استخدام و به کارگیری افراد، قوام زندگی بشر، ایجاد جایگاه‌های متفاوت و وظایف گوناگون، شناخت یکدیگر، آزمایش الهی و نمایش عدل الهی از مهم‌ترین حکمت‌های تفاوت‌های فردی در آیات و روایات هستند. همچنین مهم‌ترین نتایج و پیامدهای این تفاوت‌ها عبارتند از: تفاوت در مسئولیت‌ها، قضاوت نکردن یکدیگر، مشورت، پرهیز از عیب‌جویی و سرزنش دیگران، عفو و عذرپذیری و رعایت توان در تکالیف.

کلیدواژه‌ها: تفاوت‌های فردی، تفاوت در تکلیف، شــناخت یکدیگر، عدل الهی، آزمایش الهی.

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1. Introduction

Individual differences are one of the most important and obvious basic principles of human life. Accepting this principle creates fundamental changes in people's worldview and transforms the connections and relations of the world around us (Shahbazi, 2006: 1). In all fields, including educational, training, social, cultural and organizational, those managers and trainers will be successful who recognize the individual differences of their subordinates and by being aware of them and considering these differences in order to apply appropriate guidance methods and take steps to manage people more correctly (Nekou'i Moghaddam and Pirmoradi Bezanjani, 2010: 2).

According to some, individual differences are physical differences (height and weight, etc.) and psychological characteristics (talent and personality) between people, and the two factors of heredity and environment play a fundamental role in determining these differences (Ganji, 1996: 49). In another definition, the meaning of individual differences is any different characteristic that quantitatively or qualitatively causes a person's superiority or recognition compared to others (Farhamini Farahani, 1999: 278). Individual differences are serious topics in the field of psychology, and in this field, individual differences mostly refer to things that make a person unique and mostly include intelligence and personality (Permuzik, 2012: 1-3).

The Qur'an is the word of God, which was revealed with the aim of guiding man: "A guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong)" (Al-Baqarah/185). Qur'anic teachings and propositions on the subject of human guidance are very important for those who are looking for truth, growth and perfection; because it has been expressed by the God aware of all dimensions of human existence. A review of the verses of the Qur'an shows the acceptance of the principle of individual differences; therefore, gathering the wisdom and results of these differences from the perspective of the Qur'an is the subject of this research. The narratives of the Holy Prophet (PBUH) and the Infallibles (AS) are among the most important sources of interpretation and explanation of the verses of the Qur'an. According to the Qur'an itself, the task of explaining the Qur'an has been assigned to the Prophet (PBUH): "We have revealed unto thee the Remembrance that thou mayst explain to mankind." (Naḥl/44) And according to the hadith of Thaqalayn, the Qur'an and the Prophet's family are not separated from each other. Therefore, in addition to the verses, the search in the hadiths related to the topic has also been considered.

Knowledge of the Qur'an's perspective and religious narratives about individual differences, wisdom and its results is necessary for a theist human being from many angles. Knowing the wisdom of the existential differences of humans and the results of these differences will answer the audience's questions about challenges such as divine justice and divine testing. On the other hand, according to the principle of differences, the audience of the Qur'an and hadiths will not be the same due to their existential differences, and this issue affects their guidance and education. Perhaps on this basis, the verses of the Qur'an and religious narratives consider individual differences and speak of its wisdom and results.

Researches about individual differences have precedents of nearly a century, but in the field of Qur'an and Hadith studies, limited researches have addressed the issue of individual differences. Basiri et al. (2014) state in the article "Individual differences caused by genetic factors from the perspective of the Qur'an and narratives" that individual differences in the verses are based on wisdom such as human testing, divine knowledge and division of labor. Shafi'iyoun (2015) in the research "Inferring the educational consequences of gender differences from the teachings of Islam" mentions that the differences in individual, family and social rules towards men and women are rooted in their mental and physical differences. Abdal et al. (2018) in the article "Study and Analysis of

the Principle of Individual Differences in Education from the Perspective of Qur'an Commentators" believe that in the eyes of the Qur'an, the ability and strength of every human being is unique and some of the differences are related to physical, racial and environmental characteristics. And some are related to the nature of men and women or the gender aspect.

As you can see, each of the conducted researches has dealt with this issue from a limited aspect (viewpoint of commentators, genetic factors and gender differences) and the wisdom and results of individual differences have not been investigated based on verses and narratives. This research seeks to find an appropriate answer to the question that according to the Qur'an and hadiths, what wisdom is hidden in all the differences and diversity of the appearance and interior of human beings and what are their results and benefits?

2. The wisdom of individual differences based on verses and narratives

Ḥakīm i.e. wise is one of the attributes of the creator of the world and the creator of human beings. In the Holy Qur'an, this characteristic has been attributed to God about 91 times and to the Qur'an in 5 cases. In the universe, there is no creation without reason and everything that happened in the creation of humans and the differences between them, follows this law. Indeed, what is the wisdom of all these physical and mental differences of humans?

Ibn Manẓūr considers Ḥikmat i.e. wisdom to be the knowledge of objects in the best way. (Ibn Manẓūr, 1408, 12: 140) The meaning of wisdom in the knowledge of principles is something that "often accompanies judgment and sometimes it is separated from it, that is, sometimes, despite the absence of wisdom, the judgment remains on its own strength." And for this reason, wisdom is different from cause; because the cause "is something that has a ruling, that is, wherever there is a cause, there will be a ruling, and where there is no cause, there will be no ruling." (Makarem Shirazi, 2006: 78; Sobhani, 1: 509) Therefore, what is

meant by wisdom in the present research is expediency that can be deduced from the verses and narratives on the subject of individual differences. Perhaps one of the expedients discovered is actually the cause of individual differences, which is called wisdom because of its lack of certainty and clarity for the authors.

In the verses of the Holy Qur'an and hadiths, in addition to accepting and introducing the principle of individual differences directly or implicitly, the wisdom of differences has also been mentioned. Now let's take a look at this group of verses and narratives:

2-1. Divine will

Several verses of the Holy Qur'an consider the wisdom of differences and individual differences as the will of God:

Verse 118 of Surah Hūd: "And if your Lord had willed, He would have made all the people a single nation, while they are constantly different." Verse 93 of Surah Naḥl also aligns with the theme of the previous verse: "And if God had willed, He would certainly have made you a single nation, but He leads astray whom He wills and guides whom He wills, and you will surely be questioned about what you used to do."

In addition to the verses, although some hadiths mention other secondary wisdoms for individual differences, the primary wisdoms of individual differences are the divine will. For example, Imam Bāqir (AS) said in a part of a narration about the universe and God's conversation with Adam (AS): "And I also willed in destiny with my planning and with my penetrating knowledge about them and I made their form, body and color different. And I divided their life and sustenance, obedience and disobedience, and I created them poor, happy, sighted, blind, short, tall, beautiful, ugly, wise, ignorant, wealthy, dervish, obedient, disobedient, healthy, sick, disabled, and perfect. (Kulainī, 1996, 4: 351) Therefore, one of the important and fundamental wisdoms of the existence of differences in verses and narratives is the will and desire of a wise and powerful creator.

2-2. Theology

The phenomena of creation are signs of divine power. These signs and lessons are very abundant and countless for reflection on the divine power and recognition of His greatness in the world of nature and its creatures. One of these signs is the difference of languages and colors in the collection of humans: "And among the signs (of His power) are the creation of the heavens and the earth and the difference of your languages and your colors. Certainly, in this (matter) there are signs for the scholars" (Rūm: 22). Along with this view of the Qur'an, the statement of Amir al-Mu'minin Ali (AS) is also worthy of consideration. By enumerating a collection of divine verses, he considered one of the wisdoms of the differences in languages (one of the factors of individual differences) and thought and consideration in them as knowledge of God: "Such is the creation of the sky, air, wind and water, now look at the sun and the moon, plant and tree, water and stone, and see the difference between day and night, and the flow of many seas and mountains, and the height of the peaks, and the division and separation of these various words and languages; (so that you know God) Woe to the one who denies these things. A group thinks that they are like plants and do not have a cultivator and there is no creator for their various forms. (Nahj al-Balāghah, sermon 185)

2-3. Employing people

The Holy Qur'an refers to the wisdom of obvious individual differences: "We have placed some of them in higher ranks than others, so that some of them may serve others, and the mercy of your Lord is better than what they accumulate" (Zukhruf: 32). In this verse, the difference in degrees, which is indicative of individual differences, is considered the wisdom of employing some people to work for another group. The verse shows that employing people and creating cooperation is a necessity of human life and is considered one of the wisdoms of individual differences. The content of this verse fits with a part of Imam Ali's words: "Know (O Mālik)! People are made up

of different groups, each of which cannot be improved or completed except by means of the other, and they are dependent on the other: "God's army", "public and private writers", "just judges", "fairness and tolerance agents", "The people of taxes", including those who are under the protection of Islam or are Muslims, and "merchants and artisans". (Nahj al-Balāghah, letter 53) This statement, referring to the differences between groups of people, finds it possible to employ each group according to the ability to accept job characteristics, and emphasizes that people are dependent on each other despite their differences and complete each other. If people were not diverse in terms of their talents and abilities, they would not be entrusted with very different jobs, and different professions and skills would not be created.

2-4. Consistency of human life

Amir al-Mu'minīn Ali (AS) in a narration in the interpretation of verse 32 of Surah Zukhruf, spoke about other wisdoms of differences: "Rent is one of the ways of people's income; because the Almighty God, in His wisdom, made a difference between the wills and efforts of the people and their other states, in order to make their lives stable. And this means that each person should employ another person for what he needs to be done and for his works, rulings, behavior, and property (and uses his specialty). Since if a person is forced to become a builder, carpenter, or craftsman himself, or to prepare his own clothes and specialize in everything he needs, the world system will not remain stable, because all people need such things. Even they do not have the ability to do such a thing and are unable to do it." (Majlisī, 1403 AH, 90: 48) Based on the direct reference of this narration, the consistency of human life and the stability of the world system can be added to the wisdom of individual differences.

2-5. Creating different positions and different tasks

In the social system, the existence of different positions is certain and tangible, and the family and the context of the social system are

organized insuch a way that these positions should exist. The Holy Qur'an has mentioned the existence of different positions among people: "Men are the guardians of women because God has given some of them superiority over others." (Nisā`/34) In this verse, he considered the reason of two non-identical positions for men and women to be individual differences between them (expressed by the word "superiority") because the differences make men to be the head of the family and support the wife and children. In the creation system, the structure of the family and the creation of a woman needs the support and supervision of a man, and if everyone's position was the same (for example, everyone was a supervisor), there would be no one to be supported and this position would not be useful.

Introducing the position of Risālah in the verse: " And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming." (An'ām/124) The verse considers the position of a prophet as special for people that God is aware of their existential capacity.

Imam Ṣādiq (AS) in a narration, in addition to drawing the concept of individual differences, also mentions different positions: "If the army of Islam besieges a group of polytheists and one of the besieged says: Give me peace so that I can see your commander and I will talk to him and one of the smallest members of the Islamic Army will give him protection, and the highest person in the Islamic Army is also obliged to fulfill the promise of safety" (Ibn Shu'ba Ḥarrānī, 1997, 1: 49). The phrase "the best person of the Islamic Corps" indicates individual differences, and the introduction of the two positions of a sergeant and a soldier in the Islamic Corps was made based on the differences.

Another saying of Imam Ali (AS) in his advice to Imam Hassan (AS) has been quoted in this context, when he said: "Do not allow a woman to overstep her own work and do other people's work; because this is better for her condition, more comforting for her mind and more durable for her beauty; for the woman is the flower of the house and is not the head of the crew or your agent" (Ibn Shu'ba Ḥarrānī, 1997: 1/ 82). In this narration, while Imam explains the position of women, does not consider inappropriate positions acceptable for her.

Kulainī, in the book Faḍl al-'Ilm of Kāfī, has compiled a chapter under the title "Kinds of people" and gave four narratives in it. In one of these hadiths, which was narrated from Imam Ṣādiq (AS), he divided the people into three categories: scientists, students, and the shavings on the water (Kulainī, 1996, 1: 99), and these three different positions are formed based on the talent and ability of individuals.

In general, various positions such as: father, mother, wife, child, artist, warrior, teacher, scholar, commander, general and soldier form various duties and responsibilities.

2-6. Getting to know each other

One of the wisdoms of individual differences is introduced in the Holy Qur'an as the recognition of people by fellow humans: "O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another." (Ḥujurāt: 13) The verse after introducing the principle of differences in the sentence: "and have made you nations and tribes" recognizes the wisdom of differences to know each other using the phrase "To know each other". This identification leads to the emergence of social order; because if all people were the same and without any difference, they would not be recognized from each other and great chaos would occur in human society (Makarem Shirazi, 1995: 22/197). With the knowledge of individuals, the social system is formed and in the shade of cooperation and coalition of people, social relations and transactions are done better (Tabataba'i, 1999: 18/ 488 and 489). The creation of groupings in the form of ethnic groups and tribes is actually a kind of classification in human society, which causes the creation of a social system and better cooperation of groups through the recognition

of each other's characteristics. Another interpretation of the above verse considers the meaning of the phrase at the beginning of the verse to be individual, mental, and physical differences, including race, color, language, talent, and temperament, and mentions the wisdom of these differences in the cooperation of individuals and groups in meeting each other's needs. (Sayed Quṭb, 1412: 6/3348)

Imam Ali (AS) compared the tribes of his time and expressed their characteristics and differences (better identification of them) said: "Banī Makhzūm tribe" is the flower of Quraysh tribe; we would like to get along with their men and marry their women, but the tribe of Banī ʿAbd Shams are the most cunning and stingy of all. We, the tribe of Banī Hāshim, are more generous than all of them with regard to what we have, and we are more generous when we sacrifice our lives. They are more numerous, more insidious, and more ugly, and we are more eloquent, compassionate, and beautiful" (Nahj al-Balāghah, Ḥikmat 120).

2-7. Divine test with differences

Verse 165 of Surah An'ām reveals another wisdom and says: "And He gave some of you superiority over others in order to test you in what He has given you. Yes, your Lord is quick to punish." Here, the divine test and benchmark of human beings in the blessings, what they have and what they don't have is the wisdom of difference in degrees, and the difference in degrees refers to individual differences between people.

The same theme can be seen in verse 48 of Surah Māʾidah, in such a way that by accepting the existence of differences in different nations, it mentions the wisdom of differences as a divine test through these different abilities and possessions (Salehi, 2015: 108): "If God willed He made you one nation, but (He wanted) to test you in what He has given you, so surpass one another in good deeds, your (all) return is to God."

The wisdom of divine testing is also mentioned in a narration from Imam Bāqir (AS) that refers to the differences: "Then Adam (AS) said: Lord! How many are my descendants?!

Lord! Why do I see some of these bigger than others? And why do some have a lot of light, some have little light, and some have no light? God Almighty said: I created them in this way to test them in all their states" (Kulainī, 1996: 4/ 31).

2-7-1. Showing praise, prayer and gratitude of servants

In addition to the divine test, showing praise, prayer and gratitude of the servants are other wisdom for dealing with differences, and as the secondary wisdoms of the individual differences, a test that is for the emergence of gratitude, patience and prayer. The Qur'an says from the words of Prophet Suleiman: "When (Suleiman) saw that (throne) placed before him, he said: This is from the grace of my Lord to test me whether I am grateful or ungrateful." (Naml: 27)

In confirmation of this statement, we return to the hadith of Imam Bāqir (AS), which directly refers to some wisdom and individual differences, including gratitude and prayer. In describing God's conversation with Adam (PBUH), Imam said: "Among them are the wicked, the happy, the sighted, the blind, the short, the tall, the beautiful, the ugly, the wise, the ignorant, the wealthy, the dervish, the obedient, the disobedient, the healthy, the sick, the disabled, and the perfect. I decreed that the healthy person should look at the disabled person and praise me for his health, and the disabled person should look at the healthy person and pray to me and ask me to make him healthy and to be patient with my troubles so that I can give him my reward. And the rich man looks at the dervish and thanks me, and the dervish looks at the rich man and prays to my door and begs me, and the believer looks at the unbeliever and thanks me for guiding him. For this reason, I created them to test them in happiness and unhappiness" (Kulainī, 1996: 4/ 351) A comparison of the above verse and the recent narration confirms that it is a display of praise, prayer, and gratitude of the servants for the wisdom of the existence of individual differences in addition to the divine test.

2-7-2. Growth and evolution

One of the purposes of divine trials and tests is to actualize the inner talents of man and to realize his growth and perfection (Pakzad, 2007: 354). God has mentioned the benefit of divine trials to recognize the patients and to examine their conditions: "And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record." (Muḥammad/31) In other verses, it is mentioned in a more precise way about the trial and examination of the stored up of the hearts: "(All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men)." (Al-Imrān: 154).

The word "Maḥṣ" means purifying and eliminating defects (in order to make something perfect) (Rāghib Isfihānī, 2008: 761). Therefore, the wisdom of the divine test can be seen as the achievement of human growth and perfection (Salehi, 2014: 103 and 102). As Imam Ṣādiq (AS) said in a narration: More faith causes more suffering: "A believer is like two (balanced) scales, the more his faith increases, the more his troubles (and trials) increase" (Ibn Shuʿba Ḥarrānī, 1997: 1/ 273). According to this narration, the claim of faith is accompanied by testing it. This test is through duties and tasks and to bring man to the mercy of God and his further growth. In a part of his letter to Isḥāq ibn Ismāʿīl, Imam Askarī (AS) writes: "Truly, the fact that God, by His grace and mercy, made certain obligations on you, it was a mercy from Him - there is no god but Him – He is (yours Watcher) to separate the pure from the impure and to know what is hidden in your chests and to test what is in your heart so that you may surpass each other by (gaining) God's mercy" (Ibn Shuʿba Ḥarrānī, 1997: 1/ 506).

On the other hand, God has put individual differences to test people and He has also prescribed tests and exams for the flourishing of various talents and their characteristics and to achieve physical and spiritual growth and perfection of people.

2-8. Showing divine justice

Through the wisdom of divine testing, the wisdom of divine justice is revealed. Imam Ṣādiq (AS) said about divine testing: "So if someone says: Doesn't God know the fate of His servants when He tests them?" We say (but) truthfully, He tests them in order to show them His justice, and He doesn't punish them except with evidence and after they have done (evil)." (Ibn Shuʿba Ḥarrānī, 1997: 1/ 493) According to this narration, if the wisdom of individual differences is the test of servants, and the reason for the test is to show divine justice to the servants, then showing divine justice is one of the secondary wisdoms of creating differences. By delving into how to display justice with the help of differences, it becomes clear that the differences between people lead to the implementation of justice by considering the proportionality between abilities and duties.

3. The results of individual differences based on verses and narratives

The creation of everything in the world has a purpose and results. Individual differences are not excluded from this divine law and tradition, and it brings many consequences and benefits that we face in life. The goodness and badness of affairs and everything we witness around the world is judged according to the results it brings in societies and social relations. Nothing is bad in itself, unless it is evaluated by considering the results (benefit or harm) (Kadkhoda'i, 2008: 152).

The previous section was dedicated to expressing the wisdom of differences, which, although its meaning is other than the cause, somehow explains why differences are created; but in this part of the results, the meaning of the consequences and benefits of the principle of individual differences is discussed.

Individual differences lead to many results that can be enumerated using experience and rational reasoning, but since the current research is based on the verses of the Qur'an and hadiths, it is avoided to express the results that have the aspect of personal reasoning, and the consequences and benefits will be expressed. It

happened that the verses and hadiths mentioned it explicitly or implicitly.

3-1. Difference in responsibilities

The different ability of people in terms of talent and expertise (physical or mental) can be a criterion for accepting responsibility from them. Verses from Surah Yusuf (PBUH) show that criteria such as trust, management, knowledge and wisdom were effective in choosing Prophet Yusuf (PBUH) as the beloved of Egypt and entrusting the country's treasury to him. Another verse, from the daughter of Prophet Shuʿayb (PBUH), explains the reason for employing Prophet Musa (PBUH) because of his ability and trustworthiness: "One of the two women said: O my father! Hire him! For the best (man) that thou canst hire in the strong, the trustworthy" (Qaṣaṣ: 26)

According to this context, the difference and increase in knowledge and physical strength of Ṭalūt have been introduced as the criterion of his merit and choice by God for the government and the kingdom: "Their prophet said to them: God chose Ṭalūt to your kingdom. They said: How can he be great and kingly over us while we are more worthy of kingship than him? The Messenger said: God has chosen him and given him an increase in knowledge, ability and physical strength." (Baqarah: 247)

In addition to the verses, the narratives received from the religious leaders have paid attention to some criteria of competence in accepting responsibilities. In a part of his words to Mālik Ashtar, Imam Ali (AS) considered the level of wisdom of individuals as one of the individual differences, and mentioned it as a merit criterion for selecting commanders and assigning responsibilities to them: "Make the commander of your army someone who is more benevolent, more purified, and wiser towards God, your Prophet, and your Imam" (Nahj al-Balāghah, letter 53). It should be mentioned that by referring to the Arabic text of the Imam's speech and using the key word "Excellence" or "Afḍal", the acceptance of differences in wisdom is revealed.

Imam Kāẓim (AS) in his order to Hishām said in the description of wisdom: "O Hishām, God did not send His prophets and messengers to His servants except to make them think on behalf of God, and those who are more accepting are more familiar with God, and those who are more knowledgeable about God's command are wiser. And the wisest of them are those whose foundation and position is higher in this world and the hereafter. O Hishām, nothing better than wisdom has been distributed among God's servants. The sleep of a wise man is better than the sleep of an ignorant man, God did not raise up a prophet unless his wisdom was superior to the efforts of all those who strive" (Ibn Shuʿba Ḥarrānī, 1997: 1/ 419).

At the beginning of the narrative, the difference in wisdom in the group of divine prophets, and in other words, the individual differences between them, is defined by the words "the wiser and the wisest" and then the merit and wisdom of the prophets compared to others is emphasized (differences). Because the Prophets bear the heavy responsibility of Risālah from God, and with more wisdom and responsibility, they are superior to others in terms of their position, and closeness to God in this world and the hereafter.

The Holy Prophet (PBUH) mentioned wisdom in a narration as one of the criteria of people's merit and the results and benefits of human differences: "Truly, tomorrow the servants will rise to the ranks and be close to their Lord according to their wisdom" (Ibn Shuʿba Ḥarrānī, 1997, 1: 60). In this narration, the differences are first shown by using the word "Degrees" and then the size of wisdom is introduced as a measure of merit for the closeness of humans to God Almighty.

3-2. Not judging each other

It is one of the verses that represent the principle of individual differences. It is stated in Surah Isrāʾ: "Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right." (Isrāʾ/84) Shākilah i.e. "Rule of conduct" observes the physical and mental differences that originate from the creation of man and his growth and

development in the family and the special environment, and he can no longer control it. This verse expresses the different moods of people (Tabataba'i, 1999: 13/ 260). Allah says in the continuation of this verse: "Your Lord knows best who is more guided." This statement prevents us from judging people based on their appearance. Some interpretative narratives under the verse have interpreted Shākilah as the intention, which is hidden and only God knows about it. In this regard, the criterion of people's excellence in God's eyes is "Taqwā" i.e. piety: "Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you." (Ḥujurāt/13) Piety is a matter of the heart: "Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart" (Ḥajj/32) and only God can measure it. According to some narratives, even judging based on the appearance of people's deeds is not correct; because people's intentions are sometimes not consistent with their actions, and people should not be judged ignorantly. Imam Ṣādiq (AS) quoted from the Messenger of God (PBUH): "The intention of a believer is better than his action, and the intention of an infidel is worse than his action, and every agent should act on his intention" (Kulainī, 1996: 4/ 261).

In the Holy Qur'an, the principle is emphasized that people should not be judged based on individual differences, and some actions such as mocking others are condemned: "O you who believe, one nation should not ridicule another nation; perhaps they are better than these, and women should not [laugh at] [other] women, perhaps they are better than these." (Ḥujurāt/11) Based on this, judging people without having sufficient knowledge of the spiritual differences between people is wrong and making fun of people is also very unethical and immoral.

3-3. Consultation
The different thoughts and beliefs of people in the society provide the basis for benefiting from their thinking and the expansion of consultation and consensus. In the shadow of this consensus, the best and most logical way to solve the problems and achieve the desired result will be selected. Some verses from the Holy Qur'an recommend consulting and listening to different opinions and views. (Al-Imrān/159; Zumar/18; Shurā'/38) In some verses, the Prophet (PBUH) is asked to consult with the believers and make the decision himself and trust in God (Al-Imrān/159) and in other verses to hear the words of others and then select the best of them, it has been introduced as a guiding factor and a sign of wisdom (Zumar/18).

In Nahj al-Balāghah, Imam Ali (AS) states the benefits of consultation: "He who welcomes the thoughts of others knows the cases of error." (Nahj al-Balāghah, Ḥikmat 173)

In the hadiths, while ordering consultation, it is emphasized that in cases where the consultant's opinion does not agree with our opinion, his rights should be respected; because people have different opinions: "But the right of the person, to whom you consult, is not to accuse him of the disagreeable opinion he gives you as advice; because people have different opinions. And you have the right to doubt his opinion, but you have no right to accuse him who, in your opinion, was worthy of consultation. (Ibn Shuʿba Ḥarrānī, 1997: 1/ 273)

3-4. Avoiding fault finding and blaming others
If we accept the existence of individual differences as an important principle in the creation of human beings, criticizing and finding fault with others will be completely pointless especially in matters that are related to the principle of their creation.

In the verses of the Qur'an and religious narratives, finding fault with others and blaming them is forbidden. For example, the first verse of Surah Humazah says: "Woe to every (kind of) scandal-monger and-backbiter" (Humazah/1), the word "Woe" at the beginning of the verse, which refers to destruction and punishment, shows that finding fault behind and in front of people is strongly condemned. According to Allameh Tabataba'i, "Humazah is said to be someone who criticizes people in

their presence, but Lumazah is said to be someone who criticizes people in the presence of others." (Tabataba'i, 1999: 20/ 615)

Imam Ṣādiq (AS) in a narration referring to the difference between human beings in the principle of creation, points out that considering the difference between people prevents blaming each other: "Truly God, the Blessed and Exalted, created parts to reach them to 49 parts and He divided each part into 10 parts. Then He divided them among the people, He put one tenth of a part in one man and put two tenths of a part in another man until He reached a complete part (out of 49 parts). And He put one part plus one tenth of a part in another man and He put one part plus two tenths of a part in another one and He put one part plus three tenths of a part in another man until it reached two parts and thus reached the highest part (49 components). A person who has only one tenth of a part cannot be like the owner of two tenths of a part, and also a person who has two tenths of a part cannot be like the owner of three tenths of a part, and also a person who has a full part cannot be like the owner of two parts. And if people know that God Almighty has created mankind in this state, then they should not blame anyone else" (Kulainī, 1996: 4/ 145).

In the same way, the criterion for judging people in the hereafter is the level of intellect that has been given to them in this world. According to a narration, God's criticism and objections toward His servants or their punishments are due to their individual differences and the level of their wisdom. (Kulainī, 1407 A.H., 1:11).

3-5. Pardoning and accepting excuses

According to the educational teachings of Qur'an and Hadith, when dealing with people, their differences should be taken into account, and if there is any difference in physical and mental strength, which is a reason for inaction, one should forgive people. The Qur'an has spoken about forgiveness in cases of disability, illness and poverty: "There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in

duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-forgiving, Most Merciful." (Tawbah: 91)

The same thing is clear in two verses 98 and 99 of Surah Al-Nisā': " Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way. For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again." (Nisā'/98-99). The content of the first verse expresses individual differences and in the next verse, these differences are mentioned as the cause of God's forgiveness.

In this context, Amir al-Mu'minin Ali (AS) in his instructions to his son Imam Hassan (AS) reminds him of the need to accept apologies in terms of differences: "Do not punish (quickly) and don't disvalue an apology, and don't be harsh on the one who doesn't have wisdom, and reduce his retribution" (Ibn Shuʿba Ḥarrānī, 1997: 1/90). Also, in his orders before the battle of Ṣiffīn, he mentions forgiveness in terms of individual and gender differences of people: "When you have defeated them by God's permission, do not kill the fugitives and do not beat the weak! And don't kill the wounded! Do not make women excited by tormenting and harassing them, even if they insult you and tarnish your reputation and speak ill of your superiors, because their power of endurance and intelligence is less and for this reason they are influenced and excited sooner. (Nahj al-Balāghah, letter 14)

3-6. Complying the ability of people with their task

Imam Ali (AS) sees the difference in people's mental abilities as the basis for respecting people's capacities and adapting to them and says: "Your Imam has been content with these two old clothes and with two loaves of bread." be aware! You do not have the ability to be like me, but help me with piety, effort, chastity and purity and walking the right path." (Nahj al-Balāghah, letter 45)

The difference in people's spiritual abilities

shows that we should not expect more than people's ability, and what is offered to a person, including acts of worship, should be compatible with his level of faith. In a speech, Imam Bāqir (AS) warned Sadīr: "Indeed, believers have ranks. If you impose two degrees on the owner of one degree, he is not capable, and if you offer three degrees to the owner of two degrees, he is not capable, and the owner of three degrees does not have the power of four degrees and...". (Kulainī, 1996: 4/ 147)

In another speech, Imam Ṣādiq (AS) states that the believers should keep in mind the differences and superiority among each other (including the differences in intelligence and ability to worship) and avoid takfīr and hatred of each other due to the difference in capacity and ability of each other. (Kulainī, 1407: 2/ 45)

Differences in religious, legal and social duties are the result of different physical and mental conditions of people, including men and women, healthy and sick, wise and insane, rich and poor, old and young and children. In the Holy Qur'an, it is clearly mentioned that no one has a duty beyond his capacity: "On no soul doth Allah Place a burden greater than it can bear" (Baqarah/286). There are two points in this verse: The first point is the existence of differences in ability. Based on this verse and according to the attribution of vastness to the soul, the ability of each person is special. The second point is the difference in tasks. Based on this, Shar'i rulings are not considered the same for everyone, and depending on gender, age, level of wisdom, and physical and mental ability, there are differences in tasks. These differences can be seen in the rules of fasting, hijab and legal rules.

The Holy Qur'an has stated the difference in the duty of fasting according to the differences in physical ability (weakness or illness) and has listed three different rulings for fasting in the month of Ramadan: fasting in the month of Ramadan for healthy and able-bodied people, postponing fasting to another days of the year for sick people and travelers, expiation instead of fasting for weak or disabled people. (Baqarah / 184)

Also, the difference in the ruling on hijab for women according to their physical and age conditions shows that the Qur'an pays attention to the ability of people to perform their duties: "And it is not a sin for disabled women who have no hope of marriage to put aside their veil on the condition that) they do not reveal their adornment" (Nūr/60).

Apart from the difference in the rulings of women at different ages, they have differences with men in terms of physical and mental characteristics, such as: more elegance, smaller brain size and faster heart rate, faster growth in the embryonic period and puberty, and being more resistant to many diseases. Also, women are more emotional psychologically, but they have less emotional stability than men (Shahsavari Goghari et al., 2016: 3). Based on this, in addition to Shar'i rulings such as fasting and hijab, legal rulings related to these two groups are not established in the same verses and narratives. The difference in inheritance (Nisā'/11), the difference in diya (Nisā'/92), the decree of retribution (Baqarah/178) and the martyrdom of a woman (Baqarah/282) are examples of these differences.

Referring to some of the different legal rulings between men and women, Imam Ali (AS) explained the reasons for some of these differences: "O people! A group of women are in a lower rank than men, both in terms of faith, interest, and the gift of reason; but the proof of their lack of faith is the absence of prayer and fasting during the days of menstruation, and their lack of understanding is that the testimony of two women is equivalent to the testimony of one man. And the proof of their lack of interest is that their share of inheritance is half of that of men (Nahj al-Balāghah, sermon 80).

4. Conclusion
The wisdom of the existence of something is the concept of expediency that is relevant for the creation and existence of that object. The result of the existence of anything also includes the consequences and benefit of the presence of that thing. In the teachings of the Qur'an and Hadith, both the wisdom of human's individual

differences is expressed and the results of individual differences are pointed out. In the Qur'anic verses and hadith statements, things such as: divine will, theology, employment of people, consistency of human life, creation of different positions and different duties, recognition of each other, divine test and display of divine justice are listed as the

wisdom of individual differences.

Also, from the results of individual differences, things like differences in responsibilities, not judging each other, consulting, avoiding fault-finding and blaming others, pardoning and accepting excuses, and complying the ability of people with their task have been mentioned.

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<div dir="rtl">مقالهٔ پژوهشی</div>

The Literary and Guiding Wisdom of the Words Indicating Morning Time from the Root "Ṣubḥ" in the Holy Qur'an

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حکمت ادبی و هدایتی واژه‌های حاکی از وقت صبح از مادهٔ «صبح» در قرآن کریم

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Abstract

The selection of all the words of the Holy Qur'an, including: the selection of words from the root "Ṣubḥ" is based on wisdom. The approach of paying attention to literary sciences can lead to the discovery of the literary and guiding wisdom of these words in the verses. The main question of this research is: "What is the literary wisdom (or purpose) of the words indicating the time of morning from the root "Ṣubḥ" in the Holy Qur'an?" For this reason, the derivatives of the word "Ṣubḥ" in the verses were examined and conceptualized. Then, the literary and guiding aspect of words with the meaning of morning in the text of the verse was analyzed. The wisdoms obtained are: 1) From the root "Ṣubḥ", the words infinitive noun, infinitive, subject noun, perfect verb and imperfect verbs have the meaning of morning time. 2) The importance of swearing in the morning. 3) Asking about the approach of morning, a sign of urgency. 4) "Fa" in "Fa Aṣbaḥū" is a sign of the time of morning. 5) "Muṣbiḥīn" is a substitute for explaining the divine order. 6) Morning is simile or metaphor to put aside the night. 7) Morning is a trope for all times. 8) Morning breathing is a metaphor for gradual clarity. 9) Morning is irony to surprise the enemy, perform the rosary and pray. 10) Confrontation between morning and night is a sign of confrontation between truth and falsehood or guidance and polytheism.

Keywords: Wisdom, Literary, Time, Morning, Holy Qur'an.

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چکیده

انتخاب همه الفاظ قرآن کریم از جمله: گزینش واژگانی از مادهٔ «صبح»، بر اساس حکمت است. رهیافت توجه به علوم ادبی، می تواند موجبات کشف حکمت ادبی و هدایتی این واژه‌ها را در آیات فراهم کند. پرسش اصلی این تحقیق آن است که: «حکمت (یا غرض) ادبی واژه‌های حاکی از وقت صبح از مادهٔ «صبح» در قرآن کریم چیست؟» از این جهت مشتقات مادهٔ «صبح» در آیات بررسی و مفهوم‌شناسی شد. آنگاه وجه ادبی و هدایتی لغات دارای معنی وقت صبح در متن آیه، مورد تحلیل قرار گرفت. حکمت‌های بدست آمده عبارت‌اند از: ۱) از مادهٔ «صبح»، واژگان اسم مصدر، مصدر، اسم فاعل، فعل تامه و افعال ناقصه با داشتن قرینه معنی وقت صُبح دارند. ۲) اهمیت سوگند به صبح. ۳) پرسش از نزدیک شدن صبح، نشانه امر به تعجیل. ۴) «فاء» در «فأصبحوا» نشانه تعقیب زمانی صُبح. ۵) «مُصبحین» بدل و اِطناب برای تبیین امر الهی. ۶) صُبح تشبیه یا استعاره برای کنار زدن شب. ۷) صبح مجازی برای همه اوقات. ۸) تنفس صُبح استعاره برای روشنی تدریجی. ۹) صُبح کنایه برای غافلگیری دشمن، انجام تسبیح و نماز. ۱۰) مقابله و سجع بین صُبح و شب نشانه مقابله حق و باطل یا هدایت و شرک.

کلیدواژه‌ها: حکمت، ادبی، وقت، صبح، قرآن کریم.
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1. Introduction

In addition to its meaning and content, the Holy Qur'an is a revelation in terms of the arrangement of words. This heavenly book has introduced itself as the Wise Book, so it can be said: the arrangement of the words used in the Holy Qur'an is also wise. Times play an important role in daily life, social affairs, worship and so on... So that the teachings related to times are also mentioned in the Holy Qur'an. Some Qur'anic words refer to specific times such as morning time. With the development and growth of literary sciences, Qur'anic truths have become more clear and transparent. The approach of this attention to language and literature can lead to the discovery of the wisdom or purpose of the words of the times from different dimensions, especially guiding and literary issues. One of the times discussed in the Holy Qur'an is the morning time, and some words of the root "Ṣ B Ḥ" have this meaning. In short, the main question of this research is: "What is the literary wisdom (or purpose) of words indicating morning time from the root "Ṣubḥ" in the Holy Qur'an?" And the purpose of this root is to get its wisdom and literary hints.

2. Background

In recent years, some sources have been published about the root "Ṣubḥ" in the Holy Qur'an, some of which are:

1. The root "The Image of Morning in the Mirror of the Qur'an" written by Gholamreza Rahmdel Sharafshadehi, Religious Thought Quarterly, No. 18, Spring 2006, pp. 135-148. Author with a literary approach has explained the morning time in some verses of the Holy Qur'an. But the meaning of words is not stated based on dictionaries and literary issues are not stated based on commentary books.

2. The root "Research on the meaning of "Aṣbaḥa" and its derivatives in the Qur'an" by Mohammad Reza Ansari, Revelation Translation Magazine, Year 5, Number 2, pp. 26-36. The author has discussed the semantics of the word "Aṣbaḥa" and its derivatives in some dictionaries, and then he has expressed the opinion of some grammarians and commentators about the incompleteness or completeness of the derivatives of the word "Aṣbaḥa" in some verses of the Holy Qur'an.

By examining the above sources, it is clear that the above sources only paid attention to the general aspect of the morning time and did not address the dimensions of its wisdom. In this root, an attempt has been made to specifically investigate the literary wisdom of words indicating morning time from the root "Ṣubḥ" in the Holy Qur'an. The author's research method is descriptive-analytical, because at the beginning of each topic, the definition and characteristics of the topic are presented, which is its description. Then the discussions of literary interpretation in the Qur'anic verse are expressed around the mentioned word. The method of collecting information is also in the form of Isnād that is used from written sources.

3. Discussion and review

In order to clarify the scope of the root, firstly, the concepts of terms or keywords used are defined and explained, then the type and composition of the word "Ṣubḥ" in the Holy Qur'an is stated, and then the literary wisdom of each of these words in the verses of the Qur'an is analyzed.

3.1. Definition of terms

Definition of terms: Ḥikmat, literature, time and morning from the sources of dictionary books are as follows:

A) Ḥikmat: The word "Ḥikmat" from the root "ḤKM" means prohibition, and based on this analogy, "Ḥikmat" prohibits ignorance. (Ahmad ibn Fāris ibn Zakarīyā, 1404 AH, vol. 2, p. 91) Ḥikmat is a definite knowledge and certain rational facts. (Mustafawi, 1430 AH, vol. 2, p. 309) In the Holy Qur'an, Ḥikmat is generally used to express divine commands, understanding and reason, warning verses, useful knowledge and in accordance with reality and truth, knowledge and rulings stated in the Sunnah

of the Prophet (PBUH).

In Persian language, Ḥikmat also means knowledge, science, wisdom, right action, right speech, firm speech, right word, reasonable word, the truth of everything and definite evidence that is useful for belief and not for suspicion and persuasion. And the meaning of Ḥikmat is everything; the reason, the cause, the direction of that thing, in other words, its purpose is the benefit and expediency that results from the action, without motivating the subject to perform the action. (Dehkhoda, the word of Ḥikmat)

Ḥikmat is defined in words and terms in different ways in different sciences of philosophy, mysticism, ethics, the Holy Qur'an and hadiths. What we mean by "Ḥikmat" in this root is the same as its literal meaning: cause, direction, purpose or benefit, and the meaning of the expressions of literary Ḥikmat is the same literary purpose or benefit.

B) Adabī: the word "Adabī" attributed to "Adab" and "Adab" means culture, knowledge, art, respect, tradition, way and custom, science of literature and so on... (Dehkhoda, the word Adab) ʿIlm al-Adab or literary sciences has been categorized in different ways, including ten sciences, which are: 1) Lughah, 2) Ṣarf, 3) Naḥw, 4) Ma'ānī, 5) Bayān, 6) Badīʿ. 7) ʿUrūḍ 8) Qawāfī 9) Line rules 10) Reading rules. (Dehkhoda, the word of Adab) They have called at least six sciences as literary sciences: Ṣarf, Naḥw, Lughah, Ma'ānī, Bayān and Badīʿ, and they have counted up to sixteen sciences at the most.

The meaning of literary interpretation is that: the commentator pays attention to the expression of morphological elements, syntax, rhetorical points, terminology, the meaning of difficult or strange words of the Qur'an and the examination of different readings of the Holy Qur'an. In fact, literary interpretation should be introduced as an interpretation based on the literary sciences and culture of the revelation era, which was mainly manifested in the poetry, prose and history of that era. It is clear that limiting the circle of literary sciences in interpretation, and the degree of influence of each of these sciences, will have an obvious role in the type of literary interpretation. (Ṭayyib Hosseini, 2013, vol. 8)

Literary wisdom discussed in this root is the expression of goals related to the topics of literary sciences or literature, which will play an important role in understanding the verses. Usually, the study of such issues in the Holy Qur'an is done in interpretations with literary tendencies.

C) Waqt: "Waqt" means: 1) a quantity of time (Farāhīdī, 1410 AH, vol. 5, p. 199). 2) A certain time (Ahmad ibn Fāris ibn Zakarīyā, 1404 AH, vol. 6, p. 131). 3) A quantity of time that is determined for a work (Fayyūmī, nd, Vol. 2, p. 667). 4) The end of the time specified for the work (Isfihānī, 1412 AH, p. 879). In general, we can say: the word "Waqt" comes from the root "WQT" meaning time limited to anything; be limited to work or incident or event or anything else. (Mustafawi, 1402 AH, vol. 13, p. 168) So the words indicating times are words that refer to a limited time for doing work, an incident or an event.

D) Ṣubḥ: the words "Ṣubḥ, Ṣabāḥ, Aṣbāḥ, and …" from the word "Ṣubḥ" has a common main meaning and it is one of the colors; which is originally called red. And "Ṣubḥ" is called morning because of its red color. And "Ṣabāḥ" is also the light of day. Then other meanings are branched from this root. (Ahmed ibn Fāris ibn Zakarīyā, 1404 AH, vol. 3, p. 328) in another point of view: the main meaning of this root is to reveal in material or spiritual darkness and achieve external or internal illumination. One of the examples of which is the appearance of day due to the passing of night. "Ṣabāḥ" is an infinitive and "Ṣubḥ" is an infinitive noun placed for the time of "Ṣabāḥ". And from the subject "Aṣbāḥ", it is used for transformation of the will, so it is necessary to mention the state to which it transforms; in this case it is an imperfect verb. But when the verb is perfect, it means proof, that is, to enter in the morning and to be in it. (Mustafawi, 1402 AH, vol. 6, pp. 179-181)

If the word "Aṣbaḥ" is used in the perfect form, it definitely implies time, and if it is used in the imperfect form, it is not out of two cases; either there is a presumption regarding the attribution of Musnadun Ilayh to Musnad in a particular time, which is the same as the initial state of the verb. And here the verb should be taken in its original meaning, or there isn't a presumption regarding the above-mentioned attribution in a particular time, in which case the verb will mean "Ṣār". Also, in the Holy Qur'an, wherever the subject noun "Aṣbaḥ" is used in the form of "Muṣbiḥīn", that noun indicates time and its structure is in the perfect form.

The meanings of some words derived from the root "Ṣ B Ḥ" are:

- "Ṣubḥ" (as an infinitive noun):
1) The beginning of the day and its meaning is the same as Ṣabāḥ according to some. (Farāhīdī, 1410 AH, vol. 3, p. 126)
2) Fajr. (Jawharī, 1402 AH, vol. 1, p. 379) If we consider Fajr as the beginning of the day, both mentioned meanings become the same.

- "Ṣabāḥ" (as an infinitive):
1) It is like "Ṣubḥ" in the meaning of the beginning of the day. (Farāhīdī, 1410 AH, Vol. 3, p. 126)
2) It is when the horizon turns red with the edge of the sun. (Isfihānī, 1412 AH, p. 473) means it is near sunrise.

- "Aṣbaḥa" (past participle from the chapter on "Ifʿāl"):
1) became (Qarashī, 1412 AH, vol. 4, p. 105) (if the verb is imperfect).
2) The morning arrived. (Ibn Manẓūr, 1414 AH, vol. 2, p. 502) (If the verb is perfect); That is, Ifʿāl can bring the meaning of entering the morning time for the Thulāthī Mujarrad Verb ṣabaḥ. (Haydarinia, 2015, vol. 27, p. 143)

- "Iṣbāḥ": Some consider it to be the infinitive of "Aṣbaḥa" (Humayrī, 1420 AH, Vol. 6, p. 3666) which means morning. (Ṣāḥib ibn ʿAbbād, 1414 AH, v. 2, p. 468)

- "Muṣbiḥ" (subject noun): one who enters in the morning. (Ibn Manẓūr, 1414 AH, vol. 2, p. 502) Some people understand the meaning of "Muṣbiḥīn" in the Holy Qur'an as the time after dawn and before sunrise. (Farāhīdī, 1410 AH, vol. 3, p. 126)
- "Ṣabbaḥa" (past verb from the Bāb "Tafʿīl"): coming in the morning. (Jazarī, nd, vol. 3, p. 6) (It is a perfect verb), that is, the Thulāthī Mazīd of Tafʿīl that means entering the morning time to Thulāthī Mujarrad verb "Ṣabaḥa".

3.2. Compounds of the root "Ṣubḥ" in the Holy Qur'an

With the investigations carried out in the words derived from the root "Ṣubḥ" in the Holy Qur'an, a list of these words was obtained, which include: the infinitive noun "Ṣubḥ", the infinitive "Ṣabāḥ", the infinitive "Iṣbāḥ", the subject noun "Muṣbiḥīn", the perfect verbs "Ṣabbaḥa, Tusabbiḥūn", imperfect verbs "Aṣbaḥat, Aṣbaḥū" which can have the concept of "Entering the morning" by analogy. But the imperfect verbs "Aṣbaḥa", "Aṣbaḥū", "Aṣbaḥtum", "Yuṣabbiḥu, Tuṣabbiḥu", "Yuṣabbiḥū, Tuṣabbiḥū, Tuṣabbiḥūna, Liyuṣabbiḥunna" cannot definitely have the concept of "Entering the morning" due to lack of cognates.

There are 45 words from the root "Ṣubḥ" in the Holy Qur'an; its nominal combinations are: the infinitive noun "Ṣubḥ" 5 times, the infinitive "Ṣabāḥ" once, the infinitive noun "Iṣbāḥ" once and the subject noun "Muṣbiḥīn" 5 times and the its verb combination are: past tense verbs from the verbs "Aṣbaḥa" with different conjugations 21 times, present tense verbs from the verbs "Yuṣbiḥu" with different conjugations 7 times and past participles from the verb Tafʿīl "Ṣabbaḥa" once.

By examining the verses with the root "Ṣubḥ", it can be seen that some of the concepts of morning time and others have the concept of becoming and being. In the following, the list of these verses and the literary wisdom of the words including the morning time will be discussed.

3.3. Wisdom of verses with the word "Ṣubḥ"
The infinitive noun "Ṣubḥ" has the meaning of morning time 5 times in the Holy Qur'an. Their verses and literary wisdom are:

A) Surah Muddaththir, verse 33-34: "And the night when it withdraweth. And the dawn when it shineth forth."

In this verse:

1) God's oath to the morning dawn shows that the advent of the morning dawn is one of the great and important phenomena for mankind.

2) The phrase has a simile, as if the darkness of the night has fallen on the face of the morning like a black mask; it removes the mask at dawn and shows its luminous face, which is a sign of life, to the world. (Makarem Shirazi, 1992, vol.26, p.192)

3) Some people say: the expression has a metaphor, and its meaning is the revelation of the morning after its concealment and its clarity after its confusion, it is likened to a man who has removed his veil from his face and his image has been appeared. (Sharif al-Radhi, 1406 AH, p. 354)

4) In the science of Badīʿ, there is a literary art of confrontation between the verse "And the night when it withdraweth." and "And the dawn when it shineth forth". (Sabuni, 1421 AH, vol. 3, p. 456) It has been said regarding it: Truth becomes clear like the morning and falsehood disappears like the darkness of the night. (Sadeqī Tehrani, 1419 AH, p. 576)

5) In these oaths, there is an implication or reference to the representation of the situation of two groups of people during the revelation of the Qur'an, which is expressed as the penetration of light into darkness. (Ibn ʿĀshūr, 1420 AH, vol. 29, p. 299)

6) There is the literary art of Sajʿ Muraṣṣaʿ between the verses " Nay; I swear by the moon", "And the night when it departs", "And the daybreak when it shines", "Surely it (hell) is one of the gravest (misfortunes)". (Sabuni, 1421 AH, vol. 3, p. 456) The three parts are implicitly compatible with the light of guidance (Qur'an), removal of darkness (polytheism) and worship of (idols) and the white dawn of the morning (Tawḥīd). (Makarem Shirazi, 1421 AH, vol. 19, p. 181)

7) In the last words there is an incomplete pun between the verses "And the daybreak when it shines" and "And the night when it departs" with a difference in the letters in the middle, which brings a special literary beauty.

B) Surah Takwīr, verse 18: "And the morning when it brightens." in this verse:

There are several types of metaphors. In the science of expression, in the definition of metaphor, they have said: using a word in its non-real meaning, along with the interest of similarity between the real and virtual meaning, and an analogy that prevents the will of the real meaning. Each metaphor has several parts: Mustaʿārun Minh (the same Mushabbahun Bih in the simile), Mustaʿārun Lah (Mushabbah), Mustaʿār (a borrowed word) and also Jāmiʿ (Wajh Shabah). Metaphors are of two types, depending on whether Mushabbah or Mushabbahun Bih is omitted: a) Declarative or explicit metaphors. (b) Metaphor with irony or allusion. (Center for Qur'anic Studies, 2003, Vol. 3, p. 108) Another division for metaphor is its comprehensive validity and its two sides, and from this point of view, there are five types of metaphor. One type of which is the perceptible metaphor for the perceptible with the comprehensive sensory. (Qur'an Culture and Education Center, 2003, vol. 3, p. 113) With this explanation, the types of metaphors in this verse are:

1) Istiʿārah Taṣrīḥīyah (that is, expressing "Mushabbahun Bih" with the word and removing "Mushabbah" from the word): Zamakhsharī says in Tafsir Kashshāf: If you ask, what is the meaning of morning breathing? I say: When the morning comes, it brings a breath and a breeze, so this breeze is permitted and it is called the morning breath. (Zamakhsharī, 1407 AH, vol. 4, p. 711) He likened the day and morning brightness to the breeze of fresh air that revives the heart and borrowed the word breathing for the arrival of the day after darkness. (Sabuni, 1421 AH, vol. 3, p. 501)

So possibly in addition to metaphor, it is an allusion to light. (Ṣāfī, 1418 AH, vol. 30, p. 256) So in summary: in this explicit metaphor, the exit of light is likened to the exit of the soul. Or if the morning starts and there is a breeze with it, it is like breathing. (Ibn ʿĀshūr, 1420 AH, vol. 30, p. 137)

2) Istiʿārah Maknīyyah (that is, expressing only the word "Mushabbah" in the word and removing "Mushabbahun Bih" and referring to the accessories "Mushabbahun Bih"): it means that after the morning has split the darkness of the night and dawned, is compared to someone who takes a deep breath after the hard work he has done and finds a moment of leisure to rest, the light of the horizon is also a breath of the morning. (Tabataba'i, 1995, v. 20, p. 357) In other words, the morning has been likened to a living being that breathes. So he removed the word "Mushabbahun Bih" and added something to it, which is breathing. (Darvish, 1415 AH, vol. 10, p. 399) And it is correct that the metaphor here be Istiʿārah Maknīyyah and Istiʿārah Takhyīlīyah, because with Takhyīl, the morning is likened to someone who comes on foot from a long way and a breath is intended for it, which is the same as the blowing of the breeze. (Safi, 1418 AH, vol. 30, p. 256) In short, in Istiʿārah Maknīyyah, the morning is compared to a person who has a soul, and the breeze is compared to souls. (Ibn ʿĀshūr, 1420 AH, vol. 30, p. 137)

3) Perceptible metaphor for the perceptible: In order to participate in the description of the perceptible, the emergence of light from the east at dawn has been compared to the gradual emergence of the breath. (Ja'fari, 1997, vol. 6, p. 497)

C) Surah Al-ʿĀdīyāt, verse 3: "Then those that make raids at morn" in this verse:

1) Irony is mentioned, in the science of expression, when we use a word in a figurative sense and at the same time we can also consider the first meaning, we have created an ironic expression. (Qur'an Culture and Education Center, 2003, Vol. 6, p. 42) The word "Morning" and galloping in the morning is an allusion to surprising the enemy. (Hashemi Rafsanjani, 2007, vol. 20, p. 514)

2) I swear by God, to the horses of the warriors who charged the enemies at dawn and took them by surprise, this is a sign of the greatness of this work.

D) Surah Hūd, verse 81: "They said: O Lut! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night-- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?"

In this verse:

1) The phrase "Surely their appointed time is the morning" means that the promise of their punishment begins at dawn and ends with the red sky before sunrise, as He said in verse 73 of Surah Ḥijr: "So the rumbling overtook them (while) entering upon the time of sunrise" (Reza, 1414 AH, Volume 12, pp. 136-137)

2) "Al" in "Al-Ṣubḥ" is a substitute for genitive case. Therefore, "The morning is promised to them"; that is: the dawn of tonight, or the morning of the arrival of the angels in the land of Lot's people, was the appointed time for the punishment to descend on that people.

3) The sentence "Surely their appointed time is the morning" is an explanation for "Now travel with thy family". Therefore, the angels, stating that the time of punishment is near, asked Lot (PBUH) not to delay his departure. (Hashemi Rafsanjani, 2007, vol. 8, pp. 157-158)

4) The phrase "Is the morning near?" has an interrogative meaning: "Don't you see that the morning is near?" So hurry up and get ready to leave this city, before the morning comes and the accident happens. (Khatīb, 1424 AH, vol. 6, p. 1182) The interrogative meaning is that a phrase is in the form of a negation, but the proof is included in the negation, and this combination comes to

emphasize the incident. (Abu Zohra, nd, Vol. 7, p. 3736)

5) Some Qur'anic proverbs were not revealed with the characteristic of proverbs in the Qur'an, but over time, they have become common among languages. And it is expressed as "Irsāl al-Mathal" or "Tamthīl", an example of which is "Is the morning near?" (Sobhani Tabrizi, 1420 AH, p. 58) And is almost equivalent to the phrase "Tomorrow is near for the one who waits" (ʿĀshūr, 1422 AH, p. 118)

3.4. The wisdom of the verses with the words "Ṣabāḥ, Iṣbāḥ, Muṣbiḥīn"

Noun combinations: There are the infinitive "Ṣabāḥ" once, the infinitive noun "Iṣbāḥ" once, and the subject noun "Muṣbiḥīn" five times in the Holy Qur'an. Their verses and literary wisdom are:

A) Surah Ṣāffāt, verse 177: "But when it descends into the open space before them, evil will be the morning for those who were warned (and heeded not)!" In this verse:

1) It has Istiʿārah Tamthīlīyah: a metaphor whose simile is derived from several things is called an allegorical metaphor. (Kharghani, 2018, vol. 1, p. 62) They call the open space around the house "field". The descent of torment in the morning is an allegorical metaphor and it is compared to an enemy that moves at night and attacks unexpectedly in the morning. Therefore, in this verse, polytheists and unbelievers at the beginning of Islam were threatened with the descent of an all-encompassing and unexpected torment. (Hashemi Rafsanjani, 2007, vol. 15, pp. 379-380) Ṣabāḥ is nicknamed (borrowed) from the dawn of the night army for the time of the descent of punishment, and because war and looting increased in the morning, it (the looting) was called Ṣabāḥ, even though it happened at night as well. (Ermi Alavi, nd, vol. 24, p. 291)

2) It has Majāz Mursal: Majāz is to use a word in a non-literal sense. A trope, in which the connection between the real and figurative meaning is other than similarity, is referred to as Majāz Mursal. (Kharqani, 2018, vol. 1, p. 66) According to some: there is Majāz Mursal in the phrase "Evil will be the morning for those who were warned". We often hear that most of the cases of war and looting happen in the morning, but in Majāz Mursal, they take the time of occurrence as Muṭlaq, while we want what happened at that time, as it is said: Arab days that it is because of its events. (Safi, 1418 AH, vol. 23, p. 97) So the phrase "But when it descends into the open space before them, evil will be the morning for those who were warned" means "when the punishment comes around them, the time of evil will come to them" because Ṣabāḥ is called the time of those who have been warned because most of the time the word "Ṣabāḥ" is used in absolute time and as metaphor. (Sultan Ali Shah, 1993, Vol. 12, p. 261)

3) The meaning of the sentence "Evil will be the morning for those who were warned" is that: among all the mornings, the morning of those who are warned is the worst morning, and the ones who are warned are the polytheists of Quraysh. (Tabataba'i, 1995, vol. 17, p. 272) "Sāʿa" is considered as a negative verb, therefore, from a literary point of view, this phrase carries a kind of blame.

B) Surah An'ām, verse 96: "He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient!" In this verse:

1) "Iṣbāḥ" and "Ṣubḥ" both have the same meaning and the rhythm of the infinitive in this verse does not have an infinitive meaning. Therefore, the translation of the first sentence of the verse is: "God is the breaker of the morning" which means He breaks the darkness of the night with the dawn of the morning. (Jawādī Āmulī, 1391, vol. 26, p. 387)

2) We find the technique of "Mushākilah" and the technique of "Istiʿārah Tamthīlīyah" in

the phrase "He it is that cleaveth the day-break (from the dark)" which is in the form of the Mushākilah of subject noun in the phrase "It is Allah Who causeth the seed-grain and the date-stone to split and sprout". Using the method of Istiʿārah Tamthīlīyah, the splitting of the morning is compared to the splitting of seeds and kernel. Then, the vertical separation of Fajr and dawn is likened to splitting the morning. (Safi, 1418 AH, vol. 7, p. 235) In this interpretation, the darkness of the night is likened to a thick curtain that the light of dawn tears and splits, this issue applies to both true morning and false morning. (Makarem Shirazi, 1992, vol. 5, p. 358)

C) Surah Ḥijr, verse 66: "And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning." In this verse:

1) The word "Muṣbiḥīn" in syntax has the role of "Ḥāl" for the word "Hāʿulāʾ". (Adinevand Lorestani, 1998, vol. 3, p. 558) therefore, it shows that the promise of punishment and eradication of Lot's people was fulfilled when they arrived in the morning.

2) In the science of meanings, it has the literary art of Iṭnāb. That is, for the benefit of increasing meanings, the expression is increased. Here, the phrase "That the last remnants of those (sinners) should be cut off by the morning" is a further explanation for "And We made known this decree to him" The benefit of this type of Iṭnāb is to see the same meaning in two different ways, one of which is ambiguous and the other is clear, or to complete the pleasure of knowing it. (Kamali Dezfuli, 1993, p. 263) In other word "That the last remnants of those (sinners) should be cut off by the morning" clarifies the ambiguity in the word "And We made known this decree to him" which is used to increase the meaning in the mind of the listener once in the form of summary and ambiguity and once in the form of detail and clarification. (Darvish, 1415 AH, vol. 5, p. 438)

3) The phrase "That the last remnants of those (sinners) should be cut off by the morning"

is Badal of "And We made known this decree to him" to explain it, and clarifying its ambiguity in a way of Tahwīl and Taʾẓim. (Maidani, 1982, vol. 5, p. 339)

4) The expression "That the last remnants of those (sinners) should be cut off by the morning" is an allusion to the torment of desperation. (Zuhaylī, 1411 AH, vol. 14, p. 47)

D) Surah Ḥijr, verse 83: "But the (mighty) Blast seized them of a morning." In this verse:

1) The word "Muṣbiḥīn" in syntax has the role of "Ḥāl" for the pronoun "Hum" the object of the verb "Akhadhat". (Adine Vand Lorestani, 1998, vol. 3, p. 567) Therefore, it shows that the cry of doom and destruction of the people of Thamūd was when they entered in the morning.

2) There is an imperfect pun in the phrase "The (mighty) Blast seized them of a morning" (Sabuni, 1421 AH, vol. 2, p. 108) that this lexical homogeneity can be one of the manifestations of beauty in the Holy Qur'an. In this phrase, it is as if "Aṣ-Ṣayḥah" has an unbreakable link with "Muṣbiḥīn" that, by imagining the time of morning, the descent of the torment of the heavenly prayer is also imagined.

E) Surah Ṣāffāt, verse 137: "Verily, ye pass by their (sites), by day", and verse 138: "And by night: will ye not understand?!" In this verse:
The meaning of "Crossing in the morning and evening" is to pass through the ruins of that land. (Tabataba'i, 1995, vol. 17, p. 247) Because: the word "Muṣbiḥīn" in syntax has the role of "Ḥāl" for the subject of the word "Tamurrūna" (Adinevand Lorestani, 1998, vol. 5, p. 463) and the phrase "Bil-Layl" is inflected with "Muṣbiḥīn" and the second Ḥāl is for the subject "Tamurrūna". (Adinevand Lorestani, 1998, vol. 5, p. 464) Therefore, these verses show that it was possible and visible for the Mecca trade caravans to pass by the ruins of the people of Lot during the morning and evening.

F) Surah Qalam, verses 17-21: "Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the (garden) in the morning. But made no reservation, Then there came on the

(garden) a visitation from thy Lord, (which swept away) all around, while they were asleep. So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered). As the morning broke, they called out, one to another."

In verse 17, the word "Muṣbiḥīn" in syntax has the role of "Ḥāl" for the subject of the word "Yaṣrimunna" (Adinevand Lorestani, 1998, vol. 6, p. 681) and it shows that the owners of the garden decided when they arrived in the morning, to pick the fruits of the garden away from the eyes of the poor. Also, in verse 21, the word "Muṣbiḥīn" has the role of "Ḥāl" for the subject of the word "Tanādaw" and the Fiʿlīyah sentence "Tanādaw Muṣbiḥīn" is ʿAṭf on "Aqsamū" in verse 17. (Adinevand Lorestani, 1998, Vol. 6, p. 684) And it shows. The owners of the garden called each other when they arrived in the morning to implement their decision.

3.5. The wisdom of the verses with the perfect verbs "Ṣabbaḥa, Tuṣabbiḥūn":

The compositions of the verb conjugations of the root "Ṣubḥ" in the Holy Qur'an are: past verbs from the verbs "Aṣbaḥa" with different forms 21 times, present verbs from the verbs "Yuṣbiḥu" with different forms 7 times and past verbs from the participle "Ṣabbaḥa" once. Two of these verb conjugations are definitely perfect verbs, whose verses and literary wisdom are:

A) Surah Rūm, verse 17 and 18: "So (give) glory to Allah, when ye reach eventide and when ye rise in the morning. Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline." In these verses:

1) The expression "Tuṣbiḥūn" is a participle verb from the infinitive of the verb "Iṣbāḥ" and the subject, so the phrase "when ye rise in the morning" means "when you wake up" which refers to the beginning of the morning.

2) In two verses, four times are stated for "Tasbīḥ" of the Lord: the beginning of the night "When ye reach eventide", the dawn of

the morning "When ye rise in the morning", in the evenings "In the late afternoon", and during the decline of noon "When the day begins to decline". Of course, if "Late afternoon" and "When the day begins to decline" refer to "When ye reach eventide" and it returns to the subject of Tasbīḥ. Therefore, the mention of these four times in the above verses may be an allusion to the duration and perpetuity of glorification. (Makarem Shirazi, 1992, vol. 16, p. 383) or some have considered Tasbīḥ in these times to be one of the five prayers, which includes glorification, sanctification and praise of God. "When ye reach eventide" refers to the Maghrib and ʿIshāʿ prayers, and "When ye rise in the morning" is an allusion to the Morning Prayer, and "And in the late afternoon" refers to the ʿAṣr prayer, and "When the day begins to decline" refers to the midday prayer. (Thaqafi Tehrani, 1398 AH, vol. 4, p. 249) It should be noted that in the above statements, the phrase "And praise be to Allah in the heavens and on earth" is considered as a protest sentence. Therefore, in order to express goodness, the Tasbīḥ should be followed by Taḥmīd, and therefore it will not be exclusive to Tasbīḥ at night and Taḥmīd in the day. (Thaqafi Tehrani, 1398 AH, vol. 4, p. 249) Another point in these verses is that: God ordered to say: "Glory be to Allah" which is an allusion to prayer because prayer consists of saying "Glory be to the Most High Lord and Praise be to Him". (Ibn ʿĀshūr, 1420 AH, vol. 21, p. 28)

3) In two verses, from the point of view of science of Badīʿ, the literary art of confrontation and contrast is also used, which plays an important role in the epistemological fields of the Qur'an. Confrontation in the word means putting two things in front of each other. And in the term, it means that two or more meanings are mentioned, and then the meanings that agree or disagree with them are given in order. Some people have included confrontation in Ṭabāq, but many rhetoricians have made two differences between confrontation and

Ṭabāq, which are: a) Ṭabāq consists of two opposites and confrontation is formed with at least four opposites. b) Ṭabāq is only between opposites, but confrontation takes place between opposites and other forms of confrontation. (Kharghani, 2018, vol. 2, p. 153)

Here, in each of these verses, the technique of Muṭābiqah or Ṭabāq is used. Because in the first verse, "Masāʾ" is the opposite of "Ṣabāḥ" and in the second verse, "ʿIshāʾ" is the opposite of "Ẓuhr". However, in the two verses, the technique of confrontation is used, because in the confrontation of non-opposites, "Masāʾ" agrees with "ʿAshīʿ", and "entering at the time of morning" agrees with "entering at the time of noon", and in opposing the opposites going out of order, it can be said: "Masāʾ" is placed in front of "Iẓhār" (entering at the time of noon) and "ʿAshīʿ" is in front of "Iṣbāḥ" (entering at the time of morning). It is because "ʿAshīʿ" is the name of the beginning of the night, and "Iṣbāḥ" is the name of the beginning of the day. (Ibn Abī Asbaʿ Miṣrī, 1989, pp. 163-164))

B) Surah Qamar, verse 38: "And in the morning there came to them a constant punishment." In this verse:

1) The interpretation of "Bukratan" (beginning of the day) after "Ṣabbaḥahum" is because "Ṣabbaḥahum" has a broad meaning that includes the whole morning, while it means the beginning of the morning. Was this story the beginning of dawn, or the beginning of sunrise? It is not known exactly, but perhaps the interpretation of "Bukratan" is more appropriate for the beginning of the sunrise. (Makarem Shirazi, 1992, vol. 14, p. 122) Therefore, the punishment fell on Lot's people in the early hours of the morning. (Hashemi Rafsanjani, 2007, vol. 18, p. 200)

2) According to some scholars of syntax: the letter "La" is the answer to the predicate oath, and "Qad" is the letter of investigation, and the sentence "Laqad Ṣabbaḥahum" is the answer to the oath, which has no place of Iʿrāb. (ʿAlwān, 1427 AH, vol. 4, p. 2352) It is

also a sentence that is emphasized because of Lām. (Ibn ʿĀshūr, 1420 AH, vol. 27, p. 196)

From a literary point of view, swearing to what is omitted from the oath also shows the importance of the answer to the oath. Therefore, the destructive morning of Lot's people was blamed and it is considered a warning for future generations.

3.6. Wisdom of verses with imperfect or perfect verbs (Aṣbaḥat, Aṣbaḥū)

In the Holy Qur'an, if there is a Manṣūb noun after the verb "Aṣbaḥa" such as:

"But the earthquake took them unawares, and they lay prostrate in their homes before the morning!" it is possible to abstract "Aṣbaḥa" from time and take it to mean "Ṣāra", or it can be left to its original meaning and used it for a certain time. Of course, in the second case, the form of the verb is either in the perfect form, where the Manṣūb noun is placed as Ḥāl, or in the imperfect form, where the Manṣūb noun will be the news. (Ansari, No. 10, 2010, p. 34) Therefore, some verbs in the verb conjunctions forms of the root "morning" are imperfect, which can carry the meaning of morning time by analogy with the words of the text, or they are used as verbs under certain conditions. These verses and their literary wisdom are:

A) Verses about the righteous people and Shuʿayb (AS):

A1) Surah Al-Aʾrāf, verse 78 (about the people of Saleh (AS)):

"So the earthquake took them unawares, and they lay prostrate in their homes in the morning!"

A2) Surah Hūd verse 67 (about the people of Saleh (AS)):

"The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning."

A3) Surah Al-Aʾrāf, verse 91 (about the people of Shuʿayb (AS)): "But the earthquake took them unawares, and they lay prostrate in their homes before the morning!"

A4) Surah Hūd verse 67 (about the people of Shuʿayb (AS)):

"The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning."

A5) Surah Al-ʿAnkabūt, verse 37 (about the people of Shuʿayb (AS)):

"But they rejected him: Then the mighty Blast seized them, and they lay prostrate in their homes by the morning."

In these verses: some scholars of Naḥw have said: the letter "fa" is an ʿAṭf letter, and if "Aṣbaḥū" is an imperfect verb, then "wa" is its noun and "Jāthimīn" is Khabar of (Aṣbaḥa), and if "Aṣbaḥū" is a perfect verb, then "wa" is its subject and "Jāthimīn" is Ḥāl, and the sentence "Fa Aṣbaḥū" refers to the previous one, which does not have a place of Iʿrāb. (Durrah, 1430 AH, v. 7, p. 183) Therefore:

1) The word "Aṣbaḥū" can mean (they arrived in the morning) and it can also mean (they came and went). According to the first meaning, the sentence "Fa Aṣbaḥū" indicates that the destruction of the righteous people or Shuʿayb (AS) was at the beginning of the morning and the shaking or yelling and roaring - similar to "fa" in "Fa Aṣbaḥū" was before dawn; that is, it has been realized at night. (Hashemi Rafsanjani, 2007, v. 6, p. 73; v. 8, p. 132; v. 6, p. 73; v. 8, p. 186; v. 14, p. 57)

Also, in verse 83 of Surah Ḥijr, He says about the fate of the people of Thamūd: "But the (mighty) Blast seized them of a morning." This can be another proof that the verb "Aṣbaḥū" includes a period of time in verses 78 of Aʾrāf and 67 of Hūd.

Also, the expression "Fi Dīyārihim" in verses 78 and 94 of Surah Hūd is the plural of "Dawr" which means home i.e. "in one's own house" and this is also a proof that the cry was at night, because if it was at day, it was in the streets and markets. (Ṭayyib, 1990, v. 7, p. 115)

2) In the case of the interpretation "Fa Aṣbaḥū", it is not meant that they became like this in the morning, even though the cry took place at night, but it means that they were like this in the morning and they became like this after the cry of Ṣayhah (Ṭayyib, 1990, vol. 7, p. 84).

B) Surah Qalam, verse 20: "So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered)."

In this verse: the word "Aṣbaḥat" is an imperfect verb and according to the analogy in verses 17 and 21 of Surah Qalam, that the owners of the garden decided to pick fruits in the morning and at that time they called each other for this task. It is said: The verb "Aṣbaḥat" can be in its original temporal meaning, that is, the translation should be as follows: "In the morning, that green garden became black and dark like the night!"

3.7. Verses with an imperfect verb from the root "Ṣubḥ" without the concept of time

Some of the verb conjugations of the root "Ṣubḥ" mean "to become" or "to turn" which, due to the absence of cognates, cannot definitely carry the concept of morning time, although these verb conjugations are related to the verbs of "Iṣbāḥ" and one of the meanings that Bāb of Ifʿāl give to their present subject is to do something in place or time. Therefore, the verses with these verbs are not discussed in this root due to the lack of parallels, and only to clarify the matter, the list of the mentioned verses is stated, which are:

1) The word "Aṣbaḥa" in verses 30 and 31 of Surah Māʾidah, verses 42 and 45 of Surah Kahf, verses 10, 18 and 82 of Surah Qaṣaṣ, verse 30 of Surah Mulk, for example in verse 30 of Surah Māʾidah, some have used the word "Aṣbaḥa" that this murder happened at night. But it is not true, because the Arab habit is that whenever someone does an action that is harmful to him, he interprets it like this. (Makarem Shirazi, 1992, vol. 4, p. 351) Also, there is no analogy in the word that shows that the imperfect verb "Aṣbaḥa" means morning.

2) The word "Aṣbaḥū" in verses 53 and 102 of Surah Māʾidah, verse 157 of Surah Shuʾarā, verse 25 of Surah Aḥqāf, verse 14 of Surah Ṣaff.

3) The word "Aṣbaḥtum" in verse 103 of Surah Al-Imrān, verse 23 of Surah Fuṣṣilat,

4) The word "Yuṣbiḥu, Tuṣbiḥu" in verses 40 and 41 of Surah Kahf, verse 63 of Surah Ḥajj,

5) The word "Yuṣbiḥū, Tuṣbiḥū, Li Yuṣbiḥunna" in verse 52 Surah Māʾidah, verse 6 of Surah Ḥujurāt, verse 40 of Surah Muʾminūn

4. Conclusion

In some verses of the Holy Qur'an, the word "Ṣubḥ" is used for the concept of morning time. The approach of paying attention to literary sciences has been able to provide the means to discover its literary wisdom. The summary of the literary and guiding wisdom of words with morning time from the root "Ṣubḥ" in the verses of the Holy Qur'an based on literary sciences and techniques are:

1 and 2) Science of Lughah and Ṣarf: from the subject "Ṣubḥ", the words of the infinitive noun "Ṣubḥ", the infinitive "Ṣabāḥ, Iṣbāḥ", the subject noun "Muṣbiḥīn", the perfect verbs "Ṣabaḥa, Tuṣbiḥūn", the imperfect verbs "Aṣbaḥat, Aṣbaḥū" which by analogy means morning time.

3) Science of Naḥw: a) "Muṣbiḥīn" in surah and verses (Ḥijr: 66 and 83), (Qalam: 17 and 21), (Ṣāffāt: 137) as "Ḥāl" shows the performance of its affairs has been located in the morning upon arrival. b) The phrase "that the last remnants of those (sinners) should be cut off by the morning" is instead of "this decree" in (Ḥijr: 66) to explain the divine command.

4) Science of Maʾānī: a) Swearing at the dawn of the morning (Muddaththir: 34), morning breath (Takwīr: 18), morning time (ʿĀdīyāt:

3) and what is omitted in the case of oaths (Qamar: 38), expresses the emphasis and importance of the oath. And the answer is b) The phrase "Is the morning near?" In (Hūd: 81) there is a rhetorical question, so Lot was asked not to delay his departure. c) The letter "Fa" in "Fa Aṣbaḥū" in verses and surahs (Aʾrāf: 78 and 91), (Hūd: 67 and 94), (Aʾrāf: 91), (ʿAnkabūt: 37), (Qalam: 20) is a separation and connection of a sign of order and tracking time in the morning after the torment of screaming or shaking. d) The phrase "that the last remnants of those (sinners) should be cut off by the morning" is an Iṭnāb for "this decree" in (Ḥijr: 66) to explain and elaborate it.

5) The science of Bayān: a) "Ṣubḥ" in (Muddaththir: 34) is simile or metaphor for turning away the night. b) "Ṣubḥ" in (Ṣāffāt: 177) is a trope for the possibility of torment at all times. c) Breathing of "Ṣubḥ" in (Takwīr: 18) is a metaphor for gradual light or morning breeze, and "Ṣabāḥ" in (Ṣāffāt: 177) is a metaphor for a surprise attack on the oppressor people. And Iṣbāḥ in (Anʾām: 96) is a metaphor for dawn column. d) The expression "Ṣubḥan" in (ʿĀdīyāt: 3) is an allusion to surprise the enemy, and the expression "And when ye rise in the morning" together with the other three times is an allusion to the duration and permanence of rosary or referring to daily prayers.

6) Science of Badīʿ: From the confrontation of (Muddaththir: 34) with (Muddaththir: 33) and the Sajʿ between them, morning and evening refer to the confrontation of truth and falsehood or guidance and shirk.

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مقالهٔ پژوهشی

The Dimension of Situation and its Role in the Semantics of Surah Tawbah based on Jacques Augustine Berque's Theory of Order

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بعد موقعیت و نقش آن در مفهوم‌شناسی سوره توبه با تکیه بر نظریه نظم ژاک آگوستین برک

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Abstract

Surah At-Tawbah has a variety of subjects and apparently is fragmentary and irregular; but based on the dimension of the situation, which is the same sociological issues and culture of the era of the revelation of the surah; it is understandable and has a coherent meaning with a clear language. Based on the dimension of the situation, it is possible to understand the ignorant styles such as arrogance, breaking the covenant and shifting the forbidden months by the polytheists that result in the revelation of the first part of verses 1 to 38 of this surah, which introduce this culture and its ugliness. For this reason, God and the Prophet (PBUH) acquit this culture. Consequently, it is the duty of Muslims and the Islamic community to seek the acquittal of the polytheists by following the duality (Tawḥīd, Nubuwwah) and not to approach the polytheists under the pretext of kinship. The second part of Surah (120-139) refers to the constant covenant-breaking of the hypocrites and the problems they caused to the Prophet (PBUH) and the Islamic community. Then, in contrast to the ignorant style, by introducing the religious style and its values, God asks the hypocrites and those who have sick hearts to adhere to the style brought by the monotheistic system by the Prophet in order to prepare their guiding grounds for reaching the Hereafter system. Based on the above explanations, the author has studied the role of situation in eliminating the dispersion and semantics of the surah and its relationship with the trinity (Tawḥīd, Nubuwwah and Ma'ād) with a descriptive-analytical method. Among the most important results that this research has achieved is that: The situation in Jacques Berque's order causes the audience to frame the various topics of the verses of the surah and finally to have a coherent mentality towards them and to achieve a deeper understanding.

Keywords: Conceptology, Tawbah, Jacques Berque, Order, Surah, Situation.

چکیده

سوره توبه از تنوع موضوعی و به ظاهر از گسستگی و بی‌نظمی برخوردار است؛ اما بر اساس بُعد موقعیت که همان مسائل جامعه‌شناختی و فرهنگ عصر نزول سوره است، فهم‌پذیر و دارای مفهومی منسجم با زبانی واضح است. بر اساس بُعد موقعیت می‌توان به سبک‌های جاهلی از قبیل تکبر، عهدشکنی و جابجایی ماه‌های حرام توسط مشرکان پی برد که پیامد سبک‌های مزبور، نزول بخش اول سوره؛ از آیات ۱ تا ۳۸ می‌باشد که به معرفی این فرهنگ و زشتی‌های آن می‌پردازد. به همین دلیل خداوند و پیامبر (ص) از این فرهنگ اعلام برائت می‌جویند؛ متعاقباً بر مسلمانان و جامعه‌ی اسلامی نیز وظیفه است که به تبعیت از دوگانه (توحید، نبوت) از مشرکان برائت بجویند و به بهانه‌ی خویشاوندی، به مشرکان نزدیک نشوند. در اثنای نزول بخش دوم سوره (۳۹-۱۲۰)، به عهدشکنی‌های مداوم منافقان و مشکلاتی که برای پیامبر (ص) و جامعه‌ی اسلامی در پی داشته‌اند، اشاره رفت. سپس در تقابل با سبک جاهلی، با معرفی سبک دینی و ارزش‌های آن، از منافقان و مریض القلب‌ها می‌خواهد که به این سبک که آورده‌ی نظام توحیدی توسط نبی است پایبند باشند تا زمینه‌های هدایتی خود را برای رسیدن به نظام اخروی آماده سازند. مترتب بر توضیحات پیش گفته، نگارنده با روش توصیفی– تحلیلی به بررسی نقش موقعیت در رفع پراکندگی و مفهوم‌شناسی سوره و ارتباط آن با سه‌گانه (توحید، نبوت، معاد)، پرداخته که از جمله مهمترین نتایجی که این پژوهش بدان دست یافته آنکه: بعد موقعیت در نظم ژاک برک باعث می‌شود مخاطب، موضوعات گوناگونِ آیاتِ سوره را چارچوب‌بندی کند و در نهایت نسبت به آن‌ها ذهنیتی منسجم داشته باشد و به فهم و درک عمیق‌تری دست یابد.

کلیدواژه‌ها: مفهوم‌شناسی، توبه، ژاک‌برک، نظم، سوره، موقعیت.

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1. Introduction

Anyone who is familiar with the style of the Qur'an expression will realize that many verses and concepts of the Surah have been expressed by relying on the evidences in the atmosphere of the time of revelation. Being aware of the current situation, which is the time, place, people, conditions, requirements, and causes of the revelation, plays a major role in removing the ambiguity of the verses and understanding their meanings and reaching the overall order of the surahs.

Allameh Tabātabā'ī, limiting himself to mentioning a few examples, writes:

"The incidents and events that happened during the days of invitation for the Prophet (PBUH) and the necessary needs for Islamic rules and laws have caused the revelation of many surah s and verses, and the recognition of these reasons helps to a great extent in understanding the verse and its meanings and secrets. (Tabātabā'ī, 1974: 176)

On the other hand, each of the surah s of the Qur'an has a "Thematic Unity" and an order that can be achieved by benefiting from the element of context. Dr. Biazar Shirazi (1981, Vol. 1: p. 469) quoted Professor Irfan Shahid as saying that: analyzing the verses of each surah of the Qur'an and interpreting the verses separately and unrelated to the whole surah is more harmful to the Qur'an than anything else. This theory about the method of the Qur'an is based on the fact that the verses of the Qur'an are like pearls that are connected to each other with a string (Khū'ī, 1480 AH: p. 92).

Professor Mohammad Abdullah Darraz calls the logical and literary unity between the verses of a surah, despite the gradual revelation and as required by special events, as one of the great evidences of the miracle of the Qur'an (Madani, nd: pp. 7-8). In the following, he considers the understanding of the details drawn in the breadth of the surah to be based on the discovery of the general view of the surah (Madani, nd: p. 9).

Burhān al-Dīn written by Buqā'ī (1415, vol. 3: p. 18) is one of the pioneers of the theory of "Thematic Unity" who has gained great fame among commentators and scholars of the Qur'an by presenting a broad interpretation called "Naẓm Al-Durar" based on the unity and continuity of the verses and even the surah s of the Qur'an. In the introduction of his commentary, he mentions: the general rule that is useful in understanding the relationships of the verses in the entire Qur'an is to pay attention to the purpose for which the surah is written, and to pay attention to the preliminaries that the purpose requires. Then check the perspective, proximity, and dimension of those prerequisites in relation to the desired and main purpose. If you think about this, the order between each verse and the other verses of the surah will be clarified in detail.

As a result of this issue, surah Tawbah h, which has a variety of topics and seemingly disjointedness and disorganization, has unity and continuity, all based on Jacques Berque's rule of order, around three axes: Tawḥīd, (i.e. Monotheism), Nubuwwah (i.e. Prophecy), Ma'ād (i.e. Resurrection), and sociological issues of the Prophet's era have been drawn. The meaning of sociological issues is the culture of the era of revelation of surah, which in John Mc Quarrie's theology, if theology and the Bible want to be reasonable, understandable and have a clear and coherent language; it must pay attention to the cultural language of its society. In his theology, the theologian must always pay attention to the cultural background of his society and the current culture of his society, even though the background and current culture of the society are worldly matters and not necessarily religious; Because the mentality or the rational conditions of the culture unconsciously affect the language and expression of theology (Abbaszadeh, 2016: 42).

Jacques Augustin Berque is a French sociologist, Islamic scholar (Shariati, 2003: 73) and one of the translators of the Qur'an in French. He was born on June 4, 1910 in Frenda, Algeria. "Jacques Berque has been defined by sociological cultures as "the most sociological orientalist and the most orientalist sociologist". Because he had lived in Morocco and Algeria

from childhood, he was deeply familiar with Islamic culture." (Nabawī, 1995: 519) He is a secular scholar, but he tried to understand the miracles of order, time and wisdom in the Qur'an. He believes that although the Qur'an appears to be scattered and disorderly in the first view, it is moving in the light of an amazing semantic and esoteric order. The Qur'an is actually a polygonal collection, which is surrounded by a central nucleus (the oneness of God) and the repetitions of the Qur'an are not only redundant, but have a symmetrical and composite order. He died on June 27, 1995 in Saint-Julien-en-Born, France (Nabawī: 519)

The current research intends: a) To obtain a general conceptualization of Surah Tawbah by comparing two styles (positions) of ignorance and religion. b) To address the role that Jacques Berque's theory of stability, relying on the dimension of situation, can play in solving the dispersion of the meaning of the verses of Surah Tawbah h. c) To mention the role that this theory can play in correctly understanding the meaning of the verses of Surah Tawbah h; and answer the following questions in this way:

1. How can the theory of situational dimension prove the conceptual coherence of the verses of Surah Tawbah?

2. How can Jacques Berque's theory of stability respond to the apparent dispersion of meaning in this Surah through benefiting from the current situation of Surah Tawbah? The following hypotheses can be considered as answers to the above questions:

1. It seems that the meanings of the verses of Surah At-Tawbah have conceptual unity in the form of a specific framework, including various topics such as: Jihad, enjoining good and forbidding evil, emigration, giving life and wealth, and prayer while it seems that they are not related to the three aspects of Tawḥīd, Nubuwwah and Ma'ād. This conceptual unity can be things like proving the unity of God and following the instructions of the Prophet with

unconditional faith to enter evolution and the atmosphere of the Day of Judgment.

2. It is possible that Jacques Berque's order, which is a combination of position and stability, can solve the dispersal of the apparent meaning among the verses of Surah Tawbah.

2. Research background

Based on the searches done by the author of this article, no research has been conducted that has examined Surah Tawbah based on the order of Jacques Berque and no article has dealt with its single meaning, but many studies have been conducted in the field of examining the verses of Surah Tawbah, based on the axis of the verses. Among them, the following can be mentioned:

1. The article examines the exclusive example of "the foremost, the first of the Muhajirs and the Ansars[1]" in verse 100 of Surah Tawbah, belonging to Mohammad Javad Eskanderlou, number: Winter 2016, period 8, number 32, page 27 to page 40, scientific-research quarterly of interpretive studies. In this article, he seeks this issue to prove that the verse "And the foremost, the first of the Muhajirs and the Ansars" regarding Imamate and Wilāyat can be presented as an expression of the exclusive virtue of the Ahl al-Bayt (AS). And there is no news about the coherence and examination of the thematic unity of the Surah. In the following, it has been concluded that based on various Qur'anic and narrative evidences, from the point of view of Shi'a, Imam Ali (AS) and Ahl al-Bayt (AS) are the exclusive examples of the above verse, and if the ruling of the verse about the Companions is considered unconditionally. In this case, it will be inconsistent with many other verses of the Qur'an that indicate that God is never pleased with the oppressor and the transgressor. In verse 96 of Surah Tawbah, God Almighty says: "They will swear to you that you may be pleased with them; but if

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١. والسابقون الاولون

you are pleased with them, yet surely Allah is not pleased with the transgressing people." As a result, obtaining God's satisfaction in verse 100 of Surah Tawbah requires adherence to values such as: "Emigration", "Victory", "Faith" and "Righteous Action"; the practice in the upcoming article is an attempt to achieve conceptual unity by referring to the position and order of the verses. Therefore, the most important factor in winning and accepting deeds is following God and the instructions of the Prophet (PBUH).

2. The article titled: Aesthetics of syntactic extra-norms in Surah Tawbah, which belongs to Javad Mohammadzadeh et al., Fall 2019, Volume 7, Number 3, Page 1 to Page 26, is related to the Journal of Qur'anic Literary Research. The mentioned article analyzes the extra-normative syntax namely departure from the rules governing the syntax of the norm language. Therefore, with the stylistics method and the descriptive-analytical method, he has paid attention to the phenomena of alternation, assurance and attribution with literary style.

3. The article with the title: Typology and Behavioral Explanation of the Companions of the Prophet (PBUH) in the Battle of Tabuk based on the Surah of Tawbah by Ali Muhammad Valavi and others, Spring and Summer 2013, Volume 45, Number 1, Pages 113 to 129, Research Journal History of Islamic civilization (articles and reviews). In the mentioned article, the cause of the decrease in the active participation of Muslims and their weakness in Jihad, which caused a delay in preparing the army and moving to the battlefield, was investigated. According to the verses of Surah Tawbah, groups of soldiers, even those who pretended to be with them, in practice destroyed and created fear among Muslims. The non-uniform behavior of the Companions in the Battle of Tabuk led to the emergence of different types of behavior. In the following, he came to the conclusion that the reason for the diversity of Muslims' behavior in the

Battle of Tabuk is rooted in the attitude of Muslims and the conflict between social traditions and religious values. In fact, in the mentioned article, the aim of the behavior analysis of the Companions is based on the presupposition of the false traditions that ruled the soul of the society until the 9th year of Hijrī. The point of distinction between the author's article and this article is the combination of position and stability to reach the conceptualization of the Surah and to reach the three axes: Tawḥīd, Nubuwwah and Ma'ād.

3. Jacques Berque's theory of order

Jacques Berque writes in his book "Rereading the Qur'an": "If we read the Qur'an properly with all its richness, we will find that its content is organized according to two dimensions. I have called one of these dimensions the stability dimension and the other the position dimension. Stability in what? a). Definitely, stability in examining the ultimate destiny of man namely the same main theme (Ma'ād). b). stability in the permanent philosophy of history; a sinful people who have received the revelation and did not follow it and have reached disbelief. (Nubuwwah) c).and the stability related to the existing harmony in the universe, which provides the proof of God's existence through nature (Tawḥīd).

These three basic dimensions are stable Qur'anic speech. But other dimensions make the dimension of the situation, which we, like sociologists, call them mundane and immediate (Jacques Augustin, 2000: 37).

Jacques Berque says: "The order of the Qur'an is a symmetrical order, and it contrasts with the combined order, that is, sequential order and stepwise gradual order. In the symmetrical order, the situation is such that subjects collide again and thus the causes reappear and collapse. In the case of the Qur'an, the situation is like this, in which single topics reappear and become intertwined." (Jacques Augustin: 33)

With a little precision in Jacques's theory, it can be concluded that the concepts of the Qur'an

revolve around three basic axes, which are the three dimensions of stability. Therefore, despite the apparent dispersion that can be seen on the surface of the Qur'an and the difference that exists in the topics of the verses within a single surah, based on the order of Jacques Berque, the verses eventually intertwine as single topics and in line with a single goal, which is the guidance of man. It is obvious that obtaining this goal will not be possible except by specifying the origin and destination and a detailed plan to move correctly along the way.

According to Jacques Berque's three dimensions of order, it is first necessary to categorize the verses of Surah Tawbah based on the dimensions of situation (style) and then on the three dimensions of stability, then to analyze and examine the verses in order to solve the dispersal of the surah's apparent meaning.

4. The general axis of Surah Tawbah

This surah has 129 verses according to the Kufis and 130 verses according to others, and there is also a difference in three verses: The Basris say, "Free from obligation to the idolaters" (Tawbah: 3), the Shamis say, "A painful doom" (Tawbah: 39), and the Hijazis say, "And ʿĀd and Thamūd." (Tawbah: 79), have considered it as a separate verse (Javadi Amoli, 2013, vol. 33: p. 186).

Sayed Quṭb (1425 AH: p. 1140) says: "Surah Tawbah is a Madanī surah, which is in the last revelation of the Qur'an; because it includes the rulings that explain the relationship between the Islamic Ummah and other Ummahs in the peninsula." And these rulings, especially the topic of Jihad and the relationship between the Islamic community and other communities, indicate the revelation of Surah Tawbah at the end of the Madanī era. And by referring to the context of the surah and the narrations of the reasons for its revelation and the history of prophetic science, it can be explained that the totality of the surah was revealed in the ninth year of the Hijrī (Sayed Quṭb, 1425 AH: p. 1140). In the following, the author of Fī Ẓilāl does not consider the surah to have been revealed all at once, and considers it to have

three stages of revelation: The first stage: it was revealed before the battle of Tabuk and in the month of Rajab in the 9th year of Hijrī. The second stage: It was revealed during the preparations and the description of the battle of Tabuk. The third stage: It was revealed to the Prophet after returning from the Battle of Tabuk (Sayed Quṭb, 1425 AH: p. 1141).

Saʿīd Ḥawwā (1409 AH, Vol. 4: p. 2214) in his Tafsīr Al-Asās said: Surah Tawbah consists of three parts: 1- The first part from the first verse to the end of the 37th verse. 2- The second part from the beginning of the 38th verse to the 122nd verse of Surah Tawbah. 3- The third part includes verse 123 to the end of the surah. This commentator further writes: The first part of the verses (1-37) was revealed all at once and this passage indicates the repudiation of the Prophet (PBUH) and Muslims from polytheists and the prohibition of any friendship and association with them (Ḥawwā, p. 2215). Buqāʻi (1415 AH, vol. 3: p. 261) in the preface of the Surah Tawbah, referring to the key word of the Surah (adherence to values), writes: polytheists who do not adhere to Islamic commitments and values and are happy with their covenant violations and also the hypocrites who did not accompany the Islamic community in the battle of Tabuk and were very happy about this lack of companionship, should be repudiated completely.

Darwazah (1421 AH, Vol. 9: p. 336) under the introduction of the surah, states: The surah consists of various and many chapters, the main focus of which is to unite all of them based on Jihad and encouraging it to confront the hypocrites, infidels and polytheists and praising the sincere believers who are trying with all their heart to revive the religion and its values. From his point of view, the general themes of the Surah can be described as follows: 1- acquittal of polytheists who violated the covenant between themselves and the Prophet. The shadow of acquittal is removed from the heads of polytheists when they repent, pray, pay zakat and be loyal to their covenants with the Prophet. 2- He warned the believers that it is not permissible for polytheists to enter the House of

God; because they are impure. 3- Believers should refrain from making friends with their polytheist fathers and relatives and sacrifice their lives in the way of God and the Prophet (PBUH) and avoid worldliness. 4- Believers are obliged to fight with Jews who do not believe in Islam and do not keep the sanctity of the forbidden months until they are forced to pay fine and become submissive and obedient to the Islamic society. 5- Keeping the sanctity of the forbidden months and not moving them by polytheists. 6- Encouraging the believers to attend the battle of Tabuk and condemning the transgressors and those who are too lazy to not attend it. 7- It is a picture of the hypocrites' words, mockery, falsifications of promises, jokes and an inappropriate excuse, which is obligatory on the believers, considering the aforementioned characteristics of the hypocrites, not to deal with them and apply extreme strictness in communication. 8- The end of the surah is a nice description of the good manners and the merciful behavior of the Prophet (PBUH) to guide the Muslims (Darwazah, p. 337).

5. Lifestyle as culture

The dimension of situation or immediate situation in Jacques Berque's theory of order has a teaching aspect that can help the minds of the audience not to have problems in understanding the concepts of the Qur'an and are somehow cultural markers that are happening in the context of society at the time of the revelation of the Surahs. And it helps the audience to reflect more on the propositions of stability dimension and their philosophical understanding in an interwoven link. In other words, the position of the same culture means: Beliefs, values, norms and symbols in a society, which has another name as lifestyle. In the most correct and reasonable definition, every culture includes a set of lifestyles, which means that every cultural identity includes the aggregation of a number of different lifestyles under the most fundamental shared values and norms. For this reason, some people have taken ethnic cultures as synonyms of lifestyles and equated

the method of studying ethnic cultures with the value of studying their lifestyles (Golmohammadi, 2013: 124).

Based on this point of view, if we assume that the society is an organized group of people who have a certain lifestyle, the culture of that society is the same lifestyle (Bashiriyeh, 2007: 24). In this sense; lifestyle is a way to define the values, attitudes, insights and behaviors (culture) of people, whose importance for social analysis is increasing day by day.

This cultural meaning of lifestyle is also used with other terms; for example, one of the meanings of lifestyle is the general spirit of a nation that Montesquieu uses. Montesquieu considers the general spirit of a nation to be what anthropologists call the culture of a nation; it means a kind of lifestyle and shared relationships that are more an effect than a cause. The general spirit of the nation consists of: the way of being, acting, thinking and feeling of a particular community in the way that geography and history have created (Aron, 1998: 53).

6. Ignorant styles from the point of view of verses 1-37 of Surah Tawbah
6-1. Arrogance

The ignorant Arab looked down on others; he spoke loudly when he spoke to show his superiority. The ignorant Arab was proud of speaking loudly. Another example of the arrogance of the ignorant people was that they never asked permission to enter someone's house (Faʾez, 2013: 75). Also, the traditions that Qiṣī, the fourth ancestor of the Prophet (PBUH) founded in Mecca and the same became sacred and inviolable traditions and styles for the people of Mecca. The Quraysh had taken the key of the Kaʾba from the hands of the Khuza'ah tribe.

They also took various responsibilities related to Hajj, pilgrimage, and circumambulation; Such as: Saqāyat (providing water for pilgrims), Rafādat (hospitality), Ḥijābat or Sadānat (taking care of the house of God and keeping the keys), Qīyādat (leadership and command of wars and guidance of pilgrims) and other social affairs of the city

(Zargarinejad, 2009: 94).

An example of responsibilities related to Mecca that the Qur'an mentions in Surah At-Tawbah is the culture of giving water to pilgrims by the Quraysh: "Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk." (At-Tawbah: 19). In this verse, the opposition of the people of Siqāyah and the building of Al-Masjid al-Ḥarām with those who believe in God and those who participate in the way of God with their lives and wealth has been mentioned.

Allameh also says under the interpretation of the verse: In the honorable verse, on one side of the confrontation, "Siqāyat al-Ḥājj[1]" and "ʿImārat al-Masjid al-Ḥarām[2]", without any extra restrictions, and on the other side, faith in God and the Day of Judgment, or in other words, Jihad in the way of God is bound by faith. And this shows clearly that Siqāyat and ʿImārat in the verse means Siqāyat and ʿImārat without faith. He also says under the verse: And Allah does not guide the oppressors" because it is an allusion to the people of Siqāyat and ʿImārat because of their disbelief and oppression, as it is based on the context, and not an allusion to their false imagination that ruled on equality, this point is confirmed. (Tabātabāʾī, 2010, vol. 9: p. 150)

Therefore, it can be said with certainty that the veiling of the Kaʾba was the lifestyle of the Quraysh polytheists until the 8th and 9th years of the Hijrī, which was the height of the Islamic government and the Prophet (PBUH), and it continued to cast a shadow on the life of the Quraysh as a mark of honor. In fact, the verse refers to the Siqāyat and its fruitlessness due to the lack of faith.

6-2. Non-commitment of polytheists to covenants

Bigotry is the spirit of the tribe and it is a sign that a person is unreservedly attached to his tribe. In general, tribal prejudice in desert dwellers is like extreme patriotism. A primitive Arab would do anything and even sacrifice his life for the sake of his tribe. The behavior of tribal people with brothers, cousins and relatives was accompanied by prejudice, and if someone failed to support and help his brother and cousin, his honor would be tarnished (Dashti, 2007: 271). In this way, one of the important pillars of Arab ethics is the ignorance of bigotry that had overshadowed both the individual and the society of that day (tribe) on a large level and significantly. And in the same proportion, it linked the individual behaviors and morals to social behaviors, and in fact, individual behaviors gained meaning during social behaviors.

Based on ethnic and tribal prejudices, an agreement was written between the central government of Islam and the leaders of polytheism in Ḥudaybīyyah in the sixth year of Hijrī to establish the security of both groups and to stop hostilities and aggression. Some of the polytheists, who were several groups and tribes, had no agreement with the Islamic government, and a number of them committed to the Islamic system and were loyal to it, and they didn't work for foreigners either. Some had made a pact with the Islamic government to stop hostilities and aggression. But they continuously broke the agreement and at every opportunity, they endangered the lives of Muslims and killed some of them, and on the other hand, along with the conspiracy hypocrites, they supported the infidels outside the border. In such an environment, the Islamic State by the leadership of the Holy Prophet (PBUH) was allowed by God to absolve themselves from their agreement and declare their non-obligation. For this reason, the Islamic State, from the beginning in international and political relations, respects the signatures and commitments of those who adhere to their covenants, and orders Muslims to adhere to these covenants as well: "Excepting those of the idolaters with whom ye (Muslims)

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۲. عِمارَةَ الْمَسْجِدِ الْحَرامِ   ۱. سِقايَةَ الْحاجِّ

have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfill their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him)" (At-Tawbah: 4). But about the polytheists who continuously broke the agreement; a type of contract-breaking that, according to Rashid Reza, had become a lifestyle and culture regarding the concept of the word "barā'ah" (Rashid Reza, 1414, Vol. 10: p. 151), the Qur'an instructs Muslims: You, too, by declaring your acquittal, break your covenant; because God and His Messenger (PBUH) hate them: "A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances." Result: The verse in question instructs Muslims "just as God and His Messenger acquit from the polytheists, the Muslims should also seek acquittal from the polytheists" (Jawādī Āmulī, 2013, vol. 33: p. 215).

6-3. Transferring the forbidden months by polytheists

Among the ignorant Arabs, four months of the twelve lunar months were known as "Ḥarām" months, which are: Ḏū al-Qa'dah, Ḏū al-Ḥijja, Muḥarram and Rajab. In these months, war and bloodshed were prohibited and a kind of truce was established. Islam also signed this tradition, which was in favor of human peace, and made it official and prohibited war in those months: "Verily the transposing (of a prohibited month) is an addition to Unbelief: The Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith." (At-Tawbah: 37) Rāghib Isfihānī (1422: 304) says in the vocabulary under the word "Al-Nasī'" It means to delay; sometimes it is called the month whose sanctity has been delayed. Insā' and delaying the Ḥarām month is one of the unworthy deeds of ignorance, a reason for increasing disbelief and a factor to mislead the unbelievers, and the

result was two sins and heresy: considering the Ḥarām (the forbidden month) as Ḥalāl and the Ḥalāl (the non-forbidden month) as Ḥarām.

By banning the Ḥalāl month instead of the Ḥarām month, they thought that they were adhering to their ethnic and national tradition, which was to observe the sanctity of four months in a year, and they considered this act as civilization, while this was an ugly act that appeared beautiful to them (Jawādī Āmulī, 2013, vol. 33: p. 616).

Biruni (2001: 93) considered the history of Nasī' to be two hundred years before Islam, he says like Ibn Hisham (1995, vol. 1: p. 46): "The Arabs wanted to perform the Hajj at a time when their goods made of leather and fruit be provided and it will be the best time. They learned the leap year from their Jewish neighbors nearly two hundred years before Islam, and just as the Jews used to calculate the difference of their year with the solar year when it reached one month at the end of the lunar year, they also did the same. During the Hajj season, if necessary, they would announce a month of Nasī'." It is evident that this honorable verse strongly criticizes the practice of Nasī' and considers it to increase disbelief and cause the unbelievers to go astray. Because the unbelievers and idolaters, in addition to not believing in God, by doing this, they actually made the Ḥalāl of God Ḥarām and His Ḥarām as Ḥalāl, and these were a double misguidance and an increase in the ranks of disbelief.

7. Betrayal of the hypocrites in Tabuk

The hypocrites have a long history of assassinating the Prophet (PBUH) and discord in the ranks of Muslims, as it is stated in verse 48 of surah Tawbah: "Indeed they had plotted sedition before, and upset matters for thee, until, the Truth arrived, and the Decree of Allah became manifest much to their disgust." I swear that the hypocrites certainly wanted sedition, hardship, discord and division of your community before this war (Battle of Tabuk), just like in the battle of Uḥud, Abdullah ibn Ubay returned a third of your soldiers from the battlefield to Medina and he refused to help the

Messenger of God (PBUH). Yes, these were the hypocrites who always changed things for you, turned the shoe upside down, and invited people to oppose you, and incited the sin of violating the order of Jihad, and incited the Jews and polytheists to fight with the Muslims, and they used to do espionage and other acts of sabotage among the Muslims until the right that should be followed came and God's order and what He wanted from religion won and prevailed over the satanic desires of the infidels, even though the infidels were reluctant to progress (Tabātabāʾī, 2010, vol. 9: p. 290).

Therefore, the hypocrite's style and culture of destruction, influenced by their worldliness and disbelief in the three things (Tawḥīd, Nubuwwah and Maʾād) were institutionalized from the beginning of the presence of the Prophet (PBUH) in Medina and in the Battle of Uḥud. Then this negative culture continued until in the 9th year of Hijrī with the conquest of Mecca and the spread of Islam, polytheists and Arabs around Medina, who accepted Islam out of necessity with the spirit of pretense, entered the culture and style of the Islamic society. The hypocrites of Medina took full advantage of the demonstrativeness of the polytheists and Arabs of Medina and prepared their intellectual allies in a new way to confront the Prophet (PBUH) and the Islamic society with their internal activities. But here the verse expresses the political, military and religious corruption of the hypocrites and states that their oppression includes all their conspiracies, seditions and corrupt actions.

The main goal of the hypocrites in previous battles and all their efforts was to fight against Islam and destroy the foundation of Nubuwwah and Risālah. But their plan failed, until the truth appeared and God's order was revealed in the victory of the followers of the truth. When the hypocrite could not achieve their evil goals with double plans in the events of the Tabuk, they became anxious and worried that their names would be known in the Islamic society by the revelation of a verse. "The Hypocrites are afraid lest a Surah should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed)." (Tawbah: 64). Tabātabāʾī (2011, Vol. 9: 436) mentioned below this verse: These verses mention another characteristic of the hypocrites and another ugliness of their crimes, which they always tried to cover them with the veil of hypocrisy. They had the utmost care lest that ugliness should fall out of the curtain and a surah from the Qur'an be revealed about it and their evil plan be foiled. The betrayal and dirty deeds of the hypocrites were many and dangerous in the 9th year of Hijrī that quoting from Qatādah, Surah Tawbah was called Fāḍiḥah; that is, the revelation of filth (Rashid Reza, 1414, vol. 10: p. 526). But the disruptions have left a negative impact on the Islamic society; as the Qur'an mentions in verse 66, "If We pardon some of you, We will punish others amongst you, for that they are in sin" (ibid) "Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!" (Tawbah: 81)

When the hypocrites, at the end of their betrayal style in the atmosphere of the revelation of Surah Tawbah, faced failure in their actions against the Prophet (PBUH) and often the heavenly revelation caused scandal and humiliation and the discovery of their conspiracy, this time they thought to carry out their treacherous plans by using the same name of religion and Islam. For this purpose, they build a mosque in the neighborhood of Qubāʾ, and under the name of religion, they hold their sessions there and they had a center for the community of other hypocrites and their plans. In other words: the hypocrites conspired to beat Islam by the name of Islam, and under the cover of the mosque, which is the base of unity and the holiest places for Muslims, they scattered the Muslims and weak believers and taunted and slandered the Prophet (PBUH) and Muslims. But a divine revelation came down

and revealed their true intentions and prevented the Prophet (PBUH) from offering prayers there. "Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure." (Al-Tawbah: 108). After that, this seemingly holy building, which was the center of gathering of hypocrites and the center of creating division among Muslims and harming them and promoting and strengthening disbelief, was destroyed (Wāqidī, 1990: p. 720; Ṭabarī, 1412, vol. 14: p. 474).

8. Religious theory

Under ignorance lifestyle or ignorance context, we can refer to religious theory or religious style that is formed based on religious culture. With his mission and preaching of the Qur'an, the Prophet (PBUH) tried to criticize and reform the ignorance style and culture. He tried to make the people of that era aware of the higher goals of these behaviors, and to establish and implement meaningful changes and make God the moral model of appropriate behavior for the general public. Determining and expressing the rules, values, norms, etc. of life is through religion, which is one of the determining factors of the religious lifestyle. The Prophet (PBUH) and the followers of Islam cultivated a distinct worldview and displayed a special lifestyle. In other words, the lifestyle is a model emerging from the worldview (values, common beliefs, etc.) of the followers of Islam, which appears as the lifestyle of the people (Kāfī, 2017: 44).

Religion, environmental conditions, and social structures (family, government, and society) create, transmit, maintain, and strengthen the main components and elements found in all cultures. There are four reasons for the importance of the infrastructure and institution of religion for lifestyle: First, the institution of religion gives members of a culture the ability to know how to live and what to expect from life. This institution determines how people should live (life based on material

or spiritual life), where is the place of man in the universe and among other beings (belief in fate or belief in free will) and what expectations should we have from life? Is life easy or difficult? Second, the importance of religious institutions and infrastructures is in their continuity; Third: The content resulting from the institution of religion is a deep and emotional stimulus; And finally, the infrastructure of a culture is important because the institution of religion, each in turn, presents a unique identity to the members of society. When a person thinks about his identity, he probably comes to the conclusion that he is a member of a family, has a unique religious orientation and lives in a certain country. Every person considers himself a member of this organization. This membership in each of these religious institutions helps to identify his identity (Kāfī: 44).

By changing three categories (dignity, competition and social life), religion can influence the lifestyles caused by such a system to achieve a higher dignity and identity (lifestyle of the prosperous classes). Give (Kāfī: 45). First, by defining a different status system and consequently the system of different symbols that this new status system requires, it changes the direction of competition in a society; For example, in the verse: "Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation)" (Tawbah: 20). Faith in God and righteous deeds such as Hijrat and Jihad with wealth and life in the way of God are among the most valuable categories of competition, and it is a sign of sincerity and reaching closeness to God. And it is a reasoned answer to new Muslims who base their apparent Islam on the Prophet and God and to defend it, they have considered worthless actions such as watering the pilgrims and building the Kaʾba as equal to that faith and jihad. Because the practice of the new-Muslims of Mecca is not mixed with the spirit of faith, but it has taken an approach similar to polytheism; an approach that has

been refuted by God and can never be compared with faith in God and sincere Hijrat and Jihad. Because the result of this unique competition is to reach this meaning that action without faith has no virtue and it is deprived of having a spiritual rank in the eyes of God. (Tabātabā'ī, 2011, vol. 9: p. 205; Darwazah, 2004, vol. 9: p. 375; Ṭabrasī, 1993, vol. 5: p. 24) Second, it changes the intensity of competition; for example, increase the importance of getting a higher rank in each category of the competition. Third, it changes the intensity of social life's impact on people's needs; for example, by promoting asceticism and work, it reduces the intensity of the welfare and comfort of the affluent classes in creating or developing needs (Mahdavi Kani, 2016: p. 223, Religious worldview, Religious culture, Religious lifestyle)

9. Surah Tawbah in the format of Jacques Berque's order of stability

The connection of the situation in Jacques Berque's order led the author to the conclusion that the ignorance styles in Surah Tawbah were still stable between the 8th and 9th years of the Hijrat at the height of the authority of the Islamic government. Consequently, if prosperity becomes the principle in life, humanity will fall and cause distance from God, the Messenger and the Day of Judgment, and it leads to unknown wrath. Economy and livelihood are important principles in human life. If people do not get religious education, existential and humanist economics will prevail over other aspects of human life, and stability in relation to values will give way to covenant-breaking, hypocrisy, disobedience to God and being far from the religious leadership of society. The basis of attention to the family should not be only emotional connections; because during the confrontation between one's social roles, such as war and the emotional expectations of the family, it is possible to stop fulfilling social duties (Tawbah: 24). In contrast to the ignorance context, the religious style centers the divine worldview with its positive effect on the individual and social behavior of people in

prayer, enjoining good and forbidding evil, jihad and zakat in the threefold (Tawḥīd, Nubuwwah and Ma'ād). As an example, the zakat cleanses the zakat-giver and grows him; it cleanses them from moral vices, worldliness and avarice, and cultivates altruism, generosity, and attention to the rights of others in them. After all, fulfilling this divine duty cleans up the corruptions and pollutions that arise in the society due to poverty, class gap and deprivation of a group of the society and cleans the social scene from these pollutions. Also, social cohesion and economic growth and progress are provided under the shadow of such programs (Makarem Shirazi, 1992, vol. 8: p. 115).

10. Classification of Surah Tawbah based on Jacques Berque's theory of stability order

Jacques Berque's order is the same proportion that Buqā'i (1415, vol. 3: p. 6) says in its definition: "The science of the relationships of the Qur'an is the knowledge by which the elements of the arrangement of the verses and surahs of the Qur'an are known, and this is the secret of rhetoric. Because the science of relationships determines that the meanings of the verses of the Qur'an correspond to what the audience needs.

Jacques Berque's order is as follows:

A) Monotheistic verses in Surah Tawbah: The verses revolve around the dimension of monotheism, including verses: 2, 3, 7, 9, 13, 14, 15, 16, 18, 19, 20, 24, 25, 26, 27, 29, 31, 33, 36, 37, 39, 40, 44, 45, 51, 52, 59, 61, 62, 63, 64, 65, 71, 72, 74, 77, 78, 86, 94, 97, 99, 100, 102, 104, 107, 109, 111, 116, 129.

B) The verses related to the sustainable philosophy of history in Surah Tawbah: 31, 32, 70, 111, 114.

C) The verses of Nubuwwah in Surah At-Tawbah: these verses have a conceptual commonality with the verses of the stable philosophy of history; with the difference that in the verses of Nubuwwah, the attention to the Prophet of Islam (PBUH) and his specific addressees is only meant. However, in the verses of the stable

philosophy of history, by referring to the preaching methods of other prophets and their special audiences, He tries to encourage the Prophet (PBUH) to deal with his people with a new perspective.

The verses of Nubuwwah are: 2, 3, 5, 6, 7, 9, 13, 15, 16, 24, 26, 29, 33, 40, 44, 45, 48, 52, 58, 61, 62, 63, 64, 65, 71, 72, 74, 86, 94, 95, 97, 99, 107, 120, 124, 128, 129.

D) Verses related to Ma'ād in Surah Tawbah: 2, 3, 17, 18, 19, 21, 29, 34, 35, 39, 44, 45, 49, 52, 59, 63, 68, 72, 74, 77, 79, 94, 97, 99, 100, 109, 111.

11. Verses 1-38 of Surah Tawbah

The conceptual meaning of the surah is adherence to values; the values that are summed up in zakat, charity, prayer, hijrat and, most importantly, jihad, and all these values find meaning in the shadow of following God's commands and believing in the oneness of God. The Prophet (PBUH) as the executor and preacher of the orders from the world of unity to the people and the world of pluralism is a manifestation of the monotheistic message that should be given special care by the Islamic society. The message of the prophet (PBUH) is in the shadow of the religious style and in opposition to the style and position of ignorance, the belief in monotheism and the drawing of the return of man to the afterlife in order to achieve evolution.

Because polytheists did not pay attention to the religious values that were created in the shadow of the religious situation, they became an example of those whom God and the Prophet (PBUH) hate very much (Tawbah: 1). The polytheists who broke the covenant of Quraysh were given 4 months to reform themselves and stop plotting and breaking the agreement. Because in case of this change of procedure, they can remain in Mecca (Tawbah: 3). Further, in a serious warning to the evil-hearts, He asks them to stop supporting their idolatrous relatives; an evil act that is also mentioned in the surahs of Nisāʿ and Mumtaḥanah. The evil-hearts should know that by inciting the tribes of Hawazen, Ṭāʿif and other Arabs around Mecca

by the relatives of the Quraysh polytheists, they do not have the least consideration in observing the ties of kinship and covenant with them. (Tawbah: 8).

Brotherhood and kinship with polytheists is stable and valuable when they give up their bad deeds and repent. Adherence to the religious style, which has a unique value and an incomparable blessing, is completed by offering prayers and zakat (Tawbah: 11). Based on the adherence of polytheists to the position of ignorance, it is the duty of the evil-hearts and Muslims to fight with the leaders and the main causes of these covenant-breakers in case they continue to break the covenant (Tawbah: 12). Further, in order to stimulate the evil-hearts regarding the disconnection with their polytheist relatives, He recalled the expulsion of the Prophet (PBUH) and the believers from Mecca and the frequency of huge problems such as the covenant-breakings and the occurrence of the Badr, Uḥud and Aḥzāb wars by the polytheists (Tawbah: 13). The evil-hearts should remember that a difficult war is coming to confront the polytheist tribe of Hawazen, and in this war, only the true believers will sacrifice their lives, property and family for the Prophet (PBUH) and Islam (Tawbah: 24).

Verses 25-27 of surah Tawbah clearly mention God's grace and unseen help. In the battle of Ḥunayn, the evil-hearts escaped from the war due to the new conspiracy of hypocrites and Jews, and if it were not for the grace of God Almighty, combined with the tact of the Prophet (PBUH) and the sacrifice of true believers like Imam Ali (AS), the Muslims would have been killed in the battle of Uḥud. And there was a possibility that Islam and the Islamic government would suffer a negative transformation and destruction.

11.1. Compatibility of verses 30 and 31 with verses 1-38

One of the most successful methods of teaching the Qur'an has emerged in the form of the stories of the prophets and their relatives. In many verses, the reasons for retelling the stories of the prophets, the means related to them are

mentioned. The Qur'an, by telling the stories of prophets and peoples, aims to be a lesson for others. In telling the news of the past, there are truths that learning from them is effective in the failure and success of life, because human societies share most of the affairs and history can be repeated. On the other hand, telling the stories of others proves that divine traditions cannot be changed (Fāṭir: 43) and the fate of people and societies is determined by their own hands (Ra'd: 11).

Repeating the story of the lives of the prophets and their relatives is because learning a lesson from their fate is very important. Recounting the fate of the prophets in the Qur'an is a warning for others who should carefully read their lives and take advantage of the factors of success and failure of the past (Sobhani, 2004, Vol. 1: p. 374). In addition to the fact that in the Qur'an, a certain topic of the history of the prophets is not repeated in several places of the Qur'an; rather, their lives have wide dimensions and these dimensions are mentioned in different places of the Qur'an. For example, one aspect of the prophets' lives is mentioned in one surah and another is mentioned in another surah. The expression of the dimensions of the prophets' lives in many places in the Qur'an is not considered repetition, and the reasons can be found depending on the current context and situation of the surah.

According to the mentioned category, the position of Surah Tawbah under verses 30 and 31 leads us to the approach that in verses 1 to 29, after the discussion about polytheists and their covenant-breaking and the need to tear down idolatry worship, there was a reference to the status of "People of the book" that they should have a peaceful coexistence with Muslims under certain conditions and otherwise they should be fought (Makarem Shirazi, 1992, vol.7: p.360). In the discussed verses, it shows the similarities between the People of the Book (especially Jews and Christians) with polytheists and idolaters in order to make it clear that if the People of the Book are also behaved strictly that's because of their deviation from monotheism and their

tendency to a kind of "Polytheism in belief" and a type of "Polytheism in worship". The Holy Qur'an says in verse 30 that they, in these deviations, are like the previous idolaters. Therefore, the verse indicates that they imitated them by considering some of the gods as God the father, some as God the son, and even some as God the mother or wife (Makarem Shirazi: 365).

At the end of verse 31, He emphasizes that all these anthropomorphisms are innovations and fabrications, and they were never ordered to choose multiple gods for themselves, but they were ordered to worship only one God. "And we were commanded to worship only one God" (At-Tawbah: 31). The deity that no one is worthy of worship but Him, "There is no god but Him" (Tawbah: 31), the deity who is purified of what they associate with Him, "Glory be to Him from having the partners they associate with Him" (Tawbah: 31) (Makarem Shirazi: 370)

12. Verses 39-118 of Surah Tawbah

The second part of Surah Tawbah is related to the battle of Tabuk, which is not mentioned in the verses, but the events related to it are narrated in detail from verses 38 to 118 of this surah. In this war, which took place in the month of Rajab in the ninth year of Hijrat, the Muslims moved to the north of the Arabian Peninsula during the summer heat and during the harvest, and the excruciating hardship of this war caused many of the evil-hearts, hypocrites and hypocritical Arabs of Medina to make excuses to be exempted from Jihad, after which many verses were revealed before and after the war condemning them (Tabātabā'ī, 2010, Vol. 9: p. 290). In the second part of the surah, according to its position, the tendency of the hypocrites to their enemies, their sedition among Muslims (Tuba: 48-49), their high expectations from the Prophet (Tuba: 58-59) and considering him naive (Tuba: 61) have been mentioned and they have been blamed because of their satisfaction with the harm that befalls Muslims (Tawbah: 50-52).

After that, in a dialectical communication, it was discussed in detail about the weakness of

the hypocrites in going to the battle of Tabuk before the movement of the Muslims (Tawbah: 38-47) and after they returned, the hypocrites were trying to compensate for not coming to the war (Tawbah: 80-96) and then blamed them.

In the fifth part, the mockery of the Prophet (PBUH) by the hypocrites (At-Tawbah: 62-65) and the conspiracy to kill him was mentioned, that the consequence of this heinous act is the promise of severe punishment and disgrace for the hypocrites (At-Tawbah: 74/9). In the sixth criticism, the hypocrites of Medina were impeached because of the construction of the Ḍirār Mosque as a center of sedition (Tawbah: 107-110). The hypocrites had a blasphemous attitude towards religious teachings and not only refused to accompany the Prophet (PBUH) in Tabuk, but also started to create propaganda and conspiracy against Muslims. This group was divided into two groups: A group of people who pretended to accompany and tried to hit Muslims in different ways in Tabuk area. The other group remained in Medina and engaged in practical confrontation with Islam with subversive and conspiratorial roles such as the construction of the Ḍirār Mosque (Ṭabrasī, 1992, Vol. 5: p. 65).

In contrast to the followers of the ignorant style, we should mention the religious style whose followers had a firm adherence to Islamic values; the same true believers who have complete company, who as soon as they received the order of Jihad in Tabuk, literally and figuratively, were present in front with their lives and property and came to prepare the army. Based on the historical evidence and the current situation of the Surah, this group was obedient to the orders of the Prophet (PBUH) in all the moments and the exhausting conditions of Tabuk and in the events before and after it with a firm faith without doubting the promises of God with the Prophet (PBUH) (Wāqidī, 1990, vol. 3: p. 996). True believers adhere to religious ideals and values with all their heart and they sacrifice their lives for Islam and know that jihad as a value plays a very important role in preserving other religious styles. Because in this tradition, a believer sacrifices his life and property to preserve monotheistic values and follow the Prophet who is the messenger of monotheism. On the other hand, a believer is aware that Jihad is the most valuable religious style and is not only specific to Islam, but is also important in Christian and Jewish religions as a divine value to preserve the propositions of those religions and with this repetition, it goes back to the stability of history once again. (Ibn ʿĀshūr, 1420, vol. 10: p. 209)

"Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme." (Tawbah: 111)

In a general way, it can be said: the behavior that the Prophet's (PBUH) audience showed in both verbal and actual dimensions in the Tabuk war, originated from their attitude towards this event. In examining the causes of human behavior, thinkers are of the opinion that behavior originates from two internal and external factors. Internal factors are attitudes. Those attitudes that are rooted in people's beliefs are deeper. External factors are environmental pressures that are formed according to the conditions and affect the occurrence of behavior (Azarbayejani, 2012: 159).

13. Verses 119-129 of Surah Tawbah

In this part of the verses, by creating an intellectual impulse, God tries to break the false notion of seeking health and worldliness in the minds of hypocrites and his special audience. Having said that, the key word of Surah Tawbah is honesty and adherence to religious values, which all these values namely Jihad, charity, prayer, and zakat are to achieve the unity and honor of God. These values indicate the relation between the Prophet (PBUH) and God, because according to the verse: "They should please Allah and His Messenger" (Tawbah: 62). The pronoun in the word "Please Allah" should have come in the plural form. But

the pronoun in this verse is singular so that, according to Zamakhsharī, there is no difference between the pleasure of God and His Messenger (PBUH) because both of them are in a single consent order. For this reason, until the end of his life, a person should make his property and life as the guardian of Islam, Risālah and Nubuwwah. Because the word "Messenger of God" in this verse, in addition to the true personality of the Prophet (PBUH), includes his legal personality, which is equal to religion, Qur'an and 'Itrat and does not perish or die until the Day of Resurrection (Jawādī Āmulī, 2013, vol. 35: p. 474). Abu Ḥayyān Andalusī (1420, vol.5: p.65) also has this opinion that the pronoun in the mentioned verse is singular to indicate that the pleasure of the Messenger is the same as God's pleasure. In fact, attention to the pronoun indicates that the pleasure and satisfaction of God and the pleasure of His Prophet are in the same ruling and there is no difference. And if we value these issues, it can make a good place for humans in the hereafter.

Verse 128 of this surah describes a prophet who, because of his kindness and love, the ignorance and misguidance of people is difficult for him and he cannot bear it. He is very greedy and kind for the comfort and salvation of his nation (Tawbah: 128).

In the last verse, the three key words of Jacques Berque's order of stability (Tawḥīd, Nubuwwah and Ma'ād) are combined, which indicate the power and creativity of God, and the purpose of mentioning this multiplication is to reach the unity and oneness of the Prophet (PBUH) with God. And expressing the reasoning, He says: All that exists in the heavens and the earth belongs to the Lord of the worlds, and He is their true creator and owner, and all of them are obedient and under the command of God, and they are needy and helpless in front of Him. Therefore, when God is omniscient, the creator and ruler of the heavens and the earth, all creatures should be obedient to His essence and humble before His essence. How can one avoid his commands which are (Jihad, enjoining the good and forbidding the evil, and zakat) and ignore His messenger with these informative messages that promise a bright future in the Day of Judgment.

Therefore, at the end of the surah, most of its verses are about jihad, fighting, and punishing polytheists and hypocrites, He says that a prophet has come to you from among yourselves. In fact, with these two final verses, He opened the door of the fortress of faith and repentance, so that whoever God has given him the opportunity can enter this refuge. Therefore, the verse in question is an appeal to the previous verses, and it has come at the end of the surah to summarize the content of the surah. Therefore, the meaning of the title "Proportion of Verses" here is to express the connection between the final part of this surah and its central elements; not especially the previous verse or verses (Jawādī Āmulī, 2013, vol. 35: p. 580).

Conclusion

In Jacques Augustin Berque's theory of order, awareness to the culture, conditions, and requirements of the time of revelation, which is known as the dimension of situation, plays a major role in removing the ambiguity of the verses and understanding their meanings in order to reach the conceptualization of Surah Tawbah. Between the 8th and 9th years of Hijrat, which corresponds to the units of revelation of Surah Tawbah, we are faced with two styles of ignorance and religion. The general spirit of polytheists that are the way of being, acting, thinking and feeling is summed up in arrogance, covenant-breaking and moving the forbidden months. Therefore, it is obligatory for Muslims to stay away from their polytheist relatives for having this style and status because the mentioned style will be a factor to turn back to Jacques Berque's three dimensions of stability (Tawḥīd, Nubuwwah and Ma'ād) in the Surah. In addition to the ignorance style, the religious style with adherence to divine values such as: (commanding the good, zakat, prayer, emigration, sacrificing life and property in the way of God, Jihad in the way of God), has its

guiding ground around the three axes of Tawḥīd, Nubuwwah and Ma'ād). And the true believers, adhering to it, attended Tabuk without wavering or doubting the promises of God and the Messenger, and considered it a great opportunity and acknowledged that they did not want to miss this opportunity.

In the end, the link of position in Jacques Berque's theory of order has led the author to the conclusion that worldliness is considered one of the stable principles of hypocrites, polytheists and people of the book, and due to the fact that these groups are far from the three principles (Tawḥīd, Nubuwwah and Ma'ād), moral vices, worldliness, miserliness, greed are institutionalized in their culture, so that they do not pay the least attention to religious values and do not adhere to any covenants and blessings with complete arrogance. They consider polytheism for monotheism and mock God's

source of ability, which is Nubuwwah, in secret.

Therefore, according to the dimension of situation in the ninth year of Hijrat, the Islamic society was at the peak of its authority and was accepted as an emerging phenomenon among the Islamic society, and on the other hand, religious values had overcome the ignorance traditions. And this issue made hypocrites inclined to ignorance traditions unable to show their tendency openly, so they tried to show themselves in harmony with the dominant values of the society. This group pretended to be with Muslims in order to avoid social blame and to protect personal and group interests. A clear example of the hypocrites' pretense can be seen in the construction of the Ḍirār Mosque in the form of the politics of religion against religion. They use a base to kill the Prophet (PBUH) and spread the ignorance culture of themselves and their like-minded people.

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مقالهٔ پژوهشی

A Comparative Study of the Lexical Foundations of Ṭabrisī's Majma' al-Bayān and Zamakhsharī's Kashshāf

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بررسی تطبیقی مبانی لغوی تفسیر مجمع‌البیان طبرسی و کشاف زمخشری

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Abstract

Holy Qur'an as the main religious source in various task-making and divine sciences, such as; jurisprudence, theology, ethics, hadith, etc. have been considered and basic principles have been deduced from them. Knowing the vocabulary of the Holy Qur'an is an important matter in understanding the verses. Therefore, the understanding of the verses depends on the careful examination of the words of the Qur'an in terms of vocabulary and syntax. The main question of the research, which has been carried out with a descriptive-analytical method, is the commonalities and differences in the semantics of the words of the Holy Qur'an from the point of view of Zamakhsharī in Kashshāf and Ṭabrisī in Majma' al-Bayān. The findings of the research include the common aspects of the semantics of vocabulary in Kashshāf and Majma' al-Bayān; citing the tradition of the Messenger of God (PBUH), Arab poetry, finding the meaning of the words of the Qur'an in the age of revelation, and using the power of reason and deliberation, and accepting imperfect synonyms, are the Mu'arrab words. And among the aspects of differentiation we can refer to: 1- Jurisprudential trends (rule of sacrifice for the people of the book), 2- difference in theological views (verse of preaching, the possibility of abrogating the Qur'an with a single message), 3- lexical and literary issues (the position of Hamzah), 4- example of Asbāb al-Nuzūl (Abū Ṭālib's faith, example of Ahl al-Bayt (AS) and role of Istiḥsān.

Keywords: Kashshāf by Zamakhsharī, Majma' al-Bayān by Ṭabrisī, Sharing the Basics, Differentiating the Basics.

چکیده

قرآن‌کریم به عنوان اصلی‌ترین منبع دینی در علوم مختلف تکلیف‌ساز و الهی، همچون؛ فقه، کلام، اخلاق، حدیث و... مورد توجه بوده و مبانی اساسی از آن استنباط شده است. شناخت مفردات قرآن‌کریم امری مهم در تفهیم آیات است. از این رو فهم آیات منوط به بررسی دقیق واژه‌های قرآن از نظر لغوی و نحوی است. سؤال اصلی پژوهش که با روشی توصیفی-تحلیلی انجام پذیرفته است، وجوه اشتراک و افتراق معناشناسی مفردات قرآن‌کریم از دیدگاه زمخشری و طبرسی در کشاف و مجمع‌البیان است. از یافته‌های پژوهش آنکه از وجوه اشتراک معناشناسی مفردات در کشاف و مجمع‌البیان؛ استناد به سنت رسول خدا (ص)، اشعار عرب، یافتن معنای الفاظ قرآن در عصر نزول و بهره‌گیری از قوه عقل و تدبر و پذیرش ترادف ناقص، واژه‌های معرب و دخیل است و از جمله وجوه افتراق می‌توان به: ۱-گرایش‌های فقهی (حکم ذبیحه اهل کتاب)، ۲- تفاوت دیدگاه کلامی (آیه تبلیغ، امکان نسخ قرآن با خبر واحد)، ۳- مباحث لغوی و ادبی(جایگاه همزه)، ۴- مصداق اسباب نزول (ایمان ابوطالب، مصداق اهل بیت (ع) و نقش استحسان، اشاره کرد.

کلیدواژه‌ها: کشاف زمخشری، مجمع البیان طبرسی، اشتراک مبانی، افتراق مبانی.

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Introduction

Knowledge of Mufradāt is the knowledge of the semantics of Qur'anic words, and the first step to study the teachings of the Holy Qur'an is to identify its single words and expressions. This knowledge is of particular importance, because knowing some words including Gharīb, Mujāzāt, Mu'arrabāt and etc. guide us to the great meanings and concepts of the Holy Qur'an. Regarding the vocabulary of the Qur'an, many books have been written independently such as the valuable book "Mufradāt of the Words of the Qur'an" written by Rāghib Isfihānī. Moreover, some interpretations of this science have enjoyed a special place in such a way that the first science from the literary sciences that commentators have considered essential for understanding and researching Qur'anic words is the science of vocabulary, among which Ṭabrisī is the author of the "Majma' al-Bayān". This commentary, which is a part of comprehensive Ijtihādī interpretations, has dealt with various aspects of interpretation in terms of vocabulary, literature, jurisprudence and theology according to the common sciences of the same era. One of the advantages of this book compared to other commentary books is its lexical topics, which are given under the title "Al-Lughah". Zamakhsharī is also one of the famous commentators who paid special attention to this matter in his commentary "Al-Kashshāf ". He was one of the leaders of his era in vocabulary, syntax, expression, interpretation and hadith. Kashshāf's commentary is a valuable commentary that highlights the beauty of the Qur'an and is unique in its enlightenment and discovery of rhetoric and the magic of its expression, because its author was professional in the Arabic language. He was also completely mastered in words and poems, in the sciences of rhetoric and expression, syntax, and Iʿrāb, and his prominence and scientific-literary genius caused him to cover Kashshāf with a beautiful garment.

Considering the very high position that these two interpretations have gained in the history of Qur'anic sciences in the lexical debates;

therefore, the present study tries to analyze and compare the lexical bases of these two commentators, the commonalities and differences of these two interpretations. In spite of the efforts made by the commentators according to the requirements of their time and knowledge in dealing with the vocabulary of the Qur'an, a detailed and comparative examination of their vocabulary shows that although the existing word-based interpretations are reasonable achievements to connect with the Qur'anic concepts, but most of them were not free of defects and problems. It should be noted that despite the extent of research conducted on the words of the Qur'an, there are shortcomings, such as monotony, ambiguity and multiple and scattered equivalent choices, and the lack of providing a comprehensive perspective in dealing with the words of the Qur'an. Background of Tafsir Mufradāt or Gharīb al-Qur'an, great scholars have worked hard in the field of explaining Qur'anic words, and some of them have also left works that are detailed in Rijāl books such as; "Mu'jam al-Udabā'", "Ibn Nadim's List", "Aʿlām Zarkalī" and.... Ṭabrisī's book "Mu'jam al-Bayān fi 'Ulūm Al-Qur'an" has attracted the attention of Qur'an scholars due to its lexical and literary importance, and many works have been written in this field.

1. Theoretical framework

In this section, the theoretical concepts examined in the research should be explained. Mabānī: Mabānī, which is the plural of the word "Mabnā" has various meanings, including foundation, base, etc. (Dehkhoda, 1994, Vol. 12: 17758).

In the term, it consists of fundamental foundations, infrastructures and propositions of any category on which theories are based, and with the knowledge and use of these main propositions, the principal concept and variable is explained.

The intellectual beliefs and convictions of people determine the direction of human movement and approaches in the process of individual and social life. This part of thoughts

and ideas is called "Intellectual foundations"; just as the intellectual approaches based on it are called superstructure or thought.

1.1. Lexical concept of Tarāduf

"Tarāduf" on the rhythm of Tafāʿul, comes from the root "Radaf" which means that something is in succession or two things follow each other. The people came behind each other, so everything that is behind another is located in its row (Sībawayh, 1966, vol. 1, p. 24).

"Radīf" is also called someone who rides behind the rider on the car or other vehicle, and its plural is "Ardāf" and "Rudāfī" (Rāzī, nd, 425; Rāghib Isfihānī, 1412 AH, under the word "Radaf").

Tarāduf has the meanings of Tatābaʿ, Tawātar, Taʿāqab, Tarāfad, Tawāṣal, Tawākab, Tasābaq, Tahāfat, and Taqātar…, and it has been used in different cases. (Ismail Sini, 1414 AH, p. 26) Tarāduf means following something from another thing. (Mohana, 1413 AH, vol. 1, p. 479; Musa, 1410 AH, vol. 1; p. 268; Morteza Zubaydī, 1414 AH, vol. 12, p. 226; Ṭurayhī, 1996, vol. 5, p. 63; Ibn Manẓūr, 1414 AH, vol. 9, p. 115) Tarāduf means the similarity of two or more words in meaning (Bostani, 1996: 220).

1.2. Terminological concept of Tarāduf

Tarāduf, which is interpreted as having the same meaning, has been defined in different ways, and this has provided the main reason for disagreement among some experts. A definition very close to the literal meaning is taken from Sībawayh's speech, which is; the implication of two or more words on a single meaning (Sībawayh, 1387 A.H., vol. 1, p. 15). Multiple words indicate a single meaning from the same direction (Suyūṭī, 1408 AH, p. 388).

Tarāduf means the following of two or more words on a single meaning, and it is the opposite of commonality, like the words "Man" and "Human" (Maʾrefat, previous, vol. 5, p. 46). Tarāduf means that two things or two people follow each other (Tabatabaʾi, 1995, vol. 9, p. 22). Tarāduf is an interpretation that different words have for one thing and a single meaning. These different words each have their own implication (Qarḍāwī, 2003, p. 406).

In the idiomatic sense, Tarāduf is not consensus; those who believe in the existence of Tarāduf in the Arabic language and the Qur'an, consider Tarāduf to be the union of two or more words in the meaning of the word (example). And those who deny it, consider Tarāduf to be the union of two or more words in the meaning absolutely, both the intended meaning and the other meaning. It seems that Jurjānī, considering these two points of view, said in the definition of Tarāduf: Tarāduf refers to two meanings: first, unity in example and second, unity in meaning (Center for Qurʾanic Culture and Education, 2003, vol. 7, p. 399). In the term, two or more words mean the same meaning; in other words, the union of two or more words in meaning and their difference in word is called Tarāduf (Ḥāʾirī Isfihānī, 1404 AH, vol. 1, p. 22; Muẓaffar, nd, vol. 1, p. 38).

However, in the present article, Tarāduf mean that two singular words with a real, original and independent meaning indicate a meaning with the same validity and lexical environment.

Therefore, compound words, figurative and rhetorical meanings are not included in this definition. With the condition of originality, developed words and with the condition of independence, subordination and emphasis, and with the condition of single validity, words indicating industry and essence... and with the condition of common lexical environment, words with the status of different tribes are out of this range.

1.3. Supporters and opponents of Tarāduf

Tarāduf is one of the topics that have both opponents and supporters, so it is important to examine the opinions of those who support and oppose Tarāduf.

1.3.1. Supporters of Tarāduf

Among those who accept the existence of synonymous words in the Arabic language, we can mention Aṣmaʿī, Ibn Khaluyah, Sībawayh, Ibn Sīdah, Abu Ali Farsi and Romani (Shayi', 1414 AH, p. 46). Zarkashī and, following him,

Suyūṭī, believe that using synonymous words is not only allowed and is permissible, but also causes variety and emphasis in speech, and they consider it as one of the aspects of rhetoric and have provided evidence from the verses of the Qur'an (Zarkashī, 142, Volume 2, pp. 488-491).

Some others, such as Ahmad Mukhtar Omar in his book "Al-Dirasat al-Lughawiyah", although he considers Tarāduf to be few or rare, but he believes that dozens of examples of them can be stated in the Qur'an (Mukhtar Omar, 2001: 103-113). Of course, according to him, acceptance of Tarāduf does not mean complete compliance with the permission to move words in any context without any conditions. But it is acceptable in terms of compatibility in basic meanings and the possibility of exchange in some contexts in different lexical areas or at different times. (Ibid, nd: 227-231)

1.3.2. Opponents of Tarāduf
This group believes that the scope of the Arabic word is more than a few words for the same meaning. The first person who denied Tarāduf was Ibn Arabī (231) (Munajjad, previous, pp. 37-38), after him Abu al-Abbas Ahmad ibn Yahya Tha'lab (291); Abu Mohammad Abdullah ibn Ja'far Durustawayh (330 AH); Abu Ali Farsi (377 AH); Abu Hilāl Askarī (395), Juwayni and... followed him (Zarkalī, 2005, Vol. 1, pp. 252 and 184). Ibn Durustawayh believes that "Tarāduf" is caused by weak tracking and lack of accuracy (Jalāl al-Din Suyūṭī, 1408 AH, p. 384).

Allameh Mustafawi, one of the later ones, also believes that there is no true Tarāduf in the sense of the agreement of two words in a single meaning and in all characteristics, in Arabic words and especially in the words of the Qur'an. Every synonym has a meaning that distinguishes it from its counterparts (Mustafawi, 1996, vol. 1, p. 8).

1.4. Tarāduf according to Ṭabrisī and Zamakhsharī
By referring to the books of interpretation of these two commentators, it can be said that although Allameh Ṭabrisī and Zamakhsharī did

not explicitly express their views on synonyms, but by examining the synonyms, the differences between the synonyms can be determined that is a sign of non-acceptance of the Tarāduf by these two commentators. According to the author of Al-Tarāduf fi al-Qur'an al-Karīm (Munajjad, 1417: 35), the complete Tarāduf is very rare, so it cannot be discussed, while in this article, the incomplete Tarāduf has been discussed.

In the glossary section, Ṭabrisī mentions a synonym if it has a synonym, of course, he does not use the term "Tarāduf", but he uses some phrases such as "In the same meaning", "Meaning", "Wāḥid" and "Mithlah" (Seraji, 1420 AH, p. 614). Ṭabrisī distinguishes some differences between the meanings of words that are considered synonyms, for example, in his opinion, the difference between Bāriʿ and Khāliq is that "Bāriʿ" is said to someone who brought beings from nothing into existence, while Khāliq is the one who changes them from one state to another (Ṭabrisī, 1993, vol. 1, p. 237).

He also writes on the difference between "Speed" and "Hurry": "Speed is in matters in which it is permissible and desirable to overtake them, and the opposite of which is reprehensible. And "Hurry" is overtaking in matters that is not appropriate to surpass them, and it is a reprehensible act, and the opposite of that is al-Anah, which is desirable" (ibid., vol. 2, p. 815). Therefore, by referring to this commentary and examining the synonyms in it, we can get the difference between the synonyms, which shows that this commentator does not accept the complete Tarāduf. Although it may be thought that the non-acceptance of the complete Tarāduf is not an important issue because this issue is a key issue in the translation and interpretation of the revelatory verses and is very influential in terms of basis.

Zamakhsharī also differentiates between the meanings of words that are thought to be synonymous, for example, in verse 35 of Surah Fāṭir, he says: If one is asked about the difference between "Naṣb" and "Lughūb", the answer is that "Naṣb" means suffering due to a hard work; but "Lughūb" is fatigue and

weakness that is caused by "Naṣb", so "Naṣb" is the feeling of hardship and fatigue, and "Laghub" is the consequences of it, that is: fatigue and weakness that results from "Naṣb". (Zamakhsharī, Previous, vol. 3, p. 614)

These examples show that the unity of the meaning will not prevent the explanation of the differences in the meanings of the words, and if the differences are not mentioned in some cases, it is due to lack of necessity. It is worth mentioning that using the term "Mutiqārib al-Maʿnā" and the like by Ṭabrisī and Zamakhsharī conveys a clear meaning of similarity and difference to the audience, so they do not believe in complete Tarāduf.

1.5. The concept of Ishtirāk
Ishtirāk is sometimes verbal and sometimes spiritual, so it needs to be checked.

1.5.1. The concept of Ishtirāk-e-Lafẓī
"Ishtirāk" is from the subject of "Sharak" that is: each of them had a share in the work. The word "Mushtarak" is a word that has more than one meaning (Ibn Manẓūr, 1414 AH, vol. 10, p. 449). In general, there are two types of interpretations of verbal common today (Safavi, 2000: 111-117).

First, a Qur'anic word has different meanings in different uses. In other words, a word in dictionary books has several meanings and the speaker or writer used it in one of its meanings in any special context. People like Fakhr Rāzī (Fakhr Rāzī, 1420 AH, vol. 1, p. 96), Sībawayh (Sībawayh, 1387 AH, vol. 1, p. 15) and some others (Rāzī, 1993: 206 and 207) believe in this theory.

Second, a word or phrase is used once and has multiple meanings in a single context. In Islamic sciences, especially the knowledge of the principles of jurisprudence, this meaning of Ishtirāk is interpreted as "Using a word in more than one meaning" or "Using a common word for all its meanings". But in modern linguistics, sometimes that verbal sharing is interpreted as multiple meanings, the second meaning is intended. Scholars such as Wafi and Ulman and... are of this opinion (Abdul-Tawwab,

1989: 276). As a result, the same word is used in the Holy Qur'an and it is possible that a word has a meaning in one verse and another meaning in another verse. However, it should be noted that each of these words indicates only one of its meanings each time it is used and no more. Of course, in order to determine which of the meanings was intended by the speaker, one should take help from the context and the internal and external clues of the word.

1.5.2. The necessity and origin of common words
It is necessary to discuss spiritual sharing because some scientists seem to have denied verbal sharing in the word or at least limited its scope by proposing the theory of spiritual sharing (Ghazali, 1324 AH, vol.2, p. 75).

Initial linguistic situation: Sharing can occur from a speaker with the intention of ambiguity or fear of corruption. Borrowing from languages: a foreign word is introduced into the language, and there is a similar word in that language, but with a different meaning, for example, the word "Tower" in Greek means a fortress, and in Arabic it means a beautiful face. Linguistic transformation: Linguistic transformation sometimes occurs in sounds, such as "Jadath and Jadaf" and sometimes it is about semantic transformation, such as the word "beard" which is applied to bird and pen.

Figurative use: transfer from truth to trope is one of the most important factors of semantic change, and most of the common words are related to this matter (Al-ʿAwwā, 2012: 6 and 5).

1.5.3. Ṭabrisī and Zamakhsharī's view about common words
In the continuation of the theoretical debates about common words, some examples of common words in the aforementioned interpretations are examined: "Baʿl"; In the Qur'an, it is used in two meanings: in the meaning of husband, such as: "... this is my husband an extremely old man..." (Hūd: 11/72) and "And their husbands have a better right to take them back" (Al-Baqarah: 2/228).

According to Ṭabrisī, the husband is called "Baʿl" because he is in charge of taking care of

the wife due to the marriage law (Ṭabrisī: 2, 573). Another meaning of that name was an idol: "What! Do you call upon Baʿl and forsake the best of the creators" (Ṣāffāt: 37/125) Ṭabrisī, quoting ʿAtta, says that "Baʿl" was the name of an idol that they made of gold and worshiped. According to ʿIkrama, Mujāhid, and Sadī, he considers it to mean lord and master, and he also takes the same opinion (ibid., vol. 2, p. 573).

According to some commentators, Zamakhsharī considers "Baʿl" to mean possessor of authority (Zamakhsharī, previous, vol. 4, p. 60). With this expression, "Baʿl" is removed from the group of common words and placed under the words with several aspects; because its original meaning is "Seyyed, Āqā, and Mālik" (Rāzī, 1408 AH, Vol. 3, p. 266), which is used in two instances in the Qur'an.

"Najm" is also one of the words that are considered as common words and in the Qur'an it has three meanings: stars (Naḥl: 16/16), a plant without a stem (Raḥmān: 6/55), a verse from the verses of the Qur'an. (Najm: 1/53) (Zamakhsharī, P. 417, Vol. 4) According to Ṭabrisī, the principle of "Najm" means rising and appearing, and accordingly, a star is called "Najm" because of its appearance in the sky (Ṭabrisī, p. 9, p. 299). Zamakhsharī also states in Surah Raḥmān under verse 6, according to its lexical principle, i.e. the appearance of its example in the verse as a plant without a stem (Zamakhsharī, previous, vol. 4, p. 443) and in Surah Najm verse 1 he knows it as the Alcyone Star and further suggests that it may be referring to some parts of the Qur'an (Ibid, pp. 416-417). As you can see, the different meanings mentioned for the word "Najm" according to the two commentators, in terms of the basic meaning, go back to the origin of the word and find different examples in different contexts.

2. Dakhīl Words (Muʾarrab)

One of the necessary topics in the semantics of the words of the Holy Qur'an for its correct interpretation is to know the Muʾarrab or Dakhīl words. The meaning of the word Muʾarrab (Becoming Arabic) or Dakhīl

(Entered into the Arabic language) is that a word was originally non-Arabic and then entered the Arabic language and took an Arabic form (Mustafa, Abd al-Qadir and others, preface, Volume 1, pp. 13 and 275). As a result of factors such as trade, immigration, wars between Arabs and neighboring nations, and the movements that have taken place, these words have entered the Arabic language from their language. The most important signs of such words are that they are non-Mutiṣarrif, which means that they cannot accept Ishtiqāq and Ṣarf, and that they are non-Munṣarif, which means that they do not accept Tanwīn and Kasrah (Qador, 1999: 227-230; Jefri, 2016: 69-71). Regarding the Dakhīl words, it should be noted; "In cultures that have a rich literature, some foreign words first get a change, however small, and then enter the native culture as embedded words. In these changes, communication and compatibility with the structure of one's own culture is considered, and as a result, the words entered into these cultures, even if there are many, does not change that language to another language, nor cause harm to Its eloquence and richness. The Arabic language is not exempted from this rule, and the entry of words into it did not change it into a non-Arabic language or mixed with it, nor did it make eloquent Arabic non-eloquent, but it increased its richness and fruitfulness to express its concepts and intentions." (Natal Khanleri, 1968: 111-112; Babaei: 97)

The importance of Muʾarrabāt in interpretation has caused lexicologists to establish rules for recognizing Muʾarrab words, some of which are: In an Arabic word, the letters "J" and "Q" do not come together. "J" and "Ṣ" do not come together in an Arabic word. A name with "N" followed by "R" does not have an Arabic origin. A word consisting of "B", "S" and "T" is not Arabic. In Arabic word, "N" does not come after "Z" (Jaʾfari, previous: 23).

3. Ṭabrisī and Zamakhsharī's point of view about the Dakhīl and Muʾarrab words in the Holy Qur'an

In his commentary, Ṭabrisī pays attention to the

discussion of Mu'arrabāt and mentions some examples for it in various verses of the Qur'an, although he does not give examples for it under the discussed words. For example, in Surah (Baqarah: 2/40) under the word "Israel" it says: "Israel is a Hebrew word and the name Ya'qub Ibn Isḥāq is the son of Prophet Abraham. The word "Israel" is the combination of two words "Isr "means servant" and "ael" means God, like the word Abdullah in Arabic" (Ṭabrisī, previous, vol. 1, p. 206). Also, in verse 34 of the same surah under the word "Iblīs" it says: Iblīs is a foreign name (ibid., p. 188) or regarding the word "Moses" in (Baqarah: 2/51) it is believed that: Moses is the combination of two Coptic words.: Mo (water) and Ses (tree) because the box that Moses was in was found in the water near the tree, so it was called by this name (ibid., p. 231). Zamakhsharī, like Ṭabrisī, did not address this discussion under the desired words; but in other verses of the Qur'an, he pays attention to this issue and mentions it in the commentary. Like the word "Ṭālūt" about which he says in (Baqarah: 2/247): "Ṭālūt" is a foreign name like Jālūt and Dāwūd (Mahmoud Zamakhsharī, 1407 AH, vol. 1, p. 292). Also, in Tawbah/30, he says this about the word "ʿUzayr": "ʿUzayr" is a foreign name like "ʿĀzir", "ʿĪzār" and "ʾIzrāʾīl" (ibid., vol. 2, p. 263).

4. The foundations of Zamakhsharī's point of view in Kashshāf and Ṭabrisī in Majma' al-Bayān
4.1. Zamakhsharī's view on Kashshāf
In Kashshāf, Zamakhsharī considered reason as his basis and even considered reason to be preferable to the rest of the sources, i.e. the book, Sunnah and consensus, and he tried to define verses that apparently contradict reason as trope (Zamakhsharī, 1407 AH, vol. 2, p. 511).

Some have written about the place of reason in Zamakhsharī; reason is Zamakhsharī 's tool in the work of interpretation, by means of which he removes the veil of Qur'anic truths, therefore, he stops dealing with Qur'anic texts and, relying on intellect, answers the Qur'anic texts in the form of questions and answers (Savi

Jovini, nd, p. 9).

Zamakhsharī considers reason as the basic criterion in the interpretative narrations, and he writes less than the narrations, he himself says in this regard: "Move on the path of religion under the banner of the king of reason and do not be satisfied with quoting narrations from this and that" (Sawi Jovini, nd, p. 179). He refers to the place of reason in every level of his commentary, at the beginning of his book he refers the audience and Muslims to reason before referring to the quotation (Zamakhsharī, 1407 AH, translator's introduction, p. 11).

In the interpretation of verse 15 of Surah Isrāʿ, he considers the purpose of sending the prophets to refer people to their intellect and to awaken people's minds (Zamakhsharī, 1407 AH, Vol. 2, p. 652). A major part of Zamakhsharī's commentary is dedicated to evidences and examples of Arabic prose and poetry. And this is the proof of the fact that the rhetorical and linguistic approach in commentary was very important for Zamakhsharī. Zamakhsharī considers the scholarly scope of the researcher of rhetorical science to be obligatory on the science of words and its situation. And he considers the necessity of knowing this science and paying attention to it, before knowing the rhetoric of words and its order. In many cases, Zamakhsharī pondered the occurrence of words and their compatibility with the context when encountering Qur'anic vocabulary, and considered the opinion of Qur'anic vocabulary as one of the most necessary issues for the commentator and the key to understanding their meanings. He believes that the more a researcher digs into vocabulary, the more powerful he is in combining and understanding meanings. (Abu Musi, 1408 AH, p. 20)

4.2. The basics of Ṭabrisī's point of view in Majma' Al-Bayān
The reasons and foundations of Ṭabrisī's point of view in Al-Bayān can be attributed to his expertise in lexicology, which had a significant impact on his interpretation. Ṭabrisī, unlike Zamakhsharī, has cited many

hadiths about lexical and syntactic issues; this citation is mostly in lexical issues. He also pays attention to reason, but he tries to examine different points of view in an impartial way and express his point of view in line with his ideological approach, and he is less concerned with the controversy of criticizing the opponents.

Among the distinctive aspects of Ṭabrisī's interpretation, two cases can be mentioned; first; it has paid special attention to syntactical issues in such a way that the largest volume of its initial volumes is dedicated to syntactical issues. Second; poem evidence is used abundantly in this commentary in such a way that it was composed in the context of the description of the evidence of Majma' al-Bayān and it was called "Explanation of Evidences of Majma' al-Bayān".

To analyze the style of the sentence in his commentary, Ṭabrisī is trying to clarify why the sentence in the Qur'an has a special style and is used in a special way (Irawani, 2011: 5-6).

5. The works and differences of the lexical bases of Zamakhsharī in Kashshāf and Ṭabrisī in Majma al-Bayān

Clarifying the differences between the two in the field of lexical basics is very important because this has caused many interpretations in different axes.

5.1. Jurisprudential orientation (ruling of sacrifice of people of the book)

In jurisprudential rulings, Zamakhsharī belongs to the Ḥanafī religion, and in Ayat al-Aḥkām, he usually approximates and confirms the fatwa of Abī Ḥanīfah and tries to extract that fatwa from the verse (Zamakhsharī, 1407 AH, vol. 1, p. 266). On the other hand, Ṭabrisī is a Shi'a fundamentalist and has a special opinion and school in principles, and naturally he should aim to prove the opinions of Shi'a jurisprudence based on the traditions of the Ahl al-Bayt (AS). An example of the jurisprudential opinions of two commentators can be seen in the ruling on the sacrifice by the people of the book.

We read in verse 5 of Surah Māʾidah: "The food of the People of the Book is lawful for you." On the other hand, it is stated in verse 121 of Surah An'ām: "Do not eat from an animal on which the name of God was not mentioned when it was slaughtered because it is debauchery." Now this question is raised, what is the ruling of the sacrifice by people of the book? Ṭabrisī has an opinion similar to most of the predecessors of the Imami jurists regarding the sacrifice by the people of the book and the purity of the people of the book, and he has ruled on impurity. He has quoted a narration from Imam Ṣādiq (AS) that he considered the meaning of food to be beans and not their sacrifices. As mentioned in the following verse "Eat not of (meats) on which Allah's name hath not been pronounced": that the sacrifice of the people of the book is like a dead body, because the name of Allah is not mentioned on it. He says under the verse "The polytheists are unclean" (Tawbah: 28/9): The ruling of the verse is comprehensive towards polytheists and people of the book (Ṭabrisī, 1993, vol. 3, p. 251).

However, Zamakhsharī has chosen Abu Ḥanīfah's theory in the interpretation of Kashshāf in both cases (that if God's name is intentionally left out during slaughter, the sacrifice will be forbidden, but if it is left out accidentally, it is permissible). (Zamakhsharī, 1407 AH, vol. 1, p. 608)

5.2. Verbal orientation

Zamakhsharī is a Mu'tazilite in his verbal point of view, and Ṭabrisī believes in the Imāmīyyah, and both of them have discussed their verbal method in their interpretations. In this regard, the following examples can be mentioned.

5.2.1. Verse of al-Tablīgh in two interpretations

One of the verses that can correctly indicate the difference between the views of Zamakhsharī and Ṭabrisī is the verse of Tablīgh."O Messenger! Proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from

men (who mean mischief) for Allah guideth not those who reject Faith." (Māʾidah/67)

What was asked from the Messenger of God (PBUH) in this verse was to announce the Imamate of Ali (AS). Of course, the Prophet was afraid that by announcing this matter, some people would take the path of accusation and deviance. This verse assured the Prophet (PBUH) that the opponents will not do anything and he should fully fulfill the mission by announcing the Imamate of Ali (AS) (Ṭabrisī, 1998: 114).

But Zamakhsharī has never mentioned the issue of Ghadīr under this verse, and he does not mention, however brief, the reason for the revelation of the verse. He says that it is general and includes all the contents that the Prophet was obliged to convey during his mission (Zamakhsharī, 1407 AH, vol. 1, p. 658).

5.2.2. The possibility or impossibility of Naskh of Qur'an with a single news

Ṭabrisī does not consider the Naskh of Qur'an to be valid, while Zamakhsharī considered it valid.

"It is prescribed, when death approaches any of you, if he leaves any goods that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing." (Baqarah/180) Ṭabrisī writes below this verse: "Our Companions do not allow the Qur'an to be abrogated with a single piece of news and they have said that a bequest is one of the most important traditions for relatives" (Ṭabrisī, 1998, vol. 1, p. 33).

On the other hand, Zamakhsharī, who believes that the Qur'an can be abrogated with a single piece of news, and writes under the honorable verse: "Bequest for heir was permissible in the beginning of Islam, but it was abrogated by the verse of inheritance, and also with the words of the Prophet (PBUH) that He said: "Indeed, Allah gives to all things their right, surely no heritage is for the heir."

Although this hadith is a single piece of news, the Muslim Ummah has accepted it, as if it is Mutiwātir" (Zamakhsharī, 1407 AH, vol. 1, p. 224).

5.3. Lexical and literary tendency

Since Zamakhsharī was a lexicographer and writer, he had special opinions in the science of grammar and vocabulary, to the extent that he was called the Imam of Naḥwīyān in his era and his book "Al-MufaṢṢal" is considered one of the prominent grammar texts.

5.3.1. Position of Hamzah

Famous Naḥwīyān believe that "Hamzah" seeks first position and in the phrase; "A wa lam yaraw" was originally the place of Hamzah i.e. A, after W, but Hamzah came before it due to his desire to be first.

But Zamakhsharī says: the position of Hamzah was not basically after W to be preceded; rather there is a deleted sentence between Hamzah and W. He has followed this explanation in all of Kashshāf, and in some cases he has also put himself in difficulty, unlike Ṭabrisī, who does not accept such a definition (Gazar, 2002, vols. 29 and 30).

6. Ṭabrisī's and Zamakhsharī's opinions on Asbāb al-Nuzūl
6-1) Faith of Abū Ṭālib

Zamakhsharī and a group of commentators have written about the following verse: "It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance." (Qaṣaṣ: 28/56): "The Messenger of God (PBUH) asked Abū Ṭālib to believe, but he did not believe and said, "I am afraid that if I believe, my people will insult and blame me, and if I did not fear this, I would have believed in you."

"Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not." (Anʾām/26)

Zamakhsharī says under this verse: It is said that this verse was revealed about Abū Ṭālib, because he did not let the Quraysh bother the Prophet, but he himself did not believe in him (Zamakhsharī, 1407 AH, Vol. 3, p. 422). Ṭabrisī criticizes the words of Zamakhsharī under the first verse and writes: It was narrated

from the Innocent Imams (AS) that Abū Ṭālib died as a Muslim and the consensus of Islamic scholars is also on this and the Prophet (PBUH) also confirmed it (Ṭabrisī, 1993, vol. 7, p. 406).

6.2. Example of Ahl al-Bayt (AS)

Regarding the verse "And Allah only wishes to remove all abomination from you, ye members of the Family" (Aḥzāb: 33), Zamakhsharī believes that it refers to the Ahl al-Bayt, both the wives of God's Messenger and the daughters of God's Messenger. Zamakhsharī combined the context of the verses and the word Ahl al-Bayt (Zamakhsharī, 1407 AH, vol. 3, p. 538). Ṭabrisī did not accept Zamakhsharī's opinion and wrote:

"Ummah had agreed that the phrase Ahl al-Bayt in this verse refers to the family of the Prophet (PBUH), but they differ on it; 'Ikramah connected it to the wives of the Prophet (PBUH) and other like Abu Saeed Khidri, Anas bin Malik, Wāthilat ibn Athqa', 'A'isha and Umm al-Salama connect it to Ali, Fatimah, Hassan and Hussein (AS)." (Tabrisī, 1993, v. 8: p. 559)

As it can be seen, Ṭabrisī has corrected what Zamakhsharī said here and he considered the honorable verse to be about Ahl al-Bayt.

6.3. Istiḥsān

Ṭabrisī criticizes Zamakhsharī in expressing interpretive points when necessary. For example, the holy verse: "O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Anoint your heads (with water); and (wash) your feet to the ankles." (Māʾidah/6)

Zamakhsharī, after stating the fatwa of the popular jurists, writes: The reason that the Almighty God said about the feet (anoint your feet), even though they should be washed, the fact is that he wanted to announce that the one should not waste too much water to wash feet (Zamakhsharī, 1407 A.H., Vol. 1, p. 611). Ṭabrisī does not consider this analysis as correct and writes: "What Zamakhsharī said that washing the feet was a sign of extravagance, therefore God used "Anoint" instead of "Wash", is a false statement. The Almighty God used two words and the holy legislator also used two words because the two words have spiritual differences and the benefits of the two words are different, and the Almighty God has made a difference between the parts to be washed and those to be anointed" (Ṭabrisī, 1998, p. 105).

Conclusion

In the discussion of verbal and spiritual sharing, different meanings are mentioned. From the point of view of two commentators, some words go back to the origin of the word and find different examples in different contexts. In the discussion of the opposites, an explicit text that clarifies their opinions in this regard could not be seen. Like Ṭabrisī, Zamakhsharī did not deal with this discussion under the desired words; but in other verses of the Qur'an, while commenting, he pays attention to this discussion. Therefore, the commonality of the semantics of Mufradāt in Kashshāf and Majmaʿ al-Bayān in reference to the tradition of the Messenger of God (PBUH) are: Arab poems, finding the meaning of the words of the Qur'an in the age of revelation and using the power of reason and accepting imperfect synonyms, the "Muʾarrab" and "Dakhīl" words. Among the words of the Qur'an and the difference between synonyms, which shows that Ṭabrisī and Zamakhsharī do not accept complete synonyms, in the field of differences, there are things such as: 1- Jurisprudential tendencies, such as the ruling on the sacrifice of the people of the book, 2- The difference of the verbal point of view of two commentators, such as the verse of Tablīgh and the possibility of Naskh of Qur'an with single news. 3- Literary topics, such as: the position of Hamzah. 4- An example of Asbāb al-Nuzūl, such as: the faith of Abū Ṭālib, the example of Ahl al-Bayt (AS) and the role of Istiḥsān.

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مقالۀ پژوهشی

Misreading Slavery Law for Captivity Law

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جایگزینی نادرست قانون برده‌داری به جای قانون اسارت

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Abstract

Islam's stance against inhuman traditions, such as slavery, was indirect and distinctive. It drew on strategies for adjusting attitudes, behaviors and emotions against slavery. Therefore, the claim that Islam has endorsed and legalized slavery is unfounded. It is because the laws stipulated in the Qur'an are not about slaves but about captives and their related rulings. It appears that Islam has not directly prohibited slavery due to the ineffectiveness of the coercive method, attempting to phase out this tradition progressively. In addition, other societies welcomed the indirect style more due to its lack of violence and compulsion.

Keywords: Islam, Slavery, Indirect Confrontation, Captivity.

چکیده

قرآن کتابی برای هدایت تمامی انسان است بنابراین متن آن باید قابل استفاده در همه زمان‌ها و مکان‌ها باشد. همواره ایرادات متعددی از جمله اشکال به تأیید نظام برده‌داری به قرآن وارد شده است. حال آن که مقابله اسلام با برخی صور انحراف از جمله برده‌داری متفاوت و بطور غیرمستقیم بوده است. از جمله روش‌های غیرمستقیم حذف، تغییر در نگرش، تغییر در رفتار و تغییر در عاطفه بوده است. این نظر که اسلام برده‌داری را پذیرفته است و آن را قانونمند کرده درست نیست. قوانین موجود در قرآن درباره اسیران است و بیانگر قوانین مربوط به آنان می‌باشد و این استراتژی خاص اسلام برای تبلیغ از یک سو و برای برحذر داشتن از مقابله علیه مسلمین از سوی دیگر بوده است. دلیل عدم مقابله مستقیم به شکل بیان حرمت شاید به علت عدم نیاز به شیوه قهری و استفاده حداکثری برای تبلیغ و خشکانیده شدن قطعی امر با راهکارهای غیرمستقیم بوده است.

کلیدواژه‌ها: اسلام، برده‌داری، مقابله، اسارت، قرآن، انسان.

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Introduction

According to the Britannica encyclopedia, Human rights refers to rights that belong to an individual or group of individuals simply for being human, or as a consequence of inherent human vulnerability, or because they are requisite to the possibility of a just society. Whatever their theoretical justification, human rights refer to a comprehensive continuum of values or capabilities thought to enhance human agency or protect human interests and so is declared to be universal, in some sense equally claimed for all human beings, present and future (Weston, 2021).

In simple words, human rights aim for a point where a human in society has specific rights to express his own opinions and have education and private and family life. Also, they must not be mistreated or wrongly punished by the state.

Since World War II, the term "human rights" came into parlance. After the founding of the United Nations in 1945 and the adoption by the UN General Assembly of the Universal Declaration of Human Rights in 1948, human rights replaced the phrase natural rights, which fell into disfavor in the 19th century in part because the concept of natural law (to which it was intimately linked) had become controversial with the rise of legal positivism. Legal positivism rejected the theory, long espoused by the Roman Catholic Church, that law must be moral to be law. The term human rights also replaced the last phrase of human rights, which was not universally understood to include women's rights (Weston, 2021).

The concept of human rights must be traced initially to ancient Greece and Rome, where it was closely tied to the Stoics' doctrines, which held that human conduct should be judged according to and brought into harmony with the law of nature (Weston, 2021).

According to un.org (the worldwide website of the united nations), UDHR (universal declaration of human rights) has 30 Articles that every individual and every organ of society must keep this Declaration constantly in mind (Weston, 2021). In this paper, we mention five

of UDHR's Articles in the field of slavery published by the united nations worldwide website.

Article#1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article #3: Everyone has the right to life, liberty and security.

Article #4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article #7: All are equal before the law and are entitled, without any discrimination, to equal protection. All are entitled to equal protection against any discrimination in violation of this Declaration and any incitement to such discrimination.

Article #23: Everyone has the right to work, free choice of employment, just and favorable work conditions and protection against unemployment.

Article 18 of the Universal Declaration of Human Rights (UDHR) says we all have the right to our own beliefs, to have a religion, to have no faith, or to change it. "The state must guarantee freedom of religion, which implies dealing with all of them on an equal footing." (united nations human rights).

The relation between religion and human rights is complex and inextricable; the Qur'an includes the right to life and peaceful living and the right to own, protect, and have property protected by Islamic economic jurisprudence. The Qur'an also contains rights for minority groups and women and regulations of human interactions between one another to the extent of dictating how prisoners of war ought to be treated.

The Qur'an is a book for the guidance of all human beings. Not limited to any particular time and space, it was revealed by an unparalleled and all-knowing entity divine to the Prophet. Therefore, its principles and foundations are more sublime and progressive than the laws drafted by human beings. In addition to undisputed verses, there are

ambiguous verses in the Qur'an. One such ambiguity is associated with the rules of slavery, based on which some have accused Islam of supporting slavery. Using a historical-analytical method, this article seeks to investigate this accusation. As far as the critique of slavery in Islam is concerned, it is necessary to distinguish between the rules of captivity and the laws of slavery in earlier societies. Without such distinction, other Qur'anic regulations regarding new problems such as employment could also go unnoticed so that humans fall into the abyss of modern slavery while attempting to unchain themselves from traditional slavery. The notable point is that in the Qur'an, some of the words that convey meanings of slavery and servitude also have other applications. Hence, "What the right hand possesses" can impart different purposes, such as wage earners, subordinates, or dependents.

1. Distinguishing valuation from the stipulation of rulings and obligations

One of the distinctive features of the Islamic legal system is that it guides humans toward the ultimate goal of creation, perfection. In this school, man grows closer to God in light of his willful and voluntary actions. Accordingly, from the perspective of Islam, men and women have the same values as humans, but they are not equal in terms of obligations and rights. This distinction, rather than suggesting discrimination in valuation, seeks to regulate and control relationships between men and women in the family and society so that they can be guided towards the ultimate goal of creation, i.e., proximity to God, despite the conflict of interests. The Prophet (PBUH), in his awakening Mission in Mecca, held distinctive approaches to the traditions and values of the society. He strongly condemned some traditions (killing babies) and adopted a steady and indirect policy to fight others (e.g. slavery) because these customs were institutionalized and relatively common among the people. Therefore, the legislation of jurisprudential rulings was vital to meet the needs of people still in the grips of the Ignorant

Age's traditions. However, this legislation, different from the validation of those traditions, represented a progressive policy to uproot the false cultures of the time. Therefore, in evaluating the Islamic legal system, the philosophy of the religious legislation cannot be overlooked. The same is true for slavery. Slaves made up a large share of pre-Islamic Arab society, so the absence of rights and obligations for slaves in Islamic society wreaked havoc on their life. For this reason, despite Islam's claim about the equality of human beings and their valuation (both free and captive humans) based on piety and faith (Verily, the most honored of you in the sight of Allah, is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted with all things; Hujurāt, verse 13), jurisprudential and narrative scripts have defined rules and obligations for male and female slaves.

2. Distinguishing the laws of slavery from captivity:

After declaring the principle of equality in creation, Islam stresses the principle of human freedom and liberty. Imam Ali (AS) says: "People are all free except those who admit to being salve." In his farewell pilgrimage (Sheikh Tūsī, 1406), Holy Prophet asserted, "O people, indeed your Lord is unique as are your forbearers" (Yaqoubi, 1999). In the social system of Islam, there is no mechanism for enslaving free human beings. For this reason, there is a section in jurisprudential texts called "Itq" which means the liberation of human beings, but there is no entry for "Regh" or slavery. The Prophet (PBUH) notes: "Never should you say my slave and my maid, but rather my son and my daughter (Muslim, 1420).

Nonetheless, in response to the question about why slavery and servitude rules have been discussed in the Qur'an, it should be borne in mind that these rules apply to captives and not slaves. Islam does not permit any forms of slavery unless for prisoners of war. Two essential points must be noted to resolve the conflict between slavery and the principle of

equality of human beings in Islam. First, the law's title should be changed from the rules of slavery to the regulations of captivity because prisoners were put to work in the homes of Muslims as a punishment or a strategy for mending their ways. Moreover, the proper treatment of the captives by Muslims (as ordered by Islam) attracted them to Islam and laid the ground for their liberation. It is said that Prophet (PBUH) not only released his slaves, Abu Rafi and Salmi but also married them. He freed all of his servants so that there were no maids and slaves left behind when he passed away (Bukhari, 1407).

The tradition of adoring and freeing slaves was also promoted in the society by Ah al-Bayt following the demise of the Prophet (PBUH), which was also instructive for non-Muslims. As stated by Kulainī, Imam Sadeq (AS) once sent one of his slaves to care for something. He was late, so Imam had to go after him only to find him asleep. Imam sat on his side and started fanning him until he woke up (Kāshānī, 1426).

The large number of people who entered the house of the Shiite Imams as captives, and in light of their guidance, turned into faithful and loyal advocates of Islam, reflects Islam's humane and rational policy in treating slaves. People such as Abu Rafi, Omm-e Ayman, Omm-e Salame, Malik ibn Anas, Zayd ibn Haritha, Fedha Khadema, Qanbar and others came to the house of the Infallibles (AS) as slaves but transformed into scholarly and political elites of their time under their paternal care and training.

In general, it can be posited that restricting slavery by formulating fair laws on the one hand and creating fertile grounds for its progressive abolition, on the other hand, improved the situation of slaves in Islamic and non-Islamic societies. Moreover, as long as the flag of war and carnage was raised in the world, even if Islam prohibited slavery, human societies would inadvertently face a flood of captives. Therefore, Islam devised a strategy to manage this human potential so that both the body and the spirit of the slaves could be trained in the shadow of the divine teachings. However,

this was only possible with compassion and kindness and the liberation of slaves.

It should be noted that rules and regulations governing captives could improve the situation of slaves who had been illegally acquired. Thus, Islam set out these principles as both a means of tackling the plight that the slaves and maids went through and a strategy for regulating the situation of prisoners of war because past social laws fell short of ensuring the human rights of prisoners of war. Thus, in response to the question about the non-rejection of slavery by Islam, it should be noted that Islam has repudiated slavery. Still, the religious legislation of captivity in holy texts has given rise to the assumption that Islam has embraced slavery.

Now, on account of the words such as "Omm-e, fatyāt" and "mā malekat Aymānikum" in the Qur'an, some have concluded that God has endorsed slavery. It should be argued that only in one verse does God puts the honor of a believing slave over an unbeliever; otherwise, there is no single verse that backs slavery. In response to those who interpret "Melk Yamin" as slavery, it should be noted that this term directly applies to recruiting prisoners of war, which was relatively common in all societies.

3. Primary and secondary rules

In Islam, Jihad is divided into two types: primary and defensive. In the preliminary stage, which is exclusive to the era of the Infallible, the Muslims take the initiative in waging war. Defensive jihad, however, is obligatory if Muslims are under invasion (Tabatbay, 1415). Given the occultation of the Infallible Imam, in case of encroachment on the borders of Muslim countries, only defensive jihad is mandatory (Mirsharifi, 1438). Suppose captives are taken on this battlefield according to the secondary rules. In that case, they are not required (as was the case in the early days of Islam) to serve in the Muslim family because the rulers can amend the Islamic rules in keeping with the interests of the society and the spirit of the time. Today, one of these secondary rules is

abolishing the rule about the prisoners of war's service. In the Iran-Iraq war, prisoners were exempted from work and service.

4. Prohibition of slavery manifestation in Islam

Freedom of man is one of the principles of the Qur'an (Sheikh Tūsī, 1406). Hence, taking slaves through plundering, coercion and deception has been condemned in Islam. Moreover, the creditor has no right to claim the debtor and his children in exchange for non-payment. Islam also does not consider poverty a license to sell human beings and bans the ownership of homeless children and infants.

Islamic views of prisoners are, however, different from slaves. Islam has prescribed special laws for the captives to punish the opponents of Islam on the one hand and to provide the prisoners a haven in the house of their guardian and master. With this security, they could be trained under the Islamic government and start their independent life after liberation. Therefore, the approach of Islam contributes to the socialization of slaves.

5. Islam is founded upon peace

Salam (meaning peace and health) is one of the names of God Almighty and the slogan of Muslims. The greatest act of worship by Muslims (prayer) also concludes with Salam. The Qur'an has also chanted this slogan (Peace is an excellent thing) (Tawba, 9: 6)

During the life of the Prophet (PBUH), Mecca was never the scene of any battle and jihad was not still legislated. By God's command, the prophet invited the people to Islam through wisdom, preaching and arguments in Mecca (Nahl, 16: 125) because the primary concern of the Prophet (PBUH) was education and establishment of order among the members of society. Twelve years after Bi'tha, due to the persecution of infidels and polytheists, the Prophet left Mecca for Medina. However, the prosecutors did not leave the Muslims alone after the migration and imposed a raft of wars on them. As it is obligatory in all divine religions to defend against the invasion of the enemy, the Qur'an also legislated the ruling of jihad against anti-Islamists. In all wars, the Prophet (PBUH) advised his commanders to adhere to the divine and human principles and strictly forbade the slaying of women, children and older men (Ālmilī, 1412). Since the second year of the Hijrah (2 AH), about 27 battles broke out between Muslims, pagans and infidels, most of which ended without any casualties or capturing prisoners of war. The prophet eschewed war and bloodshed as much as possible and never took the initiative to start a fight during his mission as the messenger of God (Hassan-Ebrahim-Hassan, 1997)

According to God's command (But if the enemy inclines towards peace, do thou (also) incline towards peace), the Prophet (PBUH) was anxious to foster peace and stability (Ibn-Hisham, 1998). As such, in the constitution of Medina, He stipulated the acceptance of peace as a fundamental principle (Anfal, 208). In Hudaybīyah, when the Quraysh proposed peace, contrary to the demands of the Muslims, he welcomed this treaty with open arms. The tradition of the Prophet was founded upon peace and an invitation to peace. As the Qur'an states: (O ye who believe! Enter into Islam whole-heartedly!) (Baqara, 208; (Hassan-Ebrahim-Hassan, 1997).

5.1. The law of immunity and sanctuary

In Islam, the emphasis is on peace and reconciliation, and jihad has been legislated as a tactic to counter sedition, ensure security, and protect the lives and property of Muslims. Immunity (Aman), one of the laws closely associated with peace, has been stipulated in Islamic jihad. It offers an opportunity for the seekers of truth to gain insight and save their life on the battlefield. This rule was also effective in preventing bloodshed and violence to some extent. Ahmad Rashid and Wahabeh Zahili contend that the Islamic system first introduced the law of immunity, which did not exist in other systems.

According to the explicit instruction of the Qur'an, if one of the polytheists seeks refuge in

the Muslims, he should be granted asylum. The Qur'an says, (If one amongst the Pagans asks thee for asylum, give it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge). Tabrisī adds a footnote to this verse: "This immunity is because they are not aware of the faith and its underlying reasons. Thus, they are given shelter to listen to the words of God and contemplate" (Tabrisī, 1415).

In the law of Islamic Jihad, if someone from the weakest and lowest classes of society gives shelter to the enemy, his asylum is respected and must be recognized. Women are no exception to this law. Zainab, the daughter of the Messenger of God (PBUH), gave shelter to her husband, Abul as ibn Rab, and the Prophet respected and acknowledged her refuge (Yaqoubī, 1999). Also, in the conquest of Mecca, the Prophet signed and recognized the asylum of Omm-e Hānī, the daughter of Abu Talib (AS).

From the Islamic perspective, war and jihad are the last resort. The Prophet was missioned to eradicate war and bloodshed. Therefore, God has constrained battles in various ways, banning them in the four months of Rajab, Dhil Qa'dah, Dhil Hajah and Muharram. That is, battles are prohibited in a third of each year. He also considered it as a collective duty that was only obligatory once a year.

5.2. The law of captivity

Capturing enemy forces is one of the inevitable but unpleasant aspects of war. Pre-Islamic Arabs used to slay their captives. In those days, forgiving prisoners was humiliating because this pardon was granted by someone in a position of power (Salem, 2001). It should be noted that in the time of the Prophet, not every prisoner was conscripted. In some battles, prisoners of war were released. For example, in the Invasion of Banu Qunayqā', in which the Prophet pardoned all the Jews of Banu Qunayqā', who were in the captivity of the Muslims, but they were ordered to leave Medina. Mas'udi has noted that more than four

hundred men from Banu Qunayqā' were released. In the case of the Hudaybīyah peace agreement, several infidels were arrested and captured by Muslims, but the Prophet (PBUH) pardoned and freed all of them.

In the Einah Ibn Hassan, the tribe of Bani al-Anbar drew their swords on the collector of charity and engaged in a clash. In this battle, 11 men, 11 women and 30 children were captured. The Prophet ordered them to be kept in the house of Ramla, the daughter of Harith. However, when the elders of the tribe came over to the Messenger of God (PBUH) to deliver the captives, he freed all the prisoners. In some cases, in a bid to mend the ways of the infidels, the Prophet distributed the captives among the Muslim families. Sometimes, like in the battle of Bani al-Mustalaq, all the prisoners were released on the occasion of Muhammad's marriage to Juriyah, the daughter of the chief of the tribe (Ibn-Hisham, 1998)

The Qur'an permitted the female prisoners of war to do domestic work and engage in marital relations in the form of permanent or temporary marriage contracts. Still, male captives were entrusted with tasks such as protection of figures, military service, agriculture, or trade.

In Islam, the emphasis is on peace and reconciliation. The law of immunity has been legislated to employ war and jihad as tools to counter sedition, prevent aggression, provide security, dismantle obstacles and prepare the ground for invitation and propagation of Islam.

Immunity is also one of the progressive and humanistic factors accounted for and legislated in the Islamic Jihad. It provides an opportunity for the seekers of truth who want to convert to the religion of God with profound insights and survive the battlefield. More importantly, it averts unnecessary bloodshed (Tabrisī, 1415)

It is explicitly stated in Qur'an that if any infidels seek refuge in Muslims, they must be given refuge and immunity. The Qur'an says: "If any of the polytheists seeks asylum from you, grant him asylum until he hears the Word of Allah. Then convey him to his place of safety. That is because they are a people who do not know" (Tawba, 9:6).

Islam, however, took extraordinary measures to bring an end to this process in a gradual manner.

6. The progressive actions of Islam

Some may wonder why the Qur'an has not explicitly banned slavery to demonstrate its strong opposition to this practice. The Prophet's (PBUH) confrontation with the pre-Islamic slavery movement was a progressive battle, as it sought to critique the punishments and abrogate them. On the other hand, it constrained slavery with various restrictions and, at the same time, paved the way for the liberation of slaves. Therefore, slavery should be distinguished from the rules governing captivity because captivity is subject to and dependent on war, but slavery is one of the conventional human systems. It should be kept in mind that sometimes compulsory actions against a misleading and erroneous tradition would not be practical but should be clandestinely and progressively uprooted that habit. In particular, in cases where it can appear in diverse forms and instances. Islam has adopted a gradual and indirect strategy to counter the system of slavery.

6.1. Equal Valuation of humans

Islam was the religion to declare that slaves should not be equaled to animals and objects and granted them human rights. It also prohibited insults, humiliation and harassment of the slaves. As a result, the situation of slaves in Islamic lands improved. Many of these slaves attained their rights; some gained promotions and secured lofty political, social and commercial positions. A case in point is Salman Farsi and Sohaib Rumi, who ruled over Egypt and Shamāt, respectively (Mirsharifi, 1438).

In Islam, prisoners of war were treated as part of the family, so women were not required to wear the hijab in front of slaves. The slaves were short of wives to their master and could sleep with him (Ahzab 33:55).

Also, while in most tribes and divine religions, marrying slaves was forbidden and the perpetrators were harshly punished, some of the mothers of the Imams (as) were originally

slaves. The prophet (PBUH) made a covenant of brotherhood with some slaves and free people (Ibn Sa'd, 1405). He married his cousin, Zainab bint Jahsh, to one of his freed slaves Zayd ibn Haritha (Ibn-Hisham, 1998). William Phillips elaborated on the Muslim marriage to slaves: "the Muslim's marriage to slave women was fairly common, and the children born of this wedlock were free men. The Qur'an states that marrying a pious slave woman is preferable to marrying an infidel free woman" (Baqara, 221)

6.2. Ways to liberate the slaves in Islam

Islam has taken a particular interest in the liberation of slaves, considering it a vital worship act. The Prophet and the Infallible Imams (AS) were pioneers in freeing the slaves and persuaded others to do so. The Commander of the Faithful, Imam Ali (AS), bought a thousand slaves and set them free for the contentment of God (Kulainī, 1407).

Imam Sajjad (as) did not punish his erring and misbehaving slaves during Ramadan. He only noted down their misconduct in a special notebook. Then, on the last night of Ramadan, he would have brought them together, opened the notebook, and summoned all servants one by one, pointing out their faults until they confessed to their wrongdoing. Then he stated, "I forgive you all. Will you forgive me?" In response, slaves and maids said, "We forgive you, our Lord, but you did not do anything wrong!" Then, Imam asked them to begin praying, "O God. Show mercy to Ali ibn Hussein as He exonerated us and delivered him from the fire as He freed us from servitude". At this time, the Imam, with tears in his eyes, whispered: "O God, Amen. You are the Lord of the Worlds." Then he added, "You can go now. You are all free men". On the day of Eid al-Fitr, Imam gave them enough gifts to meet their needs. The fourth leader of the Shiites never retained his slaves for more than a year and released them on Eid al-Fitr.

The Messenger of God (PBUH) related: "Whoever frees a servant, God will protect one organ of his body against the fire [of the Inferno] for each organ of the servant's body"

(Ālmilī, 1412).According to the Shari'a, sometime Qur'an has recommended the emancipation of slaves and, in other cases, has enforced it, as discussed below.

6.2.1. The Law of Mokatabah
A slave can work for his owner under a contract to pay for his freedom (Najafi, 2019).

6.2.2. The law of alms
Buying and freeing slaves by wealthy people is one way to pay zakat. (Tawba: 60.)

6.2.3. Law of Atonement
According to the law of atonement, a slave could be freed to compensate for one's faults and sins.
A. Manslaughter. The Qur'an says, "One who kills a man of faith by mistake must free a believing slave. (Nisā', 2:92.) Imam Sadegh (AS) noted, "The blood atonement suggests that in case a man kills a believer intentionally, he is obliged to submit himself to the avenger of blood; however, if they pardon him, he must free a slave for two consecutive months and feed sixty impecunious people (Ālmilī, 1412).
B. Oath breaking. If one violates his oath, he must make atonement: feed ten needy people, provide them with clothes, or free a slave. (Mā'ida, 89)
C. Zihar. The Qur'an says: "Those who repudiate their wives by zihar and then retract what they have declared shall set free a slave before they may touch each other (Mujādila, 3)
D. Intentional breaking of fasting in Ramadan. The atonement for this sin is to release a servant, fast for two months or feed sixty needy people (Muslim, 1420)
E. Breaking religious offering. If you vow to make a religious offering for your wish to come true but fail to keep your pledge, you must free a slave (Mufīd, 1413).
F. Breach of the covenant: If you make a covenant with God but fail to keep your covenant, you must make atonement, which according to different religious scholars, is

the same as atonement for breaking the fast of Ramadan or breaking an oath (Musawi al-Khomeini, 1435)
G. Impatience in the suffering of loved ones. If a man tears his garment up at the death of his wife or child, or a woman scratches her face or cuts her hair when mourning for a deceased loved one, they must make atonement equal to the atonement of breaking the fast of Ramadan, Zihār, or breaking an oath (Sheikh Tūsī, 1406).

6.2.4. The law of mastery
If a slave maid gives birth to a child from her master, the woman will be free after her master's death. This woman is called "the mother of the child." It is not permissible to sell this woman into slavery, and she would eventually be released by her child inheritance (Ibn Hanbal, 1416).

6.2.5. Transference law
Whoever shares the ownership (Abi Dāwūd, 1420)p of a slave with others, when deciding to abandon his share, must buy the percentage of his partners and free that slave (Abi Dāwūd, 1420).

6.2.6. The law of mastering relatives.
A Muslim cannot own his relatives. If one buys one of these relatives, s/he will be immediately freed from slavery (Abi Fazel, 1410).

6.2.7. Law of Tannkīl (punishment)
If one beats his slave or maims him, he must set him free for the contentment of God. The Messenger of God (PBUH) asserts, "The atonement of slapping or beating a servant is to set that servant free.

It is reported that a man who had castrated his slave was brought to Imam Ali (PBUH). Imam released the slave and punished his master, saying, "If one mutilates his slave, we will set that slave free and punish his master severely" (Ālmilī, 1412).

6.2.8. The law of leprosy and blindness
If a slave has leprosy and goes blind, he is set free. The Prophet (PBUH) asserts. "If a servant

goes blind, he will no longer be captive. Also, when a slave contracts leprosy, s/he will be set free (Sheikh Tūsī, 1406).

6.2.9. The law of obedience to the parental supremacy

The descendants of slaves whose father or mother is free shall be free in compliance with the principle of human freedom and the power of liberty (Mohaqiq al-Helli, 1437)

6.2.10. Law of Tadbir

If a master decides to free his slave or maids after his death by asserting, "You shall be free after my death," the slave shall be set free by a third of his master's property (Najafi, 2019).

6.2.11. The law of salve's antecedence in conversion to Islam

If a slave living with his master in the land of infidels converts to Islam before migrating to the land of Islam ahead of his master, the slave shall be free (Al Jaba Al-Āmilī, nd).

6.2.12. The Law of Slave's Heritage

If a deceased man has no heir but his slave, the slave shall be freed by his master's property and bequeath from him (Sheikh Tūsī, nd).

6.3. Islam's leniency to slaves

The merciful God has exempted the hard-working and suffering servants from jihad, Hajj Friday prayers and the payment of Zakat (Ālmilī, 1412). There is also punishment mitigation in some cases. For example, in adultery, the slaves' punishment is half as severe as that of free people, and if a slave Zihār his wife, the atonement would be half the atonement made by a free man (Nisā', 25).

The Qur'an presents compassion to slaves and maids as a noble deed equaling to the benevolence to parents: "Worship Allah and do not ascribe any partners to Him, and be good to parents, the relatives, the orphans, the needy, the near neighbor and the distant neighbor, the companion at your side, the traveler, and your slaves (Nisā', 36)

The Prophet (PBUH) has also stressed this point, "The slaves! The slaves! The slaves!

Feed them what you eat, and dress them in your outfit.

The Messenger of God (PBUH) notes, "It is the servant's right to access decent food and garment, and he should be tasked with a job that fits his ability.

Imam Sajjad (AS) freed one of his maids so that he could marry her. Abdul Malik ibn Marwan, Khalifa, upon hearing this news, wrote a letter to the Imam, slamming him for ignoring all women of Quraysh, who were of equal stature and betrothing them could bring him glory and noble children, and espousing a salve (Kulainī, 1407).

Conclusion

A glance at the approach of the Qur'an, which proposes piety as the only yardstick of the supremacy of people over each other, and (Ibn-Hisham, 1998) introduces oppression and tyranny as the antithesis of faith, manifests that the issue of slavery has been rejected in the Qur'an. The few rulings regarding slavery are related to the prisoners of war, a subset of slavery laws in the traditional Arab system. Hence, this issue should not be attributed to slavery, as it represents one of the post-war social rulings.

A study of the verses about these social rules and the Prophet's tradition suggests that the solutions proposed to abolish the slavery system is designed progressively so that slavery is gradually wiped out so that with the emancipation of slaves and maids, their descendants would be free as well. Adopting a coercing approach to the slaves, who made up a large portion of society, would fuel their hostility against Islam and threaten the life of slaves who were part of the merchants' property.

A deeper analysis of the Qur'an's stance on this issue suggests that it could be evaluated from three behavioral, attitudinal and emotional perspectives. These tripartite stances offer solutions in each area, which can also aid in improving other sites. For instance, the nature of the dynamic pose, i.e., considering the needs of a human being and putting them ahead of

you, changes one's attitude toward other human beings. Also, the attitudinal approach to other people helps amend your ways. Accordingly, three progressive stances, attitudinal, behavioral and emotional, can be effective in phasing out the slavery system.

The analysis of the Qur'anic solutions in dealing with the slavery issue alone can be a criterion for extracting rules associated with employment, which calls for a separate exhaustive discussion. Confusing the laws governing the prisoners of war with the laws of slavery can wreak havoc on an epistemological system of the Qur'an. On the one hand, it is at odds with the verses that value human freedom and self-respect. On the other hand, it overlooks social and cultural measures hidden in Qur'anic verses on slaves, essentially a kind of political stance and propaganda tricks.

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Original Research

مقالهٔ پژوهشی

Jesus's Ascension based on Critique of Contemporary English Translations of Holy Qur'an Focusing on Polysemy (Case study: Surah Āl-e 'Imrān (3): 55)

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عروج عیسوی در بوته نقد ترجمه‌های انگلیسی معاصر قرآن کریم با تکیه بر مسئله چندمعنایی؛ (مورد پژوهانه: آیه ۵۵ آل‌عمران)

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Abstract

Polysemy is one of the inevitable phenomena in inter-lingual translation. The collocation relation in the polysemous phenomenon is assumed as a key concept here and this image has caused many researchers of Islamic studies to consider it a kind of figure of speech and similar cases in the Qur'an. The Arabic term 'توفّی' (tawaffā) in the Qur'anic phrase (إِنِّى مُتَوَفِّیکَ وَرَافِعُکَ إِلَیَّ :I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me') (Surah Āl-e 'Imrān (3):55) may include some concepts, e.g. death, sleep, perfect capture, seizure of soul, etc. Translation of this phrase in inter-lingual translation from Arabic to English has led to some challenges in the estimation of the closest and most precise equivalent for it in contemporary translations of the Holy Qur'an. In addition to the citation from ten translated versions from contemporary translations of the Qur'an in the present paper, and by using a descriptive-analytical methodology and taking an approach toward votes of Qur'anic exegetes, it is inferred that in comparison with other translation versions, Shakir's translation may reflect the context of this verse more clearly; while, other translation versions, e.g. Irving, Pickthall, and Sarvar have presented a free translation of the verse and works such as Saffarzadeh, Qarā'ī, Progressive Muslims and Arberry remained committed to lexicons at this verse, representing a literal translation of this Qur'anic verse. Similarly, translation versions from Muhamed and Samira have inversed the fact of the magical adventure of this verse rather than presenting an image of the death of Jesus Christ (AS).

Keywords: Jesus's Ascension, Jesus Christ (AS), Polysemy, Tawaffā, Contemporary English Translators of the Holy Qur'an.

چکیده

پدیده‌ی چندمعنایی (Polysemy) از پدیده‌های اجتناب‌ناپذیر در ترجمه بینازبانی است. رابطه همنشینی در پدیده‌ی همنشینی از مفاهیم کلیدی این پدیده است و این تصویر سبب گردیده است بسیاری از پژوهشگران مطالعات اسلامی آن را گونه‌ای از وجوه و نظائر در قرآن تلقی نمایند. کلمه«توفّی» در عبارت «إِنِّی مُتَوَفِّیکَ وَ رافِعُکَ إِلَیَّ» آیه ۵۵ سوره آل عمران وجوهی از قبیل مرگ، خواب، اخذ کامل، قبض روح و... را دربرمی‌گیرد. ترجمه این فراز از آیه در ترجمه بینازبانی از زبان عربی به زبان انگلیسی باعث چالش‌هایی در برآورد نزدیکترین و دقیق‌ترین هم‌ارز برای آن در ترجمه‌های معاصر قرآن کریم شده است. در نوشتار پیش رو ضمن احصای ده ترجمه از ترجمه‌های معاصر انگلیسی قرآن کریم به روش توصیفی-تحلیلی و با رویکردی به آرای مفسران چنین برمی‌آید که ترجمه شاکر به نسبت دیگر ترجمه‌ها فضای روشن‌تری از آیه را انعکاس می‌دهد؛ دیگر ترجمه‌ها نظیر ایروینگ، پیکتال و سرور به ترجمه‌ای آزاد از آیه روی نموده‌اند و ترجمه‌های مترجمانی همچون صفارزاده، قرائی، مسلمانان‌مترقی و آربری به الفاظ آیه حفظ نموده و ترجمه‌ای تحت‌الفظی از آیه را بازنمایی نموده‌اند. همچنین ترجمه محمد و سمیرا ضمن تصویری از مرگ حضرت عیسی(ع)، حقیقت ماجرای اعجازبرانگیز آیه را وارونه نموده‌اند..

کلیدواژه‌ها: عروج عیسوی، حضرت عیسی(ع)، چندمعنایی، توفّی، مترجمان انگلیسی معاصر قرآن کریم.

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1. Introduction

Polysemy is one of the common phenomena in translation from one language to another. Often, there are several equivalent meanings for one word in the target language so that each translator may select one equivalent among the congruent terms based on his perception of the given word to convey the meaning of that term in the target language. Here, the diction of the best and most appropriate equivalent for that word in the target language with the highest tolerance with the source language may signify a more compatible translation to convey the message from the source language. Although such a diction may only denote the special ability and prominence of a translator in the selection of an equivalent, which has the most proximity with the existing word and thus the source text, it is obvious that observance of safekeeping (faithfulness) in conveyance of meaning from source language to target language will be the highest priority thereby to express message of source language.

On the other hand, the Ascension of Jesus Christ is of the precious Qur'anic concepts, which have been noticed both in Islam and Christianity. Each of aforesaid religions and denominations typically believes in his Ascension while some groups e.g. Christians believe in his Crucifixion and in some Christianity tests they believe that he will be revived after his Crucifixion. Also in the Islamic religion in either Shiite or Sunnite groups, they believe in his death (توفی) either ascension of his soul or body and both of them and thus his life until the stipulated time.

The Qur'anic verse (3:55)[1]: '*And when Allah said: O Jesus, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return,*

so l will decide between you concerning that in which you differed.' is one of the verses in which death and ascension of Jesus Christ have been narrated by this phrase: ' إِنِّی مُتَوَفِّیکَ وَرَافِعُکَ إِلَیَّ: *I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me*'. The various translations of the Holy Qur'an from English translators or in some cases despite the native nature of the translator can be carefully analyzed similarly to other translated versions of the Holy Qur'an in different languages, especially at present when the application of the English language has ever-increasingly become more valuable to develop concepts and teachings of Holy Qur'an in most of the other languages.

In a study implemented by Messrs. Kavus Rouhi Barandagh and Ali Safari in Vol. 80 of Qur'anic Researches Journal in 2016, entitled "Ascension of Jesus Christ (AS), Viewpoints, Challenges and New Approach to the Issue", the opinions of the exegetes about the word full seizure (توفی) have been discussed; however, there no point about the viewpoints of the translations concealed in the interpretation of the verse. Furthermore, another article by Ms. Ensieh Boroumand and Mr. Mohammad Hossein Boroumand published in Vol. 16 of the journal of Qur'an & Hadith translation in 2021, titled "Revising criticism of Qur'an's translation based on the structural attitude toward the Surah (a case study of the verses selected from Surah Āl-e 'Imrān)", it analyzed the translations of verses 2, 5, 8, 16, and 109 based on the structural approach arising from the coherent relationships of words through the opinions of exegetes. In the present study, considering the application of the word "توفی" and its translations in the English translation of the Holy Qur'an using polysemous issues, so many differences have been observed while they generally pointed out of Ascension of

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١. إِذْ قَالَ اللهُ يَا عِيسَى إِنِّی مُتَوَفِّیکَ وَرَافِعُکَ إِلَیَّ وَمُطَهِّرُکَ مِنَ الَّذِینَ كَفَرُوا وَجَاعِلُ الَّذِینَ اتَّبَعُوکَ فَوْقَ الَّذِینَ كَفَرُوا إِلَى یَوْمِ الْقِيَامَةِ ثُمَّ إِلَیَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Jesus Christ; but they encounter various challenges in narrating the truth of the event which Holy Qur'an intends to offer about his ascension. Thus, the authors of the present paper try to investigate this phenomenon and conduct a comparative analysis of contemporary translation versions of the Holy Qur'an from translators of various religions and beliefs including Shakir, Irving, Saffarzadeh, Qarā'ī, Pickthall, Mohammad Sarvar, Muhamed and Samira Ahmed, Progressive Muslims, Yusuf Ali, and Arberry.

2. Polysemy and its effect on translation

In a different notion from homonymy, polysemy is the same as homonymy which is popular among languages and well-known for them. The homonym often refers to a word with two or more meanings. However, for some reason this meaning is incomplete. In homonym: Firstly, it should have several meanings one of which is used for each of these applications, and secondly, this term should be adapted in the context in such a way it can give the potential for different meanings, regardless of any possible lexical case (Tayeb Hosseini, 2009:25). It has been referred also typically to semantic relation and multimedia nature of meanings in the literal definition of this concept (Yule, 2005:107; Vicente & Falcum, 2017:2).

According to the expressions used by Qur'anic scholars, polysemy has been mentioned with figures of speech and similar cases (Pakatchi & Afrashi, 2020:64) because it has been stipulated in homonym that each of meanings should be coined for a specific term, but no specific limit has been stipulated for concepts of figurative speech and as a result, it covers a wider range than homonym (Jawāhirī, 2012:70).

It seems that the topic of polysemy has a very close border with hyponymy and the subject of synonymy, while these three categories substantially differ from each other. One lexicon has been coined for different meanings in hyponymy, which is approximately the same as homonymy, including figurative, factual, and or both, and in synonymy or the same meaning, several lexicons have the same meaning (Imami, 2016:74). These conversations and different attitudes have been so far followed with a lot of challenges even among classic scientists. The groups of pros and cons have presented several definitions and types for the presence and or absence of homonymy, absence or presence of different cases, etc. (Nekoonam, 2011: 308-330) It seems polysemy is derived from time change due to time distance from date of descending Holy Qur'an so that if Qur'anic text is presented outside the addressing context, their lexicons may lose their previous semantic transparency and they become ambiguous and concise and as a result, they may convey different meanings. Now, if this text acquires several concepts with its historical process it typically signifies polysemy (Tayeb Hosseini, Ibid, 26; Pakatchi, 2013:180).

It can be found from this process that why some linguists have assumed collocation constraint as necessary for this concept (Safavi, 2001:62). Since the evolution of time, as it is mentioned earlier, creates abstractions and creates semantic possibilities in the process of time; hence, the adverb of cohabitation is included in the phenomenon of polysemy. In any case, what seems clear is that the polysemous characteristic of lexicons is an inevitable property in Arabic and English languages and it makes the translator involved when exposed to a text and the semantic conveyance of it to another language (Mohammad, 2008:1). Some group assumes topics of lexical cases and the like including three categories of lexical homonymy, reality and figurative and semantic homonymy and they believe polysemous phenomenon specifically includes lexical homonym (Nekoonam, Ibid, 308), but no difference has been so far specified too clearly among lexical homonymy and polysemy (Mohammed, Ibid, 9).

It is inferred from aforesaid issues entirely the pivotal point "relation and relations between lexicons" in the definition of polysemy; although this may be typically related to the topic of lexical cases and the like, given in historical texture, these concepts specifically indicate the relationship among bilingual lexicons. Doubtless, the existing relationship is one of the important themes in translation between bilingual terms either it is embodied within the wide range of lexical cases and similar terms or assumed as a special kind of them. The translation versions of the Holy Qur'an from English translators are discussed in this paper concerning the historical approach toward Verse No 55 of Surah Āl-e 'Imrān and also on the other hand with regard to semantic aspects of the Arabic term 'نوفّى'.

3. Jesus's death and ascension in evangel

It has been narrated in four evangels after expressing the old plot made by the Jews to kill Jesus and after public support from this plot and their decision for killing him based on their style that was hanging by the gallows and according to what Cicero implied, it was called as the worst type of torture for the elimination of someone. (Rāzī, 1963: vol. 3: 1393) (Adib Al-Ali, 2006:30). Despite a few differences concerning the quality of the death of Jesus Christ mentioned in Evangels, all of the quotations are typically the same about his killing. Namely, it is felt from all of those narratives a type of consensus about his crucifixion. Those accounts about the quality of killing and the ascension of Jesus Christ have been reported in the Evangels as follows:

Mathews' Evangel (verses 17, 18 and 19): Jesus's prophesy about his death:

- And when Jesus was going to Jerusalem, he recalled his apostles in privacy and told them:
- Now, we are going to Jerusalem, and the son of Adam will be submitted to heads of priests and oracles and they will sentence him to death;
- And he will be delivered to the peoples to

mock and whip and crucify him and he will ascend on the third day.

Mathews' Evangel, Chapter XXVI: Plot to kill Jesus:

- And as Jesus finished all of these statements he told his disciples:
- You know that Passover Feast will be two days later and the Son of Adam will be submitted for crucifixion.
- Then, heads of priests and oracles and old men of this people will gather in the abbey of the head of priests that was called Caiaphas;
- They consult with each other to entangle Jesus by trickery to kill him.
- But they said nay, it was not appropriate to wreak havoc upon time of the feast.

Mathews' Evangel, Chapter XXVII, Crucifixion of Jesus (in detail, especially in verses 35 and 50):

- Then, they crucified him and tore his dress and took a lot so that what the prophet had said to come true that they will tear my cloth among them and take the lot on my dress.
- Jesus cried out loudly and gave up his soul.

This story has been expressed with the same quality in Mark's Evangel, Chapter XV, verses (15, 20, 24, 25, and 27); Luke's Evangel, Chapter XXIII, number of verses: 56; and John's Evangel, Chapter XXI, number of verses: 42 similar to the quality narrated in Mathews' Evangel, but it has been referred to the quality of murder of Jesus Christ in the remaining part of this story by some statements e.g. 'his revival after three days' and 'Ascension of his body and soul to the heavens at the same time' narrated in three evangels of Mathews, Mark, and Luke. However, the verses were concerned with the death of Jesus Christ and eventually his burial and typically his death forever in John's Evangel.

Based on the teachings of the Bible in Christian belief, the Crucifixion of Jesus Christ is an absolute subject and there are only some different opinions about his revival after three days after the story of crucifixion (Mobaleghi Abadani, 1994, vol. 1:276; Noss, 1975:405; Ghadiani, 2002:163) as already mentioned.

4. Death[1] and ascension of Jesus in Holy Qur'an

It has been referred to this issue in Surah Āl-e 'Imrān (3:55)[2] and also in lack of his crucifixion, especially in Surah Nisā' (4:157).[3] Similar to different attitudes of the Christians about the death and ascension of Jesus Christ, there are distinct approaches among exegetes of the Holy Qur'an about the aforesaid verse

because of semantic aspects of the Arabic term 'توفیّ'. The commonalities among their approaches to these two terms (عروج and توفی) are as follows:

4.1. Capture from the earth and ascension to the heavens without death: (Tūsī, nd: 477/2; Kāshānī: 1989: 159/1; Tabrisī: 1993: 758/2; Ibid: 1991: 177/1Y Abolfotooh Rāzī: 1987:

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1. **Semiology of Arabic terms 'توفیّ' and 'رافع':** Arabic term 'توفیّ' is derived from the root of 'وفی' means *'finished'* that may refer to death e.g. 'تَوَفّاهُ اللهُ' (literally, God seized his soul). (Farāhīdī, 1988:8/410) This word is also used for the death of a deed body, living person, property, and a number of individuals of a group as well and it means respectively as death, seizure of soul, the time including days, months, and ages of a dead person passed in this world, taking of property entirely, and perfect count of members of a group of people (Azharī, 2000:421/15). This term denotes the completion and termination of a period of time, namely the finishing of life e.g. due date of life of a human being (Ibn Manzūr, 1993: 399/15). One of the other meanings of this word is *'sleep'* because wisdom is totally removed during sleep (Turayhī, 1996, 445/1). The completion of action with commitment is assumed as a single rule about the concept of this word and this commitment is the same in any case; either by emerging or by legislation and or with normal assumption because it occurs latently in its root and the cause of such latency is perfection and excellence of something and it denotes many examples such as life, condition, vow, etc. However, death may not be included in the seizure of the soul of someone. (Mostafavi, 2008, 178/13)

The semantic aspects of this term in the Holy Quran generally include the followings:
a) Ascension to the heavens: *'I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me'* [1] (Surah Āl-e 'Imrān (3:55) [1]
b) Seizure of souls by death: *'Surely (as for) those whom the angels cause to die…'* [1] (Nisā', 4:97); *'Those whom the angels cause to die in a good state…'* [1] (Nahl, 16:32);
c) Capture of human's senses by sleep: *'And He it is Who takes your souls at night (in sleep)…'* [1] (An'ām, 6:60); *'God takes the souls at the time of their death, and those that die not during their sleep…'* [1] (Zumar, 39:42); (Damghani, 1983: 492, 493) (Askari, 2006: 151)
d) Termination and perfection: *'…fulfill Allah's covenant; this He has enjoined you with that you may be mindful'* [1] (An'ām, 6:152); *'…I give full measure and that I am the best of hosts?'* (Yousef, 12:59) [1] (Ghorashi, 1992: 7/231)

Term 'رافع'
Arabic term 'رافع' is derived from 'رفع' means to lift versus to take down if it is said that someone lifted me up or took me down (Saheb, 1993:233). Proximity is another

meaning for this word (Ibn Fares, 1983: 424/2). Some scholars have assumed this meaning when it is used with Arabic proposition 'الی' (toward) (Turayhī, 1996: 4/238) while some other groups have expressed the meaning as a priority and coming and bringing of something or somebody toward something or somebody else e.g. a governor person. (Morteza Zobeidi, 1993: 11/169)

The most major semantic aspects of this term in the Holy Quran include as follows: Capture: *'And We lifted the mountain (Sainai) over them...'* [1] (Nisā' 4:154); voice loudness and coarseness: *'O Believers! do not raise your voices above the voice of the Prophet…'*[1] (Hujurāt 49:2); Sitting on something: *'And he raised his parents upon the throne…'* [1] (Yousef, 12:100); ascension and lifting: *'O Jesus, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me…'*[1] (Al Imran, 3:55); Ranking preference of something over another: *'Possessor of the highest rank, Lord of power…'* [1] (Ghāfir 40:15); and virtue and superiority: *'…We have exalted some of them above others in degrees…'* [1] (Zukhruf, 43:32). (Damghani; 1985: 391/1)

Superiority and magnificence include comprehensive meaning in this word and each of these concepts is revealed naturally concerning the examples and collocation words.

2. And when Allah said: O Jesus, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so l will decide between you concerning that in which you differed.

إِذْ قَالَ اللهُ يَا عِيسَى إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

3. And their saying: Surely we have killed the Messiah, Jesus son of Mary, the apostle of God; and they did not kill him nor did they crucify him, but it appeared to them so (like Jesus) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَـكِن شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِى شَكٍّ مِّنْهُ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

350/2; Jazā'irī: 2009: 317/1; Modaresi: 1998: 571/1; Tayeb: 1990: 219/3; and Sunnite exegetes: Tabarī: 1991: 204/3; Tha'labī: 2001: 81/3; Baghawī: 1999: 447/1; Fakhr Rāzī: 1999: 238/8; Khazen: 1994: 251/1; Samin: 1993: 378/4; Tha'labī, 1997: 53/; Ālūsī: 1994: 176/2)

4.2. Seizure of soul and body without delay (Qomi Mashadi: 1989: 112/3; Kharaz Rāzī: 1980: 99; Majlesī: 1982: 238/45; Ibn Bābiwayh: 2016: 78/1; Ibn Abi Zeinab: 2018: 58; Shah 'Abdul'azīmī: 1984: 116/2)

4.3. Assertion on capture as the meaning of seizure of soul and body at the same time and immediately: (Tabātabā'ī: 2011: 208/3; Makarem Shirazi: 2000: 515/2; Fadlullah: 1998: 48/6; Karami: 1981: 52/2; Davarpanah: 1987: 427/5)

4.4. The Arabic term 'وفات' as meaning of sleep, ascension to the heavens in sleep: According to some evidences from verses of Holy Qur'an such as these verses: '*And He it is Who takes your souls at night (in sleep)…*'[1] (An'ām, 6:60); '*God takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term…*'[2] (Zumar 39:42): Kashānī: 1984: 205/1; Jazā'irī: 2009: 317/1; Shawkānī: 1993: 395/1; Soltan Ali Shah: 1987: 267/1; Āmilī: 1981: 87/2; and see also Exegesis of Makhzan Al-Irfān and Qur'anic interpretations: Tustarī: 2001:123; Zamakhsharī: 1986: 366/1; Baghawī: 1998: 447/1; Ibn Kathīr: 1997: 40/2; Ibn Jawzī, 1995: 154/1; Khazen: 1994: 251/1; Ibn Ashur, 1999: 107/3; Shanqītī: 2006: 219/1; Soyūtī: nd: 189/2; Ibn Ghayem: 1983: 182/1; Ibn Abi Jumhūr, 1984: 73/4; Tabarī: 1991: 204/3; Tabarānī, 2008: 60/2; Tha'labī: 2001: 81/3; Ibn Atīyah: 2001: 445/1; Tha'lab: 1997: 53/; Ālūsī: 1994: 176/2)

4.5. The Arabic term 'وفات' meaning as death (demise): (Eshkevari, 1993: 329/1; Qomi Mashhadi, 1989: 112/3; Jazā'irī, 2009: 317/1; Shubbar, 1986: 327/1; Soltan Ali Shah, 1987: 267/1; Mughnīyah, 2002: 70/2; Āmilī, 1981:

87/2; Mughnīyah, 2003: 71; and Sunnite exegetes: Ibn Abi Hātam, 1998: 661/2; Tabarānī, 2008: 60/2; Tha'labī, 2001: 81/3; Ibn Atīyah, 2001: 445/1; Fakhr Rāzī, 1999: 238/8; Rasānī, 2008: 195/1; Ibn Kathīr, 1998: 40/2; Abu Hayān, 1999: 177/3; Nezam Al-Aaraj, 1995: 171/2; Soyūtī, 1983: 36/2; Ālūsī, 1994: 176/2; Ghasemi, 1997: 324/2; Zuhaylī, 1990: 237/3; Al-Ghazi, 2003: 348/5)

4.6. The Arabic term 'وفات' meaning as the appointed term and ascension to the heavens to protect from damage of enemies to kill him; namely, to get rid of the given plot planned for his murder: (Shubbar, 1986: 327/1; Shawkānī: 1993: 395/1; Ha'iri Tehrani, 1959: 207/2; Feid, 1996: 296/1; Feid Kāshānī, 1994: 341/1; and Sunnite exegetes: Zamakhsharī, 1986: 366/1; Baydāwī: 1997: 19/2; Abu Hayān: 1999: 177/3; Buqā'ī, 2006: 98/2; Sivasi, 2006: 158/1; Abol Saud, 1983: 43/2; Haghi Barsovi, nd: 41/2; Ghonavi, 2001: 166/6; Ālūsī: 1994: 176/2; Marāghī, nd: 168/3; Nawawī, 1996: 128/1)

Despite different exegetic viewpoints, it seems that concerning the lexical root of the Arabic term 'توفّى' and also the coordination of the phrase 'إِنَّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ *I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me*' with God's ultimatum in Verse No 157 of Surah Nisā' (4:158) regarding no-crucifixion and also lack of killing of him (بَل رَّفَعَهُ اللَّهُ إِلَيْهِ *But! God took him up to Himself…*), it is the best interpretation of living of body and soul of Jesus Christ until now and since the ascension of both of them to the heavens. As a result, God terminates any kind of dispute among the Jews and Christians about this story. It should be noted that the expression of this statement from the Holy Qur'an about the ascension of both soul and body of Jesus Christ at the same time aims to a miraculous stance regarding the story of Jesus Christ's Ascension designated by the Holy Qur'an. (Tabātabā'ī, 2011: 219/5; Javadi Amoli, vol. 14:393).

١. وَهُوَ الَّذِى يَتَوَفَّاكُم بِاللَّيْلِ... (سوره انعام ٦٠:٦)

٢. – اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِى لَمْ تَمُتْ فِى مَنَامِهَا فَيُمْسِكُ الَّتِى قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى... (سوره زمر ٣٩:٤٢)

5. Jesus's Ascension in semantic translations of translators:

Primarily and before entering into semantic analysis of translators, the semantic versions of translators are expressed about the translation of phrase: (إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ) as follows:

Row	Translator	Semantic Translation
1	Muhammad Habib Shakir	I am going to terminate the period of your stay(on earth)and cause you to ascend unto Me
2	Thomas Ballantyne (Ta'lim Ali) Irving	I shall gather you up and lift you towards Me
3	Tahereh Saffarzadeh	I will take You to Me and will raise you to Myself
4	Seyed Ali Quli Qarā'ī	I shall take you[r soul], and I shall raise you up toward Myself
5	Muhammad Marmaduke – William Pickthall	I am gathering thee and causing thee to ascend unto Me
6	Hafez Gholam Sarvar	I will save you from your enemies, raise you to Myself
7	Muhamed & Samira Ahmed	I am making you die and raising you to Me
8	Progressive Muslims	I will take you, and raise you to Me
9	Abdullah Yusuf Ali	I will take thee and raise thee to Myself
10	Arthur John Arberry	I will take thee to Me and will raise thee to Me

As seen in the following diagram, most the translations of the term 'توفّیّ' are concerned with four translated phrases, and also term 'رافع' includes three translated phrases.
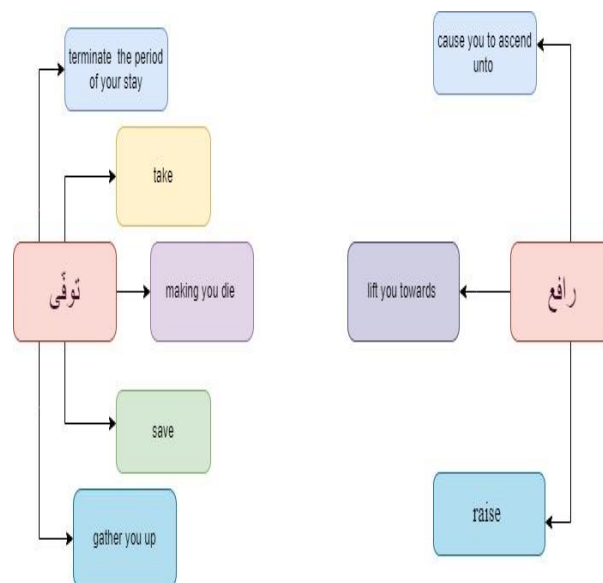
What needs to be expressed before the analysis of translated versions is to pay attention to the order of verse structure by translators regardless of order preference for this verse according to the attitude of some Qur'anic exegetes (Moghatel Ibn Soleiman, 2002: 279/1; Tabrisī, 1993: 758/2; Soltan Ali Shah, 1987: 267/1; Ha'iri Tehrani, 1959: 207/2; Balāghī, 2007: 106/7; Sabzevari, 1998: 62; Tabarī, 1991: 204/3; Tabarānī, 2008: 60/2; Diniwarī, 2003: 109/1; Tha'labī, 2001: 81/3; Māwirdī, nd: 397/1; Ghazi Abdul Jabbār, 2005: 67; Ibn Atīyah, 2001: 445/1; Ibn Jawzī, 2001: 288/1; Ibn Anbārī, 1983: 205/1; Fakhr Rāzī, 1999: 238/8; Nasafī, 1995: 241/1; Ibn Kathīr, 1999: 40/2; Qurtubī, 1985: 101/4; Rasānī, 2008: 195/1; Ibn Kathīr, 1998: 40/2; and see also: Exegesis of Gharā'ib Al-Qur'an wa Raghā'ib Al-Furqān, 173/2; Qur'anic Interpretations: Lubb al-Ta'wīl fī Ma'ānī Al-Tanzīl, 251/1; Tha'labī's Exegesis, 53/2; Al-Durr Al-Manthūr fī Tafsīr bil-Ma'thūr, 36/2; Bayān Al-Ma'ānī, 348/5; Sābūnī, 187/1). Most of the translators of this phrase are trying to convey it semantically based on the order of the phrase 'إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ' per se; thus, it is dealt with inquisition and analysis on semantic translations of translators concerning this structure:

5.1. Translation by Muhammad Habib Shakir

The term 'متوفی' has been translated into this phrase (*terminate the period of your stay (on*

earth)) in Shakir's translation so that it typically signifies the due date for death and finishing of residence of someone or something within a place and time interval. Using of free phrase (*on earth*), the translator emphasizes typically this concept that denotes Jesus's residence on earth has terminated and this termination has led to his ascension (*cause you to ascend*). It seems that this translator has used this type of translation that means death and this has been observed in Qur'anic interpretations from some of the exegetes (Zamakhsharī, 1987: 366/1; Baydāwī, 1999: 19/2; Abu Hayān: 2001: 177/3; Buqā'ī, 2008: 98/2; Soyūtī, 2008: 158/1; Abul Saud, 1983: 43/2; Haghi Basovi, nd: 41/2; Ghonavi, 2001: 166/6; Ālūsī, 1993: 176/2; Marāghī, nd: 168/3; Nawawī, 1998: 128/1; Shubbar, 1988: 327/1; Shawkānī, 1985: 395/1; Ha'iri Tehrani, 1959: 207/2; Feid, 1998: 296/1; Feid Kāshānī, 1995: 341/1), or it refers to one of the lexical meaning of this word (Ibn Manzūr, 1993: 399/15; Azharī, 2000: 421/15).

Although, one could not find explicitly the quality of physical and spiritual ascension of Jesus Christ in this translation, concerning the term '*terminate*' adjacent to '*ascend*' one may notice a kind of physical and spiritual ascension of Jesus Christ at least. The term '*ascend*' is a lexicon that may be used when a kind of motion to the upper point or type of ascending flight is inferred from this term which is prominently observed in Shakir's translation. It is necessary to imply this point that by addition (exegetic adding) and implication of this translated expression within parentheses it has caused a type of transparency in his translation; particularly where the timely addition of an image for more clarity of concept is considered an advantage of translator's work. (Gholizadeh, 2001:26)

5.2. Translation from 'Thomas Ballantyne Irving' and 'Muhammad Marmaduke Pickthall'
The term 'متوفّی' has been translated in translations done by Irving and Pickthall. Although the term '*gather[1]*' stands for collection and accumulation, if it is used in this phrase (gather+someone+up) in English, it may signify the concept of 'to embrace someone and support from someone inclusively'. However, such support may typically relate rescue of Jesus Christ concerning Muslim belief among the given translator, any transparent expression is not inferred from it about the Ascension of Jesus Christ unless because of the collocation of this term with '*ascend*' and due to its inclusion of the type of ascension in Pickthall's translation one could implicitly infer this issue. This support was for the sake of the Ascension of Jesus Christ and the expression of this statement in Irving's translation with the phrase (lift+ toward) may denote taking him up toward God and this can typically signify his ascension. Although, despite semantic synonymy among them in the distinction between the terms 'ascend' and 'lift', it seems that in the former, an individual personally ascends without any tool or by compulsion, in the latter term, it is a kind of taking up by tools. It is also likely impossible to infer his physical lifting along the physical ascension of Jesus Christ in translation diction by Pickthall, but his physical ascension may be also inferred in the selection of translation term by Irving concerning the aforesaid distinction.

This may not be irrelevant if the reason for such diction is typical because of the impact of belief of some of Sunnite exegetes in the interpretation of this phrase into 'Spiritual Ascension' and in some of them as 'Ascension of soul along with body' for this group of translators, particularly Irving and Pickthall (Zamakhsharī, 1986: 366/1; Baydāwī, 1997: 19/2; Abu Hayān, 1999: 177/3; Buqā'ī, 2006: 98/2; Soyūtī, 2006: 158/1; Abu Saud: 1983: 43/2; Haghi Borsovi, nd, 41/2; Ghonavi, 2001: 166/6; Ālūsī, 1994: 176/2; Marāghī, nd: 168/3; Nawawī, 1996: 128/1).

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1. Concerning Updating an online feature of English thesauruses on the website 'https://dictionary.cambridge.org', it was tried to select all of the English linguistic analyses based on the given site.

5.3. Translations from Saffarzadeh[1], Qarā'i[2], Progressive Muslims, Yusuf Ali[3], and Arberry[4]

The word '*take*' has been considered equivalent to the Arabic term 'توفّى' in translation versions of these translators and it means absolutely as grasping and capture. This term is almost the most literal proximate to the word 'توفّى'. Although this term of capture has been absolutely mentioned in translations of these translators and implied ambiguously it can report both only spiritual ascension and physical and spiritual ascension together so that it does not display transparently the concept of this verse in the story of Ascension of Jesus Christ.

On the other hand, based on the collocation of the terms 'take' and 'raise' in the translation of the Arabic term 'رافع' and concerning their semantic use, especially where something may cause ascension and take up, it can be concluded that translators have focused their efforts on a commitment to the lexicon of this verse and thus its literal translation and this also assumed as another emphasis in lack of semantic conveyance in representational translation by these translators. The absolute term 'capture' has been noticed in the attitude of some of Holy Qur'an exegetes either Shiite or Sunnite (Tabarī, 1991: 204/3; Tha'labī, 2001: 81/3; Baghawī, 1999: 447/1; Fakhr Rāzī, 1999: 238/8; Khazen, 1994: 251/1; Samin, 1993: 378/4; Tha'labī, 1997: 53/; Ālūsī, 1994: 176/2; Kharaz Rāzī, 1981: 99; Majlesī, 1982: 238/45; Ibn Bābiwayh, 2016: 78/1; Ibn Abi Zeinab, 2018: 58; Shah Abdul 'Azīmī, 1984: 116/2; Makarem Shirazi, 2000: 515/2; Fadlullah, 1998: 48/6; Karami, 1981: 52/2; Ansarian, nd: 371/7; Davarpanah, 1987: 427/5) and reader of this text may not consider exegete's bias and thus related translator in diction of such translation in this regard.

5.4. Translation by Hafez Gholam Sarvar[5]

Translation of the term 'save' as equivalent for the word 'توفّى' by Sarvar signifies the rescue of Jesus Christ from those who plotted his killing.

Despite the aforesaid report, such a translation may make the real image of the adventure of the Ascension of Jesus Christ ambiguous and it is followed by a kind of free semantic notion without proximity to the lexicon in the source language in which the audience sees oneself involved in a maze of Ascension Story. Although the translation of the term 'رافع' to 'save' denotes the Ascension of Jesus Christ, due to the ambiguity of the word 'save' some comprehensible points will be remained unresolved for this subject so far: Does this rescue relate to his death or posthumous soul ascension? And or both physical and spiritual ascensions at the same time?!

5.5. Translation from Muhamed and Samira Ahmed

Similar to the translation from Sarvar, the equivalence of the term 'توفّى' to 'die' in translated versions by these translators may display a kind of translation that could signify the type of rescue from the plot made by killers of Jesus Christ, but did this story occur in this way and was his death an external fact? Although according to the attitude of some linguists (Farāhīdī, 1988: 410/8) and exegetes (Ibn Abi Hātam, 2008: 661/2; Tabarānī, 2008: 60/2; Tha'labī, 2011: 81/3; Ibn Atīyah, 2011: 445/1; Fakhr Rāzī, 2009: 238/8; Raasani, 2008: 195/1; Ibn Kathīr, 1998: 40/2; Abu Hayān, 2009: 177/3; Nezam Al-Aaraj, 2005: 171/2; Soyūtī, 1984: 36/2; Ālūsī, 1994: 176/2; Ghasemi, 1999: 324/2; Zuhaylī, 1992: 237/3; Al-Ghazi, 2003: 348/5) one of the semantic cases for term 'توفّى' stands for death and perhaps such kind of translation typically signifies this semantic probability, it should be seen if this meaning could be tolerated and coordinated with other verses of Holy Qur'an about Ascension of Jesus Christ, especially Verse No 157 of Surah Nisā' (4:157) or whether they confirm it or not. This concept adjacent to the word '*raise*' may also not solve this problem and it only signifies proportional

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1. Tahereh Saffarzadeh
2. Ali Quli Qara'i
3. Abdullah Yusuf Ali
4. Arthur John Arberry
5. Chaudry Mohammad Sarvar

lexical diction by these translators, particularly this type of translation can be assumed as the ascension of his soul after death similar to any other natural death. This notion conflicts typically with the semantic context of verses of Ascension of Jesus in the Holy Qur'an, especially in verse 157 of Surah Nisā' (4:157), of course.

6. Conclusion

Polysemy is one of inevitable phenomena in inter-lingual translation from one language to another, particularly regarding those verses which are typically placed in a historical process e.g. in verse No 55 of Surah Āl-e 'Imrān (3:55) in Holy Qur'an. Term 'توفّى' is one of the words stand for capture with respect to its root and such capture may convey some concepts e.g. death, sleep, seizure of soul, seizure of both soul and body at the same time. God refers to story of seizure and Ascension of Jesus Christ in aforesaid verse. This story is substantially different in terms of belief between Muslims and Christians, although it refers to his revival after death in some of Evangels. However, by implication of verse No 157 of Surah Nisā' (4:157), Holy Qur'an disproves his death. This Qur'anic verse has been turned into a challenge for Holy Qur'an exegetes and Christians based on its historical texture and inevitably by inspiration from these exegeses, this verse has affected translation versions done by translators of Holy Qur'an. The result of this paper is followed with these findings:

1. All translators have been committed to structure of verse and lack of order preference in this verse respectively and they have translated it based on structural order of this verse in their translated works.
2. Polysemy mainly referred to term 'توفّى' in translated works of translators.
3. The quality of 'seizure of soul' and 'ascension' has been considered clearly in these translations, given that similar to exegesis, translation lacks wide range for perfect expression of meaning and translator has to be committed to

frameworks of structure and lexicons of the verse and also to observe faithfulness in translation of meaning, but it seems that some translated works e.g. of Mr. Shakir has dealt with this subject more clearly and in order to express this point he has referred to this subject by adding element in parentheses instead of non-addition of this point, especially where it has caused more clarity which assumed as punctual and duly task in translation.

4. Despite considering original meaning of root of work 'توفّى' in translations by Saffarzadeh, Qarā'ī, Progressive Muslims, Yusuf Ali and Arberry, whereas this may display an image of literal translation, it could not convey message of this verse, especially by translation from one language to another and miraculous story of Jesus Christ's Ascension.

5. In addition to their free notion in their translations, Irving and Pickthall have referred exegetically to this story by God's inclusive support from Jesus Christ, but such translations do not express magic story in Holy Qur'an about quality of this miracle and they do not transparently express this support.

6. Despite referring to rescue of Jesus Christ in Sarvar's translation, He has taken the same step in to the path of translations by Irving and Pickthall.

7. The maximum translation error is observed in translated works by Muhamed and Samira Ahmed in which they display death of Jesus Christ, while it is in conflict with verse No 157 of Surah Nisā' (4:157) and at the same time it may negate objective of Holy Qur'an in expression of story of Jesus Christ; namely, potential for physical and spiritual ascension and his life simultaneously.

8. Commitment to lexical aspect of this verse in translated works of some translators e.g. Saffarzadeh (Shiite), Progressive Muslim, Yusuf Ali (Sunnite) and Arberry (Christian) makes more evident their silence about the impact of their religious belief on translation that was already mentioned.

9. And finally, necessity for inquisition into translation of Qur'anic verses, which are focused on religious differences and convey some topics e.g. polysemous phenomenon, is assumed as a highly crucial topic in

propagation of teachings of Holy Qur'an into other languages and also their diagnostics for new Muslims who have been already accustomed to their former religious beliefs.

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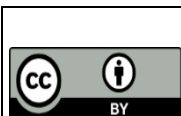
Comparison between Qur'anic Ethics and Pragmatic Ethics

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مقایسه اخلاق قرآنی با اخلاق پراگماتیستی

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Abstract

By referring to the moral verses of the Qur'an, we can understand that the goal of morality is to achieve spiritual perfection and human dignity, which was meant for him in creation. Human happiness in two worlds depends on his perfections. The means to achieve this goal are provided equally for humans and the desire to do good deed is the first nature and the direct state of human beings, and the desire for evil and destruction is a secondary state. Man naturally wants goodness and looks for beauty. He avoids evil and turns away from ugliness. God has given man will and authority and created him free, so that he can do good by his will, avoid evil and show his competence in choosing the right. Pragmatism is a philosophical approach that views speech and behavior as tools for prediction, problem solving, and action, and rejects the idea that the function of thought is to represent or reflect reality. In this research, using the method of content analysis, the Qur'anic ethics have been compared to the pragmatic ethics, and the result was that the Holy Qur'an has defined some criteria in expressing ethical life and has paid attention to the happiness of humans, and has known God's satisfaction as the goal of moral behavior of Man, but pragmatist ethics has not set a definite index and considered the criterion of moral action to be human's recognition, and in expressing ethics, he has only dealt with material and worldly affairs and ignored spirituality and the hereafter

Keywords: Qur'an, Ethics, Pragmatism.

چکیده

با مراجعه به آیات اخلاقی قرآن می توان فهمید که هدف اخلاق، رسیدن به کمالات معنوی و کرامت انسانی است که در آفرینش برای وی منظور گردیده است. سعادت انسان در دو جهان، به کمالات وی بستگی دارد. ابزار رسیدن به این هدف نیز برای انسانها یکسان فراهم شده و رغبت در کار نیک را، طبع اوّلین و حالت مستقیم انسان قرار داده، و میل به شرّ و تباهی را حالت تبعی او دانسته است. انسان، ذاتا خوبیها را می‌خواهد و زیباییها را می‌جوید. از بدیها گریزان و از زشتی‌ها روی گردان است. خداوند به انسان اراده و اختیار داده و او را آزاد آفریده است، تا با خواست خود خوبیها را انجام دهد، و از بدی‌ها دوری گزیند و شایستگی خود را در انتخاب اصلح نشان دهد. پراگماتیسم رویکردی فلسفی است که گفتار و رفتار را ابزارهایی برای پیش‌بینی، حل مسئله و کنش می‌داند، و این ایده که کارکرد اندیشه بازنمایی یا بازتاب واقعیت است را رد می‌کند. در این پژوهش با روش تحلیل محتوا به مقایسه اخلاق قرآنی و مکتب اخلاقی پراگماتیسم پرداخته شده است و این نتیجه حاصل شد که قرآن کریم در بیان زیست اخلاقی ملاک و معیار مشخص کرده و به سعادت انسان ها توجه نموده است و رضایت الهی را غایت رفتار اخلاقی انسان دانسته است اما اخلاق پراگماتیستی شاخص معین ننموده و ملاک عمل اخلاقی را تشخیص انسان دانسته است و در بیان اخلاق تنها به امور مادی و دنیوی پرداخته و معنویات و آخرت را نادیده گرفته است.

کلیدواژه‌ها: قرآن، اخلاق، پراگماتیسم.

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Introduction

The Qur'an says that humans are originally created from one gem. Talents and creative forces in humans are created equally and the purpose of creation is to ennoble and educate humans. The means to achieve this goal are also provided for everyone and it is up to him how to benefit from it. In addition, he made the desire to do good deeds as the first nature and the direct state of man, and he considered the desire for evil and destruction as his secondary and deviant state. Man naturally wants goodness and looks for beauty. He avoids bad things and turns away from ugliness (Ma'refat, 2000: 13).

One of the ways to understand the importance of ethics in the Qur'an is to see how much the Holy Qur'an has paid attention to moral concepts. By reviewing the verses of the Qur'an and being careful about the ethical concepts used in this book, we can understand the importance of ethics in the Qur'an. Concepts such as good and evil, light and darkness, right and wrong, justice and injustice, piety, patience, benevolence and their derivatives are frequently used in the verses of the Qur'an. These words and concepts often have a moral color and are considered as general moral concepts in the Holy Qur'an. The special treatment of this holy book towards these concepts shows the importance of ethics in this book (Gharaviyan, vol. 1, p. 20).

The logic of the Qur'an is based on the fact that moral values are comprehensive, general and inclusive. If the researcher is careful in the ethical school of pragmatism, he will find that the circle of values in that school is narrow and is mainly limited to the ethical values that are raised in the social environment. In these schools, the issue of the relationship between man and God is not mentioned, or they only raise all the values in the relationship between man and God and consider the relationship with others as anti-value. But in Islam, all appropriate and useful relationships are considered, the relationship between man and God, people, himself, family, society, and even international relations, have fixed and certain values; that is, there is no problem of human life that is not covered by the moral values of Islam.

Jawādī Āmulī believes that the first part of the science of ethics is familiarity with moral vices and the ways to remove them. Man must first identify moral and emotional vices and reject them "Avoid" or "Eliminate"; that is, if he doesn't have it, he should try not to get infected with them, and if he is infected with them, he should try to remove them. Familiarity with moral vices is necessary and beneficial for the physician of the soul, just like familiarity with poisons for the physician of the body; so that he doesn't get infected with them and warns others so that they don't get it, and if they get it, he shows them the way of treatment and cures them. For this reason, many scholars of ethics have said: leaving vices and avoiding them is "Emptying", that is, emptying the soul of moral vices, and it precedes "Purification", that is, adorning the soul with the ornaments of moral virtues.

Although this statement is complete; but it should be noted that "Emptying from vices" is completely different from "Employing virtues"; because virtues are rooted in the human body, but vices are temporary. While man is born "Ignorant" from the point of view of acquired sciences: "And Allah brought you forth from the wombs of your mothers knowing nothing" (Naḥl: 78).

In direct and intuitive sciences, such as the knowledge of the truth and His names and designations, it has been created with the capital "Monotheistic Nature": "So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man." (Rūm: 30) It is the same in the field of practical issues. When the soul of man was attached to his body, although it was full of moral vices, it was not devoid of virtues; rather, he was created with the virtues of orientation to the truth, which is referred to as the "Monotheistic Nature": "And a soul and Him Who perfected it, and inspired it (with conscience of) what is wrong for it and (what is) right for it." (Shams: 8).

Therefore, at the same time that the human soul is inspired to debauchery and piety, it also tends to piety; as a result, if these temporary vices are removed, those innate virtues will flourish and show themselves better, and at the same time, man can learn and perfect them (Jawādī Āmulī, 2019: 6).

Proponents of secular ethics believe that moral principles and rules should be determined only on the basis of the life of this world and social welfare, without regard to religious attitudes, and that religion has no authority in determining moral examples. He considered the main goal of ethics to provide social welfare and worldly happiness and in this vision, self-based reason and human science replaces religious authority in setting moral principles and rules.

Pragmatism means empiricism, which means cause or action. Pragmatism or the school of originality of action, which is opposite to the school of thought and opinion (Saleh, nd, p. 4), is a philosophical attitude that always emphasizes cause, action, and what is effective (Qanbari, 2013, p. 41). Pragmatists believe that most philosophical issues such as the nature of knowledge, language, concepts, meanings, beliefs and sciences can be better viewed in terms of their practical functions and success. William James says in the introduction of his book: Truth is the characteristic of some of our ideas. It means their agreement, just as falsehood means their opposition to reality. Both pragmatists and intellectuals accept this definition as a certain issue (William James, 1909, p.2).

He further writes: Real ideas are those that we can attract, confirm, confirm and confirm. False ideas are those that we cannot confirm. It is the practical difference that makes it possible for us to have real ideas. Therefore, the meaning of truth is this, because truth is what it is known as. (Ibid)

Christopher Hookway writes in the statement of the concept of truth: Peirce's and James' opinion differed on how to use pragmatism to clarify the concept of truth. Peirce considers truth as a means of understanding the concept that he claimed is vital to the method of science, that is, reality itself, but James had his own narrative to defend pluralism about truth (Hookway, 2008: 139). Further, in explaining the meaning of truth, he considers it to be the meaning of existing reality.

This article was compiled with a library approach and the method of resource analysis. Religious ethics have been prevalent among religious communities and religious people for a long time, and its principles and indicators are still current, with slight differences, among religions and among religious people. Religious ethics include fixed, specific and measurable principles. Criteria such as honesty, truthfulness, philanthropy, etc., but from the 19th century, moral philosophers such as Fletcher, John Dewey and others proposed new criteria in ethics. Pragmatist ethics is one of these thoughts. Therefore, in the present article, the discussion of traditional ethics and modern ethics and the confrontation of these two types of ethical thinking have been discussed and investigated and the indicators of both types of moral thinking have been discussed.

Background

The article "Situation Ethics" was written by Sayed Akbar Hosseini in 2007 and the abstract states: Situation Ethics are a relatively new approach to ethics in Christian culture, which was presented by Bishop Joseph Fletcher in a book with the same name. This approach emphasizes the centrality of the situation in which a person is placed and denies the existence of general principles and general moral rules. In other words, in this ethics, it is the situation and the condition that determines the moral judgment and not the general and predefined rules. This article tries to present a clear picture of this approach to ethics by using existing texts and articles, while examining the past and present of this approach, and in a specific phrase, to explain whether it is relativistic or absolutist. And at the end, it expresses some points in criticism of this approach. According to the author of the article,

although the article on the "Situation Ethics" is somewhat relativistic, Joseph Fletcher's interpretation of it is not compatible with the relativism of ethics.

The article "Criticism and review of the religion function in the field of politics from the perspective of pragmatism" was written in 2019 by Rashid Rekabiyan and Hassan Ali Yari and the abstract states: The purpose of the present study was to investigate the position and relationship between religion and politics in the school of pragmatism. In this regard, the foundations, characteristics and contexts of the emergence and formation of the school of pragmatism were examined, then the perception of the pragmatists on politics and religion was explained, and the requirements and the way of interaction between religion and politics in the school of pragmatism were examined. The results showed that the pragmatism school's perception of religion originates from the humanistic and pragmatic view of its thinkers, who actually reduced religion to its practical functions by denying its occult origin and degrades it to an instrumental, personal and empirical issue and interprets it according to its application, which may have individual, moral and social benefits for humans, and religion is not allowed to interfere in political affairs. In addition, politics in this school does not have an ideal mission, but is only intended as a pragmatic philosophy.

The article "Theoretical Foundations of Good Morals in the Qur'an and Hadith" written by Raziyeh Heidari and Sohrab Morovati was published in the Scientific Quarterly of Ethics in 2013. In this article, after explaining the exact meaning of the word "Good Morals", its theoretical foundations are examined in three categories of theology, anthropology and Cosmology and in each category, referring to verses and traditions, it is determined what effect each of these items has on good morals. The result obtained is that a person's good morals depend to a large extent on his knowledge and view to God, man and the world, and the effect of these knowledge and views on a person's good morals is more

fundamental and important than the other reasons stated in this field.

The philosophy of ethics is lessons by Mohammad Taghi Misbah Yazdi, which was published in 2013 in Amir Kabir Publications and presented with the research of Ahmad Hossein Sharifi. The author has discussed the general topics of moral concepts, moral do's and don'ts, the concept of good and bad, subject and predicate of moral sentences and theories of moral concepts. In the discussion of moral sentences, he says: there is a real and true relationship of the type of cause and effect relationships between the optional actions of a person and his desired perfection, and a person describes that external objective relationship with his moral judgments. In the discussion of moral value and the four elements, the author considers the criterion of moral value to be that the intellect recognizes the desirability of the sublime and that a person does it with free will and awareness. In this book, the moral responsibility and under what conditions a person is considered responsible and what are the types of responsibility from the viewpoint of Islam have been examined. By describing the types of moral relativism and its schools, the author claims that all moral values are absolute and are not subject to people's taste and contract. In the end, the author has examined the relationship between religion and ethics in three aspects: contrast, unity and interaction, and says: ethics is in no way separate from religion, neither from religious beliefs nor from religious orders. Not only the ethics is not separated from religion, but it needs religion in any case. That is, in determining the example for the ultimate goal of ethics and in the position of recognizing and determining the value of works, we need religious beliefs and orders.

The book "Situation Ethics" (The New Ethics) was published by Joseph Fletcher in 1966 and reprinted in 1998 by Westminster John Knox Press, and has sparked a storm of controversy. It was welcomed by many as a much-needed reform in ethics and it was hailed as an invitation to chaos by others. Proposing a

morality of loving concern, Fletcher suggests that certain acts, such as lying, premarital sex, adultery, or even murder, may be morally right depending on the circumstances. Hotly debated on television, in magazines and newspapers, in churches, and in classrooms, Fletcher's provocative thesis remains a powerful force in contemporary moral debate.

The article "What are good morals and their impact on social relations" written by Abbas Pasandideh was published in 2012 in the journal of Hadith Sciences, and the purpose of this research is to analyze "Good Morals" in Islamic traditions. The findings of the research are based on the fact that, firstly, good moral is related to the realm of social relations, not all realms. Secondly, for its examples, at least eight examples were found in this research, which are: agreeableness, gentleness, good speaking, good manners, humor, being pleased in pleasant things, not being displeased in difficulties, and controlling anger. In terms of how it affects, three elements (expansion, ease and decoration) express it. In such a way that good moral is a developed positive character whose scope of goodness goes beyond the individual and reaches others and makes it easy to communicate in a beautiful way. The result is that whether it is in the field of personal or preaching or production of science, we know what meaning and analysis should be given to good moral and how to act.

Indicators of religious and non-religious ethics

Ethics is in connection with the purpose of human creation, and in the field of Shari'a, it is wide and all the dos and don'ts are gathered in the realm of ethics. Due to the scientific position of ethics in religious education, it has always been focused by religious scholars. Also, every school is a claimant of moral issues and speaks about it because morality is rooted in human nature.

The moral systems of human societies cannot be considered separately from other social institutions, because these systems have a strong connection with religion in their basic contexts. Moral systems have relied more on religion throughout history in order to become widespread at the level of society, in basic issues such as providing a reasonable definition of good fortune and good performance, and guaranteeing the implementation of their rulings on that basis.

Religious ethics has ritual and religious content. And the defining element of morality is the desire of the human heart for goodness, virtue and public benefit based on religious beliefs, rulings and requirements. In this moral system, although religions have differences in historical scope, they do not create a different moral index among their followers, and different narrations and readings from the same religion do not become the origin of different moral systems.

But non-religious ethics, in other words, secular ethics, have a different view to ethics and do not consider the origin of ethics to be divine. Philosophers of ethics have discussed in this field and examined its criteria.

In non-religious ethics, human will is both the agent and the creator and lawgiver of ethics. In this view, the righteousness of actions precedes their goodness; because only the consequences of human actions can determine the good of things. In fact, man cannot discover the righteousness of actions through the goodness of things; since goodness is related to truth and only by understanding what is right, one can understand what is good. Thus, the goodness of things depends on how people act (Schneewind, 1992, p.317).

According to the secularists, in secular ethics, the origin of issuing ethics is not divine and spiritual, and it is not related to religion and religiosity, and its result appears in this world. If according to Rawls; moral values have reasonable social validity (Rawls, 2001). McDowell searches for the root of morality in reasonable human sensitivities (McDowell, 1979. P.87) Brandt considers the origin of morality to be human emotion and compassion (Brandt, 1954). According to Hayek, the collective consciousness and gradual social learning make people aware and attracted to

moral values as necessary behavioral rules for a socially satisfying life during the historical transformation (Petsoulas, 2001).

Bentham and Mill believe that when people's social awareness reaches a point where they understand the dependence of human happiness on the circulation of good and benefit in human society, they understand the intertwining of private and public interests, then they consider things moral and valuable which have the most benefits for most people most of the time. (Atkinson, 2001, p. 25) According to Baier, people pursue interests regardless of their immediate and apparent profit and loss, and in fact, they have a reason to be moral, such as honesty and fairness (Baier, 1992).

In Kant's moral philosophy, religion is under ethics. He believes that sensual desires are an obstacle to attaining holiness. In Kant's view, the moral obligation is done by the obligee's own choice. In other words, if a person is under the compulsion of another person's will, even God's will, in performing a moral act, it is no longer possible to speak of moral duty, and this is only possible if a person has free will. He considers ethics as the religion itself. That is, it is the standard of all actions of reason. That is, the basis of moral teachings is the adherence to the previous rules in practical reason, and practical reason understands those rules without connection with theoretical reason. From his point of view, happiness and virtue are different from each other and are the only moral actions that rely on the inner conscience of man. (Ibid: Kant, 1996)

Moral pragmatism (situation ethics)

Situationism is an approach in normative ethics and believes that there are no predetermined rules for determining the correctness of moral behavior. Since the 1960s, especially in the United States and England, a number of philosophers and theologians have been attracted to situation ethics. This attitude is sometimes confused with relativism, especially with those who basically ignored the existence of moral principles in Christianity and only considered divine grace to be sufficient.

Proponents of Situation ethics consider it to be a middle ground between the two tendencies of religionism, formalism and boundless relativism, which generally do not accept any moral principles and rules.

Situation ethics is opposed to any general rules of moral behavior. Normative criteria for recognizing the correctness and incorrectness of behaviors are generally divided into two categories: Consequentialism and deontological. The Consequentialism believe that the results and consequences of the action are the criteria for determining the correctness of the action, and they believe that in order to know that an action is morally correct, we must see whether it has good results or not. But deontological people say that an action is not good or bad because of its results, but there are inherent characteristics within the action that make it good or bad (A group of authors, 2005: 20).

Helping others is good because it is good in itself, not because it has good results for us. The Consequentialism and deontological groups are divided into two categories. One group is pragmatic. Pragmatists believe that we can and should see what is right or should be done in each particular situation separately and without resorting to a rule. On the other hand, one group is rule-oriented. They emphasize paying attention to general rules and criteria and obtain the verdict of each case by referring to general rules. Both pragmatist deontological and pragmatist Consequentialism are among the situationists. Of course, the deontological pragmatists themselves have different divisions according to the method by which we can recognize correct moral behavior in particular situations. For example, religious existentialists consider decision as the only means of diagnosis, and intuitionists consider moral intuition, both of which are within the field of Situation ethics (Frankena, 2013: 50).

Therefore, the situation ethics can be considered a kind of pragmatic approach. Regardless of the content of this tendency is pragmatic utilitarianism or any other criteria even among those who emphasize the growth of virtues, they are known as virtueists and can

also be considered as a kind of Situation ethics.

In 1996, Joseph Fletcher, a church-affiliated moral theologian, published a book entitled Situation Ethics: A New Ethics. In this book, he talks about a new look at Christian ethics, which is the middle ground of two decision-making styles in ethics, that is, limitless formalism and relativism. Although ethics based on the existing conditions (situation ethics) was not only proposed by Fletcher and other people, schools and religions mentioned it before him. Also, all believers in this style and method have not accepted this approach in the same way, and in fact, the style of inculcating this type of ethics is different among them (Hosseini, 2017: 35).

Situation ethics or context-based ethics claim that the context of action and existing conditions should determine our moral choice and action. This attitude emerged among Christian communities two decades after World War II. This view of ethics is first against "Formalism" which says that the right action is based on compliance with the systems of moral rules determined by moral authorities (James M. Gustafson).

Pragmatism means the philosophy of the originality of action. They consider thoughts and opinions as tools to solve human problems (Goldkuhl, Göran, 2004: 17-18)

It can be said that it is a method in philosophy that by admitting the impossibility of proving some issues, they solve them according to accept their application in human life. Proponents of this method consider themselves pragmatic and tolerant. Pragmatists believe that truth is something that is good from the human point of view. In other words, pragmatism means that any theory or doctrine should be judged based on the results obtained from it. According to pragmatists, if an opinion leads to a good and efficient result for humans, it should be considered true. Truth is not something that exists independently and separately from humans (Hookway, 2008: 139).

Pragmatists use the practical results of ideas and opinions as a criterion for determining their value and truth. According to William James, it is a point of view that leaves aside things, principles and categories from the beginning and pays attention to the end of things, achievement, results and practical facts. The school of pragmatism emphasizes on experience, experimental research and truth as they have convincing results. Its main emphasis is on method and perspective, so the initial perception of it is not a coherent and systematic system. In this regard, Dewey uses the word "Instrumentalism" instead of pragmatism, because this word emphasizes more on the method aspect. He regards the method of experience as the principle and interprets thinking and theories as means to adapt an organism to the environment. Therefore, according to Dewey, pragmatism is an experimental research method that has been extended to all areas of human experience (Khatami, 2017, vol.4, p.96).

In moral pragmatism or situation ethics, the main reliance of moral judgments is on the goodness and badness of certain actions. Accordingly, these people deny the existence of immutable moral rules that prohibit certain actions anywhere (Outka, Gene, 1998: 5).

Social solidarity in the foundation of ethics is rooted in the dialogue between the members of the society and its result namely the community. This point of view actually originates from the belief in the possible nature of society. According to this characteristic, the social life of every society is a historical matter and is formed in certain conditions. As a result, it would be pointless to expect that the moral regulatory rules related to that society can be generalized to another society. Rorty, in his article entitled "The Precedence of Democracy over Philosophy", considers the result of this kind of looking at ethics to be the fact that the distinction between ethics and expediency disappears (Rorty, 1996: 196). Kant emphasizes this strict distinction that morality is based on absolute rules; if they leave expediency aside and do not reduce morality to expediency. According to Rorty, pragmatists are expedient, and therefore he states that Dewey's thought is divergent with Kant's

principled ethics and aligned with Aristotelian expedient ethics (Rorty, 2002: 33).

Situation ethics is opposed to two important ethical currents. According to Fletcher, there are only three alternative and replaceable attitudes and approaches to follow in ethical decision-making: 1. Shari'a and legalistic approach: In this view, a person is not bound by the spirit of the laws, but it is the rings of the law and the terms of the law that have involved him and created limitations. 2. The limitless relativist point of view in which a person enters into moral decision-making without having any predetermined rules and laws with him. In every problem and situation, he must rely only on the situation itself to solve that problem and there is nothing else for him. 3. The situationist approach, in which this attitude is between two Shari'a-oriented and lawless ethics. In this view, a person enters into moral decision-making while fully equipped with the advices and moral heritage of his own society, and uses these things to clarify the moral situation he is involved in (See. Hosseini, 2008: 38).

From Fletcher's point of view, moral pragmatism is based on four presuppositions and is inspired by these presuppositions, which are: American pragmatism, relativism, theological positivism, and person-centeredness. Also, the ethics of Fletcher's situation has six principles that revolve around love, including: value, affection, justice, seeking good (neighbor), goal (justifying the means) and positioning (Fletcher, 1996: 28-40).

William James believes that the world is changing, shaping, expanding, developing and creating new things. According to him, the world should not be assumed as a complete system; rather, it is constantly being perfected (James, 1907: 204).

John Dewey also believes in an unfinished and uncertain world. In his opinion, such a world is different from a closed world in which each part performs its own action with the precision of a machine. In the divine world, human creative forces have an opportunity to improve growth and evolution, and in this world, there is a possibility of any unpredictable

phenomenon and event, and man has the opportunity to somehow get involved in the currents through experimental activities and direct them to his interests (Dewey, 1975: 74).

Some pragmatists believe that pragmatism's cosmology is summarized in ten propositions: 1. Whatever the world is, it is the future; 2. The world is a changing stream; 3. The world is insecure and has an unknown situation; 4. The world is incomplete and uncertain; 5. The world is many; 6. The world has its purpose in itself; 7. The world has no reality beyond experience; 8. Man is constantly connected with the world and is in dialectic; 9. Man in our active world is not will; 10. The world does not guarantee progress (Childs, 1956: 105-155).

Examining and criticizing the situation ethics

In criticizing the view of pragmatism about the world, it can be said: if we consider metaphysics to be the study of the meta-experiential order and situation, then their philosophy is not metaphysics; but he does not limit his worldview to mere observation and also interprets existence. So, if pragmatists do not believe in metaphysical philosophy and do not see the need to know and investigate it, how can they deny metaphysical claims? The same issues that they themselves consider it outside the scope of its philosophical system.

Also, if the world is nothing but the future, and it is an unknown and uncertain situation, and it is incomplete, how could the pragmatists themselves carry these many and appreciable rulings on it? Aren't the same sentence and predicate of being future, unknown and indeterminate, themselves ontological and epistemological judgments on the universe understood by pragmatists?

Another point is that: if according to the claim of pragmatism, the world is nothing but experience and beyond human experiences and has no reality except experience, is this understanding and arranging the report of this understanding in the form of terms and meanings an empirical matter? If the understanding of this claim is empirical, then

the criterion and means of its empirical realization must also be determined, otherwise it should be said that pragmatism in this claim has the same basic challenge as positivism and its result is cutting off the branch. And it should be kept in mind: that man is always influenced by society and takes his identity determinations, including language, from society is an unacceptable claim (Panahi Azad, 2012: 154).

But the situation ethics is facing an obvious contradiction. On the one hand, he tries to negate the intrinsic value of the things of the world, and in this way, he focuses on the good and bad of the Shari'a and God, and on the other hand, he introduces the principle of love as having intrinsic value. The problem is that if something in the world has intrinsic value, why it is not possible for this circle to become wider and things like justice, courage, and chastity also have intrinsic value. What is the difference between justice and love that makes one have intrinsic value and the other lacks it. Based on this, there is no way to separate love from other principles in situation ethics.

Of course, the followers of this idea try to solve this problem and say: love is not among the things of the world, so that we want to say that the things of the world have inherent goodness and ugliness. But it is clear that they cannot make a difference between honesty and love, courage and love, even justice and love, so that they want to deny the goodness and ugliness of one's self in this way. In other words, categories such as honesty, courage and justice are like love, and any rule given for love that excludes it from the world's list of things can be generalized to them as well. Courage and brave actions are also something that we should do; like the love that Fletcher claims.

Also, the origin of these debates is that when Paul entered Christianity, he drew the path of religion in a different way and turned it from a religion that followed Judaism into an independent ritual. In Paul's interpretation of the Shari'a, the Shari'a came to provide two goals: a. preventing people from committing more sins; b. Preparing people to be saved from the eternal sin that Adam committed and passed on to all humans in the form of inheritance.

According to Paul's opinion, with the coming of Christ, who is identical with God and has a divine aspect, there is no longer any need for the Shari'a and the Shari'a has been abolished. In this view, man does not need Shari'a to be saved, which is about obedience to God's commands, and he reaches liberation by entering the gate of Christianity. With these interpretations, Paul's Christianity, which no longer has the color and smell of God, has replaced God's commandments with a principle of love, which is God's love and affection for all human beings. In this Paul Christianity, if God's command is to be obeyed, it must be compatible with the principle of love.

This distortion caused the slogan of God's love for man and the inherent value of love to be placed against the principle of obedience and servitude of man to God and has priority over it. Therefore, the center of the principle of love in Christianity is due to the distortion that has occurred in this religion. Although love has intrinsic value in Islamic ethics, but when this principle is placed in front of God's servitude, God's command takes precedence.

Another point is that sometimes a person reaches a place where even the lowest creatures are not at that level, and they definitely become displeased by God, and even their punishment is favorable to Him (Ḥamd/7). How can we consider the cruelty that has destroyed thousands of people, led thousands of people to corruption and destruction, brought thousands of people under the yoke of slavery, to be loved by God?

Fletcher also considered the principle of justice to have intrinsic value, as he says: Justice is the distribution of love and affection and nothing else. In fact when he transfers justice to love and distribution of love, in fact, he has acknowledged that this principle also has inherent value due to the component of love within itself and cannot be without it. This is actually an attempt to resolve the conflict of his theory.

Pragmatists believe that love is seeking goodness for neighbor, whether we love him or not. This question is raised whether this point is not required by the principle of justice. Why should we attribute the necessity of the principle of justice to something else (love)?

From the point of view of situation ethics, the most basic principle in ethics is love and affection. But it seems that the principle of justice is more fundamental and we can find the root of all moral rules in it. According to this point of view, even giving love must be compatible with justice, and if love causes injustice to a person, it is definitely not acceptable and no sane person will accept it. The result of this problem is revealed that if there is a conflict between the requirements of the principle of justice and love, and in the position of action, a decision must be made to implement justice (Hosseini, 2007: 42).

Qur'anic Ethics

The moral system of the Holy Qur'an is based on divine commands and the relationship between man and God. Human being is guided and takes the right path with gratitude for divine guidance, or steps on the path of abomination (Shams/8-9). The Holy Qur'an places obedience to the Messenger of God alongside obedience to God (Al-Imrān/32) and thus not only the verbal commands, but also the actions of the Prophet (PBUH) have been introduced as moral examples for Muslims (Aḥzāb/21). The introduction of God's love and hatred towards various actions in the value system of the Qur'an has removed the moral commands from the form of order, and has given it a special status. Based on several verses of the Holy Qur'an, God does not like abominable actions such as corruption, and He loves actions such as kindness and purity (Baqarah/205).

God's love and hatred, which is returned to actions in some verses, in most cases returns to their subjects and manifests itself in the form of God's friendship with the righteous and his lack of friendship with the sinners (Baqarah/195).

In this way, human actions can cause God's friendship, or deny His friendship. Therefore,

the Qur'an has told those who love God to follow the instructions of the Prophet (PBUH) to create the conditions for God to love them. Mutual love between man and God (Māʾidah/54)

In the approach of Qur'anic ethics, what is valuable for human beings is the closeness to God, which is obtained in the experience of spiritual and moral life based on religious teachings. From the point of view of religious ethics, worldly life is not on the sidelines, but it is also not original, and where it is about sacrificing worldly welfare for the happiness of the hereafter, religious ethics recommends sacrificing worldly welfare. In religious ethics, religion helps not only in the partial examples of ethics, but without correct religious belief, it is not possible to establish a correct moral institution.

In the moral system of the Qur'an, the concepts of "Goodness" and "Piety" and "Zikr" i.e. remembrance of God are important (Ṭūr/28). Also, good deeds should be done without bothering people and only with divine motivation. And the Qur'an has considered moral orders as binding for believers (Baqarah/158).

From the perspective of the Qur'an, good manners are one of the most important characteristics of human life, and it is recommended in the divine verses, both in the home and in the family, where it is said: (and speak kindly unto them) (Nisāʿ. 5) (And consort with them in kindness) (Ibid. 19). And He said about the congregation: (Merciful among themselves) (Fatḥ/29) and even when talking to disbelievers and enemies of religion, He said: "And speak unto him a gentle word" (Ṭā Hā/44).

In addition to introducing the Holy Prophet (PBUH) as an indicator of generous and good morals, the Holy Qur'an also expresses the indicators of Islamic ethics including:

1. Sincerity and purity: As the Prophet (PBUH) never promised anyone money, status or attaining a position in return for believing, and he did not benefit from the common and usual ways of other political and social

leaders in advancing the goals and gaining the cooperation and support of followers and helpers. (An'ām/90).

2. Philanthropy: Compassion beyond the description of the Messenger of God (PBUH) was included towards the believers and even polytheists and infidels, as mentioned in the Qur'an (Kahf/6).

3. Respecting the opinions and character of others: As in the Holy Qur'an, it has issued the order to consult with the believers in matters and to ask forgiveness for them (Al-Imrān/159).

4. Humility and gentleness before people: By the blessing of God's mercy, you became kind to people who would have dispersed from around you if you had been harsh and hard-hearted (Al-Imrān/159).

5. Mercy for people: As He said: We did not send you except as a mercy to the worlds (Anbiyā': 107)

Comparison of indicators of Qur'anic ethics and secular ethics

1. In religious ethics, values are a way to acquire moral virtues and leave the vices that happen in the world, and the result will reach the believers. But maybe the full result of these moral virtues will appear in the world of the hereafter. As stated in the Qur'an: (Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter) (Shurā'. 20). But in non-religious ethics, moral virtues and vices are the desired results for human society, only in the material world. In this ethics, individual and collective moral patterns and what things have desirable results for human society should be determined by the consensus of prominent philosophers, psychologists, and sociologists, not necessarily by the guardians of religion.

2. Secularists believe that religious ethics are task-oriented, but secular ethics are based on human rights. And man wants a moral that provides his rights. This claim of the seculars is incorrect because based on the verse: "The hearing and the sight and the heart - of each of these it will be asked." (Isrā'/36) includes all human responsibilities and in Qur'anic ethics, truth and expediency are compatible.

3. Proponents of secular ethics believe that religious ethics is expedient and business-oriented, while in ethics, personal interest should be left out (Malekiyan, nd: 20).

Conclusion

In Qur'anic ethics, believers are advised to practice virtues and avoid vices. And for humans, it means carnal dignity and spiritual magnificence. Considering the comprehensive interpretation of the Qur'an about man, the approach of the Qur'an both in terms of moral foundations and moral needs is that the Qur'an is a guide to morality. That is, it outlines the foundations of true happiness and perfection and the result of human actions, and it presents the valuable meaning in terms of moral needs, such as the concepts and words used in ethics and finally, it presents moral values in the form of rules. It puts practical and moral propositions in front of man and provides real information related to the world around man from ontology and anthropology. For this reason, Qur'anic ethics is a complete ethics in every sense, which originates from the Qur'an's comprehensive view to man and its supernatural and comprehensive interpretation.

The Holy Qur'an defines a moral person as someone who feels great in his soul and avoids laziness. In fact, he divides people into two categories: high effort and low effort, and consider high effort people to be those who move towards virtues and moral values and do not allow moral vices to enter their heart and soul.

In pragmatist ethics or situation ethics, human ethics is considered material and limited to the realm of the world, and the otherworldly and divine view has no place in this view of ethics. They have a non-divine view to morality and consider things that benefit people to be moral, and in fact, they provide reasons for their

actions such as honesty and fairness, and they do not value divine approval and justice. Some of them consider reasonable social values, reasonable sensitivities, or human feelings and compassion as the reason for living morally. Perhaps this view ultimately leads to absurdity and moral nihilism. Therefore, pragmatists and secularists do not have a single criterion for ethics and they do not even know what the origin of moral affairs is, as a result, they have lost the possibility of determining indicators, examples, and criteria, and they do not have the possibility of measuring the rightness and wrongness of things. That's why they have entrusted the assessment of the correctness of actions to the responsible person and this issue is not acceptable.

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